IFÁ

A

COMPLETE DIVINATION

BY

AYỌ SALAMI

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all correspondences to: P.O. Box 26, Ọ̀yọ́, Ọ̀yọ́ State Nigeria
Phone: 234 38 241091, 234 804 613 0406
email; ogunmat@yahoo.com

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The name of the design has been termed ‘Ifá ló layé’. Ifá owns the world, the world as encapsulated in the face of Ifá tray. (Or in the hand of Ọ̀rúnmìlà with Èṣù overlooking from the top).

Irọ́ ni wọ́n pa
Ifá ò leè parun
Èké ni wọ́n ṣe
Ifá ò leè parun
Àtẹ́lẹwọ́ la bálà
A ò mẹni tó kọ ọ́
Irọ́ ni wọ́n pa
Ifá ò leè parun

Godliness is all about heaven
Heaven is about the unknown
Unknown precipitates fear
While fear leads to torment
The tormented would seek for solution

.....ìrẹtẹ̀ogbè

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I acknowledge Olódùmarè, as the backbone that has seen me through the first phase of this project. With His will carried out by so many people across the whole world. In so much as I try to shy away from mentioning names, as I would have to start another textbook in documenting everyone; however must mention these few distinguished personalities who would express my thanks to the larger society. They are those who made the embryo to form the baby.

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e Babaláwo Táíwò and Kẹ́hìndé Fásípẹ̀ in Ọ̀yọ́
f Babaláwo Dòsùnmú Àkàngbé

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Mo júbà o

Dedication.

This book is dedicated to my boy.
My bundle of joy.

Olúwamáyọ̀wá James.
Double Jam as he is called among

many of his aliases.
May Olódùmarè keep, and make him a

complete man; so that he could
be a long lasting joy to me.

This is the product of a research work that elucidates the beauty of the language, culture, music and social stratification of the Yorùbás as a distinct race in Nigeria.

This book is an addition to the number of books available in the book industry that demonstrates Ifá, the Yorùbá mythology as the custodian of the literature, sanctity and Deities of the Yorùbá nation.

Written in modern Yorùbá language, the author has translated this into English for easy understanding and assimilation to make a good reading for pupils in senior secondary schools and scholars in tertiary institutions. It would also be a very good resource material for the scores of devotees of Ifá oracle.

This work would also for a basis for further research and in depth digging into the beliefs and myths of the ethnic group in the areas of metaphysics, cosmology, and science. More importantly, it would protect the sacred poems of Ifá from extinction.

I commend the effort of the author who is an Agricultural Engineer by profession for using his natural talent in unearthing this aspect of Yorùbá tradition. I am positive that those welding the scepter of tradition would find this a useful and quintessential material.



PROFESSOR A. BABALỌLÁ BÓRÌSÀDÉ
HONORABLE MINISTER OF EDUCATION

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Introduction

What is Ifá and Ifá divinity?

Ifá can simply be said to be the religion or divinity brought into the world by Ọ̀rúnmìlà. He is the custodian of the Deity, moral, economic, language, origin, and metaphysical orders of the Yorùbá nation and of its believers throughout the world.

The basics involve the priest or the mediator called Babaláwo or Baláwo (elder in the priesthood order) who are consulted by clients for solution to life's numerous problems.

As the life of man is enmeshed in a lot of riddles, seen or unseen, the quest to know the obscured becomes juxtaposed by the fear of the unexpected and unknown. As Abímbọ́lá posited in his book, Ojú Odù Mẹ́rẹ̀ẹ̀rìndínlógún, chapter 10, he said

Ì bá ṣe pé gbogbo Orí gbogbo níí sun pósí
Ìrókò gbogbo Ì bá ti tán nígbó
A díá fún Igba ẹni
Igba Ẹni ń tọ̀run bọ̀ wálé ayé
Ì bá ṣe pé gbogbo Orí gbogbo níí sun pósí
Ìrókò gbogbo Ì bá ti tán nígbó
A bù fún Òwèrè
Òwèrè ń tìkọ̀lé Ọ̀run bọ̀ wá sí tayé
Gbogboo wa
Òwèrè là ń jà.....10
Gbogboo wa
Ẹnì ó yanrí ajé ò wọ́ pọ̀
Gbogboo wa
Òwèrè là ń jà
Gbogboo wa
Ẹnì ó yanrí aya ò wọ́ pọ̀
Gbogboo wa
Òwèrè là ń jà
Gbogboo wa
Ẹnì ó yanrí ọmọ ò wọ́ pọ̀.....20
Gbogboo wa
Òwèrè là ń jà
Gbogboo wa

Translated into English by me as thus:

Had it been that all dead beings were buried in coffins
Ìrókò trees in the forests would have gone into extinction
Cast divination for hundreds of Beings
Hundred of Beings were coming from the city of Heaven to the earth
Had it been that all dead beings were buried in coffins
Ìrókò trees in the forests would have gone into extinction
Cast divination for 'Struggle and Strive'
Struggle and Strive were coming from heaven to the earth
We are only struggling
All of us.....10
We are only striving
Those that are destined to be exceedingly rich are not many
We are only struggling
All of us
We are only striving
Not all of us are destined to have good women as wives
We are only struggling
All of us
We are only striving
Those that are destined to have exceptionally brilliant children are not many.....20
We are only struggling
All of us
We are only striving

Man came to this world to be born, to live and to die. The obvious comes to play as he did not witness his being born nor would he witness his death. The two are done either in his subconscious state or lifeless state; leaving the stage of adulthood for man to hold on to. Actions within which would thereafter serve as a yardstick for measuring his success or failure in life. Because of the chauvinistic nature of man, he wants to have everything good in life to make him be seen as a prototype of success to his fellow man; but for the unknown, man could not ordinarily know which article to buy or which work to do that would fetch him peace, wealth, good wife, children and therefore good life. As a Yorùbá adage says 'O ríbi ọjà gbé tà, o ò bèèrè lọ́wọ́ Orí'. You jump at a profitable outlet for commerce, you rather should first enquire if it matches your destiny. Compare ogbèọ̀sẹ́ A, òfúnogbè A on one part with òtúrúpọ̀nïrosùn B on the other part.

This is where Ifá divination process comes in. On consultation by the clientele, articles of divination (see index) are brought out which upon simple oratory prayers and casting

D. **Conservatism and self Aggrandizement**: Due to the spiritual intonation and power of some verses, some Babaláwos would rather keep those verses to themselves and refuse to teach others so that they alone could explore the efficacy of its power maximally. Some people who possess such gifts at times would prefer to die with them than to share them for everyone to use. At best, they may decide to teach just one of their children.

E. **Incursion of foreign religions**: Christianity and Islam had at one time or the other been the greatest threat to global Ifaism as people, rather than see Ifá as a religion would shy away because of they want to conform to the dictates of the contemporary society. They do not want to be branded as outcasts.

Structure of the Verses of Ifá

Ifá verses are written in a way to show that Yorùbás have a deep sense of literature, science and mathematics as exposed in their arrangement and context. All verses of Ifá would have the first one to few lines as the Olúwo that chanted the verse at its inception. This would be followed by 'cast divination for' and then the theme. The theme may either be long or short as the case may be with the exhibition of joy for the person that performs sacrifice and lamentation for its refusal. The conclusion is usually the last line, which more often than not is a song. This would give credence to the Yorùbá's love for folklore songs and music.

Yorùbá and Ifá's viewpoint of Sacrifices:

From religious perspective, the world can be said to be divided into the physical (visible), and the metaphysical (or the spiritual) levels. Both realms have binding and interactive forces exchanging between them for them to function harmoniously. When the life of man functions in such a way that spells success, it termed to have a good understanding and backing of his god or his metaphysical. Otherwise, there is a discordant tune somewhere along the line. Bringing the misfortune back to the line of success requires an effort recognized not only in the physical world but also in the spirit realm; a norm or effort shouldered on Ọ̀rúnmìlà, and referred to as sacrifice.

Sacrifices could be said to be an exchange for failures. This could be seen in a verse under holy Ògúdá Òtúá. Ọ̀rúnmìlà asked human beings to bring rats, fishes, animals, birds etc to him once they noticed an aberration pointing to failure in their life and the lives of their children. Sacrifices are not only an exchange for failures, they provide food for both heavenly spirit, the mother earth, and fellow men as a kind of sharing, to let everybody have a feeling of love and relevance. Sacrifices are offered in the physical world to the mouth (The mouth is an Òrĩṣà. See Ọ̀kànràn Òtúá). A mouth that is satiated is a grateful and prayerful mouth. Thanks and prayers definitely would be

directed at the person that refuses hunger to kill his kinsmen. One can imagine the mouths of everybody in a community, all praying for a singular person to achieve a certain goal. Definitely, god would hear such majority cry. Hence sacrifices offered, bring blessings from god and thereby elucidating faith and continuity in the tradition. Also by sharing, prayers are offered to Èṣù, the Yorùbá god of justice and may not always revolve around food and material things. It could just be a word of advice, which should be adhered to. See Òtúrúpọ̀nọ̀bàrà B. In this verse, Itú as a being (all objects, living or non living are believed by the Yorùbás to have been in a state of human being when coming from heaven to the earth before they finally become that which they are on earth at present. Their state is a factor depending on their obeisance or refusal to sacrificial warning on one part and fulfillment of their mission on earth on the other) was warned not to let anyone accost him on his journey. He did not listen and therefore died untimely.

Again, it must be emphasized that timing is very crucial under any prevalent circumstances in the Yorùbá custom, religion, deity, and tradition. All as limited under sacrificial obeisance. As Ifá says, there is actually no difference between the person that refuses to offer sacrifice on time and the one that did not offer at all. Spiritual resonance and intonation changes with time. Therefore the occasion that mandates a particular sacrifice at a point in life many never reoccur if the period within which one is given to make or mar the particular situation elapsed without its being taken care of.

Èṣù: The Yorùbá god of justice. Èṣù is not Satan as many do erroneously believe. His actions also are antithetic to Satanism and should not be viewed as Satanic. He is the overseer of all Ajoguns and control their actions. Sacrifices prescribed by Babaláwos for the metaphysical beings are mainly given to Èṣù who in turn would order his lieutenants (Ajoguns) to attack a person (who refused to offer sacrifice) or defend him and even guide the person to success (if he offered sacrifice and on time). For Èṣù, there is no sacred cow as Ọ̀rúnmìlà in one verse under holy Ọ̀sá méjì was attacked by witches because he did not offer the sacrifices prescribed.

Ifá as seen from the beginning of this discussion has two important spiritual fulfillments. First, one would live a good life on earth with all its ephemeral goodies and devoid of its usual calamities (Ajoguns) through sacrificial obeisance. And secondly, it would make one to know the mind of Olódùmarè, (through recitation of the poems), the apt word for God in Yorùbáland, thus doing what is right in the sight of God. Hence another good life in Ọ̀run, (heaven) with one's forefathers. It would therefore not be surprising to find Yorùbás consulting Babaláwos (who would chant holy verses of Ifá) during almost all functions undertaken by man from birth

(ẹsẹ̀ǹtáyé) to death, (àdáwọlẹ̀) with good tidings like ǐwúyè, (coronation exercises), ǐgbéyàwó (wedding ceremony)etc found in between.

Embedded in the poems is celestial knowledge that can never be exhausted. This is more reason why all the other deities unanimously decided to make Ifá their leader.

As seen in Òdí Ìrẹtẹ̀, Ọ̀rúnmìlà was made the spokesman and the presenter of their cases. Also in Ìrẹtẹ̀ǐrosùn, Ifá rescued all the other deities from the captive of the Elénǐní, the detractor who had swallowed them all, and taken them hostage.

Being the leader of all the Òrìṣàs, Ọ̀rúnmìlà could be said to be the leader of forces governing the world while Èṣù is the Judge or the arbiter. The two of them are represented in Ifá divination cast with Ọ̀rúnmìlà being on the right hand side and Èṣù on the left. There could not have been a better representation or balance of power than as seen on the Ọ̀pẹ̀lẹ̀ and Ifá trays, with the mind of the two of them made bare in the holy verses.

To have a balanced life, a balanced religion is necessary and Ifá is the first among equals. (Primus inter pares)

In conclusion, this book has come to aggregate in continuity, poems of Ifá as scattered all over the world so that it could be a thing to ponder on; and be used to reshape the already broken life of man where terror, hatred and anarchy are the rulers of the day.

CHAPTER 1 : OGBÈ

OGBÈ MÉJÌ A

Ifá yĭí ló ṣe pàtàkĭ jù fún gbogbo èèyàn ní gbogbo àgbáyé. Ifá náà ló pé ká ní òótọ́. Òótọ́ ni bàbàrà nínúu gbogbo nǹkan láyé. Béèyàn bá ń fi òótọ́ gbé ilé ayé; Ilé ayé o le dàrú mọ́ eléyĭun lọ́wọ́.

Ọ̀tọ́ọ́tọtọ́
Ọ̀rọ́ọ́rọrọ́
Ọ̀tọ̀ọ̀tọ̀ làá jẹ̀pà
Ọ̀tọ̀ọ̀tọ̀ làa jẹ̀mumu
Lọ́tọ̀ lọ́tọ̀ ni wọ́ọ́n folú esunsuún sẹ́nu
Ohun torí ni torí
Ohun tòòrĭ ni tòòrĭ
Ohun torí toòrĭ làá rò fỌ́ba Mọ̀kín ní òde Ìrànjé
Kí Oníránjé ó lè baà fọ̀tọ̀tọ̀ èèyàn tani lọ́rẹ
Béèrún bá jà tó bá tà…….....10
Wọn a fọ̀wọ́ lọ́wọ̀ọ́
Wọn a fi gĭyàn balẹ̀
A ďíá fún Ògo tẹ́ẹ́rẹ́
Èyí tí ń gbóguún lọ ìlú gbẹ̀ǹdù gbẹ̣ndu ẹ̀yĭn ọ̀wọnràn
Wọ́n ní kí Ògo tẹ́ẹ́rẹ́ ó rúbọ
Ògo tẹ́ẹ́rẹ́ sì gbọ́ ẹbọ
Ó rú
Ó gbọ́ èèrù
Ó tu
Lọ́dọ̀ ọkùnrin ni Ògo tẹ́ẹ́rẹ́ wà …….20

OGBÈ MÉJÌ A

This Ifá verse is the most important for all practicing Babaláwos and in fact all people in the world. The Ifá asks us to be upright and honest. Truth is the most important thing in human life. If one lives this life in truth, one's life can never end in disarray.

Ọ̀tọ́ọ́tọtọ́
Ọ̀rọ́ọ́rọrọ́
Separately, one has to eat groundnuts
Separately, one has to eat cherries
In separate feedings, one has to put olú esunsun into the mouth
Entities of oríí belongs to oríí
Entities of òrìrì belongs to òrìrì
It is the facts of oríí and òrìrì that one has to relate to the king Mọ̀kín in the city of Ìrànjé
Such that Oníránje would give to one, a special person as a gift
When soldier ants lay siege to something and sting it…….....……..10
They would move in an army trailing each other
And unleash terror on their captive
Cast divination for Ògo tẹ́ẹ́rẹ́
The one that was taking his warfare to ìlú gbẹ̀ǹdù gbẹ̣ndu ẹ̀yĭn ọ̀wọnràn
They asked Ògo tẹ́ẹ́rẹ́ to offer sacrifice
Ògo tẹ́ẹ́rẹ́ heard about the sacrifice
And performed it
He also heard about the offering of free booties
He gave it out
Ògo tẹ́ẹ́rẹ́ is with the male …….20

Ìlú gbẹ̀ǹdù gbẹndu ń bẹ lọ́dọ̀ Obìnrin	Ilu gbẹ̀ǹdu gbẹndu is with the female
Ẹ̀yǐn Obìnrin kan	The back of one female
Ìlú kan ni	Is a separate coinage of another city
Wọ́n ní kí Ògo tẹ́ẹ́rẹ́ ó lọ̀ọ́ jagun nílùú gbẹ̀ǹdù gbẹndu	They asked Ògo tẹ́ẹ́rẹ́ to go and wage war in Ìlu gbẹ̀ǹdu gbẹndu
Ó jagun jagun	He should wage war relentlessly
Ó fọkùnrin sèmú	He should arrest males as captive
Ó jagun jagun	He should wage war relentlessly
Ó fobǐnrin sèmú	He should arrest females as captive
Ó lọ̀ọ́ mú ará ilú àǐheyín wáyé	He should go and bring to the earth as captives, people from the toothless city
Kó mọ́ọ lọ̀ọ́ di ǐgbèkùn……30	He should also form contraptions……..30
Ìgbèkùn táa bá dì yǐí	These contraptions that are formed however
Ọmọ láá mùú bọ́ ńbẹ̀	They would bring forth for us children
Ìgbèkùn ọ̀hún náà là ń dị lọ́dọ̀ Obìnrin	It is the same contraption that men form in women
Tée dòní	Till date
Olódùmarè yóó fi Obìnrin rere kẹ́ ẹnǐkọ̀ọ̀kan wa	Olódùmarè would give each and everyone of us good wives
Yó sǐ fi ọmọ rere kẹ́ wa pẹ̀lú	And would also give us good children
Àwọ́n ń ṣe bẹ́ẹ̀	They continued in this order
Ó dáa fún wọn	And life became pleasant for them
N ni wọ́n wá ń jó ni wọ́n wá ń yọ̀	They then started to dance and rejoice
Ni wọ́n ń yin àwọn Babaláwo.....40	They were praising their Babaláwos ……40
Àwọn Babaláwo ń yin Ifá	Their Babaláwos were praising Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí	They said it was exactly as their Babaláwos said
Ọ̀tọ́ọ́tọtọ́	Ọ̀tọ́ọ́tọtọ́
Ọ̀rọ́ọ́rọrọ́	Ọ̀rọ́ọ́rọrọ́
Ọ̀tọ̀ọ̀tọ̀ làá jẹ̀pà	Separately, one has to eat groundnuts
Ọ̀tọ̀ọ̀tọ̀ làa jẹ ǐmumu	Separately, one has to eat cherries
Lọ́tọ̀ lọ́tọ̀ ni wọ́ọ́n folú esunsuún sẹ́nu	In separate feedings, one has to put olú esunsun into the mouth
Ohun torí ni torí	Entities of orírí belongs to orírí
Ohun tòòrǐ ni tòòrǐ	Entities of òrǐrǐ belongs to òrǐrǐ
Ohun torí toòrǐ làá rò fỌ́ba Mọ̀kín ní Òde Ìrànjé 50	It is the facts of orírí and òrǐrǐ that one has to relate to the king Mọ̀kín in the city of Ìrànjé……50
Kí Oníránjé ó lè baà fọ̀tọ̀tọ̀ èèyàn tani lọ́rẹ	Such that Oníránje would give to one, a special person as a gift
Béèrún bá jà tó bá tà	When soldier ants lay siege to something and sting it

Wọn a fọ̀wọ́ lọ́wọ̀ọ́
Wọn a fi gìyàn balẹ̀
A đíá fún Ògo tẹ́ẹ́rẹ́
Èyí tí ń gbóguún lọ ìlú gbẹ̀ǹdù gbẹndu ẹ̀yìn ọ̀wọnràn
Yóó jà jàà jà
Yóó fọmọkùnrin sèmú
Yóó jà jàà jà
Yóó fọmọbìnrin sèmú ……60
Yóó mùú ará ìlú àìheyín wáyé
Ìgbèkùn táa bá đì
Ọmọ ní á rí níbẹ
Ìgbèkùn táa bá đì

They would move in an army trailing each other
And unleash terror on their captives
Cast divination for Ògo tẹ́ẹ́rẹ́
The one that was taking his warfare to ìlú gbẹ̀ǹdù gbẹndu ẹ̀yìn ọ̀wọnràn
He would go to combat
He would arrest males as captives
He would go to battle
He would arrest females as captives..….....60
He would go and bring to the earth as captives, people from the toothless city
The contraption that we form
We pray that the result would be a child
The contraption that we form

OGBÈ MÉJÌ B

Ifá pé ka mọ̀ọ̀ sòótọ́. Àwọn tí ń dayé láàmú láyé òde òní ò ní òótọ̄ ńnú. Àwọn Olóòótọ́ ò tó nǹkan mọ́.

Olóòótọ́ tí ń bẹ láyé
Wọn ò pógún mọ́
Sĩkàsĩkà tí ń bẹ níbẹ̀
Wọ́n pọ̀
Wọ́n sì ju ẹgbàágbèje lọ
A díá fún Ọ̀rúnmĩla
Níjọ́ ọ̀rọ̀ gbogbo ó mọ́ dùn ún nínú
Ifá pé òótọ́ ni ká mọ̀ọ̀ sọ
Irúnmọ̀lẹ̀ ò nĩí jẹ́ á sọ òótọ́ nù o
Wọ́n ní kí wọ́n ó mọ̀ọ̀ rúbọ kí Olóòótọ́ ó pọ̀.....10
Wọ́n bá rúbọ
Olóòótọ́ bẹ̀rẹ̀ sĩí wà láyé
Ayé bá ń gún
Wọ́n ní Olóòótọ́ tí ń bẹ láyé
Wọn ò pógún mọ́
Sĩkàsĩkà tí ń bẹ níbẹ̀
Wọ́n pọ̀
Wọ́n sì ju ẹgbàágbèje lọ
A díá fún Ọ̀rúnmĩla
Níjọ́ ọ̀rọ̀ gbogbo ó mọ́ dùn ún nínú.....20
Ire ajé ní bá ń dùn wá
Kó mọ̀ọ̀ dun ĩpíin wa
Ká rájé rere ní
Ọ̀rọ̀ tí bá ń dunni
Kó jẹ́ àrankàn ẹni
Ire aya ní bá ń dùn wá
Kó mọ̀ọ̀ dun ĩpíin wa
Ká ráya rere fẹ́

OGBÈ MÉJÌ B

Ifá exhort us to be honest in life. The people who trouble the world these days are insincere. The honest ones are too few.

The upright that are on earth
Number less than twenty
The wicked ones therein
They are so many
They number many more than one forty thousand
Cast divination for Ọ̀rúnmìlà
On the day he would be saddened by all compelling incidents
Ifá enjoins us to be honest
The Deities would not allow us to compromise the Truth
They were asked to always offer sacrifice so that there would be many upright men in the world
They offered the sacrifice.....11
Thereafter, honest men started to be in the world
Life then became well arranged
They said that the Upright that are on earth
Number less than twenty
The wicked ones therein
They are so many
They number many more than one forty thousand
Cast divination for Ọ̀rúnmìlà
On the day he would be saddened by all compelling incidents……..….....……..20
If it is the fortune of wealth that saddens us
Let it sadden our destiny
Such that we could get to make good wealth
Whatever one feels sad about
Should be one's sore point of persistent reference
The good fortune of wives that saddens us
Let it sadden our destiny
Such that we could get a good wife to marry

Ọ̀rọ̀ tí bá ń dunni làrankàn ẹni
Ire ọmọ ní bá ń dùn wá.....30
Kó mọ́ọ dun ìpíin wa
Ká rọ́mọ rere bí
Ọ̀rọ̀ tí bá ń dunni làrankàn ẹni
Ire Ilé ní bá ń dùn wá
Kó mọ́ọ dun ìpíin wa
Ká rílé rere kọ́
Ọ̀rọ̀ tí bá ń dunni làrankàn ẹni
Gbogbo ire tí bá ń dùn wá nílé ayé
Kó mọ́ọ dun ìpíin wa
Ká rí rere gbámú …….40
Gbogbo Ọ̀rọ̀ tí bá ń dunni
N làrankàn ẹni

Whatever one feels sad about is one=s sore point of persistent reference
If it is the fortune of children that saddens us.....30
Let it sadden our destiny
Such that we could get good children to bear
Whatever one feels sad about is one=s sore point of persistent reference
If it is the good fortune of houses that saddens us
Let it sadden our destiny
Such that we could get a good house to build
Whatever one feels sad about, is one's sore point of persistent reference
All the good fortunes that sadden us in this world
Let it sadden our destiny
Such that we obtain good tidings…...……40
All the things one feel sad about
Is one=s sore point of persistent reference

OGBÈ ỌYẸ̀KÚ A

Bírà eléyìun ò níí bàjẹ́ láílái. Ilée rẹ̀ ó mọ́ọ́ dáa: ọ̀nàa rẹ̀ ó mọ́ọ́ tọ́. Bírà rere ń bẹ fún un.

Ogbèyẹ̀kú ni baba Àmúlù
Orí Ogbó
Orí Otọ́
Ọkọ Omidan
A díá fún Èèbó
Ọmọ afòkun sède
A bù fún Èèbó
Ọmọ afộsà wẹsẹ̀
Ẹbọ n wọ́n ní kí wọ́n ó ṣe
Òyìnbó gbẹ́bọ ńbẹ̀.....10
Ó rúbọ
Rírú ẹbọ èèrù àtùkèsù
Ẹ wáá bá ni ní jẹ̀bútú rere
Àrà tÉèbó ń dá ò le bàjẹ́
Gbogbo ẹ ní ń gún rekete lójú omi

OGBÈ ỌYẸ̀KÚ A

Ifá says the wonderful things this person had performed will not be destroyed. His things would witness success at present and in the future.

Ogbèyẹ̀kú is the father of all Àmúlùs
May your Orí be old
May it be steadfast
The one that is the husband of single ladies
Cast divination for the Whiteman
The child of the clan that uses the ocean as his veranda
Also cast divination for the Whiteman
The child of the clan that uses the Lagoon to wash his feet
They were asked to perform sacrifice
The Whiteman heard about the sacrifice.....10
And performed it
Offering of sacrifices and free gifts to Èṣù
Come and meet us with good tidings
The good functions being performed by the Whiteman cannot be destroyed
All the functions are recording a remarkable success on the waterfronts

OGBÈ ỌYẸ̀KÚ B

Ogbèyẹ̀kú ni baba Àmúlù
Orí Ogbó
Orí Ọtó
Ọkọ Omidan
A díá fún Ilẹ̀
A bù fún Ẹdan
Ayé le yẹ àwọn méjèèjì?
Wọ́n ní kí wọ́n ó rúbọ
Ilẹ̀ rúbọ
Ẹdan náà sì rú.....10
N ní wọ́n wá ń jó
Ní wọ́n wá ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ogbèyẹ̀kú ni baba Àmúlù
Orí Ogbó
Orí Ọtó
Ọkọ omidan
A díá fún Ilẹ̀ 20
A bù fún Ẹdan
Ayé yẹ Ẹdan
Ayé si yẹ Ilẹ̀
Ayé tó yẹ Ilẹ̀
Yóó yẹ Ẹdan
Ayé tó yẹ Ilẹ̀
Yóó yẹ Èèbó
Ayé tó yẹ Ilẹ̀
Yóó yẹ Ẹdan!

OGBÈ ỌYẸ̀KÚ B

Ogbèyẹ̀kú[1] is the father of all Àmúlùs[2]
May your Orí[3] be old
May it be steadfast
The one that is the husband of single ladies
Cast divination for Mother Earth
Also cast divination for Ẹdan[4]
'Can life please the two of us'? They asked
They were asked to perform sacrifice
Mother Earth performed the sacrifice
Ẹdan also was not left out.....10
They then started to dance
They were rejoicing wholeheartedly
They were praising their Babálawos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos predicted
Ogbèyẹ̀kú is the father of all Àmúlùs
May your Orí be old
May it be steadfast
The one that is the husband of single ladies
Cast divination for Mother Earth.....20
Also cast divination for Ẹdan
Life pleased Ẹdan
And life pleased the Mother Earth
The life that pleased the Mother Earth
Would definitely please Ẹdan
The life that pleased the Mother Earth
Would please the Whiteman
The life that pleased the Mother Earth
Would please Ẹdan

OGBÈ ÌWÒRÌ A

Ifá pé Ire fún eléyìun. Yóó jèrè tí bá ń hùwà rere: Òun àti ẹnìkan ó jọ múraa wọn lọ́rẹ̀ẹ́: Ifá pé kí wọ́n ó mọ́ fi araa wọn sílẹ̀; Wọn ò si gbọdọ̀ ṣahun.

Ogbè wẹ̀yìn[5] wò
Bájáà rẹ́ ó baà pa ikún
Awo Ọdẹ ló díá fún Ọdẹ
Ọdẹ ní ń regbó méje ẹ̀lùjù méje
Wọ́n ní kí Ọdẹ ó sá káalẹ̀
Ẹbọ ní ó ṣe kó tóó mọ́ọ lọ
Ọdẹ́ gbẹ́bọ ńbẹ̀ ó rúbọ
Ogbè wẹ̀yìn
Bájáà rẹ́ ó baà pa Ikún
A díá fún Òǹyagbẹ̀ .....……10
Èyí tó ń lọ rèé bá wọn múlẹ̀ oko àìrọ́dún
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe kó tóó lọ
Òǹyagbẹ̀ gbẹ́bọ ńbẹ̀ ó rúbọ
Wọ́n lọ́ọ́ bá wọn múlẹ̀ lẹ́gàn
Ọdẹ ń sọdẹ
Àgbẹ̀ ń sàgbẹ̀
Wọ́n wáá gbẹ́bọ ńbẹ̀ wọ́n rúbọ
Rírú ẹbọ èèrù àtùkẹ̀ṣù
Ẹ wáá bá ni ní jẹ̀bútú ire
Jẹ̀bútú ire làá bá ni lẹ́ṣẹ̀ ọba Òrĩsà……20
Ẹ jẹ́ á mọ́dẹ mágbẹ̀ kó lè yẹni
Àgbẹ̀ ń tokoó bọ̀

OGBÈ ÌWÒRÌ A

Ifá wishes this person well. He would be successful. Ifá asks him to be of good behavior because he and someone would be good friends. They both are advised not to disparage each other. They should not be stingy.

Ogbè look back
In case your dog kills the ikún rat
The Babaláwo of the Hunter casts divination for the Hunter
The Hunter was going to seven renowned forests and bushes
They asked him to take care of the ground
He should offer sacrifice before his departure
The Hunter heard about the sacrifice and performed it
Ogbè look back
In case your dog kills the ikún rat
Cast divination for the Farmer…….....10
The one that was going to choose a new land for annual farming
They asked him to take care of the ground and perform sacrifice before his departure
The Farmer also heard about the sacrifice and performed it
The two of them went into the deep forests
The Hunter was hunting for games in the bushes
The Farmer also farming
They both had heard about the sacrifice and offered it
Offering of prescribed sacrifices and free gifts to Èṣù
Come and meet us with good tidings
One is usually found with good tidings at the feet of the king of Òrĩsàs……..20
Let us combine hunting with farming for our world to be better
The farmer was returning from the farm

Ó mú ÌIkókóró fún Ọdẹ
Ọdẹ ń tijùú bọ̀
Ó mú ìkókóró ẹran
Ó sì fún Àgbẹ
Ẹ sá jẹ́ á mọ́dẹ mágbẹ̀ kó lè yẹni
Rírú ẹbọ, èèrù àtùkèsù
Ayé wáá yẹ wá tùtúru!

He gave a small piece of yam to the hunter
The Hunter was coming back from the deep forest
He brought out a small piece of meat
And gave it to the farmer
Please let us combine hunting with farming for life
to be better for us
Offering of prescribed sacrifices and free gifts to Èṣù
Life so please us aplenty

OGBÈ ÌWÒRÌ B

Ifá pé bí eléyìun bá ń sọ̀rọ̀, kó mọ́ọ̀ sọ́ra fún ọ̀rọ̀ àsọtán kí àwọn èèyàn tí ń bẹ nítosi ó mọ́ ba nǹkan rẹ̀ jẹ́. Èèyàn mọ́tímọ́tí tí ń bẹ́ légbẹ̀ẹ́ eléyìun ní ń da nǹkan ẹ̀ rú.

Erín fi kúkú mọ inú ilé
Adìẹ́ fi títà mọ ọjà
A díá fún Ẹ̀bù Ẹ̀yĩn
Èyí tíí sọmọ ĩyá Ogun
Akíkanjú ènĩyàn ni Ogun
Ṣùgbọ́n bó bá pé òún ó ṣe nǹkan lọ́la
Ẹ̀bù Ẹ̀yĩn ó ti lọ́ọ́ ba ibẹ̀ jẹ́
Tí ọ́n bá pé lọ́tùúnla làwọ́n ó lọ́ọ́ ṣe nǹkan
Ẹ̀bù Ẹ̀yĩn ó lọ́ọ́ bà á jẹ́
Ogún wáá ní 'Kín ní ń ba nǹkan wọ̀nyí jẹ́'?.....10
Ó bá tọ Ifá lọ
Ifá ní kó rúbọ
Kó sì mọ́ ẹnu ẹ̀
Ifá pé ibi tí ó bàá lọ
Ní ó mọ́ọ̀ pé ó yá
Àwọ́n ó lọ ibĩ kan lónĩí
Kó mọ́ sọ àsọtẹ́lẹ̀ mọ́
Kó mọ́ mọ́ọ̀ sọ ibi tí ń lọ fẹ̀nĩkan mọ́
Ńgbà ó dijọ́ kan
Ogún bá nàró…….....…….20
Ó ní ĩwọ Ẹ̀bù Ẹ̀yĩn ó yá
Ẹ̀bù Ẹ̀yĩn ní ńbo?
Ogun ní 'ńgbà a bá dé ibẹ̀'
'Ó mọ́ọ̀ mọ̀'

OGBÈ ÌWÒRÌ B

Ifá advises that when this person is planning, he should refrain from expatiation so that people close to him would not destroy him. Ifá says the person causing trouble in his life is someone close to him, but he should not quarrel with the person when he identifies him or her.

Elephant used the advantage of his death to know the inside of a house[6]
And Chicken used the advantage of being sold to know the market place[7]
Cast divination for Ẹ̀bù Ẹ̀yĩn[8]
The sibling of Ogun[9]
Ogun is an energetic person
But whenever he plans to perform a function
Ẹ̀bù Ẹ̀yĩn would go to destroy the setup
If he fixes another for next tomorrow
Ẹ̀bù Ẹ̀yĩn would also have gone there to cause a discord
Ogun then started to wonder 'What could be the cause of these'…….....……10
He went to consult with Ifá
Ifá asked him to offer sacrifice
And should be secretive about his plans and journeys
'Wherever you want to go'
'Always make spontaneous decisions'
'We would go somewhere today'
'Do never talk about it prematurely'
'Never allow anyone to know your itinerary' Ifá said
One day afterwards
Ogun stood up…….....20
Ẹ̀bù Ẹ̀yĩn let us go
'Where'? Ẹ̀bù Ẹ̀yĩn asked
'When we get there'
'You would know', Ogun countered
Ẹ̀bù Ẹ̀yĩn ever since then could not disrupt Ogun's setup

Wọ́n ní Erin ló fi kúkú mọ inú ilé
Adiẹ́ fi títà mọ ọjà
A díá fún Ẹ̀bù Ẹ̀yìn
Ẹ̀bù Ẹ̀yìn tíí sọmọ ìyá Ogun
Àṣé Ẹ̀bù Ẹ̀yìn ní tí ń bayé yĭí jẹ́ ńjọ́hun?!.....….....30
Ẹ̀bù Ẹ̀yìn ò sì níí le bayé yĭí jẹ́ mọ́ o
Ẹ̀bù Ẹ̀yìn!

They said Elephant used the advantage of his death to know the inside of a house
Chicken used the advantage of being sold to know the market place
Cast divination for Ẹ̀bù Ẹ̀yìn
The blood brother of Ogun
So, it is Ẹ̀bù Ẹ̀yìn that had been destroying the setup of this world ever since its inception?!…...30
Ẹ̀bù Ẹ̀yìn will henceforth never be able to destroy the setup of this world again
Ẹ̀bù Ẹ̀yìn

OGBÈ ÒDÍ A

Ifá pé eléyìun ni èèyàn kan lókèèrè tefétefé: kí ẹni ọ́n dá Ifá fún yǐí ó mọ́ọ wúre fún ẹni tí ń bẹ lókèèrè. Ń gbéreé bọ̀ wáá bá a. Ẹbọ ni kí wọ́n ó rú.

Kọ́lálù lawo abẹ́ ọta
Ejò ló kó làǹgbà làǹgbà wọ isà
A díá fún Baáyànnì
Tí ń lọ síjùu sẹ̀lẹ́
Wọ́n ní ó rúbọ
Wọ́n níre fún un
Èèkejǐ ẹ̀ sǐ ń bẹ nílé
Ó sǐ ń rúbọ sílẹ̀ dè é
Èèkejǐi ẹ̀ làá pè ní Sàngó
Ńgbà tí Baáyànnì dé …….....……..10
Owó pọ̀
Ó bá kó díẹ̀ fún Sàngó
Sàngó bá so owó mọ́ asọ ẹ̀
Ifá pé ki eléyìun ó tọ́jú èèyàn dáadáa
Ayé bá yẹ Baáyànnì
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kọ́lálù lawo abẹ́ ọta.....20
Ejò ló kó làǹgbà làǹgbà wọ isà
A díá fún Baáyànnì tí ń lọ síjùu Sẹ̀lẹ́
Wọ́n ní ó sá káalẹ̀ kó rúbọ
Kó lè baà múre dé
Dàda mọ́ sunkún mọ́ o
Dàda mọ́ sẹ̀jẹ̀ mọ́ o
Èrò Ìsẹ̀lẹ́ ń bọ̀ lọnà
Yóó fùún ọ lóókan o so mọ́rí

OGBÈ ÒDÍ A

Ifá wishes this person well. He has a relation living far away; that the person consulting should offer prayers for him or her that is abroad. He is coming back with good things for him. He should perform sacrifice.

Kọ́lálù lawo abẹ́ ọta[10]
It is the snake that runs fearfully into the burrow
Cast divination for Baáyànnì[11]
That was going to the forest of Sẹ̀lẹ́[12]
He was asked to perform sacrifice
They wished him plenty fortunes
His compatriot meanwhile was at home
And performing sacrifices pending his arrival
His compatriot is the one called Sàngó
On Baáyànnì's arrival…….....……10
The money was too much
He gave some to Sàngó
Sàngó tied some of it on his cloth
Ifá asks this person to take care of his fellow men very well
Life pleased Baáyànnì
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
Kọ́lálù lawo abẹ́ ọta…….....20
It is the snake that runs fearfully into the burrow
Cast divination for Baáyànnì who was going to the forests of Sẹ̀lẹ́
He was asked to take care of the ground and perform sacrifice
Such that he would come back with fortunes
Dàda[13] don't cry again
Dàda don't cry blood again
The people of Ìsẹ̀lẹ́ forest are coming back soon
They would give you a cowry to tie to your hair strand

OGBÈ ÒDÍ B

Ire ọmọ fún eléyìun. Ifá pé àwọn ọmọ ẹ ó mọ gbókèèrè, wọ́n ó sì mọ́ọ mutí.

Olúfọ́n níí wofá Ogele
Alásìá níí wo Ifá Ògìyán
Òrìṣà níńlá ò jẹ ta ọmọ tiẹ lọ́pọ̀
Ifá rere n lOgbèdí
A díá fún Àjàgbé
Àjàgbé tí ń fomi ojú sògbérè ọmọ
Òún le bímọ lọ́pọ̀lọpọ̀ báyìí?
Wọ́n ní kó rúbọ
Àjàgbé bá rúbọ
À á ṣeé mọ Àjàgbé? ….....…….10
N làá pe Eeṣin
Kò sí ilẹ tí Àjàgbé ò sí
Ayé yẹ ẹ
Wọ́n ní ọmọ Àjàgbé ló pọ̀ tó báyìí?
Ijó ní ń jó
Ayọ̀ ní ń yò
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Olúfọ́n níí wofá Ogele.....….....20
Alásìá níí wo Ifá Ògìyán
Òrìṣà níńlá ò jẹ ta ọmọ tiẹ lọ́pọ̀
Ifá rere n lOgbèdí
A díá fún Àjàgbé
Àjàgbé tí ń fomi ojú sògbérè ọmọ
Èrò Ìpo!
Èrò Ọ̀fà
Bo lẹ gbé joyè tẹ̀ẹ̀ rÀjàgbé?
Àjàgbé dé ò abọlà rẹbẹrẹbẹ

OGBÈ ÒDÍ B

Ifá wishes this person the fortune of children. His children would live abroad and they would consume wine in large quantities.

It is Olúfọ́n[14] that casts divination for Ogele[15]
Alásìá[16] would cast divination for Ògìyán[17]
Òòsàálá would never sell his own children for peanuts
Ogbèdí[18] is a good Ifá
Cast divination for Àjàgbé
Crying because of Children
'Would I have many children'? He asked
They told him to perform sacrifice
Àjàgbé performed it
'How do we recognize Àjàgbé'?…...….....…..10
'He is the one we call the Housefly'
There is no city one would not find Àjàgbé
Life pleased him
People started saying 'Are the children of Àjàgbé these many'?
He was dancing
And also rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it is exactly as his Babaláwos used their good mouths in praising Ifá
It is Olúfọ́n that casts divination for Ogele……..20
Alásìá would cast divination for Ògìyán
Òòsàálá would never sell his own children for peanuts
Ogbèdí is a good Ifá
Cast divination for Àjàgbe
Àjàgbé that had been crying because of children
People from the city of Ìpo[19]
People from the city of Ọ̀fà[19]
Where do you travel to for celebration without seeing Àjàgbé?
Àjàgbé is back with a lot of riches

OGBÈ ÌROSÙN A

Ifá pé Ire ajé fún eléyìun láti òkèèrè. Aje náà sì ń bọ̀ wáá bá a. Kó lọ́ọ́ bọ Odù; Ọpọ̀lọpọ̀ Ìgbín lOdù ó gba àti ẹyin adìẹ.

Ogbè dáwọ̀ òsùn tẹlẹ̀
Ó ró jinngínni jinngínni
A díá fún Òdùkẹ̀kẹ̀ẹ̀kẹ̀
Èyí tí ń re inú ìgbẹ́ rèé kájé wálé
Òdùkẹ̀kẹ̀ẹ̀kẹ̀ ní ń re inú ìgbẹ́
Wọ́n ní kó rúbọ
Kó lè baà kóre dé
Ó bá rúbọ
Ayé bá yẹ Odù
Ó kóre wálé…….....10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ogbè dáwọ̀ òsùn tẹlẹ̀
Ó ró jinngínni jinngínni
A díá fún Òdùkẹ̀kẹ̀ẹ̀kẹ̀
Èyí tí ń re inú ìgbẹ́ rèé kájé wálé
Kín ní ń kóreé bọ̀ wáá bá mi?
Òdùkẹ̀kẹ̀ẹ̀kẹ̀
Ifá pé ń kóreé bọ̀ wáá bá mi.....……..20
Òdùkẹ̀kẹ̀ẹ̀kẹ̀

OGBÈ ÌROSÙN A

Ifá wishes this person well. Fortune wishes for him from abroad. Ifá asks him to offer sacrifice to Odù. Odù[20] accepts many snails and chicken eggs.

Ogbè dáwọ̀ òsùn tẹlẹ̀[21]
Ó ró jinngínni jinngínni
Casts divination for Òdùkẹ̀kẹ̀ẹ̀kẹ̀
The one going to the forests to cart home fortunes
It was Òdùkẹ̀kẹ̀ẹ̀kẹ̀ that was traveling to the forest
He was asked to perform sacrifice
So that he would be fit to haul his fortunes home
He performed the sacrifice
Life pleased Odù
He brought home good fortunes.....……..10
He then was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ogbè dáwọ̀ òsùn tẹlẹ̀
Ó ró jinngínni jinngínni
Casts divination for Òdùkẹ̀kẹ̀ẹ̀kẹ̀ going to the forest to cart home fortunes
What is bringing good fortunes for me?
Òdùkẹ̀kẹ̀ẹ̀kẹ̀
Ifá says, is bringing good fortunes to meet me ..…20
Òdùkẹ̀kẹ̀ẹ̀kẹ̀

OGBÈ ÌROSÙN B

Ifá pé ki eléyìun ó mọ́ dẹ́jàá. Kó mọ́ọ ṣe bí Ifá tíí ṣe. Obìnrin kán ń bẹ lápá ibẹ̀hun tó jẹ́ àgàn. Ifá pé yóò bímọ, ṣùgbọ́n kó rú ẹyin adẹ̀ie mẹ́rìndínlógún.

Ọ̀kan pó
Babaláwo Agogo ló díá fún Agogo
Èjì gbọ̀ngàn gbọ̀ngàn
Babaláwo Àjìjà ló díá fún Àjìjà
Mo rú wẹ̀ẹrẹ
Ó dà wẹ̀ẹrẹ
A díá fún Ọ̀sìn Gàgààgà
Èyí tí ó kọ́mọ dà sí àtàrí
Wọ́n ní kó rúbọ kó lè baà bímọ
Ọ̀sìn Gàgààgà gbẹ́bọ ńbẹ̀ …….10
Ó rúbọ
Mo rú wẹ̀ẹrẹ
Ó dà wẹ̀ẹrẹ
Ọ̀sìn gàgààgà ló bímọ báwọ̀nyí?!
Mo rú wẹ̀ẹrẹ
Ó dà wẹ̀ẹrẹ

OGBÈ ÌROSÙN B

Ifá asks this person not to disregard or preempt warnings or taboos. He should behave in Ifá's likeness. Ifá sees one woman that is barren. She should offer sixteen chicken eggs for her to have children in life.

Ọ̀kan pó!
The Babaláwo of the Gong casts divination for the Gong
Èjì gbọ̀ngàn gbọ̀ngàn
The Babaláwo of Àjìjà[22] casts divination for Àjìjà
I sacrificed in quantities
It proved efficacious in quantities
Cast divination for Ọ̀sìn Gàgààgà
The one that would carry his children on his head
They told him to perform sacrifice for him to bear children
Ọ̀sìn Gàgààgà heard about the sacrifice…..……10
He performed it
I sacrificed in quantities
It proved efficacious in quantities
It is Ọ̀sìn Gàgààgà that has children this plenty?!
I sacrificed in quantity
It proved efficacious in quantity

OGBÈ ỌWỌ́NRÍN A

Ifá pé kí eléyìun ó rúbọ kó sì mójú tó ilé ẹ̀. Nǹkan ẹ̀ ò níí bàjẹ́. Ifá pé eléyìun ó mọ́ọ̀ ṣe nǹkan, wọn ò níí fi yǐn ín lọ́wọ́. Ifá pé kó rú ọ̀pọ̀lọpọ̀ ẹyǐn àti ẹyẹlé. Bí ọ́n bá se ẹyin ọ̀hún tán, kó pe àwọn èèyàn jọ, kó sì fi ṣe àlejò. Lẹ́yìn náà nǹkan rẹ̀ ó mọ́ọ̀ dáa. Olóòótọ́ àti onínà rere ni eléyìun; ṣùgbọ́n kó mọ́ọ̀ rúbọ kí nǹkan ó le baà yǐn ín lọ́wọ́.

Ogbè húnlé
Ilé ẹni làá hún
Ọ̀nà ẹni làá tọ̀
Ọ̀nà tàà tọ rí níí ṣeni sǐbálá sǐbolo
A díá fún Ṣẹṣeeṣe kò lórí yǐn
Èyí tíí sọmọ́ bíbí inú Àgbọnnìrègún
Gbogbo nǹkan lòún ń ṣe tí wọn ò yin òun
Wọ́n wá le yin òun báyìí?
Wọn ní ọ̀pọ̀lọpọ̀ ẹyǐn ni kó tọ́jú
Kí wọ́n ó wáá sè é……...……..10
Kó kó àwọn Awo jọ
Kó ṣe oúnjẹ
Bí ọ́n bá tí ń jẹun kí wọ́n ó mọ́ọ̀ mú ẹyǐn ọ̀hún jẹ
Ó bá rúbọ
Layé bá ń yǐn ín
Nǹkan ẹ̀ dára
Kò bàjé mọ
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá 20
Ó ní bę̣ẹ̀ làwọn Babaláwo tòún wí
Ogbè húnlé
Ilé ẹni làá hún

OGBÈ ỌWỌ́NRÍN A

Ifá asks this person to offer sacrifice well by taking good care of his household. His things would not get spoilt. He is doing a particular thing for people, but he is not getting up to what he deserves. He should perform the sacrifice for praise by offering plenty of oil palm seeds and pigeons. He would then call people together and offer the fruits as gifts. After this, he would get praised for any act performed by him. This person is a honest and steadfast person but he should sacrifice such that would be praised for his acts.

Ogbè húnlé
It is one's house that one should arrange well
It is one's way that one should tread
The way that one has never taken may make one feel strange
Cast divination for Ṣẹṣeeṣe- kò- lórí- yǐn
The child from the bowels of Àgbọnnìrègún
'I have been trying all sorts without being praised for it'
'How would I be praised'? He asked
They asked him to get oil palm seeds
He then should cook it……..…….....……..10
And assemble as many Babaláwos as possible
'Prepare plenty of food also'
'They should pick the oil palm seed and eat it as they eat the food' they instructed
He performed the sacrifice
The whole world stood up praising him
His things were better
They did not get spoilt again
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá.....……20
He said it was exactly what his Babaláwos had said
Ogbè húnlé
It is one's house that one should arrange well

Ọ̀nà ẹni làá tọ̀
Ọ̀nà táà tọ̀ rí níí ṣeni sìbálá sìbolo
A díá fún Ṣẹṣeeṣe- kò- lórí- yìn tíí sọmọ bíbí inú Àgbọnnìrègún
N ó lòórí ẹyìn Ajé
Igba lewé ẹrẹ́yìn
N ó mọ̀mọ̀ lórí ẹyìn ní tèmi ò
Igba lewé ẹrẹ́yìn…….....…….…30
N ó lòórí ẹyìn aya
Igba lewé ẹrẹ́yìn
N ó mọ̀mọ̀ lórí ẹyìn ní tèmi ò
Igba lewé ẹrẹ́yìn
N ó lòórí ẹyìn ọmọ
Igba lewé ẹrẹ́yìn
N ó mọ̀mọ̀ lórí ẹyìn ní tèmi ò
Igba lewé ẹrẹ́yìn
N ó lòórí ẹyìn ire gbogbo nílé ayé
Igba lewé ẹrẹ́yìn…….....…..40
N ó mọ̀mọ̀ lórí ẹyìn ní tèmi ò
Igba lewé ẹrẹ́yìn

It is one's way that one should tread
The way that one has never taken may make one to feel strange
Cast divination for Ṣẹṣeeṣe kò lórí yĩn, the child of Àgbọnnìrègún's bowels
I will be praised for wealth
Hundreds are the leaves of ẹrẹ́yìn
I will definitely have the Orí of praise
Hundreds are the leaves of ẹrẹ́yìn….....30
I will be praised for my wives
Hundreds are the leaves of ẹrẹ́yìn
I will definitely have the Orí of praise
Hundreds are the leaves of ẹrẹ́yìn
I will be praised for my children
Hundreds are the leaves of ẹrẹ́yìn
I will definitely have the Orí of praise
Hundreds are the leaves of ẹrẹ́yìn
I will be praised for all good things on earth
Hundreds are the leaves of ẹrẹ́yìn…….....40
I will definitely have the Orí of praise
Hundreds are the leaves of ẹrẹ́yìn

This Ifá is alternatively called Ogbè húnlé

OGBÈ ỌWỌ́NRÍN B

Ifá pé ire kan ń bọ̀ látòkèèrè, ká rúbọ sílẹ̀ dè é. Ọ̀pọ̀lọpọ̀ eegun kéegun ni ká kó sínú igbá ẹbọ, kó fi rúbọ iyì àti èyẹ. Ayé ó yẹ ẹ́

Kukuuku lẹ́ẹ́ku lẹ́ẹ́ku
Kùkùùkù lẹ́ẹ́kù lẹ́ẹ́kù
A díá fún Kórewáti
Èyí tíí sọmọ bíbí inú Àgbọnnìrègún
Wọ́n ní wọ́n le kọjú ire gbogbo da òun báyìí?
Wọ́n ní kó rúbọ kó le ríre gbámú láyé
Kórewáti bá rúbọ
Wọ́n bá kọjú ire gbogbo dà á
Bí tí ń lájé ní ń láya
Ní ń kọ́lé ní ń bímọ…….....10
Òun náà?
Ó ní Kukuuku lẹ́ẹ́ku lẹ́ẹ́ku
Kùkùùkù lẹ́ẹ́kù lẹ́ẹ́kù
A díá fún Kórewáti tíí sọmọ bíbí inú Àgbọnnìrègún
Ẹ̀wí Adó ń kóre Ajéé bọ̀ wáá bá mi
Jànǹjàn
N làá kégunguún kàkĭtàn
Jànǹjàn
Ẹ̀wí Adó ń kóre Ayaá bọ̀ wáá bá mi
Jànǹjàn..... .....….....20
N làá kégunguún kàkĭtàn
Jànǹjàn
Ifá mọ ń kóre ọmọ́ọ́ bọ̀ wáá bá mi
Jànǹjàn
N làá kégunguún kàkĭtàn
Jànǹjàn
Gbogbo ire ilé, àlàáfíà, ire gbogbo
Ifá ń kó gbogbo ẹ̀ bọ̀ wáá bá mi

OGBÈ ỌWỌ́NRÍN B

Ifá says a certain good fortune is seen coming from abroad. He should sacrifice prior to its arrival. Ifá asks him to gather different kinds of animal bones in an offertory calabash and use to offer sacrifice for affluence. Life would please him.

Kukuuku lẹ́ẹ́ku lẹ́ẹ́ku
Kùkùùkù lẹ́ẹ́kù lẹ́ẹ́kù
Cast divination for Kórewáti
The child of Àgbọnnìrègún's bowel
'Would they favor me with all good things'? He asked
He was asked to offer sacrifice
Kórewáti offered the sacrifice
They then favored him with all good things
As he was having wealth so was he having wives
He was building houses and having children……10
Surprised, he exclaimed 'Me'?
He said Kukuuku lẹ́ẹ́ku lẹ́ẹ́ku
Kùkùùkù lẹ́ẹ́kù lẹ́ẹ́kù
Cast divination for Kórewáti the child of Àgbọnnìrègún's bowel
The king Ẹ̀wĭ of Adó is coming to me with plenty of good fortunes of wealth
Jànǹjàn
Is the heaping of bones on a refuse dump site
Jànǹjàn
The king Ẹ̀wĭ of Adó[23] is bringing the good fortune of wives to me
Jànǹjàn.....……20
Is the heaping of bones on a refuse dump site
Jànǹjàn
Ifá is bringing the good fortune of children to me
Jànǹjàn
Is the heaping of bones on a refuse dump site
Jànǹjàn
All the good fortunes of houses, good health
Ifá is bringing them to meet me

Jànǹjàn
N làá kégunguún kàkǐtàn…….....30
Jànǹjàn

Jànǹjàn
Is the heaping of bones on a refuse dump site..…..30
Jànǹjàn

OGBÈ ỌBÀRÀ A

Ifá pé ayé ó yẹ eléyìun, yóó nǐí ìsinmi tó bá le mọ́ọ wá ojú obìin rẹ̀. Ire lọ́pọ̀lọpọ̀ ń bẹ fún un látọ̀dọ̀ obǐnrin náà tó bá mójú tó o, tí kò bá sì sahun sí i. Kùnmọ̀ kan lẹbọ ẹ̀.

Obìnrín sọwọ́ kọ́kọ́rọ́
Ó mọ́kọ ẹ̀ láhun
A díá fún Ebè
Èyí tí ń lọ rèé gbé Bàrà níyàwó
Òún le lóbǐnrin báyìí?
Ebè bá méèjì kún ẹ́ẹ́ta
Ó bá roko Aláwo
Wọ́n ní 'o ó níyàwó'
Wọ́n ní kó rúbọ
Ṣùgbọ́n o ò gbọdọ̀ sahun o…….....10
Nígbà tí Ebè ó gbèé
Bàrà ló gbé níyàwó
Ńgbà tí Bàrà bẹ̀rẹ̀ síí bímọ
Ló bá bí ọmọ dàálẹ̀
Ọmọ́ kún ilẹ̀
Obìnrín sọwọ́ kọ́kọ́rọ́
Ó mọ́kọ ẹ̀ láhun
A díá fún Ebè
Èyí tí ń lọ rèé gbé Bàrà níyàwó
Taa ló bímọ báwọ̀nyí bẹẹrẹ?……20
Bàrà
Bàrà ló bímọ báwọ̀nyí bẹẹrẹ
Bàrà

OGBÈ ỌBÀRÀ A

Ifá says this person would have rest of mind. He should however take good care of his wife because he would obtain favors through her. He should also never be a miser to her. Ifá asks him to sacrifice a club.

The woman doggedly curved her hands
She took her husband as being miserly
Casts divination for the Ridge
The one that was going to marry Melon as wife
'How would I have a wife'? He asked
The Ridge combined two cowries with three
He went to the house of a Babaláwo
They told him that he would have a wife
They told him to perform sacrifice
'You should not be miserly' they said….....10
When he got a wife to marry
It was the Melon that he married
When it was time for Melon to produce children
She had so many children
They filled all available spaces
The woman doggedly curved her hands
She took her husband as miserly
Casts divination for the Ridge
The one that was going to marry Melon as wife
Who has children these many?….....….20
Melon
It is Melon that has children these many
Melon

OGBÈ ỌBÀRÀ B

Ifá pé eléyìun ó ṣẹ́gun ọ̀tá ẹ̀, yó ga ju ọ̀tá ẹ̀ lọ. Ọrẹ́ kan ń bẹ tóun àti ẹ̀ ó jọ́ọ́ gbé. Kó mọ́ọ́ fura sí ọ̀rẹ́ náà tó jẹ́ ẹni kúkúrú. Ifá pé kó ṣe pẹ̀lẹ́pẹ̀lẹ́ o: kí ènìyàn búburú ó mọ́ ba orúkọ̀ ẹ̀ jẹ́. Eléyìun ó bǐí ọmọ kan tí ó ba ṣẹ́gun Elénìní.

Òfòkǐsǐ Òfòkǐsǐ
A díá fún Àfọ̀n
Èyí tíí sọ̀rẹ́ Ìtí
Ọ̀rẹ́ ni Àfọ̀n òun Ìtí
Ìtí ò sǐ ga tó Àfọ̀n
Wọ́n ń báyéé lọ
Ìtí bá ní ó ku bí Àfọ̀n ó ti gbé gíga ẹ̀ lọ
Ní bá ń lọ́ mọ́ Àfọ̀n
Ní ń lọ́ mọ́ọ́ bíi kó pa á
Èṣù ní ǐwọ Àfọ̀n…..….....…10
'Ṣe bóo rúbọ'?
Àfọ́n lóun rúbọ!
Èṣù ní 'sǐ jàn án ní gbóńgbó ò'
Nígbà tí Ìtí bá sǐ lọ́ lọ́ọ́ lọ́
Ọmọ Àfọ̀n a sǐ gbé e
A nà á mọ́lẹ̀
Ọmọ Àfọ́n bá bá ǐyá ṣẹ́gun Ìtí
Ìtí ò bá le bá Àfọ̀n mọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo….....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfòkǐsǐ Òfòkǐsǐ
A díá fún Àfọ̀n
Èyí tíí sọ̀rẹ́ Ìtí
Ẹbọ n wọ́n ní ó ṣe
Àfọ́n gbẹ́bọ ńbẹ̀
Ó rúbọ

OGBÈ ỌBÀRÀ B

Ifá sees a close friend of this person. He should be watchful of this friend. The particular friend is shorter than him. He should be very careful such that bad friends would not corrupt his good practices. Ifá says he would have a child that would help him overcome his enemies. He would be greater than his foes.

Òfòkǐsǐ Òfòkǐsǐ
Casts divination for Àfọ̀n
The friend of Ìtí
Àfọ̀n and Ìtí had ever been friends
However Ìtí is not as tall as Àfọ̀n
They continued their friendship as life goes on
Ìtí one day demonstrated her true color
She started twining around Àfọ̀n
She twinned around Àfọ̀n so tightly hoping to kill her
Èṣù said 'you Àfọ̀n'…….....10
'Didn't you perform sacrifice'?
'I did', replied Àfọ̀n with agony
'Then hit her with your club', Èṣù said
When Ìtí had twinned and twinned around Àfọ̀n
The children of Àfọ̀n would unwind the hands of Ìtí
And throw her down
The children of Àfọ̀n helped their mother win
Ìtí cannot wind against Àfọ̀n again
She then started to dance and rejoice
She was praising her Babaláwo…….....20
Her Babaláwo was praising Ifá
She said it was exactly as her Babaláwo had said
Òfòkǐsǐ Òfòkǐsǐ
Casts divination for Àfọ̀n
The friend of Ìtí
She was asked to perform sacrifice
Àfọ̀n heard about the sacrifice
And performed it

Ìtí kan ò mọ̀mọ̀ lórí à á gbàfọ̀ọ́n sí Àfọ̀n ní ń bẹ lẹ́yìn tó ṣẹ́gun gbogboo wọn…….....…….30

No twine called Ìtí has the head to receive the club of Àfọ̀n
Àfọ̀n is coming from behind to win them all……30

OGBÈ ỌKÀNRÀN A

Ifá pé eléyìun ó dàá bírà kan láyé, wọn ò níí mọ́ pé ó lè dá bírà náà. Ipáa rẹ́ ó kàáyé. Ifá pé wọ́n ti bí ọmọ kan, bí ọmọ náà ò bá joyè ńlá kan, yóó si jẹ baálé ilé lọ́la. Bó bá jẹ́ ìran olóyè ni wọ́n, ọba ni ọmọ náà ó jẹ. Eléyìun ó ríí ire kan tí kò gbẹ́kẹ̀ lé, ṣùgbọ́n tí yó tó o lọ́wọ́.

Akókóró èlùbọ́ níí sodó gbàǹkoko gbàǹkoko
A díá fún Lábógundé
Níjọ́ tí ń fomi ojú ṣògbérè ire gbogbo
Wọ́n ní ó rúbọ
Ó bá rúbọ
Àṣé Lábógundé lọbá kàn
Àṣé Lábógundé ní ó joyè
Lábógundé bá jọba Ẹ̀wí lÁdó
Àwọn èèyàn ò mọ́
Pé Lábógundé lè jọba.....….....…10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Akókóró èlùbọ́ níí sodó gbàǹkoko gbàǹkoko
A díá fún Lábógundé
Tí wọ́n ó mùú jọba lóde Ẹ̀wí lÁdó
Ẹnǐkan ò gbọ́n o
Ẹnǐkan ò mọ́
A ò mọ́ pé Lábógundé lè jọba….....20
Àsé Lábógundé ní ó jọba Ẹ̀wí lÁdó
Ẹnǐkan ò gbọ́n o
Ẹnǐkan ò mọ́!

OGBÈ ỌKÀNRÀN A

Ifá says this person would undertake a wonderful feat in life. Nobody would expect it from him. His capacity would be felt worldwide. Ifá sees a woman who has just delivered a child. The child would become a high chief and the head of his clan. If it is a crowned family, the child would become a king. He should offer sacrifice because he would get a certain good fortune that he did not expect.

Akókóró èlùbọ́ níí sodó gbàǹkoko gbàǹkoko
Casts divination for Lábógundé
On the day he was crying because of dearth of all good fortunes
He was asked to perform sacrifice
He did it
No knowing that it was Lábógundé's turn to become the King
Not knowing that it was Lábógundé that would be crowned
Lábógundé became the king Ẹ̀wí in the city of Adó
The people never knew
That Lábógundé can ever be a king…….....…10
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said
Akókóró èlùbọ́ níí sodó gbàǹkoko gbàǹkoko
Casts divination for Lábógundé
That would be picked to be the king Ẹ̀wí in the city of Adó
Nobody was wise enough
Nobody ever knew
We never knew that Lábógundé can ever be a king…….....…20
So it is Lábógundé who would be the king Ẹ̀wí in Adó city?
Nobody was wise enough
Nobody ever knew

OGBÈ ỌKÀNRÀN B

Ifá rí Obìnrin kan tí ń gbayì nínú àwùjọ. Ifá pé kó rúbọ kí iyì ọ̀hún ó mọ́ baà dín kù. Ifá pé bí wọn ò bá fi ìyà jẹ eléyìun, ire ò níí tó o lọ́wọ́. Lẹ̀ẹ̀mîîn, inú eléyìun ó dùn.

Orí níí ṣe wọ́n báyìí
Awo Ògúnníkin
Àsòwòò jèrè
Ó dà bí alâî mọjàá ná
A díá fún Sìẹ̀jìdé
Sìẹ̀jìdé tí ọ́n ní ó sẹbọ ọlà kó sì sẹbọ ọmọ
Sìẹ̀jìdé ni ò rí ọmọ bí
Ṣùgbọ́n ó yawọ́
A mọ́ọ́ náwó
Ńgbòó yá, wọ́n bá ń sèǹíní ẹ……10
Ni ọ́n jẹ tán ni ọ́n mu tán
Ni ọ́n bá bọ́ sí gbangba ìṣeré
Sìẹ̀jìdé bá bọ́ọ́jó
Wọ́n ń da owó bò ó
Wọ́n lọ́mọọ́ rẹ dà o
Ọmọọ́ rẹ dà
Sìẹ̀jìdé ọmọọ́ rẹ dà lágbo
O lówó lọ́wọ́
O ò rọ́mọ rà o
Sìẹ̀jìdé ọmọọ́ rẹ dà lágbo.....20
Sìẹ̀jìdé bá búẹ́kún lọ̀dọ̀ Ọ̀rúnmìlà
Àwọn Orí níí ṣe wọ́n báyìí awo Ògúnníkin
Àwọn Àsòwòò jèrè bí alâî mọjàá ná
Wọ́n bá sefá fún Sìẹ̀jìdé
Wọ́n ní bó bá di ẹ̀ẹ̀mîîn
Wọ́n ní inúù rẹ ó dùn
Wọ́n níwọọ́ wọn lẹ́ẹ́ jọ ṣehun tó dáa
Ńgbà ó dọdún kejì

OGBÈ ỌKÀNRÀN B

Ifá says there is a woman of substance in the society where this person lives. Ifá asks her to sacrifice such that her capacity of wealth would not diminish. Ifá says if this person is not maltreated, his good things would not get to him. But he would sooner or later be happy.

Orí níí ṣe wọ́n báyìí
The Babaláwo of Ògúnníkin[24]
Unprofitable commercial practice
As if one does not know how to negotiate
Cast divination for Sìẹ̀jìdé[25]
That was asked to sacrifice for wealth and for children
Sìẹ̀jìdé has no child
But she is very generous
She spends a lot for people
After a period of time, some people started mocking her....…….....…10
They finished merry making in a celebration one day
And moved to the dancing stage
Sìẹ̀jìdé started to dance
She was dancing and was spraying money
They sang proverbially abusing her ‘Where is your child’?
‘Where is your child’?
‘Sìẹ̀jìdé, where is your child on stage’
‘You are rich but you cannot buy a child’
‘Sìẹ̀jìdé where is your child on stage’.....20
Sìẹ̀jìdé cried tears to meet Ọ̀rúnmìlà
The priest Orí níí ṣe wọ́n báyìí the Babaláwo of Ògúnníkin
The priest Àsòwòò jèrè bí alâî mọjàá ná
They prepared an Ifá portion for her
‘When it is this time next year’
‘You will be happy’ They predicted
‘You and they would partake in something good’ they said in conclusion
The following year

Bọ́dún ti pé
Ọmọ ló pọn lọ……..……30
Ọ̀ṣù tí ọ́n wí ọ̀hún
Kò mú u jẹ
Ló bá bímọ
Wọ́n dágbo ìṣeré bíi tàtẹ̀yìnwá
Àwọn tí ọ́n ṣ̌irègún è léṣ̌íín
Ojú bá ń tì wọ́n
Sìẹ̀jìdé bá ń jó ní bá ń yọ́
Èṣ́ú ní ‘Ẹ dárin fún un’
‘Bẹ́ẹ ṣe dárin fún un lọ́jọ́ kĭínní’
‘Ẹ dárin fún un’…….....…….40
‘Ẹ sá lọ́mọ ẹ̀ dà lágbo lọ́jọ́ kĭínní’
‘Ẹ tún dá a bẹ́ẹ̀ẹ́ tí dá a lérò yíì’
Wọ́n bá lórí níí ṣe wọ́n báyìí
Awo Ògúnníkin
Àsòwòò jèrè
Ó dà bí alấĭ mọjàá ná
A díá fún Sìẹ̀jìdé
Sìẹ̀jìdé tó sẹbọ ọlà tó sì sẹbọ ọmọ
Ọmọ̀ rẹ rèé o
Sìẹ̀jìdé ò….....……50
Ọmọ̀ rẹ rèé lágbo
O lówó lọ́wọ́
O wáá rọ́mọ pọ̀n wá
Sìẹ̀jìdé ò
Ọmọ̀ rẹ rèé lágbo

When it was time for the yearly festival
She belted her baby on her back there……..30
The month that was predicted for her
She did not pass through it without being pregnant
She had a child
On getting to the stage again
Those that spearheaded the disgrace of the past year
They became remorseful
Sìẹ̀jìdé then started to dance and rejoice
‘Sing for her’, Èṣ́ù said hoarsely
‘As you sang for her the last time’
‘Redo your mockery’…….....……..40
‘Or didn’t you ask of her child the last time?’
‘Sing as you think appropriate this time again’
Reluctantly they said ‘Orí níí ṣe wọ́n báyìí’
The Babaláwo of Ògúnníkin
Unprofitable commercial practice
As if one does not know how to negotiate
Cast divination for Sìẹ̀jìdé
That sacrificed for wealth and for children
‘Here is your child’
‘Sìẹ̀jìdé’…….....……50
‘Here is your child on stage
You are rich
You now have a child to carry on your back
Sìẹ̀jìdé
Here is your child on the stage

OGBÈ ÒGÚNDÁ A

Ifá pé ki ká kó àwọn Awo jọ, ká sì fi òpọ̀lọpọ̀ ọ̀tí ṣe wọ́n ní àlejò; A kò sì gbọdọ̀ kórira àwọn Awoo wa. Pàápàá ẹni ó kọ́ ọ lédè, kó mọ́ baà sọnù. Ifá pé kó rúbọ, kó sì mọ́ pèé ti ẹni ó kọ́ òun lédè ò sí mọ́. Bó bá pé òun ń tọ ẹnìkan lọ, nǹkan ẹ ó dàrú o.

A ro gbódo lẹ́fọ̀ọ́
Èrọ̀ wẹ̀sì ni tebòlò
Ara ò níí ni ni kákááká
Kò níí ni ni kukuunkun
Ká mó leè dá kàkà dÍfá ẹni
A díá fún Àyìnnĩpĩnpĩn
Tíí sawo ilé Ẹlẹ́gùdumọ̀rọ́
Bó bá ti dé ilé Ẹlẹ́gùdumọ̀rọ́
A bèère lágàńgà ọ̀tí
Ẹlẹ́gùdumọ̀rọ́ ó sì gbé e kalẹ̀….....…10
Ńgbà ó bá ṣe Ifá fún Ẹlẹ́gùdumọ̀rọ́ tán
Tí ọ́n jẹ
Tí ọ́n mu tán
Ẹlẹ́gùdumọ̀rọ́ bá ń lájé
Ó ń bímọ
Bó bá tún dé ńjọ mĩĩìn
A tún ní lágàńgà ọ̀tí ńkọ́?
Gbogbo ire tí Ẹlẹ́gùdumọ̀rọ́ ń wá
Gbogbo ẹ̀ ló rí
Ńgbà ó dijọ́ kan……20
Ẹlẹ́gùdumọ̀rọ́ bá ní ‘gbogbo ìgbà n leléyĩí ọ́ mọ́ọ́ bèèrè ọ̀tí ni’
Yóó ṣe á mọ́ọ bèère ọ̀tí ń gbogbo ìgbà
Ẹlẹ́gùdumọ̀rọ́ bá lọ́ọ́ ké sí àwọn ‘Ìgiri Ẹgbárá igi’
Ó ní kí wọ́n ó mọ́ọ bá òun ṣe nǹkan òun
Wọ́n ń ṣe é fún un

OGBÈ ÒGÚNDÁ A

Ifá asks this person to assemble Babaláwos and serve them with wine. He should not despise his priest most especially his teacher and the Babaláwo who initiated him into the fold such that he would not be lost in life. Ifá asks him to offer sacrifice. He should never disregard the order of his teacher as this may lead him to terminal doom.

A ro gbódo lẹ́fọ̀ọ́
Èrọ̀ wẹ̀sì ni tebòlò
One would not feel so sickly
And feeling so crestfallen
And not being able to prostrate to cast one divination
Cast divination for Àyìnnĩpĩnpĩn
The priest of Ẹlẹ́gùdumọ̀rọ́'s household
Immediately he arrives at Ẹlẹ́gùdumọ̀rọ́'s house
He would ask for a big bottle of good wine.....9
Ẹlẹ́gùdumọ̀rọ́ would fetch for it and give it to him
After he had prepared Ifá portions for Ẹlẹ́gùdumọ̀rọ́
They would all eat together
And have drinks
Ẹlẹ́gùdumọ̀rọ́ started having wealth
He had children
On subsequent days of Àyìnnĩpĩnpĩn's call
He would ask for a big bottle of good wine
Meanwhile all the good fortunes sought for by Ẹlẹ́gùdumọ̀rọ́
He was getting them
But one day....….....……20
Ẹlẹ́gùdumọ̀rọ́ asked 'Why is it that this priest has to be asking for wine all time'?
'He would be demanding for wine on each of his visits'
Ẹlẹ́gùdumọ̀rọ́ then went to call the priest 'Ìgiri Ẹgbárá igi'
He asked him to continue where he sacked Àyìnnĩpĩnpĩn
He performed divination for him

Kò rójútùú ẹ̀
Ó tún lọ̀dọ̀ àwọn Ìgiri Ẹgbàrà igi
Ẹ wáá bóun ṣe nǹkan òun
Wọ́n tún ṣe é
Kò dáa…….....30
Ó tún lọ̀dọ̀ àwọn À jó forí sọ̀pọ́ ọ̀dẹ̀dẹ̀
Wọ́n tún ń ṣe é
Kò wúlò
Wọ́n ní Àyìnnǐpǐnpǐǐn rẹ̀ tí ń ba ọ ṣe é ńjọ́ kǐíní ńkọ́?
Ó ní Lágàńgà otí níí mọ́ọ́ bèèrè!
Wọ́n ní bó bá bèèrè lágàńgà ọ̀tí ńkọ́
Ńgbà tí Àyìnnǐpǐnpǐn ń bèère lágàńgà ọ̀tí
Gbogbo nǹkan tí àwọ́n ń bèèrè
Àwọ́n ń rí i
Àwọn táwọ̀ọ́n lọ̀ọ́ pè yí.....…..……40
Wọn ò béère nǹkankan lọ́wọ́ àwọn
Ṣùgbọ́n gbogbo nǹkan tí àwọ́n ń wá
Àwọn ò ri
Ló bá tún ké sí Àyìnnǐpǐnpǐn
Bó ti tún dé
Lágàńgà ọ̀tí ló tún bèèrè
'Ọ̀tí dà'?
'Ẹ gbọ́tí wá'
Wọ́n bá tún gbọ́tí kalẹ̀
Àyìnnǐpǐnpǐn tún ṣe Ifá fún Ẹlẹ́gùdumọ̀rọ́.....50
Ilé ẹ̀ tún kún
Òun náà
Àṣé òún ti sọnù lọ ni?
Ayé wáá yẹ̀ Ẹlẹ́gùdumọ̀rọ́
Ló wáá fa Àyìnnǐpǐnpǐn mọ́ra ẹ̀
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí

He could not find headway
He abandoned Igiri Ẹgbárá igi and called Ìgiri Ẹgbàrà igi
'Please come and help me'
He too came and tried his own
He was not successful…….....…….30
He consulted À-jó-forí sọ̀pọ́-ọ̀dẹ̀dẹ̀
He also tried to act as his mediator
It was a futile effort
People now ask 'What about Àyìnnǐpǐnpǐn, your successful priest of the other day'?
'He asks for wine all the time' Ẹlẹ́gùdumọ̀rọ́ replied
'If he asks for a big bottle of wine is it not better'?
'When Àyìnnǐpǐnpǐn was asking for big bottles of wine'
'All the things we desired'
'We got them'
'These new priests we have sought'…..……...…..40
'They asked for nothing from us'
'But all the things we want'
'We couldn't get them'
Ẹlẹ́gùdumọ̀rọ́ then recalled Àyìnnǐpǐnpǐn
Immediately on his arrival
'Give me a big bottle of wine' he said
'Where are all the bottles of wine'?
'Bring me wine now', he said repeatedly
They fetched the wine
Àyìnnǐpǐnpǐn performed divination for Ẹlẹ́gùdumọ̀rọ́…….……..……50
His house became full again
And surprised he said 'Me'
'So I have been lost all this while'?
Life so thrilled Ẹlẹ́gùdumọ̀rọ́
He drew Àyìnnǐpǐnpǐn to himself
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted

A ro gbódo lẹ́fọ̀ọ́…….....60
Èrọ̀ wẹ̀sĩ ni tebòlò
Ara ò níí ni ni kákááká
Kò níí ni ni kukuunkun
Ká mọ́ leè dá kàkà dÍfá ẹni
A díá fún Àyĩnnĩpĩnpĩn
Tíí sawo ilé Ẹlẹ́gùdumọ̀rọ́
Èyí tí ó bèèree lágàńgà ọ̀tí
Àwọn Ìgiri Ẹgbáraa gi
Ọ̀tọ̀ lẹni wọ́n ń wo Ifáa wọ́ọ́n fún
Àwọn Ìgiri Ẹgbàràa gi….....70
Ọ̀tọ̀ lẹni wọ́n ń wo Ifáa wọ́ọ́n fún
Àwọn À-jó-forí-sọ̀pó-ọ̀dẹ̀dẹ̀
Ọ̀tọ̀ lẹni wọ́n ń wo Ifáa wọ́ọ́n fún
Àyĩnnĩpĩnpĩn níí sawo ilé Ẹlẹ́gùdumọ̀rọ́
Ẹ jẹ́ n bÓgbèyọ́nú mumi
Ẹrú ń mu
Ọsĩn ń mu
Àyĩnnĩpĩnpĩn
Ẹ jẹ́ n bÓgbèyọ́nú mumi
Àyĩnnĩpĩnpĩn….....……80

A ro gbódo lẹ́fọ̀ọ́…….....60
Èrọ̀ wẹ̀sĩ ni tebòlò
One would not feel so sickly
And feeling so crestfallen
And would not be able to prostrate to cast one's divination
Cast divination for Àyĩnnĩpĩnpĩn
The priest of Ẹlẹ́gùdumọ̀rọ́ household
The one that asks for big bottles of wine
The priests Ìgiri Ẹgbáraa gi
They are priests to someone else
The priests Ìgiri Ẹgbàràa gi……....……..70
They practice their priesthood to someone else
The priests À-jó-forí-sọ̀pó-ọ̀dẹ̀dẹ̀
They practice their priesthood for somebody else
Àyĩnnĩpĩnpĩn is the priest of Ẹlẹ́gùdumọ̀rọ́'s household
Let me drink water with Ogbèyọ́nú
Slaves do drink
Servants do drink
Àyĩnnĩpĩnpĩn
Let me drink water with Ogbèyọ́nú
Àyĩnnĩpĩnpĩn …….....80

OGBÈ ÒGÚNDÁ B

Ifá rí ire tó pọ̀ fún eléyĭun láti òkèèrè tefétefé. Ajé, obĭnrin, ní ń bọ̀ láti òkèèrè. Kó lọ̀ọ́ ra obì lọ́jà, kó sì fi bọ Ifá.

Wọ́n ń lu bínní bínní lójúde Ìbínní
Wọ́n ń lu pàkùà pàkùà lóde Ìwọnràn
Wọ́n ń lu jọ̀gbọ̀dọ̀-rúkú-ǹ-jọgbọ̀ lójúde Ìjọgbọ
Àwọn Ìbààbà òkè Ògùn
Wọ́n ti kárà mĭìn dé
Wọ́n ń lu gbádágbádá
Wọ́n ń lu gbudugbudu lójú omi
A díá fún Ọ̀rúnmìlà
Ifá ń lọ rèé fi Sọmúgàgà sobĭnrin
Wón ní kí Ọ̀rúnmìlà ó rúbọ……...….10
Ńgbà tí wọ́n ó mọ́ọ kẹbọ fún un
Wọ́n ní eku nií saya eku
Kí Ọ̀rúnmìlà ó fi eku rúbọ
Ẹyẹ nií saya ẹyẹ
Kí Ọ̀rúnmìlà ó fi ẹyẹ rúbọ
Ẹja nií saya ẹja
Kí Ọ̀rúnmìlà ó fi ẹja rúbọ
Ọ̀rúnmìlà bá rú eku méjì olúwéré
Ó rú ẹja méjì abĭwẹ̀ gbàdà
Ó rú ẹyẹ méjĭ abẹ̀dọ̀ lùkẹ́ lùkẹ́.....20
Wọ́n ní kó ra obì lọ́jà
Kó fi bọ òkè ìpọ̀rí ẹ
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Ńgbà ó dẹ̀ẹ̀kan
Ajé bá dé
Ayá dé
Gbogbo iré bá dé

OGBÈ ÒGÚNDÁ B

Ifá asks this person to offer sacrifice for wealth. The fortunes of wealth and women would get to him from abroad. He should buy kola from the market and sacrifice it to Ifá.

Wọ́n ń lu bínní bínní lójúde Ìbínní
Wọ́n ń lu pàkùà pàkùà lóde Ìwọnràn
Wọ́n ń lu jọ̀gbọ̀dọ̀-rúkú-ǹ-jọgbọ̀ lójúde Ìjọgbọ
The Ìbààbà[27] tribe of Upper Ògùn river
They have imported another wonderful practice
They are beating gbádágbádá[28]
They are beating gbudugbdudu[28] on water surfaces
Cast divination for Ọ̀rúnmìlà
Ifá was going to marry Somúgàgà
They told Ọ̀rúnmìlà to perform sacrifice…….....10
When they were preparing the objects of sacrifice
They told him that a rat would always be the wife of another rat
Ọ̀rúnmìlà should offer rats as sacrifice
A bird would always be the wife of another bird
Ọ̀rúnmìlà should sacrifice birds as sacrifice
A fish they said, would also be the wife of a fish
He should offer fish as sacrifice
Ọ̀rúnmìlà offered two rats
Sacrificed two fish
He also sacrificed two birds…….....……..20
They told him to buy kola nuts form the market
And use it to sacrifice to His Ifá
Òrúnmìlà did as instructed
About a time and without warning
Wealth came to him
Wives came to him
All good things came to him

Gbogboo wọ́n bá ń yọ̀ mọ́ ọ
Ó ní wọ́n ń lu bínní bínní lójúde Ìbínní
Wọ́n ń lu pàkùà pàkùà lóde Ìwọnràn
Wọ́n ń lu jọ̀gbọ̀dọ̀-rúkú-ǹ-jọgbọ̀ lójúde Ìjọgbọ.....….....31
Àwọn Ìbààbà òkè ògùn
Wọ́n ti kárà mí ìn dé
Wọ́n ń lu gbádágbádá
Wọ́n ń lu gbudugbudu lójú omi
A díá fún Ọ̀rúnmìlà
Ifá ń lọ rèé fi Sọmúgàgà sobìnrin
Sọmúgàgà súré wá
Kóo wáà saya Awo
Béku bá jí …….....…….40
Eku níí saya eku
Sọmúgàgà súré wá
Kóo wáá saya Awo
Bẹ́ja bá jí
Ẹja níí saya ẹja
Sọmúgàgà súré wá
Kóo wáá saya Awo
Bẹ́yẹ bá jí
Ẹyẹ níí saya ẹyẹ
Sọmúgàgà súré wá.....50
Kóo wáá saya Awo
Bẹ́ran bá jí
Ẹran níí saya ẹran
Sọmúgàgà súré wá
Kóo wáá saya Awo
Àtòkèèrè féfééfé
Lewé ọkọ́ ti wáá saya obì lójà
Ẹ súré wá ẹ wáà fẹ́ wa!

All of them were rejoicing unto him
He said Wọ́n ń lu bínní bínní lójúde Ìbínní
Wọ́n ń lu pàkùà pàkùà lóde Ìwọnràn ….....…30
Wọ́n ń lu jọ̀gbọ̀dọ̀-rúkú-ǹ-jọgbọ̀ lójúde Ìjọgbọ
The Ìbààbà tribe of Upper ògùn river
They have imported another wonderful practice
They are beating gbádágbádá
They are beating gbudugbdudu on water surfaces
Cast divination for Ọ̀rúnmìlà
He was going to take Sọmúgàgà as his wife
Sọmúgàgà run here
To be the wife of a priest
When a rat wakes up…….....…40
A rat would always be the wife of another rat
Sọmúgàgà run here
To be the wife of a priest
When a fish wakes up
A fish would be the wife of a fish
Sọmúgàgà run here
To be the wife of a priest
If a bird wakes up
A bird would be the wife of a bird
Sọmúgàgà run her …….....50
To be the wife of a priest
When an animal wakes up
An animal would be the wife of another animal
Sọmúgàgà run here
To become the wife of a priest
From very far away
The leaf of Ọkọ́[33] tree would come to be the wife of kola nuts in the market
Run here, all women to marry us

OGBÈ ỌSÁ A

Ifá pé ki eléyìun ó rúbọ kó le máa pàdé ire; torí wọ́n ń fireé pẹ́ ẹ sílẹ̀. Yóó fi awọ̀ ̀Ikookọ rúbọ. Kó sì mọ́ọ bọ Ifá dáadáa kó le rí ìrègún dáadáa ṣe.

̀Ikekere ẹ̀yìn Ààsẹ̀
A díá fún Ifánírègún
Tí tí ń rìn tí ò kore
Ẹbọ kó le kore n wọ́n ní ó ṣe
Wọ́n ní kó rúbọ
Ó ṣe é
Lajé bá dé
Layá dé
Ọmọ́ dé
N ní wá ń jó ní wá ń yọ̀.....10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
̀Ikekere ẹ̀yìn Ààsẹ̀
A díá fún Ifánírègún
Tí tí ń rìn tí ò kore
Ẹbọ kó le kore n wọ́n ní ó ṣe
Ifánírègún gbẹ́bọ ńbẹ̀
Ó rúbọ
Ire Ajé kóo mọ́ le fò mí ru……...20
Ire àrìnnàkò ni n ó kò
Ire àrìnnàkò
Ire aya kóo mọ́ le fò mí ru
Ire àrìnnàkò ni n ó kò
Ire àrìnnàkò
Ire ọmọ kóo mọ́ le fò mí ru
Ire àrìnnàkò ni n ó kò

OGBÈ ỌSÁ A

Ifá asks this person to offer sacrifice such that he would always meet with fortunes. Ifá says he is being bypassed by fortunes. He should offer the skin of hyena as sacrifice. He is advised to sacrifice to Ifá well such that he would be able to have something as showoff.

̀Ikekere ẹ̀yìn Ààsẹ̀
Casts divination for Ifánírègún
That had been going about without meeting fortunes
It is the sacrifice that would allow him meet wealth that he was asked to do
He was asked to perform sacrifice in full
He observed it
Wealth shortly after then came by
Wives also came
Children were not left out
He then started to dance and rejoice…....…..……10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly what his Babaláwo told him
̀Ikekere ẹ̀yìn Ààsẹ̀
Casts divination for Ifánírègún
That had been going about without meeting fortunes
It is the sacrifice that would allow him meet with wealth that he was asked to do
Ifánírègún heard about the sacrifice
He performed it
Let not the fortune of wealth evade me……..20
It is coincidental fortunes that I will meet
Coincidental fortunes
Let not the fortune of wives elude me
It is coincidental fortunes that I will meet
Coincidental fortunes
Let not the fortune of children elude me
It is coincidental fortunes that I will meet

Ire àrĩnnà kò
Ṣe bí pẹ́típẹ́tí ni imí ẹṣin ĩ koraa wọn
Ire àrĩnnà kò ni n ó kò……..30
Ire àrĩnnà kò

Coincidental fortunes
Is it not in hard cleaves that feces of the horse attaches to each other?
It is Coincidental fortunes that I will meet……...30
Coincidental fortunes

This Ifa is alternatively called Ogberikusa

OGBÈ ỌSÁ B

Aráyé ò níí le mú eléyìun. Ifá pé kó rú èkuru funfun lẹ́bọ; kí wọ́n ó gbá ìyẹ Ifá sí i, kí wọ́n ó wáá ri gbogbo ẹ̀ sínú ihò ilẹ̀. Ikú ó yẹ lórí ẹ̀.

Pátàkó abẹ̀dọ̀ gbẹ́kẹ̀ gbẹ́kẹ̀
A díá fún Àgbọ̀nyín gàgàlà
Èyí tíí sọmọ Olúugbó
Àwọn ọ̀tá láwọn ó mùú Àgbọ̀nyín
Àgbọ̀nyín bá tọ àwọn Babaláwo ẹ̀ lọ
Wọ́n ní kó fi èkuru bọ ilẹ̀
Ó bá bọ ilẹ̀ tán
Wọ́n lé Àgbọ̀nyín títí
Wọn ò lè mú u
Bí ọ́n bá sì lé e, lé e……..….10
Àgbọ̀nyín a gbó
Gbóò!
Wọn a pé bÁgbọ̀nyín bá ti gbó
Ọjọ́ ikú ẹ̀ ó yẹ
Ayé yẹ Àgbọ̀nyín gàgàlà ọmọ Olúugbó
Ó ni Pátàkó abẹ̀dọ̀ gbẹ́kẹ̀ gbẹ́kẹ̀
A díá fún Àgbọ̀nyín gàgàlà
Èyí tíí sọmọ Olúugbó
Ní ṣojú ẹ̀kùn òun Ọdẹ
Àgbọ̀nyín là wọn ò kú……..20
Ní ṣojú ẹ̀kùn òun Ọdẹ

OGBÈ ỌSÁ B

Ifá says this person would not be caged. He should prepare Èkuru, sprinkle Ifá powder on it and then bury it in the earth. Ifá wishes this person well.

Pátàkó abẹ̀dọ̀ gbẹ́kẹ̀ gbẹ́kẹ̀
Casts divination for Àgbọ̀nyín gàgàlà [34]
The child of Olúugbó[35]
Enemies had connived to catch Àgbọ̀nyín gàgàlà
He then went to consult with his Babaláwo
He asked Àgbọ̀nyín to offer Èkuru to Mother earth
He did the sacrifice
They pursued and hunted Àgbọ̀nyín
They could not catch him
After series of hot pursuits …….....…….10
Àgbọ̀nyín would bark!
Gbóò!
They would say ‘Once Àgbọ̀nyín barks’
‘His predestined day of death would change’
Life pleased Àgbọ̀nyín gàgàlà the child Olúugbó
He said Pátàkó abẹ̀dọ̀ gbẹ́kẹ̀ gbẹ́kẹ̀
Casts divination for Àgbọ̀nyín gàgàla
The child of Olúugbó
In the presence of the Leopard and Hunter.....…...19
Àgbọ̀nyín became saved and would not die again
In the presence of the Leopard and the Hunter

OGBÈ ÌKÁ A

Ire lọ́pọ̀lọpọ̀ la rí fún ẹni tó dá odù yí. Ohun rere kán sọnù ńlée wọn tí wọ́n sì ń banú jẹ́ lórí ẹ̀. Ifá pé ire ọ̀hún ń padàá bọ̀ wá. Bí a bá rú ẹbọ odù yí pé, gbogbo ire ni yóò jókòó tì í. Kódà bíyàwó ẹ̀ pé òún ń lọ, Ifá pé yóó padà wáá bẹ̀bẹ̀.

Ogbè ká relé
Ọmọ Ọsĩn
Ogbè ká relé
Ọmọ Ọrà
Ogbè ká relé
Ọmọ Ògún lẹ̀ lẹ̀ẹ̀ lẹ̀ alẹ̀de
A díá fún Ìtĩpọ́nọlá aya Ahoro
Wọ́n ní kó rúbọ
Ńgbà ó yá ó bá lóun ò saya Ahoro mọ́
Wọ́n nilé tó ti kúò……..….10
Kó yáa padà síbẹ̀
Ìtĩpọ́nọlá bá rúbọ
Ó ṣe é
Níbi ó ti sá kúò
Ló bá padà síbẹ̀
Ahoró ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ogbè ká relé
Ọmọ Ọsĩn
Ogbè ká relé
Ọmọ Ọrà.....20
Ogbè ká relé
Ọmọ Ògún lẹ̀ lẹ̀ẹ̀ lẹ̀ alẹ̀de
A díá fún Ìtĩpọ́nọlá aya Ahoro
Ìtĩpọ́nọlá o
Aya Ahoro
Ó ó tùún délé ọkọ àárọ̀
Ó ó tọ́kọ àtijọ́ un fẹ́!

OGBÈ ÌKÁ A

A certain fortune left the household of this person that is making them sad. The good fortune is coming back. If we could offer the sacrifice of this odù in full, no good fortune would leave the household of this person; even if his wife decides to divorce him, she would come back to beg.

Ogbè ká relé
The child of Ọsĩn
Ogbè ká relé
The child of Ọrà
Ogbè ká relé
The child of Ògún lẹ̀ lẹ̀ẹ̀ lẹ̀ alẹ̀de
Cast divination for Ìtĩpọ́nọla the wife of Ahoro
She was asked to perform sacrifice
This was after she had divorced Ahoro
'The house you left'…….....10
'You would have to go back there' they said
Ìtĩpọ́nọlá heeded the sacrifice
She was nice enough to have performed it
Where she ran
She returned there
Ahoro said it is exactly as his Babaláwos said
Ogbè ká relé
The child of Ọsĩn
Ogbè ká relé
The child of Ọrà.....20
Ogbè ká relé
The child of Ògún lẹ̀ lẹ̀ẹ̀ lẹ̀ alẹ̀de
Cast divination for Ìtĩpọ́nọla the wife of Ahoro
I warn you Ìtĩpọ́nọla
The wife of Ahoro
You would have to go back to your first husband
You should remarry your former husband

OGBÈ ÌKÁ B

Ifá pé ká rúbọ kí wọ́n ó mọ́ le gba nǹkankan lọ́wọ́ ẹni: kó mọ́ wàá jẹ́ pé ńgbà ẹní ó gba nǹkan ọ̀hún bá kú láá tòó rí nǹkan náà gbà padà lọ́wọ́ ẹ̀.

Ogbè ká re káà ká bọ̀ dé
A díá fún Ìgbín
Tí ń lọ rèé gba káà lọ́wọ́ Alábahun
Ahun ló ni káà tẹ́lẹ̀ rí
Ìgbín bá gbà á lọ́wọ́ ẹ̀
Ó mú káà lọ
Wọ́n ní ó fíí lẹ̀
Wọ́n ní ńgbà ó bá yá
'Yóó fi káà sílẹ̀ fún ọ'
Ahún bá mú káà míìn……..10
Wọ́n ń báyéé lọ
Ńgbà ó bá yá
Tí ọ́n bá mú Ìgbín
Wọ́n ó bàá yọ Ìgbín kúò ńnú ẹ̀
Wọ́n ó ju kòròòfo ẹ̀ nù
Wọn ò bá níí pè é ní káà Ìgbín mọ́
Káà Ahun ni wọ́n ó mọ́ọ pè é
Ó bá di káà Ahun
'Wọ́n ní ńgbà ó kú'
'Ọ ò gba nǹkaàn rẹ'?…….....……20
Ahún gba nǹkan ẹ̀
Ogbè ká re káà ká bọ̀ dé
A díá fún Ìgbín
Tí ń lọ rèé gba káà lọ́wọ́ Alábahun
Ìgbín wáá kú tán
Ahún gba káà lọ́wọ́ọ wọn
Wọn a ní káà Ahun níí ṣe!

OGBÈ ÌKÁ B

Ifá asks us to offer sacrifice such that our right would not be robbed off us. And such that except on the death of the lord, one might not recover the right.

Ogbè ká re káà ká bọ̀ dé[36]
Casts divination for the Snail
That was going to seize the house of the Tortoise
It is the Tortoise who had owned the shell previously
The Snail forcefully seized it from him
He went away with it
They enjoined the Tortoise to leave the shell for him
After some time
'He will leave it for you' they predicted
The Tortoise took another house…….....……10
Life continued
After a period of time
Man picked the snail
He separated the flesh from the shell
And threw away the shell
He would not thereafter call it the snail shell
He would call it the Tortoise shell
That was how it came back to be the Tortoise's shell
'When he died'
'Didn't you recover your shell'? They said……..…20
The Tortoise did recover his shell
Ogbè ká re káà ká bọ̀ dé
Casts divination for the Snail
That was going to seize the house of the Tortoise
The Snail then Died
The Tortoise recovered his shell from them
They would say 'It belongs to the Tortoise'

OGBÈ ÒTÚRÚPỌ̀N A

Ifá péléyiun ó jòó. Ifá pé yóó yọ̀. Ire gbogbo ní ó to lọ́wọ́. Ọ̀pọ̀lọpọ̀ owó ní kó rú fún àwọn Babaláwo. Ayé ó yẹ ẹ́

Ogbè tọ́mọ pọ̀n
Abiamọ súnmọ sí
Àgbàpọ̀n ò lérè
Bọ́mọ bá ń sunkún
Ìyá làá kéé sí
A díá fún Sẹ̀kẹ̀rẹ̀
Sẹ̀kẹ̀rẹ̀ tíí sọmọ Àlákọ̀lé
Òún leè lájé ?
Òún le láya?
Òún bímọ?…….....10
Ayé oún dáa?
Wọ́n ní kí Sẹ̀kẹ̀rẹ̀ ó rúbọ
Wọ́n ní ijó ní ó mọ́ọ jó
Ayọ̀ n layée rẹ̀
Wọ́n ní ọ̀pọ̀lọpọ̀ owó ní ó fi rúbọ
Sẹ̀kẹ̀rẹ̀ rúbọ tán
Ajé dé
Kò rĩbi kó o sí mọ́
Ó bá sowó mọ́ ara ẹ̀
Wọ́n ń pé Sẹ̀kẹ̀rẹ̀ ló lówó tó báyìí?…20
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ogbè tọ́mọ pọ̀n
Abiamọ súnmọ sí
Àgbàpọ̀n ò lérè
Bọ́mọ bá ń sunkún
Ìyá làá kéé sí

OGBÈ ÒTÚRÚPỌ̀N A

Ifá says this person would rejoice. All good things would get to him. He should sacrifice plenty of money to Ifá. Life would please him.

Ogbè tọ́mọ pọ̀n
Abiamọ súnmọ sí
Helping as a baby carrier has no benefit
When a baby cries
It is the mother one would call out to
Cast divination for Sẹ̀kẹ̀rẹ̀[30]
The child of Àlákọ̀lé[31]
'Would I have wealth'? He asked
'Would I have wives'?
'Children'?…….....10
'Would my life be better'?
They asked Sẹ̀kẹ̀rẹ̀ to perform sacrifice
You should be dancing
Your life is full of joy
'But you have to sacrifice a lot of money', they said
Sẹ̀kẹ̀rẹ̀ performed the sacrifice
Enormous wealth came by unexpected
He could not find a place to keep it all
He tied some on his cloths
People wondered saying 'Sẹ̀kẹ̀rẹ̀ has this amount of money'?…….....…20
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly what his Babaláwos predicted
Ogbè tọ́mọ pọ̀n
Abiamọ súnmọ sí
Helping as a baby carrier has no benefit
When a baby cries
It is the mother that one should call out to

A díá fún Sẹ̀kẹ̀rẹ̀ èyí tíí sọmọ Àlákọ̀lé
Sẹ̀kẹ̀rẹ̀ araà rẹ lokùn 31
Sẹ̀kẹ̀rẹ̀ araà rẹ lájé gbé ń so
Ajé wáá rí rẹrẹ báwọ̀nyí o
Sẹ̀kẹ̀rẹ̀ araà rẹ lokùn
Sẹ̀kẹ̀rẹ̀ araà rẹ lájé gbé ń so

Cast divination for Sẹ̀kẹ̀rẹ̀ the child of Àlákọ̀lé …30
Sẹ̀kẹ̀rẹ̀, your bodice is made up of beads
Sẹ̀kẹ̀rẹ̀, it is on your body that wealth germinates
Wealth is now in abundance with us
Sẹ̀kẹ̀rẹ̀, your bodice is made up of beads
Sẹ̀kẹ̀rẹ̀, it is on your bodice that wealth germinates

OGBÈ ÒTÚRÚPỌ̀N B

Ifá pé oókọ baba eléyìun ò níí bàjẹ́. Kó mọ́ọ̀ ṣe bíi ti baba ẹ̀. Kó mọ́ yà lẹ́yìn ọ̀rọ̀ tí baba ẹ̀ bá sọ. Ifá pé kí eléyìun ó mọ́ jẹ́ẹ́ kí ọrọ̀ọ̀ babaa wọn kan tí ń bẹ ńlẹ́ ó run kí baba tí ń bẹ lọ́run ó mọ́ baà mọ́ọ̀ jẹ ̀ika.

Ṣẹ́gi sóòrúpa
Òkèrè ǹ kerenbètè
Ìyà ńlá larugbọ̀n ikú
A díá fún Ọlọmọ a jí foókọ sára
Òún le lóóko tó dáa láyé òun báyìí?
Bàbá òún ti lóókọ
Wọ́n ní kó rúbọ
À á séé mọ Ọlọmọ a jí foókọ sára?
Làá pe Ìrókò
Bí ọ́n bá gé Ìrókò tán……..……..10
Tí ò sí ńbẹ̀ mọ́
Wọ́n ó tùún mọ́ọ̀ fibẹ̀ júwe
Wọn a pé ńdĭí Ìrókò
Ifá pé kí eléyìun ó rúbọ
Ìrókò bá rúbọ
Ni ọ́n bá ń kígbé ẹ̀ kárí ayé
Ayé yẹ Ìrókò
Ṣẹ́gi sóòrúpa
Òkèrè ǹ kerenbètè
Ìyà ńlá larugbọ̀n ikú.....20
A díá fún Ọlọmọ a jí foókọ sára
Ọlọmọ a jí foókọ sára nÌrókòó jẹ́
Ifá jé á jọ lóókọ rere ńlé ayé
Porongodo!

OGBÈ ÒTÚRÚPỌ̀N B

Ifá says the good name established by this person's ancestors would not be defamed. He is advised not to disobey his father. This person is also enjoined not to allow a valuable heritage owned by his forefathers to be ruined such that the ancestors would not be lamenting in heaven

Ṣẹ́gi sóòrúpa
Òkèrè ǹ kerenbètè
It is a heavy burden for the carrier of death's basket
Cast divination for Ọlọmọ a jí foókọ sára
'Would I have a good name on earth'? He asked
'My father had had a good name'
He was asked to offer sacrifice
'How do we recognize Ọlọmọ a jí foókọ sára'?
Is the one we call Ìrókò tree
Even after felling the tree from her location.....10
And is not found there
They would still be using the spot as a reference point
They would say 'beside the Ìrókò tree'
Ifá asks this person to offer sacrifice
Ìrókò performed the sacrifice
They were proclaiming his name everywhere
Life so pleased the Ìrókò tree
He said Ṣẹ́gi sóòrúpa
Òkèrè ǹ kerenbètè
It is a heavy burden for the carrier of death's basket
Cast divination for Ọlọmọ a jí foókọ sára.....21
Ọlọmọ a jí foókọ sára is the epithet of Ìrókò tree
Ifá, please let us make good names on earth
Porongodo

OGBÈ ÒTÚÁ A

Ifá pé ire alẹ́ ni eléyìun yàn. Ká mọ́ ronú torí a yan ire alẹ́ púpọ̀ ju tàárọ̀ lọ. Ifá pé ká mọ̀ọ tọ̀rọ̀ ogbó.

Ẹmọ́ níí forí gbọ̀n nini jáko
Ọ̀yà níí kó rùmùrùmù wọdò
A díá fún Àárọ̀
A bù fún Alẹ́
Wọ́n ní kí Àárọ́ ó rúbọ
Wọ́n ní kí Alẹ́ náà ó rú
Àárọ rúbọ
Alẹ́ náà ò gbẹ́yìn
Béèyán bá wà ńi oko àārọ̀
Yóó ṣiṣé.....10
Yóó lóbìnrin
Ńíí dalẹ́ kokooko
Wọ́n ní Ẹmọ́ níí forí gbọ̀n nini jáko
Ọ̀yà níí kó rùmùrùmù wọdò
A díá fún Àárọ̀
A bù fún Alẹ́
Àárọ̀ rèé o
Alẹ́ nì ń tọ̀rọ̀
Bálẹ́ bá sunwọ̀n
N ó sajé.....20

OGBÈ ÒTÚÁ A

Ifá says good things are coming to meet this person. However this person is destined to have his fortunes toward the end of his life. He should not be saddened because of this, as he had been destined to have wealth late in life than early. He should only sacrifice for old age.

It is the Ẹmọ́ rat that uses his head to shake off wet grasses in the farm
It is the Grass cutter that enters the river with clumsiness
Cast divination for the Morning (Dawn)
Also cast divination for Evening (Dusk)
They told the Dawn to perform sacrifice
They told the Evening to offer sacrifice also
The Dawn performed the sacrifice
Evening was not left out
If one is in the dawn of his life
He would work.....10
He would marry
This would last him till his Dusk days
They said it is the Ẹmọ́ rat that uses his head to shake off wet grasses in the farm
Grass cutters would enter the river with clumsiness
Cast divination for the Morning (Dawn)
Also cast divination for Evening (Dusk)
This is my dawn
I am begging for my dusk
If my dusk is perfect
I will make wealth.....20

OGBÈ ÒTÚÁ B

Ifá pé kí eléyĭun ó fọkàn balẹ̀. Yóò ní ĭsinmi. Kó mọ́ọ bọ Ẹgbẹ́run ẹ̀. Kó sí mọ́ọ kó ọmọ kékèèké jọ.

Ìdérí Apó ò sunwọ̀n sunwọ̀n
Kó ju Apó
Ọ̀gbọ̀gbọ̀ Àgbọ̀nyín ò sunwọ̀n
Ò sunwọ̀n ju Ẹkùn
Àgbélé ilé yĭí sunwọ̀n
Ó ju Omidan lọ
A đíá fún Onídùmu nàkí
Ọmọ Ajọ́ká nahin nahin bímọ
Òun le bímọ láyé?
Ó bá rúbọ …….....10
Ọkàan rẹ̀ balẹ̀
Ó ní ĭsinmi
Òun náà
Lòún ń kó ọmọ wẹ̀ẹrẹ̀ kiri yìí?
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Ìdérí Apó ò sunwọ̀n sunwọ̀n
Kó ju Apó.....20
Ọ̀gbọ̀gbọ̀ Àgbọ̀nyín
Ò sunwọ̀n ju Ẹkùn
Àgbélé ilé yĭí sunwọ̀n
Ó ju Omidan lọ
A đíá fún Onídùmu nàkí
Ọmọ Ajọ́ká nahin nahin bímọ
Ẹ̀yin ẹ wọ̀mùdúun Kókò
Ẹ wáá wọmọ akin yááyo!

OGBÈ ÒTÚÁ B

Ifá asks this person to be reassured. He would have rest of mind. However, he should offer sacrifice to his Ẹgbẹ́run. He should also assemble and feed little children.

The Knapsack's cover would not be so desired and beautiful
For it to be better than the Knapsack itself
The best out of the selection of Antelopes
Would not be better than the Leopard
The wife in the house is much better
Much better than the concubine
Cast divination for Onídùmu nàkí
The child of Ajọ́ká nahin nahin bímọ
'Would I have children on earth'?
He then performed the sacrifice prescribed for him..10
He had rest of mind
He had peace
And surprised he exclaimed 'me'
'I am going about with children this many'
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
The Knapsack's cover would not be so desired and beautiful
For it to be better than the Knapsack itself…….....20
The best out of the selection of Antelopes
Would not be better than the Leopard
The wife in the house is much better
Much better than the spinster
Cast divination for Onídùmu nàkí
The child of Ajọ́ká nahin nahin bímọ
Ẹ̀yin ẹ wọ̀mùdúun Kókò[37]
Ẹ wáá wọmọ akin yááyo!

OGBÈ ÌRẸTẸ̀ A

Àwọn mẹ̀ta kan nifá ń báá wí; Ifá pé àwọn mẹ́tẹ̀ẹ̀ta ó jọ fọwọ́ sowọ́ pọ̀ ni wọ́n ó fi jọ là. Ifá pé wọ́n è é sọmọ bàbá kan náà. Bó bá jẹ́ ẹni tí ń sòwòó rẹ̀yìn odi ni, ẹ̀yìn odi náà ní ó ti là wálé. Ẹbọ ni kó rú.

Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ
A díá fún Erin
Erin ń sunkúun póun ò lọ́lá
Ẹbọ n wọ́n ní ó ṣe
Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ
A díá fún Ẹfọ̀n
Ẹfọ̀n ń sunkún òun ò níyì
Ẹbọ n wọ́n ní ó ṣe……10
Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ
A díá fún Esinsin
Ń lọ rèé bá wọn múlẹ oko àì rọ́dún
Ẹbọ n wọ́n ní ó ṣe
Àwọn mẹ́tẹ̀ẹ̀ta bá rúbọ
Erín rúbọ
Ẹfọ̀n náà rúbọ
Eẹṣin náà ò gbẹ́yìn
Àwọn mẹ́tẹ̀ẹ̀ta bá là……..20
Wọ́n bá bẹ̀rẹ̀ síí yin àwọn Babaláwo
Wọ́n ní Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ
A díá fún Erin
Erín ń sunkúun póun ò lọ́lá
Ẹbọ n wọ́n ní ó ṣe
Erín rúbọ
Erín lọ́la

OGBÈ ÌRẸTẸ̀ A

Ifá says he is referring to a group of three people. The three of them would have to combine their efforts to make wealth. They are, Ifá says, not blood brothers. If this is a person trading to a foreign town: It is from the town or city that he would make his money. Or that he is a farmer, he would come back from the farm a rich man.

The rooster that crowed yesterday
Its crowing is of good omen
Casts divination for the Elephant
He was crying of not having Influence
He was asked to perform sacrifice
The Rooster that crowed yesterday
Its crowing is of good omen
Casts divination for the Buffalo
He was crying of not having honor
He was asked to perform sacrifice…….....…….....10
The rooster that crowed yesterday
Its crowing is of good omen
Cast divination for the Housefly
He was going to choose a virgin land in the annual farm
He was asked to perform sacrifice
The three of them observed the prescribed sacrifice
The Elephant performed the sacrifice
The Buffalo also did his own
The Housefly was not left out
The three of them became exceedingly rich…….20
They started to praise their Babaláwo
They said ‘The rooster that crowed yesterday’
Its crowing is of good omen
Casts divination for the Elephant
He was crying of not having Influence
He was asked to perform sacrifice
The Elephant performed the sacrifice
The Elephant became influential

Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ…….....….30
A díá fún Ẹfọ̀n
Tí tí ń sunkúun póun ò níyì
Ẹbọ n wọ́n ní ó ṣe
Kó le baà níyì
Ẹfọ̀n rúbọ
Ẹfọ̀n níyì
Àkùkọ tó kọ lánàá
Ìkọ ire ló kọ
A díá fún Eṣinṣin tíí sọmọ ìkẹ́yìin wọn leńje leńje
Wọn ní ó rúbọ kó lè baà toko là wálé
Eeṣín gbẹ́bọ ńbẹ̀ 41
Ó rúbọ
Eeṣin wáá toko là wá inú ilé
Erín lọ́lá o
Ẹfọ̀n níyì
Eeṣin nìkàn ló roko
Lọ̀ọ́ lá o
Ifá póun pé ire fún eléyìun

The Rooster that crowed yesterday
Its crowing is of good omen…….....30
Casts divination for the Buffalo
He was crying of not having honor
He was asked to perform sacrifice
Such that he would become honorable
The Buffalo offered the sacrifice
The Buffalo became honorable
The rooster that crowed yesterday
Its crowing is of good omen
Casts divination for the Housefly the last born of them all
He was asked to offer sacrifice such that he would come back from the farm a rich person.....40
The Housefly heard about the sacrifice
He performed it
The Housefly from the farm became a rich person
The Elephant is very influential
The Buffalo is honorable
The Housefly alone is the one that went to the farm
To become a rich person
Ifá says he wishes this person the good fortune of wealth

OGBÈ ÌRẸTẸ̀ B

Wọ́n ó mọ́ọ́ pé ogún ó mùú eléyìun; ogun ò níí mú u. Ifá pé kó rúbọ ni.

Ogun n wọ́n ní ó pa á
Ilé ní ń mọ́ọ́ kún ilé
Òkè èèpẹ̀ ni à sài sun
Àkànpọ̀ ẹ̀wù ní ń kàn
Kò níí rẹ́nìkan à á báá ṣeré
Orí akọ ẹṣin orí abo ẹṣin ni wọ́n tí ń bá a
A díá fún ẹsẹ̀ kan ṣoṣo Ogbè
Tí ń lọ rèé bá Ìrẹtẹ̀ ṣẹ́gun
Wọ́n ní kó rúbọ
Ogbè bá rúbọ..... 10
Ó bá bá Ìrẹtẹ̀ ṣẹ́gun
Ayé yẹ wọ́n
N ní wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ogun n wọ́n ní ó pa á
Ilé ní ń mọ́ọ́ kún ilé
Òkè èèpẹ̀ ni à sài sun
Àkànpọ̀ ẹ̀wù ní ń kàn.....….....20
Kò níí rẹ́nìkan à á báá ṣeré
Orí akọ ẹṣin orí abo ẹṣin ni wọ́n tí ń bá a
A díá fún ẹsẹ̀ kan ṣoṣo Ogbè
Tí ń lọ rèé bá Ìrẹtẹ̀ ṣẹ́gun
A ṣẹ́gun nígbà yí ò
A ṣẹ́gun
Ẹsẹ̀ kan ṣoṣo Ogbè
Ó ti bá Ìrẹtẹ̀ ṣẹ́gun láyé

OGBÈ ÌRẸTẸ̀ B

Ifá says some people would wish that this person be arrested by ajogun. This would never be so. Ifá desires him to perform sacrifice.

They wished death would kill him
He was building mansions after mansions
He was wished to sleep naked on a bare floor
Rather he was wearing multiples of cloth
He would find no one to play with
Instead, he was found on saddled stallions and mares
Cast divination for just one legged Ogbè
That was going to win for Ìrẹtẹ̀
He was asked to perform sacrifice
Ogbè performed the sacrifice….....….....….…10
And won the war for Ìrẹtẹ̀
Life pleased both of them
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos said
They wished that death would kill him
He was building houses upon houses
He was wished to sleep naked on bare floor
He was wearing multiples of cloth……....20
He would find no one to play with, they thought
Instead, he was found on saddled stallions and mares
Cast divination for just one legged Ogbè
That was going to win for Ìrẹtẹ̀
We have won henceforth
We have won
One leg of Ogbè
Has won the war for Ìrẹtẹ̀ perpetually

OGBÈ ỌSẸ́ A

Gbogbo nǹkan eléyìun ò gún tó. Ó sì jẹ́ ìbànújẹ́ ọkàn fun. Ifá pé kó mọ́ ronú, ṣùgbọ́n kó rú koto omi kan tí wọ́n ó fi mọ́ọ́ pọnmi sí ìdí Èṣù.

À ṣẹ́ síhĭín
À ṣẹ́ sọ́hùún
Lomi koto è é fíí kún
Tíí fíí wọnú ilé
A díá fún Odídẹrẹ́
Tí ń foṣù gbogbo ṣòwò ẹ̀jẹ̀
Odídẹrẹ́ ní ń ṣe nǹkan ni ò lórí yĭn
Òún le ṣe nǹkan rere báyìí?
Wọ́n ní kí Odídẹrẹ́ ó rúbọ
Wọ́n ní gbogbo nǹkan ẹ̀ ní ó bára mu..10
Odídẹrẹ́ bá rúbọ
Ó rúbọ tán layé bá yẹ ẹ́
Gbogbo nǹkan tí ò ti dáa
Tí ò ti lájé
Tí ò ti bímọ̀
Oṣù gbogbo ní fí ń ṣòwò ẹ̀jẹ̀
Wọ́n ní kó tójú nǹkan ìpọnmi
Ni kó fi rúbọ
Wọ́n gbẹ́bọ fún Èṣù
Béré béré ìdí ẹ̀ bá tún dowó……...….20
Ni inú ẹ̀ ń dùn
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
À ṣẹ́ síhĭín
À ṣẹ́ sọ́hùún
Lomi koto è é fíí kún
Tíí fíí wọnú ilé

OGBÈ ỌSẸ́ A

Ifá says this person had been trying his hands on series of things but had not been successful. Ifá says he would become successful but should offer sacrifice. He should fetch for a container and use it to fetch water beside the Èṣù spot.

The manner of spilling here
And spilling there
Is the reason why the water in a **koto**[32] can never be full
On reaching the house
Cast divination for Odídẹrẹ́
The one that trades in blood all months
Odídẹrẹ́ had been doing all things without having success
'Would I be able to do something good'? She asked
They asked her to offer sacrifice
They told her that her things would be as she desires
Odídẹrẹ́ performed the sacrifice.....….....11
She finished observing the sacrifice and life pleased her
All her things in which she had never been succeeding
She had never had wealth
She had never had children
She started trading in blood all months
She was later asked to prepare a water container
And use it as sacrifice
They offered the sacrifice to Èṣù
The feathers at her tail became a source of wealth
She became very happy…….21
She was dancing and rejoicing
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly what her Babaláwos predicted
The manner of spilling here
And spilling there
Is the reason why the water in a **koto** can never be full
On reaching the house

A díá fún Odídẹ́rẹ́…..……..30
Tí ń foṣù gbogbo ṣòwò ẹ̀jẹ̀
Yóó dọmọ
Òwò ẹ̀jẹ̀ kan òwò ẹ̀jẹ̀ kàn
Táwa ṣe lóṣu yĭí
Yóó dọmọ
Ọmọ ní ó mọ̀mọ̀ dà

Cast divination for Odídẹ́rẹ́…….....30
The one that trades in blood all months[38]
It would become a baby
A certain blood trading
Which we performed this month
It would become a baby
It certainly would become a baby

OGBÈ ỌSẸ́ B

Ifá pé bí a bá ra ọjà kan tí ń bà wá nínú jẹ́, kí á mọ́ ronú lórí ẹ ní torí yóó di owó nígbèyìn. Ṣùgbọ́n ọjàa mójú kúò ńbẹ ni.

Ààbà sẹ́kẹ́ n sẹ́kẹ̀
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Tí ó fẹ́rú àkọ́rà ṣe arọ
Òòṣà ló fẹ́ ra ẹrú
Ńgbà tí ó rà
Ló bá ra arọ
Ó ti gbé arọ dé ilé ẹ̀ tán
Ní wá ń wò ó pé kín lòún a rà yí?
Ojú ní ń wò nígbà tí ń ra arọ
Ó sì gbin oko àgbàdo……...……..10
Ó bá lọ rù ú kalẹ̀ lóko àgbàdo ẹ̀
Ọrọ̀rún ni Òòṣà sĩí ṣe ĩbọ
Ńgbà ó tó gẹ́gẹ́ tí wọ́n ó mọ́ọ ṣe ĩbọ
Òòṣá bá wá ilé
Arọ́ ń bẹ lóko àgbàdo
Arọ́ bá jáde láti inú ahéré
Kó lọ̀ọ́ wo oko àgbàdo wò
Ó bá rí àwọn Odídẹ̀rẹ́
Àwọn Odídẹ̀rẹ́ ń rẹ́ gbogbo yangan
Arọ́ bá lọ̀ọ́ gbé kùǹkú…..……..….20
Ó mú àdá Òòṣà náà
Ní bá fĩ ń yin yangan níḋĩí
Bí pòpóò yangán bá ti wó lulẹ̀
Àwọn Odídẹ̀rẹ́ bá ń fẹsẹ̀ kan ilẹ̀
Wọn ò bá le lọ mọ́
Arọ́ bá ń kì wọ́n
Ní ń sọ wọ́n sínúu kùǹkú
Kùǹkú kún

OGBÈ ỌSẸ́ B

Ifá says this person would buy a certain article that would make him sad. Ifá asks him not to feel bad because the article would ultimately become a source of wealth. It is however an article for long-term investment.

Ààbà sẹ́kẹ́ n sẹ́kẹ̀
Casts divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
That would buy a cripple as his first slave
Òòsà is the one that was looking for a slave to buy
He searched and got one to buy
He bought a cripple
He had arrived home with the cripple
Before he started regretting buying him saying 'What a waste of money'?
He was only looking at the physique when buying the cripple
He meanwhile has a maize farm……..…..10
He ultimately decided to dump the cripple at the maize farm
However, Òòsà do observe devotional prayers on each Ọrún
When it was about the day of his devotion
He left the farm for the city
The cripple at the maize farm
The cripple on one occasion left the hut
To work on the maize farm
He saw parrots
The parrots were eating the maize cobs
He quickly fetched for a basket cage…….20
And the cutlass of Òòsà
He started scooping sand off the base of the maize stands
The maize stands would fall down
As the parrots legs touches the ground
They could not fly off again
The cripple started picking and packing them
He packed them into the basket cage
The cage was very full

Etí ọ̀nà sì ni Òòsá dáko sí
Ìgbà tí Òòsà ó fi ti ilé dé…….30
Gbogbo yangan ẹ̀ ni arọ́ fẹ̀ẹ̀ẹ́ bẹ́ lulẹ̀ tán
Òòsá bá ń kéé bọ̀ látọ̀nà
'Ẹ̀rú tóun rà ti boko òun jẹ́'
Ńgbà tí Òòsà ó dèé inú ilé
Ló bá rí àwọn Odídẹ̀rẹ́ ńnúu Kùǹkú kítikì̀ti
Ó kọ́kọ́ rẹ̀rĭín sínú
'Kín ló wáá dé tóo gé gbogboyangan'?
Arọ́ ní ńgbà tí àwọn Odídẹ̀rẹ́ fẹ̀ẹ́ mọ́ọ jẹ ẹ́
Òún bá ń fi àdá yĭn ín níd̆ĭí
Lòún fi kó gbogbo àwọn Odídẹ̀rẹ́ inúu kùǹkú…….....40
Òòsà bá dúpẹ́ lọ́wọ́ ẹ̀rú ẹ̀
Ó ní sóo rí kinní ì̀d̆í wọn ẹ̀yẹ yĭí
Bóun bá tà á
Owó gidi ni fóun
Òòsà ò ṣe méjì mọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin Babaláwo
Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ ni Babaláwo tòún wí
Ààbà sẹ́kẹ́ n sẹ́kẹ̀….….....50
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Tí ó fẹ̀rú àkọ́rà ṣe arọ
Ẹ̀rú tóo rà ọ̀ba lo jẹ̀
Òòsàálá owóò rẹ́ ò gbé!
Ẹ̀rú tóo rà ọ̀ba lo jẹ̀

The maize farm however was along the pathway
By the time Òòsà returned from home….....30
All his maize stands had been pruned
In amazement he started howling angrily from afar
'This useless slave that I bought has destroyed my farm'
As soon as he entered the house
He saw the parrots inside the basket cage
He smiled inwardly
'Why then do you need to cut down the stands', Òòsà asked
'When the parrots were set to eat them' the cripple said
'I used your cutlass to scoop sand off the base and pruned them'
'I then was able to pack the parrots into this cage'
Òòsà thanked his slave while examining the parrots
'Can you see these red feathers at their tails'.....42
'If I sell them'
'It is good money', Òòsà said
Òòsà did nothing else
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo predicted
Ààbà sẹ́kẹ́ n sẹ́kẹ̀.....50
Casts divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
That would buy a cripple as his first slave
The slave you bought had made you a king
Òòsàálá, your money is not spent in vain
The slave you bought, had made you a king

OGBÈ ÒFÚN A

Ifá pé ki eléyìun ó rúbọ. Yóó lẹ́ǹ̀sìn; ẹbọ ẹǹ̀sìn èèyàn ni kó rú. Yóó dàbí ọba láyé. Igbá irú kan lẹbọ ẹ̀.

Ogbè fohun fólóhun
N ò fohun fólóhun
Babaláwo Ọba ló dífá fún Ọba
Ọba ń tọ̀run bọ̀ wálé ayé
Ọbá wá ń sunkún alái lẹ́ǹ̀sìn
Òún le lẹ́ǹ̀sìn ńlé ayé ǐí ?
Wọ́n ní kó rúbọ
Wọ́n ní gbogbo ayé ní ó sin Ọba
Ibi táa ti mọ ẹrú nǐí
Àyàfi ẹni tí ò bá jẹ irú……10
Béèyán bá ń jẹ irú lọ́bẹ̀
Tó bá lóun ò sin Ọba
Èpè ní ń ṣẹ́ lé ara ẹ̀
Wọ́n ní kí Ọba ó tọ́jú irú
Ọbá tọ́jú irú
Wọ́n ní kó fún gbogbo ayé kí wọ́n ó mọ́ọ jẹ ẹ́
Wọ́n ní gbogbo àwọn tí bá ń jẹ irú
Gbogboo wọn lẹ́ǹ̀sìn Ọba
Wọ́n ó mọ́ọ wárí fún un
Àfi bí wọn ò bá jẹ irú mọ́ láyé……20
Gbogbo ayé bá jẹ irú
Ọbá bá di ọ̀gá
Ayé yẹ Ọba
Lọbá wá ń jó ní wá ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ogbè fohun fólóhun
N ò fohun fólóhun
Babaláwo Ọba ló díá fún Ọba…….30

OGBÈ ÒFÚN A

Ifá asks this person to offer sacrifice. He would have followers. He should offer sacrifice for followers or devotees. Ifá accepts one calabash full of locust beans from him.

Ogbè give back the article to its owner
I will not give back the article to its owner
The Babaláwo of the King casts divination for the King
The King was coming from heaven to the earth
He was crying of having no devotees
'How would I be able to have followers on earth'?
He was asked to perform sacrifice
They said everybody on earth would worship the king
This is where we know the 'ẹrú'
Except the person that does not eat 'irú' ……....10
If one eat locust beans in his or her soup
And refuses to venerate the king
The person is unconsciously causing himself
They asked the king to prepare locust beans
The King prepared locust beans
He was asked to give to all people on earth to eat
All people that eats 'Irú'
All of them are devotees of the King
They must worship the King
Except they refuse to eat locust beans again on earth
Everybody began to eat locust beans.....21
The King then became the master
Life pleased the King
He started to dance and rejoice
He was praising his Babaláwo
The Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ogbè give back the article to its owner
I will not give back the article to its owner
The Babaláwo of the King casts divination for the King.....30

Ọba ń tọ̀run bọ̀ wálé ayé
Ọbá wá ń sunkún aláì lẹ́ǹsẹ̀n
Wọ́n ní kó rúbọ
Ọbá wáá gbẹ́bọ ńbẹ̀
Ọbá rúbọ
Ẹ́ní bá jẹ irú
Ẹnu rẹ̀ a ru
Ẹ́ní ó bá jẹ iyọ̀
Ẹnu rẹ̀ a yọ̀
Ẹ́ní bá jẹ Epo……..….....40
Ẹnuu rẹ̀ a po
Èyin ò mọ̀ pẹ́ni ó bá jẹ irú
Ni wọ́n ń pè lẹ́rú Ọba?
Gbogbo èèyàn tó bá jẹ irú ò
Ó sì dẹ́rú Ọba!

The king was coming from heaven to the earth
He was crying of having no devotees
He was asked to perform sacrifice
The king heard about the sacrifice
He performed it
He that eats Irú
His mouth would ‘ru’
He that eats Iyọ̀
His mouth would ‘yọ̀’
He that eats Epo…….....….....40
His mouth would ‘po’
Don’t you all know that he that eats Irú[40]
Is the person called Ẹrú[39] (slave) of the king?
All people who had had a taste of locust beans
Had become the slave of the king worldwide

OGBÈ ÒFÚN B

Ifá pé ire aya, ọmọ, owó, fún eléyìun;
Eégún kan ń bẹ níraan wọn, Kó lọ́ọ́ bọ
eégun náà kí gbogbo ọ̀rọ̀ọ̀ rẹ̀ ó lè dayọ̀.

Àgbé relé
Àgbé ròde
Àgbé gẹ̀gẹ̀ẹ̀gẹ̀ rọjà Èjìgbòmẹ̀kùn
A díá fún Owó lẹlẹ́wà
Tí ń tọ̀run bọ̀ wáyé
Wọ́n ní ó rúbọ
Wọ́n ní gbogbo ohun táàá fíí ṣe fújà ni kó
rúbọ sí
Kó lè baà ní wọn lópòlọpọ̀
Béèyàn ò bá lówó lọ́wọ́
Kò dáa…….....….....10
Bí ò bá láya
Kò wúlò
Béèyàn ò bímọ
Kò káyé já
Bí ò rílé gbé
Ó burú jáì
Wọ́n ni ẹbọ ni kó rú
Ńgbà tí Owó lẹlẹ́wà rúbọ
Ayé yẹ ẹ́
Ó lówó lọ́wọ́ …….....…….20
Ó láya
Ó bímọ
Ó kọ́lé
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àgbé relé
Àgbé ròde

OGBÈ ÒFÚN B

Ifá wishes this person the good fortune of wealth, wives, and children. Ifá says there is masquerade in his clan, he should quickly go and offer sacrifice to the masquerade for his life to be better.

It was carried home
It was carried out
It was carried aloft to the market of Èjìgbòmẹ̀kùn[41]
Cast divination for Owó Lẹlẹ́wà [42]
That was coming to the earth from heaven
He was asked to perform sacrifice
He was told to offer sacrifice for all things necessary
for use as showoff in life
Such that he could have them all in abundance
If one has no money
It is not good…….....…….10
If one has no wife
It is awkward
If one has no child
He has only passed through life as a sightseer
If he cannot find a house to live in
It is disturbing
He was asked to perform sacrifice
When Owó Lẹlẹ́wà performed the sacrifice
Life pleased him
He had so much money…….....……..20
He had wives
He had children
He also built many houses
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
It was carried home
It was carried out

Àgbé gẹ̀gẹ̀ẹ̀gẹ̀ rọjà Èjìigbòmẹkùn……30
A díá fún Owó lẹlẹ́wà
Tí ń tọ̀run bọ̀ wáyé
Àṣé owó lẹwà òun aya
Èèyàn è é ṣe fújà láĩ lówó
Owó lẹwà òun aya
Ilé lẹwà òun ọmọ
Èèyàn è é ṣe fújà láĩ nílé
Ilé lẹwà òun ọmọ

It was carried aloft to the market of Èjìigbòmẹkùn…30
Cast divination for Owó lẹlẹ́wà
That was coming to the earth from heaven
Therefore money is the beauty in conjunction with the wife
No one sets for a showoff without having money
Wealth is the beauty in conjunction with the wife
Therefore the house is the beauty in conjunction with the children
No one sets for a showoff without having a house
The house is the beauty in conjunction with the children

DIFFICULT WORDS : OGBÈ

1. **Ogbèyẹ̀kú** : One of the 240 minors
2. **Àmúlù**: Signatures in Ifá has a pair of mark. Right for Ọ̀rúnmĭlà and left for Èṣù; whenever the mark on the right is different from the left, it is termed Àmúlù or minor.
3. **Orí**: The inner head, synonymous to one's destiny
4. **Ẹdan**: An indication tied to the wrist to identify Babaláwos
5. **Ogbèwẹ̀yĭn, Ogbèwòrĭ**: Another minor
6. **The Elephant used the death advantage to know the inside of a house**: Grammatical function (exaggeration) describing the butchering of the elephant, and bringing the meat home. also 7 below
7. **The chicken used the advantage of being sold to know the market**: Selling of chicken.
8. **Ẹ̀bù Ẹ̀yĭn**: Unprecedented disruption, setback
9. **Ogun**: Warfare, Ajogun
10. **Kọ́lálù lawo abẹ́ ọta**: The name of a Babaláwo
11. **Baáyànnì**: The name of an Òrĭṣà
12. **Sẹ̀lẹ́**: An area in Yorubáland with thick forests
13. **Dàda**: a mystical child with twinning hair (dread locks)
14. **Olúfọ́n**: A deity in Òǹdó state
15. **Ogele**: A name, related to the name of the wife of Ọbàtálá
16. **Alásĭá**: The chief priest of Ògĭyán deity
17. **Ògĭyán**: A deity also related to Òòsà Oko
18. **Ogbèdĭ**: One of the minors of Ifá
19. **Ìpo, Ọ̀fà**: Cities in Kwara State of Nigeria
20. **Odù**: The sacred symbol of Ifá
21. **Ogbè dáwọ òsùn tẹlẹ̀**: Ogbè dáwọ òsùn is one of the minors of Ifá. With the suffix 'tẹlẹ̀' it literarily translates to Ogbè uses Osùn as a walking stick.
22. **Àjijà**: Rattles of Ifá
23. **Ẹ̀wĭ of Adó**: Ẹ̀wĭ is the title of the king of Adó. Adó is a town in Òǹdó State of Nigeria.
24. **Ògúnnĭkin**: Name of a person. Ògún has Ikin
25. **Sĭẹ̀jĭdé**: Name of a person
26. **Ogbèyọ́nú**: Another name of Ogbè Ògúndá, one of the minors of Ifá. This Ifá may be used to obtain from those that we wronged
27. **Ìbààbá**: A tribe traceable to an area in the boundary of Nigeria and Republic of Benin
28. **Gbádágbádá Gbudugbudu**: Rhythmic word of sound beats produced when the Ìbààbá tribe are fishing on Òògùn river
29. **Abiamọ**: A nursing mother
30. **Ṣẹ̀kẹ̀rẹ̀**: A gourd with beads or cowries woven onto its bodice to produce clattering.
31. **Alákọ̀lé**: The tile of a king in Òǹdó state of Nigeria
32. **Koto**: A gourd that is cut open on top to form a water container.
33. **Ọkọ́ leaf**: A leaf used to protect the freshness of kola nuts when stored in a basket
34. **Àgbọ̀nyín Gàgàlà**: The big antelope, or the deer
35. **Olúugbó**: The deity of the deep forest
36. **Ogbè ká re káà ká bọ̀dé**: Another expression formed from Ogbè Ìká. It translates 'Ogbè, let us make a return trip to the inner lounge'
37. **Ẹ̀yin ẹ wọ̀mùdúun kókò, ẹ wáá wọmọ Akin yááyo**: Another appellation. Literary translates to'see the fresh bud of cocoyam leaf and see the offspring that is so strong'.

38. **The one that trades in blood all months**: This is a sentence describing the bright redness of the feathers at the tail of Odídẹ́rẹ́, parrot. It is then likened to the menstrual period of women which is a necessary step before pregnancy and henceforth, a child.

39. **Ẹrú**: A slave

40. **Irú**: Locust bean

41. **Èjìgbòmẹ́kùn**: An ancient city in the Yorùbá enclave known for its thriving market

42. **Owó lẹ́lẹ́wà**: A name. Translates 'Money is the one that has the beauty'.

CHAPTER 2 : ỌYẸ̀KÚ

ỌYẸ̀KÚ MÉJÌ A

Ifá pé òun pé ire fún eléyìun; Yóó là láyé ẹ̀. Òún ó sì bá a tún nǹkan ẹ̀ ṣe. Ifá pé òun ò níí jẹ kí baba, ọmọ, ẹ̀gbọ́n àti àbúrò ẹ̀ní ó dá Ifá yǐí ó yàn kú. Ẹ̀míi wọ́n ó gùn.

Òye ń làá bọ̀ lókè
Mo ṣe bójúmọ́ ní ń mọ́
A díá fún Ọ̀yẹ̀
Èyí tí yóò gbóju ọ̀run là bí Ọba ẹ̀rẹ́kẹ́
Òún le là báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní òyee rẹ̀ ó mọ́ọ là
Ó bá rúbọ
Òyee rẹ̀ bá là
Ayé yẹ ẹ́ ….....…...……10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òye ń làá bọ̀ lókè
Mo ṣe bójúmọ́ ní ń mọ́
A díá fún Ọ̀yẹ̀
Èyí tí yóò gbóju ọ̀run là bí Ọba ẹ̀rẹ́kẹ́
Ìwọ ò yẹ̀
Èmi ò yẹ̀.....……20
Ọ̀yẹ́ di púpọ̀
Ojú ọpọ́n kún tẹ́tẹ́́tẹ́

ỌYẸ̀KÚ MÉJÌ A

Ifá wishes this person well. He would be rich in his life. Ifá would mend his life for him and would not allow him to see premature death of his relatives. They would all have long life.

The sunshine is just brightening over the horizon
It is an indication of the onset of a new day
Cast divination for Ọ̀yẹ̀
The one that would from the sky become bright like the king of cotton
'Would I be rich'? He asked
He was asked to perform sacrifice
They said his ray would brighten
He performed the sacrifice
His ray became brightened
Life so pleased him…….....……..…10
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
The sunshine is just brightening over the horizon
I think it is an indication of the onset of a new day
Cast divination for Ọ̀yẹ̀
The one that would from the sky become bright like the king of cotton
You are not changed
I am not changed…….....…….20
Ọ̀yẹ̀ becomes a pair
And the tray becomes very full

ÒYẸ̀KÚ MÉJÌ B

Ifá pé eléyìun ó mùú nǹkan bọ̀ láti ẹnu iṣẹ́ẹ̀ rẹ̀. Nǹkan tí ò sì lérò pé yóó dowó, yóó dowó mọ́ ọ lọ́wọ́.

Ìgbá ńlá abìdí yẹ̀kú
Mo lárúgbó ẹmi lóko
Oori abìdí gbàdàgì
Apá aborí pẹ́tẹ́kí
Ńíí fọ́n ọmọọ rẹ̀ ká inú igbó
A díá fún Òǹyagbẹ̀
Èyí ti ń lọ rèé bá wọn múlẹ̀ lẹ́gàn
Àwọn mú nǹkan tó dáa bọ̀ lóko?
Wọ́n bá tọ Òrúnmìlà lọ
Òrúnmìlà ní kí wọ́n ó rúbọ ……10
Wọ́n bá rúbọ
Wọ́n ní kí wọ́n ó lọ́ọ́ gbin ẹ̀pà
Wọ́n bá kọrí sí oko
Wọ́n gbin ẹ̀pà
Ńgbàa wọ́n ó mọ́ọ kórè ẹ̀pà
Ìrúbọ tí ọ́n ṣe
Ẹbọ́ pé
Béèyàn bá ti rí ọmọ ẹ̀pà
Yóó rò pé iyùn ni
Ayé yẹ Òǹyagbẹ̀ tó múlẹ̀ lẹ́gàn …..…20
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìgbá ńlá abìdí yẹ̀kú
Mo lárúgbó ẹmi lóko
Oori abìdí gbàdàgì
Apá aborí pẹ́tẹ́kí
Ńíí fọ́n ọmọọ rẹ̀ ká inú igbó
A díá fún Òǹyagbẹ̀ ….....……..……30

ÒYẸ̀KÚ MÉJÌ B

Ifá says this person would bring back wealth from his place of work. The article that he had had no hope of its becoming valuable would turn to wealth.

Ìgbá tree with widened base trunk
I have an aged Ẹmi tree in the farm
Oori tree with big and strong base
Apá tree with flattened head
As she sprays her children around in the forest
Cast divination for the group of Farmers
The ones that were going to choose a land for farming in the bush
Would we bring back valuable things from the farm?
They went Òrúnmìlà
Òrúnmìlà asked them all to offer sacrifice ……...10
They performed the sacrifice
They were asked to plant groundnuts
They departed for the farm
They then planted groundnuts as told
When it was time for them to harvest the groundnuts
The offering of the sacrifice that they obliged
It proved proficient
If one examines the seeds of groundnut
One would mistake it for Iyùn beads
Life so pleased the Farmers……..…….20
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos said
Ìgbá tree with widened base trunk
I have an aged Ẹmi tree in the farm
Oori tree with big and strong base
Apá tree with flattened head
She sprays her children around in the forest
Cast divination for the Farmers……...…..30

Tí ń lọ rèé bá wọn múlẹ̀ lẹ́gàn
Kín níí múni?
Oko níí múni
Àjùbà ẹ̀pà
Ńíí múni kẹ́yìn lóko
Àjùbà ẹ̀pà
Àjùbà ẹ̀pà ni mo gbìn
Mo wáá yinyùn wánú ilé
Ire gbogbo tó mí lọ́wọ́ porongodo

The ones that were going to choose a land of farming
in the bush
What is it that captivates one?
It is bountiful harvest that captivates one
The fresh farm of groundnuts
Would make one to leave the farm last
The fresh farm of groundnuts
I planted a farm of groundnuts
I ultimately harvested beads home
All good things readily get to me in multitude

ỌYẸ̀KÚ OGBÈ A

Ifá pé ire tí ń bọ̀ wáá béléyĭun ò níí já sọnù. Ẹbọ ni kó rú.

Ọ̀yẹ̀kú ló logbè
Kankaankan bíiná ẹyín
A díá fún Ọ̀rúnmìlà
Níjọ́ ti Ifá ń rebi àjítòròo ṣẹ̀gi
Nǹkan òún le dáa báyìí?
Ó wúlò fóun ńlé ayé?
Nǹkan òún tòrò?
Kò já sọnù mọ́ òun lọ́wọ́?
Wọ́n ní kó rúbọ
Wọ́n ní kó rú òwúùrù ẹyẹlé…..……10
Kó sì rú ọ̀pọ̀lọpọ̀ owó
Ọ̀rúnmìlà bá rúbọ
Ajé bá dé
Ó dì mọ́ Ọ̀rúnmìlà
Kò já
Aya náà dì mọ́ ọ
Kò já
Ire gbogbo ò já
Ayé yẹ Ọ̀rúnmìlà
N ní wá ń jó ní wá ń yọ̀..... 20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀kú ló logbè
Kankaankan bíiná ẹyín
A díá fún Ọ̀rúnmìlà
Níjọ́ ti Ifá ń rebi àjítòròo ṣẹ̀gi
Wọ́n ní ó sá káalẹ̀ ó ṣẹbọ
Ọ̀rúnmìlà gbẹ̀bọ ńbẹ̀
Ó rúbọ ….....……..30
Ǹjẹ́ ajé wo mọ́ mi mọ́ jàá

ỌYẸ̀KÚ OGBÈ A

Ifá says the fortunes coming to this person would not be lost. He should only perform sacrifice.

It is Ọ̀yẹ̀kú that owns Ogbè
And it is glowing brightly like the charcoal fire
Cast divination for Ọ̀rúnmìlà
On the day Ifá was going to the place of àjítòròo ṣẹ̀gi
'Would all my things be fine at all'?
'Would it be useful for me in life'?
'Would my things be settled'?
'And bundles of fortunes does not get lost'? He asked
He was told to perform sacrifice
A matured pigeon, they told him is the sacrifice….10
He should also sacrifice plenty of money
Ọ̀rúnmìlà performed the sacrifice
Wealth came to him
It cleaved to Ọ̀rúnmìlà
It did not fall off
Wives cleaved to him
They did not fall off
All good things cleaved to him
Life so pleased Ọ̀rúnmìlà
He was dancing and rejoicing.....…….20
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
It is Ọ̀yẹ̀kú that owns Ogbè
And it is glowing brightly like the charcoal fire
Cast divination for Ọ̀rúnmìlà
On the day Ifá was going to the place of àjítòròo ṣẹ̀gi
He was told to take care of the ground and perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it……..…….....30
Wealth cleaves to me without dropping off

Wonkoko
Nĩtàá woó mẹ́yĩn
Wonkoko
Ayá wo mọ́ mi mọ́ jàá
Wonkoko
Nĩtàá woó mẹ́yĩn
Wonkoko
Ọmọ́ wo mọ́ mi mọ́ jàá
Wonkoko…….....…40
Nĩtàá woó mẹ́yĩn
Wonkoko
Ire gbogbó wo mọ́ mi mọ́ jàá
Wonkoko
Nĩtàá woó mẹ́yĩn
Wonkoko

Wonkoko
Is the manner with which shafts cleave to oil palm fruits
Wonkoko
Wives cleave to me without dropping off
Wonkoko
Is the manner with which shafts cleave to oil palm fruits
Wonkoko
Children cleave to me without dropping off
Wonkoko .....……..…40
Is the manner with which shafts cleave to oil palm fruits
Wonkoko
All good things cleave to me without dropping off
Wonkoko
Is the manner with which shafts cleave to oil palm fruits
Wonkoko

ỌYẸ̀KÚ OGBÈ B

Ifá póun pé ire fún wa. Níbùjokòó eléyìun niré ó mọ wáá bá a. Ẹbọ ni kó rú dáadáa.

Ọ̀yẹ̀kú logbè lábàrá
A díá fún Awọ́ńwọ́n
Awoo wọn lóko
Lóko ni Awọ́ńwọ́n tíí ṣawo
Wọ́n ní ìwọ Awọ́ńwọ́n rúbọ
Ní ibùjokòó rẹ nire ó ti mọ́ọ wáá bá ọ
Ó bá kọrí síbùjokòó rẹ̀
Iré bẹ̀rè síí wọlé tọ̀ ọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....10
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀kú logbè lábàrá
A díá fún Awọ́ńwọ́n
Awoo wọn lóko
Awọ́ńwọ́n pẹ̀lẹ́ o
Awo oko
Wọ́n ní o wáá joyè o wá ńlé

ỌYẸ̀KÚ OGBÈ B

Ifá wishes this person well. It is in his abode that his fortunes would come to meet him. He should offer sacrifice well.

Ọ̀yẹ̀kú logbè lábàrá
Casts divination for Awọ́ńwọ́n twine
Their priest in the village
Awọ́ńwọ́n had ever been practicing his priesthood in village
'You Awọ́ńwọ́n', offer sacrifice, they said
'It is in your abode that fortunes would come to you'
He thereafter left for his place of settlement
Good things started entering under his roof
He then was dancing and rejoicing
He was praising his Babaláwo…….....……..10
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo predicted
Ọ̀yẹ̀kú logbè lábàrá
Cast divination for Awọ́ńwọ́n twine
Their priest in the village
I greet you Awọ́ńwọ́n
The priest of the farm settlement
You have been asked to come home and ascend a throne

ỌYẸ̀KÚ ÌWÒRÌ A

Ifá póun pé ire ajé fún eléyìun. Ifá pé kó rúbọ. Ayé ó yẹ ẹ́.

Iná jókùn wọn a đìkán
Iná jó réfe tán ló bá ń dẹfun
Ilẹ nií jọ̀tọ̀tọ̀ èèyàn lérù
A díá fún Wáléọlá
Èyí tíí sọmọ Àṣàńléèyere
Ayé le yẹ òun délẹ̀ báyìí?
Wọ̀n ní kó rú ọ̀pọ̀lọpọ̀ ẹbọ
Wáléọlá ọmọ Àṣàńléèyere bá dẹbọ́ lẹ̀
Ló bá rúbọ
Ló rúbọ tán layé bá yẹ ẹ́ ……..……10
À á séé mọ Wáléọlá
N làá pe Èèbó
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Iná jókùn wọn a đìkán
Iná jó réfe tán ló bá ń dẹfun
Ilẹ nií jọ̀tọ̀tọ̀ èèyàn lérù……..……..20
A díá fún Wáléọlá èyí tíí sọmọ
Àṣàńléèyere
Baba ẹnìkan ò là làà là kée téèbó mọ́
Èèbó dé ò abọ̀là rẹbẹ̀rẹbẹ̀
Owó minimini lèèbó ń lò

ỌYẸ̀KÚ ÌWÒRÌ A

Ifá wishes this person the fortune of wealth. He should offer sacrifice. Life would please him.

Iná jókùn wọn a đìkán
Iná jó réfe tán ló bá ń dẹfun
It is the mother earth that swallows up everybody as free gifts
Cast divination for Wáléọlá
The child of Àṣàńléèyere
'Would life please me to the end'? He asked
They told him to offer a big sacrifice
Wáléọlá the child of Àṣàńléèyere brought out his sacrifice in multitude
And performed it.....9
He finished observing the rites and life pleased him
How do one know Wáléọlá the child of Àṣàńléèyere?
Is the nickname for the Whiteman
Life so pleased him
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Iná jókùn wọn a đìkán
Iná jó réfe tán ló bá ń dẹfun
It is the mother earth that swallows up everybody as free gifts.....20
Cast divination for Wáléọla the child of Àṣàńléèyere
Never had anybody been as rich as the Whiteman
The Whiteman is here with stupendous wealth
The Whiteman spends cool money

ỌỴẸ̀KÚ ÌWÒRÌ B

Ifá pé kí eléyìun ó rúbọ torí ayé ó yẹ ẹ

Ọ̀yẹ̀kú pòòrĩ síhĩ́ín
Ọ̀yẹ̀kú pòòrĩ sọ́hùún
Ojú Ọpọ́n kún tẹ́tẹ́ẹ́tẹ́
A díá fún Eégún tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ
Ayé le yẹ òun báyìí?
Wọ́n ní ayé ó yẹ Eégún
Ẹbọ ni kó rú
Eégún bá rúbọ
Okàan rẹ̀ balẹ̀……..….....10
Ó nísinmi
Ní bá ń dá bírà
Ó ní Ọ̀yẹ̀kú pòòrĩ síhĩ́ín
Ọ̀yẹ̀kú pòòrĩ sọ́hùún
Ojú Ọpọ́n kún tẹ́tẹ́ẹ́tẹ́
A díá fún Eégún tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó sá káalẹ̀ ó sẹbọ
Eégún gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ èèrù àtùkèṣù……20
Ẹ wáá bá wa ní màrínrín ire
Màrínrín ire làá bá ni lẹ́ṣẹ̀ ọba Òrìṣà

ỌỴẸ̀KÚ ÌWÒRÌ B

Ifá asks this person to offer sacrifice for life would please him

Ọ̀yẹ̀kú spins here
Ọ̀yẹ̀kú spins to the other side
The face of the Ifá tray becomes full to the brim
Cast divination for Masquerade coming from heaven to the earth
He was asked to perform sacrifice
'Would life please me'?
They said life would please the Masquerade
But he should perform sacrifice
The Masquerade then performed the sacrifice
He had rest of mind…….....…….10
And peace
He then started performing wonders
He said Ọ̀yẹ̀kú spins here
Ọ̀yẹ̀kú spins there
The face of the Ifá tray becomes full to the brim
Cast divination for Masquerade coming from heaven to the earth
He was asked to take care of the ground and perform sacrifice
Masquerade heard about the sacrifice
And performed it
Offering of sacrifices and free gifts offered to Èṣù...20
Come and meet us with good tidings
One is usually found with good tidings at the feet of the king of all Òrìṣàs

ỌYẸ̀KÚ ÒDÍ A

Ifá póun pé ire, yóó la. Òkĩkíi rẹ̀ yóó sĩ kàn lọ láyé.

Ọ̀yẹ̀ kúńdí kundi
A díá fún Ayílórùlé Òjòpò ọ̀rà
Èyí tí ó rà ràà rà
Tí ó rẹ̀rú mẹ́fà lóòjọ́
Tí gbogbo ẹyẹ okó fĩ ń soríín kọ
Ayé le yẹ òun báyìí?
Wọ́n ní kí Ayílórùlé Òjòpò ọ̀rà ó rúbọ
Wón ní ọ̀pọ̀lọpọ̀ owó lẹ̀bọ
Ayílórùlé bá rúbọ
Ó bá bẹ̀rẹ̀ síí là….....……..10
Ayé yẹ ẹ́
Ọkàan rẹ̀ balẹ̀
Ó nísinmi
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀ kúńdí kundi
A díá fún Ayílórùlé Òjòpò ọ̀rà
Èyí tí ó rà ràà rà.....20
Tí ó rẹ̀rú mẹ́fà lóòjọ́
Tí gbogbo ẹyẹ okó fĩ ń soríín kọ
Awo rere mọ̀mọ̀ ni
Ayílórùlé Òjòpò ọ̀rà
Awo rere mọ̀mọ̀ ni
Adábà bá ń kígbee rẹ̀ kiri
Ní ń pÁyílórùlé Òjòpò ọ̀rà
Ayílórùlé Òjòpò ọ̀rà

ỌYẸ̀KÚ ÒDÍ A

Ifá says he wishes this person well. He would become rich and popular.

Ọ̀yẹ̀ kúńdí kundi
Casts divination for Ayílórùlé Òjòpò ọ̀rà
The one that would buy and buy again
That would buy as many as six slaves in a day
The act, which all farm bird uses in singing in the forest
'Would life please me'?
They asked Ayílórùlé Òjòpò ọ̀rà to offer sacrifice
They said plenty of money is the sacrifice
He then performed the sacrifice
And started to have wealth…….....…….10
Life so pleased him
He had rest of mind
And also had peace
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀yẹ̀ kúńdí kundi
Cast divination for Ayílórùlé Òjòpò ọ̀rà
That would buy and buy again…….....20
He would buy as many as six slaves in a day
The act, which all farm birds use in singing in the forest
He is a good priest
Ayílórùlé Òjòpò ọ̀rà
Is a good priest
The dove afterward started making noise about it
Singing 'Ayílórùlé Òjòpò ọ̀rà'
'Ayílórùlé Òjòpò ọ̀rà'

ÒYÈKÚ ÒDÍ B

Ifá póun pé ire fún ẹ́ní ó dá odù yĩí. Ipáa rẹ́ ó kàá nǹkan láyé. Ṣùgbọ́n kó rúbọ, kó sì mọ́ọ sòótọ́

Lèṣelèṣe là ń fẹ́
Òòṣà mọ́ jẹ́ẹ́ á dáwọ́ lé n táà leè ṣe
A díá fún Òdùyẹ̀
Òdùyẹ̀ tíí sọ̀rẹ́ Ọba lóde Ọ̀yọ́
Lèṣelèṣe là ń fẹ́
Òòṣà mọ́ jẹ́ẹ́ á dáwọ́ lé n táà leè ṣe
A díá fún Àáyá Onírù mẹ́rĩndínlógún
Èyí tí ń gbóguún ti Ọba
Àáyá Onírù mẹ́rĩndínlógún ni n gbóguún ti Ọba
Ó kó lele mọ́ Ọba…….....…...……10
Òún wáá le mú Àáyá Onírù mẹ́rĩndínlógún báyìí?
Òdùyẹ̀ tíí sọ̀rẹ́ Ọba lóde Ọ̀yọ́ bá mú Ọba lọ̀ọ̀dọ̀ àwọn Lèṣelèṣe là ń fẹ́
Àwọn Lèṣelèṣe là ń fẹ́ ní kí Ọba ó tọ Ògún lọ
Ọba bá tọ Ògún lọ
Ògún lóun ó mùú Àáyá ọ̀hún
Ògún náà bá tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà ní kí Ògún ó rúbọ
Ó ní kí Ògún ó rú apó
Kó rú ọ̀fà
Kó sì rú oorun……...20
Ó ní kí Ògún ó rú orín àrùnkù
Kó sì rú èèrí
Ó ní kí Ògún ó dira
Ojú ọ̀nà sì ni àwọn àáyá yĩí í rìn
Láti orí onírù kan
Tée dórí onírù mẹ́rĩndínlógún tí ń gbóguún tọba
Wọ́n ní kí Ògún ó kọ́rí sí ijù

ỌYẸ̀KÚ ÒDÍ B

This person would overcome many obstacles in life. He is exhorted to be honest.

Accomplishment is what we desire
Òòsà, do not let us embark on what we could not achieve
Cast divination for Òdùyẹ̀
Òdùyẹ̀, the friend of the king of Ọ̀yọ́
Accomplishment is what we desire
Òòsà, do not let us embark on what we could not achieve
Cast divination for the sixteen tailed baboon
The one that was warring against the king
The Sixteen tailed-monkey is the one seriously warring against the king
He was persistent and unrepentant…….....…..…10
'Would I be able to catch the sixteen-tailed monkey'? The king asked
Òdùyẹ̀ the friend of Ọ̀yọ́ king then took the king to meet with the priest ' Lèṣelèṣe là ń fẹ́'
The priest Lèṣelèṣe là ń fẹ́ asked the king to go and meet Ògún
The king then went to see Ògún
Ògún in his true likeness promised to catch the monkey
Ògún in turn consulted Ifá
Ọ̀rúnmìlà asked Ògún to perform sacrifice
He asked Ògún to sacrifice his knapsack
He should offer as sacrifice, his bow and arrows
He should also sacrifice his sleep……..…20
He also asked Ògún to sacrifice a used chewing stick
So also should offer maize shaft as sacrifice
He asked Ògún to prepare himself and not be nervous
Meanwhile the baboons do ply the main footpath
Ranging from the single tailed monkey
Through to the sixteen tailed that was warring against the king
They asked Ògún to head for the forest

Kó mú apóo rẹ̀
Kée rọ́rí
Kó mú Ọfà…….....30
Kée rọ ẹsẹ̀
Kó mú orín àrùnkù àti èèrí
Kó gbé e kẹ̀gbẹ́
Kó wáá pirọ́rọ́ ṣójú ọ̀nà bi ẹni ó ti kú
Ògún ṣe bẹ́ẹ̀
Onírù kan ló kọ́kọ́ bá Ògún lójú ọ̀nà
Ó rí Ògún tó sùn gbalaja
Ló bá kígbe
Ó ní Àáyá onírù méjì súré tete súré tete
Mo rọ́dẹ lódìkodì lọ́nà o……...…40
Àlùjannjan n kíjan
Ọdẹ́ fapó rọ́rí
Àlùjannjan n kíjan
Ọdẹ́ fọfà rosẹ̀ ò
Àlùjannjan n kíjan
Ọdẹ́ rà ó sĩndin
Àlùjannjan n kíjan
Òkú è é rorín
Àlùjannjan n kíjan
Alàáyè è é sĩndin ò.....50
Àlùjannjan n kíjan
Ó di pọ̀nhun
Ó di pó
Àlùjannjan n kíjan
Ló bá fo Ògún ru lójú ọ̀nà
Onírù méjì náà wò ó
Òun náà ké sí Àáyá onírù mẹ́ta
Àáyá onírù mẹ́ta súré tete súré tete
Mo rọ́dẹ lódìkodì lọ́nà o
Àlùjannjan n kíjan…….....……60
Ọdẹ́ fapó rọ́rí
Àlùjannjan n kíjan

He should fetch for his knapsack
And use it as a pillow
His bow and arrow….....…….....30
He should use it as leg support
The used chewing stick and maize shaft
He should place it beside himself
He should then pretend to be dead, lying across the footpath
Ògún did as told
It was the single tailed monkey that arrived there first
He saw Ògún on the ground laying flat
He shouted with jubilation
‘Two tailed monkey, run here fast’
‘Two-tailed monkey run quickly here, he sang’..…40
‘I have seen the hunter lying haphazardly across the footpath’
‘Àlùjannjan n kíjan’
‘The hunter used his knapsack as pillow’
‘Àlùjannjan n kíjan’
‘The hunter used his bow and arrow as leg support’
‘Àlùjannjan n kíjan’
‘The hunter rots and is producing maggots’
‘Àlùjannjan n kíjan’
‘The dead does not chew sticks’
‘Àlùjannjan n kíjan’..…….....50
‘A living man does not produce maggots’
‘Àlùjannjan n kíjan’
‘In a quick jump, I leap over him’
‘Àlùjannjan n kíjan’
‘He jumped over Ògún lying across the path
The two-tailed monkey also looked at him closely
He too called out to the three-tailed monkey
Three-tailed monkey run quickly here
I can see the hunter laid haphazardly across the path
Àlùjannjan n kíjan…….....…….60
The hunter used his knapsack as pillow
Àlùjannjan n kíjan

Ọdẹ fọfà rọsẹ̀ o
Àlùjannjan n kíjan
Ọdẹ rà ó sĩndin
Àlùjannjan n kíjan
Òkú è é rorín
Àlùjannjan n kíjan
Alàáyè è é sĩndin ò
Àlùjannjan n kíjan.....…….…….....70
Ó di pọ̀nhùn
Ó di pó
Àlùjannjan n kíjan
Òun náà fo Ògún ru
Onírù mẹ́ta náà dé
Òun náà fo Ògún ru
Tée dórí onírù mẹ́rĩndĩnlógún
Bó ti dé ibẹ̀
Ògún rọra ń wò ó
Òun náà bá ké…….....……80
Ó ní mo rọ́dẹ lódĩkodĩ lọ́nà o
Àlùjannjan n kíjan
Ọdẹ fapó rọ́rí
Àlùjannjan n kíjan
Ọdẹ fọfà rosẹ̀ ò
Àlùjannjan n kíjan
Ọdẹ rà ó sĩndin
Àlùjannjan n kíjan
Òkú è é rorín
Àlùjannjan n kíjan……90
Alàáyè è é sĩndin ò
Àlùjannjan n kíjan
Kó fo Ògún kọjá
Ògún bá gbá ĩru ẹ̀ mú
Ó bá mú Àáyá wá fún Ọba lóde Ọ̀yọ́
Ọbá ní ĩwọ̀ Ògún o ò sĩ tún ní jĩnnà sí òun mọ́ láílái
Tée dòní

The hunter used his bow and arrow as leg support
Àlùjannjan n kíjan
The hunter rots and is producing maggots
Àlùjannjan n kíjan
The dead does not chew sticks
Àlùjannjan n kíjan
A living man does not produce maggots
Àlùjannjan n kíjan…….....…70
In a quick jump
I leap over him
Àlùjannjan n kíjan
He too jumped over Ògún
The third one with three tails arrived the scene
He too jumped over Ògún
Till it was the turn of the sixteen tailed monkey
As he moved near
Ògún thinly opened his eyes to have glimpse
He too joyfully shouted and bursted out singing…..80
I can see the hunter lying awkwardly across the path
Àlùjannjan n kíjan
The hunter is dead using his knapsack as pillows
Àlùjannjan n kíjan
He used his bow and arrow as leg support
Àlùjannjan n kíjan
The hunter rots and is producing maggots
Àlùjannjan n kíjan
The dead does not chew sticks
Àlùjannjan n kíjan…….....…….……..90
A living man does not produce maggots
Àlùjannjan n kíjan
As he was about to jump over Ògún
Ògún held him by the tails
He brought the sixteen-tailed monkey to the king in the city of Ọ̀yọ́
You Ògún, the king said, you would not be distanced from me
Till today

Bọ́ba ó bàá jáde yóó ṣojú Ògún
Bí yó bàá wọ ilé
Ṣojú Ògún ní ó ṣe.....…...100
Ògún ọjọ́ kĭíní ni Ọbá ń yìn tée dòní
Ọba ò níí ṣe nǹkankan kó mọ́ ṣojú Ògún
Ifá pé ipáa eléyìun ó kàá nǹkan láyé

Whenever the king is traveling, it would be with Ògún's consent
Or when returning back home
Ògún would also know about it.....…….…….100
The same Ògún of the first day is whom the king praises till today
The king would never undertake a feat without the blessing of Ògún
Ifá says this person would overcome a lot of things in the world

ỌYẸ̀KÚ ÌROSÙN A

Ifá pé ire fún eléyìun tí bá ń dá èésú. Ifá tó dá èésú sílẹ̀ nǐyí. Eléyìun ó nísinmi láyé, yóó sì di olówó.

Ọ̀yẹ̀ rùsùrùsù
A díá fún wọn lẸ́gbàá Èésú
Níbi wọ́n gbé ń kórí ajée jọ
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n ní ọ̀pọ̀lọpọ̀ owó lẹbọ
Òwúùrù ẹyẹlé lẹbọ
Wọ́n níre fún wọn
Wọ́n bá rúbọ
Ẹgbàá ni wọ́n sì ń dá
Ńgbà ó pẹ́ wọ́n bá kówó……...…..…10
Wọ́n nísinmi
Ọkàan wọ́n balẹ̀
Ayée wọ́n dáa
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀yẹ̀ rùsùrùsù
A díá fún wọn lẸ́gbàá Èésú
Níbi wọ́n gbé ń kórí ajée jọ……..……20
Taa ló rúbọ báwọ̀nyí bẹẹrẹ?
Ọ̀yẹ̀ rùsùrùsù
Àwọn ló rúbọ báwọ̀nyí bẹẹrẹ
Ọ̀yẹ̀ rùsùrùsù

ỌYẸ̀KÚ ÌROSÙN A

Ifá wishes this person well. Ifá exhortss him to form a money-contributing group called 'Èésú'. This is the Ifá verse that established Èésú. This person would have rest and become a rich man.

Ọ̀yẹ̀ rùsùrùsù
Casts divination for them at Ẹgbàá Èésú
Where they were aggregating the concepts of wealth
They were asked to perform sacrifice
They told them that a lot of money is the required sacrifice
A matured pigeon is the sacrifice
They wished them the fortune of wealth
The people of Ẹgbàá Èésú then performed the sacrifice
Meanwhile they contribute only five penny
After a long period of time, they shared their contributions…….....….....10
They all had peace
They also had rest of mind
Their lives became fine
It was then they started dancing and rejoicing
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was exactly as their Babaláwo had said
Ọ̀yẹ̀ rùsùrùsù
Casts divination for them at Ẹgbàá Èésú
Where they were aggregating the concepts of wealth.....…….....20
Who performed sacrifice this plenty?
The people of Ọ̀yẹ̀ rùsùrùsù
They are the ones that performed sacrifice this much
The people of Ọ̀yẹ̀ rùsùrùsù

ỌYẸ̀KÚ ÌROSÙN B

Ifá pé kí eléyìun ó mọ́ sahun o. Tí ọ́n bá tí ń mutí tan ni kí wọ́n ó fẹ̀gbẹ́ ìgò lélẹ̀. Kó mọ́ọ́ ra ọ̀tí ṣe àlejò torí àmì èèyàn kán ń bọ̀ tí ọ́n fẹ́ràn ọ̀ti.

Ipín lawo Ọ̀dọ́mọ́dé
Àwàlànfà lawo Àgagò
Ayé ń re Ifẹ̀ awo sóko
A díá fún Ọ̀yẹ̀ Ògòsùn
Èyí tí ó mutí Ogójì dun Sàngó
Sàngó ní ń kọ́já lọ lọ́jọ́ kan
Ọ̀tí sì ń wù ú mu
Ó ti dé gbogbo ibi tó ti lè rí đíẹ̀
Kò rí fi sara rindin
Ló bá rí àwọn tí ń mutí…….....……10
Tí ọ́n gbé ẹ̀gùn dúó
Ọ̀tí sì ti tán ńnú ẹ̀gùn
Sàngó bá kọ́já lọ
Ó rosẹ̀ bíi kí wọ́n ó pè é kó wáá mu
Kò gbọ́ kí wọ́n ó pe òun padà
Kò sì mọ́ pé ọ̀tí ti tán ńnú ẹ̀gùn ni wọn ò fi pe òun
Sàngó bá padà
Ló bá bínú sí wọn
Àrĩrá bá fẹ̀dùn yọ́ lápò
Ló bá yọ́ iná lára gbogboo wọn……....20
Ipín lawo Ọ̀dọ́mọ́dé
Àwàlànfà lawo Àgagò
Ayé ń re Ifẹ̀ awo sóko
A díá fún Ọ̀yẹ̀ Ògòsùn
Èyí tí ó mutí Ogójì dun Sàngó

ỌYẸ̀KÚ ÌROSÙN B

Ifá enjoins this person not to be miserly. Any time he drinks wine, he should always place the container lying by its side on the ground immediately he finishes its contents. He is urged to serve visitors with wine because a spiritually marked person who enjoys wine would visit him.

Ipín is the priest of Ọ̀dọ́mọ́dé
Àwàlànfà, the priest of Àgagò
Ayé ń refẹ̀, the priest of Sóko
Cast divination for Ọ̀yẹ̀ Ògòsùn
The one that would consume forty containers of wine to Sàngó's displeasure
Sàngó was passing by one day
He was seriously thirsty of wine
He had been to all the places where he could get some
He was not successful
He then incidentally saw this group of people drinking...….....…...10
With the container standing upright
But wine had been exhausted from the container
Sàngó passed them by
He stopped briefly thinking he would be invited to drink
He heard no one call him
Sàngó however did not know that the wine had been exhausted, reason why he was not invited
Angrily, Sàngó came back
And he punished them all
Àrĩrà brought out Ẹ̀dùn form his pocket
And struck them all with thunder ……..…….20
Ipín is the priest of Ọ̀dọ́mọ́dé
Àwàlànfà, the priest of Àgagò
Ayé ń refẹ̀, the priest of Sóko
Cast divination for Ọ̀yẹ̀ Ògòsùn
The one that would drink forty containers of wine to Sàngó's displeasure

Sàngó bá bọ síbi ọti
Yóó mu èyí tó kù lágbè
Ó gbẹ́nu ẹ̀ sókè bíi kíkankan ó mọ́ le kán sílẹ̀
Àfi báfó
Ọtí ti tán.....30
Sàngó ní kín lo gbẹ́gùn dúó ṣe?
Ọ̀yẹ̀ Ògòsùn
Ìgbà tọ́tí tán
Kín lo gbẹ́gùn dúó ṣe?
Ọ̀yẹ̀ Ògòsùn

Sàngó then moved near the container
He wants to drink the remaining wine
He positioned his mouth on the gourd to relish the taste without allowing any drop to fall
He met an empty container
The wine is finished 30
'Why must you place the container upright'? Sàngó realized rather too late
'Ọ̀yẹ̀ Ògòsùn'
'When you knew the wine is finished'
'Why must you place the container upright'?
Ọ̀yẹ̀ Ògòsùn!

ỌYẸ̀KÚ ỌWỌ́NRÍN A

Ifá pé kí eléyìun ó rúbọ kí wọn ó mọ́ le gba nǹkan baba ẹ̀ tí ń bẹ nílẹ̀; ẹbọọ rẹ̀ ó sì dà. Ifá pé ẹni ńlá leléyìun.

Ọ̀yẹ̀ wọ́nrin mǐ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mǐ
A díá fún Ọ̀ni wàkàwàkà
Èyí tí ń bẹ níbú Ìrágbǐjí
Ibúu babaa rẹ
Àwọn ọ̀tá bá ń yí i po
Wọ́n láwọn ó gba ibú lọ́wọ́ ẹ̀
Wọ́n ní kí Ọ̀ni ó rúbọ
Wọ́n ní kò sẹ́ni tí ó gba ibúu baba ẹ̀ lọ́wọ́ ẹ̀.....10
Bó bá ti rúbọ
Wọ́n ní bí ọpọ́n bá tẹ́jú
Girìpá òrúkọ lẹ́bọ ẹ̀
Bí ò bá tẹ́jú
Àkùkọ adìẹ mẹ́ta lẹ́bọ
Kó sì rú ọ̀pọ̀lọpọ̀ owó pẹ̀lú ẹ̀
Ọ̀ní rúbọ
Gbogbo nǹkan tí ọ́n láwọn ó gbà lọ́wọ́ ẹ̀
Kò sẹ́ni ó le gbodò lọ́wọ́ Ọ̀ni mọ́
Yóó nawọ́ nasẹ̀ lódòo baba rẹ̀ ni…....20
Ayé yẹ Ọ̀ni
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀ wọ́nrin mǐ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mǐ

ỌYẸ̀KÚ ỌWỌ́NRÍN A

Ifá asks this person to perform sacrifice. His sacrifice would prove effective. His forefather's rightful possession that exists presently would not be taken over from him. Ifá says he is a big person.

Ọ̀yẹ̀ wọ́nrin mǐ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mǐ
Cast divination for the Magnanimous crocodile
The one living in the deep waters of Ìrágbǐjí
His father's deep waters
Some elements then connived
They conspired to take away the deep waters from him
The Babaláwos told the crocodile to offer sacrifice
Nobody, they said, would be able to take away his father's deep waters from him.....…10
Once he performs the sacrifice prescribed
If the client could afford it
A mature he-goat is the sacrifice
If otherwise
Three roosters is the alternative
The person should also offer plenty of money
The crocodile performed the sacrifice
All the things they thought they could seize from him
Nobody could attempt to take it from him again
He would stretch his limbs in the waters……....20
Life so pleased the Crocodile
He was then dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ọ̀yẹ̀ wọ́nrin mǐ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mǐ

A díá fún Ọ̀ni wàkàwàkà
Èyí tí ń bẹ níbú Ìrágbǐjí…..…….30
Ibúu babaa rẹ
Taa ní ó gbodò lọ́wọ́ Ọ̀ni
Ọ̀ni wàkàwàkà baba ẹ̀ ló nibú
Taa ní ó gbodò lọ́wọ́ Ọ̀ni

Cast divination for the magnanimous crocodile
The one living in the deep waters of Ìrágbǐjí……..30
His father's deep lake
Who would take over the waters from the crocodile?
The magnanimous crocodile, whose father owns the deep waters
Who dares take over the waters from the crocodile?

ỌYẸ̀KÚ ỌWỌ́NRÍN B

Ifá pé kí eléyìun ó rúbọ toríi bírà kan tí ń bọ̀ wá. Nǹkan Ìmọ̀ràn kan ń bọ̀ wá fún wa. Nínú nǹkan ìmọ̀ràn ọ̀hún, kí tiwa ó gbayì ńnú ẹ̀ ni ká rúbọ sí.

Ọ̀yẹ̀ wọ́nrin mĩ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mĩ
A díá fún Ajíbówú
Èyí tíí salágbẹ̀dẹ Ògèlé
Wọ́n ní ó rúbọ
Olódùmarè ló kó gbogbo àwọn Alágbẹ̀dẹ tí ń bẹ ńlé ayé jọ
Wọ́n ní kí wọ́n ó mọ́ọ rọ nǹkan
Gbogbo nǹkan tí wọ́n bá lè ronú kàn
Ó lóun fẹ́ẹ́ wo tẹni tí ó gbayì jù…...…10
Àwọn kán rọ tàkúté
Ìlu ò níye
Ẹ̀wọ̀n ń bẹ ńbẹ̀
Àdá ò gbẹ́yìn
Gbogbo nǹkan téèyán le fi irin dá ń bírà
Gbogbo ẹ̀ ni ọ́n ti rọ
Alágbẹ̀dẹ Ògèlé bá tọ àwọn Babaláwo ẹ̀ lọ
Ẹ gbàun!
Nǹkan tí ọ́n ní kí àwọ́n ó rọ yĩí….....20
Ó di ìmọ̀ràn fún òun!
Àwọn Ọ̀yẹ̀ wọ́nrin mĩ ní kó pèsè fún àwọn ayé
Àwọn Àgbàlagbà
'Àwọ́n ní ó fọ̀nà hàn ọ́'
Ajíbówú bá rúbọ
Ó pèsè fún àwọn Àgbàlagbà
Ni ọ́n bá fún Ajíbówú ní Ọ̀ṣù
Wọ́n ní kó rọ ọ́
Kó wáá gbé e sínú igbá àdému

ỌYẸ̀KÚ ỌWỌ́NRÍN B

Ifá asks this person to sacrifice prior to a wonderful feat coming his way, such that his own submission would be widely accepted.

Ọ̀yẹ̀ wọ́nrin mĩ
Ọ̀yẹ̀ wọ́nrin jẹ
Ọ̀yẹ̀ sọni pàkàpàkà gbé mĩ
Cast divination for Ajíbówú
The blacksmith of Ògèlé city
He was asked to perform sacrifice
Olódùmarè had assembled all blacksmiths in the whole world
He told them to make different kinds of things
All the things they could think about
He said he wanted to see the person whose work would excel.....……..……..10
Some made traps
Some made knives
Punches were uncountable
Chains were not left out
Cutlasses were not left behind
The entire wonderful feat that man could form using iron
All had been made
The blacksmith of Ògèlé then went to his Babaláwos
'Please help me', he pleaded
'These things that Olódùmarè asked us to form'
'It has actually transcended my knowledge'.....21
The priests Ọ̀yẹ̀ wọ́nrin mĩ asked him to provide for the witches
The Elderly
'They would show you the way', they said
Ajíbówú did as told
He provided for the witches
They (the witches) then gave him the moon
They told him to carve it
He should the put it in a calabash called 'àdému'

Fẹ̀rẹ̀ tó bá ṣí…….....30
Yó mọ̀ọ̀ sún ḿẹ̀ḿẹ̀
Wọ́n ó pèé oṣù lé
Díẹ̀díẹ̀ tí yée dijọ́ kẹ̀ẹ̀ẹ́dógún tí gbogbo ojú ẹ̀ ó sĩ́ sílẹ̀
Yóó ti kún inú igbá tán
Ńgbà ó bá tún yá
Yóó tùún mọ̀ọ̀ bò ó
Bó bá tún ku ibi tíínrín
Wọ́n ó tùún mọ̀ọ̀ pé osú lé lóńĩ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....40
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀ wọ́nrin mĩ
Ọ̀yẹ̀ wọ́nrin jẹ̀
Ọ̀yẹ̀ sọni pàkàpàkà gbé mĩ
A díá fún Ajíbówú
Èyí tíí salágbẹ̀dẹ̀ Ògèlé
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ́ ńbẹ̀
Ó rúbọ…….....….50
Ẹ mọ́ jẹ́ẹ́ á mú rọ̀ agogo
Irin táa mú rọ̀ oṣù
Ẹ mọ́ jẹ́ẹ́ á mú rọ̀ agogo

Immediately he opens it …….....….30
He would move the cover slowly
People would say the moon crescent had appeared
Little by little, till the sixteenth day when the whole calabash would be uncovered
The moon would have filled the whole calabash
After a period of time
He would cover it up slowly again
Once it is only the thin crescent that could be seen
People would say the crescent had appeared again
He was dancing and rejoicing
He was praising his Babaláwos..... 40
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀yẹ̀ wọ́nrin mĩ
Ọ̀yẹ̀ wọ́nrin jẹ̀
Ọ̀yẹ̀ sọni pàkàpàkà gbé mĩ
Cast divination for Ajíbówú
The blacksmith of Ògèlé city
He was asked to perform sacrifice
He heard about the sacrifice
And he performed it …….....….50
Never let us use in carving the gong
The iron employed in forming the moon
Never let us use in forming the gong

ỌYẸ̀KÚ ỌBÀRÀ A

Ifá póun pé ire pé a kò ní dáyé ṣe; tòun tèèyàn ní ó jọ mọ́ọ ṣe ilé ayé. Ire ń bọ wáá dúó tĩ í. Eléyìun ń bèère ire ni; Ire náà ó sĩ wáá jókòó tĩ í.

Ọ̀yẹ̀kú pàlàbà pàlàbà I pàbó
Awo Orí ló đífǎ fún Orí
Orí ń tĩkọ̀lé ọ̀run bọ̀ wá ilé ayé
Ń tí ń jẹ ńigbàrá ọ̀run òun nĩkan ṣoṣo gíogío
Òún ṣe lè ri ẹni mú lọ́wọ́ lọ ilé ayé?
Tí ó bàá òun dúó báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní yóó rĩí ẹni kún un
Orí sì dá dúó tẹ̀lẹ̀ ni
Orí bá rúbọ…….....……...10
Ńgbàa Orí ó mọ́ọ bọ
Ojú bá dúó tĩ í
Ẹnú lóun ó ba rĩn
Imú ní tòun àtiẹ̀ làwọ́n jọ́ ń lọ
Etí náà lóun ò ńíí fi sílẹ̀
Apá, Ẹsẹ, gbogbo ara ló dúó ti Orí
Ifá péléyiun ò níí dá wà lóun nĩkan
Ayé yẹ Orí
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....….....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀kú pàlàbà pàlàbà i pàbó
Awo Orí ló đífǎ fún Orí
Orí ń tĩkọ̀lé ọ̀run bọ̀ wá ilé ayé
Ń tí ń jẹ ńigbàrá ọ̀run òun nĩkan ṣoṣo gíogío
Kẹ̀ẹ̀kẹ̀
Ojú bórí dúó
Kẹ̀ẹ̀kẹ̀

ỌYẸ̀KÚ ỌBÀRÀ A

Ifá wishes this person well. He would not live life alone. All his good fortunes are coming to stay with him. He is actually asking for good fortunes and the fortunes would come to stay with him.

Ọ̀yẹ̀kú pàlàbà pàlàbà i pàbó
The priest of The Head casts divination for the Head
The Head was coming from heaven to the earth
He had been fending in the fields of heaven singularly
It is the Head who decided to go to the earth
How would I be able to find people to accompany me?
Meanwhile the Head had ever been alone
He was asked to perform sacrifice
That he would find accomplices to the earth
He then performed the sacrifice…….....……..10
By the time the Head decided to leave
The eyes stood by him
The mouth said he would go with him
'We are going together' the nose said
'I would not separate from you' The Ear echoed
Arms, legs, and all parts of the body stood by the Head
Ifá says this person would never be a lone ranger
Life pleased the Head
He was dancing and rejoicing
He was praising his Babaláwo …….....20
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀yẹ̀kú pàlàbà pàlàbà i pàbó
The priest of the Head casts divination for the Head
The Head was coming from the city of heaven to the earth
He had ever been fending alone in the fields of heaven
With time
The eyes tarried with the Head
With time

Ọrùn bórí dúó……..….....…30
Kẹ̀ẹ̀kẹ̀
Etí bórí dúó
Kẹ̀ẹ̀kẹ̀
Ẹnú bórí dúó
Kẹ̀ẹ̀kẹ̀
Imú bórí dúó
Orí wá ń bẹ ní wọ̀wọ́ ire
Wọ̀wọ́ ire làá bá ni lẹ́sẹ̀ ọba Òrìṣà

The neck tarried with the head…….....30
With time
The ears tarried with the Head
With time
The mouth tarried with the Head
With time
The nose tarried with the Head
The head stays in the midst of plenty fortunes
One is found in the midst of fortunes at the feet of the king of the Òrìṣà

ỌYẸ̀KÚ ỌBÀRÀ B

Ifá póun pé ire fún eléyìun. Ẹbọ̀ọ kó mọ́ le jĩyà ni kó rú.

Ọ̀yẹ̀kú pàlàbà pàlàbà i pàbó
Babaláwo Ẹ̀ṣin ló díá fún Ẹ̀ṣin
Ẹ̀ṣín ń tĩkọ̀lé Ọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ kó tóó mọ́ọ lọ
Ẹ̀ṣín dé ilé ayé wọ́n tún ní ó rúbọ
Wọ́n ní yóó gbayĩ
Yóó gbẹ̀yẹ
Ṣùgbọ́n kó rúbọ ĩyà
Ẹbọ iyì àtẹ̀yẹ ni Ẹ̀ṣín rú
Kò rú àtòòrĩ mẹ́rĩndínlógún tí ọ́n ní ó fi rúbọ ĩyà…….....….....10
Tí ọ́n bá ti ra Ẹ̀ṣin tán
Nǹkan ọ̀ṣọ́ ni wọ́n ó mọ́ọ wá fún un
Wọ́n ó dàá gàárĩ fun
Wọ́n ó so ohun ẹ̀ṣọ́ mọ́ọ lára
Ṣùgbọ́n bó bá dijọ́ kan
Ẹ̀ṣín ó sì ní ọmọ nínú ilé
Ọmọ èèyán ó bàá ta mọ́ Ẹ̀ṣin
Bí ọ́n tí ń gún un ní kẹ́sẹ́
Bẹ́ẹ̀ ni wọ́n ó mọ́ọ nà án ní gbóńgbó
A pé 'tóun sì lọ́mọ ńnú ilé'……..……20
'Lòún ń fẹ̀yĩn gbé ọmọ ẹlòmĩĩn looko'!
Wọ́n ní ṣe bí àwọ́n ní o rúbọ ĩyà
Àyĩn éyĩn ni Ẹ̀ṣin ń yin àwọn Babaláwo
Ọ̀yẹ̀kú pàlàbà pàlàbà i pàbó
Babaláwo Ẹ̀ṣin ló díá fún Ẹ̀ṣin
Ẹ̀ṣín ń tĩkọ̀lé Ọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ Iyì kó rúbọ ẹ̀yẹ

ỌYẸ̀KÚ ỌBÀRÀ B

Ifá wishes this person well. He is exhorted to perform sacrifice that would prevent him from being suffered.

Ọ̀yẹ̀kú pàlàbà pàlàbà I pàbó
The Babaláwo of the Horse casts divination for the Horse
The Horse was coming from Heaven to the earth
He was asked to perform sacrifice
When he arrived on the earth he was reminded to perform sacrifice again
That he would be honored
And be admired
But he should offer sacrifice against being scourged
It was only the sacrifice of honor and admiration that the Horse offered
He did not offer the sixteen-àtòòrĩ canes meant for the sacrifice against scourging…….....….....10
Once they buy a Horse
It is the decorative things that man would look for
They would make a beautiful saddle for her
And attach all decorative ornaments unto her
But on another day
The Horse would have her own children at home
The child of man would mount on the Horse
As he kicks her in the abdomen
He would beat the Horse with sticks
The Horse would then say 'And I have my children at home'!…….....……20
'I saddle another person's child to the farm'
'Did we not tell you to sacrifice against scourging'?
His Babaláwo reminded him
He was praising his Babaláwos belatedly
Ọ̀yẹ̀kú pàlàbà pàlàbà I pàbó
The Babaláwo of the Horse casts divination for the Horse
The Horse was coming from heaven to the earth
He was asked to offer sacrifice for him to be honored and be admired

Kó sì rúbọ kó mọ́ le jìyà láyé
Ẹbọ kó níyì kó lẹ́yẹ ló rú
Ẹ̀ṣín wáá lọ́mọ nínú ilé……30
Ẹ ẹ̀ wèèmọ̀!
Ẹ̀ṣín ń fẹ̀yìn gbọ́mọ ẹlòmíìn roko
Ẹ ẹ̀ wèèmọ̀

And should offer sacrifice that would prevent him from being scourged
He sacrificed for honor and admiration only
The Horse has children at home……..……..…....30
What an aberration!
The Horse now saddles another person's child to the farm!
A great aberration

ỌYẸ̀KÚ ỌKÀNRÀN A

Ifá póun pé ire fún ẹní ó dá odù yí. Ifá póun gba ẹran ahùwo lọ́wọ́ ẹ̀. Òun ó ba tún nǹkan ẹ̀ ṣe. Ipá ayé ò ńíí ká a, wọn ò sì ńíí lè da nǹkan ẹ̀ rú.

Awáwa
Awàwa
Awàwà ǹ wawà
Ọta pẹ́tẹ́ pẹ̀tẹ̀ pẹ̀tẹ́ ni wọ́n fí ń wawà ńIfẹ̀
A dífá fún Ọ̀rúnmìlà
Ifá ó gbẹ̀ran ahùwo wàǹwà lọ́wọ́ akápòo rẹ̀
Ọ̀rúnmìlà ló ní kí Akápò òun ó tọ́jú ẹran abĭwo wàǹwà
Kí ayée rẹ̀ ó lè dáa
Akápò bá tọ́jú ẹran abĭwo wàǹwà
Ó fi bòkè ìpọ̀rí ẹ̀.....10
Ni nǹkan ẹ̀ bá ń dáa
Ayé bá yẹ ẹ́
Ọkàan rẹ̀ balẹ̀
Ló nísinmi
Ó ní Awáwa
Awàwa
Awàwà ǹ wawà
Ọta pẹ́tẹ́ pẹ̀tẹ̀ pẹ̀tẹ́ ni wọ́n fí ń wawà ńIfẹ̀
A díá fún Ọ̀rúnmìlà
Ifá ó gbẹ̀ran ahùwo wàǹwà lọ́wọ́ akápòo rẹ̀.....20
Ẹran abĭwo wàǹwà tÍfá gbà lọ́wọ́ Akápò rẹ̀
Ifá fi tún ti Akápòo rẹ̀ ṣe ni

ỌYẸ̀KÚ ỌKÀNRÀN A

Ifá wishes this person well. Ifá accepts an animal with big horns from him for Ifá would mend his life for him; His enemies would never be able to overwhelm him. And they would not be able to destroy his setup.

Awáwa
Awàwa
Awàwà ǹ wawà
Ọta pẹ́tẹ́ pẹ̀tẹ̀ pẹ̀tẹ́ ni wọ́n fí ń wawà ńIfẹ̀
Cast divination for Ọ̀rúnmìlà
Ifá demands an animal with elaborate horns from his Akápò
Ọ̀rúnmìlà had told his Akápò to prepare a wild horned animal
Such that his (Akápò) life would be better
Akápò then prepared the animal
He sacrificed it to Ifá.....10
Afterwards, the things of Akápò became better
Life so pleased him
He had peace of mind
And rested also
He said Awáwa
Awàwa
Awàwà ǹ wawà
Ọta pẹ́tẹ́ pẹ̀tẹ̀ pẹ̀tẹ́ ni wọ́n fí ń wawà ńIfẹ̀
Cast divination for Ọ̀rúnmìlà
Ifá would accept an animal with horns from his Akápò……..20
The wild horned animal that Ifá collected from his Akápò
Ifá used it to mend the life of his Akápò

ỌYẸ̀KÚ ỌKÀNRÀN B

Ifá pé kí eléyìun ó rúbọ nípaa ṣíṣọ́ra pẹ̀lú obìnrin; kí obìnrin ó mọ́ kòó bá a. Kò gbọdọ̀ yan ọ̀rẹ́ ìyànkuyàn.

Sìgìdì ni ò yírùn padà
A díá fún Mágbàgbéọlá
Ọmọ a ṣe lenle pàdé àlè lọ́nà
Wọ́n ní ó rúbọ
Kó sì ṣọ́ra lọ́dọ̀ Obìnrin
Mágbàgbéọlá ò gbọ́ràn
Ilé Obìnrin tíí mọ́ọ lọ
Obìnrin ọ̀hún sì ti kó kúò ńlé ọkọ ẹ̀
Ó ti kó lọ ilée baba ẹ̀
Ibi tí ilé gbé ṣe yabugẹ́ léyìn ni ọ́n lù ú pa sí…….....….....10
Ifá pé ki eléyìun ó ṣọ́ra
Kó sì mọ́ dẹ́jàá
Ó ní Sìgìdì ni ò yírùn padà
A díá fún Mágbàgbéọlá
Ọmọ a ṣe lenle pàdé àlè lọ́nà
Wọ́n ní ó sá káalẹ̀ kó jàre
Ẹbọ ní ó ṣe
Kó mọ́ baà bóbìnrin lọ
Mágbàgbéọlá gbẹ́bọ
Bẹ́ẹ̀ ni ò rúbọ……..….....….....20
Mágbàgbéọlá ìwọ lòó ṣeun
Ìwọ lòó ṣèèyàn
E bí ọ́n ní o rúbọ kó mọ́ baà bóbìnrin lọ?
Ìwọ lo ṣe lenle pàdé àlè lọ́nà

ỌYẸ̀KÚ ỌKÀNRÀN B

Ifá asks this person to offer sacrifice by being careful with women; such that women would not give him away. He should not make bad friends.

It is Sìgìdì that refuses to turn its neck
Casts divination for Mágbàgbéọlá
The child of A ṣe lenle pàdé àlè lọ́nà
He was told to offer sacrifice
And should be careful in picking women friends
Mágbàgbéọlá did not listen
The mistress he was dating, however
Had packed out of her matrimonial home
And had moved to her father's house
It was where the house became dilapidated that he was beaten to death by unknown assailants
Ifá asks this person to be careful.....….....11
He should not preempt taboos or advice
He said It is Sìgìdì that refuses to turn its neck
Casts divination for Mágbàgbéọlá
The child of A ṣe lenle pàdé àlè lọ́nà
He was told to take care of the ground
And offer sacrifice
Such that he would not through woman meet his death
Mágbàgbéọlá heard about the sacrifice
Yet he did not heed it
Mágbàgbéọlá, you are the one that is not nice enough
You are the one that is not humane.....…….....21
Were you not asked to offer sacrifice such that you would not die through promiscuity?
It is you that had with stiff neck and in defiance to sacrificial warning met with the forbidden Concubine

ỌYẸ̀KÚ ÒGÚNDÁ A

Ifá pé ki eléyìun ó rúbọ̀ọ̀ káyé ó yẹ ẹ́. Kó sì sọ́ ọ̀rọ̀ tí ó mọ́ọ̀ sọ kí àwọn èèyàn ó mọ́ baà ká ọ̀rọ̀ tí ò dáa mọ́ ọ lénu; kí wọ́n ó mọ́ baà tìràn mọ́ ọ. Ifá pé kó mọ́ọ̀ tún ẹ̀bí ṣe, kó sì mọ́ọ̀ ṣe dáadáa nínú ẹ̀bí kí àwọn èèyàn ó mọ́ ti ibi pàlàkà tó yanu ba ẹ̀bí ẹ̀ jẹ́.

Níbi tí ògirí gbé lanu
Ibẹ̀ lẹ̀fúùfùú gbé wọlé
A díá fún Ọ̀yẹ̀
Èyí tíí ṣẹ̀gbọ́n Ọjọ́ọ̀mọ́dá
Wọ́n ní ó sọ́ra fún ọ̀rọ̀ ni sísọ
Wọ́n ní ìwọ Ọ̀yẹ̀
Bógiri ò bá lanu
Aláàmù ò níí kó sínú ẹ̀
Wọ́n ní sọ́ra o
Kí ọ̀rọ̀ ó mọ́ ba ẹ̀bíì rẹ jẹ́ o……..….10
Béèyàn ò bá sọ nǹkan jáde
Àwọn èèyàn ò níí fi mú olúwa ẹ̀
Ọ̀yẹ́ bá sọ́ ẹnu ẹ̀
Ọ̀yẹ́ bá rúbọ
Ayé yẹ Ọ̀yẹ̀
Ó ní níbi tí ògirí gbé lanu
Ibẹ̀ lẹ̀fúùfùú gbé wọlé
A díá fún Ọ̀yẹ̀
Ọ̀yẹ̀ tíí ṣẹ̀gbọ́n Ọjọ́ọ̀mọ́dá
Wọ́n ní ó sọ́ra fún ọ̀rọ̀ ní sísọ……20
Ọ̀rọ̀
Ọ̀rọ̀ ni n ó sọ là láyé o
Ọ̀rọ̀

ỌYẸ̀KÚ ÒGÚNDÁ A

Ifá asks this person to offer sacrifice for life to please him. He should be watchful of his utterances such that people would not through a careless speech , rope him in. Ifá asks him to mend the lapses in his larger family. He should behave well within family circles such that people would not from the open fault destroy their family.

It is where the wall cracked open
It is there that breeze blows in
Cast divination for Ọ̀yẹ̀
The sibling of Ọjọ́ọ̀mọ́dá
They told him to be mindful of his utterances
'You Ọ̀yẹ̀' they called
'If the wall is not open'
'Lizards won't enter through it'
'Be very careful', they warned
'Such that your pronouncements would not destroy your family'….....……..…….10
If one does not make a remark about a particular thing
People cannot use it against one
Ọ̀yẹ̀ afterwards watched his words
Ọ̀yẹ̀ offered the sacrifice
Life so pleased Ọ̀yẹ̀
He said it is where the wall cracked open
That breeze blows in
Cast divination for Ọ̀yẹ̀
Ọ̀yẹ̀, the brother of Ọjọ́ọ̀mọ́dá
He was warned to be careful of his pronouncements
Speeches.....….....21
It is speeches that I would say that would make me rich in life
Speeches

ỌYẸ̀KÚ ÒGÚNDÁ B

Ifá pé ẹmí eléyìun ó gùn. Àbá burúkú ò níí ṣẹ lé e lórí; ẹbọ ni kó rú.

Ìtọ̀ ọ̀gànjọ́ níí múlẹ̀ sọ kùtùkùtù
A díá fún Ọ̀yẹ̀
Ọ̀yẹ̀ tíí ṣẹ̀gbọ́n Ọjọ́ọ̀mọ́dá
Inú òún dùn láyé?
Ẹ̀mí òún gùn?
Ó dáa fún òun?
Wọ́n ní ayé ó yẹ ẹ́
Wọ́n ní gìrìpá òrúkọ lẹbọ
Wọ́n ní wọ́n ń dábàá tí ò dáa lórí ẹ̀
Wọ́n níró ni…….....……..10
Wọ́n ní àbá náà ò níí ṣẹ lórí ẹ̀
Wọ́n ní kó rúbọ
Ó bá rúbọ
Ó ní Ìtọ̀ ọ̀gànjọ́ níí múlẹ̀ sọ kùtùkùtù
A díá fún Ọ̀yẹ̀
Ọ̀yẹ̀ tíí ṣẹ̀gbọ́n Ọjọ́ọ̀mọ́dá
Wọ́n ní ó sá káalẹ̀
Kó jàre kó ṣẹbọ
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ…….....20
Ọjọ́ tí mo dá ò pé o
Àkànmànà
Nigí ó mọ́ọ kànrun
Àkànmànà
Ọjọ́ tí mo dá ò pé láílái
Àkànmànà
Nigí ó mọ́ọ kànrun
Àkànmànà
Igi ò níí le kànrun láílái

ỌYẸ̀KÚ ÒGÚNDÁ B

Ifá says this person would have long life. No evil would befall him, but he should perform sacrifice.

It is the midnight urination that produces big bubbles in the soil
Casts divination for Ọ̀yẹ̀
Ọ̀yẹ̀, the brother of Ọjọ́ọ̀mọ́dá
'Would I be happy in life'?
'Would I have long life'?
'Would it be well with me'?
'Life would be well with you' They said
They told him that a matured goat is the sacrifice
'Some people are conspiring against you'
'It would never come true', they assured him……10
'The plan would never materialize'
'But you should not forget the sacrifice'
He then performed the sacrifice
He said it is the midnight urination that produces big bubbles in the soil
Casts divination for Ọ̀yẹ̀
Ọ̀yẹ̀, the brother of Ọjọ́ọ̀mọ́dá
He was asked to take care of the ground
He should perform sacrifice
He heard about the sacrifice
And he performed it
The day I foreordained is not yet time up…….....20
Àkànmànà
Is the manner with which trees would try to touch the sky
Àkànmànà
The day I predestined is not yet time up
Àkànmànà
Is the manner with which trees would try to touch the sky
Àkànmànà
No tree can ever touch the sky

ỌYẸ̀KÚ ỌSÁ A

Ifá pé eléyìun ó ṣ́ẹ́gun láyé ẹ̀. Ẹbọ̀ọ kó le ṣ́ẹ́gun ni kó rú. Ogun ò níí mú u. Gìrìpá òrúkọ lẹ̀bọ̀.

Ẹyẹ kan ní ń fò I léérémi léérémi
Ó fapá ọ̀tún nalẹ̀
Ó ró gbọ̀nrangandan bí ọ̀kọ́
Ẹyẹ kan ní ń fò I léérémi léérémi
Ó fapá ọ̀tún nalẹ̀
Ó ró gbọ̀̀nràngàndàn bí àdá
Ogun ò dúó ní kòtò odò mọ́
Ogún dúó ní gegele sáále sáále
A díá fún Ọ̀rúnmìlà
Wọ́n ní kí Baba ó rúbọ̀…..……10
Kó le fÀjìjà wó wọn mọ́lẹ̀ fífínfín
Ọ̀rúnmìlà ní ń bèèrè pé ogun tí ọ́n gbé ti òun yǐí
Òún ṣ́ẹ́gun ńbẹ̀
Wọ́n ní gbogbo ogun ọ̀hún ní ó run
Wọ́n ní Àjìjà ọwọ́ọ̀ rẹ̀ ní ó mọ́ọ fi nalẹ̀
Ọ̀rúnmìlà bá rúbọ̀
Ọ̀rúnmìlà bá lé gbogbo ogun lọ
Ayé bá ń dára
Ọ̀rúnmìlà lóun ò níí jógun ó mú wọn ńlé ayé
Bí ọ́n bá rúbọ̀…..…..……20
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹyẹ kan ní ń fò I léérémi léérémi
Ó fapá ọ̀tún nalẹ̀

ỌYẸ̀KÚ ỌSÁ A

Ifá says this person would win in life. He should offer sacrifice to make him win. Ifá wishes him well and that no war would arrest him. A matured he-goat is the sacrifice.

A bird flew methodically flipping its wings up and down
It used its right wing to touch the ground
It produced a chime sound as the note of dropping of a hoe
A bird flew methodically flipping its wings up and down
It used its right wing to touch the ground
It produced a chime sound as the note of dropping of a cutlass
War does not tarry at the valleys of a river again
The war now tarries at the top of the hill defiantly
Cast divination for Ọ̀rúnmìlà
Baba was asked to offer sacrifice…….……..10
Such that he would crush them all with his rattles
It is Ọ̀rúnmìlà that was asking about the war being waged against him
'Would I triumph' He asked
They told him that all the wars would be crushed
They told him to always use his rattles to beat the ground
Ọ̀rúnmìlà performed the sacrifice
He chased away all the war
Life then became better
Ọ̀rúnmìlà said he would not allow the people of the world to be arrested by war
If and only if they perform sacrifice…….……20
They then were dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos were praising Ifá
He said it was exactly what his Babaláwos had said
A bird flew methodically flipping its wings up and down
It used its right wing to touch the ground

Ó ró gbọ̀nrangandan bí ọkọ́
Ẹyẹ kan ní ń fò I léérémi léérémi
Ó fapá ọ̀tún nalẹ̀
Ó ró gbọ̀nràngàndàn bí àdá..... 30
Ogun ò dúró ní kòtò odò mọ́
Ogún dúró ní gegele sáále sáále
A díá fún Ọ̀rúnmìlà
Wọ́n ní kí Baba ó rúbọ
Kó le fÀjìjà wó wọn mọ́lẹ̀ fífinfín
Babá gbẹ́bọ ńbẹ̀
Ó rúbọ
Mo ló fÀjìjà wó wọn mọ́lẹ̀
Gbọ̀nrangandan
Babá ti fÀjìjà wógun mọ́lẹ̀ ……..40
Gbọ̀nrangandan
Àjìjá ti wógun mọ́lẹ̀
Gbọ̀nrangandan

It produced a chime sound as the note of dropping of a hoe
A bird flew methodically flipping its wings up and down
It used its right wing to touch the ground
It produced a chime sound as the note of dropping of a cutlass…..……..30
War does not tarry at the valleys of a river again
The war now tarries at the top of a hill defiantly
Cast divination for Ọ̀rúnmìlà
Baba was asked to offer sacrifice
Such that he would crush them completely with his rattles
Baba heard about the sacrifice
And performed it
I said he has used his rattles to crush the war thoroughly
Gbọ̀nrangandan
Baba has used his rattles to crush the war totally....40
Gbọ̀nrangandan
The rattles have crushed them
Gbọ̀nrangandan

ỌYẸ̀KÚ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ kí ire ó lè ba à wọlé.

Atẹ́ẹ́rẹ́tẹ́ orí àsá
Ẹnì ó gun àsá yọ̀
A díá fún Kúkúnrú
Ọmọ abímọ ní pupa ní pupa
Ó bí gbogbo ọmọ ẹ̀ tí ọ́n rí bẹ́ẹ́ńjẹ́
Wọ́n ní ó rúbọ bí àwọn ọmọ ẹ̀ ó ṣe wọ ilée rere
Kí ọ̀nà ó là fún wọn
Tí ire ó mọ́ọ ṣe gẹ́gẹ́ẹ wọn
Kí wọ́n ó mọ́ đĩí ọ̀nà fún wọn.....9
Kúkúnrú ní 'Tóun ti bí ọmọ lọ́pọ̀lọpọ̀'
'Ó di dandan kí wọ́n ó mọ́ọ ráyè wọlé ńbii wọ́n bá dé'
À á séé mọ Kúkúnrú ọmọ abímọ ní pupa?
N làá pe Àgbàrá
Ẹníkan ò jẹ́ jẹ́ ó wọ inú ilé
Bí Àgbàrà bá ti lóun ó kòólé èèyàn báyìí
Wọ́n ó mọ́ọ pé kó mọ́ọ lọ
Kó mọ́ọ lọ
Yóó bàá mọ́ọ lọ
Àyĩn éyĩn ni Àgbàrá ń yin àwọn Babaláwo ẹ̀
Ó ní Atẹ́ẹ́rẹ́tẹ́ orí àsá……...…..…..20
Ẹnì ó gun àsá yọ̀
A díá fún Kúkúnrú Ọmọ abímọ ní pupa ní pupa
Kúkúnrú Ọmọ abímọ ní pupa ní pupa làá pàgbàrá
Mó jẹ́ẹ́ iré ó nù mí dákun
Ẹ̀làásòdè
Ifá mọ́ jẹ́ẹ́ iré ó nù wá dákun
Ẹ̀làásòdè

ỌYẸ̀KÚ ỌSÁ B

Ifá asks this person to perform sacrifice such that his good fortunes would enter under his roof.

Atẹ́ẹ́rẹ́tẹ́ orí àsá
Ẹnì ó gun àsá yọ̀
Cast divination for Kúkúnrú
The child of abímọ ní pupa ní pupa
All the his children were slender and beautiful
He was asked to offer sacrifice such that his children would have good homes to live in
Such that good things would coincide with them
For the way to be open for them
And such that man would not deny access
'Once I have children'…….....…10
'They can never be denied admission, Kúkúnrú said arrogantly
How do we know Kúkúnrú?
Is the alternative name for the rain runoff water
No one would allow him entry into his home
Once the runoff water decides to enter a person's home
They would ask him to leave
He should leave immediately
He would then leave the place
The runoff water was praising his Babaláwos belatedly
With grief, he said, Atẹ́ẹ́rẹ́tẹ́ orí àsá…….....20
Ẹnì ó gun àsá yọ̀
Cast divination for Kúkúnrú, the child of abímọ ní pupa ní pupa
Kúkúnrú the child of abímọ ni pupa is the name of the rain runoff water
Do not allow fortune to miss us please
Ẹ̀làásòdè
Ifá do not allow fortune to miss us please
Ẹ̀làásòdè

ỌYẸ̀KÚ ÌKÁ A

Ifá póun pé ire fún eléyìun. Ire ó to lọ́wọ́, ṣùgbọ́n kó rúbọ, kó sì bọ Orí ẹ. Kó mọ́ọ̀ bèèrè nǹkan tí Oríi rẹ̀ ó gbà. Nǹkan tí Oríi rẹ̀ bá gbà ni kó fún un.

Gúnnugún bà lórùlé
Ojúu rẹ a tólé
Ojúu rẹ a mọ́ọ̀ tóko
A díá fún Sànǐyàn
Sànǐyàn tíí ṣẹ̀rú ǐpín lọ́run
Wọ́n ní ó rúbọ
Onǐkálùkù ló ti yan ǐpín tí òún ó jẹ̀ẹ́ ńnú ǐyá ẹ̀
Ńgbà tí ń bọ̀ látòde ọ̀run
Ńgbà ó dé ilé ayé
Ń wá ń bèèrè pé bóo lòun ó ti ṣe…….10
Wọ́n 'ní o ò pé bóo ni'?
Ẹbọ lỌ̀rúnmǐlá mọ̀
Gbogbo nǹkan tẹ́ẹ̀ bá yàn tí ò bá dáa
Òun ní ó mọ́ọ̀ báa yín fi ẹbọ gbé e ṣójú ọ̀nà
Wọ́n ní kó lọ̀ọ́ bọ Orí ẹ̀
Wọ́n lórí ní mọ́ọ̀ọ́ bá wọn jà
Wọ́n ó mọ́ọ̀ pé Ifá ni
Ló bá rúbọ
Ayé yẹ wọ́n
Wọ́n bóójú ọ̀nà……....……20
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Gúnnugún bà lórùlé
Ojúu rẹ a tólé
Ojúu rẹ a mọ́ọ̀ tóko
A díá fún Sànǐyàn
Sànǐyàn tíí ṣẹ̀rú ǐpín lọ́run

ỌYẸ̀KÚ ÌKÁ A

Ifá wishes this person well. Good fortunes would touch his hand but he should offer sacrifice. Ifá asks him to offer sacrifice to his Orí; and also ask of what his Orí would accept. It is that thing desired by his Orí that he should offer. His things would not get spoilt.

The Vulture perches on top of a high wall
Its gaze would cover the city
Its gaze would cover the forests
Cast divination for Sànǐyàn
Sànǐyàn the slave of destiny in heaven
He was asked to offer sacrifice
Everybody had chosen what he or she would become during his or her subliminal stage
When coming from the city of heaven
When he arrived on the earth
He was asking for what to do……..10
'Do you know what'? They said
Ọ̀rúnmìlà is the one that knows no other thing except sacrifices
All those things which man chooses as destiny that is bad
It is he that would use sacrifice to mend it
They told Sànǐyàn to go and offer sacrifice to his Orí
'It is their Orí that would be against them'
'They would say it is Ifá'
He performed the sacrifice
And life pleased him
They retraced their steps to the right way……20
They said it was exactly what his Babaláwos predicted
The Vulture perches on top of a high wall
Its gaze would cover the city
Its gaze would cover the forests
Cast divination for Sànǐyàn
Sànǐyàn the slave of destiny in heaven

Wọ́n ní ó sá káalẹ́ ó jàre
Ẹbọ ní ó ṣe
Wọn a nÍfá ni
Sànǐyàn…….....….....30
BÓrí bá ń bá wọ́ọ́n jà
Wọn a nÍfá ni
Sànǐyàn
Àṣé Orí ní ń bá wọ́ọ́n jà láyé?

He was asked to take care of the ground
And offer sacrifice
They would say it is Ifá
Sànǐyàn…….....30
If their Orí is against them
They would say it is Ifá
Sànǐyàn
So it is their Orí that is against them in the earth?!

ỌYẸ̀KÚ ÌKÁ A

Ifá pé a kò gbọ́dọ̀ kórira, a ò sì gbọ́dọ̀ hùwà Ilara sí ọmọnìkejì ńtorí owó tàbí ipò.

Oníṣe wọn ò fiseé lé rebi
Ìgbín ní ń ràjò tó filé ẹ̀ ṣẹ̀rù rù
Ọ̀jììji lẹ̀gẹ̀
Ọ̀jììji lògò
Ọ̀jììji ò níí fOlúwa rẹ̀ sílẹ̀
Kó sá wọ inú omi lọ́ọ́ gbé
A díá fún Ọ̀yẹ̀
Níjọ́ tí ń sawoó ròde Ìká
Wọ́n ní ó rúbọ
Ọ̀yè ní ń sawo ròde Ìká……..……..10
Ìká sì tí ń bẹ níbẹ̀ tí ń sawo
Ńgbà Ọ̀yẹ́ dọ́hùún
Ó bẹ̀rẹ̀ sí Ifáá ṣe lóde Ìká
Ká sì rí kéré ká jẹ kéré
Ká rí wọ̀mù ká jẹ wọ̀mù
Ìká ń sòótọ́
Bí ẹbọ́ bá gba ọ̀kẹ́ méjọ
Ọ̀kẹ́ méjọ ní ó gbà
Ṣùgbọ́n Ọ̀yẹ̀ è é sòótọ́
Bó bá sì ṣe nǹkan…….....…20
Nǹkan rẹ̀ ò dáa
Ìká ń lówó ńtiẹ̀
Ayé yẹ àwọn èèyàn nígbàa tÌká
Ìká wá ń bọ̀ níjọ́ kan
Inú bá ń bí Ọ̀yẹ̀
Ó ní Oníṣe wọn ò fiseé lé rebi
Ìgbín ní ń ràjò tó filé ẹ̀ ṣẹ̀rù rù
Ọ̀jììji lẹ̀gẹ̀

ỌYẸ̀KÚ ÌKÁ A

This person must not be hateful and should not be covetous of other people's successes.

Evil perpetrators would not leave their wickedness in the house and travel somewhere else
The snail was going on a trip and carried his shell as load
Ọ̀jììji lẹ̀gẹ̀
Ọ̀jììji lògò
The shadow would not leave its subject
To live in deep waters
Cast divination for Ọ̀yẹ̀
The one venturing priesthood in the city of Ìká
He was asked to perform sacrifice
Ọ̀yẹ̀ is the one venturing priesthood in the city of Ìká.....…….....…10
Ìká however had been practicing his priesthood there previously
When Ọ̀yẹ̀ arrived there
He started casting divination for them in the city of Ìká
And for one to see little and eat little
Or eat plenty in the midst of plenty
Ìká is a honest man
If a sacrifice requires only eighty cowries
He would collect eighty cowries
But Ọ̀yẹ̀ is a liar
When he undertakes a function…….20
His things were inaccurate
Ìká became extensively rich
Life pleased the people during the time of Ìká
Ìká was coming on his route one day
Ọ̀yẹ̀ became angry
He (Ìká) said evil perpetrators would not leave their wickedness at home and travel somewhere else
The snail is going on a trip and carries his shell as load
Ọ̀jììji lẹ̀gẹ̀

ììji lògò
Òjììji ò níí fOlúwa rẹ̀ sílẹ̀.....30
Kó sá wọnú omi lọ́ọ́ gbé
A díá fún Ọ̀yẹ̀
Níjọ́ tí ń sawoó ròde Ìká
Àwọn Èrùwà sìngín sìngín awo ẹ̀bá ọ̀nà
A díá fún Oníkàá
Èyí tí wọ́n ní ó rúbọ
Kó lè baà sẹ́rí délé
Gbìnǹgbin yẹ̀kẹ̀tẹ̀
Ẹ má jẹ́ẹ́ kí Eríwo lọ́sìn ó bẹ́ri lọ
Gbìnǹgbin yẹ̀kẹ̀tẹ̀…….....……40
Ọ̀yẹ́ bá fa afárá yọ
Kí omí ó le gbé Oníkàá lọ
Kí wọ́n ó le kó owó ẹ̀
Ṣùgbọ́n nínú àwọn tí Oníkàá ti ṣoore fún ni àwọn Ìbejì
Tí ọ́n ti ní kí wọ́n ó rú ọ̀pọ̀lọpọ̀ eríin yangan kí wọ́n ó lè rí oore ṣe
Àwọn Ìbejì sì ti ṣe bẹ́ẹ̀
Wọ́n bá ri Oníkàá nínú omi
Tí ń ṣe 'Ìká mù ú, Ìká gbé e'
Gbígbé ni wọ́n gbé Oníkàá
Wọ́n bá ń kígbe…….....……..…50
Ẹ mọ́ jẹ́ẹ́ ó béri lọ
Gbìnǹgbin yẹ̀kẹ̀tẹ̀
Ẹ mọ́ jéríwo lọ́sìn ó béri lọ
Gbìnǹgbin yẹ̀kẹ̀tẹ̀

Òjììji lògò
The shadow would not leave its subject…....…….30
To live in the deep waters
Cast divination for Ọ̀yẹ̀
The one venturing priesthood in the city of Ìká
Èrùwà sìngín sìngín, the roadside priest
Casts divination for Oníkàá
The one that had been told to offer sacrifice
Such that he would return home safely
Gbìnǹgbin yẹ̀kẹ̀tẹ̀
Do not let the prince of Babaláwos be drowned in the water
Gbìnǹgbin yẹ̀kẹ̀tẹ̀…….....……..40
Ọ̀yẹ̀ removed the wooden bridge
Such that the river would sweep Ìká away
And such that Ìká's money could become his own
But amongst those that Oníkàá had helped is a set of twins
Whom Oníkàá had asked to sacrifice maize cobs
The twins had done so and had become rich
They saw Oníkàá in the turbulent water
Gasping for breath
They swarm to meet him and carried him aloft
And were shouting…….....50
Never let the prince of Babaláwos be swept away by the tide
Gbìnǹgbin yẹ̀kẹ̀tẹ̀
Never let the prince of Babaláwos be swept away by the tide
Gbìnǹgbin yẹ̀kẹ̀tẹ̀

ỌYẸ̀KÚ ÒTÚRÚPỌ̀N A

Ifá póun pé ire fún un. Eléyiun ń póun bù kù; yóó gbayì lájọ. Ẹbọ ni kó rú.

Eékún ni sẹ́búkẹ́
Ẹ̀dọ̀ ni pàráǹkàtá
A díá fún Dùndún tí ọ́n ń pè lÁàfin ọ̀sán gangan
Dùndún ni ò ti rẹ́ni pè é
Kò gbayì
Ẹnìkan ò mọ̀ ọ́ tẹ́lẹ̀ rí
Dùndún bá tọ àwọn Eékún ni sẹ́búkẹ́ lọ
Ó lọ̀dọ̀ àwọn Ẹ̀dọ̀ n ni pàráǹkàtá
Ẹ yẹ òun lóókan ìbò wò
Wọ́n ní kí Dùndún ó rubọ……10
Wọ́n ní Òwúùrù ẹyẹlé lẹbọ
Wọ́n níre lọ́pọ̀lọpọ̀ fún Dùndún
Dùndún bá rúbọ
Ló bá di àbàadì
Ni ọ́n bá ráńṣẹ́ pé wọ́n ń pè é lÁàfin
Òun náà?
Tóun tí ń bẹ lái rẹ́nìkan bá ṣeré
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí.....20
Eékún ni sẹ́búkẹ́
Ẹ̀dọ̀ ni pàráǹkàtá
Díá fún Dùndún tí ọ́n ń pè lÁàfin ọ̀sán gangan
Ẹbọ ń wọ́n ní ó ṣe
Dùndún wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Mo mọ̀ ti sẹbọ Ọ̀yẹ̀kúbàtúrúpọ̀n
Ire gbogbo wọ̀mù!…….....30
Ayée wá tutù
Ayé nini

ỌYẸ̀KÚ ÒTÚRÚPỌ̀N A

This person is complaining about the delay of success of his aspirations. Ifá says he will be honored in life. But should perform sacrifice.

Eékún ni sẹ́búkẹ́
Ẹ̀dọ̀ ni pàráǹkàtá
Cast divination for Dùndún drum that was sent for unexpectedly from the palace
Dùndún erstwhile had never seen anyone to invite him
He was not important
No one paid any attention to him
Dùndún then went to the priest 'Eékún ni sẹ́búkẹ́'
The priests 'Ẹ̀dọ̀ n ni pàráǹkàtá'
Please cast divination using Ìbò for me
They told Dùndún to offer sacrifice…....……10
'A matured pigeon is the sacrifice' they said
They said there exist plenty of fortunes for Dùndún
Dùndún offered the sacrifice
And without warning
They sent for him from the palace
And surprised he exclaimed 'me'?
That had never seen anyone to call on me to play?
He was then dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá…….20
He said it was exactly as his Babaláwos had said
Eékún ni sẹ́búkẹ́
Ẹ̀dọ̀ ni pàráǹkàtá
Cast divination for Dùndún drum that was sent for unexpectedly from the palace
Sacrifice was the antidote prescribed for him
Dùndún heard about the sacrifice and offered it
I have offered the sacrifices of Ọ̀yẹ̀kúbàtúrúpọ̀n
All good fortunes should come to me bounteously
Our lives have become settled…….....30
And cool

ỌYẸ̀KÚ ÒTÚRÚPỌ̀N B

Ẹbọ ìṣẹ́gun ni kí eléyìun ó rú nítorí ikú, àrùn, òfò, ati gbogbo ajogun pátá. Gìrìpá òrúkọ lẹbọ. Tí bá ń gbẹ́bọ lọ̀dọ̀ Èṣù, Ifá pé kó mọ́ọ jó, kó sì mọ́ọ yọ̀ ni. Torí wọ́n yan èèyàn sọ́ ọ.

Gangatè
Gangaatè Ganga
A díá fún Ọ̀rúnmìlà
Níjó tí ń bẹ láàrin Ọ̀tá sáńgílítí
Ifá ń bẹ nínú ajogun
Òún ṣẹ́gun àwọn ajogun tó dí òun mọ́lé yǐí?
Wọ́n ní kó rúbọ
Wọ́n ní ikú ń sọ́ ọ
Àrùn ń sọ́ ọ
Òfò ń sọ́ ọ…….....…….10
Gbogbo ajogun pátá ní ń sọ́ ọ
Ó bá rúbọ
Ńgbà tí ó mọ́ọ gbẹ́bọ lọ fún Èṣù
Wọ́n ní kó mọ́ọ dárin
Kó sì mọ́ọ jó
Àwọn tí sì ń sọ́ ọ gọ sí kọ̀rọ̀ lẹ́gbẹ̀ẹ́ ọ̀nà
Wọ́n ń wò ó bọ̀ nígbà tí ń gbé ẹbọ́ lọ fÉṣù
Wọ́n rí Ọ̀rúnmìlà tí ń jó
Ní ń yọ̀
Ní ń pé jẹ́ n jó hàn ọ́….....…….20
Gangatè
Gangaatè Ganga
Ikú jẹ́ n jó hàn ọ́
Gangatè
Gangaatè Ganga
Àrùn jẹ́ n jó hàn ọ́
Gangatè
Gangaatè Ganga

ỌYẸ̀KÚ ÒTÚRÚPỌ̀N B

This person should offer sacrifice. Life would please him, but he should offer sacrifice to overcome death, sickness, loss, and all evil spells. A matured goat is the sacrifice. When he is taking his sacrifice to Èṣù, Ifá asks him to dance because his foes are watching him for a slip.

Gangatè
Gangaatè Ganga
Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of his sworn enemies
Ifá was in the midst of evil spells
‘Would I overcome all these spells that had closed in on me’?
They told Ọ̀rúnmìlà to offer sacrifice
And that Death is watching him
Sickness is watching him
Loss is watching him….....…….10
All evil spells are watching him
He performed the sacrifice
By the time he would be taking his sacrifice to Èṣù
They told him to chant a song
And be dancing
But those who were watching him had been on his trail
They saw him taking his sacrifice to Èṣù
They saw Ọ̀rúnmìlà dancing
He was rejoicing…….19
He was singing ‘Let me dance to your admiration’
Gangatè
Gangaatè Ganga
Death, let me dance to your amazement
Gangatè
Gangaatè Ganga
Sickness let me dance o your amazement
Gangatè
Gangaatè Ganga

Òfò jẹ́ n jó hàn ọ́
Gangate…….....…….....….30
Gangaatè Ganga
Ọ̀ràn jẹ́ n jó hàn ọ́
Gangatè
Gangaatè Ganga
Ajogun jẹ́ n jó hàn ọ́
Gangatè
Gangaatè Ganga
Wọ́n bá ń wo Ọ̀rúnmìlà pẹ̀lú ìyanu
Ọ̀rúnmìlà bá gbẹ́bọ̀ kalẹ̀ níwájú Èṣù
Èṣú bá bù ńnú ẹ̀……40
Ló fún Ikú
Ikú jẹ ẹ́
Ó fún Àrùn
Àrún jẹ ńnú ẹ̀
Ó fún Òfò
Òfò náà jẹ ńbẹ̀
Gbogbo Ajogun pátá nikú fún
Gbogbo wọn ni ọ́n jẹ ńnú ẹ̀
Ńgbà ó jẹ́ pé Èṣù ni Baba àwọn Ajogun
Òun níí pàṣẹ fún wọn…...…….50
Bí gbogbo Ajogún bá sì ti bá ni jẹun
Wọ́n ò gbọ́dọ̀ múni mọ́
Wọ́n ní Ikú è é jẹun ẹni kó pani
Wọ́n ò bá le pa Ọ̀rúnmìlà mọ́
Ifá pé ayé ó yẹ eléyìun

Loss, let me dance to your admiration
Gangatè….....…….30
Gangaatè Ganga
Trouble, let me dance to your admiration
Gangatè
Gangaatè Ganga
Ajogun, let me dance to your admiration
Gangatè
Gangaatè Ganga
They all watched Ọ̀rúnmìlà with surprise
Ọ̀rúnmìlà placed his sacrifice before Èṣù
Èṣù took out of it….....……40
He gave to Death
Death ate his portion
He gave to sickness
Sickness ate his portion
Èṣù also gave to Loss
Loss too ate his share
All the Ajoguns were served their respective portions by Èṣù
All of them ate their portions
And since Èṣù is the leader of all the Ajoguns
He is the one that instructs and make provisions for them all..…….....….50
They said once any Ajogun eats out of ones food
It would be impossible for her to bare its fangs on one again
They said death does not eat one’s food and still kill one
They could not kill Ọ̀rúnmìlà again
Ifá says life would please this person

ỌYẸ̀KÚ ÒTÚÁ A

Ifá pé ire fún eléyìun, ṣùgbọ́n kò gbọ́dọ̀ ṣahun pàápàá nítorí ìyẹ̀fun èlùbọ́. Kò gbọ́dọ̀ ṣe ahun sí Obìnrin rẹ̀. Kò gbọ́dọ̀ fi oúnjẹ dun èèyàn torí àwọn èèyàn tí ò rí oúnjẹ jẹ ńbẹ̀ nítòsí ẹ̀. Tí ò bá ti ṣahun, yóó gbàádùn ayé ẹ̀.

Elélùbọ́ etí àjà
A díá fún Ọ̀yẹ̀
Èyí tíí sọkọ Òtúá
Wọ́n ní ó rúbọ
Wọ́n ní kò gbọ́dọ̀ ṣe ahun sí èèyàn
Wọ́n ní kó mọ́ọ́ foúnjẹ tọ́rọ́
Ọ̀yẹ́ bá rúbọ
Ní bá ń fi èlùbọ́ tọ́rọ́
Gbogbo àwọn ìyá arúgbó tí ò ti rí nǹkan jẹ
Yóó bu èlùbọ́ fún wọn…..……..10
Ifá pé kí eléyìun ó mọ́ foúnjẹ dùùnyàn
Ọ̀yẹ́ bá sọkọ Òtúá dalẹ́
Ayé yẹ Ọ̀yẹ̀
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Elélùbọ́ etí àjà
A díá fún Ọ̀yẹ̀
Èyí tíí sọkọ Òtúá……....20
Ẹbọ n wọ́n ní ó ṣe
Ọ̀yẹ́ gbẹ́bọ ńbẹ̀
Ó rúbọ
Taa ní ó sọkọ Òtúá fún wa?
Ọ̀yẹ̀
Ọ̀yẹ̀ ní ó sọkọ Òtúá fún wa
Ọ̀yẹ̀

ỌYẸ̀KÚ ÒTÚÁ A

Ifá wishes this person well. He should not be miserly especially over yam powder. He should not be close fisted towards his wife: because he would see a lot of fortune on earth. He should generally not starve people because there are starving people close to him. Once he is not stingy, he would enjoy his life.

Elélùbọ́ etí àjà
Casts divination for Ọ̀yẹ̀
The one that would be the husband of Òtúá
He was told to perform sacrifice
They told him not to be stingy to people
He should also give food away as gifts
Ọ̀yẹ̀ offered the sacrifice
He gave yam powder as gifts
All the aged women close to him that were starving
He would give them yam powder…….....……10
Ifá strongly advise this person not to starve people with food
Ọ̀yẹ̀ became the husband of Òtúá till the end
Life pleased Ọ̀yẹ̀
He was then dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising his Ifá
He said it was exactly as his Babaláwo had said
Elélùbọ́ etí àjà
Casts divination for Ọ̀yẹ̀
The one that would be the husband of Òtúá…….....20
Sacrifice was the prescribed antidote
Ọ̀yẹ̀ heard about the sacrifice
And performed it
Who would for our sake be the husband of Òtúá?
Ọ̀yẹ̀
Ọ̀yẹ̀ would for our sake be the husband of Òtúá
Ọ̀yẹ̀

ỌYẸ̀KÚ ÒTÚÁ B

Ifá póun pé ire fún eléyìun. Kò níí sàárẹ̀. Kó sì rúbọ ẹni tí ń bẹ lókèèrè kí wọ́n ó jọ rí araa wọn.

Pákúdidi Pàkùdidi
Pákúdidi ló gbélé bí ọdún mẹ́ta
Bẹ́ẹ̀ ni wọn ò fojú kan araa wọn
A díá fún Ọ̀yẹ̀
Níjọ́ tí ń lọ rèé kóbì lọ́wọ́ Òtúá
Wọ́n ní kó rúbọ
Wọ́n níre rẹ̀ ń bọ̀
Wọ́n ní ò níí rí àárẹ̀
Ó ni Pákúdidi ló gbélé bí ọdún mẹ́ta
Bẹ́ẹ̀ ni wọn ò fojú kan araa wọn.....10
A díá fún Ọ̀yẹ̀
Níjọ́ tí ń lọ rèé kóbì lọ́wọ́ Òtúá
Bá ni kóbì wá dákun
Ọ̀yẹ̀
Bá ni kóbì wá dákun
Ọ̀yẹ̀

ỌYẸ̀KÚ ÒTÚÁ B

Ifá wishes this person well. He would not fall sick. He should offer sacrifice for an associate or friend living abroad such that they would see each other alive.

Pákúdidi Pàkùdidi
Pákúdidi lived within the same quarters with each other
Yet did not see face to face
Cast divination for Ọ̀yẹ̀
On the day he was going to bring kola from Òtúá
He was asked to offer sacrifice
They told him that his fortune is coming
And that he would not fall sick
He said it was Pákúdidi that lived within the same quarters
Yet did not meet with each other ...…….……10
Cast divination for Ọ̀yẹ̀
The one that was going to cart home kola from Òtúá
Help us bring kola
Ọ̀yẹ̀
Please help us bring kola
Ọ̀yẹ̀

ỌYẸ̀KÚ ÌRẸTẸ̀ A

Ire pọ̀ fún eléyìun. Wọ́n ó mọ́ọ̀ péléyìun ti dàgbà pé kò le bí ọmọ mọ́. Ifá pé yóó bímọ láyé ẹ̀. Ifá pé ọmọ là ń dá Ifá sí.

Ọ̀pọ̀kúrẹtẹ̀
Ẹran ẹ̀ṣín kún mi lẹ́nu tẹ́tẹ́́tẹ́
A díá fún Ìyálóde Òpò
Ẹkún ọmọ ní ń sun
Òún le bímọ láyé òun báyìí?
Wọ́n ní kó rúbọ
Wọ́n níre ó to lọ́wọ́
Wọ́n ní Àgbébọ̀ adìẹ lẹbọ
Eku, Ẹja lẹbọ
Ìyálóde Òpó bá rúbọ…...……..10
Wọ́n bòkè ìpọ̀rí ẹ fun
Ìyálóde tí ọ́n ti ń pé ó dàgbà
Ló bá lóyún
Ló bímọ
Ọmọ́ kún ilẹ̀
Ìyálóde bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀pọ̀kúrẹtẹ̀…….....…20
Ẹran Ẹ̀ṣín kún mi lẹ́nu tẹ́tẹ́́tẹ́
A díá fún Ìyálóde Òpò
Ẹkún ọmọ ní ń sun
Wọ́n ní ó sá káalẹ̀ ó jàre
Ẹbọ ní ó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Taa ló bímọ báwọ̀nyí bẹ́ẹrẹ?
Ìyálóde Àgbà
Ló bímọ báwọ̀nyí bẹ́ẹrẹ.....30
Ìyálóde Àgbà

ỌYẸ̀KÚ ÌRẸTẸ̀ A

This person is in the want of children but people would say it is too late for her to rear children because of her age.

Ọ̀pọ̀kúrẹtẹ̀
The horse's beef fills my mouth to the brim
Cast divination for Ìyálóde Òpò
She was crying because of children
'Would I be able to have children on earth'? She asked
They told her to offer sacrifice
That the good fortunes of children would come to her
A matured hen is the sacrifice
Rats, fish are the sacrificial objects, they said
Ìyálóde Òpò obliged to the sacrifices.....….....10
They offered sacrifice to Ifá for her
The Ìyálóde that was thought to be old
She became pregnant
And gave birth to children
The children were so many
Ìyálóde was dancing and rejoicing
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos had said
Ọ̀pọ̀kúrẹtẹ̀…….....20
The Horse's beef fills my mouth to the brim
Cast divination for Ìyálóde Òpò
She was crying because of children
She was asked to take care of the ground
And perform sacrifice
She heard about the sacrifice
She offered it
Who has children these many?
The presumably old Ìyálóde
Has children these many…….....……30
The supposed Old Ìyálóde

ỌYẸ̀KÚ ÌRẸTẸ̀ B

Ifá pé ki eléyìun ó rúbọ, àwọn méjì ni ọ́n jọ ń páwọn ń lọ ibì kan. Kí wọ́n ó rúbọ kí ààyè ó lè gba àwọn méjèèjì; kó mó jẹ́ẹ́ pé ààyè ò níí gba ẹnìkejì. Ifá pé ká fi àdá rúbọ.

Ọ̀pọ̀kúrẹtẹ̀
Ẹran ẹ́ṣín kún mi lẹ́nu tẹ́tẹ́́tẹ́
A díá fún Èèsún òun Ìrèké
Ńíjọ́ọ wón ń lọ rèé bá wọn múlẹ̀ lákùrọ̀
Wọ́n ní kí wọ́n ó rúbọ
Èèsún àti Ìrèké ni ọ́n jọ́ ń lọ Àkùrọ̀
Èèsún ló kọ́kọ́ dé ibẹ̀
Ló ti múlẹ̀
Wọ́n ní ìwọ Èèsún rúbọ kí ààyè ó le gbà ọ́
Èèsún ní taa ní ó wàá mú òun…….10
Ńgbà ó yá àwọn èèyán bá rí Ìrèké
Wọ́n bá mú Ìrèké lọ sí àkùọ̀
Wọ́n rí Èèsún tó ti hù lọ súà
Wọ́n ní 'kín lèyí'?
Wọ́n bá mú àdá tí ọ́n ní kí Èèsún ó rú lẹ́bọ
Wọ́n fi gé Èèsún kúò
Wọ́n fààyè gba Ìrèké
Ìrèké ló rúbọ
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀pọ̀kúrẹtẹ̀
Ẹran ẹ́ṣín kún mi lẹ́nu tẹ́tẹ́́tẹ́

ỌYẸ̀KÚ ÌRẸTẸ̀ B

Ifá asks this person to offer sacrifice because he and one other person are planning a trip somewhere. They should both perform sacrifice such that the two of them would be accommodated; or such that it would not turn out that only one of them would be accommodated at the expense of the other. They both should offer a cutlass apiece as sacrifice.

Ọ̀pọ̀kúrẹtẹ̀
The horse's meat fills my mouth to the brim
Cast divination for Èèsún grass and Sugarcane
On the day they were both going to choose a land in the swamp
They were told to offer sacrifice
Èèṣún grass and Sugarcane were both going to the swamp
Èèsún arrived first at the swamp
He had chosen a good piece of land
'You Èèsún grass, offer sacrifice such that you will be allowed to grow' they said
'Who will push me off from here'? Èèsún replied...10
After some time, man saw the Sugarcane
He took it to the swamp
He saw Èèsún grass that has grown in their multitude
'What is this'? Man asked
The cutlass that Èèsún grass was mandated to sacrifice
They used the same cutlass to cut her off the swampy land
And allowed the Sugarcane to thrive on the same land
It is the Sugarcane that offered sacrifice
He was dancing and rejoicing
He was praising his Babaláwos.....……...20
The Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀pọ̀kúrẹtẹ̀
The Horse's meat fills my mouth to the brim

A díá fún Èèsún òun Ìrèké níjọ́ọ wón ń lọ rèé bá wọn múlẹ̀ lákùrọ̀
Ẹbọ n wọ́n ní kí wọ́n ó ṣe
Taa ní ń bẹ lẹ́yìn tó rúbọ?
Ìrèké nìkàn
Ìrèké nìkàn ní ń bẹ lẹ́yìn tó rúbọ
Ìrèké nìkàn…….....30

Cast divination for Èèsún grass and the Sugarcane on the day they were both going to the Swamp to choose a land
They asked them to perform sacrifice
Who is at the back that offered sacrifice?
The Sugarcane alone
Is the one at the back that offered sacrifice
The Sugarcane alone…….....30

ỌYẸ̀KÚ ỌSẸ́ A

Ifá pé òun pé ire fún eléyĭun.

Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
A díá fún Ọ̀pọ̀lọ́ tí ń fojúú ṣògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Wọ́n ní ribiti ribiti lọmọọ rẹ̀ ó mọ́ọ rí
Ọ̀pọ̀lọ́ bá rúbọ
Ló bá bẹ̀rẹ̀ sii bímọ
Ni ọ́n ń fò kúsẹ́ kúsẹ́
Ayé yẹ Ọ̀pọ̀lọ́
N ní wá ń jó ní wá ń yọ̀.....10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
A díá fún Ọ̀pọ̀lọ́ tí ń fojúú ṣògbérè ọmọ
Wọ́n ní ó sá káalẹ̀ ó jàre
Ẹbọ ọmọ n wọ́n ní ó ṣe
Ta ló bímọ báwọ̀nyí bẹẹrẹ?
Ọ̀pọ̀lọ́ nĭkàn
Ló bímọ báwọ̀nyí bẹẹrẹ…….20
Ọ̀pọ̀lọ́ nĭkàn

ỌYẸ̀KÚ ỌSẸ́ A

Ifá wishes this person well.

Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
Casts divination for the Toad crying because of children
They said he would have children
But should perform sacrifice
They said his children would be robust and plump
The Toad then offered the sacrifice
And started to have children
They were jumping here and there
Life pleased the Toad
He was dancing and rejoicing…….....…….10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said
Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
Casts divination for the Toad crying because of children
They had asked him to take care of the ground
And perform sacrifice
Who has children these many?
The Toad alone
Has children these many…….....……..20
The Toad alone

ỌYẸ̀KÚ ỌSẸ́ B

Eléyìun ń lọ sí ibì kan. Ifá pé yóó di àrà ńbẹ̀.

Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
A díá fún Àràbà
Èyí tí ń lọ rèé bá wọn múlẹ̀ lẹ́gàn
Òún le tóbi báyìí?
Tóun ó borí àwọn igi tó kù
Wọ́n ní kí Àràbà ó rúbọ
Àràbá bá rúbọ
O dé inú ẹgàn
Ló bá ga ju gbogbo igi lọ
Ni ọ́n bá ń pé igi kín níǐí?……..…..10
Wọ́n ń pé Àràbà ni
Ifá pé eléyìun ó lòókọ rere láyé yǐí
Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
A díá fún Àràbà
Èyí tí ń lọ rèé bá wọn múlẹ̀ lẹ́gàn
Ẹbọ n wọ́n ní ó ṣe
Àràbà ló bá wọn múlẹ̀ lẹ́gàn
Ó yọrí
Ó ju gbogboo wọn lọ

ỌYẸ̀KÚ ỌSẸ́ B

Ifá says this person is traveling somewhere. Ifá says he would become a person of importance there.

Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
Casts divination for the Baobab
The one that was going to choose a land in the savanna
'Would I be big'? He asked
'In such way as to overshadow all the other tress'
They told the Baobab to perform sacrifice
The Baobab quickly performed the sacrifice
He arrived the savanna
And became taller than most trees
'What kind of tree is this'? They would ask……...10
They would say it is the Baobab tree
Ifá says this person would have a great name in life
Ọ̀yẹ̀ kúsẹ́ kùsẹ̀ kúsẹ́
Casts divination for the Baobab
The one that was going to choose a land in the savanna
Sacrifice was what they asked him to perform
Baobab tree chose a land in the savanna
He grew tall
And overshadowed them all

ỌYẸ̀KÚ ÒFÚN A

Ifá pé òún pé ire fún eléyìun. Iṣu mẹ́rìndínlógún lẹbọ. Kí àwọn Babaláwo ó bẹ èèpo iṣu ọ̀hún sórí ẹbọ ẹ̀.

Pékótókótó Awo Olórĩí
A díá fún Èèyàn
Èèyàn tíí ṣẹ̀rú Ìpín lọ́run
Wọ́n ní kó fi iṣu rúbọ
Ó bá rúbọ
Oníkálukú bá ń níṣu lára
Ayée wọ́n ń dára
Ifá pé ọkàn eléyìun ó balẹ̀
Pékótókótó Awo Olórĩí
A díá fún Èèyàn tíí ṣẹ̀rú Ìpín lọ́run…..10
Ẹbọ n wọ́n ní ó ṣe
Èèyán gbẹ́bọ ńbẹ̀
Ó rúbọ
Ìyànnìyàn
Ẹ wá woṣẹ́ Ìpín ń ṣe
Ìyànnìyàn
Ìpín mọ́ ń lájé
Ìyànnìyàn
Ẹ wá woṣẹ́ Ìpín ń ṣe
Ìyànnìyàn…….....…20
Ìpín sì ń láya
Ìyànnìyàn
Ẹ wá woṣẹ́ Ìpín ń ṣe
Ìyànnìyàn
Ìpín sì ń bímọ
Ìyànnìyàn
Ẹ wá woṣẹ́ Ìpín ń ṣe
Ìyànnìyàn
Gbogbo ire pátá nÌpín ń ní o
Ìyànnìyàn…….....……30

ỌYẸ̀KÚ ÒFÚN A

This person should offer sixteen tubers of yam. The Babaláwo should scrape the scales of the yam on the sacrifice.

Pékótókótó Awo Olórĩí
Casts divination for Human beings
Human beings are the slave of destiny in heaven
They told them to offer yams as sacrifice
They performed it
Every Human being started having muscles
Their lives became better
Ifá says this person would have rest of mind
Pékótókótó Awo Olórĩí
Cast divination for Human beings the slave of destiny in heaven…….....…….....…..10
They were asked to perform sacrifice
Human beings heard about the sacrifice
And performed it
Ìyànnìyàn
Come and see the work of destiny
Ìyànnìyàn
The Destiny has wealth
Ìyànnìyàn
Come and see the work of destiny
Ìyànnìyàn…….....……..……20
The Destiny has wives
Ìyànnìyàn
Come and see the work of destiny
Ìyànnìyàn
Destiny also has children
Ìyànnìyàn
Come and see the work of destiny
Ìyànnìyàn
Destiny has all the good things of life
Ìyànnìyàn……..…….....30

Ẹ wá woṣẹ́ Ìpín ń ṣe
Ìyànńyàn

Come and see the work of destiny
Ìyànńyàn

ỌYẸ̀KÚ ÒFÚN B

Ifá pé òún pé ire fún eléyìun. Ayé ó yẹ ẹ́, ṣùgbọ́n kó ṣọ́ra fún aráyé o. Ifá pé kí àwọn ọmọ ẹ̀ní ó dá Ifá yǐí ó mọ́ yàájú sí babaa wọn o.

Ọ̀yẹ̀kú yà fókùú
Yà fún Ìkà
Béèyàn ò bá yà fún Ìkà
Ìkà ó wulẹ̀ tẹ̀ ẹ́ pa pátápátá ni
A díá fún Baálé
A bù fún Ọmọ
Wọ́n ní kí wọ́n ó rúbọ
Òkùràkùtà
Babá mọ̀ ń rǐn nílẹ̀
Ọmọ́ ń gẹ̀ṣin!…….10
Òkùràkùtà
Ẹ̀yin ò mọ̀ páyé donírankìran

ỌYẸ̀KÚ ÒFÚN B

Ifá wishes this person well. Life would please him but should beware of man and his antics. The children of this person must never be pompous to their father.

Ọ̀yẹ̀kú, step aside for the Dead
Step aside for the Wicked
If one refuses to step aside for the Wicked
The Wicked would only tread on the person till death
Cast divination for the head of the family
Also cast divination for the children
They were asked to perform sacrifice
Òkùràkùtà
The father treks
While the child rides a horse.....……10
Òkùràkùtà
Can you all see the world to be full of spectacles?

DIFFICULT WORDS : ỌYẸ̀KÚ

1. **Àjítòròo Ṣẹ̀gi**: Ṣẹ̀gi here is the name of a special kind of bead; and for its high value, it is termed Àjítòròo Ṣẹ̀gi.
2. **Wonkoko**: This is a rhythmic word that brings out the beauty of the poem. It means cleaving to something almost inseparably.
3. **Ọ̀yẹ̀kúlogbè Lábàrá**: The name of Babaláwo.
4. **Awọ́ńwọ́n**: A kind of deep forest twine and climber.
5. **Iná jókùn wọn a dĩkán, iná jó rêfe tán ló dẹfun**: Names of Babaláwos
6. **Wáléọlá**: Name of a person.
7. **Àsàńléèyere**: The appellation of the person in 6 above.
8. **Ọ̀yẹ̀ Kúńdí Kundi**: Another appellation for Ọ̀yẹ̀kú Òdí; a Minor.
9. **Ayílórùlé Òjòpò Ọ̀rà**: Name of a person
10. **Òlùyẹ̀**: Name of a person.
11. **Ọ̀yọ́**: A city in the western states of Nigeria.
12. **Lèṣelèṣe Là ń Fẹ́**: Name of a Babaláwo. It translates to >Accomplishment is what we desire=
13. **Àlùjannjannkíjan**: Response to chants or stories most especially fairy tales.
14. **Èésú**: This is a kind of monetary contribution whereby individuals form a joint purse to save stipends until a specified period when it would be shared.
15. **Ọ̀yẹ̀ Rùsùrùsù**: Ọ̀yẹ̀kú Ìrosùn, also the name of a Babaláwo
16. **Ẹgbàá Èésú**: Name of a town. This portrays the contribution ceiling before it sharing >Twenty thousand contribution=. In other words, the town answers the name of the common thing that brings the people together
17. **Ipín, Àwàlànfà, Ayé ń Refẹ̀**: Names of Babaláwos
18. **Ọ̀dọ́mọdé, Àgagò, Sóko,**: Persons to whom divination were cast respectively
19. **Ọ̀yẹ̀ Ògòsùn**: Ọ̀yẹ̀kú Ìrosùn
20. **Sàngó**: The god of thunder
21. **Ọ̀yẹ̀ wọ́nrin mĩ**: Name of a Babaláwo and an appellation for Ọ̀yẹ̀kú Ọ̀wọ́nrín, but translates to 'Ọ̀yẹ̀ scoots and swallowed some iron pellets'.
22. **Ọ̀yẹ̀ Wọ́nrin jẹ**: Another Babaláwo, but >jẹ= here means to chew.
23. **Ọ̀yẹ̀ sọni pàkà pàkà gbé mĩ**: Also a Babaláwo. Translates to 'Ọ̀yẹ̀ chips one in quick successions to swallow'.
24. **Ìrágbìjí**: A city in the southwestern part of Nigeria. Known for its hilly topography.
25. **Ajíbówú**: Name of a person; traceable to the clan of blacksmiths.
26. **Ògèlé**: Name of the place where Ajíbówú practiced his blacksmith as trade.
27. **Àjẹ́**: The witches.
28. **Àdému**: A special kind of calabash with cover to match.
29. **Ọ̀yẹ̀kú pàlàbà i pàbó**: The name of a Babaláwo.
30. **Awáwa, Awàwa**: Rhythmic word; name of a Babaláwo.
31. **Ọta pẹ́tẹ́, pẹ̀tẹ̀, pẹ́tẹ́ ni wọ́ọ́n fĩi wawà nífẹ̀**: Name of a Babaláwo
32. **Akápò**: Any of the priests of Ọ̀rúnmìlà
33. **Ṣìgĩdĩ**: a wood carving with the physique of a human being.
34 **Mágbàgbéọlá**: Name of a person.
35. **A ṣe Lenle Pàdé Àlè Lọ́nà**: This describes the recalcitrant attitude of subject . He was unrepentant and befriends concubines of bad repute.

36. **Ọjọ́ọ̀mọ́dá**: Ọ̀yẹ̀kú Ọjọ́ọ̀mọ́dá, Ọ̀yẹ̀kú Ògúndá. An Ifá minor.
37. **Àkànmànà**: Literally translates to 'touching without the ability to beat or strike'.
38. **Gbọ̀nrangandan**: A rhythmic word from the sound produced when a metal of high pitch is dropped.
39. **Atẹ́ẹ́rẹ́ Orí Àsá, Ẹ̀ní ó Gàsá Yọ̀**: Names of a Babaláwo
40. **Kúkúnrú**: An appellation for the rain wash water (runoff)
41. **Abîmọ́ ní Pupa**: Describing the color of wash water (brownish brown children).
42. **Ẹ̀lààsòdè**: Another name for Ifá
43. **Sànǐyàn**: The name of a person
44. **Òjĩji Lẹ̀gẹ̀, Òjĩji Lògò**: Describing the change in cast of a shadow. Also name of Babaláwos
45. **Èrùwà Sĩngĩn**: Name of Babaláwo. Implies the fresh grasses with dews
46. **Gbĩnǹgbin Yẹ̀kẹ̀tẹ̀**: Usually a cry of victory or help over a particular scene that definitely would have brought shame or agony.
47. **Eékún n ni Sẹ́búkẹ́**: The name of a Babaláwo. Translates >it is the knee that bends back and forth=
48. **Ẹ̀dọ̀ n ni Pàráǹkàtá**: The name of another Babaláwo. The liver is enormous.
49. **Dùndún**: A drum in Yorùbá land
50. **Gangatè**: The name of a Babaláwo
51. **Elélùbọ́ Etí Àjà**: Name of a Babaláwo
52. **Pákúdidi**: Any of the families of nuts with two cotyledons separated by a membrane.
53. **Ọ̀pọ̀kúrẹ̀tẹ̀**: Another name for Ọ̀yẹ̀kú Ìrẹ̀tẹ̀. A minor
54. **Ìyálóde Òpò**: The chieftaincy title for the leader of the women group in the city of Òpò
55. **Èèsún**: Grasses that grow in the swampy areas.
56. **Ọ̀yẹ̀ Kúsẹ́**: Ọ̀yẹ̀kú Ọ̀sẹ́
57. **Pékótókótó**: The name of a Babaláwo
58. **Olórĩi**: The seller of sheanut butter
59. **Òkùràkùtà**: Could be said to be a name or, a call for people to witness a show of shame.

CHAPTER 3 : ÌWÒRÌ

ÌWÒRÌ MÉJÌ A

Ifá pé ká rúbọ. Ẹ̀míi wa ó gùn. Ifá pé ká mọ́ ráhùn mọ́: ire gbogbo ń bọ̀. Nǹkan tí à ń lé lée lé tí a ò bá, ire náà ó tòó wa lọ́wọ́.

Láàḿbókò ǐrẹ̀
Ẹ pé kó mọ́ ráhùn mọ́
Títí alẹ́ a mọ́ọ́ daláṣọ
A díá fún Òde gbàǹsàsà
Èyí tí ń sunkún alâĩ lẹ́ǹĩkan
Òún le níĩyàn láyé òun báyìí?
Wọ́n ní kí Òde ó rúbọ
Òdé dẹbọ́ọ́ lẹ̀
Ó rúbọ
Bówó bá sĩ ti kọ́ Èṣù lójú……10
Lẹ́yìn téèyán rúbọ
Iré dé
Ẹbọ́ dà fun
Ayé yẹ́ ẹ́
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Láàḿbókò ǐrẹ̀
Ẹ pé kó mọ́ ráhùn mọ́
Títí alẹ́ a mọ́ọ́ daláṣọ
A díá fún Òde gbàǹsàsà
Èyí tí ń sunkún alâĩ lẹ́ǹĩkan.....….....20
Ẹbọ n wọ́n ní ó ṣe
Òdé gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọ̀ràn Òdé gbajó ò
Ọ̀ràn Òdé gbayọ̀
Òde Gbàǹsàsà
Ẹ wá woṣẹ́ Òdé ń ṣe
Òde gbàǹsàsà
Wá gbijó ò
Òde Gbàǹsàsà.....30

ÌWÒRÌ MÉJÌ A

Ifá wishes this person well. He would live long and should not lament again because all good things would get to him. Ifá says those things that he had tried to get without success in the past would get to him soon.

Láàḿbóko Cricket
Let her not lament again
Before dusk it may be clothed
Cast divination for Òde Gbàǹsàsà
The one that had been crying of having no companion
'Would I have companions in life'? He asked
They asked him to perform sacrifice
Òde Gbàǹsàsà brought out his sacrifice
And performed it.....….....9
Once Èsù becomes attracted to the sacrificial money
Immediately after the observance of the sacrifice
It would mark the arrival of fortunes
The sacrifice proved efficient for Òde Gbàǹsàsà
Life pleased him
He said it was as his Babaláwos said
Láàḿbóko Cricket
Let her not lament again
It may be clothed before dusk
Cast divination for Òde Gbàǹsàsà
The one crying of having no companion.....20
They had asked him to perform sacrifice
Òde heard about the sacrifice
And performed it
The success of Òde merits dancing
The success of Òde deserves being joyful
Òde Gbàǹsàsà
Come and see the functions being performed by Òde
Òde Gbàǹsàsà
Come and dance to rhythms of drums
Òde Gbàǹsàsà.....30

ÌWÒRÌ MÉJÌ B

Ifá pé aye ó yẹ eléyìun: ṣùgbọ́n kó rúbọ dáadáa.

Ọ̀bámú bamù pirá pirá
Ọ̀pọ̀ọ̀kĩ pọọki nĩrù Ẹfọ̀n
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé rààtà bolé ayé
Òún le tóbi láyé báyìí?
Tóun ó borí ilé ayé gbogbo bó ti tóbi tó
Wọ́n ní ki Ọ̀rúnmìlà ó rúbọ
Ọ̀rúnmìlà bá rúbọ
Ó dẹbọ́ lẹ.....9
Kò síbi wọn ò gbé mỌ̀rúnmĩlà láyé yĩí
Gbogbo ibi wọ́n tí ń ṣe nǹkan tó dáa
Ọ̀rúnmìlà ń bẹ níbẹ̀
Kẹ̀rẹ̀kẹ̀rẹ̀ lỌ̀rúnmĩlá gba gbogbo ilú lọ
Ijó ni Babá ń jó
Ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bámú bamù pirá pirá
Ọ̀pọ̀ọ̀kĩ pọọki nĩrù Ẹfọ̀n.....20
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé rààtà bolé ayé
Ọwọ́ tewé alájàǹgbàlúù mi
Kẹ̀rẹ̀kẹ̀rẹ̀
La ó mọ́ọ gbàlú lọ́wọ́ọ wọn
Kẹ̀rẹ̀kẹ̀rẹ̀

ÌWÒRÌ **MÉJÌ B**

Ifá says life would please this person but should perform the prescribed sacrifice.

Ọ̀bámú bamù pirá pirá
The tail of the buffalo is so bulky
Cast divination for Ọ̀rúnmìlà
On the day he said he was going to form a shade to cover the earth
'Would I be big on earth'? He asked
>Such that I would overcome the world as big as it is'
They asked Ọ̀rúnmìlà to offer sacrifice
He brought out his sacrifice
And offered it with spirit
There is no place in the world where Ọ̀rúnmìlà is not known.....…….10
All the places where good functions are been undertaken
Ọ̀rúnmìlà is traceable there
In steady paces, Ọ̀rúnmìlà gained grounds against them
Baba was dancing
He was rejoicing wholeheartedly
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ọ̀bámú bamù pirá pirá
The tail of the buffalo is so bulky
Cast divination for Ọ̀rúnmìlà
On the day he said he was going to form a shade to cover the earth…….....……...20
I have obtained the leaf of Alájàǹgbàlúu
Kẹ̀rẹ̀kẹ̀rẹ̀
We would seize all the cities from them
Kẹ̀rẹ̀kẹ̀rẹ̀

ÌWÒRÌ OGBÈ A

Ire ajé, aya, ọmọ, àìkú fún eléyìun.

Ìwòrĩbogbè ẹyẹ oko
A díá fún Ọ̀rúnmìlà
Babá jí
Baba ò rówó kan à á yọ́ọ́ ná
Òún leè lájé lọ́wọ́ báyìí?
Wọ́n ní ó rúbọ
Wọ́n níre ajé fún Baba
Wọ́n lójú ọ̀ níí pọ́n ọn
Lẹ́sọ̀ lẹ́sọ̀ nire ó mọ́ọ́ bá a
Ọ̀rúnmìlà rúbọ.....10
Ó rú ọ̀pọ̀lọpọ̀ ọkàa Bàbà
Àti owó
Wọ́n da gbogbo ẹ́ sójú ọpọ́n
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìwòrĩbogbè ẹyẹ oko
A díá fún Ọ̀rúnmìlà.....20
Babá jí
Baba ò rówó kan à á yọ́ọ́ ná
Wọ́n ní ẹbọ ni kí Babá ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀ ó rúbọ
Ajé gbá rẹrẹ wá
Kóo wáá bá mi
Àdàbà ṣùṣùùṣù gbá rẹrẹ wá
Kó wáà jẹkà

ÌWÒRÌ OGBÈ A

Ifá wishes this person the good fortune of wealth, children, and long life. He should offer sacrifice.

Ìwòrĩbogbè, the farm bird
Casts divination for Ọ̀rúnmìlà
Baba wakes up daily
He complained he could not find any money to spend frugally
'How can I amass wealth'? He asked
He was asked to perform sacrifice
They told him that the good fortune of wealth would be with him
That he would never lack
And in continuous trickles, his good tidings would come in
Ọ̀rúnmìlà offered the sacrifice..…….....10
He offered plenty of sorghum
And money
Everything was poured on the face of Ifá tray
Life pleased him
He started dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo predicted
Ìwòrĩbogbè the farm bird
Casts divination for Ọ̀rúnmìlà.....20
Baba wakes up daily
He complained he could not find any money to spend frugally
They told Baba to make sacrifice
Ọ̀rúnmìlà heard about the sacrifice and offered it
Wealth, come in great multitudes
To meet me
The brightly colored dove, come in multitudes
And eat sorghum

Aya gbá rẹrẹ wá
Kó wáá bá mi.....….....30
Àdàbà ṣùṣùùṣù gbá rẹrẹ wá
Kó wáà jẹkà
Ọmọ gbá rẹrẹ wá
Kó wáá bá mi
Àdàbà ṣùṣùùṣù gbá rẹrẹ wá
Kó wáà jẹkà
Ire gbogbo gbá rẹrẹ wá
Kó wáá bá mi
Àdàbà ṣùṣùùṣù gbá rẹrẹ wá
Kó wáà jẹkà..... 40

Wives, come in great multitudes
To meet me.....30
The brightly colored dove, come in multitudes
And eat sorghum
Children, come in great multitudes
To meet me
The brightly colored dove, come in multitudes
And eat sorghum
All good things, come in multitudes
To meet me
The brightly colored dove, come in multitudes
And eat sorghum.....…….40

ÌWÒRÌ OGBÈ B

Ifá pé ọ̀rẹ́ eléyìun ń bá a dámọ̀nràn kan. Ìmọ̀nràn tó dáa ni. Ibi tó dára ni ọ̀rẹ́ yĭí ó taari ẹ̀ sí; kó mú ọ̀rẹ́ ọ̀hún dáadáa. Bí wọ́n bá sì ń gba ìmọ̀nrạ̀n lọ́wọ́ ẹ̀, ibi dáadáa ni ìmọ̀ràn náà ó jàá sí.

Ọ̀nà wúrú wùrù wúrú yĭí
Ẹ jẹ́ a jọ yẹ̀ ẹ́ wò
A díá fún Ìwòrì
Èyí tí ń lọ rèé bÓgbè ńlé Ajé
Òún leè lájé báyìí?
Ogbè ní yóò lájé
Ṣùgbọ́n kó rúbọ
Òun Ogbè náà ó sì rú
Ọ̀nà kán ń bẹ tí àwọ́n ó jọ mọ́ọ lọ
Ọ̀rẹ́ àtọ̀rẹ́ bá jọ́ ń lọ ọ̀nà……..…….10
Bẹ́ẹ̀ ni wọ́n ṣe kan ajé
Ọ̀nà wúrú wùrù wúrú yĭí
Ẹ jẹ́ a jọ yẹ̀ ẹ́ wò
A díá fún Ìwòrì
Èyí tí ń lọ rèé bÓgbè ńlé Ajé
Ìwòrìbogbè rere
Ìwòrì wáà bogbè sílé ajé
Ìwòrìbogbè rere
Ìwòrì wáà bogbè sílé aya
Ìwòrìbogbè rere…….....…….20
Ìwòrì waa bogbè sílé ọmọ
Ìwòrìbogbè rere

ÌWÒRÌ OGBÈ B

Ifá says a friend is advising this person on a pressing issue. The advice is good and that the friend would lead him to a good destination. He should adhere to this friend and not lose him, and conversely, if he is offering pieces of advise to people, it would lead the people to a good end.

This uncertain path
Let us examine it together
Casts divination for Ìwòrì
That was going to meet Ogbè in the house of wealth
‘Would I have wealth at all’? He asked
Ogbè assured him that he would have wealth
But should perform sacrifice
And he, Ogbè would make sacrifice also
There is a trade that they would do together, Ogbè said
The two friends started the business …..…….…..10
That was how they met with wealth
This uncertain path
Let us examine it together
Casts divination for Ìwòrì
That was going to meet Ogbè in the house of wealth
The good Ìwòrìbogbè
Ìwòrì come and vomit Ogbè into the house of wealth
The good Ìwòrìbogbè
Ìwòrì come and vomit Ogbè into the house of wives
The good Ìwòrìbogbè….....……..……..20
Ìwòrì come and vomit Ogbè into the house of children
The good Ìwòrìbogbè

ÌWÒRÌ ỌYẸ̀KÚ A

Ire fún eléyìun. Àsírìi rẹ̀ ò níí tú ṣùgbọ́n kó rúbọ. Ifá pé ìmọ̀ràn tí onítọ̀hún àti Obìnrin rẹ̀ bá dá ò gbọdọ̀ bọ́ síta; kí wọ́n ó jọ mọ́ọ mọ àsírí láàrin araa wọn. Ifá pé ọ̀rọ̀ kán ń bẹ nílẹ̀ tí wọn ò gbọdọ̀ jẹ́ kí ó tú síta kó mọ́ baà di ọ̀rọ̀ àbámọ̀. Ifá pé ki eléyìun ó rúbọ ńtorí kí wọ́n ó mọ́ dan án lẹ́nu iṣẹ́ ẹ̀.

Ẹ jẹ́ á bà á hẹ́ẹ̀hẹ́ẹ́
Ẹ jẹ́ á bà á hẹ̀ẹ̀hẹ̀ẹ̀
Hẹ̀ẹ̀hẹ̀ẹ̀ la bà á lée dọ̀kan
A díá fún Pẹ́pẹ́yẹ
Èyí tí ó mọ́ọ sòwò ẹ̀kú ń rírù
Ó lóun ó fẹ̀kú dá bírà kárí ayé
Àwọn Babaláwo bá pe Pẹ́pẹ́yẹ
Wọ́n ní rúbọ o
Kí àsírí ó mọ́ baà tú
Àwọn róye pé wọ́n fẹ́ẹ́ dan ó……..10
Pẹ́pẹ́yẹ ní kín lẹnìkán ó fòun ṣe?
Tóun bá ti dasọ borí
Pẹ́pẹ́yẹ kọ̀
Pẹ́pẹ́yẹ ò rúbọ
Níbi tí gbé ń yípo bìírì
Pìrí lasọ́ ṣí
Ní bá ń ṣe hà, hà
Hà ọ̀hún ni Pẹ́pẹ́yẹ ń ṣe tée dòní
Ẹ jẹ́ á bà á hẹ́ẹ̀hẹ́ẹ́
Ẹ jẹ́ á bà á hẹ̀ẹ̀hẹ̀ẹ̀.....20
Hẹ̀ẹ̀hẹ̀ẹ̀ la bà á lée dọ̀kan
A díá fún Pẹ́pẹ́yẹ
Èyí tí ó mọ́ọ sòwò ẹ̀kú ń rírù
Wọ́n ní ó rúbọ
Kásìírìi rẹ̀ ó mọ́ baà tú
Èṣù ài ṣẹ̀bọ

ÌWÒRÌ ỌYẸ̀KÚ A

If there is a private discussion between this person and his wife, they should not allow it to leak; it should be kept exclusively to the two of them. If they cling to each other and offer the sacrifice prescribed, their secrets would not leak. There is a matter of discussion pending. It should not be divulged otherwise it would turn to a case of regret. Ifá says this person should offer sacrifice so as not to face an acid test in his place of work.

Ẹ jẹ́ á bà á hẹ́ẹ̀hẹ́ẹ́
Ẹ jẹ́ á bà á hẹ̀ẹ̀hẹ̀ẹ̀
Hẹ̀ẹ̀hẹ̀ẹ̀ la bà á lée dọ̀kan
Cast divination for the Duck
That will be trading in masquerade costumes
He said he would use the costume to perform wonders
The Babaláwos called the Duck's attention one day
'You the Duck offer sacrifice' they warned
'Such that your secret will not leak out'
'That some people would come and test you'……10
'What would anybody do', the Duck replied
'Once I cover myself with my costumes'?
The Duck refused
He did not make any sacrifice
Where he was turning and performing magic
The costume removed itself without warning!
He then started exclaiming 'Hà'!, 'Hà"!
It is the same exclamation that the Duck cries till date
Ẹ jẹ́ á bà á hẹ́ẹ̀hẹ́ẹ́
Ẹ jẹ́ á bà á hẹ̀ẹ̀hẹ̀ẹ̀.....20
Hẹ̀ẹ̀hẹ̀ẹ̀ la bà á lée dọ̀kan
Cast divination for the Duck
That will be trading in masquerade costumes
They told him to offer sacrifice
So that his secrets would not leak out
The evil of not heeding a warning of sacrifice,

Ẹgbà ài tù èèrù
Ẹ wo Ifá ọjọ́hun bí tí ń ṣẹ
Wọ́n ò mọ̀ sẹbọ
Wọ́n ò mọ̀ tù èèrù.....30
Ẹ wo Ifá ọjọ́hun bí tí ń ṣẹ

The problem of not giving the prescribed offering to Èṣù
See the Ifá's prescription of the other day proving true
They did not perform the sacrifice
They did not give the prescribed offering to Èṣù....30
See the prediction of Ifá of the other day coming true

ÌWÒRÌ ỌYẸ̀KÚ B

Ifá pé ki eléyìun ó mọ́ jà o. Ifá tó ní à ò gbọ́dọ̀ sèdé sí Babaláwo rèé; tí Babaláwo náà ò sì gbọ́dọ̀ sèdé sí ẹnikẹ́ni. Kí eléyìun ó rú ọ̀pọ̀lọpọ̀ ọ̀tí lẹ́bọ. Kó kó àwọn èèyàn jọ kó sì fi ọ̀tí ṣe wọ́n lálejò.

Ìwòrì ò rẹ̀kú
Eégún ò gbọ́dọ̀ na Babaláwo
Níjọ́ ti Babaláwo bá ṣíwọ́ lu Eégún
Eégún a ní tọwọ́tẹsẹ̀
N lahuún wọ inú igbá
Ìwòrì ò rẹ̀kú
Eégún ò gbọ́dọ̀ na Babaláwo
Níjó tí Eégún bá lu Babaláwo
Babaláwo a ní pẹ̀ẹ̀rẹ̀pẹ̀
N lewée kókò ó fàya.....10
Aṣọ́ ó padà ya méégún lórí
A díá fún Alágbàáà baba Mọ́ríwo
Alágbàáà baba Mọ́ríwo ní ń bèèrè lọ́wọ́ Ifá
Ayé yẹ òun báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní ọ̀tí Òpĩ ni kée rúbọ
Wọ́n ní nǹkan rẹ ó dùn
Alágbàáà bá rúbọ
Wọ́n bá ní ìwọ Eégún àti Babaláwo
Ẹ ẹ gbọ́dọ̀ jà o…..……..20
Láti ayédáyé
A à leè gbọ́ pé
Eégún àti Babaláwo jà

ÌWÒRÌ ỌYẸ̀KÚ B

Ifá says this person must never engage in fight or misunderstanding or even keep malice with another person. This is the Odù that tells us that exchange of fisticuffs by Babaláwos with people or masquerades is a taboo. Ifá says this person must offer sacrifice of hot drinks by serving it to people to drink.

Ìwòrì ò rẹ̀kú
A masquerade must never beat a Babaláwo
On the day a Babaláwo raises his hand against a Masquerade
The Masquerade would say 'with hands and legs'
The tortoise would withdraw into its shell
Ìwòrì ò rẹ̀kú
A Masquerade must never beat a Babaláwo
On the day a Masquerade raises his hand against a Babaláwo
The Babaláwo would say 'lengthwise'
Is the manner with which cocoyam leaf tears……10
The masquerade's costumes would ultimately tear on him
Cast divination for Alágbàáà, the leader of the masquerade priests
Alágbàáà, the leader of the masquerade priests is asking Ifá
'Would I live a fulfilled life'?
He was asked to perform sacrifice
They told him to offer 'opi' wine as sacrifice
'Your things would please you' they said
Alágbàáà offered the sacrifice
They now warned the duo of masquerade and Babaláwo
That they must not fight each other……20
And from time immemorial till date
We can never hear
That a masquerade and a Babaláwo engaged in a fight

Ayé yẹ wọ́n
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ìwòrì ò rẹ̀kú
Eégún ò gbọ́dọ̀ na Babaláwo…....…30
Níjọ́ ti Babaláwo bá ṣíwọ́ lu Eégún
Eégún a ní tọwọ́tẹsẹ̀
N lahuún wọ inú igbá
Ìwòrì ò rẹ̀kú
Eégún ò gbọ́dọ̀ na Babaláwo
Níjó tí Eégún bá na Babaláwo
Babaláwo a ní pẹ̀ẹ̀rẹ̀pẹ̀
N lewée kókò ó fàya
Aṣọ́ ó padà ya méégún lórí
A díá fún Alágbàáà baba Mọríwo.....40
Wọ́n ní ó sa káalẹ̀ ó sẹ̀bọ
Alágbàáà gbẹ́bọ ńbẹ̀
Ó rúbọ
Otí yĭí dùn
Òjò ranhin
Alagbanlugbú
Otí yĭí dùn o
Òjò ranhin

Life pleased them
They started dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos in turn praise Ifá
They said it was exactly as their Babaláwos said
Ìwòrì ò rẹ̀kú
A masquerade must never beat a Babaláwo……30
On the day a Babaláwo raises his hand against a masquerade
The masquerade would say ‘with hands and legs’
The tortoise would withdraw into its shell
Ìwòrì ò rẹ̀kú
A masquerade must never beat a Babaláwo
On the day a masquerade raises his hand against a Babaláwo
The Babaláwo would say ‘lengthwise’
Is the manner with which coco yam leaf tears
The masquerade’s costumes would ultimately tear on him
Cast divination for Alágbàáà, the captain of the masquerade priests…….....….40
He was asked to take care of the ground and should perform sacrifice
Alágbàáà heard about the sacrifice
He offered it
This wine is sweet
Òjò ranhin
It is plentiful
This wine is sweet
Òjò ranhin

ÌWÒRÌ ÒDÍ A

Ire pọ́ fún eléyìun, ayé ó yẹ ẹ́ nǹkan rẹ̀ ò sì níí bàjẹ́. Ifá pé Obìnrin eléyìun ò gbọ́dọ̀ fi ebi pa ọkọ ẹ̀. Ifá póun pé ire ọmọ lọ́pọ̀lọpọ̀ fún Obìnrin ọ̀hún.

Ìwòrì wò mí
Ìdí wò mí
Ẹni táa ní níí wo ni
A díá fún Ìwòrì
Níjọ́ tí ń lọ rèé wòdí
Wọ́n ní kó rúbọ
Bí Ìwòrì ó bàá wòdí
Oúnjẹ níí kún inú ẹ̀
Ayé yẹ ẹ́
Ìwòrì wò mí .....……10
Ìdí wò mí
Ẹni táa ní níí wo ni
A díá fún Ìwòrì
Níjọ́ tí ń lọ rèé wòdí
Ìwòrì dákun
Ìwòrì dábọ̀
Èèyán ṣéé wòdí lébi
Ìwòrì dákun
Ìwòrì dábọ̀

ÌWÒRÌ ÒDÍ A

Ifá speaks well in this Odù. The person will live a good life and his things would not get spoilt. His wife must not allow him to feel the pangs of hunger. Wishes of good fortune of children for them from Ifá; but she should note that love comes to the minimum when it comes to hunger.

Ìwòrì look at me
Ìdí look at me
It is whomsoever that is ours that sees our nakedness
Cast divination for Ìwòrì
On the day he was going to look at the vagina
He was asked to perform sacrifice
Whenever Ìwòrì wants to look at the vagina
His stomach would be full
Life pleased him
Ìwòrì look at me …….....10
Ìdí look at me
It is whomsoever that is ours that sees our nakedness
Cast divination for Ìwòrì
On the day he was going to look at the vagina
Ìwòrì please
Ìwòrì we plead
How can a person look at the vagina when he is hungry
Ìwòrì please
Ìwòrì we plead

ÌWÒRÌ ÒDÍ B

Ifá pé ẹ̀wù gẹ̀rẹ̀yẹ̀ ń bẹ fún ẹni yĭí. Bí kò bá lè fi rúbọ lójú ọpọ́n, kó lọ́ọ́ fi ẹ̀wù ọ̀hún tọrọ fún alấĭní torí àrùn ojú lójọ́ alẹ́.

Ọ̀nà ọ̀fin wọ́n kọ̀ wọn ò jĭnnà
A díá fún Òwĭwí
Èyí tíí sọkọ Òhúù
Wọ́n ní ó rúbọ
Kójú ó lè báà bá a dalẹ́
Òhúù a máa sọ fún Ọkọ ẹ̀
Pé ĭwọ Òwĭwĭ fi aṣọ ọrùn rẹ rúbọ
Òwĭwĭ kọ̀
Òwĭwĭ ò rú
Ọ̀nà ọ̀fin wọ́n kọ̀ wọn ò jĭnnà…..……10
A díá fún Òwĭwí
Èyí tíí sọkọ Òhúù
Wọ́n ní ó rúbọ
Kójú ó lè báà bá a dalẹ́
Ó gbẹ́bọ bẹ́ẹ̀ ni ò rú
Ọ̀nà Ọfin ò mọ̀ jĭnnà
Mo wí o
Ò h ú ú ú ù
Mo wí ò
Ọ̀nà Ọfin ò mọ̀ jĭnnà…….……20
Mo wí o
Ò h ú ú ú ù
N lÒwĭwĭ ń kígbe nínú igbó
Tée dòní

ÌWÒRÌ ÒDÍ B

Ifá says this person owns a big and colorful cloth. If he could not use it as sacrifice where this divination is cast, he should give it out as alms to beggars so as to forestall the incidence of eye disease at old age.

The path of trouble refuses to be far off
Casts divination for the Owl
The husband of Òhúù
He was asked to make sacrifice
Such that his eyes would last him till he is aged
Òhúù always tell her husband
That he should heed the sacrificial warning about his colorful cloth
The Owl refused
He did not offer the sacrifice
The path of trouble refuses to be far off…….....10
Casts divination for the Owl
The husband of Òhúù
He was asked to make sacrifice
Such that his eyes would last him till he is aged
He heard about the sacrifice but refused to offer it
The path of trouble refuses to be far off
I warned you!
Ò h ú ú ú ù ù ù
I warned
The path of trouble is not far off……..…….20
I am warning
Ò h ú ú ú ù ù ù
Is what the Owl is trumpeting in the forests
Till date

ÌWÒRÌ ÌROSÙN A

Ifá pé ká rúbọ káyé ó yẹni. Igbáàyà eléyìun ni ká mọ́ọ fi ẹbọ kàn torí ọmọ. Kó lè mọ́ọ bímọ àbíyè, kó sì lè baà dáa fún un. Nǹkan ẹ ò níí bàjẹ́. Àtọkọ àtaya

Ìwòrì gósùn
Gósùn gósùn abọwọ́ odó porogodo
A díá fún Onígòósùn ọmọ Àpọ́n
Ẹkún ọmọ ní ń sun
Òún le bímọ báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní kókó osùn mẹ́rìndínlógún lẹbọ ẹ
Ọpọ̀lọpọ̀ owó lẹbọ ẹ
Ìgbà tí yóó bá sì rúbọ.....9
Wọ́n ní kí wọ́n ó mọ́ fi ẹbọ kàn án lórí
Igbáàyàa rẹ ni kí wọ́n ó mọ́ọ fẹbọ kàn
Wọ́n lóríi rẹ tí ń gbẹ́bọ
Àyàa rẹ ni ò gbètùtù
Bí wọ́n bá ti fi ẹbọ kàn án láyà
Tí ọ́n sì gbẹ́bọ fún Èṣù
Wọ́n ní tiẹ ti dáa
Wọ́n bá rúbọ
Ìwòrì gósùn
Gósùn gósùn abọwọ́ odó porogodo
A díá fún Onígòósùn ọmọ Àpọ́n.....20
Ẹkún ọmọ ní ń sun
Oríi rẹ tí ń gbẹ́bọ ń rírú o
Àyàa rẹ ni ò gbètùtù
Ó wáá rúbọ nígbà yǐí ò
Ó sì bímọ lọ́pọ̀lọpọ̀ wẹrẹrẹ

ÌWÒRÌ ÌROSÙN A

Ifá says this person should offer sacrifice. Life would please him. He should use his sacrifice to touch his chest to have children. This is necessary principally for him to have successful labor during pregnancy and childbirth. The husband and wife should do this together.

Ìwòrì gósùn
Grinder of Osùn, Pounding is quick successions
Casts divination for Onígòósùn the child of Àpọ́n
She was crying because of barrenness
'Would I have children in life'? She asked
She was asked to perform sacrifice
Sixteen balls of camwood
Plenty of money is the sacrifice
'When the sacrifice is being carried out'
'Do not use the sacrifice to touch your head'.....10
'It is your chest that you should use it to touch'
'Your Orí had been accepting sacrifices'
'But your chest refused the offering' they said
'After the sacrifice had been used to touch your chest'
'And the sacrifices given to Èsù'
'Your life would be better' they concluded
She offered the sacrifice
Ìwòrì gósùn
Grinder of Osùn, pounding in quick successions
Casts divination for Onígòósùn the child of Àpọ́n..20
She was crying because of barrenness
Her Orí had been accepting sacrifices
Her chest refused the offering
She heard about the sacrifices
And had many children

ÌWÒRÌ ÌROSÙN B

Ìyà kán ń jẹ eléyìun; Ifá pé kó mọ́ bĭínú, kó mọ́ọ bọ Òòsà funfun. Ìyà ọ̀hún ò sì níí jẹ ẹ́ mọ́. Mẹ́ta ni ĭyà tí eléyìun wáá jẹ láyé kó tóó là. Tó bá jẹ mẹ́tẹ̀ẹ̀ta tán ni yó tòó là. Ifá pé kí eléyìun ó ní ĭfaradà àti àfaramọ́. Tí ọ́n bá ń fi ĭyà jẹ ẹ́ kó mọ́ọ fara dà á.

Ìwòrì gósùn
Gósùn gósùn sọwọ́ odó poro poro
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Níjọ́ tí ń re sánmọ̀ pá
Ń lọ rèé jìyà mẹ́ta àjẹlà
Ńgbà Òòsá dé Ifọ́n
Gbangba ĭta ni wọ́n gbé e sí
Òòsà sì jìyà jìyà
Ńgbà ó yá òjó dé
Òjó pa á pa á pa á…….....……10
Wọ́n ní kó ṣe sùúrù
Torí ĭyà mẹ́ta ní ó jẹ láyé
Ṣùgbọ́n yóó là
Ìgbà ó pẹ́
Ìyá pé mẹ́ta
Òòsà bá di olówó
Owó ò ní mọ̀mọ́ mọ́
Wọ́n ní ĭyà métẹ̀ẹ̀ta ló pé un
Wọ́n ní ẹni ó le mú nǹkan mọ́ra bí Òòsà ò sí mọ́
Òun láá mọ́ọ sĭn….....……20
‘Ẹ wò ó bí òòrún ti pa á, pa á tó’
‘Kò bẹ́nĭkan bínú’
‘Òjó pa á pa á pa á’
‘Kò bẹ́nĭkan bínú’
‘Ẹni tó ṣeé bá gbé nĭyí o’
Ni wọ́n bá gbé Òòsà lọ òkè
Wọ́n kọ́lé fún un

ÌWÒRÌ ÌROSÙN B

Ifá says this person would be undergoing an ordeal brought about by a shortfall in his expectations. Ifá says he should not be brought to anger or feel discouraged. He should, Ifá says begin to be a devotee of Òòsà ńlá; and the trying period would stop. The person is actually destined to suffer three kinds of tribulations and after undergoing the acid test of the misfortunes, what remains is wealth. He should only learn to persevere.

Ìwòrì gósùn
Grinder of Osùn pounding in quick successions
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was going to Sánmọ̀ Pá
To suffer three afflictions that would result in wealth
When Òòsà got to Ifọ́n
He was placed in the open space outside
Òòsà suffered and suffered
During rainfall
He was drenched….....…..……..10
But he was asked to persevere
Because he would suffer three afflictions on earth
But he would ultimately become wealthy
After a while
The three afflictions were completed
Òòsà became a rich man
The wealth cannot be quantified
‘The period of tribulations is over’ they said
The people then reasoned that no one has ever persevered, as does Òòsà
‘He is the Deity that we would venerate’....…….20
‘See how the sun scorched him’
‘He did not nurse any grudge against anybody’
‘He was soaked by rainfall’
‘He did not complain’
‘This is the person one can sojourn with’
The people then carried Òòsà to the top of the hill
And built a house for him

Òòsà wá ń jó ní ń yọ̀
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìwòrì gósùn…….....…….30
Gósùn gósùn sọwọ́ odó poro poro
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Níjọ́ tí ń re sánmọ̀ pá
Ń lọ rèé jìyà mẹ́ta àjẹ̀là
Ìyà tÓòsá jẹ ní Sánmọ̀ Pá
Àjẹ̀là ni
Ìyà àjẹ̀là ló jẹ ní Sánmọ̀ Pá!

Òòsà then started dancing and rejoicing
He said it was exactly as his Babaláwos said
Ìwòrì gósùn…….....…….30
Grinder of osùn pounding in quick successions
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was going to Sánmọ̀ Pá
To suffer three afflictions that would result in wealth
The three afflictions suffered by Òòsà in Sánmọ̀ Pá
Actually resulted in wealth
It was afflictions that resulted in wealth that Òòsà suffered in Sánmọ̀ Pá

ÌWÒRÌ ỌWỌ́NRÍN A

Ifá pé ire obìnrin fún eléyìun. Ayée rẹ̀ ó dáa tó bá le mọ́ọ bọ ẹgbẹ́run.

Bíìko bíìko gbàdàrà
Gbàdàrà gbàdàrà bíìko
A díá fún Ìwòrìọ̀dẹ́rín ọlọ́pọ̀ obìnrin
Ẹbọ n wọ́n ní ó ṣe
Ó bá rúbọ
Ó bẹ̀rẹ̀ síí láya
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Bíìko bíìko gbàdàrà….....……..10
Gbàdàrà gbàdàrà bíìko
A díá fún Ìwòrìọ̀dẹ́rín ọlọ́pọ̀ Obìnrin
Ẹbọ n wọ́n ní ó ṣe
Ẹ wáá ri ni à bẹ́ ò ri ni?
Aya Ìwòrìọ̀dẹ́rín
Ó lọ bíìko lórèéré
Ẹ wáá ri ni à bẹ́ ò ri ni?

ÌWÒRÌ ỌWỌ́NRÍN A

Ifá wishes this person the good fortune of women. His life would please him if he could be devoted to his heavenly mates.

It looks like raffia and very lengthy
Lengthy and looks like raffia
Casts divination for Ìwòrìọ̀dẹ́rín, the husband of many women.
He was asked to perform sacrifices
He offered the sacrifices
He then started to have wives
Life pleased him
And thereafter started to dance and rejoice
He said it was exactly as his Babaláwo said
It looks like raffia and very lengthy…….....….10
Lengthy and looks like raffia
Casts divination for Ìwòrìọ̀dẹ́rín, the husband of many women
He was asked to perform sacrifices
Can you all truly see?
The women of Ìwòrìọ̀dẹ́rín
Spreading like raffia beyond vision
Can you all truly see?

ÌWÒRÌ ỌWỌ́NRÍN B

Ifá pé baba eléyìun kan ń bẹ tó fi obìnrin kan sílẹ̀ láyé. Ifá pé kí wọ́n ó mọ́ wo obìnrin náà níran . Torí kò rẹ́nǐkan tójú ẹ̀, kò sì rí nǹkan jẹ. Kó mọ́ baà di ǐbànújẹ́ lẹ́yìn ọ̀la.

Apá warúgbó tí ń bẹ nínú iléé sán
Lílọ̀ ni wọn ò fí lọ́ ọ́
A díá fún àwọn ọmọ Ẹlẹ́rín Àtàtà gígígíẹ́
Tí wọ́n ń kú ní rọ̀gbàrọ̀gbà
Tí wọ́n ń ku ní rèwerèwe
Bí ẹni pé wọ́n já ohun ikú jẹ
Bẹ́ẹ̀ ni wọn ò mohun tí ń pa wọ́n
Wọ́n ní kí wọ́n ó rúbọ
Ìgbà tí Ẹlẹ́rín kú
Wọ́n fẹ́ joyè Ẹlẹ́rín mǐíìn……10
Wọ́n ò sì mú opó tó fi sílẹ̀
Kí wọ́n ó tọ́jú ẹ̀
Ó kọ hàà!
Òun náà ni wọn kọ̀ tí wọn ò mú
Kí wọ́n ó tọ́jú òun
Ó bá bọ́ sígun ilé
Níbi ǐkòkò tí àwọn ọmọ oyè ó tọwọ́ bọ̀
Ó bá ju ọ̀ká ààyè sínú ẹ̀
Àwọn ọmọ oyè sì gbọ̀dọ̀ mú nǹkan tí ń bẹ nínú ǐkòkò bọ́ọ́ta
Kí wọ́n ó fi ḋIfá fún wọn…….20
Ẹnǐkínní kọwọ́ bọnú ẹ̀
Kó mú n tí ń bẹ nínú ẹ̀ bọ́ọ́ta
Àfi pàkà
Ọ̀ká sá a jẹ
Ẹnǐkejǐ bọ́ọ́ bẹ̀
Ọ̀ká ò sùn lọ
Ọ̀ká sì ti múra ǐjà sílẹ̀ tẹ́lẹ̀
Ọ̀ká tún já a lọ́wọ́ jẹ
Gbogbo wọ́n ní ‘èétijẹ́’?

ÌWÒRÌ ỌWỌ́NRÍN B

Ifá says this person is bereaved of his father or uncle. The widow should not be neglected at all because she has no one to cater for her. And that her being neglected could spell destruction later on in life.

The aged woman in the house also love to have sex
But she was not approached by anyone
Casts divination for Ẹlẹ́rín Àtàtà gígígíẹ́
When they were dying in quick successions
They were dying prematurely
As if they had a bite of poison
Yet they know not what kills them
They were asked to perform sacrifice
After the death of Ẹlẹ́rín
The people wanted to install another King…….10
But they refused to provide for the widow of the former Ẹlẹ́rín
And take care of her
She was alarmed and sad
That she has now become an outcast
Without any attention from anyone
She went to the corner of the house
Where the pot to be hand dipped by the princes is located
She dropped a life cobra in it
And the princes must bring out the content of the pot
For use during divination process ……20
The first person dipped his hand
To bring out the content of the pot
He received a quick bite
The cobra bit him
The second person moved near
The cobra was not asleep
And was poised for war
She bit the second person again
Everybody exclaimed in anxiety

Báwo lèyí ti rí bẹ́ẹ̀……..……..…….30
Ẹnǐkẹta ló méẹ́jì kún ẹ́ẹ̀ta
Ló relé aláwo
Apá warúgbó tí ń bẹ nínú iléé sán
Lílọ̀ ni wọn ò fi lọ̀ ọ́
A díá fún àwọn ọmọ Ẹlẹ́rín Àtàtà gíẹ́gíẹ́
Tí wọn ń kú ní rọ̀gbàrọ̀gbà
Tí ọn ń ku ní rèwerèwe
Bí ẹni pé wọn já ohun ikú jẹ
Bẹ́ẹ̀ ni wọn ò mohun tí ń pa wọ́n
Wọ́n ní kí wọ́n ó sa káalẹ̀ kí wọ́n ó sẹbọ
Ẹnǐkẹta ló gbẹ́bọ ńbẹ̀ .....……...41
Oun nikan ló rúbọ
Ẹnǐkẹta ló joyè
Ifá pé ẹ má fọwọ́ fa nǹkan tí ò sunwọ̀n

Why is everything happening like this?……..30
The third person added two cowries to three
He consulted a Babaláwo
The aged woman in the house also love to have sex
But she was not approached by anyone
Casts divination for the children of Ẹlẹ́rín Àtàtà gíẹ́gíẹ́
When they were dying in quick successions
They were dying prematurely
As if they had a bite of poison
Yet they know not what kills them
They were asked to take care of the ground and perform sacrifice…….....……40
It was the third person that hearkened to the sacrificial call
He was the only one that offered the sacrifice
As expected, he was the person that became the king
Do not by yourself cause something unpleasant

ÌWÒRÌ ỌBÀRÀ A

Ifá pé aye eléyìun ó dáa. Yóó mọ̀ọ pé ìyà ń jẹ òún; kò gbọdọ̀ ro ìròkurò sí ara ẹ̀ o. Ẹbọ ni kó rú torí yóó là ju gbogbo àwọn ẹgbẹ́ ẹ̀ lọ. Ojúu kinní kan ń pọ́n ọn; ó fẹ́ kí nǹkan ọ̀hún ó rí bẹ́ẹ̀ ṣùgbọ́n kò ì rí bẹ́ẹ̀. Ifá pé gbogbo nǹkan burúkú tí ojú eléyìun ti rí ni yóó kúrò.

Àwọn ajàkàsù ń sunkún àwọn ò yó
Kín lẹni tí ń wa tinú oririí jẹ ó ṣe
A díá fún Ìwòrì ò bẹ̀rẹ̀
Èyí tó lóun ò dúó de Ifá mọ́
Ó lóun ń renú ìgbẹ́ rèé so
Gbogbo ire tíí mọ̀ọ́ ṣe déédé Ìwòrì ò bẹ̀rẹ̀
Gbogbo ẹ̀ ní ń fò ó ru
Òún á a ti ṣe sí?
Wọ́n ní kó rúbọ
Ó ṣe é…….....…….……10
Ṣùgbọ́n kò ní sùúrù tó
Ó bá lóun ó lọ̀ọ́ pokùn so
Ọba àwọn ará ìlú kejì sì kú
Ifá pé ẹni tó bá fẹ́ so ni kí wọ́n ó fi jọba
Nígbà tí Ìwòrì ò bẹrẹ dé ibi ó ti fẹ́ẹ́ so
Kó fi okùn bọrùn
Làwọn ará ìlú òdìkejì bá mú u
Ni wọ́n ń ṣe
Ìwòrì ò bẹ̀rẹ̀ mọ̀mọ̀ so ò
Ìwòrì ò bẹ̀rẹ̀ mọ̀mọ̀ so .....….....20
Ma mọ̀mọ̀ bínú orí oyè ń bọ̀
Ìwòrì ò bẹrẹ mọ̀mọ̀ so

ÌWÒRÌ ỌBÀRÀ A

Ifá says the life of this person would be pleasant. He would be saying he is suffering, but he should not think ill of himself. He should offer sacrifices. He would be wealthier than his contemporaries. At present, he is longing for something, he wants the situation to conform to his desire but the specific thing has not. Ifá says he should be assured; it would be as he wants it. All the scars of evil things that this person has witnessed would disappear with time

Those that ate lumps of food are crying of not being satisfied
What would the people living in penury do?
Cast divination for Ìwòrì ò bẹ̀rẹ̀
Who said he is tired of waiting for Ifá
He said he was going into the forest to hang himself
All the good things of life that had always come to Ìwòrì ò bẹ̀rẹ̀
Everything started to elude him
'What would I now do'? He asked dejectedly
He was asked to make sacrifice
He offered it…….....……..10
But he did not exercise enough perseverance
He concluded to hang himself
The king of the neighboring city however had died
Their Ifá said it is the person about to hang that should be chosen as king
When Ìwòrì ò bẹ̀rẹ̀ got to the place where he was going to hang
As he was about to noose the rope on his neck
The people of the next village held him
They started singing
Ìwòrì ò bẹ̀rẹ̀ do not hang
Ìwòrì ò bẹ̀rẹ̀ do not hang.....….….....20
Don't be frustrated for a kingly Orí is on the way
Ìwòrì ò bẹ̀rẹ̀ do not hang

ÌWÒRÌ ỌBÀRÀ B

Ẹrù ni ò duyè Ọba
Ègùn ni ò duyè Èyọ̀
Ọba Ìbínní ló forí ẹ̀ fàfà débẹ̀ Ọlọmọ
A díá fún ọn ní Dásà a ò kú mọ́
Níbi wọ́n gbé ń pọnké bí ẹní pọnmọ
Àwọn aráa Dásà a ò kú mọ́ lójú ọmọ ń pọ́n
Àwọn le bímọ báyìí?
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n rú àyágbáyagbà ẹbọ
Ayé yẹ wọ́n…….....…….…….....10
Wọ́n fi ewúrẹ́ rúbọ
Wọ́n rú ọ̀pọ̀lọpọ̀ owó
Nígbà ìwásẹ̀
Ẹni ojú bá ń pọ́n
Olúwa ẹ̀ ó rúbọ nígba nígba ni
Bí ẹbọ́ bá sì ti dé òde ọ̀run
Ọ̀rọ̀ olúwa ẹ̀ dire
N ní wọ́n wá ń jó ní wọ́n wá ń yọ̀
Ní wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá ....….....20
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ẹrù ni ò duyè Ọba
Ègùn ni ò duyè Èyọ̀
Ọba Ìbínní ló forí ẹ̀ fàfà débẹ̀ Ọlọmọ
A díá fún wọn ní Dásà a ò kú mọ́
Níbi wọ́n gbé ń pọnké bí ẹní pọnmọ
Ifá ní ẹ sọ iké kalẹ̀ kẹ́ẹ pọnmọ
Ọmọ làá pọ̀n a ì í pọnké e è
Ẹ sọ iké kalẹ̀ kẹ́ẹ pọnmọ

ÌWÒRÌ ỌBÀRÀ B

A slave cannot contest for the king's seat
The Ègùn tribe cannot contest the titled post of Èyọ̀
Ọba Ìbínní ló forí ẹ̀ fàfà débẹ̀ Ọlọmọ
Cast divination for them in Dásà a ò kú mọ́ city
Where they carry a hunch like a baby
The people of Dásà a ò kú mọ́ were experiencing a dearth of children
'Would we have babies'? They asked
They were told to perform sacrifices
They offered a very big sacrifice
And life pleased them…….....…….....…….…10
They offered goats
And plenty money as sacrifice
In the olden days
Anybody lacking
Would offer sacrifices in multiples of hundreds
Immediately the sacrifices get to heaven
The person can go on rejoicing
The people then started dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos were praising Ifá……20
They said it was exactly as their Babaláwos said
A slave cannot contest for the king's seat
The Ègùn tribe cannot contest the coveted seat of Èyọ̀
Ọba Ìbínní ló forí ẹ̀ fàfà débẹ̀ Ọlọmọ
Cast divination for them in Dásà a ò kú mọ́ city
Where they back a hunch like a baby
Put the hunch away and strap a baby, Ifá says
People belt babies and not hunches
Put the hunch away and belt a baby

ÌWÒRÌ ỌKÀNRÀN A

Ire fún ẹ́ní dá Ifá yǐí. Kò mọ́ rǐn lóun nǐkan mọ́. Láàrin ọ̀pọ̀ èèyàn ni kó mọ́ọ rǐn. Ifá pé kò níí rí aburú.

Ìwòrì ò rǐnkàn
Awo Olórèé Àgbọn
A díá fún Olórèé Àgbọn tǐsàlẹ̀ ọjà
Iré tọ́wọ́ òun báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní kò gbọdọ̀ dá rǐn mọ́
Wọ́n ní ààrin ọ̀pọ̀ èèyàn ni kó mọ́ọ rǐn
Ààrin èèyàn nire ẹ́ ẹ́ wà
Olórèé Àgbọn ò bá dá rǐn mọ́
Bó sǐ ti wà tée dòní nùu .....……..….10
Bíre ó bàá tóni lọ́wọ́
Èèyàn láá mọ̀
Ìwòrì ò rǐnkàn
Awo Olórèé Àgbọn
A díá fún Olórèé Àgbọn tǐsàlẹ̀ ọjà
Níjọ́ tí ń fomi ojúú sògbérè ire
Ó tí ń rǐn lẹ́nikan ṣoṣo gíogío
Wọ́n ní ó mọ́ rǐn lẹ́nǐkan ṣoṣo gíogío mọ́
Ìwòrì ò mọ̀mọ̀ rǐnkàn
À á ṣéé rǐn lẹ́nǐkan ṣoṣo gíogío?.....….20
Ìwòrì ò mọ̀mọ̀ rǐnkàn

ÌWÒRÌ ỌKÀNRÀN A

Goodwill of Ifá abounds for this person. He should not be a lone ranger. He should try and be in the midst of people and interrelate. He would not know bad times in his life.

Ìwòrì ò rǐnkàn
The priest of Olórèé Àgbọn
Casts divination for Olórèé Àgbọn living down the market place
'Would I have a lot of good things'? He asked
He was asked to offer sacrifice
And told not to be a lone ranger
'You should try to move close to people'
'Your good fortune is in meeting with people'
Olórèé Àgbọn refused to be a lone ranger
And that is how it is till date…….....…..…10
If anything good would come to anybody
It is going to be through someone
Ìwòrì ò rǐnkàn
The priest of Olórèé Àgbọn
Casts divination for Olórèé Àgbọn living down the market place
On the day he was crying because of good things
He had been going solo and been lone ranging
He was warned not to be individualistic again
Ìwòrì is not iconoclastic again!
How could one be a lone ranger?……..…….20
Ìwòrì ò rǐnkàn

ÌWÒRÌ ỌKÀNRÀN B

Ifá pé kí ẹní ó dá Ifá yĭí ó rúbọ pàápàá jùlọ bó bá jẹ́ pé ọkùnrin tó ti bímọ ni. Kí bàbá ó rúbọ, kí ọmọ náà ó sì rú. Kó mọ́ jẹ́ẹ́ pé ẹnìkan ó lòókọ ju ẹnìkan lọ nínú baba àti ọmọ.

Ìwòrì ò rinkàn
Awo Olórèé Àgbọn
A díá fún Ináagún
Níjọ́ tí ń fomi ojúú ṣògbérè ọmọ
Wọ́n ní kó rúbọ
Ó bí ọmọ lọ́pọ̀lọpọ̀
Ṣùgbọ́n kò sẹ́ni tó mọ babaa wọn
Ìwòrì ò rĭnkàn
Awo Olórèé Àgbọn
A díá fún Ináagún…….....10
Níjọ́ tí ń fomi ojúú ṣògbérè ọmọ
Ináagún la mọ̀
A ò mẹni tó bí wọn

ÌWÒRÌ ỌKÀNRÀN B

Ifá says this person should offer sacrifice especially if he is a man that has children. Both the father and the children should offer the sacrifice such that one of the father and the child would not be more glamorous at the expense of the other.

Ìwòrì ò rinkàn
The priest of Olórèé Àgbọn's household
Casts divination for the Sunfly
On the day she was crying because of children
She was asked to perform sacrifice
She had many children
But nobody knew who their father was
Ìwòrì ò rinkàn
The priest of Olórèé Àgbọn's household
Casts divination for The Sunfly.....……10
On the day she was weeping because she has no child
We only know the Sunfly
We do not know their father

ÌWÒRÌ ÒGÚNDÁ A

Ifá pé òun pé ire fún eléyìun. Orí oyè lorĩi rẹ̀. Orĩi rẹ̀ ó tẹ̀lé e, yóó sĩ gbe gẹ̀ṣin; ṣùgbọ́n kó rúbọ kí ọkàan rẹ̀ ó lè baà balẹ̀. Ó sĩ gbọdọ̀ mọ́ọ bọ Orí ẹ̀.

Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì wohun rere dá
Ẹ̀dá ò gbóògùn
A díá fún Orí Olóyè tí ń tọ̀run bọ̀ wálé ayé
Ó lè dáa fún òun báyìí
Wọ́n ní kí Orí Olóyè ó rúbọ
Wọ́n ní yóó joyè láyé
Yóò nípọn
Ọkàan rẹ̀ ó balẹ̀…….....10
Orí Olóyè rúbọ
Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì wohun rere dá
Ẹ̀dá ò gbóògùn
A díá fún Orí Olóyè tí ń tọ̀run bọ̀ wálé ayé
Ẹ wá wòó bí tí ń ru
Òfùlẹ̀fùlẹ̀
Ẹ worí Olóyè bí tí ń ru
Òfùlẹ̀fùlẹ̀.....20

ÌWÒRÌ ÒGÚNDÁ A

Ifá wishes this person well. His Orí is the one that wears a crown; the Orí would see him enthroned, but he should offer sacrifice so that he would live a peaceful life, and another one to his Orí.

Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì look for something good to create
Providence defies medicine
Cast divination for Orí Olóyè coming from heaven to the earth
'Would my life be better at all'? He asked
Orí Olóyè was asked to offer sacrifice
They told him that he would ascend a throne
And that he would be an important personality
He would also have peace …….....10
Orí Olóyè offered the sacrifice
Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì, look for something good to create
Destiny defies medicine
Cast divination for Orí Olóyè coming from heaven to the earth
Come and see how impressive and joyful it is for one to have it
Òfùlẹ̀fùlẹ̀
Come and see how impressive and joyful it is for one to have it
Òfùlẹ̀fùlẹ̀..... 20

ÌWÒRÌ ÒGÚNDÁ B

Ifá pé bí eléyìun bá fẹ́ẹ́ gba Obìnrin kan kúrò lọ́wọ́ ẹlòmíìn; kó ronú sí i dáadáa. Nítorí Obìnrin ohun ò gbọ́dọ̀ kúrò ńlé ọkọ àárọ̀ rẹ̀. Kó mọ́ wàá gba Obìnrin náà tán kó mọ́ di nǹkan mọ́ ọ lọ́wọ́. Ifá pé kí wọ́n ó fura sí ìgbà tí Obìnrin náà ó bàá bímọ, kí wọ́n ó ṣe ìwádìí dáadáa bí yóó bàá rọrùn. Bó bá sì jẹ́ pé eléyìun la gba ìyàwó ẹ̀, kó mọ́ fòyà nítorí Obìnrin ọ̀hún ń padàá bọ̀ wá; ṣùgbọ́n bọ́ bá dé ilé, kí wọ́n ó gbàgbé ọ̀rọ̀ àná.

Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì wohun rere dá
A díá fún Àṣá
Èyí tí ń lọ rèé gba Kútelú obìnrin Àwòdì
Kútelú ò leé kÀwòdì
Irọ́ ni wọ́n ń pa
Kútelú ò leè kÀwòdì
Èké ni wọ́n ń ṣe ò
Kútelú ò le kÀwòdì…….10

ÌWÒRÌ ÒGÚNDÁ B

If this person is thinking of taking over a woman that is about to divorce her present husband, he should think deeply about it because the woman must not leave her present husband, such that it would not turn to bad move. If he has already taken the woman, care should be taken about the time when she would be delivered of a baby. A careful inquisition should be made to verify if the association would be problem free. But if it is this person's wife that has been taken over, he should not exercise fear because she is coming back. But they should mend the former difference to continue in life.

Ìwòrì wóńda
Ìwòrì wòǹda
Ìwòrì, look for something good to create
Cast divination for Àṣá
That was going to take over Kútelú, the wife of Àwòdì
Kútelú cannot divorce Àwòdì
It is all lies they are telling
Kútelú cannot divorce Àwòdì
They are only backbiting
Kútelú cannot divorce Àwòdì…….10

ÌWÒRÌ ỌSÁ A

Iré ó wọlé bá eléyìun. Ọpọ̀lọpọ̀ ẹyẹlé àti owó lẹbọ ẹ̀. Ọkàan rẹ̀ ó balẹ̀, yóó nĭsinmi. Ifá pé kó má báàyàn jà kó sì mọ́ bĭínú nítorí ọ̀dọ ẹnìkan ni ajée rẹ̀ ó ti wá.

Gbàbilà Gbàbilà
A díá fún Ìwòrì
Èyí tí ń relé Ọ̀sá rèé kájé wálé
Wọ́n ní kó rúbọ
Wọ́n ní kó mọ́ báàyàn jà
Kó sì mọ́ bẹ́nìkan bínú
Nígbà tí ajé ó bẹ̀rẹ̀
Ilé Ọ̀sá ló ti bẹ̀rẹ̀
Ìwòrí rájé kó wálé
Inú ẹ̀ ẹ́ dùn……..10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Gbàbilà Gbàbilà
A díá fún Ìwòrì
Èyí tí ń relé Ọ̀sá rèé kájé wálé
Gbàbilà ọmọ olówó ẹyọ
Ìwòrì ló lọ́lé Ọ̀sá lọ́ọ́ kájé wálé
Gbàbilà ọmọ olówó ẹyọ……..….....20

ÌWÒRÌ ỌSÁ A

Ifá says good tidings would enter into this man's house. Many pigeons and plenty of money is the required sacrifice. He would have peace and rest of mind. He should not keep malice with anybody and should be tolerant because it is through a friend that his wealth would come to him.

Gbàbilà Gbàbilà
Casts divination for Ìwòrì
That was going to the house of Ọ̀sá to bring wealth home
He was asked to perform sacrifice
He was asked not to keep malice nor fight with anyone
And should not be provoked to anger against anyone
When the wealth started to blossom
It started in the house of Ọ̀sá
Ìwòrì got a lot of wealth to cart home
He was very happy…….....…….10
He started dancing and rejoicing
He was praising his Babaláwo
His Babaláwo in turn praise Ifá
He said it was exactly as his Babaláwo said
Gbàbilà Gbàbilà
Casts divination for Ìwòrì
That was going to the house of Ọ̀sá to bring wealth home
Gbàbilà the child that is full of cowries
It is Ìwòrì that went to the house of Ọ̀sá to bring wealth home
Gbàbilà, the child that is full of cowries……..….20

ÌWÒRÌ ỌSÁ B

Ifá pé òun ò níí jógun ó mú eléyìun. Kó rúbọ kó sì mọ́ọ bọ Ọòṣà funfun. Kí wọ́n ó bèère nǹkan tí Òòsá ó bàá gbà. Òòsá ó dúró tì í. Ọkàan rẹ̀ ó balẹ̀, yóó nísinmi.

Àgùtàn ni ò sunwọ̀n sunwọ̀n
Kó sorí bọ̀rọ̀gídí bọ̀rọ̀gídí
A díá fún Ọláawin
Tí ń gba Àwọ́n kalẹ̀ lọ́wọ́ ayé
Wọ́n ní kó rúbọ
Wọ́n ní kí Àwọ́n ó rúbọ Elénìní
Àwọ́n bá rúbọ
Ọláawin dúró tì í
Òòṣà náà dúró tì í
Ayé yẹ wọ́n…….....…….10
N ni wọ́n wá ń jó ni wọ́n wá ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Àgùtàn ni ò sunwọ̀n sunwọ̀n
Kó sorí bọ̀rọ̀gídí bọ̀rọ̀gídí
A díá fún Ọláawin
Tí ń gba Àwọ́n kalẹ̀ lọ́wọ́ ayé
Kíni ò níí jógun ó jà?
Ọláawin…….....….....20
Kò mọ̀ ní jẹ́ kógun ó jà
Ọláawin
Mọ́ jógun ó jà wá dákun
Ọláawin

ÌWÒRÌ ỌSÁ B

Ifá says he would not allow bad things to happen to this person. He should offer sacrifice to Òrĩsàálá. His priest should ask for what Òòsà would collect because it is Òòsà that could stand by him. He would have rest of mind and peace.

Àgùtàn ni ò sunwọ̀n sunwọ̀n
Kó sorí bọ̀rọ̀gídí bọ̀rọ̀gídí
Casts divination for Ọláawin
That was saving Àwọ́n from his foes
He was asked to perform sacrifice
Àwọ́n was asked to perform sacrifice against his detractors
Àwọ́n offered the sacrifice
Ọláawin stood by him
Òòsà stood by him also
Life pleased them both…….....….....…….10
They were dancing and were rejoicing
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was exactly as their Babaláwo said
Àgùtàn ni ò sunwọ̀n sunwọ̀n
Kó sorí bọ̀rọ̀gídí bọ̀rọ̀gídí
Casts divination for Ọláawin
That was saving Àwọ́n from his foes
What would save us from warfare and bad occurrences?
Ọláawin…….....……..20
Would not allow us to see war and bad occurrences
Ọláawin
Please do not allow us to see bad things in life
Ọláawin

ÌWÒRÌ ÌKÁ A

Ifá lóun pé ire fún eléyìun bí obìnrin ẹ̀ bá ń ta obì. O jẹ́ Babaláwo tàbi kèé ṣe Babaláwo; kò gbọ́dọ̀ jẹ́ kí obì ó wọ́n òun nígbà kankan. Ayé ó yẹ ẹ́, yóó là, ẹ̀mí ẹ̀ ó sì gùn. Ṣùgbọ́n kò gbọ́dọ̀ gbàgbé láti màa ní obì lọ́wọ́ torí àwọn ẹgbẹ́run ẹ̀ bá obì mu púpọ̀.

Ìníníríin lawo Ìníníríin
Ìníǹǐríǹ lawo Ìníǹǐríǹ
A díá fún Ajítobì
Èyí tíí sawo Ìwòrì Àyọ̀ká
Wọ́n ní kó rúbọ
Ó ṣe é
Ńgbà ó yá
Bí ọ́n ba ń bèèrè obì
Wọn a ní ẹ ǹsó ńlé Ajítobì
Ajítobì bá dẹni ọlà.....10
Awo kéré
Awó dàgbà
Àṣé Awo tó dára láá bóbì ńlé ẹ̀?
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìníníríin lawo Ìníníríin
Ìníǹǐríǹ lawo Ìníǹǐríǹ
A díá fún Ajítobì.....20
Èyí tíí sawo Ìwòrì Àyọ̀ká
Awó mọ̀mọ̀ kéré o
Awó mọ̀mọ̀ dàgbà
Awo tó gbọ́fa láá bóbì ńlée rẹ̀
Ajítobì aya Ìwòrì Àyọ̀ká

ÌWÒRÌ ÌKÁ A

Ifá wishes this person well if his wife could be selling kola. Either he is a Babaláwo or not, they both must not allow a dearth of kola in their home. His life would please him and he would have a good lady as wife. He would have peace, wealth and long life. But he should always have kola handy, because his spirit is at good consonance with kola nuts.

Ìníníríin is the Babaláwo of Ìníníríin
Ìníǹǐríǹ is the Babaláwo of Ìníǹǐríǹ
Cast divination for Ajítobì
The wife of Ìwòrì Àyọ̀ká
She was asked to offer sacrifice
She offered it
After some time
Everybody started looking for kola to buy
People would say 'let us go to the house of Ajítobì to get some'
Ajítobì became wealthy.....10
Whether a Babaláwo is young
Or old
It is in the house of a good Babaláwo that we must find kola
She started dancing and rejoicing
She was praising her Babaláwos
Her Babaláwos in turn praise Ifá
She said it was exactly as her Babaláwos had said
Ìníníríin, the Babaláwo of Ìníníríin
Ìníǹǐríǹ, the Babaláwo of Ìníǹǐríǹ
Cast divination for Ajítobì.....20
Ajítobì the wife of Ìwòrì Àyọ̀ká
Whether a Babaláwo is young
Or he is old
It is in the house of a proficient priest that we shall always find kola
Ajítobì is the wife of Ìwòrì Àyọ̀ká

ÌWÒRÌ ÌKÁ B

Ifá pé kí eléyìun ó fura ńtorí wọ́n ń bẹ̀wẹ̀ sí I látòkèèrè. Kó fi agbádá ọ̀rùun rẹ̀ rúbọ kó lè baà yọ nínú ibi ọ̀hún.

Ọkọ bí ẹmọ́
Ayà bí àfè
Alárinà bí àgó
A díá fún Ọká
Wọ́n ó mu joyè Olúwo
Ọkọ bí ẹmọ́
Ayà bí àfè
Alárinà bí àgó
A díá fún Erè
Wọ́n ó mu joyè ẹnĭkejĭ….....……..10
Ọkọ bí ẹmọ́
Ayà bí àfè
Alárinà bí àgó
A díá fún Ìgbín
Yóó salákèépèe wọn
Ọkọ bí ẹmọ́
Ayà bí àfè
Alárinà bí àgó
A díá fún Àmùrè ò dàgbà
Èyí tíí sọmọ ìkẹ́yìin wọn léńje léńje….20
Ọmọ ĭkọ́sẹ́ ilé Àgbọnnìrègún làwọn mẹ́rèẹ̀rin
Ìgbà tí wọ́n ó mùú
Wọ́n fỌká jẹ Olúwo
Wọ́n fi Erè jẹ enĭkejĭ
Wọ́n fi Ìgbín jẹ Alákèépè
Àmùrè ò dàgbà ń sọmọ lẹ́yĭin wọn
Ń kápòó tẹ̀lé wọn kiri
Ńgbà ó yá
Wọ́n bá bẹ̀wẹ̀ sí Àmùrè ò dàgbà
Àwọn Ọká, Ìgbín, àti Erè……..30

ÌWÒRÌ ÌKÁ B

Ifá says this person should be watchful because an enemy would make a dangerous attempt to catch him. He should sacrifice his Agbádá vestment such that he could scale through the diabolical attempt.

The husband as like ẹmọ́ rat
The wife as like àfè rat
The mediator like àgó rat
Cast divination for the Cobra
He would be installed as chief Olúwo
The husband like ẹmọ́ rat
The wife like àfè rat
The mediator like àgó rat
Cast divination for the Python
He would be installed the Deputy…….....….10
The husband as like ẹmọ́ rat
The wife as like àfè rat
The mediator as like àgó rat
Cast divination for the Snail
He would be made their harbinger
The husband as like ẹmọ́ rat
The wife as like àfè rat
The mediator as like àgó rat
Cast divination for Àmùrè ò dàgbà lizard
He is the youngest of them all…….....…….20
The four of them are learner priests of Àgbọnnìrègún's house
When they would install leaders
They made the Cobra the chief Olúwo
Python was installed as the Deputy
The Snail was appointed their harbinger
And Àmùrè ò dàgbà lizard, their errand boy
He was only carrying their bags around
After a short while
The first three hired a hand to kill Àmùrè ò dàgbà
The Cobra, Snail, and the Python……..……..30

Wọ́n ṣe ìpàdé lé Àmùrè ò dàgbà lórí
Pé gbogbo n táwọn bá mọ̀mọ́ ń ṣe
Ni Àmùrè ò dàgbà ń rí
Ẹ jẹ́ á bẹ̀wẹ̀ kí wọ́n ó bá àwọn mú u
Ńgbàa wọ́n ó lọ́ọ́ bẹ̀
Wọ́n bẹ Idĩ lọ́wẹ̀
Idĩ bá lọ́ọ́ bà lórí Igi
Ó rí Ọ̀ká níwájú
Erè tẹ̀lé e
Ìgbín náà tẹ̀lé e……..…....……40
Àmùrè ò dàgbà ń bẹ lẹ́yĩin wọn
Àmùrè ò dàgbà sĩ ti sùn
Oorun rẹ̀ ò já geere
Wọ́n ní kó fi agbádá ọ̀rùun rẹ̀ rúbọ
Àmùrè ò dàgbá fi rúbọ
Ẹ̀ní ó bá sĩ rúbọ
Ogun ò gbọ̀dọ̀ mú u mọ́
Idĩ bá sí lórí igi
Ní ń bọ̀ fàà.....49
Pọ́nkán pé kóun ó gbé Àmùrè ò dàgbà
Èṣù bá sọ agbádá tí Àmùrè ò dàgbà ti rú lẹ̀bọ sí Idĩ lẹ́sẹ̀
Bĩrí tí Idĩ yí
Ní ń kígbe ‘òún mú u hà hà hà hà’
Ọ̀ká ń pọ́wọ́ tẹ̀ ẹ́
Erè ń pọ́wọ́ tẹ̀ ẹ́
Ìgbín ń pọ́wọ́ tẹ̀ ẹ́
Àmùrè ò dàgbà bá kèjàsì ńlẹ̀
Ó lẹ́ẹ̀kú o ò ọmọ Àgbọnnirègún gbogbo Babaláwo
Wón ní hin.....….....59
Ọkọ bí ẹmọ́ ayà bí àfè alárinà bí àgó
A díá fún Ọ̀ká tí wọ́n o mú u joyè Olúwo

Converged a meeting on Àmùrè ò dàgbà lizard
That every illicit affair they engage in
Àmùrè ò dàgbà has the knowledge of it all
‘Let us hire a hand to catch him’ they concluded
When they got a killer
They hired the hawk
The Hawk hid himself on a tree on the appointed day
He saw the Cobra going in front
The Python closely following
The Snail was on the trail also……...……...40
Àmùrè ò dàgbà the last on the track
But Àmùrè had earlier had a bad dream
His sleep was full of nightmares
He was asked to sacrifice the Agbádá vestment on his neck
Àmùrè o dàgbà lizard offered it
Whosoever that performs sacrifice
Nothing bad can happen to that person again
The Hawk from the treetop started to dive on sighting them
He aimed for Àmùrè at high speed
As he was about to pick him up……50
Èsù threw the Agbádá that Àmùrè had sacrificed to her claws
The Hawk joyfully turned for the sky
Screaming ‘I have caught him’
The Cobra was rejoicing he had been caught
The Python was saying he had been caught
The Snail was also rejoicing
Àmùrè ò dàgbà busted into Ìjàsì song from hiding
I greet you all children of Àgbọnnirègún, all Babaláwos, he chanted
They responded, Hin
The husband like ẹmọ́ rat the wife like àfè rat the mediator like àgó rat….....60
Cast divination for the Cobra that was installed as the Olúwo

Hin
Ọkọ bí ẹmọ́ ayà bí àfè alárinà bí àgó
A díá fún Erè tí wọ́n ó fi jẹ enĭkejĭ o
Hin
Ọkọ bí ẹmọ́ ayà bí àfè alárinà bí àgó
A díá fún Ìgbín tí ó jẹ alákèépè e wọn
Hin
Àmùrè o dàgbà níí sọmọ ìkẹ́yìin wọn
léńje léńje
Hin.....70
Ó lẹ́mĭí ò gbé síbẹ̀ o ò o ò o ò o
Àmùrè ò dàgbà ẹ̀wù ló gbé ẹ̀mí ò gbé síbẹ̀
Àmùrè ò dàgbà ẹ̀wù ló gbé ẹ̀mí ò gbé síbẹ̀ o ò
Àmùrè ò dàgbà ẹ̀wù ló gbé ẹ̀mí ò gbé síbẹ̀

Hin
The husband like ẹmọ́ rat, the wife like àfè rat, and the mediator like àgó rat
Cast divination for the Python that would be made the Deputy
Hin
The husband like ẹmọ́ rat, the wife like àfè rat, and the mediator like àgó rat
Cast divination for the Snail, that would be made the harbinger
Hin
Àmùrè ò dàgbà lizard is the youngest of them all
Hin…….....70
He said no life was lost in it
I Àmùrè ò dàgbà say that it was the dress that the hawk caught, life was not lost
Àmùrè ò dàgbà, it was the dress that the hawk caught, life was not lost
Àmùrè ò dàgbà, it was the dress the hawk caught, life was not lost

ÌWÒRÌ ÒTÚRÚPỌ̀N A

Ifá lóun pé ire fún eléyìun. Lódidi nire ẹ̀ ó wàá. Ìkọ́ òwú funfun lẹ̀bọ̀ọ rẹ̀, kó sì rú aṣọ kan tó rí bíi àrán.

Ìwòrì tútù ninini
Bí ẹ̀ní sàádá
A díá fún Ọlọmọ ní ràdiràdi
Ẹkún ọmọ ní ń sun
Òún le bímọ báyìí?
Wọ́n ní kó rúbọ
Ó ṣe é
Nĩgbà tí iré ó kalẹ̀ fún un
Lódidi lódidi nire rẹ̀ ń dé
Ọlọmọ ní ràdiràdi n losèé jẹ́……..10
Bẹ́ẹ̀ bá la ọmọ Òsé
Gbogbo ọmọ inú ẹ̀ nĩkọ́ òwú so pọ̀
Tó sì kún délẹ̀
Òun náà?
Lòún níre lódidi lódidi báyìí?
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìwòrì tútù ninini
Bí ẹ̀ní sàádá
A díá fún Ọlọmọ ní ràdiràdi
Ẹkún ọmọ ní ń sun.....20
Wọ́n ní ó sa káalẹ̀ ẹbọ ní ó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá wa ní màrínrín ire
Màrínrín ire làá bá ni lẹ́sè ọba Òrìsà
Ọlọmọ ní ràdiràdi n lOsè é jẹ́

ÌWÒRÌ ÒTÚRÚPỌ̀N A

Ifá wishes this person well. The good things meant for him would come in bundles and whole. Ifá says entwined cotton and a piece of cotton like corduroy is the sacrifice.

Ìwòrì tútù ninini
Bí ẹ̀ní sàádá
Casts divination for Ọlọmọ ní ràdiràdi
Crying because of children and all good things
'Would I have children in his life'?
He was asked to perform sacrifice
He performed it
On arrival of all his good tidings
It came in bundles and whole...….....9
Olomo ni radiradi is the nickname for the Baobab
When one cuts through the Baobab fruit
All the seeds would be seen to be entwined in a cotton-like threads
And is full to the brim
Surprised, he exclaimed
'Seeing good things this much and in whole'?
He said it is exactly as his Babaláwo said
Ìwòrì tútù ninini
Bí ẹ̀ní sàádá
Casts divination for Ọlọmọ ní ràdiràdi
Crying because of Children and all good things.....20
He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice
And performed it
Offering of sacrifices
And free gifts to Èsù
Come and met us with good tidings
One is found with good tidings at the feet of the king of Òrìsà
Ọlọmọ ní ràdiràdi is the nickname for the Baobab

ÌWÒRÌ ÒTÚRÚPỌ̀N B

Ifá pé ohun tí baba eléyìun ń ṣe ni kí ọmọ rẹ̀ ó máa ṣe, kó má baà ṣìnà. Bí eléyìun bá bímọ ọkùnrin, Ifá ni kó lọ́ọ́ kọ́; Bó bá sì bí ọmọ ọkùnrin, ìyàwó Ifá ni kí wọ́n ó fi ṣe.

Ìwòrì jáárájá
Òtúrúpọ̀n joorojo
A ńdá fún Atinúlahùn
Èyí tí sọmọ bíbí inú Àgbọnnìrègún
Wọ́n bí i tán
Ní bá ń ṣe bíi tIfá
Ayé yẹ ẹ́
Ó lóókọ láyé
Wọ́n ní Ifá ní ó fi ọ́ sèrù jẹ
N ní wá ń jó ní wá ń yọ̀..... 10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìwòrì jáárájá
Òtúrúpọ̀n joorojo
A ńdá fún Atinúlahùn
Èyí tí sọmọ bíbí inú Àgbọnnìrègún
Ifá ló fi ọ ṣèrù jẹ
Ìwòrì jáárájá o
Òtúrúpọ̀n joorojo……...……..20
Ọ̀rúnmìlà ló fi ọ́ ṣèrù jẹ
Ìwòrì jáárájá
Òtúrúpọ̀n joorojo

ÌWÒRÌ ÒTÚRÚPỌ̀N B

Ifá says this person should continue with the good works of his father such that he would not make a mistake. If he has a male child, he should be allowed to train as a Babaláwo. If female, she should be married to a Babaláwo. If he could do this, he would have rest of mind.

Ìwòrì jáárájá
Òtúrúpọ̀n joorojo
Cast divination for Atinúlahùn
The child from the bowels of Àgbọnnìrègún
After his birth
He started acting according to the instructions of Ifá
Life pleased him
He was well known
'Ifá will make you a free gift for himself', they told him
He started dancing and rejoicing…….....10
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ìwòrì jáárájá
Òtúrúpọ̀n joorojo
Cast divination for Atinúlahùn
The child from the bowels of Àgbọnnìrègún
Ifá would make you a free gift for himself
Ìwòrì jáárájá
Òtúrúpọ̀n joorojo…….....……20
Ọ̀rúnmìlà would make you a free gift for himself
Ìwòrì jáárájá
Òtúrúpọ̀n joorojo

ÌWÒRÌ ÒTÚÁ A

Ifá lóun pé ire fún ẹní ó dá Ìwòrì Òtúá. Kó rúbọ kó lè baà dépò ńlá. Àwọn mẹ́ta kan ni Ifá lóun ń bá wí. Kí àwọn mẹ́tẹ̀ẹ̀ta ó rúbọ kí wọ́n ó le ní ìlọsíwájú. Odidi awọ ẹran ńlá kan lẹbọ.

Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Kẹ̀kẹ́ ọmọ Olómĭjó
Wọ́n ní ó rúbọ
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Òkòtó ọmọ Olómĭjó
Wọ́n ní ó rúbọ
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Àré tíí sọmọ ìkéyìin wọn léńje léńje
Ẹbọ n wọ́n ní ó ṣe
Wọ́n ní kí àwọn mẹ́tẹ̀ẹ̀tá ó rúbọ……..10
Olómĭjó tíí ṣe baba wọn
Olóyè ni
Olómĭjó wáá dàgbà
Ó re ibi àgbàá rè
Ẹní ó bá sì lè jó gorí awọ
Ni wọ́n e lédù oyè
Ní ó gorí ĭtẹ́ẹ babaa wọn
Kẹ̀kẹ́ ní tóun ti mò ọ́ jó
Táyé yẹ òun tó báyìí?
Taa ní ó gba ipòo babaa òun lọ́wọ́ òun?….....….....20
Òkòtó ní tóun bá bẹ̀rẹ̀ síí jó
Gbogbo èèyàn ní ó mọ́ póun mọ́ ọ́ jó
Àré nĭkàn ló lórí òun ò gbó
Ó rú odidi awọ tí ọ́n fĭí sọlá

ÌWÒRÌ ÒTÚÁ A

Ifá wishes this person well. He should offer sacrifice so that he could get to a big post. Ifá is referring to three people; the three of them should perform sacrifice such that they could make progress in life. The skin of any big animal is the sacrifice.

Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for String roller, the child of Olómĭjó
He was asked to perform sacrifice
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for Cone, the child of Olómĭjó
He was asked to perform sacrifice
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for Àré wood spin, the last born of the family
He too was asked to perform sacrifice.....…..9
The three of them were asked to perform sacrifice
But Olómĭjó their father
Is a titled chief
He became old and aged
He went to the place where old people go
However, it is the person who could dance and step on the animal skin
That would become the contestant for the throne
He would be the one that would ascend their father's post
The String roller says he is not bothered since he already knew how to dance
And life had been this pleasant to him
'Who would take my father's stool from me'? He asked…….20
The Cone also boasted he already knew how to dance
'Everybody here present would agree that I know how to dance'
It only Àré wood spin that said he could not dare the consequences
He sacrificed a whole animal skin used in the exhibition of wealth

Ó rú bílálà tí ọ̀n fíí sọlá
Ìgbà ó tó àsìkò tí wọ́n ó mọ́ọ jó
Òkòtó jó jóó jó
Ó yípo bíìrì
Kò le jó gorí awọ
Kẹ̀kẹ́ jó jóó jó……..... 30
Ó fẹsẹ̀ walẹ̀
Kò le jó gorí awọ
Wọ́n bá ní kí Àré ó bọ́ síbẹ̀
Àré bá jó jóó jó
Kò le gorí awọ
Èṣù ní ẹ gbọ̀n ọ̀n ní bílálà
Wọ́n gbé bílálà lé Àré lẹ́ẹ̀kínní
Pẹ̀rẹ̀ ló fòóké ṣùgbọ́n kò gorí awọ
Èṣù tún gbọ̀n ọ̀n ní bílálà lẹ́ẹ̀kejì
Ó tún gbọ̀n ọ̀n lẹ́ẹ̀kẹta……..40
Àfi tepọ́n
Àré bá bóórí awọ
Ńgbà ó rúbọ
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Kẹ̀kẹ́ ọmọ Olómĭjó
Wọ́n ní ó rúbọ…….....…….50
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Òkòtó ọmọ Olómĭjó
Wọ́n ní ó rúbọ
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Àré tíí sọmọ ìkẹ́yìin léńje léńje
Bó bá dà kó rẹ̀ Ìgo
Ìgbọ̀nǹgbọ̀n
A gbé Ìgo đide
Ìgbọ̀nǹgbọ̀n

He sacrificed the horsewhip used in the exhibition of wealth
When the day of the dancing came by
The Cone started to dance and dance
He twirled as if caught by a whirlwind
He could not step on the animal skin
The String roller too danced and danced.....30
He tucked his toes into the soil
He found it impossible to step on the skin
They told Àré wood spin to step forward
Àré wood spin started to dance
His solo effort could not make him step on the animal skin
'Beat him with the horsewhip', Èṣù instructed
They whipped him the first time
He jumped up but he could not step on the skin
Èṣù whipped him with the Horsewhip the second time
And the third time…...…….....……40
Unexpectedly
The Àré wood spin ascends the animal skin
Since he offered sacrifice
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo said
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for String roller, the child of Olómĭjó
He was asked to perform sacrifice……50
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for Cone, the child of Olómĭjó
He was asked to perform sacrifice
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for Àré wood spin, the last born of the family
Rather for Ìgo to be tired
Ìgbọ̀nǹgbọ̀n
Lift him up again
Ìgbọ̀nǹgbọ̀n

Àré nikàn ní ń bẹ lẹ́yìn tó rúbọ…….60
Ìgbọ̀nǹgbọ̀n
Máa gbé Ìgo đide
Ìgbọ̀nǹgbọ̀n

Àré wood spin is the only one coming from behind to offer sacrifice....….....……60
Ìgbọ̀nǹgbọ̀n
Lift up Ìgo always
Ìgbọ̀nǹgbọ̀n

ÌWÒRÌ ÒTÚÁ B

Ifá pé ki eléyìun ó rúbọ kí ẹnìkan tí ọ́n ń fojú tẹ́mbẹ́ẹ́lú ó má baà kérèe rẹ̀

Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Ọlọ́gbọ́n a bù fún Òmùgọ̀
Wọ́n ní kí Ọlọ́gbọ́n ó rúbọ
Wọ́n ní kí Òmùgọ̀ náà ó rúbọ
Ọlọ́gbọ́n kọ̀
Ọlọ́gbọ́n ò rú
Ọlọ́gbọ́n lóun ti mọgbọ́n ńnú ara òun
Òmùgọ̀ ló rúbọ
Ńgbà tí wọ́n dé òde
Ọlọ́gbọ́n àti Òmùgọ̀ ni ọ́n jọ dé gbangba….....….....10
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
A díá fún Ọlọ́gbọ́n a bù fún Òmùgọ̀
Wọ́n ní kí Ọlọ́gbọ́n ó rúbọ
Wọ́n ní kí Òmùgọ̀ náà ó rúbọ
Òmùgọ̀ nǐkàn ní ń bẹ lẹ́yìn tó rúbọ
Ọlọ́gbọ́n wọ̀jà ó rǐn kedere kedere
Ọ̀bùn wọ̀jà ó pa rǐdà rǐdà
Ẹ̀yin ò wỌ̀bùn rǐà rǐà tó rúbọ bí tí ń kérè ẹnǐ ó gbọ́n
Ọ̀bun rǐà rǐà ní ó kerè ẹnǐ ó gbọ́n lọ
Ọ̀bùn rǐà….....…..……20

ÌWÒRÌ ÒTÚÁ B

Ifá says this person must offer sacrifice such that someone that he underestimate would not run away with his fortune.

Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Casts divination for the Wise and the Fool
They enjoined the Wise to offer sacrifice
They told the Fool also to perform sacrifice
The Wise man refused
He did not offer sacrifice
He boasted that he had the trick inside him for any problem
But the Fool offered the sacrifice
When they got to the open space outside
The two of them arrived at the same time……10
Ìwòrì wòtu pẹ̀ẹ̀rẹ̀pẹ̀
Cast divination for the Wise and the Fool
They told the Wise to offer sacrifice
They told the Fool also to perform sacrifice
It was the Fool coming from behind to make sacrifice
The Wise entered the market and walked contemptuously
The Fool entered the market and walks clumsily
Come all and look at the dirty Fool that offered sacrifice carting home the profits of the Wise
It is the dirty Fool that would always cart away the profits of the Wise
The dirty Fool…….....….....……..20

ÌWÒRÌ ÌRẸTẸ̀ A

Ifá pé kí eléyìun ó bọ Oríi rẹ̀. Oríi rẹ̀ ó gbe dé ibi ó dáa, nǹkan ẹ̀ ò sì níí bàjẹ́. Bó bá jẹ́ pé eléyìun ní Baba Awo, kó mọ́ọ̀ ṣe dáadáa sí i, bó bá sì jẹ́ pé òun gaan ni Baba Awo, kó mọ́ọ̀ hùwà dáadáa sí àwọn ọmọ Awo ẹ̀.

Orí wo ibi rere gbé mi dé
Ẹsẹ̀ wo ibi rere sǐn mí rè
Ibi Orîì mi ń gbé míí rè
N ò mọ bẹ
A díá fún Ṣàṣọ́rẹ́
Èyí tí ń lọ rèé bọ́rí Ẹlẹ́wìí
Bí Ẹlẹ́wìí ó bàá sọdún
A mọ́ọ̀ rawọ́
Jóun ó sẹ̀ẹ̀mîìn
Mọ́ jóun ó ráïda……..10
Jóun ó rójú
Má jẹ̀ẹ́ nǹkan ó sọmọ òun
Má jẹ̀ẹ́ ó sobǐnrin òun
Jẹ́mǐí òun ó gùn
Jẹ́ kí ọ̀nà ó là fún òun
Má jẹ̀ẹ́ kí ọ̀nà ó dí mọ́ òun
Ọ̀nà è é dí mọ́ Aládàá
Jẹ́ṣin Ọba ó jeko pẹ́
Jẹ́ kí Àgàn ó tọwọ́ ààlà bọ osùn
Káboyún ó bí tibi tire……...…20
Ẹlẹ́wìí ó bàá ké sí Ṣàṣọ́rẹ́
Pé kó wáá fàṣẹ sí I
Ṣàṣọ́rẹ́ náà ó bòó bẹ̀
Yóó máa wúre fún Ẹlẹ́wìí
Jẹ́ ó dáa fún Ẹlẹ́wìí
Jẹ́ ó rí ná
Jẹ́ ó rí lò
Ṣùgbọ́n jẹ́ ó dáa fún òun náà

ÌWÒRÌ ÌRẸTẸ̀ A

Ifá says this person should offer sacrifice to his Orí. For his Orí would take him to a laudable position. His belonging would not get spoilt. If he has a Babaláwo, he should be nice to him; or if he himself is a Babaláwo he should be of good character to his learner priests.

Orí, look for somewhere good to take me
My legs, look for somewhere good to guide me
Where my Orí is taking me
I don't know
Cast divination for Ṣàṣọ́rẹ́
That was going to offer sacrifice to Ẹlẹ́wìí's Orí
Whenever Ẹlẹ́wìí celebrate his yearly festivities
He would offer prayers and say thus
'Make it possible for me to see next year's celebration'
'Do not allow me to witness bad things'……10
'Let me find space to do things'
'Do not let something bad happen to my children'
'Do not let it happen to my wives'
'Let me live long'
'Let my ways be open'
'Do not let my ways shut on me'
'Shrubs would not close the way of a person that has a cutlass'
'Let the king's libido not fail him prematurely'
'Let the barren dip her hand in Osùn cream'
'Let the pregnant deliver safely'…….……20
Ẹlẹ́wìí would then call on Ṣàṣọ́rẹ́
'Come and 'àṣẹ'
Ṣàṣọ́rẹ́ himself would move near
He would offer prayers for Ẹlẹ́wìí saying
'Let things be good for Ẹlẹ́wìí'
'Let him find money to spend '
'Let him find material things to use'
'But let life smile at me also'

Gbé òun náà dé ibí ó dáa
Ó tí ń wí bḛ́ḛ̀ tipḛ́…….....……30
Ìgbà ó yá, Ẹlẹ́wìí ní
‘Ẹ̀ṣín èyí yǐí’
Níbo lorílì rẹ́ ń gbé ọ rè?
Kí Orílì rẹ ó gbé ọ dé ibo?
Yóó sì gbé ọ dé ibǐkan
Ẹlẹ́wìí bá lọ̀ọ́ kan pósí bí àpótí
Ó bá dé Ṣàṣọ́rẹ́ mọ́ inú pósí ọ̀hún
Wọ́n bá kàn án pa
Ó ní kí wọ́n ó lọ jù ú sínú odò
Omí bá gbé pósí lọ……40
Ẹlẹ́wìí ní ‘ibi orílì rẹ ó gbèé ọ dé òún ó rí I’
‘Òún ní o wúre fún òun’
‘Ìwọ́ ń wúre fún araà rẹ’
‘Oní kínni ọ’?
Ní Ìbínní, àlejò ni ón sì fíí joyè
Ọ̀pá oyè sì sẹ́ lọ́hùún
Àwọ́n wáá rù ú wọ́n sọ́ ọ́,
Ifá yǐí ni wọ́n dá
Ifá ní kí wọ́n ó mọ́ọ lọ odò
Pé wọ́n ó rǐí nǹkan àmì lójú omi……..50
Ó ní kí wọ́n ó mú ohun tí wọ́n bá rí
Olúwa ẹ̀ ní ó jọba
Ìgbà àwọ́n dé etí omi lẹ́yìn ọjọ́ méje
Wọ́n bá rí pósí lójú omi
Omí ń gbé pósí bọ̀
Ní ń tàkǐtǐ
Àwọn Oníkèngbè bá bóójú omi
Wọ́n ń wẹ̀dò lọ̀ọ́ bá pósí
Wọ́n bá gbé e jáde
Wọ́n bá gé pósi níbùú……..…..…60
Bí ọ́n ti ṣi pósí

‘Take me also to a good place’
He had been saying this for quite some time……..30
He did this consecutively for years before Ẹlẹ́wìí reasoned
‘Look at this fool’
‘Where is your Orí taking you’?
‘You want your Orí to take you somewhere’?
‘Surely it would take you to a destination’
Ẹlẹ́wìí then went to make a boxlike coffin
He put Ṣàṣọ́rẹ́ in it and covered it
He nailed the coffin
He asked his servants to throw the coffin in a flowing river
The water carried it off….....……40
‘Where your Orí would take you’, I will see Ẹlẹ́wìí said
‘I ask you to offer prayers for me’
‘You were praying for yourself’
‘What an insult’?
In Benin, it is a stranger that is usually installed as king
The last king had died earlier
They carried it up and down and consulted Ifá
This Ifá was cast for them
Ifá asked them to proceed to the riverbank
That they would see something worthy of note on the river…….....….....50
Whatever they see, Ifá says, they should bring it home
The person connected with the thing would be the next king
After being at the riverbank for seven days
They saw a coffin on the water surface
The current was bringing it
It was tumbling
The gourd swimmers jumped into the water
They swarm to meet it
They got it out
And remove the cover to see what it contains.....60
On opening

Èèyàn ni ọ́n bá ńnú ẹ̀
Wọ́n bá gbé e
Ijó ni ọ́n ń jó lọ láti ibẹ̀
Ní ọ́n ń ṣe
‘A rí baba lónǐí a rí baba’
Jòǹto, a rí baba
‘A rí baba lónǐí a rí baba’
Jòǹto, a rí baba
Ṣàṣóṛẹ́ lóun dáràn…….....……70
‘Ọwọ́ àwọn wo lòún tún bọ́ sí yǐí’?
Gbígbé tí wọ́n gbé e dé ìlú
Orí àga ọba ni ọ́n gbé e kà
Ni ọ́n bá fi Ṣàṣóṛẹ́ dédù oyè
Ṣùgbọ́n oyè Ọba Ìbínní tóbi ju ti Ẹlẹ́wìí lọ
Gbogbo ọba kéékèèké bí Ẹlẹ́wìí
Ní ń bẹ lábẹ́ Ọba Ìbínní
Ńgbà ó yá gbogbo àwọn ọba kéékèèké ń lọ́ọ́ kí ọba tuntun
Ẹlẹ́wìí náà mú aṣọ
Yóó lọ́ọ́ kí ẹni tí ọ́n fi jọba……..…….80
Tóun jù sínú odò
Ńgbàa wọ́n dé ọ̀hún
Ó rí Ṣàṣóṛẹ́
Ló jókòó ńbi wọ́n gbé adé lé e lórí
Gbogbo wọ́n ń yíràá
Kára ó le, kára ó le
Ṣàṣóṛẹ́ ń pé ẹ lọ́ọ́ jókòó
Ẹlẹ́wìí bá ń gbọ̀n
‘Ẹni tóun ní kí wọ́n ó dé mọ́ pósí’
‘Kǐ wọ́n ó jù sínú omi’…….....90
‘Lòún bá lórí oyè yǐí’!
Ó dákẹ́ tòun tojora
Ńgbà ó dijọ́ kejì

They saw a human being inside it
They carried him
And were dancing and rejoicing
They were also singing and chanting
‘We have our elder today’
Jòǹto, we have an elder
‘We have our elder today’
Jòǹto, we have an elder
I am in trouble, Ṣàṣóṛẹ́ said tiredly……....70
Which trouble is this again
They carried him aloft to the city
They put him straight on the king’s seat
And installed him as their king
But Ẹlẹ́wìí’s title is smaller than that of the Benin monarch
All smaller titular king as Ẹlẹ́wìí
Are under the jurisdiction of the king of Benin
After installation, these smaller kings would pay homage to the new king
Ẹlẹ́wìí also selected a dress
He will go and pay homage to the person they installed as king…….....….80
The same person that he threw into the river
When he got there
He saw Ṣàṣóṛẹ́
He was seated on the seat with the crown placed on his head
All of them were prostrating and venerating
‘May you be strong, may you be strong’
Ṣàṣóṛẹ́ was responding ‘Go and sit down’
Ẹlẹ́wìí started shivering
‘The person I instructed to be tied inside a nailed coffin’
‘And drop into a flowing river’…….....90
‘Is the same person on the throne’
He kept quiet without saying anything
The second day

Tí ọ́n jẹ́ tí ọ́n mu tán
Ṣàṣọ́rẹ́ bá pe Ẹlẹ́wìí
‘Ǹjẹ́ o dá òun mọ’
Ó ní ‘Káábíèsí, n ò mọ̀ yín’
Ṣàṣọ́rẹ́ ní ‘o ò dá mi mọ̀’?
‘Bó pé o ò mọ̀ mí’
‘Oró kọ́ lo dá mi’…….....…….100
‘Bóò bá hùwà tóo hù sí mi’
‘N ò níí dé ipò tí mo wà yí’
‘Bóo sì pó o mọ̀ mí’
‘N ò níí ṣe ọ́ ní nǹkan’
Ni Ṣàṣọ́rẹ́ bá ń jó ní ń yọ̀
Ńí ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Orí wo ibi rere gbé mi dé
Ẹsẹ̀ wo ibi rere sǐn mí rè……....110
Ibi oríì mi ń gbé míí rè
N ò mọ bẹ
A díá fún Ṣàṣọ́rẹ́
Èyí tí ń lọ rèé bọ́rí Ẹlẹ́wìí
Èyí tí Ẹlẹ́wìí dá lóró
Tó kàn mọ́ pósí
Tó jù sínú odò
Ẹ ẹ̀ ri bí o?
Ṣàṣọ́rẹ́ wá là làà là
Ó wá ju Ẹlẹ́wìí náà lọ……120
Ẹ ẹ̀ wa ráyé bí o
Ṣàṣọ́rẹ́ mọ̀mọ̀ là

After they had eaten and had fun
Ṣàṣọ́rẹ́ called on Ẹlẹ́wìí
‘Do you recognize me’?
‘Káábíèsí, I don’t know you’, he replied, perspiring
‘You are sure you don’t know me’, Ṣàṣọ́rẹ́ countered
‘If you deny knowing me’
‘You have not caused me any havoc’…….100
‘If you did not behave the way you did’
‘I will not be here on this seat’
‘On the other hand, if you confirm knowing me’
‘I will not repay you in your coins’
Ṣàṣọ́rẹ́ then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Orí, look for somewhere good to take me
My legs, look for somewhere good to guide me…110
Where my Orí is taking me
I don’t know
Cast divination for Ṣàṣọ́rẹ́
That was going to offer sacrifices to Ẹlẹ́wìí’s Orí
He that Ẹlẹ́wìí caused great havoc
That he shoved inside a coffin
That he threw into a river
Can we now see?
Ṣàṣọ́rẹ́ became exceedingly rich
And became bigger than the Ẹlẹ́wìí himself……120
Can we now see the turn of destiny?
Ṣàṣọ́rẹ́ truly is very rich

ÌWÒRÌ ÌRẸTẸ̀ B

Ifá pé ki eléyìun ó rúbọ àrùn kan. Bó bá sì jẹ́ Babaláwo ni, wọ́n ń gbé ẹnìkan bọ̀ wáá bá a tí àrùn ń ṣe. Yóó wo àrùn náà sàn. Ipá eléyìun ó kàá nǹkan.

Omi ni mo tẹ̀ tẹ̀ẹ̀ tẹ̀
Kí n tó tẹ̀ yanrìn
A díá fún Ìwòrì
Èyí tí ń lọ rèé wo Ẹ̀rẹ̀ lárùn
Wọ́n ní kó rúbọ
'Òún jẹrí àrùn tí ń ṣe Ẹ̀rẹ̀ báyĭí'?
Wọ́n ní kó rúbọ
Wọ́n ní gbogbo nǹkan tí ń ṣe ní ó yanjú
Ìwòrì ò ṣe méjì mọ́
Ó wẹ̀rẹ̀ lárùn ará dá ṣáká…….10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Omi ni mo tẹ̀ tẹ̀ẹ̀ tẹ̀
Kí n tó tẹ̀ yanrìn
A díá fún Ìwòrì
Èyí tí ń lọ rèé wo Ẹ̀rẹ̀ lárùn
Rírú ẹbọ
Èèrù àtùkèsù…….....20
Ìwòrì ló wo Ẹ̀rẹ̀ lárùn
Ará bá dá ṣáká ṣáká

ÌWÒRÌ ÌRẸTẸ̀ B

Ifá says this person must offer sacrifice against a certain kind of disease. If he is a Babaláwo, a person afflicted by a certain disease would be brought to him. He would cure the ailment completely but must offer the prescribed sacrifice. His strength would overcome things in life

I tread for long on water
Before I tread on sand
Casts divination for Ìwòrì
That was going to cure Ẹ̀rẹ̀ of a disease
He was asked to offer sacrifice
'Would I cure the sickness of Ẹ̀rẹ̀'? He asked
He was asked to perform sacrifice
They said everything that he does would come to a good conclusion
Ìwòrì did nothing else
He cured Ẹ̀rẹ̀ completely of the ailment…….....10
He started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
I tread for long on water
Before I tread on sand
Casts divination for Ìwòrì
That was going to cure Ẹ̀rẹ̀ of a disease
Offering of sacrifices
And free gifts offered to Èṣù
Ìwòrì cured Ẹ̀rẹ̀ of the disease……20
And her body became healed completely

ÌWÒRÌ ỌSẸ́ A

Ifá pé ire ajé rẹpẹtẹ fún eléyìun. Kó ṣe pẹ̀lẹ́pẹ̀lẹ́ kí àwọn Obìnrin ó mọ́ ba ire jẹ́ mọ́ ọ lọ́wọ́. Ifá pé kò gbọdọ̀ wo Obìnrin ní ìwòkuwò kó lè baà májé délé; kí Obìnrin ó mọ́ gba gbogbo owó ọ̀wọ́ọ̀ ẹ̀ tán. Àwo tánńgaran kan àti obì lẹbọ ẹ̀.

Ìwòrì wówó wówó
Ìwòrì wóṣù wóṣù
Ìwòrì wóṣù kóo tóó wàwo Òyĩnbó
A díá fún Aláròóbọ̀
A bù fún baba Olóko
Wọ́n ní wọ́n ó rúbọ
Baba Olóko ń tajàa rẹ̀
Àwọn aláròóbọ̀ ń rà
Baba olóko bá ń wo ìdí aláròóbọ̀
Kò wo ọjà tí ń tà mọ́……..……..10
Ìwòrì wówó wówó
Ìwòrì wóṣù wóṣù
Ìwòrì wóṣù kóo tóó wàwo Òyĩnbó
A díá fún aláròóbọ̀
A bù fún baba olóko
Tée ta gbogbo ọjà nítàkutà tán
Ni ọ́n bá ń kọrin fún baba olóko
Ẹ ẹ̀ wowó lóóko
Ẹ ẹ woowó lóóko ò
Ẹ̀ ń wòdí aláròóbọ̀ o ……20
Ẹ ẹ̀ wowó lóóko

ÌWÒRÌ ỌSẸ́ A

Ifá wishes a lot of good fortunes for this person. He should exercise restraint with women such that they would not derail him. He should not look at women seductively so that he would be able to take his wealth home, and such that women would not take all his money. A ceramic dish filled with kola nut is the sacrifice

Ìwòrì look for money
Ìwòrì look for your menstrual period
Ìwòrì look for menstrual period before looking at the Whiteman's dish
Cast divination for the market woman
And the farmer
They both were asked to perform sacrifice
The farmer was selling his goods
The market women were buying
The farmer then started to look at a woman's buttocks
He did not concentrate on his wares …….....10
Ìwòrì look for money
Ìwòrì look for your menstrual period
Ìwòrì look for menstrual period before looking at the white man's dish
Cast divination for the market woman
And the farmer
He sold all his wares at a loss
They were singing and jesting at him
You were not mindful of your investment on the farm
You were not mindful of all your money
You were looking at the woman's buttocks……20
You did not look at the money you invested on your farm! They sang.

ÌWÒRÌ ỌSẸ́ B

Ifá pé kí eléyìun ó rúbọ ọmọ. Nǹkan ò níí ṣe é. Nǹkan ò níí ṣe àwọn ọmọ ọ̀hún ṣùgbọ́n kó rúbọ.

Gĩgísẹ̀ níí bẹ̀bẹ̀ ọ̀nà yété yètè yété
A díá fún Osúnláyà aya Àgbọnnìrègún
Ẹkún ọmọ ní ń sun
Wọ́n ní kó rúbọ kó lè baà bímọ
Ó ṣe é
Ó bá bẹ̀rẹ̀ síí bímọ
Ní ń yin àwọn Awo ẹ̀
Àwọn Awo ẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Gĩgísẹ̀ níí bẹ̀bẹ̀ ọ̀nà yété yètè yété.....10
A díá fún Osúnláyà aya Àgbọnnìrègún
Ẹkún ọmọ ní ń sun
Wọ́n ní kó rúbọ kó lè baà bímọ
Wọ́n se é bímọ?
Ìwòrì ò wàsẹ̀ ẹ sì ní ò lóyún
Ẹni tí ò ṣe wàsẹ̀
É ṣe é bímọ?

ÌWÒRÌ ỌSẸ́ B

Ifá says this person should offer sacrifice meant for children. Nothing bad would happen to him and his children.

Gĩgísẹ̀ níí bẹ̀bẹ̀ ọ̀nà yété yètè yété
Casts divination for Osúnláyà the wife of Àgbọnnìrègún
She was crying because of children
They told her to offer sacrifices for children
She offered it
She started giving birth to children
She was praising her Babaláwo
Her Babaláwo in turn was praising Ifá
She said it was exactly as her Babaláwo had said
Gĩgísẹ̀ níí bẹ̀bẹ̀ ọ̀nà yété yètè yété.....10
Cast divination for Osúnláyà the wife of Àgbọnnìrègún
She was crying because she has none to cuddle
It was the sacrifice meant for children that was prescribed for her
How could they have had children?
Ìwòrì did not menstruate and you said she is not pregnant
The person that does not menstruate
How would she give birth to a child?

ÌWÒRÌ ÒFÚN A

Ifá pé kí eléyìun ó rúbọ. Ẹlẹ́dàá rẹ̀ ó dúró tì í. Yọ́ọ́ mọ̀ ọ́ ṣe láyé ẹ̀.

Enini bẹ́lẹ́bẹ́lẹ́ nií wẹ̀rí ẹmọ́
Tòtò bàlàbàlà nií wẹ̀dí àdán
Agẹmọ òògùn nií wẹ̀rí ọlọ́jà mẹ́rìndínlógún nínú ajere idẹ
A díá fún Ìwòrì
Níjọ́ tí ń lọ rèé wẹ̀rí Òfún
'Orí Òfún le dáa báyìí'?
Wọ́n ní kí Òfún ó tọ Ìwòrì lọ
Ìwòrí bá wẹ̀rí Òfún
Òfún bá ń lájé
Òfún ń láya…..……10
Òfún ń níre gbogbo
Ọ̀pọ̀ Eku lẹbọ
Ọ̀pọ̀ Àdán lẹbọ
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Enini bẹ́lẹ́bẹ́lẹ́ nií wẹ̀rí ẹmọ́
Tòtò bàlàbàlà nií wẹ̀dí àdán
Agẹmọ òògùn nií wẹ̀rí ọlọ́jà mẹ́rìndínlógún nínú ajere idẹ
A díá fún Ìwòrì
Níjọ́ tí ń lọ rèé wẹ̀rí Òfún
Ìwòrì wòfún ní ó wẹ̀rí̀ì mi ńmi 20
Wẹ̀rí̀ì mi ńmi ò
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wẹ̀rí̀ì mi sájé
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wẹ̀rí̀ì mi sáya
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wẹ̀rí̀ì mi sọ́mọ
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Ẹni Ìwòrí̀wòfún bá wẹ̀ ló mọ́ roro
Awẹ̀dẹwẹ̀lẹ̀kẹ̀.....30

ÌWÒRÌ ÒFÚN A

His creator would stand by him and would be perfect in life.

The wet grasses are the ones that wash the head of Ẹmọ́ rat
Foliage water droplets wash the buttocks of a bat
It is the medicinal Agẹmọ that washes the Orí ọlọ́jà mẹ́rìndínlógún inside the perforated brass pot
Cast divination for Ìwòrì
On the day he was going to wash the head of Òfún
'Would the Orí of Òfún be good at all'?
They told Òfún to go and meet Ìwòrì
Ìwòrì washed the head of Òfún
Òfún began to have wealth
Òfún started having wives…….....……10
Òfún began to have all good things of life
Many rats is the sacrifice
Many bats is the sacrifice
He said it was exactly as his Babaláwos had said
The wet grasses are the ones that wash the head of Ẹmọ́ rat
Foliage water droplets would wash the buttocks of a bat
It is the medicinal Agẹmọ that washes the Orí ọlọ́jà mẹ́rìndínlógún inside the perforated brass pot
Cast divination for Ìwòrì
On the day he was going to wash the head of Òfún
Ìwòrì wòfún is the one that would wash my head....20
I plead with you to wash my head for me
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wash my head for me to make wealth
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wash my head for me to have good wives
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Wash my head for me to have brilliant children
Awẹ̀dẹwẹ̀lẹ̀kẹ̀
Whoever that Ìwòrí̀wòfún washes is the one that is clean
Awẹ̀dẹwẹ̀lẹ̀kẹ̀.....30

ÌWÒRÌ ÒFÚN B

Ifá pé kí eléyìun ó rúbọ kó sì fi edé bọ Ifá. Orí ẹ ó mọ̀ ọ́ sájé, yóó mọ̀ ọ́ sáya. Bí bá ń jẹ ọbẹ̀ ilá tẹ́lẹ̀, kó mọ́ jẹ ẹ́ mọ́; kó lè baà lájé lọ́wọ́.. Yóó nísinmi ọkàan rẹ̀ ó sì balẹ̀.

Ìbínní n nilé ajé
Bàrà nilẹ̀ àwọn àwòdì
Ìbàábá nilé àtíòro
Sókótó nilé abẹ
A díá fún wọn nÍsàọ̀wọ́ngá
Ọmọ oníbú ẹja
Ayé yẹ àwọn báyìí nÍsàọ̀wọ́ngá?
Wọ́n ní kí àwọn ará Isàọ̀wọ́ngá ó rúbọ
Wọ́n ṣe é
Ayé yẹ wọ́n…….....10
Nǹkaan wọ́n dùn
N ni wọ́n wá ń jó ni wọ́n wá ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ìbínní nilé ajé
Bàrà nilẹ̀ àwọn àwòdì
Ìbàábá nilé àtíòro
Sókótó nilé abẹ
A díá fún wọn nÍsàọ̀wọ́ngá.....20
Ọmọ oníbú ẹja
Odò gbogbo kĩkĩ ọ̀kàsà
Ìwòrì wòfún è é jọ̀rúnlá
Ẹ bá ni wá okiribúsú ẹja lọ
Odò gbogbo kĩkĩ ọ̀kàsà

ÌWÒRÌ ÒFÚN B

Ifá asks this person to perform sacrifice by offering prawns to Ifá. His Ori would see him make wealth, wives and children. If he has been eating okra soup before, he should stop it so that he could make wealth. He would have rest and peace.

Benin is the house of wealth
Bàrà is the land of the eagle
Ìbàábá is the house of àtíòro bird
Sókótó is the land of the shaver's blade
Cast divination for them at Isàọ̀wọ́ngá
The child of 'Oníbú ẹja'
'Would life please us at Isàọ̀wọ́ngá'? They asked
They told them to make sacrifices
They offered it
Life pleased them…….....……..10
Their things were pleasant
They were dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos predicted
Benin is the house of wealth
Bàrà is the land of the eagle
Ìbàábá is the house of àtíòro bird
Sókótó is the land of the shaver's blade
Cast divination for them at Isàọ̀wọ́ngá…… 20
The child of 'Oníbú ẹja'
All rivers full of Ọ̀kàsà
Ìwòrìwòfún does not eat Ọ̀rúnlá soup
Please find for us, fish with full flesh

DIFFICULT WORDS : ÌWÒRÌ

1. **Láàḿbòkò Ìrẹ̀**: A kind of cricket that has no feather, and no place of abode to live in.
2. **Òde Gbàǹsàsà**: The open space
3. **Ọ̀bámú bamù Pirá Pirá**: A Word expressing the bulkiness of a certain thing
4. **Alájàǹgbàlúù**: The name of a particular leaf
5. **Kẹ̀rẹ̀kẹ̀rẹ̀**: In steady paces
6. **Ìwòrìbogbè**: One of the minors of Ifá
7. **Pẹ̀ẹ̀rẹ̀pẹ̀**: The manner with which cloths or leafs are torn into shreds (lengthwise)
8. **Alágbàáà**: The captain of masquerades.
9. **Òjò Ranhin**: Response to fairy tales or chants
10. **Ìwòrì ò wòdí**: One of the minors of Ifá >Ìwòrì does not look at the buttocks@ The verse of the above Odù emphasize the need to be caring and dutiful so as to have a good family life
11. **Ìdí**: Òdí, could also be translated to mean the buttocks
12. **Òhúù**: Name of a person
13. **Àpọ́n**: An unmarried man
14. **Osùn**: Camwood
15. **Òòsà Ńlá**: Òrìsà ńlá, Ọbàtálá
16. **Ifọ́n**: A town in Òǹdó state of Nigeria where history claims Òrìṣà to have descended from heaven.
17. **Sánmọ́ Pá**: The sky
18. **Ìwòrì Ò Dẹ́rín**: Ìwòrì Ọ̀wọ́nrín
19. **Apá Warúgbóó Sán**: (Idiom) (Lt) to mean >The old woman in the house also like to swing her arms=. Idiomatic meaning is 'The old woman also like to have sex'.
20. **Ẹlẹ́rín Àtàtà**: Title of a chief
21. **Ìwòrì ò Bẹ̀rẹ̀**: Ìwòrì Ọ̀bàrà. Ìwòrì on the right and Ogbè on the left
22. **Ẹ̀yọ̀**: Name of an area where Ẹ̀yọ̀ masquerade is practiced as tradition
23. **Dásà a ò kú mọ́**: Name of a place
24. **Ègùn**: The name of a particular tribe
25. **Ìwòrì ò rìnkàn**: Ìwòrì does not walk alone. Ìwòrì Ọ̀kànràn
26. **Olórèé Àgbọn**: Name (and) or title of a chief
27. **Ìwòrì Wóńda** : Ìwòrì Ògúndá
28. **Orí Olóyè**: The inner head (destiny) of a king or chief
29. **Ọ̀fùlẹ̀fùlẹ̀**: The manner with which one=s spirit is lifted up as a result of an impressive event.
30. **Kútelú** : An outdated name
31. **Ìwòrì Tútù**: Ìwòrì Òtúrúpọ̀n
32. **Ọlọmọ ní Ràdiràdi**: A Phrase that tells about the multiple seeds found in the bract of baobab
33. **Ìwòrì Jáárájá, Òtúúrúpọ̀n Joorojo**: Names of Babaláwos
34. **Atinúlahùn**: Name of a person. Someone who could communicate right from the pregnancy stage.
35. **Ìwòrì ò Jawùsá**: Ìwòrì Ọ̀sá
36. **Gbàbilà**: Name of a Babaláwo
37. **Ìníḿírín**: Name of a Babaláwo
38. **Ajítobì**: Name of a person
39. **Ìwòrì Àyọ̀ká**: Ìwòrì Ìká
40. **Agbádá Vestment**: The top of a three piece costume worn in Yorùbáland
41. **Ẹmọ́, Àfè, Àgó rats**: All are kind of forest rats
42. **Àmùrè ò dàgbà**: Reptile in the lizard family
43. **His sleep was not fine**: Idiom; His sleep was full of nightmares
44. **Ìjàsì song**: The chant in Ifá with response
45. **Ìwòrì Wòtu**: Ìwòrì Òtúá

46. **Àré Wood Spin**: A kind of spindle made of wood with one pointed end. Kids use it as object of play. Usually by beating it with straps of leather.
47. **Went to the Place where old people go**: Died. Went to heaven
48. **Ìgbọ̀nǹgbọ̀n**: The response when kids play with 'Àré' spin
49. **Ìgo**: Another name for Àré
50. **Ìwòrì Wẹ́rẹ̀**: Ìwòrì Ìrẹtẹ̀
51. **Sàṣóṛẹ́**: Name of a person
52. **Ẹlẹ́wǐí**: The title of a king in Yorùbáland
53. **Let the King's Horse Eat Straw**: (Idiom) Let the king have multiple erection.
54. **To Add 'Àṣẹ'**: Àṣẹ is the command and empowerment with which the sacrifice is carried to heaven. It is supposed to be said by a Babaláwo.
55. **The Chieftaincy Title is Broken**: (Idiom) The king is dead
56. **They Carried it up and Down**: Performed divination using the chains.
57. **Jòǹto**: Response to songs of joy
58. **Agẹmọ**: A deity in Ìjẹ̀bú area of Ògùn state in Nigeria. Could also mean the Praying Mantis.
59. **Ọlọ́jà Mẹ́rìndínlógún**: Ifá
60. **Awẹdẹwẹ̀lẹ̀kẹ̀**: A rhythmic word. Someone who washes brass and beads. This verse is chanted to consecrate the symbol of Ori into a venerated object.
61. **Benin**: A city in Middle Western area of Nigeria
62. **Bàrà**: The place where hawks were supposed to originate from
63. **Ìbàábá**: cf. difficult words of Ogbè
64. **Àtíòro**: A kind of bird with long neck and legs
65. **Sokoto**: A city in Northern Nigeria
66. **Isà Ọ̀wọ́ngá**: Name of a place in Yorùbáland
67. **Ọ̀rúnlá soup**: Ọ̀rúnlá is okra that is chopped into pieces, dried and cooked as soup.
68. **Ọ̀kàsà**: A kind of fish.

CHAPTER 4 : ÒDÍ

ÒDÍ MÉJÌ A

Ire ó tòó eléyìun lọ́wọ́, ọkàan rẹ̀ ó balẹ̀, ayé ó sì yẹ ẹ́. Ifá pé yóò tóbi láyé, gbogbo àwọn nǹkan tí sì ń ṣe wẹ́rẹ́wẹ́rẹ́ ní o di ńńlá mọ́ ọ lọ́wọ́.

Kóróbótó kóróbótó ni wọ́ọ́n pilẹ̀ àwọn
Bó bá dókè a gbìbú
A mọ́ọ́ gbọmọ́rí odó
A mọ́ọ́ gbọmọ́rí ọlọ́
A díá fún Àkẹ̀sán
Àkẹ̀sán tíí ṣe baálẹ̀ ọjà olówó
Àkẹ̀sán lọjà àkọ́dá ńlé ayé
Ọba ló sì ni í
Obìnrin sì ni Ọba ọ̀hún
Wọ́n ní kó rúbọ……..…….10
Ó bá rúbọ
Ó rú ohun gbogbo nígbà nígbà
Gbogbo ayé bá Àkẹ̀sán pé
Tée dòní ni wọ́n ń nájà Àkẹ̀sán
Gbogbo ọjà tó kù tí wọ́n dá
Àkẹ̀sán ni Baba gbogboo wọn
Ifá pé ayé ó yẹ ẹ́ní ó dá Ifá yǐí
Ó tóbi tán ní ń yin Ifá
Ifá ń yin Olódùmarè Ọba
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí.....20
Kóróbótó kóróbótó ni wọ́ọ́n pilẹ̀ àwọn
Bó bá dókè a gbìbú
A mọ́ọ́ gbọmọ́rí odó
A mọ́ọ́ gbọmọ́rí ọlọ́
A díá fún Àkẹ̀sán baalẹ̀ Ọjà Olówó
Wọ́n ní ó rúbọ kó lè baà tóbi
Kó lè baà dẹni ńlá láyé
Àkẹ̀sán gbẹ́bọ ńbẹ̀
Ó rúbọ

ÒDÍ MÉJÌ A

Ifá says this person would obtain his good fortunes. He would have rest, and life would please him. Ifá says he would become renowned. All the things he is doing in little but steady paces would turn to be big.

In small loops, they do start to build the fishing net
As it is being completed it becomes widened
It could then swallow a mortar
It could then contain a grinder
Cast divination for Àkẹ̀sán
Àkẹ̀sán the rich man's foremost market
Àkẹ̀sán was the first market ever formed on earth
A king owned the market
And the king was a woman
She was asked offer sacrifice such that she would have an aggregation of people.....10
She performed the sacrifice
She offered the sacrifice in multiple of hundreds
The entire world coalesced with Àkẹ̀sán
Till today
All the other markets formed
Àkẹ̀sán is their head
Ifá says life would please this person
She became big and started praising Ifá
Ifá was praising Olódùmarè
She said it was exactly as her Babaláwo said.....….20
In small loops, they do start to build the fishing net
It becomes widened as it is being completed
It could then swallow a mortar
It could then consume a grinder
Cast divination for Àkẹ̀sán the rich man's market
She was asked to perform sacrifice to become big
Such that she would also become a renowned person
Àkẹ̀sán heard about the sacrifice
And performed it

Rírú ẹbọ .....….30
Èèrù àtùkèsù
Ẹ wáá bá ni ńí jẹ̀bútú ire
Jèbútú ire làá bá ni lẹ́sẹ̀ Ọba Òrìṣà
Àkẹ̀sán mọ̀mọ̀ dé ò
Baálẹ̀ ọjà
Báa bá rólórí rere
À á dájà

Offering of sacrifices 30
And free gifts offered to Èsù
Come and meet us with good tidings
One is usually found in the midst of fortunes at the feet of the king of Òrìsà
Àkẹ̀sán is here
The supreme market
If we have a good leader
We should form a commemorative market

ÒDÍ MÉJÌ B

Ẹbọ ni kí eléyìun ó rú. Ayé ó yẹ ẹ́.

Ìgbín ò pilẹ̀ aró
Àfèè bòjò ni ò pilẹ̀ àràn
A ò gbójúu fífò lé adìẹ àágádá
Taa ló gbójúu yíyan lé Alágẹmọ
Mo dé rere
Mo rĩn rere
Wọ́n ṣẹ̀ṣẹ̀ ń kóhun ọlà kalẹ̀ ni mo wọlé dé bí ọmọ Olóhun
Kèé sĩ sọmọ Olóhun
Ìrĩn àrĩnkò ni mo mọ̀ọ́ rĩn
A díá fún Àjòjĩ gòdògbò.....10
Níjọ́ tí ń sawoó ròde Ìbínní
Níbi tí òún ń lọ yĩí?
Ó dáa fóun?
Wọ́n ní gẹ́gẹ́ ire ní ó ṣe
Wọ́n ní kó rúbọ
Ó bá rúbọ
Ló lówó
Ló ṣe gẹ́gẹ́ ire
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo...…….....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìgbín ò pilẹ̀ aró
Àfèè bòjò ni ò pilẹ̀ àràn
A ò gbójúu fífò lé adìẹ àágádá
Taa ló gbójúu yíyan lé Alágẹmọ
Mo dé rere
Mo rĩn rere

ÒDÍ MÉJÌ B

This person should offer sacrifice. Life would please him.

The snail does not form the basis of dyeing
Àfèè bòjò rat does not form the basis of the tunnel
We did not rest any hope of flying on a chicken whose legs are tied together
Neither did we rest our hopes on the arrogant stroll of the praying mantis
I have come well
I have walked well
They were just bringing out the articles of wealth when I entered as if I am the child of the owner
It is not yet the arrival of the rightful owner
I only know how to walk to time coincidentally
Cast divination for Àjòjĩ gòdògbò.....….....10
On the day he was venturing priesthood in Benin City
'The place where I am going'
'Would it be good for me'? He asked
They told him that he would meet with fortunes
But he should offer sacrifice
He offered the sacrifice
He became rich
He met with fortunes
He then started to dance and rejoice
He was praising his Babaláwos.....20
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
The snail does not form the basis of dyeing
Àfèè bòjò does not form the basis of the tunnel
We did not rest any hope of flying on a chicken whose legs are tied together
Neither did we rest our hopes on the arrogant stroll of the praying mantis
I have come well
I have walked well

Wọ́n ṣẹ̀ṣẹ̀ kóhun ọlà kalẹ̀ ni mo wolé dé bí ọmọ Olóhun
Kèé sĩ soṃọ Olóhun ……..……..30
Ìrĩn àrĩnkò ni mo mọ̀ọ́ rĩn
A díá fún Àjòjĩ gòdògbò
Níjọ́ tí ń sawoó ròde Ìbínní
Báni tún Bĩnní ṣe
Àjòjĩ gòdògbò
Báni tún Bĩnní ṣe
Àjòjĩ gòdògbò
Báni túnlẹ̀ yí ṣe
Àjòjĩ gòdògbò
Báni túnlẹ̀ yí ṣe…….……40
Àjòjĩ gòdògbò

They were just bringing out the articles of wealth when I entered as if I am the child of the owner
It is not yet the arrival of the rightful owner...……..30
I only know how to walk to time coincidentally
Cast divination for Àjòjĩ gòdògbò
On the day he was venturing priesthood in Benin City
Please help us rebuild Benin
Àjòjĩ gòdògbò
Help us in remodeling Benin
Àjòjĩ gòdògbò
Help us rebuild this land
Àjòjĩ gòdògbò
Help us rebuild this land.....….....40
Àjòjĩ gòdògbò

ÒDÍ OGBÈ A

Ire Obìnrin fún ẹní ó dá Odù yĩí. Ẹbọ ni kó rú. Ifá pé eléyìun fẹ́ẹ́ gba Obìnrin kan; tó bá gbà á, ohùn tó dáa ni kó mọ́ọ sọ jáde lẹ́nu torí àwọn elénìní tó fẹ́ẹ́ dan án nípa obìnrin ọ̀hún. Wọ́n ó máa pé àwọ́n ó fẹ, ṣùgbọ́n ìyàwó ẹní ó dá Ifá yĩí ni. Tí bá tí ń sọ ọ̀rọ̀ tó dára jáde lẹ́nu, wọ́n ó fi obĩnrin ọ̀hún jĩn ín.

Ìdingbá
Ìdingbè
Bàtá a gbá a bĩdí kàrẹ
A díá fún Ìgbĩn
Èyí tí ń lọ rèé gba Ogele Obìnrin Òrìsà
Ìgbĩn ló gba Ogele Obìnrin Òrìṣà
Òun gaán sì jẹ́ ẹni mímọ̀ fún Òòṣà
Gbogbo àwọn Ọmọle lẹ́yĩin rẹ̀ bá ń kọrin
'Àwọ́n gbogele ná'
'Àwọ́n gbogele ná'……..……10
'Ohun tí Òòṣà ó ṣe ló kù'
'Àwọ́n gbogele ná'
Ìgbĩn ní háà
'Èyí tẹ́ẹ́ẹ́ ǹ wí yĩí ò dáa'!
'Àfi kí Òòsá ó forí jin òun ló kù'
Òòṣà bá ń bínúú bọ̀
'Ká ti gbọ́ pé Ìgbĩn ló gba Obìnrin òun'?
Bí tí ń bọ̀ lọ́ọ́ọ́kán
Ìyáàlù Ìgbĩn bá nàró
Ní ń pé fi jĩn……..20
Fi jĩn
Òòṣà fOgele jĩn mí
Òrìṣà fOgele jĩn mí
Jĩn mí
FOgele jĩn mí
BÓòṣà sì tí ń gbẹ́ṣẹ̀

ÒDÍ OGBÈ A

Ifá wishes this person the good fortune of women. Ifá asks him to offer sacrifice. He should always utter good pronouncements because his detractors that are bent on putting him to test on a particular woman. They also are interested in marrying the same woman but she is this person's wife. When people are making hot speeches, he should not involve himself in the argument. Ifá says it is by doing this that the woman would be his.

Ìdingbá
Ìdingbè
Bàtá a gbá a bĩdí kàrẹ
Cast divination for Ìgbĩn
That was going to marry Ogele the wife of Òrìsà
Ìgbĩn snatched Ogele, Òrìsà's wife
But he himself is well known to Òrìsà
The surrogates of Ìgbĩn then started singing
'We have snatched Ogele totally'
'We have snatched Ogele' ……..……10
'We are only waiting for what Òòsà would do'
'We have snatched Ogele totally'
In amazement, Ìgbĩn exclaimed
'Your declaration is insulting'
'Except I find a way to appease Òòsà', he reasoned
'What would people say on hearing that Ìgbĩn snatched my wife'? Òrìṣà said
As Ìgbĩn sighted him far off
The mother Ìgbĩn drum started drumming
Forgo her…….……20
Relinquish her for God's sake
Òòsà forgo Ogele for me
Òòsà forgo Ogele for me
Pardon me
Renounce Ogele for me
As Òòsà was stepping

Ìlù sì ń bá ẹsẹ̀ẹ̀ rẹ̀ mu
Òòsà ní háà
Òún á a ti ṣe báyìí?
Ẹ́ní ó gba Obìnrin òun……..…..30
Náà ní tún ń bẹ òun yǐí
Ifá pé gbogbo ẹ́ní ó bá wá ìforíjìn
Pé ká dákun ká ṣe sùúrù
Tí kǐí ṣe ẹ́ni tí ń sagídí
Ifá yǐí kọ́ wa ní ọgbọ́n
Pé ká dẹ́kùn fún eléyìun
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…...40
Ìdingbá
Ìdingbè
Bàtá a gbá a bìdí kàrẹ́
A díá fún Ìgbìn
Èyí tí ń lọ rèé gba Ogele Obìnrin Òrìṣà
Àwọn ọmọ lẹ́yìn Ìgbìn
Wọ́n ń pé àwọ́n gba Ogele ná
Àwọ́n gba Ogele ná
Ìyá Ìgbìn ń pÓòsà dákun
Òòsà fi Ogele jìn mí…….……..50
Jìn mí
Jìn mí
Fi Ogele jìn mí
Òòsà bá ṣe bẹ́ẹ̀
Ló bá fi Ogele jìn ín o

Methodically, his steps matched the rhythm of the drumbeats
Òòsà exclaimed
‘What would I now do’?
‘The person that snatched my woman’……..…….30
‘Is the person appeasing me’
Anybody who asks for forgiveness
And pleading for mercy
Once it is someone that is remorseful
This Ifá verse teaches us
To soft pedal for such a person
Ìgbìn was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said……40
Ìdingbá
Ìdingbè
Bàtá a gbá a bìdí kàrẹ́
Cast divination for Ìgbìn
That was going to snatch Ogele, the wife of Òòsà
The surrogates of Òòsà
Were chanting they had snatched Ogele totally
We have snatched Ogele off
The Ìgbìn mother drum was saying ‘I beg you Òrìsà’
‘Òòsà forgo Ogele for me’……..50
‘Forgo her for me’
‘Renounce her for me’
‘Forgo her for me’
Òòsà, displaying his magnanimity
Forgo the woman for Ìgbìn

ÒDÍ OGBÈ B

Ifá pé ki eléyìun ó rúbọ dáadáa. Ẹ̀míi rẹ̀ ó gùn bí bá ń ṣe dáadáa. Kò gbọdọ̀ lòdì sí baba ẹ̀.

Ìdingbé n gbé
Awo Ìdingbé n gbé
Ìdingbè n gbè
Awo Ìdingbè n gbè
Ká gbé ni látèté
Bẹ́ẹ̀ ni ò jorí Ẹṣin lọ
A díá fún Adédoyin
Èyí tíí sọmọ Òrìṣà òwújĩn
Wọ́n ní kó tójú adìẹ aṣa
Kí apá àwọn Elénìní ó mọ́ baà ka.....10
Kó mọ́ọ ra ọrùn adĩẹ aṣa ọ̀hún mọ́lẹ̀
Kée pa á níwáju Òrìṣà
Kí Adédoyin ó lè baa ṣẹ́gun Elénìní
Ó rúbọ
Ó sì ṣẹ́gun
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdingbé n gbé…….....20
Awo Ìdingbé n gbé
Ìdingbè n gbè
Awo Ìdingbè n gbè
Ká gbé ni látèté
Bẹ́ẹ̀ ni ò jorí Ẹṣin lọ
A díá fún Adédoyin
Èyí tíí sọmọ Òòṣà òwújĩn
Ikú tí ọ́n ní ó pa Adédoyin
Ikú ò leè pa Adédoyin mọ́
Adédoyín mọ̀mọ̀ dé ò……..30

ÒDÍ OGBÈ B

Ifá says this person should offer a big sacrifice. He would have long life and should be of good character. This person is exhorted not to be at disagreement with his parents.

Ìdingbé n gbé
The priest of Ìdingbé n gbé
Ìdingbè n gbè
The priest of Ìdingbè n gbè
Carrying someone upward aloft
Does not transcend the back of a horse
Cast divination for Adédoyin
The child of Òrìṣà Òwújìn
They told him to prepare a hen with prickly feathers
Such that his detractors would not conquer him.....10
He should scrub its neck on the surface of the earth
Till it dies in front on Òrìṣà
So that Adédoyin could win all his detractors
He performed the sacrifice
And truly, he won
He then was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ìdingbé n gbé……..…….....20
The priest of Ìdingbé n gbé
Ìdingbè n gbè
The priest of Ìdingbè n gbè
Carrying someone upward aloft
Does not transcend the back of a horse
Cast divination for Adédoyin
The child of Òrìṣà Òwújìn
The Death they wished would kill Adédoyin
Death could not kill Adédoyin again
Here comes Adédoyin……..….....……30

Ọmọ Òrìṣà	The child of Òrìṣà
Ọmọ Òrìṣà ni mo dà	I become the Child of Òrìṣà
Àrùn tí ọ́n ní ó sAdédoyin	The sickness wished would inflict Adédoyin
Àrùn ò leè sAdédoyin mọ́	Sickness cannot inflict Adédoyin again
Adédoyin mọ̀mọ̀ dé ò	Here comes Adédoyin
Ọmọ Òrìṣà	The child of Òrìṣà
Ọmọ Òrìṣà ni mo dà	I become the Child of Òrìṣà
Òfò tí wọ́n ní ó sAdédoyin	The loss wished Adédoyin to suffer
Òfò ò leè sAdédoyin mọ́	Adédoyin cannot suffer any loss
Adédoyin mọ̀mọ̀ dé ò…….40	Here comes Adédoyin……..….....40
Ọmọ Òrìṣà	The child of Òrìṣà
Ọmọ Òrìṣà ni mo dà	I become the child of Òrìṣà from now on
Ni mo dà lónĭí ni mo dà	The child of Òrìṣà is what I become
Ọmọ Òrìṣà ni mo dà	The child of Òrìṣà
Ọmọ Òrìṣà	I am truly the child of Òrìṣà

ÒDÍ ỌYẸ̀KÚ A

Ifá pé ki eléyìun ó rúbọ ọmọ kó sì rúbọ ayé. Ọmọ tí eléyìun ó bǐí pọ̀, ṣùgbọ́n kó bèère n tí àwọn ayé ó gbà. Iré ó to lọ́wọ́ bó rúbọ, bí ò rúbọ. Ṣùgbọ́n kó rúbọ ayé.

Ìdin kúlú kúlú
Ọ̀yẹ̀ kúlú kúlú
A díá fún Ọ̀yà
Èyí tí ń refà Ọ̀ṣun ńtorí ọmọ
Ọ̀yà ní ń sunkún ọmọ
Wọ́n ní ó rúbọ ọmọ
Kó sì rúbọ ayé
Ọ̀yá rúbọ ọmọ
Kò rúbọ ayé
Ìgbà ó dọ́dọ̀ Ọ̀ṣun……10
Ó bẹ̀rẹ̀ sọ́mọ́ọ́ bí
Gbogbo àdá, gbóńgbó, kùmọ̀, tí ọ́n ní ó fi rúbọ ayé
Ọ̀yá gbàgbé ẹ
Bí ọ́n bá ti pé mú u ńbẹ̀
Tí ọ́n sọ inú sígbó
Ọ̀yà ó bàá fọ́nká
Wọ́n ó bàá mọ́ọ́ jùwọ́n nígi
Àyǐn éyǐn ní ń yin àwọn Awo ẹ
Ìdin kúlú kúlú
Ọ̀yẹ̀ kúlú kúlú..... 20
A díá fún Ọ̀yà
Èyí tí ń refà Ọ̀ṣun ńtorí ọmọ
Wọ́n ní ó sẹ̀bọ Ìdin kúlú o
Wọ́n ní ó sẹ̀bọ Ọ̀yẹ̀ kúlú o
Ọ̀yá gbẹ́bọ ayé bẹ́ẹ̀ ni ò rú
Èṣù àì sẹ̀bọ
Ẹ̀gbà àì tùèèrù

ÒDÍ ỌYẸ̀KÚ A

Ifá implores this person to offer sacrifice of children and earthly enemies. He would have many children but should ask of what the earthly enemies desires from him. Whether he offers the sacrifice or not, his good fortunes would get to him but he should offer the sacrifice against the earthly enemies.

Ìdin kúlú kúlú
Ọ̀yẹ̀ kúlú kúlú
Cast divination for the Grass Cutter
That was going through Ifá to Ọ̀ṣun because of children
The Grass Cutter is the one crying because of children
He was asked to offer sacrifice to have children
And also make provisions for the earthly enemies
He sacrificed for children
But neglected the sacrifice for the earthly enemies
When he got to Ọ̀ṣun …….....…….10
He started having children
All the cutlasses, heavy clubs and sticks that was mandated for him as sacrifice
The Grass Cutter forgot them
As man hunts the bush
And burns the wild forests
The Grass Cutter would run for safety
Man would then throw clubs at them
He started praising his Babaláwos belatedly
Ìdin kúlú kúlú
Ọ̀yẹ̀ kúlú kúlú…….....20
Cast divination for the Grass Cutter
That was going through Ifá to Ọ̀ṣun because of children
He was asked to perform the sacrifice of Ìdin kúlú
And also the ones for Ọ̀yẹ̀ kúlú
The Grass Cutter heard about the sacrifice against the enemies but did not heed it
The evil of not heeding sacrificial advices
The problem of not giving the prescribed offerings

Ẹ̀yin ẹ wo Ifá ọjọ́hun bí tí ń ṣẹ
Wọn mọ́ ń lọ́yàá kiri rọ̀rọ̀rọ̀ ńnú èèsún

See Ifá's prediction of the other day proving true
They are vigorously pursuing the Grass Cutter inside the Èèsún grass

ÒDÍ ỌYẸ̀KÚ B

Ifá pé ẹbọ ọmọ ni kí eléyìun ó rú. Adìẹ àgò kan lẹbọ tí ó sì jẹ́ àkùkọ àti abo. Yóó wàá ṣe wọ́n ní déédéé kan náà. Ifá lóun pé ire ọmọ fún un.

Ìdĩn ṣùkú ṣùkú
Awo Àgbọn ló díá fún Àgbọn
Níjọ́ tí Àgbọn ń fojúú ṣògbérè ọmọ
Wọ́n ní ó rúbọ
Wọ́n ní gbogbo ọmọ rẹ̀ ò níí yàtọ̀ síra
Wọ́n ní ṣùgbọ́n adìẹ àgò lẹbọ
Àgbọ́n bá rú adìẹ àgò kan
Àgò ọ̀hún ni ọ́n fi ń kọ́ àgbọn lọ́rùn
Tée dòńí
Bí Àgbọn bá ti ga ju èèyàn lọ……..10
Tí ọ́n sì fẹ́ kọ́mọ ó dúró lára ẹ̀
Kùǹkú ni wọ́n e kọ́ ọ lọ́rùn
Àgbọn tó lè kún kùǹkú
Ní ń bẹ nínúu ṣiiri àgbọn kan
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdĩn ṣùkú ṣùkú
Awo Àgbọn ló díá fún Àgbọn
Níjọ́ tí Àgbọn ń fojúú ṣògbérè ọmọ..…20
Wọ́n ní ó sá káalẹ̀ ó jàre ẹbọ ní ó ṣe
Àgbón gbẹ́bọ ńbẹ̀
Ó rúbọ
Taa ló bímọ báwọ̀nyí kandi kandi?
Àgbọn nĩkàn ló bímọ báwọ̀nyí kandi kandi
Àgbọn nĩkàn
Èyin ò ri pé ọmọ Àgbọ́n pọ̀ láyé

ÒDÍ ỌYẸ̀KÚ B

Ifá says this person should offer the sacrifice of children. A basket cage full of chickens is the sacrifice. The birds should be equal in number and a mixture of roosters and hens. Ifá wishes him the fortune of children.

Ìdĩn ṣùkú ṣùkú
The priest of Coconut casts divination for the Coconut
On the day he was crying because of children
He was asked to perform sacrifice
They told him that all his children would resemble one another
But a basket cage full of chickens is the sacrifice
Coconut offered the sacrifice
The same basket cage is what is hung on its trunk
Till date
Immediately the Coconut tree grows more than an average human height….....……...10
And man wants the seeds to come up well
The cage would be hung on its trunk
The Coconut that could fill a basket cage
Is what you find in one coconut bunch
Life pleased him
He then started to dance and rejoice
He said it was exactly as his Babaláwo had said
Ìdĩn ṣùkú ṣùkú
The priest of Coconut casts divination for the Coconut
On the day he was crying because of children……..20
He was asked to take care of the ground and perform sacrifice
Coconut heard about the sacrifice
And performed it
Who has children this hard?
The Coconut alone has children this hard
Only the Coconut
Can you all see that the children of the Coconut are so many?

ÒDÍ ÌWÒRÌ A

Ire fún eléyìun, yóó là láyé; ṣùgbọ́n ojú ó pọ́n ọn ḍíẹ̀. Àwọn èèyàn kán ó dan án. Ifá pé kò gbọ́dọ̀ sinmi ire ní ṣíṣe. Ọlà ń bẹ fún un bí bá ń ṣe bíi ti baba ẹ̀, kó sì mọ́ọ tọ́jú òkè ìpọ̀rí ẹ̀. Bó bá jẹ́ Babaláwo, kó mọ́ọ bọ Ifá dáadáa. Ewúrẹ́ kan lẹbọ ẹ̀.

Ìdin gbágbá a mérin
Ìwòrì gbágbá a méfọ̀n
Olú ọdún lawo inú oko
Ọ̀lẹ ò berùkù mọbẹ̀ Awo òde Ìjẹ̀ṣà
A díá fún Ọdún Ẹ̀là
Ọdún Ẹ̀là tíí sọmọ bíbí inú Àgbọnnìrègún
Òún le là báyìí?
Wọ́n ní kó rúbọ
Kó sì mọ́ọ ṣe bíi ti baba ẹ̀
Kó mọ́ kọ̀rọ̀ sí baba ẹ̀ lẹ́nu…..…10
Wọ́n ní ọlà fún un lọ́pọ̀lọpọ̀
Ó rúbọ
Ayé yẹ ẹ́
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdin gbágbá a mérin
Ìwòrì gbágbá a méfọ̀n
Olú ọdún lawo inú oko
Ọ̀lẹ ò berùkù mọbẹ̀ Awo òde Ìjẹ̀ṣà
A díá fún Ọdún Ẹ̀là
Èyí tíí sọmọ bíbí inú Àgbọnnìrègún….20
Ẹbọ n wọ́n ní ó ṣe
Ọdún Ẹ̀là ló ní n wá bẹ̀ ọ́ baba
Kóo mọ̀mọ̀ ṣe kẹ̀bẹ̀ ọ̀ràn
Ọdún Ẹ̀là ló ní n wá bẹ̀ ọ́ o
Èbùrẹ́ mọ̀mọ̀ dé ò
Awo Olùjẹ́bẹ̀
Báa bá ráwo rere

ÒDÍ ÌWÒRÌ A

Ifá wishes this person well. He would be wealthy in life. Ifá also says he would suffer some hard times but would ultimately become rich, and thereby should offer sacrifice for wealth. Some people would come to put him to test. He should not be tired of doing good and should also follow his father's footsteps.

Ìdin gbágbá a mérin
Ìwòrì gbágbá a méfọ̀n
Olú ọdún lawo inú oko
Ọ̀lẹ ò berùkù mọbẹ̀ Awo òde Ìjẹ̀ṣà
Cast divination for Ọdún Ẹ̀là
The child of Àgbonnìrègún's bowels
Would I have wealth? He asked
He was asked to perform sacrifice
And should behave like his father
He must not disobey his parents……10
They wished him a lot of wealth
He performed the sacrifice
Life so pleased him
He said it was exactly as his Babaláwo had said
Ìdin gbágbá a mérin
Ìwòrì gbágbá a méfọ̀n
Olú ọdún lawo inú oko
Ọ̀lẹ ò berùkù mọbẹ̀ Awo òde Ìjẹ̀ṣà
Cast divination for Ọdún Ẹ̀là
A child from Àgbọnnìrègún's bowels……..…….20
He was asked to perform sacrifice
It is Ọdún Èlà that asked me to beg you Baba
Please do not refuse my plea
It is Ọdún Èlà that asked me to beg you
Èbùrẹ́ is around
The priest of Olùjẹ́bẹ̀
If we see a good priest

À á gbẹ́bẹ̀
Èbùrẹ́ mọ̀mọ̀ dé ò
Awo Olùjẹ́bẹ̀……...….....30
Báa bá rááwò re
À à à à gbẹ́bẹ̀ o

We accept a plea
Èbùrẹ́ is around
The priest of Olùjẹ́bẹ̀…….....…….....30
If we see a good priest
We should accept a plea

ÒDÍ ÌWÒRÌ B

Ifá pé àwọn kan ń dábàá pé eléyìun o leè là, ṣùgbọ́n yóó là.

Olúkan lọ́ yàn án
Fadéjĩn lohùn Òǹkò
Gúgulù Awo Agbe ló díá fún Agbe
Awọ́n lo dífá fún Ọ̀kànbí tí ọ́n ní ò leè là láílái
Wọ́n dọ́pa sí Ọ̀kànbí
Wọ́n ní ĩṣẹ́ ní ó pa á
Wọ́n bá ní ó rúbọ
Wọ́n ní kó mọ́ọ ṣe bíi tòkè ìpọ̀rí ẹ̀
Wọ́n ní òkèèrè laláàánú rẹ̀ ó ti wá là á
Tí ó sì wá là gidigidi……10
Ọ̀kànbí rúbọ
Ó ṣe é
Ayé yẹ ẹ́
Ní bá n yin àwọn Olúkan lọ́ yàn án
Àwon Fadéjĩn lohùn Òǹkò
Àwon Gúgulù Awo Agbe tó díá fún Agbe
Àwọn náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Olúkan lọ́ yàn án
Fadéjĩn lohùn Òǹkò…….....……..…20
Gúgulù Awo Agbe ló díá fún Agbe
A díá fún Ọ̀kànbí tí ọ́n ní ò leè là láílái
Ifá ní n ọ́ là ní tèmi
Igbá onígba nĩrókò fíí to ilé
N ó là ní tèmi
Àwo aláwo nĩrókò fíí to ilé
N ó là ní tèmi
Osùn olósùn nÌbàrĩgbòó kùn

ÒDÍ ÌWÒRÌ B

This person has been cursed to be permanently poor. But Ifá says he would be rich.

Olúkan lọ́ yàn án
Fadéjĩn lohùn Òǹkò
Gúgulù, the priest of Agbe casts divination for Agbe
They are the ones that also cast divination for Ọ̀kànbí who they said can never be rich
They conspired against Ọ̀kànbí
They said he would be perpetually impoverished
He was asked to make sacrifice
And do as his Ifá tells him
They said his benefactor would come from abroad to enrich him
And he would become exceedingly rich……..…….10
Ọ̀kànbí offered the sacrifice
He is nice enough to have done it
Life pleased him
He then started to praise the Olúkan lọ́ yàn án
The Fadéjĩn lohùn Òǹkò
The Gúgulù, the priest of Agbe bird cast divination for Agbe bird
They too were praising Ifá
He said it was exactly as his Babaláwos predicted
Olúkan lọ́ yàn án
Fadéjĩn lohùn Òǹkò…….....20
Gúgulù, the priest of Agbe casts divination for Agbe
Cast divination for Ọ̀kànbí who they said can never be rich
Ifá has predicted that I personally would be rich
Someone else's article is what Ìrókò tree uses in setting his home
I personally would be rich
Someone else's belonging is what Ìrókò tree uses in setting his home
I personally would be rich
Someone else's Osùn is what Ọ̀bàrĩgbò rubs on

N ó là ní tèmi
Igikígi ni kanranjángbọ́n fíí sanra tíí fíí dẹni ńlá ńnú igbó…..…30
N ó là ní tèmi
Ẹ̀là mọ̀mọ̀ ló ní n ó là
N ó sawoò mi là nígbàyí ò
N ó mọ̀mọ̀ sawo là

I personally would be rich
Any available upright tree is what Kanranjángbọ́n twine uses as support to become strong in the forest…….....30
I personally would be rich
Ẹ̀là is the one that says I will be rich
I will practise my priesthood to become wealthy henceforth
I will practise my priesthood to become wealthy

ÒDÍ ÌROSÙN A

Ifá pé ire ń bộ fún eléyìun látòkèèrè. Ire aya, ọmọ, gbogbo ẹ ní ń wá a bộ.

Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
A díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń fojú sògbérè ajé
Ẹbọ n wọ́n ní ó ṣe
Babá gbẹ́bọ ńbẹ̀ ó rúbọ
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
Ire ajé ń wámíí bộ wá
Agbàlàlà ẹ̀kuku.....10
Ẹ̀kukù agbàlàlà
Ire ayá ń wámíí bộ wá
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
Ire ọmọ ń wámíí bộ wá o
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
Ire ilé ń wámíí bộ wá
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà.....…….20
Ire gbogbo ń wámíí bộ wá o
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà

ÒDÍ ÌROSÙN A

Ifá wishes this person well. The fortunes of commerce, wives, and children would come to meet him.

Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
Casts divination for Ọ̀rúnmìlà
On the day he was crying because of commercial wealth
Sacrifice is the antidote that was prescribed for him
Baba heard about the sacrifice and performed it
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
The fortune of commerce is coming to look for me
Agbàlàlà ẹ̀kukù.....10
Ẹ̀kukù agbàlàlà
The good fortune of wives is coming to meet me
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
The good fortune of children is coming to look for me
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà
The good fortune of houses is coming to look for me
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà.....……..…….20
All good things are coming to look for me
Agbàlàlà ẹ̀kukù
Ẹ̀kukù agbàlàlà

ÒDÍ ÌROSÙN B

Ifá pé àwọn mẹ́rin kan lòún bá wí, kí wọ́n ó rúbọ, ayé ò níí mú wọn.

A mú alágẹmọ a mórèé
A mú arọ̀nǐmòjé a móògùn
Alẹ́lẹ́ lẹ́ a mẹ́kùn ní bùba
Ìbọ̀ǹbọ̀ ǹ toko bọ̀ ṣẹnu máálá moolo
A díá fún Òjòkùn
A bù fún Ọlọ́rà oòlé
Ẹbọ ayé ni wọ́n ní kí wọ́n ó ṣe
Wọ́n ní kí àwọn ìsọ̀rí méjèèjì ó rúbọ ayé
Ọ̀sààrà, Kọ̀ǹkọ̀, Kinkin tí ọ́n ń bẹ lódò
Làá pè ní Ọlọ́rà Oòlé……10
Ọ̀pọ̀lọ́ làá pè ní Òjòkùn
Wọ́n ní kí wọ́n ó pawọ́ pọ̀ rúbọ
Kiinkin ló kọ́kọ́ bọ́ọ́ bẹ̀
Ó ní ká dáwó; ká dáwó; ká dáwó
Ọ̀sààrà bọ́ọ́ bẹ̀
Ó ní ẗẹ́ okòó, tèmi okòó
Ọ̀pọ̀lọ́ bọ́ọ́ bẹ̀ ó ló dáa, ó dáa
N lọ̀pọ̀lọ́ ń wí tée dòní
Kọ̀ǹkọ́ bá bọ́ọ́ bẹ̀ tó jẹ́ olóríi wọn
Ó lóun ò san.....…..20
Àwọn yòókù ò sì gbọ̀dọ̀ san
Ọ̀pọ̀lọ́ lórí òun ò gbó
Ọ̀pọ̀lọ́ bá rúbọ
Wọ́n ṣe Ifá fún un
Ńgbà ó dijọ́ kan
Ogun àwọn ayé bá dé
Ogun ayé bá ń ki gbogbo wọn mọ́lẹ̀

ÒDÍ ÌROSÙN B

Ifá is referring to a group of four people. They should all offer sacrifice for life to please them. Ifá says he would not let them see the evil of earthly enemies.

A mú alágẹmọ a mórèé
We catch *Àrọ̀nìmọ̀jé*, we catch charms
At dusk we caught a tiger in his home
Ìbọ̀ǹbọ̀ ǹ toko bọ̀ ṣẹnu máálá moolo, makes his mouth open and close
Cast divination for Òjòkùn
Also cast divination for Ọlọ́rà Oòlé
It was the sacrifice of earthly enemies that was prescribed for them
The two groups were asked to sacrifice for earthly enemies
The frog family of newt, frog, etc. living inside ponds and streams
Are the ones generally referred to as Ọlọ́rà Oòlé…10
The toad is alternatively referred to as Òjòkùn
They were all asked to perform sacrifice
Kiinkin frog was the first to speak
He said ‘let us contribute’
Ọ̀sààrà frog stepped out
‘He said mine is twenty thousand, yours is twenty thousand’
The toad stepped out and said ‘It is okay’
And that is what the toad is saying till date
Kọ̀ǹkọ̀ the leader of the frog family got there
He said ‘I will not pay’……..…….20
‘The rest of my group should also not pay’
The toad said he could not dare the consequences
He performed the sacrifice
They made Ifá portion for him
One day afterwards
The war of earthly enemies and man came
The war was threatening to eliminate them

Kàlá kàlá
Ọ̀pọ̀lọ́ ni ọ́n kọ́kọ́ gbá mú
Ọ̀pọ̀lọ́ bá sẹ́gĭ mọ́ wọn lọ́wọ́…….30
Wọ́n bá rí nǹkan funfun lára Ọ̀pọ̀lọ́
Wọ́n bá sọ ọ́ nù
Wọ́n gbá Kọ̀ǹkọ̀ mú
Wọ́n ṣẹ́ ẹ nítan
Wọ́n gbá Ọ̀sààrà mú
Wọ́n ṣẹ́ ẹ nítan
Wọ́n gbá Kinkin mú
Wọ́n ṣẹ́ ẹ ńtan
Ọ̀pọ̀lọ́ nĭkan ni ọ́n sọ́ lẹ̀
Ló kèjàsĭ …….....…..40
Ó lẹ́ẹ̀kú ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Hin
A málágẹmọ a mórèé, a márọ̀nĭmòjé a móògùn o
Hin
Alẹ́lẹ́ lẹ́ a mẹ́kùn ní bùba
Hin
Ìbọ̀ǹbọ̀ ǹ toko bọ̀ ĭbọ̀ǹbọ̀ náà toko bọ̀ sẹnu máálá moolo
Hin
A díá fún Ọ̀jòkùn a bù fún Ọlọ́rà oòlé
Hin…….....…….50
À mú jùúlẹ̀ ni tỌ̀jòkùn o
Hin
Bẹ́ẹ bá mójòkùn tó bá ti sẹ́gĭ ẹ jẹ́ ó mọ́ọ lọ ò o ò
Bẹ́ẹ bá mójòkùn tó bá ti sẹ́gĭ ẹ jẹ́ ó mọ́ọ lọ ò ò
Bẹ́ẹ bá mójòkùn tó bá ti sẹ́gĭ ẹ jẹ́ ó mọ́ọ lọ

They all started running for safety
They caught the Toad first
She produced a whitish substance on his body
They saw this substance on him.....…..30
And threw him away
They caught Kọ̀ǹkọ̀ frog
They broke his legs
They caught Ọ̀sààrà frog
They broke his limbs
They caught Kinkin frog
They broke his legs
It was the Toad alone that was spared
He burst out in Ìjàsì song…….40
He said I greet you all the children of Àgbọnnìrègún
They responded, 'Hin'
If we catch an Agẹmọ we would have caught Òré, if we catch Àrọ̀nĭmọ̀jé, we would have made charms
'Hin'
'At dusk we caught the tiger in his home'
'Hin'
'Ìbọ̀ǹbọ̀ ǹ toko bọ̀, Ìbọ̀ǹbọ̀ also returned from the farm and made his mouth to open and close'
'Hin'
'Casts divination for Ọ̀jòkùn and Ọlọ́rà oòlé'
'Hin'…….....50
'Catching and exculpating is the manner of war against Ọ̀jòkùn'
'Hin'
'If you catch Ọ̀jòkùn and it produces a whitish substance, let it go'
'If you catch Ọ̀jòkùn and it produces a whitish substance, let it go'
'If you catch Ọ̀jòkùn and it produces a whitish substance, let it go'

ÒDÍ ỌWỌ́NRÍN B

Ifá pé a ò níí ríkú bí bá rúbọ, ayé ó sì yẹ wá. Ifá pé òun ó bàá eléyìun mú ikú so. Torí lẹ́bùrú ni ọ́n ti fẹ́ fi Ajogun mú un. Kó rú ẹbọ kan sí ojúulé, kó sì rú ọ̀kan sí ẹ̀bùrú. Elénìní ọ̀hún tí ń gba ojúulé, kò rí ọ̀nà, ó wáá fẹ́ẹ́ gba ẹ̀bùrú.

Ìdin ẹ ń rín
Ìdin ẹ ń sá
Wọ́n rín ríín rín
Wọ́n kú páálí
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé gbékú dè lágbàlá
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Ó rú ẹ̀rankùn
Ńgbà ó yá Elénìní bá ń bọ̀ wá
Wọ́n ní Ọ̀rúnmìlà ti rúbọ……..10
Ẹ ẹ gbọ́dọ̀ pa á mọ́
Ó ní Ìdin ẹ ń rín
Ìdin ẹ ń sá
Wọ́n rín ríín rín
Wọ́n kú páálí
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé gbékú dè lágbàlá
Àwá ti gbékú dè lágbàlá
A ti múkú so
A ò bá wọn kú mọ́…….....20
A ti múkú so
Ẹ̀lààsòdè
A ti múkú so
Ọ̀rúnmìlà ló ti gbékú dè lágbàlá
Babá ti múkú so
Ẹ̀lààsòdè
A ti múkú so

ÒDÍ ỌWỌ́NRÍN B

This person shall not taste death prematurely; life would please him, as Ifá will tether death for him. His enemies are bringing Ajoguns to him from behind. Ifá asks him to place a sacrifice each at his main entrance and at the back. The detractor had been confrontational before this time but now wants to launch a surprise attack.

Ìdin that you laugh at
Ìdin that you are mocking
They laughed and laughed
And they died completely
Cast divination for Ọ̀rúnmìlà
That was going to bind up death in the back yard
They told him to perform sacrifice
He sacrificed an entwined rope with noose
Later, his detractors were coming
They told them that Ọ̀rúnmìlà had offered sacrifice
'You must not kill him again'……11
He said Ìdin that you laugh at
Ìdin that you are mocking
They laughed and laughed
They died completely
Cast divination for Ọ̀rúnmìlà
That was going to bind up death in the back yard
We have tethered death
We have bound death up
We are not dying with them again…….....…20
We have tethered death
Ẹ̀lààsòdè
We have tethered death
Ọ̀rúnmìlà, you have bound up death in the yard
Baba have tethered death
Ẹ̀lààsòdè
We have tethered death

ÒDÍ ỌBÀRÀ A

Eléyìun ń lọ síbĭkan; ń wá ń ṣe iyè méjì. Ifá pé kó mọ́ ṣe ọkàn méjì mọ́. Kó mọ́ọ lọ. Ire ń bẹ fún un níbi tí ń lọ.

Ìdin ń ṣe mí gèlé gèlé
Ọlọ̀bàrà ní ń ṣe mí gàlà gàlà
A díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń sawoó ròde Èǹpe
Òde Èǹpe tóun ń lọ yĭí
Ó dáa fún òun ńbẹ̀ bí?
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní yóó dáa fún un
Ọ̀rúnmìlà rúbọ
Wọ́n ní kó mọ́ ṣe iyè méjì o …….10
Kó sì mọ́ ja ẹnĭkankan níyàn
Wọ́n ní bí ọ́n bá ti pé bó ti rí nĭí
Kó mọ́ọ pé bẹ́ẹ̀ ni
Nígbà tí Ọ̀rúnmìlà dé òde Èǹpe
Ayé yẹ ẹ́
Ajé dé
Ìdin ń ṣe mí gèlé gèlé
Ọlọ̀bàrà ní ń ṣe mí gàlà gàlà
A díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń sawoó ròde Èǹpe……...20
Ẹbọ n wọ́n ní ó ṣe
Wọ́n ní kẹ́ni mọ́ jiyàn lÉǹpe
Ìdin ò jĭyàn la fawo dá
Kẹ́ni mọ́ jiyàn lÉǹpe

ÒDÍ ỌBÀRÀ A

This is a charming person planning a trip. He is now doubting whether to go or not. Ifá says he should go and not doubt again. Plenty of fortunes abound for him abroad.

Ìdin ń ṣe mí gèlé gèlé
Ọlọ̀bàrà ní ń ṣe mí gàlà gàlà
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in the city of Èǹpe
'This city of Èǹpe that I am going'
'Would it be better for me'?
They told him to perform sacrifice
They told him that his life would be better
Ọ̀rúnmìlà performed the sacrifice
They told him not to hesitate or doubt…….....…10
And that he should not argue with anybody
If they say this is how it should be
He should agree with them
When Ọ̀rúnmìlà got to the city of Èǹpe
Life pleased him
The good fortune of commerce came by
Ìdin ń ṣe mí gèlé gèlé
Ọlọ̀bàrà ní ń ṣe mí gàlà gàlà
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in the city of Èǹpe…….....……20
He was asked to offer sacrifice
They said he should not argue at Èǹpe
Ìdin is not argumentative, the divination we cast
Let no one argue at the city of Èǹpe

ÒDÍ ỌBÀRÀ B

Ire fún ẹní a dá Ifá yĭĺ fún. Àwọn méjì nifá lòún báá wí. Ire wọn ò níí jù nù.

Ìdin kó o bẹ̀rẹ̀
Kó o gbé e pọ́n pọ̀n pọ́n
A díá fún Àṣá
A bù fún Àwòdì
Níjọ́ tí wọ́n ń lọ sí oko ĭwáję
Oko ĭwáję tí àwọ́n ń lọ yĭí
Nǹkan ò bọ́ lọ́wọ́ àwọn?
Wọ́n níre ò níí bọ́ lọ́wọ́ọ wọn
Wọ́n ní ẹbọ kí iré ó mọ́ bọ̀ọ́ lọ́wọ́ọ wọn ni kí wọn ó rú
Àṣá rúbọ.....……..10
Ó rú ohun gbogbo nígba nígba
Àwòdì náà dẹbọ́lẹ̀
Ó rúbọ
Wọ́n bá kọrí sí oko ĭwáję
Àṣá ló kọ́kọ́ rí tiẹ̀
Fàà ló lọ
Pọ́nkán ló kó sí i lọ́wọ́
Àwòdì náà lọ
Ó ri tiẹ̀ gbé
‘Òún mọ̀ dúpẹ́ o’.....…20
Ayé yẹ wọ́n
Ọkàan wọ́n balẹ̀
Ni wọ́n bá ń dúpẹ́
Wọ́n ní ọwọ́ àwọ́n tẹ ire báyìí?
Ni ọ́n ń jó ni ọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ìdin kó o bẹ̀rẹ̀
Kó o gbé e pọ́n pọ̀n pọ́n.....30
A díá fún Àṣá

ÒDÍ ỌBÀRÀ B

Ifá wishes this person all the good fortunes of life. Ifá is referring to two people. Their good fortunes would not get lost.

Ìdin bend down
And pick it up quickly
Casts divination for the Hawk
And the Eagle
On the day they were going to fend for food
‘This fending escapade we are embarking on’
‘Our preys do not drop off our claws’? The two had asked
They told them their fortunes would not drop off
They told them to offer sacrifice for same
The Hawk performed the sacrifice….....…….10
He offered his sacrifice in multiples of hundreds
The Eagle also brought his sacrifice
He offered it with faith
They both set out for their mission of prey hunting
The Hawk saw his own first
And in a great glide
Caught the prey
The Eagle also went for his own
He got it
He thanked his creator.....20
Life pleased them both
And they had rest of mind
They then started to consolidate their fortunes
That they got good fortunes this plenty
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo in turn praise Ifá
They said it was exactly as their Babaláwo said
Ìdin bend down
And pick it up quickly.....30
Casts divination for the Hawk

A bù fún Àwòdì
Níjọ́ tí wọ́n ń lọ sí oko ìwájẹ
Wọ́n ní wọ́n ó rúbọ kí wọ́n mọ́ baà sánwọ́
Wọ́n gbẹ́bọ́ ńbẹ̀
Wọ́n rúbọ
Àṣá kĭí balẹ̀ kó sánwọ́
Àwòdì kĭí balẹ̀ kó pòfo
Gbogbo wa lá o múre bộ̀ porongodo

And the Eagle
On the day they were going to fend for food
They were told to make sacrifice to forestall their returning empty handed
They heard about the sacrifice
And offered it
The Hawk does not dive down and leave empty handed
The Eagle will not glide and record a loss
All of us would return with good things

ÒDÍ ỌKÀNRÀN A

Ifá lóun pé ire fún ẹní ó dá odù yí. Eléyìun kọ ire ajé púpọ̀ ṣùgbọ́n ó fẹ́ kéèyàn ó ní sùúrù. Tó bá ni sùúrù, a ó lọ́ọ́ jẹ ogún kan lókèèrè; Ifá pé ogún náà nípọn. Ṣùgbọ́n kó rúbọ, kò sì gbọdọ̀ kórira.

Sabi rere gbé
Sàbì rèrè gbé
Ẹnì ó tètè dé ibi òkú Ọlọ́rọ̀
Ní ó sa ibi rere gbé
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé bá wọn pígún Ọlọ́rọ̀ láì ba tan
Wọ́n ní ó rúbọ
Nígbà tí Ọ̀rúnmìlà dé òkèèrè tí ń lọ
Adẹ́tẹ̀ ni Baálẹ̀ ilú ibẹ́
Gbogbo àwọn èèyàn ni ọ́n ń sún sẹ́yìn fun
'Èèyàn lỌlọ́run sì dá báyìí'?.....11
'Tóun sì jẹ́ àlejò'
'Tóun sì wọ sọ́dọ̀ọ baálẹ̀ ìlú'
Ká sì mọ́ fẹ́ràn ẹni ó gbani tọwọ́tẹsẹ̀?
Ọ̀rúnmìlà ò kórira ẹ̀
Ọ̀rúnmìlà bá ń tọ́jú nǹkan fún un
Ó ń bá a mú nǹkan
Gbogbo àwọn èèyán sì ń sá sẹ́yìn fún un
Adẹ́tẹ̀ sì ti là làà là
Ó sì ń doríkodò…….....……..20
Pé báwo lòun ó ti pín ogún òun báyìí
Ní torí àwọn alájẹjọ̀já yǐí
Ńgbà ó dijọ́ kan
Adẹ́tẹ̀ fọjọ́ sàìsí
Ṣùgbọ́n kó tóó kú
Adẹ́tẹ̀ bá pe Ọ̀rúnmìlà
Ó ní baba yǐí
'Ǹjẹ́ o ó le bàsírĩì mi'
'Tóun ò fi níí dòkú ẹyẹ'

ÒDÍ ỌKÀNRÀN A

Ifá wishes this person well. This Odù connotes good fortune but exhorts the person consulting to be patient. If we are patient enough, we would travel abroad to share in a booty that is very substantial. We should offer sacrifice and not be spiteful.

Sabi rere gbé
Sàbì rèrè gbé
He who arrives early at the burial of a wealthy man
Would select a vantage position to stay
Cast divination for Ọ̀rúnmìlà
He was going to share in the estate of a wealthy man without being related to him
He was asked to perform sacrifice
When Ọ̀rúnmìlà got to the city abroad
The chief of the city happens to be a leper
Everybody kept away from him…….....……..10
'This is a being created by God', Ọ̀rúnmìlà thought
'I am a visitor'
'Entering their city for the first time'
'How would I not be friendly to such a generous host'?
Ọ̀rúnmìlà did not detest him
He started preparing medicines for him
He was serving as his errand boy
While everyone despised the leper
However the Leper had ever been very wealthy
He was about that time worried…….....……20
On how he would share his estate
To checkmate the ingrates that surrounds him
On a particular day
The Leper died
But before he died
He called Ọ̀rúnmìlà
'You this man' he said with his last energy
'Would you take care of my burial'?
'Such that birds would not eat my corpse'

À bóo ri pé gbogbo wọn ni ọ́n ń sá sẹ́yìn?
Ọ̀rúnmìlà ní kò sòro.....31
Adẹ́tẹ̀ bá mú ọkọ́
É e lé e lọ́wọ́
Bí gbòǹgbò ó baà bẹ ńlẹ̀
Ó fún un ládàá
Ọ̀rúnmìlà ní kò síyọnu
Ó ní ó dáa ó kù
Kálọ sí ibi tí ọrọ̀ọ̀ mí wà
Ó ní 'gbogbo ọrọ̀ tí mo kó jọ yĭí
'Ìwọ lo ni Í'……..40
'Ó ò gbọdọ̀ fẹ̀nĭkankan ńbẹ̀'
Adẹ́tẹ̀ ní tóun bá kú
'Tóó fi kó gbogbo ọrọ̀ tán'
'Mọ́ọ pé kò sí nǹkankan'
'Torí ĭwọ lo tọ́jú òun'
'Ìwọ lo sĭ gbọdọ̀ jọrọ̀ òun'
Ọ̀rúnmìlà bá ń jó ní ń yọ̀
Ọ̀rúnmìlà ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..50
Sabi rere gbé
Sàbĭ rèrè gbé
Ẹnĭ ó tètè dé ibi òkú Ọlọ́rọ̀
Ní ó sa ibi rere gbé
A díá fún Ọ̀rúnmìlà
Tĭ ń lọ rèé bá wọn pígún Ọlọ́rọ̀ láĭ ba tan
Ifá ò bá wọn tan
Fàà
Fàà n ní ń jogún
Fàà….....…….60
Ń jogún ẹṣin
Fàà
N ní ń jogún
Fàà
Ẹ̀dú ò bá wọn tan
'Or can't you see them all despising me'?……30
'That is easy', Ọ̀rúnmìlà replied
The Leper fetched a hoe
He gave it to Ọ̀rúnmìlà
And in case there was a strong root in the earth
He gave him a cutlass
'Those are no difficult tasks' Ọ̀rúnmìlà said
'There is more to come', the Leper said
'Come and see where I hid my wealth'
'All these fortunes that I had amassed', he said
'It belongs to you'…….....……40
'You should not share it with any of them'
'After my death', the Leper continued
'Until you finish packing all the wealth'
'Tell them nothing has happened'
'Because you are the only one who took care of me'
'And you should inherit all my belonging'
Ọ̀rúnmìlà then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said…..….50
Sabi rere gbé
Sàbĭ rèrè gbé
He that arrives early at the burial of a wealthy man
Would select a vantage position to stay
Cast divination for Ọ̀rúnmìlà
He was going to share in the estate of a wealthy man
without being related to him
Ifá is not related to them
Freely
He is inheriting estates
Freely.....……..…….60
He inherit horses
Freely
He is inheriting estates
Freely
Ẹ̀dú is not related to them

Fàà
Ó jogún owó
Fàà
Ó jogún aṣọ
Fàà…….....70
Ó jogún àmù Ìlẹ̀kẹ̀
Fàà
Ifá ò bá wọn tan

Freely
He inherits money
Freely
He inherits cloths
Freely…….…....……..70
He inherit pots of beads
Freely
Ifá is not related to them

ÒDÍ ỌKÀNRÀN B

Ifá pé ká rúbọ ọlà ń bọ̀ fún wa láti òkèèrè. A ò gbọ́dọ̀ bi imọ̀nràn tí wọ́n bá fún wa dànù torí yóó seni lóore. Ifá pé táa bá ń lọ àjò tàbí òde ijó, a ò gbọ́dọ̀ jó kó mọ́ baà já sí orí ikú o.

Ìdin ránhĩn
Ìdin ránhĩn
A díá fún Òkòtò tí ń retí Òkun rèé jó
Ẹbọ ń wọ́n ní ó ṣe
Gbogbo èèyàn ní ń lọ etí òkun rèé jó
Wọ́n níwọ Òkòtó o ò gbọ́dọ̀ jó bóo bá détí òkun
Wọ́n ní bí gbogboo wọ́n bá ń jó
Ìwọ Òkòtó mọ́ọ wòran ni
Ṣùgbọ́n ìgbéraga ti Òkòtó ńnú
Ijó àjówomi láti bèbè ni wọ́n ó sì jó…10
Ó bá bẹ̀rẹ̀ síí jó
Lójiijĩ
Òkòtó bá rĩ
Ìdin ránhĩn
Ìdin ránhĩn
A díá fún Òkòtò tí ń retí Òkun rèé jó
Òkòtò o ò seun
O ò sèèyàn
Wọ́n ní bọ́ ọ bá lọ etí òkun ọ ọ̀ gbọ́dọ̀ jó
O sì gbọ́ ……..…20
Bẹ́ẹ̀ lo sì lọ rèé jó
Ìdin ránhĩn
Òkòtó bá ṣe bẹ́ẹ̀ ló parẹ́ o
Ìdin ránhĩn

ÒDÍ ỌKÀNRÀN B

Ifá asks this person to offer sacrifices for fortune seen to be coming from abroad. He is enjoined to listen to advises, and that if he is traveling to somewhere he should refuse to dance. He should exercise self-composure.

Ìdin ránhĩn
Ìdin ránhĩn
Casts divination for the Metal Cone that was going to the beach to dance
He was asked to perform sacrifice
Everybody was going to the beach to dance
You the Cone, they called, when you get to the beach, do not dance
'If every other person is dancing'
'You should just be watching', they warned
But self-esteem stirred him up
And the dance is from the beach to the ocean waters….....……..10
He started to dance
Without warning
The Metal Cone sank
Ìdin ránhĩn
Ìdin ránhĩn
Casts divination for the Metal Cone that was going to the beach to dance
You Cone, you are irresponsible
You are not humane
They told you that in case you go to the beach, you should not dance
You acted otherwise
Got to the beach and danced .....….....20
Ìdin ránhĩn
The Cone as a result vanished
Ìdin ránhĩn

ÒDÍ ÒGÚNDÁ A

Ire pọ́ fún eléyìun. Ayé ó yẹ ẹ́, ọkàan rẹ̀ ó balẹ̀, ẹ̀míi rẹ̀ ó sì gùn; Ifá pé eléyìun a mọ́ọ tètè lọ sí ẹnu isẹ́ẹ rẹ̀ lójoojúmọ́. Kó kọjú mọ́ isẹ́ẹ rẹ̀, láfẹ̀mọ́ju náà ní ó kore ẹ̀ lójú ọ̀nà. Kí eléyìun ó mọ́ọ ṣe àtúnṣe ilé. Yóó jèrè.

Dinndinnkúdá
Dĩnǹd́ínǹkúdá
A díá fún Ìsĩnkú ẹ̀bọ́nà̀
A díá fún Baba adájí roko
Èyí tí ò níí fàsĩkò tafàlà
Kò níí fàkókò ṣe yẹ̀yẹ́
Baba adájí roko ló kọjú mọ́ isẹ́ẹ ẹ̀ ní kùtù hàì
Ẹnĩkan tóun sì sòwò sòwò lókèèrè
Ó wáá sowó kọ́rùn
Ní ń padàá bọ̀ wálé.....10
Ṣé wọ́n sĩí rí ikú sójú ni láyée ijọ́hun
Ìdágĩrĩ ikú bá dá a lójú ọ̀nà
Oníkọ̀ bá ní kó kálọ
Níbo?
Ó ní ọ̀run ti yá
'Ǹjẹ́ òun ó sì kúúlẹ̀ lásán towó towó báyìí'?
Bí baba adájí rokó ti rí I ńlẹ̀
Oníṣòwo ní ó gba òun
Ó lóun ti rí Oníkọ̀
Ó sì ti pé kóun ó kálọ sí òde ọ̀run.....20
'Ǹjẹ́ o ó le bo àsírí òun báyìí'?
Ó bá gbé ẹrùu owo to so korun
Ó ní ó gbà
Ṣùgbọ́n tọ́jú oku òun dáadáa
Baba adájí rokó bá jèrè

ÒDÍ ÒGÚNDÁ A

Plenty of fortunes would be for this person. He would have long life and peace. Ifá sees him as a person that leaves for his workplace early. He should continue in this spirit because it is in the same early hours that he would meet with his fortunes. He would reap the reward of all his deeds.

Dinndinnkúdá
Dĩnǹd́ínǹkúdá
Cast divination for the roadside burial
Cast divination for the man who used to leave early for the farm
The one that would not subscribe to time wasting
He would not use his seasons to loaf around
The Punctual Farmer is a zealous worker
But there is a trader who had traded in goods abroad for long
He tied his money on his neck
And was returning home.....10
However, they do see death physically in the olden days
He was at a point dejected on the way occasioned by death suspicion
'Let us go', Oníkọ̀ said
'Where'?
'Heaven', Oníkọ̀ replied
'Would I now die helplessly with all this money
As the Punctual farmer saw him lying on the ground
'Help me'The Trader said helplessly
'I have seen the Oníkọ̀'
'He (Oníkọ̀) had asked me to come with him to heaven'.....…….20
'Would you be able to take care of my corpse'? The trader asked
He removed the loop of money on his neck
'Take' He said to the farmer
But please take care of my corpse, he begged
The Punctual farmer as a result profited from his constancy and continuity

N ní bá ń jó n ní ń yọ̀
Ní ń yin àwọn Dinndinnkúdá
N yin awon Dĩnǹd̄ĩnǹkúdá
A d́iá fún ĭsĭ̀nkú ẹ̀bọ́nà
Tó d́ifá fún Baba adájí roko.....30
Ìsĭ̀nkú ẹ̀bọ́nà
A dúpẹ́ fún baba adájí roko
A mọ̀mọ̀ dúpẹ́ o
Ajé sùn wá bọ̀

He started to dance and rejoice
He was praising the priest Dinndinnkúdá
He was praising Dĩnǹd̄ĩnǹkúdá
That cast divination for the roadside burial
That also cast divination for the Punctual Farmer
The roadside burial.....31
We are grateful to god for the Punctual Farmer
We rejoice with him
Fortune and wealth overwhelm us

ÒDÍ ÒGÚNDÁ B

Ifá pé kí eléyìun ó rúbọ kó lè baà di ẹni ọ̀kánkán. Ifá pé ó tí ń rìn ní ìkọ̀kọ̀. Ifá pé owó àti ẹyẹlé lẹbọ.

Dinndinnkúdá
Dĩnǹd̄inǹkúdá
A díá fún Dùndún
Tí tí ń rĩn ní kọ̀kọ̀
Tí tí ń rĩn ní bàábá
Wọ́n ní kó rúbọ kó le dẹni ọ̀kánkán gbangba
Wọ́n ní ọ̀pọ̀lọpọ̀ ẹyẹlé lẹbọ
Ọ̀pọ̀lọpọ̀ owó lẹbọ
Awọọ pálà lẹbọ
Wọn è é tíí pe Dùndún tẹ́lẹ̀ rí.....10
Dùndún sà á ń bẹ ní kọ̀rọ̀
Ńgbà ó rúbọ tán
Ó bá dọjọ́ kan
Wọ́n bá ní wọ́n ó lọ́ọ́ pè é wá láti Ààfin Òun náà?
Ìgbà ó dé ọ̀hún
Dùndún tẹ́ gbàjá aré sílẹ̀
Gbogbo ihun tí àwọn ìlù tó kù ò le ṣe
Dùndún bá ṣe gbogbo ẹ̀
Wọ́n ní ẹni tí ó mọ́ọ lù fún Ọba jó láílái nĩyí o.....20
Ni Dùndún bá ń jó ní ń yọ̀
Ní ń yin àwọn Dinndinnkúdá àti Dĩnǹd̄inǹkúdá
Àwọn Babaláwo ẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Dinndinnkúdá
Dĩnǹd̄inǹkúdá
A díá fún Dùndún
Tí tí ń rĩn ní kọ̀kọ̀
Tí tí ń rĩn níbàábá

ÒDÍ ÒGÚNDÁ B

Ifá is asking this person to offer sacrifices to get him noticed within the society. Ifá says he has not been acknowledged previously. He should sacrifice pigeons and money.

Dinndinnkúdá
Dĩnǹd̄inǹkúdá
Cast divination for Dùndún drum
That had never been noticed
That had never been given any attention
He was asked to perform sacrifice to get recognized
They told him to sacrifice many pigeons
Plenty of money
And any young animal skin
Dùndún had never had any ceremonial call.....10
He had ever been loitering around the corners
Afterwards he offered the sacrifice
One day
They sent for him from the king's palace
'Me'? He exclaimed cynically
When he got there
He performed extensively
All the drumbeats that other drums could not accomplish
Dùndún did everything.…….....19
They reasoned that he should be the one that should be drumming for the King from then onward
Dùndún drum then started to dance and rejoice
He was praising his Babaláwos, the Dinndinnkúdà and Dĩnǹd̄inǹkúdá
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
Dinndinnkúdá
Dĩnǹd̄inǹkúdá
Cast divination for the Dùndún drum
That has never been noticed
That has never been given any attention

Wọ́n ní kó rúbọ kó lè dẹ̀ni ọ̀kánkán gbangba.....30
Mo mọ̀mọ̀ yin Dinndinnkúdá
Mo yin D̈inǹd̈inǹkúdá o
Dùndún tí tí ń r̈in ní kọ̀kọ̀
Dùndún wáá dẹ̀ni ọ̀kánkán gbangba
Mo yin Dinndinnkúdá
Mo yin D̈inǹd̈inǹkúdá o
Mo wáá dẹ̀ni ọ̀kánkán gbangba

He was asked to perform sacrifice to get noticed
I praise you Dinndinnkúdá 31
I praise you D̈inǹd̈inǹkúdá
Dùndún drum that had ever been going unnoticed
Has now become the clear leader
I praise you Dinndinnkúdá
I praise you D̈inǹd̈inǹkúdá
I now become the clear leader

ÒDÍ ỌSÁ A

Ifá pé àwọn méjì kan lòún ń báá wí. Kí àwọn eléyìun ó fi aṣọ pupa kún ẹbọ rú, kí wọn ó sì bèèrè n táwọn ayé ó gbà. Ifá pé kí eléyìun ó mọ́ dẹ́jàá, kó si rúbọ elénìní.

Ìdin sàá
Ìdin sòó
A díá fún Agánràn tí ń looko ìwáję
Ìdin sàá
Ìdin sòó
A díá fún Àgbàdo òjò
Èyí tí ń lọ rèé bá wọn múlẹ̀ oko ài rọ́dún
Ó dóko ó tẹ́ gbàjáá lẹ̀
Wọ́n níwọ Àgbàdo tẹ́tí o gbóhùn Awo
Wọ́n ní gbogbo n tóo fẹ́ẹ́ dà lọ́ọ́ dà…..10
Ṣùgbọ́n rúbọ elénìní láyé
Àgbàdó ní kínni ń jẹ́ bẹ́ẹ̀
Aṣọ tó pọ̀ lòun ó fi bo ọmọ òun
Ẹ wo iye aṣọ tí Àgbàdo fi bo ọmọ ẹ lóòótọ́
Ṣùgbọ́n Agánràn ń looko ìwáję
Oko ìwáję tóun ń lọ yĭí
Òun ṣe lè rí ṣe bọ́ ńbẹ̀ báyìí?
Èṣù ní o ò pé kín ni
Abẹ ni kóo rú
Agánràn rúbọ……..……20
Ó rú gbogbo abẹ tí ọ́n kà sílẹ̀ fún un
Èṣù ní bó o bá dé ọ̀hún
'Àgbàdo ni ò rúbọ'

ÒDÍ ỌSÁ A

Ifá says this person should offer sacrifice. Ifá is referring to a group of two people. The two of them should sacrifice a piece of red cloth and ask of what their earthly enemies would accept. Ifá exhorts this person not to ignore taboos or advice given to him. He would have substantial material wealth but should offer sacrifice because of his detractors.

Ìdin sàá
Ìdin sòó
Cast divination for the Parrot going to fend for food
Ìdin sàá
Ìdin sòó
Cast divination for the Wet maize
That was going to acquire land in the annual cycle farm
He got to the annual cycle farm and germinated extensively
'You Wet maize, listen to the voice of the of wisdom'
'You would become everything you ever dreamt of becoming…….…….....10
'But offer sacrifice to forestall your enemies' they said
'What do you call enemies' He replied with disdain
'I would use many cloths to wrap my children'
And truly, see the wraps around the maize cob
However, the Parrot was going to fend for food
This venture of fending for food that I am embarking on, he asked,
'What would I do to be able to get something profitable from this escapade'?
'Do you know what', Èṣù said
'You should sacrifice razor blades'
The Parrot sacrificed razor blades…….....…20
He offered all the sacrifices
'When you get there', Èṣù said
The Wet maize had refused to offer sacrifice

Ó ó ba lọ́hùún
Nígbàa Agánràn dé ọ̀hún
Ló rí I tí Àgbàdo gbọ́mọ pọ̀n lọ súà
Ó sì ti rò pé òun ti fi aṣọ bo ọmọ òun
Agánràn bá gbé ẹnu lé aṣọ Àgbàdo
Ní ń gé e hàràràù hàràràù
Ló bá kan ọmọ…….....……...…30
Ó bá bẹ̀rẹ̀ síí jẹ ọmọ Àgbàdo
Àyìn ẹ́yìn ni Àgbàdo ń yin àwọn Awo ẹ̀
Ìdin sàá
Ìdin sòó
A díá fún Àgbàdo Òjò tí ń lọ rèé bá wọn múlẹ̀ oko ài rọ́dún
Ìdin sàá
Ìdin sòó
A díá fún Agánràn tí ń looko ìwájẹ
Mo ti ṣẹ̀bọ Ìdin sàá
Mo ti ṣẹ̀bọ Ìdin sòó…...……..40
Agánràn ṣe bẹ́ẹ̀
Ó rí ṣe
Mo ti ṣẹ̀bọ Ìdin sàá
Mo ti ṣẹ̀bọ Ìdin sòó
N lAgánràn ń ké tée dòní
Aṣọ pupa tí Agánràn rú ńíjọ́ọ́sí
Èṣù bá lẹ́ ẹ́ mọ́ ọ ńgbáàyà

You will meet him there
When the Parrot got to the farm
He saw the wet maize with heavy cobs on his back bountifully
And the Wet maize thought he had covered his seeds
The Parrot sets his beak on the sheath
And started tearing it in shreds
He ultimately got to the seeds…….....……30
And started eating them
The Wet maize started praising his priests belatedly
Ìdin sàá
Ìdin sòó
Cast divination for the Wet maize going to the annual farm
Ìdin sàá
Ìdin sòó
Cast divination for the Parrot going to fend for food
I have offered the sacrifices of Ìdin sàá
I have offered the sacrifices of Ìdin sòó……40
The Parrot as a result of his obeisance
Thus profited
I have offered the sacrifice of Ìdin sàá
I have offered the sacrifices of Ìdin sòó
I what the Parrot is saying till today
The red cloth which the Parrot sacrificed in the beginning
Èṣù stuck it to his chest

ÒDÍ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ. Ayé ó yẹ ẹ. Ki eléyìun ọ mọ̀ bẹ̀rù bi àwọn èèyàn bá gbógun tì í. Bí ọ́n bá gbógun ti ẹnìkan ṣoṣo yĭí, yóó han gbogbo wọn ní èèmọ̀, torí ó mẹbọ.

Ìdin sàá sàá
Ìdin sòó sòó
Sàrá sàrá labẹ́ẹ́ fárí
A díá fún ẹ̀ìnlọ́jọ ẹranko
Níjọ́ọ wọ́n ń bẸ́kùún sọ̀tẹ̀
Níjọ́ọ wọ́n ń bẸ́kùún ṣọ̀tá
Gbogbo ẹranko ló kọjú da Ẹkùn
Wọ́n ló ku ibi tí Ẹkùn ó wọ̀
Wọ́n ló ku ohun tẹ́kùn ó ṣe
Ẹkùn bá méééjĭ kún ẹ́ẹ́ta…… ….10
Ó tọ àwọn Ìdin sàá; Ìdin sòó lọ
Ẹ yẹ òun lóókan ĭbò wò
Wọ́n ní kó rú ogún abẹ
Olóólà ijù rú ogún abẹ
Nínúu ogún abẹ tí ẹkùn rú
Àwọn Babaláwo ẹ̀ kó mẹ́wàá fún un
Wọ́n ní kó kó o relé ẹ̀
Wọ́n jẹ mẹ́wàá lérù
Èṣú bá kó gbogbo ẹ̀ bọ ẹkùn lẹ́sẹ̀ àtọwọ́
Gbogbo àwọn ẹranko yòókù bá ń bọ̀ wáá bẸ́kùn jà ńjọ́ kan…….20
Bí Ẹkùn tí ń fọwọ́ fà wọ́n ya
Ní ń fi ẹsẹ̀ẹ́ fa ĭfun wọn jáde
Ẹni ó bá ti rúbọ
Ipá ò ká onítọ̀hún mọ́
Ìdin sàá sàá
Ìdin sòó sòó
Sàrá sàrá labẹ́ẹ́ fárí

ÒDÍ ỌSÁ B

Ifá says this person should offer sacrifices. He should not be afraid when people rise up against him. Even if everybody rises against him, he would still prevail because he (this person) knows that sacrifices are necessary.

Ìdin sàá
Ìdin sòó
The sharp blade shaves the head in quick strokes
Cast divination for uncountable animals
On the day they engaged the Tiger in cold war
On the day they were making the Tiger their common enemy
They told the Tiger to offer sacrifice
All the other animals antagonized the Tiger
They were involved in enmity with him
The Tiger added two cowries to three…..……10
And went to meet the priests Ìdin sàá and Ìdin sòó
'Inquire from Ifá using 'Ìbò' for me', he said
They told him to offer twenty blades as sacrifice
The king of the forest offered it
Out of the twenty blades he offered
His Babaláwos gave him ten
He was told to take them home
And took ten for themselves as free gifts
Èṣù then inserted all the twenty into the Tiger's toes and fingers as claws
All the rest animals were coming one day to fight the Tiger…..…….20
As the Tiger was tearing them with his hands
He was using his hind limbs to bring out their intestines
He that has offered sacrifices
Is above any other power against him
Ìdin sàá
Ìdin sòó
The blade shaves the head in quick strokes

A díá fún Ẹ̀ìnlọ́jọ́ ẹranko
Níjọ́ọ́ wọ́n ń bẸ́kùún ṣọ̀tẹ̀
Níjọ́ọ́ wọ́n ń bẸ́kùún sọ̀tá……...30
Wọ́n ní kí Ẹkùn ó sá káalẹ̀ ó ṣẹbọ
Ẹkùn gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Ẹ̀ìnlọ́jọ́ ẹranko
Tẹ̀ẹ̀ ń bẸ́kùún sọ̀tẹ̀
Tẹ̀ẹ̀ ń bẸ́kùún sọ̀tá
Ipáa yín ò leè ka
Ipáa yín ò leè ka láílái

Cast divination for uncountable animals
On the day they engaged the Tiger in cold war
On the day they were making the Tiger their common enemy…….....30
They told the Tiger to take care of the ground and perform sacrifice
The Tiger heard about the sacrifice
And performed it with faith
All you animals
That are engaged in cold war with the Tiger
You that are making the Tiger your common enemy
You can never overwhelm him
All of you can never overposer him

ÒDÍ ÌKÁ A

Ifá lóun pé ire fún ẹní ó dá Odù yĭí bó bá rúbọ. Awọn méjì nifá ń bá wí, kí àwọn méjèèjì ó rúbọ ayé kí wọ́n ó lè baà ṣégun. Àdá kan, kùnmọ̀ kàn, ọ̀bẹ kan, àti gbóńgbó kan lẹbọ.

Ìdin káká tiráká káká tiráká
Babaláwo Igbá ló díá fún Igba
Igbá ń lọ rèé bá wọn múlẹ oko ài rọ́dún
Wọ́n ní kí Igbá ó rúbọ
Ìdin kàkà tiràkà kàkà tiràkà
Babaláwo Àwo ló díá fún Àwo
Wọ́n ní kí Àwo ó sá káalẹ kó sẹbọ
Àwọn méjèèjì ní jọ́ ń bẹ láyé
Gbóńgbó kan
Àdá kan…….....10
Kùnmọ̀ kan
Ọ̀bẹ kan lẹbọ
Àwó bá rúbọ
Igbá ní tóun tó báyìí
Kín lòún ó fẹbọ ṣe
Igbá dé oko
Ó bá bẹ̀rẹ̀ síí so
Ọmọ aráyé bá débẹ̀
Pà, pà, pà, pà ni wọ́n ń pa igbá
Bí ọn bá dé ibi tí Àwó wà……20
Wọn a sún sẹ́yĭn
Ìpa táa pa Igbá
Ẹnĭkan ò gbọdọ̀ pa Àwo bẹ́ẹ̀
Bí è é bá ṣe pé ó tó àkókò tí Àwo ó fọ́ọ́
Ẹnĭkan ò le fọ́ Àwo
Ayé yẹ Àwo
Igbá wá ń ṣe hàà
Ìdin káká tiráká káká tiráká

ÒDÍ ÌKÁ A

Ifá wishes this person well. Ifá is referring to two people. The two of them should perform sacrifice meant for earthly enemies such that they can prevail. One cutlass, one club, one knife and one heavy stick is the sacrifice.

Ìdin káká tiráká,káká tiráká
The Babaláwo of the Calabash cast divination for the Calabash
The Calabash was going to choose a land in the annual cycle farm
They told the Calabash to offer sacrifices
Ìdin kàkà tiràkà kàkà tiràkà
The Babaláwo of the Breakable plate casts divination for the breakable plates
They told the breakable plates to take care of the ground and offer sacrifice
The two of them were living on earth together
One each of heavy stick
Cutlass…….....……..10
Club and
Knife is the sacrifice
The Breakable plate offered his sacrifice
'Now that I am this big'
'What do need sacrifice for'? The Calabash said
The Calabash got to the farm
He started to germinate
Man got there afterwards
One by one, he broke the Calabash to remove the seeds
But as soon as he sees the Breakable plates….....20
He refrains himself and would become cautious
The way you break open the Calabash
Nobody can break the Breakable plate as such
Unless it is the time for the Breakable plate to break
Nobody breaks her up
Life pleased the Breakable plate
The Calabash however was lamenting
Ìdin káká tiráká káká tiráká

Babaláwo Igbá ló díá fún Igbá
Ìdin kàkà tiràkà kàkà tiràkà……..30
Babaláwo Àwo ló díá fún Àwo
Wọ́n ní kí Igbá ó rúbọ
Bẹ́ẹ̀ ni ò rúbọ
Gbogbo ayé ní ń pa igbá
Àwo nǐkan ní ń bẹ lẹ́yìn tó rúbọ
Ìpa táa pa Igbá
Kẹ́ni mọ́mọ̀ ṣe pa Àwo

The Babaláwo of the Calabash cast divination for the Calabash
Ìdin kàkà tiràkà kàkà tiràkà……...….....30
The Babaláwo of the Breakable plate casts divination for the Breakable plates
They told the Calabash to offer sacrifice
He hitherto did not offer the sacrifice
Every man was breaking the Calabash open
The Breakable plate is the one coming from behind to offer sacrifice
The way we break the Calabash
Let nobody break the Plate

ÒDÍ ÌKÁ B

Ifá pé kí eléyìun ó rúbọ fún àìkú, kóun ó lè bá a ṣẹ́gun. Awọn kán sì ń dá eléyìun lọ́nà; Wọn ò níí leè dá a lọ́nà mọ́.

Ìdinká èjìká
Èjìrọrọ èjìrọ
Gbòǹgbò tí ń bẹ ńnú omi ò leè kómi lẹ́sẹ̀ kó dómi dúó láílái
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin ọ̀tá sáńgílítí
'Ṣé àwọn elénìní yĭí ò dá òun dúó báyìí'?
Wọ́n ní gbòǹgbò kan kĭí gbénú odò kó dómi dúó
Wọ́n ní tí ọ́n bá làwọn ó dàá ọ lọ́nà
Ọ̀run ni wọ́n ó ti mọ́ọ mùkọ alẹ́
Ọ̀rúnmìlà bá rúbọ.....10
Àwọn ọ̀tá ẹ̀ bá ń kú níkọ̀ọ̀kan níkọ̀ọ̀kan
Ìdinká èjìká
Èjìrọrọ èjìrọ
Gbòǹgbò tí ń bẹ ńnú omi ò leè kómi lẹ́sẹ̀ kó dómi dúó láílái
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin ọ̀tá sáńgílítí
Wọ́n ní kí babá ó rúbọ
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ.....19
Ǹjẹ́ gbogbo ọ̀tá tó bá ní n mọ́ padà délé
Gbọọrọgbọ
Ọ̀gbọọrọgbọ ni kí n bókuu rẹ̀ ńlẹ̀
Oníṣẹ̀gùn ló ní n mọ́ padà délé mọ́
Gbọọrọgbọ
Ọ̀gbọọrọgbọ ni kí n bókuu rẹ̀ ńlẹ̀
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá ni ní tàrú ṣẹ́gun
Àrúṣẹ́gun làá bá ni lẹ́sẹ̀ ọba Òrìṣà

ÒDÍ ÌKÁ B

Ifá asks this person to offer sacrifice for long life. Ifá would help him to prevail. Some people are crossing his ways. They would not be able to cross him again.

Ìdinká èjìká
Èjìrọrọ èjìrọ
The roots inside a stream can never obstruct the course of the flowing water
Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of his real foes
'Would these detractors not cross, and stop me'? Ọ̀rúnmìlà asked
'A root found in the course of a stream can never impede the course of the flowing water',
'If they try to cross you on your way'
'They would eat their next meal in heaven'
Ọ̀rúnmìlà then offered the sacrifice.....10
His enemies began to die one after the other
Ìdinká èjìká
Èjìrọrọ èjìrọ
The roots inside a stream can never obstruct the course of the flowing water
Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of his real foes
They told him to offer sacrifice
Ọ̀rúnmìlà heard about the sacrifice
He offered it with unwavering faith
Therefore all my foes that said I should not return home……20
Side by side
In rows would I meet their copses laid on the ground
All medicine men that said I would not return home
Side by side
In rows would I meet their copses laid on the ground
Offering of sacrifices
With mandatory free gifts to Èṣù
Come and meet us with triumphant offertory
One is found with triumphant offertory at the feet of the king of all Òrìsàs

ÒDÍ ÒTÚRÚPỌ̀N A

Ifá loun pé ire fún ẹ́ní ó da odù yí; kó mọ́ọ nà tán. Ọmọ kán ń bẹ nínú ọmọọ rẹ̀ tó jẹ́ alágbára. Bí kò sì tîì bí ọmọ, Ì báà jẹ́ obìnrin tàbí ọkùnrin, onítọ̀hún ó bímọ kan tí yóó ba ṣẹ́gun. Ẹbọ kí ikú ó mọ́ pa ọmọ náà ni kó rú.

Olóògbé ni ò jẹ́wọ́
Atanniję bí olóorun
Àgbọngbọ̀n a bìsà
A díá fún Sàngó tí ń fojú ṣògbérè ọmọ
Wọ́n ní ó rúbọ kó lè baà bímọ
Sàngó lójú ọmọ́ ń pọ́n
Wọ́n ní ọmọ kán ń bọ̀
Kó rúbọ sílẹ̀ dè é
Sàngó bá rúbọ pé
Ńgbàa Sàngó ó bĭí……10
Ló bá bí Ọṣé
Wọ́n ní gbogbo ibi tí bá ń lọ
Kó mọ́ọ mú ọmọ rẹ̀ tó bí lọ
Bí ọ́n dítẹ̀ mó Sàngó ńbĭkan
A ju Ọṣé lu ibẹ̀
A di gàràrà
Gbogboo wọ́n ti túká
Ní bá ń yin àwọn Olóògbé ni ò jẹ́wọ́
Àwọn Atanniję bí olóorun
Àwọn Àgbọngbọ̀n a bĭsà……..20
'Àṣé ẹbọ tí Sàngó rú'
'Àṣé nǹkan ńlá ni'?
Ẹbọ tí Sàngó rú ló sọ Sàngó di ńńlá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Olóògbé ni ò jẹ́wọ́
Atanniję bí olóorun

ÒDÍ ÒTÚRÚPỌ̀N A

Ifá wishes this person well. He is advised to be honest man. He would, Ifá continues, have a son that is going to be very powerful. It is the son that would win all the travails for him. He should offer sacrifice such that the child would not die prematurely.

It is the dead that does not confess
A deceiver like someone asleep
Àgbọngbọ̀n a bĭsà
Cast divination for Sàngó that was crying because of children
They asked him to perform sacrifice so that he could have a child
Sàngó had been embittered by his having no child
They told him that a son was coming
He should offer sacrifice pending his arrival
Sàngó offered the sacrifice in full
When the baby arrived…….....…..…....…10
It was baby Osé
'Everywhere that you are going', they said
'Take your new baby along with you'
If there is place where they are conspiring against Sàngó
He would throw Osé there
And with a thunderous explosion
All of them would have dispersed
He started praising the 'Olóògbé ni ò jẹ́wọ́'
The Atanniję bí olóorun'
The Àgbọngbọ̀n a bĭsà……20
'So the sacrifice performed by Sàngó then'
'Is a big thing'?
It is the sacrifice Sàngó performed that made him big
He said it was exactly as his Babaláwos said
It is the dead that does not confess
A pretender like someone asleep

Àgbọngbộ̀n a bĭsà
A díá fún Sàngó tí ń fojú sògbérè ọmọ
Igba tí yóó bĭí
Ó bí Oṣé…….....……30
A ṣ̣ẹ́gun nígbàyí ò
A ṣ̣ẹ́gun
Àgbọngbộ̀n a bĭsà
A mọ̀mọ̀ ṣ̣ẹ́gun nígbàyí ò
Àgbọ̀gbộ̀n a bĭsà

Àgbọ̀gbộ̀n a bĭsà
Cast divination for Sàngó that was crying because of children
And when he had a child
He had Oṣé…….....….30
We have won henceforth
We have triumphed
Àgbọ̀gbộ̀n a bĭsà
We have really triumphed henceforth
Àgbọ̀gbộ̀n a bĭsà

ÒDÍ ÒTÚRÚPỌ̀N B

Ifá pé ki eléyìun ó rúbọ. Ayé ó yẹ ẹ́ tó bá le mọ́ọ bọ Òòsà funfun níjọ́ karùún karùún.

`Ìdin túúrú
`Ìpọ̀n túúrú
A díá fún Lààlà gbàjà
Èyí tí ń lọ oko ài leè rọ́dún
Wọ́n ní ẹbọ kó lè baà lájé lọ́wọ́
Kó lè baà láya
Kó lè baà bímọ
Ni kó ṣe
Kín wáá lẹbọ?.....9
Wọ́n ní kó mọ́ jókòó sí oko ài leè rọ́dún
Wọ́n ní lọ́run lọ́run ni kó mọ́ọ wálé
Kó mọ́ọ wá bọ Òrìṣà
Wọ́n ní ayé ó yẹ ẹ́
Lààlà `Ìgbàjà bá rúbọ
Ní bá ń wálé ọjọ́ karùún karùún
Lajé bá dé
Ayá dé
Ọmọ́ dé
Ó ní kò síhun méjì mọ́
Òòṣà yí ti di sínsìn lọ́run lọ́run…..…20
Ayé yẹ Lààlà Gbàjà
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
`Ìdin túúrú
`Ìpọ̀n túúrú
A díá fún Lààlà gbàjà
Èyí tí ń lọ oko ài leè rọ́dún

ÒDÍ ÒTÚRÚPỌ̀N B

Ifá asks this person to offer sacrifice so that life would please him. Ifá also asks him to be devoted to Òòsà funfun on a five-day interval of veneration.

`Idin túúrú
`Ipọ̀n túúru
Cast divination for Lààlà gbàjà
That was going to the perennial farm to reside
A sacrifice that would enrich him
That would provide him a wife
That would give him children
It is that same sacrifice that he should offer
What then is the sacrifice? Lààlà Gbàjà asked
They told him not to tarry for long at the perennial farm……..….10
They told him to come home on a five-day interval
And offer sacrifices to Òòsà
'Life would please you', they assured
Lààlà gbàjà offered the sacrifice
He started coming home on a five-day interval
Wealth came by
Wives came by
Children came by
'There is no other thing beside this' he said happily
'This Òòsà is worth revering on a five-day interval'
Life pleased Lààlà gbàjà.....21
He started dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
`Idin túúrú
`Ipọ̀n túúru
Cast divination for Lààlà gbàjà
That was going to the perennial farm to reside

Níjọ́ tí ń fomi ojú ṣògbérè ire ..…….30
Wọ́n ní ó rúbọ
Ó wáá lájé
Ó láya
Ó bímọ
Ó kọ́lé
Ire gbogbo tó o lọ́wọ́
Kín la ó mọ́ọ sìn tọ́rún bá pé?
Òrìṣà
Òrìṣà la ó mọ́ọ sìn bọ́rún bá pé
Òrìṣà …….....40

On the day he was crying because of good things…30
He was asked to offer sacrifices
He afterwards had wealth
He got a wife to marry
And had children
He also built a house
All good things were within his reach
What would we worship on each ọ́rún?
Òrìṣà
Òrìṣà is what we would worship on each ọ́rún
Òrìṣà …….....40

ÒDÍ ÒTÚÁ A

Ifá lóun pé ire fún eléyìun. Ẹbọ Òdí Òtùá ni kó rú. Nǹkan rẹ ó dáa. Ilée babaa rẹ ó kùún fún owó, ọmọ, ṣùgbọ́n kó mọ́ọ ṣe bíi tàwọn tí ọ́n bí i. Ọ̀pọ̀lọpọ̀ eku lẹbọ. Ifá pé kó mọ́ọ ṣehun tó dáa ńlée baba ẹ̀.

Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún Adábàá jeku
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún Adábàá jẹja
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún Adábàá jẹran
Ìdin afàgò kẹ́yin àparò.....10
N tójú bá wá lojúú rí
A díá fún Adábàá nǐkàn kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́
Àwọn Adábàá jeku
Wọ́n ń dábàá jeku lọ lásán
Àwọn Adábàá jẹja
Wọ́n ń dábàá jẹja lásán
Àwọn Adábàá jẹran
Wọ́n ń dábàá jẹran lásán
Adábàá nǐkàn kúnlée baba ẹ̀ nǐkan ló wò ó pé 'àkójo tóun ó ṣe yǐí'
'Ẹran tóun fẹ́ẹ́ pa'…….20
'Kílé òún ó kún'
'Kó pọ̀ fún èèyàn'
'Kí gbogbo ẹ̀ ó mọ́ọ dùn yǐìn'
Adábàá nǐkàn kúnlée baba ẹ̀ ò ṣe méjì mọ́
Ẹran ní ń pa

ÒDÍ ÒTÚÁ A

Ifá wishes this person well. He should offer the sacrifice of Òdí Òtùá. His lineage would be known for wealth, and he would have many children but he should behave in the manners of his progenitors. He should pioneer good things in his family.

Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Casts divination for Adábàá jeku
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Casts divination for Adábàá jẹja
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Casts divination for Adábàá jẹran
Ìdin afàgò kẹ́yin àparò.....10
N tójú bá wá lojúú rí
Casts divination for Adábàá kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́
The Adábàá jeku
They were plotting and eating their rats by themselves
The Adábàá jẹja
They were plotting and eating their fish by themselves
The Adábàá jẹran
They were also plotting and eating their meat by themselves
But Adábàá kúnlée Baba ẹ̀ tẹ́tẹ́ẹ́tẹ́ is the one who asked Ifá about the gathering he was about to commence
The goat he was about to kill…..….20
'Would it make my house full'?
'And make a large congregation'?
'Would it also make merry the situation'?
Adábàá kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́ did not hesitate again
He started killing goats

Ní ó kòó gbogbo ọmọ ẹ̀ jọ
Àti Obìnrin ẹ̀
Gbogboo wọ́n ó mọọ̀ jẹun
Wọ́n ó mọọ̀ mu
Wọ́n ó mọọ̀ yọ̀…….....30
Àwọn èèyàn bá wòye
‘Àwọn adábàá jeku, adábàá jẹja, àti àwọn adábàá jẹran tí ọ́n ń dáá lọ yĭí’
‘Wọ́n è é sèèyàn’
‘Àwọn adábàá kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́’
‘Àwọn la mọ̀’
‘Ló kó gbogbo ẹ̀bí ẹ̀ jọ yĭí’
‘Tó pẹraán lẹ̀’
‘Ti gbogboo wọ́n ń jẹun’
Bó ti kún níhĭín yĭí
Bẹ́ẹ̀ náà ní ó kùún lọ́hùún……40
Wọ́n ní ayé gbọ̀dọ̀ yẹ ẹ́
Adábàá nĭkàn kúnlée baba ẹ̀ nĭkan layé yẹ
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún Adábàá jeku
Ń dábàá jeku lásán ni..……50
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún Adábàá jẹja
Ń dábàá jẹja lásán ni
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
A díá fún jẹran
Ń dábàá jẹran lásán ni
Ìdin afàgò kẹ́yin àparò

And assembling all his children
His wives
All of them would be eating
They would be drinking
They would be joyful……30
The people now reasoned
‘These Adábàá jeku, Adábàá jẹja, and Adábàá jẹran’
‘They are not humane’
‘Save for Adábàá nĭkàn kúnlée baba ẹ̀’
‘Is the only one with good human character’
‘He assembled all his family’
‘Killed a goat’
‘All of them are making merry’
As he has a full house here on earth
So would it be in heaven……...…40
They said life must definitely please him
It was Adábàá kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́ alone that lived a worthwhile life
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Cast divination for Adábàá jeku,
He was plotting and eating rats alone....….....50
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Cast divination for Adábàá jẹja
He was plotting and eating his fish alone
Ìdin afàgò kẹ́yin àparò
N tójú bá wá lojúú rí
Cast divination for Adábàá jẹran
He was plotting and eating his meat alone
Ìdin afàgò kẹ́yin àparò

N tójú bá wá lojúú rí.....60
A díá fún adábàá nǐkàn kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́
Taa ló ṣeun tó ṣèèyàn?
Adábàá nǐkàn kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́
N ló ṣeun
N ló ṣèèyàn

What the eyes searches for is what it would see.....60
Cast divination for Adábàá nǐkàn kúnlée baba ẹ̀ tẹ́tẹ́ẹ́tẹ́
Who amongst them is nice and humane?
It is the man that plots to fill his father's house to the brim
Is the one that is nice
Is the one that is humane

ÒDÍ ÒTÚÁ B

Bí ẹnìkán bá ń bẹ ńnú ilé àwọn eléyìun tó lọ́lá; Ifá pé kó ṣọ́ra kó sì rúbọ kí ẹnìkan tí ò gbayì ó mọ́ baà kó ọrọ̀ rẹ̀ lọ. Ẹni tí ò gbayì ọ̀hún mọ ọ̀pọ̀lọpọ̀ èètò ńnú ìraan wọn. Ifá pé kí eléyĭí ó fẹ́ràn àwọn òbí ẹ̀.

Báa bá dé inú igbó
Ẹkẹ́ rere làá sá jáde ńnú igbó
Báa bá rẹ̀yìn ọ̀dàn
Okùn rere làá wáá bọ̀ léyìn ọ̀dàn
Báa bá dọ́dọ̀ Òrìṣà
Pópó oloro làá kó wánú ilé
A díá fún Níní ẹrú Òòṣà
A bù fún Àĭní ẹrú Òòṣà
Àwọn méjèèjì
Ọmọ Òrìṣà ni wọ́ọ́n ṣe……..……..10
A díá fún Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
Ń sọ̀gbọ̀gbọ̀ àrùn
Ń najú alái le ǹde
Àárẹ̀ ń ṣe Òòṣà
Ó sì dá oko
Ẹrúsĭin rẹ̀ ni Níní
Ẹrúsĭin rẹ̀ ni Àĭní náà
Níní wáá dá oko lẹ́gbẹ̀ẹ́ Òrìṣà
Oko Níní lọ rẹbẹtẹ
Àĭní ńtiẹ̀…..……..20
Ó dá ĭwọ̀n tí apáa rẹ̀ ká
Níní lówó
Òòṣà náà sì lówó
Ṣùgbọ́n Òòsá torí owó fẹ̀ràan Níní ju Àĭní lọ
Òòṣà wà ní ĭdùbúlẹ̀ àĭsàn fún ĭgbà pípẹ́
Ń najú alái le ǹde
Òòṣà bá ráńṣẹ́ pe àwọn Babaláwo ẹ̀
Àwon 'Báa bá dé inú igbó, Ẹkẹ́ rere làá sá jáde ńnú igbó

ÒDÍ ÒTÚÁ B

Ifá asks this person to offer sacrifices. If there exists someone who is very wealthy near him, the person should be warned to be very careful such that someone unpopular would not cart away his wealth without merit. Ifá says the unpopular person knows so much about his (the wealthy man's) family. This person is exhorted to be kind to his/her parents.

When one goes to the forest
One should cut out a good roofing log
When one visits the savanna
He should search for a good rope to come back with
When one consults Òòsà
One should go back home with the joy of acceptance of kola
Cast divination for Níní, the servant of Òòsà
And Àĭní, the servant of Òòsà
The two of them
They were adopted children of Òòsà……..…10
Also cast divination for Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
That was arrested by illness
And sightseeing without being able to stand up
Òòsà was sick and bedridden
Òòsà however had farmed on a large piece of land
Níní was his servant slave
Àĭní was also his servant slave
Níní had his farm beside Òòsà's
His farm was very big
But for Àĭní.....…….....…….20
He cultivated the land within his ability at the other side
Níní was very wealthy
Òòsà was also very rich
But Òòsà was friendlier and inclined to Níní than to Àĭní
At about a time, Òòsà became very sick
He was sightseeing without being able to stand up
Òòsà then sent for his priests
The 'Báa bá dé inú igbó Ẹkẹ́ rere làá sá jáde ńnú igbó'

Àwọn Báa bá rẹ̀yìn ọ̀dàn, okùn rere làá wá bọ̀ lẹ́yìn ọ̀dàn
Àwọn Báa bá dọ́dọ̀ Òrìṣà, pópó oloro làá kó wá inú ilé……..…….30
Tí ọ́n dá Ifá fún Níní ẹrú Òòṣà
Tí ọ́n dá Ifá fún Àĭní ẹrú Òòṣà
Tí ọ́n ṣe Ifá fún Òòṣà tí ń ṣọ̀gbọ̀gbọ̀ àrùn
Tí tí ń najú alãĭ le ǹde
Wọ́n ní iwọ Òòṣà
Igba ẹyin àparò lóó rùú tée dìde
Òòṣà ní á à
Òun tóun ò le ǹde?
Ọ̀nà wo lòun ó gbà rí ẹyin àparò?
Ó bá ránṣé pe Níní…….....……..40
Ìwọ Níní, gba òun!
‘O ó bàá òun wá ẹyin àparò lọ’
‘Wọ́n ní ńgbà òun bá fi ẹyin àparò rúbọ’
‘Ńgbà náà lòun ó gbàádùn’
‘Òun ó sì tún fún òkè ìpọ̀rí òun lẹ́yìn àparò’
‘Ńgbà náà làárẹ̀ ó san’
Níní kọ hà sínú!
‘Ní adúrú oko tóun dáá lẹ̀’
‘Lòun ó mọ́ọ wá ẹyin àparò kiri’?
Òun ó lọ́ọ tọ́jú oko ná……..50
Òòṣà ráńṣẹ pe Àĭní náà
Àĭní náà kọ hà!
Pé ká ti gbọ́
Oko Aláwo ló kọrí sí
‘Kín wáá lòun wá leè rú’
‘Tóun ó fi rí ẹyin àparò’
‘Ẹ̀yin Babaláwo ẹ gbà mí’!
Wọ́n ní kó rú igba ataare
Ó ṣe é
Wọ́n bá ṣe Ifá fún un…….....…..60

The ‘Báa bá rẹ̀yìn ọ̀dàn, okùn rere làá wá bọ̀ lẹ́yìn ọ̀dàn
The ‘Báa bá dọ́dọ̀ Òrìṣà, pópó oloro làá kó wá inú ilé’
They are those that cast divination for Níní, Òòsà’s servant
Cast divination for Àĭní, Òòsà’ servant.....30
That also cast divination for Òòsà that was bedridden of illness
And was sightseeing without being able to stand up
‘You Òòsà’, they called his attention
‘You would sacrifice two hundred bush fowl eggs so that you can regain your health’
Òòsà exclaimed ‘ha’
‘I that cannot stand on my feet’
‘How would I be able to search for bush fowl eggs’?
He resolved to send for Níní…….....……..40
‘Níní, please help me’
‘You will have to go and find bush fowl eggs for me’
‘My Babaláwo said I have to sacrifice two hundred bush fowl’s eggs’
‘Before I would be healed of my sickness’
‘And I must also sacrifice some eggs to my Ifá’
‘After this they have assure me the sickness would heal’
Níní grunted inwardly
‘Considering the new farm that I have just cultivated’
‘How would I leave that and be looking for mere eggs’?
‘I would rather take care of my farm first’……..50
Òòsà called Àĭní
Àĭní exclaimed, surprised
He quickly wondered of the best solution
He went to meet his priests
‘What should I offer as sacrifice’?
‘Such that I would be able to get the eggs’
‘You Babaláwos should please help me’, Àĭní said
They told him to offer two hundred units of alligator pepper
He sacrificed it
They prepared an Ifá portion for him ……60

Wọ́n fi ataare ọ̀hún ṣe Ifá fún un
Wọ́n ní kó đì í mọ́ ọwọ́ ọ̀tún ẹ̀
Kó sì đì mọ́ ọwọ́ òsì̀i rẹ̀ náà
Kó wáá lọ sínú igbó
Wọ́n ní bó bá ti rì̀n đíẹ̀
Kó dijú kó da ataare ti ọwọ́ ọ̀tún ẹ̀ sọ́wọ́ ọ̀tún
Kó dijú kó da ataare tọwọ́ òsì̀ sọ́wọ́ òsì̀
Tó bá pẹ́ sàà
Kó yajú ẹ̀
Kó mọ́ọ̀ lọ̀ọ́ wo ì̀gbẹ́ wò……70
Lọ́wọ́ ọ̀tún àti lọ́wọ́ òsì̀
Wọ́n ní Èṣù tó rúbọ́ fún
Iye ataare tó dà sínú ì̀gbẹ́
Niye ẹyin àparò tí yóó bàá
Àì̀ní dé ibẹ̀ ó ṣe bẹ́ẹ̀
Ó bojú wo ọ̀tún ó rí ẹyin àparò
Ó bojú wòsì̀ ó rí ẹyin àparò kó
Ló bá kó gbogbo ẹ̀ dàánú ewé imọ̀
Ló bá gbé e wá fún Òòṣà
Òòṣá fi ṣe ètùtù……..…….80
Òòṣá bá gbádùn
Ó bá ní kí wọ́n bá òun pé Ní́ní́
Wọ́n ní Ní́ní́ ń bẹ lóko ẹ̀
Òòṣà ní háà!
‘Àṣé kò dáa ká torí owó ní́ní́ fẹ́ràn èèyàn’?
‘Àṣé ẹ́ní́ ó bá fẹ́ràn ẹ́ni pẹ̀lú ọkàn ló dáa’?
‘Òun náà ni Ní́ní́ ṣe báyií sí’?
Lẹ́gbẹ̀ẹ́ oko Òòṣà sì̀ ni Ní́ní́ dáko sí
Òòṣà bá ní kí àwọn ẹrú ó looko

They prepared Ifá portion with the alligator pepper he offered
He was told to fold some in his right palm
And some in his left palm
As soon as he entered the forests, they instructed
After trekking for some distance
‘Close your eyes and spray the alligator pepper on your right hand to your right hand side’
‘Close your eyes and spray the ones on your left hand to your left hand side also’
‘And after some time’
‘Open your eyes’
‘And go combing the bush’.....…….70
‘Both the right hand side and the left hand side of the bush’
‘Èṣù to whom you offered sacrifice would have favored you’
In such a way that the number of alligator pepper which you sprayed into the bush
Is the number of eggs you would find there
Àì̀ní got there and did as instructed
He searched the bush to his right side and found the eggs
He searched the bush to his left side and also got the eggs
He wrapped everything in palm leaves
And brought it for Òòsà
Òòsà used it in the appeasement……..80
He became healed
He then asked of Ní́ní́
They told him Ní́ní́ is in his personal farm
Òòsà exclaimed unbelieving
‘So one should not use material gain to express affection to people’?
‘So it is the person who loves one with heart that is good’
‘So Ní́ní́ can behave to me this way’? Òòsà queried
Ní́ní́’s farm as said earlier is adjacent to that of Òòsà
Òòsà thereafter sent his other servants to his (Òòsà’s) farm

Kí wọ́n ó lọ́ọ́ wo nǹkan oko òun wò
Kí àwọn ìráńṣẹ́ ó tóó dé ibẹ̀.....91
Àwọn ìgárá ti jí gbogbo ẹ̀ wà lọ
Òòsà bá ránṣẹ́ sí Níní
Pé ńbo ni gbogbo iṣu àtàgbàdo inú oko òún wà
Òun ò rí gbogbo nǹkan oko òun mọ́
Níní lóun ò mọ ẹni ó jí gbogbo ẹ̀
Òòsà ní dandan o ó mọ ibi ó wà ni
Òòsà bá ní wọ́n ó lọ́ọ́ kó gbogbo nǹkan Níní wá
Ló bá kó gbogbo ẹ̀ fún Àǐní
Òòsà ní 'lóòótọ́ nǐwọ Níní lówó'…..100
'Tóun sì fẹ́ràan rẹ'
'Ṣùgbọ́n o ò mọ ǐsǐn'
'O ò sì mọ ètùtù'
Àǐní bá ń jó ní ń yọ̀
N yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Báa bá dé inú igbó
Ẹ̀kẹ́ rere làá sá jáde ńnú igbó
Báa bá rẹ̀yǐn ọ̀dàn…….110
Okùn rere làá wáá bọ̀ lẹ́yìn ọ̀dàn
Báa bá dọ́dọ̀ Òrìṣà
Pópó oloro làá kó wánú ilé
A díá fún Níní ẹrú Òòṣà
A bù fún Àǐní ẹrú Òòṣà
Òòṣà pẹ̀lẹ́ o
A gbà lọ́wọ́ọ Níní
A bù fún Àǐní
Mò ń bẹ̀ ọ́ ni
Mọ́ gba tọwọ́ọ̀ mi lọ́ọ́ fẹ́ǹkan……120
Òòṣà pẹ̀lẹ́ o
Mọ́ gba tọwọ́ọ̀ mi dànù
Mọ́ gba tọwọ́ọ̀ mi lọ́ọ́ fẹ́ǹkan láílái

To weed his farm and check their growth
Before the servants got to the farm.....91
Thieves had harvested and stolen all the produce
Òòsà then sent for Níní
He inquired about all his (Òòsà') yams and maize
'I could not find them again', Òòsà said angrily
'I don't know who stole them either', Níní replied
'You must know' Òòsà said
Òòsà sent his other servants to bring Níní's assets
He gave them all to Àǐní
Even though you Níní are wealthy... ……100
'And I admire you'
'You don't hold me in high esteem and reverence'
'You also don't know the importance of sacrifice', Òòsà said
Àǐní then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
When one visits the forest
One should cut out good roofing logs
When one traverses the savanna…...…….110
He should search for a good rope to come back with
When one gets to Òòsà
He should return home with the joy of acceptance of kola
Cast divination for Níní, the servant of Òòsà
And Àǐní, also the servant of Òòsà
Greetings to you Òòsà
We confiscated from Níní
And gave to Àǐní
I am begging you
Do not collect from me to give to someone else…120
Greetings to you Òòsà
Do not collect and throw away that, which I have handy
Do not collect from me to give to somebody else

ÒDÍ ÌRẸTẸ̀ A

Ifá pé ayé ó yẹ ẹ́. Yóó nípọn láyé, ẹbọ ni kó rú, yóó si lọ̀ọ́ jẹ ọ̀gá ńbǐkan. Ó lè jẹ́ ẹnu iṣẹ́ tàbí ipò míìn. Ifá pé àrọmọdọ́mọọ rẹ̀ ó ba lórí ipò ọ̀hún.

Idin Ìlẹ̀kẹ̀
Ó yí bǐrí bǐrí
A díá fún Kòkò
Tí ń lọ rèé bá wọn múlẹ̀ nígbó
Gbogbo nǹkan ní ń lọ inú igbó lọ̀ọ́ múlẹ̀
Ìkòkò náà tẹ̀lé wọn
Bí ọ̀n bá e mú Ìkòkò dé igbó
Níbẹ̀ náà ni kòkò ó mọ́ọ wà láílái
Gbogbo àwọn tí ọ̀n jọ lọ
Èyí tó jóná…….....….10
Èyí tó kú
Ṣùgbọ́n kòkò ò níí jóná
Ńbẹ̀ náà ní ó mọ́ọ wà lái
NÌkòkò bá múlẹ̀ nígbó
Ayé bá yẹ Ìkòkò
Kòkò ló rúbọ ńnúu gbogboo wọn
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..20
Idin Ìlẹ̀kẹ̀
Ó yí bǐrí bǐrí
A díá fún Kòkò
Tí ń lọ rèé bá wọn múlẹ̀ nígbó
Ẹbọ n wọ́n ní ó ṣe
Ìkòkò gbẹ́bọ ńbẹ̀ ó rúbọ
Rírú ẹbọ
Èèrù àtùkèṣù
Ẹ wáá bá ni ní tàrúṣẹ́gun
Àrúṣẹ́gun làá bá ni lẹ́ṣẹ̀ Ọba Òrìsà.....30

ÒDÍ ÌRẸTẸ̀ A

This person's life would please him. He would be renowned but should make sacrifice. Ifá says he would be made a head somewhere. It could be in his place of work. His grandchildren would meet him on the throne.

Idin Ìlẹ̀kẹ̀
It turns and tumbles
Casts divination for the Clay Pot
That was going to choose a land in the forest farm
All sorts of things were going to the forest farm to choose their land
The clay Pot also followed suit
If one carries the Clay pot to the forest farm
Forever that is where he would be
But for the rest that went with the Clay Pot
Some were burnt…….....……..10
Some died
But the Clay Pot would not burn
It would be there forever
The Clay Pot chose a land for himself in the forest farm
Life pleased him
It is the Clay Pot that offered the sacrifice among them all
He then started dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly what his Babaláwo had said..20
Idin Ìlẹ̀kẹ̀
It turns and tumbles
Casts divination for the Clay Pot
That was going to choose a land in the forest farm
He was asked to perform sacrifice
The Clay Pot heard about the sacrifice and offered it
Offering of sacrifices
And free gifts given to Èṣù
Come and meet us with triumphant offertory
One is found with triumphant offertory at the feet of the king of the Òrìsàs….....30

ÒDÍ ÌRẸTẸ̀ B

Ifá pé ire fún ẹ́ní ó dá Ifá yĭí. Àjọ kan ń bẹ tí ọ́n da sílẹ̀. Òun ní ó jẹ ọ̀gá. Kó mọ́ọ ṣe sùúrù, kó sì mọ́ọ fi làákàyè sọ̀rọ̀. Kò gbọdọ̀ sí ńnú àwọn tí ó mọ́ọ sọ̀rọ̀ láí bĭkĭtà.

Irinwó ẹfọ̀n; ẹgbẹ̀rin ĭwo
Ogúun fílàní; òjĭi kùnmọ̀
Ọ̀kànlénúu tápà; igba bàámú
Òjĭ ĭmọ̀le; ọ̀rĭin bàtà
Àì kọ́wọ̀ọ́rĭn ejò
Nikú fí ń pa wọ́n lọ́kọ̀ọ̀kan lọ́kọ̀ọ̀kan
Baba bóróg̀ĭdĭ
A díá fún Ọ̀rúnmìlà
Níjọ́ tíIfá ń lọ sóde Òṣogbo
Ifá àti ọ̀kànlénú Irúnmọlè ni ọ́n jọ́ ń lọ Òṣogbo.....10
Ọ̀rúnmìlà sì jẹ́ olùfọkànsĭn
Lọ́rún lọ́rún níí mọ́ọ́ kó gbogbo Irúnmọlẹ̀ jẹ̀
Sàngó ni
Ọya ni
Ògún ni
Ọbàtálá ni
Gbogbo àwọn Òrìṣà tó kù yĭí
LỌ̀rúnmĭ̀làá mọ́ọ́ pèsè fún lọ́rún lọ́rún
Ńgbàa wọ́n dé Òṣogbo
Ọ̀rúnmìlà nĭkan ni ọ́n fọ̀rọ̀ sí lẹ́nu…...20
Gbogbo n tí àwọn Òòṣà ó bàá gbà
Ọ̀rúnmìlà ní ó sọ
Bí Ọ̀ṣun ó bàá gba nńkan
Ifá ní ó sọ
BÉégún ó gba nńkan
Ọ̀rúnmìlà ní ó sọ
Níbi kínni?

ÒDÍ ÌRẸTẸ̀ B

Ifá wishes this person well. There is a kind of union that they are just planning. Ifá says this person would be made the head. He is however advised to be patient and be wary when talking in public. He should not associate with those who make unguided speeches.

Four hundred buffalo, Eight hundred horns
Twenty Fulani tribesman, Forty clubs
Two hundred and one Tapa tribesman, two hundred bàámú facial marks
Forty Muslims, Eighty shoes
The non-congregational manner of wandering of snakes
Is the reason for death killing them one by one
Baba bóróg̀ĭdĭ
Cast divination for Ọ̀rúnmìlà
On the day Ifá was going to the city of Òṣogbo
Ifá with a thousand and one Deities were going to the city of Òṣogbo…….....….....10
Ọ̀rúnmìlà is committed to his devotional practices
He would assemble all the Deities every five days
Be it Sàngó
Be it Ọya
Ògún
Or even Ọbàtálá
All the Deities
Ọ̀rúnmìlà provides for them every five-day interval
When they got to Òṣogbo
They made Ọ̀rúnmìlà their spokesman……..20
Anything that the other Deities want as sacrifice
It is Ọ̀rúnmìlà that would say
If Ọ̀sun wants anything
Ifá would say
If Eégún wants anything
Ọ̀rúnmìlà would tell
All these because of many reasons

Níbi sùúrù
Làákàyè
Àmọ̀ọ́sọ…….....……..30
Àǐbínú
Ni gbogboo wọ́n bá pa ẹnu pọ̀
Wọ́n ní gbogbo ohun yíówù táwọn ó bàá ṣe
Ìwọ làwọ́n fi ṣe Olóri
Ayé yẹ Ọ̀rúnmìlà wálé
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Irínwo ẹfọ̀n; ẹgbẹ̀rin ǐwo…….....40
Ogúun fílàní; òjǐi kùnmọ̀
Ọ̀kànlénúu tápà; igba bàámú
Òjǐ ǐmọ̀le; ọ̀rǐin bàtà
Àì kọ́wọ̀ọ́rǐn ejò
Nikú fí ń pa wọ́n lọ́kọ̀ọ̀kan lọ́kọ̀ọ̀kan
Baba bórógǐdǐ
A díá fún Ọ̀rúnmìlà
Níjọ́ tóun àti ọ̀kànlénú Irúnmọlẹ̀ ń ròde Òṣogbo
Baba ló làre
Baba bórógǐdǐ……..…..50
Irínwo ẹfọ̀n; ẹgbẹ̀rin ǐwo
Baba ló làre
Baba bórógǐdǐ
Baba ló làre
Ogúun fílàní; òjǐi kùnmọ̀
Baba ló làre
Baba bórógǐdǐ
Baba ló làre
Ọ̀kànlénúu tápà; igba bàámú
Baba ló làre……..60
Baba bórógǐdǐ
Baba ló làre

Patience
Knowledge
Oration.....……..30
Good resolution
All of them resolutely decided
‘Everything that we must do’
‘You would be our leader and spokesman’
Life pleased Ọ̀rúnmìlà on his return journey back home
He started dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Four hundred buffalo, Eight hundred horns…….40
Twenty Fulani tribesman, Forty clubs
Two hundred and one Tapa tribesman, two hundred bàámú facial marks
Forty Muslims, Eighty shoes
The non-congregational manner of wandering of snakes
Is the reason for death killing them one by one
Baba bórógǐdǐ
Cast divination for Ọ̀rúnmìlà
On the day Ifá was going to the city of Òṣogbo
Baba is vindicated
Baba bórógǐdǐ…….....…….50
Four hundred buffalo, Eight hundred horns
Baba is vindicated
Baba bórógǐdǐ
Baba is vindicated
Twenty Fulani tribesman, forty clubs
Baba is vindicated
Baba bórógǐdǐ
Baba is vindicated
Two hundred and one Tapa tribesman, two hundred bàámú facial marks
Baba is vindicated …….....……60
Baba bórógǐdǐ
Baba is vindicated

Òjì ìmọ̀le; ọ̀rìin bàtà
Baba ló làre
Baba bóróǵìd̄ì
Baba ló làre

Forty Muslims, eighty shoes
Baba is vindicated
Baba bóróǵìd̄ì
Baba is vindicated

ÒDÍ ỌSẸ́ A

Ire pọ̀ fún ẹ́ní ó dá Òdí Ọ̀sẹ́. Ifá pé kó rúbọ. Ayé ó yẹ ẹ́, ọkàan rẹ̀ ó sì balẹ̀, yóó sì ni ìsinmi. Ifá pé òun pé ire àïkú fún un tí bá ń bọ òkè ìpọ̀rí ẹ̀.

Ìdin ṣẹ́ o
Ìrẹ̀lẹ̀ ṣẹ́ o
Igi ọgbà ṣẹ́
Kẹ́ni ó lọ́ òmíìn
Ọkọ kú
Kí n lọ́kọ
Àlè kú
Kí n yàn òmíìn
Bẹ́ni orí ẹ́ní ò bá kú
Ẹ́ni ilẹ̀ẹ́lẹ̀ ò le dẹ́ni orí ẹ́ní……10
A díá fún Àjàgùnmọ̀lè
Èyí tíí solóríi gbogbo Awo lálàde ọ̀run
Wọ́n ní ó rúbọ
Wọ́n ní tí bá tí ń bọ òkè ìpọ̀rí ẹ̀
Wọ́n ní ò si nǹkankan tó kù mọ́
Ó ṣe é
Ayé yẹ ẹ́
Ẹ̀mí ẹ̀ gùn
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdin ṣẹ́ o
Ìrẹ̀lẹ̀ ṣẹ́
Igi ọgbà ṣẹ́
Kẹ́ni ó lọ̀míìn
Ọkọ kú
Kí n lọ́kọ
Àlè kú
Kí n yàn míìn…..……..30

ÒDÍ ỌSẸ́ A

Ifá wishes this person well. He should offer sacrifice, and his life would be pleasant. He would have long life, peace, and rest of mind. He is exhorted to worship Ifá

Ìdin ṣẹ́
Ìrẹ̀lẹ̀ ṣẹ́
Let the fence tree breaks
For one to replant another
Let my husband die
For me to marry another
Let my concubine die
Paving way for me to choose another
If the person lying on the straw mat does not die
The one that lies on bare floor cannot lie on the straw mat……..10
Cast divination for Àjàgùnmọ̀lè
The leader of all Babaláwos in heaven
He was asked to perform sacrifice
They told him that in as much as he offers sacrifices to his Ifá
He should not worry about anything
He performed it
Life pleased him
He had long life
He started to dance and rejoice
He was praising his Babaláwos…….....20
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ìdin ṣẹ́
Ìrẹ̀lẹ̀ ṣẹ́
Let the fence tree breaks
For one to replant another
Let my husband die
For me to marry another
Let my concubine die
For me to choose another….....……..30

Bẹ́ni orí ẹ́ní ò bá kú
Ẹ́ni ilẹ̀ẹ́lẹ̀ ò leè dẹ́ni orí ẹ́ní
A díá funÀjàgùnmọ̀lè
Èyí tíí solóríi gbogbo Awo lálàde ọ̀run
Bí ǹ bá rówó ní
Ó dọ́rùn rẹ́
Ìwọ Àjàgùnmọ̀lè
Ó dọ́rùn rẹ́.....40
Bí ǹ bá ráya ní
Ó dọ́rùn rẹ́
Ìwọ Àjàgùnmọ̀lè
Ó dọ́rùn rẹ́
Bí ǹ bá rọ́mọ bí
Ó dọ́rùn rẹ́
Ìwọ Àjàgùnmọ̀lè
Ó dọ́rùn rẹ́
Bí ǹ bá rílé kọ́
Ó dọ́rùn rẹ́
Ìwọ Àjàgùnmọ̀lè
Ó dọ́rùn rẹ́…….....50
Bí mo bá e kú
Ó dọ́rùn rẹ́
Ìwọ Àjàgùnmọ̀lè
Ó dọ́rùn rẹ́

If the person lying on the straw mat does not die
The one who lies on bare floor cannot lie on the straw mat
Cast divination for Àjàgùnmọ̀lè
The leader of all Babaláwos in heaven
If I cannot get money to spend
I will hold you responsible for it
You Àjàgùnmọ̀lè
You are responsible for it…….40
If I cannot get a wife to marry
I will hold you responsible for it
You Àjàgùnmọ̀lè
You are responsible for it
If I am barren
I will hold you responsible for it
You Àjàgùnmọ̀lè
You are responsible for it
If I cannot build a house
I will hold you responsible for it
You Àjàgùnmọ̀lè
You are responsible for it .....……....50
If I die
I will hold you responsible for it
You Àjàgùnmọ̀lè
You are responsible for it

ÒDÍ ỌSẸ́ B

Ire pọ́ fún ẹni tí a dá Odù yĩí fún. Nǹkan tí ọ́n ti dé mọ́lẹ́ níre tí ọ́n ṣe bí ò níí yọ, yóó yọ, yóó sì tẹ̀ wá lọ́wọ́. Ifá ó sin eléyìun dé ipò; kó mọ́ọ̀ tọ́jú àwọn ĩraan wọn, kó sì mọ́ọ̀ ṣe ojúṣe nínú ẹ̀bí ẹ̀. Ire ọ̀pọ̀ èèyàn fún un.

Kúlú kulù ṣẹ́
Òjò ti balùwẹ̀ sẹ́ wọ̀ọ̀wọ̀
Awo Eégún ló dífá fún Eégún
Eégún ń tọ̀run bọ̀ wálé ayé
Wọ́n ní bó bá délé ayé
Kó mọ́ọ̀ ṣẹ́ ni
Kúlú kulù ṣẹ́
Òjò ti balùwẹ̀ sẹ́ wọ̀ọ̀wọ̀
Awo Ọba ló dífá fún Ọba
Ọbá ń tọ̀run bọ̀ wálé ayé……..10
Wọ́n ní bó bá délé ayé
Kó mọ́ọ̀ ṣẹ́ ni
Nígbà tí Eégún dé ilé ayé
Bí ọmọ ẹ̀dá ó bàá wí
Wọn pé à á!
Wọ́n ti lọ̀ọ́ ṣẹ́ Eégún jáde
Làwọn èèyàn ó mọ́ọ̀ dà tẹ̀lé e lẹ́yìn
Níjọ́ Ọba náà bá sì jáde
Wọ́n ó mọ́ọ̀ pé ńbo ló gbà?
Ọ̀nà ibo ló lọ……....……20
Wọ́n ó mọ́ọ̀ gbá tẹ̀lé e lẹ́yìn
Àtọba, àteégún ni ọ́n ti rúbọ̀ọ̀ wọn
Tẹ́bọ̀ọ̀ wọ́n sì pé láti ĩgbà ìwásẹ̀
Ayé yẹ Eégún
Ayé sì yẹ Ọba
N ni wọ́n wá ń jó n ni wọ́n ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÒDÍ ỌSẸ́ B

Ifá wishes this person well. The fortunes which enemies had gypped him in the past would ultimately get to him; Ifá would also guide him to a big position in life. He should take care of his extended family, partake in good functions and mediate in conflicts.

Kúlú kulù ṣẹ́
Showers of water from a bathroom form a downpour
The priests of Masquerade cast divination for the Masquerade
The Masquerade was coming from heaven to the earth
They told him that once he got to the earth
He should continue to 'ṣẹ́'
Kúlú kulù ṣẹ́
Showers of water from a bathroom form a downpour
The priests of the King cast divination for the King
The King was coming from heaven to the earth…..10
They told him that once he got to the earth
He should continue to 'ṣẹ́'
When the Masquerade got to the earth
Human beings would adjudge
They would exclaim 'Ha'
'They have dressed the Masquerade for an outing'
People would run after him
In the same likeness, on the day the King comes out to town
They would be asking 'which way did he go?
'Which route did he follow'?……..…..20
They would form a crowd after him
Both the Masquerade and the King had offered their sacrifices
And their sacrifices were complete at the genesis of man
Life pleased the Masquerade
And also the King
They both were dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos were praising Ifá

Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Kúlú kulù ṣẹ́ …….....30
Òjò ti balùwẹ̀ ṣẹ́ wọ̀ọ̀wọ̀
Awo Eégún ló dífá fún Eégún
Wọ́n ní kó rúbọ
Wọ́n ní bó bá délé ayé
Wọ́n ní ó mọ́ọ ṣẹ́ ni
Kúlú kulù ṣẹ́
Òjò ti balùwẹ̀ ṣẹ́ wọ̀ọ̀wọ̀
Awo Ọba ló díá fún Ọba
Ọbá ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ……..…..40
Wọ́n ní bó bá délé ayé kó mọ́ọ rèé ṣẹ́
Ni wọ́n wá ń jó ni wọ́n ń ṣe
Kúlú kulù ṣẹ́
Òjò ti balùwẹ̀ ṣẹ́ wọ̀ọ̀wọ̀

They said it was exactly as their Babaláwo had said
Kúlú kulù ṣẹ́…….....30
Showers of water from a bathroom form a downpour
The priest of Masquerade casts divination for the Masquerade
He was asked to perform sacrifice
They told him that once he gets to the earth
He should continue to ‘ṣẹ́’
Kúlú kulù ṣẹ́
Showers of water from a bathroom form a downpour
The priest of the King casts divination for the King
The King was coming from heaven to the earth
He also was asked to perform sacrifice….....…40
He should continue to ‘ṣẹ́’ once he gets to the earth
They were dancing and rejoicing, chanting
Kúlú kulù ṣẹ́
Showers of water from a bathroom has formed a downpour

ÒDÍ ÒFÚN A

Ifá lóun pé ire fún ẹní tí a dá odù yí fún. Àgàn ń bẹ nínú ilé ẹ̀ tí ń fojú sunkún ọmọ. Ó sì lè jẹ́ ẹní ó dá Ifá yǐí gaan. Ọ̀já méjì lẹbọ ẹ̀. Ifá pé àwọn ọmọ rẹ̀ ó pọ̀, yóó sì fi ọ̀já tó bá rú pọn ọmọ ni.

Ìdí funfun ni ò níran
Fìlà funfun ni ò sunwọ̀n nígbà ẹ̀ẹ̀rùn
A díá fún Mọlágàn eèrùn
Níjọ́ tí ń fojú ṣòǵbérè ọmọ
Òún le bímọ láyé yǐí?
Wọ́n ní yóó bímọ púpọ̀ láyé
Wọ́n ní kó rúbọ
Wọ́n ní dúdú dúdú làwọn ọmọ ẹ̀ ó rǐí
Ọ̀kan ò sì níí yàtọ̀ síkejì
Wọn ní kó rú ọ̀já méjì…..…..……..10
Ọ̀já ọ̀hún ni àwọn èèrún nà sílẹ̀
Tí ọ́n bá ń kọjáá lọ
Ló bímọ lọmọ́ pọ̀
Ó ní àṣé báyìí layéé yẹ ni
Ayé yẹ é
N ní bá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìdí funfun ni ò níran……....……20
Fìlà funfun ò sunwọ̀n nígbà ẹ̀ẹ̀rùn
A díá fún Mọlágàn eèrùn
Níjọ́ tí ń fojú ṣòǵbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó ṣe
Mọlágàn eèrùn gbẹ́bọ ńbẹ̀
Ó rúbọ

ÒDÍ ÒFÚN A

Ifá wishes this person the fortune of children. There is a barren woman very close to him. Ifá says two straps is the sacrifice. She would have so many children on earth and would use the straps sacrificed to belt her own child very soon.

Ìdí funfun ni ò níran
A white cap is undesirable during the dry season
Cast divination for the barren soldier ant
On the day he was crying because of children
'Would I have many children on earth'?
They told him that he would have children
But he should offer sacrifice
They told him that all his children would be black in complexion
And one would not be distinguishable from the other
But he should nonetheless offer two straps…….……10
It is the same strap that the soldier ants spread on the earth
When they move in their thousands
He had many children
'So life can please one this much', he said happily?
Life so pleased him
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ìdí funfun ni ò níran……....……...20
A white cap is undesirable during the dry season
Cast divination for the erstwhile barren Soldier ant
On the day he was crying because of children
They told him that he would have many children
But should offer sacrifices
The barren Soldier ant heard about the sacrifices
And offered it

Ta ló bímọ báwọ̀nyí bẹ̀ẹ̀rẹ̀?
Mọlágàn eèrùn
Ló bímọ báwọ̀nyí bẹ̀ẹ̀rẹ̀.....30
Mọlágàn eèrùn
Ọmọ́ kún winđin winđin
Ọmọ́ kún ilé ayé

Who has children these many?
The erstwhile Barren soldier ant
Has children these many.....….....30
The erstwhile Barren soldier ant
The children became uncountable
And fill the whole earth

ÒDÍ ÒFÚN B

Ifá pé wọ́n ti dá odu yĭí fún eléyìun tẹ́lẹ̀ rí. Onítọ̀hún dáa, ó wúlò, ó níyì. Bó bá ṣe obìnrin lẹni ó dá Ifá yĭí, kò gbọ́dọ̀ lo ìlẹ̀kẹ̀ mọ́ nítorí àwọn elénìní ẹ̀.

`Ìdí funfun ni ò níran
Fìlà funfun ò ṣunwọ̀n nígbà ẹ̀ẹ̀rùn
A díá fún Àǹsẹ̀kẹ́ tíí soḷóḷàa kòkòrò
Òun ló dáa ju gbogbo kòkòrò tí ń bẹ láyé lọ
Béèyán bá wo idĭ Àǹsẹ̀kẹ́
Ìlẹ̀kẹ̀ méjì ní ń bẹ níđì ẹ̀
Wọ́n ní ó fi Ìlẹ̀kẹ̀ yĭí rúbọ
Ó kọ̀
Kò ṣe é
Ẹ̀bọ àĭkú nĭkan ló rú……..…...10
Gbogbo àwọn kòkòrò bá gbárí jọ
Wọ́n ní Àǹsẹ̀kẹ́ kĭí soḷóḷà àwọn mọ́
Bí àwọn kòkòrò tó kù ti ṣe tó náà
Kò bu ẹ̀wa Àǹsẹ̀kẹ́ kù
Lóoótọ́ Àǹsẹ̀kẹ́ pé láyé kánrin kése
Ṣùgbọ́n àwọn kòkòrò yòókù làwọn ò gbà á lọ́lọ̀jà àwọn
`Ìdí funfun ni ò níran
Fìlà funfun ni ò ṣunwọ̀n nígbà ẹ̀ẹ̀rùn
A díá fún Àǹsẹ̀kẹ́ tíí soḷóḷàa kòkòrò
Wọ́n ní ó sá káalẹ̀ ẹ̀bọ ní ó ṣe.....….....20
Èṣù àì ṣẹ̀bọ
Ẹ̀gbà àì tu èèrù
Ẹ̀yin ẹ wo Ifá ọjọ́hun bí tí ń ṣẹ̀
Àǹsẹ̀kẹ́ wọ́n mọ̀ wí fún ọ
`Ìwọ lọ́lọ́jàa kòkòrò

ÒDÍ ÒFÚN B

Ifá says this same divination has been cast for this person previously. He is a nice person, useful and influential. If the person is a woman, she should discontinue the use of beads because of her detractors.

`Ìdí funfun ni ò níran
A white cap is undesirable during the dry season
Cast divination for Àǹsẹ̀kẹ́ the princess of all insects
She is the most influential of all known insects
If one carefully examines her abdomen
One would see two rings of beads around her hips
They told her to offer the two beads as sacrifice
She refused
She did not perform the sacrifice
It is only for old age that she made sacrifice for…10
The other insects converged a meeting
They renounced her as their princess
But despite their revolt against her
It did not subdue her gracefulness
However, Àǹsẹ̀kẹ́ lived long on earth
The rest of the insects stood their ground on renouncing her as their princess
`Ìdí funfun ni ò níran
A white cap is undesirable during the dry season
Cast divination for Àǹsẹ̀kẹ́ the princess of all insects
They asked her to take care of the ground and perform sacrifice.....….....20
The evil of not making sacrifices
The problem of not giving the prescribed offering to Èṣù
Look at the Ifá divination of the other time coming to pass
Àǹsẹ̀kẹ́, they warned you
You are the princess of all insects!

DIFFICULT WORDS : ÒDÍ

1. **Ìdingbá**: A varied name for Òdí Ogbè. Òdí on the right hand and Ogbè on the left.
2. **Ogele**: Drumbeat produced by bàtá.
3. **Bàtá**: The drum which Sàngó loves to dance.
4. **Adédoyin**: A Yorùbá name. The crown has turned to honey. (As sweet as honey)
5. **Ọ̀ṣun**: The deity of Ọ̀ṣun river. Also the Yorùbá goddess of fertility
6. **Èèsún**: The tall grass inside which the grass cutter lives.
7. **Ìdin gbágbá**: >Gbágbá means in hot pursuit=. It is qualifying Òdí. The same for Ìwòrì. However, it is the suffix of the name of a Babaláwo.
8. **Ọ̀lẹ ò Berùkù Mọbẹ̀**: Name of a Babaláwo
9. **Ìjẹ̀ṣà**: Name of the tribesmen from the city of Ilésà in one of the Western states of Nigeria.
10. **Ọdún Ẹ̀là**: The name of the son of Àgbọnnirègún
11. **Èbùrẹ́**: Another name of Ifá
12. **Olùjẹ́bẹ̀**: A person who relays messages of appeasement. Could also mean the name of a place as implied in the passage.
13. **Olú kan ló yàn án**: Name of a Babaláwo. Also Fadéjïn lohùn Òǹkò and Gúgulù
14. **Agbe**: A type of bird. Black in color with short but powerful and pointed beaks
15. **Ọ̀kànbí**: A name of praise in Yorùbá land. It means >the only one child that we give birth to=
16. **Ìrókò**: A kind of hardwood tree found in the rain forest zone.
17. **Osùn**: Camwood
18. **Ọbàrïgbò**: A deity
19. **Ẹ̀gbá, Ìjẹ̀bú**: Tribes in Ògùn state of Nigeria.
20. **Kanranjángbọ́n**: A kind of twiner found in the forest zone.
21. **Agbàlàlà Ẹ̀kukù**: Ẹ̀kukù is a kind of vegetable soup. Agbàlàlà qualifies the extent of its viscosity.
22. **Agẹmọ**: cf. Difficult words Ìwòrì
23. **Ì bọ̀ ǹ-bọ̀-ǹ-toko-bọ̀**: Name of a Babaláwo
24. **Ìjòkùn**: A nickname for the toad
25. **Ìjàsï song**: The Ifá responsorial chant
26. **Sẹ́kẹ́ i sẹ́kẹ́**: The chime sound made by a bag containing cowries, or things that are of almost the same physical character.
27. **Wọ̀jọ̀ wọ̀jọ̀**: The same explanation as above. Only the tone of the sound changes
28. **Jïnrïnkunkun**: Also as above in 26, and 27
29. **Òkïtï Ẹ̀fọ̀n**: An area in Yorùbáland
30. **Mọ́yán Mọ́yán/Tïpẹ̀ Tïpẹ̀**: This describes the firm manner with which stubborn grass attaches itself to the soil, and the firmness of the texture of the flesh of Àfê rat.
31. **Yóó lulẹ̀**: Thought of man for a particular thing to fall. 'He would soon fall'
32. **Ẹ̀lààsòdè**: Ifá
33. **Ajogun**: All evil spells that could make life unbearable for man e.g. sickness, imprisonment, multiple deaths etc.
34. **Ìdin rànhïn**: Òdí Ọ̀kànràn
35. **Èǹpe**: A town within the Yorùbá nation.
36. **Sabi rere gbé**: Name of a Babaláwo. Translates, 'choose a good place to stay in'
37. **Dinndinkúdá**: Name of a Babaláwo

38. **Oníkọ̀**: Another name for personified death or its agents
39. **Ìdin káká tiráká**: Names of Babaláwo but it is a rhetorical word coming from the sound of the calabash when one beats it with a hard object.
40. **Èjìrọrọ Èjìrọ**: Name of a Babaláwo
41. **Àgbọngbọ̀n a bìsà**: An important chieftain in the cult of Ifá
42. **Dinndinkúdá**: Name of a Babaláwo
43. **Osé**: Sàngó=s staff
44. **Lààlà**: A Yorùbá name.
45. **Gbàjà**: An area in Yorùbáland
46. **Ìdin Èṣù ń bì**: Another name for Òdí Òtúrúpọ̀n.
47. **Ìdin Atàgò**: Òdí Òtúá
48. **Níní**: A Yorùbá name that has been shortened. There are so many prefixes or suffixes that could go with it e.g. Níníọlá, continuity in wealth or Níníowó, continuity in money making etc.
49. **Àìní**: Dearth. Opposite of wealth.
50. **Fulani**: A tribe in northern area of Nigeria. Traditionally known to be cattle rearers.
51. **Tapa**: Another tribe in the middle belt. Mostly with marks across their faces.
52. **Bàámú**: A deep facial mark starting from the nose through to the cheeks. Families and clans in Yorùbáland have their own respective marks to beautify and identify their children if lost.
53. **Baba Bórógìdì**: Appellation for Ọ̀rúnmìlà.
54. **Òṣogbo**: A city in Ọ̀ṣun state of Nigeria.
55. **Sàngó**: The god of thunder
56. **Ọya**: The wife of Sàngó and the goddess of river Niger
57. **Ògún**: The god of iron
58. **Ọbàtálá, or Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò**: The eldest of all the Òrìṣàs
59. **Àjàgùnmọ̀lè**: The head of all priests in Ọ̀run (heaven). However, Àjàgùnmọ̀lè, is the marking of all the main Odù from Ogbè méjì to Òfún méjì on the tray possibly for Ifá recitations or charm making.
60. **>Sẹ́=**: In Yorúbàland, the sighting of kings and masquerades are seasonal and are a good sight to witness if one is around the place. But because of the nature of their persona and the spiritual undertone that trails them, they are believed to be mystical even in their appearance in public functions and are therefore said to appear and disappear. This would now explain the word sẹ́ as portraying the king and masquerade to pop out from corners unexpectedly.
61. **Ìdí Funfun**: Òdí Òfún
62. **Àǹsẹ̀kẹ́**: A kind of insect with round abdomen.

CHAPTER 5 : ÌROSÙN

ÌROSÙN MÉJÌ A

Ire ọmọ fún eléyìun. Ayé ó yẹ ẹ́, ọmọọ rẹ̀ ó pọ̀. Ire ẹ̀ ò níí dànù. Ifá pé ọ̀pọ̀lọpọ̀ ìsín lẹbọ ẹ̀. Ifá pé yóó jẹ ìyáa mọ̀jèṣín, yóó jẹ baba mọ̀jèṣín.

Èjì Ìrosùn ni ò gbàáwẹ̀
A díá fún Òní
Ọmọ Onísin ìkọ́ ti Kólójo
Níjọ́ tí ń fomi ojúú ṣògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Wọ́n láyée rẹ̀ ó dáa
Wọ́n ní ire gbogbo ní ó jókòó tì í
Ṣùgbọ́n kó rúbọ
Òní bá rúbọ
Ayé yẹ Òní.....….....10
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Èjì Ìrosùn ni ò gbàáwẹ̀
A díá fún Òní
Ọmọ Onísin ìkọ́ ti Kólójo
Níjọ́ tí ń fomi ojúú ṣògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó ṣe.....….....20
Ẹní ó fi Ìsín rúbọ
Ká ti mọ́ọ pè é?
Ìyáa mọ̀jèṣín
Baba mọ̀jèṣín
Mọ̀jèṣín ló kọ́mọ délẹ̀ yí bẹ̀ẹ̀rẹ̀.

ÌROSÙN MÉJÌ A

Ifá wishes this person the good fortune of children. Life would please him, and his fortunes would not elude him. He should sacrifice many snails. The woman would become the mother of youths while the man would become the father of youths.

Èji Ìrosùn did not fast
Casts divination for Òní
The child of the clan Onísin ìkọ́ of Kólójo
On the day he was crying because of children
They told him that he would have many children
That his life would be better
And that all good things would stand by him
But he was advised to offer sacrifice for children
Òní then offered the sacrifice
Life so pleased Òní..….....10
He then was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Èjì Ìrosùn did not fast
Casts divination for Òní
The child of the clan Onísin ìkọ́ of Kólójo
On the day he was crying because of children
They told him that he would have many children
But should perform sacrifice for children.....…..20
He that used Ìsín as sacrifice
What do we call such a person?
>The mother of Mọ̀jèṣin=
>The father of Mọ̀jèṣin=
It is Mọ̀jèṣin that brought children into this world in multitude

ÌROSÙN MÉJÌ B

Ẹbọ ni kí eléyìun ó rú. Ifá pé Ọ̀yọ́ nilé ẹ̀.

Ìta rúkú lawo Ìta rúkú
Ìta rùkù lawo Ìta rùkù
Rùkùrúkù tataata
A díá fún Ìgbà
Níjọ́ tí ń sawoó ròde Ọ̀yọ́
Ló bá ṣe tán ló bá kó looko
Ó wáá ṣe ṣee ṣe lóko
Ọ̀kan ò lójú
Ó bá súré teteete
Ó gboko Aláwo lọ.....10
Wọ́n ní kó rú Ilá
Ó rú ilá
Wọ́n ní kó rú Ikàn
Ó rú ikàn
Àwọn tí ọ́n wáá rí Ìgbà lọ́nà
Àwọ́n bá ní ó káló ilé
Ọ̀yọ́ nilée gbogboo wa
Bééyàn bá looko
Yóó fàbọ̀ sílé
Ìgbà bá ṣẹ́rí wá òde Ọ̀yọ́……..20
Ló bá bẹ̀rẹ̀ síí là
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Ìta rúkú lawo Ìta rúkú
Ìta rùkù lawo Ìta rùkù
Rùkùrúkù tataata
A díá fún Ìgbà
Níjọ́ tí ń sawoó ròde Ọ̀yọ́……30

ÌROSÙN MÉJÌ B

This person should offer sacrifice. Ifá says this person is actually a native of Ọ̀yọ́.

Ìta rúkú is the priest of Ìta rúkú
Ìta rùkù is the priest of Ìta rùkù
Rùkùrúkù tataata
Are the ones that cast divination for Ìgbà
On the day he was venturing priesthood in the city of Ọ̀yọ́
He decided afterwards and left for the village farm settlement
He tried all sorts in the farm to make wealth
All proved insolvent
He quickly thought of a solution
He ran to consult his Babaláwos.....10
He was asked to offer okra
He offered it
He was told to sacrifice garden eggs
He brought garden eggs in large quantity
Some people saw Ìgbà afterwards
They asked him to come along home
We all are natives of Ọ̀yọ́
If one departs for the plantation
He would definitely return to the hamlet
Ìgbà ever since then returned to Ọ̀yọ́…….....20
He then started to have wealth
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Ìta rúkú is the priest of Ìta rúkú
Ìta rùkù is the priest of Ìta rùkù
Rùkùrúkù tataata
Cast divination for Ìgbà
Ìgbà was venturing priesthood in the city of Ọ̀yọ́.....30

Ó ṣe tán ó kó igbá lọ sóko
Wọ́n ní kí Ìgbà ó mọ́ọ bọ̀ wálé
Ọ̀yọ́ níle ò
Ìgbà, emi lo wá dóko?
Ọ̀yọ́ nilé o
Ìgbà, emi lo wá dóko?
Ìgbà ká rọ̀yọ́ ilè ò
Ìgbà, emi lo wá dóko?

He decided afterwards to leave for the village farm settlement
They asked Ìgbà to come back home
Ọ̀yọ́ is your home
Ìgbà, why are you located in the hamlet?
Ọ̀yọ́ is your home
Ìgbà, why are you located in the hamlet?
Ìgbà, let us go to Ọ̀yọ́ ilé
Ìgbà, why are you located in the hamlet?

ÌROSÙN OGBÈ A

Ifá pé ire fún ẹní ó dá Ìrosùúngbèmí. Eléyìun ó là láyé; ẹbọ ọlà ni ká rú, a ó sì ní ìsinmi. Àwọn èèyàn ó mọ́ọ da á láàmú ṣùgbọ́n yóó là mọ́ wọn lọ́wọ́.

Ìrosùúngbèmí
Ẹ̀là gbé mí
Ẹ̀là pin pĩn pin
Babaláwo Iṣin ló ṣefá fún Iṣin
Níjọ́ tí Iṣin ń fomi ojú ṣògbérè ire
Òun le là báyìí?
Òún le láya?
Òún sì bímọ?
Ire gbogbo tó òun lọ́wọ́?
Wọ́n ní kí Iṣin ó rubọ…….10
Iṣín bá dẹbọ́ọ́lẹ̀ ó rúbọ
Iṣín bá là
Bi ọ́n ti jáwé ẹ̀ tó
Wọ́n pààpo ẹ̀
Wọ́n wà á légbò
Síbẹ̀síbẹ̀ Iṣín là
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…20
Ìrosùúngbèmí
Ẹ̀là gbé mí
Ẹ̀là pin pĩn pin
Babaláwo Iṣin ló díá fún Iṣin
Níjọ́ tí Iṣin ń fomi ojú ṣògbérè ire
Wọ́n ní ó rúbọ kó lè baà là láyé
Isín gbẹ́bọ ńbẹ̀
Ó rúbọ
Iṣin ò sài là

ÌROSÙN OGBÈ A

Ifá wishes this person well. He would be very wealthy and should offer sacrifice for wealth. Irrespective of any harm done to him, he would ultimately become rich.

Ìrosùn profits me
Ẹ̀là profits me
Ẹ̀là closing and opening
The Babaláwo of Akee Apple cast divination for Akee Apple
On the day Akee Apple was crying because of all good things
'Would I be wealthy at all'? He asked
'Would I also have wives'?
'Children'?
'And possess goods things of life?'
They told him to make sacrifice…….10
He performed the sacrifice
Akee Apple then became wealthy
As much as they cut its leaves
And removed its bark
They also harvested its roots for medicine
Despite all these, Akee Apple became wealthy
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos said……...……20
Ìrosùn profits me
Ẹ̀là profits me
Ẹ̀là closing and opening
The Babaláwo of Akee Apple cast divination for Akee Apple
On the day Akee Apple was crying because of good things
He was asked to offer sacrifice such that he would become rich
Iṣin heard about the sacrifice
And performed it
Iṣin ò sài là

Ojú pọ́nsin; pọ́nsin ò …...……...…30
Iṣin ò sài là
Oró tẹ́ẹ́ dásin ò o
Iṣin ò sài là

Ojú pọ́nsin; pọ́nsin ò ……..…30
Iṣin ò sài là
The havoc you caused her
It would ultimately became rich

**Please see the footnote on full explanation on this holy verse.*

Iṣin, Akee Apple is a type of fruit that breaks open upon its ripening. Two forms of actions would signify this stage. First is the changing of its color from cream to creamy red, and the second, the bract would break open as in explosive mechanism of dispersal (though in this case, the seeds do not scatter). By its becoming red (changing color), it tells that Akee Apple has gone through a difficult period thereby having 'bloodshot eyes': but ultimately, it would break open which now signifies freedom from all forms of impoverishment and oppression. Although 'Là' is ambiguous, but it tells about breaking open so that he could become rich.

* See Ọ̀sá méjì B also for comparison

ÌROSÙN OGBÈ B

Ifá pé ki eléyìun ó mó ṣe ọ̀kánjùwà. Ire kan ń bọ̀ tó tọ́ sí ìkanguun wọn; ẹni tí ire náà bá tọ́ sí ni kí wọ́n ó fi sílẹ̀ fún. Ifá pé a ò gbọdọ̀ mu omi láti inú sáágo torí elénìní.

Òde táa ní ó mọ́ hu gbẹ̀gi
Òdé hu gbẹ̀gi
A díá fún Gúnnugún tíí ṣọmọ Olórèé
Tẹ̀tẹ̀ táa ní ó mọ́ hù láàtàn
Tẹ̀tẹ́ hù láàtàn
A díá fún Kólĭkólĭ ọmọ Olórèé
Ohùn Awo nĭbà
Ohùn Awo làṣẹ
A díá fún Ẹ̀lulùú tíí ṣọmọ Olórèé Àgbọn
Ọmọ Olórèé ni àwọn mẹ́tẹ̀ẹ̀ta……..10
Olórèé wá dàgbà dàgbà
Ó re ibi tí àgbàá rè
Àwọn ọmọ ẹ̀ bá ń duyèe babaa wọn
Gúnnugún tíí ṣe àgbà àwọn ọmọ Olórèé
Wọ́n ní ó fi agbádá ọrùun rẹ̀ rúbọ
Igún fi rúbọ
Kólĭkoli náà
Wọ́n ní kí òun náà ó fi aṣọ ẹ̀ rúbọ
Kò fi rubọ́
Ẹ̀lulùú ọmọ Olórèé.....20
Wọ́n ní kó fi agbádá ọrùn ẹ̀ rúbọ
Òun náà kọ̀, kò fi rúbọ
Ẹ̀lùlùú sĭ yááyĭ
Ó rẹ̀wà
Ó sĭ dáa
Òun níí ṣọmọ ìkẹ́yìin wọn
Aṣọ ọrùun rẹ̀ pupa yòò
Tó sĭ wùùyàn
Ẹ̀lulùú ti gbẹ́kẹ̀ le pé òun dáa
Kólĭkólĭ náà mọ ọ̀rọ̀ ṣọ.....30

ÌROSÙN OGBÈ B

Ifá asks this person not to be greedy. A good fortune is coming to his neighborhood; whosoever deserves this good fortune should be allowed to go away with it.

The open space that we detest its growing stubborn grass
It grew stubborn grass
Casts divination for the Gúnnugún the child of Olórèé
The Tẹ̀tẹ̀ vegetable that we detest growing on a refuse dump site
It grew on the refuse dump site
Casts divination for Kólìkólì the child of Olórèé
A priest's voice is in reverence
A priest's voice is the command
Casts divination for Èlulùú the child of Olórèé Agbon
The three of them are the children of Olórèé …….10
Olórèé then became old
And went to the place where the old people go
The children he left behind began vying for the vacuum created by their father's demise
Gúnnugún was the eldest son of Olórèé
He was asked to sacrifice his Agbádá vestment
He performed it
Kólikólì bird, also the son of Olórèé
Was asked to sacrifice his cloth
He refused to perform it
Ẹ̀lulùú bird, also a child of Olórèé.....20
Was asked to sacrifice his agbádá vestment
He also refused
However Ẹ̀lulùú bird is very charming
He was beautiful
And cute
He was the last born of the family
His red cloth was brightly colored
And highly fascinating
Ẹ̀lulùú bird rests on these physical attributes
Kólikólì bird was a very good orator.....30

Igún sì ṣe đìẹđìẹ
Ìgbà ó tó gẹ́gẹ́ tí ọ́n dá
Wọ́n mú Igún
Pé kí àwọ́n e dédù oyè
Àwọn èèyán bá kọ̀
Wọ́n làwọn ò fẹ́ Igún
Wọ́n léèyàn đìẹđìẹ ni
Kò jáfáfá
Igún sì ti rúbọ…….....40
Wọ́n bá mú Kólìkólì
Wọ́n e dédù
Kólìkólì sì dáko púpọ̀
Àwọn èèyàn sì ń wò ó pé
Bí àwọn ò bá mú Igún tíí ṣe àgbà
Kólìkólì náà ló kàn
Láìmọ̀ fún Kólìkólì
Àwọn kan ti lọ̀ọ́ fi nǹkan sínú agbè tíí fíí mumi lóko
Bí Kólìkólì ti gbé agbè sẹ́nu
Kò bá mọ ọ̀rọ̀ọ́ sọ geere mọ́……50
Ní bá ń kílòlò
Wọ́n bá ní ‘ẹ́ ẹ̀ wa jẹ́ á mú Ẹ̀lulùú’
Igún ní ń ṣe đìẹđìẹ
Kólìkólì làwọ́n tún ń bi léèrè ọ̀rọ̀ ní ń wí kótokòto yĩí
‘Ẹ jẹ́ á mú Ẹ̀lulùú’
Ni wọ́n bá mú Ẹ̀lulùú
Àwọn Ìkóǹkósó tĩdí bọ̀gbẹ́ ó tanjú ranran sólóko
Àwọn ló dífá fún Ìlè dẹ̀ẹ̀rẹ̀ tíí solórí ẹyẹ láàrin ĩgbẹ́
Àwọn náà ni wọ́n dá Ifá fún Ẹ̀lulùú
Wọ́n níwọ Ẹ̀lulùú……60
‘O ò gbọdọ̀ ṣe ọ̀kánjùwà’
‘Mọ́ ṣe ojú kòkòrò o’
Wọ́n bá fi Ẹ̀lulùú dédù oyè
Wọ́n bá gbé baba gorí ẹṣin

But the Vulture was very clumsy
When it was the appointed time
They chose the Vulture
And appointed him to ascend the throne of his demised father
The people refused
They said they don’t want the Vulture
‘He is very slow and clumsy’ they chorused
‘Besides, he is not intelligent’.....39
But Gúnnugún had offered the prescribed sacrifice
They chose the Kólìkólì bird in his stead
That he should ascend the throne of his father
Meanwhile Kólìkólì was a big time farmer
And the kingmakers were reasoning that
If they could not install Gúnnugún, the eldest
The next should be Kólìkólì bird
Without Kólìkólì’s knowledge
Someone had dropped a charm into the gourd he uses in drinking water in the farm
As Kólìkólì lifted the gourd to his mouth
He found it difficult to talk normally afterwards….50
He began to stammer
‘Why don’t we pick Ẹ̀lulùú bird’ the elders reasoned
‘Since Gúnnugún is clumsy’
‘Kólìkólì is stammering’
‘Let us install Ẹ̀lulùú’
That was how they picked Ẹ̀lulùú
But the priests Ìkóǹkósó tĩdí bọ̀gbẹ́ ó tanjú ranran sólóko
They are the ones that cast divination for the Noose trap, the head of all birds in the forest
They had also cast divination for Ẹ̀lulùú
‘You Ẹ̀lulùú, they called his attention’……..…….60
‘Do not be greedy’
‘And do not be avaricious’, they warned
The elders then installed Ẹ̀lulùú as their king
They saddled a horse for him to mount

Wọ́n bá ń jóó lọ
Ńgbà tí ọ́n rìn díẹ̀
Ẹ̀lulùú bá rí ìrẹ̀ ńnú igbó
Kò mọ pé okùn ń bẹ ńbẹ̀
Kò sì fẹ́ kí ẹnìkan ó bá òun jẹ ńbẹ̀
Ó ní ẹ sọ̀un kalẹ̀…….....……70
Wọ́n ní Baba ‘ẹnìkan ì í sọ̀ọ́ kalẹ lórí ẹṣin báhun’
‘Àgbàlagbà ì í sọ̀ọ́ kalẹ̀ lórí ẹṣin’
Ó ní rárá o
‘Ẹ sá sọ òun kalẹ̀ ni’
‘Òún ó ṣu ni’
‘Òún ó tọ̀ ni’
Wọ́n bá sọ Ẹ̀lulùú kalẹ̀
Geere tó lọ
Ṣàkà ló lọ̀ọ́ sá ìrẹ̀ jẹ
Àfi pákó...….....……80
Okùn mú Ẹ̀lulùú lọ́rùn
Ní bá ń jà
Ní ń pé ‘Ìlè dẹ̀ẹ̀rẹ̀ ṣe ńmi’
‘Ìlè dẹ̀ẹ̀rẹ̀ ṣe ńmi’
Bí tí ń jà
Ló bá da agbádá tí ọ́n ní ó fi rúbọ borí ẹ̀
Wọ́n bá wá Baba tó lọ̀ọ́ gbọnsẹ̀
Nígbàa wọ́n wo inú igbó
Wọ́n ní háà!
‘Ẹ ẹ̀ wo ẹni àwọ́n fi joyè’!……90
Ìrẹ̀ ni jagún rí látorí ẹṣin’
‘Okùn ti mú Baba’
Wọ́n bá padà wá ilé
‘À á tíí ṣe báyìí’
Wọ́n ní kò sí kinní kan mọ́

And started to dance around the town
On entering a corner turning away from the palace
Ẹ̀lulùú saw a cricket in the bush
He did not know it was bait
He however did not want anyone to share it with him
He quickly shouted ‘Let me down’…….....…70
‘A crowned king does not disembark the back of a horse that way’ the king makers said
‘Elderly people exercise restraint in coming down’ they said again and again
‘No way’ Ẹ̀lulùú countered
‘Just allow me to come down’
‘I must ease myself now’
‘I want to defecate’
They then allowed him to come down because of the pressure he mounted on them
And straight from there he went to the bush
He chipped the cricket off the hook
Immediately he picked it…….....…..80
The rope caught him on the neck
He started to struggle
‘Let go of me, this trap’ he said
‘Let me go, I beg you’
And as he continued to struggle
He covered himself with the Agbádá vestment he was asked to sacrifice in the beginning
The people however were worried about the lateness of the king that had gone to defecate
They organized a search party to comb the bush
On seeing him caught by the neck, they busted into laughter
‘Look at the person we call our king’!……90
‘He saw a cricket from the horse’s back’
‘He had been caught by the rope’
They retraced their step home in annoyance
‘What would we now do’?
The people said there was no alternative

Igún náà láá fi joyè Olórèé
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo wí
Òde táa ní ó mọ́ hu gbẹ́gi
Òdé hu gbẹ́gi.....99
A díá fún Gúnnugún tíí sọmọ Olórèé
Tẹ̀tẹ̀ táa ní ó mọ́ hù láàtàn
Tẹ̀tẹ́ hù láàtàn
A díá fún Kólìkólì ọmọ Olórèé
Ohùn Awo nǐbà
Ohùn àwo làṣẹ
A díá fún Ẹ̀lulùú tíí sọmọ Olórèé Àgbọn
Wọ́n ní gbogboo wọ́n ó rúbọ
Igún nǐkàn ló gbẹ́bọ ńbẹ̀ tó rúbọ
Ìkóǹkósó tǐdí bọ̀gbẹ́ ó tanjú ranran sólóko
Àwọn ló díá fún Ìlè dẹ̀ẹ̀rẹ̀ tíí solórí ẹyẹ láàrin Ìgbẹ́.....110
Ohùn Awo mọ̀ nǐbà
Ohùn Awo mọ̀ làṣẹ
A mú Igún jẹ Olórèé Àgbọn
Ohùn Awo mọ̀ nǐbà
Ohùn Awo mọ̀ làṣẹ
Ì wonnà Ì wonpápá
A mú Igún jẹ Olórèé
Ì wonnà Ì wonpápá
A wáá mú Igún jẹ Olórèé
Ì wonnà Ì wonpápá.....120
A wáá mú igún jẹ Olórèé ò
Ayé yẹni

It is Gúnnugún that would ascend the throne of Olórèé
It has happened according to the prediction of the Babaláwos, they chorused
'The open space that we detest its growing stubborn grass'
'It grew stubborn grass'.....99
Casts divination for Gúnnugún the child of Olórèé
The Tẹ̀tẹ̀ vegetable that we detest its growing on a refuse dump site
It grew on the refuse dump site
Casts divination for Kólìkólì the child of Olórèé
A priest's voice is held in reverence
A priest's pronouncement is the command
Casts divination for Ẹ̀lulùú the child of Olórèé Agbọn
All of them were asked to perform sacrifice
It was only Gúnnugún that performed the sacrifice
The priests Ìkóǹkósó tǐdí bọ̀gbẹ́ ó tanjú ranran sólóko
They are the ones that cast divination for the Noose trap, the head of all birds in the forest.....110
A priest's voice is to be held in reverence
A priest's voice is the command
We chose Gúnnugún as the next Olórèé
A priest's voice is to be held in reverence
A priest's voice is the command
Ì wonnà Ì wonpápá
We chose Gúnnugún as the next Olórèé
Ì wonnà Ì wonpápá
We chose Gúnnugún as the next Olórèé
Ì wonnà Ì wonpápá.....120
Now that we have installed Gúnnugún as Olórèé
Life would please us

ÌROSÙN ỌYẸ̀KÚ A

Ifá pé a ò gbọdọ̀ kánjú o; Ọlà ń bọ̀ wáá bá wa. Bi eléyìun bá jẹ Babaláwo, kó mọ̀ọ̀ ṣe pẹ̀lẹ́pẹ̀lẹ́ kó sì ní ìfarabalẹ̀.

Alágbára níí jagun
Èèyàn rùṣẹ̀rùṣẹ̀ níí sàgbẹ̀
Èèyàn pẹ̀lẹ́pẹ̀lẹ́ níí ṣe Babaláwo
A díá fún Ṣojúẹ̀wà
Tíí sàrẹ̀mọ Èèbó
Wọ́n ní ó rúbọ
Wọ́n níre ọlà fún un
Orí ó tẹ̀le
Ayé ó sì yẹ ẹ́
Ó bá rúbọ…….....….10
Ó rú ẹyẹlé àti ọ̀pọ̀lọpọ̀ owó
Ọkàan rẹ̀ balẹ̀ ó nísinmi
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Alágbára níí jagun
Èèyàn rùṣẹ̀rùṣẹ̀ níí sàgbẹ̀
Èèyàn pẹ̀lẹ́pẹ̀lẹ́ níí ṣe Babaláwo
A díá fún Ṣojúẹ̀wà.....20
Tíí sàrẹ̀mọ Èèbó
Ẹbọ n wọ́n ní ó ṣe
A rójú ẹ̀wà ọmọ wa ò o ò
A rójú ẹ̀wà ọmọ wa
A rójú ẹ̀wà
A ò kú mọ́
A rójú ẹ̀wà ọmọ wa

ÌROSÙN ỌYẸ̀KÚ A

Ifá says this person should not be in a hurry to achieve his fortunes. His fortunes would come to him. He should be patient most especially if he is a Babaláwo.

Only a strong and powerful man fight wars
An enduring man could be a farmer
Only courteous persons could be Babaláwos
Cast divination for Ṣojúẹ̀wà
The eldest of Òyìnbó's children
They asked him to perform sacrifice
They wished him the good fortune of wealth
'Your Orí would profit you' they prayed
'And life would please you'
He then offered the sacrifice…….....10
He offered a sacrifice of money and pigeons
He had peace and rest of mind
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Only a strong and powerful man fights wars
An enduring man could be a farmer
Only courteous persons could be Babaláwos
Cast divination for Ṣojúẹ̀wà……20
The eldest of Òyìnbó's children
They asked him to perform sacrifice
We see the eye of beauty, our child
We see the eye of beauty our child
We see the eye of beauty
We would not die again
We see the eye of beauty our child

ÌROSÙN ỌYẸ̀KÚ B

Ifá pé a ó jèrè ọmọ, nǹkaan wa ò sì níí sọnù. Ogún eléyìun kàn ń bẹ ńlẹ̀, kò gbọdọ̀ gbé ogún ọ̀hún tà o. Bí bẹ́ẹ̀ kọ́, yóó di nǹkan àbámọ̀.

Kétékété ni wọ́ọ́n lẹ́mọ́
Kàtàkàtà ni wọ́ọ́n léjò
Àì kọ́wọ̀ọ́ rin ejò
Nikú fí ń pa wọ́n lọ́kọ̀ọ̀kan lọ́kọ̀ọ̀kan
A díá fún Ìrosùn
Ń lọ rèé ta Kẹ̀lẹ̀kú ẹ̀gbọ́n ẹ̀ fẹ̀ẹ̀bó
Wọ́n ní wọ́n ó rúbọ
'Kín lòun ó wá rú lẹ́bọ'?
Wọ́n ní nǹkan ogún kàn ń bẹ ńlẹ̀
Wọ́n ní ó mọ́ gbe tà……10
Ìrosùn kọ̀
Kò ṣe é
Ó bá gbé Kẹ̀lẹ̀kú ẹ̀gbọ́n ẹ̀ tà fẹ̀ẹ̀bó
Èèbó bá ń dá bírà
Ìrosùn ò ríkan dá mọ́
Wọ́n ní háà,
Nnkan ti baje
Ó ni Kétékété ni wọ́ọ́n lẹ́mọ́
Kàtàkàtà ni wọ́ọ́n léjò
Àì kọ́wọ̀ọ́ rin ejò.....20
Nikú fí ń pa wọ́n lọ́kọ̀ọ̀kan lọ́kọ̀ọ̀kan
A díá fún Ìrosùn
Ń lọ rèé ta Kẹ̀lẹ̀kú ẹ̀gbọ́n ẹ̀ fẹ̀ẹ̀bó
Aṣọ tẹ́ẹ̀ tà
Aṣọ ogún ni
Ìrosùn ló ta Kẹ̀lẹ̀kú ẹ̀gbọ́n ẹ̀ fẹ̀ẹ̀bó
Aṣọ tẹ́ẹ̀ tà
Aṣọ ogún ni

ÌROSÙN ỌYẸ̀KÚ B

Ifá says this person would reap the gains of nursing his children. He would not record any loss in life. There is an inheritance left for him, he should not sell it off.

One pursues a rat in a straight route
One pursues a snake in a crisscross manner
The non-congregational nature of wandering of snakes
Is the reason for death killing them one by one
Cast divination for Ìrosùn
He was going to sell Kẹ̀lẹ̀kú, his sibling to the Whiteman
They told him to offer sacrifice
'What would I now offer as sacrifice'? He asked
'There is an inheritance in your possession'
'You must never sell it off' they said……..…10
Ìrosùn refused
He did not heed the warning
He sold Kẹ̀lẹ̀kú to the Whiteman
And the Whiteman started to perform wonders
Ìrosùn could not perform any again
Everyone became very sad
What he did is an incest
They said 'One pursues a rat in a straight route'
One pursues a snake in a crisscross manner
The non-congregational nature of wandering of snakes……..……..20
Is the reason for death killing them one by one
Cast divination for Ìrosùn
The one that was going to sell Kẹ̀lẹ̀kú, his sibling to the Whiteman
The cloth you sold
Is an invaluable inheritance
Ìrosùn sold Kẹ̀lẹ̀kú, his sibling to the Whiteman
The cloth you sold off
Is an invaluable inheritance

ÌROSÙN ÌWÒRÌ A

Ifá pé òun pé ire; Ká mọ́ọ ní ìpín nínú nǹkan rere, a ò sì gbọ́dọ̀ ṣe nǹkan láàbọ̀. A sì gbọ́dọ̀ máa fi inú kan bá èèyàn gbé. Ifá pé ibí tí eléyìun lọ ò níí bàjẹ́, ilé tó sì fi sílẹ̀ náà ó dára.

Ikú tí ò bá níí pa ni
Ǹíí gbáláwo rere ko ni
A díá fún Ẹ̀mǐ́ léńjé tí ń sawo ròde Ìwòyè
Ẹ̀mǐ́ léńjé ló tọ àwọn Awo ẹ̀ lọ
Ẹ̀ yẹ òun lóókan ǐbò wò
Wọ́n ní ǐwọ Ẹ̀mǐ́
Wọ́n ó kèé sí ọ látòkèèrè
Kóo yáa tètè lọ òkèèrè ọ̀hún o
Ó mọ wá wo nǹkankan ńnú iléè rẹ
Pé àbí kí n mọ́ lọ ni? …..……10
Wọ́n ní ó mọ́ wo èyiun o
Ńgbà ó ṣe sàà
Wọ́n bá ráńṣẹ́ sí Ẹ̀mǐ́ léńjé látòde Ìwòyè
Pé kó wáá bá àwọn tún òde Ìwòyè ṣe
Òde Ìwòyé ti dàrú
Obǐrin ẹ̀ sì lóyún ńnú
Kò sì fẹ́ẹ́ kúrò ńlé
Ó ló dáa
Àwọn Babaláwo òún ti sọ fún òun tẹ́lẹ̀
Ó bá múra …….....……20
Ó gbòde Ìwòyè lọ
Ní ń bá wọn tún òde Ìwòyè ṣe
Ara àwon ará òde Ìwòyè ṣe dáadáa
Obǐin rẹ̀ bá bímọ ńlé
Òde Ìwòyè tó lọ lọ́hùún dáa
Ilé tó fi sílẹ̀ náà dára

ÌROSÙN ÌWÒRÌ A

Ifá asks this person to offer sacrifice by partaking in good functions. He should not leave his things half done and should deal with people with truth. If he travels, his home and destination would bring him good fortunes and life would be well with him.

The death that would not kill one
Would bring a good priest across one
Casts divination for Ẹ̀mǐ́ léńjé that was venturing priesthood in Ìwòyè city
Ẹ̀mǐ́ léńjé had gone to his priests
Cast divination for me using ***Ìbò***
'You Ẹ̀mǐ́' they called
'People would request for you from abroad'
'You should go to the place without delay'
'But you would then be thinking of a situation in your house'
'Which would make you feel ambivalent'……10
'You should not look back at all'
Shortly after then
They sent for Ẹ̀mǐ́ léńjé from Ìwòyè city
That he should come to rebuild the city of Ìwòyè
The city of Ìwòyè is in total disarray
But his wife was pregnant about the time
Ẹ̀mǐ́ léńjé did not want to leave her
'Well' he said
'My Babaláwo had predicted this'
He prepared himself for the trip.....…….20
And left for the city of Ìwòyè
He helped in rebuilding the city of Ìwòyè
The people of Ìwòyè got healed
And at the same time, his wife was delivered of a child back home
The Ìwòyè city that he went to was fine also
The home he left was better than he left it

N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wi….30
Ikú tí ò bá níí pa ni
Ńíí gbáláwo rere ko ni
A díá fún Ẹ̀mì́ léńjé tí ń sawoó ròde Ìwòyè
Ẹ̀mì́ léńjé mọ̀mọ̀ dé ò Awo Ìwòyè
Ire Awó ti délé mọdẹ àárọ̀
Ire Awó ti délé mọdẹ àjíkí
Awo rere lẸ̀mì́ léńjé

He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo predicted…….30
The death that would not kill one
Would bring a good Babaláwo across one
Casts divination for Ẹ̀mì́ léńjé that was venturing priesthood in Ìwòyè city
Ẹ̀mì́ léńjé the priest of Ìwòyè is here
The fortune of a priest has reached his house before morning
The good fortune has reached his house before dawn
The priest of Ìwòyè city is Ẹ̀mì́ léńjé

ÌROSÙN ÌWÒRÌ B

Ifá pé bí baba ẹ́ní bá ń bẹ láyé, a ò gbọ́dọ̀ kọ̀ ọ̀rọ̀ sí i lẹ́nu. Bí babá bá sì ti lọ ilé, Ifá pé ká fi ọkàn kan wúre fún ọjọ́ méje lórí nǹkan táa fẹ́ẹ́ ṣe. Láàrin ọjọ́ méje ọ̀hún, a ò gbọ́dọ̀ lọ sí ibì kankan, torí láti ọjọ keje ni nǹkan ó ti bẹ̀rẹ̀ sĩ́ dára. Gbogbo nǹkan tí a ṣe tì tẹ́lẹ̀ rí, ká fi ọjọ́ méje wúre, gbogbo ẹ̀ ní ó dáa.

Bẹ́ni bá jí
Ẹ́ní ó mọ́ọ̀ wòye
Òye
Òye làgbàlagbàá wò
A díá fún Ọ̀rúnmìlà
Babá jí
Babá ó sì mọ́ọ̀ wòye bàbáa rẹ
'Gbogbo nǹkan òún dáa báyìí?
Wọ́n ní ó mọ́ọ̀ wòyee bàbá ẹ̀
Gbogbo ohun kóhun táàá bá ń tọ́rọ́….10
Táa sì ń fọkàn wúre lórí ẹ̀
Táàá ń wúre sí baba ẹ́ni tàbí ìyá ẹ́ni
Gbogbo ẹ̀ ní ó dáa
Torí pé àwọ́n lọ́lọ́run ẹ́ni
Wọ́n ní kí Ọ̀rúnmìlà ó wòyee baba ẹ̀ fún odidi ọjọ́ méje
Pé lẹ́yìn ọjọ́ méje ọ̀hún
Iré dé
Àṣé baba ẹ́ni níí la ni?
Ó ní bẹ́ni bá jí
Kẹ́ni ó mọ́ọ̀ wòye……..20
Òye
Òye làgbàlagbàá wò
A díá fún Ọ̀rúnmìlà
Babá ó jĩ́í
Babá ó mọ́ọ̀ wòye bàbáa rẹ
Babá jí babá ń wòye bàbáa rẹ

ÌROSÙN ÌWÒRÌ B

Ifá says if this person's father is alive, he should not disprove whatever he says. If dead, he should pray and meditate on his father for seven days for all the problems this person is encountering to be resolved. Within these seven days, he should not leave his house. If he could persevere for the seven days his things would be better.

If one wakes up
One would appraise
Appraisal
Appraisal is what the elderly people do
Cast divination for Ọ̀rúnmìlà
Baba woke up
He was appraising his father
'Would all my things be better at all'? He asked his Babaláwo
They told him to appraise his father
Everything that one prays for…….....10
While we meditate deeply in our hearts
About one's father or one's mother
All would be achieved
Because they are one's gods
They told him to appraise his father for seven days
After seven days
A lot of good fortunes came by
'So it is one's father that enriches one'?
If one wakes up
One should appraise…….....20
Appraisal
Appraisal is that which the elderly people do
Cast divination for Ọ̀rúnmìlà
Baba woke up
He woke up appraising his father
Baba woke up appraising his father

Babá lájé
Babá láya
Babá bímọ
Òye ……30
Òye làgbàlagbàá wò
Bí mo bá jí
Emí ó mọ̀ọ̀ wòye babaà mi
Baba ẹni níí gbeni
Òye
Òye làgbàlagbàá wò
Bí mo bá jí
Emí ó mọ̀ọ̀ wòye babaà mi
He has wealth
He has wives
He has children
Appraisal ……..30
Appraisal is that which elderly people do
If I wake up
I would be appraising my father
Only one’s father works for one’s profit
Appraisal
Appraisal is that which elderly people do
If I wake up
I would be appraising my father

ÌROSÙN ÒDÍ A

Ifá pé ire fún eléyìun. Nǹkan já đíjú fún un; bí ò bá sì tĩì já đíjú, Ifá pé ká rúbọ kí nǹkan ó mọ baà já đíjú. Ẹ̀là Ìlẹ̀kẹ̀ okùn kan ni ká fi kún ẹbọ rú. Ayé ó yẹ wá tí a bá ti ń bọ Ifá.

Páà okùn
N níí já mójúu réfe
A díá fún Olósùn tí ọ́n lọ́rọ̀ọ́ rẹ́ já đíjú
Wọ́n ní nǹkan burú fún un
Ọ̀rọ̀ òún leè dáa báyìí?
Wọ́n lọ́rọ̀ọ́ rẹ̀ ò níí já đíjú mọ́
Wọ́n ní yóó mọ́ọ́ jayé
Ẹbọ ni kó rú
Wọ́n ní ẹ̀là ìlẹ̀kẹ̀ okùn kan lẹbọ
Gĩrĩpá òrúkọ lẹbọ ẹ̀.....10
Ó bá rúbọ
Ayé yẹ Olósùn
Ó lówó lọ́wọ́
Bí tí ń láya ní ń bímọ
Ó kọ́lé
Ọkàan rẹ̀ balẹ̀
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí.....20
Páà okùn
N níí já mójúu réfe
A díá fún Olósùn tí ọ́n lọ́rọ̀ọ́ rẹ́ já đíjú
Wọ́n ní nǹkan ò gún fún un
Ẹbọ n wọ́n ní ó ṣe
Olósùn gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Ayé làwá ń jẹ ò
Ayé làwá ń jẹ
Ọ̀rọ̀ àwa ò já đíjú mọ́ ò.....30

ÌROSÙN ÒDÍ A

Ifá wishes this person well. Things are very difficult for him at the present moment or rather, if it is not, he should offer sacrifice to forestall a difficult time. A string length of broken beads is the sacrifice. It should be added to other articles.

Abruptly for the string
It cuts off the line of the beads
Casts divination for Olósùn whose things they claim are proving knotty
They said he is living in abject penury
'Would my things be better at all'?
They told him that he would not experience difficult time again
'You would henceforth be enjoying life'
'You should only offer sacrifice'
'A string line of broken beads is part of sacrifice'
'A matured goat is also part of the sacrifice'.....10
He offered it
And life pleased him
He had plenty of money to spend
He started to have wives and bear children
He also built houses
Peace of mind crowned them all
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo said.....20
Abruptly for the string
It cuts off the line of the beads
Casts divination for Olósùn whose things they claim are proving knotty
They said he was having a difficult time
He was asked to make sacrifice
Olósùn heard about the sacrifice
And performed it
We are enjoying life
We are enjoying life indeed
We are not experiencing any difficult time again....30

Ayé làwá ń jẹ	We really are enjoying

ÌROSÙN ÒDÍ B

Ifá pé nǹkan wa ò níí bàjẹ́; a ó sì mọ́ ọ ṣe láyé. Bí a bá ní obìnrin méjì a ò gbọ̀dọ̀ dá ǐyáálé ẹni lóró o. Ká mọ́ọ tójú obìnrin pẹ̀lú àwọn ọmọọ wọn dáadáa.

Ọlọ́ bódó gbélé
Bẹ́ẹ̀ ni ò mohùn odó
Àmọ̀kǐsì ò mohùn ẹkùn
A díá fún Látalápò tíí ṣe bàbá èkúté
Nígbà ti Látalápò ó gbéyàwó
Ó ní méjì
Ológbò nǐyáálé ẹ̀
Èkúté sì níyàwó
Ǹyáálé ẹ̀ bímọ ọkùnrin mẹ́ta
Ó sì bímọ obìnrin náà….....10
Ǹgbà ìyàwó dé
Kò bá tọ́jú ǐ ́yáálé ẹ̀ mọ́
Kò dọ̀dọ̀ ẹ̀ mọ́
Nígbà àwọn ọmọ́ dàgbà
Àwọn ọmọ ǐyáálé bá pe ǐyáa wọn
Níbi ó ká góńgó sí
Wọ́n ní ‘ǐyáa wa’
‘Gbogbo bí baba àwọ́n tí ń ṣe fún ǐyàwó’
‘Èéṣe tí kǐ́ ṣe irúu rẹ̀ fún iwọ’?
Ǹyá ní toò …….…….....20
Èyí tóun rí nùu
Òun ò sá le lọ ibòmíǐn mọ́
Òun ò sì ní ẹnìkan tí ó tọ́jú òun
Babaa yin nǐkan lòún bímọ fún
Bó tí ṣe òun lẹ rí un
Ọkọ ò gbọ́ ǐyáálé ẹ̀ mọ́
Àfi ǐyàwó nǐkan

ÌROSÙN ÒDÍ B

Ifá prays that this person would be near perfect. If he has two wives, he should deal fairly with the two of them and their children.

The grinder lives with the mortar
But knows not the sound of the mortar
The cheetah does not know the roar of the tiger
Cast divination for Látalápò, the father of all rats
When Látalápò married
He married two wives
The first wife is the mother cat
And the second, mother rat
The first wife gave birth to three male children
And many daughters.....10
On arrival of the second wife
He refused to care for the first wife again
He refused to see her
But the children of the two of them were being raised together
The children of the cat one day called the attention of their mother
From the corner where she was seated alone and dejected
‘You our mother’
‘We notice that our father rains all good things on his second wife’
‘Why is it that he does not do the same for you’?
‘Toò’ she said….....….....……20
‘That had been the ordeal I have been going through’
‘I cannot bear children for anyone anymore’
‘No one would be ready to take me over now’
‘It is only your father that I ever have as husband’
‘That has been his behavior ever since he married his second wife’ mother cat concluded
The husband did not want to hear about his first wife again
Except issues concerning the second wife alone

Ìgbà ó dijó kan
Àwọn ọmọ èkúté bá tá pẹẹrẹ níwájú ọmọ Ológbò
Ó bá gbé e pọnkán…….....30
Ó ‘Ló dùn’
‘Ó dùn’
Èèkejì dé ibẹ̀
Ó tún gbé òun náà
‘Ó ló dùn’
Ìtàn yí kọ́ wa pé báa bá níyàwó méjì
Ká mọ́ fi ìyà jẹ ọ̀kan
Àyìn éyìn ni bàbá èkúté ń yin àwọn Babaláwo ẹ
Ó ní Ọlọ́ bódó gbélé
Bẹ́ẹ̀ ni ò mohùn odó…….....40
Àmọ̀kìsì ò mohùn ẹkùn
A díá fún Látalápò tíí ṣe Bàbá èkúté
Èyí tí ń lọ rèé dìyá Ológbò nígbèkùn
Oró ni ò
Oró ni
Ẹ̀yin ò mọ̀ póró lOlógbò ń rán fọ́mọ eku?
Oró ni ò
Oró ni
Oró lOlógbò ń rán tí fí ń pọmọ ekuú jẹ

On a fateful day
The children of mother mouse were playing excitedly around before the cat’s children
A child of the cat caught one of them in its jaws…30
‘This is delicious’ he mewed
‘This is tasty’
The second mouse got there
He was caught also
The cat repeated ‘this is really good’
This story teaches us that if we are polygamous
We shouldn’t oppress one wife at the expense of the other
The father started praising his Babaláwos belatedly
He said the grinder lives with the mortar
But knows not the sound of the mortar……..…….40
The cheetah does not know the roar of the Tiger
Cast divination for Látalápò the father of all rats
That was going to put mother cat in bondage
It is real retaliation
It is vengeance
Don’t you all know it is vengeance that the cat is metering that makes him kill the mouse?
It is retaliation
It is vengeance
It is retaliation that the cat is for killing the children of the rat

ÌROSÙN ỌWỌ́NRÍN A

Ifá pé ojú ọ̀nà ni eléyìun ó gbèé pàdé iree rẹ̀. Ifá pé ká rúbọ ká sì gbé ẹbọ lọ ojú ọ̀nà tàárà tó lọ sí oríta. Obìnrin kan náà ń bẹ lápá ibòmíìn tóun náà ń wá irú iré kan náà. Eléyìun ò níí tàṣé iree rẹ̀.

Ọ̀nà gbóóró
Ọ̀nà ko
A díá fún Àpọ́n Àko
Ẹkún aya ní ń sun
Wọ́n ní ó rúbọ kó lè baà ráya rere fẹ́
Àpọ́n Àko gbẹ́bọ ńbẹ̀
Ó sì rúbọ
Ọ̀nà gbóóró
Ọ̀nà ko
A díá fún Àgàn Ifẹ̀……....……..10
Wọ́n ní ó rúbọ kó lè baà rọ́kọ rere fẹ́
Òun náà gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹnìkínní gbẹ́bọ̀ọ rẹ̀ lọ oríta
Ẹnìkejì náà gbẹ́bọ rẹ̀ lọ oríta
Àpọ́n Àko bá gbẹ́bọ ẹ̀ kalẹ̀ tán
Ní bá ń wúre
Ẹlẹ́dàá òun
Jóun ó ráya rere fẹ́
Káya rere ó pàdé òun……..……20
Kí ọkàn òún ó balẹ̀
Bí tí ń wúre lọ́wọ́
Bẹ́ẹ̀ ni Àgàn Ifẹ̀ náà dé
Ló gbẹ́bọ ẹ̀ kalẹ̀
Lòun náà ń rawọ́
Dákun ìwọ orí òun
Jóun ó rọ́kọ rere fẹ́
Ọkọ onínú rere
Tí ó fi dáa fún òun

ÌROSÙN ỌWỌ́NRÍN A

Ifá wishes this person well. He shall meet with his good fortune on the way by following a straight path that leads to a junction to take his sacrifice. Another person is looking for the same fortune from somewhere else. Both of them would not miss their fortunes.

Ọ̀nà gbóóró
Ọ̀nà ko
Cast divination for Àpọ́n Àko
Crying because he has no wife
He was asked to offer sacrifice to get a wife
Àpọ́n Àko heard about the sacrifice
And offered it
Ọ̀nà gbóóró
Ọ̀nà ko
Cast divination for Àgàn Ifẹ̀.....10
She was advised to offer sacrifice for her to meet with a good husband
She too heard about the sacrifice
And performed it
The first person took his sacrifice to the crossroads
The second person also took her own to the crossroads
Àpọ́n Àko placed his sacrifice at the intersection
He started to pray
'My creator'
'Let me find a good wife to marry'
'Let a good wife meet me on the way'……...20
'Let me have a restful mind'
As he was praying
Àgàn Ifẹ̀ also arrived
She too placed her sacrifice
And started praying
'I beg you my creator'
'Let me find a compassionate husband
'A charitable and considerate husband'
'Such that my life would be better'

Ọkọ onínú rere
Tí ó fi dáa fún òun
Tóun ó bímọ rere fún…….....30
Ni ọn ba koraa wọn lọ́nà
Ni ọn bá ń yin àwọn Ọ̀nà gbóóró
Àwọn Ọ̀nà ko
Àwọn Babaláwo náà ń yin Ifá
Wọ́n ní bẹ̀ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀nà gbóóró
Ọ̀nà ko
A díá fún Àpọ́n Àko
Níjọ́ tí ń fomi ojú ṣògbérè aya
Ọ̀nà gbóóró ……..…....40
Ọ̀nà ko
A díá fún Àgàn Ifẹ̀
Wọ́n ní ó rúbọ kó lè baà rọ́kọ rere fẹ́
Wọ́n dójú ọ̀nà orí ta mẹ́ta
Pẹ̀kí ni wọ́n koraa wọn
Ọ̀nà gbóóró
Ọ̀nà ko
Ifá kan ò níí ṣẹ bí Ìrosùn Ẹlẹ́rín mọ́
Ọ̀nà gbóóró
Ọ̀nà ko…….....50
‘Let me find a charitable husband’
‘Such that my life would be better’…….....29
‘The person for whom I would bear good children’
That was how the two of them met
They both started praising the priest Ọ̀nà gbóóró
The priest Ọ̀nà ko
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had predicted
Ọ̀nà gbóóró
Ọ̀nà ko
Cast divination for Àpọ́n Àko
He was crying because he has no wife
Ọ̀nà gbóóró.....40
Ọ̀nà ko
Cast divination for Àgàn Ifẹ̀
On the day she was crying because she has no husband
They both got to the junction of three roads
And coincidentally met with each other
Ọ̀nà gbóóró
Ọ̀nà ko
No other Ifá would prove true as does Ìrosùn Ẹlẹ́rín again
Ọ̀nà gbóóró
Ọ̀nà ko….….....……50

ÌROSÙN ỌWỌ́NRÍN B

Ifá pé ki eléyìun ó rúbọ, kó sì wo ilẹ́ẹ́lẹ̀ obìin tí ó bàá fẹ́ kó mọ́ baà lọ́ọ́ fẹ́ ẹni tí ó ba ẹbí jẹ́.

Epó dùún jẹ ịṣu
Ìkẹ̀tẹ́ dùún jẹ̀fọ́
Obìnrin ṣe é bá sùn ju ọkùnrin lọ
Bó bá dúó
Ó láyùngbá
Bó bá bẹ̀rẹ̀
Ó láyùngbá
A díá fún Àwẹ̀lé onídĭí òlenkére
Ìgbà tí ọ́n fẹ́ Àwẹ̀lé onídĭí òlenkére tán
Kò ṣehun méjì mọ́…….....10
Àlè ní ń yàn kiri
Kò mẹni ó tọ́
Kò mẹni tí ò tọ́
Àti ẹni wọ́n jọ́ ń gbélé
Àti èrò ọ̀nà
‘Ó yóó fi òbò dá ĭjà sílẹ́ fún wa báyìí Iwọ Àwẹ̀lé onídĭí òlenkére’?
Ifá ní kí eléyìun ó ṣọ́ra ṣe
Kí Àwẹ̀lé ó mọ́ fi ĭdí ẹ̀ dá nǹkan sílẹ̀
Epó dùún jẹ ịṣu
Ìkẹ̀tẹ́ dùún jẹ̀fọ́.....20
Obìnrin ṣe é bá sùn ju ọkùnrin lọ
Bó bá dúó
Ó láyùngbá
Bó bá bẹ̀rẹ̀
Ó láyùngbá
A díá fún Àwẹ̀lé onídĭí òlenkére
Àwẹ̀lé pẹ̀lẹ́ o
Onídĭí òlenkére
Mọ́ fòbò díjà sílẹ̀ fún wa ńlé mọ́

ÌROSÙN ỌWỌ́NRÍN B

Ifá asks this person to perform sacrifice by investigating the background of his fiancée if he is still single, such that he would not marry a prostitute.

Palm oil is good in using to eat yam
Palm oil slurry is good to cook with vegetable
It is easier to have sex with a woman than with a man
If she stands
It sweetens her
If she crouches
It sweetens her
Cast divination for Àwẹ̀lé onídĭí òlenkére
After the husband of Àwẹ̀lé married her
She forgot the dignity of womanhood.....…10
She started to flirt around
She knew not who was right
Nor who is wrong to sleep with
She had free sex with neighbors and family members
She even slept with travelers
‘Àwẹ̀lé onídĭí òlenkére, would you not cause commotion with your vagina’?
Ifá says this person should be very careful
Such that his own Àwẹ̀lé would not cause commotion
Palm oil is good in using to eat yam
Palm oil slurry is good to cook with vegetable……20
It is easier to have sex with a woman than with a man
If she stands
It sweetens her
If she stoops
It sweetens her
Cast divination for Àwẹ̀lé onídĭí òlenkére
I salute you Àwẹ̀lé
Onídĭí òlenkére
Please don’t use your vagina to cause us disaffection again!

ÌROSÙN ỌBÀRÀ A

Ire fún ẹni a dá odù yí fún. Yóó ṣẹ́gun ọkàan rẹ̀ ó sì balẹ, ṣùgbọ́n ká rúbọ elénìní. Ifá pé tí ọ́n bá ń bun eléyìun ní nǹkan kéékèèké, kò gbọdọ̀ kọ̀ ọ́ sílẹ̀ toríi pé ó kéré. Eléyìun jẹ́ ẹnìkan tó tóbi láyé, àwọn tálákà ó wàá mọ́ọ bun un ní nǹkan; Ifá pé àwọn nǹkan kékeré ọ̀hún ni ò níí jẹ́ kí eléyìun ó lọ èyìn. Kó sì mọ́ dàbí àfojúdi sí àwọn tí ń bùn un ní nǹkan ló fi gbọdọ̀ gbà á.

Ká níre lọ́wọ́ ò tó ká gbà kun
A díá fún Tẹ̀tẹ̀rẹ̀gún
Èyí tí ń lọ rèé fi atọ́ ponmi ọlà fún Olókun
Olókun ti tóbi tẹ̀lẹ̀
Gbogbo omi ló dojú kọ ọ́
Ṣùgbọ́n nígbà ojó bá rọ̀ tán
Omi níwọ̀n tí tún ń bẹ nínú atọ́
Tẹ̀tẹ̀rẹ̀gún ó sì tún mọ́ọ kán an sínú òkun
Àwọn kán bá ni 'Ìwọ Olókun'
'Omi Tẹ̀tẹ̀rẹ̀gún yĩí ò wa kéré jù'?….10
Ó ni bóun ò bá gbà á
Òun ó mọ́ọ rù
Ó ní ká níre lọ́wọ́ ò tó ká gbà kun
A díá fún Tẹ̀tẹ̀rẹ̀gún
Èyí tí ń lọ rèé fi atọ́ ponmi ọlà fún Olókun
A pọnmi ọlà a ríre
Tẹ̀tẹ̀rẹ̀gún fatọ́ pọnmi ọlà
Ó là wálé
A pọnmi ọlà a ríre

ÌROSÙN ỌBÀRÀ A

Ifá wishes this person well. He should offer sacrifice for him to overcome his detractors. If he is presented with small gifts, he should not reject them on the ground that he, being a wealthy person, small gifts would not make appreciable increase to his wealth. The poor people that give him the token would feel upset and think he is high handed if he refuses to accept them. The small gifts would also give him progress.

Having fortune at hand does not measure up to collecting more tokens to add to it
Casts divination for Tẹ̀tẹ̀rẹ̀gún twiner
That was going to use its small gourd to fetch water of wealth for Olókun
Olókun from inception had ever been big
Every stream in the hinterland empty their flow into her
But after any rainfall
The small water inside the gourd of Tẹ̀tẹ̀rẹ̀gún would be dripping
It would be dripping into the ocean drop by drop
'You Olókun' some people would call his attention
'Would the token from Tẹ̀tẹ̀rẹ̀gún's gourd not be too small'?…….....10
'If I don't take it'
'I would reduce in size'! Olókun had countered
Having fortune at hand does not measure up to collecting more tokens to add to it
Casts divination for Tẹ̀tẹ̀rẹ̀gún twiner
That was going to use its small gourd to fetch water of wealth for Olókun
We fetched the water of wealth, and made fortunes
Tẹ̀tẹ̀rẹ̀gún used his small gourd to fetch water of wealth
And returned home wealthy
We fetched the water of wealth and we saw fortunes

ÌROSÙN ỌBÀRÀ B

Ifá pé ire lọ́pọ̀lọpọ̀ fún ẹni tí a dá odù yí fún. Àwọn mẹ́ta ni Ọlọ̀run ń bá sọ̀rọ̀. Wọn ò gbọdọ̀ sahun sí ìyà, bàbá, ará, ọ̀rẹ́ àti ojúlùmọ̀. Kí àwọn mẹ́tẹ̀ẹ̀ta ó sì jọ rúbọ pọ̀, kí wọ́n ó le ríree wọn gbà ní àsìkò kan náà. A ò sì gbọdọ̀ jẹ́ kí ọ́tí ó tán lọ́wọ́ nígbà kankan. Àwọn Ọlọ̀run ó ta á lọ́rẹ.

Ọtí tán pátápátá
Awo Agbe ló dífá fún Agbe
Ọ̀sẹ̀ ló kú lagbè
Awo Àlùkò ló díá fún Àlùkò
Atọtí àtọ̀sẹ̀
Méjèèjì ní ń bẹ lágbè
A díá fún Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ ní sawo orí ẹ̀gungun
Àwọn métẹ̀ẹ̀ta ní ń bẹ nílé ayé
Baba àwọn métẹ̀ẹ̀ta ló sì ti kú…….....10
Àwọn Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ sì ń sawo ńlée tiwọn
Wọ́n ń gba ìjọ ńlée wọn
Ńgbà ó dijọ́ tí wọ́n ó mọ́ọ ṣọdún
Àwọn babaa wọ́n bá wòye
Wọ́n ní àwọ́n ó lọ́ọ́ kàn sí àwọn ọmọ àwọn
Wọ́n bá peraa wọn jọ látòde ọ̀run
Wọ́n bá wá ọ̀dọ̀ àwọn ọmọ lóde ìsálayé
Ará ayé è é sĭí rí ará ọ̀run mọ́
Wọ́n bá pàwọ̀dà
Wọ́n gbé àwọ̀ elòmĭìn wọ̀…..……20
Wọ́n dé ilé ayé
Ilé Agbe ni ọ́n kọ́kọ́ lọ
Ọtí ń kọ́?
Wọ́n lọ́ti ti tán
Ọtí ti tán pátápátá
Ńgbàa wọ́n délé Àlùkò
Òún ní háà
Ọtí tán

ÌROSÙN ỌBÀRÀ B

Ifá wishes this person plenty of good fortunes. Ifá actually is referring to three people who must never be stingy to their parents, friends and relatives. They should try to offer this sacrifice together such that they would get their fortunes simultaneously. This person should also make sure to have wine handy anytime in expectation of a benevolent heavenly visitor.

The wine is finished completely
The priest of Agbe casts divination for Agbe
Only the ingredients remain as slurry in the gourd
The priest of Àlùkò casts divination for Àlùkò
Both the wine and the slurry
The two are in the gourd
The priests of Ẹ̀gà sẹ̀sẹ̀ cast divination for Ẹ̀gà sẹ̀sẹ̀
The priest of Ẹ̀gungun
The three of them were living on earth
But their fathers had all died…….10
Ẹ̀gà bird however practiced priesthood in his clan
All his lieutenants do gather in his house
He used to do that each year as he celebrates his Ifá festivities
Their fathers from heaven then reasoned
'Let us go and visit these children on earth'
The respective fathers called one another together
They came to the earth to see their children
But a living man cannot ordinarily see the dead
They changed their identities
And put on other persons physical appearance…..20
As soon as they arrived on earth
They headed straight for the house of Agbe
'What about wine' they asked
They were told that the wine was completely exhausted
'It is completely finished'
On getting to Àlùkò's house
He exclaimed, not expecting to see any visitor
'The wine had finished'

Ọ̀sẹ́ ló kù lágbè
Àwọn Babá bá tún đide…...……....30
Wọ́n kọrí sílé Ẹ̀gà
Bí ọ́n tí ń jókòó
Ni ọ́n ń tọ́jú oúnjẹ fún wọn
Wọ́n lọ́tí ńkọ́?
Ó lọ́tí nùu lágbàlá un
'Ọ̀sẹ́ tiẹ́ ń bẹ ńbẹ̀'
'Ẹ ẹ̀ ri tí ń ru'?
'Ọ̀sẹ̀ ló dùn ún'
Wọ́n níwọ̀ Ẹ̀gà sẹ̀sẹ̀
'Ìwọ̀ lo gbọ́ngbọ́n èyí'?……..40
Ni ọ́n bá kó ohun ọ̀là lé Ẹ̀gà lọ́wọ́
Ayé yẹ Ẹ̀gà
N ní wá ń jo n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀tí tán pátápátá
Awo Agbe ló dífá fún Agbe
Ọ̀sẹ̀ ló kú lagbè
Awo Àlùkò ló díá fún Àlùkò……50
Atọ̀tí àtọ̀sẹ̀
Méjèèjì ní ń bẹ lágbè
A díá fún Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ ní sawo orí ẹ̀gungun
Taa ní ń bẹ lẹ́yìn tí ń sawo?
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ ní ń bẹ lẹ́yìn tí ń sawo
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ lá ó kóre ọ̀làa wa lé lọ́wọ́

Only the residue remains in the gourd
The progenitors stood up again…….....….....30
And departed for Ẹ̀ga's house
And on arrival were welcomed to take seats
Foods were served
'Where is wine' they asked after eating to satiety
'That is it in the yard' Ẹ̀gà sẹ̀sẹ̀ replied
'It is even rich in condiments and sludge'
'Can't you see it overflowing'?
'It is because it is rich in flavors'
Surprised, they said 'you Ẹ̀gà'
'You are this wise'?…….....…..…….40
They bestowed him with all the good fortunes from heaven
Life pleased Ẹ̀gà bird
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos predicted
The wine is finished completely
The priest of Agbe casts divination for Agbe
Only the ingredients remained as slurry in the gourd
The priest of Àlùkò casts divination for Àlùkò…….50
Both the wine and the slurry
The two are inside the gourd
The priests of Ẹ̀gà sẹ̀sẹ̀ cast divination for Ẹ̀gà sẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ is the priest of Ẹ̀gungun
Who is coming from behind to be the honored priest?
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ is coming from behind practising as a real priest
Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀
It is Ẹ̀gà sẹ̀sẹ̀ẹ̀sẹ̀ that we shall give all our good fortunes of wealth

ÌROSÙN ỌKÀNRÀN A

Ifá pé ki eléyìun ó mọ́ fi àáye ẹ́ sílẹ́ fún ẹlòmíìn pé kí wọ́n ó bá òun sọ́ ọ. Ìdí èyí ni pé kí afúnnṣọ́ ó mọ́ di olóhun. Tó bá di dandan kó fi àáye náà ṣọ́ èèyàn, ọmọ tó bí ńnú ni kó fi ṣọ́ ọ.

Jẹ́ n fídí hẹ
Ni wọ́n fí ń gbàáyè lọ́wọ́ aláyè
A díá fún Ọ̀kẹ̀rẹ̀
Èyí tí ń lọ rèé gbalẹ́ lọ́wọ́ Onísakí
Wọ́n ní wọ́n ó rúbọ
Onísakí ti wà ní Ṣakí tẹ́lẹ́ rí
Ọdẹ sì ni Ọ̀kẹ̀rẹ́ ṣe tée dé Ṣakí
Ńgbà ó sì jẹ́ Ọ̀kẹ̀rẹ̀ ti dẹ igbó dẹ ijù
Ó bá mú ibùdó sọ́dọ̀ Onísakí
Ní ń bá Onísakí fídí hẹ́ é……..…10
Ọ̀kẹ̀rẹ́ bá gbàáyè lọ́wọ́ Onísakí
Bí Onísakí ti ṣe ṣee ṣe tó
Ọ̀kẹ̀rẹ̀ ní ń bẹ́ ńbẹ́ tée dòní
Ni Ọ̀kẹ̀rẹ́ bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòun wí
Jẹ́ n fídí hẹ
Ni wọ́n fí ń gbàáyè lọ́wọ́ aláyè
A díá fún Ọ̀kẹ̀rẹ̀.....20
Èyí tí ń lọ rèé gbalẹ́ lọ́wọ́ Onísakí
Jẹ́ n fídí hẹ
Ó mọ̀mọ̀ gbàáyè lọ́wọ́ aláyè tán porongodo
Jẹ́ n fídí hẹ

ÌROSÙN ỌKÀNRÀN A

Ifá asks this person never to vacate any managerial seat or position he holds temporarily for someone else to deputize for him other than his blood children. If he does not heed this advice, he might lose his seat permanently.

Let me manage the role temporarily for you
Is the tactics employed in seizing permanently, someone else's position
Casts divination for Ọ̀kẹ̀rẹ̀
That was going to seize the land of king Onísakí
He was asked to perform sacrifice
The king Onísakí had been in Ṣakí ever before
But Ọ̀kẹ̀rẹ̀ who had hunted for games in the deep forests arrived at Ṣakí
He had gone through all the hills and valleys
He decided to sojourn with the king of Ṣakí
He was helping the king with some managerial functions...….....10
And ultimately took over ruling of the city of Ṣakí
Realizing too late, king Onísakí struggled and struggled to regain his staff
Yet it is Ọ̀kẹ̀rẹ̀ that is on the throne till date
Ọ̀kẹ̀rẹ̀ started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Let me manage the role temporarily for you
Is the tactics employed in seizing permanently, someone else's position
Casts divination for Ọ̀kẹ̀rẹ̀…….....……20
That was going to seize the throne of king Onísakí
'Let me manage temporarily'
Had seized permanently the stool from its rightful owner
Let me manage temporarily

ÌROSÙN ỌKÀNRÀN B

Ẹbọ ọmọ ni ká rú nínú Odù yí. Obìnrin kan ń bẹ lẹ́gbẹ̀ẹ́ eléyìun tí ọ́n ní ò níí bímọ mọ́ láí. Ifá pé yóó bímọ bó ti wù kó dàgbà tó. Ki àgàn ọ̀hún ó lọ́ọ́ bọ Ifá, kó sì bèèrè nǹkan tí Ifá ó bàá gbà. Torí yóó ra ọmọ ọ̀hún ni, ṣùgbọ́n yóó bímọ láyé.

Ìrosùn a bǐrǐn kánrán kànràn kanran lẹ́ṣẹ̀ méjèèjì
A díá fún Ọlọmọ ò sọ́mọ látẹ
Wọ́n bá ń dá hẹ̀ẹ̀ hẹ̀ẹ̀ rẹ̀
Wọ́n ń pé kò sọ́mọ látẹ ńṣojú ẹ̀
Ọ̀rúnmìlà ní ẹni tẹ́ẹ́ ní ò lọ́mọ̀ un
'Ó lọ́mọ láyéè'!
Ifá ni yóó bímọ
Ó ni 'rírà lẹ ò lè rà'
'Ṣùgbọ́n bẹ́ẹ́ bá ki ètùtù bọ̀ ọ́'
'Tẹ́ẹ́ sì kó àtúnṣe bò ó'…….....…….10
'Ó di dandan kó bímọ'
Ó rúbọ
Ó sì bímọ
Ìrosùn a bǐrǐn kánrán kànràn kanran lẹ́ṣẹ̀ méjèèjì
A díá fún Ọlọmọ ò sọ́mọ látẹ
Wọ́n ní ò sọ́mọ látẹ
Ifá níró ni wọ́n ń pa
Èké ni wọ́n ń ṣe
Ọmọọ wọ́n mọ̀mọ̀ ń bẹ látẹ
Rírà ni wọn ò lè rà…....……..20

ÌROSÙN ỌKÀNRÀN B

Ifá asks this person to offer sacrifice for children. There is a woman very close to him who people think would never bear children again; the woman would have a child no matter how old she is. She should only ask for what Ifá would accept from her because she has to buy the child.

Ìrosùn a bǐrǐn kánrán kànràn kanran lẹ́ṣẹ̀ méjèèjì
Casts divination for Ọlọmọ kò sọ́mọ látẹ
The people were postulating negatively that
'There are no children for sale on display'
But Òrúnmìlà cautioned them 'that woman that you said would have no child'
'She has children on earth'!
'Ifá says she will bear children'
'It is only that you people cannot buy children'
'But if you offer the prescribed sacrifice'
'And corrective measures meted out' …….10
Definitely she would have children
She offered the sacrifice
And had children
Ìrosùn a bǐrǐn kánrán kànràn kanran lẹ́ṣẹ̀ méjèèjì
Casts divination for Ọlọmọ kò sọ́mọ látẹ
They said there are no children for sale on display
Ifá said it was all lies they are telling
They are only backbiting
Their children were actually on display
But they had only refused to buy……..20

ÌROSÙN ÒGÚNDÁ A

Ifá pé ire obìnrin fún eléyìun. Kò gbọdọ̀ kọ obìnrin tí òun yàn fun, torí obìnrin ọ̀hún ní ó bǐí àwọn ọmọ tí yóó ṣe é lóore. Ifá pé bi obìnrin ọ̀hun bá ti bẹ̀rẹ̀ síí bímọ, ni nǹkaan rẹ̀ ó bẹ̀rẹ̀ síí yanjú; Ǹí torí obìnrin àti ọmọ tí ọ́n bá bí ní ó jẹ̀ẹ́ ó dáa fún eléyìun.

Kóóko wééwèèwéé lawo ẹbá ọ̀nà
A díá fún Ọ̀rúnmìlà
Níjọ́ tí babá ń lọ rèé gbé Olósùn níyàwó
Ẹbọ ọmọ n wọ́n ní ó ṣe
Ọ̀rúnmìlà bá rúbọ
Ó sì fẹ́ Olósùn
Olósùn bá bẹ̀rẹ̀ síí bímọ
Ní ń kun àwọn ọmọ ẹ̀ lósùn
Ẹ ẹ̀ ri bí ọmọ Olósun ti pọ̀ tó?
Taa ló tún le bímọ tó Olósùn mọ́?…...10
Àfi aládi tí ń bẹ lóko
Àfi èèrùn ǐgàrè
Àfi pàǹtí igbó
Ọmọ Olósùn pọ̀
Ní ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòun wí
Kóóko wééwèèwéé lawo ẹbá ọ̀nà
A díá fún Ọ̀rúnmìlà.….....20
Níjọ́ tí Babá ń lọ rèé gbé Olósùn níyàwó
Ẹbọ ọmọ n wọ́n ní ó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Kò mọ̀mọ̀ sẹ́ni ó bímọ tó Olósùn mọ́ o
Àfi Aláádi oko
Àfi èèrùn ǐgàrè
Àfi pàǹtí tí ń bẹ nígbo yǐí ò
Abọmọ jǐngbinnǐ

ÌROSÙN ÒGÚNDÁ A

Ifá wishes this person the fortune of wives. He should not divorce the woman that his Orí chooses for him. It is the same woman that would bear children for him. Once the woman starts to bear him children, he would find headway in life because the woman's aura and that of the children would bring him wealth.

Tender grasses, the roadside priests
Casts divination for Ọ̀rúnmìlà
On the day he was going to marry Olósùn as his wife
He was asked to offer a sacrifice for children
Ọ̀rúnmìlà performed the sacrifice
And got married to Olósùn
Olósùn afterwards started to have children
She would rub camwood on her children
'Can we all see countless children that Olósùn has'?
'Who on earth can have children as many as does Olósùn again'?.....10
Save for the monkeys in the forest farm
The soldier ants
And except the refuse in the forest
The children of Olósùn are so many
He started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Tender grasses are the roadside priests
Casts divination for Ọ̀rúnmìlà.....20
On the day he was going to marry Olósùn as his wife
He was asked to offer a sacrifice for children
He heard about the sacrifice
He offered it with unwavering faith
Nobody can have children as many as does Olósùn again
Barring the monkeys in the forest farm
Except the soldier ants
And save for the leaf refuse in the forest
With abundant children

ÌROSÙN ÒGÚNDÁ B

Ifá pé ká rúbọ, ẹlẹ́dàá wa ò ni jẹ́ kí ogun ó jà wá. Àwọn méjì ni Ifá ń báá wí, kí wọ́n ó rúbọ kí wọ́n ó mọ́ baà si araa wọn gbọ́. Ifá pé ki eléyìun ó rúbọ torí igbà tí nǹkan rẹ́ ó mọ́ọ dùn, kí wọ́n ó mọ́ ba à bàá jẹ́.

Wááwá ọdẹ ilé ayé
Gbúèdè ọdẹ òde ọ̀run
Àwọn méjèèjì ni wọ́n pàdé ní pẹ̀rẹ̀pẹ̀rẹ̀ odò ìjámọ̀
Nígbàa wọ́n dé odò ìjámọ̀
Wọ́n bá rí i tí ẹja ń sọ lọ́tùún lósì
Ọdẹ kán sì dúró lókè ọ̀hùún
Èèkejì dúó lókè ìhín
Àwọn méjèèjì ní hàáà
Ẹja ló pọ̀ tó báyìí?
Àwọn méjèèjì ló dáa...……..10
Bó ba dijọ́ márùún òní
Àwọ́n ó wàá gbọ́ndò yĭí
Àwọn méjèèjì bá ọ̀nàa wọn lọ
Wọ́n lọ tán
Olúwẹ́rí bá sùn
Oorun rẹ̀ ò já geere
Àtàpásùú Babaláwo Olúwẹ́ri
Òun ló dífá fún Olúwẹ́ri
Olúwẹ́rí bá ráńṣẹ́ sí àwọn Babaláwo ẹ̀
Oorun tóun sùn lónĭí ò dáa..……20
Àtàpásùú níwọ Olúwẹ́ri rúbọ
Kóo rúbọ fún àwọn ọmọ̀ rẹ
Kí ogún ó mọ́ kòó wọn lọ́tùúnla
‘Kín wá ní nǹkan ẹbọ’?
Wọ́n ní kó rú ewúrẹ́ mẹ́ta
Kí wọ́n ó sì hó awọ àwọn ewúrẹ́ mẹ́ta ọ̀hún
Wọ́n ní kó rú ọ̀gẹ̀dẹ̀ lọ́pọ̀lọpọ̀

ÌROSÙN ÒGÚNDÁ B

Ifá asks this person to offer sacrifice to his creator who would not let him see anything bad. Ifá is referring to two people who should offer sacrifice such that they would not misquote each other. This person should also offer sacrifice against spoilers.

Wááwá the hunter on earth
Gbúèdè the hunter in heaven
The two of them met at the side of ìjámọ̀ river
While they were at the bank of ìjámọ̀ river
They saw fishes swimming back and forth
One hunter stood at one side of the river
The other at the other side
The two of them exclaimed
‘See how bountiful the fish in this river’!
The two of them then reached an agreement…….....10
That in five days time
‘We would both come back to drain the river’
The two of them left for their respective abode
After their departure the same day
Olúwẹ́ri slept
His sleep was full of nightmares
Àtàpásùú the Babaláwo of Olúwẹ́ri
Casts divination for Olúwẹ́ri early in life
Olúwẹ́ri then sent for his Babaláwo
‘I had a terrifying nightmare last night’, Olúwẹ́ri complained…….....20
‘Offer sacrifice’ the priests said to him
‘You should offer sacrifice for the sake of your children’
‘Such that war would not cart them all away soonest
‘What are the articles of sacrifice’? Olúwẹ́ri asked
‘Three goats’ the priest said
‘The skin of the goats should be removed’
‘You should also sacrifice many bunches of banana’

Òòrí náà bẹ́ẹ̀
Kó ṣe atàn sí ẹ̀gbẹ́ omi
Kó dáná sí abẹ́ ọ̀gẹ̀dẹ̀……...……...30
Kó wáá kó òòrí tí ọ́n fi ṣe Ifá fún un lé e
Kó kó gbogbo ẹ̀ lé orí iná
Gbogbo ẹ̀ sì gbọ̀dọ̀ dé etí odò kí ọ̀sán ó tóó pọ́n
Ńgbà ó di gẹ́gẹ́ ìrọ̀lẹ́
Gbúèdè ọdẹ òde ọ̀run ló kọ́kọ́ dé etí odò
Ó bá rí ìtì ọ̀gẹ̀dẹ̀ àti èèpo ẹ̀ tí ọ́n kó jù sínú iná
Ó ní hàáà
‘Wááwá ọdẹ ilé ayé ti wá gbọ́ndò yĭí’
‘Tó sì jẹ́ pé àwọ́n jọ fi àdéhùn sí òní’
Gbúèdè ọdẹ òde ọ̀run bá ọ̀nà tiẹ̀ lọ…...40
Kọ̀ pẹ́ lẹ́yìn náà
Wááwá ọdẹ ilé ayé dé
Òun náà rí iná lábẹ́ iti ọ̀gẹ̀dẹ̀
Òun náà ní hàáà
‘Gbúèdè ọdẹ òde ọ̀run ti kó gbogbo ẹja tí ń bẹ ńnú odò lọ’
Òun náà bá tiẹ̀ lọ
Ó kọ̀ri sílé ẹ̀
Ni ọ́n bá ń ránṣẹ́ ìjà síraa wọn
Ni ọ́n ń kan araa wọn lábùkù
Olúwẹ̀rí bá mú awọ ẹran mẹ̀tẹ̀ẹ̀ta…….50
Ló bá e kànlù
Wọ́n kan ìyáàlù
Wọ́n kan ìlù àṣọmọ̀gbè
Wọ́n sì kan ọmọ̀le kékeré
Olúwẹ̀rí bá ń jó
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

‘And shea butter’
‘You should prepare a small camp beside the river’
‘And make a camp fire beneath the banana bunches’….....….....30
‘Fetch the shea butter, which was used in preparing Ifá portion’
‘Place it on top of all the other articles’
‘Everything must get to the riverside before the sun becomes overhead’
In the evening of the same day
Gbúèdè the hunter in heaven came to inspect the river first
Immediately he sighted the campfire
He exclaimed ‘ha’
‘Wááwá, the hunter on earth had been here to drain this river’!
‘Despite the agreement we both have for today’
Gbúèdè went on his way…….....……40
Shortly after his departure
Wááwá the hunter on earth arrived
He too saw the campfire beneath the banana bunch
Not believing his eyes, he too exclaimed
‘So Gbúèdè the hunter from heaven had been here to catch all the fish here’?
He too went on his way
And left for his house very disappointed
The two of them afterwards started sending messages of war to each other
And calling each other names
Olúwẹ̀ri then fetched for the skins of the goats…….50
And used it to make three drums
The largest, the mother drum
The intermediate size
And the smallest size
Olúwẹ̀ri then started to dance
He was rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá

Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí

Wááwá ọdẹ ilé ayé…..……60

Gbúèdè ọdẹ òde ọ̀run

Àwọn méjèèjì ni wọ́n pàdé ní pẹ̀rẹ̀pẹ̀rẹ̀ odò ǐjámọ̀

Àtàpásùú Babaláwo Olúwẹ̀ri ló díá fún Olúwẹ̀ri ní kùtùkùtù òwúrọ̀

Wọ́n ní kó rúbọ kógun ó mọ́ baà mú

Olúwẹ̀rí gbẹ́bọ ńbẹ̀ ó rúbọ

Àtàpásùú mọ̀mọ̀ dé ò

Awo Olúwẹ̀ri

Òun ló mọ̀mọ̀ kó Olúwẹ̀ri là lódò

He said it was as his Babaláwo had said

Wááwá the hunter on earth……...….....60

Gbúèdè the hunter in heaven

The two of them were to meet at the bank of ǐjámọ̀ river

Àtàpásùú, the Babaláwo of Olúwẹ̀ri casts divination for Olúwẹ̀ri in the beginning

They asked him to offer sacrifice such that war will not cart him and his children away

Olúwẹ̀ri heard about the sacrifice and offered it

Àtàpásùú is here

The priest of Olúwẹ̀ri

He saved Olúwẹ̀ri from a definite calamity in the river

ÌROSÙN ỌSÁ A

Ifá pé ki eléyìun ó rúbọ, kó sì bọ orí ẹ̀. Orí eléyìun gba ẹja ńlá.

Èkùrọ́ oríta mẹ́ta ni ò sẹnu sọnsọ sólóko
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé yanrí lóde Ìdó
Yóó sì yan ìwà lọ́jà Èjìgbòmẹ́kùn
Wọ́n ní kí Babá ó rúbọ
Ńgba Ọ̀rúnmìlà dé òde Ìdó
Ó yanríi tiẹ̀
Níjọ́ a bá sì yanrí lóde Ìdó
A à gbọdọ̀ nájà níjọ́ ọ̀hún
Báa bá yanrí lọ́dún yĭí…….....10
Ó dẹ̀ẹ̀mĭìn ká tóó lọ ọjà Èjìgbòmẹ́kùn
Ká tó lọ́ọ́ ra ìwà
Níjọ́ a bá sì nájà
A à gbọdọ̀ yanrí lọ́jọ́ ọ̀hún
Déédé ìgbà tí wọ́n ó sì yanrí tán ni ìnájà náà ó parí
Ṣùgbọ́n àwọn ọmọ ẹ̀dá ò gbọ́ràn
Ọ̀rúnmìlà yanrí ẹ̀ tán
Ó tún yàn fún ọmọ ẹ̀dá
Ó wá ní 'ẹ mọ́ọ́ ní sùúrù'
'Níjọ́ tẹ́ẹ́ bá yanrí'……...20
'Ẹ mọ́ nàájà'
'Ẹ̀ẹ̀kan kúkú lèèyán ó yanrí ẹ̀'
'Bó bá sì di ẹ̀ẹ̀mĭìn'
'Ẹ mọ́ọ́ bọ̀ wá sí ọjà Èjìgbòmẹ́kùn'
'Kẹ́ẹ́ sì yan ìwà'
Ohun gbogbo táàá fĭí ṣe ilé ayé
Bí owó
Aya rere

ÌROSÙN ỌSÁ A

This person should offer sacrifice to his Orí. His Orí accepts a big fish from him.

Èkùrọ́ oríta mẹ́ta ni ò sẹnu sọnsọ sólóko
Casts divination for Ọ̀rúnmìlà
On the day he was going to choose Orí in the ancient city of Ìdó
And he would choose his character in Èjìgbòmẹ́kùn market
They told him to perform sacrifice
When Ọ̀rúnmìlà got to the city of Ìdó
He chose his Orí
But on the day one chooses his Orí in Ìdó city
One must not go to the market
If one chooses an Orí this year…….....……..…10
It is next year that he would proceed to the market of Èjìgbòmẹ́kùn
He would go there to choose his character
And conversely on the day one goes to the market
One must not choose an Orí on that same day
About the time the choosing of Orí would close for the day, the market would also close
But man would not listen
Ọ̀rúnmìlà chose his Orí
And also chose for man
He now told them to be patient
'On the day you choose your Orí'…….....20
'Do not go to the market'
'Since it is only once that one chooses his Orí in life'
'In the next season'
'You can come back to Èjìgbòmẹ́kùn market'
'You can then choose your character' Ọ̀rúnmìlà said
Everything necessary for good life
Like wealth
Wives

Ọmọ
Ilé àti bẹ́ẹ́ bẹ́ẹ́ lọ…….....30
Làá pè níwà
Béèyán bá lóun ó ṣe méjèèjì pọ̀
Yóó pòfo méjèèjì ni
Orí làá kọ́kọ́ọ yàn
Ká tó lọ́ọ́ yan ìwà
Ayé yẹ Ọ̀rúnmìlà
Ayé sì yẹ ọmọ èèyàn
Ọ̀rúnmìlà wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá…...…40
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Èkùrọ́ orita mẹ́ta ni ò sẹnu sọnsọ́ sólóko
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé yanrí lóde Ìdó
Yóó sì yan ìwà lọ́jà Èjìgbòmẹ́kùn
Ẹ̀là nìkàn ló níwà rere
Àwọn tó yanrí ò níwà lọ́wọ́
Ẹ̀là nìkàn ló níwà rere

Children
Houses and the rest…….....…30
Are what we refer to as our character
If one decides or tries to choose the two together at once
One would end up losing the two
One has to choose his Orí first
And would later return to choose his character
Life pleased Ọ̀rúnmìlà
And life pleased man
Ọ̀rúnmìlà was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifa…..……..…40
He said it was as his Babaláwo had said
Èkùrọ́ orita mẹ́ta ni ò sẹnu sọnsọ́ sólóko
Casts divination for Ọ̀rúnmìlà
On the day he was going to choose an Orí in the ancient city of Ìdó
And he would choose his character in Èjìgbòmẹ́kùn market
It is Ẹ̀là alone that has good characters
Those that chose only the Orí has no good characters
It is only Ẹ̀là that has good characters

ÌROSÙN ỌSÁ B

Ifá pé ki eléyìun ó mọ́ gbàgbé olóore ẹ̀. Ifá pé wọ́n ó ṣe é lóore mọ́nigbàgbé, kò gbọ́dọ̀ gbàgbé ẹ̀ni ó ṣe é lóore yǐí.

Wọ́nna wọ́nná o kú megi
O kú megi ní beé
Wọ̀nnà wọ́nná o kú megi
O kú megi ní beé
Àrĭrà òkè níí béjíí rĭn
Nĭí múná lọ́wọ́
Àrĭrà òkè níí béjíí rĭn
Nĭí túmọ̀ eji yagbayagba
A díá fún Gbàjà Ìròkò
Èyí tí ń lọ rèé tẹ Sàngó nífá……..…10
Ó ní ipáa Sàngó ó kàá nǹkan
Ipáa rẹ̀ ó kàlé ayé àtòde ọ̀run
Ó lẹ́nĭkan ò níí kápáa Sàngó mọ́ láyé
Gbàjà Ìròkò bá tẹ Sàngó nífá
Sàngó bá nípọn
Bó bá sáàrá látòde ọ̀run
Gbogbo èèyàn ó sì mọ́ọ gbọ̀n láyé
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo.....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Wọ́nna wọ́nná o kú megi
O kú megi ní beé
Wọ̀nnà wọ́nná o kú megi
O kú megi ní beé
Àrĭrà òkè níí béjíí rĭn
Nĭí múná lọ́wọ́
Àrĭrà òkè níí béjíí rĭn
Nĭí túmọ̀ eji yagbayagba.....30
A díá fún Gbàjà Ìròkò

ÌROSÙN ỌSÁ B

Ifá asks this person not to forget his benefactor. He would be bestowed of something unforgettable.

Wọ́nna wọ́nná o kú megi
O kú megi ní beé
Wọ̀nnà wọ́nná o kú megi
O kú megi ní beé
The thunder accompanies a storm
And comes with bright lightning
The thunder accompanies a storm
And forms rainfall in heavy torrents
Cast divination for Gbàjà Ìròkò
That was going to initiate Sàngó into Ifá cult……..10
He said Sàngó would be capable of doing things
His capacity would spread round the earth and heaven
He said nobody would be able to withstand him
Gbàjà Ìròkò them made him an Ifá priest
Sàngó afterwards became very strong
Once he strikes with thunder from heaven
Everyone would shiver on earth
Life so pleased him
He then started to dance and rejoice
He was praising his Babaláwos……...…….20
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Wọ́nna wọ́nná o kú megi
O kú megi ní beé
Wọ̀nnà wọ́nná o kú megi
O kú megi ní beé
The thunder accompanies a storm
And comes with bright lightning
The thunder accompanies a storm
And forms rainfall in heavy torrents…..…….30
Cast divination for Gbàjà Ìròkò

Èyí tí ó tẹ Sàngó nífá
Sàngó bóo bá jọba tán
Dákun mọ́ gbàgbé Awo
Gbàjà Ìròkò ló tẹ Sàngó nífá
Gbàjà Ìròkò a rí ọ rọ́là yí pẹrẹngẹdẹ
Mo ṣe bíwọ lo tẹ Sàngó nífá
Gbàjà Ìròkò

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That was going to initiate Sàngó into Ifá cult
Sàngó, if you ultimately become the king
Please don't forget your priests
Gbàjà Ìròkò made Sàngó an Ifá priest
Gbàjà Ìròkò, we see you with this massive wealth
You are the one that initiated Sàngó into Ifá cult
Gbàjà Ìròkò

ÌROSÙN ÌKÁ A

Bí eléyĭí bá ń sòwò lọ sí ẹ̀yĭn odi, kò gbọdọ̀ mọ́ọ̀ sọ gbogbo ọ̀rọ̀ tí ń bẹ ńnú ẹ̀ tán fẹ́nikẹ́ni. Torí bí wọ́n bá mọ̀ pé ó lówó lọ́wọ́, wọ́n ó da ní ĭgárá. Ifá pé tí bá ń padà bọ̀ wálé, kò gbọdọ̀ dá gbèdéke àsĭkò. Kó fi ẹ̀wù ọ̀rùun rẹ̀ rúbọ, kó sĭ wọ ẹ̀wù mĭíĭn lọ́jọ́ tí bá ń padà lọ ĭlú ẹ̀.

Èrò mọ́ sùn ká
Èrò mọ́mọ̀ ṣe sun bèbè
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń sawoó relé Ìjerò
Ọ̀rúnmìlà ní ń relé Ìjerò
Wọ́n ní kó rúbọ
Ńgbà tí Babá dé ilé Ìjerò
Ọ̀rúnmìlà bá bẹ̀rẹ̀ síí pa ajé
Ó lówó lọ́wọ́
Àwọn tí ọ́n ń bẹ níbẹ̀ bá ń pète pèrò….10
Wọ́n ń pé 'láti inú ĭlú àwọn'
'N leléyĭí ó ti kó ajé tó tó báyií jáde'
'Yóó sĭ kó gbogbo ẹ̀ lọ sí òkè ĭgẹ̀tí ĭlú Baba ẹ̀'
Wọ́n ló dáa
'Ẹ̀ mọ́ọ̀ sọ́ ĭgbà tí ó bàá lọ'
Ọ̀rúnmìlà wáá sùn
Oorun rẹ̀ ò já geere
Ó bá bi òkè ìpọ̀rí ẹ̀ léèrè
Súkù sákà gbèje gbẹ̀jọ
Erín ńlá yọ kàngí lójú ọpọ́n……....20
Wọ́n rí Ìrosùn lọ́wọ́ ọ̀tún
Ìkáa lọ́wọ́ òsì
Wọ́n níwọ Ọ̀rúnmìlà
Bóo bá ń relé
Ó ò gbọdọ̀ dá gbére fẹ́nĭkan
Bọ́jọ́ tóó lọ bá ti ku márùún
Mẹ́wàá ni o mọ́ọ̀ pè é fún wọn

ÌROSÙN ÌKÁ A

Ifá says if this person is a trader between cities, he should never reveal the days of his departure to anyone. He would have been able to make some money from his trip, and they would try to rob him on his way back home. He should sacrifice his cloth and substitute it with another not recognized with him.

Èrò mọ́ sùn ká
Èrò mọ́mọ̀ ṣe sun bèbè
Casts divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in the city of Ìjerò city
Ọ̀rúnmìlà was going to Ìjerò city
They asked him to offer sacrifice
When he got to Ìjerò
He started making money
He made so much money to the displeasure of some of the inhabitants of the city
The residents of the city then started to observe….10
'From our city'
'This man has amassed so much wealth'
'And he would cart all to òkè ĭgẹ̀tí, his father's town'
'It is all right' they concluded
'Let us watch for the time of his departure'
Ọ̀rúnmìlà then slept
His sleep was full of nightmares
He asked his Ifá what could be wrong
On casting divination
An Odù appeared on the tray……...……..20
Ìrosùn was seen on the right
Ìkáa on the left
'You Ọ̀rúnmìlà' they called
'Whenever you are finally leaving for your home'
'You must never tell anybody the exact date'
'When it is only five days to your departure'
'You should tell them it is ten'

Wọ́n ní kí Ọ̀rúnmìlà ó dá ẹ̀wù mĭ́ĭ̀n
Kó sì lọ́ọ́ bọ Ògún
Wọ́n ní kí Ọ̀rúnmìlà ó wọ ẹ̀wù ọdẹ…30
Ọ̀rúnmìlà ṣe gbogbo ẹ̀
Wọ́n ní kó tójú apirù
Àwọn ọdẹ ni wọ́n ó sì yàn mú Ọ̀rúnmìlà
Pé kí wọ́n ó lọ́ọ́ gọ sórí igi tí ń bẹ lọ́nà ibi
Ọ̀rúnmìlà ó gbà
Wọ́n ní kí wọ́n ó dá Ọ̀rúnmìlà lọ́nà
Kí wọ́n ó sì gba ẹ̀rù lórí ẹ̀
Ọ̀rúnmìlà bá pẹ̀wù dà
Kò ṣánsọ mọ́dĭ́í
Ó bọ sòkòtò gírí
Ọjọ́ márùún lỌ̀rúnmĭ̀là dá fún wọn….40
Ọjọ́ kẹta ló kúrò ńlé
Ńgbà ó bóóde tó rĭn jĭ̀nnà
Ló sun Ìjálá
Ló ní gbogboo yin ni mo kí ò
N ò lólódĭ̀ kan ọdẹ
‘Èròmọ́sùnká ẹ mọ́mọ̀ọ ṣe sun bèbè’
‘Ẹ mọ́mọ̀ ṣe sun bèbè ó ó o dilé Ìjerò kokooko ká tóó móju boorun’
‘Ńbo lẹ̀ ń gbé ńbo lẹ̀ẹ̀yín wà’
‘Gbogboo yin pátápátá aráluwà èyí tíí sòwò ẹ̀jẹ̀’
Wọ́n ń póokú Baba……..…..……50
‘Ǹlẹ́ Baba Ológùún’
Ọ̀rúnmìlà kúrò ní Baba Awo
Ó di Baba ọdẹ
Ó tún rĭn sàà
‘Ó ní gbogboo yin ni mo kí ò n ò lólódĭ̀ kan ọdẹ’
‘Mo kíi yin tẹ̀sọ́tẹ̀sọ́’
‘Mo ki yín tolóógun tolóógun’
‘Àtàgbààgbàà tí ń bẹ nífẹ̀ oòyè’
‘Ẹ mọ́ọ gbọ́ ò’

You must then jettison all your former clothes
And offer sacrifice to Ògún....….....29
You must also get the hunter’s clothes and costumes
Ọ̀rúnmìlà did everything
He prepared an apirù
However, they have instructed some hunters against Ọ̀rúnmìlà
That the hunters should go and hide on tree tops on Ọrunmila’s way
And rob him of all his money
And also seize his load of fortunes
Ọ̀rúnmìlà changed his cloth
He did not tie a wrapper around his waist as usual
He puts on a pair of trouser
Ọ̀rúnmìlà had told them that he would be leaving for his home town in five days time.....40
He left on the third
When he had traveled far off
He busted into Ìjálá song
‘I greet you all’ he sang
‘I don’t keep malice with anybody’
‘My fellows, do not sleep around’
‘Do not sleep on the roadside until we get to Ìjerò city before we sleep’
‘Where are you living and where are you hiding’
‘Everyone of you, my people that trade in blood’
The hunters from their hiding place hailed him aloud ‘we greet you’……..….....……..50
‘We salute you the big time hunter’
Ọ̀rúnmìlà has transformed from a Babaláwo
He became a heroic hunter
After he had walked for a while, he chanted again
‘I greet you all as I don’t keep malice, my hunter compatriots’
‘I greet you all brigades’
‘All warriors’
‘All elders residing in the ancient city of Ifẹ̀’
‘Listen to me all of you’

‘Níbo lẹ́ ń gbé níbo lẹ̀èyín wà gbogbo ẹlẹ́gbẹ́ ọdẹ’……60
‘Ọdẹ́ ń lọ lónĭí ò; ọdẹ́ ń lọ’
‘Mósùnká ẹ mọ̀mọ̀ ṣe sun bèbè’
‘Ó dilé Ìjerò kokooko ká tóó mójú boorun’
‘Aráluwà èyí tíí sòwò ẹ̀jẹ̀’
Wọ́n ń pé ookú Baba
Ọ̀rúnmĭ̀là tún yẹ̀ sẹ́gbẹ̀ẹ́ kan
Ó tún ń ba ibòmĭ̀ìn lọ
Ló tún sun Ìjálá
‘Ó ní mo dé báàá tíí dé ò’
‘Bí edé tíí dé ò’……70
‘Gbogboo yín ni mo kí ò’
‘Ibi tẹ̀ẹ́ bá wà ẹ sì wí’
‘Gbogboo yín ni mo kí ò’
‘Èmi ò lólódì kan ọdẹ’
‘Mo mọ̀ọ́ ké’
‘Bẹ́ẹ̀ ni mo mọ̀ọ́ hàn’
‘Gbogbo ẹ gẹ́gẹ́ ẹnu ọdẹ níí ṣe’
‘Mo ríbi gbé e sí ò’
‘Mo sì rọ́nà gbé gbà’
‘Mó rọ́nà gbé gbà’…….80
‘Ẹjọ́ ń bẹ lẹ́nu bí ọmọ sáoko’
‘Mo rọ́dọ̀ àgbàágbà kẹ́jọ́ọ̀ mi lọ’
‘Gbogbo àgbàágbà tí ń bẹ nílẹ̀ yĭí pátápátá’
‘Ni wọ́n sẹ́jọ́ọ̀ mi dàre’
‘Ńbo lẹ̀ ń gbé aráluwà èyí tíí sòwò ẹ̀jẹ̀’
Wọ́n ń pookú Baba
Wọ́n ń ki Ọ̀rúnmìlà lọ́tùún lósì
Ó tún wí
‘Yóó bàyá onílù’
‘A bàyá onĭjó ò’ .....….90
‘A bàyá ọ̀dàdà tó fẹ́ẹ́ dahùn ẹnuù mi’
‘Wọn ò pé n gbẹ́nu sọ́hùún mọ́ pé ẹnuù mí ń rùn’
‘Mo torí àròyé’

‘Where are you residing and where are you hiding, my fellow hunters’…….60
‘A hunter is passing by today’
‘Do not sleep around, do not sleep on the roadside’
‘Until we get to Ìjerò city before we have any sleep’
‘My people that trade in blood’
They hailed his proficiency from their hiding places, ‘we salute you’
‘We greet you’
Ọ̀rúnmìlà changed his route
Busted into Ìjálá song again
He said ‘Iam back as one should return whole’
‘As the crayfish that swims back and forth’……70
‘I greet you all compatriots’
‘Wherever you are, you should let me know’
‘I greet you all’
‘I don’t keep malice my fellow hunters’
‘I know how to chant’
‘I know how to sing
‘Everything is in the mouth of a hunter’
‘I know what to do’
‘I know where to go’
‘I really know where to go’…….80
‘I can speak rhetorically like the sáoko bird’
‘I have elders whom I could consult’
‘And all elders living in this city had heard my case’
‘They had all exonerated me’
‘Where are you all my people that trade in blood’
‘We greet you Baba’ they hailed from their hiding place
They were greeting him from the two sides of the forest
He busted into Ìjálá again
‘Curse be to the drummer’
‘Curse be to the dancer’……..90
‘Curse be to ọ̀dàdà who insists on changing my sweet voice’
‘People could not tell me to move away again’
‘I because of my rhetorical aptitude ’

‘Mo gbẹ́nu lọ rèé fálágbàfọ̀’
‘Àwọn alágbàfọ̀ gbogbo tí ń bẹ ńlẹ̀ yí pátá’
‘Gbogbo wọ́n gbẹ́gbàá lọ́wọ́ọ̀ mi’
‘Èèyàn ò pé n gbẹ́nu sọ́hùún mọ́’
‘Pé ẹnuù mí ń rùn’
Ńgbà Ọ̀rúnmìlà dé ibodè
Ó bá pàṣọ dà……...…...……..100
Ìgbà tílẹ̀ mọ́
Wọ́n dé inú ilé wọn ò bá Ọ̀rúnmìlà mọ́
Wọ́n ní ‘hàáà’
‘Àṣé Baba yǐí ní ń sun Ìjálá lọ lálẹ́ àná’?
Ibi tí Babaláwo ti gbọ́dọ̀ mọ gbogbo ẹ̀ ẹ́ ṣe nùu
‘Apirù lásán làwọn rí lọ́rùun rẹ̀’
‘Ló sì wọ ẹ̀wù ọdẹ’
‘Àṣé Baba yǐí ní ń lọ’

I took my mouth to a mouth cleaner
All the mouth washers in this town
Collectively took five pence from me
Nobody again ever said I should move away
For the reason of my smelling mouth
When Ọ̀rúnmìlà got to the boundary
He changed his cloth……...100
At dawn
The people went to see Ọ̀rúnmìlà in his house but did not meet him
They exclaimed ‘Ha’
‘So it was this man that was chanting Ìjálá song last night’?
This is where Babaláwos must be versatile
‘But it was an apirù that we saw on his shoulders’
‘He was dressed like a hunter’
‘So it was this man in disguise’

ÌROSÙN ÌKÁ B

Ifá pé ki eléyìun ó rúbọ; kó sì mọ àsìkò tóun ó dèé ilé àna ẹ; ìdí èyí ni pé àwọn oníjàmbá ń bẹ ńlé àna ẹ tí wọ́n fẹ́ẹ́ fi Obìnrin ẹ fún ẹlòmíìn.

Òpó tí ń bẹ ńnú ilé yĭí abinú gbẹ̀dugbẹ̀du
A díá fún Olúáwo
Níjọ́ tí ń lọ sí Àgbá ègbò ifẹ̀ Olúkiribítí
Èyí tí ń lọ rèé fẹ́ Gẹ́gẹ́lóṣe
Ọmọọ wọn lóde Ọ̀han
Wọ́n ní kí Olúáwo ó rúbọ
Olúáwo fẹ́ Gẹ́gẹ́lóṣe tán
Baba ẹ bá kú
Wọ́n bá ráńṣẹ́ sí Olúáwo
Pé ó mọ́ọ bọ̀…….....……..10
Kó wáá húsin
Olúáwo sì ní ajá kan
Ẹfun ní ń bẹ lójú kan ọ̀tún ẹ
Àti Àgùtàn kan tó kùn lósùn lẹ́sẹ̀ kan òsì
Gẹ́gẹ́lóṣe ló kọ́kọ́ dé ibi òkú
Olúáwo ó mọ́ọ bọ̀ ńgbòó bá dijọ́ ìnáwó
Ìyàwóo rẹ̀ bá gbọ́ ìjàmbá táwọn kan ń pète
Wọ́n fẹ́ẹ́ ṣe Olúáwo ní jàmbá lọ́jọ́ ìhúsin
Ìyàwó bá lọ́ọ́ dúó lójú ọ̀nà
Olúáwo náà sun…….....….20
Oorun rẹ̀ ò já gaara
Ó ba gbé òkè ìpọ̀rí ẹ kalẹ̀
Wọn ò rífá méjì
Èròmọ́sùnká ni ọ́n rí
Wọ́n níwọ Olúáwo
'Bóó bá ń lọ'
'Ajá tóo kùn lẹ́fun lójú kan ọ̀tún'
'Àti àgùtàn tóo kùn lósùn lẹ́sẹ̀ kan òsì'
'Àwọn méjèèjì ni kóo tì síwájú'
'Kíwọ náà ó mọ́ọ bọ̀ lẹ́yìn'……..…....30

ÌROSÙN ÌKÁ B

Ifá asks this person to offer sacrifice. He should be vigilant at about the time he is visiting his in-laws as some spoilers want to remarry his wife to someone else.

The pillar in this house with a bulging stomach
Casts divination for Olúáwo
On the day he was going to Àgbá ègbò ifẹ̀ Olúkiribítí
The one that was going to marry Gẹ́gẹ́lóṣe
Their daughter in the city of Ọ̀han
They asked him to offer sacrifice
Gẹ́gẹ́lóṣe is the wife of Olúáwo
Her father then died
The people sent for Olúáwo
That he should come…….….....10
To perform burial rites of his deceased in-law
Olúáwo has a dog
The dog was painted white on the right section of its face
And another sheep painted with Osùn cream on the left front leg
Gẹ́gẹ́lóṣe got to the burial ceremony first
Olúáwo would come on the ceremony day
The wife then eavesdropped on some people planing evil
The evil was directed at Olúáwo
The wife went straight for Olúáwo's route
Olúáwo himself had slept……...….....….....20
His sleep was not fine enough
He brought out Ifá
They saw no other Ifá
They saw Ìrosùn Ìká
'You Olúáwo' they said
'When you are going to the ceremony'
'Take along your dog with right eye painted white'
'And the sheep with the left leg painted with osun cream'
'The two of them should go in front of you'
'And you following far behind'……..….....30

Obìin rẹ̀ sì ti gọ sójú ọ̀nà tí ń wo Olúáwo
Obìnrin bá rí ajá Olúáwo tó yọ lọ̀ọ̀ọ́kán
Ló bá ké Ìjàsì
Ó lẹ́ẹ́kú ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Wọ́n ní Hin
Òpó tí ń bẹ ńnú ilé yĭí abinú gbẹ̀dugbẹ̀du díá fún Olúáwo tí ń lọ Àgbá ègbò ifẹ̀ Olúkiribítí
Hín
Ń lọ rèé fẹ́ Gẹ́gẹ́lóṣe ọmọọ wọn lóde Ọ̀han
Hin
Baba Gẹ́gẹ́lóṣe wáá kú wọ́n lÓlúawo ó mọ́ọ bọ̀ wá húsin…...….....40
Hin
Mo rájá Olúáwo tó kẹfun lójú kan ọ̀tún
Hín
Àgùtàn Olúawó kosùn lẹ́sẹ̀ kan òsì o
Hin
Ẹ wí fún Olúáwo pé ó mọ́ wọ ilẹ̀ yí wá
Hín
Kó mó ṣe sùn ká o, kó mọ́ mọ̀ ṣe sun bèbè o
Hin
Ilé Ìjerò kokooko ní ó mọ́ọ lọ…….50
Hin
Mó sún ká o mọ́ ṣe sun bèbè o, ó dilé Ìjerò kokooko kó o tóó fojú boorun
Hin
Olúáwó gbọ̀jẹ̀gẹ́ Awó sì ń lọ ò o ò o ò
Olúáwó gbọ̀jẹ̀gẹ́ Awó sì ń lọ ò ò ò ò
Olúáwó gbọ̀jẹ̀gẹ́ Awó sí ń lọ o o o o
Olúáwó gbọ̀jẹ̀gẹ́ Awó sì ń lọ ọ ọ ọ ọ

Meanwhile the wife had been on the lookout for her husband
She then saw the dog and the sheep from afar
She quickly burst into ìjàsì song
I greet you all the children Àgbonnìrègún all Babaláwo
They responded ‘hin’
The pillar in this house with a bulging stomach casts divination for Olúáwo going to Àgbá ègbò ifẹ̀ Olúkiribítí
‘Hin’
To marry Gẹ́gẹ́lóṣe their daughter in the city of Ọ̀han
‘Hin’
Gẹ́gẹ́lóṣe’s father then died, they asked Olúáwo to come for burial rites…….....……40
‘Hin’
I can see Olúáwo’s dog with an eye painted white
‘Hin’
The sheep of Olúáwo with a leg painted with osùn
‘Hin’
Please tell Olúáwo not to enter this town
‘Hin’
He should neither sleep around nor sleep on the roadside
‘Hin’
He should head straight for Ìjerò ……..……..50
‘Hin’
Don’t sleep around on the roadside until you finally get to Ìjerò before you should sleep
‘Hin’
Olúáwo has heard and he is leaving, he too sang
Olúáwo has heard and he is leaving
Olúáwo has heard and he is leaving
Olúáwo has heard and he is leaving

ÌROSÙN ÒTÚRÚPỌ̀N A

Ifá pé àjogúnbáa wa ò níí sọnù. Bí eléyìun bá ń ko àwọn èèyàn lọ síbì kan, yó kòó wọn lọ, wọ́n ó sì sẹ́rí wálé. Ifá pé ká lọ́ọ́ bọ Ògún; ọkàan wá ó balẹ̀.

Èkó kó wọn yún
Èkó kó wọn bọ̀
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ Àgbá ègbò Ifẹ̀ Olúkiribítí
'Àgbá ègbò Ifẹ̀ Olúkiribíti tóun ń lọ yĩí dáa báyìí'?
Wọ́n níwọ Ọ̀rúnmìlà
'Wọ́n lọ́ọ́ mọ́ọ lọ dáadáa'
'Ó mọ́ọ bọ̀ dáadáa'
Wọ́n ní 'Ògún ni kóo lọ́ọ́ bọ'
Ó bá bọ Ògún…….....……...10
Àwọn sì ń gbógun lÁgbàá ègbò ifẹ̀ Olúkiribítí
Wọ́n níwọ Ọ̀rúnmìlà ó la ogun ọ̀hún kọjá
Wọ́n ní kò níí sí kinní kan tí ó mu
Wọ́n ní ó mọ́ọ dárin
N ni àwọn Ológun ń ṣe tée dòní
Èkó kó wọn yún
Èkó kó wọn bọ̀
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ Àgbá ègbò Ifẹ̀ Olúkiribítí
Wọ́n ní kó rúbọ kó lè baà ṣẹ́gun…….20
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀ ó rúbọ
Èkó kó wọn yún
Èkó kó wọn bọ̀
Awo rere lÈkóó ṣe
Héè
Awo rere lÈkòó ṣe
Héè

ÌROSÙN ÒTÚRÚPỌ̀N A

Ifá says this person's belonging would not get lost. If he is leading a group of people to a place, he would return with the batch. He should make sacrifice to Ògún.

Èkó took them out
Èkó brought them back
Cast divination for Ọ̀rúnmìlà
On the day he was going to Àgbá ègbò Ifẹ̀ Olúkiribítí
'Would this Àgbá ègbò Ifẹ̀ be good'?
You Ọ̀rúnmìlà, they said
'You would go well'
'And you would return well'
'You should offer sacrifice to Ògún'
He offered the sacrifice…….....……10
But they were warring in Àgbá ègbò Ifẹ̀ Olúkiribítí city
They said Ọ̀rúnmìlà would sail through the war
And that nothing bad would happen to him
They asked him to sing on his way
The song is what the military does till date
Èkó took them out
Èkó brought them back
Cast divination for Ọ̀rúnmìlà
On the day he was going to Àgbá ègbò Ifẹ̀ Olúkiribítí
He was asked to perform sacrifice…….....……..20
Ọ̀rúnmìlà heard about the sacrifice and performed it
Èkó took them out
Èkó brought them back
Èkó is a good priest
Héè!
Èkó is a good priest
Héè!

ÌROSÙN ÒTÚRÚPỌ̀N B

Ifá pé òún ó bàá eléyìun ṣẹ́gun ọ̀tá ẹ̀. Ifá pé ká mọ́ọ fi nǹkan han ọmọọ wa àgbà, ká sì mọ́ọ mú u lẹ́yìn lọ sí ibi a bá ń lọ.

Akálámọ̀bò
Mọ̀bọ̀, mọ̀bò
Aborí mọ̀bò
Abọ̀nà tàárà lẹ́yìn ọ̀rùn
A díá fún Akíntọ̀húndé
Níjọ́ tí ń lọ sóko ọ̀dẹ̀
Wọ́n ní kó rúbọ
Olóògùn ni Akíntọ̀húndé
Kò sí n tí ò le ṣe
Àwọn Olóyo sì ń bẹ lóríta Àgbàlá ìsalà
Akíntọ̀húndé bá múra oko ọ̀dẹ̀.....11
Ọmọ ẹ̀ lóun ó bá a lọ
Ó kọ̀ jálẹ̀
Ó lóun ò níí mú u lọ
Ó lé ọmọ ọ̀hún padà
Ṣùgbọ́n ńgbà ó mẹ̀bọ̀
Akíntọ̀húndé ti rúbọ ẹ̀ tẹ́lẹ̀
Èṣù ní kí ọmọ ó mọ́ padà
Kó tẹ̀lé e dé ibi tí ń lọ
Akíntọ̀húndé bá dá gbére ńlé……..20
Ó looko ọ̀dẹ̀
Ọmọ́ bá ń pá a lẹ́yìn
Kò jẹ́ ó rí òun
Bó ti yí bìrí báyìí
Ló kan àwọn Olóyo
'Wọ́n níwọ́ tóòó mọ́ọ dá àwọn lóró níjù'

ÌROSÙN ÒTÚRÚPỌ̀N B

Ifá asks this man not to hide any secrets from his children. Ifá would help him win. He should allow his eldest son to accompany him anywhere; and show him secret things that are known to him.

Akálámọ̀bò
Mọ̀bọ̀, mọ̀bò
Aborí mọ̀bò
Abọ̀nà tàárà lẹ́yìn ọ̀rùn
Cast divination for Akíntọ̀húndé
On the day he was going to hunt for games
They asked him to offer sacrifice
Akíntọ̀húndé happened to be a man of great charms
There is no magic that he could not perform
But unknowingly to him there were some wild apes at the junction of Àgbàlá ìsalà…….....10
Akíntọ̀húndé prepared to leave for hunting of games one day
His eldest son said he would accompany him
Akíntọ̀húndé refused vehemently
He refused the boy to escort him
He chased the boy back home
But since Akíntọ̀húndé had offered sacrifice
As he always did before leaving for any hunting escapade
Èṣù asked the boy not to turn back
He urged the boy to trail him
Akíntọ̀húndé left a message for his wife about his destination…….....……...20
He went away
The boy stealthily followed in his tracks
He did not let his father see him
On turning a corner inside the deep forest
He met with wild apes
'You are the one that kills us in the forest' the wild apes said

O ò yǫ́ǫ́ lọ lónǐí
Wọ́n bá sòpànpá ẹ̀
Àwọn Olóyo jẹ́ méje
Wọ́n bá ń bọ́ sójú ǐjà lǫ́kọ̀ọ̀kan…….30
Wọ́n ó bàá Akíntọ̀húndé jà
Wọ́n fẹ́ẹ́ pa á
Ọmọ́ bá gọ lẹ́gbẹ̀ẹ́ igi
Òun ń wò wọ́n
Àwọn Olóyo mẹ́fà yòókù bá mórin sẹ́nu
Wón lÁkíntọ̀húndé le jà o
Ǐjàà ló le jà
Ó mú párá é e dá
Ǐja ló le jà
Ó mú tòtò é e tò……....40
Ǐjàà ló le jà
Àdá yoojú ẹ̀ jẹ
Ǐja ló le jà
Ó di pàù ó di pó
Ǐja ló le jà
Akíntọ̀húndé bá dá Olóyo àkǫ́kǫ́ mǫ́lẹ̀
Ó bá mú àdá ẹ̀
É e yoojú ẹ̀ kan jẹ
Ó ju ojú kan tó kù sínú àpò
Ọ̀gá àwọn Olóyo ní kí enǐkejǐ ó tún bọ́ síbẹ̀.....50
Ni ọ́n bá tún wàyá ǐjà
Ni ọ́n tún ń ṣe Akíntọ̀húndé le jà o
Ǐjàà ló le jà
Ó mú párá é e dá
Ǐja ló le jà
Ó mú tòtò é e tò
Ǐjàà ló le jà
Àdá yoojú ẹ̀ jẹ
Ǐja ló le jà
Ó di pàù ó di pó…….....…60
Ǐja ló le jà
Ó tún dá Olóyo kejǐ mǫ́lẹ̀

'You too would die today'
They all surrounded him
The wild apes numbered seven
They stepped forward one by one…….30
They decided to engage him in a wrestling bout
They vouched to kill him
The son hid himself behind a tree
He was watching keenly
The rest six apes started to sing
'Akíntọ̀húndé could wrestle'
'He really could wrestle'
'He held the roof plank and breaks it'
'He really could wrestle'
'He took 'tòtò' and used it in assembling'……40
'He really could wrestle'
'The cutlass plucked out his eyes'
'He really could wrestle'
'I fell him and pluck out his eyes'
'He really could wrestle'
Akíntọ̀húndé fell the first ape
Brought out his cutlass
And plucked out one of the ape's eyes into his mouth
And the other one into his bag
The apes' leader motioned the second to step out….50
They started to wrestle
And in unison they started to sing Akíntọ̀húndé could wrestle
'He really could wrestle'
'He held the roof plank and breaks it'
'He really could wrestle'
'He took 'tòtò' and used it in assembling'
'He really could wrestle'
'The cutlass plucked out his eyes'
'He really could wrestle'
'I fell him and pluck out his eyes'….....……..60
'He really could wrestle'
He fell the second ape

Ó tún yọ ojú ẹ̀ kan jẹ
Ó ju ojú kan tó kù sínú àpò
Àwọn Olóyo ní háà
Àwọ́n ku márùún
Ọ̀gáa wọ́n tún ní kí ẹnìkẹ̀ta ó tún bọ́ síbẹ̀
Ẹnìkẹ̀ta bọ́ síbẹ̀
Akítọ̀húndé tún sán an mọ́lẹ̀
Ó tún yọ ojú ẹ̀ jẹ.....……...70
Tée dórí ẹnìkẹ̀fà
Ọ̀gá àwọn Olóyo gaan bá bọ́ síbẹ̀
'Òun nìkan ló kù'
'Òún ó wàá sá lọ bí'?
Ó ló dáa ó yá
Ó múra
Ó lÁkíntọ̀húndé le jà o
Ìjaa ló le jà
Ó mú párá é e dá
Ìja ló le jà.....….…....80
Ó mú tòtò é e tò
Ìjaa ló le jà
Àdá yooju ẹ̀ jẹ
Ìja ló le jà
Ó di pàù ó di pó
Ìja ló le jà
Gbígbé ló gbé Akíntọ̀húndé
Ló bá sán an mọ́lẹ̀
Ó bá yọ ojú ẹ̀ kan jẹ
Ó yọ ìkan jù sínú àpò.....90
Ọ̀gá àwọn Olóyo bá lọ̀ọ́ já ewé kan
Ní bá ń ra á sí ojú àwọn ọmọ ẹ̀ tí
Akíntọ̀húndé ti dá
Tó ti yojúu wọn jẹ
Lojú bá ń padàá débẹ̀

Took out his cutlass and plucked out one of the ape's eyes into his mouth
And the other one into his bag
The rest wild apes exclaimed in surprise
'Two of us gone', we are only five remaining
The leader motioned the third to step out
The third moved near
Akíntọ̀húndé fell him
Plucked out his eyes…….….....70
Till he killed the sixth
The leader himself then stepped out
'I am the only one remaining' he reasoned
'Would I now run away'?
'Let us fight' He roared
He prepared hard
Started to sing 'Akíntọ̀húndé could wrestle'
'He really could wrestle'
'He held the roof plank and breaks it'
'He really could wrestle'……..……...…..80
'He took 'tòtò' and used it in assembling'
'He really could wrestle'
'The cutlass plucks out his eyes'
'He really could wrestle'
'I fall him and pluck out his eyes'
'He really could wrestle'
He lifted Akíntọ̀húndé up far into the sky
And fell him with a thud
Took out his cutlass to pluck his eyes
She put one in her mouth and the other in her bag as Akíntọ̀húndé did for her counterparts…….90
The leader of the ape then went to the bush in search of a medicinal leaf
He squeezed the sap onto the eyes of the apes that Akíntọ̀húndé fell
And whose eyes he had plucked
And like magic, the eyes were restored

Ọmọ Akíntọ̀húndé sì ń wo gbogbo ẹ̀
Ògá àwọn Olóyo bá jí gbogbo àwọn ọmọ tiẹ̀
Ó fi Akíntọ̀húndé sílẹ̀ ńbẹ̀
Àwọn Olóyo bá tiwọn lọ
Wọ́n pẹ̀yìndà tán
Ọmọ Akíntọ̀húndé bá káwọ́ lérí……100
Pé háà
Baba òún ti kú
Ọmọ náà bá mú ewé tí ògá Olóyo ra sí àwọn ọmọ ẹ̀ lójú
Ó bá ra á, ra á
Ó bá fi sí Baba ẹ̀ lójú
Babá bá dìde
Ẹnú wáá ya Akíntọ̀húndé
'Ìwọ ọmọ, bóo lo ṣe dé ibí'?
Ọmọ́ lóun tẹ̀le yín ni
Akíntọ̀húndé ní háà……110
'Bóò bá tẹ̀lé òun ni'
'Kàa pin báhun?'
Ewé ọ̀hún ní wá ń bẹ lọ́dọ̀ ẹyẹ Ẹ̀lulùú
Tọ́dẹ kan ò le rí lójú lásán
Béèyàn bá fẹ́ rí ewé ọ̀hún
Kó lọ̀ọ́ fọ́ ọmọ Ẹ̀lulùú lójú
Kó fi àwọn ọmọ ọ̀hún síbi ó ti bá wọn
Bí ìyáa wọ́n bá ti débẹ̀
Ẹ̀lulùú ó sì lọ̀ọ́ já ewé ọ̀hún
Ojú ó sì là……120
Ọmọ Akíntọ̀húndé ló gba Baba ẹ̀ lọ́wọ́ ikú

All these were done while Akíntọ̀húndé's son was watching
The wild ape revived all his compatriots
And left Akíntọ̀húndé there
They all left for their own way
After their departure
Akíntọ̀húndé's son started crying……..100
Shrieking and wailing
That his father was dead
The son then got together the leaves, which the ape squeezed, to her fellow ape's eyes
He squeezed and squeezed it
He got some sap out onto his father's eyes
His father stood up as does the children of the ape
He was surprised
'How did you get here boy'? He asked the son
'I followed you' was the cool response from the boy
Ha! Akíntọ̀húndé exclaimed ……..…….....……110
'If you had not followed me here'
'Would this not be the end'?
The actual leaf is what is found with Ẹ̀lulùú bird
No hunter can see it ordinarilly
If anyone wants to see the leaf
The person should blind the chicks of Ẹ̀lulùú bird when the mother is not there
And leave them where they were found
When their mother arrives
Ẹ̀lulùú bird would fetch for the leaf
And use it to restore the sight of the chicks……120
It was Akíntọ̀húndé 's child that saved his father from the cold hands of death

ÌROSÙN ÒTÚÁ A

Ifá pé ire fún eléyìun. Ifá pé àsìrí eléyìun ò níí tú. Ojúu kinní kan ń pọ́n eléyìun, kó lọ̀ọ́ fi iyán bọ Ifá. Ṣùgbọ́n tí eléyìun bá jẹ Babaláwo, kó lọ̀ọ́ fi iṣu tó bá ní òǹgò lórí rúbọ. Kó mọ́ọ́ ṣe bíi tIfá.

Ajílówó Awoo wọn lóde Ìlówó
Ajílọ́rọ̀ Awoo wọn lóde Ìlọ́rọ̀
Mòrĭwò ọ̀lé níí sawo Ìlọ́mọ̀ akuunu
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ojú tí ń pọ́n Ikin látèsín
Babá bá ké sí àwọn Babaláwo ẹ̀
Ó ní kí wọ́n gba òun
Wọ́n lẹ́bọ ni kí Babá ó rú
Ọ̀rúnmìlà bá rúbọ
N ní wá ń jó ní wá ń yọ̀.....10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ajílówó Awoo wọn lóde Ìlówó
Ajílọ́rọ̀ Awoo wọn lóde Ìlọ́rọ̀
Mòrĭwò ọ̀lé níí sawo Ìlọ́mọ̀ akuunu
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ojú tí ń pọ́n Ikin látèsín
Ẹbọ n wọ́n ní kí Babá ó ṣe
Ifá gbẹ́bọ ńbẹ̀ ó rúbọ……....20
Ojú tí ń pọn ikin látèsín ńkọ́?
Òǹgò Iṣu
Kò sài kóre ajé dé pòòrò
Òǹgò iṣu
Ojú tí ń pọ́n ikin látèsín ńkọ̀?

ÌROSÙN ÒTÚÁ A

Ifá wishes this person the good fortune of wealth. His secrets would not be exposed once he makes the sacrifice. If he is a Babaláwo, pounded yam is the sacrifice, otherwise a yam tuber that has a shoot stem on, is the sacrifice. This person should sacrifice to Ifá always.

Ajílówó was their priest in the city of Ìlówó
Ajílọ́rọ̀ was their priest in the city of Ìlọ́rọ̀
Màrĭwò Ọ̀lẹ́ the priest of Ìlọ́mọ̀ Akunnu
Cast divination for Ọ̀rúnmìlà
On the day Ifá complained to have been experiencing hard times for a year
Ọ̀rúnmìlà then sent for his Babaláwos
'Please help me' he pled
They told Ọ̀rúnmìlà to offer sacrifice
Ọ̀rúnmìlà performed the sacrifice
He afterwards started dancing and rejoicing---------10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Ajílówó was the priest in the city of Ìlówó
Ajílọ́rọ̀ was their priest in the city of Ìlọ́rọ̀
Màrĭwò Ọ̀lẹ́ was the priest of Ìlọ́mọ̀ Akunnu
Cast divination for Ọ̀rúnmìlà
On the day Ifá complained to have been experiencing hard times for a year
Ifá was asked to perform sacrifice
Ifá heard about the sacrifice and performed it--------20
The hard times which Ikin had been experiencing since the past year?
The yam shoot
Would bring the good fortune of wealth in abundance
The yam shoot
The hard times which Ikin had been experiencing since the past year?

Òǹgò Iṣu
Ko sài kóre aya dé pòòrò
Òǹgò Iṣu
Ojú tí ń pọn ikin látèṣín ńkọ́?
Òǹgò Iṣu.....30
Kò sài kóre ọmọ dé pòòrò
Òǹgò Iṣu
Ojú tí ń pọn ikin látèṣín ńkọ́?
Òǹgò Iṣu
Kò sài kóre gbogbo dé pòròǹgòdò
Òǹgò Iṣu

The yam shoot
Would bring the good fortune of wives in abundance
The yam shoot
The hard times which Ikin had been experiencing since the past year?
The yam shoot….....……30
Would bring the good fortune of children in abundance
The yam shoot
The hard times which Ikin had been experiencing since the past year?
The yam shoot
Would bring all good fortunes in abundance
The yam shoot

ÌROSÙN ÒTÚÁ B

Ifá pé ká rúbọ, ká sì mọ́ọ ṣe bíi tifá. Bí eléyìun ò bá ṣe bíi tIfá, ọ̀rọ̀ọ rẹ̀ ò níí lójú. Ifá pé ká lọ́ọ wo nǹkan táa ti ṣe táa ti patì fún ìgbà díẹ̀. Ifá pé ká lọ́ọ bẹ̀rẹ̀ síí ṣe nǹkan ọ̀hún lákọ̀tun.

Pónìpólà abọ̀sọ́ jĩngbĩnnĩ jingbinni
A díá fún Ifákọ́ládé
Èyí tíí ṣe Ẹlẹ́mọ̀sọ́ Awo
Wọ́n ní kó rúbọ
Olóyè Awo ni Fákọ́ládé
Ọjọ́ pẹ́ tí tí ń sawoó bọ̀
Ńgbà ó yá
Ó bá lóun ò bọfá mọ́
Ó bá pá Ifá tì
Ifá yĩí sì ni ẹrù tó ti dì látòde ọ̀run….10
Torí ohun táa bá ń ṣe láyé
Àdìmẹ́rù ẹni ni látòde ọ̀run
Béèyàn bá ti kọjá èyí tó dì mẹ́rù
Kò leè rọgbọ
Fákọ́ládé ṣe ṣee ṣe
Kò rójútùú ẹ̀
Kò le sùn
Kò le wo
Wọ́n ní à á
Ó ó padà sóko àárọ̀ rẹ ni…….20
Ó ó padà síbí nǹkan babaà rẹ ni
Tóo ti patì
Tóò ṣe mọ́
Fákọ́ládé bá padà síbẹ̀ ńgbà tí ò gbádùn
Layé bá yẹ Ifákọ́ládé
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÌROSÙN ÒTÚÁ B

Ifá asks this person to behave as his Ifá tells him, if he refuse, he would never make headway in life. He should try to look back to remind himself of a particular thing which he left half done; he should go back and restart it otherwise his life would not be fine.

Pónìpólà abọ̀sọ́ jĩngbĩnnĩ jingbinni
Casts divination for Ifákọ́ládé
The chief Ẹlẹ́mọ̀sọ́ of the priesthood caucus
They asked him to offer sacrifice
Ifákọ́ládé is a chief in the priesthood fold
He had been in the line of priesthood for long
After some time
He refused to offer sacrifices to Ifá
He pushed Ifá to one side
Whereas Ifá is his chosen parcel from heaven……10
Because whatever we do here on earth
Had been packed into our parcel from heaven
If one deviates from that which had been parceled for him
It cannot be easy
Ifákọ́ládé did everything humanly possible
He could not make progress
He could not sleep
Nor rest
They exclaimed ‘Ha’ seeing him suffering
You would have to retrace your steps back to where you deserted…….....20
You have to go back to your ancestor’s line
The one you abandoned
Which you discontinued
Ifákọ́ládé retraced his steps when he could not find peace
Life then pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá

Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Pónìpólà abộ̀sọ́ jĩngbĩnnĩ jingbinni.....30
A díá fún Ifákọ́ládé
Èyí tíí ṣe Ẹlẹ́mọ̀sọ́ Awo
Ifákọ́ládé Ẹlẹ́mọ̀sọ́ Awo
Èéṣe tóo lóò sinfá mọ́?
Òòsà tó bá gbeni làá sĩn
Tóo bá póò sinfá mọ́
Àtộ̀sán o, àtòru
Igi tí ń gbákò è é sùn o

He said it was as his Babaláwo had said
Pónìpólà abộ̀sọ́ jĩngbĩnnĩ jingbinni…….....….30
Casts divination for Ifákọ́ládé
That was the chief Ẹlẹ́mọ̀sọ́ of the priesthood caucus
Ifákọ́ládé the chief Ẹlẹ́mọ̀sọ́
Why did you refuse to worship Ifá again?
It is the deity that fulfills one's desires that one should worship
If you say you will not worship Ifá again
Day and night
The tree that is burning would never sleep

ÌROSÙN ÌRẸTẸ̀ A

Ifá pé àgbébò adiẹ, ẹja, àti epo ni ká fi rúbọ. Ká sì gbé Ifá àti Ọ̀ṣun sí ojú kan, ká sì bọ méjèèjì pọ̀. Táa bá ti ṣe eléyĭí, gbogbo ọ̀rọ̀ọ wa ní ó yanjú.

Igi àjùbà ní ń mì jóńgò jóńgò
A díá fún Ọ̀pĭnmí
Tí ń bọ Ikin ẹ̀ tí ń bọ Ọ̀ṣun nítorí ọmọ
Wọ́n ní kó rúbọ
Wọ́n nire gbogbo fún un
Wọ́n ní gbogbo ire ní ó sùn ún bọ̀
Ajé ni
Ọmọ
Aya
Ṣùgbọ́n kó da Ifá àti Ọ̀ṣun pọ̀ sójú kan
Kó sì bọ wọ́n papọ̀.....…….11
Ó bá rúbọ
Ayé bá yẹ ẹ́
N ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Igi àjùbà ní ń mì jóńgò jóńgò
A díá fún Ọ̀pĭnmí.....19
Tí ń bọ Ikin ẹ̀ tí ń bọ Ọ̀ṣun nítorí ọmọ
Ìgbà Ọ̀pĭnmí ń bọ ikin ẹ̀ tí ń bỌ̀ṣun la rájé
Ìgbà Ọ̀pĭnmí ń bọ ikin ẹ̀ tí ń bỌ̀ṣun la ráya
Ìgbà Ọ̀pĭnmí ń bọ ikin ẹ̀ tí ń bỌ̀ṣun la bímọ
Ìgbà Ọ̀pĭnmí ń bọ ikin ẹ̀ tí ń bỌ̀ṣun la kólé
Mo mọ̀mọ̀ yin igi àjùbà tí ń mì jóńgò jóńgò
Ọ̀pĭnmĭ tí ń bọ Ikin ẹ̀
Ń tí ń bỌ̀ṣun

ÌROSÙN ÌRẸTẸ̀ A

Ifá wishes this person the fortune of children. A hen, fish, and palm oil is the sacrifice. The person should simultaneously sacrifice to Ifá and Ọ̀ṣun on the same spot so that his things could become well resolved.

Igi àjùbà ní ń mì jóńgò jóńgò
Casts divination for Ọ̀pĭnmí
That was sacrificing to his Ikin and Ọ̀ṣun for children
He was asked to perform sacrifice
They wished him a lot of good things
All the good fortunes would be in abundance
Be it wealth
Wives
Children
But he should combine Ifá and Ọ̀ṣun together on a spot.....…….10
And offer sacrifice to them simultaneously
He performed the sacrifice
Life pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Igi àjùbà ní ń mì jóńgò jóńgò
Casts divination for Ọ̀pĭnmí.....…...19
That was sacrificing to his Ikin and Ọ̀ṣun for children
It was when Ọ̀pĭnmí sacrificed to his Ikin and Ọ̀ṣun that we had wealth
It was when Ọ̀pĭnmí sacrificed to his Ikin and Ọ̀ṣun that we had wives
It was when Ọ̀pĭnmí sacrificed to his Ikin and Ọ̀ṣun that we had children
It was when Ọ̀pĭnmí sacrificed to his Ikin and Ọ̀ṣun that we built houses
I praise you Igi àjùbà tí ń mì jóńgò jóńgò
Ọ̀pĭnmí has been worshiping his Ikin
He has been worshiping Ọ̀ṣun

ÌROSÙN ÌRẸTẸ̀ B

Ifá pé ká rúbọ ká lè baà ṣẹ́gun.

A rósùn a tẹ̀
A díá fún Òyígí tíí sọmọ Ẹ̀là ní wàrun
Ayé àwọ́n dáa báyìí?
Wọ́n ní wọ́n ó rúbọ
Wọ́n níkú ò leè pa Òyígí lójú Ẹ̀là
Ó rúbọ
Ní ń bọ òkè ìpọ̀rí ẹ̀
Ayé bá yẹ ẹ́
Inú ẹ̀ dùn
Ní bá ń jó ní ń yọ̀…….....…….10
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
A rósùn a tẹ̀
A díá fún Òyígí tíí sọmọ Ẹ̀là ní wàrun
Ẹbọ n wọ́n ní wọ́n ó ṣe
Òyígí ọmọ Ẹ̀là gbẹ́bọ ńbẹ̀ ó rúbọ
Ikú ò leè pÒyígí mọ́
Ikú ò bá pa Òyígí o
Ẹ̀là
Ẹ̀là ni ò jẹ́ o
Ẹ̀là....….....20
Àrùn ò bá ṣe Òyígí o
Ẹ̀là
Ẹ̀là ni ò jẹ́ o
Ẹ̀là
Òfò ò bá ṣe Òyígí o
Ẹ̀là
Ẹ̀là ni ò jẹ́ o
Ẹ̀là
Gbogbo ajogun ò bá ṣe Òyígí o
Ẹ̀là 30
Ẹ̀là ni ò jẹ́ o
Ẹ̀là

ÌROSÙN ÌRẸTẸ̀ B

Ifá asks this person to sacrifice for life to please him

A rósùn a tẹ̀
Casts divination for Òyígí the child of Ẹ̀là in heaven
'Would life please me'? He asked
He was asked to perform sacrifice
They said death would never kill Òyígí in Ẹ̀là's presence
He performed the sacrifice
And continued offering sacrifices to his Ifá afterwards
Life so pleased him
And surprised he exclaimed 'I'
He started to dance and rejoice.....……10
He said it was as his Babaláwo had said
A rósùn a tẹ̀
Casts divination for Òyígí the child of Ẹ̀là in heaven
He was asked to perform sacrifice
Òyígí the child of Ẹ̀là heard about the sacrifice and performed it
Death cannot kill Òyígí again
Death could have killed him
It was Ẹ̀là
It was Ẹ̀là that disallowed it
Ẹ̀là.….....…….....20
Sickness could have arrested Òyígí
It is Ẹ̀là
It was Ẹ̀là that disallowed it
Ẹ̀là
Òyígí could have suffered loss
It was Ẹ̀là
It was Ẹ̀là that disallowed it
Ẹ̀là
Òyígí could have suffered many Ajoguns
It was Ẹ̀là ……30
It was Ẹ̀là that disallowed it
Ẹ̀là

ÌROSÙN ỌSẸ́ A

Ifá pé ka rúbọ torí láàrin ogun leléyìun wà. Ṣùgbọ́n yóó la ogun náà já. Ifá pé ayé ó yẹ ẹ́. Àwọn ayé ó mọ́ọ yẹ gbogbo nǹkan tí eléyìun bá ní wò, wọ́n ó sì mọ́ọ jù ú sílẹ̀ ni. Ifá pé ká mọ́ọ ṣe Awo dáadáa.

Ajĩwáwá jĩwọwọ ọ̀pẹ̀ ni ò ṣeé gbọ̀n rĩrĩ kọ
A díá fún Ológbò jígọ̀lọ̀
Tí ń lọ rèé bímọ sẹ́nu àjẹ́
'Ibi tí òún bímọ sí yĩí'?
'Nǹkan ò mú àwọn ọmọ òun báyìí'?
Wọ́n ní kó rúbọ
Ológbò jígọ̀lọ̀ bá rúbọ
Bí ọ́n bá gbé ọmọ ẹ̀ báyìí
Tí ọ́n ń pé àwọ́n ó yẹ ẹ́ wò
A pé 'ọ̀hun ni'…….....….....….10
'Ọ̀hun ni'
Ni ọ́n bá ń jùúlẹ̀
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ajĩwáwá jĩwọwọ ọ̀pẹ̀ ni ò ṣeé gbọ̀n rĩrĩ kọ
A díá fún Ológbò jígọ̀lọ̀
Tí ń lọ rèé bímọ sẹ́nu àjẹ́
Eléyĩí ńkọ́?….....…….……..20
Awo ni
Onítọ̀hún ńkọ́?
Awo ni
Awo lOlógbò jígọ̀lọ̀ tó bímọ sẹ́nu àjẹ́

ÌROSÙN ỌSẸ́ A

Ifá asks this person to offer sacrifice because he is in the midst of troubles; but he would sail through. Life would please him. After the troubles, his detractors would notice his progress but they would not be able to do anything against him. But he should offer sacrifice.

A well-germinated oil palm fruit cannot be harvested indiscriminately
Casts divination for Ológbò jígọ̀lọ̀
That was going to deliver her children in the presence of witches
'The place I have delivered these children'?
'Would any bad incident not occur to them'?
She was asked to perform sacrifice
Ológbò jígọ̀lọ̀ knew the sacrifice and offered it
When the witches picked up her children
And tried to examine them one after the other
'It is a taboo' she would say…….....10
'It is an abomination'
The witches were restoring the children to their places
She then started to rejoice and dance
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it was as her Babaláwo said
A well-germinated oil palm fruit cannot be harvested indiscriminately
Casts divination for Ológbò jígọ̀lọ̀
That was going to deliver her children in the presence of witches
'What about this one'?…….....20
'He is a priest',
'That one'?
'He is a priest too'
Ológbò jígọ̀lọ̀ that delivered before the witches is a priest

ÌROSÙN ỌSẸ́ B

Ifá pé ki eléyìun ó fi ẹyin adìẹ rúbọ fún àwọn ayé. Kó bèèrè iye ẹyin tí wọ́n ó bàá gbà. Bí eléyìun bá ní adìẹ tí ń yé, kó lọ́ọ́ fi ẹyin ẹ̀ pèsè. Torí wọ́n ń fi kinní kan dán an wò. Ifá pé ká ṣe pẹ̀lẹ́pẹ̀lẹ́ o.

Ó dúró ní Ìlósó
Ó bẹ̀rẹ̀ ní Ìlósó
A díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń bẹ láwùjọ Ìlósó
Wọ́n níwọ Ọ̀rúnmìlà
Àwọn ayé ti rí adìẹ̀ẹ̀ rẹ tó yé sẹ́nu ọ̀nà
Wọ́n ní ó lọ́ọ́ kó ẹyin adìẹ náà
Kó sì fi pèsè fún àwọn ayé
Ọ̀rúnmìlà bá rúbọ
Ọ̀rúnmìlà wá ń jó ń ní ń yọ̀…….....10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó dúró ní Ìlósó
Ó bẹ̀rẹ̀ ní Ìlósó
A díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń bẹ láwùjọ Ìlósó
Ẹyindìẹ tí ń bẹ ńlẹ̀
Ìlè
Ìlè la fi kẹ́ o……....20
Ìlè
Ẹyin adìẹ tí ń bẹ lẹ́sẹ̀ ọ̀nà
Ìlè
Ìlè la fi kẹ́ o
Ìlè
Wọ́n ní kí Babá ó sá káalẹ̀ kó jàre ẹbọ ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀ ó rúbọ

ÌROSÙN ỌSẸ́ B

Ifá asks this person to sacrifice chicken eggs against his earthly enemies. He is being presently tested with a thing. He should be cool-headed. If he raises local hens as poultry and one of the hens had laid eggs, he should pack the eggs for sacrifice immediately.

He stood in the midst of witches
He crouched in the midst of witches
Casts divination for Ọ̀rúnmìlà
On the day he was in the midst of witches
'You Ọ̀rúnmìlà'
'The enemies have seen the chicken that has laid her eggs at your doorstep'
'Go and pack it'
'And provide it a sacrifice for them'
Ọ̀rúnmìlà performed the sacrifice
He then started to dance and rejoice…….....……10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had predicted
He stood in the midst of witches
He stooped in the midst of witches
Casts divination for Ọ̀rúnmìlà
On the day he was in the midst of witches
The chicken eggs on the ground
It is a trap
We have used it to set a trap…….....20
A trap
The chicken eggs on the roadside
It is a trap
We have used it to set a trap
A trap
They asked Baba to take care of the ground and offer sacrifice
Ọ̀rúnmìlà heard about the sacrifice and offered it

Ẹyindẹ̀ tí ń bẹ lọ́nà
Ìlè
Ìlè la fi kẹ́ o…….....30
Ìlè

The chicken eggs on the way
It is a trap
It is being used as bait….....……30
It is an enticement on a trap

ÌROSÙN ÒFÚN A

Ifá pé òún pé ire; ṣùgbọ́n ká rúbọ.

Ayé; Ayè
Awo ilé Ọ̀rúnmìlà
Ló díá fún Ọ̀rúnmìlà
Níjọ́ tí Babá ń sawoó ròde Òǹjó
Ni wá ń bèèrè lọ́wọ́ Ifá
Òde Òǹjó tóun ń lọ yĭí
Ó dáa fún òun?
Wọ́n ní Ọ̀rúnmìlà 'wọ́n ń sọ́ ọ'
'Wọ́n ní ṣùgbọ́n bí ọ́n ti wulẹ̀ kí wọ́n ó sọ́ ọ tó'
'Ó ó ṣẹ́gun gbogboo wọn'…….10
Wọ́n ò ní dá ọ lọ́nà
Wọ́n ní bó bá sì dé òde Òǹjó
Ire gbogbo ní ó bá bọ̀
Àwọn ayé ń pé àwọn ò níí jẹ́ ó lọ
Àwọn Babaláwo Ọ̀rúnmìlà níró ni
Wọ́n ní kí Babá ó dẹbọ́ sílẹ̀
Wọ́n ní Ifá làwọ́n ó ṣe fún Baba
Ọ̀rúnmìlà bá dẹbọ́ẹ́lẹ̀
Ó rúbọ
Wọ́n bá fi pòpò ṣe Ifá fún un……20
Wọ́n ní bí bá ń bọ̀ látòde Òǹjó
Pòpò ti ọ́n fi ṣe Ifá fún un
Ni kó bọ̀ sí ẹsẹ̀
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Àwọn Elénìní wá ń pé
'Nígbà ti Baba yĭí ń lọ'
'A rí ẹsẹ̀ẹ̀ rẹ'
'Ṣùgbọ́n bí tí ń bọ̀ yĭí'
'A à rí ipa ẹsẹ̀ẹ̀ rẹ̀ mọ́'!
'Gbogbo ipasẹ̀ tí àwọ́n ń rí yĭí'……30
'Gbogbo ẹ̀ o jọ ti Baba yĭí'
'Ká sì mọ́ lọ́ọ́ bu ẹsẹ̀ tí è é ṣe tiẹ̀'

ÌROSÙN ÒFÚN A

Ifá wishes this person well. He should offer sacrifice.

Ayé; Ayè
The priest of Ọ̀rúnmìlà's household
Casts divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in Òǹjó city
He was asking Ifá
'This Òǹjó city that I am going'
'Would it be good for me'? He asked
'They are watching you' they countered
'But no matter how much they try'
'You will overcome them all'…….10
'They will not be able to waylay you on the road'
'And when you get to Òǹjó city' they continued
'You will come back with all good fortunes'
Meanwhile his enemies had conspired to stop him
The Babaláwos assured him that it was not possible
They asked Ọ̀rúnmìlà to sacrifice heavily
They told him they would an Ifá portion prepare for him
Ọ̀rúnmìlà brought out the sacrificial articles
And performed the sacrifice
They used plantain sheath to prepare an Ifá portion for him……...20
'When you are coming back from the city of Òǹjó'
'Take this sheath of banana'
'Wear it as your sandal'
Ọ̀rúnmìlà did exactly as he was told
The detractors now started to wonder
'When this man was going to Òǹjó city'
'We saw his footsteps'
'But now that he is coming back
'We could not see his footsteps again'
'All the foot marks we are seeing'……..30
'None resembles his own'
'And we should be careful not to lift up the earth of another man's footsteps'

Wọn ọ̀ bá rí nǹkankan ṣe fún Ọ̀rúnmìlà mọ́	That was how they could not harm Ọ̀rúnmìlà again
N ní wá ń jó ní wá ń yọ̀	He then started to dance and rejoice
Ní ń yin àwọn Babaláwo	He was praising his Babaláwo
Àwọn Babaláwo ń yin Ifá	His Babaláwo was praising Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí	He said it was as his Babaláwo had said
Ayé; Ayè	Ayé; Ayè
Awo ilé Ọ̀rúnmìlà	The priest of Ọ̀rúnmìlà's household
Ló díá fún Ọ̀rúnmìlà ……..….40	Cast divination for Ọ̀rúnmìlà…….....……40
Níjọ́ tí Babá ń sawoó ròde Òǹjó	On the day he was venturing priesthood in Òǹjó city
Ẹbọ ni wọ́n ní Babá ó ṣe kó tóó mọ́ọ̀ lọ	They prescribed sacrifice for him before his departure
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀	Ọ̀rúnmìlà heard about the sacrifice
Ifá wáá rúbọ	Ifá performed it
Ifá dé òde Òǹjó tán	And got to Òǹjó city
Ifá ń padàá bọ̀ wálé	Ifá was now coming back home
Ní bá ń dárin	He started chanting
Pòpò pa á fún mi ò	Plantain sheath, remove it for me
Ibi tí ń bẹ lọ́nà ò	Any evil on the way
Pòpò pa á fún mi……..…....50	Plantain sheath, kill it for me……..…….....….50
Ọ̀rúnmìlà rÒǹjó	Ọ̀rúnmìlà went to Òǹjó city
Ifá ń bọ̀	He was returning home
Pòpò pa á fún mi	Plantain sheath, remove it for me
Ibi tí ń bẹ lọ́nà ò	The evil on the way
Pòpò pa á fún mi	Plantain sheath, kill it for me

ÌROSÙN ÒFÚN B

Ifá pé wọ́n ó kòóre lé eléyìun lọ́wọ́. Ifá pé ká lọ́ọ́ bọ Òòsà funfun, ká se ìjẹ, ká se ìmu ká sì pé àwọn èèyàn kí wọ́n ó wáá jẹun.

Igi ńlá ló yatẹ̀ nínú igbó
N ló nasẹ̀ té e dínà
A díá fún Ọ̀pẹ̀
Ọ̀pẹ̀ tíí sẹrú Òrìṣà
Wọ́n ní ó rúbọ
Wọ́n ní kí Ọ̀pẹ̀ ó mọ́ọ́ ké pé Ifá
Kó sì mọ́ọ́ bọ Òkè ìpòrí ẹ̀
'Kín wáá lẹbọ'?
Wọ́n ní ẹran erin
Kó sì tún tójú ìgbín……..…….10
Kó wáá dín méjèèjì pọ̀
Kó wá ṣe ìjẹ ṣèmu
Kí wón ó lè kó ire gbogbo lé e lọ́wọ́
Ó ṣe é
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Igi ńlá ló yatẹ̀ nínú igbó
N ló nasẹ̀ tée dínà.....20
A díá fún Ọ̀pẹ̀
Ọ̀pẹ̀ tíí sẹrú Òrìṣà
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ọ̀pẹ́ dínran erin mọ́ ìgbín o
Òòsà sì fire gbogbo jin Ọ̀pẹ̀

ÌROSÙN ÒFÚN B

Ifá says all good fortunes would be delivered to this person. He should offer sacrifices to Òòsà funfun. He should prepare food and drinks and call people to feast.

It is the tree in the forest that has become enormous
And produces roots to block the path
Cast divination for Ọ̀pẹ̀
Ọ̀pẹ̀ the slave of Òrìṣà
They asked him to perform sacrifice
They asked him to cry to Ifá
And also offer sacrifices bounteously
'What now is the sacrifice'? Ọ̀pẹ̀ asked
They told him to get the elephant meat
And also to get the meat of snail...…..…….10
He should the fry both together
He should then prepare food and drinks
Such that they would deliver his good fortunes to him
He performed the sacrifice
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
It is the tree in the forest that has become enormous
And produces roots to block the path.……..20
Cast divination for Ọ̀pẹ̀
The slave of Òrìṣà
They asked him to take care of the ground and perform sacrifice
Ọ̀pẹ̀ fried elephant's meat with the meat of snail
Òrìṣà pardoned him with all good fortunes

DIFFICULT WORDS : ÌROSÙN

1. **Ìrosùúngbèmí**: Ìrosùn Ogbè, a minor
2. **Ịṣin**: Akee apple
3. **Ojú Pọ́n Ịṣin Pọ́n Ịṣin, Ịṣin ò sàì là**: (Idiom). This is an expression that draws a parallel between two events. Akee apple would turn red (ojú pọ́n Ịṣin) at maturity and would break open, no matter the kind of havoc it is subjected to. By breaking open, it is termed to have had a successful germination and therefore becoming rich and wealthy.
4. **Tẹ̀tẹ̀**: A kind of edible vegetable
5. **Kólìkólì**: A type of bird with long legs and neck
6. **Olórèé Àgbọn**: The title of a king and also the name of the town where the title holds.
7. **Ẹ̀lulùú**: A type of bird that feeds on insects
8. **Went to the Place Where Old People go**: Died
9. **Agbádá Vestment**: cf.: Ìwòrì
10. **Ìkóǹsósó Tìdí Bọ̀gbẹ́ ó Tanjú Ranran Sólóko**: Name of a Babaláwo.
11. **Ìlè Dẹ̀ẹ̀rẹ̀ Trap**: Noose trap
12. **Ì Woǹnà Ì wonpápá**: A response to a shout of joy
13. **Ṣojúẹ̀wà:** Name of a person
14. **Kelekú**: An expensive type of cloth that is only inherited. It takes ages to make one and therefore invaluable.
15. **Ẹ̀mì Léńjé**: A kind of rat. Here it is the name of a Babaláwo
16. **Ìwòyè**: A city in Ògùn state of Nigeria
17. **Ìbò**: An instrument of divination used to verify or narrow the instruction of Ifá to either Yes or No.
18. **Látalápò**: Name, literally means >someone who has an offensive weapon in his pocket
19. **Ọ̀nà Gbóóró, Ọ̀nà Ko**: Names of a Babaláwo
20. **Àgàn Ifẹ̀**: The barren woman from Ilé Ifẹ̀
21. **Àpọ́n Àko**: Àpọ́n is a mature but unmarried man, Àko signifies his place of abode
22. **Ìrosùn Ẹlẹ́rín**: Ìrosùn Ọ̀wọ́nrín
23. **Àwẹ̀lé Onídìí Òlenkére**: Àwẹ̀lé is a name or appellation of a woman. The suffix however tells about the smallish but rolling hips or buttocks of the same person in such a way that it attracts the opposite sex. One may say here that the Àwẹ̀lé referred to in this passage is highly promiscuous.
24. **Tẹ̀tẹ̀rẹ̀gún**: A twinner found in riverine areas with small gourd
25. **Olókun**: The Deity of the Ocean
26. **Agbe**: A kind of bird. Black in color and it is an insect eater.
27. **Ẹ̀gungun**: The tree over which the Agbe bird loves to perch and make their nests because the tree germinates a kind of cotton like substance which they (Agbe) use in making their nests.
28. **Ọ̀kẹ̀rẹ̀**: The modern title of the king of Ṣakí, a town in the northern part of Ọ̀yọ́ state of Nigeria.
29. **Onísakí**: (Lt). Is the person who has Ṣakí. Intuitively the owner of Ṣakí
30. **Ìrosùn a Bìrìn Kánrán Kànràn Kanran Lẹ́sẹ̀ Méjèèjì**: The name of a Babaláwo. It has only played on the word >kanran=. Ìrosùn with haphazard walking posture on its two legs.
31. **Ọlọmọ Kò Sọ́mọ Látẹ**: A name. No children for sale on display
32. **Ìjámọ̀**: An ancient town.
33. **Olúwẹ̀ri**: The river goddess.
34. **Àtàpásùú**: Name of a Babaláwo

35. **Èkùrọ́ Orírta ni ò sẹnu sọnsọ Sólókó**: Name of a Babaláwo
36. **Èjìgbòmẹkùn**: An ancient market in the Old Yorùbá kingdom
37. **Ìdó**: Name of a place in Yorùbáland
38. **Wọ́nná Wọ́nná o kú megi ní beé**: A dialect of the Ìjẹ̀ṣà people in the Yorùbá enclave. It is the name of a Babaláwo. (Lt) Let it rain heavily in around here.
39. **Gbàjà Ìròkò**: Name of a Babaláwo.
40. **Èrò Mọ́ Sùn Ká**: Name of a Babaláwo. (Lt) Travelers, please do not sleep laying about
41. **Èrò Mọ́ Mọ̀ ṣe sun Bèbè**: Travelers, please do not sleep on banks or just anywhere.
42. **Ìjerò**: A city in Òǹdó state of Nigeria
43. **Ìjálá**: The chant that is recognized with hunters
44. **Apirù**: A kind of whip used to kill flies and other flying insects. Hunters use it as a staff of identification.
45. **My People Who Trades in Blood**: (Idiom) referring to bloodshed as a result of game hunting.
46. **Sáoko Bird**: A typical bird that sings a lot during the evening time as if pronouncing the name sáoko
47. **Ọ̀dàdà**: An evil doer. A person who changes the pronouncements of another person so that people may easily misinterpret it. A spoiler
48.**Olúáwo**: The Chief of Babaláwos
49. **Àgbá Ègbò Ifẹ̀ Olúkiribítí**: An ancient town
50. **Gẹ́gẹ́ Ló Ṣe**: Name of a person. Translate it is coincidental, or it is exact.
51. **Ọ̀han**: Name of a place
52. **Osùn**: Camwood
53. **Èkó**: The Yoruba name for Lagos. Former capital city of Nigeria.
54. **Héè**:The military response in a march
55. **Akálá Mọbò, Aborí Mọbò, A Bọ̀nà Tààrà Lẹ́yìn Ọ̀rùn**: Names of Babaláwos
56. **Àgbàlá Ìsalà**: Name of a famous wild forest
57. **Tòtò**: This is the bud of a newly germinating leaf or flower. It is from there that the arrangement of the leaves and flowers start. Tòtò here signifies a kind of charm
58. **Akíntọ̀húndé**: Name of a person.
59. **Ajílówó**: A priest in the city of Ìlówó. Ajílówó literally means >waking up to have wealth.
60. **Ajílọ́rọ̀**: A priest in the city of Ìlọ́rọ̀. Ajílọ́rọ̀ (Lt) >waking up to have riches=
61. **Mọ̀rìwò Ọ̀lẹ́**: Name of a Babaláwo in the land of Ìlọ́mọ̀ Akunnu
62. **Pónìpólà**: Name of a Babaláwo
63. **Ifákọ́ládé**: Name of a person
64. **Ẹlẹ́mọ̀sọ́ Awo**: An important chief in the circles of Babaláwos
65. **Igi Àjùbà ńlí mì Jóńgò**: Name of a Babaláwo
66. **Ọ̀pìnmî**: Appellation of the minor of Ìrosùn when attached to Ìrẹtẹ̀.
67. **A rósùn a tẹ̀**: Ìrosùn Ìrẹtẹ̀
68. **Òyígí: Òyígíyigì**, another name for God
69. **Ológbò Jígọ̀lọ̀**: An appellation for the cat
70. **Ayé, Ayè**: Rhythms, name of a Babaláwo
71. **Ọ̀pẹ̀**: another name of Ifá
72. **Òrìṣà**: As used in this context means Olódùmarè
73. **Olósùn**: Someone who sells camwood
74. **Èjì Ìrosùn: Ìrosùn méjì**: a major among the 16 main Odùs
75. **Onísin Ìkọ́ Ti Kólójo**: An appellation
76. **Ìsín**: Small snails
77. **Mọ̀jèṣín**: Youths, adolescents
78. **Ọ̀yọ́**: A city in Western state of Nigeria
79. **Ìgbà**: Period, being at tune with the pace of time

CHAPTER 6 : ỌWỌ́NRÍN

ỌWỌ́NRÍN MÉJÌ A

Ire fún ẹnì ó dá Ọwọ́nrín méjì. Eléyìun ń sòwò: ń pé òun ò jèrè. Ifá pé èré dé tí ó jẹ. Ẹbọ ni kó rú. Ọ̀nà ó là fún un.

Síbà lé mi
Kí n síbà lé ọ
Bí Yèrèpé ti síbà lÉèṣún
Ká jọ síbà léraa wa
A díá fún Sìẹ̀jĩdé
Sìẹ̀jĩdé tí ó mọ́ọ̀ sòwò Ọjà ń níná
Ọmọ Ọba ni Sìẹ̀jĩdé lóde Ọ̀yọ́
Ọjà ní mọ́ọ̀ ná
Ó wáá tajà tajà
Ọjàa rẹ̀ ò tà…….....……..10
Ó bá mú eéjì kún ẹ́ẹ̀ta
Ló bá tọ Ọ̀rúnmìlà lọ
Ó ké sí àwọn Ọ̀wọ́n Owó làá náwó mini
Àwọn Ọ̀wọ́n omi làá pèsun
Àwọn N tó bá wọ́n làá pè níyàn
Ó ní kí àwọn mẹ́tẹ̀ẹ̀ta ó yẹ òun lóókan ìbò wò
Wọ́n níwọ Sìẹ̀jĩdé
'O sòwò sòwò ọjàà rẹ̀ ò tà lo dá Ifá yĩí sí'
'Ẹbọ ni kóo rú'
Ọjàà rẹ̀ ó sì mọ́ọ̀ tà.…….20
Sìẹ̀jĩdé bá rúbọ
Ó rúbọ tán ó bá bẹ̀rẹ̀ síí là
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo

ỌWỌ́NRÍN MÉJÌ A

Ifá wishes this person well. He is trading and complaining of not making profits. Ifá says it is time for him to make profits. He should offer sacrifice and his ways shall be open.

Lean on me
Such that I could lean on you
As Nettles do lean on wild grasses
We should learn to lean on each other
Cast divination for Sìẹ̀jĩdé
That would take to commerce as a means of livelihood
Sìẹ̀jĩdé was however the daughter of the king of Ọ̀yọ́
She specialized in marketing
She had traded and traded
She could not record good sales……..…10
She then added two cowries to three
And went to Ọ̀rúnmìlà
She called on the priests Ọ̀wọ́n Owó làá náwó mini=
The priests Ọ̀wọ́n omi làá pèsun
The priests N tó bá wọ́n làá pè níyàn
That the three of them should cast divination, using Ìbò for her
Sìẹ̀jĩdé, they called her attention
You have traded and traded, you have no sales is your reason for consulting Ifá
'Offer sacrifice', they advised
'You will record sales in your trade'…….20
Sìẹ̀jĩdé then performed the sacrifice
She finished observing the sacrifice and started having riches
She was dancing and rejoicing
She was praising her Babaláwos

Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Sí bà lé mi
Kí n sí bà lé ọ
Bí Yèrèpé ti sí bà lÉèṣún
Ká jọ sí bà léraa wa……..…….....30
A díá fún Sìẹ̀ǰídé
Sìẹ̀ǰídé tí ó mọ́ọ̀ sòwò Ọjà ń níná
Èyí tíí sọmọ ọba lóde Ọ̀yọ́
Ẹbọ ń wọ́n ní ó ṣe
Ẹ yáa wá rajà ọmọ ọba
Ẹ pọ̀ sìnsìn wá ẹ wáá rajà ohùn yĭí ó wọ́n!
Ẹ yáa wáá rajà ọmọ ọba

Her Babaláwos were praising Ifá
She said it was as her Babaláwos had said
Lean on me
Such that I could lean on you
As nettles do lean on wild grasses
We should lean on each other……..……30
Cast divination for Sìẹ̀ǰídé
That would take to commerce as a means of livelihood
The one that was also the princess of the king of Ọ̀yọ́
Sacrifices is the way out, they had prescribed
Therefore come and buy of the articles of the king's child
You should all crowd together to buy the scarce commodity
Come and buy of the commodities of the child of the king

ỌWỌ́NRÍN MÉJÌ B

Ifá pé ire fún eléyìun: yóó yọrí ju ọ̀tá ẹ̀ lọ.

Akarasangba Òṣùmàrè
Òṣùmàrè náà Akarasangba
A díá fún Ìrókò Ọ̀gọ̀
Níjọ́ tí ń bẹ láàrin Ọ̀tá sáńgílítí
'Àárin Ọ̀tá tí òún wà yí'?
'Òun le ṣégun báyìí'?
Wọ́n ní kó rúbọ
Ó bá rúbọ
Ló bá ga ju gbogbo pàntí igbó
Ló bá tẹ gbogbo àwọn ọ̀tá ẹ̀ mọ́lẹ̀……10
Ni wọ́n bá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Akarasangba Òṣùmàrè
Òṣùmàrè náà Akarasangba
A díá fún Ìrókò Ọ̀gọ̀
Níjọ́ tí ń bẹ láàrin Ọ̀tá sáńgílítí
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀…….....20
Ó rúbọ
Ìrókò Ọ̀gọ̀ nïkàn ló yọrí jù wọ́n lọ
Ìrókò Ọ̀gọ̀

ỌWỌ́NRÍN MÉJÌ B

Ifá wishes this person well. He would outshine his enemies.

Akarasangba Òṣùmàrè
Òṣùmàrè náà Akarasangba
Cast divination for Ìrókò Ọ̀gọ̀
On the day he was in the midst of his real enemies
The midst of these foes where I dwell?
Would I win? He asked
They told him to perform sacrifice
He offered the sacrifice
He grew above all twiners and grasses in the forest
And shot above all his enemies……....10
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as all his Babaláwos foretold
Akarasangba Òṣùmàrè
Òṣùmàrè náà Akarasangba
Cast divination for Ìrókò Ọ̀gọ̀
On the day he was in the midst of his real enemies
Sacrifices was the solution prescribed for him
He heard about the sacrifice……..20
And performed it
Ìrókò Ọ̀gọ̀ alone outshines them all
Ìrókò Ọ̀gọ̀

ỌWỌ́NRÍN OGBÈ A

Ifá pé ẹni tó dáfá yĩí ó rúbọ. Kó mọ́ọ ṣe bíi ti baba rẹ̀ kí ayée rẹ̀ ó lè baà dára. Ifá pé ayée rẹ̀ ó dùn nǹkan ẹ̀ ò níí bàjẹ́. Ṣùgbọ́n gbogbo ohun kóhun tó bá fẹ́ẹ́ ṣe, kó kọ́kọ́ mọ́ọ júbàa Baba àtiỳáa rẹ̀. Kí eléyìun ó ní inú rere kó sì ní ĩwà rere .Ifá pé eléyìun ó tóbi láye.

Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
Awo Jéésù ló díá fún Jéésù
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Ilé ayé tóun ń lọ yìí
Òun ó ṣe le rí èèyàn kó jọ?
Ó bá tọ́jú aárùún ĩtẹ́ní
Ogójĩ àdĩbò
Wọ́n ní kó tọ Ifá lọ
Ńgbà ó dọ́dọ̀ Ifá
Wọ́n gbé Ifá kalẹ̀…….....10
Erín ńlá yọ kàngí lójú ọpọ́n
Nígbà tí wọ́n ó rĩí
Wọ́n rí Ọ̀wọ́nrín lọ́wọ́ ọ̀tún
Ogbè lọ́wọ́ òsĩ
Wọ́n ní o pè pèè pè
O ò rí náà lo bèèrè sí?
Wọ́n ní ó lọ̀ọ́ fi ilá rúbọ
Wọ́n rúbọ tán
Ó tún pè pèè pè
Kò tún rí …….....……20
Wọ́n ní kó tún kó ọ̀rúnlá wá
Àti ọ̀pọ̀lọpọ̀ owó
Ó tún kó o wá
Wọ́n ní kó ṣe ọbẹ̀ ilá lọ́tọ̀
Kó sì se ọ̀rúnlá
Kó gún Iyán
Kó sì ro ọkà
Kó wáá loodi ĩlú

ỌWỌ́NRÍN OGBÈ A

Ifá asks this person to offer sacrifices. He should continue in the footsteps of his parents such that life would please him. His life would be pleasant and assuring. In everything he does, he should give respect to his parents. He should strive to be of good character. He would be well known.

Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
The priest of Jesus cast divination for Jesus
On the day he was coming from heaven to the earth
'The earth that I am going'?
'How would I be able to assemble followers'? He asked
He found five penny for mat spreading
And forty penny for Ìbò casting
He was asked to consult Ifá
When He got to Ifá
Divination was cast for Him…….....……10
A big Odù appeared on the Ifá tray
When the Odù was carefully examined
Ọ̀wọ́nrín was seen on he right
Ogbè on the left
'You have been trying to call in assembly', they told him
'You have not seen any is your reason of consulting Ifá'
He was told to offer okra as sacrifice
The sacrifice was performed for Him
He called and called again
He got nobody……..20
He was asked to bring dried, grounded okra
And a lot of money
He brought everything
He was asked to prepare okra soup
And dried okra soup separately
He was also asked to prepare pounded yam
Yam flour pudding
He should then proceed to the outskirts of the city

Kó lànà gbọ̀ọ̀rọ̀ já orírta
Kó wáá kọ́lé ganta níbẹ̀……..…....30
Kó wẹ̀wù gbọ̀ọ̀rọ̀
Kó sì di Àmùrè pupa
Kó mọ́ọ̀ wáá jó
Kó sì mọ́ọ̀ pe babaa rẹ̀
‘Gbogbo ohun tóo ní ò tó’
‘Gbogbo ẹ̀ ní ó sùn ọ́ bọ̀’
Jésù bá ṣe bẹ́ẹ̀
Ó loodi ìlú
Ó kólé ganta sóríta
Ó kó àwọn ọmọ kéékèèké jọ…….……...40
Ní bá ń kọrin
Ní ń lọ ní ń bọ̀
Yóó bàá jó lọ; yóó tùún jó bọ̀
A sì tún kó sínú ilé ọ̀hún
Àwọn èèyàn bá pé pitimu
Ní bá ń jó ní bá ń yọ̀
Ní ń yin àwọn Aláwo
Àwọn Aláwo ẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Pekútú yẹkẹ̀; pèkútú yẹkẹ̀……...50
Babaláwo Jéésù ló díá fún Jéésù
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ kó lè baà lẹ́ni
Kó lè baà lẹ́ni lẹ́yìn piti pĭtĭ piti
Ọ̀rúnmìlà ní ó rúlá
Ó rúlá bẹ́ẹ̀ ni ò rẹ́nĭkan
Ó ní ó ṣe ĭjẹ ṣe ĭmu
Kó loodi ìlú
Kó lọ̀ọ́ kólé ganta síbẹ̀
Ní wá ń jóó lọ níbẹ̀……..…...…60
Ní ń yọ̀ níbẹ̀

He should make a straight path to the road junction
He should build a hut there at the junction….....30
He should dress in a cassock
And tie a red waistband
He then should start to dance
And invoke his father’s spirit
‘Once you call on your father’, they said
‘Everything you ever want would be in abundance’
Jesus did accordingly
He went to the outskirts
Built a hut
He assembled little children.....….....40
And started to sing
He was roving back and forth
Continuously with matching dancing steps
He would enter into the small hut at the end of each cycle of dance steps
People then gathered in multitude to watch
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Pekútú yẹkẹ̀; pèkútú yẹkẹ̀.....50
The priest of Jesus cast divination for Jesus
On the day he was coming from heaven to the earth
He was asked to offer sacrifice so that he would have followers
So that he would have many followers
Ọ̀rúnmìlà asked him to offer Okra as sacrifice
He offered Okra yet found no follower
He was then asked to provide food and drinks
And proceed to the outskirts
And build a hut there
He then was dancing there.....60
And rejoicing there

Ní wá ń dárin
Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
Bàbà fọ́rúnlá jẹkà ó yo
Pẹ̀kútú yẹkẹ̀
Wòó, wòó, wòó, wòó,
Ní ń patẹ́
Ńgbà ó yá
Àwọn èèyàn bá ri pé oriin rẹ̀ dùn
Wọ́n bá ń bá a kọ ọ́…….....70
Ní bá tún ń ṣe
Ọ̀wọ́nríṣọgbè, Ọ̀wọ́nrínṣogbè
Bàbà fọ́rúnlá jẹkà ó yo
Ọ̀wọ́nríṣogbè
Wòó, wòó, wòó, abbl
Ńgbà ó papẹ́ di ọwọ́ ìrọ̀lẹ́
Tí ó mọ́ọ̀ bọ̀ wálé
Àwọn méjì tẹ̀lé e
Ó kó méjì ọ̀hún
Ó lọ̀ọ́ fi han Ifá…….....…...80
Ifá pé kó loodi ìlú kejì
Kó tún lọ̀ọ́ ṣe bákan náà
Kó kọ́lé ganta síbẹ̀
Kó lànà gbọọrọ síbẹ̀
Kó tún mọ́ọ̀ jó
Ó tún ṣe bẹ́ẹ̀
Ó tún dárin
Ní ń ṣe Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
Bàbà fọ́rúnlá jẹkà ó yo
Pẹ̀kútú yẹkẹ̀…….....……90
Wòó, wòó, wòó, abbl
Gbogbo èèyàn tún bá a ńbẹ̀
Wọ́n bá tún ń jó
Ńgbà ó di ọwọ́ àsálẹ́
Àwọn méjì tún tẹ̀lé e

He was chanting and singing
Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
Baba used dried, grounded, okra soup to eat yam flour pudding to satisfaction
Pẹ̀kútú yẹkẹ̀
Wòó, wòó, wòó
He was clapping
After some time
People noticed his song was very melodious
They started singing along with him..….....70
He bursts out again
Ọ̀wọ́nríṣọgbè, Ọ̀wọ́nrínṣogbè
Baba used dried, grounded, okra soup to eat yam flour pudding to satisfaction
Ọ̀wọ́nrínṣogbè
Wòó, wòó, wòó,
He clapped and clapped until it was dusk
Before retiring home
Two men followed him
He took the two
He showed them to Ifá.....80
Ifá asked him to go to the western outskirts of the town
And perform the same feat
He should build a hut there
Make a straight pathway
And should start to dance again
He did as well again
He started to sing
Pẹ̀kútú yẹkẹ̀ pẹ̀kútú yẹkẹ̀
Baba used dried grounded okra soup to eat yam flour pudding to satisfaction
Pẹ̀kútú yẹkẹ̀…….....……90
‘Wòó, wòó, wòó’, the clap sounds
People saw him there again
And started dancing with him
Towards the evening time
Another set of two followed him

Ó tún loodi ìlú kẹta
Ó tun dárin
Ó tún jó
Ó tún rí méjì míìn
Ńgbà ó tún yá……..……..100
Ó loodi ìlú kẹrin
Ó tún jó jóó jó
Ó tún dárin
Ní ń pé Pẹ̀kútú yẹkẹ̀; Pẹ̀kútú yẹkẹ̀
Bàbà fọrúnlá jẹkà o yò
Pẹ̀kútú yẹkẹ̀
Ọ̀wọ́nríṣogbè, Ọ̀wọ́nrínṣogbè
Bàbà fọrúnlá jẹkà o yó
Ọ̀wọ́nríṣogbè
Wòó, wòó, wòó, abbl…..……110
Ó bá tún bẹ̀rẹ̀ síí jó
Ńgbà tí ó mée relé
Tí ilẹ̀ tún ṣú dẹ̀dẹ̀ẹ̀dẹ̀
Àwọn méjì tún tẹ̀lé e
Ó bá kó àwọn mẹ́jẹ̀ẹ̀jọ
Ó kó wọn lọ́ọ́ han Ifá
Ifá pé ìwọ Jéésù
Nǹkaan rẹ́ ó mọ́ọ dáa
Nǹkaan rẹ́ ó mọ́ọ jọ
Ifá pé púpọ̀ lo pè …….....120
Ṣùgbọ́n díẹ̀ lo rí
Ó ni ṣùgbọ́n díẹ̀ tóo rí un
Yóó di ńlá mọ́ ọ lọ́wọ́
Ifá ni mọ́ọ lọ ìwọ Jéésù
Jéésù bá lọ
Bẹ́ẹ̀ ni Jéésù ṣe tóbi láyé tée dòní
Ifá pé eléyìun ó tóbi láyé

He went to the northern outskirts area of the town
He chanted
He danced
He got two afterwards
After some time .....….....100
He went to the southern outskirts
He danced and danced there
He chanted and sang
Saying Pẹ̀kútú yẹkẹ̀ Pẹ̀kútú yẹkẹ̀
Baba used dry grounded okra soup to eat yam flour pudding to satisfaction
Pẹ̀kútú yẹkẹ̀
Ọ̀wọ́nríṣogbè, Ọ̀wọ́nrínṣogbè
Baba used dry grounded okra soup to eat yam flour pudding to satisfaction
Ọ̀wọ́nrínṣogbè
Wòó, wòó, wòó.....….....110
He started to dance
Before he left
It was getting dark
Another two followed him
He now assembled the eight
To show to Ifá
You Jesus, Ifá said
Your efforts would be rewarded
Your things would be as you want them
Ifá says you called many……120
But got only a few
But the few you got
Would become big
Go, you Jesus, Ifá said
That was how Jesus left
And as such became a great man till date
Ifá says this person would be renowned

ỌWỌ́NRÍN OGBÈ B

Ifá pé ká rúbọ; ká mọ́ hùwà oró, ìwà oró ò dáa. Bí ẹnìkan bá yá nǹkan lọ́wọ́ eléyìun tí onítọ̀hún ò sì rí nǹkan ọ̀hún dá padà; tó sì fi nǹkan míràn dípò nǹkan tí onítọ̀hún yá, kí eléyìun ó gbà á o. Nítorí bó bá kọ̀ jálẹ̀ tó ní òun ó gbẹ̀san, ó lè di ọ̀rọ̀ àbámọ̀ lẹ́yìn ọ̀la.

Ó ṣe mí
Mo ṣé san
Adiẹ́ dà mí lóògùn nù
Mo fọ́ ọ lẹ́yìn
Igbá oró ì í fọ́
Òṣùnwọ̀n Oró ò ya bọ̀rọ̀ bọ̀rọ̀
Igbá táa bá fi wín Ọkà
Làá fíí san án
A díá fún Ọ̀wọ́nrín
Tí ń lọ rèé so Ìlẹ̀kẹ̀ mọ́ ọmọ Ogbè lọ́rùn.....……10
Nígbà ìwásẹ̀
Ọsàn Àgbálùmọ̀ ni Ọ̀wọ́nrín gbìn
Ó sì tọ́rọ́ kòkò òǧì tó jáđĩí lọ́wọ́ Ogbè
Ó fi bọ ọ́rùn àgbálùmọ̀ ọ̀hún ńtorí ewúrẹ́
Ọsàn bá dàgbà ó ti bẹ́rẹ́ síí so
Líló wáá kan kòkò òǧì tí Ogbè fún Ọ̀wọ́nrín
Ó bá ní kí Ọ̀wọ́nrín ó fún òun ni kòkò òun
Ọ̀wọ́nrín ní bóo láá wa ti ṣe?
'Ìkòkò rẹ lòún fi bọ ọsàn lọ́rùn yĭí'
'Ọsàn náà ní sì tí ń so yĭí'…….....20
Ogbè ní dandan ìkòko tòun lòún ó lò
'Òun ò fẹ́ẹ́ lo kòko ẹlòmíìn'
Bẹ́ẹ̀ ni ọ́n ṣe mú ọsàn
Wọ́n bá gé àgbálùmọ̀ tó so látòkè délẹ̀

ỌWỌ́NRÍN OGBÈ B

Ifá asks this person to offer sacrifice. Ifá enjoins him not to avenge slights done to him. If anyone borrows anything from him and the borrower couldn't find the original thing to return, and is ready to replace the lost item with a replica; this he should collect it because if he refuses and is bent on avenging, he or she would regret it.

He slighted me
I avenged
A hen spilled my medicine
I broke her eggs
The calabash of assault will not break
The measure of assault does not tear easily
The calabash used in borrowing corn
Is the one that should be used in repaying it
Cast divination for Ọ̀wọ́nrín .....….....9
He was going to tie beads on Ogbè's daughter's neck
In the olden days
Ọ̀wọ́nrín planted a cherry tree
And borrowed a bottomless starch pot from Ogbè
He used it to protect the growing cherry tree from goats on rampage
The cherry within a short period of time grew and germinated extensively
Ogbè however was in need of the starch pot lent to Ọ̀wọ́nrín
He asked of it from Ọ̀wọ́nrín
Amazed, Ọ̀wọ́nrín wondered what could be done
'Your pot is the one I put on the cherry tree', Ọ̀wọ́nrín said.....19
'The tree has started to germinate', he explained
Ogbè refused blatantly saying he wanted his own particular pot
And did not want a replacement
That was how the tree was felled
It was hewed despite its extent of germination to remove the starch pot

Lẹ́yìn ọjọ́ díẹ̀
Ọmọ Ogbè tó ilé ọkọ́ọ́ lọ
Wọ́n sì gbọ́dọ̀ so Ìlẹ̀kẹ̀ mọ́ ọmọ lọ́rùn
Kó tóó lọ ilé ọkọ
Orísĭírísĭí Ìlẹ̀kẹ̀ ní sì ń bẹ lọ́dọ̀ Ọ̀wọ́nrín
Ogbè bá sáré lọ́ọ́ yá ọ̀kan lọ́dọ̀ ọ̀rẹ́ ẹ̀
Ọ̀wọ́nrín fún Ọmọ Ogbè ní Ilẹ̀kẹ̀.... 31
Ó wọ ilé ọkọ tòun tĭlẹ̀kẹ̀ lọ́rùn
Ọjọ́ kẹ̀tàdĭnlógún ni àwọn ọmọ Obìnrin sĭí lọ ilée baba wọn
Tí wọ́n ó jàá Ìlẹ̀kẹ̀ lọ́rùun wọn
Ọ̀wọ́nrín bá takú pé wọn ò gbọ́dọ̀ já Ìlẹ̀kẹ̀ òun
‘Kín ló dé’?
Ọ̀wọ́nrín kọ̀ jálẹ̀
Ó ní wọn ò gbọ́dọ̀ já Ìlẹ̀kẹ̀
Wọ́n bọ́ Ìlẹ̀kẹ̀ sókè
Kò bọ́.....….....……..40
Wọ̀n bọ́ ọ sílẹ̀
Kò bọ́
Wọ́n sì gbọ́dọ̀ já Ìlẹ̀kẹ̀ lọ́jọ́ náà
Bóo làwọ́n ó ti wáá ṣe?
Ọ̀wọ́nrín ni èyín ti gbàgbé ni
‘Igbá oró kan a mọ́ọ fọ́ ni’?
‘Oṣùnwọ̀n oró kan ì í fàya bọ̀rọ̀bọ̀rọ̀’
‘Igbá táa bá fi wínkà’
‘Làá fĭí san án’
‘Báđíẹ́ bá da ni lóógùn nù’ ….....…..50
‘Ẹyin ẹ̀ làá fọ́’
‘Ẹni ó bá ṣe ni’
‘À á ṣéé san ni’
‘Ṣebí òún gé ọsàn òun ni lọ́jọ́ kĭíní’
‘Hain, kí wón ó gé ìyuun náà!’
Bẹ́ẹ̀ ni ọ́n ṣe gé ọmọ lórí
Ni ọ́n bá yọ Ìlẹ̀kẹ̀ fún Ọ̀wọ́nrín

After some time
The daughter of Ogbè was ripe enough to get married
And it is a must that beads must be tied on her neck
Before she would be married off
However, Ọ̀wọ́nrín is the major custodian of beads of all kinds of beads
Ogbè quickly ran to borrow one from his friend
Ọ̀wọ́nrín gave Ogbè the bead he desired.….....31
She tied it on her neck and got married
On the seventeenth day, the bride however has to go back to her father’s house
Such that the beads would be pulled and cut off her
Ọ̀wọ́nrín then refused blatantly to allow them cut his beads from the neck of the lady
‘Why’? They queried
Ọ̀wọ́nrín was hell bent
He refused to allow them cut off his beads
They drew the neck loop beads on the girl up
It could not be removed……....….....40
They pulled it down
Her shoulders were too wide to allow its passage
And it is a must that the beads must be cut on that day
‘What would we now do’? They asked
‘Have you all forgotten?’, Ọ̀wọ́nrín queried
‘Does the calabash of assault break’?
‘Or would the measure of assault tear easily’?
‘The calabash used in borrowing corn’
‘Is the one that should be used in repaying it’
‘If a hen spills one’s medicine’…….....……50
‘One should break her eggs’
‘He that assaults one’
‘One should avenge the assault’
‘Remember I have to cut off the cherry tree the last time’
‘So, let us also cut that one off to remove the beads’
That was how the child was beheaded
And the bead was removed from the decapitated head for Ọ̀wọ́nrín

Ogbè ní hàáà
'Àṣé oró àkọ́kọ́'
'Àṣé kò dàbí oró àdágbẹ̀yìn'?….....60
Ifá yĭí kọ́ ni ní sùúrù
Àti fífi làákàyè gbé ilé ayé
Àyĭn ẹ́yĭn ni Ogbè ń yin àwọn Babaláwo
Ó ní ó ṣe mí
Mo ṣé san
Adiẹ́ dà mí lóògùn nù
Mo fọ́ ọ lẹ́yìn
Igbá oró ì í fọ́
Òsùnwọ̀n oró ò ya bọ̀rọ̀ bọ̀rọ̀
Igbá táa bá fi wín ọkà….....…...….70
Làá fĭí san án
Ẹ dákun ĭwà rere ni ẹ jẹ́ a mọ́ọ hù ẹ dáákun!
Ọ̀wọ́nrín so Ìlẹ̀kẹ̀ mọ́ ọmọ Ogbè lọ́rùn
Ló bá já sórí ikú

Ogbè cried agonizingly
'So the first assault'
'Is not as painful as the last'?..…..... ……60
This Ifá verse teaches us to exercise restraint and self-control
And the act of using commonsense in the judgment of life
Ogbè started praising his Babaláwo belatedly
He said He slighted me
I avenged
A hen spilled my medicine
I resolved to break her eggs
The calabash of assault does not break
The measure of assault tears not easily
The calabash used in borrowing corn…….70
Is the one that should be used in repaying it
Please let us all indulge in good behavior
Ọ̀wọ́nrín tied a loop of neck beads on Ogbè's daughter
And it resulted in death

ỌWỌ́NRÍN ỌYẸ̀KÚ A

Ifá pé kí eléyìun ó rúbọ. Ire ajé fún un. Àwo èkuru funfun méjì, pupa méjì ni kó fi pèsè fún àwọn ayé. Ire eléyìun ń bọ̀ wá; kí wọ́n ó le jẹ́ kíre ó wọ ilé ni ẹbọ yí wà fún. Ayé ó yẹ ẹ́.

Ìrókò jĩwà jĩwà èyĩnkùlé Onígbò
Ńíí ṣefá fún Onígbò Asùnlọ́lá
Ọmọ ajayé Ifá gbindingbindin bí ẹni ń láyin
Níjọ́ tí ń sunkún òun ò lájé
Wọ́n ní kó rúbọ
Wọ́n níre ajé fún un pitipiti
Onígbò bá rúbọ
Ajé dé fún Onígbò
Aṣe wọn ò ti jẹ́ kí ire è ó wọlé ni
Ayé bá yẹ Onígbò……10
Ọkàan rẹ̀ balẹ̀
Ijó ní ń jó ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Olódùmarè kejĩ tí ń tún ilé ayeé ṣe
Àṣé ayé le yẹni tó báyìí?
Ìrókò jĩwà jĩwà èyĩnkùlé Onígbò
Ńíí ṣefá fún Onígbò Asùnlọ́lá
Ọmọ ajayé Ifá.....….....19
Ó jayé Ifá gbindingbindin bí ẹni ń láyin
Èyin ẹ wo Ìrókò jĩwàjĩwà èyĩnkùlé Onígbò
Gbogbo ara ló fi so bí okùn
Gbogbo ara ló fi ṣe idẹ
Gbogbo ara ló fi so ajé winnkinkin kanlẹ̀
Ayé Onígbò wáá dára

ỌWỌ́NRÍN ỌYẸ̀KÚ A

Ifá asks this person to offer sacrifice. The good fortune of wealth would abound with him. Ifá implores him to prepare two plates of white ekuru and another two plates that has been mixed with oil and use it to provide for the earthly enemies. The fortune of this person is on the way and for same to be allowed to come smoothly, is the reason why he should perform the prescribed sacrifice.

The blossoming Ìrókò tree in the yard of Onígbò
Performs divination for Onígbò Asùnlọ́lá
The child of ajayé Ifá gbindingbindin bí ẹni ń láyin
On the day he was crying that he has no wealth
He was asked to perform sacrifice
They wished him a lot of good of wealth
Onígbò performed the sacrifice
Wealth came for Onígbò
The Wealth that enemies had erstwhile blocked
Life pleased Onígbò…….....10
And he had rest
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
The second Olódùmarè that is involved in reforming the world
'So you can make life this pleasing to me'?
The blossoming Ìrókò tree in the yard of Onígbò
Performs divination for Onígbò Asùnlọ́lá
The child of Ajayé Ifá gbindingbindin
He enjoys the benevolent life of Ifa as if he is licking honey.....20
Look at the blossoming Ìrókò tree in the yard of Onígbò
Germinating beads wholly in the body
Germinating brass wholly in the body
Germinating wholly in the body head to toe
The life of Onígbò was so good

ỌWỌ́NRÍN ỌYẸ̀KÚ B

Ifá pé kí eléyìun ó sọ́ra. Yóó mọ́ọ dá bírà; yóó mọ́ọ ṣoore ṣùgbọ́n nígbà tí tiẹ̀ ó bàá yorí kí wọ́n ó mọ́ wàá bínúu rẹ̀ ni kó yáa rúbọ sílẹ̀ fún o.

Ìlú oró wọn ò júgbèé
Ìlú àjòjì wọn ò júhe
Ìyà ló jẹ àjòjì títíítí
Ló tara ìlú ẹ̀ jejeeje
A díá fún Igi Tẹ́ẹ́rẹ́
Èyí tí ń sawoó relé Onígbò
Igi Tẹ́ẹ́rẹ́ délé Onígbò
Ó bá bẹ̀rẹ̀ síí so ajé
Onígbò ń kó o
Igi Tẹ́ẹ́rẹ́ délé Onígbò……..10
Ó so èjìgbàrà baba mokùn
Onígbò ń kó o
Igi Tẹ́ẹ́rẹ́ délé Onígbò
Ó so lááràngúnkà aṣọ ọba tó koná yanranyanran
Onígbò ń kó o
Inú ẹ̀ ń dùn
Àjòjì ní ń dá bírà fóun báyìí?
Ayé yẹ Onígbò
Ńgbà ó pẹ́ sàà
Igi Tẹ́ẹ́rẹ́ bá so Orí……20
Àwọn èèyán bá lọ́ọ́ pé Onígbò
'O ò wáá wo igi rẹ'!
Igi Tẹ́ẹ́rẹ́ ló yọ Orí báyìí?
Onígbò ní àfi báa bá gé igi Tẹ́ẹ́rẹ́
Àwọn èèyán ní ẹ ẹ̀ ráyé bí o?
'Ìwọ Onígbò'
'Igi Tẹ́ẹ́rẹ́ so Ajé'

ỌWỌ́NRÍN ỌYẸ̀KÚ B

Ifá asks this person to be cautious. He would be performing wonders. He would be doing good, but when his own time comes to reap his reward, enemies would antagonize him. He should offer sacrifice to forestall this.

A town full of assault is not easy to live in
A new town is not easy to adapt in
Severe affliction suffered by a foreigner
Makes him wish to retrace his steps back home
Cast divination for the Slender tree
That was venturing priesthood in the household of Onígbò
The Slender tree got to the house of Onígbò
And started producing wealth
Onígbò harvested and packed it
The Slender tree got to the house of Onígbò…….10
She germinated Ejigbara, the father of all beads
Onigbo packed it
The Slender tree got to the house of Onígbò
She germinated lááràngúnkà the shining costume of the kings
Onígbò harvested it
He was very happy
'A foreigner is performing wonders this much for me'?
Life pleased Onígbò
After some time
The Slender tree germinated a head……20
The people quickly rushed to call Onígbò
'Come and see your Slender tree'
'The Slender tree has produced a head'
"We must cut down the Slender tree" Onígbò said on sighting the head
'Come and see wonders of life', the people said
'You Onígbò'
'The Slender tree germinated wealth'

‘Ò ń kó o’
‘Ó so èjĩgbàrà baba mokùn’
‘Ò ń kó o’……..….30
‘Ó so lááràngúnkà aṣọ ọba tó koná yanranyanran’
‘Ò ń kó o’
‘Igi Tẹ́ẹ́rẹ́ wá so orí’
‘O wáá ní káwọn ó sá gé igi’
Wọ́n níwọ Onígbò ṣe pẹ̀lẹ́pẹ̀lẹ́ o
Ìlú oró wọn ò júgbèé
Ìlú àjòjĩ wọn ò júhe
Ìyà ló jẹ àjòjĩ títítí
Ló tara ìlú ẹ̀ jejeeje
A díá fún Igi Tẹ́ẹ́rẹ́.....40
Èyí tí ń sawoó relé Onígbò
Igi Tẹ́ẹ́rẹ́ ń so ajé
Onígbò ń kó o
Ó so èjĩgbàrà baba mokùn
Onígbò ń kó o
Igi Tẹ́ẹ́rẹ́ so lááràngúnkà aṣọ ọba tó koná yanranyanran
Onígbò ń kó o
Ẹ wèèyàn kéèyàn
Igi Tẹ́ẹ́rẹ́ wáá so Orí
Onígbò ní á gégi……...…….50
Ẹ mọ̀mọ̀ gégi ò
Igi Tẹ́ẹ́rẹ́ tó sorí
Onígbò mọ́ ge!

‘You packed it’
‘It germinated èjĩgbàrà, the father of all beads
‘You packed it’…….....…..…….30
‘It germinated lááràngúnka the shining costume of kings
‘You packed it’
‘The Slender tree thereafter germinated a head’
‘You ask us to cut it down’
‘Exercise restraint Onígbò’, the people cautioned
A town full of assault is not easy to live in
A new town is not easy to adapt in
The severe affliction suffered by a foreigner
Makes him wish to retrace his steps back home
Cast divination for the Slender tree……...…….40
That was venturing priesthood to the household of Onígbò
The Slender tree was producing wealth
Onígbò was packing it
The Slender tree was producing èjĩgbàrà the father of all beads
Onígbò packed it
The Slender tree produced lááràngúnka, the shining costume of kings
Onígbò packed it
Come and see a useless person
The Slender tree now produces a head
Onígbò asks us to cut down the tree…..……....50
Please do not cut down this tree
The Slender tree that produced a head
Onígbò, do not fell it!

ỌWỌ́NRÍN ÌWÒRÌ A

Eléyìun ti ṣiṣẹ́ ṣiṣẹ́, Ifá pé yóó là, ṣùgbọ́n isẹ́ẹ rẹ̀ è é ṣe iṣẹ́ ìkánjú o. Nǹkan tí eléyìun ó tà soḷà jẹ́ nǹkan táwọn èèyàn ó mọ́ọ sún mẹ́yìn; tí wọ́n ó mòójú kúrò ńbẹ̀.

Ìṣẹ́ ni ò ṣé Gúnnugún kó bà lóorun
A díá fún Ọ̀wọ́nrín ọmọ Aṣẹ́gilówó
Òsì ni ò tÀkàlà kó bà lérùwà
A díá fún Ìwòrì ọmọ Atàpólà soḷà
Ìwọ ò sài là èmi ò sài là
A díá fún Aláfohùnfojúrí ọmọ Asóru tà ra igba ẹrú
'Àwọ́n le là láyé àwọn bí'?
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n ní bí ọ́n bá ti rúbọ
Wọ́n ní ìṣẹ́ tán……..……..……10
Ìṣẹ́ ni ò ṣẹ́ Gúnnugún kó bà lóorun
Òsì ni ò tÀkàlà kó bà lérùwà
Àwọn Ìwọ ò sài là èmi ò sài là
Wọn ní ìwọ náà ó rà ràà rà
O ó ra igba ẹrú
Wọ́n bá rúbọ
Ni ọ́n bá ń ra igba ẹrú
Wọ́n rú ẹyẹlé
Owó lọ́pọ̀lọpọ̀
Ayé bá yẹ wọ́n…….....…20
Ni wọ́n wá ń jó
Ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ìṣẹ́ ni ò ṣẹ́ Gúnnugún kó bà lóorun
A díá fún Ọ̀wọ́nrín ọmọ Aṣẹ́gilówó
Wọ́n ní kó rúbọ

ỌWỌ́NRÍN ÌWÒRÌ A

Ifá says this person had labored and struggled without success. He would be rich in life but his source of wealth demands patience. His source of wealth is going to be an article which people would ignore.

Ìṣẹ́ ni ò ṣé Gúnnugún kó bà lóorun
Casts divination for Ọ̀wọ́nrín the child of Aṣẹ́gilówó
Òsì ni ò tÀkàlà kó bà lérùwà
Casts divination for Ìwòrì the child of Atàpólà soḷà
Ìwọ ò sài là èmi ò sài là
Casts divination for Aláfohùnfojúrí, the child ofAsóru tà ra igba ẹrú
'Would we be rich in life at all'? They inquired
They were asked to perform sacrifice
They were told that immediately the sacrifice was performed
Poverty is finished…….....….....……..10
The priests Ìṣẹ́ ni ò ṣẹ́ Gúnnugún kó bà lóorun
The Òsì ni ò tÀkàlà kó bà lérùwà
The Ìwọ ò sài là èmi ò sài là
They said 'you would also buy and buy'
'You all would buy two hundred slaves'
They performed sacrifice for them
They then started to buy two hundred slaves
They offered pigeons
A lot of money
And life pleased them all…….....……20
They then started to dance
They started to rejoice
They were praising their Babaláwos
The Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Ìṣẹ́ ni ò ṣẹ́ Gúnnugún kó bà lóorun
Casts divination for Ọ̀wọ́nrín the child of Aṣẹ́gilówó
He was asked to perform sacrifice

Yóó là láyé
Òsĩ ni ò tÀkàlà kó bà lérùwà……30
A díá fún Ìwòrì ọmọ Atàpólà sọlà
Wọn ní kí Ìwòrì ó rúbọ
Yóó là láyé
Ìwọ ò sài là èmi ò sài là
A díá fún Aláfohùnfojúrí ọmọ Asóru tà ra igba ẹrú
Ẹbọ n wọ́n ní kí wọ́n ó ṣe
Wọ́n sĩ rúbọ
Wọ́n là láyé o
Ìwọ ò sài là
Èmi ò sài là…….....……40
Gbogbo wa lá ó jọ là ńlé ayé porongodo
Ìwọ ò sài là
Èmi ò sài là

He was assured that he would be rich in life
Òsĩ ni ò tÀkàlà kó bà lérùwà,…….....…30
Casts divination for Ìwòrì the child of Atàpólà sọlà
He was asked to perform sacrifice
He would be rich in life
Ìwọ ò sài là èmi ò sài là
Casts divination for Aláfohùnfojúrí, the child of Asóru tà ra igba ẹrú
They were all asked to perform sacrifice
They performed the sacrifice
They became wealthy in life
You will be rich
I will be rich…….....40
All of us in entirety would be wealthy in life
You will be rich
I will be rich

ỌWỌ́NRÍN ÌWÒRÌ B

Ifá pé eléyìun ó là láyé. Ẹbọ Ọlà ni kó rú. Nǹkan ẹ ò níí sọnù.

Ọ̀wọ́nrín werere werere
Ìwòrì werere werere
A díá fún Okó
A bù fún Ẹpọ̀n
Níjọ́ tí ọ́n ń tọ̀run bọ̀ wálé ayé
Wọ́n ń bi wọ́n pé 'taa ní ó lọmọ'?
Wọ́n ní kí Okó ó rúbọ
Kí Ẹpọ̀n náà ó sì rúbọ
Wọ́n ṣe é
Ọ̀wọ́nrín werere werere.....10
Ìwòrì werere werere
A díá fún Okó
A bù fún Ẹpọ̀n
Àwọn méjèèjì ń tọ̀run bọ̀ wálé ayé
Ẹbọ ọmọ n wọ́n ní kí wọ́n ó ṣe
Wọn gbẹ́bọ ńbẹ̀ wọn rúbọ
Ẹ sì gbọ́mọ yín pọ̀n sẹ́yìn
Ẹ gbọ́mọ pọ̀n ẹ kóólé
Okó ló wáá lọmọ
Ẹpọ̀n ló sì lọmọ……..…..…20

ỌWỌ́NRÍN ÌWÒRÌ B

Ifá says this person would be rich in life; he should make a sacrifice for wealth.
His good tidings would not elude him.

Ọ̀wọ́nrín werere werere
Ìwòrì werere werere
Cast divination for the Penis
And for the Scrotum
On the day they were both coming from heaven to the earth
They were asked who would be the owner of the child
They told the Penis to offer sacrifice
And the Scrotum also to perform sacrifice
They did so
Ọ̀wọ́nrín werere werere…….....…….10
Ìwòrì werere werere
Cast divination for the Penis
And for the Scrotum
On the day they were both coming from heaven to the earth
It is the sacrifice meant for bearing children that was prescribed for them
They heard about the sacrifice and offered it
You decided to carry your child on your back
You carried your child on your back and entered inside
It is the Penis that has the child
It is the Scrotum that has the child……..…….20

ỌWỌ́NRÍN ÒDÍ A

Ifá póun pé ire fún eléyìun. Obĭin rẹ́ ó bímọ́ púpọ̀. Ṣùgbọ́n kó rúbọ. Òkĭkíi rẹ́ ó kàn wọ́n ó sĭ bẹ̀rùu rẹ́.

Pọ̀pá kan tẹ́ẹ́rẹ́tẹ́
A díá fún Àlúkúlàkà
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní ó rúbọ
Wọ́n ní windin wĭndin lọmọ ẹ́ ó pọ̀
Bí àbímọ yè bí àbímọ yè
Àlúkúlàkà bí àbímọ yè o
Bí àbímọ yè bí àbímọ yè
Àlúkúlàkà bí àbímọ yè o
À á ṣéé mọ Àlúkúlàkà làá pe Orò……10
A lóun bí windĭn windĭn windĭn windĭn windĭn
A tún ké
Bí àbímọ yè bí àbímọ yè
Àlúkúlàkà bí àbímọ yè o
Ó bímọ
Ọmọ́ pọ̀ kárí ayé

ỌWỌ́NRÍN ÒDÍ A

Ifá wishes this person the good fortune of childbirth. His wife would bore him many children; he should offer sacrifice. He would be famous and be revered by everyone.

A slender stick
Casts divination for Àlúkúlàkà
On the day he was crying because of children
He was asked to perform sacrifice
They told him that he would have many children
Like a successful childbirth
Àlúkúlàkà, like successful childbirth
Like a successful childbirth
Àlúkúlàkà, like a successful childbirth
Àlúkúlàkà is the epithet of Orò…….....10
He tones 'I bore so many children'
He tones sharply again
Like a successful childbirth
Àlúkúlàkà, like a successful childbirth
He had so many children
And they are spread about worldwide

ỌWỌ́NRÍN ÒDÍ B

Ifá pé ká rúbọ, ayé eléyìun ó dáa. Ó ń sunkún ajé; ń sunkún ọmọ, Yóó rĩí. Ifá pé kó mọ́ọ ké pé Òun. Gbogbo nǹkan tí eléyìun bá gbẹ́kẹ̀ lé ni kó mọ́ọ ké pè.

Kílĩwí Awo ilé Alájá
Ọ̀fàfà lájá ajá Ọ̀wọ́nrínsĩndin
Oriri mòjò o mọ̀ ṣehuùn mi
A díá fún Oriri mòjò
Èyí tí ń sunkún òun ò lájé
Oriri mòjò ní ń bèèrè
Òun leè lájé báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní ọkàan rẹ̀ ó balẹ̀
Yóó nísinmi…….....……..10
Oriri mòjò bá rúbọ
Ó bá bẹ̀rẹ̀ sĩí lájé
Ayé yẹ ẹ̀
Ní bá ń yin Kílĩwí
Awoo wọn ńlé Alájá
Àwọn Ọ̀fàfà lájá Ajá Ọ̀wọ́nrínsĩndin
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí…..20
Kílĩwí Awo ilé Alájá
Ọ̀fàfà lájá ajá Ọ̀wọ́nrínsĩndin
Oriri mòjò o mọ̀ ṣehuùn mi
A díá fún Oriri mòjò
Èyí tí ń sunkún òun ò lájé
Wọ́n ní ó rúbọ
Oriri mòjò gbà mí o
Ifá gbà mí dákun
Oriri mòjò gbà mí o
Ajé tí mo wí…….…….....30

ỌWỌ́NRÍN ÒDÍ B

Ifá asks this person to offer sacrifice; life would please him. This person had ever been in search of wealth, children; He would get it. But he should call on Ifá relentlessly. Whatever he believes in, he should also cry to, incessantly.

Kílĩwí the priest of the clan of Alájá
Ọ̀fàfà lája the dog of Ọ̀wọ́nrínsĩndin
Oriri mòjò I thank you for your gesture to me
Cast divination for Oriri mòjò
That was crying because of lack of wealth
Oriri mòjò was asking
'Would I have wealth'?
He was asked to perform sacrifice
They told him that he would also have rest of mind
And peace…….....……..10
Oriri mòjò offered the sacrifice
And started to have wealth
Life pleased him
He was praising Kílĩwí
Their priest in the clan of Alájá
The priest Ọ̀fàfà lájá, the dog of Ọ̀wọ́nrínsĩndin
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said……20
Kílĩwí the priest of the clan of Alájá
Ọ̀fàfà lájá the dog of Ọ̀wọ́nrínsĩndin
Oriri mòjò I thank you for your gesture to me
Cast divination for Oriri mòjò
That was crying because of lack of wealth
He was asked to perform sacrifice
Oriri mòjò please help me
Ifá please help me
Oriri mòjò help me
The wealth that I told you…….....…….30

Ọpẹ́ kóo mọ́ ṣe gbàgbé
Oriri mòjò gbà mí ò
Oriri mòjò gbà mí ò
Aya tí mo wí
Ọpẹ́ kóo mọ́ ṣe gbàgbé
Oriri mòjò gbà mí ò
Oriri mòjò gbà mí ò
Ọmọ tí mo wí
Ọpẹ́ kóo mọ́ ṣe gbàgbé
Oriri mòjò gbà mí ò…….....…….40
Oriri mòjò gbà mí ò
Ilé tí mo wí
Ọpẹ́ kóo mọ́ ṣe gbàgbé
Oriri mòjò gbà mí ò
Oriri mòjò gbà mí ò

Ọpẹ́ do not forget
Oriri mòjò help me
Oriri mòjò help me
The good fortune of wife that I told you about
Ọpẹ́ do not forget
Oriri mòjò help me
Oriri mòjò help me
The good fortune of children that I told you about
Ọpẹ́ do not forget
Oriri mòjò help me…….....…….40
Oriri mòjò help me
The good fortune of house that I told you about
Ọpẹ́ do not forget
Oriri mòjò help me
Oriri mòjò help me

ỌWỌ́NRÍN ÌROSÙN A

Ifá pé òun pé ire fún eléyìun. Ire rẹ̀ ò níí bọ́; ayé ó sì yẹ ẹ́. Kí eléyìun ó mọ́ jà kí nǹkan odidi ó mọ́ baà bọ́ sọnù lọ́wọ́ ẹ̀.

Saláámọ́ Awo ẹ̀gbẹ́ Igi
A díá fún Àkókó
Èyí tíí sọmọ wọn ní Ìramòrí
Èyí tí ń lọ rèé lọ́kọ nÍrẹsà ọ pẹ́ oko
Wọ́n ní kó rúbọ
Gbogbo àwọn tí ọ́n fẹ́ràn Àkókó
Wọ́n bá bẹ̀rẹ̀ síí sunkún
Wọ́n ń pé ó mọ́ lọ
Àkókó náà bá bẹ̀rẹ̀ síí sunkún
Ó ní bí ọ́n ṣe ṣe òun náà ni…….....…10
N ní ó jẹ̀ẹ́ kí òún ó lọ
Ijó ní ń jó ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Saláámọ́ Awo ẹ̀gbẹ́ Igi
A díá fún Àkókó
Èyí tíí sọmọ wọn ní Ìramòrí
Èyí tí ń lọ rèé lọ́kọ nÍrẹsà ọ pẹ́ oko
Àkókó…….....….20
Mọ́ lọ
Ó lóun ó lọ
Gbogboo yín lẹ ó gbèé sọ́wọ́
Gbogboo yín lẹ ó pọ̀n sẹ́yìn
Ẹbọ kan ò lè dà bí ẹbọ Àkókó mọ́ o

ỌWỌ́NRÍN ÌROSÙN A

Ifá wishes this person well. Ifá says his good fortunes would not get lost. Life would be pleasant with him. Ifá enjoins him not to keep malice such that a whole bunch of goodies would not depart him.

Red ants, the priest of tree trunk
Casts divination for Àkókó
Their daughter in Ìramòrí city
That was going to marry in the city of Ìrẹsà ọ pẹ́ oko
She was asked to perform sacrifice
Everyone that loved Àkókó
They all started to cry
They wished her not to depart them
Àkókó also was crying.....….....9
She said it was because of the way they treated her
That would make her leave to find a suitor in another city
She was dancing and rejoicing
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it was what her Babaláwo had said
Red ants, the priest of tree trunk
Casts divination for Àkókó
Their daughter in Ìramòrí city
That was going to marry in the city of Ìrẹsà ọ pẹ́ oko
Àkókó…….....……20
Don't leave
She said she would have to leave
You all would cuddle children with your hands
You all would find to strap to your back
No other sacrifice could prove efficacious like Àkókó's sacrifice

ỌWỌ́NRÍN ÌROSÙN B

Ifá pé ká rúbọ, pé ire àĭkú fún eléyìun.

Àgbàdo ló yọ̀rùkẹ̀
Bẹ́ẹ̀ ni ò gbọ́ Ifá
A díá fún ọn nÍrosùn o pẹ́ oko
Wọ́n ní wọ́n ó rúbọ
Wọ́n rúbọ fún àĭkú
Wọ́n pabọ
Wọn rúbọ, ẹbọ́ pé
Wọ́n rú gìrìpá òrúkọ
Àĭkú bá dé fún wọn
Ẹ̀míin wọ́n gùn…….....……..10
Ijó ni wọ́n ń jó
Ayọ̀ ni wọ́n ń yọ̀
Babaláwo ni wọ́n ń yĭn
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Àgbàdo ló yọ̀rùkẹ̀
Bẹ́ẹ̀ ni ò gbọ́ Ifá
A díá fún ọn nÍrosùn o pẹ́ oko
Ẹbọ n wọ́n ní wọ́n ó ṣe
Wọ́n sì gbẹ́bọ ńbẹ̀…….....……20
Wọ́n rúbọ
Ẹbọọ wọ́n dà
A rÓnítiđì ráĭkú
A wá rÓnítiđì kangẹrẹ

ỌWỌ́NRÍN ÌROSÙN B

Ifá asks this person to offer sacrifice. He would not taste death prematurely.

It is the maize that has her stigma billowing like a tassel
Yet does not know a word of Ifá
Cast divination for them in Ìrosùn o pẹ́ Oko
They were asked to offer sacrifice
They offered the sacrifice for long life
They collected all the sacrificial articles
They sacrificed it all in full
They offered matured he-goat
They all did not taste death prematurely again
They have long life…….....…….10
They were dancing
They were rejoicing
It is the Babaláwos they were praising
The Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
It is the maize that has her stigma like a tassel
Yet does not know a word of Ifá
Cast divination for them in Ìrosùn o pẹ́ Oko
They were asked to perform sacrifice
They heard about the sacrifice …….....…….20
And offered it
Their sacrifice proved efficient
We see Onítiđì we see life
We see Onítiđì, old and frail

**This Ifá is alternatively called Ọ̀wọ́nrín Onítiđì*

ỌWỌ́NRÍN ỌBÀRÀ A

Ifá pé ọrọ̀ kan tó jẹ́ ti baba wọn kan tó ti kọjá lọ ń bẹ ńlẹ̀ níbi ó ti wà láti àtijọ́. Ifá pé ọrọ̀ náà ò níí sọnù. Yóó dáa fún eléyìun.

Ọ̀wọ́nrín lawo Gbáro
Ọlọ̀bàrà lawo Alẹ odò
A díá fún Mọ́nírèré ọ̀ sẹ̀sẹ̀
Tíí sọmọ Ọlọ́rọ̀ kan àtijọ́
Wọ́n ní ó rúbọ
Wọ́n ní ọrọ̀ọ babaa wọn kan àtijọ́
Wọ́n ní ń bẹ ńlẹ̀ omi
Wọ́n ní kó rúbọ kó báà jáde sí i
Ó bá rúbọ
Ọrọ̀ọ baba ẹ̀ bá jáde sí i….....10
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀wọ́nrín lawo Gbáro
Ọlọ̀bàrà lawo Alẹ odò
A díá fún Mọ́nírèré ọ̀ sẹ̀sẹ̀
Tíí sọmọ Ọlọ́rọ̀ kan àtijọ́
A wáá rí ọ rẹ́wà a ríre
Mọ́nírèré ọ̀ sẹ̀sẹ̀…….....……20
A rí ọ rẹ́wà a ríre
A rí ọ rẹ́wà ó ku ọmọ
Mọ́nírèré ọ̀ sẹ̀sẹ̀
A rí ọ rẹ́wà ó ku ọmọ

ỌWỌ́NRÍN ỌBÀRÀ A

Ifá asks this person to offer sacrifice. Life would please him. Ifá says a wealth belonging to their father exist somewhere, where it had been for long. Ifá says this wealth would not get lost.

Ọ̀wọ́nrín the priest of Gbáro
Ọlọ̀bàrà the priest of Alẹ odò
Cast divination for Mọ́nírèré ọ̀ sẹ̀sẹ̀
The daughter of an ancient wealthy man
They told her to offer sacrifice
That the wealth of their passed father
Exists at the bed of a river
She was asked to offer sacrifice for the wealth to come out to her
She performed the sacrifice
And the wealth came out to her…….....…..10
She started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos predicted
Ọ̀wọ́nrín the priest of Gbáro
Ọlọ̀bàrà the priest Alẹ odò
Cast divination for Mọ́nírèré ọ̀ sẹ̀sẹ̀
The daughter of an ancient wealthy man
We see you your beauty; we see the goods of life
Mọ́nírèré ọ̀ sẹ̀sẹ̀…….....….20
We see you your beauty; we see the good fortune of life
We see you your beauty; it remains the children
Mọ́nírèré ọ̀ sẹ̀sẹ̀
We see you your beauty; it remains children

ỌWỌ́NRÍN ỌBÀRÀ B

Ojú ọmọ́ ń pọn eléyìun. Kó bi Ifá léèrè kó sì rúbọ ọmọ. Ifá pé ní ìlú òdìkejì ni kí eléyìun ó gbé lọ́ọ́ bọ Ifáa rẹ̀. Ẹlẹ́dàá ò ní jẹ́ kí ogún ó jà á. Ọlà ń bẹ fún eléyìun nílùú òdìkejì.

Ẹdun níí sọmọ Oníyán
Òwè níí sọmọ Ọlọ́bẹ̀
Èṣù Ọ̀dàrà níí sOlúwo Àgbésìnkun lóko
A díá fún Ìrẹ̀ ò sẹ̀jẹ̀ tíí sOlógun Ẹ̀ránhan
Wọ́n ní ó rúbọ
Ogún sì mú nílé
Ìrẹ̀ ní ń bèèrè pé Ogun ò mú òun báyìí?
Wọ́n ní kí Ìrẹ̀ ó rúbọ
Ó bá kọ́rí sí oko
Ẹ ó ri tí Ìrẹ̀ bá kọ́lé lóko…...…….10
Yóò kólé tán yóó tùún yọ ọ̀dẹ̀dẹ̀
Ilé ni Ìrẹ̀ ò sẹ̀jẹ̀ ti kúò
Ayé yẹ Ìrẹ̀
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹdun níí sọmọ Oníyán
Òwè níí sọmọ Ọlọ́bẹ̀.....19
Èṣù Ọ̀dàrà níí sOlúwo Àgbésìnkun lóko
A díá fún Ìrẹ̀ ò sẹ̀jẹ̀ tíí sOlógun Ẹ̀ránhan
Ogun jalé kò dóko
Ìrẹ̀ ò sẹ̀jẹ̀
Ogun jalé kò dóko
Ńgbà tí gbogboo wọ́n gbọ́ pé Ìrẹ̀ ti kọ́lé sóko
Wọ́n bá ń lọ́ọ́ wò ó
Ó ní Ogún jalé kò dóko o ò o

ỌWỌ́NRÍN ỌBÀRÀ B

Ifá says this person is experiencing a dearth of children. He should ask of the contents of the sacrifice of children and perform it. He should go to the neighboring city to perform his sacrifice. His creator would not let him see bad things. There is plenty of wealth for him.

Monkeys are the children of pounded yam maker
Òwè the child of stew cooker
Èṣù Ọ̀dàrà the priest of Àgbésìnkun in the farm
Cast divination for Cricket, the screeching soldier
That was asked to offer sacrifice
There was war in the main city
The Cricket was asking if the war would not arrest him
He offered the sacrifice
He headed for the farm
We will all see the Cricket building his home in the forest….....…10
He would build his house and even construct a balcony
The Cricket had left the main city for the farm
Life pleased the Cricket
He started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Monkeys are the children of pounded yam maker
Òwè the child of stew cooker
Èṣù Ọ̀dàrà the priest of Àgbésìnkun in the farm.....20
Cast divination for Cricket, the screeching soldier
The warfare in the city does not get to the farm
Ìrẹ̀ ò sẹ̀jẹ̀
The warfare in the city does not get to the farm
When everyone heard about the Cricket's house in the farm
They paid him homage
He shrieked 'the warfare in the city did not get to the farm'

Ìrẹ̀ ò sẹ̀jẹ̀ Ogún jalé kò dóko ò ò o
Ìrẹ̀ ò sẹ̀jẹ̀ ogun jalé kò dóko
Ni Ìrẹ̀ ń wí tée dòni…….....….30

Ìrẹ̀ ò sẹ̀jẹ̀, the warfare in the city did not get to the farm
Ìrẹ̀ ò sẹ̀jẹ̀, the warfare in the city did not get to the farm
Is what the Cricket is saying till date…….....…30

ỌWỌ́NRÍN ỌKÀNRÀN A

Ifá pé ire fún eléyìun. Ayọ̀ rẹ̀ ò níí bàjẹ́; àwọn ọmọ wẹ̀ẹ̀rẹ̀wẹ̀ ó kùún ilé ẹ̀. Kó rúbọ fún àwọn ọmọ ọ̀hún ńtorí ikú àti ogun àwọn èèyàn. Ifá pé kò gbọ́dọ̀ dẹ́jàá; kó ṣe sùúrù, kó sì gbọ́ ẹbọ dáadáa o.

Ọ̀wọ́nrín pòkàn pòkàn
Babaláwo Ẹja ló díá fún Ẹja nínú omi
A díá fún Ìkòrò
Èyí tíí sọmọọ́ wọn lálẹ̀ odò
Ẹbọ ń wọ́n ní ó ṣe
Wọ́n ní kí Ẹja ó rúbọ
Ìkòrò alẹ̀ odò
Wọ́n ní kí òun náà ó rúbọ
Alákàn tíí sọmọ wọn ní kọ̀kọ̀ odò
Wọ́n ní kí òun náà ó rubọ…….....10
Ṣùgbọ́n nígbà tí wọ́n sọ fún Ẹja àti Ìkòrò
Wọn ò gbọ́ bí wọ́n ó ti rúbọ
Alákàn ńtiẹ̀
Ó dúó gbọ́ gbogbo ẹbọ ẹ̀
Wọ́n ní ọ̀pọ̀lọpọ̀ epo lẹbọ
Ìgìrìpá òrúkọ lẹbọ
Ńtorí ǐjà àwọn ọmọ aráyé
Alákàn lórí òun ò gbó
Alákàn bá rúbọ
Àwọn Ẹja ò gbọ́…….20
Ayọ̀ ni wọ́n ń yọ̀ nínú omi
Ńgbà ayọ̀ yǐí pọ̀ lápọ̀jù
Èṣú bá pe àwọn ayé
Ó ní ẹ dákẹ́ ni?
‘Ẹ ẹ̀ rí Ẹja tí ò rúbọ’?
‘Tí ọ́n ń yọ̀ fẹ̀rẹ̀ lódò’

ỌWỌ́NRÍN ỌKÀNRÀN A

Ifá wishes this person well. There are so many little children seen in his house. He should offer sacrifice against death and human warfare for the kids. Life would please him. He should not preempt taboos; and is exhorted to be attentive in noting the sacrificial articles.

Ọ̀wọ́nrín pòkàn pòkàn
The Babaláwo of Fishes cast divination for Fishes in the waters
Cast divination for Ìkòrò
Their child in the riverbed
They were all asked to offer sacrifice
They told all the Fishes to observe sacrifice
Ìkòrò, their child in the river bed
He was asked to perform sacrifice
Crab, their child in the corners of the river
Was also told to perform sacrifice…….....….10
But when Fishes and Ìkòrò were being told the sacrifices
They were not attentive on the way it was to be performed
The Crab in his disposition
Listened carefully
They told him to prepare plenty of palm oil
And a matured he-goat
Because of suspected attack from his enemies on earth
The Crab did not dare the consequences
He performed the sacrifice
The Fishes refused to listen…….....20
They were rejoicing about in the waters
When this joy became uncontrolled
Èṣù called on the earthly enemies
‘Why are you silent’? Èṣù queried
‘Can’t you see the Fishes in the waters that did not perform the sacrifices’?
And they are rejoicing

Ajogún bá dé
Ó wọ inú odò
Ó kó ẹja
Ẹja ń bú ọ lékèé……...……..30
Ó lòó leè jà
Òògùn ọmọ abĭjà wàrà
Lọ rèé mú wọn
Ìkòrò ń bu ọ lékèé
Ó lóò leè jà
Ìsín ń bu ọ lékèé
Ó léè jà
Òògùn ọmọ abĭjà wàrà
Wọ́n bá da òògùn lu odò
Bẹ́ẹ̀ ni àwọn ẹja ń tàkaakà……...40
Ni ọ́n ń yíípo
Èṣú ní 'ó dògbó àgbàkàn'
'Taa lọpọ́n ọnà sún kàn'?
Wọ́n ní ó sún kan Alákàn
Èṣú ní só rú àbí ò rú?
Wọ́n ní bó ti gbẹ́bọ
Bẹ́ẹ̀ ló ti rú
Gbogbo epo tí Alákàn fi rúbọ
Èṣú bá ń ta á sí Alákàn lẹ́nù
Ẹ ẹ́ ríi tí ọ́n bá da òògùn sódò…..……50
Alákàn ó sĭ fọ epo dà sínú odò lọ súà
Àkókò tí ọ́n bá da òògùn sódo
Ni Alákàn ń fopo dà sínú odò un
Òògùn ò leè mú Alákàn
Alákàn ní ń bẹ lẹ́yìn
Tó mẹ́bọ
Wọ́n ní gbogbo wọn ó sá káalẹ̀
Wọ́n ó jàre ẹbọ ni kí wọ́n ó ṣe
Alákàn ló gbẹ́bọ ńbẹ̀ tó rúbọ
Ọ̀wọ́nrín pòkàn pòkàn…….....…….60

Ajogun came
And entered into the waters
It arrested all the Fishes
'Fishes are calling you a liar' Èṣù said…..…....…..30
'Boasting you are not strong enough for a fight'
'Medicine, the instantaneous fighter, rise up'
' Ìkòrò is calling you a lair'
'Said you are not strong enough for a fight'
'Snails are calling you a liar'
'Said you are not strong enough for a fight
Medicine, the instantaneous fighter
'Go and arrest them all'
They poured poison into the waters
Immediately, Fishes started turning over on the bank
Turning over in death.....….....41
'Fangs of death has turned',
'Whose turn is it'? Èṣù asked
They said it is the Crab's turn
'Did he perform the sacrifice or not'? Èṣù asked
'Immediately on hearing about the sacrifice'
'He had observed it', they chorused
All the oil that the Crab offered as sacrifice
Èṣù poured it into his mouth
We will notice whenever a poisonous substance is poured into a lake….....……50
The crab would spit a thin film of oil onto the water surface
About the time the poison is poured into the waters
Is the period the Crab would wash the oil into the water
The poison warfare cannot arrest the Crab
The Crab is the only one coming from behind
To observe the sacrifice
They were all warned to take care of the ground
And make sacrifice
It was only the Crab that heard about the sacrifice and performed it
Ọ̀wọ́nrín pòkàn pòkàn…….....……..60

Àwo Ẹja ló díá fún Ẹja nínú omi
A bù fún Alákàn
Èyí tíí sọmọ wọn ní kọ̀kọ̀ odò
Taa ní ń bẹ lẹ́yìn tó mẹbọ
Alákàn nǐkàn
Ní ń bẹ lẹ́yìn tó rúbọ
Akàn nǐkàn

The Babaláwo of Fishes cast divination for the Fishes in the waters
And also for the Crabs
Their child in the corners of the waters
Who is coming from behind to observe the sacrifice?
It is only the Crab
Coming from behind to observe the sacrifice
It is the Crab alone

ỌWỌ́NRIN ỌKÀNRÀN B

Ifá pé kí eléyiun ó rúbọ kí wọn ó mọ́ baà gba nǹkan lọ́wọ́ ẹ̀.

Aáyán ilé níí forí túgbá
Ológbò níí fìrù tú ìyẹ̀fun yàgbà yagba ní koto
Èkúté ilé a bìdí jọ̀tọ́ jọ̀tọ́
Aláǹgbá àmù ni ò sákẹ́
Aláǹgbá àmù ni ò họkùn
Ó lé téńté láruru aláruru
A díá fún Ẹja
Èyí tíí sọmọọ wọn ní pápá
A díá fún Eku
Èyí tíí sọmọọ wọn nínú ibú…….10
Wọn ní kí Ekú ó rúbọ
Kí wọn ó mọ́ baà gba odò lọ́wọ́ọ́ wọn
Ekú ní kín ní ń jẹ bẹ́ẹ̀
Ogún sì mú àwọn Ẹja ní pápá
Àwọn Ẹja bá tọ àwọn Àjàlúbọ̀rọ́ lọ
Wọn ní nǹkan wọn ó tutù
Àwọn Àjàlúbọ̀rọ́ bá ṣe Ifá fún Ẹja
Wọn ní kí Ẹja ó tọ́jú Apẹ
Wọn bá fi òòrí sínú ẹ̀
Wọn ní kí Ẹja ó mọ́ọ kùn ún.....……..20
Ẹja bá kun òòrí sára
Wọn bá ní kí Ẹja ó kọrí sínú omi
Wọn ní kò sẹ́ni tí ó bá a jà mọ́
Eku náà sí ń bẹ lódò
Wọn ń yan ká nínú omi
Ẹja bá sá láti pápá
Ó bá lọ́ọ́ bá Eku nínú omi
Ẹja bá múra

ỌWỌ́NRIN ỌKÀNRÀN B

Ifá asks this person to offer sacrifice such that his legitimate property would not be seized from him.

The household cockroach uses her head to scratch articles
The cat uses her tail to spill powder about in the calabash pot
The household mouse with soft and muscular buttocks
The old Lizard is the one that does not crow
The old Lizard does not scratch his belly
Posing at the top of someone else's rooftop
Cast divination for the Fish
Their child in the open fields
Also cast divination for the Rat
Their child in the deep waters…….....10
They told the Rat to offer sacrifice
Such that the deep waters would not be seized from him
'What do you call a sacrifice'? The Rat said
There was fierce enemy warfare in the fields about the time
The fish approached the priest Àjàlúbọ̀rọ́
He told them that their life would be cool and peaceful
Àjàlúbọ̀rọ́ prepared an Ifá portion for the Fish
He asked the Fish to prepare a mud pot
He then put some shea butter in it
And asked the Fish to smear it on……..……20
The Fish rubbed the shea butter on
The Babaláwo then asked the Fish to proceed to the waters
'No one would contest with you there' He assured
But the Rat originally had been living inside the waters
Gallivanting around in the deep waters
The Fish ran away from the open fields
And met the Rat in the waters
The Fish braced himself up

Ó bá lé Eku kúrò lódò
Ekú bá sá lọ sínúu pápá……..30
Ẹjá bá ń jó ní ń yọ̀
Ní ń yin àwọn Àjàlúbọ̀rọ́ tó kó Ẹja là lódò
Àwon Àjàlúbọ̀rọ́ náà ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Aáyán ilé níí forí túgbá
Ológbò níí fìrù tú ïyẹ̀fun yàgbà yagba ní koto
Èkúté ilé a bǐdí jọ̀tọ́ jọ̀tọ́
Aláǹgbá àmù ni ò sákẹ́
Aláǹgbá àmù ni ò họkùn
Ó lé téńté láruru aláruru..….....40
A díá fún Ẹja
Èyí tíí sọmọọ wọn ní pápá
A díá fún Eku
Èyí tíí sọmọọ wọn nínú ibú
Wọ́n ní kí Ekú ó rúbọ
Kí Ẹja ó mọ́ gbodò lọ́wọ́ọ rẹ
Ekú gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Ẹja nǐkàn ní ń bẹ lẹ́yìn tó rúbọ
Àjàlúbọ̀rọ́ ò
A dúpẹ́…….....…...…….50
N ló mọ̀mọ̀ kẸja là lódò
Àjàlúbọ̀rọ́ a dúpẹ́

And chased the Rat out of the waters
The rats ran into the open fields……...30
The Fish then started to dance and rejoice
He was praising the Àjàlúbọ̀rọ́s that saved the Fishes in the waters
The Àjàlúbọ̀rọ́s were praising Ifá
They said it was exactly as their Babaláwo had said
The household cockroach uses her head to scratch articles
The cat uses her tail to spill powder about in the calabash pot
The household mouse with soft and muscular buttocks
The old lizard does not crow
The lizard living in a pot cannot scratch his belly
He is posing at the top of someone else's rooftop
Cast divination for the Fish…….....….…41
Their child in the open fields
Cast divination for the Rat
Their child in the deep waters
They asked the Rat to perform sacrifice
Such that the Fish would not seize the rivers from him
The Rat heard about the sacrifice but did not heed it
Only the Fish came from behind to perform the sacrifice
Àjàlúbọ̀rọ́
We thank you so much…….....…50
You are the one that saved the Fish in the waters
Àjàlúbọ̀rọ́ we thank you

ỌWỌ́NRÍN ÒGÚNDÁ A

Ifá pé ayé ó yẹ eléyìun; ọkàan rẹ̀ ó sì balẹ̀
Kó rúbọ kí oríi rẹ̀ ó lè fẹ́ràan rẹ̀. Ẹni tí
Ọlọ́run bá fẹ́ ni pàtàkì. Fífẹ́ èèyàn kò tó
ìfẹ́ Ọlọ́run ọba. Òwúùrù ẹyẹlé lẹbọ

Ọrún ni wọ́ọ́n dájọ Ilá
Ìtàdógún ni wọ́ọ́n nájà lẸ́rìn
Òṣùmàrè níí mójú Ọlọ́run ọba sàbá kọ̀ọ̀rọ̀ kọọrọ
A díá fún ẹni èèyán fẹ́
Tí Ọlọ́run ọbá ò fẹ́
A díá fún ẹni èèyán kọ̀
Tí Ọlọ́run Ọbá fẹ́
Wọ́n ní ẹbọ ni kí wọ́n ó ṣe
Wọ́n ṣe é
Ẹni tí Ọlọ́run bá fẹ́ ní ń jayé……..10
Àwọn èèyán sì ń bínú ẹ̀
Báyòówù kí àwọn èèyán ṣe tó
Orí eléyìun ó tẹ̀lé e
Ayé yẹ ẹ́
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọrún ni wọ́ọ́n dájọ Ilá
Ìtàdógún ni wọ́ọ́n nájà lẸ́rìn…….....20
Òṣùmàrè níí mójú Ọlọ́run ọba sàbá kọ̀ọ̀rọ̀ kọọrọ
A díá fún ẹni èèyán fẹ́
Tí Ọlọ́run ọbá ò fẹ́
A díá fún ẹni èèyán kọ̀
Tí Ọlọ́run Ọbá fẹ́
Béèyàn ó bá fẹ́ni
Kó jòkó o
Fífẹ́ Ọlọ́run ju Igba èǹìyàn lọ

ỌWỌ́NRÍN ÒGÚNDÁ A

Ifá wishes this person well. Life would please him, he would have rest of mind and peace. Ifá asks him to perform sacrifice such that his Orí would be his friend. Enjoying the love of God is the one that is important. The love of men is not important like the love from God. A matured pigeon is the sacrifice.

Five- day cycle is the harvesting interval for Okra
Seventeen days is the cycle for Ẹ̀rìn market
The rainbow presents the eyes of God in a circular manner
Cast divination for he that the people love
But whom God despises
Cast divination for he that the people despises
But whom God loves
They were both asked to perform sacrifice
They performed it
He that God loves, would be enjoying life…….....10
But people would hate him
No matter what the people do
That person's Orí would be by him
Life pleased them
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos in turn praise Ifá
He said it was exactly as his Babaláwos predicted
Five- day cycle is the harvesting interval for Okra
Seventeen days is the cycle for Ẹ̀rìn market……20
The rainbow presents the eyes of God in a circular manner
Cast divination for he that the people love
But whom God despises
Cast divination for he that the people despises
But whom God loves
If anyone refuses to love me
He should go and sit somewhere
The love of God transcends that of hundreds human beings

ỌWỌ́NRÍN ÒGÚNDÁ B

Ẹlẹ́dàá eléyìun ó fẹ́ràan rẹ̀ tí bá ń hùwà rere, kò gbọ́dọ̀ kẹ́gbẹ́ ìkà. Ifá pé kó kọ́ èdè bí Ifá ṣe kọ́ èdè.

Mo ji
TIfáà mi ni mò ń ṣe
Mo mọ̀ràn mọ̀ràn
TỌ̀pẹ̀ẹ̀ mi ni mò ń tọ̀ lẹ́yìn
Mo kọ gbọ́ngán gbọ̀ngàn gbọ̀ngán
N ò nílé Oníyẹ̀yẹ́ẹ́ dé
N tÍfá bá wí fún mi
Ni ń ó mọ́ọ̀ ṣe
A díá fún Ọ̀ótọ́
Awo Ilé ayé …….....…….10
Wọ́n ní kí wọ́n ó rúbọ
Ọ̀ótọ́ ba rúbọ
Mo wáá jí,
TIfáà mi ni mò ń ṣe
Mo mọ̀ràn mọ̀ràn
TỌ̀pẹ̀ẹ̀ mi ni mò ń tọ̀ lẹ́yìn
Mo kọ gbọ́ngán gbọ̀ngàn gbọ̀ngán
N ò nílé Oníyẹ̀yẹ́ẹ́ dé
N tÍfá bá wí fún mi
Ni ń ó mọ́ọ̀ ṣe.....….....……20
A bù fún Sĩkà sĩkà
Awo wọn lóde ọ̀run
Wọ́n ní kí Sĩkà sĩkà ó mọ́ sĩkà mọ́
Kò gbọ́
Wọ́n ní kí wọ́n ó jùúlẹ̀
Sòótọ́ sòótọ́ ń bóòótọ́ lọ
Sĩkà sĩkà náà ń ṣe tiẹ̀
Ńgbà ó pẹ́ títí
Nǹkan Òótọ́ bá bẹ̀rẹ̀ síí gún régé
Òótọ́ tí ọ́n ti dà láàmú dà láàmú ……...30
Ayé yẹ Òótọ́

ỌWỌ́NRÍN ÒGÚNDÁ B

Ifá says the creator of this person would love him. He should be of good behavior. He should learn to be an orator like Ifá. He should not partake in any wicked act, or join wicked people in their acts.

I wake up
I behave as my Ifá tells me
I am full of wisdom
It is the footsteps of my Ọ̀pẹ̀ that I am following
I bemoan my precarious condition
Yet I will not consult an Idiot in his house
What Ifá tells me
Is what I would do always
Cast divination for the Truth
Their priest on earth……..10
He was asked to perform sacrifice
Truth offered the sacrifice
Life pleased the Truth
I wake up, I behave as my Ifá tells me
I am full of wisdom
It is the footsteps of my Ọ̀pẹ̀ that I am following
I bemoan my precarious situation
I will not consult an imbecile in his house
What Ifá tells me
Is what I would do always…….20
Cast divination for the Evildoer
Their priest in heaven
The Evildoer was warned to desist from his wicked ways
He refused to listen
They were told to leave him
The Truthful man continued in his truth
The Evildoer also continued
After a long period of time
The Truthful man's things improved for the better
Even though the Truth had been persecuted……30
Life pleased the Truth

Ìgbà ò pẹ́ lọ bí òréré
Ọjọ́ ò tọ́ lọ bí ọ̀pá ìbọn
Àbọ́ dé sí Ìkà
Ìkà ò gbádùn mọ́
Kò rójútùú ẹ̀
Wọ́n làwọn ò wí fún ọ
Àtubọ̀tán ìkà è é mọ̀ọ́ dáa
Gbogbo ẹni tí bá ń ṣèkà ó jáwọ́
Ire làá mọ̀ọ́ ṣe……...40
N níí tẹ̀lé èèyàn táàá fĩí dọjọ́ ogbó
Òótọ́ bá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Mo wáá jí,
TIfáà mi ni mò ń ṣe
Mo mọ̀ràn mọ̀ràn
TỌ̀pẹ̀ẹ̀ mi ni mò ń tọ̀ lẹ́yìn
Mo kọ gbọ́ngán gbọ̀ngàn gbọ̀ngán
N ò nílé alálùfáà dé …….....……50
N tÍfá bá wí fún mi ni ń ó mọ̀ọ́ ṣe
A díá fún Ọ̀ótọ́
Awo Ilé ayé
A bù fún àwọn Sìkà sìkà
Awoo wọn lálàde ọ̀run
Bóo bá láya kóo sìkà
Bóo rántí ikúu Gáà
Mọ̀ọ́ sòótọ́
Ìkà ó sùn lóòrùn
Ẹyẹ ní ó yọjú èké aṣebi jẹ…….....….60
Ó lè gbeni ju Ìkà
Òtítọ́ ẹni
Ó lè gbeni ju Ìkà

Time flies like wind
Life is agog with change
The reward also came to the evildoer
He could not find headway
Neither could he find succor in anyone
It was then that they reminded him of their earlier
warning to him
The outcome of evil is never good
Everyone involved in evil should please desist
‘We should be involved in doing good’……40
‘This is what would follow one till old age’
The Truth was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
I wake up,
I behave as my Ifá tells me
I am full of wisdom
It is the footsteps of my Ọ̀pẹ̀ that I am following
Though I bemoan my precarious condition
I will not consult an imbecile in his house…….50
What Ifá tells me is what I would do always
Cast divination for the Truth
Their priest on earth
And also for the Evil
Their priest in heaven
If you are brave, indulge in evil doing
If you remember the death of chief Gáà
Partake in saying the truth
The wicked will sleep in the scorching sun
While vultures would eat the eyes of the evil doers
It could be better rewarding 61
One’s truth
Could be better rewarding

ỌWỌ́NRÍN ỌSÁ A

Ifá pé ki eléyìun ó rúbọ kó lè tóbi láyé. Adiẹ onika márùún lẹ́bọ. Bí kò bá sì rí adiẹ oníka márùún, Ifá gba adiẹ márùún lọ́wọ́ ẹ̀ àti ẹyin kan. Ẹyin adiẹ kan yǐí ni yóó lọ rì mọ́lẹ́ ní balùwẹ̀ kí wọ́n ó sì gbọ́n ìyẹ̀ròsùn Ifá sí I lórí.

Ahoro níí ṣe ilé imí
Balùwẹ̀ níí ṣe ilé òtútù
A díá fún Láàrágbàgàdá ọmọyè Ọlọ́run
Wọ́n ní ó rúbọ kó lè baà tóbi láyé
Òun le tóbi láyé báyìí?
Wọ́n ní kó rú ẹyin adiẹ
Láyé ijọ́hun
Méjì sì ni ẹyin adiẹ mọ́ọ pa
Ló bá rú ẹyin adiẹ
Láàrágbàgàdá làá pé ilẹ.....10
Nínú omi ni ilẹ̀ ti yọ jáde
Wọ́n ní ibi tí ilẹ̀ gbé jáde láti inú omi
Wọ́n ní kí wọ́n ó lọ́ọ́ bu yanrìn níbẹ̀
Kí wọ́n ó sì gbọ́n ìyẹ̀ Ifá yǐí sí I
Kí wọ́n ó lọ́ọ́ ri gbogbo ẹ̀ mọ́ balùwẹ̀
Wọ́n ṣe é
Nígbà tí ẹyin adiẹ bẹ́ pẹ̀ẹ́
Ó mú ọmọ méjì jáde
Ọkán jẹ́ Àkùkọ oníka márùún
Èèkejì jẹ́ abo oníka márùún…...……..20
Àwọn adiẹ bá bẹ̀rẹ̀ síí tan ilẹ̀
Wọ́n ń pamọ́ lórí ilẹ̀
Àwọn adiẹ oníka márùún yǐí sì tanlẹ̀ tanlẹ̀
Àwọn ni ọ́n lé omi dé ibi táa wà
Níjọ́ ti adiẹ ò bá tan ilẹ̀ mọ́
Ọjọ́ náà ni ilẹ̀ ó kàákò
Ilẹ̀ ọ̀hún ni adiẹ ń tàn tée dòni

ỌWỌ́NRÍN ỌSÁ A

Ifá asks this person to offer sacrifice for him to become a great man. A hen with five toes is the sacrifice. However if he could not get a five-toed hen, Ifá collects five hens from him with one egg. This egg should be buried in a bathroom and the Ifá powder sprinkled on it before being covered up with sand.

A deserted house is a house for passing feces
A bathroom is the house of cold
Cast divination for Láàrágbàgàdá, a surviving child of God
He was asked to offer sacrifice to become big on earth
He had been asking if he could be big on earth
He was asked to sacrifice chicken egg
In the olden days
A chicken egg did hatch two
He offered the egg
Láàrágbàgàdá is the appellation for mother earth...10
It came out of water
He was told to find any place where the earth came out of any river
They told him to go and scoop some sand there
And the Ifá powder sprinkled on it
Everything should then be buried in a bathroom
They did exactly as told
When the chicken egg would hatch
Two chickens came out of it
One a rooster with five toes
The other a hen with five toes…….....……..20
The two chickens started spreading the earth
And breeding on the same earth
The five-toed chickens spread and spread sand
They claimed the earth from the ocean to where we are today
On the day the chickens stopped to spread sand
The mother earth would contract
It is the same earth that the chickens spread till date

Ni wọ́n wá ń jo ni wọ́n ń yọ̀
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ahoro níí ṣe ilé imí……...…….30
Balùwẹ̀ níí ṣe ilé òtútù
A díá fún Láàrágbàgàdá ọmọyè Ọlọ̀run
Wọ́n ní ó rúbọ kó lè baà tóbi láyé
Láàrágbàgàda gbẹ́bọ ńbẹ̀ ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wo Ifá ọjọ́hun bí tí ń ṣẹ
Báđìẹ tí ń tanlẹ̀
Nilẹ̀ ń fẹ̀ lọ!

They then started to dance and rejoice
They said it was exactly as their Babaláwos had said
A deserted house is a house for passing feces ….....30
A bathroom is the house of cold
Cast divination for Láàrágbàgàda, a surviving child of God
He was asked to offer sacrifice to become big on earth
Láàrágbàgàda heard about the sacrifice and performed it
Offering of sacrifices
And free gifts to Èṣù
Come and see the divination of the other day proving true
As the chickens spread the soil
The earth keeps expanding

ỌWỌ́NRÍN ỌSÁ B

Ifá pé bí eléyìun bá fẹ́ẹ́ tóbi láyé, kò gbọdọ̀ bá ẹnikẹ́ni jiyàn; Bí ọmọ kékeré kan bá ń bẹ nítòsí eléyìun, kí wọ́n ó mọ́ kọ̀ ọ̀rọ̀ sí ọmọ ọ̀hún lẹ́nu Eléyìun ò sì gbọdọ̀ pa ẹ̀jẹ̀ tí bá ń rúbọ. Bí ọ́n bá ní kó fi ẹran rúbọ, bí wọ́n ò bá pa ẹran ọ̀hún kò léèwọ̀.

Ológoṣẹ́ Awo òde Ìwéré
A díá fún wọn lóde Ìwéré
Arẹ̀rẹ̀kosùn Awo wọn lóde Òǹkò
Ló díá fún wọn lóde Òǹkò
Ìká abĭdí ròdò Awo ọba lóde Ọ̀yọ́
Ló díá fún ọba lóde Ọ̀yọ́
Ọmọ ajodó ẹmi gbára
Ọmọ ajètè yọkùun yọ̀kọ̀tọ̀
Ẹbọ ni wọ́n ní kí wọ́n ó ṣe
Ọ̀gbàrà nlẹ́ Awo Aṣẹ́yĭn……..…….10
Ọ̀gbàra níí sawo Aṣẹ́yĭin mọ̀kín
Ọmọ aṣẹ́ tíí bọ́baá mẹmu
Ìgbín nǐkàn níí sawo Ìlẹ̀rọ̀
Àwọn márààrún ni wọ́n ń lọ rèé tẹ Ifá fọmọ ọba Ìṣẹ́yìn lódò
Nígbà àwọn márààrún dé odò
Ológoṣẹ́ ló kọ́kọ́ ki Ifá
Ó ni ewúrẹ́ lẹbọ
Ó ní nǹkan Aṣẹ́yìn ó dáa
Ó ní ayé ó yẹ Aṣẹ́yìn
Ńgbà ó parí tiẹ̀…….20
Arẹ̀rẹ̀kosùn Awo òde Òǹkò náà bọ́ọ́bẹ̀

ỌWỌ́NRÍN ỌSÁ B

If this person desires to exceed in life, he should not partake in arguments. Life would be pleasant to him. There is an intelligent boy close to him; people should not discard his opinion and pronouncements. This person must not shed blood when he is offering his sacrifice. Even if Ifá demands a goat; if he did not slaughter the goat, it is still acceptable from him.

Ológoṣẹ́, the priest in the city of Ìwéré
Casts divination for them in the city of Ìwéré
Arẹ̀rẹ̀kosùn the priest in the ancient city of Òǹkò
Casts divination for them in the city of Òǹkò
Ìká abĭdí ròdò the priest of the king in the ancient city of Ọ̀yọ́
Casts divination for them in the ancient city of Ọ̀yọ́
The child of the clan that eats pounded yam prepared in the shea butter tree mortar
The child of the clan that eats sweet food to develop robust stomach
They were asked to offer sacrifice
Ọ̀gbàra, I greet you the priest of Aṣẹ́yĭn……..10
Ọ̀gbàra is the priest of Aṣẹ́yĭin mọ̀kín
The child of the clan of the 'sieve that drinks palm wine with kings'
Ìgbín is the priest of Ìlẹ̀rọ̀
The five of them were going to initiate Aṣẹ́yĭn's son into Ifá cult in the river
When they got to the river
Ológoṣẹ́ the great priest of Ìwéré chanted his Ifá verses first
He posited that a goat is the sacrifice
He said Aseyin's things would be better
And life would please him
After concluding his oration …….....……..20
Arẹ̀rẹ̀kosùn, the priest in the city of Òǹkò stepped onto the scene

Òun náà ki Ifá
Ó ní Òrúkọ lẹbọ
Ó ki tiẹ ó kúò ńbẹ
Ìká abĭdĭ ròdò Awo ọba lóde Ọ̀yọ́
Òun náà kIfáa tiẹ
Òún ní àgbò kan lẹbọ
Ó kIfáa tiẹ ó kúò ńbẹ
Ọ̀gbàrà Awo Aṣẹ́yìn náà bọ́ síbẹ
Òun náà kIfá kIfá…….....……..30
Òun ní ọ̀pọ̀lọpọ̀ adiẹ lẹbọ
Àkùkọ àti àgbébọ̀
Kí Aṣẹ́yìn ó kó gbogbo ẹ̀ pọ̀
Ó ní n lẹbọ Aṣẹ́yìn
Ìgbín bá bọ́ọ́bẹ̀ yóó kIfá
Ìgbín láà gbọ̀dọ̀ pẹ̀jẹ́ ńbi Ifá yĭí o
Ó lẹ̀nĭkan ò gbọ̀dọ̀ pẹ̀jẹ́
‘Látọdúnnĭí kéé dẹ̀ẹ̀mĭìn’
‘Bí ọ́n bá sì fojú kan ẹ̀jẹ́ ńlẹ̀ pàápàá’
‘Kí wọ́n ó mọ́ọ pé ẹ sílẹ̀ ni’……..40
Ológoṣẹ́ Awo òdé Ìwéré ní ĭwọ Ìgbín
‘Ifá tí òún kì kĭì kì tí wọ́n e dá òde Ìwéré’
‘Taa ní ó dàá Ifá ọ̀hún mọ́ òun lẹ̀nu’?
Arẹ̀rẹ̀kosùn Awo òde Òǹkò náà ní Ifá tóun kì
Tí wọ́n e dá òde Òǹkò
‘Taa ní ó gba mọ́ òun lẹ̀nu’?
Ìká abĭdĭ ròdò Awo Ọba lóde Ọ̀yọ́
Ó nÍfá tóun kì kĭì kì tí wọ́n e tẹ̀lú Ọ̀yọ́ dó
‘Taa ní ó gba mọ́ òun lẹ̀nu’?
Ọ̀gbàrà Awo Aṣẹ́yìn náà nÍfá tóun kì kĭì kì…….....…….....50
Tóun fi la Ìṣẹ́yìn já
Ẹ̀ni tí ó pèé bẹ́ẹ̀ kọ́
Òun ò rĭí onítọ̀hún

Also chanted his own verse
He said a he-goat is the sacrificial object
He finished his own and left the scene
Ìká abĭdĭ ròdò the priest of the kingdom of Ọ̀yọ́ moved near
He chanted and chanted
He said a ram is the sacrifice
He finished his own and stepped aside
Ọ̀gbàrà the priest of Aṣẹ́yìn got to the scene
He too chanted and chanted……..…….....…….30
He said many chickens
Roosters and Hens
Aṣẹ́yìn should mix them together
That is the sacrifice
Ìgbín got there and about to start chanting Ifá
‘No one should shed blood in this initiation’ Ìgbín said
‘No one should shed blood’ He repeated,
‘From this year till the next’
‘Even if any of us should spot blood anywhere’
‘We should bypass it’ Ìgbín concluded……...…40
Ológoṣẹ́ the priest in the city of Ìwéré responded immediately
‘The Ifá I chanted leading to creation of the city of Ìwéré’
‘ Who in this world would say I am wrong’?
Arẹ̀rẹ̀kosùn of Òǹkò City also wondered angrily ‘the Ifá that I chanted’
‘Which brought about the city of Òǹkò’
‘Who on earth would question my authority’?
Ìká abĭdĭ ròdò the priest in the ancient city of Ọ̀yọ́ was not left out
He said the Ifá which he chanted leading to the creation of the city of Ọ̀yọ́
Who would say I am wrong? He boasted
Ọ̀gbàrà the priest of Aṣẹ́yìn said the Ifá that he chanted melodiously…….....…….50
Till he had toured through the city of Ìṣẹ́yìn
He that would contest its veracity
He would want to see the person

Ìgbín ní ẹ mọ́ jẹ́ẹ́ kí àwọ́n ó dán ẹ̀jẹ̀ wò
Wọ́n bá tẹ Ifá fún ọmọ Aṣẹ́yìn lódò
Bí ọ́n ti ṣe tán tí wọ́n ó mọ́ọ̀ ṣorò
Pàrá ni ọ́n já ẹ̀jẹ̀
Wọ́n já adìẹ lórí
Wọ́n bá ro ẹ̀jẹ̀ẹ̀ rẹ̀ sí ọmọ Aṣẹ́yìn lórí
Ọmọ́ bá ṣubú lulẹ̀……..…….60
Ó bá dákú
Òkĭkí bá kàn bá Aṣẹ́yìn ńlé
Ọbá bá yan àwọn Ẹrú
Pé wọ́n ó lọ́ọ́ bá òun wo Ọmọ òun lódò
Ńgbà tí wọ́n débẹ̀
Wọ́n bá ọmọ ńlẹ̀
Ọmọ́ ti dákú
Wọ́n bá ní kí wọ́n ó mọ́ọ̀ bẹ́ gbogboo wọn lórí
Ǹjẹ́ kí wọ́n ó bẹ́ Ológoṣẹ́ Awo Òdé Ìwéré lórí
É e sara ń ríre ni…….....……..70
Ó ti lọ
Wọ́n ò ri mọ́
Arẹ̀rẹ̀kosùn Awo òde Òǹkò
Kí wọ́n ó bẹ́ ẹ lórí
Òun náà yẹ̀gẹ̀ sẹ́gbẹ̀ẹ́ kan
Wọn ò rí òun náà mọ́
Ìká abĭdí ròdò
Awo ọba lóde Òyọ́
Kí àwọn ó bẹ́ òun náà lórí
Egbé gbé e lọ…….....…….80
Ọ̀gbàrà Awo Aṣẹ́yìn ńtiẹ̀
Pé kí wọ́n ó bẹ́ ẹ lórí
Ilẹ̀ ló nà gbàjà
Ló bá la Ìṣẹ́yìn já
Ó dí odò lẹgbẹlẹgbẹ
Ìgbín ò sĭ lóògùn
Ifá ló gbẹ́kẹ̀ lé

Ìgbín said repeatedly ‘Don’t let us shed blood’
They finished the initiation of the son of Aṣẹ́yìn in the river
And as they were about to perform the rites
Abruptly, they shed blood
They decapitated a chicken
On dripping the blood on the king’s son
The boy fell down…..….....…….60
And fainted
News traveled fast to the palace of the king of Ìṣẹ́yìn
The king selected some servant orderlies
‘Go and see what i*s* happening *to* my son in the river’ the king ordered
When they got to the river
They met the boy laid on the ground
Half dead
The servants immediately ordered all the priests killed
As they were about cutting off the head of Ológoṣẹ́, the priest of Ìwéré
He took them for a play…….....……..70
He was gone
They could not see him again
Arẹ̀rẹ̀kosùn the priest of Òǹkò city’s turn
For them to behead him
He ducked to one side
He too disappeared
Ìká abĭdí ròdò
The priest of the king of Ọ̀yọ́
As they were about cutting his head off
Egbé took him away…….....……80
Ọ̀gbàra the priest of Aṣẹ́yìn on his own
As they attempted his head
He laid stretching on the ground
He stretched through Ìṣẹ́yìn
He became a full flowing river
But Ìgbín had no charm
He trusted only his Ifá

Òun ó ti ṣe báyìí?
Èṣù ní ṣe bó ti rúbọ
Èṣú bá da ewé òkòòko bò ó mọ́lẹ̀…...90
Níbi tí wọ́n gbé ń tẹ́fá lódò
Àwọn Ẹ́rú Ọba wá Ìgbín tì
Wọn ò rí I mọ́
Wọ́n bá sẹ́rí relé
Kí wọ́n ó lọ́ọ́ fún Ọba lábọ̀
Bí ọ́n ti pẹ̀yìndà tán
Ni Ìgbín bá rọra bọ́ọ́ta
Ló bá lọ́ọ́ fa Òsùn tí ọ́n fi tẹ́fá lódò
Ó fà á yọ
Ó nà án sí ọmọ Aṣẹ́yìn tó dákú ńlẹ̀….100
Ó bá ké jàsì
Ó lẹ́ẹ̀ku ò Ọmọ Àgbọnnìrègún
Hin
Ológoṣẹ́ Awo òde Ìwéré a díá fún wọn lóde Ìwéré
Hin
Arẹ̀rẹ̀kosùn Awo wọn lóde Òǹkò
Hin
Ló ṣefá fún wọn lóde Òǹkò o
Hin
Ìká abìdí ròdò Awo ọba lóde Ọ̀yọ́ ló díá fún ọbạ lóde Ọ̀yọ́…...…….110
Hin
Ọ̀gbàrà níí sawo Aṣéyìn o
Hin
Ló díá fún Aṣẹ́yìin mọ̀kín ọmọ aṣẹ́ tíí bọ́baá mẹmu
Hin
Ìgbín nìkàn níí sawo Ìlẹ̀rọ̀ o
Hin
Wọ́n fẹ́ẹ́ bẹ́ Ológoṣẹ́ Awo òde Ìwéré lórí
Hín
É e sara ń ríre…….....…….120
Hin

He wondered what to do
‘Since he had offered his sacrifice’, Èṣù said
‘Cover him with the leaf of òkòòko’……..90
On the same spot where the initiation was carried out
The servants searched for Ìgbín to kill him
It was a futile effort
They ultimately returned to the palace
To brief the king about what happened
As soon as they left
Ìgbín came out stealthily
He went to the Òsùn staff used in initiating the boy
He took it out of the earth
And pointed it at the half dead boy on the ground
He busted into Ìjàsì song.....….....101
‘I greet you all children of Àgbọnnìrègún’ He sang
They answered in chorus, ‘Hin’
Ológoṣẹ́, the priest in the city of Ìwéré casts divination for them in the city of Ìwéré
‘Hin’
Arẹ̀rẹ̀kosùn the priest in the ancient city of Òǹkò
‘Hin’
Casts divination for them in the city of Òǹkò
‘Hin’
Ìká abìdí ròdò the priest of the king of Ọ̀yọ́ casts divination for them in Ọ̀yọ́ city….....110
‘Hin’
Ọ̀gbàrà is the priest of Aṣéyìn
‘Hin’
Casts divination for Aṣẹ́yìin mọ̀kín the child of Aṣẹ́ tíí bọ́baá mẹmu
‘Hin’
Ìgbín is the priest of Ìlẹ̀rọ̀
‘Hin’
They attempted beheading Ológoṣẹ́ the priest of Ìwéré land
‘Hin’
He took them for a play…….....…….120
‘Hin’

Wọ́n ní àwọ́n ó bẹ̀ẹ́ Arẹ̀rẹ̀kosùn Awo òde Òǹkò lórí é e sẹ̀gbẹ́ ń yíyẹ ò
‘Hin’
Wọ́n mú Ìká abĭdĭ ròdò wọ́n làwọn ó bẹ lórí ńgbé legbé gbé e lọ
‘Hin’
Ǹjẹ́ kí wọ́n ó bẹ́ Ọ̀gbàrà Awo Aṣẹ́yìn lórí ló bá nalẹ̀ ló bá sàn lọ
‘Hin’
Ìgbín ò lóògùn Ifá ni mo gbẹ́kẹ̀ lé, Ewé ògùngùn Ifá fi jĭn mí ò
‘Hin’
Ní ń sewé gbàràgàdà fi bò mí o ò…..130
Sewé gbàràgàdà fi bò mí
Yáa fewe gbàràgàdà fi bò mí ò
Fewé gbàràgàdà fi bò mí ò
Ló bá na Òsùn sí ọmọ
Ó ní lójọ́ tí ewúrẹ́ bá bí ọmọ tiẹ̀ níí dídeọ́mọ ó dĭde
Ẹ̀ẹ̀rùmọ̀ gàlè kó dídeò

Ifá pé ki eléyìun ó mọ́ pẹ̀jẹ̀ o
Bí Ifá bá pé kó fi ẹran rúbọ
Ó lè rọra rẹ́ irun ara ẹran ọ̀hún
Kí wọ́n ó kó o sí orí Ifá
Ṣùgbọ́n kó mọ́ pẹ̀jẹ̀ o
Èrò nilé rẹ̀ ó jẹ̀ẹ́ o

Ifá warns this person not to shed blood
If Ifá demands for a goat or a live animal as sacrifice
We could just shave off some hair growth on the animal
And the hair sprinkled on the Ifá portion
But we should not shed blood
Our house would know peace

ỌWỌ́NRÍN ÌKÁ A

Ifá pé ire fún ẹní ó dá Ifá yìí. Ifá pé kó rúbọ. Nǹkaan rẹ̀ ò níí bàjẹ́ ṣùgbọ́n ká rúbọ fún ìmọ nípa ewé.

Olóye lòyé ń yé
Ohun táa bá ń ṣe níí yé ni
Ìsòwò làá mówòó lọ̀
Báa bá ṣẹ́wùú lọ́jà
Ká e han ẹni tí ń hunṣọ
Agbọ́n ilé wọn ò jiyàn atanná pa
Ọ̀run ò jiyàn ajùkò
Òkété tó bá jalè ẹyĩn
Ní ń filé araa rẹ̀ han Ikú
A díá fún Ògún …….....10
Ògún lóun ó joyè Ọba Atúnléayéṣe
Wọ́n ní à ǐ í jỌba lái ní Àrẹ̀mọ
Wọ́n ní taa lÀrẹ̀mọ̀ọ̀ ǐwọ Ògún
Ògún ní Ìkà ni
Ó ní torí òún dájú
Ògún náà ni ọ́n fĩ ń ṣe ǐdájọ́ láyé tée dòní
Wọ́n ní à á wáá tí ṣe ?
Ẹnǐkan ò níí fi Ìkà joyè e!
Olóye lòyé ń yé
Ohun táa bá ń ṣe níí yé ni…..……..20
Ìsòwò làá mówòó lọ̀
Báa bá ṣẹ́wùú lọ́jà
Ká e han ẹni tí ń hunṣọ
Agbọ́n ilé wọn ò jiyàn atanná pa
Ọ̀run ò jiyàn ajùkò
Òkété tó bá jalè ẹyĩn
Ní ń filé araa rẹ̀ han Ikú
A díá fún Òòsà
Ó lóun ó joyè Ọba Atúnléayéṣe
Wọn níwọ Òòsà…….....…30

ỌWỌ́NRÍN ÌKÁ A

Ifá wishes this person well. His things would not be in disarray. He should offer sacrifice for him to know about treatment using raw leaves for medicine.

It is an intellectual that understands issues
Whatsoever is being done is clear only to the doer
It is with a trader that one should discuss trade
If we buy cotton in the market
We should show it to the weaver
Household wasps argues not with he who lights and extinguishes it
The heavens does not argue with a stone thrower
The big rat that steals oil palm fruit
Shows death into his house
Cast divination for Ògún…….....……10
He said he would ascend the throne of king Atúnléayéṣe
The king makers asserted 'No one becomes a king without an Àrẹ̀mọ'
Who is your Àrẹ̀mọ, you Ògún? They asked
'It is Wickedness'
Because I am mean, he said
It is the same Ògún that is used in metering out punishment
'What would we do'?
Nobody would install wickedness as a king
It is an intellectual that understands issues
Whatsoever is being done is clear only to the doer.....20
It is with a trader that one should discuss trade
If we buy cotton in the market
We should show it to the weaver
Household wasps argues not with he who lights and extinguishes it
The heavens does not argue with a stone thrower
The big rat that steals oil palm fruit
Shows death into his house
Cast divination for Òòsà
He said he would ascend the throne of king Atúnléayéṣe
The king makers asserted again …….....…30

Èèyàn è é jỌba lái ní Àrẹ̀mọ
Wọ́n ní taa lÀrẹ̀mọ ĩwọ Òòsà
Ó ní Ìyà ni
Òún ó mọ́ọ fi ĩyà jẹ gbogbo àwọn èèyàn ni
‘À á wáá tí ṣe fi Ìyà jẹ Ọba’?
Olóye lòyé ń yé
Ohun táa bá ń ṣe níí yé ni
Ìsòwò làá mówòó lọ̀
Báa bá ṣẹ́wùú lọ́jà
Ká e han ẹni tí ń hunṣọ…..…..……40
Agbọ́n ilé wọn ò jiyàn atanná pa
Ọ̀run ò jiyàn ajùkò
Òkété tó bá jalè ẹyĩn
Ní ń filé araa rẹ̀ han Ikú
A díá fún Ọ̀rúnmìlà
Babá lóun ó joyè Ọba Atúnléayéṣe
Wọ́n ní à ĩ í jỌba lái ní Àrẹ̀mọ
Wọ́n ní taa lÀrẹ̀mọọ̀ rẹ ?
Ó ní ewé ni
Ewé ní Àrẹ̀mọ Ifá……..…….....50
Wọ́n ní Ewé bíi ti bóo?
Ó ní ewé ni
Ó ní bí nǹkan bá fẹ́ẹ́ bàjẹ́
Ó ní Ewé ni ẹ mọ́ọ wá lọ
Ewé ó mọ́ọ tún un ṣe ni
Tée dòní
Bí nǹkan bá ń ṣe lágbájá
Wọ́n ó pèé ẹ lọ́ọ́ jáwée kinní wá
Ewé náà ni wọ́n fĩ ń túnlé ayé ṣe
Ifá lóun lòún ń túnlé ayéé ṣe…….60
Bí nǹkan ó bàá fi bàjẹ́
Ewé ni ẹ mọ́ọ wá lọ
Ilé ayé bá bẹ̀rẹ̀ síí dárá
Wọ́n wá ń yin Ifá
Ìwọ Ifá

‘No one becomes a king without an Àrẹ̀mọ’
Who is your Àrẹ̀mọ, you Òòsà? They asked
‘It is Suffering’ Òòsà answered with temerity
‘I would inflict suffering on everyone’
‘How would we install ‘Suffering’ as king after your demise’?
It is an intellectual that understands issues
Whatsoever is being done is clear only to the doer
It is with a trader that one should discuss trade
If we buy cotton in the market
We should show it to the weaver……..……40
Household wasps argues not with he who lights and extinguishes it
The heavens does not argue with a stone thrower
The big rat that steals oil palm fruit
Shows death into his house
Cast divination for Ọ̀rúnmìlà
He said he would ascend the throne of king Atúnléayéṣe
‘No one becomes a king without an Àrẹ̀mọ’, the king makers said
‘Who is your Àrẹ̀mọ, you Ọ̀rúnmìlà’? They asked
‘It is medicinal leaves’
Medicinal leaf is the Àrẹ̀mọ of Ifá…….…….50
‘Leaves’? How?
He repeated ‘It is the medicinal leaves
‘He said rather for good things to get spoilt’
‘Go and look for the appropriate leaf’
‘The leaf would repair it’
Till today
If something goes wrong with someone
They would ask to fetch for a certain leaf
It is the leaves that are employed in repairing things
Ifá said it is He, that is actually mending the world…….60
Rather than allow good things to get spoilt
They would go and look for leaves
That was how the world became a better place
They then started to praise Ifá
‘You Ifá’, they reasoned

O fá a tán	You have cleared all hurdles of life
Ayé yẹ wọ́n ńlé ayé	Life pleased them so much in the earth
Bí wọ́n ó ṣe Ìpara	If they are going to manufacture creams or lotion
Bí wọ́n ó ṣe àgbo	Concoctions for medicinal purposes
Bí wọ́n ó sòògùn…….....……..70	Or traditional medicine…….....……70
Ewé náà ni gbogboo rẹ̀	It is medicinal leaves in all these jurisdictions
NIfá wá ń jó n ní ń yọ̀	Ifá started to dance and rejoice
Ní ń yin àwọn Babaláwo	He was praising his Babaláwos
Àwọn Babaláwo ń yin Ifá	His Babaláwos were praising Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí	He said it was exactly as his Babaláwos had said
Olóye lòyé ń yé	It is an intellectual that understands issues
Ohun táa bá ń ṣe níí yé ni	Whatsoever is being done is clear only to the doer
Ìsòwò làá mówòó lọ̀	It is with a trader that one should discuss trading
Báa bá ṣẹ́wùú lójà	If we buy cotton in the market
Ká e han ẹni tí ń hunṣọ…….....……..80	We should show it to the weaver…….....…80
Agbọ́n ilé wọn ò jiyàn atanná pa	Household wasps argues not with he who lights and extinguishes it
Ọ̀run ò jiyàn ajùkò	The heavens does not argue with a stone thrower
Òkété tó bá jalè ẹyĭn	The big rat that steals oil palm fruit
Ní ń filé araa rẹ̀ han Ikú	Shows death into his house
A díá fún Ọ̀rúnmìlà	Cast divination for Ọ̀rúnmìlà
Ó lóun ó joyè Ọba Atúnléayéṣe	He said he would ascend the throne of king Atúnléayéṣe
Wọ́n ní à Ì Í jỌba lái ní Àrẹ̀mọ	‘No one becomes a king without an Àrẹ̀mọ’ The king makers asserted
Ǹjẹ́ taa lÀrẹ̀mọ̀ọ̀ rẹ?	‘Who is your Àrẹ̀mọ, you Ọ̀rúnmìlà’? They asked
Ó léwé ni	‘It is leaves’, he said
Ẹ mọ́ọ wéwé lọ; Ẹ mọ́ọ wéwé lọ…….90	‘Go find the leaves’…….....……90
Bó bá di kó bàjẹ́	‘Rather for the situation to become irrevocably damaged’
Ẹ mọ́ọ wéwé lọ	‘Go find the right leaves’
A ó wéwé lọ Ìtún Èrin	We would source medicinal leaves from Ìtún Èrin
Ìtún Èrin mọ̀ nilé Ewé	Ìtún Èrin is the kingdom of medicinal leaves

ỌWỌ́NRÍN ÌKÁ B

Ifá pé ki eléyìun ó rúbọ ayé. Ẹja odò tútù ni àwọn ayé gbà; kó gé ẹja náà sí mẹ́sàán tàbí mẹ́fà kó fi pèsè fún àwọn ayé pẹ̀lú ọ̀pọ̀lọpọ̀ epo. Ifá pé eléyìun ò níí ríjà ayé. Gbogbo nǹkan ẹ̀ ní ó dáa.

Olówó kú owó gbé
Ìwọ̀fá kú ó daṣẹ́ ọgbàá lẹ̀
Ẹ̀bẹ̀ là ń bẹ Ọ̀rúnmìlà
Kó tóó fijọ Àǐkú han ni
Ẹ̀bẹ̀ là ń bẹ Ọ̀rúnmìlà
Kó tóó fewé Àǐkú han ni
A díá fún Ọ̀rúnmìlà
Babá ń jí nínú ẹlẹyẹ
Ń sùn láàrin Ìsǐnkú
Nínú Ajogun lòún gbé ń sùn tóun ń jí yǐí!?…….....10
Àwọn ajogun yǐí ò mú òun?
Òun ṣẹ́gun ńbẹ̀?
Wọ́n níwọ Ọ̀rúnmìlà
Ajogun ò níí mú ọ
O ó ṣẹ́guun wọn
Ṣùgbọ́n rúbọ
Ọ̀rúnmìlà bá rúbọ
Ó pèsè fún àwọn ayé
Ajogun kan ò lè mú Ọ̀rúnmìlà mọ́
N ní wá ń jó n ní ń yọ̀ ……....20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Olówó kú owó gbé
Ìwọ̀fá kú ó daṣẹ́ ọgbàá lẹ̀
Ẹ̀bẹ̀ là ń bẹ Ọ̀rúnmìlà

ỌWỌ́NRÍN ÌKÁ B

Ifá wishes this person well. He should perform sacrifice. Ifá prescribes fresh fish as sacrifice to his earthly enemies. Ifá asks him to cut the fish into nine or six; and should be mixed with plenty palm oil. He would not suffer in the hands of these foes. His things would be better off.

The wealthy man dies, money disappears
An Ìwọ̀fá dies leaving the garden works behind
It is begging that we have to beg Ọ̀rúnmìlà
Before he would tell us the days that we would survive death
It is begging that we have to beg Ọ̀rúnmìlà
Before he would show us the leaf that would make us survive death
Cast divination for Ọ̀rúnmìlà
He was waking up in the midst of witches
And sleeping within death reach
'It is inside Ajogun that I am sleeping and waking', he reasoned…….....……..10
'These Ajoguns would not arrest me'?
'Would I prevail over them'?
You Ọ̀rúnmìlà, they said
'These Ajoguns would not arrest you'
'You would win them all'
'But perform sacrifice'
Ọ̀rúnmìlà performed the sacrifice
He provided for his earthly enemies
No Ajogun could arrest Ọ̀rúnmìlà again
He then started to dance and rejoice…….....……20
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
The wealthy man dies, money disappears
An Ìwọ̀fá dies leaving the garden works behind
It is begging that we have to beg Ọ̀rúnmìlà

Kó tóó fijọ́ Àǐkú han ni
Ẹ̀bẹ̀ là ń bẹ Ọ̀rúnmìlà
Kó tóó fewé Àǐkú han ni
A díá fún Ọ̀rúnmǐ̀là…….....….30
Babá ń ji nínú ẹlẹyẹ
Ń sùn láàrin Ìsǐnkú
A bọ́ lọ́wọ́ Ẹlẹyẹ nígbàyí ò
A bọ́ lọ́wọ́ Ẹlẹyẹ
Ọ̀bọ̀lọ̀nbọlọ̀
A bọ́ lọ́wọ́ Ẹlẹyẹ
Ṣe bí bọ́rọ́ bọ́rọ́ lẹjaá bọ́ nínú omi
A bọ́ lọ́wọ́ Ẹlẹyẹ
Ọ̀bọ̀lọ̀nbọlọ̀
A bọ́ lọ́wọ́ Ẹlẹyẹ……....….……40
Ẹlẹyẹ ò rí wa ṣe nígbà yí ò
A bọ́ lọ́wọ́ Ẹlẹyẹ
Ọ̀bọ̀lọ̀nbọlọ̀
A bọ́ lọ́wọ́ Ẹlẹyẹ

Before he would tell us the days that we would survive death
It is begging that we have to beg Ọ̀rúnmǐ̀là
Before he would show us the leaf that would make us survive death
Cast divination for Ọ̀rúnmǐ̀là…….....30
He was waking up in the midst of witches
And sleeping within death reach
We have now escaped the captive of witches
We have escaped the captive of witches
Ọ̀bọ̀lọ̀nbọlọ̀
We have escaped the captive of witches
It is the slippery nature of fishes that makes them escape from the captivity of man
We have escaped the captive of witches
Ọ̀bọ̀lọ̀nbọlọ̀
We have escaped the captive of witches….....….40
Witches cannot harm us henceforth
We have escaped the captive of witches
Ọ̀bọ̀lọ̀nbọlọ̀
We have escaped the captive of witches

ỌWỌ́NRÍN ÒTÚRÚPỌ̀N A

Ifá póun pé ire Obìnrin fún eléyìun; gbogbo ire tí ọ́n ti ń dínà fún eléyìun ó sĩ́ sílẹ̀; ẹbọ ni kó rú pẹ̀lú àgbébọ̀ adìẹ àti Àkùkọ kan.

Ọ̀wọ́nrín bàtú bàtú
Awo Itú ló díá fún Itú
Itú ń sunkún òun ò láya
Itú ni ò láya
'Òun le lóbĩnrin láyé kí obìin ó sun òun bọ̀ báyìí'?
Wọ́n ní nígbà ti obìin bá pọ̀ tán
Òun náà ò níí le ka iyee wọ́n
Wọ́n ní ọ̀pọ̀lọpọ̀ ataare lẹbọ ẹ̀
Wọ́n ní kó mọ́ọ̀ jẹ ataare ọ̀hún
Kó sì mọ́ọ̀ tu ú……10
Ni kó mọ́ọ̀ ké
Wọ́n ni àwọn Obìnrin ó yàdọ̀ ẹ̀ wá
Itú rúbọ
Ẹ wo Itú pẹ̀lú àsánsán obìin téé dòní
Wọ́n ó rọ̀gbà yí I ká ni
Ní bá ń yin àwọn Ọ̀wọ́nrín bàtú bàtú
Òun ló ṣe é fún òun tí ayé fi yẹ òun báyìí?
Ní wá ń jó n ní ń yọ̀
Ní n yin àwon Babaláwo
Àwọn Babaláwo náà ń yin Ifá…….20
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀wọ́nrín bàtú bàtú
Awo Itú ló díá fún Itú
Níjọ́ tí ń sunkún òun ò láya
Ẹ tú mĩ́ lẹ̀ mo láya
Mo mọ̀ yin Ọ̀wọ́nrín bàtú bàtú
Ẹ tú mĩ́ lẹ̀ mo láya
Tùẹ̀

ỌWỌ́NRÍN ÒTÚRÚPỌ̀N A

The good fortune of women would be for this person. Ifá says all his good things that had erstwhile been blocked would be released. He should offer sacrifice with a hen, a rooster, and alligator pepper.

Ọ̀wọ́nrín bàtú bàtú
The Babaláwo of Itú casts divination for Itú
Itú was crying of having no wife
Itú had had no wife
'What would I now do to have them as many as possible'?
They told him that at the time when the wives would come to him
They would be numberless
They told him that a lot of alligator pepper is the sacrifice
'Chew the alligator pepper'
'And be spitting it' they instructed……..……..10
'You should also wail'
'Women would definitely come to you'
He performed the sacrifice
Till date, see Itú with so many women
They would surround him always
He then started to praise the 'Ọ̀wọ́nrín bàtú bàtú'
'He is the one that had made it possible to achieve my desire', Itú said joyfully
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was in turn praising Ifá…….20
He said it was exactly as his Babaláwo had said
Ọ̀wọ́nrín bàtú bàtú
The Babaláwo of Itú casts divination for Itú
On the day Itú was crying of having no wife
Please untie me, I have a wife
I praise you Ọ̀wọ́nrín bàtú bàtú
Please untie me, I have a wife
Tùẹ̀!

ỌWỌ́NRÍN ÒTÚRÚPỌ̀N B

Ifá pé kí eléyìun ó mọ́ọ gba ọgbọ́n tó dáa lọ́wọ́ àwọn èèyàn. Ifá pé wọ́n ń taari ẹ sínú ìgbẹ́. Ifá pé kó lo làákàyè kó fi gbé ara ẹ sójú ọ̀nà.

Ọ̀wọ́nrín bàjẹ́ lẹ́sẹ̀
A tiro pọ̀nhùn; a tiro pọ̀nhùn
A díá fún Olúkòso làlú
Bámbí ọmọ arígba ọta ṣẹ́gun
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ
Ẹni à bì sígbẹ̀ẹ́ sì ni Sàngó
Ṣùgbọ́n nígbà ó rúbọ tán
A sáàrá wàá wàá
Ló bá gbéra ẹ sójú ọ̀nà ……...…10
Ni Sàngó bá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀wọ́nrín bàjẹ́ lẹ́sẹ̀
A tiro pọ̀nhùn; a tiro pọ̀nhùn
A díá fún ẹni táa bì sínú ìgbẹ́
Tí ó bira ẹ sójú ọ̀nà
Ó bàjẹ́ lẹ́sẹ̀
A tiro pọ̀nhùn pọ̀nhùn……...……..20
Ẹni a bì sígbẹ̀ẹ́
Tó fira ẹ sójú ọ̀nà
Ni Sàngó ń jẹ́

ỌWỌ́NRÍN ÒTÚRÚPỌ̀N B

Ifá asks this person to seek for good pieces of advice from people. He is being shoved sideways. Ifá asks him to use his sense of wisdom to bring himself back to his route.

Ọ̀wọ́nrín's leg is sore infested
He limps and stumbles
Casts divination for Olúkòso làlú
Bámbí ọmọ a rígba ọta ségun
On the day he was coming from heaven to the earth
He was asked to perform sacrifice
Sàngó used to be a person shoved to the wayside
But when he finished his sacrifice
He sends torrents of thunder
And brought himself back to his route…….....….10
Sàngó then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀wọ́nrín's leg is sore infested
He limps and limps
Casts divination for the person shoved wayside
That would bring himself back to his route
The leg becomes septic
He limps and limps…….....….....…20
He that was shoved wayside
And would bring himself back
Is the person known as Sàngó

ỌWỌ́NRÍN ÒTÚÁ A

Ifá pé ayé eléyìun ó dáa. Kò ní rí aburú; ṣùgbọ́n kó mọ́ọ bọ òkè ìpọ̀rí ẹ̀ dáadáa. Oriri ńlá kan ni Ifá gbà lọ́wọ́ ẹ̀.

Òréré Èjĩgbò ni mo kò
A díá fún Ọ̀rúnmìlà
Níjọ́ tí babá lóun ò rókè ìpọ̀rí òun bọ mọ́
Wọ́n ní kí babá ó sá káalẹ̀
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà rúbọ
Wọ́n ní yọ́ọ́ rĩí Ikin bọ gbẹ̀yĩn
Wọ́n ní ọkàan rẹ̀ ó balẹ̀
Ayé yẹ Ọ̀rúnmìlà
Ní wá ń jó n ní ń yọ̀…….…....…..10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo rẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òréré Èjĩgbò ni mo kò
A díá fún Ọ̀rúnmìlà
Níjọ́ tí babá lóun ò rókè ìpọ̀rí òun bọ mọ́
Ẹbọ ni ọ́n ní kí Babá ó ṣe
Babá gbẹ́bọ ńbẹ̀ babá rúbọ
Oriri Àkàsù
Àkàsù Oriri…….……20
N ó mọ̀mọ́ rÍkin bọ nígbẹ̀yĩn
Oriri Àkàsù
Àkàsù Oriri

ỌWỌ́NRÍN ÒTÚÁ A

Ifá asks this person to offer sacrifice to his Ifá well. His life would please him. He would not see bad happenings. A big, hard corn pap is the sacrifice.

Òréré Èjĩgbò ni mo kò
Casts divination for Ọ̀rúnmìlà
On the day Baba said he could not find articles to sacrifice to his Ifá again
They asked him to take care of the ground
And perform sacrifice
Ọ̀rúnmìlà performed the sacrifice
They told him he would be able to perform sacrifice to his Ikin in his last days
They prayed he would have peace
Life pleased him
He then started to dance and rejoice…….....……10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it is exactly as his Babaláwo said
Òréré Èjĩgbò ni mo kò
Casts divination for Ọ̀rúnmìlà
On the day Baba said he could not find articles to sacrifice to his Ifá again
Sacrifice was what they asked him to perform
Baba heard about the sacrifice and performed it
Oriri Àkàsù
Àkàsù Oriri…….……20
I will definitely find to sacrifice to Ikin in my last days
Oriri Àkàsù
Àkàsù Oriri

ỌWỌ́NRÍN ÒTÚÁ B

Ifá pé wọ́n ó jẹ eléyìun lówó. Ifá pé ẹ̀sọ̀ ẹ̀sọ̀ ni kó mọ́ọ lọ́ọ́ fi sin owó ọ̀hún o. Ifá pé kó mọ́ rorò sí owó o kí wọ́n ó mọ́ baà pa á tòun towó ẹ̀.

Ọ̀ràn tó bá kan Onílé
Kò níí fOlojò sílẹ̀
A díá fún Ìyó
Tí ń lọ rèé gbológò lọ́rùn Iṣu
Wọ́n ní kó rúbọ
Iṣu ló jẹ Ìyó lówó
Ìyó bá ń lọ́ọ́ sin owó ẹ̀
Àwọn Aláwo ní kó ṣe pẹ̀lẹ́pẹ̀lẹ́
Ìyó ní dandan lòun ó fi gbowó òun
Wọ́n ní Elénìní kan ń bẹ lọ́rùn Iṣu……10
'Kó o mọ́ wàá lọ́ọ́ sinwóò rẹ'
'Kó mó di nǹkan sí ọ lára'
Ìyó ò gbà
Àwọn Òǹyagbẹ̀ sì rèé
Wọn ò ni nǹkan méjì ní jíjẹ́ tó ju Iṣu lọ ńbẹ̀
Àwọ́n bá gbin Iṣu dà sínú Ebè
Ńgbà ó dijọ́ kan
Ìyó bá lọ́ọ́ sinwó
Kò rówó ẹ̀ gbà
Ó bá sùn síbẹ̀…….....……20
Ó jẹṣu títí kò rówó ẹ̀ gbà
Ààyé ti gbà á
Nígbà tí àwọn Òǹyagbẹ̀ dé
Tí wọ́n ó kàán Iṣu jẹ

ỌWỌ́NRÍN ÒTÚÁ B

Ifá says this person is owed some amount of money. He is advised to exercise restraint in demanding for his money. He should, Ifá continues, be liberal in his dealing with his debtor otherwise it could result in his death while trying to redeem this debt.

A bad occurrence that happened to a household
Would not spare the visitor
Cast divination for the Yam beetle
That was going to claim his money by force from the Yam
He was asked to perform sacrifice
It was the Yam that owed the Beetle
The Beetle goes to the Yam often to demand for his money
The priests warned him several times to be careful
The Beetle said it is by force that he would collect his money
'There is an earthly enemy close to the Yam, the priests forewarned'…….....…….10
'Such that you would not go on a day to demand for your money'
'And it would turn to tragedy for you'
The Beetle refused
Meanwhile, to the perennial farmers
They plant no other thing except yam in this particular city
They would plant in large quantities in the heaps
On a fateful day
The Yam beetle went with force to demand for his money
He was not successful in claiming the money
He decided to sleep there.....….20
He started eating yam, yet could not collect his money
He created so much space for himself forgetting he was only visiting
When the farmers came around
They started harvesting their yams

Ọ̀bẹ ni wọ́n e bọ̀ṣu lórí
Ni ọ́n bá gbé Ìṣu dé Abúlé
Wọ́n bá kan Ìyó nínú Ìṣu
Wọ́n bá mú Ìyó
Wọ́n bá ta Ìyó lọ́fà
Wọ́n gún Iyán tán……..30
Wọ́n bá fi Ìyó jiyán
Àyìn ẹ́yìn ní ń yin àwọn Awo ẹ̀
Wọ́n ni àwọn ò pé kó o ṣe pẹ̀lẹ́ níbi owó sínsìn
Ni wọ́n bá ń jó n ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo wí
Ọ̀ràn tó bá kan Oníle
Kò níí fOlojòó lẹ̀
A díá fún Ìyó…….....…...40
Èyí tí ń lọ rèé gbológò lọ́rùn Ìṣu
Ìyó o ò mọ̀mọ̀ ṣeun
Ìyó o ò mọ̀mọ̀ ṣèèyàn
Emi nìwọ́ ń gbológò lọ́rùn Ìṣuú ṣe?

They inserted a knife to harvest the yam
And carried it home to eat
On scrapping the cortex for cooking, met the Yam beetle inside the Yam
They arrested the Yam beetle
Passed a sharp stick through her
They prepared pounded yam……30
And used the roasted Yam beetle to eat the food
The Yam beetle started praising his Babaláwo belatedly
It was then they reminded him of their earlier warning
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
A bad occurrence that happened to a household
Would not spare the visitor
Cast divination for the Yam beetle ……..40
That was going to claim his money by force from the Yam
Yam beetle, you are not nice enough
Yam beetle, you are not humane
Why do you want to claim your money by force from your debtor?

ỌWỌ́NRÍN ÌRẸTẸ̀ A

Ifá pé eléyìun àti ọ̀rẹ́ẹ̀ rẹ̀ kan ńbẹ̀ tí wọ́n ó jọ mọ́ araa wọn mọ́tí mọ́tí; ṣùgbọ́n kó ṣe pẹ̀lẹ́pẹ̀lẹ́ o kí wọ́n ó mọ́ baà gbé ogun tí í. Ẹbọ ìṣẹ́gun ni Ifá pé kí eléyìun ó rú. Ifá pé kí eléyìun ó mọ́ bàá àwọn èèyàn gbógun sí ẹlòmíìn, nítorí àbámọ̀ ń bẹ bó bá ṣe bẹ́ẹ̀. Ṣùgbọ́n bí ọ́n bá gbógun ti òun alára, àwọn eléyìun kan nǹkan.

Ọ̀wọ́n ilé abẹ̀yin góórómọ̀ góórómọ̀
A díá fún Onírwèémọ̀
Èyí tíí ṣe Ìmùlẹ̀ Ekòló
Onírwèémọ̀ àti Ekòló ni ọ́n jọ́ ń sọ̀rẹ́
Àṣé bí ọ́n ti jẹ́ ọ̀rẹ́ tó
Àṣé Ekòló ń gbóguún ti Onírwèémọ̀
Onírwèémọ̀ làá pé Àkùkọ adìẹ
Ọrọ̀ tí ọ́n jọ ni
Bí Ọrọ̀ ó ṣe di tí Ekòló
Ni Ekòló ń sánnà……..…10
Àkùkọ bá sùn
Oorun rẹ̀ ò já gaara
Àkùkọ bá tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà ní À!
‘Ẹnìkan nǐyí tẹ́ẹ́rẹ́tẹ́ yǐi o’
‘Tí ń gbóguún tì ọ́’!
‘Ẹbọ ni kóo yáa rú’
‘Kín wá lẹbọ’?
Ọ̀rúnmìlà ní kó tọ́jú araa rẹ̀
Wọ́n bá ṣe Ifá fún Akukọ……...….20
Ẹnu ọ̀nà àbáwọ́lé ati ẹ̀yǐnkùlé ẹ̀
Àkùkọ gbé ẹbọ tí ọ́n ní ó rú síbẹ̀
Àti ẹbọ àti Itàn tí ọ́n rọ́ sí i.
Nígbà ti Àkùkọ ó tùn sùn lálẹ́
Ekòló bá tún dé
Àṣé Ekòló níí mọ́ọ na àṣẹ látẹ̀yǐnkùlé sí Àkùkọ

ỌWỌ́NRÍN ÌRẸTẸ̀ A

Ifá says this person has a close friend. He should exercise restraint such that people in connivance with this friend would not endanger his life him. He should sacrifice for victory. He is warned not to be a part in antagonizing someone else. He would regret it if he tries it. But conversely if people war against him, he would win.

Ọ̀wọ́n ilé abẹ̀yin góórómọ̀ góórómọ̀
Casts divination for Onírwèémọ̀
The close friend of the Worm
Onírwèémọ̀ and the Worm were close friends in the beginning
Despite the level of their friendliness
The Worm secretly is a sworn enemy of Onírwèémọ̀
Onírwèémọ̀ is the nickname for the Rooster
The property owned by both of them
How this property would become the Worm’s alone
Is the trick that he was looking for……10
The Rooster one fateful day slept
His sleep was full of nightmares
He went to consult Ọ̀rúnmìlà
Surprised, Ọ̀rúnmìlà exclaimed, Ha!
‘This is a slender person on the Ifá tray’
‘He is your antagonist’
‘You should offer sacrifice immediately’
‘What then is the object of sacrifice’? Queried the Rooster
‘You have to take a very good care of yourself’, Ọ̀rúnmìlà said
They prepared an Ifá portion for the Rooster……..20
At his main and back entrances
The Rooster placed the prepared sacrifice there
With the Ifá powder sprinkled on it in large quantity
When the Rooster was sleeping again at night
The Worm came again
He came as always to point an Àṣẹ from the backyard to the Rooster

Ló bá gorí nǹkan tí Àkùkọ ti nà sílẹ̀
Kò bá le lọ mọ́
Ó bá gé wélewèle
Ńgbà ó sì jẹ́ pé àrúbọ sọ́ ẹbọ ni……...30
Ó bá di àárọ̀
Àkùkọ lọ̀ọ́ wo ǐdí ètùtù tó ṣe
Ó bá Ekòló tó ti gé wélewèle
Àkùkọ wò wòò wò
Kò mọ ohun tó lè ṣe
‘Wọ́n a gbọ́dọ́ bá àgékù Ekòló lẹ́yǐnkùlé òun’?
Ó bá sà á mǐ
Ló gbé gbogbo ẹ̀ pọ́nkán, pọ́nkán
Lẹ́yǐn ǐgbà díẹ̀
Wọ́n bá ń wá Ekòló kiri……..……40
Wọn ò rí Ekòló mọ́
Ńgbà ó pẹ́
Àkùkọ bá gbọn apá pǐ, pǐǐ pǐ
Ó ni ‘Èkó ké wélewèleeeè’
‘Èkó ké wélè wèléeeeè’
Àwọn èèyàn ní ‘níbo lo gbé rí I tó ké wéle wèle’?
Àkùkọ tún ní
‘Nínú làá sǐnkú ǸImùlẹ̀ẹ́ sí ǐ’!
‘Nínú làá sǐnkú ǸImùlẹ̀ẹ́ sí ǐ ǐ ǐ’
Ni Àkùkọ bá ń jó n ní ń yọ̀….....50
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀wọ́n ilé abẹ̀yǐn góórómọ̀ góórómọ̀
A díá fún Oníwèémọ̀
Èyí tíí ṣe Ǹmùlẹ̀ Ekòló
Nínú ni

Without knowing, crept over the sacrifice placed by the Rooster
The sacrifice caught him and could not move again
He was cut into bits
But since it is a manner of sacrifice placing, watching, and checking……..……..30
At dawn
The Rooster went to check the sacrifice
He met the Worm on the ground cut into bits
Surprised, the Rooster looked in amazement
He does not know what to do
‘What would anyone who meets the bits of my friend, Worm, say’?
In quick successions
He picked the bits and swallowed it
After some period of time
The people started looking for the Worm…….40
He has disappeared and could not be located
When it became impossible for the Rooster to continue to keep silent
The Rooster flapped its wings
He crowed ‘The Worm has cut into bits’
“The Worm has cut into bits”
The people heard and asked ‘Where did you see him in bits’?
Flapping again he said
‘It is in the stomach that one buries the corpse of a close friend’
‘It is in one’s stomach that one should bury the corpse of a close friend
The Rooster then started to dance and rejoice……50
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀wọ́n ilé abẹ̀yin góórómọ̀ góórómọ̀
Casts divination for Oníwèémọ̀
The close friend of the Worm
It is in the stomach

Inú làá sìnkú Ìmùlẹ́ẹ́ sí
Nínú ni……60
Nínú mọ̀mọ̀ ni
Èké Ìmùlẹ̀
Nínú làá sìnkú ẹ̀ ẹ́ sí
Èkó ké wélewèle
Bẹ́ẹ̀ ni Àkùkọ ń wí tée dòní

It is in the stomach that one buries the corpse of a
It is in the stomach……..…..60
It is really in the stomach
A false friend
It is in the stomach that one should bury his corpse
The Worm is cut into bits
Is what the Rooster is saying till date

ỌWỌ́NRÍN ÌRẸTẸ̀ B

Ifá pé eléyìun ò gbọdọ̀ dóró o. Kó yáa rúbọ kí wọ́n ó mọ́ baà ti ibi Obìnrin rẹ mú u; Kò sì gbọdọ̀ sọ ọ̀rọ̀ àsọtán fún Obìnrin rẹ o.

Atọpárá ní ń fikú ṣeré
A díá fún Abéṣùjiyàn
Èyí tíí sawo Ọlọ́fin
Ó dá àásó mẹ́ta sórí
Àásó mẹ́tẹ̀ẹ̀ta tí sí ń bẹ lórí ẹ̀
Mẹ́tẹ̀ẹ̀ta ló lóókọ
Àwọn èèyán a pé ààsó mẹ́ta yĭí
Kín lóó fi wọ́n ṣe?
Abéṣùjiyàn a tún yan sọ́tùún àti sósì
A pé àásó Ìmọ̀ràn ni…….10
Ẹ́ní ó bá le mọ́ ọ́
Òun ó mọ́ọ́ wò ó
Wọ́n ń bá ilé ayéé lọ
Gbogbo ọ̀mọ̀ràn ló gbĭyànjú àti mọ́ ọ́
Kò sẹ́ni tó le sọ ĭdí ẹ̀
Ọbá bá mú Abéṣùjiyàn tira ẹ̀
Ní bá ń fún un lówó lósù lósù
‘Àwọn ó ṣe mọ ĭdí àásó yĭí’?
Ó ní kò sẹ́ni ó le mọ́ ọ́.....….....19
Ogún ọdún wọ́n ń sanwó fún Abéṣùjiyàn
Abéṣùjiyàn sì ní ìyàwó kan
Àwọn ĭlú bá lọ́ọ́ bá Obìnrin ọ̀hún
Wọ́n bá a múlẹ̀
‘Àásó orí ọkọ̀ọ̀ rẹ̀ yĭí’
‘Àwọ́n gbĭyànjú àti mọ orúkọọ wọn’
‘Àwọn ò mọ́ ọ ’
‘N sì ni àwọ́n ń sanwó lé lórí’
‘Kín làwọ́n ó ṣe táwọn ó fi mọ́ ọ́’?

ỌWỌ́NRÍN ÌRẸTẸ̀ B

Ifá asks this person not to assault someone else. He should offer sacrifice such that he would not be trapped through his woman. He should not expose his secrets to his wife.

He that walks on the roof gable is playing with death
Casts divination for Abéṣùjiyàn
The priest of Ọlọ́fin
Abéṣùjiyàn had carved out three hair patterns on his head
The three hair patterns on his head however
Had different names
The people asked him ‘These hair patterns’
‘What are you using them for’?
Abéṣùjiyàn would answer them sarcastically
‘They are patterns of wisdom’……..……..10
‘He that would know their names’
‘I have not seen’
Life continued on and on
All wise men tried and tried
None of them got the correct answer
The king as a result took him to his side
And offered him a monthly salary
‘What would we now do to know the names of these patterns’?
‘No one could know them’, Abéṣùjiyàn would reply
Twenty years in a row, Abéṣùjiyàn was still collecting his pay……...……..20

Meanwhile Abéṣùjiyàn has a wife
The king sent emissaries to secretly approach her
And had a meeting with the woman swearing to an oath of secrecy
‘The hair patterns on your husband’s head’
‘We have tried and tried’
‘We could not find out their names’
‘And that is what the king is paying for’
‘What can we do to know their names’?

Ńgbà ó yá.... ….....29
Obìin yǐí bá lọ́ọ́ bá ọkọ ẹ Abésùjiyàn
Ní bá ń fi orí yí I lára
‘Látijọ́ yǐí tóun ti dé ọ̀dọ̀ rẹ’
‘Àwọn bímọ fúnra àwọn’
‘Àwọ́n jọ wà fúnra àwọn’
‘Òun ò mọ orúkọ àwọn àásó orĩ rẹ yǐí’
‘Ṣe ààbọ̀ lòún wáá wà lọ́dọ̀ rẹ ni’?
Ní ń fi orí yí ọkọ rẹ̀ lára
Ńgbà tí Obìnrin yǐí tẹnu mọ́ ọ̀rọ̀ yí fún bíi oṣù mẹ́ta
Àárẹ̀ bá mú Abéṣùjiyàn fúnra ẹ
Ó ni ‘òótọ́ kú ni Obìnrin yǐí sọ’…..….40
‘Àwọ́n ti bímọ fúnra àwọn’
Ó ní kò burú
‘Òun ó sọ orúkọ rẹ̀ fún un’
Ó ní ‘nínúu ààsó tí ń bẹ lórí òun yǐí’
‘Èyí tí ń bẹ níwájú un’
‘Oorun ò mọ ikú loókọ ẹ̀’
‘Ó ní bí ọ́n bá ní Ikú ó pààyàn’
‘Yóó sùn’
‘Ó lóorun ò mọ Ikú níí jẹ́’.....….....49
Wọ́n sì ti gbé owó ńlá fún Obìnrin yǐí
Pé bó bá ti morúkọ àwọn àásó ọ̀hún
Kó wáá sọ fún Ọba
Obìin bá forí lé ọ̀dọ̀ ọba
Ó ní ‘ĩwọ ọba tóo fẹ́ mọ oókọ ààsó orí ọkọ òun’
‘Èyí tí ń bẹ níwájú un’
‘Oorun ò mọ Ikú níí jẹ́’
Ọbá ní ‘méjì tó kù ńkọ́’?
‘Obìin lóun ò mọ̀ ọ́’
Ọba ní ‘báà bá mọ mẹ́tẹ̀ẹ̀ta’

After some time
The woman went to her husband…….30
She started caressing him
‘Since all these days that I have been your wife’
‘I have had children for you’
‘We have been together bounded in love’
‘Yet I know not the names of these hair patterns on your head’
‘Or am I not your full wife’?
She continued caressing him
When the woman became persistent for about three months
Abéṣùjiyàn became confused
What this woman has said is true, he reasoned...…..40
‘We have had children’
‘Well’, he concluded
‘I will tell her the name of one of the patterns’
She called her and said, ‘out of the three patterns on my head’
‘The one in front’
‘Sleep has no regard for death Is its name’
‘Even if one learns of an impending death’, he explained further
‘He would sleep’
The name is ‘Sleep has no regard for death’
The chiefs had previously and secretly given a large

That if by chance she knew the names of the

She should come and inform the king
This woman left immediately for the palace
‘Your majesty, as you desire to know the names of the styles on my husband’s head’
‘The one in front’ the woman said
‘Sleep has no regard for death’, is its name
‘What about the other two’? What are their names?
The king asked
‘I don’t know their names’ she said
‘If we don’t know the names of the other two’

Iṣẹ́ ò tíí tán……..……60
Ńgbà ó tún pẹ́ sàà
Obìin tún lọ̀ọ́ bá Abẹ́ṣùjiyàn ọkọ ẹ̀
Ó ní a gbọ pé ‘Oorun ò mọ Ikú ni tiwájú’
‘Tàárin un ńkọ́’?
Abẹ́ṣùjiyàn ò tún fura
Ó tún sọ fún un
Ó ni ‘sóo rí tàárin un’
‘Obìnrin ò ṣeé finú hàn níí jẹ́’
Obìnrin bá tún gbéra
Ó dọ̀dọ̀ ọba…….70
Ó tún sọ ẹ̀ẹ̀kejì fọ́ba
Ńgbà ó tún ṣe sàà
Obìin tún bi Abẹ́ṣùjiyàn
Ẹ̀ẹ̀kẹta ńkọ́
Abẹ́ṣùjiyàn ní ‘sóo rí ẹ̀ẹ̀kẹta un’
‘Àgbàbọ́ ò jọ òǹbí’
‘Ọmọ ọlọ́mọ ò jọ ọmọ táa bá bí ńnú ẹni’
‘N loókọ ẹ̀ẹ̀kẹta’
BÁbésùjiyàn bá sì ń kọjáá lọ láàrin ìlú
Wọn a pé Abẹ́ṣùjiyàn ‘Ìmọ̀ràn làásó orîì rẹ’…….80
A pé ‘Ìmọ̀ràn ni’
‘Kò sẹ́ni ó le mọ̀ ọ́’
Obìnrin sì ti lọ̀ọ́ sọ fún Ọba
Ọbá bá pé Abẹ́ṣùjiyàn
‘Báwọn bá moókọ àásó mẹ̀tẹ̀ẹ̀ta ọ̀hún ńkọ́’?
Ó ní sojú òun ni kí wọ́n e yọ idà
Ẹ̀yìn òun ni kí wọ́n ó kì í bọnú àkọ̀ ẹ̀
Ọba ní ‘ìwọ Abẹ́ṣùjiyàn’
‘Òún mọ̀ moókọ àwọn àásó orí ẹ yǐí’
Abẹ́ṣùjiyàn níró ni…….……..90
‘O ò leè mọ̀ ọ́’
Ọba ní ṣe kóun ó sọ ọ́
‘The assignment is not complete’, the king said.....60
After another brief period of time
This woman approached her husband, Abẹ́ṣùjiyàn
‘It is true you told me the name of the one in front’
‘What about the middle one’? She asked her husband
Abẹ́ṣùjiyàn was unsuspecting
He told her the name of the second
‘You see the one in the middle’ He said
‘Women are undesirable to be told secrets is the name’
The woman left again for the kings’
To meet with his majesty…….……..……..70
She told him the name of the second
After a while
The woman asked her husband
‘What about the third one’?
‘The third one on my head’?
‘Guardianship does not equate parentage’
‘Another person’s child cannot be like the child from one’s bowels’
‘That is the name of the third hair pattern.’
Whenever Abẹ́ṣùjiyàn passes through the city center
People would hail him ‘This your hairdo is a pattern of wisdom’……80
He would answer in affirmative ‘Yes, it is’
‘No one can know their names’
Before this time, the woman had informed the king of the name of the third one
The king one day called on Abẹ́ṣùjiyàn
‘If I know the names of these patterns, what should we do to you’?
‘Bring out the sword from its scabbard before me’
‘But return it after my death’ He boasted
You Abẹ́ṣùjiyàn, the king called again
‘I know the names of these patterns on you head’
‘That’s a lie’ Abẹ́ṣùjiyàn replied with all arrogance
‘You cannot know their names, your majesty’.....91
‘Should I tell you their names’?

Ó ní ó sọ ọ́
Ó ní ‘tiwájú un’
‘Oorun ò mọ Ikú loókọ ẹ̀’
Abẹ́ṣùjiyàn bá dorí kodò
‘Òun ò sọ kinní yǐí fún ẹlòmíìn’
‘Obǐin òun nǐkan lòun sọ fún’
Ọba tún ní ‘òun mọ̀ mọ tàárin un náà’
Abẹ́ṣùjiyàn ní ‘ẹ sọ ọ́ baba à’…….100
Ọbá ní tàárin un
‘Obǐin ò ṣéé finú hàn ni’
Abẹ́ṣùjiyàn dákẹ́
Kò le fọ̀hùn mọ́
Ọba tún lóun mọ̀ mọ ẹ̀ẹ̀kẹ́ta náà
Abẹ́ṣùjiyàn ní baba bẹ́ẹ́ bá mọ̀ ọ́
‘Ẹ sọ ọ́’
‘Ọba ní ẹ̀ẹ̀kẹ́ta un’
‘Àgbàbọ́ ò jọ òǹbí’
‘Ọmọ ọlọ́mọ ò leè jọmọ táa bí nínú
ẹni’…….....110
Abẹ́ṣùjiyàn doríkodò
‘Ọba ní sóun gbà á’?
‘Ó lẹ́ẹ́ mọ̀ ọ́ baba’
Ọbá ní ‘sóò gbàgbé n tóo wí níjọ́ kǐíní’?
‘Pé tí mo bá moókọ mẹ́tẹ̀ẹ̀ta’?
Wọ́n ní wọ́n ó dè é lápá àti lẹ́sẹ̀
Kí wón ó sọ ọ́ ságbàlá
Wọ́n ní bó bá dijọ́ méje lónǐí
Àwọn ó bẹ̀ẹ́ orí ẹ̀ ni
Kí gbogbo ará ilu ó mọ́ọ́ wá fi sèran
wò…….....120
N táwọn ń sanwó sí láti ọjọ́ yǐí
Wọ́n bá ju Abẹ́ṣùjiyàn sẹ́yǐnkùlé
Ọbá sǐí mọ́ọ́ lọ́ọ́ yọ́ wò ó
Ọbá bá bá Abẹ́ṣùjiyàn nibí ó gbé sùn

‘Tell me if you know them’
The one in front, the king said
‘Sleep has no regard for death is its name’
Abẹ́ṣùjiyàn’s eyes shot out of his skull as if propelled
He ran through his mind, ‘I did not tell anyone these
names’
‘Except my wife alone’
The king punctuated his thoughts again ‘I know the
name of the middle one’
Now filled with fear, he said ‘Say it if you do’…..100
‘The one in the middle’, the king continued
‘Women are undesirable to be told secrets is the name’
Abẹ́ṣùjiyàn stood akimbo, his head dropping
He kept silent
The king broke his silence and said ‘I know the name
of the third also’
‘If you know it, your majesty’
‘Please tell us’
‘The third one’
‘Guardianship does not equate parentage’
‘Another person’s child cannot be like a child from
one’s bowels’……..…….110
Unbelieving, Abẹ́ṣùjiyàn buried his head
‘Am I correct’? The king asked hoarsely
‘You are correct, your majesty’ is the reply that came
out of his mouth
The king then reminded him of his bragging
‘That if I should know the names of the three’?
The king ordered him tied up
And thrown into the yard
‘In seven days time’, the king said
‘He would be beheaded’
All residents of the town should come and make jest
of him……..……120
‘This is what we have been paying for, ever since’
Abẹ́ṣùjiyàn was thrown into the yard with shackles on
his hands and legs
The king however do stealthily check on him often
On one occasion met him sleeping

Ló sùn lọ ní ń haanrun
Ọba ni 'Oorun ò mọ̀ mọ Ikú lóòótọ́ ọ̀'
'Ẹ́ní àwọ́n ní àwọ́n ó pa'
'N ló sùn lọ yĭí'
'Kódà ń tún ń haanrun'..…….....129
'Kéèyàn ó gbúròó pé wọ́n ó pa òun'
'Kó sì mọ́ọ́ haanrun'
Ọbá dákẹ́
Kò sọ nǹkankan mọ́
Ńgbà ó tó gẹ́gẹ́ ọjọ́ keje tí wọ́n ó pa á
Ọba bá ránsẹ́ pe àwọn Tẹ̀ẹ̀tú
Wọ́n bá fa Abẹ́ṣùjiyàn tọ̀tọ̀ọ̀tọ̀
Ṣùgbọ́n aṣọ tí Abẹ́ṣùjiyàn sán mọ́ ĭdí
Lọ iwájú ọba kí wọ́n ó tóó mú u
Ọmọ tó gbàwò ló ni aṣọ ọ̀hún
Ṣé láyé ọjọ́sí……140
Wọ́ọ́n sán aṣọ lọ síwájú ọba ni
Ǹjẹ́ kí wọ́n ó fa Abẹ́ṣùjiyàn
Kí wọ́n ó bẹ orí ẹ̀
Ọmọ tó gbà wò bá sáré dé
Ní bá ń kígbe
'Ẹ bá òun mú aṣọ òun'
'Ẹ mọ́ jẹ̀ẹ́ kí ẹ̀jẹ̀ ó ta sí i'
'Aṣọ òun ní ń bẹ lọ́rùn ẹ̀'
Ọbá ní kí wọ́n ó dúó
'Kín lo wí nla'?…...…….....….150
Ọmọ ní aṣọ òun ló so mọ́rùn
Ọbá ní nǹkan mẹ́ta ni Abẹ́ṣùjiyàn wí
Ó ní mẹ́tẹ̀ẹ̀ta ló ti ṣẹ
Ó ní ǹjẹ́ ẹ rí ọ̀rọ̀ tó sọ
'Tó ní oorun ò mọ Ikú'?
'Ọba lóun tí ń wò ó'
'Ojoojúmọ́ ní ń sùn'
'Báwọn ṣe pé àwọ́n ó pa á tó'
'Ṣe Oorún sì mọ Ikú lóòótọ̀'?
'Ẹ̀ẹ̀kejĭ'…….....…….160
'Obiin ò ṣeé finú hàn'

He was fast asleep and snoring heavily
'Truly, sleep has no regard for death'; the king thought
'Look at the person sentenced to death'
'He is in deep slumber'
'And even snoring'
'Imagine someone to learn of his death'……130
'And he would be this asleep and snoring'
The king kept silent
He told nobody
On the seventh day, the day he was to be killed
The king sent for the Tẹ̀ẹ̀tús
They pulled him in a stretch
But the cloth which Abẹ́ṣùjiyàn wrapped around his waist
To visit the king before he was arrested
Is owned by his adopted child
In the olden days……..140
People go before the king with wrappers around their waists
As they pulled Abẹ́ṣùjiyàn
To be executed easily
The adopted child ran to the king
Shouting and wailing
'Please help me remove my cloth'
'Please do not allow blood to spill on it'
'It is my cloth that he is tying on, he shouted'
The king ordered the Tẹ̀ẹ̀tús to stop
'What did you just say'? The king asked the boy……150
'He is tying my cloth on', the child repeated
The king, weak, said,' Abẹ́ṣùjiyàn said three things'
'All the three proved true'
'You would notice that his first proclamation'
'That sleep has no regard for death'
'I have been watching him in the yard'
'He sleeps everyday'
'Despite the knowledge of his death'
'Is it not true that sleep has no regard for death'?
'The second', the king continued…….160
'Women are undesirable to be told secrets'.

Ọbá ní gbogbo àwọn làwọn ti rí ìyuun tẹ́lẹ̀
Ṣe bí obìin rẹ̀ ló mú un fún àwọn
Ọbá ní gbogboo yín ẹ gbọ́ o
Ẹ mọ́ jẹ́ kí àwọ́n ó lẹ́sẹ̀ lọ́rùn
Ẹ jẹ́ kí àwọ́n ó fíílẹ̀
Ọbá ní 'ǹjẹ́ bó bá jẹ́ pé ọmọọ rẹ̀ tó bí ńnú ni ọmọ un'
'Tí kĭí ṣe ọmọ tó gbàwò'
'Sé yó pèé kí ẹ̀jẹ̀ẹ Baba òun ó mọ́ ta sí aṣọ òun'?
'Ẹ ẹ̀ mọ́ pé Àgbàbọ́ ò jòǹbí'……170
'Ọmọ Ọlọ́mọ ò jọmọ ẹni lóòótọ́'?
Abẹ́ṣùjiyàn bá ń jó ní bá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Atọpárá ní ń fikú ṣeré
A díá fún Abẹ́ṣùjiyàn
Tí ń sawoó relé Ọlọ́fin
Ó ní wọn ò leè mọ àásó orí òun
Ìmọ̀ràn ni……..…….180
'Ẹlẹ́ẹ̀kínní nínú àásó orĭì rẹ́ ń jẹ́ Oorun ò mọkú'
'Ẹlẹ́ẹ̀kejĭ ń jẹ obìin ò ṣeé finú hàn'
'Ẹlẹ́ẹ̀kẹta tàásó orĭì rẹ a mọ́ọ jẹ́ Àgbàbọ́ ò jòǹbí'
'Ọmọ ọlọ́mọ wọn ò jọmọ ẹni'
Abẹ́ṣùjiyàn o ṣẹ́gun nígbà yí ò
O ṣẹ́gun
Abẹ́ṣùjiyàn
O ṣẹ́gun

'All of us know the veracity of that one'
'It is his wife that delivered him to us', the king said
'All of you here present, please be considerate'
'Do not let us kill an innocent man'
'Let us set him free'
'If this boy had been his son truly'
'And not an adopted child'
'Would he say his father's blood should not be allowed to spill on his cloth'?
'Can't we all see truly that a Guardian does not equate a parent'……..170
'Another person's child can not be like a child from one's bowels'
Abẹ́ṣùjiyàn then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifa
He said it was exactly as his Babaláwo predicted
He that walks on the roof gable plays with death
Casts divination for Abẹ́ṣùjiyàn
That was venturing priesthood in the house of Ọlọ́fin
He said they cannot know the names of the hair patterns on his head
It is wisdom…….……..……..180
The first one of the patterns is known as; 'sleep has no regard for death'
The second among the patterns is called; 'women are undesirable to be told secrets'
The third of the patterns is 'guardianship does not equate parentage'
Another person's child cannot be like a child from one's bowels'

Abẹ́ṣùjiyàn, you have won
You have triumphed henceforth
Abẹ́ṣùjiyàn
You have won

ỌWỌ́NRÍN ỌSẸ́ A

Ifá pé ayé ó yẹ eléyìun . Ifá pé ìṣẹ́ tán, ojúú rẹ̀ ò níí ríbi ṣùgbọ́n kó rúbọ.

Ọ̀wọ́nrín wẹṣẹ
N ò wẹṣẹ
Ààtàn wẹṣẹ wọ̀nhĩn wọ̀nhĩn
A díá fún Ọ̀rúnmìlà
Wọ́n ní baba ó rúbọ
Kó le wẹ ìṣẹ́ dànù
Ìṣẹ́ búburú ò sí lọ́rùn òun báyìí?
Wọ́n níwọ Ọ̀rúnmìlà
Kò sí ìṣẹ́ kankan mọ́
Wọ́n ní kó rúbọ……..……..10
Kó mọ́ọ wẹ gbogbo ìṣẹ́ dànù
Wọ́n bá ṣe Ifá fún Ọ̀rúnmìlà
Wọ́n ní kó loodò
Kó lọ́ọ́ wẹ gbogbo ibi dànù
Pé kò sí ìṣẹ́ mọ́
Ijó ní ń jó ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀wọ́nrín wẹṣẹ..... 20
N ò wẹṣẹ
Ààtàn wẹṣẹ wọ̀nhĩn wọ̀nhĩn
A díá fún Ọ̀rúnmìlà
Wọ́n ní baba ó rúbọ
Kó le wẹ ìṣẹ́ dànù
Ìṣẹ́ mọ̀mọ̀ tán o
Ọrọ̀ ló kù
Awá rọ́jú ṣẹbọ
A wẹ ìṣẹ́ dànù
Àwá rúbọ tán….....…….....30
A wẹ ìṣẹ́ dàágbó

ỌWỌ́NRÍN ỌSẸ́ A

Ifá says life would please this person. Poverty is ended. He would not witness bad times but should offer sacrifice.

Ọ̀wọ́nrín, lather yourself with soap
I will not lather myself with soap
Refuse dump site washes itself coarsely
Cast divination for Ọ̀rúnmìlà
They asked Ọ̀rúnmìlà to offer sacrifice
Such that he could wash away poverty
'This abject poverty does not stay with me'?
'You Ọ̀rúnmìlà', they called
'Poverty is ended'
They told him to perform sacrifice…….……10
And should wash off all forms of poverty
They prepared an Ifá portion for him
They asked him to go to the stream
And wash off all things depicting evil
Poverty is ended, they said
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀wọ́nrín, lather yourself with soap……..…20
I will not lather myself with soap
Refuse dump washes itself coarsely
Cast divination for Ọ̀rúnmìlà
They asked Ọ̀rúnmìlà to offer sacrifice
Such that he could wash away poverty
Poverty is ended
Riches is what is next
We have tried to observe the sacrifice
And have washed away our abject poverty
We have now finished our sacrifice…....……30
And washed away our penury

ỌWỌ́NRÍN ỌSẸ́ B

Ifá pé òun o níí jẹ́ nǹkan eléyìun ó bàjẹ́

Gbòǹgbò ta wọ́rọ́kọ́ ta wọ́rọ́kọ́
Kóo dọ́nà ṣe sin sǐn sin
A díá fún Ọ̀rúnmìlà
Tí tí ń ṣehun gbogbo tọ́kan ò lójú
Ọ̀rúnmìlà ní ń ṣe gbogbo nǹkan ni ò lójú
'Nǹkan òun le lójú báyìí'?
Wọ́n ní kóun náà ó rúbọ
Wọ́n ní bí tí ń pé nǹkan ń ṣe òun
Wọ́n ní àwọn Irúnmọ̀lẹ̀ ò tíí gbọ́ ohun tí ń wí
Wọ́n ní kó mọ́ọ fún àwọn Irúnmọ̀lẹ̀ gbogbo ní èèwọ̀ọ wọn jẹ……10
Wọ́n ní tí ọ́n bá wá bi í pé èétijẹ́?
Wọ́n ní kó mọ́ọ pé ìdí tóun fi ṣe bẹ́ẹ̀ rèé
Wọ́n ní gbogbo ajogun ní ó lọ
Bẹ́ẹ̀ ni Ọ̀ṣun è é sǐí muti ọ̀ka
Irinwó imọ̀lẹ̀ è é mu aró
Igba imọ̀lẹ̀ ò níí mùtọ̀
Wọ́n ní àwọn Irúnmọ̀lẹ̀ rò pé ará dẹ̀ ọ́ ni
Ṣùgbọ́n fi hàn wọ́n pé ara ò dẹ́ ọ́
Ọ̀rúnmìlà bá fún Irinwó imọ̀lẹ̀ ní aró
Wọ́n ní kí Ọ̀rúnmìlà ó fi aró pa ilé ẹ̀
Wọ́n ní kó fi ìtọ̀ pa ilé..... 21
Wọ́n ní kó mú ọ̀tí ọ̀kà
Kó bù fún Ọ̀ṣun Èwùsí
'È é ti rí ǐwọ Ọ̀rúnmìlà'?
'Tóo fi fún wa ní n tá è é jẹ'?
Ọ̀rúnmìlà ní 'bẹ́ẹ̀ làá bi ni'
Látijọ́ tóun tí ń pé 'kèè rọ̀ mí, kèè rọ̀ mí'

ỌWỌ́NRÍN ỌSẸ́ B

Ifá says he would not allow this person's things to be in disarray.

Tree roots in nebulous form
It burrow and burrow in the earth
Casts divination for Ọ̀rúnmìlà
That was doing everything without finding headway
They asked him to perform sacrifice
Ọ̀rúnmìlà was doing things without accomplishment
'How would I be able to make headway'?
They asked him to offer sacrifice
'As you complain that you are not flourishing'
'The Deities have not heard what you are saying', they told him……..10
They told him to offer the Deities their taboos
'If they ask you why you behave as such'
'You should narrate your discomforts to them'
'All the Ajoguns would leave you'
However, Ọ̀ṣun does not drink sorghum wine
Four hundred Mọ̀lẹ̀ Deities do not drink the black dye
Two hundred Mọ̀lẹ̀ Deities do not drink urine
'They think things are very easy for you'
'But show it to them that you are not comfortable'
Ọ̀rúnmìlà then offered four hundred Deities some dye to drink……..……..…
……..20
They asked Ọ̀rúnmìlà to paint his house with black dye
'Pour some sorghum wine', they added
'And give to Ọ̀ṣun Èwùsí to drink'
'Why did you do this to us, Ọ̀rúnmìlà'?
'You gave us what we counted as taboos' The Deities queried
'Thank you for asking me' Ọ̀rúnmìlà said
'All these days I have been appealing to you about my discomforts'

‘ Ẹ ẹ ṣe nǹkankan sí I’
Àwọn Irúnmọlẹ̀ ní àwọn ò mọ̀
Wọ́n ní ‘ o ò tún ṣ̀ìṣe mọ́ lái lái’…….30
Ayé bá yẹ Ọ̀rúnmìlà
N ní wá ń jo n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Gbòǹgbò ta wọ́rọ́kọ́ ta wọ́rọ́kọ́
Kóo dọ́nà ṣe sin sǹ sin
A díá fún Ọ̀rúnmìlà
Tí tí ń ṣehun gbogbo tọ́kan ò lójú
Wọ́n ní ó sá káalẹ̀ ó sẹ̀bọ……..40
Wọ́n ní gbogbo ń tí bá ń ṣe ní kó lójú
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀ ó rúbọ
Irinwóo Mọlẹ̀ ó mu aró
Ẹ mó pèé mo ṣ̀ìṣe
Mo dewé Èsǐsǐ
Ẹ mọ́ pèé mo ṣ̀ìṣe
Igba imọlẹ̀ ó mu ǐtọ̀
Ẹ mọ́ pèé mo ṣ̀ìṣe
Mo dewé Èsǐsǐ
Ẹ mọ́ pèé mo ṣ̀ìṣe……..…50
Ọ̀ṣun Èwùsí ó gbọ́tí ọkà kó bù mu
Ẹ mó pèé mo ṣ̀ìṣe
Mo dewé Èsǐsǐ
Ẹ mọ́ pèé mo ṣ̀ìṣe
Kí n mọ́ ṣiṣe lónǐí
Kí n mọ́ ṣ̀ìṣe o
Mo dewé Èsǐsǐ
Ẹ mọ́ pèé mo ṣ̀ìṣe

‘You did nothing about it’
‘We didn’t know about that’ the Deities countered
‘You will never experience that again’…..…….30
Life then pleased Ọ̀rúnmìlà
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo predicted
Tree roots in nebulous form
They burrow and burrow in the earth
Casts divination for Ọ̀rúnmìlà
That was doing everything without making headway
They asked him to take care of the ground and offer sacrifice……..……..40
Everything that he engaged in would become easy for him
Ọ̀rúnmìlà heard about the sacrifice and performed it
Four hundred Mọlẹ̀ Deities would drink dye
Do not say I made a mistake
I become an Èsǐsǐ leaf
Do not say I made a mistake
Two hundred Mọlẹ̀ Deities would drink Urine
Do not say I made a mistake
I become an Èsǐsǐ leaf
Do not say I made a mistake…….50
Ọ̀ṣun Èwùsí would take some sorghum wine to drink
Do not say I made a mistake
I become an Èsǐsǐ leaf
Do not say I made a mistake
May I not make mistakes today
May I never make any mistake
I become an Èsǐsǐ leaf
Do not say I made a mistake

ỌWỌ́NRÍN ÒFÚN A

Ifá rọ eléyìun pé kó mọ́ fi iṣẹ́ ẹ rẹ̀ ṣe ti ìbí; kó mọ́ fi iṣẹ́ ṣe ìyekan. Ifá pé iṣu àti ẹyẹlé lẹbọọ rẹ̀. Ifá pé kí obìin eléyìun ó lọ́ọ́ tọ́jú àmù kó fi mọ́ọ́ pọnmi sí; Kó lè ní ìsinmi kó sì le jẹ obìin eléyìun kalẹ́.

Apáà mi ò roko
Èyìn mi ò bẹ̀rẹ̀
Béèyàn ò bá mú mi lórí kó mú mi lẹ́sẹ̀
N ò leè fa gaga eéran tu
A díá fún Ológoṣẹ́
Tí ń fi Ifáa rẹ́ẹ́ ṣèbí
N fi Ifáa rẹ́ẹ́ ṣèyekan
Wọ́n ní ó rúbọ
'Ayé le yẹ òun báyìí'?
Wọ́n ní kó mọ́ fi Ifá ṣèbí mọ́……10
Kó mọ́ fi Ifá ẹ ṣe Ìyekan
Ológoṣẹ́ rúbọ
Ayé yẹ Ológoṣẹ́
Òun náà?
Wọ́n ni gbogbo n tí Ifá bá wí
Ni kó mọ́ọ́ gbà
N ní wá ń jo n ní ń yọ̀
Ń yin àwọn Babaláwo
Àwọn Babaláwo rẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…...20
Apáà mi ò roko
Èyìn mi ò bẹ̀rẹ̀
Béèyàn ò bá mú mi lórí kó mú mi lẹ́sẹ̀
N ò leè fa gaga eéran tu
A díá fún Ológoṣẹ́
Tí ń fi Ifáa rẹ́ẹ́ ṣèbí
N fi Ifáa rẹ́ẹ́ ṣèyekan

ỌWỌ́NRÍN ÒFÚN A

Ifá implores this person not to practice his work as a family or relation affair. Ifá collects tubers of yam and pigeons from him. Ifá asks his wife to get a water container such that she would have something inside with which she could collect water. And as such would have rest of mind and be the wife of this person for life.

My hands are not strong enough to weed
My back cannot bend over
If I am not seized by my head and legs
I will not be able to uproot a single grass sheath
Cast divination for Ológoṣẹ́
Ológoṣẹ́ that was practising Ifá as a family affair
He was practicing Ifá as a relation affair
He was asked to perform sacrifice
'Would life please me at all'?
He was asked not to practice Ifá as a family affair again…….....…….....10
And never to use his Ifá as a relation affair
Ológoṣẹ́ observed the sacrifice
And life pleased him
Surprised, he exclaimed 'I'?
They told him that everything that Ifá says
Is what he should collect from clients
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said…….20
My hands are not strong enough to weed
My back cannot bend over
If I am not seized by my head and legs
I will not be able to uproot a single grass sheath
Cast divination for Ológoṣẹ́
That was practising Ifá as a family affair
He was practising Ifá as a relation affair

A ̀ì í fi Ifá ṣèbí
A ̀ì í fi Ifá ṣèyekan
Àgbẹ̀ bẹ́ẹ̀ bá múṣu tà……..…30
Ẹ mówó Ifá wá
A ̀ì í fi Ifá ṣèbí
A ̀ì í fi Ifá ṣèyekan

One should not practise Ifá as a family affair
One should not practise Ifá as a relation affair
All farmers, when you sell your harvested yam tubers
Bring back to Ifá, the money that is rightfully
His…….....31
One should not practise Ifá as a family affair
One should not practise Ifá as a relation affair

ỌWỌ́NRÍN ÒFÚN B

Ifá pé tẹ̀gbọ́n tàbúrò lòún ń bá wí pé kí ẹ̀gbọ́n ó rúbọ kí àbúrò ó mọ́ baà rẹ jẹ. Nǹkan wọn ò níí bàjẹ́.

Ọ̀wọ́nrín wòfun wòfun
Babaláwo Eégún ló díá fún Eégún
Eégún ń tọ̀run bọ̀ wálé ayé
Ọ̀wọ́nrín wòfun wòfun wẹ̀dọ̀
Babaláwo Orò ló díá fún Orò
Orò ń tìkọ̀lé ọ̀run bọ̀ wálé ayé
Àwọn méjèèjì ni ọ́n jọ́ ń bọ̀ látòde ọ̀run
Ṣùgbọ́n nígbàa wọ́n ó mée bọ̀ wá
Wọ́n ní kí wọ́n ó rúbọ
Eégún fi aṣọ kan náà tó ní…….10
Eégún fi rúbọ
Orò ní 'aṣọ kan náà tóun ní'?
'Òun á a ṣe wáá fi rúbọ'?
Ńgbàa wọ́n ó jọ́ mọ́ọ́ bọ̀ wá
Tí ọ́n dé odi ìlú
Eégún dúró
Orò dúró
Àwọn èèyàn sì ti péjo ńnú ìlú
Tí ọ́n fẹ̀ wòran
Orò làgbà……..20
Orò bá ní ìwọ Eégún
Wáá lọ inú ìlú
Kóo lọ́ọ́ wo bí ibẹ̀ ṣe rí
Eégún ní 'Ṣe bóo rí I pé ìhòòhò lòún wà'
Orò bá bọ́ aṣọ́ọ́ rẹ̀
Ó bọ́ ọ fún Eégún
Ó ní kó mọ́ọ́ lọ
Ńgbà tí Eégún dé inú ìlú

ỌWỌ́NRÍN ÒFÚN B

Ifá says he is making a reference to a set of brother. The elderly should offer sacrifice such that the junior would not cheat him. Their things would not get spoilt.

Ọ̀wọ́nrín wòfun wòfun
The Babaláwo of the Masquerade casts divination for the Masquerade
The Masquerade was coming from heaven to the earth
Ọ̀wọ́nrín wòfun wòfun wẹ̀dọ̀
The Babaláwo of Orò casts divination for Orò
Orò was coming from the city of heaven to the earth
The two of them were coming together from heaven
But before they would leave the gates of heaven
They were asked to perform sacrifice
The Masquerade removed his only cloth…..…….10
He used it as sacrifice
'The single cloth I have', said Orò
'How would I use it for sacrifice'?
When they departed heaven
And got to the boundaries of the first town on earth
The Masquerade stopped
Orò also stopped
Meanwhile people had assembled in expectation
To watch the two perform
But Orò being the elder brother said……..…..……20
'You Masquerade'
'Go into the town'
'And see how things are'
'Can't you see I am naked'? The Masquerade replied
Orò then removed his cloth
He gave it to The Masquerade
And asked him to leave for the city
When the Masquerade got to the city

Ó bá àwọn èèyàn
Tí ọ́n ti péé lẹ̀……..30
Bí ọ́n ti fojú kan Eégún
Ijó ni wọ́n ń jó
Ńgbé ni wọ́n gbé Eégún
Ẹ gbé mí ò
Fẹ̀ẹ̀rẹ̀ gbé mi
Fẹ̀ẹ̀rẹ̀
Ẹ gbágan
Fẹ̀ẹ̀rẹ̀ gbà mí
Fẹ̀ẹ̀rẹ̀
Níbi wọ́n gbé ń ṣe ìyuun …….40
Eégún ò rántí Orò ńbi ó wà mọ́
Orò sùn síbẹ̀
Ńgbà ó pẹ́ pẹ́
Orò bá ń bọ̀
Ìbínú ní ń báá bọ̀
Ní ń ké
‘Òún ó mu; òún ó mu mĭ’
‘Òún ó mu’
‘Òún ó mu mĭ; Òún ó mu mĭ’
Ṣùgbọ́n nígbà tí ò láṣọ …….……50
Kọ̀rọ̀ ló yáá dúó sí
Ifá pé kí eléyìun ó rúbọ
Kí àbúrò ó mọ́ gba ẹ̀gbọ́n
Lọ́wọ́ ẹ̀gbọ́n o

He met with a tumultuous crowd.....……29
That had gathered around to watch their performance
Immediately they sighted the Masquerade
They started dancing
And carried the Masquerade aloft
‘Carry him up’, they sang
Swiftly, lift me up
Swiftly
Carry the heavenly spirit
Swiftly lift me up
Swiftly
In their course of celebration and jubilation….....40
The Masquerade did not remember Orò where he left him
Orò slept there
After a long period of time
Orò started for the city
He was coming with fury
He was shouting
I will pick him up and swallow him
I will seize him
I will seize him and swallow him
But since he had no cloth on…….....…50
He had to dodge in a corner
Ifá asks this person to offer sacrifice
Such that the junior brother would not snatch away the authority
From the elder one

DIFFICULT WORDS : ỌWỌ́NRÍN

1. **Pẹ̀kútú Yẹkẹ̀**: Name of a Babaláwo
2. **Odù**: One of the distinct signatures of Ifá.
3. **Onígbò Asùnlọ́lá**: Name and appellation respectively of a person
4. **Èjìgbàrà Ìlẹ̀kẹ̀**: A kind of expensive bead
5. **Láàràngúnkà**: King's costume that is very expensive and invaluable
6. **Ìṣẹ́ Ni ò ṣẹ́ Gúnnugún Kó bà Lóorun**: Name of a Babaláwo. (Lt.) >Poverty would not afflict the Vulture so much for him to perch on burnt straw.
7. **Aṣẹ́gilówó**: An appellation. One who fetches firewood and make wealth out of it.
8. **Òṣì ni ò Tàkàlà Kó bà Lérùwà**: Penury would not afflict Àkàlà bird for her to perch on grasses with dew (Name of a Babaláwo)
9. **Atàpólà Sọlà: Appellation**: He that sells logs of wood to make wealth
10. **Ìwọ ò sàì là, Èmi ò sàì là**: Name of a Babaláwo. You would be rich; I would be rich.
11. **Aṣóru tà ragba Ẹru**: An appellation. He that watches the onset of the night to buy and sell hundreds of slaves.
12. **Ọ̀wọ́nrín Werere, Ìwòrì Werere**: Names of Babaláwos
13. **Àlúkúlàkà**: Another name for Orò A deity that women are forbidden from seeing. Also the brother of Egúngún
14. **Kílìwí**: Name of a Babaláwo
15. **Ọ̀fàfà lájá**: Another Babaláwo
16. **Oriri Mòjò**: Appellation for Ifá
17. **Ìrámòrí**: Name of a town
18. **Ìrẹ̀sà o pẹ́ Oko**: Name of a town
19. **Ìrosùn o pẹ́ Oko**: Name of a town
20. **Gbáro**: Name of a town
21. **Mọnírèré Ò sẹ̀sẹ̀**: Name of a person
22. **Ẹdun níí sọmọ Onínyán**: Name of a Babaláwo
23. **Òwè níí sọmọ Ọlọ́bẹ̀**: Name of another Babaláwo
24. **Èṣù Ọ̀dàrà**: Yorùbá god of justice
25. **Ìrẹ̀ ò sẹ̀jẹ̀**: Cricket
26. **Ọ̀wọ́nrín Pòkàn**: Ọ̀wọ́nrín Ọ̀kànràn
27. **Ìkòrò**: A kind of fish
28. **Àjàlúbọ̀rọ́**: The name a Babaláwo
29. **Orí**: The inner head. Synonymous with destiny
30. **Ẹ̀rìn**: Name of a town
31. **Gáà**: Name of a wicked Ọ̀yọ́ chief who was killed decades ago in a brutal execution to repay him for his past misdeeds
32. **Láàrágbàgàdá**: An appellation for mother earth
33. **Ológoṣẹ́**: Name of a Babaláwo. Also the name of a beautiful bird
34. **Ìwéré**: Name of a town in Òyó state of Nigeria
35. **Arẹ̀rẹ̀kosùn in the city of Òǹkò**: Name of a Babaláwo
36. **Ìká a bìdí ròdò**: Also a name of a Babaláwo
37. **Ọ̀gbàrà**: Name of a Babaláwo
38. **Aṣẹ́yìin Mọ̀kín**: Name of the king of Ìsẹ́yìn, a town in Ọ̀yọ́ state
39. **Ìlẹ̀rọ̀**: A phrase that expresses comparative ease
40. **Egbé**: A mystical charm that would miraculously carry the person wearing it from the scene of an impending accident to a safe place
41. **Elédìró**: A kind of animal
42. **Ààjà**: The rattle with a knife at the base. This is jingled to signify or invoke the presence of Ifá
43. **Òwìrìwìrì**: This describes the fiery nature of naked flame
44. **Ọba túnlé ayé ṣe**: Title of a king. World reforming king or world mending king
45. **Àrẹ̀mọ**: The eldest son of a nuclear family

46. **Ìtún Èrin**: The acclaimed city where all medicinal leaves originate
47. **Ìwọ̀fà**: This is a human being that is lent out to serve as surety and service of loans taken from a creditor. The person in most cases is the child of the debtor who would be returned after the repayment of the loan.
48. **Ọ̀bọ̀lọ̀ùbọlọ̀**: Rhythmical word. (Lt.) To escape from a captive in a slippery manner.
49. **Ọ̀wọ́nrín bàtú bàtú**: Coinage out of Ọ̀wọ́nrín Òtúrúpọ̀n.
50. **Itú**: A male goat
51. **Tùè**: The sound given out by the male goat when it spits and in the process of mating the doe.
52. **Ọ̀wọ́nrín bàjẹ́ Lẹ́sẹ̀**: Name a Babaláwo. Owonrins leg is wounded and infected
53. **Olúkòṣo Làlú**: An appellation for Sàngó
54. **Bámbí Ọmọ arígba Ọta ṣẹ́gun**: Another appellation for Sàngó (Lt.) Bámbí, the child of the clan that uses hundreds of bullets to win wars. Ẹdùn are the bullets; and they are the sacred rock pellets released during thunderstorms. They are Sàngó's bullets
55. **Bámbí**: Coined from Olúbámbí. One of the many appellations of Sàngó. (Lt.) God has helped me in giving birth to him.
56. **Òréré Èjïgbò ni mo kò**: Òréré Èjïgbò is an appellation for Ọ̀wọ́nrín Òtúá. The suffix of the sentence now translates to is the one that I met with
57. **Oriri Àkàsù, Àkàsù Oriri**: This is also referred to as Èkọ in Yorùbá language. It is the hardened puddle of maize pap that is wrapped in leaves for consumption. A big wrap is called Oriri Àkàsù
58. **Ọ̀wọ́n ilé abẹ̀yïn góórómọ̀ góórómọ̀**: Name of Babaláwo
59. **Onîwèémọ̀**: Another name for the rooster
60. His sleep was not fine enough: Had bad dreams; Nightmares
61. **Abésùjiyàn**: Name of a person. Archaic, and translates to mean someone who argues with Èṣù
62. **Ọlọ́fin**: One of the important white garment deity of the Yorubas with principal shrine located in Ilé Ifẹ̀
63. **Tẹ̀ẹ̀tú**: The king's decapitator
64. **Ọ̀sun Ẹ̀wúsî**: This is the appellation used in praising the Ọ̀sun goddess
65. **Èsîsî Leaf**: A kind of leaf with mystical powers.
66. **Ọ̀wọ̀nrín Wòfun Wẹ̀dọ̀**: Ọ̀wọ́nrín Òfún. Name of a Babaláwo. Ọ̀wọ́nrín, look at the intestines and the liver.
67. **Yèrèpè**: Nettles
68. **Èèsún**: The dry, overgrown grasses in the forest
69. **Ọ̀yọ́**: An ancient city in Western state of Nigeria
70. **Sïẹ̀jïdé**: Name of a person
71. **Ọ̀wọ́n Owó làá náwó mini**: Name of a Babaláwo. (Lt.) It is as a result of scarcity of money that one spends miserly
72. **Ọ̀wọ́n Omi làá Pèsun**: Also the name of a Babaláwo. Means Fetching from a water rejuvenation site is an indication of water scarcity'.
73. **N tó bá wọ́n làá pè nïyàn**: Name of a Babaláwo. Means it is that which is difficult to obtain that we refer to as scarce.
74. **Akarasangba Òṣùmàrè**: Name of a Babaláwo. Òṣùmàrè is the rainbow. Akarasangba is the curvature established by the rainbow.
75. **Ìrókò Ọ̀gọ̀**: The Ìrókò tree located in a place called Ọ̀gọ̀.

CHAPTER 7 : ỌBÀRÀ

ỌBÀRÀ MÉJÌ A

Ifá pe ire fún eléyìun. Orí ọlà lórí ẹ.Yóó là, yóó sì tóbi láyé. Ọ̀ṣun kán ń bẹ ní ìdílé ẹ, bí ò bá sí Ọ̀ṣun, kó bèèrè níbi wọ́n gbé dá Ifá yìí fún un: kó sì lọ́ọ́ bọ Ọ̀ṣun ọ̀hún torí i lọ́dọ̀ Ọ̀ṣun ni gbogbo ire tí ó ní í láyé ó ti wá. Ọmọ Ọ̀ṣun ni òun pàápàá.

Òsòló Awo Awọ̀n
Ló dífá fún Awọ̀n
Níjọ́ tí ń lọ rèé wẹ́rí Ọlà lódò
Arálọ Òun báyìí?
Wọ́n lára ó rọ̀ ọ́
Wọ́n ní ṣùgbọ́n kó rúbọ fún Ọ̀ṣun
Ó bá rúbọ
Arábá dẹ ẹ́
Ní bá ń bímọ
Ló bá kó ọmọ ẹ lọ fún Ọ̀ṣun……....10
Wọ́n níkú ò gbọ́dọ̀ pa ọmọ Awọ̀n
Ayé yẹ ẹ́
Ọ̀ṣun ń tọ́jú ẹ
Ní ń gẹ ẹ́
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òsòló Awo Awọ̀n
Ló díá fún Awọ̀n……..……20
Níjọ́ tí ń lọ rèé wẹ́rí Ọlà lódò
Òsòló mọ̀mọ̀ dé ò
Awo Awọ̀n
Ẹ ò mọ̀ pỌ́rí rere lÀwọn ń wẹ̀?

ỌBÀRÀ MÉJÌ A

Ifá wishes this person well. His Orí is destined to be wealthy and he would be rich in life. Ifá says there exists an Ọ̀ṣun spot in his lineage. If otherwise, he should ask of where a spot could be found for him to offer sacrifice immediately. This is because all his fortunes are rooted in Ọ̀ṣun.

Òsòló the priest of Awọ̀n
Casts divination for Awọ̀n
On the day he was going to wash his Orí of wealth in the river
>Would it be easier for me=? He asked
They told him that it would be easy for him
But he was advised to perform sacrifice to Ọ̀ṣun
He offered the sacrifice
Life then pleased him
He started having children
He afterwards took all his children to Ọ̀ṣun……10
'Death must not kill the child of Awọ̀n', they instructed
Life pleased them so much
Ọ̀ṣun took good care of him and his children
And also petted them all
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Òsòló the priest of Awọ̀n
Casts divination for Awọ̀n ……...20
On the day he was going to wash his Orí of wealth in the river
Òsòló is here really
He is the priest of Awọ̀n
Don't you all know that good Orí is what Awọ̀n washes in the river?

ỌBÀRÀ MÉJÌ B

Ifá pé òun pé ire fún eléyìun. Bí eléyìun bá bí ọmọ Ọkùnrin, Ifákáyọ̀dé ni kí wọ́n ó sọ ọ́. Ọkùnrin ó pọ̀ nínú ọmọ ẹ̀.

Ọ̀kùn gìdìgbà níí rìn bí ẹ́ní jó, bí ẹ́ní jó
A díá fún Ifákáyọ̀dé
Èyí tíí sọmọ bíbí inú Àgbọnnìrègún
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀….....……...5
Ó rúbọ
Èrò Ìpo
Èrò Ọ̀fà
Àrìnjó Ifá ò níí kú léwe

ỌBÀRÀ MÉJÌ B

Ifá wishes this person well. If he has a male child, the child should be named Ifákáyọ̀dé. He would have many more male children than females.

It is the big earthworm that moves as if dancing
Casts divination for Ifákáyọ̀dé
The child of Àgbọnnìrègún
He had been asked to perform sacrifice
He had heard about the sacrifice….....5
And performed it
People from the city of Ìpo
Travelers from the city of Ọ̀fà
Àrìnjó Ifá would never die prematurely

ỌBÀRÀ OGBÈ A

Ire ọmọ fún eléyìun, Ayé ó yẹ ẹ. Nǹkan rẹ ò sì níí bàjẹ. Ṣùgbọ́n kó rúbọ. Ifá pé ọmọ eléyìun ó lè sapẹpẹ, wọ́n ó sì yanjú.

Ọ̀bàrà bo bòó
A díá fún Ekòló
Níjọ́ tí ń fomi ojú sògbérè ọmọ
Wọ́n ní kó rúbọ
Wọ́n níre ọmọ fún un
Wọ́n ní ọmọ tí ó bĭí ó pọ̀
Ekòló bá lọ ĭsàlẹ̀ odò
Ní pẹ̀rẹ̀pẹ̀rẹ̀ àbàtà
Ó bá lọ́ọ́ lọ́kọ
Ekòlò bá bẹ̀rẹ̀ síí bímọ níbẹ̀…….....10
Ayé yẹ Ekòló
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà bo bòó
A díá fún Ekòló
Níjọ́ tí ń fomi ojú sògbérè ọmọ
Wọ́n ní kó rúbọ
Ó wáá gbẹ́bọ́ ńbẹ̀ …….20
Ó wáá rúbọ
Ló wáá bẹ̀rẹ̀ síí yin Ọ̀bàrà bo bòó, nísàlẹ̀ àbàtà
A lóun yin Ọ̀bàrà bo bòó
Bòó, bobòó, bòó

ỌBÀRÀ OGBÈ A

Ifá wishes this person well. Life would please him and his things would not get spoilt. He should perform sacrifice. He would have many children and the children would be successful and vibrant.

Ọ̀bàrà bo bòó
Casts divination for the Worm
On the day she was crying of having no children
She was asked to perform sacrifice
They wished her the good fortune of child bearing
And that her children would be many
Afterwards the Worm proceeded to the river
She located herself in the swamp
There she got married to her husband
And started to bear children …..…….10
Life pleased her
She then was dancing and rejoicing
She was praising her Babaláwo
Her Babaláwo in turn praise Ifá
She said it was exactly as her Babaláwo had said
Ọ̀bàrà bo bòó
Casts divination for the Worm
On the day she was crying of having no children
She was asked to perform sacrifice
She heard about the sacrifice ……..…….20
And performed it
She then started to praise ‘Ọ̀bàrà bo bòó’ in the swamp
She tunes ‘I praise Ọ̀bàrà bo bòó’
Bòó, bòó, bòó

ỌBÀRÀ OGBÈ B

Ifá pé nǹkan eléyìun ò níí bàjẹ́, Ikú ò níí mú un: Àrùn ò níí mú un, Ifá pé òun ó bàá eléyìun lé Ajogun jáde. A ó mọ́ọ ju iná lórí ẹbọ táa bá gbé kalẹ̀ ká tó lọ̀ọ́ gbé ẹbọ náà fún Èṣù.

Ikú yò ó
Àrùn yò ó
Òtòǹtò Ìròkò
A díá fún wọn lóde Ìdó
Ọmọ atanná wiriwiri lékú lọ
Ajogun ò mú òun báyìí?
Wọ́n ní wọ́n ó rúbọ
Wọ́n bá rúbọ lóde Ìdó
Ikú ò pá wọ́n mọ́
Àrùn ò ṣe wọ́n mọ́ ……10
Gbogbo Ajogun ò mú wọn mọ́
Àwọn layé yẹ tó báyìí?
N ni wọ́n wá ń jó n ni wọ́n ń yọ̀
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ikú yò ó
Àrùn yò ó
Òtòǹtò Ìròkò
A díá fún wọn lóde Ìdó
Ọmọ atanná wiriwiri lékú lọ
Ikú tí ń bẹ nílé yǐí kó dẹrù kó mọ́ọ lọ.. 20
Òwìrìwìrì
A ó tanná Ifá ràn wọ́n lára
Òwìrìwìrì
Àrùn tí ń bẹ nílé yǐí kó dẹrù kó mọ́ọ lọ
Òwìrìwìrì
A ó tanná Ifá ràn wọ́n lára
Òwìrìwìrì
Òfò tí ń bẹ nílé yǐí kó dẹrù kó mọ́ọ lọ

ỌBÀRÀ OGBÈ B

This person should offer sacrifice. His things would not get spoilt; he would neither experience death nor sickness. Ifá says he would help him chase out all Ajoguns. The sacrifice should be incensed with a fiery flame before being presented to Èṣù.

Ikú yò ó
Àrùn yò ó
Òtòǹtò Ìròkò
Cast divination for them at Ìdó City
The child of the clan that uses fiery flame to chase death away
'Would these Ajogun arrest us'? They asked
They were asked to perform sacrifice
They performed the sacrifice prescribed in Ìdó city
Death could not kill them again
Sickness could not arrest them…….10
All Ajoguns ran away from them
Bewildered about how life had pleased them
They started to dance and rejoice
They said it was as their Babaláwos had predicted
Ikú yò ó
Àrùn yò ó
Òtòǹtò Ìròkò
Cast divination for them at Ìdó City
The child of the clan that uses fiery flame to chase death away
The death in this house should pack and leave..……..20
Òwìrìwìrì
We would light Ifá's fire to burn them off
Òwìrìwìrì
The sickness in this house should pack and leave
Òwìrìwìrì
We would light Ifá's fire to burn them off
Òwìrìwìrì
The loss in this house should pack and leave

Òwìrìwìrì
A ó tanná Ifá ràn wọ́n lára……30
Òwìrìwìrì
Gbogbo Ajogun tí ń bẹ nílẹ́ yĭí kó dẹrù kó mọ́ọ lọ
Òwìrìwìrì
A ó tanná Ifá ràn wọ́n lára
Òwìrìwìrì

Òwìrìwìrì
We would light Ifá's fire to burn them off…....….30
Òwìrìwìrì
All Ajoguns in this house should pack at once and leave
Òwìrìwìrì
We would light Ifá's fire to burn them off
Òwìrìwìrì

ỌBÀRÀ ỌYẸ̀KÚ A

Ifá pé ire obìnrin fún eléyìun. Lọ́wọ̀ọ́ lọ́wọ̀ọ́ nire obìnrin ó mọ́ọ wọ ilé tọ̀ ọ́. Ẹbọ Elénìní ni kó rú kí wọ́n ó mọ́ ba nǹkan rẹ̀ jẹ́ mọ́ ọ lọ́wọ́. Àwọn èèyàn ó fẹ́ràn ẹ̀; yóó sì rí tajé ṣe; ṣùgbọ́n kó rúbọ.

Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
A díá fún Sẹ̀kẹ̀rẹ̀
Níjọ́ tí ń fomi ojúú sògbérè aya
Wọ́n ní kó rúbọ
Òun leè láya báyìí?
Wọ́n ní ìwọ Sẹ̀kẹ̀rẹ̀
Wọ́n ní àwọn ayaà rẹ́ ó pọ̀
Ijó lọ́ọ́ mọ́ọ jó
Lóó mọ lù fún wọn o
Tọ́ọ bá tí ń lù tóo sì ń kàn fún wọn …10
Àwọn Obìnrin ó gbàá tẹ̀lé ọ ni
Sẹ̀kẹ̀rẹ̀ bá bẹ̀rẹ̀ síí lù
Gbogbo Obìnrin kéékèèké bá gbá lé Sẹ̀kẹ̀rẹ̀
Ńgbà tí ọ́n jó jóó jó
Wọn ò mọ ìgbà tí àwọ́n bá Sẹ̀kẹ̀rẹ̀ dé ilé
Wọ́n bá dúó ti Sẹ̀kẹ̀rẹ̀
Ní ọ́n bá ń bímọ́ọ́ fún Sẹ̀kẹ̀rẹ̀
Ayé yẹ Sẹ̀kẹ̀rẹ̀
Owó pọ̀ tán ó bá tún so ó mọ́ra
Obìin è é sĩí fowóó lẹ̀……20
Ni ọ́n rówó
Ni ọ́n dì mọ́ ọ
Ni Sẹ̀kẹ̀rẹ̀ wá ń jo n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
A díá fún Sẹ̀kẹ̀rẹ̀

ỌBÀRÀ ỌYẸ̀KÚ A

Ifá wishes this person the good fortune of women. Ifá says with ease, the good of women would come into his house. He should sacrifice against his enemies such that his joy would not be truncated. People would love him, he would be successful in his business but should observe his sacrifice.

Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
Casts divination for Sẹ̀kẹ̀rẹ̀
On the day he was crying because he has no wife
He was asked to perform sacrifice
'What would l do to have wives'? He asked
They said you Sẹ̀kẹ̀rẹ̀
'Your wives would be so many'
'Your will have to dance'
'And clatter for them'
'Once you clatter and beat drums for them'……..10
Women would be on your trail.
Sẹ̀kẹ̀rẹ̀ then started to clatter
All matured girls started after him
When they danced and danced
They did not know when they entered his house
Many of them stayed with Sẹ̀kẹ̀rẹ̀
And had children for him
Life so pleased Sẹ̀kẹ̀rẹ̀
He had so much money and had to weave some to his body
Meanwhile, women are inseparable from money…20
They saw money
They cleaved to him
Sẹ̀kẹ̀rẹ̀ then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising lfá
He said it was exactly what his Babaláwo had said
Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
Casts divination for Sẹ̀kẹ̀rẹ̀

Níjọ́ tí ń fomi ojúú ṣògbérè aya
Wọn ní yóó láya lọ́pọ̀lọpọ̀ ẹbọ aya ni kó wáá ṣe……..……..30
A mọ̀mọ̀ ti gbọ́ru ẹ rí
Àṣé Ṣẹ̀kẹ̀rẹ̀ ló fẹ́bìnrin èwe
A mọ̀ ti gbọ́ru ẹ rí

That was crying because of having no wife
They said he would have many wives but should perform sacrifice……..…..……..30
We have heard something tantamount to this before
That it was Ṣẹ̀kẹ̀rẹ̀ that married youthful wives
We have heard something tantamount previously

ỌBÀRÀ ỌYẸ̀KÚ B

Ifá pé kí eléyìun ó rúbọ. Wọn ò níí dínà mọ́ ọ. Ọ̀nà isẹ́ẹ rẹ̀ ni Ifá pé ó rúbọ sí. Àwọn èèyàn ó mọ́ọ fẹ́ẹ́ dínà mọ́ ọ níbi isẹ́ ṣùgbọ́n ọ̀nà ò níí dí mọ́ ọ.

Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
A díá fún Àparò yẹ̀yẹ̀
Níjọ́ tí ń lọ sóko ìwáje
Oko ìwáje tóun ń lọ yĭí?
Ó dáa fún òun?
Òun ò rí aburú lóko ìwáje yĭí?
Wọ́n ní kó rúbọ
Ó sì gbẹ́bọ, ó rúbọ
Àwọn Òǹyagbẹ̀ sì nĭí
Wọ́n ní kí wọ́n ó rúbọ……..…10
Nǹkan tí wọ́n bá fi pamọ́
Kí àwọn èèyàn ó mọ́ leè rí I
Bí Àparò ò bá sì dé ibi tí àwọn Òǹyagbẹ̀ fi nǹkan sí
Wọn ò níí rí jẹ
Àparò kọrí sóko ìwáje
'Ẹ̀yin Òǹyagbẹ̀, ẹ rúbọ kí nǹkan yín ó mọ́ sọnù'
Wọ́n ní kín ní ó mú u
Wọ́n ní 'àwọn ẹyẹ oko ó mọ̀ mọ́ọ jẹ nǹkan yíĭn'!
Wọ́n ní rárá
Wọ́n ní kàkà bẹ́ẹ̀…….……..20
Tí àwọ́n bá tí ń gbin àgbàdo àwọn
Àwọn ó sì mọ́ọ fẹsẹ̀ tẹ̀ ẹ́
Ọka táwọ̀ọ́n bá gbĭn
Àwọ́n ó mọ́ọ fẹsẹ̀ tẹ̀ ẹ́
Wọ́n bá ń gbinko
Ni ọ́n ń fẹsẹ̀ẹ́ tẹ̀ ẹ́
Àparò wáá dé ibẹ̀

ỌBÀRÀ ỌYẸ̀KÚ B

Ifá asks this person to offer sacrifice. Ifá says his means of livelihood would not be blocked. He should sacrifice for his workplace as people would try to block his way of feeding himself but it would not materialize.

Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
Casts divination for the Bush fowl
On the day he was going to fend for himself.
'This fending escapade that I am going for'
'Would it be successful'?
'Would I not meet with accident'?
They asked him to sacrifice
He heard about the sacrifice and performed it
Meanwhile the farmers had previously consulted
They were asked to perform sacrifice ……10
So that the treasures which they hid
Would not be seen
But if the Bush fowls could not locate where the farmers' treasures were hidden
They would have nothing to eat
The Bush fowl left for the fending venture
'You farmers, offer sacrifice such that your things would not get missing', they warned again
'Who would steal it'? They queried arrogantly
'The bird in the farm would eat your grains, They warned them'
'That is impossible' the farmers said
'Instead', they continued…….20
'Once we plant our maize'
'We would press it without our foot and heels'
'Our sorghum that we also plant'
'Would also be pressed with the foot and heels'
That was how they started planting
And pressing it hard with their feet.
When the Bush fowl got there

Òún jáko lẹ́nu isẹ́ẹ rẹ̀
Kín wá làwọ́n ó rĭí jẹ báyìí?
Ojú ẹsẹ̀ lásán làwọ́n ń rí yĭí…….30
Èṣù ní ‘ẹ dẹ́tí sí ojú ẹsẹ̀ un’
Àparò bá dẹ́tí sí ojú ẹsẹ̀
Ní bá ń hó
Èṣù ní ‘ibi wọ́n fi nǹkan sí nù u’
Àparò bá bẹ̀rẹ̀ síí tan oko àgbẹ̀
Wọ́n bá kan àgbàdo
Wọ́n bá ń sà á jẹ
Ńgbà àwọn Àgbẹ̀ dé ibẹ̀
Wọ́n kọ háà
Báwọn ti ṣe ṣee ṣe tó yĭí……..40
Wọ́n tún dé ibi tí nǹkan yí wà
N ni àwọn Àparò wá ń jó n ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
A díá fún Àparò yẹ̀yẹ̀
Níjọ́ tí ń lọ sóko ìwáje
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀ ó rúbọ……..50
Mo mọ̀ sẹbọ Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
Àparò ọ̀yẹ̀yẹ̀ wáá tanlẹ̀ tanlẹ̀
Ó kan oúnjẹ tí ń wá!

He got into the middle of a grain plantation in the course of his fending for his daily food
‘What would l get to eat’? he wondered
‘I could only see footsteps’…….30
Èṣù asked him to listen to the footstep marks
The bush fowl listened to the footstep spots
It produced a resonance
'That is where their things are hidden' Èṣù said
The Bush fowl started spreading the soil
And met maize grains in it
They started eating it
When the farmers got back to their farm
Bewildered, they exclaimed
‘As much as we tried in hiding these grains’……..40
‘These birds still get to it’
The Bush fowls then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising lfá
They said it was exactly what their Babaláwo had predicted
Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
Casts divination for the Bush fowl
On the day he was going to fend for himself
He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice and offered it …..…50
I have observed the sacrifice of Ọ̀bàrà yẹ́kúẹ́ yẹ̀kùẹ̀ yẹ́kúẹ́
The Bush fowl, you spread and spread the earth
And met the food you were looking for

ỌBÀRÀ ÌWÒRÌ A

Ifá pé ká rúbọ. Ayé ó yẹ wá. Ire ọmọ fún wa, ṣùgbọ́n ká fi ọkọ́ rúbọ. Obìnrin eléyìun ó bĭí ọmọ púpọ̀ ṣùgbọ́n ká rúbọ ẹni tí ń ba nǹkan jẹ́. Funfun ni ẹbọra àwọn ọmọ ẹ́.

Pẹ́kútúyẹkẹ Pẹ́kútúyẹkẹ
Ò tilẹ̀ mí hĭn hĭĭn kanlẹ̀
A díá fún Ìwẹ́
Èyí tí ń lọ rèé saya Àbàtà
'Òun le bímọ báyìí'?
Wọn ní kó rúbọ
Wọ́n ní ọ̀pọ̀lọpọ̀ ọmọ ni Ìwẹ́ ó bĭí
Ìwẹ́ rúbọ
Ìwẹ́ sì bímọ
Káà á kún.....10
Funfun ni gbogbo àwọn ọmọ ẹ̀
Wọ́n ní ìwọ Ìwẹ́ rúbọ
Nígbà tóó wàá níwá, tóó lẹ́yìn tán
Rúbọ àwọn tí ń ba nǹkan jẹ́
Ìwẹ́ ní 'Ní pẹ̀rẹ̀pẹ̀rẹ̀ àbàtà tóun wà yĭí'?
'Tóun sì bẹ̀rẹ̀ síí bímọ'
'Kín ní ó mùú òun'?
Bí Ìwẹ́ bá sì bímọ lẹ́ẹ̀kan
Ó le bí irinwó
Ìwẹ́ bá bímọ tán.....20
Lààyé gbà á
Èṣù bá sọ fún àwọn Òǹyagbẹ̀
Pé ilẹ̀ tó dáa ńbẹ lábàtà
Wọn bá palẹ̀ oko
Wọ́n bá tú ilé Ìwẹ́ sókè
'Wọ́n níwọ Ìwẹ́'
'Àwọn ò pé kóo rúbọ Elénìní'?
Ni àwọn Òǹyagbẹ̀ bá ń hú Ìwẹ́ jáde

ỌBÀRÀ ÌWÒRÌ A

Life would be pleasant for this person. He should offer sacrifice. Ifá wishes him the fortune of children but should sacrifice a hoe. His wife would bear him many children but he should offer sacrifice for spoilers. Ifá says the dressing mode of the spiritual entity of these children is white in color.

Pẹ́kútúyẹkẹ Pẹ́kútúyẹkẹ
Ò tilẹ̀ mí hĭn hĭĭn kanlẹ̀
Cast divination for the white frog
That was going to become a wife of the swamp
'Would I have many children'?
She was asked to offer sacrifice
They told her she would have many children
The frog offered the sacrifice
And had many children
The whole world was filled.....10
All the children were white in color
Afterwards the priests warned about another sacrifice
'Such that after having what you want in full'
'Sacrifice against spoilers'
'In this swamp that I am'? the frog had said
'That l have had these many children'
'What would disturb me here'?
However when the frog hatched once
She could have as many as four hundred
The frog had so many children.....20
She created space for himself
Èṣù told the farmer to find available, fertile lands adjacent to the swamp
The farmers ultimately got to the swamp
And prepared the land for cultivation
And as such dismantled the structure of the frog's house
They then reminded her 'you Frog'
'Didn't we tell you to sacrifice against spoilers'?
The farmers uprooted the house of the frog

Ni wọ́n wá ń jo n ní wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo ……..30
Àwọn Babaláwo wọn ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Pẹ́kútúyẹ̀kẹ Pẹ́kútúyẹ̀kẹ
Ò tilẹ̀ mí hĩn hĩĩn kanlẹ̀
A díá fún Ìwẹ́
Èyí tí ń lọ rèé saya Àbàtà
Ẹbọ n wọ́n ní ó ṣe
Ẹnĭkan ò mọ̀mọ̀ bímọ bí Ìwẹ́ mọ́ o
Ọmọ Ìwẹ́ pàpọ̀jù!

And started to dance and rejoice
They were praising their Babaláwos……..……..30
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos said
Pẹ́kútúyẹ̀kẹ Pẹ́kútúyẹ̀kẹ
Ò tilẹ̀ mí hĩn hĩĩn kanlẹ̀
Cast divination for the white frog
The wife of the swamp
She was asked to perform sacrifice
Nobody would have children as many as does the white frog again
The children of the white frog are so many

ỌBÀRÀ ÌWÒRÌ B

Ifá pé a ó kọ̀ọ́ ilé, ṣùgbọ́n ẹbọ àwọn tí mọ́ọ ba nǹkan jẹ́ ni ká rú. Ifá pé kí eléyìun ó rúbọ torí àwọn ọmọ tí ó bǐí ó mọ́ọ sùn wọ́n ó mọ́ọ rí àwọn Ẹlẹ́gbẹ́run lójú ǐran. Ifá pé ká sì fi èkuru funfun rúbọ ká tún mọ́ọ kó ọmọ kéékèèké àti àgbàágbà jọ. Ká wáá fún wọn ní nǹkan jíjẹ. Ifá pé àwọn ọmọ eléyìun ń bẹ ńlé ayé ṣùgbọ́n ó tún ní àwọn ẹgbẹ́run.

Ọmọ kékeré níí fẹyinjú tanná alẹ́
A díá fún Ẹgbẹ́
Ẹgbẹ́ ń tọ̀run bọ̀ wálé ayé
Wọ́n ní wọ́n ó rúbọ
Àwọn Ẹgbẹ́ ní ń tọ̀run bọ̀ wálé ayé
Bí ọ́n bá sùn
Wọ́n ó bàá mọ́ọ lálàá tí ò sunwọ̀n
Wọ́n ó mọ́ọ ríǐyàn
Wón lẸ́gbẹ́ ni wọ́n ó mọ́ọ tọ́jú
Wọ́n ní ire lọ́pọ̀lọpọ̀ fun…..……10
Wọ́n ní bí ọ́n bá sùn ńlé ayé
Yóó tùún mọ́ọ rí àwọn aráa tọ̀hún
Bó bá sì tún jí sójú ayé
A tún mọ́ọ bá àwọn tìhààhín seré
Ifá pé ká mọ́ọ ní èkuru funfun
Ki àwọn tọ̀hún náà ó mọ́ọ ríhun jẹ
Wọ́n ní yóó ní ìsinmi
Ni ọ́n bá rúbọ
Ni ọ́n bá nísinmi
Ni ọ́n bá dá Ẹgbẹ́ẹ́ lẹ……20
Wọ́n a lÉgbẹ́ ayé ni
Wọn a lÉgbẹ́ ayé ni ò níí jẹ́ tỌ́rún ó tẹ́
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí

ỌBÀRÀ ÌWÒRÌ B

This person would erect a building but should perform the sacrifice for spoilers. He should also make a sacrifice because his children would be having nightmares of their heavenly mates. He should sacrifice Èkuru funfun and serve it to elders and kids. The children of this person, lfa continues exist on earth and in heaven.

Little children use their eyes as lamp in darkness
Casts divination for Ẹgbẹ́
Ẹgbẹ́ was coming from heaven to the earth
He was asked to offer sacrifice
A group of Ẹgbẹ́ was coming from heaven to the earth
When they slept
Their sleep would be full of nightmares
They would see their mates in heaven
There were told to take care of their Ẹgbẹ́
They wished them a lot of good things……..10
They told them that if they slept here
They would be dreaming about the ones in heaven
On waking from the sleep
They would be seeing the ones here
They told them to get Èkuru funfun
So that the heavenly mates would have to eat
You would have rest, they told them
They then offered the sacrifice
They had rest
And therefore created Associations……..20
And named it an Associations on earth
It is the Association in heaven that would protect the sanctity of the one on earth
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising lfa
They said it was exactly as their Babaláwo predicted

Ọmọ kékeré níí fẹyinjú tanná alẹ́
A díá fún Ẹgbẹ́
Ẹgbẹ́ ń tọ̀run bọ̀ wálé ayé
Wọ́n ní wọ́n ó sá káalẹ̀……..30
Ẹbọ ni kí wọ́n ó ṣe
Ẹ mọ́ mọ̀ jẹ́ á tẹ́ o
Kàkà kẸ́gbẹ́ ayé ó tẹ́ o
Tọ̀run ò níí jẹ́
Ẹ mọ́ mọ̀ jẹ́ á tẹ́ o

It is little children that uses their eyes as lamp in darkness
Casts divination for Ẹgbẹ́
Ẹgbẹ́ was coming from heaven to the earth
He was asked to take care of the ground……30
And offer sacrifice
Please don't let us be dishonored
Rather, for the Association on earth to be dishonored
The one in heaven would not allow it
Please don't let us be humiliated

ỌBÀRÀ ÒDÍ A

Ifá pé ki eléyìun ó tẹ̀dí ẹ mọ́lé. Ifá pé yóó fẹ̀ẹ́ lọ sí ìrìn àjò kan. Ifá pé kó bèèrè àkókò tó yẹ láti lọ sí ìrìn àjò ọ̀hún lọ́wọ́ Ifá; kó mọ́ lọ̀ọ́ jẹ́ tàṣé-tàṣé ìrìn ní ó rìn tí ò fí níí ṣe gẹ́gẹ́ ire. Ifá pé ire ń tọ̀ ọ́ bọ̀; Kó mọ́ wàá sí ìdí lọ irìn àjò kí ire ó mọ́ wàá gbẹ̀yìin rẹ̀ wọ ilé. Kó mọ́ tùún dé ìrìn àjò, kò tún ní bá nǹkan tó fẹ̀ẹ́ ṣe lọ́hùún ni kó yáa rúbọ sí.

Ọ̀bàrà ò bòdí
Ìdí ò mọ́ lé
Ẹ jẹ́ kanhinkanhin ilée yín ó ta yín díẹ
A díá fún Odídẹ̀rẹ́
Ọmọ a foṣù gbogbo ṣòwò ẹ̀jẹ̀
Wọ́n ní kó rúbọ
Kó fidí ẹ mọ́lé
Kò gbọ́ràn
Wọ́n bá pè e lẹ́yìn odi
Pìrí ló síđíí……..……..10
Ló bá korí sí Ilé Ifẹ̀
Ó kúó nílé ẹ̀
Yóó lọ̀ọ́ ra iṣu
Ó dé Ilé Ifẹ̀
Kò bá iṣu mọ́
Kànhĩnkànhĩn ló kù
Àwọ́n ti ta iṣu tán ńlé Ifẹ̀
‘Kànhĩnkànhĩn tó kú ńlẹ̀ nùu’
Nílé tó ti kúò
Wọ́n ti kó iṣu dé ibẹ̀……20
Kó tóó padà dé ilé
Àwọn náà ti tà tán
Wọ́n làwọn ò wí fún ọ
Pé kóo fara balẹ̀

ỌBÀRÀ ÒDÍ A

Ifá asks this person to tarry at home in his house. Ifá says he would be planning a trip, but Ifá asks him to confirm from him (Ifá) the time when he should go; such that it would not result in a missing spree. The trip he would make that would make his fortune to miss him. To forestall a case where he would search for fortunes to a place, he would not meet it there; before he returns home, good fortunes would have left his home is the reason why he should offer sacrifice.

Ọ̀bàrà did not cover the buttocks
His buttocks do not tarry at home
Let the ants of your house sting you
Cast divination for Odídẹ̀rẹ́
The one that trades in blood all months
He was asked to perform sacrifice
And should stay at home
He did not heed the warning
They sent for him from abroad
Without hesitation, he left…….10
He left for Ilé Ifẹ̀
He left his home deserted
He intended to go and buy yam
When he got to Ilé Ifẹ̀
He met no yam to buy again
But dry yam stem
‘We have exhausted our stocks of yam’ they said
‘Only the dry stem and leaves remain as sponge’
The house he left behind
Sellers brought yams for sale…….20
Before he arrived back home
They too had exhausted their stock
It was then they reminded him of their warning
That ‘You should exercise patience’

Ifá lóun wí fún ọ
Pé o mọ̀ọ̀ bi òun léèrè
Kóo tóó le mọ̀ọ̀ yún àjò
Ibi tóun bá ní kóo mọ̀ọ̀ lọ
Kó mọ̀ pé àkókò ẹ̀ ló tó
Ló bá padàá lé……..……..30
Ló bá bẹ̀rẹ̀ síí fiďí mọ́lé
Ọ̀bàrà ò bòďí
Ìďí ò mọ́ lé
Ẹ jé kanhinkanhin ilée yín ó ta yín ďíẹ
A díá fún Odídẹ̀rẹ́
Ọmọ afosù gbogbo sòwò ẹ̀jẹ̀
Yóó mọ̀mọ̀ dọmọ
Òwò ẹ̀jẹ̀ kan
Òwò ẹ̀jẹ̀ kàn
Táa ṣe lóṣu yĭí……...40
Yóó mọ̀mọ̀ dọmọ
Ọmọ ní ó mọ̀mọ̀ dà

'I warned you' Ifá says
'That you should always consult with me'
'Before you would embark on a journey anywhere'
'When I approve of your going'
'You should know it is time for you to leave for the place'
When he got to his house……..……..30
It was then that he started to tarry at home
Ọ̀bàrà did not cover the buttocks
His buttocks do not tarry at home
Let the ants in your house sting you
Cast divination for Odídẹ̀rẹ́
The one that trades in blood all months
It would become a child
The 'blood trading'
The certain blood trading
That we did this month…….…….…...40
Would become a child
It would certainly become a child

ỌBÀRÀ ÒDÍ B

Ifá pé àsírí eléyìun ó bò. Ẹbọ kí àsírìi rẹ ó bò ni kó rú. Yóó fasọ rúbọ; kò sì gbọdọ̀ tàngàlà sí àwọn èèyaan rẹ. Ifá pé àwọn ni ò níí jẹ kí àsírĩi rẹ ó tú.

Ọ̀bàrà bò mí
Ìdí bò mí
Ẹni táa ní níí bo ni
A díá fún Ọlọ̀bàrà
Èyí tí ń lọ rèé bo Ìdí
Wọ́n ní kó rúbọ
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Àsírí Ìdí bò
Béléyĩí ó bàá jáde……..……..10
Ó dígbà ó bá tọ́jú ìdí
Bí tọ̀hún ó bàá jáde
Bí ó bà tiẹ̀ wọ nǹkankan sára
Yóó fùún Ìdí ní nǹkan
Ọ̀bàrà bò mí
Ìdí bò mí
Ẹni táá ní níí bo ni
A díá fún Ọlọ̀bàrà
Èyí tí ń lọ rèé bo Ìdí
Ọlọ̀bàrà bò mí ò …….……20
Ọlọ̀bàrà tó bo Ìdí
Dákun wáá bò mí dákun
Ẹni ẹni níí boni
Ọlọ̀bàrà ló lọ rèé bo Ìdí
Ẹni ẹni níí bo ni

ỌBÀRÀ ÒDÍ B

Ifá prays that the secrets of this person would not be exposed. He should offer the sacrifice that would cover his secrets for him. Ifá says he should sacrifice a cloth; and should not alienate himself from his family. They are the people that would cover his secrets for him.

Ọ̀bàrà cover me
Idi cover me
It is whomsoever that loves one that covers one up
Cast divination for Ọlọ̀bàrà
That was going to cover Ìdí
He was asked to perform sacrifice
He heard about the sacrifice
He offered it
The secrets of the Genitals was covered up
If anyone would go out……..10
It is not until he or she has taken care of the Genitals
Or when the other person would go out
Even if he or she puts no other cloth on
He would give the Genitals something to hide it
Ọ̀bàrà cover me
Ìdí cover me
It is whomsoever that loves one that covers one up
Cast divination for Ọlọ̀bàrà
That was going to cover Ìdí
Ọlọ̀bàrà please cover me……..…….20
Ọlọ̀bàrà that covered Ìdí
Please come and cover me
It is one's people that cover up one's secrets
It is Ọlọ̀bàrà who went to cover Ìdí
It is one's people that cover up one's secrets

ỌBÀRÀ ÌROSÙN A

Ifá póun pé ire fún eléyìun. Ifá pé ká mọ́ọ ta àwọn Ìbejì lọ́rẹ; ọ̀pọ̀lọpọ̀ọ kókó osùn lẹbọ. Ayé ó yẹ ẹ́; nǹkaan wa ò níí bàjẹ́.

Ọ̀bàrà kosùn sápá
Ọ̀bàrà kosùn sẹ́sẹ̀
Ọ̀bàrà kósùn sápá kosùn sẹ́sẹ̀ kóo dá ribiribi ojú sí
A díá fún Ẹyẹlé
Èyí tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní kó rúbọ
Ayé yẹ òun báyìí?
Ẹyẹlé bá rúbọ
Ní bá ń bímọ méjì méjì
Ọ̀kan Akọ……10
Ọ̀kan Abo
Ayé yẹ Ẹyẹlé
Ní wá ń jó n ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà kosùn sápá
Ọ̀bàrà kosùn sẹ́sẹ̀
Ọ̀bàrà kósùn sápá kosùn sẹ́sẹ̀ kóo dá ribiribi ojú sí
A díá fún Ẹyẹlé ……..…….20
Èyí tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní ó sá káalẹ̀
Ẹbọ ní ó ṣe
Ẹyẹlé gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Èyin ò mọ̀ pé méjì méjì lẸyẹlé ń bí?
Ẹyẹlé wọn è é bíkan

ỌBÀRÀ ÌROSÙN A

Ifá asks this person to give gifts to twin children. Many balls of camwood is the sacrifice. Life would please him and his plans would not be derailed. Ifá wishes him or her well.

Ọ̀bàrà rubs osùn on the arms
Ọ̀bàrà rubs osùn on the legs
Ọ̀bàrà rubs osùn on the arms and the legs but sparing the eyeballs
Cast divination for the Pigeon
The one that was crying because of children
He was asked to perform sacrifice
'Would life please me'? He asked
The Pigeon offered the sacrifice
And started to have twins
One would be male……..……..……..10
The other female
Life pleased the Pigeon
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀bàrà rubs osùn on the arms
Ọ̀bàrà rubs osùn on the legs
Ọ̀bàrà rubs osùn on the arms and the legs but sparing the eyeballs
Cast divination for the Pigeon……..…….20
The one that was crying because of children
He was asked to take care of the ground
And perform sacrifice
The Pigeon heard about the sacrifice
And performed it
Don't you know that a Pigeon hatches two children at

Pigeons don't hatch one egg

ỌBÀRÀ ÌROSÙN B

Ifá pé kí eléyìun ó rúbọ ajé kó sì rúbọ àwọn ọmọ. Ṣùgbón kó rúbọ kí ajé ó kọ́kọ́ saájú kí ọmọ ó tóó dé. Ifá pé kí eléyìun ó mọ́ jà o. Ifá pé ọkàan wá ó balẹ̀.

Ọ̀gbọ̀ọ̀gba ọgbọ̀ọ̀gbà la jọ wà
Bẹ́ẹ̀ laà lólórí
Awo Ajé lo díá fún Ajé
Ajé ń tòrun bọ̀ wálé ayé
Ọ̀gbọ̀ọ̀gba ọgbọ̀ọ̀gbà la jọ wà
Bẹ́ẹ̀ laà lólórí
Awo Ọmọ ló díá fún Ọmọ
Ọmọ́ ń tọ̀run bọ̀ wálé Ayé
Ńgba tí wọ́n ó mọ́ọ̀ bọ̀
Ọmọ́ lóun làgbà……..…..10
Ajé lóun lẹ̀gbọ́n
Ńgbà tí wọ́n dé ibodè ayé
Wọ́n bá kànkùn
Wọ́n ní ta ló kan ìlẹ̀kùn?
Wọ́n ní ọmọ ni
Ajé náà kan tiẹ̀
Wọ́n ní taa ló tun kan Ìlẹ̀kùn lẹ́ẹ̀kejì?
Ó lóun Ajé ni
Ọmọ́ lóun làgbà o
Òun ni kẹ́ẹ̀ kọ́ sílẹ̀kùn fún……....20
Ajé ní irọ́ o
Òun làgbà
Òun ni kẹ́ẹ̀ kọ́ síkùn fún
Kóun ó kọ́ bọ́ sáyé
Ọmọ́ bá fọ́n
Ó kọ̀ jálẹ̀
Ó lóun làgbà
Ńgbà tí Ajé ríi pé iyàn tí àwọ́n ń jà yĩí
Ó lè ṣé ọ̀nà mọ́ àwọn méjèèjì

ỌBÀRÀ ÌROSÙN B

Ifá asks this person to sacrifice for wealth and children. But he should sacrifice so that wealth would precede children. Ifá enjoins this person not to be pushed to war with anyone. He would have rest of mind.

We all exist in equality
Yet we have no clear leader
The priest of Wealth casts divination for Wealth
Wealth was coming from heaven to the earth
We all exist in equality
Yet we have no clear leader
The priest of the Child casts divination for the Child
The Child was coming from heaven to the earth
It was when they were about embarking on their transmutation (subliminal stage)
The Child said he was the leader……10
Wealth said no, he was the leader
When they got to the border gate
There was a knock at the gate
They asked, 'Who is that'
'It is me the Child' he said
Wealth also knocked
'Who again is knocking' They asked
'It is me', Wealth said
'I am the leader' The Child said
'And you should open the door for me first'…….20
Wealth said 'no, that is a lie'
'I am the leader'
'You should open the door for me first'
'So that I could proceed to the earth'
The Child refused bluntly
He was unbending
He said he is the elder
When Wealth noticed that the hard stance posed by the two of them
Could cost them both the advantage of their earthly journey

Kí àwọn ó mọ́ leè wálé ayé mọ́ ……30
Ó bá dẹwọ́ fún Ọmọ
Ó ní kí Ọmọ́ ó mọ́ọ̀ lọ
Ọmọ bá wálé ayé
Bíbí tí ọ́n bí ọmọ tán
Wọ́n bá ní kí wọ́n ó lọ́ọ́ ra kànhĩnkànhĩn

Ńgbà tí ọ́n dé ọ̀dọ̀ oní kànhĩnkànhĩn
Ó ní kí wọ́n mú ajé wá
Wọ́n lọ̀ọ̀dọ̀ ọlọ́ṣẹ́ tí wọ́n é wẹ ọmọ
Ọlọ́ṣẹ́ ní ẹ mú ajé wá
Wọ́n lọọ̀dọ̀ aláṣọ……..……40
Aláṣọ ní kí wọ́n ó mú ajé wá
Gbogbo ohun tí wọ́n ó mọ́ọ̀ fi ṣe ìtọ́jú ọmọ
Ajé ni ọ́n ń bèèrè
Bóo làwọ́n ó ti wáá ṣe?
Ọmọ wá ń rárí
Wọ́n ló dáa
Wọ́n ní kí wọ́n tún ìlẹ̀kùn kàn
Wọ́n ní ajé ní ó kọ́ mọ́ọ̀ saájú
Torí báa bá ti rí ọmọ
Ajé láá mọ́ọ̀ fi ṣètọ́jú ẹ̀…….……50
Ni ọ́n bá tún kànkùn
Ajé bá jẹ́ àgbà
Ajé bá jẹ́ Ẹ̀gbọ́n
Ọmọ́ jẹ́ Àbúrò
Ayé bá yẹ wọ́n
Ni wọ́n bá ń jo ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo wọn ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀gbọ̀ọ̀gbà la jọ wà ……..60
Bẹ́ẹ̀ laà lólórí
A díá fún Ajé

Refusing them both, their journey to the earth……..30
He soft-pedaled for the Child
He acceded that the child should go first
The Child came to the earth
Immediately the Child was born
They were asked to buy sponge to bathe her
When they got to the sponge seller
'Bring wealth', he said
They went to the soap seller to buy soap to bathe the Child
The soap seller demanded for Wealth
They went to meet the cloth seller……..40
The Cloth seller demanded for Wealth
Everything necessary for the upkeep of the Child
They were all asking for Wealth
'What would we now do'?
The Child was then living in penury and disease
'Well, in that case', they concluded
' Go and knock again'
They said 'Wealth should come first'
'Because once we have a child'
It is wealth that we shall use to care for him……..50
They both knocked again
Wealth became the senior
Wealth became the elder
The Child, junior
Life then pleased them
They both then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was exactly as their Babaláwo had said
We are all existing in equality……..60
Yet we have no clear leader
Casts divination for Wealth

Ajé ń tọ̀run bọ̀ wáyé
Ọ̀gbọ̀ọ̀gba ọ̀gbọ̀ọ̀gbà la jọ wà
Bẹ́ẹ̀ laà lólórí
Awo Ọmọ ló díá fún Ọmọ
Ọmọ́ ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní kí wọ́n ó ṣe
Àṣé Ajé lẹ̀gbọ́n o
Ọmọ làbúrò……70
Ọmọ làgbẹ̀yìn tẹ́yìnṣe ẹni

Wealth was coming from heaven to the earth
We all exist in equality
Yet we have no clear leader
Cast divination for the Child
The Child was coming from heaven to the earth
They were both asked to offer sacrifice
Therefore Wealth is the senior
The Child the junior……70
The Child is going to be our bereaved

ỌBÀRÀ ỌWỌ́NRÍN A

Ifá lóun pé ire fún eléyìun. Ifá pé eléyìun ń fa ire kan tí ọwọ́ rẹ̀ ò tíí tó; Ifá pé ọwọ́ọ̀ rẹ̀ ó tó o ṣùgbọ́n kó rúbọ. Ifá pé kó fara balẹ̀ pé gbogbo nǹkan tí ó pèé òun ó mọ́ọ̀ nawọ́ sí, wọ́ọ́rọ́ ni yóó wàá bá a. Ibùjokòó rẹ̀ niré ó wàá bá a.

Táńpòpóò abèèso wọ́nná wọ̀nnà wọ́nná
A díá fún Yẹmẹ́kẹ́
Èyí tí ń wọ́ Ifá re igbó Ẹ̀gbá
Wọ́n ní kó rúbọ
Gbogbo ibi tí òun ń wọ́ Ifá lọ yǐí?
Òún le lájé báyǐí?
Ó sì gbọ́ Ifá
Ó bẹ̀rẹ̀ sí wáá ajé kiri
Ó dúró
Ọwọ́ọ̀ rẹ̀ ò tó o……..10
Ó rìn rǐìn rìn
Ọwọ́ọ̀ rẹ̀ ò tó o
Ó nàró
Ọwọ́ọ̀ rẹ̀ ò to
Ìgbà tó dẹ̀gbẹ́ yẹ̀kẹ́
Wúrúkú tó ká
Lọwọ́ọ̀ rẹ̀ bá tó ajé
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Táńpòpóò abèèso wọ́nná wọ̀nnà wọ́nná
A díá fún Yẹmẹ́kẹ́..... 20
Èyí tí ń wọ́ Ifá re igbó Ẹ̀gbá
Ẹbọ kọ́wọ́ rẹ̀ ó le tó ajé ni ọ́n ní ó ṣe
Mo wá ti dúró
Ọwọ́ọ̀ mi ò to
Mo bẹ̀rẹ̀
Ọwọ́ọ̀ mi ò to
Mo wáá dẹ̀gbẹ́ yẹ̀kẹ́
Iré tó mi lọ́wọ́

ỌBÀRÀ ỌWỌ́NRÍN A

Ifá wishes this person well. All the good things that he is longing for would get to him but he should perform sacrifice. He is enjoined to persevere and be patient, because everything he ever wants would get to him with ease in his abode.

Táńpòpóò abèèso wọ́nná wọ̀nnà wọ́nná
Casts divination for Yẹmẹ́kẹ́
The one that was venturing priesthood in the forests

He was asked to offer sacrifice
'All the places I would be going'
'Would I have wealth there'?
But Yẹmẹ́kẹ́ is highly proficient in Ifá
He started looking for wealth at all places
He stood still
His hand could not get to the wealth……..…..…10
He trekked and trekked
His hand could not get to it
He stood standing
He could not touch it
But when he lay down resting
And coiling up in bed
His hand got to wealth
He said it is exactly as his Babaláwo predicted
Táńpòpóò abèèso wọ́nná wọ̀nnà wọ́nná
Casts divination for Yẹmẹ́kẹ́……..20
The one that was venturing priesthood in the forests of Ẹ̀gbá
It is the sacrifice for getting wealth they asked him to perform
I stood still
My hand could not get to it
I stooped
My hand could not get to it
I now bend to lie down
My hand touched all the fortunes I ever wanted

ỌBÀRÀ ỌWỌ́NRÍN B

Ifá pé ogun ò níí mú eléyìun. Ifá pé ojú odò ni ká gbé ẹbọ ẹ̀ sí.

Ọ̀bàrà Ọ̀wọ́nrín ṣe tiẹ̀ tán
Tẹlẹ́gàn ló kù
Ifá ṣehun gbogbo tán
Ó ku tẹlẹ́nu
A díá fún Olúwòó
Ọmọ odò Ọbà
Ọmọ ọba tÓlúbeere
Ayé yẹ òun báyìí?
Òun le ṣe ohun gbogbo níre?
Ogun ò mú òun báyìí?…….10
Wọ́n ní ẹbọ ni kí wọn ó rú
Ogún sì ń bọ̀ wá
Ọbà ò sĩ jẹ́ nǹkankan nígbà náà
Wọ́n bá rúbọ dà sínú igba ọ̀gbún
Wọ́n gbẹ́bọ ka ojú odò Ọbà
Ojú odò ò sĩ ju pẹ́sẹ́pẹ́sẹ́ lọ
Odò bá gbẹ́bọ lọ́wọ́ọ wọn
Òun náà?
Ńgbà tí wọ́n é e gbé ẹbọ ka ibẹ̀ tán
Ojú ọ̀rún lé kórókóró bí ojú ẹja…….20
Ó dẹ̀ gbẹ̀jẹ̀gbẹ̀jẹ̀ bí ojú ĩsín
Atẹ́gùn ọ̀rún đigbò lu tayé
Wọ́n ń kànkùn wọ́n ń gbọ́ ńlé ayé
Wọ́n ń gbó kẹ̀; kẹ̀; kẹ̀;
Wọ́n ní kín nùu?
Wọ́n ń pé Ọ̀jò ni
'Ọ̀jò ló sú kànrun kanlẹ̀'

ỌBÀRÀ ỌWỌ́NRÍN B

Ifá says this person would not have cause to see any Ajogun. Ifá asks that the prescribed sacrifice be offered and placed on a stream.

Ọ̀bàrà Ọ̀wọ́nrín has accomplished his own
Leaving the stage for the jesters
Ifá has accomplished everything
Leaving the stage for those with big mouths
Cast divination for Olúwòó
The child of river Ọbà
The prince of King Olúbeere
'Would life please me'?
'Would I be able to achieve good things in life'?
'And war would not arrest me and my people'?….10
He was asked to perform sacrifice
Meanwhile war was imminent
And Ọbà was then nothing to be called a river
They offered the sacrifice contained in a special calabash called ọ̀gbún
And placed it on the route of river Ọbà
The stream was just a mere waterway
The stream accepted the sacrifice from them
She exclaimed, 'I', not expecting such an offering
Before they finished placing the sacrifice on the stream
The skies produced heavy marks as like the fishes' eyeball……..……..…20
And soft clouds as like the snails' eyeball
The tidal winds of the earth collided with the one from heaven
There was a knock in heaven and it was being heard on earth
They heard soft knocks
And asked 'What could that be?'
'It is rain', they answered
'It is rain'.

Ọbà ní Ogun tí ń bọ̀ ò níí mú Ìwó lójú un
Ni ọ́n bá sílẹ̀kùn eji sílẹ̀
Omí bẹ̀rẹ̀ síí rọ̀……...30
‘Òun ni ọ́n gbé ọ̀gbún ka iwájú òun’?
Ni wọn kĭí fi ọ̀gbún gbọ́n odò Ọbà mọ́
Tée dòní
Ogun kan ò tún mú Ìwó mọ́ láílái
Omí bá kún lỌ́bà
Ogún dé bèbè ọ̀hún
Ni ò ba le gùnkè síhĭín mọ́
Ogún wá ọ̀nà tí ó gbà gòkè
Kò rọ́nà mọ́
Kò le gbógun sí Ìwó ……..……..40
Àwọn Àkó Ogun ò sì gbọ́dọ̀ kọ́já Ìje
Ńgbà ogún dúó dúó
Tó dúó fún odidi ọ́jọ́ méje láĭ rí ṣe
Àtijẹ àtimú bá dịṣẹ́
Ogún bá rọ́pá
Ó ní lái
Ogun ò tún jẹ́ mú Ìwó ọmọ odò Ọbà mọ́
Layé wáá yẹ Olúwòó
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo……..……50
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà Ọ̀wónrín ṣe tiẹ̀ tán
Tẹ̀lẹ́gàn ló kù
Ifá ṣehun gbogbo tán
Ó ku tẹ̀lẹ́nu
A díá fún Olúwòó
Ọmọ odò Ọbà
Ọmọ Ọba tÓlúbeere
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe……60

River Ọbà promised that the impending war would not arrest Ìwó in his presence
That was how the door of rainfall was opened
Water started in heavy torrents……30
‘Before me they have placed this heavy sacrifice’, Ọbà River reasoned again, unbelieving
It was ever since then it has been a taboo to scoop river Ọbà with an ọ̀gbún calabash
Till date
Never would any war overcome Ìwó again in life
The watercourse became very full
The war got to the other side of the river
It could not cross to the side of Ìwó
The warriors looked for an alternative route
A bypass to war against Ìwó
They could not get any ……40
Meanwhile the war generals must not exceed seven days before returning home
When the war generals waited and waited
They waited without getting any spoils of war to justify their waiting
Feeding also became a problem
The war then left reluctantly
And swore that ‘never’
‘No war would ever come to arrest Ìwó again’
Life then pleased Olúwòó
He then started to dance and rejoice
He was praising his Babaláwos……...50
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀bàrà Ọ̀wónrín has accomplished his own
Leaving the stage for the jesters
Ifá has accomplished everything
It remains those with big mouths
Cast divination for Olúwòó
The child of river Ọbà
The prince of King Olúbeere
He was asked to take care of the ground and perform sacrifice……..…60

Kí wọ́n ó lè baà ṣẹ́gun
Wọ́n wá rúbọ sódò Ọbà logún bá ṣẹ́
Olúwòó fỌbà sapata
Ogun ò jà jàà jà
Kó jÒde Ìwó mọ́
Olúwòó fỌbà sapata

So that they could win
They sacrificed on river Ọbà and they were victorious
Olúwòó has used river Ọbà as his fortress
No war would rage and rage
And ravage the city of Ìwó again
Olúwòó has used river Ọbà as his fortress

ỌBÀRÀ ỌKÀNRÀN A

Ifá pé ká rúbọ. pé òún ó bàá wa ṣẹ́gun òtá. Ọpọ̀lọpọ̀ ewé ọdán àti ewúrẹ́ kan lẹbọ. Ifá pé ká wọ́n ewé ọdán ọ̀hún lẹ́fun àti osùn. Ká wáá gbé e fún ewúrẹ́ jẹ. Tí ewúrẹ́ bá ti já ewé ọdán náà jẹ tán; wọ́n ó fi rúbọ kó lè ṣẹ́gun Elénìní ẹ bí idán. Ká sì bó awọ ewúrẹ́ ìrúbọ, ká fi kan ìlù, ká sì mọ́ọ lù ú lójoojúmọ́.

Ọbàrà Ọkànràn
Bí Babaláwo bá gbọ́fá
Bí ò bá gbọ́fá
Ẹ jẹ́ á fỌ̀bàrà Ọkànràn lọ́ ọ́ wò
Ọbàrà kànhĩn kànhĩn Awo ilé Ọ̀rúnmìlà
Ló díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin Ọ̀tá
Wọ́n ní kÍfá ó rúbọ
Ọ̀rúnmìlà bá rúbọ
Wọ́n ní bíi idán ni ogún ó ṣẹ̀ẹ́……..10
Ọ̀rúnmìlà bá rú Ewúrẹ́
Ó sì rú ọdán tí ọ́n kùn lẹ́fun àti osùn
Wọ́n fún Ewúrẹ́
Ewúrẹ́ bá já a jẹ
Ni ọ́n bá fi rúbọ fún Ọ̀rúnmìlà
Ọ̀rúnmìlà bá ṣẹ́gun bíi idán
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ẹ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..20
Ọbàrà Ọkànràn
Bí Babaláwo bá gbọ́fá
Bí ò bá gbọ́fá
Ẹ jẹ́ á fỌ̀bàrà Ọkànràn lọ́ ọ́ wò
Ọbàrà kànhĩn kànhĩn Awo ilé Ọ̀rúnmìlà

ỌBÀRÀ ỌKÀNRÀN A

Ifá asks this person to offer sacrifice, for Ifá would help him overcome his enemies. The sacrifice is the leaves of Ọdán and a goat. The Ọdán leaves should be sprinkled with camwood and chalk. The leaves would then be given to the goat to eat. Once the goat tastes out of the leaves, the remaining would be used as sacrifice such that he could overcome his enemies like magic. The skin of the goat sacrificed should be removed and be used to make a drum for the person to beat everyday.

Ọbàrà Ọkànràn
If a Babaláwo is learned
Or not learned in Ifá
Let us test him with Ọbàrà Ọkànràn
Ọbàrà kànhĩn kànhĩn, the priest of Ọ̀rúnmìlà's

Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of his enemies
He was told to offer sacrifice
Ọ̀rúnmìlà performed the sacrifice
They told him that he would overcome like magic..10
Ọ̀rúnmìlà offered a goat
And also sacrificed Ọdán leaves sprinkled with
chalk and camwood
The leaves were given to the goat
And the goat ate some of it
The priests used the rest as sacrifice for Ọ̀rúnmìlà
He then overcame like magic
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá ……..19
He said it was exactly as his Babaláwos had predicted
Ọbàrà Ọkànràn
If a Babaláwo is learned
Or not in Ifá
Let us test him with Ọbàrà Ọkànràn
Ọbàrà kànhĩn kànhĩn, the priest of Ọ̀rúnmìlà's

Ló díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin Ọ̀tá
Ẹbọ n wọ́n ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ́ ńbẹ̀
Ó rúbọ……30
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá ni ní àrúsẹ́gun
Àwá ṣẹ́gun nígbà yí ò
Bí ọdán
Bí idán la ṣẹ́gun

Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of his enemies
He was told to offer sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it ……. ……30
Offering of sacrifices
And free gifts to Èṣù
Come and meet us with victorious offertory
We have won henceforth
Like ọdán
We have won like magic

Ọbàrà Ọkànràn
Bí Babaláwo bá gbọ́fá
Bí ò bá gbọ́fá
Ẹ jẹ́ á fỌbàrà Ọkànràn lọ ọ́ wò
Ọbàrà Ọkànràn ló tutù
Ló tutù ló sì ju nini lọ
Àwọn ló díá fún Bẹ̀mbẹ́
Èyí tí ń gbóguún re ilẹ̀ẹ Lǐkǐ
Wọ́n ní wọ́n ó rúbọ
Wọ́n gbógun dé Ilẹ̀ẹ Lǐkǐ…….……10
Ogún gbóná
Bẹ̀mbẹ́ bá ṣẹ́gun nílẹ̀ẹ Lǐkǐ
Ní bá ń yin àwọn Ọbàrà Ọkànràn
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo rẹ̀ ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọbàrà Ọkànràn
Bí Babaláwo bá gbọ́fá
Bí ò bá gbọ́fá..... 20
Ẹ jẹ́ á fỌbàrà Ọkànràn lọ ọ́ wò
Ọbàrà Ọkànràn ló tutù
Ló tutù ló sì ju nini lọ
Àwọn ló díá fún Bẹ̀mbẹ́
Èyí tí ń gbóguún re ilẹ̀ẹ Lǐkǐ
Ogún ṣẹ́ n bí ò ṣẹ́?
Ọbàrà kànhǐn
Ogún sẹ́ o
Ọbàrà kànhǐn

ỌBÀRÀ ỌKÀNRÀN B

Ọbàrà Ọkànràn
If a Babaláwo is learned
Or not learned in Ifá
Let us test him with Ọbàrà Ọkànràn
Ọbàrà Ọkànràn is the one that is so cold
Even colder than grasses with morning dews
Cast divination for Bẹ̀mbẹ́
That was going to wage war in the land of Lǐkǐ
He was asked to perform sacrifice
They waged war in the land of Lǐkǐ…….……10
The war was very tense
Yet Bẹ̀mbẹ́ won in the land of Lǐkǐ
He was praising Ọbàrà Ọkànràn
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọbàrà Ọkànràn
If a Babaláwo is learned
Or not in Ifá……..20
Let us test him with Ọbàrà Ọkànràn
Ọbàrà Ọkànràn is the one that is so cold
Even colder than grasses with dews
Cast divination for Bẹ̀mbẹ́
That was going to wage war in the land of Lǐkǐ
Is the war won or not?
Ọbàrà kànhǐn
The war is won
Ọbàrà kànhǐn

ỌBÀRÀ ÒGÚNDÁ A

Ifá póun pé ire fún eléyìun. Orí ẹ̀ ó san án. Yóó nǐí ìsinmi, ṣùgbọ́n kó rúbọ; káyée rẹ̀ ó le dáa. Kí nǹkan eléyìun ó lè dára ní ń dá Ifá sí. Ifá ó ba ṣe é. Kó bèèrè nǹkan tí oríi rẹ̀ ó gbà; ǐbáà ṣe ǐgǐrǐpá òrúkọ, bó sǐ ṣe ẹja, kó fún un.

Ọ̀bàrà ègún tán
Orí ǐsín san ̀Ìsín
Orí ẹja wọn a mọ́ọ san ẹja
Orí Ọ̀kàsà a sǐ mọ san Ọ̀kàsà lódò
A díá fún Ọlọ̀bàrà
Tí tí ń ṣe gbogbo ẹ̀ tí ò gún
Nǹkan òun le gún báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní Oríi rẹ̀ ó ba ṣe é
Ó rúbọ……..……10
Ó bá bọ oríi rẹ̀
Ó bọ́rí tán
Ajé dé
Ayé bá yẹ ẹ́
Òun náà?
Àṣé Orí ó san òun báyìí?
N ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí..…..20
Ọ̀bàrà ègùn tán
Orí ǐsín san ̀Ìsín
Orí ẹja wọn a mọ́ọ san ẹja
Orí Ọ̀kàsà a sǐ mọ san Ọ̀kàsà lódò
A díá fún Ọlọ̀bàrà

ỌBÀRÀ ÒGÚNDÁ A

Ifá wishes this person well. His Orí would be with him and he would have rest. He is extolled to offer sacrifice. For his things to be better is his reason for consulting. Ifá says he would help him and his Orí would do it for him. He should ask for what his Orí would accept as offering. If it is a matured he-goat; or fish, anything desired by the Orí should be given to him.

Ọ̀bàrà ègún tán
Orí of ̀Ìsín would profit ̀Ìsín
The Orí of Ẹja would profit the Ẹja
The Orí of Ọ̀kàsà would profit Ọ̀kàsà in the waters
Cast divination for Ọlọ̀bàrà
That was trying his hands on all things without recording success
'How would my things be better off'?
He was asked to perform sacrifice
They told him his Orí would help him
He performed the sacrifice ……..……10
And offered sacrifices to his Orí
After the sacrifice
Wealth came by
Life so pleased him
And surprised he exclaimed 'Me'
'So one's Orí could help one this much'?
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said.…20
Ọ̀bàrà ègún tán
Orí of ̀Ìsín would profit ̀Ìsín
The Orí of Ẹja would profit the Ẹja
The Orí of Ọ̀kàsà would profit Ọ̀kàsà in the waters
Cast divination for Ọlọ̀bàrà

Tí tí ń ṣe gbogbo ẹ̀ tí ò gún
Tètè gún o
Ọlọ̀bàrà tètè gún o
Ọlọ̀bàrà tètè gún o kí n lájé
Tètè gún o…….……30
Kí n láya
Kí n bímọ
Kí n kọ́lé
Ọlọ̀bàrà tètè gún o
Tètè gún kí ń rayè kí n níre gbogbo

That was trying his hands on all things yet not was successful
Be well arranged fast
Ọlọ̀bàrà be well arranged fast
Ọlọ̀bàrà be well arranged fast so that I have Wealth
Be well arranged fast……...30
So that I have wives
Children
Houses
Ọlọ̀bàrà be well arranged
Be well arranged fast so that I have space for all good things

ỌBÀRÀ ÒGÚNDÁ B

Ifá pé kí eléyìun ó rúbọ sílẹ̀ de ọjọ́ kan tí àwọn kan ó fẹ̀ẹ́ mú u lọ ibì kan. Kó rúbọ kó mọ́ baà wọ àjàgà lójú ọ̀nà o. Kàkà igi ni kó fi bọrùn ẹ̀ bí ọ̀n bá ń rúbọ; bí ọ̀n bá sì rúbọ tán, kó bọ́ kàkà igi ọ̀hún sí ojú ẹ̀bọ tí ọ̀n rú. Orí eléyìun ò níí jẹ́ kí ó bá wọn kú ikú ọ̀wọ wọ̀ọ́.

Ọ̀nà kán tẹ̀hín wá
Ọ̀nà kán tọ̀hún wá
Ìpàdé ojú ọ̀nà abẹnu súmúnú
A díá fún Ẹja
Tí ń lọ rèé bá Olókun sèjá ọdún
Wọ́n ní ó rúbọ sílẹ̀ kó tóó lọ
Ẹjá lóun?
'Òún ń lọ́ọ́ bÓlókun sèjá ọdun'
'Wọ́n ní kóun ó rúbọ'
'Omi lòun ò le wẹ̀ ni'?……..……..10
'Àbí odò lòun ò le là'?
'Òun kọ́'
'Òun ò rú'
'Òun ń lọ́ọ́ bá Olókun nùu'
Ẹjá nà mọ́ odò
Ọ̀kàsà náà nà mọ́ ọ
Ìsín gbá tẹ̀lé wọn
Gbogbo àwọn tí ọ̀n ń bẹ lódò
Ni ọ̀n gbá mọ́ ọ
Ọ̀nà kán tẹ̀hín wá ……...….....20
Ọ̀nà kán tọ̀hún wá
Ìpàdé ojú ọ̀nà abẹnu súmúnú
A díá fún Àrúwọ́n
Èyí tíí sọmọ ìkẹ́yìin wọn léńje léńje
Èyí tí ń lọ rèé bá Olókun sèjá ọdún
Wọ́n ní ó rúbọ sílẹ̀ kó tóó lọ
Àrúwọ́n bá rúbọ
Ó lórí òun ò gbó

ỌBÀRÀ ÒGÚNDÁ B

Ifá asks this person to offer sacrifice prior to the time he would be asked to accost some people somewhere. Ifá asks him so that he would not enter into a problem on the way. He should put a tree branch forming a 'V' on his neck during the sacrificial rites and the branch should be put on top of the whole sacrifice after prayers had been offered. The Orí of this person would not allow him to die a cheap death.

One path originated from here
One path originated from there
The intersection of roads with sharp ends
Cast divination for the Fish
He was going to rejoice with Olókun on his anniversary
He was asked to perform sacrifice before leaving
'What do I need a sacrifice for'? Replied the Fish
'I am going to rejoice with Olókun on his anniversary'
'Someone is telling me to offer sacrifice'
'Is it that I don't know how to swim'?…….10
'Or that I don't know how to glide in water'?
'That is not for me'
'I will not perform any sacrifice'
'I am going now to meet Olókun'
The Fish went on his own way
Ọ̀kàsà fish also left with him
So does Ìsín
And all aquatic beings
They left with the Fish
One path originated from here…….20
One path originated from there
The intersection of roads with sharp ends
Cast divination for Àrúwọ́n
The last of them
He was going to rejoice with Olókun also
He was asked to perform sacrifice
Àrúwọ́n performed the sacrifice
I cannot dare the consequences, he said

Gbogbo àwọn tí ọ́n tẹ̀lé Ẹja pátápátá
Wọ́n bá kó sínú Ìgèrè……30
Ìgèrè ọmọ aráyé mú gbogboo wọn
Èṣù ló ní kí wọ́n ó dẹ Ìgèrè sódò
Ẹjá kó sínú ẹ̀
Ọ̀kásà kóónú ẹ̀
Ìsín kóónú ẹ̀
Gbogbo nǹkan tí ń bẹ lódò kóónú ẹ̀
Àrúwọ́n wá ń bọ̀ lẹ́yìn
Òún sì ti fi pàlàkà igi rúbọ
Èṣù bá mú pàlàkà igi ọ̀hún
Ó bá fi há ẹnu Ìgèrè……..……..40
Bí Àrúwọ́n ti fẹ́ẹ́ wọ inú ìgèrè
Pàlàkà igí bá há a lọ́rùn
Sísíjú tó síjú báyìí
Ló bá rí ìgèrè
Ló rí àwọn Ẹja, Ìsín, gbogboo wọn ńnú Ìgèrè
Ifá pé ẹbọ ni wọn ò mọ̀ mọ̀
Loríi wọ́n ń wọ Ìgèrè
Àrúwọ́n nǹkan ló mẹbọ
Ifá pé ẹni ó bá mẹbọ
Láburú kan ò níí sẹlẹ̀ sí I……..50
Tí è é báá ṣe èèsì
Ni Àrúwọ́n bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀nà kán tìhín wá
Ọ̀nà kán tọ̀hún wá
Ìpàdé ojú ọ̀nà abẹnu súmúnú
A díá fún Ẹja
Tí ń lọ rèé bá Olókun sèjá ọdún…..….60
Ìkòrò ń lọ́ọ́ bÓlókun sèjá ọdún

All those that accosted the Fish
The fishnet caught them all ……..…30
The fishnet of man held them all in captivity
Èṣù had taught man to spread the net in the stream
The Fish walked into it
Ọ̀kásà fish was arrested by it
Ìsín was also caught by the net
All sorts of aquatic beings walked into it
Àrúwọ́n was now coming from behind
Meanwhile he had on his neck, the ‘V’ tree branch
Èṣù then took the tree branch that he sacrificed
And put it at the entrance of the fishing net…….….40
As Àrúwọ́n was about to enter it
The ‘V’ branch disallowed him entry
As he looked around to see what the obstacle was
He saw the net
He saw inside it, the Fish and his cohorts
Ifá says it is for the fact that they refused to perform the prescribed sacrifice
The reason for their being captured by the enemies
It is only the Àrúwọ́n fish who observed the sacrifice
Ifá says whomsoever that observes the sacrifices prescribed
Nothing bad can happen to that person…….…..50
Except by providence
Àrúwọ́n then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
One path originated from here
One path originated from there
The intersection of roads with sharp ends
Cast divination for the Fish
He was going to rejoice with Olókun on his anniversary……..……..60
Ìkòrò was going to rejoice with Olókun on his anniversary

Ìsín ń rèé bÓlókun sèjá ọdún
Ọ̀kàsà ń rèé bÓlókun sèjá ọdún
Gbogbo ẹja tí ń bẹ ńnú omi
Wọ́n ń lọ rèé bÓlókun sèjá ọdún
Wọ́n ní wọ́n ó rúbọ́ọ́ lẹ̀ kí wọ́n ó tóó lọ
Wọ́n kọ̀ wọn ò rúbọ
Ọ̀nà kán tìhín wá
Ọ̀nà kán tọ̀hún wá
Ìpàdé ojú ọ̀nà abẹnu súmúnú…..…….70
A díá fún Àrúwọ́n
Èyí tíí sọmọ ìkẹ́yìin wọn léńje léńje
Àrúwọn nìkàn ní ń bẹ lẹ́yìn tó rúbọ
Oríì mi ò wọ Gèrè
Ori Àrúwọ́n lórí mi ò
Oríì mi ò wọ Gèrè

Ìsín was going to rejoice with Olókun on his anniversary
Ọ̀kàsà was going to rejoice with Olókun on his anniversary
All aquatic beings in the waters
Were going to rejoice with Olókun on his anniversary
They were all asked to perform sacrifice
They refused to perform it
One way emanated from here
One way originated from there
The intersection of roads with sharp ends….....70
Cast divination for Àrúwọ́n
The one coming at the tail end of them all
Àrúwọ́n is the only one behind who performed the sacrifice
My head cannot enter the fishing net
My head is like that of Àrúwọ́n's
My head cannot enter the fishing net

ỌBÀRÀ ỌSÁ A

Ifá pé ire ọmọ fún eléyìun. Ọmọ tí ó bĭí pọ̀. Bó bá ti rúbọ ọmọ ọ̀hún; gbogbo yòókù ti tán. Yóó nĭí ire gbogbo. Ifá pé kó mọ́ọ saájò ọmọ.

Ọ̀bàrà ọ̀ sá kùúkùú
Ọ̀bàrà ọ̀ sá kẹ̀ẹ́kẹ̀ẹ́
A díá fún Kànsièrè
Èyí tí ó fi gbogbo ara ẹ̀ bímọ
Òun le bímọ báyìí?
Ni Kànsièrè bá mú eéjĭ kún ẹ́ẹ́ta
Ló bá roko aláwo
Wọ́n ní kó rúbọ
Kànsièrè làá pe àgbẹ́bọ̀ adìẹ
Kànsièrè bá rúbọ…….10
Ó rúbọ tán ló bá bẹ̀rẹ̀ sĭí bímọ
Nĭ ó kọ́mọ léyìn yọ yọ́ọ yọ
Layé yẹ ẹ́
N ní wá ń jó n ní ń yọ̀
Nĭ ń yin àwọn Babaláwo
Àwọn Babaláwo ẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà ọ̀ sá kùúkùú
Ọ̀bàrà ọ̀ sá kẹ̀ẹ́kẹ̀ẹ́
A díá fún Kànsièrè.....20
Èyí tí ó fi gbogbo ara ẹ̀ bímọ
Tá ló bímọ báwọ̀nyí bẹ́ẹ̀rẹ̀?
Kànsièrè
Ló bímọ báwọ̀nyí bẹ́ẹ̀rẹ̀
Kànsièrè

ỌBÀRÀ ỌSÁ A

Ifá wishes this person the good fortune of children. He would bear so many children once he performs the sacrifice meant for children. All the other good things would follow. He should also care for his children.

Ọ̀bàrà ọ̀ sá kùúkùú
Ọ̀bàrà ọ̀ sá kẹ̀ẹ́kẹ̀ẹ́
Cast divination for Kànsièrè
The one that would rear children with all her body
She had been bothered about her childlessness
Kànsièrè added two cowries to three
She went to meet her Babaláwos
They told her to perform sacrifice
Kànsièrè is the appellation for the matured hen
Kànsièrè performed the sacrifice……..……..10
She finished observing the sacrifice and started having children
All her children would trail her
Life so pleased her
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos had said
Ọ̀bàrà ọ̀ sá kùúkùú
Ọ̀bàrà ọ̀ sá kẹ̀ẹ́kẹ̀ẹ́
Cast divination for Kànsièrè……..20
The one that would rear children with all her body
Who has children these many?
Kànsièrè
Is the one that has children these many
Kànsièrè

ỌBÀRÀ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ, kó sì mọ̀ọ bọ baba ẹ̀, kó sì bọ eégún. Bí baba ẹ̀ bá ń bẹ láyé, kó bèèrè ohunkóhun tí orí baba ẹ̀ bá gbà, kó fún un; ìbáà ṣe obì tàbi orógbó. Tí baba ẹ̀ bá sì ti lọ ilé, Ifá pé kó bọ baba ẹ̀ lójú oórì. Kó rán ẹran ìrúbọ sọ́run kó tóó fi rúbọ sí baba ẹ̀ torí baba ẹni leégún lọ́run.

Òní gan gaan gan Ọ̀bàrà ò sá
Ọ̀la gan gaan gan Ọ̀bàrà ò sá
A díá fún Ológbojò baba Egúngún
Níjọ́ tí ń bẹ̀ láàrin òṣìrì
Tí ń bẹ láàrin ọ̀tá
Ẹbọ n wọ́n ní ó ṣe
Ológbojò baba Egúngún ní ń bẹ láàrin ọ̀tá
Òun le ṣẹ́gun báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní yóọ́ ṣẹ́gun àwọn ọ̀tá ẹ̀ ……10
Ológbojò bá rúbọ
Ńgbà tí wọ́n ó dé agbo ijó
Níbi tí ayé gbé yẹ wọ́n tán
Ni ọ́n bá wo ọ̀ọ́kán
Wọ́n ní ẹni tí ń ba nǹkan jẹ́ nùu
Baba Ológbojò sì gbéégún
Ó sì gbé àáké àsáà
Ni bàtá bá ń ké
Òní gan gaan gan
Ọ̀bàrà ò sá…….20
Ọ̀la gan gaan gan
Ọ̀bàrà ò sá
\

ỌBÀRÀ ỌSÁ B

This person should perform sacrifice to his father and masquerades. If his father is alive, he should ask Ifá for whatever the Orí of his father would accept as sacrifice. If the father is dead, he should silently pray his intentions on a goat and use it as sacrifice to his father because one's father is one's masquerade in heaven.

Òní gan gaan gan Ọ̀bàrà ò sá
Ọ̀la gan gaan gan Ọ̀bàrà ò sá
Cast divination for Ológbojò the leader of masquerades
On the day he was in the midst of his enemies
He was in the midst of his foes
He was asked to perform sacrifice
Ológbojò is the one in the midst of his real foes
'Would I win all these foes'? He asked
They told him to perform sacrifice
They told him that he would win his enemies…….10
Ológbojò observed the sacrifice
When he got to the dancing floor for masquerades
Where life was good for them all
He looked around straight
They pointed to him his detractor
Meanwhile Ológbojò was dressed as a masquerade
And was carrying a heavy ax
The Bàtá drum sounded a warring tone
Today, today in itself
Ọ̀bàrà will not run away……..…20
Tomorrow, even tomorrow
Ọ̀bàrà will not run away

Ní bá ń gbẹ́sẹ̀
Ló bá sọ àáké sí Elénìní ẹ̀
Ló bá ṣẹ́gun
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òní gan gaan gan Ọ̀bàrà ò sá.....30
Ọ̀la gan gaan gan Ọ̀bàrà ò sá
A díá fún Ológbojò baba Egúngún
Níjọ́ tí ń bẹ̀ láàrin òṣìrì
Tí ń bẹ láàrin ọ̀tá
Wọ́n ní kó rúbọ
Kó lè baà ṣẹ́gun
Ológbojò gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù……40
Ẹ wáá bá ni lárùúsẹ́gun
Àrúṣẹ́gun làá bá ni lẹ́sẹ̀ ọba Òrìṣà

He was stepping methodically
And threw his ax on his detractor
And overcame
He started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
Òní gan gaan gan Ọ̀bàrà ò sá..... 30
Ọ̀la gan gaan gan Ọ̀bàrà ò sá
Cast divination for Ológbojò the leader of masquerades
On the day he was in the midst of his enemies
He was in the midst of his foes
He was asked to perform sacrifice
So that he could win
Ológbojò heard about the sacrifice
And performed it
Offering of sacrifices
And free gifts offered to Èṣù……40
Come and meet us with victorious offertory
One is found in the midst of plenty at the feet of the

ỌBÀRÀ ÌKÁ A

Ifá pé ire ọlà fún eléyìun. Ká mọ́ ṣe àṣejù o. Tá ò bá ṣe àṣejù, ire ọlà fún wa. Òwúùrù eyẹlé lẹbọ. Bí Obìnrin bá sọ̀rọ̀ fún eléyìun, kó mọ́ọ ka ọ̀rọ̀ ọ̀hún o; pàápàá jùlọ ìyàwó ẹ Kò sì gbọdọ̀ dẹ́jàá sí ohun tí ọ́n bá sọ fún un.

Gbogbo ohun táa bá ń ṣe
Ká má fàsejù kun
A díá fún Ọdẹ adẹ̀bìtì là
Èyí tí ó fọdún mẹ́ta dẹ̀gbẹ́ agílíńtí
Ó dẹ̀gbẹ́ dẹ̀gbẹ́ dẹ̀gbẹ́
Òun le là báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní yóó là
Wọ́n ní nítòsíi rẹ̀ náà lọlà wá
Ńgbà ó dí ọdún kẹta……..……..10
Níbi tí gbé ń dẹ ẹ̀bìtì
Ó bá kan agílíńtí ńlẹ̀
Agílíńtí ní ìwọ ọdẹ dákun mọ́ pa òun
Kín lò ń wáá kiri?
Ọdẹ ní òún ń dẹ̀gbẹ́ kiri kóun ó leè là ni
Agílíńtí ló dáa
Bọ́ sòkòtò ẹ síl̀ẹ̀
Ọdẹ bá bọ́ sòkòtò ẹ̀
Ó ní kó bọ́ ẹ̀wu ẹ̀
Ó bọ́ ẹ̀wù……..……20
Ó ní kó sí fìlà ẹ̀
Ó sí fìlà
Ọdẹ bá wà níhòhò goloto
Agílíńtí ní lọ́ọ́ fa ìtàkùn tẹ́ẹ́rẹ́ un
Ọdẹ bá fa pàǹtí ìtàkùn

ỌBÀRÀ ÌKÁ A

Ifá wishes this person the fortune of riches. He should try to curb his excesses. If he is not excessive in actions, he would become wealthy. A matured pigeon is the sacrifice. Ifá wishes him the good fortune of peace and love from multitude of people. He should not disregard taboos or preempt advices given to him especially by his wife.

Everything that we do
We should not be excessive
Cast divination for the Hunter who would hunt dungeons in search of wealth
The one that would hunt for an alligator for three years
He had hunted and combed all known forests
He then wondered how he would be able to make riches
He was asked to perform sacrifice
They told him that he would ultimately become rich
And that his wealth is just beside him
In the third year……..……..……..10
As he was scavenging
He met an alligator lying on the earth
'You Hunter please do not kill me', the alligator pled
'What are you actually looking for'? The alligator asked
Sadly, the hunter answered, 'I am hunting such that I could become rich'
'That is fine', the Alligator replied
'Remove your trousers' the Alligator said
Shakily the Hunter removed his trousers
'Remove your shirt also'
The Hunter removed his shirt…….……20
The Alligator asked him to remove his cap
He did so
The Hunter was then stark naked
Go and pull that rope, the Alligator continued, pointing to a stretch of rope
The Hunter pulled the rope

Bó ti fa pàntí ọ̀hún
Ló bá bára ẹ́ nílùú obìnrin
Ìlú obìnrin tó sì lọ́ọ́ bá ara ẹ́ yíí
Ìhòòhò ni gbogbo àwọ́n wà ńbẹ̀
Àwọn ò sì lỌ́kùnrin……..……...30
Ni ọ́n pọ̀ lọ jàrá
Wọ́n bá fọwọ́ gbé e lárá jó
Ọdẹ́ ní 'luulu lúùlù ni'
Àwọn Obìnrin ní kó fi lu àwọn wò
Gbogbo ẹni ó bá ti fi lù lẹ́ẹ̀kan
Oyún ni ọ́n ń ní
Bí ọ́n tí ń bímọ ọkùnrin
Ni ọ́n ń bí ọmọ obìnrin
Bó bá sì jí lójúmọ́
Iye tó wù ú ní ó ṣe…….…..……40
Ńgbà tí ọ́n ríi pé òun nìkan làwọ́n gbẹ́kẹ̀ lé
Wọ́n bá fún ọdẹ́ nílé
Wọ́n fún un ní yàrá mẹ́ta
Wọ́n ní 'iyàrá àkọ́kọ́ àti èèkejì'
'Mọ́ọ́ wọ̀ ọ́ bó ṣe wù ọ́'
'Ṣùgbọ́n ẹ̀ẹ̀kẹ́ta un'
'Mọ́ wọ́ inú ẹ́ o'
Ẹnu ibodè sì ni ilé ẹ́ wà
Ilé rí rigindin bíí ààfin ọba
Àwọn Obìnrin bá kọ́ ilé fún ọdẹ́ tán…50
Ọdẹ́ ń jayé
Wọ́n ó wà lórí ìkúnlẹ̀
Wọ́n ó mọ́ ọ gbé oúnjẹ fún un
Ńgbà ó di ijọ́ kan
Ọdẹ́ bá ní 'ká ti gbọ́'
'Pé Obìnrin ní ó mọ́ọ́ pàṣẹ fún èèyàn'
'Pé kóun ó mọ́ wọ́ ibìkan'
'Ibìkan ni kóun ó mọ́ọ́ wọ̀'
Nǹkan táa bá ń ṣe
Ká má fàṣejù kun…….……60

As soon as he pulled the rope
He met himself in a city populated with women
And in the city of women where he met himself however
All the women there were stark naked
There was no man amongst them……..30
They numbered so many
Immediately the women saw him, they caressed him
'That is what we call the Penis' he said with ecstasy
The women desired him to 'hit' them with it
And those that he hits once
They all became pregnant
As they were being delivered of male children
They were bearing females also
Once he woke up
He would 'hit' as many as he desired…..……40
When the women realized that he was the only one amongst them
They gave the Hunter a house
And in the house, three rooms
'These first two rooms', the women leader instructed
'You could enter as you like'
'But the third one'
'Never go near it'
Meanwhile, his house was just at the border at the outskirts of the town
It was constructed like the palace of a king……50
He was enjoying life
The women would kneel
And would give him food to eat on their knees
On a fateful day
The Hunter started wondering 'which kind of oddity is this'?
'That a mere bunch of women would be instructing me'?
'Restricting my movement to some areas'?
'And telling me to only enter a specific room'?
'And baring me from another'?
Whatsoever we do
We should not be excessive…….…..…60

A díá fún ọdẹ adẹ̀bìtì là
Èyí tí ó fọdún mẹ́ta dẹ̀gbẹ́ agílńtí
Ọdẹ adẹ̀bìtì là
Wọ́n fún ọ léèwọ̀
Èèwọ̀ mọ́ mọ̀ yin
Wọ́n fún ọ léèwọ̀
Bóo bá e yín èèwọ̀
Ó ṣé e gbé
Wọ́n fún ọ léèwọ̀
Èèwọ̀ mọ́ mọ̀ yin……..70
Ọdẹ́ bá wọ iyàrá ìkẹta
Bó ti wọ inú ẹ̀ gìjà
Ló bá bá ara ẹ̀ níbi ó bọ́ aṣọ ẹ̀ sí lọ́jọ́ kĭíní

Cast divination for the Hunter that hunted
dungeons in search of wealth
The one that hunted for an alligator for three years
You the scavenger
You were given a taboo
Never disregard it
You were given a taboo
If you ever disregard it
You are done for
You were given a taboo
Never disregard it……..…….70
The Hunter entered the third room
Jumping inside to land with a thud
He met himself where he removed his dresses in the
beginning with his clothes still on the ground

ỌBÀRÀ ÌKÁ B

Ifá pé ká móju tó Obìnrin ẹni. Ká sì bọ́rí obìnrin ọ̀hún, ká mọ́ baà sìṣe. Ifá pé a ó là, tí a bá ti fi ẹyin adìẹ, ẹyin òòbẹ̀, àti ewée kókò rúbọ.

Ọ̀bàràǹká è é sòǹtẹ̀
Babaláwo tí ń bẹ ńbẹ̀ ni ò gbọ́fá
A díá fún Ọládùbádà
Èyí tí ó forí ayaa rẹ̀ ẹ́ lẹ̀
Tí ó lọ rèé bọ́rí eranko
Wọ́n ní ó rúbọ
Ó láya ńlé
Ó sẹṣin méékàn
Ṣùgbọ́n ẹsin ní ń tọ́jú
Kò tọ́jú obìin rẹ̀…….……10
Ǹjẹ́ Ọ̀bàràǹká è é sòǹtẹ̀
Babaláwo tí ń bẹ ńbẹ̀ ni ò gbọ́fá
A díá fún Ọládùbádà
Èyí tí ó forí ayaa rẹ̀ ẹ́ lẹ̀
Tí ó lọ rèé bọ́rí eranko
Ọládùbádà
Forí ẹrankoó lẹ̀
Kóo bọ́rí ayaà rẹ
Kóo lè baà lájé dalẹ́
Ọládùbádà…….....…….20

ỌBÀRÀ ÌKÁ B

Ifá wishes this person well. He should take a good care of his wife and also offer sacrifices to the Orí of his wife; such that he would not make mistakes in life. He would become rich but Ifá asks him to sacrifice chicken and bats eggs, swine, and cocoyam leaves.

Ọ̀bàràǹká is not a stamp
The Babaláwo there is the one that is not proficient enough
Cast divination for Ọládùbádà
The one that would leave the Orí of his wife
And would offer sacrifice to the Orí of an animal
He was asked to perform sacrifice
He has a wife at home
And tethered a horse in a manger
But he was taking care of the horse
He did not take care of the woman……...….10
Ọ̀bàràǹká is not a stamp
The Babaláwo there is the one that is not proficient enough
Cast divination for Ọládùbádà
The one that would leave the Orí of his wife
And would offer sacrifice to the Orí of an animal
Ọládùbádà
Leave the Orí of an animal
And perform sacrifice to the Orí of your wife
So that your wealth would last you lifelong
Ọládùbádà…….....……20

ỌBÀRÀ ÒTÚRÚPỌ̀N A

Ifá pé bó bá jẹ́ pé Obìnrin ló dá Ifá yǐí, Ọkùnrin tó lówó lọ́wọ́ è é sọkọ ẹ̀. Yóó ra ọkọ fẹ́ ni. Bó bá ń kébòòsí ẹni tó lówó lọ́wọ́, kò níí nígbèyìn. Obìnrin ọ̀hún lówó lọ́wọ́ ṣùgbọ́n kò gbọdọ̀ fẹ́ ẹní ó lówó. Bí ọkọ tó bá sì ní bá ń pé hà, ni kó mọ́ọ pé hòo. Bó bá sì jẹ́ pé Ọkùnrin ló dá Ifá yǐí, Ifá pé kó rúbọ kí Obìnrin rẹ̀ ó mọ́ọ gbọ́ ẹnà.

Ó kó nádúnádú bí ẹni ọkọ ò bá seré
Ó kó kùkùkẹ̀kẹ̀ kùkùkẹ̀kẹ̀ bí ẹni ọkọ ò bá sọ̀rọ̀
A díá fún Ọ̀bàrà Òtòkú
Ọmọ a rà, à á rà sọkọ
Wọ́n ní kó rúbọ
Ọ̀bàrà Òtòkú ni ò rí Ọkùnrin bá a ṣeré
Wọ́n ní yóó rǐí Ọkùnrin bá ṣeré
Wọ́n ní kó mọ́ọ tẹ́rí ba fún ọkùnrin
Wọ́n ni ‘ǐwọ lọ́ọ́ lọ̀ọ́ tọ̀jú Ọkùnrin láyé’
‘Ó mọ́ọ là mọ́ọ lówó’ ……..10
‘Ṣùgbọ́n ó ó tiiri fún ọkùnrin’
‘Lóó fi gbádùn gbogbo nǹkaàn rẹ̀’
‘Ó ó ra ọkọ ni’
‘Kóo mọ́ baà sǐnà’
Ó kó nádúnádú bí ẹni ọkọ ò bá seré
Ó kó kùkùkẹ̀kẹ̀ kùkùkẹ̀kẹ̀ bí ẹni ọkọ ò bá sọ̀rọ̀
A díá fún Ọ̀bàrà Òtòkú
Ọmọ a rà, à á rà sọkọ
À ń rà egbèje

ỌBÀRÀ ÒTÚRÚPỌ̀N A

If it is to a woman that this Odù is cast, a rich man is not her destined husband. She would have to buy herself a suitor. If she is bent on someone rich to marry, her end would be in disarray. This woman, Ifá continues, would be rich but must not marry a rich man. She must be respectful and obedient to the husband. However, if this Odù is cast to a man, he should sacrifice such that his wife would understand twisted language.

She sounds repugnant like a wife the husband does not play with
She sounds pushed to tears like a woman the husband does not talk to
Cast divination for Ọ̀bàrà Òtòkú
The child of the clan ‘We do buy; and will buy to make us husbands’
She was asked to perform sacrifice
Ọ̀bàrà Òtòkú is the one that could not find a man to play with her
They assured her that she would find one
‘But you should be submissive to your suitor’
‘You are in the world to care for men’
‘You will be rich and wealthy’……..……....10
‘But you have to be submissive to men’
‘It will make you enjoy your life’, they told her
‘You will have to buy yourself a husband’
‘So that you will not miss your way’
She sounds repugnant like a wife the husband does not play with
She sounds pushed to tears like a woman the husband does not talk to
Cast divination for Ọ̀bàrà Òtòkú
The child of the clan ‘We do buy; and will buy to make us husbands’
We do buy for as much as One hundred and forty thousand units of money

À ń rà ẹgbẹ̀fà……..……20
Àgbà tó lówó lọ́wọ́
Ẹ wá rẸ̀dú sọkọ
Ẹní ó lówó lọ́wọ́
Ọ̀bàrà Òtòkú bá ra Ẹ̀dú
Ló bá fi Ọ̀rúnmìlà sọkọ ẹ̀
Ẹ̀mí ẹ̀ bá gùn
Ló bá bẹ̀rẹ̀ síí bímọ
Ni ọ́n bá là
Ifá pé kí eléyìun ó mọ́ọ tọ́jú ọkọọ rẹ̀

We do buy for as much as One hundred and twenty thousand units of money…….20
Elders that are rich and wealthy
Come and buy Ẹ̀dú as your husband
He that is wealthy
Ọ̀bàrà Òtòkú then bought Ẹ̀dú
And made Ọ̀rúnmìlà her husband
She had long life
And started having children
And became rich
Ifá asks this person to take good care of her husband

ỌBÀRÀ ÒTÚRÚPỌ̀N B

Ifá pé òun ò níí jẹ́ ká rí àrùn òjiìjĩ tíí mú nií yí padà. Kí eléyìun ó fi aṣọ funfun ĩgàn kan, àti dúdú kan rúbọ.

Ọ̀bàrà túrúpọn túrùpọn
Babaláwo Agbe ló díá fún Agbe ní kùtùkùtù òwúrọ̀
Wọ́n ní ó sá káalẹ́ ẹbọ ní ó ṣe
Agbe ti jẹ́ funfun tẹ́lẹ́ rí
Tó funfun bálái
Wọ́n ní kí Agbe ó rúbọ
Kí àrùn kan ó mọ́ dèé
Kó mọ́ sĩgọ̀gọ̀
Agbe lóun
Kín lòun ó fi ẹbọ ṣe?……10
Agbe bẹ̀rẹ̀ síí sayé
Ńgbà ó dijọ́ kan
Àrùn ọ̀hún bá dé
Agbe ṣe bíi kó rọ́gbọ́n dá
Gbogbo ara ẹ̀ làrún mú torí tọ̀rùn
Agbe bá di sísĩ
Àyĩn éyĩn ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà túrúpọn túrùpọn.....….....20
Babaláwo Agbe ló díá fún Agbe ní kùtùkùtù òwúrọ̀
Wọ́n ní ó sá káalẹ́ ẹbọ ajogun ní ó ṣe
Agbe sĩ gbẹ́bọ bẹ́ẹ̀ ni ò rú
Agbe sùnwọ̀n nígbà kàn rí o
Àrùn
Àrùn ló mÁgbe ló sĩ gọ̀gọ̀ọ̀gọ̀
Àrùn

ỌBÀRÀ ÒTÚRÚPỌ̀N B

Ifá says he will not allow this person to be afflicted with a sudden disease that disfigures a person. Ifá asks him to sacrifice a bundle each of white cloth and black.

Ọ̀bàrà túrúpọn túrùpọn
The Babaláwo of Agbe casts divination for Agbe bird early in life
He was asked to perform sacrifice
Agbe bird had once been white in color
Snow white and beautiful
They told Agbe bird to perform sacrifice
'So that a certain ailment would not come by'
'And change your features'
'I'? Agbe bird said with disdain
'What do I need a sacrifice for'?……..10
Agbe bird continued with his lifestyle
One day
The disease inflicted him
Agbe tried all antiques to fight it off
He was not successful as all his body was affected
Agbe sooner or later became changed in color
He then started praising his Babaláwo belatedly
The Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀bàrà túrúpọn túrùpọn…….20
The Babaláwo of Agbe casts divination for Agbe bird early in life
He was asked to take care of the ground and perform sacrifice for Ajogun
Agbe heard about the sacrifice yet did not perform it
Agbe had once been nicely colored
Sickness
Sickness is what had inflicted the Agbe bird and changed his color
Sickness

Ifá dákun jẹ́ á sunwọ̀n ká fi gbó Àrùn
Àrùn ló mÁgbe ló sì gọ̀gọ̀ọ̀gọ̀……..…30 Àrùn

Ifá please let us be beautiful till we are aged Sickness
Sickness is what had inflicted the Agbe bird and changed his color……...…….30 Sickness

ỌBÀRÀ ÒTÚÁ A

Nǹkan eléyìun ò níí bàjẹ́ ṣùgbọ́n kó rúbọ. Eléyìun ń pé gbogbo nǹkan òun ni ò lójú; Ó sì fẹ́ kó lójú. Ifá pé nǹkaan rẹ̀ ó lòójú.

Ọ̀bàrà Òtúá ti oníkọ̀ọ́ òwú
Babaláwo Gése ló díá fún Gése
Ọ̀kàdẹ̀mù lọ́nàa tàdẹ̀
Níjọ́ tí ń ṣehun gbogbo tọ́kan ò lójú
Nǹkan òún le lójú báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní yóó rájé
Yóó láya
Yóó bímọ
Gbogbo nǹkan ẹ̀ ní ó dáa……10
Òwúùrù ẹyẹlé lẹ́bọ ẹ̀
Wọ́n yan ẹ̀bọ fún Gése
Gése bá rúbọ
Ayé bá yẹ Gése
N ní wá ń jo n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàrà Òtúá ti oníkọ̀ọ́ òwú
Babaláwo Gése ló díá fún Gése.....…..20
Ọ̀kàdẹ̀mù lọ́nàa tàdẹ̀
Níjọ́ tí ń ṣehun gbogbo tọ́kan ò lójú
Wọ́n lẹ́bọ kíre ó le tó o lọ́wọ́ ni kó ṣe
Gése wáá gbẹ́bọ ńbẹ̀ ó wáá rúbọ
Rírú ẹ̀bọ
Èèrù àtùkèsù
Gése wá ń bẹ ní wọ̀wọ́ ire gbàyí ò
N ó ṣe tèmi
Àlúkèse oko ò sài ṣere tiẹ̀ lébè

ỌBÀRÀ ÒTÚÁ A

Ifá says the things of this person would not get spoilt. He should offer sacrifice. He is complaining that he is not prosperous, and he wants his life to have headway. Ifá says it will be as he wants it.

Ọ̀bàrà Òtúá of the rolled cotton
The Babaláwo of Gése casts divination for Gése
Ọ̀kàdẹ̀mù lọ́nàa tàdẹ̀
On the day he was trying everything without making headway
'Would my things have headway'?
He was asked to perform sacrifice
They told him that he would amass wealth
That he would have wives
He would have children
'All your things would be better', they prayed.…....10
'A matured pigeon is the sacrifice'
They prescribed all the other sacrifices for Gése
Gése performed the sacrifice
Life pleased him very much
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀bàrà Òtúá of the rolled cotton
The Babaláwo of Gése casts divination for Gése….20
Ọ̀kàdẹ̀mù lọ́nàa tàdẹ̀
On the day he was trying everything without making headway
They told him to offer the sacrifice that would allow good things get to him
Gése then heard about the sacrifice and performed it
Offering of sacrifices and free gifts given to Èṣù
Gése is now in the midst of good things
I will achieve mine
Yam seedlings in the farm would definitely achieve her own inside the heaps

ỌBÀRÀ ÒTÚÁ B

Ifá pé kí eléyìun ó rúbọ aya. Nǹkan ẹ ò níí bàjẹ́

Ọbàrà túa tùa
Awo Itú ló díá fún Itú ní kùtùkùtù òwúrọ̀
Wọ́n ní kó rúbọ kó lè baà ríre gbé jó láyé
Òun le láya báyìí?
Kóun ó bímọ
Wọ́n ní kí Itú ó rúbọ
Wọ́n ní kò níí sánnáání
Wọ́n ní wọ́n ó tùú ire sílẹ̀ fún un
Itú bá rúbọ
Òrúkọ ni òrúkọ í mọ́ọ jẹ́ tẹ́lẹ̀……..….10
Ẹni wọ́n tú iree sílẹ̀ fún ní ń jẹ Itú
Itú bá ń láya
Ní ń bímọ
Ifá pé Òrúkọ tó ní irungbọ̀n lẹ́bọ
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọbàrà túa tùa…….....…....19
Awo Itú ló díá fún Itú ní kùtùkùtù òwúrọ̀
Wọ́n ní kó rúbọ kó lè baà ríre gbé jó láyé
Itú gbẹ́bọ ńbẹ̀ ó rúbọ
Ẹ túre sílẹ̀ fún wa
Gbogbo ènìyàn

ỌBÀRÀ ÒTÚÁ B

Ifá asks this person to offer sacrifices for his wife. His life would not be in disarray.

Ọbàrà túa tùa
The Babaláwo of Itú casts divination for Itú early in life
He was asked to perform sacrifice so that he would get fortunes to cuddle
'Would I have wives'? He asked
'Would I also have children'?
They asked Itú to perform sacrifice
They told him that his life would not be miserable
'They would untie your good fortunes for you', they said
Itú performed the sacrifice
Òrúkọ is what a he-goat was known ever since creation……..…..10
The person for whom good things are loosened is called Itú
Itú started having wives
He was having children
Ifá says a he goat with beard is the sacrificial article
He then was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọbàrà túa tùa
The Babaláwo of Itú casts divination for Itú early in life……20
He was asked to perform sacrifice so that he would have good things in life
Itú heard about the sacrifice and performed it
Untie our good fortunes for us
All people

Ẹ túre sílẹ̀ fún wa
Gbogbo ènìyàn
Ká mọ̀ọ̀ lájé
Ká mọ̀ọ̀ láya
Ká mọ̀ọ̀ bímọ̀
Ká mọ̀ọ̀ kọ́lé……30
Ẹ túre sílẹ̀ fún wa
Gbogbo ènìyàn
Itú ló ní ẹ túreé lẹ̀ fún wa
Gbogbo ènìyàn

Untie good things for us
All people
So that we could have wealth
Wives
Children
Houses……..…….30
Untie good tidings for us
All people
Itú is the one that is commanding you to loosen good things for us
All people

ỌBÀRÀ ÌRẸTẸ̀ A

Ifá pé kí eléyìun ó rúbọ; kó sì mọ̀ọ yawọ́. Kò gbọdọ̀ sahun. Ifá loun pé ire àkójọ fún eléyìun.

Yangí aborí kugúkugú
A díá fún Ọlọ̀bàrà
Èyí tí ń lọ rèé bá wọn dá oko ẹ̀bá ọ̀nà
Wọ́n ní ó rúbọ kó lè baà ráya rere ní
Òun leè láya rere báyìí?
Wọ́n ní kó mọ́ sahun
Kò ṣe méjì mọ́
Ẹsẹ̀ ọ̀nà ní ń fi oúnjẹ sí
Fún gbogbo àwọn èèyàn tí bá n kọjáá lọ
Ṣé nígbà ǐwásẹ̀……..……10
Ẹni tí ń lọ ǐrǐn àjò
Tí ebí sì ń pa
Yóó bàá nǹkan tí ó jẹ
Àti omi tí ó mu lẹ́sẹ̀ ọ̀nà
Wọ́n ní kí Ọlọ̀bàrà ó mọ́ọ ṣe bẹ́ẹ̀
Wọ́n níre ń bọ̀ fún un
Àwọn tí ọ́n wáá mọ́ọ kọjá nígbà gbogbo
Wọ́n bá ní 'Ibi táwọ̀ọ́n tíí mọ́ọ kọjá yǐí'
'Ẹ jẹ́ àwọn ó kúkú fi ibẹ̀ ṣe ibùjokòð'
Wọ́n bá tẹ ǐlú dó……20
Wọ́n bá fi Ọlọ̀bàrà jọba
Wọ́n fi ṣe babaa wọn
Ẹní ó bá sì jọba
Ó di dandan kó ráya fẹ́
Wọ́n bá tun fún Ọlọ̀bàrà níyàwó
N ní wá ń jó n ní ń yọ̀
N yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Yangí aborí kugúkugú..... 30

ỌBÀRÀ ÌRẸTẸ̀ A

This person should offer sacrifice by being generous to people wherever he finds himself. Ifá wishes him the good fortune of congregation.

Yangí aborí kugúkugú
Casts divination for Ọlọ̀bàrà
That was going to engage in roadside farming
He was asked to perform sacrifice to have a good wife
'Would I have a good wife in life'? He asked
They told him not to be closefisted
He did nothing else
He started putting food by the roadside
For all people in transit and passing by
In the olden days……10
He that is traveling
And is very hungry
Would meet something to eat
And something to drink also besides the road
They advised Ọlọ̀bàrà to continue with the act
They told him that his good fortune was on the way
Those that pass regularly by this route reasoned that
'This path we take regularly'
Let us build a hamlet for ourselves here
They converged and made the place a town…….20
And made Ọlọ̀bàrà their king
They made him their leader
He that is crowned however
It would be impossible for him not to find a wife
They found Ọlọ̀bàrà a wife to marry
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Yangí aborí kugúkugú……..…….30

A díá fún Ọlọ̀bàrà
Èyí tí ń lọ rèé bá wọn dá oko ẹ̀bá ọ̀nà
Wọ́n ní ó rúbọ
Kó rúbọ kó lè baà ráya rere ní
Ó gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Ǹjẹ́ ayá wọlé tọ̀ wá gẹ̀rẹ̀rẹ̀
Ọlọ̀bàrà
Ayá wáá wọlé tọ̀ wá gẹ̀rẹ̀rẹ̀
Ọlọ̀bàrà

Casts divination for Ọlọ̀bàrà
That was going to engage in roadside farming
He was asked to perform sacrifice
So as to have a good wife
He heard about the sacrifice
And performed it
Therefore, wives came in to us with ease
Ọlọ̀bàrà
Wives now entered our house with ease
Ọlọ̀bàrà

ỌBÀRÀ ÌRẸTẸ̀ B

Ifá pé eléyìun ò gbọdọ̀ wo jígí; pàápàá tó bá jẹ ẹni ojú ọmọ ń pọ́n ni. Ti ojú ọmọ ò bá pọ́n eléyìun, kó bi Ifá léèrè àkókò tí yóó tó le mọ́ọ wo jígí kí nǹkan ẹ̀ mọ́ baà bàjẹ́. Tó bá jẹ́ àgàn tí ojú ọmọ́ ń pọn ni eléyìun, tí sì ń wo jígí, kò níí bímọ láílái. Ifá pé kí eléyìun ó mọ́ọ lọ́ọ́ bọ Ọ̀ṣun. Ayé ó yẹ ẹ́, ọkàan rẹ̀ ó sì balẹ̀.

Ẹ kú àná
Ẹ kú òní
Àì fẹ́níí kí
N lẹkú ǐjẹta ò ṣeé kíra ẹni
Ẹ kú àná ló dàdùn jù
A díá fún Adéyọkùn
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní ó rúbọ
Ojú ọmọ ní ń pọ́n Adéyọkùn
Wọ́n ní yóó bímọ láyé……..….10
Wọ́n lọmọ ẹ ó sì pọ̀
Wọ́n ní ó fi jígí rúbọ
Ó ṣe é
Oṣù mẹ́sàán lẹ́yǐn ǐgbà náà
Ọmọ́ bá dé
Òun náà?
Ayé yẹ ẹ́
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá …….…....20
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹ kú àná

ỌBÀRÀ ÌRẸTẸ̀ B

Life would please this person. If he is in want of children, he or she should not use mirrors. If it is not a person in want of a child, he or she should ask about when he could use mirrors such that his things would not be in disarray. If this is a barren woman looking at the mirror, she would never bear any child. This person should sacrifice to Ọ̀ṣun always. He would have rest of mind.

Greetings about yesterday
Greetings about today
The act of not wanting to greet one another
Is the saying ‘greetings about the last two days is
undesirable’
Although greetings about yesterday is the most

Cast divination for Adéyọkùn
On the day he was crying because of children
He was asked to perform sacrifice
Adéyọkùn was the one in want of children
They told him that he would have children on earth
And the children would be many…….…..11
They told him to sacrifice a big mirror
He did it
Nine months after then
Children came
And surprised he exclaimed ‘I’
Life pleased him
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá…….20
He said it was exactly as his Babaláwos had said
Greetings about yesterday

Ẹ kú òní
Àì fẹ́ní kí
N lẹ́kú ìjẹ́ta ò ṣeé kíra ẹni…….30
Ẹ kú àná ló dàdùn jù
A díá fún Adéyọ̀kùn
Èyí tíí sọmọ wọn lálẹ́ odò
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní ó sá káalẹ́ ẹbọ ní ó ṣe
Ó gbẹ́bọ ńbẹ́ ó rúbọ
Àṣé àwò jíìgi ò ṣe gbẹ̀rẹ̀gẹ̀dẹ̀
Ká fi rína àmọ́dún?
Ọmọ ẹni ni jigi ẹni
Àwò jíìgi ò ṣe gbẹ̀rẹ̀gẹ̀dẹ̀……..40
Ká e rína àmọ́dún
Ọmọ ẹni ni jígí ẹni

Greetings about today
The act of not wanting to greet one another
Is the saying ‘greetings about the last two days is undesirable’……..…….30
Although greetings about yesterday is the most appropriate
Cast divination for Adéyọ̀kùn
Their child in the riverbed
On the day he was crying because of children
They asked him to take care of the ground and perform sacrifice
He heard about the sacrifice and performed it
And therefore looking at a mirror no matter how big
Is not enough to show the events of the following year
One’s child is one’s mirror
Looking at a mirror no matter how big…….40
Is not enough to show the events of the following year
One’s child is one’s mirror

ỌBÀRÀ ỌSẸ́ A

Ire Obìnrin fún eléyìun. Ẹbọ ni kó rú: Nǹkan ẹ̀ ò níí bàjẹ́. Ifá pé yóó ròójú, yọ́ọ́ ráyè. Tó bá jẹ́ Baba àti Ìyá ló dá Ifá yǐí, wọ́n ó sinmọ́ fọ́kọ. Ifá pé wọ́n ó ṣe pẹ̀lẹ́pẹ̀lẹ́ o. Wón ò gbọdọ̀ jà o; kí wọ́n ó fi ọmọ síl̀ẹ̀ kó lọ́kọ́ fúnra ẹ̀. Kí ọkọ ọmọ ọ̀hún ó mọ́ fi wọ́n ṣe yẹ̀yẹ́ nígbà ó bá yá o.

Ọ̀pẹ́ẹ̀rẹ́ Awo ilé Onídòko
Ló díá fún Onídòko ní kùtùkùtù Àwúrọ̀
Níjọ́ tí Ọlọ̀bàrà ń lọ rèé fẹ́ ọmọ Onídòko pàá
Wọ́n ní kó rúbọ
Wọ́n ní ọmọ wọn kan ń bẹ tó ti tóó lọ́kọ́
Wọ́n ní Awo ló lọmọ ọ̀hún
Wọn ò rúbọ
Ọ̀bàràọ̀sẹ́ bá sawo dé ilé Onídòko
Ó bá lóun fẹ́ fẹ́ẹ́ ọmọ Onídòko
Ńgbà ó tó gẹ́gẹ́ ìgbà tí ọmọ ó mọ́ọ lọ ilé ọkọ ẹ̀……..……10
Wọn ò bá gbọ ohun tí Bàba Onídòko ń sọ mọ́
Wọn ọ̀ gbọ́ ohun tí Ìyá Onídòko ń wí mọ́
Ọ̀pẹ́ẹ̀rẹ́ sì ti dá Ifá fún Onídòko tẹ́lẹ̀
Ní bá ń pé
Ọmọ Onídòko ò
Ọmọ Onídòko ò
Ọmọ Onídòko ò níláárí
N ni Ọ̀pẹ́ẹ̀rẹ́ ń wí tée dòni
Wọ́n ní nígbà tí Onídòko ò fọmọ ẹ̀ fún Awo mọ́ ni

ỌBÀRÀ ỌSẸ́ A

The good fortune of wives would be for this person. He should offer sacrifice for him to find peace and goodness. The father and mother to whom this Odù is cast would marry off a daughter. Ifá asks them to be very careful and not be angered because of the girl's choice of husband. They should allow the girl to choose by herself such that it would not become something to regret and such that the husband would not come back to make a jest of the bride's parents later on.

Ọ̀pẹ́ẹ̀rẹ́ the priest of Onídòko's household
Casts divination for Onídòko early in life
On the day Ọlọ̀bàrà was going to marry Onídòko's child for real
He was asked to offer sacrifice
They said concerning a daughter of theirs that is ripe enough for marriage
They said she must marry a Babaláwo
They did not perform the sacrifice
Ọ̀bàràọ̀sẹ́ then ventured priesthood in Onídòko's house
And got interested in Onídòko's daughter
When it was time for the bride to leave for her husband's home……10
The bride's father changed his words of promise
The bride's mother also changed her stand
While Ọ̀pẹ́ẹ̀rẹ́ had cast divination for them initially
He then started singing
Onídòko's child
Onídòko's child, he cried
Onídòko's child is useless
Is what Ọ̀pẹ́ẹ̀rẹ́ bird is singing till date
They reasoned 'It is because a Babaláwo could not marry the child again'

Ọ̀pẹ́ẹ̀rẹ́ Awo ilé Onídòko.....20
Ló díá fún Onídòko ní kùtùkùtù Àwúrọ̀
Níjọ́ tí Ọlọ̀bàrà ń lọ rèé fẹ́ ọmọ Onídòko
Ọmọ Onídòko ò wáá fẹ́ ẹ mọ́
Ọ̀pẹ́ẹ̀rẹ́ ǹlẹ́ o Awo ilé Onídòko
Ó ń bú Ìyá Onídòko
Ó ní Ìyá Onídòko ò níí sí
Ọ̀pẹ́ẹ̀rẹ́ ǹlẹ́ o Awo ilé Onídòko
Ó ń bú Bàbá Onídòko
Ó ní Bàbá Onídòko ò níí sí
Ọ̀pẹ́ẹ̀rẹ́ ǹlẹ́ o Awo ile Onídòko……30
A kọ ọmọ Onídòko
A ò fẹ mọ́

Ọ̀pẹ́ẹ̀rẹ́ the Babaláwo of Onídòko's house…….20
Casts divination for Onídòko early in life
On the day Ọlọ̀bàrà was going to marry Onídòko's child for real
Onídòko's child now refused to marry him
I greet you Ọ̀pẹ́ẹ̀rẹ́, the priest of Onídòko
He was abusing Onídòko's wife
He said Onídòko's wife would cease to be
I greet you Ọ̀pẹ́ẹ̀rẹ́, the priest of Onídòko
He was abusing Onídòko
He said Onídòko would cease to be
Ọ̀pẹ́ẹ̀rẹ́, I greet you, the priest of Onídòko……..….30
We have jettisoned Onídòko's child
We don't want her again

ỌBÀRÀ ỌSẸ́ B

Ifá pé ká fi aṣọ kan tí ń yọ́ gọ̀lọ́ gọ̀lọ́ rúbọ. A ó nǐí nǹkan layé ṣùgbọ́n ká rúbọ iyì. Eéyìun ra ọjà kan, tó bá jẹ Ọkùnrin ni, kí ọjà tí ó rà ó mọ́ kòó bá a. Tó bá sì jẹ́ obǐrin ni, kó sọ́ra fún àwọn ọmọ tí ń gbé ọ̀dọ ẹ̀ àti ǐráńsẹ́ tíí lọ̀ọ́ rajà fún un.

Ọ̀bàràsẹ́gun sẹ́ pẹ̀pẹ́
Awo Aáyán ló díá fún Aáyán ní kùtùkùtù Òwúrọ̀
Èyí tí ń lọ rèé ra Adìẹ lẹ́rú
Owó dé ọwọ́ọ Aáyán
Ó lóun ó ra Ẹrú
Wọ́n ní kí Aáyán ó fura
Kó sì rú iyì tí ń bẹ lára ẹ̀ lẹ́bọ
Wọ́n ní kó mọ́ tǐì ra ẹrú o
Aáyán lóun?
'Ẹrú ló kúnlẹ̀ kíti kǐti tí ọ́n ń fí ń lọ òun yǐǐ'……..10
Wọ́n níwọ Aáyán ṣe sùúrù
Kó o le baà ra èyí tó dáa
Aáyán ò fura
Aáyán bá fọ̀n ọ́n
Bó ti fojú kan Adìẹ
Adìẹ́ wù ú
Ó bá ra Adìẹ lẹ́rú
Wọ́n sì ti sọ fún Aáyán pé kó fi Iyì ara ẹ̀ rúbọ
Aáyán kọ̀, kò rú
Ńgbà ó ra Adìẹ lẹ́rú tán ……20
Iyì tí ń bẹ lára Aáyán ladǐẹ́ ń wò
Aṣọ ara Aáyán wù ú púpọ̀

ỌBÀRÀ ỌSẸ́ B

Ifá says this person has one shining cloth. He is desired to offer the cloth as sacrifice. He would be endowed in his life but he should sacrifice for affluence. Ifá says this person would buy a certain article. If this is a man, the purchase would probably land him in trouble. If a woman she should be wary of her assistants that are sent to purchase stocks for her.

Ọ̀bàràsẹ́gun sẹ́ pẹ̀pẹ́
The priest of the Cockroach casts divination for the Cockroach early in life
That was going to buy the chicken as a slave
The Cockroach became rich
He wanted to buy a slave for himself
They warned the Cockroach to be wary
And offer the affluence on his body as sacrifice
'Do not buy any slave until further notice' they warned
'Why'? The Cockroach said disdainfully
'These are slaves littering all places and asking to be bought' ……..……10
They warned him again to exercise patience
So that he would buy a good one
The Cockroach was unsuspecting
He left without warning
Immediately on sighting the Chicken
He fell in love with her
He bought the Chicken as slave
Previously, they had told the Cockroach to sacrifice his cloth of affluence
He had refused to heed it
Immediately on buying the Chicken……..20
The affluence on the Cockroach was what the Chicken was looking at
It attracted the Chicken so much

Aṣọ tí ọ́n ní ó fi rúbọ
Tó ti kọ̀ tí ò rú
Èṣù ní ‘Ìwọ Adìẹ o dákẹ́ ni’?
O ò rí Aáyán tí ò mẹ́bọ
Gbé e ńlẹ̀!
Adìẹ ní ‘bóo làá tíí ṣe’?
‘Ẹni ó ra ẹni lẹ́rú’
‘À á wáà tíí gbé e mǐ’?……30
Èṣù ní gbé e!
‘Ṣe bí ọ́n ní ó faṣọ ẹ̀ rúbọ’
‘Ó kọ̀ jálẹ̀’
‘Kò rúbọ’
Tée dòní
Béèyán bá da yangan síl̀ẹ̀
Kééyàn ó fi aáyán lélẹ̀
Aáyán ni adìẹ ó kọ̀kọ́ jẹ
Àyǐn éyǐn ní ń yin Babaláwo
Ní ń yin àwọn Ọ̀bàràṣẹ́gun ṣẹ́ pẹ̀pẹ́
Ni wọ́n ń yinfá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀bàràṣẹ́gun ṣẹ́ pẹ̀pẹ́
Awo Aáyán lo díá fún Aáyán ní kùtùkùtù Òwúrọ̀
Èyí tí ń lọ rèé ra Adìẹ lẹ́rú
Wọ́n ní ó sá káalẹ̀ ẹbọ Ayé ní ó ṣe
Ó gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Èṣù àì sẹbọ
Ẹ̀gbà ài tùèrù
Aáyán ò gbọdọ̀ faṣọ ọ̀bùn wọ́lẹ̀ gẹrẹ gẹ̀rẹ̀ gẹrẹ …….50
Níwájú Adìẹ

The cloth that the Cockroach had been warned to sacrifice
He had refused
‘You Chicken, why are you silent’?
‘Can’t you see the Cockroach that does not know the sacrifice’?
‘Feast on him’!
Confused, the Chicken wondered, ‘What would I now do’?
‘He that bought me as a slave’
‘How would I now feast on him’?……..……..30
‘Feast on him’, Èṣù repeated
‘Did they not warn him to sacrifice his cloth’?
He refused blatantly
He did not heed it
Till date
If one spills some maize grains on the ground
And put a Cockroach besides the grains
The chicken would eat the cockroach first
The Cockroach was praising his Babaláwo belatedly
He was praising the Ọ̀bàràṣẹ́gun ṣẹ́ pẹ̀pẹ́…….……40
Ọ̀bàràṣẹ́gun ṣẹ́ pẹ̀pẹ́ was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀bàràṣẹ́gun ṣẹ́ pẹ̀pẹ́
The priest of the Cockroach casts divination for the Cockroach early in life
The one that was going to buy the Chicken as slave
They asked him to take care of the ground and offer sacrifice
He heard about the sacrifice yet did not heed it
The evil of not heeding sacrificial warning
The evil of not giving the prescribed offering to Èṣù
The Cockroach must not loiter with his dirty cloths
In front on the Chicken……..51

ỌBÀRÀ ÒFÚN A

Ifá pé ki Babaláwo tó dá Ifá yĭí ó sọ́ra ẹ̀. Ifá lóun ó tẹ̀le; torí àwọn tó dá Ifá yĭí fún le hàn án ní èèmọ̀. Ọpọ̀ àmàlà ni Ifá gbà. Ifá pé ọmọ̀ eléyìun ó yè.

Èsín balẹ̀ mo ruku
Ọ̀kọ̀ balẹ̀ mo ruku
Làsèsín níí ṣe síbà lóorun
A díá fún Ọlọ́fin tí ń fi ĭmọ̀raán sayée rẹ̀ tí ò gún
Ayé òun le gun báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní Ayé ẹ̀ ó gùún
Ọlọ́fin kọ̀, kò rúbọ
Wọn nífá ni ẹ mọ́ọ tọ̀ lọ
Ọlọ́fin ní kín ní ń jẹ bẹ́ẹ̀?……..10
Ìmọ̀rán ju Ẹbọ lọ
Àwọn Ìmọ̀rán sĭ ń gbọ́
Ọ̀sanyìn ń gbọ́
Ẹni tí ń wo omi ń gbọ́
Ẹni tí ń tẹ obì ń gbọ
Ẹni tí ń tẹ yanrĭn náà ń gbọ́
Àwọn làá pé nímọ̀ràn
Béyĭí bá wí
A pé báyìí ni yóó ti rí
Bí tọ̀hún bá wí ……20
A pé báyĭí ní ó ti rí
Kò níí gún báhun
Ńgbà ó dijọ́ kan
Àwọn Èsín balẹ̀ mo ruku
Àwon Ọ̀kọ̀ balẹ̀ mo ruku
Àwọn Làsèèsín níí ṣe síbà lóorun
Tí ọ́n ṣe Ifá fún Ọlọ́fin

ỌBÀRÀ ÒFÚN A

Ifá warns the Babaláwo that performs this divination because the person or group of people who had consulted him may put him in deep trouble. Ifá says he would be with him. But he should sacrifice plenty of àmàlà.

Ẹ̀sín balẹ̀ mo ruku
Ọ̀kọ̀ balẹ̀ mo ruku
Làsèsín níí ṣe síbà lóorun
Cast divination for Ọlọ́fin that was using knowledge to steer his life without success
'Would my life be successful'? He asked
They asked him to perform sacrifice
They said his life would be successful
He did not perform the sacrifice
'Go and consult Ifá' they warned him
Why? Ọlọ́fin said arrogantly.....…….... …….10
'Knowledge is better than sacrifice'
The knowledgeable soothsayers were there with him always
Ọ̀sanyìn was there and listening
He that predicts from water was there
He that uses Kola as his divination was there
He that uses sand as his divination was there, sitting and divining for Ọlọ́fin
They are the ones referred to as 'Knowledgeable soothsayers'
If this comes by
He would say definitely, this is what the result would be
If the other would predict his own……20
He would say no, the result would be contrary
It would not be successful like that
One day
The priest 'Ẹ̀sín balẹ̀ mo ruku'
The priest 'Ọ̀kọ̀ balẹ̀ mo ruku'
The priest 'Làsèèsín níí ṣe síbà lóorun'
They are the ones that had cast divination for Ọlọ́fin

Níjọ́ tí ń fímọ̀ràn sayé ẹ̀ tí ò gún
Àwọn tí ọ́n ní kí Ọlọ́fin ó mọ́ọ̀ tọ Ifá lọ
Bí ọ́n bá pé mọ̀ ọ́n…….30
Ìmọ̀ràn níí mọ̀ ọ́n
Ìmọ̀ràn níí morí òfé
Agbára káká ni wọ́n fíí bá Alábahuún tan
N tó ṣe àgbàlagbà
Té e súté ogójì sí fìlà
Ìyáálé ilé ṣẹ́gùsí òrú
Baálè ilé yánáa bẹẹ̀rẹ̀
Wọ́n ní Ọ̀rọ̀ di ìsẹ́bì jẹ
Wọ́n ní Ifá ni ẹ tọ̀ lọ
Nǹkan ní sì ń ṣe Ọmọ Ọlọ́fin……40
Wọ́n bá yan ẹbọ fún ọn
Wọ́n ní Ìgìrìpá Òrúkọ
Ọ̀pọ̀lọpọ̀ oúnjẹ ni kí wọ́n ó yáa rú
Ṣùgbọ́n wọn ò gbọdọ̀ gún Iyán o
Àwọn Ìmọ̀ran Ọlọ́fin ò gbọ́ ẹbọ yàn
Pé àwọn ò gbọdọ̀ gún Iyán
Bí àwọn Babaláwo ti pèyĭn dà tán
Ni ọ́n bá pá Òrúkọ sílẹ̀
Ni ọ́n gún Iyán
Bí ọ́n ti yọ Odó nínú Iyán báyĭí……50
Ọmọ́ bá dákú
Ọlọ́fin ní èétijẹ́ ?
Ọlọ́fin ní kí wọ́n ó kọ Iyán lé ọmọ ọ̀hún lórí
Ọlọ́fin bá lọ̀ọ́ bẹ àwọn Tẹ̀ẹ̀tú lọ́wẹ̀
‘Òun ó han àwọn Babaláwo ọ̀hún ní èèmọ̀’
Ńgbà ó di ĭgbà Ìrọ̀lẹ́ dẹ̀dẹ̀
Tí ọ́n ní wọ́n ó wáá rúbọ

On the day he was using knowledge to steer his life without success
‘Go and meet Ifá’! They advised
If they say we know it…….……30
It is the knowledgeable soothsayers that would say they do
Knowledge soothsayers know the head of Òfé bird
It is with difficulty that they would resemble the head of a tortoise
The incident that happened to an elderly person
Which would make him put forty Ité insects in his cap
The most senior wife shelling melon seeds in the middle of the night
The family chief warming himself with fire from bẹẹ̀rẹ̀ straw
They said our cause deserves cutting of kola to eat
‘Go and consult Ifá’ they warned
Meanwhile a certain ailment afflicted the child of Ọlọ́fin...……....…….....40
They had given them the list of the sacrifice
A matured he-goat
And a lot of food would be the sacrifice
‘Do not prepare pounded yam’ they warned sternly
The knowledgeable soothsayers of Ọlọ́fin did not listen attentively
That they should not prepare pounded yam
Immediately the Babaláwos left
They slaughtered a goat
And prepared pounded yam
As soon as they took out the pestle from the pounded yam……..……50
The child fainted
Bewildered, Ọlọ́fin said, ‘How’? ‘Why’?
He asked them to heap the whole pounded yam on the corpse of the child
Ọlọ́fin in annoyance sent for the Tẹ̀ẹ̀tú
He vowed to put the Babaláwos in deep trouble
When it was evening time
The time when the sacrifice would be performed

Kí wọ́n ó wáá jẹ
Kí wọ́n ó wáá mu
Àwọn Babaláwo ṣe tán ńlé. .....…60
Wọ́n ó mọ́ọ lọ
Èṣù bá rán ẹnìkan sí wọn
Ó ní Ọlọ́fin ti dẹ àwọn Tẹ̀ẹ̀tú si yín!
Ọmọ tẹ́ẹ rúbọ fún mọ̀ ti dákúù!
Àwọn Babaláwo ní bóo ló ti jẹ́
Wọ́n ní Iyán ni ọ́n gún
‘Ifá pé wọn è é gúnyán’
‘Ọ̀pọ̀lọpọ̀ àmàlà ló yẹ kí wọ́n ó rò’
Èṣù fúnra ẹ̀ bá gbéra ó dọ̀dọ̀ àwọn Ẹ̀sín balẹ̀ mo ruku
Àwọn Ọ̀kọ̀ balẹ̀ mo ruku……..70
Àwọn Làsèsín níí ṣe síbà lóorun
Àwọn tí ọ́n dÍfa fún Ọlọ́fin tí ń fìmọ̀ràán sayé ẹ̀
Tí ọ́n bá pé mọ̀ ọ́n
Ìmọ̀ràn níí mọ̀ ọ́n
Ìmọ̀ràn nií morí Òfé
Agbára káká ni ọ́n fi ń bá alábahuún tan
N tágbàlagbà fi súté ogójì sí fìlà
Ìyáálé ilé ṣégùsí òru
Baálè ilé yánáa bẹ̀ẹrẹ
Èṣù ní nǹkan mọ̀ ti bẹ̀rẹ……..80
Àwọn Babaláwo ló dáa
Kí wọ́n ó lọ́ọ́ mú òsùn wá
Bí ọ́n ti yọ lọ́ọ́ọ́kán
Ni ọ́n na òsùn sí ọmọ ńlẹ̀
Ọlọ́fin ò tíì rí wọn lọ́ọ́ọ́kán
Ni ọ́n bá kè jàsì

The time they would come back to eat
And have drinks
The Babaláwos got themselves ready…….60
As they were about to leave for Ọlọ́fin’s house
Èṣù sent a message to them
‘Ọlọ́fin had instructed the Tẹ̀ẹ̀tús against you’ Èṣù said in the message
The child for whom you consulted is dead
The Babaláwos, surprised, also raised an alarm
‘They prepared pounded yam’, the messenger said
‘Ifá says we should not prepare pounded yam’
‘Rather, they should prepare a lot of àmàlà’
Èṣù then met with the priests Ẹ̀sín balẹ̀ mo ruku
The priests Ọ̀kọ̀ balẹ̀ mo ruku……..…70
The priests Làsèsín níí ṣe síbà lóorun
They are the ones that cast divination for Ọlọ́fin when he was using knowledge steer his life without success
If they say we know it
It is the soothsayer who would know it
The knowledgeable soothsayer would know the head of Òfé bird
It is with difficulty that they would resemble the head of a tortoise
What made and elderly man to put forty Ité insects in his cap
The most senior wife shelling melon seeds in the middle of the night
The family chief warming himself with fire from ‘bẹ̀ẹrẹ̀’ leaves
The stage has been set, Èṣù said……..80
That is all right, the Babaláwos replied
They sent for the Òsùn staff
Immediately on sighting the heap from a distant
They pointed the ‘Òsùn’ staff to the child lying on the ground
Ọlọ́fin did not see them from afar
They busted into Ìjàsì song

Ó lẹ́ẹ́kú o ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Hin
Èsín balẹ̀ mo ruku
Hin……90
Òkọ̀ balẹ̀ mo ruku
Hin
Làsèsín nǐí ṣe síbà lóorun
Hin
A díá fún Ọlọ́fin tí ń fi ìmọ̀ràn án sayée rẹ̀ tí ò gún
Hin
Tí ọn bá pé mọ̀ ọn, Ìmọ̀ràn ní mọ̀ ọn
Hin
Ìmọ̀ràn nií morí Òfé o
Hin ……..……..….100
Agbára káká ni ọn fi ń bá alábahuún tan
Hin
N tágbàlagbà fi súté ogójì sí fìlà o
Hin
Iyáálé ilé sẹ́gùsí òru
Hin
Baálè ilé yánáa bẹẹ̀rẹ̀
Hin
Òrọ̀ọ wá dìsẹ́bì jẹ
Hin…….……..110
A díá fún Òrúnmìlà ń lọ rèé wọmọ Ọlọ́fin yó yè gégéégé
Hin
Gbogbo àwọn ìmọ̀ràn tí ń bẹ ńbẹ̀ wọ́n ṣe ṣee ṣe síbẹ̀ wọn ò ri ṣe
Hin
Òrúnmìlà nǐkan ní ń bẹ lẹ́yìn tó wáá ri ṣe

We greet you all children of Àgbọnnìrègún all Babaláwos, they sang
They responded, Hin
The spear lands on the earth raising dust
Hin…….90
The arrow lands on the earth and raises dust
Hin
Làsèsín nǐí ṣe síbà lóorun
Hin
Cast divination for Ọlọ́fin that was using knowledge to steer his life without success
Hin
If they say we know it, it is the soothsayers who would know it
Hin
The knowledge soothsayers would know the head of Òfé bird
Hin…….……100
It is with difficulty that they would resemble the head of a tortoise
Hin
What made an elderly man to put forty ‘Ité’ insects in his cap
Hin
The most senior wife shelling melon seeds in the middle of the night
Hin
The family chief warming himself with fire from ‘bẹẹ̀rẹ̀’ leaves
Hin
Our cause deserves cutting of kola to eat
Hin……110
Cast divination for Òrúnmìlà, he was going to cure Ọlọ́fin’s child completely
Hin
All the soothsayers there tried without success
Hin
It was Òrúnmìlà that came from behind to achieve the feat

Hin
Ó ní kíyán yĭí ó đide o
Ẹ̀ẹ̀rumọ gàlè kó đide ò
Ẹ̀ẹ̀rumọ gàlè
Níjọ́ Ewúrẹ́ bímọ tiẹ̀ níí đide kọ́mọ ó đíde……..…..……120
Ẹ̀ẹ̀rumọ gàlè kó đide ò
Ẹ̀ẹ̀rumọ gàlè
Níjọ́ Àgùtàn bímọ tiẹ̀ níí đide kọ́mọ ó đide
Ẹ̀ẹ̀rumọ gàlè kó đide ò
Ẹ̀ẹ̀rumọ gàlè
Ọmọ tí ń bẹ nínú Iyán yĭí kó đide ò
Ẹ̀ẹ̀rumọ gàlè kó đide ò
Ẹ̀ẹ̀rumọ gàlè
Pẹ̀ẹ́ ni iyán sán sí méjì
Wọ̀ọ̀n lọmọ́ bá nàró……130
Wọ́n ní hàáà
Àṣé báyìí nÍfá mọ́ọ tún nǹkan ṣe?
Ọlọ́fin tó ti lọ̀ọ́ bẹ àwọn Tẹ̀ẹ̀tú lọ́wẹ̀ tẹ́lẹ̀tẹ́lẹ̀
Tó lóun ó bá wọn jà
Ní bá ń pé ‘Ẹ wolẹ̀; ẹ wolẹ̀’
‘Ní ń pé ẹ máa bọ̀ wáá jẹun’
Wọ́n níró o
Wọ́n ní àwọn è é ṣe ‘Abojú má tĭ’
‘Abojú má tĭ níí jiyán Ọ̀bàrà Òfún’
‘Se bíwọ lo gúnyan fúnraà ẹ’?…..….140
‘Tọ́mọ fi kú’
Ifá pé ọmọ eléyìun ó yè

Hin
Let the person in this pounded yam stand up
All the spirits help her to stand, they commanded
All the spirits
On the day a goat delivers her child it would walk, the child should stand…….…..120
Let all the spirits help her to stand
All the spirits
On the day a sheep delivers her child it would walk, the child should stand
Let all the spirits help her to stand
All the spirits
The child inside this pounded yam should stand
Let all the spirits help her to stand
All the spirits
Without warning, the pounded yam splits into two
The child stood up……..……...130
They all shouted excitedly
‘So Ifá repairs things and make it this fine’? Ọlọ́fin said, surprised
Ọlọ́fin who previously had hired the Tẹ̀ẹ̀tús
Promising to deal ruthlessly with the Babaláwos
He quickly rolled out a red carpet for them
‘Come and have something to eat’
The Babaláwos refused
‘We are not a bunch without manners and

It is a person without conscience that would eat the pounded yam of Ọ̀bàrà Òfún
‘Is it not you yourself that prepared pounded yam’? The Babaláwo asked……...140
‘Which ultimately led to the death of your child’
Ifá says the child of this person would not die

ỌBÀRÀ ÒFÚN B

Ọ̀pọ̀lọpọ̀ ẹmọ́ lẹbọ eléyìun. Àwọn kan tí ọ́n ti rìnnà kan ti wọn ò já ọ̀nà, Ifá lóun ó gbèé wọn já ọ̀nà báyìí. Ẹnìkán ń bẹ tí ojú ọmọ ń pọ́n; Ifá pé onítọ̀hún ó bímọ, èyí tó sì ti bí ò níí kú.

Òróòtólú
A díá fún Lámọ̀kọ tíí báwọ́ọ́n gbélé Alárá
Agọ̀ Lagọ̀ọ Mèsìlà
A díá fún Èrìgì dúdú Igbódù Arẹ̀han
Igbó ńlá làá wọ ká tóó wọlé Olúṣẹfun
A díá fún Pẹmọ́pẹmọ́ òde Àkúrẹ́
Nǹkan àwọn dáa ni ọ́n bèèrè sí
Òróòtólú, díá fún Lámọ̀kọ tíí báwọ́ọ́n gbélé Alárá
Nǹkan ò ṣe òun; nǹkan ò ṣe ọmọ òun?
Agọ̀ Lagọ̀ọ Mèsìlà, díá fún Èrìgì dúdú Igbódù Arẹ̀han…..……10
Obìnrin òun ò kú òun náà ò kú?
Igbó ńlá làá wọ̀ ká tó wọlé Olúṣẹfun
A díá fún Pẹmọ́pẹmọ́ òde Àkúrẹ́
Òún sòwò òún lówó
Loókọ à á pé Ògún
Wọ́n ní kí wọ́n ó rúbọ
Òróòtólú
A díá fún Lámọ̀kọ tíí báwọ́ọ́n gbélé Alárá
Wọ́n ní àgbébọ̀ adìẹ lẹbọ ẹ̀
Agọ̀ Lagọ̀ọ Mèsìlà……..……20
A díá fún Èrìgì dúdú Igbódù Arẹ̀han
Wọ́n ní Àkùkọ adìẹ lẹbọ

ỌBÀRÀ ÒFÚN B

Many rats are the sacrifice of this person. They are the bunch of people that had tried a hand on an issue but had not made success. Ifá says he has brought them to the right path now. If he is in want of a child, he would get it and the ones he had had would not die.

Òróòtólú
Casts divination for Lámọ̀kọ living with them in the household of Alárá
The fool as being like the fool of Mèsìlà
Casts divination for Èrìgì dúdú Igbódù Arẹ̀han
It is a wild forest that one has to traverse before getting to the house of Olúṣẹfun
Casts divination for the rat killer of the city of Àkúrẹ́
'Would our things be better off in Life'? They had asked
Òróòtólú, casts divination for Lámọ̀kọ living with them in the house of Alárá
'Nothing happens to my children'?
The fool, like the fool of Mèsìlà, casts divination for Èrìgì dúdú Igbódù Arẹ̀han…….……..10
'My wife does not die, I also would not taste death prematurely'?
It is a wild forest that one has to navigate before getting to the house of Olúṣẹfun
Casts divination for the rat killer of the city of Àkúrẹ́
'Would I engage in commerce and be wealthy'?
Is the name we call Ògún
They were all asked to perform sacrifice
Òróòtólú
Casts divination for Lámọ̀kọ living with them in the house of Alárá
They told him that a mature hen was the sacrifice
The fool like the fool of Mèsìlà…….20
Casts divination for Èrìgì dúdú Igbódù Arẹ̀han
A rooster was his sacrifice

Igbó ńlá làá wọ̀
Ká tó wọlé Olúṣẹ́fun
A díá fún Pẹmọ́pẹmọ́ òde Àkúrẹ́
Wọ́n ní ọ̀pọ̀lọpọ̀ eku lẹbọ ẹ̀
Òpó Ìmọ̀dò níí rìn
Lábàtà níí yín kọrọyín kọ̀rọ̀yín
Òun náà lo díá fún Arẹ́funwẹ̀ aya Àgbọnnìrègún
Obìnrin kan le bímọ báyìí?……..…30
Ló dá Ifá sí
Wọ́n ní Ewúrẹ́ lẹbọ
Wọ́n ló já ọ̀nà
Wọ́n bá rúbọ
Nǹkaan wọ́n dáa
Nǹkaan wọn ò bàjẹ́ mọ́
Ni wọ́n wá ń jó n ní wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá.....….....39
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí Òróòtólú
A díá fún Lámọkọ tíí báwọ́ọ́n gbélé Alárá
Agọ̀ Lagọ̀ọ̀ Mèsìlà
A díá fún Èrĩgĩ dúdú Igbódù Arẹ̀han
Igbó ńlá làá wọ kágó wọlé Olúṣẹ́fun
A díá fún Pẹmọ́pẹmọ́ òde Àkúrẹ́
Òpó Ìmọ̀dò níí rìn kọrọyín kòrọ̀yín
A díá fún Arẹ́funwẹ̀ aya Àgbọnnìrègún
Arẹ́funwẹ̀ o kan ọmọ
Òpó Ìmọ̀dò ló mú ọ wá mẸ̀dú…….50
Arẹ́funwẹ̀ o kan ọmọ

It is a wild forest that one has to traverse
Before getting to the house of Olúṣẹ́fun
Casts divination for the rat killer of the city of Àkúrẹ́
They said he should sacrifice many rats
He is the one that walks in the traces of a hog
In the swamp hiding and dodging
He was also the one that casts divination for Arẹ́funwẹ̀, the wife of Àgbọnnìrègún
That a woman can have children these many?…….30
Was her contention
They told her that a goat was the sacrifice
'You are on the right way'' they had told her
They all performed sacrifice
Their things experienced better times
Their things did not get spoilt again.
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá……..39
They said it was exactly as their Babaláwos had said Òróòtólú
Casts divination for Lámọkọ living with them in the household of Alárá
The fool like the fool of Mèsìlà
Casts divination for Èrĩgĩ dúdú Igbódù Arẹ̀han
It is a wild forest that one has to traverse before getting to the house of Olúṣẹ́fun
Casts divination for the rat killer of the city of Àkúrẹ́
She walks in the traces of a hog, hiding and dodging
Casts divination for Arẹ́funwẹ̀ the wife of Àgbọnnìrègún
Arẹ́funwẹ̀, you have now reached the source of children
It was Òpó Ìmọ̀dò that brought you to Ẹ̀dú's intimacy…….…….50
Arẹ́funwẹ̀, you have now reached the source of children

DIFFICULT WORDS : ỌBÀRÀ

1. **Ọ̀bàrà bo bòó**: Name of a Babaláwo. Carved out of Ọ̀bàràbogbè
2. **Bòó bòó bòó**: The sound produced by the slippery manner of worms when they escape into their burrows.
3. **Ikú yò ó, àrùn yò ó**: Names of Babaláwos. (Lt) >Death and sickness had exonerated him
4. **Òtòǹtò Ìròkò**: A Babaláwo
5. **Ìdó**: A town in Nigeria
6. **Òwĩrĩwĩrĩ**: The manner by which flame billows when disturbed by strong wind.
7. **Ọ̀bàrà Ọ̀yẹ́kú**: Also Ọbàrà Òtòkú
8. **Pẹ́kútú Yẹkẹ, Òtilẹ̀ mí hĩ̃ĩn hĩn**: Names of Babaláwo
9. **Káà**: The long corridors found in the old type of buildings with rooms lining its sides
10. **Ẹgbẹ́**: Association, also the deity for heavenly mates
11. **Their sleep was not fine enough**: They had bad dreams. Nightmares
12. **Èkuru funfun**: A food preparation from beans. Usually mixed with stew after its preparation. But when the stew is not mixed with, it is referred to as White Èkuru or Èkuru funfun.
13. **Ọ̀bàrà ò bòdĩ**: Name of one of the minors of Ifá. Also Ọbàrà Òdí
14. **Odĩdẹrẹ́**: Parrot
15. **Ilé ifẹ̀**: An ancient Yorùbá city
16. **Blood trading**: This is a reference to the red feathers found at the tail end of the parrot at all times. Drawing a paradox between the menstrual period of women. It is medically explainable that a woman that does not menstruate could not become pregnant.
17. **Ọ̀bàrà cover me, Ìdĩ cover me**: **Ìdĩ** here refers to Òdí. One of the names of Ifá signatures. Could also translate to mean the buttocks.
18. **Osùn**: Camwood
19. **Embark on their transmutation**: The journey to the earth just after choosing one's destiny
20. **Bring wealth in exchange**: To bring money in exchange for the commodities in want.
21. **Táńpòpóò abèèso wọ́nná wọ́nnà wọ́nná** : Name of a Babaláwo
22. **Yẹmẹkẹ́**: Name of a chief in western part of Yorùbáland
23. **Ẹ̀gbá**: Name of a tribe in the southern part of Nigeria
24. **But when he laid low coiling up in bed**: After exhausting all forms of trouble shooting and had lost hope. He offered sacrifice and got his good fortunes while resting.
25. **Olúwòó**: The title of the king of Ìwó. A town in the southwest part of Nigeria
26. **Ọbà**: A deity. The river that protects the inhabitants of Ìwó from warfare
27. **Olúbeere**: An epithet for the king of Ìwó which is sourced from the many praise names of river Ọbà
28. **Ọ̀gbún**: A special kind of calabash which actually forms the shape of a dish
29. **Ọ̀bàrà Ọ̀kànràn**: Also Ọbàrà Kànhĩnkànhĩn. A minor.
30. **Ọdán**: A kind of perennial tree with heavy shade
31. **Ẹfun**: Chalk
32. **Bẹ̀mbẹ́**: Locally constructed bass drum
33. **Lĩkĩ**: A town in Yorubaland
34. **Ọ̀bàrà Ègún tán**: Ọbàrà Ògúndá. Ègún tán (Lt) 'The curse is ended'

35. **Ìsín**: Water snails
36. **Ọ̀kàsà**: A kind of fish
37.**Olókun**: The deity of the Ocean
38. **Àrúwọ́n**: A kind of fish with extensive fins and gills
39. **Ìkòrò**: Another kind of edible fish
40. **Ọládùbádà**: Name of a person
41. **Ọ̀bàràǹká**: Ọbàrà Ìká
42. **Kànsìèrè**: Another name for the Hen
43. **Òní gan gaan gan, Ọ̀bàrà ọ̀ sá**: Name of a Babaláwo. (Lt) today in particular Ọbàrà is not shying away
44. **Ọ̀la gan gaan gan, Ọ̀bàrà ọ̀ sá**: Ọla means 'tomorrow'.
45. **Ọ̀bàrà Òtòkú**: Ọbàrà Òtúrúpọ̀n
46. **Ẹ̀dú**: Another name for Ọ̀rúnmìlà
47. **Agbe**: A kind of bird with black feathers
48. **Gése**: An ancient name
49. **Ọ̀kàdẹ̀mù Lọ́nàa tàdẹ̀**: Appellation
50. **Itú**: This is a word formed by merging two syllables together. I and tu. 'Tú' here means loosen: and the two then translate to 'we loosen' or we untie.
51. **Òrúkọ**: Male goat
52. **Ọ̀pẹ́ẹ̀rẹ́**: A kind of bird
53. **Làsèèsín ńíí ṣe síbà Lóorun**: Oorun is the typical burnt straw in the field after bush burning. Làsèèsín is the name of the grasses that grew in the previous years before it finally became dry to be burnt the next season to form Oorun. In essence, it translate to 'Làsèèsín depends on Oorun"
54. **Tẹ̀ẹ̀tú**: Name of the chief decapitator for the king of Ọyọ́.
55. **Òsòló**: Name of a Babaláwo
56. **Awọ̀n**: A kind of bird with long neck and found in river banks all over the world
57. **Fákáyọ̀dé**: Name of a person. 'Ifá has brought joy'
58. **Àrĩnjó Ifá**: Devotees of Ifá

CHAPTER 8 : ỌKÀNRÀN

ỌKÀNRÀN MÉJÌ A

Ifá pé ọwọ́ eléyìun ó ba ire. Ọwọ́ọ rẹ̀ ó tòó nǹkan tí ń lé tí ò bá, ṣùgbọ́n kó rúbọ. Gbogbo ẹbọ ò gbọdọ̀ tàṣé.

Ọ̀kànràn kan níhĭín
Ọ̀kànràn kan lọ́hùún
Ọ̀kànràn di méjì o ṣe ìdí jàwàlá
A díá fún Ifingbĭnní
Èyí tí ń lọ rèé fọwọ araa rẹ̀ẹ́ bèso
Ọwọ́ òun le tẹ ire?
Wọ́n ní kó rúbọ
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọwọ́ọ rẹ̀ tó tutù……10
Ọwọ́ọ rẹ̀ ba ajé
Ọ̀kànràn kan níhĭín
Ọ̀kànràn kan lọ́hùún
Ọ̀kànràn di méjì o ṣe ìdí jàwàlá
A díá fún Ifingbĭnní
Èyí tí ń lọ rèé fọwọ araa rẹ̀ẹ́ bèso
Ifingbĭnní mọ̀mọ̀ dé o awoo re
Ọwọ́ mi tó tutù jẹ́ ó bàjé
Ifingbĭnní dé ò awoo re
Ọwọ́ tó tutù jẹ́ ó bajé……20

ỌKÀNRÀN MÉJÌ A

Ifá says this person would obtain all the fortunes he had been pursuing. But he is advised to perform sacrifice. He should not reduce his sacrifice.

One Ọ̀kànràn located here
Another Ọ̀kànràn located over there
Ọ̀kànràn becomes two, having droopy base
Cast divination for Ifingbĭnní
The one that was going to reap fortunes with her hands
'Would my hand get to the fortunes'? She asked
They told her to perform sacrifice
She heard about the sacrifice
And performed it
The hand that had not been full of wealth.....10
She became immensely rich
She said One Ọ̀kànràn located here
Another Ọ̀kànràn located there
Ọ̀kànràn becomes two and with droopy base
Cast divination for Ifingbĭnní
The one that was going to reap fortunes with her hands
Ifingbĭnní is really here the good priest
Let my hand that is cold touch fortunes
Ifingbĭnní is here the good priest
Let the hand that is cold touch fortunes.....…...…20

ỌKÀNRÀN MÉJÌ B

Bẹ́lẹ́bọ ò bá peni
Àṣèfín wọn ò yẹni
Ọ̀rọ̀ tèmi ò ṣe wò
Kolombo ni n ó sojú
A díá fún Èjì Ọ̀kànràn
Níjọ́ tí ń re ilé Ètilẹ̀
Wọ́n ní ó rúbọ
Kó lè baà tètè sẹ́rí wálé
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ……..……10
Ó dÉtilẹ̀ lo dọmọ
Ìgbà tóo dÉtilẹ̀ loò fẹ́léé wá mọ́
O dÉtilẹ̀ lo dọmọ

ỌKÀNRÀN MÉJÌ B

If the one that requires sacrifice does not call on one
The trouble of having to perform a proficient sacrifice is not necessary
The case in which I did not partake
My face would not betray any anxiety
Cast divination for Èjì Ọ̀kànràn
On the day he was going to Ilé Ètilẹ̀
He was asked to perform sacrifice
Such that he would return home quickly
He heard about the sacrifice
And performed it……..……..…..10
You arrived Ètilẹ̀ and became a worthwhile child
It was when you arrived Ètilẹ̀ that you did not want to return home again
You arrived Ètilẹ̀ and became a worthwhile child

ỌKÀNRÀN OGBÈ A

Ifá pé ire fún eléyìun; Yóó dáa fún un, ara ó rọ́ ọ́, ẹbọ ni kó rú.

Kèèrọ̀mí Awo Ológun Ìsẹ̣sẹ̀
Ló díá fún Ológun Ìsẹ̣sẹ̀
Èyí tíí sawo ẹ̀bá ọ̀nà
Arálé rọ òun báyìí?
Wọ́n ní kí Ológun Ìsẹ̣sẹ̀ ó rúbọ
Wọ́n ní bí ará ó ti rọ̀ọ́ tó
Kò níí ṣeé fẹnu sọ
Ìyà ni Ológun Ìsẹ̣sẹ̀ sì tí ń jẹ́ bọ̀
Ológun Ìsẹ̣sẹ̀ bá rúbọ
Ó bá là.....10
Òun náà?
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kèèrọ̀mí Awo Ológun Ìsẹ̣sẹ̀
Ló díá fún Ológun Ìsẹ̣sẹ̀
Èyí tíí sawo ẹ̀bá ọ̀nà
Kèè tíì rọ̀ mí ò ọmọ Awo
Ifá bó bá rọ̀ mí tán.....20
N ó fi Iyùn dádè
Kèè tíì rọ̀ mí ò ọmọ Awo

ỌKÀNRÀN OGBÈ A

Ifá wishes this person well. Life would be easy for him; but should offer sacrifice.

Kèèrọ̀mí the priest of Ológun Ìsẹ̣sẹ̀
Casts divination for Ológun Ìsẹ̣sẹ̀
Ológun Ìsẹ̣sẹ̀ the roadside priest
'Would life be easy for me at all'? He had asked
They told him to offer sacrifice
And that the ease which he would find life
He would be surprised
Ológun Ìsẹ̣sẹ̀ had been having hard times
He then performed the sacrifice
He became rich……..……..……10
And surprised, he exclaimed 'me'?
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Kèèrọ̀mí the priest of Ológun Ìsẹ̣sẹ̀
Casts divination for Ológun Ìsẹ̣sẹ̀
Ológun Ìsẹ̣sẹ̀ is the roadside priest
It is not too easy for me at present
Ifá, if it becomes easy for me ……20
I will use an Iyùn bead to mark the end of my Idè
It is not too easy for me at present

ỌKÀNRÀN OGBÈ B

Ire; ayé ó yẹ ẹ. Ifá pé kí eléyiun ó mọ̀ọ̀ ṣe bíi tọkọ ẹ̀ Ayé ó yẹ ọkọ ẹ̀.

Àsẹ̀sẹ̀ rú ewé ògúnsèrè
Wọn a máa wu Ẹlẹ́kọ tĩ́gí
Títí alẹ́
Títí alẹ́ a máa sapá kaka sólóriri
Adia fún Jĩngbĩ̀nní tíí saya Ọ̀rúnmìlà
Wọ́n ní kó mọ̀ọ̀ ṣe bíi tifá
Ayé yẹ Jĩngbĩ̀nní
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá ……10
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
Àsẹ̀sẹ̀ rú ewé ògúnsèrè
Wọn a máa wu Ẹlẹ́kọ tĩ́gí
Títí alẹ́ a máa sapá kaka sólóriri
Adia fún Jĩngbĩ̀nní tíí saya Ọ̀rúnmìlà
Jĩngbĩ̀nní dé ò aya Awo
Awó tó sì gbọ́ Ifá a gbé idè bọrùn
Jĩngbĩ̀nní dé ò aya Awo
Jĩngbĩ̀nní dẹni ọlà láye

ỌKÀNRÀN OGBÈ B

Ifá says life would please this person. Ifá asks her to behave like her husband. Life would please her as well as her husband.

As freshly growing leaves of ògúnsèrè
They entice an Ẹlẹ́kọ permanently
Till their maturity
Till their maturity they behave arrogantly to an Olóriri
Cast divination for Jĩngbĩ̀nní, the wife of Ọ̀rúnmìlà
She was asked to behave as Ifá
She did so and life so pleased her
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá…….10
She said it is exactly as her Babaláwos said
As freshly growing leaves of ògúnsèrè
They entice an Ẹlẹ́kọ permanently
Till their maturity
Till their maturity they behave arrogantly to an Olóriri
Cast divination for Jĩngbĩ̀nní, the wife of Ọ̀rúnmìlà
A learned Babaláwo would put on an idè necklace
Jĩngbĩ̀nní is here the wife of a priest
Jĩngbĩ̀nní becomes a rich person on earth

ỌKÀNRÀN ỌYẸ̀KÚ A

Ire fún eléyìun. Ọjọ́ tí ọ́n bá yan ẹbọ fún eléyìun ni kó rúbọ ọ̀hún. Ifá pé eléyìun ní ẹ̀gbọ́n kan: òun ní ó tùún ti ẹ̀gbọ́n ọ̀hún ṣe.

Rúwá ń yáá só; Rúwá ń yáá só
Rúwá ń sáńmọ̀; Rúwá ń sáńmọ̀
Omí yáá rúbọ
Àì jẹun sùn yáá wí
Ẹbọ ká fọ̀wọ́ bọ ẹnu
Ká fẹ́ ẹ nù
Ó yá ń rúrú
A díá fún Ọlọ̀kànràn
Èyí tí ń lọ rèé yẹ ikú orí ẹ̀gbọ́n ẹ̀
Wọ́n ní kó rúbọ ……10
Wọ́n ní Ajogun kan ń bẹ lọ́rùn ẹ̀gbọ́n ẹ̀
Àbúrò ẹ̀ ní ó sì fàá yọ
Ọlọ̀kànràn bá rúbọ
Ẹ̀gbọ́n ẹ̀ náà rúbọ
Ayé yẹ wọ́n
N ní wọ́n wá ń jó ní wọ́n ń yọ̀
Ní wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Rúwá ń yáá só; Rúwá ń yáá só..... 20
Rúwá ń sáńmọ̀; Rúwá ń sáńmọ̀
Omí yáá rúbọ
Àì jẹun sùn yáá wí
Ẹbọ ká fọ̀wọ́ bọ ẹnu
Ká fẹ́ ẹ nù
Ó yá ń rúrú
A díá fún Ọlọ̀kànràn
Èyí tí ń lọ rèé yẹ ikú orí ẹ̀gbọ́n ẹ̀
Ẹbọ n wọ́n ní ó ṣe

ỌKÀNRÀN ỌYẸ̀KÚ A

Ifá wishes this person well. He or she should perform the prescribed sacrifice the same day. He has a brother; he is the one that would mend the life of the brother.

Rúwá ń yáá só
Rúwá ń sáńmọ̀
Water is fast to make use of as a sacrifice
Going to bed without food is fast to be recounted
The sacrifice of putting a hand in the mouth
And blowing it off
Is fast in performing
Cast divination for Ọlọ̀kànràn
The one that was going to remove the death spell on his brother's neck
He was asked to perform sacrifice……..10
They told him that there is an Ajogun on his brother's neck
And it is the junior brother who would save him
Ọlọ̀kànràn performed the sacrifice
The brother also performed his own
Life pleased them all
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Rúwá ń yáá só.....……..……...20
Rúwá ń sáńmọ̀
Water is fast to make use of as a sacrifice
Going to bed without food is fast to be recounted
The sacrifice of putting a hand in the mouth
And blowing it off
Is fast in performing
Cast divination for Ọlọ̀kànràn
The one that was going to remove the death spell on his brother's neck
He was asked to perform sacrifice

Ọlọ̀kànràn gbẹ́bọ ńbẹ̀……..30
Ó rúbọ
Kín ló yẹ ikú orí ẹgbọn lọ?
Ọlọ̀kànràn
Ló yẹ ikú orí ẹgbọn lọ
Ọlọ̀kànràn

Ọlọ̀kànràn heard about the sacrifice ……30
And performed it
Who had removed the death spell on the brother's neck?
Ọlọ̀kànràn
Is the one that has removed the spell on his brother's neck
Ọlọ̀kànràn

ỌKÀNRÀN ỌYẸ̀KÚ B

Ifá pé kí eléyìun ó rúbọ fún àwọn ọmọ ẹ̀. Yóó mọ́ọ̀ jayé dáadáa.

Yangí aborí kugú
A díá fún Ọlọ̀kànràn níjọ́ tọ́mọ rẹ̀ tí ń yàán kú
Wọ́n ní ó rúbọ ńtorí àwọn ọmọ ẹ̀
Wọ́n ní gìrìpá òrúkọ lẹ̀bọ
Ó rúbọ tán
Òjòjò ò bá ṣe àwọn ọmọ ẹ̀ mọ́
Òjòjò ò ṣe òun náà mọ
Ọmọ Ọlọ̀kànràn bá ń jayé
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Yangí aborí kugú .....…….....10
A díá fún Ọlọ̀kànràn níjọ́ tọ́mọ rẹ̀ tí ń yàán kú
Kọ́mọ ẹ̀ ó mọ́ yàn kú mọ́ o
Ayé làwá ń jẹ̀
Ọmọ Ọlọ̀kànràn ò kú mọ́ o
Ayé làwá ń jẹ̀

ỌKÀNRÀN ỌYẸ̀KÚ B

Ifá asks this person to perform sacrifice for his children; He would enjoy life.

Yangí aborí kugú
Casts divination for Ọlọ̀kànràn, on the day his children were dying in successions
They asked him to perform sacrifice because of his children
A matured he-goat is the sacrifice
He performed the sacrifice
Sickness could not inflict him again
Sickness could not inflict his children again
The children of Ọlọ̀kànràn started to enjoy life
He said it was exactly as his Babaláwo had said
Yangí aborí kugú ……...……10
Casts divination for Ọlọ̀kànràn who was asked to perform sacrifice
Such that his children would not die in successions again
We are enjoying life
The children of Ọlọ̀kànràn die not again
We are enjoying life

ỌKÀNRÀN ÌWÒRÌ A

Ire fún eléyìun. Ifá pé ká rúbọ kí ẹnìkán ó mọ́ gba oore wa pọ̀ mọ́ tiẹ̀.

Ọ̀kàn kì kĩ̀ kì
Babaláwo Ọjọ́ ló díá fún Ọjọ́
Ọ̀kàn kì kĩ̀ kì
Awo Òjò ló díá fún Òjò
Wón ní kí wọ́n ó rúbọ
Òjò ló rúbọ ju Ọjọ́ lọ
Ẹbọ ti Òjó pé pérépéré
Ṣùgbọ́n ti Ọjọ́ ò pé rárá
Bó ti wù kí Ọjọ́ ó yọra tó
Bí Òjò bá bẹ́ẹ̀ lẹ̀……10
Yóó pa ojú Ọjọ́ ni
Òjò wá ń jó n ní ń yọ̀
Ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀kàn kì kĩ̀ kì
Babaláwo Ọjọ́ ló díá fún Ọjọ́
A bù fún Òjò
Wọ́n ní kí àwọn méjèèjì ó sá káalẹ̀
Ẹbọ ni kí wọ́n ó ṣe……20
Òjò nĩ̀kàn ní ń bẹ lẹ́yìn tó rúbọ
A ní mo ṣẹ̀bọ Ọ̀kànràn kì
Kì kĩ̀ kì
Níbi Òjò bá Ọjọ́
Níbẹ̀ náà níí fi Ọjọ́ sí

ỌKÀNRÀN ÌWÒRÌ A

Ifá wishes this person well. His things would not be in disarray. He should offer sacrifice such that someone would not take over his rightful position.

Ọ̀kàn kì kĩ̀ kì
The Babaláwo of Day casts divination for Daylight
Ọ̀kàn kì kĩ̀ kì
The Babaláwo of Rain casts divination for Rain
The two of them were asked to perform sacrifice
When they performed their sacrifice
Rain offered his own very full
The sacrifice of Day was not complete at all
Whatever be the brightness of the day
Once it starts to rain……10
It would darken the brightness of the day
Rain then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀kàn kì kĩ̀ kì
The Babaláwo of Day casts divination for Daylight
Also casts divination for Rain
The two of them were asked to take care of the ground
They should perform sacrifice……20
It was the rain coming from behind to perform sacrifice
He would say I have performed the sacrifice of Ọ̀kànràn kì
Kì kĩ̀ kì
Wherever the rain meets the day
It is there that it would overtake it

ỌKÀNRÀN ÌWÒRÌ B

Ifá pé àwọn méjì kan lòún ń báá wí. Kí àwọn méjèèjì ó rúbọ; Kí nǹkan àbàadĩ ó mọ́ wàá sẹlẹ́ sí ẹnìkan ńnúu wọn. Ifá pé kí wọ́n ó bi òun léèrè ẹnĩkejĩ eléyìun tí ó rúbọ ṣe ĩkejĩ. Ayé ó yẹ àwọn méjèèjì.

Ma rín o kú ma sá
Ma sá o kú ma rín
Yàn bílíkí o kú yàn páàsĩ
Ìjà àgbàágbà méjì ni ò wọ̀
Ìjà àgbàágbà méjì n làlá Ọlọ́fin
Ạ̀ṣá ló kọ́kọ́ tètè sapẹpẹ lÁàfin Ọ̀yọ́
Wọ́n ní kí Ọba ó rú Igún
Kílé ayé ó lè baà gún
Wọ́n ní kó rú Ọ̀sĩn
Kí àwọn tí ò sĩn ó lè baà sĩn…….10
KỌ́ba ó rú Tẹ̀ǹtẹ̀rẹ́
Kílé ayé ó lè baà tẹ́jú
Nígbà ìwásẹ̀
Àwọn Ọba ń tọ̀run bọ̀ wálé ayé
Ilé ayé tí àwọ́n ń lọ yĩí dáa báyìí?
Wọ́n bá tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà níwọ Ọba
Ìwọ nĩkan lóó boríi gbogbo ènĩyàn láyé
Ṣùgbọ́n o ó rùú Igún o
Ọbá bá rú Igún…….20
Ó ó sì rú Ọ̀sĩn
Ọbá rú Ọ̀sĩn
Ó ó sì rú Tẹ̀ǹtẹ̀rẹ́
Ọbá tún rú Tẹ̀ǹtẹ̀rẹ́
Ńgbà Ọbá dé ilé ayé
Igún tí é e rúbọ
Ayé gún mọ́ ọ lọ́wọ́
Òun nikan ni ọ́n mọ lólórí
Àwọn ọ̀tẹ̀ tí ò sĩn

ỌKÀNRÀN ÌWÒRÌ B

Ifá says he is referring to a group of two people. That the two should perform sacrifice such that a bad incident would not happen unexpectedly to one of them. Ifá enjoins this person to ask who the second person is. Life would please them both.

Ma rín o kú ma sá
Ma sá o kú ma rín
Yàn bílíkí o kú yàn páàsĩ
It is the fight of two elders that is undesirable
The fight of two elders is the nightmare of Ọlọ́fin
The Kite was the first to be exuberant in the in the palace of the king of Ọ̀yọ́
They told the King to sacrifice Igún bird
Such that the world would be well arranged
They told him to sacrifice Ọ̀sĩn bird
Such that those who refused to worship would Worship……..10
They told the King to sacrifice Tẹ̀ǹtẹ̀rẹ́ bird
Such that the earth would be flat and expanse
In the olden days
The Kings were coming from heaven to the earth
'Would the earth that we are going be good at all'?
They went to consult Ọ̀rúnmìlà
'You Kings', Ọ̀rúnmìlà said
'You alone would prevail on all people on earth'
'But you must sacrifice an Igún bird'
'The Kings sacrificed Igún bird'……..20
'You will also sacrifice an Ọ̀sĩn bird'
The Kings offered Ọ̀sĩn bird
'You will also sacrifice Tẹ̀ǹtẹ̀rẹ́ bird', Ọ̀rúnmìlà said conclusively
They offered Tẹ̀ǹtẹ̀rẹ́ bird
When the Kings got to the earth
The Igún bird they had sacrificed
Life became well arranged for them
He is the only one known or regarded as the head
The rebel who had refused to worship

Gbogboo wọn ní ọ́n padà wáá sìn…….30
Ńgbà tí ó rùú Tẹ̀ǹtẹ̀rẹ́
Ilé ayé bá tẹ́jú
Pẹ̀rẹ̀sẹ̀sẹ̀ layé lọ
Wọ́n ní Ọbá mọ̀ ti rú Igún
Ilé ayé mọ̀ gún ùn
Ó mọ̀mọ̀ ti rú Ọ̀sìn
Àwọn tí ò sìn tí ń sìn
Ó mọ̀mọ̀ ti rú Tẹ̀ǹtẹ̀rẹ́
Ilé ayé mọ ti tẹ́júù
Wọ́n ní taa lẹ rí pẹ̀lú ẹ̀……..….40
Wọ́n ní àwọ́n rí Akọ́dá
Wọ́n ní àwọ́n rí Aṣẹ̀dá
Wọ́n ní àwọ́n rí Olúwo
Àwọn sì rí Odùgbọ̀nà
Àwọn tún rí Àgbọngbọ̀n
Wọ́n ní gbogbo Ìjòyé ti pé
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..50
Ma rín o kú ma sá
Ma sá o kú ma rín
Yàn bílíkí o kú yàn páàsì
Ìjà àgbàágbà méjì ni ò wọ̀
Ìjà àgbàágbà méjì n làlá Ọlọ́fin
ẠṣáA ló kọ́kọ́ tètè sapẹpẹ lÁàfin Ọ̀yọ́
Wọ́n ní kí Ọba ó rú Igún
Kílé ayé ó lè baà gún
Ọbá rú Igún,
Ilé ayé bá gún.....……60
Wọ́n ní kó rú Ọ̀sìn
Kí àwọn tí ò sìn ó lè baà sìn
Ọbá rú Ọ̀sìn

All of them came back to worship……..30
When he sacrificed Tẹ̀ǹtẹ̀rẹ́ bird
The world became expanse
The earth became very flat
They said ‘The King had offered an Igún bird’
The world is now well arranged
He also offered an Ọ̀sìn bird
Those who had refused to worship are now worshiping
He offered Tẹ̀ǹtẹ̀rẹ́ bird
The world became expanse
‘Who did you see with him’? They asked……40
We saw Akọ́dá
We saw Aṣẹ̀dá
Olúwo was there
So does Odùgbọ̀nà
We also saw Àgbọngbọ̀n, they said
They reasoned ‘All the chiefs are complete’
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos said…50
Ma rín o kú ma sá
Ma sá o kú ma rín
Yàn bílíkí o kú yàn páàsì
It is the fight of two elders that is undesirable
The possibility of the fight of two elders was the nightmare of Ọlọ́fin
The Kite was the first to be exuberant in the in the palace of the king of Ọ̀yọ́
They told the King to sacrifice Igún bird
Such that the world would be well arranged
The King offered an Igún bird
And the world became well arranged…….60
They told him to sacrifice Ọ̀sìn bird
Such that those who refused to worship would worship
The King offered an Ọ̀sìn bird

Gbogbo àwọn tí ò sìn ní ń sìn
KỌ́ba ó rú Tẹ̀ǹtẹ̀rẹ́
Kílé ayé ó lè baà tẹ́jú
Ọbá rú Tẹ̀ǹtẹ̀rẹ́
Ilé ayé sì Tẹ́jú
Ọbá gbọ́ gbogbo ẹbọ
Ọbá bá rúbọ …….....70
Ó ní mo rí Akọ́dá
Mo rí Aṣẹ̀dá
Mo rí Olúwo
Mo sì rí Odùgbọ̀nà
Ìgbà táa rí Àgbọngbọ̀n
Awó pé

All those who had never worshiped then started to worship
They told the King to sacrifice Tẹ̀ǹtẹ̀rẹ́ bird
Such that the earth would be flat and expanse
The King offered Tẹ̀ǹtẹ̀rẹ́ bird
The earth became an expanse
The King heard about the sacrifice
And performed it …….……..……..70
'We saw Akọ́dá'
'We saw Aṣẹ̀dá'
'We saw the Olúwo'
'We saw the Odùgbọ̀nà'
'When we saw Àgbọngbọ̀n', they said
All the priesthood order is complete

ỌKÀNRÀN ÒDÍ A

Ifá pé ara eléyìun ó le. Yóó gbádùn ayé ẹ̀. Ẹmí ẹ ó gùn ṣùgbọ́n kó rúbọ Ọ̀kànràn Òdí.

Ọ̀kànràn din din kúù din kúù din
A díá fún Owú
Èyí tí ń sọ̀gbọ̀gbọ̀ àrùn
Tí ń najú alái le ǹde
Wọ́n ní ẹbọ ara líle ni kó rú
Owú ní ń ṣe jẹ̀gẹ̀jẹ̀gẹ̀ lÁgbẹ̀dẹ
Wọ́n ní kó rúbọ kí ara ẹ̀ ó le
Wọ́n ní wọ́n ó jàn án jàn án
Ipá ò níí ká a
Ẹ̀mí ẹ̀ ó sì gùn……..…….10
Owú bá rúbọ
Ẹbọ ẹ̀ bá dà
Ọ̀kànràn din din kúù din kúù din
A díá fún Owú
Èyí tí ń sọ̀gbọ̀gbọ̀ àrùn
Tí ń najú alái le ǹde
Wọ́n ní ó rúbọ
Owú gbẹ́bọ ńbẹ̀ ó rúbọ
Ó rúbọ tán lará bá le
A ní mo ti sẹbọ ……..…..…20
Mo ti sẹbọ Ọ̀kànràn din din kúù din kúù din
Mo rúbọ Ọ̀kànràn di n din kúù din kúù din
Ni Owú ń wí lÁgbẹ̀dẹ

ỌKÀNRÀN ÒDÍ A

Ifá says this person would be full of longevity. He would enjoy his life and live a long life; but should offer the sacrifice of Ọ̀kànràn Òdí.

Ọ̀kànràn din din kúù din kúù din
Casts divination for the Mold
That was arrested by illness
And sightseeing without being able to stand up
They told him to offer sacrifice for good health
The Mold had previously been ailing in the blacksmith shop
They asked him to sacrifice for good health and
'They would hit and hit you'
'Nothing would overcome you'
'You would also have long life', they said…...….10
The Mold performed the sacrifice
And his sacrifice was accepted
Ọ̀kànràn din din kúù din kúù din
Casts divination for the Mold
That was arrested by illness
And sightseeing without being able to stand up
He was asked to perform sacrifice
The Mold heard about the sacrifice and performed it
He finished performing the sacrifice and became strong
He would say 'I have offered sacrifice'…….……...20
'I have offered the sacrifice of Ọ̀kànràn din din kúù din kúù din
I have performed the sacrifice of Ọ̀kànràn din din
Is what the Mold is toning in the blacksmith shop till date

ỌKÀNRÀN ÒDÍ B

Ifá pé kí eléyìun ó mọ́ đĩín ẹbọ tí ọ́n bá yàn fún. Nǹkan tí Ifá bá bèèrè gaan ni kó fún Ifá. Kò gbọdọ̀ đín.

Di n din kúù din
Ọlọ̀kànràn di n din kúù din
A díá fún Ọlọ̀kànràn
Níjọ́ tí ń relé Ìdin lọ rèé đínwó
Wọ́n ní kó rúbọ
Òkùnrùn bóo bá đínwo…….10
A ó sì đĩingùn
Ọ̀kànràn mọ́ relé Ìdin lọ rèé đínwó mọ́

ỌKÀNRÀN ÒDÍ B

Ifá asks this person not to reduce the sacrifice prescribed for him. He should offer exactly what is required of him.

Di n din kúù din
Ọlọ̀kànràn di n din kúù din
Casts divination for Ọlọ̀kànràn
On the day he was going to the house of Ìdin to negotiate the sacrifice costs
He was asked to perform sacrifice
You sickly, If you reduce the costs……..……..10
We would reduce the medicine
Ọ̀kànràn, do not go to the house of Ìdin to haggle for reduction in costs again

ỌKÀNRÀN ÌROSÙN A

Ifá pé ayé ó yẹ eléyìun; nǹkaan rẹ̀ ò níí bàjẹ́. Ifá pé Obìnrin tí eléyìun ó fẹ́ẹ́ tàbí tó ti fẹ́ le díẹ̀. Ifá pé kó mọ́ọ̀ sọ̀rọ̀ tó dáa lẹ́nu kí wọ́n ó baà fi Obìnrin ọ̀hún jĩn ín.

Ọ̀kànràn roro jẹ̀jẹ̀ẹ̀jẹ̀
A díá fún Bàtá
Èyí ti ń lọ rèé gba Koko Obìnrin Sàngó
Bàtá ní ń lọ̀ọ́ gba Koko
Sàngó sì nĩí
Èèyàn líle ni
Obìnrin sì wo mọ́ Bàtá
Ó ní dandan, òún ó fẹ́ ẹ
Òun ó ti wáá ṣe?
Sàngó ló sì jẹ́ ẹ́ní ó le yĩí…….10
Bàtá ń pé òun ò fẹ́
Obìnrin bá kó tọ Bàtá lọ
Bàtá bá gba Koko
Inú bá ń bí Sàngó bọ̀
Sàngó ń bọ̀ wáá bá Bàtá jà
Bàtá bá nàró
Ní ń pé Olúbámbí
Fi jĩn mí
Olúbámbí, fi jĩn mí
Fọ̀ràan Koko jĩn mí…….....……..20
Gẹ́gẹ́ bí Sàngó tí ń gbẹ́sẹ̀
Ni Bàtá ń ṣe
Ni Bàtá bá tún ké
Mọ gba Koko ná
Mo gba Koko ná
Fi Koko jĩn mí

ỌKÀNRÀN ÌROSÙN A

Life would please this person; his things would not get spoilt. Concerning the woman of this person, (either his fiancée or wife), Ifá says she is a bit difficult. Ifá enjoins him to have good pronouncements such that the woman would be his wife permanently.

Ọ̀kànràn roro jẹ̀jẹ̀ẹ̀jẹ̀
Casts divination for Bàtá
That was going to marry Koko, the woman of Sàngó
It is Bàtá who snatched Koko
But here is Sàngó
Being a very difficult person
Despite this, the woman cleaved to Bàtá forcefully
Saying she would marry him by all means
'What would I do now'? Bàtá queried himself
'Sàngó is very difficult and this woman has cleaved to me'…..…….....……10
He refused the proposal
But the woman without notice packed into his house
Left with no option, he accepted Koko
Sàngó became very angry and was coming with great fury
Sàngó was coming to fight with Bàtá
Bàtá stood up
Saying 'Olúbámbí'
'Pardon her for me'
'Olúbámbí, forgo her for me'……20
'Pardon me Koko's case'
And rhythmically, the steps of Sàngó
Matched the drumbeats of Bàtá's drumming
The Bàtá drum sounded in high tone again
'I have snatched Koko'
'I have snatched Koko'
'But pardon her for me'

Sàngó níwọ Bàtá
Lò ń sọ̀rọ̀
Ní sì ń bá ẹsẹ̀ òun mu
Ó ló dáa……..…….30
Òun bùn ọ ní Koko náà
Ọ̀kànràn roro jẹ̀jẹ̀ẹ̀jẹ̀
A díá fún Bàtá
Èyí ti ń lọ rèé gba Koko Obìnrin Sàngó
Ẹbọ n wọ́n ní ó ṣe
Bàtá gbẹ́bọ ńbẹ̀ ó rúbọ
Rírú ẹbọ, èèrù àtùkèsù
Ẹ wáá bá ni ní Jẹ̀bútú aya
Jẹ̀bútú aya làá bá ni lẹ́sẹ̀ Ọba Òrìsà

Sàngó then reasoned 'You Bàtá'
You were forming your drumbeats
It matched my steps
That is all right, Sàngó said...….....30
I give Koko to you permanently
Ọ̀kànràn roro jẹ̀jẹ̀ẹ̀jẹ̀
Casts divination for Bàtá
That was going to snatch Koko, Sango's woman
Sacrifice was the antidote that was prescribed for him
Bàtá heard about the sacrifice and performed it
Offering of sacrifice and free gifts to Èṣù
Come and meet us surrounded by wives
One is found surrounded by wives at the feet of the king of all Òrìsàs

ỌKÀNRÀN ÌROSÙN B

Ifá póun pé ire fún eléyìun lọ́dọ̀ ọba, lọ́dọ̀ ìjòyè, àti lọ́dọ̀ àwọn èèyàn ńlá. Yóó nípọn láyé, yóó sì rí ìfà jẹ.

Máílo Awo Ọdẹ ló díá fún Ọdẹ
Ọdẹ ní ń re Igbó méje ẹ̀lùjù méje
Àgbébìkan jìfà, Awo Olóyè
Ló díá fún Olóyè
Wọ́n ní kó rúbọ kó lè baà róyèe baba ẹ̀ jẹ
Ọdẹ ní ń bèèrè lọ́wọ́ Ifá
Ayé yẹ òun báyìí?
Wọ́n ní kí Ọdẹ ó rúbọ
Wọ́n ní Iṣu lẹbọ ẹ̀
Ọdẹ́ bá kó Iṣu wá……..10
Wọ́n bá kó ìdajì fún Ọdẹ
Àwọn Babaláwo jẹ ìdajì yókù lérù
Ọdẹ́ bá rúbọ
Wọ́n ní ọdún ọdúnnĩí ni ọlàa rẹ̀ dé
Ọdẹ́ bá kọ́rí sí aginjù
Ó bá fiṣu sórí iná
Ó gorí ẹ̀gùn lọ
Iná iṣu bá ń rú túú
Àwọn kán sì ti rĩn rĩìn rĩn
Tí ọ́n ti sọnù sínú ìgbẹ́ láti ìgbà ìwásẹ̀..20
Ni ọ́n bá rí ẹ̀ẹ́fĩn iná
Àwọn ò sì ti rí oúnjẹ jẹ fún ijọ́ mẹ́ta
Wọ́n bá tọ òye iná lọ
Wọ́n dé ibẹ̀
Wọ́n bá Ọdẹ tó fisuú ná

ỌKÀNRÀN ÌROSÙN B

Ifá wishes this person well. Ifá says he would receive good reception from kings, chiefs and personalities. Ifá assures that he would get free gifts.

Máílo the Babaláwo of the Hunter casts divination for the Hunter
The Hunter was going the seven renowned forests and bushes
Àgbébìkan jìfà the Babaláwo of the high Chief
Casts divination for the high Chief
He was asked to perform sacrifice to ascend the throne of his forefathers
The Hunter was the one asking Ifá
Whether life would please him or not
They asked the Hunter to perform sacrifice
They told him that his article of sacrifice was mainly yam tubers
The Hunter brought yam tubers……10
They gave him half of the total yams that he brought
The Babaláwo took half for themselves as their free gift
The Hunter performed the sacrifice
They told him that his riches would come to him the same year
The Hunter then left for the Forest
He put some yam tubers on the fire to roast
He ascended to his concealed camp
The smoke of the fire then rose up to the sky
Meanwhile, some group of people had trekked and trekked
They had lost their way for a very long time……20
They saw the smoke from a far distance
And had had no food for three days
They started tracing the source of the smoke
They got to the spot
And met with the Hunter with Yams roasting on fire

Ni ọ́n bá jókòó ni ọ́n jẹun
Wọ́n ní ìwọ Ọdẹ làwọ́n ń bá lọ ilé
Ọdẹ́ lóun ò tó irúu wọ́n gbà sọ́dọ̀
Ó bá kó wọn tọ Ọba lọ
Ọbá ní ó mọ́ọ́ kó wọn lọ ilé ẹ̀……..30
Àwọn Àgbébìkan jĩfà Awo Olóyè
Tó dífá fún Olóyè
Àwọn náà ti rúbọ
Ńgbà ó di ọdún
Bí ọ́n tí ń kó ẹrù iṣu mẹ́wàá fún Ọdẹ
Ni Ọdẹ ń kó márùún lọ́ọ́ fún Ọba
Ọdún Ọlà Ọdẹ́ bá pé
Ifá pé eléyìun ó rífà jẹ
Máílo Awo Ọdẹ ló díá fún Ọdẹ
Ọdẹ ní ń re Igbó méje ẹ̀lùjù méje……..40
Wọ́n ní kí Ọdẹ ó rúbọ sílẹ̀ kó tóó lọ
Ọdẹ́ gbẹ́bọ́ ńbẹ̀ ó rúbọ
Àgbébìkan jĩfà, Awo Olóyè
Ló díá fún Olóyè
Wón ní kó rúbọ lọ́dúnnĩ́ kó lè baà rífà jẹ láílái
Òun náà gbẹ́bọ́ ńbẹ̀ ó rúbọ
Ọdẹ́ rúbọ: Olóyè náà rúbọ
Kín ní ń wá waá bọ̀ wá gẹ̀rẹ̀rẹ̀?
Ìfà
Ìfà ní ń wá waá bọ̀ wá gẹ̀rẹ̀rẹ̀……..….50
Ìfà

They sat down and had some food to eat
'You are the one we are following home', they said
'I am not worthy of being followed home', the Hunter replied, astounded
He took them to the king
The King then ordered him to take them home…….30
Meanwhile, the priests 'Àgbébìkan jĩfa' the priest of the high chief
That had cast divination for the high chief
They too had offered their sacrifice
When it was a year cycle
The visitors started giving ten loads of yam tubers to their host, the Hunter
The Hunter would give five to the king
The year of riches of the Hunter became a reality
Ifá says this person would get free gifts to enjoy
Máílo the Babaláwo of the Hunter casts divination for the Hunter
The Hunter was going the seven renowned forests and bushes…….40
They asked the Hunter to offer sacrifice before leaving
The Hunter heard about the sacrifice and performed it
Àgbébìkan jĩfa the Babaláwo of the high Chief
Cast divination for the high Chief
He was asked to perform sacrifice this current year to get free gifts till eternity
He too also heard about the sacrifice and performed it
The Hunter performed his sacrifice; so does the chief
What is coming to look for us in multitude?
Free gifts
Free gifts are coming to look for us in multitude….50
Free gifts

ỌKÀNRÀN ỌWỌ́NRÍN A

Ifá loun pé ire fún ẹ́ní ó dá odù yĩí. Ayé ó yẹ ẹ́; gbogbo nǹkan tó ti ṣe ṣee ṣe tí ò lójú. Ifá pé gbogbo ẹ̀ ní ó lòójú Ẹbọ ni kó rú. Ifá pé àwọn Ọlọ̀run ó ta eléyìun lọ́rẹ.

Ọ̀kànràn Ọ̀wọ́nrín onílẹ̀ ló làre
Àjòjĩ wọn ò mẹsẹ̀ẹ̀ lẹ̀
Àjòjĩ Ì bá mẹsẹ̀ ilẹ̀ wọn a bàlú jẹ́
A díá fún Awógbádé
Ọmọ Ọlọ̀run figbá bòwà mọlẹ̀
Ẹbọ n wọ́n ní ó ṣe
Awógbádé ló ṣe gogbo nǹkan ni ò lójú
Wọ́n ní gbogbo ẹ̀ ní ó lòóju
Awógbádé bá rúbọ
Ayé bá yẹ ẹ́……..……10
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀kànràn Ọ̀wọ́nrín onílẹ̀ ló làre
Àjòjĩ wọn ò mẹsẹ̀ẹ̀ lẹ̀
Àjòjĩ Ì bá mẹsẹ̀ ilẹ̀ wọn a bàlú jẹ́
A díá fún Awógbádé
Ọmọ Ọlọ̀run figbá bòwà mọlẹ̀
Ọlọ̀run tó figbá bòwà mọ́lẹ̀……..20
Ọdún Ọdún yĩí ní ó si
Ọlọ̀run tó figbá bòwà mọ́lẹ̀

ỌKÀNRÀN ỌWỌ́NRÍN A

Ifá wishes this person well. Life would please him. He had tried and tried his hand on some things without making progress. Ifá says everything would have success but he should perform sacrifice. Ifá says some heavenly people would dash him gifts.

Ọ̀kànràn Ọ̀wọ́nrín, the land owners are vindicated
The visitors do not know the history of the land
If the visitors had known the history, they would have disparaged the city
Cast divination for Awógbádé
The child of God who covered character with calabash
He was asked to perform sacrifice
Awógbádé was trying his hand on things without having success
They assured him all would be well
Awógbádé performed the sacrifice
Life pleased him……..……..10
He then was dancing and was rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀kànràn Ọ̀wọ́nrín, the land owners are vindicated
The visitors do not know the history of the land
If the visitors had known the history, they would have disparaged the city
Cast divination for Awógbádé
The child of God who covered character with calabash
The god who covered character with calabash…….20
He would open it this current year
God that covered character with calabash

ỌKÀNRÀN ỌWỌ́NRÍN B

Ifá péléyìun ò gbọdọ̀ sánnáání sí Obìnrin ẹ̀. Ire kán ń yọ bọ̀ wá. Kó mọ́ fi ire náà ṣe fáàrí kó mọ́ baà tàràkà lọ́jọ́ iwájú. Ire tó bá kọ́ yọjú sí i ni kó gbá mú; Ire pọ̀ fún eléyìun ṣùgbọ́n tó bá sọ ti àkọ́kọ́ nù, kò dára o.

Ọkàn wọ́ọ̀n wọ́ọ̀n
Awo Ajá ló díá fún Ajá
Ajá níí sọkọ Àlá Òru
Wọ́n ní ó rúbọ
Àlá Òru ǹ̈yàwó Ajá
Ajá bá ń sánnáání sí Àlá Òru
Òun náà ni Ajá ń ṣe báyìí sí?
Àlá Òru bá kọ̀yǐn sí Ajá
Ajá bá pe Àlá Òru; pe Àlá Òru
Àlá Òru ò bá dáhùn mọ́……10
Ẹ ẹ́ ri bó bá di lálẹ́
Ajá ó mọ́ọ̀ hu
Àlá Òru ní ń wá kiri
'Wọ́n ní àwọn ò wí fún ọ'
'Lọ́jọ́ kǐíní pé ó mọ́ fi ire è rẹ ṣe fáàrí'
Ọkàn wọ́ọ̀n wọ́ọ̀n
Awo Ajá ló díá fún Ajá
Ajá níí sọkọ Àlá Òru
Wọ́n ní ó sá káalẹ̀ ẹbọ aya ní ó ṣe
Ajá ǐwọ loò ṣeun……..…20
Ìwọ loò sèèyàn
Ìgbà tóò ṣẹbọ
Ìgbà tóò tù èèrù
Ìwọ wo Ifá ọjọ́hun bí tí ń ṣẹ

ỌKÀNRÀN ỌWỌ́NRÍN B

Ifá asks this person not to be uncaring to his wife. A certain fortune is coming to him. He should not toy with the fortune such that it would not create a bottleneck for him. The first good fortune that comes to him should be grabbed, as there are so many good fortunes coming his way; but should he miss the first one, it might create a problem in the future.

Ọkàn wọ́ọ̀n wọ́ọ̀n
The Babaláwo of the Dog casts divination for the Dog
The Dog was the husband of Àlá Òru
He was asked to offer sacrifice
Àlá Òru is the Dog's wife
The Dog neglected her and treated her shabbily
'It is to me the Dog is behaving to this way', she wondered
She afterwards discarded the Dog
Later the Dog returned home and called his wife
He got no response from Àlá Òru……..……..10
You will all notice that once it is dusk
The Dog would howl
He is actually looking around for Àlá Òru
Didn't we tell you, they reminded him?
That you should not toy with your good things
Ọkàn wọ́ọ̀n wọ́ọ̀n
The Babaláwo of the Dog casts divination for the Dog
The Dog was the husband of Àlá Òru
He was asked to take care of the ground and perform sacrifice meant for wives
You Dog, 'you are not kind enough'…….…….……20
You are not humane
As you neither performed the prescribed sacrifice
Nor gave the free gifts
See the divination of the other day proving true

ỌKÀNRÀN ỌBÀRÀ A

Ifá pé ire ó tòó eléyìun lọ́wọ́, Obìnrin rere ni eléyìun ní yóó sí bímọ fún un lọ́pọ̀lọpọ̀.

Ọ̀kàn bàbààbà Awo ilé Ọlọ́bà
A díá fún Ọlọ́bà Abẹ̀dú
Ọmọ a yín gínní gínní bọmọ lẹ́nu
Wọ́n ní ó rúbọ
Ọlọ́bà Abẹ̀dú ní ń bèèrè lọ́wọ́ Ifá
Pé òún rífà jẹ bí?
Ayé òún dára báyìí?
Wọ́n ní ayée rẹ̀ ó dáa
Wọ́n ní yóó bǐ́ ọmọ lọ́pọ̀lọpọ̀
Ẹnú àwọn ọmọ ẹ̀ ó sì tọ́mú……..10
Nǹkan ẹ̀ ò sì níí bàjẹ́
Ọlọ́bà Abẹ̀dú bá rúbọ
Ọmọ ò ní mọ̀mọ́ mọ́
Ní bá ń yín gínní gínní sọ́mọ lẹ́nu
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀kàn bàbààbà Awo ilé Ọlọ́bà
A díá fún Ọlọ́bà Abẹ̀dú.... 20
Ọmọ a yín gínní gínní bọmọ lẹ́nu
Wọ́n ní ó sá káalẹ̀ ó jàre ẹ̀bọ ní ó ṣe
Ọlọ́bà Abẹ̀dú gbẹ́bọ ńbẹ̀ ó rúbọ
Kín lỌlọ́bà ń jẹ?
Ifà
Ifà lỌlọ́bà ń jẹ
Ifà

ỌKÀNRÀN ỌBÀRÀ A

Ifá wishes this person well. Good things would come to him. He would have a good wife and the woman would bore him many children.

Ọ̀kàn bàbààbà, the Babaláwo of Ọlọ́bà's house
Casts divination for Ọlọ́bà Abẹ̀dú
The child of 'a yín gínní gínní bọmọ lẹ́nu'
He was asked to perform sacrifice
Ọlọ́bà Abẹ̀dú was asking Ifá
'How would I be able to get free gifts'?
'Would my life be fine'?
They said his life would be fine
And that he would have many children
His children would be successful in life……..10
His things would not get spoilt
Ọlọ́bà Abẹ̀dú performed the sacrifice
The children became so many
He then started to chip bits of food into the mouth of babies
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀kàn bàbààbà, the Babaláwo of Ọlọ́bà's house
Casts divination for Ọlọ́bà Abẹ̀dú……20
The child of 'a yín gínní gínní bọmọ lẹ́nu'
He was asked to take care of the ground and perform sacrifice
Ọlọ́bà Abẹ̀dú heard about the sacrifice and performed it
What is Ọlọ́bà enjoying?
Free gifts
Free gifts is what Ọlọ́bà is enjoying
Free gifts

ỌKÀNRÀN ỌBÀRÀ B

Ifá pé nǹkan ǐdílé àwọn eléyìun kán ń bẹ ńlẹ̀. Ifá pé kó mọ́ ję̣́ kí nǹkan ọ̀hún ó parun. Ifá pé nípa nǹkan tí eléyìun ń bèèrè, nǹkan ǐdílé wọn kán ń bẹ tí ọ́n ti patì, kó lọ̀ọ́ wádǐí nǹkan ọ̀hún kó mọ́ ję̣́ pé nǹkan ǐdílé yǐí ní ó mọ́ọ dà á láàmú nínú nǹkan tó bèèrè fún.

Agogo sékété Awo ilé Ọlọ́bà
Ló díá fún Ọlọ́bà ni kùtùkùtù Òwúrọ̀
Wọ́n ní ó rúbọ kí nǹkan ogúun babaa wọ́n ó mọ́ leè parun
Nǹkan ogúun baba àwọn ò parun báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní béèyàn bá gbó tó tọ́
Ọ̀dọ̀ àwọn baba ẹ̀ náà ní ó lọ
Baba tí ń pè ní baba àtijọ́ náà ní ó tọ̀ lọ
Láì lọ sí ǐkangun wọn mọ́
Wọ́n ó da padà ni……10
Wọ́n ní kó rúbọ
Kó lọ̀ọ́ ṣe ojúṣe àwọn baba wọn láti ilẹ̀
Eégún, ilé Ọlọ́bà ni
Òòsà, ilé Ọlọ́bà ni
Gbogbo ará ọ̀run pátá, ilé Ọlọ́bà ni
Wọ́n ní kí Ọlọ́bà ó mọ́ ję̣́ ó run
Ni ọ́n bá rúbọ
Ni gbogbo nǹkan wọ́n gún
Ayé yẹ wọ́n
Ní wá ń jó n ní ń yọ̀…….……20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Agogo sékété Awo ilé Ọlọ́bà
Ló díá fún Ọlọ́bà ni kùtùkùtù Òwúrọ̀
Ẹbọ n wọ́n ní ó ṣe

ỌKÀNRÀN ỌBÀRÀ B

There is an object of ancestral heritage in the house of this person. Ifá enjoins him not to allow the culture to die. Concerning what this person is looking for, it is this same ancestral values that has been abandoned that he should go and investigate such that it would not trouble him again in future.

Agogo sékété, the priest of Ọlọ́bà's household
Casts divination for Ọlọ́bà in the beginning
He was asked to perform sacrifice such that his ancestral monument would not die
How would this monument not die?
He was asked to perform sacrifice
They told him that when one becomes old and aged
He would ascend to meet his forefathers
It is to the same fathers that was known in the beginning that one would return
Without going to this familiar environment
He would be sent back……10
He was asked to perform sacrifice
He should observe the practice of his fathers that was known ever since creation
Masquerades belong to Ọlọ́bà's household
All the Deities belong to the house of Ọlọ́bà
All progenitors are worshiped in Ọlọ́bà's house
They advised him not to allow the practice to die
They performed the sacrifice
Their things became successful
Life so please them
He then was dancing and rejoicing……..20
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Agogo sékété, the priest of Ọlọ́bà's household
Cast divination for Ọlọ́bà in the beginning
He was warned to perform sacrifice

Wọ́n ní kí wọ́n ó rúbọ kógúun baba wọn mọ́ baà parun	He was asked to perform sacrifice such that his ancestral monument would not die
Wọ́n gbẹ́bọ ńbẹ̀ wọ́n mọ̀ rúbọ	They all heard about the sacrifice and performed it
Ẹ mọ́ mọ̀ jẹ́ ó run	Please do not let it die
Egúngún ilé Ọlọ́bà……..30	The masquerade in Ọlọ́bà's household……..…….30
Ẹ mọ́ mọ̀ jẹ́ ó run	Please do not let it die
Òrìsà ilé Ọlọ́bà	The Deities of Ọlọ́bà's household
Ẹ mọ́ mọ̀ jẹ́ ó run	Please do not let it die
Gbogbo nǹkan tí ń bẹ nílé Ọlọ́bà	Everything of ancestral importance in Ọlọ́bà's household
Ẹ mọ́ mọ̀ jẹ́ ó run	Please do not let it die

ỌKÀNRÀN ÒGÚNDÁ A

Ifá pé oún pé ire fún eléyìun. Yóó gbòó, yóó tọ̀ọ́. Ire rẹ̀ ò ńíí jùnù ṣùgbọ́n kó rúbọ ẹ dáadáa.

Ọ̀kànràn kangún kangún
Ọ̀kànràn kangẹ̀ kangẹ̀
Bó lè kaángún kó kaángún
Bó lè kangẹ̀ kó kangẹ̀
Ọ̀rọ̀ tó bá kán Ogún
A mọ́ọ̀ kan Àádọ́ta
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé fi Mọ́riṇẹ́wà ọmọ Arẹ̀sà sobìnrin
Ọ̀rúnmìlà ló fẹ́ Mọ́riṇẹ́wà ọmọ Arẹ̀sà
Àwọn méjèèjì ń bá ayéé lọ …..…….10
Ńgbà ó di ọjọ́ kan
Mọ́riṇẹ́wà aya Ọ̀rúnmìlà bá ní òún ń lọ
Ó lóun ò fẹ́ Ọ̀rúnmìlà mọ́
Àwọn ẹbíi Mọ́riṇẹ́wà sì ti mọ Ọ̀rúnmìlà
Tí ọ́n ti jọ gbé gbéé gbé
Ńgbà Ọ̀rúnmìlà sọ sọọ́ sọ
Tí ò gbọ́
Ọ̀rúnmìlà bá ní kó mọ́ọ̀ lọ
Bó ti pẹ̀yìn dà tán
Ọ̀rúnmìlà bá sọ̀rọ̀ ìwúrí fún un……..20
Ó lỌ̀kànràn kangún kangún
Ọ̀kànràn kangẹ̀ kangẹ̀
Bó lè kaángún kó kaángún
Bó lè kangẹ̀ kó kangẹ̀
Ọ̀rọ̀ tó bá kán Ogún
A mọ́ọ̀ kan Àádọ́ta
A díá fún Ọ̀rúnmìlà
Yóó fi Mọ́riṇẹ́wà ọmọ Arẹ̀sà sobìnrin

ỌKÀNRÀN ÒGÚNDÁ A

Ifá wishes this person well. He would live to become old and aged. His good things would not elude him, but he should perform sacrifice.

Ọ̀kànràn kangún kangún
Ọ̀kànràn kangẹ̀ kangẹ̀
If it concerns masquerades, let it be
If it concerns the chest, let it be
Discussions about twenties
Could concern fifties
Cast divination for Ọ̀rúnmìlà
On the day he was going to take Mọ́riṇẹ́wà, Arẹ̀sà's daughter as wife
Ọ̀rúnmìlà married Mọ́riṇẹ́wà the daughter of Arẹ̀sà
The two of them were enjoying life…….10
On a fateful day
Mọ́riṇẹ́wà resolved to divorce Ọ̀rúnmìlà
She said she does not want Ọ̀rúnmìlà as her husband again
Meanwhile the family of Mọ́riṇẹ́wà had known Ọ̀rúnmìlà for a very long time
They had associated and lived with each other previously with harmony
After Ọ̀rúnmìlà had appeased her continuously
She refused to bulge
Ọ̀rúnmìlà asked her to go
Immediately she turned her back
Ọ̀rúnmìlà said some words of oration……..20
He said Ọ̀kànràn kangún kangún
Ọ̀kànràn kangẹ̀ kangẹ̀
If it concerns masquerades, let it be
If it concerns the chest, let it be
Discussions about twenties
Could concern fifties
Cast divination for Ọ̀rúnmìlà
On the day he was going to take Mọ́riṇẹ́wà, Arẹ̀sà's daughter as wife

Mọ́rinẹ́wà wáá bùṣe gàgà
Ó lóun ò fẹ́ Ifá mọ́ ……30
Ó lóun ń lọ
Ifá ní bí bá ń lọ
Ó ní kó kí Eésà lÓmù
Ó ní bó bá wọlé tán
Kó kí Ẹjẹmu lÓrópo
Kó kí Àgbĭgbò kan Àgbĭgbò kàn
Tí wọn ń jẹyìn ní Ìjẹ̀kí ilé
Tí wọn fi ń kĭ wọn ní aráà ladẹ gún
Ọmọ a rójú epo pọ́nbẹ
Ọmọ aṣènĭ epo gùdù gùdù lalọ̀……40
Mọ́rinẹ́wà kọ hàáà
Àwọn Baba òun náà lo ti kĭ tán yĭí
Ifá pé ire eléyiun ò níí dànù
Mọ́rinẹ́wà bá padà sọ́dọ̀ Ọ̀rúnmìlà

Mọ́rinẹ́wà now thought afterwards
She said she wanted to discontinue the marriage…..30
She said she wanted a divorce
Ifá told her that as she was leaving
She should greet the chief Onísà in the city of Òmù
On entering her house
She should greet chief Ẹjẹmu in the city of Orópo
She should greet the renowned Àgbĭgbò family
That eats oil palm seeds in the city of Ìjẹ̀kí
That makes people refer to them as Aráà ladẹ gún
The child of A rójú epo pọ́nbẹ
The giver of free palm oil in heavy quantities on return journey……..……..40
Surprised, Mọ́rinẹ́wà exclaimed
You have chanted all the aliases of my fathers
Ifá says the good fortune of this person would not elude him
Mọ́rinẹ́wà as a result came back to Ọ̀rúnmìlà's house

ỌKÀNRÀN ÒGÚNDÁ B

Ifá pé àlejò kán ń bọ̀ wáá bá eléyìun. Àjòjì ni. Kí eléyìun ó gba àlejò náà; kó sì gbà á sílé.

Awo níí yalé Awo
Ìṣègùn níí yalé àwọn Ìṣègùn
Àáperí n ló ya Ọ̀yọ́ Àjàká
N ló gba tilé Ògidìì
N ló yalé ló ké sí Abẹ
Awo ò níí yalé Awo kÁwo ó jẹ̀fọ́
A díá fún Ọlọ̀kànràn
Níjọ́ tí ń lọ rèé yalé Ògúndá
Wọ́n ní ó rúbọ
Ògúndá ni nǹkan rẹ̀ ò ṣe dáadáa……10
Ọlọ̀kànràn bá dé ibẹ
Ló bá ṣe Ifá fún Ògúndá
Ni gbogbo nǹkan Ògúndá tó ti bàjẹ́
Ní bá ń dára
Wọ́n sì ti sọ fún Ògúndá pé àlejò kán ń bọ̀
Wọ́n ní bó bá ti dé ni kó gbà á
Òun ò sì mọ̀ títí tó fi ṣe Ọlọ̀kànràn lálejò
Iré bá kún ọ̀dẹ̀dẹ̀ Ògúndá
Ọkàn ẹ̀ balẹ̀
Ó ní ìsinmi……..……20
Ọmọ wẹ̀ẹrẹ kún Ọ̀dẹ̀dẹ̀ Ògúndá
Ijó ní ń jó ayọ̀ ní ń yọ̀
Àwọn Babaláwo ní ń yìn
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Awo níí yalé Awo
Ìṣègùn níí yalé àwọn Ìṣègùn
Àáperí n ló ya Ọ̀yọ́ Àjàká
N ló gba tilé Ògidìì

ỌKÀNRÀN ÒGÚNDÁ B

Ifá says a visitor is coming to this person. The visitor is a stranger. This person should house him.

A Babaláwo should consult a compatriot Babaláwo
A medicine man goes to a medicine man
The king Àáperi went to Ọ̀yọ́ Àjàká city
Got to the house Ògidìì
And in the house called on Abẹ
A Babaláwo would never enter a compatriot's house and eat stark vegetable
Cast divination for Ọlọ̀kànràn
On the day he was branching Ogunda's house
They told him to offer sacrifice
Ògúndá was having a difficult time……..10
Ọlọ̀kànràn got there
And prepared an Ifá portion for Ògúndá
Everything that erstwhile had been hopeless for Ògúndá
Became better
Meanwhile, Ògúndá had been warned about an impending visitor
He was told to house him on his arrival
Ògúndá did not even remember until he had entertained Ọlọ̀kànràn
All good things filled Ogunda's house
He had rest of mind
And peace……..……..20
Little children filled his house
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
A Babaláwo should consult a compatriot Babaláwo
A medicine man goes to a medicine man
The king Àáperi went to Ọ̀yọ́ Àjàká city
Got to the house Ògidìì

N ló yalé ló ké sí Abẹ……..30
Awo ò níí yalé Awo kÁwo ó jẹ̀fọ́
A díá fún Ọlọ̀kànràn
Níjọ́ tí ń lọ rèé yalé Ògúndá
Ìgbà tỌ́lọ̀kànrán yalé Ògúndá
Ọmọ wẹ̀rẹ̀ wẹrẹ lọ́dẹ̀dẹ̀ Awo ò
Ọmọ wẹrẹ

And in the house called on Abẹ……30
A Babaláwo would never enter another Babaláwo's house and eat stark vegetable without meat
Cast divination for Ọlọ̀kànràn
On the day he was branching Ògúndá's house
When Ọ̀kànràn entered Ògúndá's house
Come and see many little children in Babaláwo's house
Little children

ỌKÀNRÀN ỌSÁ A

Ifá pé ire ò níí bọ́ jùnù lọ́wọ́ eléyìun; Ṣùgbọ́n kó rúbọ dáadáa. Kí nǹkan ó mọ́ bàjẹ́ ni kó rúbọ sí. Ifá pé nǹkan ò níí bàjẹ́. Bí bá ń lọ òkèèrè, gẹ́gẹ́ ire ní ó ṣe; yóó gbàá ire mú níbẹ̀.

Ọ̀kànràn sáà sáà
Awo Àṣá ló díá fún Àṣá
Àṣá ní ń lọ sí oko ìwáje
Oko ìwáje tóun ń lọ yĭí
Òun rí ṣe ńbẹ̀?
Wọ́n ní kí Àṣá ó rúbọ
Wọ́n ní kò níí sánwọ́ re ilé
Ire ó to lọ́wọ́
Àṣá bá rúbọ
Ó rúbọ tán, ayé bá yẹ ẹ́……10
Ni nǹkan ẹ̀ dáa
Ire ò tàṣé ẹ̀
Òun náà ò tàṣé ire
Gbogbo nǹkan ní ń gún régé
Ijó ní ń jó ayọ̀ ní ń yọ̀
Àwọn Aláwo ní ń yĭn
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀kànràn sáà sáà
Awo Àṣá ló díá fún Àṣá.....20
Àṣá ní ń lọ sí oko ìwáje
Wọ́n ní ó sá káalẹ̀ ẹbọ ni kó rú kó tó mọ́ọ lọ
Àṣá sì gbẹ́bọ ńbẹ̀ ó rúbọ
Òkò Àṣá Ì Í balẹ̀ ó sánwọ́
Àwòdì ò níí balẹ̀ kó pòfo

ỌKÀNRÀN ỌSÁ A

Ifá says good things would not elude this person. He should perform sacrifice well. He is asking if his things would not get spoilt. It would not get spoilt. If he travels, he would meet with his good fortune in his destination.

Ọ̀kànràn sáà sáà
The Babaláwo of the Hawk cast divination for the Hawk
The Hawk was going to fend for himself
'This fending escapade that I am going for'
'Would it profit me'? He asked
They told him to perform sacrifice
They told him that he would never go empty handed
And that good things would get to him
The Hawk performed the sacrifice
He finished performing the sacrifice and life pleased him……10
His things became better
His good things did not elude him
He also did not miss his good things
Everything turned out to be a success
He was dancing and rejoicing
It is the Babaláwo he was praising
The Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọ̀kànràn sáà sáà
The Babaláwo of the Hawk cast divination for the Hawk……20
The Hawk was going to fend for himself
He was asked to take care of the ground and perform sacrifice
The Hawk heard about the sacrifice and performed it
The dive of a Hawk would never touch the ground and lose
The Kite would never touch the ground and come back empty handed

Ire gbogbo ò
Mọ́ tàṣé Awo
Ire gbogbo

All good things
Do not elude Babaláwo
All good things

ỌKÀNRÀN ỌSÁ B

Ifá pé eléyìun ò níí kú ní kékeré.

Ọ̀kànràn sálẹ̀ kọ́ọ sákùúta
Awo Ọkọ́ ló díá fún Ọkọ́
Ọkọ́ níí sọmọ Onírèe Sànbe
Wọ́n ní kí Ọkọ́ ó rúbọ
Wọ́n ní yóó mọ́ọ gbó ni
Ẹnĭkan ò níí gbọ́ ikú ẹ̀
Ọ̀kànràn sálẹ̀ kọ́ọ sákùúta
Awo Aṣọ ló díá fún Aṣọ
Aṣọ níí sọmọ Onírèe Sànbe
Wọ́n ní kí Aṣọ ó rubọ……..10
Wọ́n ní yóó mọ́ọ gbó ni
Ẹnĭkan ò níí gbọ́ ikú ẹ̀
Ọ̀kànràn sálẹ̀ kọ́ọ sákùúta
Awo Ilẹ̀ ló díá fún Ilẹ̀
Ilẹ̀ níí sọmọ Onírèe Sànbe
Wọ́n ní kí Ilẹ̀ ó rúbọ
Ilẹ̀ náà rúbọ
Wọ́n ní wọn ò níí gbọ́ ikúu wọn
Ayé yẹ wọ́n
Wọn ò kú……..……20
Ẹmíi wọ́n gùn
Ó dáa fún ọn
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Awọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀kànràn sálẹ̀ kọ́ọ sákùúta
Awo Ọkọ́ ló díá fún Ọkọ́
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ọkọ́ gbẹ́bọ ńbẹ̀ ó rúbọ……..30
Ọ̀kànràn sálẹ̀ kọ́ọ sákùúta

ỌKÀNRÀN ỌSÁ B

This person would live to become old.

Ọ̀kànràn, hit the ground and hit stones
The priest of the Hoe casts divination for the Hoe
The Hoe is a child of Onírèe Sànbe
He was asked to perform sacrifice
They told him he would become old
Nobody would hear of his death
Ọ̀kànràn, hit the ground and hit stones
The priest of the Cloth casts divination for the Cloth
The Cloth is a child of Onírèe Sànbe
He was asked to perform sacrifice……..……10
They told him he would become old
Nobody would hear of his death
Ọ̀kànràn, hit the ground and hit stones
The priest of the Mother Earth casts divination for the Mother Earth
The Mother Earth is a child of Onírèe Sànbe
He was asked to perform sacrifice
The Mother Earth performed the sacrifice as does others
They said nobody would hear of his death
Life pleased them all
They did not die…..…….....20
They had long life
It was fine for them
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Ọ̀kànràn, hit the ground and hit stones
The priest of the Hoe cast divination for the Hoe
He was asked to take care of the ground and perform sacrifice
The Hoe heard about the sacrifice and performed it
Ọ̀kànràn, hit the ground and hit stones…….....31

Awo Aṣọ ló díá fún Aṣọ
Wọ́n ní ó sá káalẹ́ ẹbọ ní ó ṣe
Aṣọ gbẹ́bọ ńbẹ́ ó rúbọ
Ọ̀kànràn sálẹ́ kóo sákùúta
Awo Ilẹ ló díá fún Ilẹ
Wọ́n ní ó rúbọ sáǐkú araa rẹ
Ilẹ gbẹ́bọ ńbẹ́ ó rúbọ
Ẹbọọ wọ́n wáá dà
Wọ́n lá ǐ í gbọ́kú ọkọ́…….40
A ǐ í gbọ́ ikú Aṣọ
A ǐ í sǐí gbọ́ ikú Ilẹ
À ṣe bó gbó

The priest of the Cloth cast divination for the Cloth
He was asked to take care of the ground and perform sacrifice
The Cloth heard about the sacrifice and performed it
Ọ̀kànràn, hit the ground and hit stones
The priest of the Mother Earth cast divination for the Mother Earth
The Mother Earth was asked to perform sacrifice to fortify him against death
The Mother Earth heard about the sacrifice and performed it
Their sacrifices proved efficient
They said no one would hear of the demise of a Hoe
No one would hear the Cloth's extinction…….....41
Nobody would hear the death of the Mother Earth
Except that it has become old

ỌKÀNRÀN ÌKÁ A

Ifá pé yóó yẹ eléyìun. Nǹkan ẹ ò níí bàjẹ́, ṣùgbọ́n kó rúbọ.

Ọ̀kànràn kárò kárò
Babaláwo Kannakánná
Ló díá fún Kannakánná níjọ́ tí ń fomi ojú sògbérè ọmọ
Òún le bímọ báyĭí?
Wọ́n ní ó rúbọ
Wọ́n ní Ọ̀ja méjì lẹ́bọ ẹ̀
Yóó fi ọ̀já méjì kún ẹbọ rú
Ó sì gbẹ́bọ ńbẹ̀ ó rúbọ
Ẹyẹ́ mọ̀mọ̀ rósọ
Ó mọ̀mọ̀ gbàjá ò……..……10
Ẹyẹ́ wé gèlè funfun gbòò
Ayé yẹ ẹ́ tán
Ló bá bọ́ọ́jó
Ní ń sẹyẹ́ wé gèlè funfun gbòò
Ẹyẹ́ wé gèlè funfun gbòò
Ẹyẹ́ mọ̀mọ̀ rósọ ó gbàjá ò
Ẹyẹ́ wé gèlè funfun gbòò

ỌKÀNRÀN ÌKÁ A

Ifá says it would be well with this person. His things would not get spoilt. But he should offer sacrifice.

Ọ̀kànràn kárò kárò
The Babaláwo of the Falcon
Casts divination for the Falcon on the day she was crying because of children
'Would I have children'?
They told her to offer sacrifice
'Two straps is your sacrifice', they said
She was asked to add these two straps to the rest of The sacrificial articles
She heard about the sacrifice and performed it
The bird had wrapped round herself a cloth
And had taken a waist belt……...……10
The bird tied a pure white scarf
Life so pleased her afterwards
She was dancing
She was singing 'The bird tied a pure white scarf'
She tied a pure white scarf
The bird wrapped round a cloth and had taken a strap
The bird tied a pure white scarf

ỌKÀNRÀN ÌKÁ B

Ifá gba eléyìun nímọ̀nràn kó mọ́ ṣe nǹkan tí ipáa rẹ̀ ò ká. Ifá pé kó rúbọ kó le mọ́ọ ṣe ǐṣe ọlá. Eléyìun ó nǐíyì kárí ayé.

Báà bá tó Ọlọ́láá ṣe
A ǐ í ṣe ǐṣe Ọlọ́lá
Báà bá tó Olùmọ̀ọ́ ṣe
A ǐ í ṣe ǐṣe Olùmọ̀
A díá fún Kannakánná tíí sàrẹ̀mọ Olúdànhǐn
Wọ́n ní ó rúbọ nǹkan ọlà
Kannakánná bá rúbọ
Ni nǹkaan rẹ̀ bá dáa
Ó lọ́lá
Ó lè ṣe bírà.....10
Ó sì le pàṣẹ
Báà bá tó Ọlọ́láá ṣe
A ǐ í ṣe ǐṣe Ọlọ́lá
Báà bá tó Olùmọ̀ọ́ ṣe
A ǐ í ṣe ǐṣe Olùmọ̀
A díá fún Kannakánná tíí sàrẹ̀mọ Olúdànhǐn
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Kannakánná mọ̀mọ̀ gbẹ́bọ ńbẹ̀
Ó rúbọ
Ó wáá rúbọ nígbàyí ò.....20
Ó dẹni Iyì kálé ayé

ỌKÀNRÀN ÌKÁ B

This person is enjoined not to engage in what he/she is not capable of accomplishing. He should offer sacrifice to be able to act like a rich man. He would be popular throughout the whole world.

If one does not measure up to being called influential
One should not behave as an influential personality
If one is not academically competent
One should not behave as learned
Cast divination for the Falcon, the eldest son of Olúdànhǐn
He was asked to offer sacrifice for accelerated steps of wealth
The Falcon performed the sacrifice
His things became better
He had wealth
He was capable of achieving feats….....10
He became a person in a position of responsibility
If one does not measure up to being called influential
One should not behave as an influential personality
If one is not academically competent
One should not behave as learned
Cast divination for the Falcon, the eldest son of Olúdànhǐn
He was asked to take care of the ground and perform sacrifice
The Falcon heard about the sacrifice
And performed it
After observing the sacrifice…….....20
He became a honorable personality throughout the world

ỌKÀNRÀN ÒTÚRÚPỌ̀N A

Ifá pé kí eléyìun ó rúbọ. Bó bá pé òun ó lọ ibì kan; Kó mọ́ọ̀ yè ẹ wò dáadáa kó tó mọ́ọ̀ lọ. Bí Ifá bá pé kó mọ́ọ̀ lọ ni kó lọ.

Ọpọ́n bémbé Awo ilé Alárá
Àyìnbọ̀, Awo Ọ̀ṣù
Ló díá fún Ọ̀ṣù
Àwọn ni ọ́n dáfá fún ẹ̀ìnlọ́jọ̀ Ìmọ̀le
Níjọ́ tí wọ́n ń relé Olódùmarè
Níbi tí wọ́n ń pè ní Mẹ́kà
Ẹ̀ìnlọ́jọ̀ Ìmọ̀le ní ń lọ ilé Olódùmarè
Bí ọ́n bá lọ
Nígbà tí wọ́n ó mée bọ̀
Wọn ò níí ju mẹ́rin mẹ́ta lọ ……10
Àyà bá ń já wọn bí ọ́n bá fẹ́ẹ́ relé Olódùmarè
Wọ́n bá tọ Ọ̀rúnmìlà lọ
Ilé Olódùmarè táwọn ń lọ yìí
Àwọn ṣe le mọ́ọ̀ pé dé padà?
Ọ̀rúnmìlà ní ẹ jẹ́ Mẹ́kà ó mọ́ọ̀ pè yín ni
Ó ní ẹni tí inú ẹ̀ bá mọ́ tí ó bàá lọ
Ẹ jẹ́ ó mọ́ọ̀ pè yín ni
Ó ní ṣùgbọ́n ẹ yídì síhìín
Ni ọ́n fi dá Yídì sílẹ̀
Ọ̀rúnmìlà bá ní kí wọ́n ó ra àgbò wá…20
Kí wọ́n ó wá ewé ọdán wá
Kí wọ́n ó wá dì síhìín
Ni ọ́n bá ń pe ibẹ̀ ní yídì
Ó ní ẹ mọ́ọ̀ kírun tiyín ńbẹ̀
Ó ní ẹ mọ́ọ̀ mọ ẹni tí ilé Olódùmarè bá pè ńbẹ̀
Ni ọ́n bá ń ṣe bẹ́ẹ̀
Ni ọ́n bá ń léé sí

ỌKÀNRÀN ÒTÚRÚPỌ̀N A

Ifá asks this person to offer sacrifice. In case he wants to travel, he should consult Ifá before leaving. He should go if and only Ifá asks him to go.

Ọpọ́n bémbé, the priest of Alara's household
Àyìnbọ̀, the priest of moon crescent
Casts divination for the moon crescent
Casts divination for a uncountable Muslim faithfuls
On the day they were going to the house of Olódùmarè
The place they call Mecca
Uncountable numbers of Muslim faithfuls were going to the house of Olódùmarè
When they travel there
By the time they would be coming back
Half of them would have died……..……10
They then became afraid of going for the pilgrimage
They quickly went to Ọ̀rúnmìlà
'The house of Olódùmarè that we always visit'
'How would we come back without recording any death'?
'Let Mecca call out to you', Ọ̀rúnmìlà replied
'Whoever that is clean and is about to go on pilgrimage'
'Let Mecca call such a person'
'But the rest of you could form a group here'
This is the root of forming the word 'Yídì'
Ọ̀rúnmìlà asked them to bring a ram…….…….20
And also to bring ọdán leaves
They should form a group here in their abode
They started grouping themselves in Yídì
'You should be having your own prayer there'
'It is there that you would know whoever that is called by Olódùmarè' Ọ̀rúnmìlà concluded
They started doing so
They were increasing in number

Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……..30
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọpọ́n bémbé Awo ilé Alárá
Àyìnbọ̀, Awo Ọ̀ṣù ló díá fún Ọ̀ṣù
A díá fún ẹ̀ìnlọ́jọ̀ Ìmọ̀le
Níjọ́ tí wọ́n ń relé Olódùmarè
Wọ́n tí ń lọ síbẹ̀ wọn ò pé dé
Ifá ní wọ́n ó mọ́ọ gbélé kí tiwọn
Ilé mọ̀mọ̀ yá o
Ilé yĭí wúlò
Ni gbogbo ayé ń pè ní Iléyá……40

They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá……30
They said it was as their Babaláwos had said
Ọpọ́n bémbé , the priest of Alara's household
Àyìnbọ̀, the priest of moon crescent casts divination for the moon crescent
They are the ones that cast divination for a uncountable Muslim faithfuls
On the day they were going to the house of Olódùmarè
They had been going without returning in full
Ifá asked them to stay at home to pray their own
Ilé mọ̀mọ̀ yá o
This praying at home is better
Is what everyone call 'Iléyá'……..…….40

ỌKÀNRÀN ÒTÚRÚPỌ̀N B

Ifá pé àwọn eléyìun ò gbọdọ̀ bú àwọn musulumi o. Ifá náà ni ọ́n ń sìn.

Lábirinkítí pi; Lábìrìnkìtì pi
Lábìrìn pìí pìí pẹ̀lú
A díá fún ẹ̀ìnlọ́jọ̀ Ìmọ̀le
Níjọ́ tí ọ́n làwọn ò sin Ifá mọ́
Ẹ̀ìnlọ́jọ̀ Ìmọ̀le ló làwọn ò sin Ifá mọ́
Ifá ní ṣé ẹ ní ẹ ò sin òun mọ́
Hain
'Ẹ̀ẹ̀kan lẹ́ẹ́ mórí balẹ̀ fún mi'
'Ṣùgbọ́n ẃimọye ìgbà lẹ́ẹ́ mọ́ọ forí balẹ̀'
'Lẹ́ẹ́ mọ́ọ fìdí balẹ̀' ……..…..10
Nǹkankan náà là ń sìn
Ẹnìkan ò ríđĭí Olódùmarè ju ẹnìkan lọ
Ifá lóun ò bínú píntín
Lábirinkítí pi; Lábìrìnkìtì pi
Lábìrìn pìí pìí pẹ̀lú
A díá fún ẹ̀ìnlọ́jọ̀ Ìmọ̀le
Níjọ́ tí ọ́n làwọn ò sin Ifá mọ́
Ifá lẹ́ẹ́ mọ́ọ sìn
Àtorí o; àtìđí o, lẹ́ẹ́ mọ́ọ fi sin òun
Àwá ń sìn ọ́ o……..……..……..……..20
Lábirinkítí pi; Lábìrìnkìtì pi
Lábirinkítí pi; Lábìrìnkìtì pi
Ẹ̀ìnlọ́jọ̀ ìmọ̀le
Ṣe bẹ́ẹ́ léyìn ò sin Ifá mọ́?

ỌKÀNRÀN ÒTÚRÚPỌ̀N B

Ifá asks this person not to abuse any Muslim. They are also worshipping Ifá.

Lábirinkítí pi; Lábìrìnkìtì pi
So does Lábìrìn pìí pìí
Cast divination for uncountable number of Muslim faithfuls
On the day they renounced their faith in Ifá
A group of uncountable Muslims had renounced their faith in Ifá
'You all said you would not worship me again', Ifá said
'That is all right'
'You do touch your head with the ground only once for me'
'But you will now touch it with the ground uncountable number of times'
'And also your buttocks'……..…..10
'We are worshiping the same God'
'No one can prove he knows the secrets of God more than the other'
Ifá says he is not angry
Lábirinkítí pi; Lábìrìnkìtì pi
Lábìrìn pìí pìí
Cast divination for uncountable Muslim faithfuls
On the day they renounced their faith in Ifá
It is Ifá you would be worshiping
'Both with your head and buttocks, you will worship me', Ifá said
We are worshiping you…….……20
Lábirinkítí pi; Lábirinkítí pi
Lábìrìnkìtì pi Lábìrìnkìtì pi
Uncountable Muslim faithfuls
Didn't you say you will not worship Ifá again?

ỌKÀNRÀN ÒTÚÁ A

Ifá pé kí eléyìun ó rúbọ ẹnu ẹ̀. Ẹnu ni gbogbo wa ń bọ; kó se ìjẹ kó se ìmu. Ifá pé tó bá tọ́jú àwọn èèyàn, tí ọ́n ṣe àdúà fun, gbogbo ẹ̀ ní ó rọ̀ ọ́.

Ọ̀kànràn túa tùa
Babaláwo Ẹnu ló díá fún Ẹnu
Ẹnu ní ń sawoó re Àgbá Ègbòo Fẹ̀
Olúkiribítí
Ẹnú bá dé Àgbá Ègbòo Fẹ̀
Wọ́n bá tọ́jú Ẹnu
Tée dòní
Ẹnu là ń bọ
Òòsà lẹnu
Ẹnu nĩbọ rú
Ẹnu nĩbọ yè.....10
Bí ọ́n bá se oúnjẹ sílẹ̀
Ẹnu ní ó jẹ ẹ́
Bí ọ́n se ohun múmu
Ẹnu náà ní ó jẹ ẹ́
Ẹnú jẹ, Ẹnú mu tán
Ní bá ń sàdúà
Iré bá dé
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá.....20
Ó ní bẹ́ẹ̀ ni Babaláwo tòún wí
Ọ̀kànràn túa tùa
Babaláwo Ẹnu ló díá fún Ẹnu
Ẹnu ní ń sawoó re Àgbá Ègbòo Fẹ̀
Olúkiribítí
Ẹnu mọ̀mọ̀ lEgúngún o
Ẹnu mọ̀mọ̀ lÒrĩsà

ỌKÀNRÀN ÒTÚÁ A

Ifá asks this person to offer sacrifice unto the mouth. We are all sacrificing to the mouth. He should prepare food and drinks to entertain people. Ifá says if he could do this and they pray for him, his things would be well.

Ọ̀kànràn túa tùa
The Babaláwo of the Mouth casts divination for the Mouth
The Mouth was venturing priesthood in Àgbá Ègbò Ifẹ̀ Olúkiribítí
When the Mouth got to the city
They entertained him
Till date
We all are offering sacrifices to the Mouth
Because the Mouth is a Deity
The mouth is the target of acceptability of sacrifices
It is the one to sacrifice to for survival….....10
If they cook any food
It is the Mouth that would eat it
If they prepare any food drink
It is the Mouth that would consume it
The Mouth finished eating and drinking
And started praying
And good things came by
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá..….....20
They said it was as their Babaláwo had predicted
Ọ̀kànràn túa tùa
The Babaláwo of the Mouth casts divination for the Mouth
The Mouth was venturing priesthood in Àgbá Ègbò Ifẹ̀ Olúkiribítí
The Mouth is the Masquerade
The Mouth is the Òrìsà

Ẹnu ni wọ́n ń bọ lóótù Ifẹ̀
Táyé fí ń dára
Ẹ jẹ́ á rọ́jú ká mọ́ọ bọ ẹnu
Ẹnu mọ̀mọ̀ lỌ̀rọ̀.....30

It is the Mouth they are offering sacrifices to in the city of Ifẹ̀
That is making life habitably better
Let us try to offer sacrifices to the Mouth
The Mouth is the word…….....30

ỌKÀNRÀN ÒTÚÁ B

Ifá pé àwọn Elénìní ó mọ́ọ́ fẹ́ tẹ eléyìun; wọ́n ó mọ́ọ́ fẹ́ tẹ̀ ẹ́ rì; Irọ́ ni. Eléyìun ó jayé dé ibí ó fẹ́ẹ́ jayé dé. Ifá pé ọ̀pọ̀lọpọ̀ òòrí ni kí eléyìun ó fi kún ẹbọ rú. Kí eléyìun ó sì pọn omi kún inúu kèǹgbè kan kí wọ́n ó lọ́ọ́ gbé e sí ìdí Èṣù. Kí wọ́n ó fi òòrí ra kèǹgbè ọ̀hún nínú kí wọ́n ó tó fi pọn omi.

Ọ̀kànràn túú túú
Babaláwo Kèǹgbè ló díá fún Kèǹgbè
Níjọ́ tí ń lọ sí Ogun Ìlémi
Kèǹgbè ní ń lọ sógun Ìlémi
Wọ́n ní ó rúbọ
Wọ́n ní kó rú òòrí
Wọ́n ní kó fi òòrí ọ̀hún ra inú ẹ̀
Kèǹgbé bá rúbọ
Ńgbà tí ọ́n dé ogun Ìlémi
Bí ọ́n tí ń ti Kèǹgbè bọ inú omi……10
Ní ń jáde padà
Gbogbo àwọn yòókù ni ọ́n rì
Béèyàn pọn omi kún inú ẹ̀
Kèǹgbè ó jáde padà sókè ni
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀kànràn túú túú
Babaláwo Kèǹgbè ló díá fún Kèǹgbè...20
Níjọ́ tí ń lọ sí Ogun Ìlémi
A rúbọ nígbà yí a ṣẹ́gun
Akèrèǹgbè
A ṣẹ́gun lóde Ìlémi
Akèrèǹgbè

ỌKÀNRÀN ÒTÚÁ B

Ifá says some detractors would attempt to suppress this person. This would not be possible; He is destined to enjoy life maximally. Shea butter should be added to his sacrifice. He should also fill a gourd with water and place it beside the Èṣù spot. The inside of the gourd should be smeared with the shea butter.

Ọ̀kànràn túú túú
The Babaláwo of the Gourd casts divination for the Gourd
On the day he was going to the war of Ìlémi
The Gourd was going to the war of Ìlémi
They asked him to perform sacrifice
They asked him to sacrifice shea butter
And should rub it on his inside
The Gourd performed the sacrifice
When they got to the war of Ìlémi
As they were trying to submerge the Gourd in water
He was coming out …….....11
All the others sank
If one fills a Gourd with water in a stream
The Gourd would never submerge
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly what his Babaláwo said
Ọ̀kànràn túú túú
The Babaláwo of the Gourd casts divination for the Gourd…….....….....20
On the day he was going to the war of Ìlémi
We have performed sacrifice and had won
Akèrèǹgbè
We have won the war of Ìlémi
Akèrèǹgbè

ỌKÀNRÀN ÌRẸTẸ̀ A

Ifá pé ká rúbọ; nǹkan ẹni ò níí bàjẹ́. Ifá pé ọmọ Awo lẹni ó wá dá Ifá yǐí. Ọwọ́ ayé ò níí tẹ̀ ẹ́, àti pé lórìi rere tó fẹ́ẹ́ ṣe, ẹbọ ayé ni kó rú kí ọwọ́ọ rẹ̀ ó lè tẹ̀re. Nǹkan kan ń bẹ tí ọ́n rò pé eléyìun ò níí gbọ́ngbọ́n mọ̀; ó wáá mọ nǹkan ọ̀hún ni ọ́n fẹ́ mọ́ọ dà á láàmú sí. Wọn ò níí lè mú u. Ẹbọ kí wọ́n ó mọ lè mú u ni kó rú. Ẹ́ní ó bá lóun ó ṣe eléyìun, wọ́n ó ṣe araa wọn.

Amépo mépo alọrẹ́
A díá fún Irù tíí sọmọ Ọ̀rúnmìlà
Irù wáá gbọ́n púpọ̀
Ó rúbọ
Oyè ilée baba ẹ̀
Ó jẹ ẹ́
Gbogbo ohun tí ọ́n rò pé ò níí gbọ́n gbọ́n mọ̀
Ó mọ̀ ọ́
Ayé yẹ ẹ́
Nǹkan ẹ̀ ò bàjẹ́……..……10
Ó rójú ó ráyè
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Amépo mépo alọrẹ́
A díá fún Irù tíí sọmọ Ọ̀rúnmìlà
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Irù gbẹ́bọ ńbẹ̀, ó rúbọ
Bẹ́ẹ pẹ́ẹ́ pa Irù……..…20
Araa yín lẹ pa
Èèyàn è é pa Irù ọmọ Ẹ̀dú
Bẹ bá pẹ́ẹ́ pa Irù
Araa yín lẹ pa

ỌKÀNRÀN ÌRẸTẸ̀ A

Ifá asks this person to perform sacrifice. His things would not be spoilt. Ifá says this person is the child of a Babaláwo. His earthly enemies would not arrest him. He should offer sacrifice for his hands to touch the good things he has in mind. There is one particular thing his enemies think he would not know; He gets to know the thing and this is the source of trouble he is encountering. They would not be able to arrest him.

Amépo mépo alọrẹ́
Cast divination for Irù, the child of Ọ̀rúnmìlà
Irù is very intelligent
He had also performed sacrifice
His father's stool that was vacant,
He ascended it
All the things they thought he would not be wise enough to know
He knew it
Life pleased him
His things did not get spoilt…….……..10
He got time and space to do things
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Amépo mépo alọrẹ́
Cast divination for Irù, the child of Ọ̀rúnmìlà
He was asked to take care of the ground and perform sacrifice
Irù heard about the sacrifice and performed it
If you say you will kill Irù……..……..20
You will only beat yourself
No one can kill Irù the child of Ẹ̀dú
If you say you will kill Irù
You will only beat yourself

ỌKÀNRÀN ÌRẸTẸ̀ B

Ẹbọ ni kí eléyìun ó rú. Ifá póun ó ba ṣẹ́gun ọ̀tá; bẹ́ńĩkan bá gbógun tĩ í, eléyìun á dá ara ẹ̀ lẹ́bi.

Eérú inú ilé ní ń fọ́nká i yángá, i yángá
Èéfĩin rẹ̀ a kẹ̀ riri, kẹ̀ bẹbẹ
Alábahun méjì ni wọ́n ń jà lókè
Ni wọ́n ń hán araa wọn pákó pàkò pákó
Ẹnĩkan ò leè mẹ́nĩkan
Ẹnĩkan ò leè dẹ́nĩkan
A díá fún Ẹtu àti Èkĩrĩ
Níjọ́ tí wọ́n ń bá Ikin sọ̀tá
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Kó lè baà ṣẹ́gun àwọn méjèèjĩ……..10
Ọ̀tá Ọ̀rúnmìlà ni Ẹtu àti Èkĩrĩ
Wọ́n gbógun ti Ọ̀rúnmìlà
Ọ̀rúnmìlà ò dún
Kò gbin
Ọ̀rúnmìlà bá rúbọ
Àwọn Ẹtu àti Èkĩrĩ bá sá lọ
Wọ́n họ lọ inú igbó
Nígbà ó dijọ́ kan
Ògún bá ń re Igbó méje ẹ̀lùjù méje
Ògún bá wá sọ́dọ̀ Ọ̀rúnmĩlà…….20
Ọ̀dọ̀ Ọ̀rúnmìlà lÒgún tíí mọ́ọ̀ dira ĩgbẹ́
Yóó rúbọ
Òun ò ríjà ẹranko?
Ó dáa fún òun?
Ẹrán kú?
Èèyàn yè?
Ayé yẹ òun?
Ọkàn òún balẹ̀?
Òún nísinmi?
Wọ́n níwọ̀ Ògún rúbọ …….…….30

ỌKÀNRÀN ÌRẸTẸ̀ B

This person should perform sacrifice. Ifá says he would assist him win his enemies. If anyone wars against him, the other person would regret it.

It is the ashes in the house that splashes
The dust would billow spreading everywhere
Two tortoises engage in a fight
Pecking each other
One is unable to win the other
One is unable to floor the other
Cast divination for Ẹtu and Èkìrì
On the day they engaged in war with Ikin
They told Ọ̀rúnmìlà to offer sacrifice
Such that he could win the two of them……..……..10
Ẹtu and Èkìrì were sworn enemies of Ọ̀rúnmìlà
They engaged Ọ̀rúnmìlà in cold war
Ọ̀rúnmìlà did not mind them
He did not reply them
He performed the sacrifice
Ẹtu and Èkìrì ran away after a while
They ran into the forests
On a fateful day
Ògún was going to seven renowned forests and bushes
He came to meet Ọ̀rúnmìlà……...20
Right from the onset, Ògún always prepare for hunting of games first by divination
He would observe all his sacrifices
'Would I not encounter animal warfare'?
'Would it be better for me'?
'The prey dies'?
'Human being survives'?
'Life pleases me'?
'Would I have rest of mind'?
'Would I have peace'? Ògún would ask always
'Perform sacrifice Ògún', Ọ̀rúnmìlà replied…….....30

Ọ̀rúnmìlà ní Ẹ̀tu lẹ̀bọ̀ọ̀ rẹ̀
Èkǐrǐ lẹ̀bọ̀ọ̀ rẹ̀!
Ẹ̀tu àti Èkǐrǐ sì ti sá wọ inú igbó lọ
Bí Ògún ti dé inú igbó
Ẹ̀tu ló kọ́kọ́ rí
Ó di pẹ̀rẹ̀
Ó yì ín níbọ̀n
Ẹ̀tú kú
Ó rí Èkǐrǐ
Ó tún di pẹ̀rẹ̀..... 40
Ó yì ín níbọ̀n
Èkǐrí kú
Ló bá kó gbogbo ẹ̀ wá fún Ọ̀rúnmìlà
Ọ̀rúnmìlà bá fi awọ àwọn méjèèjì kan ǐlù
Ifá póun ó bàá eléyìun ṣẹ́gun
Eérú inú ilé ní ń fọ́nká i yángá, i yángá
Èéfíin rẹ̀ a kẹ̀ riri, kẹ̀ bẹ̀bẹ̀
Alábahun méjì ni wọ́n ń jà lókè
Ni wọ́n ń hán araa wọn pákó pàkò pákó
Ẹnǐkan ò leè mẹ́nǐkan.....….....50
Ẹnǐkan ò leè dẹ́nǐkan
A díá fún Ẹ̀tu àti Èkǐrǐ níjọ́ tí wọ́n ń bá Ikin sọ̀tá
Ifá pé awọ̀ọ̀ wọ́n ti dìpèsè
Àti Ẹ̀tu ni
Àti Èkǐrǐ ni
Tí ń bá Ikín sọ̀tá
Awọ̀ọ̀ wọ́n sì ti dìpèsè

Your main sacrifice is Ẹ̀tu!
And the second one is Èkìrì!
Meanwhile Ẹ̀tu and Èkìrì had ran away into the thick forests
Immediately Ògún entered the forest
He saw Ẹ̀tu first
With a loud explosion
He shot at her
Ẹ̀tu died
He saw Èkìrì also
With another loud explosion.....40
He shot at her also
Èkìrì also died
He brought them for Ọ̀rúnmìlà
Ọ̀rúnmìlà then used their skins to make drums
Ifá says he would help this person win
It is the ashes in the house that splashes
The dust it produces would glow spreading everywhere
Two tortoises engage in a fight
Pecking each other
One is unable to win the other.....50
One is unable to floor the other
Cast divination for Ẹ̀tu and Èkìrì, on the day they engaged in war with Ikin
Ifá says their skins had been converted for sacrifice
Be it Ẹ̀tu
Be it Èkìrì
Those that are warring against Ikin
Their skins had been converted for sacrifice

ỌKÀNRÀN ỌSẸ́ A

Ifá pé kí eléyìun ó lọ́ọ́ bọ Ọ̀ṣun. Ayé ó yẹ ẹ̀. Ifá pé kó mọ́ jà o.

Bísẹ̀ẹ́ bá ń ṣẹ wọn
Èrín ni wọ́ọ́n rín
Òtòsì ó fẹ̀hun mĭíĭn
Bíi ká jí ká mọ́ọ́ rínraa wa
A díá fún Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́
Èyí tí ń regbó Ìrágbĭjí
Tí ń lọ rèé rawọ́ rasẹ̀ ńtorí ọmọ
Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́ nĭí
Òún bímọ báyìí?
Wọ́n níwọ Ọ̀ṣun……..…10
Ọmọ̀ọ́ rẹ̀ pọ̀
Ó ó lẹ́nĭsĭn láyé
Ọ̀ṣun bá rúbọ
Ó dé igbó Ìrágbĭjí
Ààyé bá gba Ọ̀sun
Ló bá kalẹ̀ ńbẹ̀
Ayé bá yẹ ẹ̀
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá…….20
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Bísẹ̀ẹ́ bá ń ṣẹ wọn
Èrín ni wọ́ọ́n rín
Òtòsì ó fẹ̀hun mĭíĭn
Bíi ká jí ká mọ́ọ́ rínraa wa
A díá fún Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́
Èyí tí ń regbó Ìrágbĭjí
Tí ń lọ rèé rawọ́ rasẹ̀ ńtorí ọmọ
Kín làá bọ níbẹ̀ tó bá bí ni?
Ọ̀ṣun òtòòròẹ̀fọ̀n…….30
Làá bọ níbẹ̀ bó bá bí ni
Ọ̀ṣun òtòòròẹ̀fọ̀n

ỌKÀNRÀN ỌSẸ́ A

Ifá asks this person to go and be a devotee of Ọ̀ṣun. Life would please him. Ifá enjoins him not to keep malice.

If they are afflicted by poverty
They would laugh about it
A wretched person wants nothing else
Other than waking up and be laughing at the ills of the other people
Cast divination for Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́
The one going to the forests of Ìrágbĭjí
That was going to pray because of children
Here is Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́
She was asking Ifá 'Would I have children'?
You Ọ̀ṣun, they answered her……...……..10
You will have so many children
You will even have devotees in life
Ọ̀ṣun performed the sacrifice
She got to the forests of Ìrágbĭjí
She had a lot of space for herself
She established herself there
Life so pleased her
She then started to dance and rejoice
She was praising her Babaláwo
Her Babaláwo was praising Ifa…….…..20
She said it was exactly as her Babaláwo said
If they are afflicted by poverty
They would laugh about it
A wretched person wants nothing else
Other than waking up and be laughing at the ills of the other people
Cast divination for Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ̀sẹ́
The one going to the forests of Ìrágbĭjí
To pray because of children
What do we worship if one is born by her?
Ọ̀ṣun òtòòròẹ̀fọ̀n!……..…….30
Is what we should worship if one is born by her
Ọ̀ṣun òtòòròẹ̀fọ̀n

ỌKÀNRÀN ỌSẸ́ B

Ifá pé kí eléyìun ó rúbọ. Ó fẹ́ẹ́ lọ síbìkan; yóó donílẹ̀ lọ́hùún. Yóó ju àwọn tó bá ńbẹ̀ lọ. Igbá funfun, ẹyẹlé, àti asọ funfun lẹbọ eléyìun. Kó dé ẹyẹlé kan mọ́ inú igbá àdému funfun, kó sì lọ́ọ́ gbé e ka ẹsẹ òkè kó le tóbi láyé. Eléyìun sún mọ́ ẹnìkan tó tóbi. Ifá pé yóó ju onítọ̀hún lọ; ṣùgbọ́n kó rúbọ.

Ọ̀kànrándàsẹ́nù
Awo Orí ló díá fún Orí
Orí ní ń lọ rèé bá wọn múlẹ̀ẹ́ bùdo
Wọ́n ní kí Orí ó rúbọ
Ọ̀kànrándàsẹ́nù
Awo Òkè ló díá fún Òkè
Òkè ń lọ́ọ́ bá wọn múlẹ̀ẹ́ bùdo
Wọ́n ní ó rúbọ
Orí ati Òkè ní bọ́ wá láti ìkọ̀lé ọ̀run
Òkè ló kọ́kọ́ dé……..10
Ló ti mú ilẹ̀
Òké ní kò sírú òun mọ́
Wọ́n ní kí Orí ó rúbọ
Wọ́n ní yóó gorí Òkè
Orí bá rúbọ
Ẹyẹlé tée rúbọ
Wọ́n gbé e ka ẹsẹ òkè
Bí ọ́n ti gbé ẹyẹlé ka ẹsẹ òkè tán
Ló bá fò
Ó fo Òkè ru……..20
Òkè tó ti ní kò sẹ́ni tó le fo òun ru

ỌKÀNRÀN ỌSẸ́ B

Ifá asks this person to perform sacrifice. He wants to travel somewhere; Ifá says he would become a resident of the place. He would be greater than those he will meet there. White calabash, pigeons, white linen is the sacrifice. Ifá asks him to cover a pigeon in a white 'àdému' and put it beside a hill. Ifá says he will be a mighty man. There is a certain important personality at the place he is visiting. Ifá says this person would outshine him.

Ọ̀kànrándàsẹ́nù
The Babaláwo of Orí casts divination for Orí
Orí was going to choose land for himself on a site
They told him to perform sacrifice
Ọ̀kànrándàsẹ́nù
The Babaláwo of the Highland casts divination for the Highland
The Highland was going to choose a land for himself in a site
They told him to perform sacrifice
Orí and the Highland were coming to the earth
The Highland got to the earth first……..…….10
Chose a good place to reside
He boasted that there could never be anyone that would outclass him
They asked Orí to offer sacrifice
They assured him that he would climb over the hills
Orí performed the sacrifice
The Pigeon that he used as sacrifice
Was placed beside the Highland
The Pigeon got to the side of the Highland
And flew off
It flew over the Highland!……..……20
The Highland that had thought no one could get to its top let alone fly over

Orí bá gbálẹ́ ń bùdo
Òkè tó ti kọ́kọ́ múlẹ́ tẹ́lẹ́
Wọ́n ò rántí ẹ̀ mọ́
Ó ní Ọ̀kànrándàsẹ́nù
Awo Orí ló díá fún Orí
Orí ní ń lọ rèé bá wọn múlẹ̀ẹ́ bùdo
Wọ́n ní kí Orí ó rúbọ
Ọ̀kànrándàsẹ́nù
Awo Òkè ló díá fún Òkè……..30
Òkè ń lọ́ọ́ bá wọn múlẹ̀ẹ́ bùdo
Wọ́n ní ó rúbọ
Orí ló gbẹ́bọ ńbẹ̀
Ló wáá rúbọ
Orí ló nilẹ́ níbùdo
Ọ̀kànrándàsẹ́nù Awo Orí
Orí ló nilẹ́ níbùdo

Orí became established in the site
The Highland that chose the land first
Was not remembered again
He said Ọ̀kànrándàsẹ́nù
The Babaláwo of Orí cast divination for Orí
Orí was going to choose land for himself on a site
They told him to perform sacrifice
Ọ̀kànrándàsẹ́nù
The Babaláwo of the Highland cast divination for the Highland……..30
The Highland was going to choose land for himself in a site
They told him to perform sacrifice
Orí is the one that heard about the sacrifice
And performed it
It is Orí that has the land in the site
Ọ̀kànrándàsẹ́nù , the Babaláwo of Orí
It is Orí that owns the land in the site

ỌKÀNRÀN ÒFÚN A

Ifá pé eléyìun ò níí tẹ́ láyé ẹ. Ẹ̀mí ẹ ó gùn; ẹbọ Iyì ni kó rú. Ẹ̀fọ́ọ tẹ̀tẹ̀ nÍfá gbà. Kó kó àwọn èèyàn jọ, kó se ẹ̀fọ́ọ Tẹ̀tẹ̀, kó sì fi irú, iyọ̀, àti epo sí i. Kó wá fi fún àwọn èèyàn jẹ. Ifá pé yóó nĭíyì láyé ẹ.

Ìyẹ̀ròsùn abẹnu sĭìnrĭnsín
A díá fún Títílọlá
Àrẹ̀mọ Agbeni
Òun ò tẹ́ láyé òun?
Títíítí òun ó fi lo ayé òun gbó
Wọ́n ní ò níí tẹ́
Wọ́n nírú ò níí tẹ́
Iyọ̀ ò níí tẹ́
Tẹ̀tẹ̀ è é sĭí tẹ́ láwùjọ ẹ̀fọ́
Wọ́n ní ò níí tẹ́ láílái……10
Títílọlá Àrẹ̀mọ Agbení bá rúbọ
Layé bá yẹ Títílọlá
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìyẹ̀ròsùn abẹnu sĭìnrĭnsín
A díá fún Títílọlá
Èyí tíí sÀrẹ̀mọ Agbeni
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe…..……20
Ẹbọ kó mó baà tẹ́ ńlé ayé ni ọ́n ní ó ṣe
Títílọlá gbẹ́bọ ńbẹ̀ ó rúbọ
Irú è é tẹ́ o
Iyọ̀ è é tẹ́ o
Tẹ̀tẹ̀ è é tẹ́ láwùjọ ẹ̀fọ́
Ifá dákun má sì jẹ́ n tẹ́ láílái

ỌKÀNRÀN ÒFÚN A

This person would not be ridiculed. He would have long life; He should offer sacrifice for affluence. Ifá collects Tẹ̀tẹ̀ vegetable from him. He should assemble people and entertain them with Tẹ̀tẹ̀ vegetable soup. He should add salt, locust bean and oil. He would be influential in life.

Ìyẹ̀ròsùn abẹnu sĭìnrĭnsín
Casts divination for Títílọlá
The eldest child of Agbeni
Would I not be ridiculed?
Would the rest of my life be fine?
They assured him he would not be ridiculed
They said locust bean would never be ridiculed
Salt will never be ridiculed
Tẹ̀tẹ̀ vegetable would never be ridiculed in the midst of vegetable compatriots
They assured him he would never be ridiculed … 10
Títílọlá performed the sacrifice
Life pleased Títílọlá
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Ìyẹ̀ròsùn abẹnu sĭìnrĭnsín
Casts divination for Títílọlá
The eldest child of Agbeni
He was asked to take care of the ground and perform sacrifice……..…….20
Such that he would not be ridiculed
Títílọlá heard about the sacrifice and performed it
Locust bean butter will never be humiliated
Salt will never be ridiculed
Tẹ̀tẹ̀ vegetable will never be mocked in the midst of vegetables
Ifá, please, never allow me to be jeered in life

ỌKÀNRÀN ÒFÚN B

Ifá pé kí eléyìun ó rúbọ. Tó bá ṣe Obìnrin ló dá Ifá yǐí, yóó fi pátá ìdí ẹ rúbọ; bó sì ṣe Ọkùnrin ni, sòkòtò ẹ ní ó fi rúbọ. Ifá póun ò níí jẹ́ kí eléyìun ó rí àárẹ̀. Yóó lo ilé ayé ẹ kodoro.

Ẹ̀ ra bójó bójó
Ẹ̀ ta pọ́nhún pọ́nhún
A díá fún Dùùrù
Níjọ́ tí ń gbóguún re ilẹ̀ẹ Lǐkǐ
Wọ́n ní ó rúbọ
Dùùrú rúbọ
Wọ́n gbógun tì Í títí
Wọn ò ṣẹ́gun ẹ
Kò sẹ́ni ó borí ẹ
Dùùrú kàn ń ta kóńbó ni……..…10
Ayé yẹ ẹ́
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹ̀ ra bójó bójó
Ẹ̀ ta pọ́nhún pọ́nhún
A díá fún Dùùrù
Níjọ́ tí ń gbóguún re ilẹ̀ẹ Lǐkǐ
Wọ́n ní ó yáa rúbọ…….20
Dùùrú gbẹ́bọ ńbẹ̀ ó rúbọ
Mo mọ̀ sẹbọ ẹ̀ra bójó bójó; ẹ̀ tá pọ́nhún pọ́nhún
Ẹ̀ ra bójó bójó; ẹ̀ ta pọ́nhún pọ́nhún

ỌKÀNRÀN ÒFÚN B

Ifá asks this person to offer sacrifice well. If it is a woman, she should sacrifice her pants; if it is a man, he would use a pair of trousers. Ifá says he will not know any illness. He would enjoy life to the end.

Ẹ̀ ra bójó bójó
Ẹ̀ ta pọ́nhún pọ́nhún
Casts divination for Local Piano guitar
On the day he was warring in the land of Lìkì
He was asked to perform sacrifice
The Guitar performed the sacrifice
They warred and warred against him
They could not overcome him
They could not win him
The Guitar was just too healthy and bubbling with vitality……..……..10
Life so pleased him
He then was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ẹ̀ ra bójó bójó
Ẹ̀ ta pọ́nhún pọ́nhún
Casts divination for Local Piano guitar
On the day he was warring in the land of Lìkì
He was asked to perform sacrifice quickly……20
The Piano Guitar heard about the sacrifice and performed it
I have performed the sacrifice of Ẹ̀ra bójó bójó; Ẹ̀ ta pọ́nhún pọ́nhún
Ẹ̀ ra bójó bójó; Ẹ̀ ta pọ́nhún pọ́nhún

DIFFICULT WORDS : ỌKÀNRÀN

1. **Kèèrọ̀mí**: Name of a Babaláwo. The name translates to 'It is not yet easy for me'
2. **Ológun Ìsẹ̀sẹ̀**: Name of a place and possibly a person
3. **Iyùn**: A kind of Expensive bead. Amber in color
4. **Idè**: A string of bead tied by Babaláwos and recognized with Ifá
5. **Ògúnsèrè**: A tree with wide leaves suitable for wrapping foods in Yorùbáland
6. **Ẹlẹ́kọ**: 'Ẹ̀kọ' is hard custard. And the person that prepares it is an Ẹlẹ́kọ
7. **Olóriri**: Almost the same meaning with Ẹ̀kọ. But Oriri is only bigger.
8. **Ruwan yaa so ruwan sanmo**: Both are Hausa words borrowed into Yorùbá. It translates "Rain has come', The rain from the sky.
9. **Yangí aborí Kugú**: Name of a Babaláwo
10. **Ọ̀kàn kĩ kĩ kĩ**: Name of a Babaláwo. Note that ki kii ki as the sound made by rain drops when it is about to rain.
11. **Ma rín o Kú ma sá**: Name of a Babaláwo. This may be translated to 'I laughed at you and at your death, I will run away'
12. **Ma sá o kú ma rín**: Also a name of a Babaláwo. It also translate 'If I run and you died, I would laugh at you'
13. **Yànnìbílíkí o kú yan páàsì**: Name of a Babaláwo. Meaning unsure
14. **Ọ̀yọ́**: A city in the southwest part of Nigeria
15. **Igún**: Vulture. Also Gúnnugún
16. **Tẹ̀ǹtẹ̀rẹ́**: A kind of bird
17. **Ọ̀sĩn**: another kind of bird
18. **Akọ́dá**
    Aṣẹ̀dá
    Olúwo
    Odùgbọ̀nà
    Àgbọngbọ̀n

    } **Titles of chiefs in Ifá**

19. **Ọ̀kànràn Din-din-kúù-din-kúù-din**: The tone made by the mold when it is being used to form a metal
20. **Koko**: The high tone produced by bàtá drum. Also the name of the wife of Sàngó
21. **Bàtá stood up**: An indication to tell about increase in volume, pitch and pace of rhythm of drumbeat when the spirit is high.
22. **Olúbámbí**: Another of the many appellations for Sàngó
23. **Ọmọ Ọlọ̀run tó figbá bo ĩwà mọ́lẹ̀**: A phrase name. The child of God that had covered character with calabash
24. **Àlá Òru**: Nightmares
25. **A Yĩn Gĩnní gĩnní bọmọ lẹ́nu**: Translates to the one that chips bits of food into the mouth of a baby.
26. **Yídĩ**: The Muslim praying ground. This is a name that comes out of Yoruba phrase 'Ẹ yí dĩ'. This translates to 'form a group here'. This is another proof to show that all Yorùbá names and phrases actually come out of Ifá. The same goes for Ileya, the Muslim's Id el Kabir. Which is out of the Yorùbá word "Ilé ti yá', or 'it is time to go home'.
27. **Lábirinkítípi**: This describes the way by which Muslims use their head to touch the ground and sitting down almost in a tumble.

30. **Amépo mépo alọrẹ́**: Name of a Babaláwo

28. **Ọ̀kànràn túa tùa**: Name of a Babaláwo. Also Ọ̀kànràn túú túú

29. **Ìlémi**: A proverbial town derivable from two words Ìlé and Omi. Omi is water; and the former is a verb and noun clause that translates to the act of floating and the two could be joined to mean the act of floating on water. This describes the way by which the gourd floats on water.

31. **Irù**: The tsetse fly

32. **You will beat yourself**: The tsetse fly is very fast and its reflex is very sharp. Any attempt by man to kill the fly while it is sucking blood by beating it on that spot would result in an attempt in futility; because the fly would have flew away from that spot before the deadly slap lands on her. Making man to slap himself.

33. **Ẹ̀tu and Èkǐrǐ**: Games in the forest

34. **Ọ̀ṣun Ọ̀gẹ̀lẹ̀ǹgẹ́sẹ́**: Ọ̀ṣun deity. Also called Òtòòròèfọ̀n

35. **Ìrágbǐjí**: The mountain/city from where Ọ̀ṣun river sources.

36. **Ọ̀kànrán dàṣẹ́nù**: Another name for Ọ̀kànràn Ọ̀sẹ́. Name of a Babaláwo. But (Lt) translate to Ọ̀kànràn throws away poverty.

37. **Ìyẹ̀ròsùn**: Ifá's powder

38. **Tǐtílọlá**: Name of a person. Means 'our riches would be continuous'

39. **Agbeni**: Name of a place in Yorùbáland. (Lt) The one, or the thing that shows favor to one.

40. **Ẹ̀ra bójó bójó and ẹ̀ta pọ́nhún**: Notes given by guitar when the hand strikes them. Name of the Babaláwo of the local guitar.

41. **Sánáá nǐ**: To behave negligently to someone or to a particular situation.

42. **Jǐngbǐnnǐ**: Name of one of the wives of Ọ̀rúnmǐlà

43. **Ilé Ètilẹ̀**: Name of an ancient city where Ọ̀kànràn méjì was first cast. As a result of being their maiden Ifá, he was well catered for and became rich. Thus his not wanting to return home.

CHAPTER 9 : ÒGÚNDÁ

ÒGÚNDÁ MÉJÌ A

Ifá pé eléyìun ń nawọ́ sí ajé ni gbogbo ọ̀nà; Ọwọ́ọ rẹ ó tòó ajé. Ẹbọ ni kó rú. Lọ́jọ́ tí Igún bá jẹ ẹbọ ẹ lẹbọ ẹ ó dà.

Gúnnugún níí ṣe yìgbó yìgbó
Àkàlàmọ̀gbò níí ṣe yìgbò yìgbò
Ẹnìkan ò mọ ibi tí ó soḷẹ sí lọ́la
A díá fún Lákanníigbò
Èyí tíí ṣe Ìyá Ọlọ́jà mẹ́rìndínlógún
Ẹ̀yin ò mọ̀ ni
Gbogbo Ìsòrò
Gbogbo Ìsọ̀pẹ̀
Ẹ̀yin ò mọ̀ pé aré ajé làá ń sáá kiri?
Igún mọ̀ dé o……10
Gẹ̀ẹ́ òre
Ìgbà táa gbé ohun rere kalẹ
Nigún wọlé dé

ÒGÚNDÁ MÉJÌ A

Ifá says this person is reaching out to wealth here and there. His hands would touch it. But he should offer sacrifice. His sacrifice would be accepted on the day a vulture eats out of it.

Gúnnugún níí ṣe yìgbó yìgbó
Àkàlàmọ̀gbò níí ṣe yìgbò yìgbò
No one knows where it would be established the next time
Cast divination for Lákanníigbò
The mother of Ọlọ́jà mẹ́rìndínlógún
Don't you all know?
All observers of rituals
All you observers of rites
Don't you all know that we all are running around because of wealth?
The Vulture is here……..……..10
Gẹ̀ẹ́ Òre
It was when we placed good things on the ground
That the Vulture stepped in

ÒGÚNDÁ MÉJÌ B

Ifá pé yóó dáa fún eléyìun. Ojúu rẹ ó sì ríre Ifá pé ká tọ́jú ẹja túútù kan tó tóbi, ká sì fi bọ Ògún. Ifá ó dàá eléyìun láre.

Bójú ò bá róhun bí okùn bí okùn
Kò leè róhun bíidẹ bíidẹ
A díá fún Wobúwobú Olókò
A díá fún Gbọ́nbúgbọ́nbú Olókò
Wobúwobú ló rí ibú
Bẹ́ẹ̀ ni ò ní igbá
Gbọ́nbúgbọ́nbú ń tiẹ̀
Òun ní igbá
Ìgbà tí ọ́n dé pẹ̀rẹ̀pẹ̀rẹ̀ odò Ìjámọ̀
Wobúwobu ń wo inú ibú……..10
Ó ríbú tí ń mì lẹ̀gbẹ̀
Wobúwobú ní háà
Ẹjá ń bẹ nínú ibú yĭí
Gbọ́nbúgbọ́nbú dé ibẹ̀
Òún mú igbáa tiẹ̀ lọ́wọ́
Bóo làwọ́n ó ti wáá ṣe?
Gbọ́nbúgbọ́nbú ní kó jẹ́ kí àwọ́n ó gbọ́n ọn
Wọ́n bá gbọ́ndò
Tí odò fi dé ĭsàlẹ̀
Ẹyọ ẹja kan ni wọ́n rí pa……..20
Bí ọ́n ti gòkè odò
Ni ọ́n bá fĭjà pẹ́ẹ́ta
Ẹní ó gbọ́n ibú lóun lòún ó mùú ẹja
Ẹní ó rí ibú lóun lòún ó mùú ẹja
Wọ́n bá takú mọ́ araa wọn lọ́wọ́
Ògún sì lọ igbó méje ẹ̀lùjù méje
Òún ń padàá bọ̀ wálé
Ó bá bá wọn lẹ́nu ĭjà
Wọ́n bá kẹ́jọ wọ́n rò fún Ògún
Wobúwobú lóun lòún ríbú……..…30

ÒGÚNDÁ MÉJÌ B

Ifá says life would be well with this person. He would witness good things but should not keep malice with people. He should prepare a big fresh fish to offer as sacrifice to Ògún. Ifá would vindicate him.

If the eyes does not see things as taunting as being bounded by a rope
It cannot see things as beautiful as brass
Cast divination for Wobúwobú Oloko
Also cast divination for Gbọ́nbúgbọ́nbú Olókò
Wobúwobú saw an expansive lake
But he had not an Ọ̀gbún calabash
Gbọ́nbúgbọ́nbú on his own
He has an Ọ̀gbún calabash
When they both arrived at the bank of Ìjámọ̀ river
Wobúwobú had studied the lake……..10
He noticed the lake with its current moving up and down
Wobúwobú exclaimed excited
There are so many fishes in this lake!
Gbọ́nbúgbọ́nbú moved near him
He has a calabash handy
What are we going to do? They asked each other
'Let us drain it with this calabash' Gbọ́nbúgbọ́nbú said
They then drained the lake
But on evacuating the water
They could only find a single fish to kill……..20
As soon as they got out of the swamp
They exploded into a fight
Gbọ́nbúgbọ́nbú said he owns the fish
Wobúwobú said he is the one to take away the fish
They continued to argue
Meanwhile Ògún had gone on hunting spree
He was returning home
He met the two of them exchanging fisticuffs
Prompted, they narrated their case to Ògún.....…..29
Wobúwobú said it is he that saw the expanse of water

Lóòótọ́ lòun ò ní Ọ̀gbún
Gbọ́nbúgbọ́nbú lóun lòún ni ọ̀gbún
Tóun jẹ́ kí àwọ́n ó gbọ́n odò
Bí ò bá sí Ọ̀gbún òun
Àwọn ò leè pẹja
Wobúwobú ní bóun ò bá wáá ri ibú
Sáa lè pẹja lófuruufú?
Ògún ní wọ́n ó mọ́ jà mọ́
Ó ní kí wọ́n ó dijú
Wọ́n bá di ojúu wọn…….40
Ó ní kí ẹnìkan ó gbá Orí mú
Kí ẹnìkan ó gbá ìrù mú
Ògún bá yọ àdá ẹ̀ lákọ̀
Ló bá gé ẹja sí méjì, fẹ́ú
Ẹ́ní ó mú agbọn Orí
Ìrù so mọ́ ọ
Ẹnì ó mú agbọn ìrù
Orí so mọ́ ọ
Ẹjá bá di méjì
Wọ́n ní 'Ògún mọ dá ẹja sí méjìì'!….50
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Bójú ò bá róhun bí okùn bí okùn
Kò leè róhun bíidẹ́ bíidẹ́
A díá fún Baba Aníbú mọ́ lọ́gbùún
A díá fún Baba Alọ́gbùún mọ́ níbú
Ńíjọ́ọ wọ́n ń lọ rèé gbọ́ndò kan
Ará rọni ò……60
Ará rọni
Ìgbà Ògún dẹ́jaá méjì
Ará rọni

Although I have no calabash
Gbọ́nbúgbọ́nbú said he was the one that has Ọ̀gbún
The Ọ̀gbún that gave them the advantage of scooping the river
'If we don't have Ọ̀gbún'
'How would we have been able to drain the lake', Gbọ́nbúgbọ́nbú said?
'But if I did not see the lake'
'Can we fish in the air'? Countered Wobúwobú
'Do not fight again', Ògún said, amused
'Close your eyes' he ordered
They obliged and closed their eyes…….40
He asked one to hold tightly the head of the fish
And the other to hold the tail
Ògún brought out his sharp cutlass from its sheath
In a flash, he cut the fish into two equal halves
To him that held the head side
Another tail miraculously became attached to it
He that held the tail end also
A new head became attached to it
The fish became two
They said 'Ògún dá ẹja sí méjì'!……..…….50
They were dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos was praising Ifá
They said it was as their Babaláwos said
If the eyes does not see things as taunting as being bounded by a rope
It cannot see things as beautiful as brass
Cast divination for he that has a deep lake but has no Ọ̀gbún
Also cast divination for the man that has an Ọ̀gbún but could not locate a fish pond
On the day they were going to drain one specific river
Life became easier for us……..……60
Life actually became easier for us
It was when Ògún divided the fish into two
That life became easier for us

ÒGÚNDÁ OGBÈ A

Ifá pé ire fún eléyìun. Ayé ó yẹ ẹ. Yó ju ọ̀pọ̀lọpọ̀ àwọn èèyàn lọ tó bá bọ orí ẹ; torí oríi rẹ ní ó dúró tì í. Ifá pé kí eléyìun ó tọ́jú ọ̀kànlénígba àkàrà; kó pe àwọn Babaláwo jọ, kó sì fi àkàrà ọ̀hún bọ orí ẹ. Ajé ó ya ilé ẹ wá.

Ifá pé ṣùgbọ́n ká rúbọ o.

Ọmọ́nídindinrin
Awo Orí ló díá fún Orí
Orí ní ń sawoó ràjùlé Ọlọ́rọ̀
Àjùlé ibi tí òun ń lọ yĭí
Ayé yẹ òun báyìí?
Wọ́n ní kí Orí ó rúbọ
Orí bá rúbọ
Ńgbà ó dé àjùlé Ọlọ́rọ̀
Wọ́n bá bẹ̀rẹ̀ sĭí kẹ́ ẹ
Ayé yẹ Orí tán ní ń jó ……10
Ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọmọ́nídindinrin Babaláwo Orí
A díá fún Orí
Orí ní ń sawoó ràjùlé Ọlọ́rọ̀
Ajé ilée mi ni o yà wá
Ọmọ́nídindinrin
Àkàrà ḿdḿ ò sài yà wálé Ọlọ́rọ̀…….20
Ọmọ́nídindinrin
Aya ilée mi ni o yà wá
Ọmọ́nídindinrin
Àkàrà ḿdḿ ò sài yà wálé Ọlọ́rọ̀
Ọmọ́nídindinrin

ÒGÚNDÁ OGBÈ A

Ifá wishes this person well. Life would please him; He would be renowned than many of his contemporaries. Ifá asks him to offer sacrifices to his Orí; He should prepare two hundred and one bean cakes, gather people together, and serve them these bean cakes as sacrifice to his Orí. Good things would come calling in his house.

Ọmọ́nídindinrin, the Babaláwo of Orí
Casts divination for Orí
Orí is venturing priesthood in the yard of a wealthy man
'This yard that I am going'
'Would life please me'? Orí asked
They told Orí to perform sacrifice
Orí performed the sacrifice
When he got to the yard of the wealthy person
He well cared for
Life pleased Orí afterwards and started to dance ….10
He was rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ọmọ́nídindinrin, the Babaláwo of Orí
Casts divination for Orí
Orí is venturing priesthood in the yard of a wealthy man
Wealth, it is my house that you should come calling
Ọmọ́nídindinrin
Bean cakes would nonetheless enter into the house of a wealthy man…….……..20
Ọmọ́nídindinrin
Wives, it is my house that you should come calling
Ọmọ́nídindinrin
Bean cakes would nonetheless enter into the house of a wealthy man
Ọmọ́nídindinrin

Ọmọ, ilée mi ni o yà wá
Ọmọńídindinrin
Àkàrà đíndín ò sài yà wálé Ọlọ́rọ̀
Ọmọńídindinrin
Ire gbogbo, ilée mi ni o yà wá……30
Ọmọńídindinrin
Àkàrà đíndín ò sài yà wálé Ọlọ́rọ̀
Ọmọńídindinrin

Children, it is my house that you should come calling
Ọmọńídindinrin
Bean cakes would nonetheless enter into the house of a wealthy man
Ọmọńídindinrin
All good things, it is my house that you should come calling……..30
Ọmọńídindinrin
Bean cakes would nonetheless enter into the house of a wealthy man
Ọmọńídindinrin

ÒGÚNDÁ OGBÈ B

Ifá pé orí eléyìun sọre. Ifá pé kó rúbọ. Nǹkan ẹ̀ ò níí bàjẹ́; Ifá pé ẹbọ kí eléyìun ó ju àwọn ẹgbẹ́ ẹ̀ lọ ni kó rú.

Oríi rẹ̀ ó dúró tì í.

Agongo sígo sígo
Agòǹgò sígò sígò
A díá fún Ògúndá tí ó tẹ̀yìn wá
Tí ó borí Ogbè mọ́lẹ̀
Ẹbọ n wọ́n ní ó ṣe
Ògúndá bá rúbọ
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí……10
Agongo sígo sígo
Agòǹgò sígò sígò
A díá fún Ògúndá tí ó tẹ̀yìn wá
Tí ó borí Ogbè mọ́lẹ̀
Ẹbọ n wọ́n ní ó ṣe
Ògúndá gbẹ́bọ ńbẹ̀
Ó rúbọ
Ògúndá tẹ̀yìn wá o
Ó borí Ogbè mọ́lẹ̀
Orí rere n tìrèèrè……20

ÒGÚNDÁ OGBÈ B

Ifá says the Orí of this person has met with good fortune henceforth. Ifá asks him to perform sacrifice. His things would not get spoilt, but he should perform sacrifice to allow him outshine his contemporaries. His Orí would be with him.

Agongo sígo sígo
Agòǹgò sígò sígò
Casts divination for Ògúndá coming from behind
He came from behind to outshine Ogbè
He was asked to perform sacrifice
Ògúndá performed the sacrifice
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said…..10
Agongo sígo sígo
Agòǹgò sígò sígò
Casts divination for Ògúndá coming from behind
To outshine Ogbè
He was asked to perform sacrifice
Ògúndá heard about the sacrifice
He performed it
Ògúndá came from behind
He outclassed Ogbè
Orí rere n tìrèèrè……20

ÒGÚNDÁ ỌYẸ̀KÚ A

Eléyìun ó ti mọ̀ọ̀ ṣe nǹkankan fẹ́nǐkan; ńgbà ó bá yá yóó tùún mọ̀ọ̀ ṣe nǹkan yǐí fẹ́lòmíìn. Ẹni àkọ́kọ́ ó wàá mọ̀ọ̀ bínú ẹ̀. Ifá pé kí ẹni tí ń bínú ẹ̀ ó mọ́ baà fi ènǐní da nǹkan ẹ̀ rú ni kó rúbọ̀ sí. Ifá pé kí eléyìun ó tún rúbọ̀ ẹnu;. ọ̀pọ̀lọpọ̀ oyin lẹ̀bọ̀ ẹ̀.

Màṣeere mà kú
Mà sǐkà mà kú
Ilẹ̀ ló mẹni tí ó tẹ̀ òun pẹ́
Díá fún Àǐkúlọlá tíí ṣe ǐpọ̀ntí Òrìṣà
Yóó wàá lọ rèé pọntí Ẹ̀dú
Òòsà ni Àǐkúlọlá mọ̀ọ̀ pọn ọtí fún
Ńgbà ó dijọ́ kan
Ẹ̀dú bá bẹ̀ ẹ́ ní ọtí
Kó bá òun pọn Ọtí
Àǐkúlọlá bá pọn Ọtí fún un……..10
Òòsà ní hà
'Ọtí tíí mọ̀ọ̀ pọn fún òun'
'Tǐí dùn'
'Nǐ ń lọ̀ọ́ pọn fún ẹlòmíìn yí'?
'Èṣù': o dákẹ́ ni?
'Ṣe bóun mọ̀ọ̀ bun ǐwọ Èṣù náà mu'?
Wọ́n bá gbé ǐkoko ọtí tó ṣẹ̀ṣẹ̀ pọn tán
Wọ́n bá tọ̀ si
Àǐkúlọlá ò sǐ mọ̀
Ńgbà tí ọ́n tọ̀ si tán……..20
Wọ́n bá gbé ọtí dé ibi wọ́n ó ti mu ú
Ni ọ́n bá ń pé ọtí yǐí ò dáa mọ́
'Ọlọ́tí yǐí ò mọtíí pọn'
'Tùè'
Ni ọ́n tu ọtí dànù
Wọ́n bá bẹ̀rẹ̀ síí bú Àǐkúlọlá
Ẹni tí tí ń pọn ọtí

ÒGÚNDÁ ỌYẸ̀KÚ A

Ifá says this person has been undertaking a kind of function for someone. He would later venture into doing it for someone else; but the first person would hate him for this. It is for the prevention of the possibility of the first person using this hatred against him that he should sacrifice. He should also sacrifice for the 'mouth'. He should sacrifice honey.

If I do good, I will die
If I practice wickedness, I will die
It is the mother earth that knows him that would tread on her for long
Cast divination for Àǐkúlọlá, the wine brewer of Òrìṣà
He would go and brew the same wine for Ẹ̀dú
It is only Òòsà that Àǐkúlọlá brews wine for
But on a fateful day
Ẹ̀dú asked him to brew wine for him
He wants to drink of Àǐkúlọlá's wine
Àǐkúlọlá did so……..……10
Òòsà surprised, exclaimed
'The wine that this man brews for me'
'And is always very sweet'
'Is the same wine he wants to go and brew for someone else'
'Èṣù, why are you silent? Òòsà queried'
'Don't I used to share you out of the wine'?
That was how they connived on the wine Àǐkú has just brewed
And urinated into it
Àǐkúlọlá had no knowledge of it
After they urinated into it……..……20
He took the wine to where it was to be devoured
This wine is not good, they all said in unison
'This brewer is a quack'
'Tùè'
They spat the wine
They started abusing Àǐkúlọlá
The person who had been brewing for long

Tí ọ́n tí ń yìn ín lọ́wọ́
Tí tí ń pọ́n ọ̀ti fún Òòsà
Ó wá pọ́n ọ̀ti fún Ẹ̀dú……..….30
Kò wáá dùn
Wọ́n ní Èṣù ni kí wọ́n ó lọ́ọ́ bá
Wọ́n ní Èṣù ní ń dán nǹkan báhun wò
Wọ́n ní Ìwọ̀ Àǐkúlọ́lá rúbọ́ fÉṣù
Kóo fi ọ̀pọ̀lọpọ̀ oyin rúbọ́
Ló bá rúbọ́
Ó rúbọ́ tán
Ayé bá yẹ́ ẹ́
Ọ̀tíi rẹ̀ ò tẹ́ mọ́
Ọ̀tí tí ọ́n ti bàjẹ́…….40
Ọ̀tí bá di dídùn
Màseere mà kú
Mà sǐkà mà kú
Ilẹ̀ ló mẹ́ni tí ó tẹ̀ un pẹ́
Díá fún Àǐkúlọ́lá
Tíí ṣe ǐpọ̀ntí Òrìṣà
Yóó wa lọ rèé pọ́ntí Ẹ̀dú
Èyí tí wọ́n ba ọ̀tíi rẹ̀ náà jẹ́
Wọ́n ní ó rúbọ́
Kótíi náà ó le dáa……..50
Ló bá foyin rúbọ́
Èṣù mọ̀mọ̀ ló bọ́tí Àǐkú jẹ́ o
Ọ̀tí ń bẹ́ lórù
Oyin mọ́mọ́
Ń mọ̀mọ̀ ń bẹ́ lórù
Oyin mọ́mọ́

He had ever been praised for it
'He who had been brewing wine for Òòsà'
'He now brews for me Ẹ̀dú'……30
'It is now sour' Ọ̀rúnmìlà wondered
'Go and meet Èṣù' they said
'It is Èṣù that is working the inconsistency', his Babaláwos said
They told Àǐkúlọ́la to offer sacrifice to Èṣù
'Use a lot of honey as sacrifice' they advised
He performed the sacrifice
He finished the performing the sacrifice
Life then pleased him
His wine refused to become bitter again
The wine that had been rendered tasteless……40
The wine became sweet again
If I do well, I will die
If I practice wickedness, I will die
It is the mother earth that knows him that would tread on her for long
Cast divination for Àìkúlolá,
The wine brewer of Òrìṣà
He would go and brew the same wine for Ẹ̀dú
The one whose wine would be spoilt
He was asked to perform sacrifice
So that his wine would be as sweet as usual…….50
He used honey as sacrifice
It was Èṣù who ruined the taste of Àìkú's wine
The wine is in the brewing pot
As sweet as honey
It is actually there in the brewing pot
As sweet as honey

ÒGÚNDÁ ỌYẸ̀KÚ B

Ifá pé ẹ̀mí eléyìun ó gùn púpọ̀.

Ògúndá ò kú
Ọ̀yẹ̀ ò kú
Ookú làgbàlagbà méjì Í kíraa wọn
A díá fún Òkè
Èyí tí ń rayé ìlaìkú
Wọ́n ní kó rúbọ
Ó rúbọ tán lẹ́bọ ẹ̀ bá dà
Ó ní Ògúndá ò kú
Ọ̀yẹ̀ ò kú.....…….....9
Ookú; Ookú làgbàlagbà méjì Í kíraa wọn
A díá fún Òkè èyí tí ń rayé ìlaì níí kú
Ogún ọdún òní o
Gbọnhin gbọnhin ni tòkè
Òkè ń bẹ láìkú gbọnhin gbọnhin
Ọgbọ̀n ọdún òní o
Gbọnhin gbọnhin ni tòkè
Òkè ń bẹ láìkú gbọnhin gbọnhin
Àádọ́ta ọdún òní o
Gbọnhin gbọnhin ni tòkè
Òkè ń bẹ láìkú gbọnhin gbọnhin..…20
Igba ọdún òní o
Gbọnhin gbọnhin ni tòkè
Òkè ń bẹ láìkú gbọnhin gbọnhin
Òké wá ń bẹ níbẹ ni
Òkè ò kú mọ́ láíláí
Ifá pé ẹmí eléyìun ó gùn

ÒGÚNDÁ ỌYẸ̀KÚ B

Ifá says his person would have long life.

Ògúndá did not die
Ọ̀yẹ̀ did not die
Ookú is the language that two elders use in greeting each other
Cast divination for the Highland
That was going to the earth without dying
He was asked to perform sacrifice
He sacrificed and it was accepted
He said Ògúndá did not die
Ọ̀yẹ̀ did not die
Ookú is the sentence two elders use in greeting each other……...10
Cast divination for the Highland going to the earth without dying
Twenty years today
Gbọnhin gbọnhin is for the Highland
The Highland exist without dying
Thirty years today
Gbọnhin gbọnhin is for the Highland
The Highland exist without dying
Fifty years today
Gbọnhin gbọnhin is for the Highland
The Highland exist without dying……..20
Two hundred years today
Gbọnhin gbọnhin is for the Highland
The Highland exist without dying
The Highland now exist there in her location
The Highland does never die again
Ifá says this person would have long life

ÒGÚNDÁ ÌWÒRÌ A

Ayé ó yẹ eléyìun. Ifá pé òun ò níí jẹ́ kí òkùnrùn ó mú eléyìun ní ọ̀kọ́ọ̀kan nínú ọ̀nà mẹ́sẹ̀ẹ̀sán tó wọ inú ara. Yóó lo ilé ayé dáadáa.

Òǵúndá ni ò lápó
Ìwòrì ni ò lọ́fà
Àgbárá ni ò lámọ̀nà
Awo ilé Alágbàlákin ló díá fún Alágbàlákin
Wọ́n ní ó rúbọ ọ̀nà mẹ́sẹ̀ẹ̀sán tó wọ inú ara ẹ̀
Kọ́kọ̀ọ́ọ̀kan ó mọ́ ṣe dí
Ọ̀nà mẹ́sàán ní ń bẹ tó wọ inú ara
Imú méjì ni
Etí méjì
Ẹnu, ọ̀kan…….10
Ojú méjì
Méje ní ń bẹ lọ́dọ̀ orí
Níbi à á tíí tọ̀
Ojú kan ni
Ibi táàá tíí ṣu
Ojú kan
Ọ̀nà mẹ́sẹ̀ẹ̀sán tó wọ inú ara nùu
Ibi̇kankan ò bàjẹ́ nínúu mẹ́sẹ̀ẹ̀sán tóun ń lò láyé?
Òún gbádùun gbogbo ẹ̀?
Wọ́n ní kó rúbọ ……..…….20
Ó rúbọ tán
Ayé bá yẹ ẹ́
Nǹkankan ò bàjẹ́ lára ẹ̀
Ó pẹ́ láyé
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òǵúndá ni ò lápó

ÒGÚNDÁ ÌWÒRÌ A

Ifá says life would please this person. Ifá would not allow any disease to affect the nine openings providing entrance into the body. He would live his life happily.

It is Òǵúndá that has no Knapsack
Ìwòrì has no arrow
Runoff water has no lead
The priest of Alagbalakin's house cast divination for Alágbàlákin
He was asked to perform sacrifice for the nine ways providing entry into his body
That none would become blocked
There are nine ways providing entry into the body
Two nostrils
Two ears
One mouth…….10
Two eyes
There are seven openings with the head
The opening from where we urinate
Is one opening
The opening from where we defecate
Is another opening
Those are the nine ways providing entrance into the body
That none of them gets bad
That he enjoys all of them to the brim
He was asked to perform sacrifice…….20
He finished performing the sacrifice
Life pleased him
None of the organs got spoilt in his bodice
He had long life
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
It is Òǵúndá that has no Knapsack

Ìwòrì ni ò lọ́fà..…….....30
Àgbárá ni ò lámọ̀nà
Awo ilé Alágbàlákin ló díá fún Alágbàlákin
Wọ́n ní ó rúbọ ọ̀nà mẹ́sẹ̀ẹ̀sán tó wọ inú ara ẹ̀
Kọ́kọ̀ọ́ọ̀kan ó mọ́ ṣe dí
Ó gbẹ́bọ ńbẹ̀ ó rúbọ
Rírú ẹbọ
Èèrù àtùkèṣù
Ẹ wáá bá ní lárùúsẹ́gun
Àrúsẹ́gun làá bá ni lẹ́sẹ̀ ọba Òrìsà

Ìwòrì has no arrow……..…….30
Runoff water has no lead
The priest of Alágbàlákin's house cast divination for Alágbàlákin
He was asked to perform sacrifice for the nine ways providing entry into his body
That none becomes blocked
He heard about the sacrifice and performed it
Offering of sacrifices
And free gifts given to Èṣù
Come and meet us with victorious offertory
One is found with victorious offertory at the feet of the king of Òrìsà

ÒGÚNDÁ ÌWÒRÌ B

Ifá pé ká rúbọ́: ire obìnrin fún wa. A ò gbọdọ̀ ṣojo níbi òrọ̀ obìnrin; torí Ifá ní ó bàá wa ṣẹ́gun àwọn òtá. Àdá kan lẹbọ ẹ̀.

Òtítà ńlá abìdí yèrèpé yèrèpé
A díá fún Oníyinmì Akin Àràpà
Níjọ́ tí ń fojúú ṣògbérè aya
Wọ́n ní yóó láya lọ́pọ̀lọpọ̀
Ẹbọ aya ni kó wáá ṣe
Ó bá rúbọ aya
Ńgbà tí ó meé fẹ obìin
Obìin ń pé ṣóo tó òún fẹ o?
Oníyinmì ní kò séwu
Ó bá fẹ ẹ níyàwó tán ni ọ́n bá ń da
Obìnrin yĭí láàmú……..…10
‘Oníyinmì Akin Àràpà ló fẹ obìin tó dáa báyìí’?
‘Tó níwà tó báyìí’?
Àwọ́n ó gbà á mọ́ ọ lọ́wọ́ ni
Obìin sáà ń tiraka
Kò fẹ́ẹ́ fi ọkọ ẹ̀ sílẹ̀
Ọkọọ rẹ̀ ò sì ṣe bíi Ọkùnrin gidi
Ó bá lọ́ọ́ bá ọkọ níjọ́ kan
Ó níwọ Oníyinmì
Ò ń wo òun níran ni?
À bóò rí àwọn tí ń yọ òun lẹ́nu ni?…20
Ló bá kèjàsì
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtítà ńlá abìdí yèrèpé yèrèpé
A díá fún Oníyinmì Akin Àràpà
Níjọ́ tí ń fojúú ṣògbérè aya
Oníyinmì Akin Àràpà

ÒGÚNDÁ ÌWÒRÌ B

Ifá asks this person to perform sacrifice. He is wished the good fortune of women. He should not drag his feet or exercise fear on matters concerning women. Ifá says he would help him win. He should sacrifice a cutlass.

Òtítà ńlá abìdí yèrèpé yèrèpé
Casts divination for Oníyinmì Akin Àràpà
On the day he was crying because of dearth of wives
They told him he would have many wives
It was the sacrifice for wives that was mandated for him to perform
He performed the sacrifice
When he got one to marry
The woman asked him ‘Are you strong enough to marry me’?
Oníyinmì said reassuringly, ‘There is no need for any fear’
He married the woman and men started troubling her
‘Oníyinmì Akin Àràpà marrying a woman this beautiful’?…….....11
‘This respectful and mannered’?
‘We must snatch her out of his hands’. They said individually
The woman continued to endure and striving
She did not want to leave her husband
Meanwhile the husband was not performing as a real man
She went to meet her husband one fateful day
‘You Oníyinmì” she said
‘Why are you undisturbed’?
‘Don’t you see these people troubling me’?…….20
She busted into Ìjàsì song
She said it was exactly as her Babaláwo had said
Òtítà ńlá abìdí yèrèpé yèrèpé
Casts divination for Oníyinmì Akin Àràpà
On the day he was crying of having no wife
Oníyinmì Akin Àràpà

E bóo níwájúù rẹ́ tó gbọgbẹ́ kí n tó fẹ́ ọ
O lẹ́yĩìn rẹ́ tóó gbọfà kí n tóó fẹ́ ọ
O lágbedegbédéè rẹ́ tóó gbà mọ́ kí ń tóó fẹ́ ọ
Ó ní ń lọ o ó o o …….30
Ogún mọ̀mọ̀ mọ́kọ̀ máyà ń lọ o ò ò ò ò
Ogún mọ̀mọ̀ mọ́kọ̀ máyà ń lọ o ò o ò o
Ogún mọ̀mọ̀ mọ́kọ̀ máyà ń lọ o ò ò ò ò
Ogún mọ̀mọ̀ mọ́kọ̀ máyà ń lọ o ò o ò o
Ó bá ta Oníyinmĩ jí
Ó níwọ̀ Ọ̀gbọ̀kọ̀ ayaà mi
Ó lái tĩì dé ibi wẹ́rẹ́wẹ́rẹ́ ewé ìgbá ni
Òún ń bọ̀ wá
Ó ní aì tĩì dé ibi eruku yọ̀mù yọ̀mù tí ń bẹ nílẹ̀
Ó ní aì tĩì dé ibi ilẹ̀ gbé sòro lẹ́nu ẹni ń jíjẹ ni……..40
Oníyinmĩ sĩ ti bọ Ògún
Èṣù sĩ fi àdá lé e lọ́wọ́
Ló bá mú Àdá
Ló kọjú sí àwọn tí ọ́n ń gbóguún ti ayaa rẹ̀
Lòun náà bá kèjàsì
Ó lẹ́ẹ̀kú o ò ọmọ Àgbọnnìrègún
Hin
Òtĩtà ńlá abĩdĩ yèrèpé yèrèpé ló díá fún Oníyinmĩ Akin Àràpà o
Hin
Níjọ́ tí ń fomi ojúú sògbérè aya……..50
Hin
Wọ́n ní ó sá káalẹ̀ kó jàre ẹbọ aya ní ó ṣe

Didn't you say your forehead is strong enough to withstand a deep cut when I married you?
And that your back is strong enough to stand an arrow shot before I married you?
Didn't you say your torso is strong enough to be held before I married you?
She is leaving, she sang……..30
Warfare had arrested both the husband and the wife, and she is leaving
Warfare had arrested both the husband and the wife, and she is leaving
Warfare had arrested both the husband and the wife, and she is leaving
Warfare had arrested both the husband and the wife, and she is leaving
The Ìjàsì song awakened Oníyinmì Akin Àràpà
He said 'Ọ̀gbọ̀kọ̀, my wife'
'We are not yet in the level of freshly germinating locust bean leaves'
'I am going to surprise you; I am just getting prepared'
'We are not yet in the level of great dust of the earth'
We have not gotten to the place where sand is difficult to chew in one's mouth'……..40
Oníyinmì had previously sacrificed to Ògún
Èṣù had given him a cutlass
He fetched for the cutlass
And faced those working against him and his wife
He too busted into Ìjàsì song
I greet you all the children of Àgbọnnìrègún all Babaláwos, he sang
They responded, Hin
Òtĩtà ńlá abĩdĩ yèrèpé casts divination for Oníyinmì Akin Àràpà
Hin
On the day he was crying of having wife.....….50
Hin
He was asked to take care of the ground and perform sacrifice for wives

Hin
Ó gbẹ́bọ ńbẹ̀ ó wáá rúbọ
Hin
Onínyinmì̀ Akin Àràpà, Ogún mọ́kọ
máyà, ogún ń lọ
Hin
Ó lálì dé ibi wẹ́rẹ́wẹ́rẹ́ ewé ìgbáá
Hin
À ì tíí dé ibi eruku yọ̀mù alẹ̀ o ……..60
Hin
À ì dé ibi ilẹ̀ gbé sòro lẹ́nu ẹni ń jíjẹ
Hin
Ó ní ẹ dá mí lẹ̀ ẹ jẹ́ kí n lọ o ó o
Ògún tó dáwòrì dá mí lẹ̀ jẹ́ kí n lọ o ò ò
Ògún tó dáwòrì dá mí lẹ̀ jẹ́ kí n lọ
Ògún tó dáwòrì dá mí lẹ̀ jẹ́ kí n lọ

Hin
He heard about the sacrifice and performed it
Hin
Onínyinmì Akin Àràpà, war has arrested both the husband and the wife and she is leaving
Hin
He said we are not yet on the level of freshly germinating locust bean leaves
Hin
We are not yet in the level of great dust of the earth
Hin..…….....61
We have not gotten to the place where sand is difficult to chew in one’s mouth
Hin
‘Let go of me’, he sang
Ògún that created Ìwòrì, let go of me and let me go
Ògún that created Ìwòrì, let go of me and let me go
Ògún that created Ìwòrì let go of me and let me go

ÒGÚNDÁ ÒDÍ A

Ifá pé kí eléyìun ó ní sùúrù nípa Obìnrin, pàápàá nípa obìnrin ọ̀rẹ̀ẹ rẹ̀ kan tí ọwọ́ọ wọ́n jọ wọ ọwọ́; ki obìnrin ó mọ́ lọ́ọ́ dá nǹkan sílẹ̀ láàrin wọn. Kí eléyìun ó mọ́ fi isó kínńkín ba ìdí jẹ́; ó lè jẹ́ pé eléyìun tí ń ṣe dáadáa bọ̀ láti ìbẹ̀rẹ̀, kí obìnrin ó mọ́ lọ́ọ́ ba gbogbo ohun tí tí ń ṣe láti ìbẹ̀rẹ̀ jẹ́.

Ó ṣeun ṣeun lálọ
Ó ṣèèyàn ṣèèyàn lábọ̀
A díá fún Ọ̀rúnmìlà
Tí tí ń sọkọ Àdí
Tí Ògún ń sọkọ Epo
Nígbà tí Ògún ń re ibi àtòkè dókè
Wọ́n sĩí mọ́ọ gba Obìnrin ọ̀rẹ̀ẹ wọn lọ́wọ́
Bí ààyé bá síílẹ̀ fún un
Ògún bá wá gba Obìnrin Ọ̀rúnmìlà
Pé kó tẹ̀lé òun lọ sí òkèèrè……10
Ó fẹ̀ẹ́ mú Àdí lọ
Ògún bá mú Àdí lọ́wọ́ lọ
Tí ọ́n sì fi gbé gbogbo oṣù tí ọ́n gbé lọ́hùún
Kò sí I láṣọ wò rí
Ṣùgbọ́n ńgbà tí wọ́n ó mọ́ọ bọ̀
Tó ku ibùsọ̀ diẹ̀ kí wọ́n ó dé ilé
Ilẹ̀ sú wọn
Ni ọ́n bá sùn
Oorún pa wọ́n pọ̀
Obìnrin bá ń jaarunpá lu Ògún……20
Ọ̀rúnmìlà ti rí gbogbo ẹ̀ ńlé
Torí àwòyeróye Awo Ilé Ọ̀rúnmìlà
Òun ti na Ìbọn sí ọn
Tí tí ń woyee wọn
Ògún sá ṣe bí eré
Kò lè mú u mọ́ra mọ́
Bí Obiin tí ń ṣeé sí Ògún

ÒGÚNDÁ ÒDÍ A

Ifá asks this person to exercise restraint on affairs with women most especially on the wife of his close ally, so that the woman would not create enmity between them. This person would from the onset be loyal to this friend but if care is not taken, an affair between him and the friend's wife may lead to a chain of bad things.

He did really well in the 'to' journey
He was very humane on the return journey
Cast divination for Ọ̀rúnmìlà
That had ever been the husband of Àdí
And Ògún, who had ever been the husband of Epo
Ògún was going to a destination transcending the hills on an occasion
In the olden days, one can take along a friend's wife
If the chance exist for her
Ògún as a result came for Ọ̀rúnmìlà's wife
That she should escort him on his journey abroad…10
He wanted to travel with Àdí
Ògún then took Àdí along with him
For the months they stayed in the city abroad
Ògún never had a pip of her underpants
But when they were coming back
It was only about two miles home
It was getting too dark
They slept on the way
They slept together
The woman slept seductively……20
Meanwhile Ọ̀rúnmìlà had seen everything at home
Because of magical exposition
He had through his Òsùn
Been looking at the scene
Ògún, without self-control
Could not contain the invitation
The acts of the woman was too obvious

Ògún ò sì ti yà sí I tẹ́lẹ̀
Ògún bá a sùn
Ńgbà tí ọ́n dé ilé ……..30
Ìtira ò jẹ́ ó lè dé ọdọ Ọ̀rúnmìlà mọ́
Obĭin bá padà délé
‘Ògún dà’?
Ó ní ń bọ̀
Ọ̀rúnmìlà ní bíi báwo?
‘Ta ń mú ọ lọ’?
‘Tẹ́ẹ fi jọ lọ ĭrĭn àjò’
‘Kò wáá níí wá mọ́ ni’?
Ọkàn Ògún sì ń mì
Ńgbà ó dijọ́ kan…..…….40
Ọ̀rúnmìlà bá pàdé Ògún lẹ́sẹ̀ ò gbèjì
Ó níwọ Ògún
‘Ó sì ṣeun ṣeun láìọ’
‘Ó sèèyàn sèèyàn lábọ̀’
‘Ó kàábọ̀ rébété’
‘Ó wáá ba ĭyókù jẹ́’
Ọ̀rúnmìlà ló dáa
‘Ṣé o dó Àdí ni’
‘Mọ́ọ gba Àdí’
‘Bóun mú Epo’……50
Ọ̀rúnmìlà bá gba Epo
Ògún bá mú Àdí
Láti ijọ náà ló ti di pé Ògún àti Àdí
Àwọn méjèèjì ni wọ́n jọ́ ń sùn wọ́n jọ ń jí
Ó ṣeun ṣeun láìọ
Ó sèèyàn sèèyàn lábọ̀
Ó kù rébété lo wá bàyókù jẹ́
A díá fún Ògún
Èyí tí ń lọ rèé dó Àdí
Ògún o dó Àdí…….60
O gba Àdí
Ifá wáá gba Epo lọ́wọ́ọ rẹ
Ògún ló dó Àdí
NIfá fi gba Epo lọ́wọ́ọ rẹ

Meanwhile Ògún had never touched her
For the first time, Ògún had intercourse with her
When they got home……..……..30
He was wary of his act of treachery; he could not go to Ọ̀rúnmìlà’s house
When Àdí got to Ọ̀rúnmìlà’s house
‘Where is Ògún’? Ọ̀rúnmìlà asked
‘He would come later’, the woman lied
‘Why should that be’? Countered Ọ̀rúnmìlà
‘Who took you out’?
‘That made you travel with him’?
‘Won’t he show his appreciation’? Ọ̀rúnmìlà wondered
Ògún was however afraid of seeing Ọ̀rúnmìlà
But on a fateful day……..……..40
Ọ̀rúnmìlà met with Ògún on the way
‘You Ògún’, he accused him
‘You did really well on your to journey’
‘You were very humane on your return trip’
‘It remains just a little to persevere’
‘You then messed everything’
‘That is fine’, Ọ̀rúnmìlà continued
‘Now that you have had sex with Àdí’
‘You can have her permanently’
‘But you have to exchange her for me with Epo’…50
Ọ̀rúnmìlà took Epo in exchange
Ògún took Àdí
It was since then that Ògún and Àdí became one
They were sleeping and waking up together
He did really well in the to journey
He was very humane on the return journey
It remains just a little to persevere
Cast divination for Ògún
The one who was going to have sex with Àdí
Ògún, you had sex with Àdí ……..……..…60
You snatched Àdí
Ifá took Epo in exchange from you
It is Ògún who had sex with Àdí
And Ifá took Epo from him

ÒGÚNDÁ ÒDÍ B

Ifá pé ká rúbọ. Ìyàwó tí eléyìun bá fẹ ní ó bá a kalẹ, ṣùgbọ́n Elénìní ò níí fẹ́ kí wọ́n ó fẹ́ Obìnrin náà.

Ògún dádẹ́ Ìgbín
Òkùsú jàdí Ìgèrè
Ajádẹ́ agbộn já tán
Ó daláa
Ó daláa tán
Ó jingíri
A díá fún Òkùsú tíí sẹran ìgàrè lódò
Òkùsú níí sẹran ìgàrè lódò
Àtòun àti Obìnrin rẹ ní ọ́n mọ́ọ tẹ̀lé araa wọn
Wọ́n ó mọ́ọ dún……...……10
Wọ́n ó mọ́ọ rìn pọ̀
Inú bá ń bí àwọn èèyàn
Wọ́n ní àwọn tí ọ́n mọ́ọ tẹ̀lé araa wọn sòó sòó yĩí
Ni ọ́n bá ń lọ́ọ́ sọ́ wọn
Òkùsú sì rúbọ
Wọ́n lé e; lé e, pé kí wọ́n ó pa á
Wọn ò leè mú u
Ó ti rúbọ sí àìkú
Ẹ̀mí Òkùsú gùn
Ní wá ń jó ní ń yọ̀……..…….20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ògún dádẹ́ Ìgbín
Òkùsú jàdí Ìgèrè
Ajádẹ́ agbộn já tán
Ó daláa
Ó daláa tán
Ó jingíri.....…….……29
A díá fún Òkùsú tíí sẹran ìgàrè lódò

ÒGÚNDÁ ÒDÍ B

Ifá asks this person to offer sacrifice. The wife of this person is his destined wife; but detractors would not want the relationship to thrive.

Ògún broke the shell of a snail at the ends
Òkùsú broke the ends of a fish net
A worn basket became torn at the base
It was therefore left unused
It became unused
It turned a castaway
Cast divination for Òkùsú, the animal of taboo
Here is Òkùsú, the animal of abomination
They move together in a pair of male and female
They would be going about murmuring and humming
They are inseparable.....…….....11
This union angered man
'This pair that goes along with each other all times' what do we do about them?
They started watching them for a foul step
But Òkùsú had performed sacrifice
They hunted and hunted them for games
They could not kill them
They had sacrificed for long life
They had long life
They then started to dance and rejoice……20
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Ògún broke the shell of a snail at the ends
Òkùsú broke the ends of a fish net
A worn basket became torn at the base
It was left unused
It became unused
It ultimately turned a castaway
Casts divination for Òkùsú, the animal of taboo in the riverbanks …….30

Ẹ mọ́ pa á	Do not kill her
Ẹran abộhun ni	She is sacrosanct
Ẹní pa Òkùsú a bÓkùsú rĩn	He that kills Òkùsú would die with Òkùsú
Ẹ mọ́ pa á	Do not kill her
Ẹran abộhun ni	She is a sacred animal
Òkùsú dẹni ò kú mọ́	Òkùsú had become an immortal animal

ÒGÚNDÁ ÌROSÙN A

Ifá loun pé ire . Ká ṣe àforítĩ lórí iṣẹ́ tí à ń ṣe tí à ń pé kò dára tó. Ẹbọ ni ká rú torí iṣẹ́ ọ̀hún ní ó là wá. A ó sì la ọjà já.

Ká yọ pópó bula bula ká lọ rèé kan òkun
Ká yẹ̀nà tààràtà ká lọ rèé kan Ọ̀sá
A díá fún pọntí pọntí
Tí ọ́n ní ó mọ fọtíi rẹ̀ẹ́ lẹ̀
Ọtíi rẹ ní mọ́ọ pọn
Pọnti pọnti ló pọnti pọntí
Ó tóó rówó, kò rówó
Ló bá fi gbogbo ara bó
Ó bó lójú
Ó bó lórí……..……..10
Ó bó lọ́rùn
Ó bó lápá
Ó bó lẹ́sẹ̀
Ó bó lẹ́yìn
Ó wáá fi gbogbo ara bó tán
'Bóo lòun ó ti wáá ṣe'?
'Iná tí òún ń dá níbi ọtí tóun ń pọn'
'Nàà ló mú kí òún ó mọ́ọ bó lára báyìí'
Wọ́n ní ó mọ́ fiṣẹ́ẹ rẹ̀ sílẹ̀
Wọ́n ní ẹbọ ni kó mọ́ọ ṣe…..……..…..20
Ní bá ń rúbọ
Ńgbà ó yá
Gbogbo ayé bá gba ọtí tí ń pọn gbọ́
N tí wọn ò ti gbàgbọ́ tẹ̀lẹ̀
Ọtí ọ̀hún là ń pè ní ọtí òyìnbó
Ni ọ́n bá ń pé ọtí Èèbó láá mu lónĩí
Ifá pé kí eléyiun ó mọ fiṣẹ́ẹ rẹ̀ sílẹ̀
Yóó là

ÒGÚNDÁ ÌROSÙN A

Ifá wishes this person well. His work is not very successful. Ifá says he must persevere and offer sacrifice. It is the same job that would enrich him in life. We would be known worldwide.

Let us make a broad road to link the ocean
Let us make a straight path to link the Lagoon
Cast divination for the Wine brewer
That was advised not to leave his wine brewing
It is his type of wine that he should continue to brew
It is the wine brewer who had wine continuously for a long period of time
He worked like a workaholic to get rich, yet got non
As a result his skin became bleached
He was bleached in the face
His head was bleached…….……..…….10
His neck was bleached
His arms
His legs
His back also was bleached
All his body was bleached thoroughly
'What would I now do'? He asked himself
'The fire I use in preparing my wine brew'
'Is the one that has bleached all my body' The Wine brewer said
They advised him not to abandon his work
They told him to always make sacrifices……20
He then started to perform sacrifice
After some period of time
Everyone accepted his wine as a delicacy
What they had not believed in previously
It is the same wine that we nowadays call the 'the Whiteman's wine'
That was how they started saying 'We will drink the colored man's wine today'
Ifá enjoins this person not to abandon his present job
He would become rich through the same job

Ó ní ká yọ pópó bula bula ká lọ rèé kan òkun
He said ‘Let us make a broad road to link the ocean’

Ká yẹ̀nà tààràtà ká lọ rèé kan Ọ̀sà……30
Let us also make a straight path to link the Lagoon
Cast divination for the Wine brewer…..….....31

A díá fún pọntí pọntí
That was advised not to leave his wine brewing

Tí ọ́n ní ó mọ́ fọtíi rẹ̀ẹ́ lẹ̀
It is his type of wine that he should continue to brew

Otíi rẹ ní ó mọ́ọ pọn
He was asked to take care of the ground and offer sacrifice

Wọ́n ní ó sá káalẹ̀ ó jàre ẹbọ ní ó ṣe
He heard about the sacrifice and performed it

Ó sì gbẹ́bọ ńbẹ̀ ó rúbọ
He that brews wine to have his hands bleached

Ẹní ó pọntí tó bó lọ́wọ́
His legs bleached

Tó bó lẹ́sẹ̀
His neck bleached

Tó bó lọ́rùn
His abdominal cavity

Tó bó nínú
His back also bleached……..…….40

Tó bó lẹ́yìn ……..40
That had his entire body bleached is the person called the Whiteman

Tó fi gbogbo ara bó tán pátápátá ni ọ́n ń pè lóyìnbó
They will never leave their wine brew

Wọ́n ò níí fọtíi wọn sílẹ̀
It is their original wine they brew till date

Ọtíi wọn ni wọ́n ń pọn

Ifá lóun pé ire fún eléyìun; ayé ó yẹ ẹ́; yóó nǐí ìsinmi, nǹkan ẹ̀ ò si níí bàjẹ́. Ifá pé kí eléyìun ó mọ́ báàyàn jà o. Kó sì yáá tọ́jú Àkùkọ kan, kó sokùn mọ́ Àkùkọ ọ̀hún lẹ́sẹ̀ kó wáá wọ́ ọ ńlẹ̀ kiri. Bí ọ́n bá ní Èṣù níta, kí wọ́n ó lọ́ọ́ pa adìẹ ọ̀hún sí ǐdí Èṣù kó mọ́ baà rọ́ràn Èṣù.
Kí eléyìun ó mọ́ọ hùwà rere

Ègbọ́n ni bọ́ràn bọ́ràn
Àbúrò ni bíjà bíjà
A díá fún Alábahun tí ó pẹ́ran tán
Tí ó lọ rèé fẹ̀jẹ̀ yí Olóńgǐnní lẹ́nu
Wọ́n ní kó rúbọ
Olóńgǐnní ní ń sọ̀rọ̀ níta
Ní ń pé
‘Béèyàn ò bá ti ṣẹ̀’
‘Wọn ò le múùyàn’
‘Ẹ́ní ó bá ṣẹ̀’ ……..10
‘N lòfíín mú’
Alábahún sì ń gbọ́
Ó sì mọ̀ pé òun ni Olóńgǐnní ń pòweé mọ́
Ọ̀rẹ́ sì ni Olóńgǐnní àti Alábahun
Alábahun wáá ronú títí
‘Òun ni Olóńgǐnní yǐí ń pè lóníjàmbá’
Òún ó sì fi ohun tí àwọn ayéé ṣe hàn án
‘Ńgbà tí ò bá ṣe nǹkan ọ̀ràn’
‘Tí ọ̀rán sì wọ́lé lọ́ọ́ bá a’
‘Òún ó wo ohun tí ó ṣe’……20
‘Yóó mọ̀ pé à á mọ́ọ sọ̀rọ̀ nísọ́ wẹ́ẹ́wẹ́ẹ́ ni’
Ńgbà ó dijọ́ kan
Olóńgǐnní ń bẹ ńnú ilé
Alábáhún bá lọ́ọ́ jí adìẹ gbé láti inú ǐlú kejǐ

ÒGÚNDÁ ÌROSÙN B

Ifá wishes this person well. Life would please him. He would have rest and his things would not get spoilt. Ifá advises him never to argue with anyone. He should prepare a rooster, tie its legs with a rope and then drag it on the ground around. If there is an Èṣù spot around his house, he should kill the chicken on the spot such that things relating to evil would steer clear of him. He is enjoined to be of good behavior.

The Elderly is the offense creator
The junior is the one that foments trouble
Cast divination for the Tortoise who would kill an animal
And would smear the blood on the Cat’s lips
He was asked to perform sacrifice
It was the Cat that was boasting in the open
He was arguing before the gathering of people
‘If one does not commit any offense’
‘Nobody can get one arrested’
‘It is he that act contrary to the law’……..….10
‘That the arms of law would arrest’
Meanwhile the Tortoise was listening
And he had a feeling that the declaration was indirectly targeted at him
The Cat and the Tortoise however were friends
The Tortoise thought about the implication
‘It is me the Cat is referring to as a bad person’!
‘I will show him the consequence of calling a person as such’
‘When he does not a thing of criminality’
‘And a deed of offense entered into his house’
‘I will see what he will do’……..……20
‘He will know how to be restrictive about loose speeches’
On a fateful day
The Cat was in his house
The Tortoise went to the nearby town to steal a fowl

Ló bá tu ìhùùhu adìẹ láti ibẹ̀
Ó tu ú, tu ú títíí tí
Tée sì e wọ inú ilé Olóńgìnní
Ló bá fi lé ilẹ̀
Olóńgìnní sì sùn fọnfọn
Ìgbà tí ilẹ̀ mọ́ ……..……..30
Àwọn aládĭẹ ò rí adìẹ mọ́
Wọ́n bá ń tọpa tọpa
Wọ́n tọpa ìhùùhu adìẹ wọ inú ilé

Wọ́n bá mú u
Ní ń kígbe 'Òun ò ṣe nǹkankan'
Ńgbà tí ọ́n mú u dé ilé ọba
Ọbá bá ní kí wọ́n ó lọ́ọ́ pa á ńgbà tí ò rówó san
Bí ọ́n ti ń mú Olóńgìnní lọ síbi tí wọ́n ó ti pa á
Alábahun ní ẹ fíílẹ̀
Ó ló tán àbí ò tán?….…….……40
Ó ni 'ǹjẹ́ o jalè nísĭín yĭí'?
'Ǹjẹ́ ọ̀ràn olè ò dọ́dọ̀ ẹ'?
'E bóo ní inúù rẹ́ dáa'
'Tóò ń sọ̀rọ̀ wàì wàì'
'Ṣóo rí nǹkan tí à á fĭí sọ̀rọ̀ sẹ́kù'?
Alábahún ní ẹ fíílẹ̀
Òun lòún lọ́ọ́ mú adìẹ
Tóun sì tu ihuuhu e
Toun waa pa p sí i lọ́rùn
'Ń lérí púpọ̀ ni'.....….....50
Ó ní eélòó lówó adĭẹ
Kí aládĭẹ ó wáá gbowó ẹ̀
Ifá pé kí eléyìun ó mọ́ báàyàn jiyàn o
Ẹ̀gbọ́n ni bọ́ràn bọ́ràn
Àbúrò ni bíjà bíjà
A díá fún Alábahun Àjàpá

He started to remove the feathers continuously from the town
Until he entered the compound of the Cat
He strangulated the fowl and cut the head off
He left it there
Meanwhile, the Cat was fast asleep
When it was dawn……..…..30
The owner of the fowl could not find his chicken
He formed a search party with his people to find it
They started following the feather trace made by the Tortoise to the Cat's house
They arrested the Cat
'I am innocent' the Cat was shouting
He was taken to the king
The king ordered him to be killed, as he could not pay for the hen
They seized him, and on the way to the stake
The Tortoise voiced out 'Leave him alone'
'Are you convinced now'? The Tortoise continued, cross-examining the Cat……...…...……..40
'Did you steal anything'?
'Were you not accused of stealing'?
'Didn't you say no one could touch you'?
'And you were boasting about'
'Can you see the reason why one should be restrictive about loose speeches'?
'Leave him alone' The Tort said
'I am the person that stole the fowl'
'Removed its feathers'
'And killed it to rope him in'
'It is because he boasts unduly'.....……50
'How much is your fowl'?
'You can come and collect it from me'
Ifá asks this person not to be argumentative
The elderly is the offense creator
The junior is the one that foments trouble
Cast divination for the Tortoise

Tóun Òǹgìnní jọ́ ń sọ̀rẹ́
Mée mÓgìnní lọ
Abahun Àjàpá……..60
Mée mÓgìnní lọ
Jọ̀wọ́ dákun
Dákun fÒgìnníí lẹ̀

That was a friend of the Cat
Do not take away the Cat
Abahun Àjàpá…….....……60
Do not take away the Cat
Please we appease you
Leave the Cat alone

ÒGÚNDÁ ỌWỌ́NRÍN A

Ifá pé òun pé ire fún eléyìun; Kò gbọdọ̀ fi nǹkan ìṣẹ̀ṣe baba ẹ̀ sílẹ̀. Bó ti wù kó ṣe ilé ayé tó, bó sì ti wù kó dàgbà tó, Ìran baba ẹ̀ ní ó lọ bó bá dé ọ̀run. Ifá pé a ò gbọdọ̀ ṣe ojú kòkòrò; Gbogbo èyí táa sojú kòkòrò ṣe, béèyàn bá dé ọ̀dọ̀ wọn lọ́run, wọ́n ó da padà ni.

Okún sú nàre nàre
Ọ̀sá sú lẹ̀gbẹ̀ lẹ̀gbẹ̀
Alásán níí rasán
Ńíí sOlúwo ìsàn nilé ayé
Alásàn níí ràsàn
Ńíí sOlúwo ìsàn lóde wàrun
Àwọn àgbà ìmọ̀le
Wọ́n wògbẹ̀yìn
Wọ́n ri pé ò sunwọ̀n
Wọ́n firugbọ̀n díyà.....10
Wọ́n firun dínu pọn pọ̀pọn pọn
A díá fún Ìṣẹ̀ṣe tó ṣẹ̀ wá
Èyí tíí solórí orò láyé
Ìṣẹ̀ṣe ẹni ni baba ẹni tó bí ni nípìlẹ̀
Ni àwọn baba wá ṣeé mọ́ọ́ tójú Obìnrin tí wọ́n ó bàá fẹ̀
Láti ìpìlẹ̀ ni wọ́n ó ti mú u
Wọ́n dá Ifá sí I
Ni ọ́n sọ di yẹ̀yẹ́ láyé òde òní
Torí pé baba ẹni, àṣẹ̀ṣe ni
Ìyá ẹni, àṣẹ̀ṣe ẹni ni……..20
Wọn ò fi àṣẹ̀ṣe sílẹ̀
Ayée wọ́n bá ń dára
Nǹkaan wọn ò bàjẹ́ mọ́
Ni wọ́n wá ń jo ni wọ́n ń yọ̀

ÒGÚNDÁ ỌWỌ́NRÍN A

Ifá wishes this person well. His progenitors' practice should not be abandoned. No matter how long he lives, he would go to his grandfather's section in heaven. Continuing, this Ifá warns us not to be greedy nor poke nose. That is what has made us to try someone else's believe system. Whatever we poke nose on, we may be sent back when we get there at the end of time.

The ocean in great expanse
The Lagoon also in great expanse
Alásán níí rasán
The Babaláwo of ìsàn on earth
Alásàn níí ràsàn
The Babaláwo of ìsàn in heaven
The Moslem leaders
They foresaw the terminal end
They reasoned it is not good enough
They substituted their beards for the repose of punishment…….10
They grew heavy beards blocking their mouths
Cast divination for Ìṣẹ̀ṣe, our root
The leader of all rituals in the earth
Ìṣẹ̀ṣe is the progenitor that brings one to the earth from the beginning
The reason why our forefathers take very good care of their women
They would address her issue from the scratch of her life
And would consult Ifá
The marital institute which nowadays has been in total mess
Because one's father is one's Àṣẹ̀ṣe
One's mother is also one's Àṣẹ̀ṣe……20
They did not abandon Àṣẹ̀ṣe
Their lives were better
Their things were not spoilt
They then started to dance and rejoice

Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Okún sú nàre nàre
Ọ̀sá sú lẹ̀gbẹ lẹ̀gbẹ
Alásán níí rasán…..……..…30
Ńíí sOlúwo ìsàn nilé ayé
Alásàn níí ràsàn
Ńíí sOlúwo ìsàn lóde ọ̀run
Àwọn àgbà ìmọ̀le ni ọ́n wògbẹ̀yĩn
Wọ́n ri pé ò sunwọ̀n
Wọ́n firugbọ̀n ðíyà
Wọ́n firun ðínu pọn pọ̀pọn pọn
A díá fún Ìṣẹ̀sè tíí solórí orò láyé
A bù fún Ìṣẹ̀sè tíí solórí orò ní wàrun
Baba ẹni …….40
Àṣẹ̀se ẹni
Ìyá ẹni
Àṣẹ̀se ẹni
Orí ẹni
Àṣẹ̀se ẹni
Ikin ẹni
Àṣẹ̀se ẹni
Àṣẹ̀se mọ̀mọ̀ làá bọ
Ká tóó bỌ̀rìṣà

They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
The ocean in great expanse
The Lagoon also in great expanse
Alásán níí rasán……..……..30
The Babaláwo of ìsàn on earth
Alásàn níí ràsàn
The Babaláwo of ìsàn in heaven
The Moslem leaders foresaw the terminal end
They reasoned it is not good enough
They substituted their beards for the repose of punishment
They grew heavy beards blocking their mouths
Cast divination for Àṣẹ̀se, our root and the leader of all rituals on earth
Also cast divination for Àṣẹ̀se the leader of all rituals in heaven
One’s father …….……...40
Is one’s Àṣẹ̀se
One’s mother
Is also one’s Àṣẹ̀se
One’s Orí
Is one’s Àṣẹ̀se
One’s Ikin
Is one’s Àṣẹ̀se
It is the Àṣẹ̀se one would first sacrifice to
Before sacrificing to Òòsà

ÒGÚNDÁ ỌWỌ́NRÍN B

Ifá pé ire ó mọ́ọ ṣe gẹ́gẹ́ eléyìun; Ire ó bẹ̀rẹ̀ sí̀í yalé ẹ̀. Ṣùgbọ́n kó rúbọ.

Ká fọdúnnǐí gbìn sá orí
Tó bá dẹ̀ẹ̀mí̀ìn
Ká pàjùbà ká sì fi kan odò
Bó bá dọdún mẹ́ta òní
Ká roko títí ká e dé ì̀dí ì̀rókò agúnrege ń jégé
Ẹni ó bá ni jòrúkọ pínnísín alẹ́ àná
Ní ó bàá ni jàgbò tó làwo wàákà waaka tó kádun mẹ́ta
A díá fún Olówu Ọ̀rọ̀gbọ̀ndù
Níjọ́ tíre gbogbó kọ̀
Ire ò yalé ẹ̀ mọ́……..10
Iré le ya ilé òun báyìí?
Wọ́n ní kó rú Àkùkọ adìẹ méjì lẹ́bọ
Wọ́n ní wọ́n ó gbàá ì̀yẹ Ifá sí ọ̀kan lára àwọn Àkùkọ náà
Kó sì rú ọ̀pọ̀lọpọ̀ owó
Olówu bá rúbọ
Iré bá bẹ̀rẹ̀ sí̀í ya ilé ẹ̀
Gbogbo ire tí tí ń pẹ́ ẹ síl̀ẹ̀
Àkùkọ gàgàrá bá ń pè é
Iré wá ń wọ ilé ẹ̀
Ilé tí wọn ò ti mọ̀ tẹ́l̀ẹ̀……20
Ni ọ́n bá ń júwe ẹ̀
Ó ní ká fọdúnnǐí ká ẹ gbìn sá orí
Tó bá dẹ̀ẹ̀mí̀ìn ká pàjùbà ká sì fi kan odò
Bó bá dọdún mẹ́ta òní
Ká roko títí ká e dé ì̀dí ì̀rókò agúnrege ń jégé
Ẹni ó bá ni jòrúkọ pínnísín alẹ́ àná
Ní ó bàá ni jàgbò tó làwo wàákà waaka tó kádun mẹ́ta

ÒGÚNDÁ ỌWỌ́NRÍN B

Ifá says this person will always meet with good things. He should perform sacrifice.

Let us use this year to plant as a sacrifice to our Orí
The next year
Let us plow down to the river
In three years time
We would weed till we get to the Ì̀rókò tree in Agúnrege ń jégé
He that eats the tender goat of yesterday's night with one
Would eat with one, a big ram that has lived three years
Cast divination for Olówu Ọ̀rọ̀gbọ̀ndù
On the day all good fortunes refused
They refused to come into his house……..10
Would good things come into my house? He asked
They asked him to sacrifice two roosters
They should brush Ifá powder on one
He should also sacrifice a lot of money
Olówu observed the sacrifice
Good things then started to enter his house
Good things that had been escaping his captive
The big rooster started calling them
The good luck started coming into his house
The house that they had never known previously…20
They were directing good fortunes to him
He said ‘Let us use this year to plant as a sacrifice to our Orí’
The next year, let us plow down to the river
In three years time
We would weed till we get to the Ì̀rókò tree in

He that eats the small goat of yesterday's night with one
Would eat with one, a horned ram that has lived three years

A díá fún Olówu Ọ̀rọ̀gbọ̀nùdù
Níjọ́ tíre gbogbó kọ̀
Ire ò yalé ẹ̀ mọ́……30
Kín ló níre ó yà wálé Awo?
Àkùkọ gàgàra
Jẹ́ kíre ó yà wálé Awo
Àkùkọ gàgàrà

Cast divination for Olówu Ọ̀rọ̀gbọ̀nùdù
On the day all good things refused
They refused to come into his house…….30
What has ordered good fortunes into the house of a priest?
Àkùkọ gàgàrà
Let good fortunes turn into the house of a priest
Àkùkọ gàgàrà

ÒGÚNDÁ ỌBÀRÀ A

Iré pọ̀ fun eléyìun. Ifá pé àwọn èèyàn mọ̀ pé ó gbộ́n púpọ̀. Ifá pé kò gbọ̀dọ̀ lọ́ọ́ wẹ̀ lódò mọ́ o. Kó bifá léèrè iye ìgbà tí ò fi níí gbọ̀dọ̀ lọ́ọ́ wẹ̀ ní ojú odò. Oṣu kan ni, ọdún kan ni, ìgbàkíìgbà tí Ifá bá ní kó mọ́ lọ odò, kò gbọ̀dọ̀ lọ o. Ifá pé yóó jẹun iṣẹ́ẹ rẹ̀ kalẹ́. Kó sì rú gbogbo ẹbọ ẹ̀ pé.

Àkọ̀ garùn
Àkọ̀ gasẹ̀
A díá fún Ọ̀sìn gàgààgà
Èyí tí ń lọ rèé wẹ̀rí ọlà lódò
Wộ́n ní kí Ọ̀sìn ó rúbọ
Wộ́n níre ó tó o lọ́wọ́
Wộ́n ní ṣùgbộ́n wộ́n ń sọ́ ọ lódò
Ọ̀sín bá rúbọ
Ayé bá yẹ ẹ́
Ní wá ń jó n ní ń yọ̀ …….10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àkọ̀ garùn
Àkọ̀ gasẹ̀
A díá fún Ọ̀sin gàgààgà
Èyí tí ń lọ rèé wẹ̀rí ọlà lódò
Àwá wẹ̀rí ọlà a ríre
A wẹ̀rí ọlà a ò kú mọ́
A wẹ̀rí ọlà a ríre……..20

ÒGÚNDÁ ỌBÀRÀ A

There would be plenty of good fortunes for this person. Ifá says people know him to be very clever but he should desist from swimming or bathing in streams for as long as Ifá asks him to. He should inquire for the duration of the period within which he should steer clear of streams.

Àkọ̀ bird extends it neck
Àkọ̀ bird extends it legs
Casts divination for the big Ọ̀sìn bird
The one going to wash the head of wealth in the river
They asked him to offer sacrifice
'Good fortunes would get to you' they predicted
But he was warned about his enemies who were on the lookout for him in the river
Ọ̀sìn performed the sacrifice
Life pleased him
He then started to dance and rejoice……..10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Àkọ̀ bird extends it neck
Àkọ̀ bird extends it legs
Casts divination for the big Ọ̀sìn bird
The one going to wash the head of wealth in the river
We have washed the head of wealth and we have seen fortunes
We have washed the head of wealth, we will not die again
We have washed the head of wealth, we have seen fortunes……..…….20

ÒGÚNDÁ ỌBÀRÀ B

Ifá pé eléyìun ó bĭí àwọn ọmọ mẹ́ta. Àmì ọmọ ni àwọn ọmọ ọ̀hún. Ifá pé kí eléyìun ó mọ́ jà o; kó sì mọ́ọ bi ìyàwó ẹ̀ léèrè nǹkan tí ń ṣe é bí bá ń fọwọ́ di inú ẹ̀ mú. Kódà kí Obìnrin rẹ̀ ó ti bí igba ọmọ tẹ́lẹ̀, mẹ́ta péré nínú ọmọ ẹ̀ ní ó ba sẹ́gun elénìní. Kó sì fi ọta, àhàyá, ati ẹ̀tù rúbọ.

Wọ́n fíí párá
Ó ba párá jẹ́
Wọ́n fi sákọ̀
Ó fàkọ̀ ya pẹ̀ẹ̀rẹ̀ pẹẹrẹ bí aṣọ
A díá fún Ògún tí ń fomi ojú sògbérè ọmọ
Ẹbọ n wọ́n ní ó ṣe
Wọ́n níwọ Ògún
Mẹ́ta làwọn ọmọ̀ọ̀ rẹ
Ṣùgbọ́n rúbọ
Ògún rúbọ tán nĭyàwóo rẹ̀ bá lóyún.....10
Wọ́n ní àwọn ọmọ tí ó bá ọ sẹ́gun lóó bĭí
Ifá pé kí eléyìun ó rúbọ dáadáa
Ńgbà tí ó kọ̀ọ́ bí
Ẹ̀tù ló kọ́kọ́ bí
Òun jẹ́ Obìnrin
Àṣé òun ló rorò ju àwọn ĭyókù lọ
Ńgbà ti ó tùún bí
Ó bí Àhàyá
Ńgbà tí ó tùún bí
Ó bí Ọta.....20
Wọ́n ní ĭwọ Ògún
Gbogbo ĭyà tí tí ń jẹ ọ́
Ìyà ò tún jẹ ọ́ mọ́
Àwọn tí ó ba ọ sẹ́gun ló dé yĭí
Níbi tí àwọn mẹ́tẹ̀ẹ̀ta bá dojú kọ
Tí iyáa wọ́n bá ti fọhùn
Ọta ó sì lọ̀ọ́ ba ibẹ̀ jẹ́
Àhàyá ó lọ̀ọ́ ba ibẹ̀ jẹ́

ÒGÚNDÁ ỌBÀRÀ B

Ifá says this person would have three children. They are kids of importance. Ifá enjoins him not to keep malice; he should be prompt in taking care of his wife in case she has stomach trouble. He should offer bullets, pellets, and gunpowder. Even if this person's wife has many more than three children, only three would help him win.

It was put on raised elevation
It destroyed it
It was sheathed in the scabbard
It tore the scabbard lengthwise like a cloth
Cast divination for Ògún crying because of children
He was asked to perform sacrifice
'You Ògún' they called
Your children would be three
But perform sacrifice
Ògún finished performing the sacrifice and his wife became pregnant.....10
They said the children that would help you are those you will have
Ifá asks this person to offer sacrifice well
When he was going to have the first
He had the Gunpowder
It was a woman
Not knowing that she is the most destructive of them all
The next time he had a child
He had the Pellets
The next time he had a baby
He had the Bullets.....20
'You Ògún' they called
'All the suffering you have had'
'You will never suffer again'
'The children that would help you win are here'
Wherever the three of them faces
Once their mother cries out
The Bullet would go and destroy the place
The Pellets also would go and destroy the place

Ni gbogbo àwọn ọ̀tá bá ń sún mẹ́yìn
Ni wọ́n wá ń jó ni wọ́n ń yọ̀ .....….30
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Wọ́n fí párá
Ó ba párá jẹ́
Wọ́n fi sákọ̀
Ó fàkọ̀ ya pẹ̀ẹ̀rẹ̀ pẹẹrẹ bí aṣọ
A díá fún Ògún tí ń fomi ojú sògbérè
ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ n wọ́n ní ó ṣe.....…..40
Ògún gbẹ́bọ ńbẹ̀
Ó rúbọ
Ìgbà tí ó bĭí
Ó bí Ẹ̀tù
Ó bí Àhàyá
Ó bí Ọta tíí ṣe ĭkẹtaa wọn
Taa ní ń bẹ lẹ́yìn tó sẹ́gun?
Ògún nĭkàn
Ní ń bẹ lẹ́yìn tó sẹ́gun
Ògún nĭkàn.....50

All his enemies quickly retraced their steps back
They then started to dance and rejoice.....….30
Ògún was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
It was put on raised elevation
It destroyed it
It was sheathed in the scabbard
It tore the scabbard lengthwise like a cloth
Cast divination for Ògún crying because of children
He was told he would have many children
It was the sacrifice meant for children that he should
offer…….....……40
Ògún heard about the sacrifice
And performed it
By the time the babies started to arrive
He had the Gunpowder
He had Pellets
He had the Bullet as the third
Who is coming from behind to become the victor?
Ògún alone
At the back as a victor
Ògún alone.....…….50

ÒGÚNDÁ ỌKÀNRÀN A

Ayé ó yẹ eléyìun. Nǹkan ó yǐn ín lọ́wọ́. Ifá pé àṣegbé ń bẹ fún un, ẹbọ àṣegbé gaan ni kó rú. Ifá pé kó sì tún rúbọ kí wọ́n ó le mọ́ọ fi nǹkan jǐn ín lẹ́nu iṣẹ́ẹ rẹ̀.

Ọ̀nà tọ́ tàárà mọ́ yà
A díá fún Ògún tí ń re igbó méje ẹ̀lùjù méje
Wọ́n ní ó rúbọ kó lè rẹ́ran mú bọ̀ wálé
Ògún bá rúbọ
Ńgbà ó dé ọ̀hún
Erin ló kọ́kọ́ rí
Ó perin nínú igbó
Ó képèe ẹ̀ wálé
Ó pẹ́fọ̀n náà
Ó képèe ẹ̀ wálé…….10
Ògún bá ń jayé
Ńgbà ó tún ṣe sàà
Ó tún kọ́rí sínú ijù
Ó tún mẹ́ran bọ̀
Ẹnǐkan ò leè bi Ògún
Ayé yẹ Ògún
Ọkàan rẹ̀ balẹ̀
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……20
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀nà tọ́ tàárà mọ́ yà
A díá fún Ògún
Ògún ń re igbó méje ẹ̀lùjù méje
Wọ́n ní ó rúbọ kó lè rẹ́ran múbọ̀ wálé
Ògún mọ̀mọ̀ dáràn kan kò tǐ tan
Ògún ó tùún looko òmǐìn
Bẹ́ẹ̀ ni ò níí tán láílái

ÒGÚNDÁ ỌKÀNRÀN A

Ifá says life would please this person. Good fortunes would not escape his captivity. He should perform sacrifice for 'àṣegbé, which would make people to absolve him of any blame arising from the ills done by him in the past.

Ọ̀nà tọ́ tàárà mọ́ yà
Casts divination for Ògún, going to seven renowned forests and bushes
He was asked to sacrifice to be able to come back with stray animals
Ògún performed the sacrifice
When he got to the forest
He saw the elephant first
He killed the elephant in the forests
He brought home the news
He killed a buffalo also
He brought home the news……..10
He started to enjoy
After a short while
He left for the wild forests again
He came back with slain stray animals
No one can question Ògún
Life so pleased Ògún
He had rest of mind
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá……20
He said it was exactly as his Babaláwo had said
Ọ̀nà tọ́ tàárà mọ́ yà
Casts divination for Ògún,
Ògún was going to seven renowned forests and bushes
The one that was going to bring home slain stray animals
Ògún had committed an offense and had not answered the case
He would go and commit another
And there is no stopping him

ÒGÚNDÁ ỌKÀNRÀN B

Ẹbọọ kí wọ́n ó mọ́ pa ọlá mọ́ eléyìun lára ni kó rú. Ifá pé kí eléyìun ó rúbọ ẹ̀ kó pé. Wọn ò níí lè sí adé tí ń bẹ lórí ẹ̀.

Òǵúndá fò ó dỌ̀kànràn
Ọlọ̀kànrán fò ó dÒǵúndá
Erinmi ńlá ṣubú lAgbagba
Agbagba ńlá ṣubú lErinmi
A díá fún ẹ̈̀inlọ́jọ́ igi
Wọ́n ń tọ̀run bọ̀ wálé aye
Àwọn ẹ̈̀inlọjọ́ igi ní ń bèèrè lọ́wọ́ Ifá
Ilé ayé tí àwọ́n ń lọ yǐí dáa báyìí?
Wọ́n ní kí wọ́n ó rúbọ.....9
Wọ́n ní mee bí báwọn bá dé ilé ayé tán
Ṣebí ẹbọ náà làwọ́n ó mọ́ọ rú
Òǵúndá fò ó dỌ̀kànràn
Ọlọ̀kànrán fò ó dÒǵúndá
Erinmi ńlá ṣubú lAgbagba
Agbagba ńlá ṣubú lErinmi
A díá fún Àkó
Ń tọ̀run bọ̀ wálé ayé
Wọ́n bá fi Àkó ṣe àgbà
Wọ́n dé Àkó ládé
Wọ́n níwọ́ Àkó rúbọ́ o…….....20
Ìwọ́ ni ọ́n dé ládé yǐí o
Wọ́n lẹ́bọ́ ni kóo mọ̀ o
Kí wọ́n ó mọ́ baà ṣí adé orílì rẹ́ o
Àkó ò gbọ́ ẹbọ́ yàn
Gbogbo igi bá dé ilé ayé
Wọ́n bá pète pèrò
Bó bá sì di ọjọ́ kẹ̀tàdínlógún
Wọ́n ó bàá sí adé tí ọ́n fi dé Àkó lórí

ÒGÚNDÁ ỌKÀNRÀN B

Ifá says this person should perform sacrifice that would not allow his detractors to extinguish his glowing light of wealth. Life would please him; Ifá enjoins him to perform the sacrifice prescribed for the crown on him not to be removed.

Òǵúndá flies off, it becomes Ọ̀kànràn
Ọlọ̀kànrán flies off, it becomes Òǵúndá
A big hippopotamus falls of Agbagba
Agbagba falls on a hippopotamus
Cast divination for uncountable number of trees
They were coming from heaven to the earth
The troop of trees were asking Ifá
'The earth that we are going, is it going to be good'?
They were asked to perform sacrifice
Once we get to the earth,…….....…….10
Is it not the same sacrifice that would be performing? They said
Òǵúndá flies off, it becomes Ọ̀kànràn
Ọlọ̀kànrán flies off, It becomes Òǵúndá
A big hippopotamus falls of Agbagba
Agbagba falls on a hippopotamus
Cast divination for Àkó tree
He was coming from heaven to the earth
The other trees then voted Àkó tree as their leader
They crowned him
'You Àkó, perform sacrifice' They warned….....20
'You are the one that has been crowned'
'You should observe all sacrificial prescriptions'
'And such that the crown on your head would not be removed'
Àkó tree refused to listen attentively to the sacrifice
The troop of trees arrived on earth
They all connived and castigated Àkó tree
Once it is the seventeenth day
They would remove the crown on Àkó's head

Wọ́n ní ṣebí àwọ́n wí fún ọ
Ṣùgbọ́n nígbà Àkó bá dádé…….....30
Ẹnǐkan ò gbọ́dọ̀ sá a lọ́bẹ
Béèyán bá dán irú ẹ̀ wò
Olúwa ẹ̀ rí ọ̀ràn
Tée dòní
Àwọn ẹ̈ǐnlọ́jọ́ igi ni wọ́n gbé èǹǐní tǐ ́I
Ó ni Ògúndá fò ó dỌ̀kànràn
Ọlọ̀kànrán fò ó dỌ̀gúndá
Erinmi ńlá subú lAgbagba
Agbagba ńlá subú lErinmi
A díá fún ẹ̈ǐnlọ́jọ́ igi.....40
Wọ́n ń tọ̀run bọ̀ wálé aye
Wọ́n ní wọ́n ó rúbọ
Wọ́n kọ̀ wọn ò rúbọ
Àkó nǐkàn ní ń bẹ lẹ́yìn tó dádé
Gbogbo igi
Ẹ sǐ pète pèrò
Ẹ wáá badé Àkó jẹ́
Gbogbo igi

It was then they reminded him of their warning
Within the period that Àkó tree is crowned…....….30
No one should remove the bark or strike the trunk with a knife
If anyone does that
That person would be in trouble
Till today
The troop of trees had conspired against him
He said Ògúndá flies off, it becomes Ọ̀kànràn
Ọlọ̀kànrán flies off, It becomes Ògúndá
A big hippopotamus falls of Agbagba
Agbagba falls on a hippopotamus
Cast divination for uncountable number of trees.....40
They were coming from heaven to the earth
They were asked to perform sacrifice
They refused; they did not offer the sacrifice
It is Àkó tree coming from behind and wearing a crown
All trees
You all connived
You destroyed Àkó's crown
All trees

ÒGÚNDÁ ỌSÁ A

Ifá póun pé ire ọmọ fún eléyìun. Ayé ó yẹ ẹ, ọkàan rẹ ó balẹ; ṣùgbọ́n kó rúbọ tí ọ́n bá yàn fun.

Ọdán ojúde àbẹ̀yìn kulugọ̀ kulugọ̀
A díá fún Ọ̀rúnmìlà
Wọ́n ní kó rúbọ
Kí Onígbèsè ọ̀run ó lè baà sìn ín lówó
Wọ́n níwọ Ọ̀rúnmìlà rúbọ
Ẹni Onígbèsè ọ̀run ò bá sìn lówó
Kò wúlò láyé
Wọ́n bá ń rúbọ
Tí ọ́n bá rúbọ tán
Wọ́n bá ń láya.....10
Wọ́n bá ń bímọ
Àṣé ọmọ lonígbèsè ọ̀run?
Kò níí mọ iṣẹ́ ṣe
Yóó sì mọ òúnjẹ́ jẹ
Níjọ́ tí ọ́n bá ti bí I
Tí ọ́n ti fọmú sí I lẹ́nu
Láti ọjọ́ náà ni bàbá ó ti mọ́ọ fún un lówó
Ijọ́ náà nìyá ó ti mọ́ọ fún un lówó
Àti gbogbo ẹbí
Nígbà ó bá dàgbà tán ni wọ́n ó mọ́ọ jère è.....20
Ifá pé ọmọ lonígbèsè ọ̀run
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọdán ojúde àbẹ̀yìn kulugọ̀ kulugọ̀
Awo ilé Ọ̀rúnmìlà ló díá fún Ọ̀rúnmìlà

ÒGÚNDÁ ỌSÁ A

Ifá wishes this person the good fortune of children. He would have rest of mind and life would please him. He should only offer sacrifice.

The Ọdán tree in the open space with bulging bark
Casts divination for Ọ̀rúnmìlà
He was asked to perform sacrifice
Such that the creditor from heaven would come demanding for his money
Offer sacrifice, they told Ọ̀rúnmìlà
'Anyone the creditor from heaven did not come to, demanding for his money'
'That person life is not fulfilled' they said
He performed the sacrifice
Once man performs the sacrifice
He would have a wife, …….....….10
He would have a child
So, children are the creditors from heaven?
It would know no work to perform
Yet it would know how to eat
As from the day he was born into the world
And starts to suck his mother's breasts
It is from that day onward that the father must start to give him money
From that day onward that the mother must start to incur expenses on him
And all the relations
When he becomes matured, they would reap their investment…….....….20
Ifá says the child is the creditor from heaven
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwo were praising Ifá
He said it was exactly as his Babaláwo said
The Ọdán tree in the open space with bulging bark
Casts divination for Ọ̀rúnmìlà

Wọ́n ní kó rúbọ
Kí Onígbèsè ọ̀run ó lè baà sì̀n ín lówó
Taa lonígbèsè ọ̀run ò?……..……30
Ọmọ ẹni
N lonígbèsè ọ̀run ò
Ọmọ ẹni

He was asked to perform sacrifice
Such that the creditor from heaven would come demanding for his money
Who is the creditor from heaven?……...……30
One's child
Is the creditor from heaven
One's child

ÒGÚNDÁ ỌSÁ B

Ifá pé kí eléyìun ó mọ̀ọ̀ ta ìbejì lọ́rẹ. Kò níí rìn lóun nìkan. Ire ọ̀pọ̀ èèyàn fún un.

Olúfikufi
Olúwọ̀kuwọ̀
Àgbà dimú dimù
A díá fún Ẹdun tí ń lọ sígbó ìjámọ̀ o sòdí
Igbó Ìjámọ̀ tóun ń lọ yìí
Òun ò nìkàn lọ
Èèyán pọ̀
Wọ́n ní kí Ẹdun ó rúbọ
Wọ́n ní ò níí nìkàn rìn
Wọ́n níre fún un……....……..10
Ó bá rúbọ
Ńgbà tí Ẹdún dé Igbó Ìjámọ̀
Èèyán tẹ̀lé e
Ní wá ń jó ní ń yọ̀
Ní n yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Olúfikufi
Olúwọ̀kuwọ̀
Àgbà dimú dimù……....…..20
A díá fún Ẹdun
Ẹdun tí ń lọ sígbó ìjámọ̀ o sòdí
Ẹbọ n wọ́n ní ó ṣe kó tóó lọ
Ẹdún gbẹ́bọ́ ńbẹ̀ ó rúbọ
Bẹ́ẹ̀ lẸdun ò mọ̀mọ̀ rìnkàn
Ọ̀wọ́ ire la bẹ́dun
Bẹ́ẹ̀ lẸdun ò rìnkàn

ÒGÚNDÁ ỌSÁ B

Ifá asks this person to give gifts to twins. He would not be a lone ranger. The good fortune of multitude of people would be with him.

Olúfikufi
Olúwọ̀kuwọ̀
Àgbà dimú dimù
Cast divination for Ẹdun, going to the forests of Ìjámọ̀ o sòdí
'This Ìjámọ̀ forest that I am going'
'Would I not go alone?
There would be many people to accompany me'?
They advised Ẹdun to perform sacrifice
They told him he would not range alone
They wished him good fortunes……....….10
Ẹdun performed the sacrifice
When Ẹdun got to the forests of Ìjámọ̀
There were uncountable numbers of people
They were dancing and rejoicing
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Olúfikufi
Olúwọ̀kuwọ̀
Àgbà dimú dimù…….....20
Cast divination for Ẹdun
Ẹdun that was going to the forests of Ìjámọ̀ o sòdí
Sacrifice was the antidote mandated for him to perform before leaving
Ẹdun heard about the sacrifice and performed it
Ẹdun truly does not range alone
We would always meet Ẹdun in the midst of good things
Ẹdun truly does not range alone

ÒGÚNDÁ ÌKÁ A

Ifá póun pé ire fún eléyìun. Ẹbọ ni kó rú. Ayé ó yẹ ẹ́, ọkàan rẹ̀ ó balẹ̀, yóó sì ní ìsinmi. Àwọn ọmọ mẹ́ta kán ń bẹ tí eléyìun ó bĭí; àwọn ọmọ ọ̀hún ó la ọjà já láyée wọn. Ṣùgbọ́n Ifá gbà á nímọ̀ràn pé kó rúbọ o.

Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀
A díá fún Aríyùnkẹ́sẹ́ Obìnrin Ọ̀rúnmìlà
Ẹkún ọmọ ní ń sun
Aríyùnkẹ́sẹ́ Obìnrin Ọ̀rúnmìlà ní ń fojúú sògbérè ọmọ
Wọ́n ní ó rúbọ
Wọ́n ní wọ́n ó tọ́jú ẹmọ iyán
Wọ́n bá fi ẹmọ iyán ṣe Ifá fún un
Ó bá bí ọmọ
Ńgbà ó dijọ́ kẹ́fà
Wọ́n pé jọ kí wọ́n ó sọmọ lóókọ…..…10
Wọ́n bá ní bóo lọmọ ó ti mọ́ọ jẹ́
Ifá ní ẹmọ iyán lạ fi ṣe Ifá fún un
Tée bímọ
Ifá ní ẹ mọ́ọ pe ọmọ náà ní Ẹlẹ́mọ ń tẹyán
Wọ́n sọmọ ní Ẹlẹ́mọ ń tẹyán
Obiin tún kọ̀
Kò tún róyún ní
Wọ́n ní kí wón ó lọ̀ọ́ bọ Ọ̀kọ̀
Wọ́n bọ Ọ̀kọ̀
Wọ́n tún bímọ náà tán……..…20
Ó tún dijọ́ kẹ́fà
Wọ́n ó sọ ọmọ lóókọ
Wọ́n ní bóo làwọ́n ó ti sọ eléyĭí?
Ifá ní ẹ mọ́ọ pè é ní Abĭdí ọ̀kọ̀ yamàrĭ
Ó tún pẹ́
Wọn ò tún tètè róyún ní
Wọ́n tọ Ifá lọ

ÒGÚNDÁ ÌKÁ A

Ifá wishes this person well. Life would please him; he would have rest of mind and peace. Ifá sees three children for this person. The three children would be very successful in their chosen Career.

Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀
Casts divination for Aríyùnkẹ́sẹ́, the wife of Ọ̀rúnmìlà
She was crying because of children
It was Aríyùnkẹ́sẹ́, the wife of Ọ̀rúnmìlà that was crying because she had no child
She was asked to perform sacrifice
They told her to prepare nuggets found in pounded yam
They used it to prepare an Ifá portion for her
She became pregnant and had a child
On the sixth day
They assembled to give a name to the child…….……10
They asked the father what the name of the child would be
'We used the lump found in pounded yam to prepare Ifá portion for her'
'Before she was able to have the baby' Ifá said
'Call the child Ẹlẹ́mọ ń tẹyán'
They named the child Ẹlẹ́mọ ń tẹyán
After weaning the first baby, the woman still was finding it difficult to become pregnant
They were asked to offer sacrifice to Ọ̀kọ̀
They offered sacrifices to Ọ̀kọ̀
They had another baby
On the sixth day as usual…….....….20
They converged to name the child
'What would the name of this one be'? They asked Ọ̀rúnmìlà again
Call him 'Abĭdí ọ̀kọ̀ yamàrĭ'
They named him Abĭdí ọ̀kọ̀ yamàrĭ
After a while
The woman could not become pregnant the third time
They consulted Ifá again

Wọ́n tún bèère ohun ẹbọ
Ó ní kí wón ó tọ́jú ọ̀pọ̀lọpọ̀ ẹmu
Wọ́n tọ́jú ẹmu…….....30
Wọ́n bá ṣe Ifá fún wọn
Ńgbà tí wọ́n ó tùún bí
Ọkùnrin tún ni
Níjọ́ kẹfà tí wọ́n ó tùún sọmọ lórúkọ
Ọmọ eléyĭí ó ti mọ́ọ jẹ́?
Wọ́n ní ó mọ́ọ jẹ́ Jàǹgbórúnkún abinú ẹmu jĭíĭrĭnkinkin
Ọmọ́ bá ń jẹ́ Jàǹgbórúnkún abinú ẹmu jĭíĭrĭnkinkin
Àwọn ọmọ wọ̀nyí wáá dàgbà
Iṣẹ́ Awo sì ni wọ́n ń ṣe
Wọ́n bá pa Awo pọ̀…….....……40
Wọ́n sawo títí
Wọ́n re ilé Alájé fínfín ilé àdó
Ó kẹ́ wọn
Wọ́n mu sárágede
Ńgbà tí ọ́n kúò nílé Alájé fínfín ilé àdó
Wọ́n re ilée Kọ̀ǹkọ̀ ọmọ àmuyè
Òun náà kẹ́ wọn
Wọ́n tún sawo títíí tí
Wọ́n relé Oníràwọ̀ àgbà
Wọ́n sì ti pé kí wọ́n ó rúbọ́ lẹ́ de àwọn ọmọ wọ̀nyi….....….50
‘Ńgbà tí wọ́n ó bàá di ọlọ́rọ̀ lẹ́yìn ọ̀la’
‘Kí Elénìní ó mọ́ baà dá wọn lónà’
‘Ilé Oníràwọ̀ àgbà tí ọ́n sì ń lọ yĭí
Tí ọ́n bá e mú ọlàa tibẹ̀
Wọn ò tún tòsì mọ́ lái
Ńgbà tí wọ́n ó dèé ilé Oníràwọ̀ àgbà
Ẹrú Oníràwọ̀ àgbà bá bọ́ síwájú
Kò jẹ́ kí wọ́n ó rọ́nà dé ọdọ Oníràwọ̀ àgbà
Oníràwọ̀ àgbà ń pé fi ọ́n sílẹ̀
‘Jẹ́ kí wọ́n ó wá’……..60

The third consecutive time, they asked for the sacrifices
‘Prepare plenty of palm wine’ Ifá had said
They prepared palm wine…….....……30
The Babaláwo used it to prepare an Ifá portion for her
She had another baby
It was a male child like the first two
On the sixth day of the naming ceremony
‘What would this one be called’? They asked
‘Call him Jàǹgbórúnkún abinú ẹmu jĭíĭrĭnkinkin’
The child was named
These children then started to grow in age
They were training to become Babaláwos
They combined their priesthood……....….40
And practiced the priesthood together
They went to the house of Alájé fínfín in the city of Ìdó
He tool very good care of them
They drank sárágede wine
They left the house of Alájé fínfín in the city of Ìdó
And left for the house of Kọ̀ǹkọ̀ ọmọ àmuyè
He too took care of them
They continued in their faith with unwavering determination
They got to the house of Oníràwọ̀ Àgbà
Meanwhile they had been advised to offer sacrifice prior the arrival of these children.....50
‘In case they become wealthy later in life’
‘Such that detractors would not double cross them’
But the house of Oníràwọ̀ Àgbà they were entering
Should they be lucky to capture the wealth there
They will never live to know poverty again
When they got to the house of Oníràwọ̀ Àgbà
The head slave of Oníràwọ̀ Àgbà blocked their way
He disallowed them entry to see Oníràwọ̀ Àgbà
Oníràwọ̀ Àgbà asked him to allow them in
‘Let them come to me’ Oníràwọ̀ Àgbà said…..…..60

Ó ní rárá o
Bí wọ́n ó bàá wọ inú ilé yìí sùn
Tí wọ́n ó sì sawo ńnú ilé yìí
Àyàfi bí ọ́n bá le mọ òun mẹ́ta tí ń bẹ ńnú igbá yìí ni
Oníràwọ̀ àgbà bá lọ́ọ́ mú iyán
Ó fi sínú igbá kan
Ó mú èédú iná
Ó fi sínú igbá kejì
Ó sì mú òkò
Ó fi sínú igbá kan tó kù…….70
Wọ́n bá ní n tí ń bẹ ńnú igbá yìí
Bẹ́yin mẹ́tẹ̀ẹ̀tá bá le mọ̀ ọ́
Lẹ́ẹ́ lọ
Tẹ́ẹ̀ bá mọ̀ ọ́
Ọwọ́ tẹ̀ yín
Ẹlẹ́mọ́ ń tẹyán ló kọ́kọ́ bọ́ọ́ wájú
Ó ní táwọn ò bá fi níí mọ nǹkan tí ń bẹ nínú igbá ǐí
'Ẹlẹ́mọ́ ní ó yà tẹyán'
Wọ́n ní wọ́n ó gbé igbá iyán kúò ńbẹ̀
Àwọn èèyàn lọ́ọ́ wo ẹrú Oníràwọ̀ Àgbà lójú.....80
Wọ́n ní Awo gidi ni àwọn ọmọ yìí
Elẹ́ẹ̀kejì ní tí àwọn ò bá fi níí mọ nǹkan tí ń bẹ nínú igbá yìí
Ó ni 'Iná jó dóríi kókó nùu'
Èédú iná tó sì jó
Ni ọ́n ń pè ní kókó
Òun ni ọ́n kó sínú igbá
Wọ́n ní wọ́n ó gbé òun náà sẹ́yìn
Ńgbà ó kan ẹ̀ẹ̀kẹta
Ìyuun ní 'Ẹ́ní ó ju òkò níí rófiiri òkò'
Wọ́n ní wọ́n ó gbé mẹ́tẹ̀ẹ̀ta…….....90
Oníràwọ̀ àgbà lóun ò wí fún ọ ìwọ ẹrú
'Tóo lóó dàá ọn lọ́nà'
'Not at all' the head slave said
'If they are going to sleep in this house'
'And practice their priesthood under this roof'
'They should be ready to solve the riddle of the contents of the calabash'
Oníràwọ̀ àgbà then fetched pounded yam
He put it in one
Black charcoal
He put it in the second one
He found a stone
He put it in the last calabash…….....….70
'Look at these three containers'
'If you succeed in telling us the contents inside them'
'We will allow you to go scot-free and practise'
Otherwise
'You are in for a doom' the head slave said
Ẹlẹ́mọ́ ń tẹyán first stepped forward and said
'For us not to know the contents of these calabashes'
'The lump pounder would rather pound his yam'
They asked a slave to move the first calabash aside
The people looked at the eye of the head slave…….……80
'These boys are real priests' they murmured
'For us not to know the content of these calabashes, the second one said
'The hard wood would have been burnt to the hard dry bud'
Meanwhile it is the charcoal left unburned
That is referred to as the kókó
It was this charcoal type that was concealed in the calabash
They ordered them to move the second calabash aside
It was the turn of the third
He moved near and said 'He that throws a stone would see the trajectory of the stone'
They ordered them also to move away the third calabash…….....…..90
'Didn't I tell you' Oníràwọ̀ àgbà said to the head slave
'When you blocked their entrance'

‘Àwọn ọmọ tí ọ́n ti rúbọ fún’
Ayé yẹ wọ́n
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀ .....…….99
A díá fún Aríyùnkẹ́sẹ́ tíí saya Ọ̀rúnmẅ̀là
Ẹbọ n wọ́n ní ó ṣe
Ńgbà tí ó bǐ́ǐ
Ó bí Ẹlẹ́mọ ń tẹyán
Ó bí Abǐdí ọ̀kọ̀ yambarĭ
Ó bí Jàǹgbórúnkún abinú ẹmu jǐ́ǐ̀ĭrĭnkinkin
Wọ́n sawo tití
Wọ́n relé Alájé fínfín ilé ìdó
Wọ́n wọbẹ̀
Wọ́n mu sárágede
Wọ́n kí wọn…….....……110
Wọ́n kẹ́ wọn
Wọ́n lọ sí ti Kọ̀ǹkọ̀ ọmọ àmuyè
Wọ́n rebẹ̀, wọ́n mu sárágede
Wọ́n kí wọn
Wọ́n kẹ́ wọn
Wọ́n wáá dé ilé Oníràwọ̀ Àgbà
Ẹrú Oníràwọ̀ àgbà wáá tǐlẹ̀kùn ọlà pin pǐ̀ǐn pin
Wọ́n ti pé kí wọ́n ó rúbọ
Kí wọ́n ó tóó bí wọn kí wọ́n ó tóo mọ́ọ̀ lọ̀ọ́ sawo…….119
Kí wọ́n ó mọ́ le tǐlẹ̀kùn ọlà mọ́ wọn
Wọ́n gbẹ́bọ ńbẹ̀ wọ́n rúbọ
Awó mọ̀mọ̀ kóre dé tùtúru
Àwa ọmọ Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀
A mọ̀mọ̀ kóre dé tùtúru

‘They are children whose sacrifice had been offered prior to their being born’
Life so pleased them
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
‘It was as our Babaláwo predicted’ they chorused
Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀ .....……99
Casts divination for Aríyùnkẹ́sẹ́, the wife of Ọ̀rúnmilà
She was asked to perform the sacrifices for children
When she was going to have babies
She had Ẹlẹ́mọ ń tẹyán
She had Abǐdí ọ̀kọ̀ yambarĭ
She had Jàǹgbórúnkún abinú ẹmu jǐ́ǐ̀ĭrĭnkinkin
They practiced their priesthood
The got to the house of Alájé fínfín in the city of Ìdó
They entered his house
They drank and drank Sárágede wine
Alájé fínfín greeted them…….....…..110
He took care of them
They went to the house of Kọ̀ǹkọ̀ ọmọ àmuyè
They got there and drank Sárágede wine
Kọ̀ǹkọ̀ ọmọ àmuyè greeted them
He took good care of them
They now got to the house of Oníràwọ̀ Àgbà
The head slave of Oníràwọ̀ Àgbà closed the door firmly
Ifá had asked the priests to perform sacrifice
Before they were born and began practicing
So that no one would close the door of fortune on them…….....……..120
They heard about the sacrifice and performed it
We have brought good fortune in multitude
We, the children of Ìrẹ̀ níí yẹ̀dí ọ̀pẹ̀
We have brought good fortunes in multitude

ÒGÚNDÁ ÌKÁ B

Ifá pé awọn èèyàn ó mọ́ọ gbé eléyìun ní nǹkan. Ifá pé kó mọ́ sépè o. Nítorí ẹni tí ń gbé eléyìun ní nǹkan ní ó là á; kó yáá dákẹ́.

Àká ya lẹ́sẹ̀ ó bàjẹ́ lórí
A díá fún Àgbẹ̀ kan gǐrǐsàsà
Tí ń tokoó bọ̀ wá jiwọ
Láyé ijọ́hun
Àká ni ọ́n mọ́ọ ṣe síwájú ilé
Yangan ni ọ́n sǐí mọ́ọ kó sínú ẹ̀
Ṣùgbọ́n bí olè bá ti dé
Ibi yangan yìí ní ó lọ
Yóó lọ́ọ́ bu ǐwọ̀n owó tí ń pọ́n ọ́n lójú
Obǐin àgbẹ́ ó bàá figbe ta……10
‘Ta ló bu yangan o’
‘Taa ló jí yangan bù o’
Àgbẹ̀ ó mọ́ọ pé ‘ẹ fǐílẹ̀’
‘Ẹ fǐílẹ̀’
‘Ìwọ̀n tí ó lò ló mú’
‘Ẹ fǐílẹ̀’
‘E bí n ló tún kú ńbẹ̀ un’
‘Ẹ fǐílẹ̀’
Ó dọ́dún kǐ̈ní
Kò sépè…....….....20
Ó dọ́dún kejǐ̈
Olè tún wá
Ó tún jí yangan bù’
Obǐin àgbẹ́ bá tún figbe ta
Àgbẹ̀ tún ní ẹ fǐílẹ̀
Kò sépè
Ó ní ṣebí yangan náà ló tún kù ńbẹ̀ un
Ńgbà olé ó mọ́ọ kó tọ́dún kẹ́ta
Olè ti kó sínú àká
Gẹ́gẹ́ ǐgbà náà ni ìyàwó àgbẹ̀ fẹ́ẹ́ gbé
oúnjẹ ọ́kọ́ ẹ̀ sílẹ̀…….....30
Gẹ́gẹ́ náà ni àgbẹ̀ náà ń bọ́ lọ́ọ́ọ́kán

ÒGÚNDÁ ÌKÁ B

Ifá says thieves would rob this person of his things. Ifá enjoins him not to curse the thieves because it is the same set of thieves that would save him.

The barn is torn in the legs and is wrecked on top
Casts divination for a big time farmer
That was coming from the farm to eat poison
In the olden days
Farmers do construct barns outside their houses
And store their grains in it
But when this particular thief comes to steal
He would go to the grain store
He would steal just enough to offset his debts.....9
The wives of the farmer would start to curse the thief
‘Who stole our maize’? They would shout around
‘Who had taken out of our grain store’?
‘Leave him alone; let him go’, the farmer would say
‘Do not bother yourselves’
‘He had taken only the quantity he desires’
‘Leave him alone’
‘There is still more than enough in the barn’
‘Let him go’
In the first year
He did not curse the thief…….....……..20
The second year
The Thief came visiting again
He stole some quantities of grains
The wives of the farmer started raining curses again
Leave him alone, the farmer would say repeatedly
He did not curse nor abuse the thief
Is the grain not in there again? He would ask
The third year when the thief was stealing
As soon as he entered the barn
Just then the wife of the farmer was serving her husband’s food…….....30
Just about then, the farmer was returning from the farm

Olè ò lè jáde mọ́
Ó bá fara pamọ́ nínú àká
Ìyàwó bá gbé oúnje ka ibi tíí gbé e kà
Ńgbà ó jẹ́ pé òun níí mọ́ọ tọ́jú oúnjẹ fọ́kọ
Níwájú ilé sì ni àká wà
Ìgbàrà ọ̀dẹ̀dẹ̀ tí ọ́n sì ṣe
Tí ọ́n gbé ń gbé oúnjẹ kalẹ̀
Bí ìtàgé ló ṣe hàn sí olè nínú àká
Àká sì ya lẹ́gbẹ̀ẹ́ kan…….....40
Bí ìyàwó ti gbé oúnjẹ kalẹ̀ tán
Ìyáálé bá lọ́ọ́ gbọn nǹkan sínú ẹ̀
Olè sì ń wò ó láti inú àká
Ńgbà tí ọkọ́ dé
Wọ́n ń pé ẹ mọ́ọ bọ̀ wáá jẹun
Ọkọ́ bá jókòó ti oúnjẹ
Yóó mọ́ọ jẹun
Ọwọ́ tó kì bọ inú oúnjẹ báyìí
Olè bá ń rò ó láti inú àká
‘Bóun bá dákẹ́’.....……..50
‘Tóun ò bá fọhùn’
‘E bí ń bẹ láyé lòún ń rí nǹkan ẹ̀ gbé’
‘Lòún fi kó nǹkan ẹ̀ nídunta’
‘Lòún fi kó nǹkan ẹ̀ lésĭín’
‘Lọ́dúnnĭí tóun fẹ́ẹ́ kó’
‘Tóun ò bá sọ fún àgbẹ̀ yìí’
‘Òun ò yáa dẹni ẹ̀ṣẹ̀ báyìí’
Olè bá kígbe
Ó ló tó
Ó ní dáwọ́ dúó……..60
‘O ọ̀ gbọdọ̀ jẹ́ oúnjẹ un’
Ó ní pe àwọn Obìnrin méjèèjì tóo ní wá
Ó ní Obìnrin àgbà yìí

The thief could not escape again
He hid himself in the barn covering his body with the maize grain
The junior wife placed the food at the usual place
Since she was the one charged with the responsibility
The barn was situated just outside the entrance
But the construction of the passage lounge
Where the food would be placed
Appeared to the thief as if it is a drama stage
The barn was torn at one side providing an opening for sight…….....……40
As the junior wife placed the food and left
The senior wife sprinkled some harmful substances into it
The thief was however watching the scene from inside the barn
As soon as the husband entered
They were greeting him, asking him to come to the table for his food
The husband unknowingly sat with the food
He would savor the taste
As the farmer thrusts his hand into the food
The thief reasoned fast in the barn
‘If I keep quiet’…….....……50
‘And said nothing’
‘It is because he is alive that gave me the opportunity of stealing his grains’
‘Two years ago’
‘And last year’
‘I am here to steal his grains again this year’
‘If I don’t leak this secret to this farmer’
‘Would I not become guilty before God’?
In a loud voice, the thief shouted,
‘Halt!’
‘Just hang your hand’……..……60
‘Do not eat that food’
‘Call out your two wives’ the thief said as he came down from the barn
‘This elderly one’

Sọ fún un kó ró ọbẹ̀ un pọ̀
Kó sì bu òkèlè mẹ́ta ńbẹ̀
Kó sì gbé e mì
Obìin bá ń gbọ̀n
Kò leè jẹ ẹ́
Olè ní ṣẹ́ẹ̀ ráyé o
Ẹní ó gbóúnjẹ síl̀ẹ̀ nǐyí……...70
Ẹni tóun rí tó wáá gbọn nǹkan sí I nǐí
Ọkọ́ bá sọ òkèlè tí ń bẹ lọ́wọ́ọ̀ rẹ̀ síl̀ẹ̀
Ọkọ́ bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àká ya lẹ́sẹ̀ ó bàjẹ́ lórí
A díá fún Àgbẹ̀ kan gĩrĩsàsà
Èyí tí ń tokoó bọ̀ wáá jiwọ
Kín ní ń bẹ ninú àká tó fani yọ……..80
Olè kan; òlè kàn
Ní ń bẹ ninú àká tó fani yọ
Olè kan; òlè kàn

‘Tell her to mix the stew well’
‘And eat that food with the stew’
‘Tell her to swallow three handful in our presence’
The woman started shivering
She could not eat anything
‘Can you all see’, the thief asked all that had gathered
‘This is the person who placed the food’ pointing to
the second wife…….....70
‘But this is the person I saw sprinkling poison into it’
the thief said
The man dropped the nugget in his hand
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said
The barn is torn in the legs and wrecked on the head
Casts divination for the big time farmer
The one that was coming from the farm to eat poison
What is in the barn that had saved one?…..……80
A particular thief
Is the one in the barn that had saved one
A particular thief

ÒGÚNDÁ ÒTÚRÚPỌ̀N A

Ifá póun pé ire fún eléyìun. Iré ó to lọ́wọ́. Àwọn èèyàn ó ti gbÌ̀ìyànjú láti mú ire ọ̀hún tÌ̀. Ifá pé ká rú erín àgbàdo mẹ́rÌ̀ndÍ́nlógún. Obìnrin nire ọ̀hún. Ire náà ó sÌ̀ di tiwa. Alágbára ni Obìnrin ọ̀hún.

Ọ̀nà tọ́ tààrà mọ́ yà
A díá fún Ògún tí ń regbó méje èlùjù méje
Èyí tí ń lọ rèé fẹ́ Ọbà wálé
Wọ́n ní kó rúbọ
Gbogbo àwọn Irúnmọ̀lẹ̀ ni ọ́n fẹ́ Ọbà tÌ̀
Ipá ò ká Ọbà
Gbogbo Ọkùnrin tí ọ́n bá làwọ́n ó fẹ́ ẹ
ÌjàkàdÌ̀ ní ó mùú
Ní ó bàá gbé wọn sánlẹ̀
Wọ́n ó pèé èmi kọ́!…….....10
'Obìnrin tí ó mọ́ọ lu ọkọọ rẹ̀'?
Àwọn ò fẹ́
Gbogbo wọ́n bá ń kẹ́ Ọbà sílẹ̀
Ògún bá fi erín mẹ́rÌ̀ndÍ́nlógún rúbọ
Kùǹkùu erín tí ọ́n fi ṣe Ifá fún Ògún
Wọ́n bá kó o lé e lọ́wọ́
Ògún bá ń padà relé lẹ́yÌ̀n tó rúbọ tán
Ó bá pàdé Ọbà lọ́nà
Òun àti Ọbà bá fÌjà pẹ́ẹ́ta
Ọbà è é sÌ̀Í fẹ́……..20
Ògún bá sọ kùǹkù sí Ọbà lẹ́sẹ̀
Ọbà bá yọ̀ tẹ̀ẹ̀rẹ̀
Ó bá di pàà nílẹ̀
Ògún bá jan Ọbà mọ́lẹ̀
Ògún bá fa Ìpọ̀n ìdí ẹ tú
Ògún bá bá Ọbà sùn

ÒGÚNDÁ ÒTÚRÚPỌ̀N A

One good fortune would get to this person. People would have tried to win this fortune but would not be successful. He should sacrifice sixteen maize cobs. Ifá says the fortune is a woman. She is a very powerful woman

Ọ̀nà tọ́ tààrà mọ́ yà
Casts divination for Ògún going to seven renowned forests and bushes
The one that was going to marry Ọbà into his house
He was asked to perform sacrifice
All the Irúnmọ̀lẹ̀ had tried to marry Ọbà
But Ọbà is not easily overwhelmed
All the men who had tried to befriend her
She would turn it into a wrestling
And would beat them all
'To marry Ọbà'? Not me…….…….....10
'The woman that would be beating her husband'
'I don't want her' all of them would say
All of them left her alone
Ògún seeing the effort of all the other deities as futile sacrificed sixteen cobs of maize
The cobs of the maize used in preparing Ifá portion
They gave it to Ògún
As Ògún was returning home the same day after the sacrifice
He met Ọbà on the way
He and Ọbà engaged themselves in a wrestling bout
Ọbà that was never ready for any association with any man……..……..…….20
Èṣù threw a cob of maize at the steps of Ọbà
She stepped on it and slid on the cob
She fell flat on the ground
Ògún fell on top of Ọbà
He tore apart Ọbà 's pants and underwear
And had sets of sexual intercourse with her

Wọ́n ní 'Ògún mọ̀ dá Ọbà ó mọ̀ túpọ̀ọn rẹ̀'
Ògún wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá …….....30
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀nà tọ́ tàárà mọ́ yà
A díá fún Ògún tí ń regbó méje ẹ̀lùjù méje
Èyí tí ó lọ rèé fẹ́ Ọbà wálé
Ògún nǐkàn ní ń bẹ lẹ́yìn tó rúbọ
Ògún dá Ọbà
Ògún túpọ̀ọn rẹ
Ògún nǐkàn ní ń bẹ lẹ́yìn tó rúbọ
Ògún nǐkàn

Rumors spread fast 'Ògún had defeated Ọbà and loosened her pants'
Ògún then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifa……30
He said it was exactly as his Babaláwo had said
Ọ̀nà tọ́ tàárà mọ́ yà
Casts divination for Ògún that was going to seven renowned forests and bushes
The one that would go and marry Ọbà home
It is only Ògún coming from behind that had performed sacrifice
Ògún defeated Ọbà
Ògún had untied her underpants
Ògún is the only one behind offering sacrifices
Ògún alone

ÒGÚNDÁ ÒTÚRÚPỌ̀N B

Ifá pé òun ó bàá eléyiun sẹ́gun. Ifá pé kó rúbọ, kó lọ̀ọ́ tọ́jú igbá àdému kan, kó wáá kó ẹkọ àkàsù sínú ẹ̀ kó kún. Kó sì dín àkàrà Awọ̀n; kó wáá fi ọ̀kan bọ Orí ẹ̀ kó sì fi èèkejì bọ Ifá . Ifá pé ayé ó yẹ ẹ́ àti pé gbogbo nǹkan tí eléyìun ń ṣe tí ń pé kèè ṣe déédé, gbogbo ẹ̀ ní ó dáa.

Ewé ìgbá ni ò tó àkàsùú dì
Ewé ẹmi níí luraa wọn pẹ́lẹ́ńgẹ pẹ́lẹ́ńgẹ
A díá fún Ọ̀rúntọ́ ọmọ Ọbà tútù
Ọmọ Ọbà tútù ló ṣe gbogbo nǹkan ni ò lójú
Gbogbo nǹkan òún ṣe ń rí báyìí?
Òun ò lówó
Òun ò lóbìnrin
Òún fà á fà á
Wọ́n ní Ẹ̀dá ẹni làá sọ ọ́ fún
Bí nǹkan ẹni ò bá dárá tó……10
Bó sì dára náà
Ẹ̀dá ẹni làá sọ ọ́ fún
Ẹ̀dá ẹni níí gbéni dé ibi ó dára
Wọ́n ní kó tọ́jú àkàsù ẹ̀kọ ninú igbá àdému
Kó ṣeé kó kún inúu àdému méjì bẹ́ẹ̀
Kó fi ọ̀kan bọ Orí
Kó fi ọ̀kan bọ Ifá
Kó wáá tọ́jú àkàrà Awọ̀n
Kó pé àwọn Awo jọ
Kée bọrí ẹ̀…….20
Kó mọ́ọ̀ wá rawọ́
Kó mọ́ọ̀ pe Ẹlẹ́dàá rẹ̀
Wọ́n ní gbogbo ire ní ó tó o lọ́wọ́
Ó bá ṣe bẹ́ẹ̀

ÒGÚNDÁ ÒTÚRÚPỌ̀N B

Ifá says he would help this person win. Ifá enjoins him to offer sacrifice and should prepare a calabash called 'ademu'. He should fill it with hard cornstarch. He should also prepare a type of bean cake called 'Awọ̀n' In two calabash, he should use one for Ifa and the other for his Orí. Life would please him. He would record success where he had failed before.

The leaf of locust bean tree is not big enough to wrap a lump of food
The leaf of 'ẹmi' tree beats each other producing rhythmical sound
Cast divination for Ọ̀rúntọ́ , the child of Ọbà tútù
It was the child of Ọbà tútù that had tried his hands on all without success
'Why are things in such a mess'? He asked
'I have no wealth'
'I have no wife'
'I pulled, tried and tried. He said, frustrated'
'It is one's creator that one should petition,' they said
'Whenever things are not as desired'....….....10
'If it is pleasant on the other hand also'
'It is the same creator that one should tell'
'It is one's creator that takes one to lofty heights'
They asked him to prepare hard cornstarch in àdému calabash
'You should prepare two of such àdému full of cornstarch'
'Use one to sacrifice to your Orí'
'And the other one as sacrifice to Ifá'
He should then prepare bean cake called Awọ̀n
'You should assemble Babaláwos'
'And use the cornstarch and cake as sacrifice to your Orí'……20
'You should then offer prayers'
'And call on your creator'
'All your things should become better' they said
He did as told

Ajé bá dé
Ayá dé
Ọmọ́ dé
Ire ilé dé
N ní wá ń jó n ní ń yò
Ní ń yin àwọn Babaláwo …….30
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ewé ìgbá ni ò tó àkàsùú dì
Ewé ẹmi níí luraa wọn pẹ́lẹ́ńgẹ pẹ́lẹ́ńgẹ
A díá fún Ọ̀rúntọ́ ọmọ Ọbà tútù
Ń tí ń ṣehun gbogbo tọ́kan ò lójú
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọ̀rọ̀ tó burú o……40
Èdá làá fún
Ọ̀ràn gbogbo ọ̀run ẹni
Ọ̀run ẹni

Wealth came by
Wives came to him
Children were not left out
The good fortune of house came by
He then was dancing and rejoicing
He was praising his Babaláwos……..……..30
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
The leaf of locust bean tree is not big enough to wrap a lump of food
The leaf of ẹmi tree beats each other producing rhythmical sound
Cast divination for Ọ̀rúntọ́ , the child of Ọbà tútù
He had been trying his hands on all without success
He was asked to offer sacrifice
He heard about the sacrifice
And performed it
Any sad incident or event……..……40
It is one's creator that one should hand it over to
All events are related to one's destiny
One's God

ÒGÚNDÁ ÒTÚÁ A

Ifá pé ká rúbọ. A ó nĩí ìsinmi, iré ó sì tó wa lọ́wọ́ ṣùgbọ́n ẹbọ tí ọ́n yàn ni ká rú. Ifá pé kó mọ́ọ fi ọtí bọ baba ẹ̀.

Ogún polówó
Odò gbé Ìrẹ̀gbà
Sànpọ̀nná ponígbọ̀wọ́
Ẹni ajé sojúu rẹ̀ wáá yìnbọn jẹ
A díá fún Ẹtà
Tí ò lọ́jọ́ alẹ́ tí ò ní tàárọ̀
Wọ́n ní kó rúbọ
Ọjọ́ mẹ́rin ní sì ń bẹ láyé nígbà ìwásẹ̀
Kò sí un táá ṣe tí ò níí bọ́ síkan nínúu mẹ́rẹ̀ẹ̀rin
Ojú wá ń pọn Ẹtà……..……10
Ẹtà bá kówó lọ́wọ́ àwọn mẹ́rin
Ó kówó lọ́wọ́ Ọká
Ó kó lọ́wọ́ Alábahun
Ó kó lọ́wọ́ Ìkookò
Ó sì kówó lọ́wọ́ Ẹkùn
Tó bá ti looko iṣẹ́ ẹnìkan lónĩí
Tí ó lọ́ọ́ singbà fún eléyìun
Bó bá di ọjọ́ kejĩ
Yóó looko ẹlòmíĩn
Títí ọjọ mẹ́rẹ̀ẹ̀rin……..…20
Ńgbà ó bá dijọ́ márùún òní
Táà ń pè ní ọrún
Yóó tùún looko ẹni àkọ́kọ́
Kò wáá nísinmi ọjọ́ kan mọ́
Ẹtà bá rù ú; ló bá sọ́ ọ́
Ó fi eéjĩ kún ẹ́ẹ́ta
Ẹ ẹ̀ wa gbàhun
Wọ́n ní kó rú ọ̀pọ̀lọpọ̀ ọtí
Wọ́n ní kó bọ baba ẹ̀
Wọ́n ní kó mọ́ọ sọdún dáadáa…….30

ÒGÚNDÁ ÒTÚÁ A

Ifá asks this person to offer sacrifice. He would have rest of mind because his good fortune would get to him. He should sacrifice wine to his father.

The creditor was killed by warfare
Ìrẹ̀gbà sank in the stream
Sànpọ̀nná killed the guarantor
The witness of the transaction shot himself in the mouth
Cast divination for Ẹtà
That had no clear definition of day and night
He was asked to offer sacrifice
In the beginning, there were only four days of the week
Anything that has to be done must fall within these days
Ẹtà was seriously impoverished …….……10
He then borrowed from four people
He borrowed from the Cobra
From the Tort
He borrowed from the Hyena
Leopard also lent him some money
He then began to service the loan with the creditors
He would go to serve on one creditor's farm on day one
On the second day
He would proceed to another creditor's farm
Till the end of the four-day week……..20
On the fifth day
That is referred to as 'ọrún'
He would start another cycle
He had no rest of even a single day
Ẹtà then became thoughtful
He added two cowries to three
'Please help me' He pled
He was asked to sacrifice a lot of wine
He should also offer sacrifice to his father
He was asked also to celebrate his Ifá festival well..30

Ifá tó jẹ́ á mọ̀ pé ìsinmi ń bẹ lẹ́yìn ọdún nǐyí	This is the Ifá verse that affirms the recess period after a yearly celebration
Ẹtà bá ṣe bẹ́ẹ̀	Ẹtà did as was told
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí	He said it was exactly as his Babaláwos told him
Ogún polówó	The creditor was killed by warfare
Odò gbé ìrẹ̀gbà	Ìrẹ̀gbà sank in the stream
Sànpọ̀nná ponígbọ̀wọ́	Sànpọ̀nná killed the guarantor
Ẹni ajé sojúu rẹ̀ wáá yǐnbọn jẹ	The witness of the transaction shot himself in the mouth
A díá fún Ẹtà tí ò lọ́jọ́ alẹ́	Cast divination for Ẹtà that had no clear definition of dusk
Tí ò ní tàárọ̀	That knows no morning
Wọ́n ní ó rúbọ kó lè baà nísinmi……40	He was asked to offer sacrifice for him to have rest
Ẹtà wáá gbẹ́bọ ńbẹ̀	Ẹtà heard about the sacrifice 41
Ó rúbọ	He performed it
Wọ́n sì ka èèwọ̀ araa wọn fún araa wọn	Meanwhile his creditors had listed for each other their individual taboos
Ọ̀ká ní wọn ò gbọ́dọ̀ tẹ òun nírù mọ́lẹ̀	No one should step on my tail, the Cobra said
Alábahún ní wọn ò gbọ́dọ̀ dá hẹ̀ẹ̀ òun	As for me, No one should use any word to preempt me, the Tortoise said
Ìkookò ní wọn ò gbọ́dọ̀ ta èèpẹ̀ sí òun lára	Nobody should spill sand on me, said the Hyena
Ẹkùn ní wọn ò gbọ́dọ̀ wo òun lójú	Nobody should look at me straight in the eyes, the Leopard roared
Ńgbàa wọ́n dé ibi ọdún tí Ẹtà pè wọ́n sí	As each of them arrived for the celebration Ẹtà invited them for
Ó gbé oúnjẹ àwọn mẹ́rẹ̀ẹ̀rin	The food for the four of them had been served together
Ó gbé e sí wọn ńwájú…….50	Ẹtà placed the food before them…….....…….50
Alábahún sì pẹ́ lẹ́yìn	The Tortoise however arrived late
Òún pẹ́ kó tóó dé ibi wọ́n ó gbèé mọ́ ọ jẹun	He could not make it early to the place at the appointed time
Ọ̀ká dé ibẹ̀	The Cobra was there on time
Ìkookò wà níbẹ̀	The Hyena made it also
Ẹkùn náà ń bẹ ní bùba	So did the Leopard
Àwọn ń jẹun	As they started eating
Wọ́n jẹun tán	They finished all the food including the Torts'
Alábahún ò bá oúnjẹ nílẹ̀ mọ́	The Tortoise met no food on his arrival
Ẹkùn ní 'Hẹ̀ẹ̀'!	Before the Tortoise could tender any form of apology,
Èyí yìí ṣẹ̀ṣẹ̀ ń bọ̀……...……..60	The Leopard preempted him
Inú bí Alábahun púpọ̀	'This one is just coming'……..…….....…..60
	Bewildered and angered

‘Táwọn sì jọ sọ̀rọ̀ pé àwọ́n ò níí dá hẹ̀ẹ̀ ara àwọn’
‘Me bẹ́ẹ́ sì bèèrè pé ṣe ò sí nǹkan tóun fi pẹ́’?
Ẹkùn tó dá Hẹ̀ẹ̀
Alábahún bá lọ̀ọ́ wo Ẹkùn lójú
Ẹkùn ní ‘Òun lo wò lójú’?
Kí Ẹkùn ó ta mọ́ Alábahun Àjàpá
Èèpẹ́ ta sí Ìkookò lára
Wọ́n bá bọ́ síjà
Bí wọ́n tí ń jàjàngbilà ……..……70
Wọ́n bá tẹ Ìrù ọ̀ká mọ́lẹ̀
Ọ̀ká bá sán Ìkookò
Ó sán Ẹkùn
Ìkookò bá wó lé Alábahun mọ́lẹ̀
Alábahun ò le para dà mọ́
Ẹkùn tí Ọ̀ká náà sán
Ó di wĩì
Ó wó lu Ọ̀ká náà mọ́lẹ̀
Ọ̀ká náà ò le yípo mọ́
Ọ̀ká kú……..…80
Ẹkùn náà kú
Alábahun Àjàpá rọ̀run
Ìkookò rèwàlẹ̀ àsà
Gbogbo bí ọ́n sì tí ń jà
Ẹ̀tà ti sùn lọ
Ó ti rẹ̀ ẹ́
Kò jí tílẹ̀ e ṣú
Tílẹ̀ tún e mọ́
Ẹ̀tà tí ò lọ́jọ́ alẹ́
Tí ò ní tàárọ̀ …….....……..90
Ilẹ̀ fi ta dókè Ẹ̀tà ò jí
Ó jí ó kọ hàáà
Àṣé báyìí ni Ọlọ́run ń kẹ̀ẹ̀yàn?
Ifá pé kí eléyìun ó lọ̀ọ́ bọ baba ẹ̀
Ó ní Ogún polówó
Odò gbé Ìrẹ̀gbà

The Tortoise asked ‘Did we not all agree that nobody should preempt me’?
‘Shouldn’t you have asked of the reason for my lateness’?
In revenge to the one that preempted him
He went straight to look at the Leopard in the eyes
‘You have come to look at me in the eyes’? The Leopard said angrily
As the he was about to grab the Tortoise
He spilled sand on the Hyena
The Leopard and the Hyena engaged themselves in a free for all fight
As they were fighting……..……..70
They both stepped on the tail of the Cobra
The Cobra bit the Hyena
He also bit the Leopard
The Hyena fell on the Tortoise
The Tortoise could not move again
As the poison travels through the veins of the Leopard
He lost balance, and with a heavy thud
He fell on the Cobra
The Cobra could not turn again
The Cobra died……..……80
The Leopard died
The Tortoise died
The Hyena also died
But as they engaged themselves in this fight
Ẹ̀tà was fast asleep
He was too tired
He did not wake up throughout the night
Even the next morning, he was still sleeping
The Ẹ̀tà that had previously knew no dusk
Or dawn…..…....90
It was not until the next afternoon that he woke up
He woke up amazed to find out what lay on the ground
So God can be this nice to someone?
Ifá asks this person to offer sacrifice to his father
He said the creditor was killed by warfare
Ìrẹ̀gbà sank in the stream

Sànpọ̀nná ponígbọ̀wọ́
Ẹni ajé sojúu rẹ̀ wáá yìnbọn jẹ
A díá fún Ẹtà
Èyí tí ò lọ́jọ́ alẹ́ tí ò ní tàárọ̀…….....100
Ẹbọ n wọ́n ní ó ṣe
Ẹta gbẹ́bọ ńbẹ̀ ó rúbọ
Àṣẹ̀yìn wá àṣẹ̀yìn bọ̀
Ẹtà tí ò lọ́jọ́ alẹ́ tí ò ní tàárọ̀
Ẹtà wáá dolóorun àsùn nara

Sànpọ̀nná killed the guarantor
The witness of the transaction shot himself in the mouth
Cast divination for Ẹtà
That had no clear definition of day and night…….100
He was asked to offer sacrifice
Ẹtà heard about the sacrifice and performed it
On the long run
Ẹtà that had never knew any distinction between night and day
Ẹtà now rest and snores while sleeping

Ọ̀rúnmìlà wí ó ló di sìlásìlá
Ifá mo ló di sìlósìlo
Ọmọ ekú ń ṣe sìlásìlá
Ń ṣe sìlósìlo
Mo ní kín ní ń ṣe sìlásìlá tí ń ṣe sìlósìlóo sí?
Ọmọ Ekú ní ńtorí ọmọ ni
Ọ̀rúnmìlà ní ṣe ìwọ ọmọ Eku ó sìn?
Ọmọ Eku ní kín lòún ń wí
Kín ni baba Akẹ̀yọ́ ń wí…….....9
Ọ̀rúnmìlà ní wọ́n ó jọmọ eku ó mọ́ọ bímọ
Wọ́n ṣe Ifá fún ọmọ Eku
Ọmọ Ekú bá ń bímọ
Ọ̀rúnmìlà wí ó ló di sìlásìlá
Ifá mo ló di sìlósìlo
Ọmọ Ẹja ń ṣe sìlásìlá
Ń ṣe sìlósìlo
Mo ní kín ní ń ṣe sìlásìlá tí ń ṣe sìlósìlóo sí?
Ọmọ Ẹja ní ńtorí ọmọ ni
Ọ̀rúnmìlà ní ṣe ìwọ ọmọ Ẹja ó sìn?
Ọmọ Ẹja ní kín lòún ń wí…….20
Kín ni baba yìí ń wí?
Ọ̀rúnmìlà ṣe Ifá fún ọmọ Ẹja
Ó ní kó mọ́ọ bímọ
Ọ̀rúnmìlà wí ó ló di sìlásìlá
Ifá mo ló di sìlósìlo
Ọmọ Ẹyẹ ń ṣe sìlásìlá
Ń ṣe sìlósìlo
Mo ní kín ní ń ṣe sìlásìlá tí ń ṣe sìlósìlóo sí?
Ọmọ Ẹyẹ ní ńtorí ọmọ ni
Ọ̀rúnmìlà ní ṣe ìwọ ọmọ Ẹyẹ ó sìn?…..30

ÒGÚNDÁ ÒTÚÁ B

Ọ̀rúnmìlà said it is a matter of running helter-skelter
Ifá, I say it is a matter of being troubled
The children of the Rat were running helter-skelter
They were troubled
I inquired from them why they were running Helter-skelter and troubled
The children of the Rat said it was because of children
Ọ̀rúnmìlà asked them ‘Would you know devotion’?
What are we asking for, the Rat had answered
What is Baba Akẹ̀yọ́ saying?
Ọ̀rúnmìlà asked that the children of the Rat may reproduce……10
They prepared an Ifá portion for the children of the Rat
They were having children
Ọ̀rúnmìlà said again ‘it is a matter of running Helter-skelter’
Ifá, I say it is a matter of being troubled
The children of the Fish were running helter-skelter
They were troubled
I asked them why they were running helter-skelter and troubled
The children of Fish said it was because of children
Ọ̀rúnmìlà had asked them ‘Would you children of the Fish be devoted’?
‘What are we asking for’, the Fish had replied…….20
‘What is this man saying’?
Ọ̀rúnmìlà prepared Ifá portion for the children of the Fish
Let them reproduce, Ọ̀rúnmìlà had instructed
Ọ̀rúnmìlà said it is a matter of running helter-skelter
I say it is a matter of being troubled
The children of the Bird were running helter-skelter
They were troubled
I asked them why they were running helter-skelter and troubled.....……..28
They had said it was because they have no children
Ọ̀rúnmìlà asked them ‘Would you be devoted’?

Ọmọ Ẹyẹ ní kín lòún ń wí
Kín ní baba Akẹ̀yọ̀ ń wí?
Ọ̀rúnmìlà ṣe Ifá fún ọmọ Ẹyẹ
Ó ní kó mọ́ọ̀ bímọ
Ọ̀rúnmìlà wí ó ló di sĩlásĩlá
Ifá mo ló di sĩlósĩlo
Ọmọ Ẹranko ń ṣe sĩlásĩlá
Wọ́n ń ṣe sĩlósĩlo
Mo ní kín ní ń ṣe sĩlásĩlá tí ń ṣe sĩlósĩloó sí?
Ọmọ Ẹranko ní ńtorí ọmọ ni…….40
Ọ̀rúnmìlà ní ṣé ìwọ ọmọ Ẹranko ó sĩn?
Ọmọ Ẹranko ní kín lòún ń wí
Kín ní baba Akẹ̀yọ̀ ń wí?
Ọ̀rúnmìlà ní kí wọ́n ó ṣe Ifá fún ọmọ Ẹranko
Ó ni kó mọ́ọ̀ bímọ
Ọ̀rúnmìlà wí ó ló di sĩlásĩlá
Ifá mo ló di sĩlósĩlo
Ọmọ Ènìyàn ń ṣe sĩlásĩlá
Wọ́n ń ṣe sĩlósĩlo
Mo ní kín ni wọ́n ń ṣe sĩlásĩlá tí ń ṣe sĩlósĩloó sí?….....50
Ó ní ńtorí ọmọ ni
Ọ̀rúnmìlà ní ṣe ẹ̀yin ọmọ Èèyàn ó sĩn?
Èṣù ní ‘Ẹ pé ẹ ẹ́ sĩn’
Àwọn ọmọ Èèyàn làwọ́n ó sĩn
Ọ̀rúnmìlà ṣe Ifá fún ọmọ èèyàn
Ó ní kó mọ́ọ̀ bímọ
Ó ní bó bá dọdún kẹrĩndĩnlógún
Ó lóun ń bọ̀ wáá wò yín wò
Ńgbà ó dọdún kẹrĩndĩnlógún
Ọmọ Ekú ti bí bíí bí……..60
Ọmọ Ẹja ti bí bíí bí
Ọmọ Ẹyẹ náà ti bí
Ọmọ Ènìyàn ti bí ilẹ̀ kún

What are we asking for, the children of the Bird said
What is Baba Akẹ̀yọ̀ saying?
They prepared an Ifá portion for the children of the Fish
He asked them to be reproducing
Ọ̀rúnmìlà said it is a matter of running helter-skelter
Ifá, I say it is a matter of being troubled
The children of Animal are running helter-skelter
They are troubled
I asked them why they were running helter-skelter and troubled.....39
The children of Animal said it was because of children
They asked if the children of Animal would be devoted
‘What are we bargaining for’ and
What is Baba Akẹ̀yọ̀ saying? They also had said
Ọ̀rúnmìlà asked them to prepare Ifá portion for the children of the animal
Such that they may reproduce
Ọ̀rúnmìlà said it is a matter of running helter-skelter
I say it is a matter of being troubled
The children of Man were running helter-skelter
They were troubled
I asked them why they were running helter-skelter and troubled…….....……50
The children of Man said it was because of children
Ọ̀rúnmìlà asked them ‘Would you know devotion’?
‘Tell him you would’ Èṣù quietly said to the children of Man
‘We would observe devotion’ the children of Man chorused
Ọ̀rúnmìlà prepared Ifá portion for the son of Man
He asked them to be reproducing
‘In sixteen years time’, Ọ̀rúnmìlà said
‘I will come back to see how you all have fared’
On the expiration of the sixteen years
The children of Rat had had many children……..60
The children of Fish were numberless
The children of Bird were uncountable
Man has filled the whole earth

Ọ̀rọ̀ ọ̀hún ò yọ ọmọ Ẹranko sílẹ̀
Òun náà bímọ, káà kún
Ṣùgbọ́n ńgbà tí Ọ̀rúnmìlà ó wọ̀
Ilé ọmọ Eku ló kọ́kọ́ lọ
Àwọn ọmọ Eku ò mọ baba mọ́
Wọ́n ń taaku sí baba lára
Ńgbà ó ṣe ọjọ́ mẹ́rìndínlógún ńlée wọn
Ó bá kúò ńbẹ̀..... ... .71
Ọ̀rúnmìlà bá tọ àwọn ọmọ Ẹja lọ
Ó dé ilée wọn
Àwọn ọmọ Ẹjá ń ta omi sí baba lára
Ó dijọ́ kẹ̀rìndínlógún
Ó kúò ńílée wọn
Ó dé ilé ọmọ ẹyẹ
Ọmọ ẹyẹ ò mọ bàbá mọ́
Wọ́n ń suú sí baba lára
Ó dijọ́ kẹ̀rìndínlógún……...80
Ó kúò ńlée wọn
Ó dé ilé ọmọ ẹranko
Ọmọ ẹranko náà ò mọ baba mọ́
Wọ́n ń bu babaá jẹ
Ó dijọ́ kẹ̀rìndínlógún ó kúò ńbẹ̀
Ó wá dé ilé ọmọ èèyàn
Bó ti yọ lọ̀ọ̀ọ́kán
Ni ọ́n ń pé àbọ́rú bọyè baba ẹ mọ́ọ wolẹ̀
Ẹ mọ́ọ wolẹ̀
Ọ̀rúnmìlà rò ó ńnú ara ẹ̀…….90
Ó làwọn eléyĭí fẹ́ẹ́ mọ nǹkan
Ńgbà tá e ṣẹ́jú
Ẹní ti gorí ẹní
Orísĭírísĭí oúnjẹ ti délẹ̀
Omi tútù ń peraa wọn ráńṣẹ́
‘Baba ẹ kúùrĭn’
‘Ẹ wáá jẹun’
Ó lẹ́yìn ọmọ èèyàn

There was no exception with the children of the animal
They also had reproduced and the house has been filled
But when Ọ̀rúnmìlà was coming back
He called on the children of the Rat first
The children of the rat could not recognize him again
They were spilling sand on him
Yet he tarried with them for sixteen days……..70
On leaving their house
He left for the house of the Fish
He got there
The children of Fish were splashing water on Ọ̀rúnmìlà
On the sixteenth day
He left their house
He entered the house of the child of Bird
The children of the Bird could not recognize Baba again
They were defecating on his cloth
On the sixteenth day……..80
He left their house
He got to the house of the children of Animal
The situation was not different, they too had forgotten Ọ̀rúnmìlà
They also were biting him
On the sixteenth day, he left
He then entered into the house of Man
As he was spotted far off
They were saying ‘àbọ́rú bọyè Baba, you are welcome’
‘You are welcome’
Ọ̀rúnmìlà thought within himself……..90
‘These ones are in search of knowledge’
Before a twinkle of an eye
Mats were spread on the ground in different colors
Plates of food were laid and served
Cold water rested in many jugs
‘Hope you had a nice journey Baba’?
‘Come and eat’
‘You son of Man’

Ó lọ́mọ eku ni ẹ mọ́ e ṣe ìràrí ọmọọ́ yín
Ó ní tọ́mọọ́ yín bá ti fẹ́ẹ́ gbóná píntín….....100
Ó ní ẹ mọ́ọ́ wá fún òun léku
Àwọn ọmọọ́ yín ó sì mọ́ọ́ gbádùn
Ọmọ Ẹja náà bákan náà
Ẹ mọ́ọ́ fi ọ́n ṣèjẹ ṣèmu
Ẹ mọ́ọ́ fi ọ́n ṣe ìràrí ọmọọ́ yín ni
Ó ní ọmọ ẹyẹ tóun bá ti bèèrè
Bẹ́ẹ̀ ni ẹ mọ́ọ́ mú wọn wá fún òun
Bóun bá sì pé ẹran ni
Ẹ mọ́ wèyìn wò
Ẹ lọ́ọ́ ra ẹran náà…….....…...110
Ó ni gbogbo àwọn ọmọ eku, ẹja, ẹran, ẹyẹ
Àwọn lẹ́ẹ́ mọ fi ṣe ìràrì fún ọmọ tiyín
Ó lóun wọlé ọmọ Eku
Ó ní wọn ò dá òun mọ̀
Òun wọ ilé ọmọ Ẹja
Wọn ò dá òun mọ̀
Òun wọ ilé ọmọ Ẹyẹ
Wọn ò dóun mọ̀
Ọmọ Ẹranko náà ò mòun
Ṣùgbọ́n èyin ọmọ èèyàn dá mi mọ̀…120
Ǹjẹ́ kín nǐràrí Akápò?
Ọmọ Eku nǐràrí Akápò
Ọmọ Eku
Kín nǐràrí Akápò?
Ọmọ ẹja nǐràrí Akápò
Ọmọ Ẹja
Kín nǐràrí Akápò?
Ọmọ Ẹyẹ nǐràrí Akápò
Ọmọ Ẹyẹ
Kín nǐràrí Akápò?……...130
Ọmọ Ẹran nǐràrí Akápò
Ọmọ Ẹran

Henceforth, use rats as the ǐràrí of your own children
If your child is sick.....……100
Come and sacrifice rats
The child would become healthy
The children of the Fish likewise
Use them as your source of food
And as the ǐràrí of your own children
He said once I demand for a bird
You should catch them and sacrifice them to me immediately
And if I request for an animal
Never look back
Go and find the animal…….....……..110
All the children of the rat, fish, animal, and the bird
They are the ones you should use as ǐràrí of your own children. Ọ̀rúnmìlà said
'I entered the house of the Rat'
'They cannot identify who I am again'
'I entered into the house of the Fish'
'They don't know me again'
'I entered the house of the Bird'
'They couldn't recognize me again'
'The children of the Animal can not recognize me also'
'But you, the son of man knows me well'……..120
What then would be the ǐràrí of an Akápò?
The children of the rat
They are the ǐràrí of an Akápò
What then would be the Irari of an Akápò?
The children of the fish are the ǐràrí of an Akápò
The children of the fish
What then would be the ǐràrí of an Akápò?
The children of the bird are the Irari of an Akápò
The children of the bird
What then would be the ǐràrí of an Akápò?……..130
The children of animals are the ǐràrí of an Akápò
The children of animals

ÒGÚNDÁ ÌRẸTẸ̀ A

Ifá pé eléyìun ó joyè ńlá láyé. Bí baba ẹ̀ bá ń bẹ láyé, Ifá pé kó bọ́rii baba ẹ̀; Baba ẹ̀ ní ó gbe dé ipò ńlá, ko bèèrè nǹkan tí orǐi baba ẹ̀ ó bàá gbà, Nǹkan tó bá gbà lọ́wọ́ ẹ̀ ni kó fún un. Bí baba ẹ̀ bá ti kú, baba ẹ̀ ti wà nípò tó dáa lọ́hùún.

Ògún ló dákẹ̀tẹ̀ lójúu pópó
Ló sọwọ́ agada béeje béeje
A díá fún Àjànpọ̀ndá
Tí wọ́n ó mùú jọba lóde Àkúrẹ́
'Òun le nǐkan jọba lóde Àkúrẹ́'?
Wọ́n ní kó rúbọ
Wọ́n láyé ó yẹ ẹ́
Àjànpọ̀ndá jọba lóde Àkúrẹ́
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo……..……..10
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ògún ló dákẹ̀tẹ̀ lójúu pópó
Ló sọwọ́ agada béeje béeje
A díá fún Àjànpọ̀ndá
Tí wọ́n ó mùú jọba lóde Àkúrẹ́
Babá joyè ọmọọ rẹ́ jẹ
A fi Àjànpọ̀ndá joyè lóde Àkúrẹ́
Babá joyè ọmọọ rẹ́ jẹ

ÒGÚNDÁ ÌRẸTẸ̀ A

Ifá says this person would be made a chief on earth. If his father is alive, Ifá says he should offer sacrifice to his father's Orí. It is his father that would take him to greater heights. If his father is dead, his father is in a good place in heaven.

Ògún puts on a raffia hat on the street
He is brandishing a metal sheet stylishly
Casts divination for Àjànpọ̀ndá
That would be made the king of Àkúrẹ́
'Would my lineage be the only one to ascend the throne of the king of Àkúrẹ́'? He asked
They told him to perform sacrifice
They told him that life would be well with him
Àjànpọ̀ndá then became a king in the city of Àkúrẹ́
He was dancing and rejoicing
He was praising his Babaláwo ……..10
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said
Ògún puts on a raffia hat on the street
He is brandishing a metal sheet stylishly
Casts divination for Àjànpọ̀ndá
That would be made the king of Àkúrẹ́
The father was made a king, so does the child
We installed Àjànpọ̀ndá as the king of Àkúrẹ́
The father ascends the throne so does the child

ÒGÚNDÁ ÌRẸTẸ̀ B

Ifá pé kí eléyìun ó rúbọ; kó sì jọ̀wọ̀ kó fẹnu mọ́ ẹnu; Bí a bá ń ṣe wọlé wọ̀de ẹnìkan, kó mọ́ ẹnu ẹ̀ lórí àsírí eléyìun.

Ẹnu mọ́ mọ̀ọ́nu
Ètè mọ́ mọ̀ọ́ ètè níí kó ọ̀rọ̀ọ́ bá ètè
A díá fún Ehoro
Èyí tíí ṣe wọléwọ̀de Òrìṣà
Ẹni ọ̀dọ̀ Òrìṣà ni Ehoro í ṣe
Ọ̀dọ̀ Òrìṣà ní ń gbé
Ọwọ́ òun àti Òòsà wọ araa wọn
Ńgbà ó dijọ́ kan
Wọ́n ní ìwọ Òòsà, ó yẹ kó o kan ìlù Ìgbìn
Awọ ẹran ni wọ́n ó sì fi kàn án…….10
Òòsà wáá wò ó pé awọ ẹran wo lòún ó wá fi kànlù o?
Òòsà bá ráńsẹ́ sí gbogbo àwọn ẹranko
Pé kí wọ́n ó fojú kan òun
Ńgbà tí àwọn ẹranko rí Ehoro
Ni ọ́n bá ń bi í léèrè
'Òòsà làwọ́n gbọ́ iṣẹ́ẹ rẹ̀'
'Ó ní kí àwọ́n ó wá'
'Ṣé ò sòro'?
Ehoró ní mọ́ pèé òun sọ fún ọ o
Òòsà fẹ́ kan ìlù ni……..20
Ó wáá fẹ́ẹ́ wo awọ ẹran tí ó lò
Ó fẹ́ wo awọ ẹran tó dáa
Tí é e kànlù!
Taa làwọ́n ó wàá mọ́ tí awọ rẹ̀ dáa?
Tí wọ́n e kànlù
Gbogbo ẹranko tí Ehoró kò lọ́nà ló sọ fún
Ó ko Kúnnúgbá lọ́nà
Ó wí fún un
Ó kò Màsìà lọ́nà

ÒGÚNDÁ ÌRẸTẸ̀ B

Ifá asks this person to perform sacrifice. Ifá appeases him to keep sealed lips. If he has a close friend, he should keep secrets for this friend.

The mouth not sticking together
The lips not sealed; would bring explanatory speeches to the lips
Cast divination for the Rabbit
The close friend of Òrìṣà
Rabbit is a close friend of Òrìṣà
He lives with Òrìṣà
They have been having a good relationship
On a fateful day
They told Òrìṣà that it is necessary for him to have Ìgbìn drum.....9
And that the drum would be made with an animal skin
'Which animal skin would I use'? Òrìṣà wondered
Òrìṣà then sent for all the animals in the kingdom
That they should all see him
Some of the animals however saw the Rabbit on the way
They made some enquires from him
Ah, Rabbit, 'we heard about the message from Òrìṣà
'He has sent for us all'
'Hope there is no problem' they all asked him
'Do not say I told you', the Rabbit replied
'Òrìṣà wants to make a drum'……..20
'He now wants to choose the animal skin to use'
'He wants to select the best from among you all'
'That would be used in making the drum' the Rabbit concluded
Whose skin do we know that would best suit his purpose?
The one he would conclude to use
He told all the animals he met on the way
He met Kúnnúgbá
He told him
He met Màsìà

Ó sọ fún un……..30
Ó ko Ìgalà
Ó ko Ẹ̀kǐrǐ
Ó rí Ẹtu
Ó wí fún gbogboo wọn
Tée dórí Erin
Ọ̀nà tó sǐ já orírta nilé Òrìṣà wà
Ń sǐí mọ̀ọ wò wọ́n lọ̀ọ̀kán báyìí
Ńgbà ó ku ọ̀la kọ́jọ́ ó pé
Òòsà bá rí Ẹtu bẹ́lẹ́ńjẹ́ ọmọ Olúugbó
Ó ní ǹlẹ́ o……40
Ẹtú kí Òòsà
Òòsà ní 'o ò yà wá o wá kí mi ni'?
Ẹtú ní àwá ti gbọ́ nílé é é è
Àwá ti mọ̀ lọ́nàa
Pé Òòsà fẹ́ fawọ Ẹtu kànlù lọ́la
A mọ̀mọ̀ gbọ́ ńnú ilé ò
Bẹ́ẹ̀ la mọ̀mọ̀ mọ̀ lọ́nà ò
PÓòsá fẹ́ẹ́ fawọ ẹran kànlù lọ́la
Ará bá fu Òòsà
Gbogbo àwọn eranko tó kù náà wáá fara hàn
Gbogboo wọ́n tún ní.....……51
'Àwá ti gbọ́ ńlé é é é e'
'Àwọ́n ti mọ́ lọ́nàa à à'
'PÓòsá fẹ́ẹ́ fawọ ẹran kànlù lọ́la'
'Taa ló wá ṣe òfófó yìí'?
'Òòsà wò ó wò ó'
'Òun ò sọ fún ẹnǐkankan'
'Àyàfi ǐwọ Ehoro'
'Ó ló dáa'
'Awọ araà rẹ náà ni wọ́n ó bòó' 60
Wọ́n bá bó awọ ara Ehoro
Ehoro ò bá láwọ lára mọ́
Wọ́n wáá bẹ Òòsà bẹ̀ ẹ́, bẹ̀ ẹ́
Òòsà ní ó dáa
He told him……..30
He told Ìgalà
Ẹ̀kǐrǐ
Ẹtu
All the animals in the kingdom
Even the Elephant
Òòsà's house is however located on a road that links the junction
He would see them all from his doorpost
When it remains only a day for them to see Òòsà
Òòsà saw Ẹtu bẹ́lẹ́ńjẹ́ the child of Olúugbó
'Hello', Òòsà greeted him…….……...40
'Just fine' Ẹtu returned the greetings from afar
'Why don't you come near to greet me'? Òòsà said
Ẹtu busted out singing 'We have heard in our abode'
'We also have overheard it'
'That Òòsà wants to use the skin of Ẹtu for drum making tomorrow'!
'We really have heard in our abode'
'We have overheard it'
That Òòsà wants to use the skin of an animal for drum making tomorrow
Òòsà became suspicious
All the other animals also came to appear...…..…..50
They all sang the same tune
We have heard in our abode
We knew on the road
That Òòsà wants to use the skin of an animal for drum making tomorrow
'Who could have leaked this secret' Òòsà wondered
He tried to reason
'I told nobody'
Except you, Rabbit
'That is fine' Òòsà said
'It is your skin that I would use instead'!….....60
They removed the rabbit's skin
As a result had no skin on him again
People now started begging Òòsà
As a sign of good gesture, Òòsà accepted their plea

Ó ní kí wọ́n ó mú òwú tùtú wá
Kí wọ́n ó sì wá ẹ̀kọ́ tútù wá
Wọ́n ó mọ́ọ̀ fi lẹ̀ òwú tùtú mọ́ ọ̀ lára
Béèyán bá finá sí Ehoro lára
Bó bá ti kọ̀já ibi ẹ̀kọ́ tútù wà
Yíya ní ó mọ́ọ̀ ya ……..70
Ẹnu mọ́ọ̀ mọ̀ọ́nu
Ètè mọ́ọ̀ mọ̀ọ́tè
Níí kọ́rọ̀ọ́ bétè
A gbọ́ nílé é é è
A a mọ̀ lọ́nà o o ò
PÓòsà fẹ́ẹ́ fawọ̀ ẹran kànlù lọ́la
A gbọ́ nílé é é è
A a mọ̀ lọ́nà o o ò
Ehoro o ò fẹnu mọ́nu
O ò sì fètè métè.....80

He asked them to bring cotton wool
And should also bring cold corn starch
And that they should use the cornstarch to glue it to her skin
If one burns the skin of a Rabbit
Immediately fire gets to the place where the cold starch is
It would start to tear immediately……..……..…70
The mouth not sticking together
The lips not sealed
Would bring explanatory speeches to the lips
We have heard in our abode
We overheard it on the road
That Òòsà wants to use the skin of an animal for drum making tomorrow
We have heard in our abode
We overheard it on the road
Rabbit, you are not close mouthed
You also do not keep sealed lips.....80

ÒGÚNDÁ ỌSẸ́ A

Ifá loun pé ire fún eléyìun lókèèrè. Yóó nǐí ìsinmi; Ṣùgbọ́n kó rúbọ dáadáa.

Ògúndá làṣẹ làṣẹ
Ẹ̀là roro Òsùmàrè
A díá fún Olóbùró dòdò
Èyí tí ń retí òkun lọ rèé kọ́lé
Ó le dáa fún òun báyìí?
Wọ́n ní ó rúbọ
Olóbùró dòdò dọ́hùún
Ló bá bẹ̀rẹ̀ síí ṣe dáadáa
Ló bẹ̀rẹ̀ síí rájé
Olóbùró dòdò bá kọ́lé létí òkun……10
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ògúndá làṣẹ làṣẹ
Ẹ̀là roro Òsùmàrè
A díá fún Olóbùró dòdò
Èyí tí ń retí òkun lọ rèé kọ́lé
Kín ló dẹlẹ́gbàá ọmọ?
Òbùró dòdòòdò……20
N ló dẹlẹ́gbàá ọmọ
Òbùró dòdòòdò

ÒGÚNDÁ ỌSẸ́ A

Ifá wishes this person the fortune of children. There is another fortune coming for him from abroad. He should perform the sacrifice prescribed for him.

Ògúndá làṣẹ làṣẹ
Ẹ̀là roro Òsùmàrè
Cast divination for Olóbùró dòdò
The one that was going to the beach to build a house
Would it be well with me? He asked
They asked him to perform sacrifice
Olóbùró dòdò got to the beach
He started performing wonderfully well
He got wealth
And built a house at the beach……..……10
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had predicted
Ògúndá làṣẹ làṣẹ
Ẹ̀là roro Òsùmàrè
Cast divination for Olóbùró dòdò
The one that was going to the beach to build a house
What has become a child worth more than twenty thousand?
Òbùró dòdòòdò……..20
Is what has become a child worth more than twenty thousand
Òbùró dòdòòdò

ÒGÚNDÁ ỌSẸ́ B

Ifá pé kí eléyìun ó rúbọ, ayé ó yẹ ẹ́, ẹmí ẹ ó sì gùn. Bí wọ́n ò bá rí eléyìun, wọ́n ò níí lè ṣe nǹkan. Ifá pé eléyìun ó sì tóbi láyé ẹ.

Igbó ńlá ni ò ṣeé dàwọ́n ká
A díá fún Olúmejò tí ń sawoó ròde Ìlá
Olúmejò ló dé òde Ìlá
Ààyé bá gbà á
Àwọn tí wọ́n ń bẹ nílùú ibi ó ti kúò
Bí wọ́n ó bàá ṣe kinní kan
Wọ́n ń pé ẹ jẹ́ Olúmejò ó dé
BÓlúmejò ò bá dé àwọn ò lè ṣe kinní yìí
Igbó ńlá ni ò ṣeé dàwọ́n ká
A díá fún Olúmejò tí ń sawoó ròde Ìlá….....10
Olúmejò Awo rere ni
Bá à rí Olúmejò a ò sọdún
Olúmejò Awo rere
Ifá pé Awo rere leléyĭun

ÒGÚNDÁ ỌSẸ́ B

Ifá asks this person to offer sacrifice. Life would please him and he would have long life. If this person is not seen, some functions might have to await his arrival.

A big forest is not easy to traverse
Casts divination for Olúmejò venturing priesthood in the city of Ìlá
Olúmejò got to the city of Ìlá
He became very successful
But for the inhabitants of his previous city
If they have a function to perform
They would all say ‘let Olúmejò return’
‘If Olúmejò is not here we can’t do a thing’
A big forest is not easy to traverse
Casts divination for Olúmejò venturing priesthood in the city of Ìlá…….....….....10
Olúmejò, the good priest
If we don’t see Olúmejò, we cannot celebrate
Olúmejò, the good priest
Ifá says this is a good priest

ÒGÚNDÁ ÒFÚN A

Ifá pé òun pé ire. Ayé eléyìun ó dáa. Ifá pé kí eléyìun ó mọ́ọ bọ Òòsà funfun. Ifá pé ire ó to lọ́wọ́.

Lékèélékèé kere létí ọpọ́n
Ọ̀rúnmìlà yọ̀yọ̀ọ̀yọ̀ níbẹ̀
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Níjọ́ tí ń fomi ojú sògbérè ire gbogbo
Wọ́n ní ó rúbọ
Ayé àwọ́n le dáa báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní yóó gbayì
Wọ́n ní ò níí tẹ́ láílái
Lékèélékèé bá rúbọ…….....10
Òòsà bá fi àṣẹ lé e lára
Lékèélékèé kere létí ọpọ́n
Ọ̀rúnmìlà yọ̀yọ̀ọ̀yọ̀ níbẹ̀
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Níjọ́ tí ń fomi ojú sògbérè ire gbogbo
Lékèélékèé ta lemi
Làbàlàbà ta lémi
Ifá pé iré ó tòó ọwọ́ eléyìun

ÒGÚNDÁ ÒFÚN A

Ifá says it would be well with this person. He should be a devotee of Òòsà funfun. Good things of life would get to him.

Lékèélékèé kere létí ọpọ́n
Ọ̀rúnmìlà yọ̀yọ̀ọ̀yọ̀ níbẹ̀
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was crying because of all good things
He was asked to perform sacrifice
Would my life be fine?
They told him to perform sacrifice
They told him he would be renowned
He would never be shamed
Lékèélékèé performed the sacrifice…….....……..10
Òòsà then put Àṣẹ on him
Lékèélékèé kere létí ọpọ́n
Ọ̀rúnmìlà yọ̀yọ̀ọ̀yọ̀ níbẹ̀
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was crying because of all good things
Lékèélékèé, put your mark on me
Làbàlàbà, put your mark on me
Ifá says good fortunes would get to this person

ÒGÚNDÁ ÒFÚN B

Eléyìun lóbìnrin kan, obìnrin ọ̀hún lóyún ńnú. Ifá pé kó mọ́ bàá obìnrin ọ̀hún jà torí pé òun ló ni oyún tí ń bẹ níkùn obìnrin náà. Kò gbọ́dọ̀ pé torí pé obìnrin ti lóyún kó pé òun ò gba oyún tí ń bẹ nínú ẹ̀.. Bó bá hùwà tí ò dáa sí obìnrin ọ̀hún, òun ní ó pa á. torí kò gbẹ́kẹ̀ lé ẹlòmíìn. Ifá pé kó fi aṣọ ara ẹ̀ àti ti Obìnrin un rúbọ. Ifá gba abẹ kan

Pẹlẹbẹ abìdí sọ sọ̀ sọ
A díá fún Ọlọmọ atorí bọ́kú
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀ ó rúbọ
Àwá yin pẹlẹbẹ abìdí sọ sọ̀ sọ
A torí bọ́kú
Àwá ò kú mọ́
A yin Pẹlẹbẹ abìdí sọ sọ̀ sọ
A yin Pẹlẹbẹ
Èèyàn è é rábẹ lẹ́ẹ̀mejì……..10
Ẹ̀ẹ̀kan ṣoṣo ni wọ́ọ́n rábẹ
Àwá yin Pẹlẹbẹ abìdí sọ sọ̀ sọ
A yin Pẹlẹbẹ
Ifá pé kí eléyìun ó ti òdì bẹ́wùu rẹ̀
Kó sì fi rúbọ
Kó sì fi abẹ̀ náà rúbọ

ÒGÚNDÁ ÒFÚN B

Ifá says this if this person has a woman that is pregnant. Ifá says he should not quarrel with the woman in attempt to disown the pregnancy. Ifá says he is the father of the unborn child. If he attempts to do this , the woman may be the source of his death because she is considered an orphan. He should sacrifice a pair of his cloth and the woman's in addition to a packet of blade.

Pẹlẹbẹ abìdí sọ sọ̀ sọ
Casts divination for Ọlọmọ atorí bọ́kú
He was asked to take care of the ground and offer sacrifices
He heard about the sacrifice and performed it
We praise you Pẹlẹbẹ abìdí sọ sọ̀ sọ
We would from head remove the death spell
We would not die again
We praise you Pẹlẹbẹ abìdí sọ sọ̀ sọ
We praise you Pẹlẹbẹ
One does not see the blade twice……10
It is only once that one sees the blade
We praise Pẹlẹbẹ abìdí sọ sọ̀ sọ
We praise Pẹlẹbẹ
Ifá asks this person to remove his cloth inside out from the head
And should use it as sacrifice
He should also sacrifice razor blades

DIFFICULT WORDS : ÒGÚNDÁ

1. **Ọmọńdindinrin**: Name of a Babaláwo. It also forms a rhythm
2. **Orí rere n Tirèèrè**: A kind of rhetorics playing around 'rere'. (Lt) 'Good destiny is for the Tort'
3. **Agongo ṣígo ṣígo**: Names of Babaláwos. No apparent meaning
4. **Tùè̩**: The quick act of spitting saliva or unwanted thing out of the mouth
5. **Ookú**: Greetings about any time of the day. It is a prefix (but could stand alone). If any period of the day or event is added to make a suffix, then it narrows the greetings to that particular time
6. **Gbọnhingbọnhin**: An adjective describing the vitality or vigor of a thing particularly of the hardness of rocks. The corollary then is that it describes the strength of a man.
7. **Alágbàlákin**: Name of a person
8. **Òtítà ńlá Abìdí Yèrèpé**: 'Òtítà' here is a very big and matured hen. Abìdí yèrèpé however describes the buttocks as being muscular and robust.
9. **Onínyinmì Akin Àràpà**: Name Of a person in full

a. We are not yet in the level of freshly germinating locust bean leaves ,

b, We are not yet in the level of great dust of the earth,

c. We are not yet in the place where sand is difficult to chew in one's mouth,

The three sentences above describe the patience, which Akin Àràpà had been exercising telling that his temper had not been stretched to his elastic limit.

10. **Àdí**: Oil derivable from palm kernel
11. **Epo**: Palm oil
12. **Ògún**: Deity in control of Iron and its derivatives
13. **Òkùsú**: A mystical animal found along river banks in wild wild forests. Found in twin of a male and female. They are not easily killed and even when killed by a renowned hunter. Butchering becomes a problem because the meat must not be butchered in open air as any housefly that lands on it could inflict permanent insanity on the butcher if it perches on his skin.
14. **Abahun Àjàpá**: An appellation for the Tortoise
15. **Àṣèṣe**: The rudimentary cultural practice that gives rise to man. It is the basis on which all cultural associations and interrelations are based.
16. **Beards for repose of punishment**: Analogy describing the overgrown beard and mustache on the mouths of Islamic fundamentalists.
17. **Ikin**: An instrument of divination. Special oil palm seeds
18. **Àkùkọ Gàgàrà**: A rhythmical word. (Lt) The big rooster
19. **Àkọ̀, Ọsìn**: Typical water birds
20. **Àṣegbé**: A type of magical charm that ensures that one is exonerated or absolved of all acts mostly punishable offenses or crimes.
21. **When Àkó tree is crowned**: Proverbial. Telling about the time of its flowering
22. **Ẹdun**: Twin children. Or monkeys that ranges in groups
23. **Ẹlẹ́mọ ń tẹyán**: Name of a person. Coined out of the clumps found pounded yam. Ẹmọ is the clump, while Iyán, is pounded yam.
24. **Abìdí Ọ̀kọ̀ Yamàbarì**: Ọ̀kọ̀ is an arrow. Abìdí Ọ̀kọ̀ Yamàbarì then describes the arrow being wide at the base and pointed at the tip.
25. **Jàǹgbórúnkún abinú ẹmu jĩĩrĩnkinkin**: Name of a person. It is important to note here how the events that pave way for the birth of the three children

above has metamorphose into their names. Generally, this is how Yoruba names are coined.

26. **Sárágede**: A kind of wine served to important visitors only.

27. **Ọbà: Name of the wife of Ògún**: The deity of Ọbà river

28. **Ògún had flattened Ọbà and loosened her girdles**: A literary meaning given to Ògún dá Ọbà túrúpọ̀n. Ògúndá Òtúrúpọ̀n.

29. **Sànpọ̀nná**: A deity. In control of Small Pox

30. **Ẹ̀tà**: A kind of animal that sleeps so often. Found in the forest and savanna parts of Africa.

31. **Ọrún**: Ọrún is the 5-day interval that forms the week of the Yorùbá calendar. This comprises of Ọ̀sẹ̀, Jàkúta, Ògún, Awo and Òòsà. This tradition is still being kept even to the Middle Western states of Nigeria.

32. **Baba Akẹ̀yọ̀**: Another name for Ọ̀rúnmìlà. Someone that is knowledged in rhetorics

33. **Akápò**: Stooges of Ọ̀rúnmìlà. All Babaláwos spread across the whole world.

34. **Àjànìpọ̀ndá**: The first king of Àkúrẹ́. Àkúrẹ́ is a city in W/Nigeria and the capital city of Òǹdó State.

35. **Kúnnúgbá, Màsĩà, Ìgalà**: All are in the family of Antelope and deer.

36. **Ògúndá Làṣẹ, Ẹ̀là roro Òṣùmàrè**: Names of Babaláwos

37. **Olóbùró dòdò**: Name of a person. Also could be an appellation

38. **Àṣẹ**: The magical command that actualizes a wish. It is also the same thing as the insignia that makes an entity recognizable and or traceable to Ọ̀rĩṣà.

39. **Ọlọmọ atorí bọ́kú**: Name of a person. Someone that would from the head remove death spell.

CHAPTER 10 : ỌSÁ

ỌSÁ MÉJÌ A

Ẹbọ ìṣẹ́gun ni kí eléyìun ó rú. Ifá pé kó lọ́ọ́ bọ Ṣàngó. Yóó rí ẹ̀yìn odì

Ó sáá méjì lákòjà
Ó bú yẹkẹyẹ́kẹ̀ lójú Ọpọ́n
A díá fún Olúkòso làlú
Bámbí ọmọ a rígba ọta ṣẹ́gun
Èyí tí ó gòkè àlàpà ṣẹ́gun ọ̀tá ẹ̀
Ẹbọ ń wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ǹjẹ́ kín lÀrìrá e ṣẹ́tẹ̀?
Igba ọta…….....…10
N lÀrìrá e ṣẹ́tẹ̀
Igba ọta

ỌSÁ MÉJÌ A

Ifá enjoins this person to perform sacrifice that would make him prevail. He should be devoted to Sàngó. He would see the end of his foes.

Ó sáá méjì lákòjà
Ó bú yẹkẹyẹ́kẹ̀ lójú Ọpọ́n
Cast divination for Olúkòso làlú
Bámbí ọmọ a rígba ọta ṣẹ́gun
The one that would climb a dilapidated mud wall to win his foes.
It was sacrifice they had asked him to offer
He heard about the sacrifice
And performed it
What had Àrìrà used in winning the cold war?
Hundreds of bullets…….....…..10
Is what Àrìrà had used in winning the cold war
Hundreds of bullets

ỌSÁ MÉJÌ B

Ifá pé ire fún eléyìun. Yóó là.

Ògboronko ló sojú gbẹ̀ndẹ́kú gbẹ̀ndẹ́kú
A díá fún Òwú
Èyí tíí sọmọ Ògòdò
Wọ́n ní kí Òwú ó rúbọ
Òwú rú o
Òwú tù
Lójú olóko
Òwú là

ỌSÁ MÉJÌ B*

Ifá wishes this person well. He would become rich.

Ògboronko ló sojú gbẹ̀ndẹ́kú gbẹ̀ndẹ́kú
Casts divination for Òwú
Òwú the child of Ògòdò
They told Òwú to perform sacrifice
Òwú offered the sacrifice
Òwú gave the booties
In the presence of the farmer
Òwú là

* *See Ìrosùn Ogbè A, for full detail expatiation*

ÒSÁ OGBÈ A

Ifá pé òpòlọpọ̀ ire lòún rí fún ẹ́ní ó dá Odù yìí. Nǹkan ẹ̀ ò níí bàjẹ́; iré wà fún eléyìun lókèèrè tí ò wínrĩn. Ifá pé wọ́n ó mọ́ọ̀ faga gbága bí ọ́n bá ń lọ òkèèrè; Ẹ́ní ó dá Odù yĩí ní ó gbayì. Kí eléyĩí ó mọ wojú àwọn tí wọ́n ò ríyì gbà níbẹ̀ o. Kó mọ́ọ̀ ṣe nǹkan ẹ̀ lọ ni.

Apatapiti
Apitimọ̀pata
A díá fún ẹ̀rĩnlélọ́gọ̀jọ Ìlù
Wọ́n ń bỌ́baá lọ ìlú Ìlájé
Wọ́n ní wọ́n ó rúbọ
Gbogboo wọ́n ní nǹkan táwọn mọ̀ọ́ ṣe ńwájú Ọba
Ẹbọ kín làwọ́n ó sẹ̀sẹ̀ mọ́ọ̀ rú
Apatapiti
Apitimọ̀pata
A díá fún Ṣẹ̀kẹ̀rẹ̀.....10
Ń bỌ́baá lọ ìlú Ìlájé
Wọ́n ní wọ́n ó rúbọ
Wọ́n lọ́pọ̀lọpọ̀ owó ni kí Ṣẹ̀kẹ̀rẹ̀ ó rú lẹ́bọ
Wọ́n ní yóó gbayì lọ́hùún
Wọ́n ní kò níí sẹ̀sín lọ́hùún
Ṣẹ̀kẹ̀rẹ́ bá rú ọ̀pọ̀lọpọ̀ owó
Ṣẹ̀kẹ̀rẹ́ bá rúbọ
Nígbà tí wọ́n dé ìlú Ìlájé
Ajé ni wọ́n sì ń lọ̀ọ́ múú wá
BÁjé ò bá sì rí Ijó…….....…..20
Kó rílù
Kò níí jáde wá
Àyàfi bórí ẹ̀ bá wú
Ìyá Ajé sì ń bẹ lọ́hùún
Òun náà ń bọ̀ wáá fọ́n Ajé
Gbogboo wọ́n bá kọ́rí sí Ìlú Ìlájé
Òjò bá dé

ÒSÁ OGBÈ A

Ifá sees a lot of good fortunes for this person. His things would not get spoilt. Ifá wishes him fortunes abroad. They would be contesting for this good fortune; it is this person who would take the lead. He is exhorted not to be mindful of the ill luck of his contemporaries during his moment of success.

Apatapiti
Apitimọ̀pata
Cast divination for uncountable number of drums
They were accompanying the king to the city of Ìlájé
They were all asked to perform sacrifice
We already have perfected our vices before the king, they all chorused
'Why must we be wasting time on sacrifices'?
Apatapiti
Apitimọ̀pata
Cast divination for Ṣẹ̀kẹ̀rẹ̀…….....……10
He was accompanying the king to the city of Ìlájé
He was asked to perform sacrifice
They told him to offer plenty of money
And that he would be so fortunate there
He would not be relegated
Ṣẹ̀kẹ̀rẹ̀ offered a lot of money
He performed the sacrifice
They all headed for the city of Ìlájé
Meanwhile, they all were going to bring back wealth from Ìlájé City
But if Wealth does not see good dancing…...…….20
And good drumming
She would never come out into the open
Except she is impressed
Mother wealth also was resident there
She also is coming to spray wealth on people
Immediately they entered the city of Ìlájé
It started to rain

Ojó rọ̀ rọ̀ọ̀ rọ̀
Dùndún ni
Àdàmọ̀ ni…….....…….30
Tée dórìi Gángan
Ìgbìn
Àgàgà Àràn
Kànnàǹgó
Àti Àpíńtí
Gbogbo ìlù tí ń bẹ pátá tí ọ́n fi awọ ṣe
Gbogbo wọn lòjó pa
Gbogboo wọ́n ò leè sọ̀rọ̀ mọ́
Akèrèǹgbé sì dorí kodò
Òjò ò rọ̀ sí Akèrèǹgbè…….....…..40
Ńgbà ó tó gẹ́gẹ́ tí wọ́n ó lọ ibi ajé wà
Wọ́n bá pe Dùndún
Kọ̀ kọ̀ọ̀ kọ̀ ní ń fọhùn
Gbogbo ìlù tí ọ́n fawọ ṣe pátá
Kọ̀ kọ̀ọ̀ kọ̀ ni gbogboo wọ́n ń dún
Wọ́n bá ké sí Ṣẹ̀kẹ̀rẹ̀
Gbogbo àwọn ìlù tí àwọ́n pè ní ń ṣe kọ̀ kọ̀ọ̀ kọ̀ yìí!
Ṣẹ̀kẹ̀rẹ̀ bá bọ́ọ́jó
Ńí ń sapatapiti
Apitimọ̀pata…….....……..50
A díá fún Ṣẹ̀kẹ̀rẹ̀ tí ń lọ ìlú Ìlájé
Apatapiti
Apitimọ̀pata
Ṣẹ̀kẹ̀rẹ̀ dé ìlú Ìlájé
Ńí bá ń jóó fún wọn
Apatapiti
Apitimọ̀pata
Ire àjé tá ó nìí láyé
Ta ló mọ̀
Ẹnìkan ò mọ̀gbẹ̀yìn ……...……60
Kọ́rọ́ la wò
Taa ló mọ̀?
Iye aya tá ó nìí láyé
Ta ló mọ̀?

It rained so heavily
Dùndún
Be it Àdàmọ̀…….....…….30
Gángan
Ìgbìn
Or Àràn
Kànnàǹgó
And Àpíńtí
All existing drums made of animal skin
They were all soaked of rainwater
They all could not produce any drumbeat again
But the gourd was placed upside down
The rain could not enter into the gourd……...……40
When it was time for them all to proceed to Ajé's place
They called on Dùndún drum
He could not produce any drumbeat
All the drums made of animal skin
They all were wet and sounding flat
They were forced to call on Ṣẹ̀kẹ̀rẹ̀
'All these drums we have called on are sounding flat'
Ṣẹ̀kẹ̀rẹ̀ moved near
He said Apatapiti
Apitimọ̀pata…….....50
Cast divination for Ṣẹ̀kẹ̀rẹ̀ going to the city of Ìlájé
Apatapiti
Apitimọ̀pata
Ṣẹ̀kẹ̀rẹ̀ got to the city of Ìlájé
And started to dance
Apatapiti
Apitimọ̀pata
The good fortune that we would have on earth
Who can tell?
No one knows the end …….....…….60
We can only see the mirage
Who can tell?
The number of wives that we would have on earth
Who can tell?

Ẹnĭkan ò mọ̀gbẹ̀yĭn
Kọ́rọ́ la wò ta ló mọ̀?
Iye ọmọ tá ó bĭí láyé
Ta ló mọ̀?
Ẹnĭkan ò mọ̀gbẹ̀yĭn
Kọ́rọ́ la wò…….....…….70
Ta ló mọ̀?
Iye ilé tá ó kọ̀ọ́ láyé
Ta ló mọ̀ ?
Ẹnĭkan ò mọ̀gbẹ̀yĭn
Kọ́rọ́ la wò
Taa ló mọ̀?
Gbogbo àwọn ĭlù tó kù rojú kókó
Ajé bá ń dàálẹ̀
Ọbá ń jó
Orí Ìyá Ajé ń wú…….....……..80
Ajé ń bọ́
Wọ́n ń rọ́ ọ
Ó bá wojú àwọn ilù yòókù
Gbogboo wọ́n bá rojú kókó
Ó ní ẹ mọ́ dòóró ò
Ẹ dákun
Onísẹ́ Ọ̀run ò fóró
Ẹ má sĭkà láyé ò
Ẹ dáákun
Onísẹ́ ọ̀run kò fẹ́kà……...……90
Ẹ má sĭkà láyé ò
Ẹ dáákun
Onísẹ́ ọ̀run kò fẹ́kà
Bóo ṣere láyé
Ọ ọ́ ba
Bóo ṣèkà láyé
Ọ ọ́ ba
Àtore àtĭkà kò níí gbé
Kấĭ kò níí gbé
Gbogboo wa……...……100
Tẹ́ní tí ń ṣere kò níí gbé

No one knows the end
We only see the mirage, who can tell?
The number of children that we would have on earth
Who can tell?
No one knows the end
We can only see the mirage …….....….70
Who knows?
The number of houses that we would build on earth
Who knows?
No one knows the end
We can only see the effigy
Who can tell?
The other drums frowned sadly
The wealth was dropping heavily
The king was dancing
The Mother wealth was impressed……..……80
Wealth was coming out in full
They packed it
He then looked at the faces of his contemporaries
They all frowned with sadness written clearly on their faces
He sang ‘Do not cause havoc’
Please I beg you
The messenger from heaven detests destruction
Please do not cause havoc
I beg you
The messenger from heaven detests havoc…….....90
Do not engage in wickedness on earth
Please I beg you
The messenger from heaven detests evil
If you do good on earth
You will reap it
If you partake in tyranny
You will reap it
Both good and evil would not go unrewarded
Never, it would not go unrewarded
All of us…….....……100
The reward of the person doing well would not be unfulfilled

ỌSÁ OGBÈ B

Ifá pé ire fún eléyìun. Ifá pé bírà bírà ní eléyìun ó mọ́ọ dá láyé. Bírà ẹ ò níí bàjẹ́ ṣùgbọ́n kó rúbọ.

Ọ̀ṣá lù
Ogbè ń jó
Ká sápẹ́ ká fi jÁro
A díá fún Alágẹ́mọ Tẹ́ẹ́rẹ́
Tí ń sawoó rọ̀nà Àgbàlá
Ọ̀nà Àgbàlá tóun ń lọ yĭí dáa fún òun báyìí?
Wọ́n ní yóó yẹ ẹ́
Wọ́n ní kí Alágẹ́mọ Tẹ́ẹ́rẹ́ ó rúbọ
Ó dọ́nà àgbàlá ló fẹ̀sẹ̀ kájé
Owọ́ ẹ ẹ́ tẹ gbogbo ire …….10
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀ṣá lù
Ogbè ń jó
Ká sápẹ́ ká fi jÁro
A díá fún Alágẹ́mọ Tẹ́ẹ́rẹ́
Tí ń sawoó rọ̀nà Àgbàlá
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe……..20
Alágẹ́mọ Tẹ́ẹ́rẹ́ gbẹ́bọ ńbẹ̀
Ó rúbọ
Jĭngín jĭngín ni
Jĭngín jĭngín la rÁlágẹ́mọ
Alágẹ́mọ́ tòkun tọ̀sà bọ̀

ỌSÁ OGBÈ B

Ifá wishes this person well. He would be performing wonders on earth. His wonderful things would not be wrecked; but he should perform sacrifice.

Ọ̀ṣá beats the drum
Ogbè is dancing
Let us clap our hands and use it to dance Aro bells
Cast divination for Alágẹ́mọ Tẹ́ẹ́rẹ́
That was venturing priesthood to Ọ̀nà Àgbàlá
'Would this Ọ̀nà Àgbàlá which I am going be good at all'?
They told him that it would be good for him
They asked him to perform sacrifice
He got to Ọ̀nà Àgbàlá and was using his legs to pack wealth
His hand touched all the fortunes he desired……10
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos was praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀ṣá beats the drum
Ogbè is dancing
Let us clap and use it to dance Aro bells
Cast divination for Alágẹ́mọ Tẹ́ẹ́rẹ́
That was venturing priesthood to Ọ̀nà Àgbàlá
He was asked to take care of the ground and perform sacrifice……..20
Alágẹ́mọ heard about the sacrifice
He performed it
It was with cleanliness
It was with cleanliness that we saw Alágẹ́mọ
Alágẹ́mọ has returned from a sojourn in ocean and the sea.

ỌSÁ ỌYẸ̀KÚ A

Ire fún eléyìun, ayé ó yẹ ẹ. Ifá pé kó rú ọpọ̀lọpọ̀ èkuru funfun lẹ́bọ. Kó tún fí èkuru náà bòkè ìpọ̀rí ẹ̀. Ire ajé fún un. Nǹkan tí sì ń bà á nínú jẹ́ ó dayọ̀ láìpẹ́.

Níbi táa gbé mọni
Níbẹ̀ làá gbé kí ni
Mọ̀ gbà
N làá kárá Ìrẹgbà
Ajèkuru jẹ̀wà ló morúkọ tí ẹ̀wàá jẹ́
A díá fún Adégoróyè
Ọmọ Ẹ̀rùgùn Oyè
Níjọ́ tí ọ́n ní ó sá káalẹ̀
Ẹbọ ní ó ṣe
Ayé òun dáa báyìí?…….10
Inú òún dùn báyìí?
Wọ́n ní ayọ̀ lọ̀rọ̀ọ̀ rẹ́ ó jàá sí
Wọ́n ní ọpọ̀lọpọ̀ èkuru funfun lẹbọ ẹ̀
Kí wọ́n ó wáá gbá ìyẹ̀ Ifá sí i
Kí wọ́n ó fi bọ òkè ìpọ̀rí ẹ̀
Wọ́n ní ayé ó yẹ ẹ́
Ọkàan rẹ̀ ó balẹ̀
Nǹkan ẹ̀ ò níí bàjẹ́
Adégoróyẹ̀ ọmọ Ẹ̀rùgùn Oyè bá rúbọ
Ayé bá yẹ Adégoróyè……20
Ó gorí oyée Baba ẹ̀
Ó ń lówó
Ń lájé
Ó ní háà
Bǐ ọ̀ bá a sí àwọn Ajèkurujẹ̀wà
Òun a lè mọ nǹkan tí Ọ̀sayẹ́kú ú jẹ
Tíí fíí gbeni?
Ó níbi táa bá gbé mọni

ỌSÁ ỌYẸ̀KÚ A

Ifá wishes this person well. Life would please him. He should sacrifice plenty of white èkuru to his Ifá. A lot of good fortunes of wealth would be for him. What is making him sad, Ifá says, would gladden his heart soon.

The place where we knew the other
Is the place where we should reference our greetings
Mọ̀ gbà
Is the appellation for the people of Ìrẹgbà
Those that ate èkuru and ẹ̀wà would know the real names of beans
Cast divination for Adégoróyè
The child of Ẹ̀rùgùn Oyè
On the day he was asked to take care of the ground
And perform sacrifice
'Would life be better at all'?……..10
'Would I be happy'? Adégoróyè asked
They told him that his life would be fine and full of happiness
'Plenty white Èkuru is the sacrifice' they said
He was asked to sprinkle it with Ifá powder
He should use it to offer sacrifice to his Ifá
They told him that his life would please him
And that he would have rest of mind
'Your plans would not be derailed' they said
Adégoróyè the child of Ẹ̀rùgùn Oyè performed the sacrifice
Life afterwards pleased Adégoróyè……20
He ascended the vacant stool of his father
He had plenty to spend
He had a lot of riches
And surprised, he exclaimed, ha!
'Save for Ajèkurujẹ̀wà'
'How can we know the real sacrifice to Ọ̀sayẹ́kú '?
'That would make him positively disposed to profit one'?
He posited 'The place where we knew the other'

Níbẹ̀ làá gbé kí ni
Mọ̀ gbà……..……..……30
N làá kí ará Ìrẹ̀gbà
Ajèkuru jẹ̀wà ló morúkọ tí ẹ̀wàá jẹ́
A díá fún Adégoróyè Ọmọ Ẹ̀rùgùn Oyè
Èyí tí ọ́n ní ó sá káalẹ̀
Ẹbọ ní ó ṣe
Wọ́n ní gbogbo nǹkan ẹ̀ ní ó dáa
Adégoróyè ọmọ ẹ̀rùgùn oyè gbẹ́bọ ńbẹ̀
Ló bá rúbọ
Bí ò bá sí Adégoróyè Ọmọ Ẹ̀rùgùn Oyè
À bá ti mọhun tỌ́sàyẹ̀kúú jẹ…….40
Tíí fíí gbeni
A mọ̀mọ̀ jèkuru
A mọ̀mọ̀ jẹ̀wà
Ó bá ni mọ́là dé pẹrẹgẹdẹ
A mọ̀mọ̀ jèkuru
A mọ̀mọ̀ jẹ̀wà

Is the place where we should reference our greetings
Mọ̀ gbà …….....……30
Is the appellation for the people of Ìrẹ̀gbà
Those that ate Èkuru and Ẹ̀wà would know the real names of beans
Cast divination for Adégoróyè the child of Ẹ̀rùgùn Oyè
The one that was asked to take care of the ground
And perform sacrifice
They said everything he has would be fine
Adégoróyè the child of Ẹ̀rùgùn Oyè heard about the sacrifice
And performed it
If it had not been for Adégoróyè the child of Ẹ̀rùgùn Oyè
We wouldn't have known the real sacrifice of Ọ̀sayẹ̀kú ……40
That would make him positively disposed to profit one
We ate Èkuru
We ate Ẹ̀wà
He had brought fortunes for us in large quantity
We ate Èkuru
We ate Ẹ̀wà

Perewú Perewú ojú òkòtó
A dia fún Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
Níjọ́ tí ń fojúú ṣòrò ire gbogbo
Wọ́n ní kó rúbọ
À á ṣéé mọ Ọ̀kánríngbọ̀gbọ̀ọ̀ngbọ̀n?
N làá pe Òòsà oko
Gbogbo ara ẹ̀ látòkè délẹ̀
Ajé ni
Wọ́n ní ire Ajé lọ́pọ̀lọpọ̀ fún un
Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n bá rúbọ……10
Ayé ẹ̀ bá dáa
Gbogbo ara ẹ̀ lée sajé
Ní bá ń jó ní bá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ẹ̀ ń yinfá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Perewú Perewú ojú òkòtó
Adia fún Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
Níjọ́ tí ń fojúú ṣòrò ire gbogbo
Wọ́n ní yóó lọ́pọ̀lọpọ̀ Ajé láyé.....20
Ẹbọ n wọ́n ní ó ṣe
Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
Ó wáá gbẹ́bọ ńbẹ̀ ó rúbọ
Kín làá bọ ńbẹ̀ bó bá jáde?
Òrìṣà oko
Àgbà ǐràwọ̀
N làá bọ ńbẹ̀ bó bá jáde

ỌSÁ ỌYẸ̀KÚ B

Perewú Perewú ojú òkòtó
Casts divination for Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
On the day he was crying because of all good things
He was asked to perform sacrifice
How do we know Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n?
Is the one we call Òòsà Oko
His body from head to toe
Is an embellishment of wealth
They wished him a lot of good fortune
Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n observed the sacrifice.....10
His life then became successful
He tied money on all his body
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Perewú Perewú ojú òkòtó
Casts divination for Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
On the day he was crying because of all good things
He was assured that he would have abundant good fortunes on earth…….....20
But he should perform sacrifice
Ọ̀kánríngbọ̀ngbọ̀ọ̀ngbọ̀n
You then heard about the sacrifice and performed it
To whom do we sacrifice if it is cast?
Òrìṣà Oko
The biggest star
Is the god to whom we should sacrifice to if it is cast

ỌSÁ ÌWÒRÌ A

Ifá pé kí eléyìun ó rúbọ. Ayé ó yẹ ẹ́, nǹkan ẹ̀ ò níí bàjẹ́. Ìṣẹ́gun ni kí eléyìun ó rúbọ sí, yóó ṣẹ́gun, ire ẹ̀ ó sì pọ̀.

Ọ̀sá pàá pàá
Ìwòrì wàáràwà
A díá fún Olúkòso Làlú
Bámbí ọmọ arígba ọta ṣẹ́gun
Àwọn Elénìní tó pọ̀ yìí
Òun le ṣẹ́gun gbogboo wọn báyìí?
Wọ́n ní kí Sàngó ó rúbọ
Wọ́n ní lákọ lákọ ní ó rúbọ
Sàngó bá rú ọ̀pọ̀lọpọ̀ owó
Ó rúbọ tán…….....…..10
Ní ọ́n bá gbógun ti Sàngó
Ni Sàngó bá ké
Ó ni 'Ọ̀sá pàáááá'
Gbogbo wọ́n bá ń gbọ̀n
Yóó bàá tún wí 'Ìwòrì wàràràràrà'
Àwọn Awo ẹ̀ méjèèjì ni ń kí ní òfurufú
Pé ẹbọ tí ọ́n rú fún òun
Lòún fi ń dá bírà báyìí
Ifá pé kí eléyìun ó rúbọ ẹ̀ kó pé
Pé òún ó ba sẹ́gun…….20
Sàngó bá sẹ́gun tan
Ní wá ń jó ní ń yọ̀
Ní ń yin àwon Babaláwo ẹ̀
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sá pàá pàá
Ìwòrì wàáràwà
A díá fún Olúkòso Làlú
Bámbí ọmọ arígba ọta ṣẹ́gun
Nígbà tí ń bẹ láàrin òsÌìrÌ……..30
Tí ń bẹ láàrin Ọ̀tá sáńgílítí
Ẹbọ ń wọ́n ní ó rú

ỌSÁ ÌWÒRÌ A

Ifá asks this person to perform sacrifice. His life would be better and his things would not get spoilt. Ifá asks him to offer sacrifice for prevalence on his enemies.

Ọ̀sá pàá pàá
Ìwòrì wàáràwà
Cast divination for Olúkòso Làlú
Bámbí ọmọ arígba ọta ṣẹ́gun
'These many detractors'?
'Would I be able to win them all'? He asked
'Offer sacrifice' they told Sàngó
They told him to offer his sacrifices with temerity
Sàngó offered plenty of money also
Shortly after offering the sacrifice…….....…..10
The detractors started to war against him
And with a thunderous crack
He cried 'Ọ̀sá pàáááá'
All of them started to shiver
Continuing, he would cry again, 'Ìwòrì wàràràràrà'
It is his two priests that Sàngó is greeting from the sky
To tell them that it is the sacrifice they prescribed for him
That has made him to perform these wonders
Ifá exhorts this person to fully observe his sacrifices
That he would help him win…….....……..20
Sàngó became victorious
And started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀sá pàá pàá
Ìwòrì wàáràwà
Cast divination for Olúkòso Làlú
Bámbí ọmọ arígba ọta ṣẹ́gun
On the day he was in the midst of his enemies…....30
He was in the midst of his foes
He was asked to perform sacrifice

Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Mo mọ̀mọ̀ sẹbọ Ọ̀sá pàá o
Mo sì sẹbọ Ìwòrì wàáràwà
Mo mọ̀mọ̀ sẹ́gun
Bẹ́ẹ̀ mo sẹ́gun

He heard about the sacrifice
And offered it
I have offered the sacrifice of Ọ̀sá pàá
And also performed the sacrifices of Ìwòrì wàáràwà
I am victorious
Indeed, I am triumphant

ỌSÁ ÌWÒRÌ B

Ifá pé kí eléyìun ó rúbọ kó sì bèèrè nǹkan tórìi rẹ́ ó gbà. Ẹlẹ́dàá rẹ́ ò níí jẹ́ ó rí aburú. Ifá pé kí eléyìun ó lọ̀ọ́ ra òkété kan lọ́jà kó fi rúbọ; yóó mùú òkété náà lọ́wọ́ ni bí ọ́n bá ń rúbọ ẹ̀.

Ọ̀sá wò ó
Ìwòrì wò ó
N táa bá đìjọ wò
Gẹ́gẹ́ níí gún bí ojúu Gúnnugún
A díá fún Sọ́ọ̀wò ọmọ Agẹ́ẹ́gún
Òun ni nǹkan ẹ̀ ò dáa tó
Nǹkan òún wáá le dáa báyĭí?
Wọ́n ní kó rúbọ
Wọ́n ní kó lọ̀ọ́ ra òkété kan lọ́jà
Kée rúbọ……10
Wọ́n ní òkété ọwọ́ ẹ̀ ní ó ba fínbọ
Wọ́n bá ṣe Ifá fún Sọ́ọ̀wọ̀ ọmọ Agẹ́ẹ́gún
Ayé yẹ ẹ́
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sá wò ó
Ìwòrì wò ó
N táa bá đìjọ wò.....20
Gẹ́gẹ́ níí gún bí ojúu Gúnnugún
A díá fún Sọ́ọ̀wò ọmọ Agẹ́ẹ́gún
N náà ló fínbọ
Ẹbọ́ọ wá dà
Òkété ọwọ́ọ Sọ́ọ̀wò o
N náà ló fínbọ

ỌSÁ ÌWÒRÌ B

Ifá asks this person to perform sacrifice and should ask of what his Orí would collect from him. His creator would not allow him to see evil. He should go to the market to buy a giant rat for sacrifice. He would hold the rat during the time of performing the sacrifice.

Ọ̀sá, look at it
Ìwòrì, look at it
Whatever we examine together
Would be successful as the eyes of Gúnnugún
Cast divination for Sọ́ọ̀wò the child of Agẹ́ẹ́gún
He is the one whose things were not so successful
'Would my things be good at all'? He asked
He was advised to perform sacrifice
He was told to buy a giant rat from the market
He should then use it as sacrifice……10
It is the giant rat in your hands that would make your sacrifices acceptable
They performed an Ifá portion for Sọ́ọ̀wò the child of Agẹ́ẹ́gún
Life so pleased him
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ọ̀sá, look at it
Ìwòrì, look at it
Whatever we examine together……..20
Would be as successful as does the eyes of Gúnnugún
Cast divination for Sọ́ọ̀wò the child of Agẹ́ẹ́gún
It is the one that had made the sacrifice acceptable
Our sacrifice has proved effective
The giant rat in Sọ́ọ̀wò 's hand
Is the one that has made the sacrifice acceptable

ỌSÁ ÒDÍ A

Ifá pé ire fún eléyìun. Ẹni ojú ọmọ ń pọn, ẹni tí ò lájé, gbogboo wọn ò níí ráburu. Ifá pé eégún baba ńláa wọn kán ń bẹ láílái tí wọn dì mọ́ ibi kan. Ifá pé kí wọn o jẹ́ eégún náà ó jáde. Gbogbo àwọn tí ojú nǹkan ń pọn ni wọn ó dáwó jọ kí wọn ó sì ra òrúkọ kan fi bọ eégún ọ̀hún. Gbogbo ire wọn ò níí jùnù. Bí eégún ọ̀hún bá fẹ́ wọ ilé padà, gbogbo àwọn tí ń wá nǹkan ni kí wọn ó fi ọwọ́ gbé aṣọ rẹ̀. Gbogboo wọn ní ó rĭí nǹkan tí wọn ń wá.

Ọ̀sá bíĭrĭn bíntin
A díá fún Láńlẹ̀gẹ̀
Ọmọ Akànrunkandẹ
Ọmọ Akànlẹ̀kẹ̀ sunwọ̀n sunwọ̀n
Níjọ́ tí n fomi ojú sògbérè ire gbogbo
Wọn ní kọ́ rúbọ
Wọn ní gbogboo wọn ńnú ilé ọ̀hún
Wọn ní nǹkaan wọn ò níí bàjẹ́
Wọn ní tọmọdé tàgbà ni wọn ó jọ rúbọ
Ẹni ojú ọmọ ń pọn, kó rú…….10
Ẹni ó ti bímọ kóun náà ó rú
Ṣùgbón kí wọn ó jÉégún babaa wọn ó jáde
BÉégún ọ̀hún bá jáde
Bí bá ń wọlée lọ
Kí wọn ó fọwọ́ kó aṣọ ẹ̀ wọlé
Gbogbo ihun tíí jájogun ò tún bá wọn gbé mọ́
Ire ló kù tí ó mọ́ọ bá wọn gbé
Wọn bá ṣe bẹ́ẹ̀
Gbogbo ará ilée Láńlẹ̀gẹ̀ ọmọ Akànrunkandẹ
Wọn bá bọ Eégún……..20
Wọn bá bẹ̀rẹ̀ síí lájé
Wọn láya
Wọn bímọ

ỌSÁ ÒDÍ A

Ifá wishes this person well. All those in want of wealth, children, and all good things of life would not be disappointed. Ifá says there is a masquerade belonging to their ancestors that had been packed. Ifá says they should allow it to parade. All of them in want should then contribute money to buy a goat as sacrifice to the masquerade. When the masquerade is coming back home after the outing, all of them should use their hands to pack the costume of the masquerade up. They would all get their heart's desire.

Ọ̀sá bíĭrĭn bíntin
Casts divination for Láńlẹ̀gẹ̀
The child of Akànrunkandẹ
The child of Akànlẹ̀kẹ̀ sunwọ̀n sunwọ̀n
On the day he was crying because of all good fortunes
He was asked to perform sacrifice
All of them in the household
They were all told that their things would not get spoilt
All of them, young and old should perform sacrifice
He that is childless should offer the sacrifice……..10
He that has children should perform it
But they should allow the masquerade to come out to display
After the outing of the masquerade
And is about to enter into the house
They should use their hands to pack his costumes in
All things known as Ajogun would never live with them again
It is only good fortunes that would be with them
They did as instructed
All the members of Láńlẹ̀gẹ̀'s household
Offered the sacrifice to Egúngún…….20
They all started to have wealth
They married Wives
They had children

Wọ́n kọ́ ilé
Wọ́n gbó
Wọ́n tọ́
Aburú ò sẹlẹ̀ sẹ́nìkan
Kò kan àwọn ọmọ ẹ̀
Ni wọ́n bá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo …….30
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sá bíìrẹ̀n bíntin
A díá fún Láńlẹ̀gẹ̀
Ọmọ Akànrunkandẹ
Ọmọ Akànlẹ̀kẹ̀ sunwọ̀n sunwọ̀n
Kín ni ò jẹ́ Láńlẹ̀gẹ̀ ó fọṣọ?
Ọ̀pọ̀ òjò
Ni ò jẹ́ Láńlẹ̀gẹ̀ ó fọṣọ
Ọ̀pọ̀ Òjò……40

And built houses
Láńlẹ̀gẹ̀ also grew old
And became steadfast in old age
No bad thing occurred to any of the household
Neither did it happen to any of the grandchildren
They then started to dance and rejoice
They were praising his Babaláwo ……..30
Their Babaláwo was praising Ifá
They said it was exactly as their Babaláwo had said
Ọ̀sá bíìrẹ̀n bíntin
Casts divination for Láńlẹ̀gẹ̀
The child of Akànrunkandẹ
The child of Akànlẹ̀kẹ̀ sunwọ̀n sunwọ̀n
What prevented Láńlẹ̀gẹ̀ from washing his clothes?
Torrential rainfall
Is what prevented Láńlẹ̀gẹ̀ from washing his clothes
Torrential rainfall……40

ỌSÁ ÒDÍ B

Ifá pé ki eléyìun ó rúbọ. Ifá pé kò níí rárùn orí. Ìgìrìpá òrúkọ lẹbọ ẹ. Ifá pé kí wọn ó sì mọọ bọ Orí.

Ó sá mọ leè dí
Awo ilé Alárá
Kaǹǹkàn womù
Awo òkè Ìjerò
Arọ ni ò dàgbà
Kó gbégbá etí kan lájà
Níbi tí gbé ń wọ tuurutu
Ti gbé ń wọ gbajagbaja
A díá fún Ìyẹ́rú kan gẹ̀jẹ̀gẹ̀jẹ̀
Èyí tí ó mọọ rárùn Orí……10
Wọn ní kó rúbọ
Kó fi òrúkọ rúbọ Orí ẹ
Ó bá rúbọ
Ayé bá yẹ ẹ
Ó ní Ó sá mọ leè dí
Awo ilé Alárá
Kaǹǹkàn womù
Awo òkè Ìjerò
Arọ ni ò dàgbà
Kó gbégbá etí kan lájà.....20
Níbi tí gbé ń wọ tuurutu
Ti gbé ń wọ gbajagbaja
A díá fún Ìyẹ́rú kan gẹ̀jẹ̀gẹ̀jẹ̀
Èyí tí ó mọọ rárùn Ori
Wọn ló ti lọ ò
Ibí ti lọ
Àrùn Orí tí wọn ń rùn
Gbogbo ajogun ibí ti lọ
Ajogun ò leè wẹ̀yìn wò

ỌSÁ ÒDÍ B

Ifá asks this person to perform sacrifice. He would not experience mental problem. He should sacrifice a matured he-goat and also offer sacrifice to his Orí.

Ó sá mọ leè dí
The priest of Alárá's household
Kaǹǹkàn womù
The priest of the hills of Ìjeròland
A cripple would not grow in age
And be able to place a calabash on the attic
Where he was creeping
And crawling around
Cast divination for a certain Ìyẹ́rú gẹ̀jẹ̀gẹ̀jẹ̀
The one that would be nursing a mental illness…..10
He was asked to perform sacrifice
He was asked to use a matured he-goat as sacrifice to his Orí
He performed the sacrifice
Life pleased him afterwards
He chanted 'Ó sá mọ leè dí'
The priest of Alárá's household
Kaǹǹkàn womù
The priest of the hills of Ìjeròland
A cripple would not grow in age
And be able to place a calabash on the attic…….20
Where he was creeping
And crawling around
Cast divination for a certain Ìyẹ́rú gẹ̀jẹ̀gẹ̀jẹ̀
The one that was nursing a mental illness
They are gone
All bad things are gone
The mental illness they were nursing
All the Ajoguns are gone
The Ajoguns can never relapse again

ỌSÁ ÌROSÙN A

Ifá pé Àṣegbé ni eléyĭun ó ṣe gbogbo ihun tí bá ṣe. Ifá pé kó fi òṣùṣù ọwọ́ méjì kún ẹbọ rú.

Ọ̀ṣá ni ò le sùn
Oorun ni ò kojú
A díá fún Etí
Èyí tí ń lọ rèé gba Mọ́nífọ́nran Obìnrin Èfọ́n
Obìnrin Èfọ́n ni Mọ́nífọ́nran
Etí bá gbà á lọ́wọ́ ẹ̀
Ìwọ Etí
'Ẹ̀ni tóo gba obìin ẹ̀ yìí láyàa'!
'Yóó mọ́ọ́ wọ ilé tọ̀ọ́ wá à'
'Gbogbo bóo ti lè ṣe é'!……..…..10
'Ó le púpọ̀'
Etí bá tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà ní ĭwọ Etí
Sóó le rúbọ?
Ó lóun ó rùú!
Ó ní rú òṣùṣù ọwọ́ méjì
Kóo rú gìrìpá òrúkọ
Etí bá rú gbogbo ẹ̀
Wọ́n bá fún un ní òṣùṣù ọwọ́ kan
Àwọn Babaláwo jẹ ọ̀kan lérù…….20
Ńgbà ó yá
Èfọ́n bá dé
Ní ń bọ̀ gaanran
Kó mú Etí lórí
Èṣù ní o dákẹ́ ni?
'Ó dé nùu'
'Kù ú lóṣùṣù ọwọ́ ni ĭ'!
Ni ọ́n fi ń ju Èfọ́n lálẹ́ tée dòní
Obìnrin ẹ̀ ní ń wáá kiri
Wĭi……..……30

ỌSÁ ÌROSÙN A

Ifá says this person would escape unscathed in whatever functions or acts performed by him. He should sacrifice two bundles of broom.

Ọ̀ṣá could not sleep
It is sleep that bothers not the eyes
Cast divination for the Ear
The one that was going to snatch Mọ́nífọ́nran, the wife of Mosquito
Mọ́nífọ́nran from the beginning was the wife of Mosquito
The Ear then snatched her from him
'You Ear' the neighbors called
'The person whose wife you snatched is very brave'!
'He would come right into your house'
'There is nothing you can do'……..…10
'He is very recalcitrant'
The Ear then went to Ọ̀rúnmìlà
'You the Ear' Ọ̀rúnmìlà said
'Can you perform sacrifice'?
'I will' The Ear said
You must offer two brooms
And also a matured he-goat, Ọ̀rúnmìlà said
The Ear heard about the sacrifice and performed it
The Ear was then given one of the brooms
The Babaláwo took one for themselves as free gift
After some period of time..……...…...21
The Mosquito came calling
He came straight without any hesitation
To catch the Ear on his head
'Why are you silent'? Èṣù cried
The time has come!
'Beat him with the broom bundle'!
That has ever been the reason for beating Mosquitoes with brooms till date
It is his wife that he is looking for
Wĭi!, ……..…….30

Ní ọ́n bá ń ju Ẹ̀fọ̀n	They will beat him again and again
Ọ̀sá ni ò le sùn	Ọ̀sá could not sleep
Oorun ni ò kun ojú	It is sleep that bothers not the eyes
A díá fún Etí	Cast divination for the Ear
Èyí tí ń lọ rèé gba Mọ́nífọ̀nran Obìnrin Ẹ̀fọ̀n	The one that was going to snatch Mọ́nífọ̀nran, the wife of Mosquito
Ńgbà tó le tí ò wọ̀ mó o	When it became certainly intolerable
Etí bọ̀wọ̀ lọ́wẹ̀	The Ear hired the Broom
Etí gba Mọ́nífọ̀nran gbé pátápátá	And snatched Mọ́nífọ̀nran completely

ỌSÁ ÌROSÙN B

Ifá pé kí eléyìun ó gbọ́ràn o. Gbogbo nǹkan tí ọ́n bá sọ fún eléyìun ni kó mọ́ọ gbọ́.

Eléèdìmédĭro
Awo ilé Eléèdìmédĭro awo ilé Ọ̀rúnmìlà
A díá fún Ọ̀rúnmìlà
Ifá ń sawoó relé Eléèdìmédĭro
A díá fún Eléèdìmédĭro
Wọ́n ní ó rúbọ
Wọ́n ní kí Eléèdìmédĭro ó rúbọ ọjọ́ méje òní
Nǹkan àmì kán ń bọ̀ wáá ṣẹlẹ̀
Kó là á mì
Ni kó rúbọ sí……..……..10
Eléèdìmédĭro fi etí ọ̀tún gbẹ́bọ
Ó fi tòsì dà á nù
Kò rúbọ
Ọjà ń bẹ létí abúlée wọn
Ó sì gbé eyín erin tì lókè àjà
Yóó ta Eyín Erin ńjọ́ ọjà
Ńgbà tó di ọjọ́ keje
Ló bá rí olóńgĭnní
Olóńgĭnní ta mọ etí àjà
Kó sì mọ́ lọ́ọ́ kán eyín erin tí ń bẹ lókè
Ó ní kóun ó lé onǵĭnní kúò 21
Bí Olóńgĭnní ti fẹ́ẹ́ sá kúò
Onǵĭnní bá kọ lu eyín Erin
Eyín Erín bá ré bọ́ọ́lẹ̀
Àfi pĭìn
Ló bá sín Eléèdìmédĭro mọ́lẹ̀
Ó yípo yípo
Ó yípo tì
Ọ̀rúnmìlà ní e bóun ti wí bẹ́ẹ̀

ỌSÁ ÌROSÙN B

Ifá asks this person to heed instructions or advice given to him.

Eléèdìmédĭro
The priest of the households of Eléèdìmédĭro and Ọ̀rúnmìlà
Casts divination for Ọ̀rúnmìlà
Ifá was venturing priesthood to the house of Eléèdìmédĭro
Cast divination for Eléèdìmédĭro
He was asked to perform sacrifice
They told Eléèdìmédĭro to sacrifice against the next seven days
Something of importance would happen before then
So that he would sail through successfully
This is the reason why he should sacrifice..…….10
Eléèdìmédĭro heard the sacrifice with his right ear
And used the left to brush it off
He did not perform sacrifice
Meanwhile there was a market beside his house
And he kept an elephant tusk inside the attic
He wanted to sell the tusk on the market day
But on the seventh day
He saw a cat
The cat was climbing the attic
And to prevent the cat disturbing the placement of the tusk and thus breaking it…….20
He tried to chase it away
The cat however in its bid to escape
Ultimately collided with the tusk
The tusk fell from the ceiling
In a heavy pin drop
It pinned Eléèdìmédĭro to the ground
He tried to turn
He could not turn again
‘Did I not tell you’? Ọ̀rúnmìlà asked

Wọn ní bífá ò bá ṣẹ lójú Awo…….30
Ẹ̀rù ò níí bọ̀gbẹ̀ẹ̃ jẹ̀jẹ̀
Eléèđìmédẽro Awo ilé Eléédìmédẽro
A díá fún Ọ̀rúnmìlà
Ifá ń sawoó relé Eléèđìmédẽro
Bífá ò bá ṣẹ lójú Awo
Ẹ̀rù ò níí bọ̀gbẹ̀ẹ̃ jẹ̀jẹ̀ẹ̀jẹ̀
A díá fún Eléèđìmédẽro tí ọ́n ní ó ṣẹ̀bọ
Bẹ́ẹ̀ ni ò ṣẹ̀bọ
Ìgbà ẁìṣẹ̀bọ
Ẹ̀gbà ẁìtùèrù.....40
Ẹ̀yin ẹ wo Ifá ọ̀jọ́hun bí tí ń ṣẹ
Ìgbà tí ò ṣẹ̀bọ
Ìgbà tí ò tu èèrù
Eléèđìmédẽró wáá lọ!

If the predictions of Ifá did not prove true before a Babaláwo……30
Fear would not be instilled in a novice
Eléédìmédẽro the priest of Eléédìmédẽro's household
Casts divination for Ọ̀rúnmìlà
Ifá was venturing priesthood in the house of Eléédìmédẽro
If the predictions of Ifá did not prove true before a Babaláwo
Fear would not be instilled in a novice
Cast divination for Eléédìmédẽro who was asked to perform sacrifice
Yet he did not perform it
The evil of not performing sacrifices
The problem of not giving the booties to Èṣù.....40
What Ifá said the other day had come true
As he did not offer the sacrifice
And did not give the free gifts
Eléédìmédẽro then died

ỌSÁ ỌWỌ́NRÍN A

Ifá pé ayé ó yẹ eléyìun; nǹkan ẹ ò níí bàjẹ́. Ifá pé kó jókòó ti nǹkan ẹ. Kó sì mójú tó o.

Iṣẹ́ nǐṣe ǐtọ́jú
Òwò ṣíṣe nǐbéèrè
Bí ọ́n bá ń gbọ́ndò lójò
Omi a mọ́ọ ta sí ọn lójú
Omi a mọ́ọ ta sí ọn lẹ́nu
A díá fún Onílèfun Tèté
Ọmọ Akẹ́ja wúrúkú bọrí ńtorí ọmọ
Wọ́n ní kí Onílèfun ó rúbọ
Ó bá rúbọ
Ayé yẹ ẹ́…….....10
Ọkàan ẹ balẹ̀
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Iṣẹ́ nǐṣe ǐtọ́jú
Òwò ṣíṣe nǐbéèrè
Bí ọ́n bá ń gbọ́ndò lójò
Omi a mọ́ọ ta sí ọn lójú
Omi a mọ́ọ ta sí ọn lẹ́nu..….....20
A díá fún Onílèfun Tèté
Ọmọ Akẹ́ja wúrúkú bọrí ńtorí ọmọ
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹ jẹ́ á rodò nÍlèfun
Ǹlèfun mọ̀mọ̀ nilé owó
Ẹ jẹ́ á rodò nÍlèfun

ỌSÁ ỌWỌ́NRÍN A

Ifá says life would please this person and his plans would not be disrupted. Ifá asks him to be committed to his responsibilities and be dutiful to them.

Caring is a dutiful respconsibility
Trading is an act of questioning
When they drain the rivers in the rain
Water would splash unto their faces
Water would splash into their mouths
Cast divination for Onílèfun Tèté
The child of Akẹ́ja wúrúkú bọrí ńtorí ọmọ
He was asked to perform sacrifice
He did it
And life pleased him…….……..10
He had rest of mind
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Caring is a dutiful responsibility
Trading is an act of questioning
When they drain the rivers in the rain
Water would splash unto their faces
Water would splash into their mouths……20
Cast divination for Onílèfun Tèté
The child of Akẹ́ja wúrúkú bọrí ńtorí ọmọ
He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice
And performed it
Let us go to the river in Ǹlèfun
Ǹlèfun is the house of money
Let us go to the river in Ǹlèfun

ỌSÁ ỌWỌ́NRÍN B

Ifá pé kí eléyìun ó mọ́ jà o, Obìnrin kán ń bọ̀ wáá fẹ́ ẹ. Àwọn Obìnrin tí ó bàá ńlé ò níí fẹ́ràn ìyàwó tuntun. Ifá pé Obìnrin ọ̀hún ní ó sì bí ọmọ tí eléyìun ó fi lóókọ láyé.

Ẹyẹ wẹ́rẹ́wẹ́rẹ́ abẹ̀yẹ́ wẹ́rẹ́wẹ́rẹ́
Ẹyẹ wẹ̀rẹ̀wẹ̀rẹ̀ abẹ̀yẹ́ wẹ̀rẹ̀wẹ̀rẹ̀
A díá fún Ọlọ́bọ̀nhùnbọnhùn
Èyí tí ń sòwò àrìnjó relé Olókun Sẹ̀níadé
Ọlọ́bọ̀nhùnbọnhùn ní ń bèèrè
Ilé Olókun Sẹ̀níadé tóun ń lọ yìí dáa báyìí?
Wọ́n ní kó rúbọ
Ó sì ti wá ọmọ wá ọmọ
Kò rí
Ẹja, Obìnrin Olókun ni……..10
Ẹ̀kòrò, Obìnrin Olókun níí ṣe
Ẹ̀sín pàápàá, Obìnrin Olókun lòun náà
Olókun ti fẹ́ gbogbo wọn tẹ́lẹ̀
Ó sì ti fún gbogboo wọn ní káà lọ
Ńgbà tí Ọlọ́bọ̀nhùnbọnhùn dé ọ̀hún
Kò rí ibi tí ó fi Ọlọ́bọ̀nhùnbọnhùn wọ̀ sí
Ó sì dáa láwọ̀
Ọlọ́bọ̀nhùnbọnhùn bá ń fòó ká gbogbo ilé
Bó bọ́ síhẅ́ín
Àwọn ọmọ Ẹja a pé ilé ẅyá àwọn……20
Ó bọ́ sọ́hùún
Àwọn ọmọ Ẹ̀kòrò a lé e kúò ńbẹ̀
Àwọn a pé káà ẅyá àwọn ni
Ọlọ́bọ̀nhùnbọnhùn ò rí ibẅ́ kan dúó sí
Ńgbà ó yá
Ó bá bímọ fún Olókun
Òun ló bí Ẹ̀ròmi
Wọ́n ní ẅọ Ọlọ́bọ̀nhùnbọnhùn rúbọ fún ọmọ̀ rẹ

ỌSÁ ỌWỌ́NRÍN B

Ifá asks this person not to keep malice with anyone. A certain woman is coming to marry him if he is a man. The incumbent wife would not like it. It is the new woman who would bear him the child that would make this person popular in life.

Small birds with small feathers
Beautiful birds with colorful feathers
Cast divination for the flying Beetle
The one venturing dance act in the house of Olókun Sẹ̀níadé
It is the Beetle that was asking Ifá
'Is the house of Olókun that I am going full of good things'?
They told her to perform sacrifice
But she had been looking for children for long
She had had none
The fish, was a wife of Olókun……..10
Ẹ̀kòrò, was a wife of Olókun also
Water snail was also a wife of Olókun
Olókun had married them all previously
He gave to each, her respective lounges and living rooms
But when the Beetle got there
Olókun could not find a place for her
However, the Beetle was very beautiful
She then started to fly around the house
If she flies here
The child of the Fish would say the place belonged to their mother……20
If she rested over at the other end
The children of Ẹ̀kòrò would chase her away
They would say it was the lounge of their mother
The Beetle could not find a resting place
After a period
She had a child for Olókun
The child is the Water skater
'You Beetle, offer sacrifice for your child' they warned

Wọ́n ní rúbọ ayé o
Ó bá pèsè fáwọn ayé……..30
Ọlọ́bọ̀nhùnbọnhùn rúbọ
Ẹbọ ẹ̀ pé
Ńgbà ó dẹ̀ẹ̀kan
Èṣù bá ní kí wọ́n ó dòògùn sódò
Òògún mú gbogbo ọmọ Ẹja pátá
Òògùn ò leè mú Ìròmi
Ní ń yan kiri lójú omi
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá .....….40
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹyẹ wẹ́ẹ̀rẹ́wẹ́ẹ̀rẹ́ abĭyẹ́ wẹ́ẹ̀rẹ́wẹ́ẹ̀rẹ́
Ẹyẹ wẹ̀ẹ̀rẹ̀wẹ̀ẹ̀rẹ̀ abĭyẹ́ wẹ̀ẹ̀rẹ̀wẹ̀ẹ̀rẹ̀
A díá fún Ọlọ́bọ̀nhùnbọnhùn
Èyí tí ń sòwò àrĭnjó relé Olókun Sẹ̀níadé
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
Ilé tí ọ́n ní ń gbọ́dọ̀ dé
Ẹ́rí dẹ̀ri Ìròmi……..…….50
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
Àkòdĭ tí ọ́n ní ń gbọ́dọ̀ wọ̀
Àkòdí ti di tÌròmi
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
Gbogbo ibi tí ọ́n ní ń gbọ́dọ̀ dé
Gbogbo ẹ̀ ló wáá di tÌròmi…….60
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
They asked her to perform sacrifice against the earthly enemies
She made provision for the enemies……..30
The Beetle performed all the sacrifices
It was very full
After a prolonged period of time
Èṣù asked man to spill poison into the streams
The poison killed all the babies of Fish completely
The poison could not kill Water skater
He was gallivanting about the water surface
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifa…….……..40
He said it was exactly as his Babaláwos had said
Small birds with small feathers
Beautiful birds with colorful feathers
Cast divination for the flying Beetle
The one venturing the dance act in the house of Olókun Sẹ̀níadé
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
The house they asked me not to enter
Everything has become a property owned by the skater.....……50
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
The Àkòdĭ apartment they prohibited me from entering
Everything has become a property owned by the skater
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́
All the places they said I should not go near
Everything has become a property owned by the skater.....……..60
Ẹrẹ̀bẹ̀tẹ̀ sẹ́
Ẹ̀rẹ̀bẹ̀tẹ̀ sẹ́
Ẹrẹ̀bẹ̀tẹ̀ sẹ́ sẹ̀ẹ̀ sẹ́

Ìròmi bá ń sáré lójú omi
Gbogbo ibi tí àwọn ọmọ Ẹja ní kò gbọdọ̀ wọ̀
Ìròmi ló wáá padà nilé Olókun Sẹ̀níadé
Kinní kan ò le mú Ìròmi mọ́

The Water skater afterward started skating on water surfaces
All the places he was asked not to enter
It is the Skater who inherited the house of Olókun
Nothing could stop him again

ỌSÁ ỌBÀRÀ A

Ìfà léleyìun wáá jẹ láyé. Tó bá jẹ obìnrin ló dá Ifá yìí, iṣẹ́ àjókòólẹ̀ ṣe niṣẹ́ẹ rẹ̀. Bí bá ń kiríí ki, iṣẹ́ẹ rẹ̀ ó dànù. Torí ìfà nìraan rẹ̀ẹ́ jẹ.

Ọ̀ sa bàrà mú tà
A díá fún Dúrówojú
Ọmọ Ajèèrùsọlà
Wọ́n ní bíi isẹ́ẹ baba ẹ̀ ni kó mọ́ọ ṣe
Awo ni baba Dúrówojú
Awo sĩ́í jókòó kalẹ̀ ni
Wọ́n ó mọ́ọ wáá wá
Wọ́n ó dàá Ifá lọ́wọ́ ẹ̀
Òun náà ó ki Ifá fún wọn
Wọ́n ó wàá rúbọ……..…10
Wọ́n ó sì fún un lówó
Ṣùgbọ́n Dúrówojú ò fẹ́ gbogbo èyuun
Ní bá ń kiríí kiri
Wọ́n ní ńgbà tó bá ṣe bíi ti babaa rẹ̀
Ni nǹkan rẹ̀ ó tòó gún
Ni Dúrówojú bá jókòó kalẹ̀
Ni wọ́n bá ń wá
Ni ọ́n bá ń mú ajẹ́ wá
Wọ́n làwọn ò pèé kóo jókòó tiṣẹ́ẹ babaà rẹ
Ni Dúrówojú bá ń jó ní ń yọ̀……20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀ sa bàrà mú tà
A díá fún Dúrówojú
Ọmọ Ajèèrùsọlà
Kín làwá ń ṣeé là ńlée wa?
Èèrù
Èèrù làwá ń jẹ́ẹ́ là ńlée wa
Èèrù…….……30

ỌSÁ ỌBÀRÀ A

Ifá says this person is in the world to enjoy free gifts. If this person is a woman, her job is situational in that she would have to stay in a place to make her money from heaven. If this person goes about to look for wealth, she would never get it.

Ọ̀ sa bàrà mú tà
Casts divination for Dúrówojú
The child of Ajèèrùsọlà
They told him to practise exactly his father's profession
Dúrówojú's progenitors were Babaláwos
And Babaláwos would sit in a particular place
People would come from all walks of life
He would cast divination for them
He would also chant verses for them
He would ask them to perform sacrifices…....…10
And money would be given to the Babaláwo
But since Dúrówojú did not want any of these
He started to go around looking for a job
'Not until when you follow your father's footsteps'
'Then would your things be better'
Dúrówojú afterwards sat down
People then started bringing wealth
They were consulting him
It was then they reminded him of their earlier advice
Dúrówojú then started to dance and rejoice……..20
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had predicted
Ọ̀ sa bàrà mú tà
Casts divination for Dúrówojú
The child of Ajèèrùsọlà
What do we reap in our family?
Free gifts
It is free booties that we enjoy in our house
Free gifts……..30

ỌSÁ ỌBÀRÀ B

Ifá pé eléyiun ó ṣe rere fún èèyàn; kí wọ́n ó mọ́ wàá sọ oore ọ̀hún dibi mọ́ ọ lọ́wọ́ ni kó ṣe pẹ̀lẹ́pẹ̀lẹ́ si. Ifá pé bó bá sì jẹ́ pé eléyìun ni wọ́n soore fún, oore ọ̀hún ó fẹ́ẹ́ yẹ̀gẹ̀, ṣùgbọ́n ẹni ó ṣe atọ̀nà oore ọ̀hún ni ò níí jẹ́ kí oore ọ̀hún ó yẹ̀gẹ̀.

Ológoṣẹ́ jùkú
Ló díá fún Oníyèyè mokò
Níjọ́ tí ń lọ ilé ọkọ àárọ̀
Wọ́n ní ó rúbọ
Alátọ̀nà ló sì ṣe atọ̀nàa rẹ̀
Tée dé ilé ọkọ àárọ̀
Wọ́n ń ṣe ilé ọkọ́ọ́ lọ
Ńgbà ó dàárin kan
Ọ̀rọ́ bá ń mì
Ọkọ ẹ̀ ò ṣe dáadáa mọ́ …….10
Bí ó bàá wí
A pé ti Ológoṣẹ́ jùkú lòún ń wò
Tó ṣe atọ̀nà òun
Oníyèyè Ì bá lọ
Wọ́n ní kó mọ́ọ wo ti Ológoṣẹ́ jùkú
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ológoṣẹ́ jùkú……..……..20
A díá fún Oníyèyè mokò
Níjọ́ tí ń relé ọkọ àárọ̀
Oníyèyè Ì bá lọ
Bí ò bá sí Ológoṣẹ́ jùkú
Oníyèyè Ì bá lọ

ỌSÁ ỌBÀRÀ B

Ifá says this person would help someone; he is warned such that this good act would not turn against him. On the contrary, if it is this person that received help from another person, the help may try to fall apart but the person who paved the way for the help would not allow it.

Ológoṣẹ́ jùkú
Casts divination for Oníyèyè mokò
When she was marrying her first husband
She was asked to perform sacrifice
It was a mediator that paved way for her to marry him
Making it easy for her to get her husband
They continued in the marital affair
About a particular time
There was a problem
The husband was not doing well again……..10
But when the woman would report
She would say she was only respecting Ológoṣẹ́ jùkú
Who paved her here
Oníyèyè would have left
She was enjoined to be of regard to Ológoṣẹ́ jùkú
She then started to dance and rejoice
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it was exactly as her Babaláwo had said
Ológoṣẹ́ jùkú…….…….20
Casts divination for Oníyèyè mokò
When she was marrying her first husband
Oníyèyè would have left
If not because of the respect for Ológoṣẹ́ jùkú
Oníyèyè would have left

ỌSÁ ỌKÀNRÀN A

Ifá pé ẹni tí bá ń gbé ọ̀tá ko eléyìun ó kàn kú jùnù ni; ẹbọ ni kó rú, kò sì gbọdọ̀ kórira. Ifá pé ẹni ó bá kórira eléyìun ó kàn subú dànù ni.

Igi ńlá ló ya dínà
La e bùgbẹ́
A díá fún Tẹ̀ẹ̀rẹ̀tẹ̀
Tí ò lódì ẹnìkan ńnú
Gbogbo aráyé ló ní tiẹ́ nínú pitipiti
Tẹ̀ẹ̀rẹ̀ ò lódì ẹnìkan ńnú
Gbogbo wọ́n bá ń bínúu rẹ̀
Wọ́n ní kó rúbọ
À á ṣéé mọ Tẹ̀ẹ̀rẹ̀?
N làá pe Ẹrẹ̀...…….....…….10
Tẹ̀ẹ̀rẹ́ bá rúbọ
Wọ́n ní ńgbà tó o bá yọ̀ wọ́n
Ó ó rĩí n tójúu wọ́n ó kàn
Bí ọ́n bá tí ń lọ lójú Ẹrẹ̀
Wọ́n ó bàá ká aṣọ sókè
Wọ́n ó mọ tẹlẹ̀ gínńgín gínńgín
Tẹ̀ẹ̀rẹ̀ ó bàá yọ̀ wọ́n
Wọn a subú lulẹ̀
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo……...……..20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Igi ńlá ló ya dínà
La e bùgbẹ́
A díá fún Tẹ̀ẹ̀rẹ̀
Tí ò lódì ẹnìkan ńnú
Gbogbo aráyé ló ní tiẹ́ nínú pitipiti
Kín ní ń pa wọn tí wọ́n ń kú bẹẹrẹ?
Tẹ̀ẹ̀rẹ̀
N ní ń pa wọ́n làwọ́n ń kú bẹẹrẹ.....30
Tẹ̀ẹ̀rẹ̀

ỌSÁ ỌKÀNRÀN A

Ifá says anyone who dares war against this person would just die prematurely. He should perform sacrifice but is enjoined not to be hateful. But whoever hates him would regret it

It is because a big tree fell across the pathway
That made us bypass through the bush
Cast divination for Tẹ̀ẹ̀rẹ̀
That had malice of nobody
Yet everybody slighted him
Tẹ̀ẹ̀rẹ̀ keeps malice with no one
Everybody however started warring against him
He was asked to perform sacrifice
How do we know Tẹ̀ẹ̀rẹ̀?
Is the alternative name for the 'Slippery Mud'…….10
Tẹ̀ẹ̀rẹ̀ performed the sacrifice
'When you skid them off'
'You would see how much they would suffer for hating you', they assured Tẹ̀ẹ̀rẹ̀
Whenever they walked on the slippery mud
They would hold up their clothes
They would be walking cautiously
Tẹ̀ẹ̀rẹ̀ would then skid them off
They would fall with a thud
He then started to dance and rejoice
He was praising his Babaláwos ……20
His Babaláwos were praising Ifá
He said it was exactly what his Babaláwos had said
It is because a big tree fell across the pathway
That made us bypass through the bush
Cast divination for Tẹ̀ẹ̀rẹ̀
That had malice of nobody
Yet everybody slighted him
What was killing them and they were dying in their multitude?
Tẹ̀ẹ̀rẹ̀
Was what was killing them, making them die in multitude
Tẹ̀ẹ̀rẹ̀.....31

ÒSÁ ỌKÀNRÀN B

Ifá pé inú eléyìun ó dùn.

Ó sá kánran
Ó rĩn kánran
Ìrĩn kánran kànran nĩrĩn Ẹkùn
Ó kú okè
Okè okun
A díá fún Òòsà oko àgbà Ìràwọ̀
Tí ó fi inúúdùn jẹ̀su àmọ́dún
Wọ́n ní kó rúbọ
Wọ́n níre ọmọ fún un
Aboyún ilé òún bí báyìí?……..10
Wọ́n ní wẹ́rẹ́ ní ó bĩí
Ojú ọ̀nà ní ó bĩímọ sí
Òòsà Okó bá rúbọ
Ńgbà ó tó gẹ́gẹ́ ọdún
Tí wọ́n ó mọ́ọ̀ jẹ ìṣu àmọ́dún
Wọ́n bá ní kí wọ́n ó mọ́ọ̀ lọ́ọ́ ru Ìṣu Òòsà Oko wá
Ìṣu ni ọ́n ń rùú bọ̀
Ìyàwó bá dójú ọ̀nà
Ló bá bímọ
Hãín!……..20
Wọ́n dé ilé lÒòsa Okó bá ń yọ̀
'Lónĩí tóun ó jẹ Ìṣu náà ni Obĩin òún tún bí ọmọ báyĩí'?
Ifá loun pé ire ọmọ fún eléyìun
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní beẹ làwọn Babaláwo òun wí
Ó sá kánran
Ó rĩn kánran

ÒSÁ ỌKÀNRÀN B

Ifá says this person would be happy in life.

He runs haphazardly
He walks haphazardly
The leopard walking is always in a haphazard manner
Ó kú okè
Okè okun
Cast divination for Òòsà Oko, the biggest star
That would eat the new yam with happiness
He was asked to perform sacrifice
They wished him the fortune of children
'Would the pregnant woman in my house deliver safely'?…….....…..10
They reassured him that she would deliver safely
They told him that she would be on a journey about the time of her delivery
Òòsà Oko then offered the sacrifice
When it was about the yearly festival
They were preparing to eat the new yam
The women were asked to go and bring Òòsà's yams from the farm
It was the yams they were bringing home
The pregnant woman was in the troop also
She was delivered of a baby
Òòsà exclaimed in surprise……..20
They got home and Òòsà became very joyful
'Today that we would eat our New Year yam, my wife was delivered of a baby'?
Ifá says he wishes this person the good fortune of children
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
He runs haphazardly
He walks haphazardly

Irĩn kánran kànran nĩrĩn Ẹkùn……..30
Ó kú okè
Okè okun
A díá fún Òòsà oko àgbà Ìràwọ̀
Tí ó fi inúúdùn jẹ́ṣu àmọ́dún
Ẹbọ n wọ́n ní kó rú
Ẹbọ n wọ́n ní kó ṣe
Òòsà Oko Àgbà Ìràwọ̀ gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹ mọ̀mọ̀ kú okè
Okè okun…….……40
Òòsà oko Àgbà Ìràwọ̀ ló wáá finú fídùn jẹ́ṣu àmọ́dún
Layé bá yẹ gbogbo wa tán pátá porongodo

The leopard walking is always in a haphazard manner
Ó kú okè....…….....31
Okè okun
Cast divination for Òòsà Oko, the biggest star
That would eat the new yam with happiness
He was asked to offer sacrifice
Sacrifice was the antidote prescribed
Òòsà Oko the biggest star heard about the sacrifice
And performed it
Ẹ mọ̀mọ̀ kú okè
Okè okun……40
It is Òòsà Oko the biggest star that had with happiness ate the New Year yam
And life pleased us in entirety

ỌSÁ ÒGÚNDÁ A

Ifá pé gbogbo ire eléyiun tó ti dànù pátá ní ń padàá bọ̀. Kó rú ẹja aborí ńlá kan àti ẹyẹlé; kí wọ́n ó fi ẹja náà lé orí Ifá kí wọ́n ó la ẹnu ẹ̀ kí wọ́n ó sì gbọ́n ìyẹ̀ Ifá ọ̀hún sí i. Kí wọ́n ó wáá fi ẹja ọ̀hún bọ Ifá. Gbogbo ire ọ̀hún ní ó padà wá.

Àkọ̀ ò lẹ́ran lẹ́sẹ̀ tée dé gbọ̀nrangandan ojúgun
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé fi Bọ̀mbọ̀ ọmọ Òrìṣà sayà
Ọ̀rúnmìlà ló fẹ́ Bọ̀mbọ̀ Ọmọ Òòsà
Gbogbo ire tó ti sí lọ ńlé ẹ̀
Gbogbo ẹ̀ bá ń padàá dé
Ayé yẹ Ọ̀rúnmìlà
Ní wá ń jó ní ń yò
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……..10
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àkọ̀ ni ò lẹ́ran lẹ́sẹ̀ tée dé gbọ̀nrangandan ojúgun
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé fi Bọ̀mbọ̀ ọmọ Òrìṣà sayà
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀ ó rúbọ
Ajé tó ti ṣí lọ
Ajé ń padàá bọ̀ wá
Omi tó sun lọ lára ẹja
Kò sài sàn wáá bẹ́ja lódò……..….20
Aya tó ti ṣí lọ
Ọmọ tó ti ṣí lọ
Gbogbo ire tó ti ṣí lọ
Wọ́n ń padàá bọ̀ wá
Omi tó sun lọ lára ẹja
Kò sài sàn wáá bẹ́ja lódo

ỌSÁ ÒGÚNDÁ A

All the good fortunes that had eluded this person would come back. Ifá asks him to sacrifice a big mudfish and pigeons. Ifá asks him to place the fish on the sacrifice, they should open the mouth of the fish and pour Ifá powder into it and then use it to sacrifice to Ifá. All the good things would come back.

It is Àkọ̀ bird that has no flesh up to the bare shin
Casts divination for Ọ̀rúnmìlà
On the day he was going to take Bọ̀mbọ̀ the child of Òrìṣà as wife
It is Ọ̀rúnmìlà that married Bọ̀mbọ̀
All the good things that had previously departed his house
All of them started coming back
Life so pleased Ọ̀rúnmìlà
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá ……..…..10
He said it was exactly as his Babaláwo had said
It is Àkọ̀ bird that has no flesh up to the bare shin
Cast divination for Ọ̀rúnmìlà
On the day he was going to take Bọ̀mbọ̀ the child of Òrìṣà as wife
He was asked to take care of the ground and perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice and performed it
The wealth that had departed
The wealth is coming back
The water that drained off a fish
Would flow back to meet the fish in the river……..20
The wife that had departed
The child that had departed
All good things that had departed
They are all coming back
The water that drained off a fish
Would flow back to meet the fish in the river

ỌSÁ ÒGÚNDÁ B

Wọ́n ó mọ́ọ pé àwọ́n ó dàá eléyìun lóró. Ifá pé ìrọ́ ni, wọn ò níí le mú u.

Oró tí wọ́n dÓlúmẹ́pín
Oró ò leè pOlúmẹ́pín mọ́
Oró tẹ́ẹ́ dÓlúmẹ́tà
Oró ò leè pOlúmẹ́tà
Oró tí wọ́n dá Ọ̀gbọ̀gbọ̀ ewùrà
Wọ́n korí ẹ̀ bọlẹ́ ní poro oko
Oró ọ̀hún ò níí pỌ̀gbọ̀gbọ̀ ewùrà
Ọ̀gbọ̀gbọ̀ ewùrà tẹ́ẹ́ korí ẹ̀ bọlẹ́ ní poro oko
A díá fún Alágbàniràwé
Ọmọ akéré wọgbó iwin lọ…….10
Alágbàniràwé ní ń bèèrè lọ́wọ́ Ifá
Ayé yẹ òun báyìí?
Wọ́n ní ayé ó yẹ ẹ́
Wọ́n ní wọ́n ń dá a lóró ni
Wọ́n ní gbogbo ẹ́ní ó dá a lóró
Wọ́n ní gbogboo wọn ò níí rójútùú nǹkaan wọn
Ó ní wọ́n dá Olúmẹ́pín lóró
Olúmẹ́pín ò kú
Ayé ní ń jẹ́
Wọ́n dá Olúmẹ́tà lóró…….20
Olúmẹ́tà ò kú
Wọ́n dá ọ̀gbọ̀gbọ̀ ewùrà lórí
Wọ́n korí ẹ̀ bọlẹ́ ní poro oko
Ọ̀gbọ̀gbọ̀ ewùrà tún hù
Ọ̀gbọ̀gbọ̀ ewùrà ò kú
Ifá pé kí eléyìun ó rúbọ́ dáadáa
Wọ́n níwọ́ Alágbàniràwé ò níí kú
Gbogbo oró tí ọ́n dá ọ́ ní ó lọ
Ó ní Oró tí wọ́n dÓlúmẹ́pín
Oró ò leè pOlúmẹ́pín mọ́.....30
Oró tẹ́ẹ́ dÓlúmẹ́tà
Oró ò leè pOlúmẹ́tà

ỌSÁ ÒGÚNDÁ B

Ifá says some people would connive to cause harm to this person. They would not succeed.

The harm they caused Olúmẹ́pín
The harm could not kill Olúmẹ́pín
The havoc you caused Olúmẹ́tà
Could never kill Olúmẹ́tà
The harm they caused the fresh water yam seed
They bury its head in the furrows of the farm
The harm would not kill the fresh water yam seed
Whose head they bury in the furrows of the farm
Cast divination for Alágbàniràwé
The child of Akéré wọgbó iwin lọ…….....…10
Alágbàniràwé was asking Ifá
'Would life please me at all'?
They said life would please him
They said some people are causing him harm
All who connived to cause him pains
They would never find headway for their things, they said
They caused Olúmẹ́pín a great harm,
Yet Olúmẹ́pín did not die, they said
He rather was enjoying life
They said 'They caused Olúmẹ́tà a great havoc'…..20
Olúmẹ́tà did not die
They cut off the water yam's shoot
And bury the head in the farm furrows
The water yam grew and germinated
It did not die
Ifá asks this person to perform sacrifice well
You, Alágbàniràwé, you would not die
All the horrors they caused you would go
He said the harm they caused Olúmẹ́pín
The harm could not kill Olúmẹ́pín……..30
The havoc you caused Olúmẹ́tà
It will never kill Olúmẹ́tà

Oró tí wọ́n dá Ọ̀gbọ̀gbọ̀ ewùrà
Wọ́n korí ẹ̀ bọlẹ̀ ní poro oko
Oró ọ̀hún ò níí pỌ̀gbọ̀gbọ̀ ewùrà
Ọ̀gbọ̀gbọ̀ ewùrà tẹ́ẹ́ korí ẹ̀ bọlẹ̀ ní poro oko
A díá fún Alágbàniràwé Ọmọ akéré wọgbó iwin lọ
Oró tẹ́ẹ́ dá Alágbàniràwé
Kò níí pa Alágbàniràwé
Ọba ní ó fi jẹ……40

The harm they caused the fresh water yam seed
They bury its head in the furrows of the farm
The harm would not kill the fresh water yam seed
Whose head you bury in the furrows of the farm
Cast divination for Alágbàniràwé the child of Akéré wọgbó iwin lọ
The harm you caused Alágbàniràwé
Would never kill Alágbàniràwé
He would rather become a king…….40

ỌSÁ ÌKÁ A

Ifá pé ire fún eléyìun; ayée rẹ ó dáa. Ifá pé àwọn Irúnmọlẹ ó gbóhùn rẹ, ṣùgbọn ohunkóhun ti Ifá bá gbá lọ́jọ́ náà ni kó fún un. Ifá pé òún ó gbọ́ ohùn eléyìun, òun ó sì gbọ́ ti ẹni ó dá Ifá yìí náà. Ifá pé kí eléyìun ó mọ́ọ sòótọ́ o. Kó sì mọ́ọ sọ̀rọ̀ Ifá lẹ́nu ẹ ní rere.

Ó sá kádi
Ó rìn kádi
Ó fò fẹ̀rẹ̀ fẹ̀rẹ̀
Ó módi Ìká gùn
A díá fún Onílé Orókè
Èyí tíí sọmọ Abẹ̀wọ́légi
Wọ́n ní kó sá káalẹ̀ ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹ wá ń gbágogo……10
A bẹ́ ò gbágogo?
Àwá mọ̀mọ̀ ń gbágogo
Nílé onílé Orókè
Ibẹ̀ la gbé ń gbágogo
Ifá wá ń gbọ́ tiwa
Àbí ò gbọ́ tiwa?
Onílé Orókè
Ifá ń gbọ́ tiwa

ỌSÁ ÌKÁ A

Ifá wishes this person well. Ifá says the Irúnmọlẹ would hear his cry, but whatever Ifá demands from him should be given the same day. Ifá would listen to the cry of this person and the voice of the Babaláwo that cast the divination. This Babaláwo should be truthful and praise Ifá always.

He runs into hiding
He walks into hiding
He jumps up high
And climbs the boundaries of Ìká
Cast divination for Onílé Orókè
The child of Abẹ̀wọ́légi
He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice
And performed it
'Can you hear the gong sounding'?……..…10
'Or can't you hear it'?
We are really hearing the gong sounding
In the house of Onílé Orókè
There, we hear the gongs sound
Ifá now listen to our plea
Doesn't he?
Onílé Orókè
Ifá listens to our plea

ỌSÁ ÌKÁ B

Ifá pé ayé ó yẹ eléyìun. Bí ọn ti wulẹ kí wọn ó ṣe tó, eléyìun ó mọọ jayé ni. Ifá pé ka si mọọ ṣe bíi tòun.

Ó dá sáká sáká
Ó rìn sáká sáká
A díá fún Sálúbàtà
Níjọ tí ń sawoó relẹẹ Lìkì
Wọn ní kó rúbọ
Ilẹẹ Lìkì tí òún ń lọ yĩí
Ó dáa fún òun ńbẹ?
Wọn ní yóó dáa fún un
Wọn ní ẹbọ ni kó ṣe
Kò sí bí wọn ò ti ra á mólẹ tó……10
Wọn ní o ó mọọ fọhùn ni
Ní ó mọọ ṣe pẹẹ́ pẹẹ́ pẹẹ́
Wọn ra á, ra á
Ipá ò ka
Ńgbà ó bá sú wọn tó gbó
Wọn ó bàá fi Sálúbàtà sílẹ
Sálúbàtá gbó; ó tọ
Ifá pé ẹmí eléyìun ó gùn
Ó ní ó dá sáká sáká
Ó rìn sáká sáká…….20
A díá fún Sálúbàtà
Tí ń sawoó relẹẹ Lìkì
Wọn ní ó sá káalẹ ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ ó rúbọ
Àbọdé ilẹẹ Lìkì
Mo wáá dá sáká o
Mo rìn sáká o
Sálúbàtà wáá ṣẹ́gun

ỌSÁ ÌKÁ B

Ifá says life would please this person. No matter how much they trouble him, he would be enjoying life and would grow old. He is enjoined to behave in Ifa's likeness.

Ó dá sáká sáká
Ó rìn sáká sáká
Cast divination for the Slippers
The day he was venturing priesthood in the land of Lìkì
He was asked to perform sacrifice
'This Lìkìland that I am going'?
'Would it be better off for me there'? Slippers had asked
'Life would be better for you there'
'But you should perform sacrifice'
No matter how much they scrub it when worn…..10
It would still be talking
Sounding 'pẹẹ́', 'pẹẹ́'
They wore it continuously
They could not overcome him
When they became fed up and the Slippers became aged
They would leave him alone
The Slippers grew old and aged
Ifá says this person would grow old in life
Ó dá sáká sáká
Ó rìn sáká sáká……20
Cast divination for the Slippers
The day he was venturing priesthood in the land of Lìkì
He was asked to take care of the ground and perform sacrifice
The Slippers heard about the sacrifice and offered it
On the return voyage from Lìkìland
I am cleanly washed
I walked cleanly and gallantly
The Slippers won

ÒSÁ ÒTÚRÚPỌ̀N A

Ifá pé ayé ó yẹ eléyìun, nǹkaan rẹ̀ ò sĩ níí bàjẹ́. Ifá pé ọkàan rẹ̀ ó balẹ̀, ṣùgbọ́n kó rúbọ dáadáa kí ọmọ rere ó gbẹ̀yĩn òun.

Ìgbòho, Ìgbòho
A díá fún Yèyé Owójùwà
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní ó ṣe
Ńgbà tí ó rúbọ ẹ̀
Ẹbọ ajé ló rú
Ó bá bẹ̀rẹ̀ síí lájé
Ó lówó láyé, owó ò ní mọ̀mọ́ mọ́
Ìgbòho, Ìgbòho
A díá fún yèyé Ọmọlójùwà……..10
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní ó ṣe
Òun bá rúbọ ọmọ
Ọmọ́ pọ̀
Ilẹ̀ kún ńgbà ó dójúde ìsálayé
Yèyé Owólójùwà ń lájé
Bí yèyé Ọmọlójùwà tí ń ṣe é ńtiẹ̀
Bẹ́ẹ̀ làwọn ọmọ ń jẹ ẹ́
Ńgbà ó pẹ́ sàà
Yèyé Owójùwà bá kú……..20
Wọ́n ṣe Ìta ńlé ẹ̀
Bí ọ́n ti ṣe Ìta tán
Oníkálukú bá kọrí sílée wọn
Kò kúkú lọ́mọ láyé
Owó bá dowó ẹlòmĩìn
Ọjọ́ wáá yí lu ọjọ́
Oṣù yí lu oṣù
Àwọn ọmọọ yèyé Ọmọ́jùwà bá la Ìyáa wọn
Òun náà lówó
Ńgbà ó pẹ́ sàà……..30
Yèyé Ọmọ́jùwà náà kú
Àwọn ọmọ ẹ̀ bá gbé ìyáa wọn

ÒSÁ ÒTÚRÚPỌ̀N A

Ifá wishes this person well. It would be well. But he should perform sacrifice for compassionate children.

Ìgbòho, Ìgbòho
Casts divination for Mother Owójùwà
On the day she was coming from heaven to the earth
She was asked to perform sacrifice
When she was performing her sacrifice
She sacrificed for wealth alone
She got to the earth and started having wealth
She had so much money to the extent of not being able to estimate it
Ìgbòho, Ìgbòho
Casts divination for Mother Ọmọlójùwà…….10
On the day she was coming from heaven to the earth
She was asked to perform sacrifice
She on her own performed the sacrifice for children
She had so many children
Her house was full of children when she arrived on earth
Mother Ọmọjùwà was having all the wealth
But as soon as Mother Ọmọjùwà works for money
The children would consume it
After a prolonged time
Mother Owójùwà died……..……..20
The people observed ‘Ìta’ in her house
After the observance of Ìta rites in her home
Everybody returned to his or her respective abode
She has no children
Someone else inherited her money
Days elapsed after days
Months after months
The children of Mother Omójùwà enriched their mother
She too had money
And after a period of time…….30
Mother Ọmọjùwà also died
The children carried their mother

Wọ́n sin ín
Wọ́n bá ta mọ́ ẹṣin
Wọ́n ń jó kiri ìlú
Wọ́n ń tànkúú lọ
Wọ́n bá ń dárin
Wọ́n ń pọ́mọ́ jùwà o
Ọmọ́ mọ̀ jùwà
Ìgbòho……..40
Ọmọ́ mọ̀ jùwà
Ọmó jùwà lónĭí ọmọ́ jùwà lọ́la
Ìgbòho
Ọmọ́ jùwà ò ọmọ́ mọ̀ jùwà
Ìgbòho
Ọmọ́ mọ̀ jùwà
Àwọn onílù fílù si
Wọ́n bá ń yinbọn pé ìyá àwọ́n kú
Wọ́n è é sì í yìnbọn láàrin ìlú nígbà ìwásẹ̀
Ọbá bá gbúròó wọn……..50
Ọbá ní kí wọ́n ó wá
È é ti rí tẹ́ẹ́ fi ń yínbọn?
Wọ́n ní À!
Ìyá tó bí àwọn ńnú
N ló lọ làwọ́n ń yọ̀
Táwọn ń yìnbọn sí
Ọbá ní ṣẹ́ẹ́ sì gbọ́ pé ẹnìkan a mọ́ọ́ yìnbọn
Wọ́n ní baba mó bĭínú
Ìyà ò níí kú lẹ́ẹ̀mejì.....59
Ọbá ní ó dáa kí wọ́n ó tún oriin wọn kọ
Wọ́n tún ní Ìgbòho
Ọmọ́ mọ̀ jùwà
Ọmọ́ jùwà lónĭí o ọmọ́ jùwà lọ́la
Ìgbòho

They gave her a befitting burial
Saddled a horse
And started to dance around the town
They were performing the burial rites round
They chanted songs
They were singing ‘really, children are greater than character’
Really, children are greater than character
Ìgbòho……..…….....……..40
Really, children are greater that character
Children are greater than character today and even on days to come
Ìgbòho
Really, children are greater that character
Ìgbòho
Children are greater than character
The drummers gave loud drumbeats
They started exploding gunshots into the air
But in the olden days, no one shoots into the air in the middle of the cities
The king as a result heard about the prohibited act
He summoned them into the palace.…….....51
‘Why must you shoot guns’? The king queried
Ha! They exclaimed
‘The woman that gave birth to us is the reason’
‘She is dead and we are rejoicing’
‘And that is the reason for the gunshots’
‘Have you ever heard anyone doing that before’? The king asked, visibly angry
‘Do not be offended, Kabiesi’
‘One’s mother will not die twice’ they replied
The king then ordered them to chant the song he h
They sang Really, Ìgbòho
Children are greater than character
Children are greater than character today and even on days to come
Ìgbòho

Ọmọ mọ jùwà
Ọmọ jùwà o ọmọ mọ jùwà
Ìgbòho
Ọmọ mọ jùwà
Ọbá ní lóòótọ ni àwọn ọmọ yìí ń sọ
Ńjọ́ọ Yèyé Owójùwà kú……70
Tó ra ẹrú
Tó ra ẹrù
Tó kólé
Wọn túká ńlé ẹ ni
Ẹyin ọmọ lẹ wáá ṣe èyí?
Ó dáa
Ẹ mọọ jó
Kẹẹ mọọ yọ̀

The child is greater than character
Children are greater than character today and even on days to come
Ìgbòho
The child is greater than character
'Really, what these children are saying is true', the king reasoned
'On the day Mother Owójùwà died'……70
'The one who bought so many slaves'
'And had tons of loads to put on the slave's head'
'And built so many houses'
'Everyone dispersed off her house'
'In your case, you children have performed a feat'
'That is all right'
'You can go on dancing'
'And be rejoicing'

ỌSÁ ÒTÚRÚPỌ̀N B

Ifá pé kí eléyìun ó rúbọ; Kó sì mọ́ọ ṣe bíi tifá. Ṣùgbọ́n ńgbà ó bá yá Obìnrin ẹ̀ ó pèé òun ń lọ. Ifá pé kò gbọdọ̀ lọ; torí bó bá e lọ yóó kábàámọ̀ ẹ̀.

Àgbé réke réke
A díá fún Olórùbùrẹ̀kẹ̀
Tí ń fomi ojú sògbérè ọmọ
Wọ́n ní bó bá ti dé ilé ibi tí ń lọ
Wọ́n ní kó fara balẹ̀ ńbẹ̀ o
Olórùbùrẹ̀kẹ̀ ò ti kọ́kọ́ fẹ́
À á ṣéé mọ Olórùbùrẹ̀kẹ̀?
Làá pe Àgbébọ̀ Adìẹ
Kò jẹ́ pẹ́ ńlé ọkọ àárọ̀ kéé dalẹ́
Kíkó ní ń kóó kiri……10
Ló bá rúbọ
Ló fara balẹ̀
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àgbé réke réke
A díá fún Olórùbùrẹ̀kẹ̀
Tí ń fomi ojú sògbérè ọmọ
Àgbé réke réke……20
Ajé e é wọ́n ńlé Olórùbùrẹ̀kẹ̀
Àgbé réke réke
Aya è é wọ́n ńlé Olórùbùrẹ̀kẹ̀
Àgbé réke réke
Ọmọ è é wọ́n ńlé Olórùbùrẹ̀kẹ̀
Àgbé réke réke

ỌSÁ ÒTÚRÚPỌ̀N B

Ifá asks this person to offer sacrifice. He is enjoined to behave according to the instructions of Ifa. His woman may attempt to divorce him; Ifá says she must be warned to desist from the act otherwise she would regret it.

Àgbé réke réke
Casts divination for Olórùbùrẹ̀kẹ̀
That was crying because of children
They told her that on getting to her husband's house
She should be docile and reticent
She had refused to heed the warning in the beginning
How does one know Olórùbùrẹ̀kẹ̀?
Is the one alternatively called the Hen
She would never be submissive in her husband's house morning till night
She was packing around...…….....……10
She afterwards performed the sacrifice
She made herself docile and submissive
She then started to dance and rejoice
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it was exactly as her Babaláwo had said
Àgbé réke réke
Casts divination for Olórùbùrẹ̀kẹ̀
That was crying because of children
Àgbé réke réke……..……20
There will never be a dearth of wealth in the house of Olórùbùrẹ̀kẹ̀
Àgbé réke réke
There will never be a dearth of wives in the house of Olórùbùrẹ̀kẹ̀
Àgbé réke réke
There will never be a dearth of children in the house Olórùbùrẹ̀kẹ̀
Àgbé réke réke

ỌSÁ ÒTÚÁ A

Ifá loun pé ire obǐnrin fún eléyìun.

Ohun ẹni ò níí nu ni
Kóhùn ó nu ni
A díá fún Sọmúrógẹ́ tíí sọmọ Alárá
Ohun ẹni ò níí nu ni
Kóhùn ó nu ni
A díá fún Sọkùnđìgbà tíí sọmọ Ajerò
Ohun ẹni ò níí nu ni
Kóhùn ó nu ni
A díá fún Sọmúlùkẹ́
Ọmọ Ọwáràngún àga……..…….10
Ẹbọ n wọ́n ní wọ́n ó ṣe
Àwọn mẹ́tẹ̀ẹ̀ta ni ọ́n pé ọkọ ǐmọ̀nràn làwọ́n ó nǐí ńtàwọn
Ẹní ó bá le moókọ àwọn
N làwọ́n ó fẹ̀ẹ́
Alárá sọ tiẹ̀ ní Sọmúrógẹ́
Ajerò sọ tiẹ̀ ní Sọ̀kùnđìgbà
Ọwáràngún àgá sọ tiẹ̀ ní Sọmúlùkẹ́
Wọ́n bá dàgbà dàgbà
Wọ́n tó ilé ọkọ́ọ́ lọ
Ọ̀rúnmìlà ní òun wáá le moókọ wọn báyìí?…….20
Wọ́n ní kó rúbọ
Wọ́n ní kó tọ́jú awo èkuru funfun mẹ́ta
Kó lọ̀ọ́ gbé mẹ́tẹ̀ẹ̀ta kalẹ̀
Lójú ọ̀nà odò tí ọ́n gbé ń lọ̀ọ́ pọnmi
Kó wáá gọ sínú igbó
Lẹ́gbẹ̀ẹ́ ẹbọ tó rú
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Èyí tó saájú ló kọ́kọ́ rí Awo ńlẹ̀
Ó ní Sọmúrógẹ́ ọmọ Alárá
O ò wáá wo nǹkan……30
Ọ̀rúnmìlà moókọ ẹ̀ẹ̀kejǐ
Sọmúrógẹ́ bá ké sí ẹ̀ẹ̀kẹ́ta

ỌSÁ ÒTÚÁ A

Ifá wishes this person the good fortune of wives.

One's belonging would not be missing
And one would be lost of voice also
Casts divination for Sọmúrógẹ́ the child of Alárá
One's belonging would not be missing
And one would be lost of voice also
Casts divination for Sọ̀kùndìgbà the child of Ajerò
One's belonging would not be missing
And one would be lost of voice also
Casts divination for Sọmúlùkẹ́
The child of Ọwáràngún àga……..……10
They were all asked to perform sacrifice
The three of them decided to take a wise man as their husband
'Only the person who could know our real names'
'That is the person we would marry' they said
Alárá named his own 'Sọmúrógẹ́'
Ajerò named his own 'Sọ̀kùndìgbà'
While Ọwáràngún àga named his, 'Sọmúlùkẹ́'
They then grew and became ripe
They were matured enough to be married off
'How would I know the real names of these girls'? Ọ̀rúnmìlà asked…….……..20
They told him to perform sacrifice
They asked him to prepare three dishes of white Èkuru
He should go and place the three
On the footpath the girls do take to fetch water from the stream
'You should then hide in the bush'
'Not far from the sacrifice you offered'
Ọ̀rúnmìlà did as instructed
The one in front was the first to see the dishes
She called out to Sọmúrógẹ́, the child of Alárá
'Come and see something'……...30
Ọ̀rúnmìlà memorized the name
Sọmúrógẹ́ on seeing the dishes also called on the third

Sọ̀kùndìgbà ọmọ Ajerò
O ò wáá wo nǹkan
Sọmúlùkẹ́ ọmọ Ọwáràngún àga ló sì rí àwọn àwo ńlẹ̀
Àwọn méjèèjì yòókù bá ní
Sọmúlùkẹ́ ọmọ Ọwáràngún àga
Jẹ́ kí àwọ́n ó gbé kinní yìí lọ́kọ̀ọ̀kan káwọn ó jẹ ẹ́
Wọ́n bá gbé àwo lọ́kọ̀ọ̀kan
Wọ́n bá jẹ ẹ́…….……..40
Wọ́n jẹ gbogbo ẹ̀ tán
Ni ọ́n bá fọ àwo
Kí wọ́n ó mọ́ọ lọ
Ọ̀rúnmìlà bá pè wọ́n padà
Ó lóhun ẹni ò níí nu ni kóhùn ó nu ni
A díá fún Sọmúrógẹ́ tíí sọmọ Alárá
Ohun ẹni ò níí nu ni kóhùn ó nu ni
A díá fún Sọ̀kùndìgbà tíí sọmọ Ajerò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
A díá fún Sọmúlùké tíí sọmọ Ọwáràngún àga…….....……50
Màtàïdé oǹbù
Oní lábá owó
Ọmọ Alárá fún mi láwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọmọ Ajerò fún mi láwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọmọ Ọwáràngún àga fún mi láwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Sọmúrógẹ́ ọmọ Alárá fún mi láwoò mi ò
Ó lóhun ẹni ò níí nu ni kóhùn ó nu ni...60
Sọ̀kùndìgbà ọmọ Ajerò fún mi láwoò mi

‘Sọ̀kùndìgbà, the child of Ajerò’
‘Come and see something here’
Sọmúlùkẹ́ the child of Ọwáràngún àga was the one that saw the dishes
The other two in unison said
‘Sọmúlùkẹ́ the child Ọwáràngún àga’
‘Let us pick these dishes one for each and eat it’
They picked the dishes one for each
They ate the content…….……..40
And on finishing the food
They broke the dishes
As they were about to leave
Ọ̀rúnmìlà called them back
He said One’s belonging would not be missing and one would be lost of voice also
Casts divination for Sọmúrógẹ́ the child of Alárá
One’s belonging would not be missing and one would be lost of voice also
Casts divination for Sọ̀kùndìgbà the child of Ajerò
One’s belonging would not be missing and one would be lost of voice also
Casts divination for Sọmúlùkẹ́ the child of Ọwáràngún àga……..50
Màtàïdé oǹbù
The one whose skirt is made of money
The child of Alárá, give me my dish
One’s belonging would not be missing and one would be lost of voice also
The child of Ajerò give me my dish
One’s belonging would not be missing and one would be lost of voice also
The child of Ọwáràngún àga give me my dish
One’s belonging would not be missing and one would be lost of voice also
Sọmúrógẹ́ the child of Alárá, give me my dish
One’s belonging would not be missing and one would be lost of voice also…….……..….60
Sọ̀kùndìgbà the child of Ajerò, give me my dish

Ohun ẹni ò níí nu ni kóhùn ó nu ni
Sọmúlùkẹ́ ọmọ Ọwáràngún àga fún mi láwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Àwọn mẹ́tẹ̀ẹ̀ta bá ní ó mọ́ọ kálọ ọ̀dọ̀ọ baba àwọn
Wọ́n dé ọ̀dọ̀ babaa wọn
Wọ́n kẹ́jọ́; wọ́n rò
Alárá ní Ọ̀rúnmìlà
Ogún ọ̀kẹ́ rèé ohun àwoò rẹ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni….70
Ọ̀rúnmìlà lógún ọ̀kẹ́ ò tóhun àwo òun ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Kín ló wáá tóhun àwoò rẹ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Odidi ènìyàn ló tóhun àwoò mĩ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Alárá bá pe Sọmúrógẹ́
Ó lọ́ọ́ gbọ́ báyìí?
Ó ní mọ́ọ bá a lọ
Wọ́n dé ọ̀dọ̀ Ajerò……..80
Ajerò bèèrè ẹjọ́
Bóo ló ti rí?
Wọ́n ní toò
Èkuru làwọ́n jẹ tán
Ni àwọ́n bá fọ́ àwo ẹ
Ló bá sì pé kí àwọ́n ó fún òun láwo mĩìn
Ajerò bá mú Ọgbọ̀n ọ̀kẹ́
Ọ̀rúnmìlà Ọgbọ̀n ọ̀kẹ́ rèé ohun àwoò rẹ ò

One’s belonging would not be missing and one would be lost of voice also
Sọmúlùkẹ́ the child of Ọwáràngún àga, give me my dish
One’s belonging would not be missing and one would be lost of voice also
The three of them asked Ọ̀rúnmìlà to accompany them to their respective parents
They got to their fathers differently
They explained the contention
Alárá called Ọ̀rúnmìlà
‘Here is twenty thousand in exchange for your broken dishes’
One’s belonging would not be missing and one would be lost of voice also……70
Twenty thousand is not enough as exchange for my broken dishes, said Ọ̀rúnmìlà
One’s belonging would not be missing and one would be lost of voice also
What then would be enough as exchange for your dishes?
One’s belonging would not be missing and one would be lost of voice also
A whole human being would be enough an exchange for my dishes
One’s belonging would not be missing and one would be lost of voice also
Alárá called on Sọmúrógẹ́
Can you hear that?
‘Follow him’ He said
They got to the house of Ajerò……..……..80
Ajerò asked about the matter
‘What happened’ he queried
‘Toò’, Sọ̀kùndìgbà said
‘It is Èkuru that we ate’
‘And we broke the dishes’
‘He then called on us to give him back his dishes’
Ajerò fetched thirty thousand
‘Ọ̀rúnmìlà, this is thirty thousand in exchange for your dishes’

Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọ̀rúnmìlà lọ́gbọ̀n ọ̀kẹ́ ò tóhun àwo òun o
Ohun ẹni ò níí nu ni kóhùn ó nu ni.....91
Kín ló wáá tóhun àwoò rẹ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Odidi ènìyàn ló tóhun àwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ajerò ní o ò gbọ́ báyìí?
Ìwọ̀ Sọ̀kùndìgbà mọ́ọ̀ ba Ọ̀rúnmìlà lọ
Wọ́n bá kọ́rí sílé Ọwáràngún àga
Èyí tíí ṣe baba Sọ́múlùkẹ́
Ńgbàa wọ́n dọ́dọ̀ọ́ baba ẹ̀……100
Wọ́n kẹ́jọ́ wọ́n tún rò
Òún ní àádọ́ta ọ̀kẹ́ rèé ohun àwoò rẹ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọ̀rúnmìlà ní Àádọ́ta ọ̀kẹ́ ò tóhun àwo òun ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọwáràngún àgá ní kín ló wáá tóhun àwoò rẹ̀ ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Odidi ènìyàn ló tóhun àwoò mi ò
Ohun ẹni ò níí nu ni kóhùn ó nu ni
Ọwáràngún àgá bá pé ọmọ̀ọ́ rẹ̀
Ó lọ̀ọ́ gbọ́ báyìí?……..…….110
Ó ní mọ́ọ̀ bá a lọ
Bẹ́ẹ̀ ni Ọ̀rúnmìlà ṣe fẹ́ àwọn mẹ́tẹ̀ẹ̀ta

One's belonging would not be missing and one would be lost of voice
Thirty thousand is not enough an exchange for my dish, Ọ̀rúnmìlà said…….....90
One's belonging would not be missing and one would be lost of voice also
What then would be enough as exchange for your dish?
One's belonging would not be missing and one would be lost of voice
A whole human being would be enough an exchange for my dish
One's belonging would not be missing and one would be lost of voice also
Ajerò called on his daughter, Sọ̀kùndìgbà, 'can you hear that, he shouted
You may follow him
They made for the house of Ọwáràngún àga
The father of Sọ́múlùkẹ́
When they got to him also ……..….100
They explained to him
He said 'here is fifty thousand in exchange for your dish'
Fifty thousand is not enough an exchange for my dish, Ọ̀rúnmìlà said
One's belonging would not be missing and one would be lost of voice also
What then would be enough as exchange for your dish? Ọwáràngún àga asked
One's belonging would not be missing and one would be lost of voice also
A whole human being would be enough an exchange for my dish
One's belonging would not be missing and one would be lost of voice also
Ọwáràngún àga also called on his daughter
Can you hear that?……110
Follow him
And that was how Ọ̀rúnmìlà married the three of them

ỌSÁ ÒTÚÁ B

Ifá pé ojú eléyìun ò níí ríbi tó bá rúbọ; ń ṣe ìwádĭí nǹkankan, Yóó rídĭí rẹ̀.

Ẹ́ní ó bá kóónú omi
Níí mọ ibi tí omí muni dé
Ẹ́ní ó bá ké ìbòòsí
Níí fẹ́jú yànyàànyàn sókè
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé rídĭí Olódùmarè
Òun le rídĭí gbogbo nǹkan báyìí?
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní ṣùgbọ́n ní ẹṣẹ̀ òkun ni kó gbé ẹbọ ẹ̀ lọ
Ọ̀rúnmìlà bá rúbọ ……..……..10
Ó gbẹ́bọ ẹ̀ ó dẹṣẹ̀ òkun
Bí ó ti mọ́ọ gbẹ́bọ kalẹ̀ ńbẹ̀
Olódùmarè sì bọ́raá lẹ̀
Ó wà ní gbalaja
Bùbùrù ìdí Olódùmarè sì lÒkun
Bí Olódùmarè bá mí fĭìn
Òkún ó sí dà wá
Bó bá tún mí padà
Òkun à tún mọ́ọ lọ
Fàà……...20
Bí Olódùmarè tí ń mí
LÒkun ṣe ń kún tí ń fà
Kí Ọ̀rúnmìlà ó gbẹ́bọ kalẹ̀
Ará bá fu Olódùmarè
Ó níwọ Ọ̀rúnmìlà
Ọ̀rúnmìlà bá dáhùn ó ní 'Hĭín'
Olódùmarè ní ǹjẹ́ o ò rídĭí òun báyìí?
Ọ̀rúnmìlà ní 'bùbùrù ìdĭì rẹ náà lòún ń wò'
Olódùmarè ní 'kò sí n tóò ní rídĭí mọ́ láyé'

ỌSÁ ÒTÚÁ B

Ifá says this person would not see evil once he performs sacrifice. He is making an investigation into something; he would get to the root of it.

He that steps into the river
Would know the depth of the water
He that shouts a cry of help
Would widen his eyes up the sky
Cast divination for Ọ̀rúnmìlà
On the day he was inquiring of the secrets of Olódùmarè
Would I discover the secrets of everything on earth? He asked
They told him to perform sacrifice
But he should go and place his sacrifice at the beach
Ọ̀rúnmìlà then performed the sacrifice……10
He carried his sacrifice and made for the beach
As he was about to place his sacrifice
Olódùmarè had removed his cloth
He was stark naked
But the robust part of Olódùmarè's buttocks is the ocean
As Olódùmarè inhales
The ocean's current would breeze off shore
When he exhales
The ocean current would breeze on shore
'Fàà'…….…….....….20
The breathes in and out by Olódùmarè
Is the reason for the ocean's current and movement
As Ọ̀rúnmìlà was about to place the sacrifice
Olódùmarè became suspicious
You Ọ̀rúnmìlà!
'Hĭín' Ọ̀rúnmìlà answered
'Did you not see my secret'? Olódùmarè asked
'I only saw the robust part of your buttocks' Ọ̀rúnmìlà answered
'There is nothing you will not know henceforth', Olódùmarè said

Ọ̀rúnmìlà bá ń jó ní ń yọ̀……..….30
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo rẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹni ó bá kóónú omi
Níí mọ ibi tí omí muni dé
Ẹni ó bá ké ìbòòsí
Ní fẹjú yànyàànyàn sókè
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé ríđĩí Olódùmarè
Àwaà rẹ ni…….....……40
Àwaà rẹ ni
Ọ̀rúnmìlà pẹ̀lú Olódùmarè
Ọgba ni wọ́n jọ ń ṣe
Àwaà rẹ ni

Ọ̀rúnmìlà then started to dance and rejoice…… 30
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
He that steps into the river
Would know the depth of the water
He that shouts a cry of help
Would widen his eyes up the sky
Cast divination for Ọ̀rúnmìlà
On the day he was inquiring of the secrets of Olódùmarè
It is you and we…….....…..……40
It really is you and we
Ọ̀rúnmìlà and Olódùmarè
They are of equal status
It is you and we

ÒSÁ ÌRẸTẸ̀ A

Ifá pé eléyìun ó mọ̀ọ́ rífà jẹ́ láyé. Ẹ̀míi rẹ̀ ó gùn, ọkàan rẹ̀ ó balẹ̀, kó mọ̀ọ́ náwó, kó sì yawọ́.

Gbìnnìgbinyìnkìntìn Awo ilé Ọlọ́yan gìdìgbí
Ló díá fún Ọlọ́yan gìdìgbí
Ọmọ a gúnyán ńláńlá bọ Ikin
Bó bá đìgbà tí ó bàá bọ Ifá ẹ̀
A gúnyán sílẹ̀ ràbàtà
Gbogbo èèyàn ó bàá mọ̀ọ́ wá jẹun
Ẹ̀ní ó bà sì yạwọ́
Tí ń ṣe nǹkan rere
Nǹkan rere níńlá náà níí rí
Bí gbogbo wọ́n bá jẹun tán……..……..10
Wọ́n ó bàá mọ̀ọ́ sàdúà fún un
Ọlọ́yàán, yóó dáa fún ọ
Ẹ̀míì rẹ̀ ó gùn
Iré bá dé fún Ọlọ́yan
Ó ní Gbìnnìgbinyìnkìntìn Awo ilé Ọlọ́yan gìdìgbí
Ló díá fún Ọlọ́yan gìdìgbí
Ọmọ a gúnyán ńláńlá bọ Ikin
Iyán ńláńlá lỌlọ́yàán fí ń bọ Ikin
Gbìnnìgbinyìnkìntìn
Ìfà ńláńlá lỌlọ́yàán ń jẹ……...…….20
Ìfà ajé
Ìfà aya
Ìfà ọmọ
Ìfà ilé
Ìfà ńláńlá lỌlọ́yàán ń jẹ
Gbìnnìgbinyìnkìntìn

ÒSÁ ÌRẸTẸ̀ A

Ifá says this person would get free gifts to enjoy. He would live long and have rest. Ifá enjoins him to be generous.

Gbìnnìgbinyìnkìntìn the priest of Ọlọ́yan gìdìgbí's household
Casts divination for Ọlọ́yan gìdìgbí
The child of A gúnyán ńláńlá bọ Ikin
When it is time for him to observe his festival of Ifá
He would prepare a lot of pounded yam
Everyone would come to his house to eat
And he that is generous
And also doing good things
Would get good things also in bundles
When all of them had had food to eat……..10
They would start to pray for him
Ọlọ́yàán, it would be better for you in life
'You will have long life', another one would say
Good things started coming in for Ọlọ́yàán
He said Gbìnnìgbinyìnkìntìn the priest of Ọlọ́yan gìdìgbí's household
Casts divination for Ọlọ́yan gìdìgbí
The child of A gúnyán ńláńlá bọ Ikin
It is plenty pounded yam that Ọlọ́yàán uses as offertory to Ikin
Gbìnnìgbinyìnkìntìn
It is great gifts that Ọlọ́yàán is enjoying…….20
Free gifts of Wealth
Of wives
Of children
Of Houses
It is free gifts that Ọlọ́yàán is enjoying
Gbìnnìgbinyìnkìntìn

ỌSÁ ÌRẸTẸ̀ B

Ifá pé ire ò níí pẹ́ eléyìun sílẹ̀. A ò níí rin ìrĩn àrĩndànù.

Ó sá rẹ́tẹ
Ó rĩn rẹ́tẹ
Àgbàrá gorí òkè
A sáré rẹ́tẹ
A rĩn rẹ́tẹ
A díá fún Ọ̀rúnmìlà
Níjọ́ ire gbogbo kọ̀ tí ò yalée rẹ̀ mọ́
Àwọn ire tí ọ́n yaá lọ yìí?
Wọ́n yà wá báyìí?……...9
Wọ́n ní gbogbo iré ní ó mọ́ọ ya ilé ẹ̀
Wọ́n ní kó tọ́júu ẹran ọ̀yà
Wọ́n ní kó fi rúbọ
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Ó fi ẹran ọ̀yà bọ òkè ìpọ̀rí ẹ̀
Ire gbogbo bá ń yalé ẹ̀
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó sá rẹ́tẹ.....20
Ó rĩn rẹ́tẹ
Àgbàrá gorí òkè
A sáré rẹ́tẹ
A rĩn rẹ́tẹ
A díá fún Ọ̀rúnmìlà
Níjọ́ ire gbogbo kọ̀ tí ò yalée rẹ̀ mọ́
Kín ló níre ó yà wálé Awo?
Yààyà
Ló níre ó yà wálé Awo
Yààyà…….....…….30

ỌSÁ ÌRẸTẸ̀ B

Ifá says good things would not elude this person.

Ó sá rẹ́tẹ
Ó rĩn rẹ́tẹ
Runoff water climbs a hill
It runs bumpily
And walks bumpily
Cast divination for Ọ̀rúnmìlà
On the day all good things refused to come into his house
‘All these good fortunes that are turning away’?
‘Would they turn in’?…….....9
They said all good things would come into his house
But he should prepare the meat of ‘Ọ̀yà’
He was asked to use it as sacrifice
Ọ̀rúnmìlà did as told
He used the meat of Ọ̀yà as sacrifice to his Ifá
All good fortunes then started turning into his house
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ó sá rẹ́tẹ.....20
Ó rĩn rẹ́tẹ
Runoff water climbs a hill
It runs bumpily
And walks bumpily
Cast divination for Ọ̀rúnmìlà
On the day all good things refused to come into his house
What has ordered good fortunes to turn into the house of a Babaláwo?
Yààyà
Has ordered good fortunes to turn into the house of a Babaláwo
Yààyà…….....…….30

Kín ló níre ó yà wálé Awo?
Ẹran Ọ̀yà
Ló níre ó yà wálé Awo
Ẹran Ọ̀yà

What has ordered good fortunes to turn into our homes?
The meat of Ọ̀yà
Has ordered good fortunes to turn into the house of Babaláwo
The meat of Ọ̀yà

ỌSÁ ỌSẸ́ A

Ó sá sẹ́
Ó rìn sẹ́
Ààsàa babá bá sẹ́
N lọmọ́ọ́ hun
A díá fún Ajé
Ajé ń tọ̀run bọ̀ wálé ayé
Ó sá sẹ́
Ó rìn sẹ́
Ààsàa babá bá sẹ́
N lọmọ́ọ́ hun……10
A díá fún Ọba
Ọbá ń tọ̀run bọ̀ wálé ayé
Ó sá sẹ́
Ó rìn sẹ́
Ààsàa babá bá sẹ́
N lọmọ́ọ́ hun
A díá fún Ifá
Ifá ń tọ̀run bọ̀ wálé ayé
Àwọn mẹ́tẹ̀ẹ̀ta ni wọ́n ń bọ̀ wáyé
Wọ́n ní kí wọ́n ó rúbọ…….20
Wọ́n ní bí wọn ò bá rí wọn
Wọn ò níí lè ṣe kinní kan
Wọ́n ní ọ̀rọ̀ tí ọ́n bá jọ ṣọ
Wọ́n ní ẹnìkan ò le yí i mọ́
Ńgbà tí ọ́n délé ayé
Bí aráyé bá ń dámọ̀ràn
Wọ́n a ní ajé ńkọ́?
Wọ́n ó pèé bí ò bá sí Ajé
A à rí nǹkankan ṣe
BÁjé bá sì ti débẹ̀…….30
Àwọn yòókù ó pa lọ́lọ́ ni
Wọn ò gbọdọ̀ sọ̀rọ̀ mọ́
Níbi tí Ọba náà bá sì ti dé
BỌ́ba bá ti sọ̀rọ̀

ỌSÁ ỌSẸ́ A

Ó sá sẹ́
Ó rìn sẹ́
The acts fomented by the father
Is what the children would continue to reap
Cast divination for Wealth
Wealth was coming from heaven to the earth
Ó sá sẹ́
Ó rìn sẹ́
The acts fomented by the father
Is what the children would continue to reap…….10
Cast divination for the King
The King was coming from heaven to the earth
Ó sá sẹ́
Ó rìn sẹ́
The acts fomented by the father
Is what the children would continue to reap
Cast divination for Ifá
Ifá was coming from heaven to the earth
The three of them were coming from heaven to the earth together
They were all told to perform sacrifice…….20
They said if the three of them were not seen
No one would be able to do anything tangible
They said ‘any pronouncement from you’
‘No one would have the authority to change it again’
When they got to the earth
When man discusses about an issue
They would ask ‘where is Wealth’?
‘If there is no wealth’
‘We would not be able to do anything’
But immediately they sight the wealth……..30
Man would keep silent
They wouldn’t talk again
Wherever the Kings steps also
Immediately he utters a sentence

Gbogbo èèyàn a dákẹ́
TỌba làṣẹ
Gbogbo ibi ó bá sọ sí
Ẹnĩkan ò tún sọ̀rọ̀ mọ́
BÍIfá náà bá sì ti sọ̀rọ̀
Gbogbo àwọn tíí mọ́ọ ṣe bíi tiẹ́ ní ó panu mọ́.....…….40
Wọn ò gbọdọ̀ sọ̀rọ̀ mọ́
Àwọn mẹ́tẹ̀ẹ̀ta náà lọ̀rọ̀ ń bẹ lẹ́nuu wọn
Tée dòní
Wọ́n ti rúbọ nígbà tí ọ́n ń bọ̀
Pé ọ̀rọ̀ tí àwọ́n bá sọ
Ọ̀rọ̀ tó nípĩlẹ̀ ni
Ọ̀rọ̀ aláṣẹ sì ni
BÁjé bá ń sọ̀rọ̀
Ó di ti Aláṣẹ
BỌba bá ń sọ̀rọ̀…….……50
Ó di ti Aláṣẹ
BÍIfá bá ń sọ̀rọ̀
Ó di ti Aláṣẹ
Ayé yẹ wọ́n ni wọ́n ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ó sá sẹ́
Ó rĩn sẹ́
Ààsàa babá bá sẹ́ .....….....……60
N lọmọ́ọ́ hun
A díá fún Ajé
Ajé ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ
Gbogbo ihun tó bá wí
Gbogbo ẹ̀ ní ó mọ́ọ ṣẹ
Ó sá sẹ́
Ó rĩn sẹ́
Ààsàa babá bá sẹ́

All people present must keep quiet
Authority belongs to the king
Whatever is his conclusion on an issue
No one dares change it
When Ifá also speaks
All those that try to imitate him would keep quiet
They would remain mute....…….....41
The three of them has the authority
Till today
They have sacrificed in full when they were coming from heaven to the earth
That concerning their utterances
It should be words with foundation and words of substance
The words that would command authority
When wealth speaks
It has become authoritative
When the King speaks……..……..50
It has become authoritative
When Ifá speaks
It has become authoritative
Life so pleased them and they started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Ó sá sẹ́
Ó rĩn sẹ́
The acts fomented by the father…….……60
Is what the children would continue to reap
Cast divination for Wealth
Wealth was coming from heaven to the earth
He was asked to perform sacrifice
They said everything he says
All would prove true
Ó sá sẹ́
Ó rĩn sẹ́
The acts fomented by the father

N lọmọọ́ hun……..……..70
A díá fún Ọba
Ọbá ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ
Gbogbo ihun tó bá wí
Gbogbo ẹ̀ ní ó mọ́ọ rí bẹ́ẹ̀
Ó sá sẹ́
Ó rìn sẹ́
Ààsàa babá bá sẹ́
N lọmọọ́ hun
A díá fún Ifá…….……80
Ifá ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ
Gbogbo n tọ́ bá ti wí
Ní ó mọ́ọ rí bẹ́ẹ̀
Ọba mẹ́ta àdán ní ń rọ láyé
BÁjé bá ń fọhùn
Ẹ dákẹ́
Ọba mẹ́ta àdán ní ń rọ
BỌ́ba bá ń fọhùn
Ẹ dákẹ́……..90
Ọba mẹ́ta àdán ní ń rọ
BÍfá bá ń fọhùn
Ẹ dákẹ́
Ọba mẹ́ta àdán ní ń rọ
Is what the children would continue to reap…….70
Cast divination for the King
The King was coming from heaven to the earth
He was asked to perform sacrifice
All his utterances, they said
Everything would be honored
Ó sá sẹ́
Ó rìn sẹ́
The acts fomented by the father
Is what the children would continue to reap
Cast divination for Ifá …… ……..80
Ifá was coming from heaven to the earth
He was asked to perform sacrifice
All his utterances, they said
Everything would be as predicted
Three kings of bat are known on earth
When wealth speaks
Keep quiet
Three kings of bat are known on earth
When the King speaks
Keep quiet…….90
Three kings of bat are known on earth
When Ifá speaks
Keep quiet
Three kings of bat are known on earth

ỌSÁ ỌSẸ́ B

Nǹkan eléyìun ò níí bàjẹ́. Àwọn mẹ́ta kan ó jọ dòwò pọ̀. Ifá pé kí wọ́n ó jọ rúbọ pọ̀ kí wọ́n ó lè baà jèrè. Bó bá jẹ́ Obìnrin ló dá Odù yìí, kò gbọdọ̀ lọ́kọ mẹ́ta o; bó bá ti kúò ńlé ọkọ kan tẹ́lẹ̀, tó jẹ́ pé ọ̀dọ̀ ọkọ ẹlẹ́ẹ̀kejǐ ló wà, kò gbọdọ̀ kọ ẹlẹ́ẹ̀kejǐ yìí sílẹ̀ kí ayée rẹ̀ ó mọ́ baà bàjẹ́.

Abo ẹrán sáré
Abo ẹrán fọwọ́ ṣẹ́
Akọ ẹrán sáré
Akọ ẹrán sǐ fẹsẹ̀ ṣẹ́
Ǐjògun ọ̀run ò sáré
Ó fọrùn gún idà
A díá fún Ọmú tíí sọmọ Ikúhọ
A díá fún Ààsà tíí sọmọ Mòkítǐ
A díá fún Líìlí tíí sọmọ Ọba lỌ́yọ̀ọ́ Apèrí
Ọmọ ajodó ẹmi gbára……..…….10
A díá fún Ère
Ère tíí sọmọ Òòsà ǐgbà Òwújìn
Àwọn mẹ́rẹ̀ẹ̀rin ni ọ́n ní kí wọ́n ó rúbọ
Ọmú tíí sọmọ Ikúhọ
Ààsà tíí sọmọ Mòkítǐ
Líìlí tíí sọmọ Ọba lóde Ọ̀yọ́ Apèrí
Àwọn mẹ́tẹ̀ẹ̀ta fẹ́ẹ́ lóbǐin
Ère ọmọ Òòsà ńtiẹ̀
Obìnrin ni
Wọ́n níwọ Òòsà rúbọ́ọ́ lẹ̀ fun o…….20
Kí àwọn Ọkùnrin ó mọ́ mọ́ọ jà lórí ọmọ̀ọ̀ rẹ
Kí jíjá lé lórí ó mọ́ wàá ba tiẹ̀ jẹ́
Kó o yáa rúbọ
Wọ́n ń báyéé lọ
Ńgbà tí Ère ó fẹ́ẹ́
Ó lọ̀ọ́ fẹ́ Ọmú ọmọ Ikúhọ
Ó búṣe gàgà

ỌSÁ ỌSẸ́ B

Ifá says the things of this person would not get spoilt. Three of them would combine to trade. Ifá asks the three of them to perform sacrifice together to allow them make profits. If this is a woman, she must not leave her husband; if she had divorced one of recent, she must not divorce the present one otherwise her life would be in disarray.

The female animal runs
The female animal broke its arm
The male animal runs
The male animal broke its leg
Ǐjògun ọ̀run, you ran
You pinned your neck on a sword
Cast divination for Ọmú the child of Ikúhọ
Cast divination for Ààsà the child of Mòkítì
Cast divination for Líìlí the child of the king in Ọ̀yọ́ Apèrí
The child of Ajodó ẹmi gbára……..….10
Also cast divination for Ère
Ère is the daughter of Òòsà Òwújìn
The four of them were asked to perform sacrifice
The trio of Ọmú the child of Ikúhọ
Ààsà, the child of Mòkítì Òrìsà
Líìlí, also the child of the king in Ọ̀yọ́ Apèrí
Wanted to get married
However, Ère, the child of Òòsà Òwújìn
Is a matured lady
They told Òòsà to perform sacrifice for her…….20
Such that men would not resolve to fisticuffs because of her
And such that the war between the men would not result in obliterating her life
He was seriously warned to perform sacrifice for her
Life continued
When Ère would marry
She married Ọmú the child of Ikúhọ
After a time

Ó bá kọ Ọmú ọmọ Ikúhọ́ sílẹ̀
Ó lọ̀ọ́ fẹ́ Ààsà ọmọ Mòkítĩ
Ó tún kọ Ààsà ọmọ Mòkítĩ sílẹ̀…….30
Ó tún lọ̀ọ́ fẹ́ Líìlí
Ọmú ọmọ Ikúhọ́ àti Ààsà ọmọ Mòkítĩ bá peraa wọn
Wọ́n bá pàdí pọ̀
‘Obĩin yìí ò wa dá nǹkan mọ̀ ni’?
‘Bí ó bàá tiẹ̀ kọ àwọn sílẹ̀’
‘Àwọn táwọn jọ jẹ́ ọ̀rẹ́ ní ó mọ fẹ́ ni’?
‘Táwọn sì jọ ń ṣe ọ̀rẹ́ bọ̀ tipẹ́’
‘Eléyĩí ó ba àárin wa jẹ́ o’
Wọ́n bá gbógun ti Ère
Òòsà bá tọ Ọ̀rúnmìlà lọ…….……40
Ọrúnmĩlà ní ĩwọ Òòsà
Ìwọ loò ṣeun
Ìwọ loò ṣèèyàn
Ìwọ loò rúbọ́ọ́lẹ̀ fún Ère
Ọrúnmĩlà ní Abo ẹrán sáré
Abo ẹrán fọwọ́ ṣẹ́
Akọ ẹrán sáré
Akọ ẹrán sì fẹsẹ̀ ṣẹ́
Ìjògun ọ̀run ò sáré
Ó fọrùn gún idà.....50
A díá fún Ọmú tíí sọmọ Ikúhọ
A díá fún Ààsà tíí sọmọ Mòkítĩ
A díá fún Líìlí tíí sọmọ Ọba lỌ́yọ́ọ́ Apèrí
Ẹbọ n wọ́n ní kí gbogboo wọ́n ó ṣe
Ọmú ọmọ Ikúhọ
Ẹ mọ́ pÈre ò
Ère Ọmọ Òrìsà
Ẹ mọ́ pÈre
Ààsà ọmọ Mòkítĩ
Ẹ̀yin lẹ fẹ́ Ère……60
Ẹ mọ́ pÈre
Ère Ọmọ Òrìsà

She divorced Ọmú the child of Ikúhọ
She went to marry Ààsà the child of Mòkítì
She divorced Ààsà ……..……30
She married Líìlí
Ọmú the child of Ikúhọ and Ààsà the child of Mòkítì called the attention of each other
They connived
‘Does this woman know the consequence of her acts’? They asked themselves
‘Even if she is going to divorce us’
‘Why should she be circulated within we friends’?
‘And we all have been long standing friends’
‘This woman would cause disaffection between us’
They started to make war with Ère
Òòsà as a result went to Ọ̀rúnmìlà……..40
You Òòsà, Ọ̀rúnmìlà said
You are the one that is not nice enough,
You are not humane at all
You did not offer the sacrifice prior to Ère’s arrival as a child
Ọ̀rúnmìlà said the female animal runs
The female animal broke its arm
The male animal runs
The male animal broke its legs
Ìjògun ọ̀run , you ran
You pinned your neck on a sword…….50
Cast divination for Ọmú the child of Ikúhọ
Cast divination for Ààsà the child of Mòkítì
Cast divination for Líìlí the child of the king in Ọ̀yọ́ Apèrí
They were all asked to perform sacrifice
Ọmú the child of Ikúhọ
Do not kill Ère
Ère the child of Òrìsà
Do not kill Ère
Ààsà the child of Mòkítì
You are the one that once married Ère……..60
Do not kill Ère
Ère the child of Òrìsà

Ẹ mọ́ pÈre
Líìlí ọmọ ọba lỌ́yọ̀ọ́ Apèrí
Ọmọ ajodó ẹmi gbára
Ọmọ ajètè yọkùun yọ̀kọ̀tọ̀
Ẹ mọ́ pÈre ò
Ère Ọmọ Òrìsà
Ẹ mọ́ pÈre
Ọmú ọmọ Ikúhọ……..……70
Ààsà ọmọ Mòkítì
Àti Líìlí tíí sọmọ Ọba lỌ́yọ̀ọ́ Apèrí
Wọ́n bá dáhùn
Wọ́n làwọn ò sọ pé àwọ́n ó pa Ère
Òòsà ni ò ṣeun
Òòsà ni ò ṣèèyàn
Òun ni ò rúbọ sílẹ̀ kí Ère ó tóó dé

Do not kill Ère
Líìlí the child of the king in Ọ̀yọ́ Apèrí
The child of Ajodó ẹmi gbára
The child of Ajètè yọkùun yọ̀kọ̀tọ̀
Do not kill Ère
Ère the child of Òrìsà
Do not kill Ère
Ọmú the child of Ikúhọ ……..70
Ààsà the child of Mòkítì
And Líìlí the child of the king in Ọ̀yọ́ Apèrí
They answered in unison
‘We would never have resolved to kill her’
‘It is Òòsà that is not nice enough’
Òòsà is not humane
Òòsà is the one who had refused to perform sacrifice
prior to Ère’s arrival, they said

ỌSÁ ÒFÚN A

Ifá pé ká rúbọ fún ọmọ; kí ọmọọ wa ó mọ́ baà ṣ̀ìṣe láti ǐta. Ọ̀kan nínú àwọn ọmọ eléyiun ó bàá èèyàn ńlà pàdé, kọ́mọ ó mọ́ baà ṣ̀ìṣe ni kó rúbọ sílẹ̀ fún

Ó sá fún mi
Ó yọ̀ fún mi
A díá fún Àlé ọmọ Ikú
Àlé ọmọ Ikú rèé
Ọ̀rọ̀ tí bá ń sọ lẹ́nu
Ẹnikan ò le sọ̀rọ̀ le ọ̀rọ̀ ọ̀hún mọ́
Ó sá fún mi
Ó yọ̀ fún mi
A díá fún Òǹjǐyàn èyí tii sọmọ Ọ̀rúnmìlà
Òǹjǐyàn ọmọ Ọ̀rúnmǐlà rèé……..10
Bí ọ́n bá ti sọ̀rọ̀ kan
Òun ò lè mó rǐí tiẹ́ tí ó wǐí sí i
Àlé ọmọ Ikú bá ń sọ̀rọ̀ ńjọ́ kan
Àlé Ọmọ Ikú ní lọ́tùúnla lósu ó lèé
Òǹjǐyàn Ọmọ Ọ̀rúnmìlà ńtiẹ́
Òún ní Ọ̀ṣù ò níí lé
Àlé ọmọ Ikú ní òun?
Òun tóun mọ bí Ọ̀ṣù tíí lé
Lọ wáá ní Ọ̀ṣù ò níí lé
Òǹjǐyàn Ọmọ Ọ̀rúnmǐlà níró ni……..20
Ọ̀ṣù ò níí lé
Gbogbo àwọn èèyàn bá kọ háà!
‘Ọmọ Ọ̀rúnmǐlà lọ́ọ́ bá Ọmọ Ikú jiyàn’
Bí iyàn bá sì mú ọmọ Ọ̀rúnmǐlà
Àlé ọmọ ikú ó pa á
Òǹjǐyàn dé ilé
Ó wí fún Baba ẹ̀
Súkù Sákà; gbèje gbẹ̀jọ

ỌSÁ ÒFÚN A

Ifá sees the child of this person as likely to hold a talk with a personality. Sacrifices must be performed for the child prior the time of the meeting such that he or she would not make mistakes.

He runs from me
He rejoices for my sake
Cast divination for Àlé the child of Death
Here is Àlé the child of Death
Any pronouncement he makes
No one must counter the speech
He runs from me
He rejoices for my sake
Cast divination for Òǹjǐyàn the child of Ọ̀rúnmìlà
But to Òǹjǐyàn the child of Ọ̀rúnmìlà…….....……..10
If anyone makes any assertive statement
He would find a fault in it
Àlé the child of Death one day was talking
He said the moon crescent would appear the next day
Òǹjǐyàn the child of Ọ̀rúnmìlà argued contrarily
He said the moon crescent would not be sighted the next day
Surprised, Àlé the child of Death said ‘Me’?
‘I that know the cycle of crescent appearance’
‘You now say something contrary’
Òǹjǐyàn the child of Ọ̀rúnmìlà said authoritatively and assertively ‘no crescent’.....…….20
‘There would not be any moon crescent’
All the people present, with fear exclaimed
‘The child of Ọ̀rúnmìlà has argued with the child of Death’
If the argument had roped in Òǹjǐyàn the child of Ọ̀rúnmìlà
Àlé the child of Death would kill him
Òǹjǐyàn got home
He told his father
Divination was cast for him

Erín ńlá yọ kàngí lójú ọpọ́n
Ọ̀sáfùún ni ọ́n rí.....30
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní èbo funfun lẹ́bọ ẹ̀
Wọ́n ní kí Ọ̀rúnmìlà ó lọ̀ọ́ gbé ẹ̀bọ ọ̀hún ka oríta
Torí ọmọ ẹ̀ tó bá Àlé jiyàn
Wọ́n ní bó bá ti gbé ẹ̀bọ ka oríta
Kò séwu mọ́
Ọ̀rúnmìlà bá rúbọ ńgbòó tó ìrọ̀lẹ́
Ó rúbọ fÉsù
Èṣù bá ta gàgá lójú ọ̀ṣù
Èṣù náà níí ta gàgá lé Osù un ...….....40
Tée dọ̀la
Òǹjǐyàn Ọmọ Ọ̀rúnmìlà bá ṣẹ́gun
Ó ló sá fún mi
Ó yọ̀ fún mi
A díá fún Àlé ọmọ Ikú
Ó sá fún mi
Ó yọ̀ fún mi
A díá fún Òǹjǐyàn tíí sọmọ Ọ̀rúnmìlà
Òǹjǐyàn ọmọ Ọ̀rúnmìlà ń bá Àlé ọmọ Ikú jiyàn pÓsù ò níí lé
Àlé ọmọ Ikú ní yóó lèé…….50
Ọ̀rúnmìlà wáá rúbọ ńbẹ̀ fọ́mọọ rẹ
Ọ̀ṣù ò wáá leè lé mọ́
Taa ní ń bẹ lẹ́yìn tó ṣẹ́gun
Òǹjǐyàn
Òǹjǐyàn nǐkàn ní ń bẹ lẹ́yìn tó ṣẹ́gun
Òǹjǐyàn
Ẹbọ́ dà fún Òǹjǐyàn ọmọ Ọ̀rúnmìlà
Ẹbọ́ dà fún ọ
Òǹjǐyàn

A big Odù appeared on the tray
They saw Ọ̀sá Òfún…….....……..…30
They asked Ọ̀rúnmìlà to perform sacrifice
Ègbo funfun is the sacrifice
They asked Ọ̀rúnmìlà to place the sacrifice at a crossroad
He should do this because of his son that had an argument with Àlé the child of Death
Immediately he places the sacrifice at crossroads
Danger would have been averted, they told him
Ọ̀rúnmìlà offered the sacrifice in the evening
He sacrificed it to Èṣù
Èṣù then placed a flag on the crescent
It is the same Èṣù that places curtain flag on crescents
Till date.....……..41
Òǹjǐyàn the child Ọ̀rúnmìlà then won
He said He runs from me
He rejoices for my sake
Cast divination for Àlé the child of Death
He runs from me
He rejoices for my sake
Cast divination for Òǹjǐyàn the child of Ọ̀rúnmìlà
Òǹjǐyàn was arguing with Àlé that the crescent would not appear
Àlé the child of Death said it would ……50
Ọ̀rúnmìlà then performed sacrifice for his son
The crescent as a result did not appear
Who is at the back that won?
Òǹjǐyàn
Òǹjǐyàn alone is at the back and had won
Òǹjǐyàn
The sacrifice proved efficient for Òǹjǐyàn the child of Ọ̀rúnmìlà
The sacrifice proved efficient for you
Òǹjǐyàn

ỌSÁ ÒFÚN B

Àwọn méjì nIfá gbà nímọ̀nràn pé kí wọ́n ó fi aṣọ tuntun rúbọ. Àkísà lẹnìkan ńnúu wọn ó fẹ̀ẹ́ fi rúbọ; àkísà náà leléyìun ó sì mọ́ọ lò títí ayé. Ifá pé òún pé ire.

Ó sá fún mi
Ó yọ̀ fún mi
A díá fún Wọ́sọ̀wọ́sọ̀
A bù fún Yọ́rĭíyọ́rĭí
Àwọn méjèèjì ni ọ́n jọ́ ń bẹ láyé
Wọ́n ní kí àwọn méjèèjì ó fi aṣọ tuntun rúbọ
Yọ́rĭíyọ́rĭí bá fi aṣọ àrán rúbọ
Èkísà tí ń bẹ lára Wọ́sọ̀wọ́sọ̀ lòún fi rúbọ
O loun o le faṣọ tuntun rúbọ……...9
Èṣù bá tĭran èkísà mọ́ Wọ́sọ̀wọ́sọ̀ lára
Bẹ́ẹ bá rí ẹyẹ Wọ́sọ̀wọ́sọ̀ tée dọ̀la
Yóó mọ́ọ pé
Wọ́sọ̀wọ́sọ̀ wọ́sọ̀ wọ́sọ̀
Èkísà ní ń bẹ lára ẹ̀ tée dọ̀la
Ṣùgbọ́n Yọ́rĭíyọ́rĭí a póun Yọ́rĭí
Òún yọ́rĭí
Yọ́rĭíyọ́rĭí bá ń yọ aṣọ
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó sá fún mi
Ó yọ̀ fún mi …….....20
A díá fún Wọ́sọ̀wọ́sọ̀
A bù fún Yọ́rĭíyọ́rĭí
Yọ́rĭíyọ́rĭí nĭkàn ní ń bẹ léyìn tó rúbọ
Yọ́rĭíyọ́rĭí pẹ̀lẹ́ o
Ọmọ a ródó idẹ gúnyán jẹ
Ayé mọ̀ yẹ ẹ́ gbèyìn

ỌSÁ ÒFÚN B

Ifá enjoins a set of two people to sacrifice new cloths. One of them would feel reluctant and the person that does that would be clothed in rags for life. Ifá wishes the two of them well.

He runs from me
He rejoices for my sake
Cast divination for Wọ́sọ̀wọ́sọ̀
And also for Yọ́rĭíyọ́rĭí
The two of them had ever been on earth
They were both asked to sacrifice new clothes
Yọ́rĭíyọ́rĭí then used a new corduroy as sacrifice
But Wọ́sọ̀wọ́sọ̀ used the rag he has as sacrifice
'I cannot sacrifice any new cloth' he said
Èṣù then stuck rags on Wọ́sọ̀wọ́sọ̀.....……10
If you see Wọ́sọ̀wọ́sọ̀ till tomorrow
He would say in continuity
Wọ́sọ̀wọ́sọ̀, wọ́sọ̀, wọ́sọ̀
It is the same rags that is on him till tomorrow
'I have new clothes on', Yọ́rĭíyọ́rĭí would say
He would say 'I have new clothes on'
Yọ́rĭíyọ́rĭí then started changing clothes
He said it was exactly what the Babaláwos had said
He runs from me
He rejoices for my sake …….....20
Cast divination for Wọ́sọ̀wọ́sọ̀
And also for Yọ́rĭíyọ́rĭí
It was Yọ́rĭíyọ́rĭí alone coming from behind to perform sacrifice
Greetings to you Yọ́rĭíyọ́rĭí
The child of 'A ródó idẹ gúnyán jẹ'
Life pleased him at long last

DIFFICULT WORDS : ỌSÁ

1. **Apatapiti, Apitimọ̀pata**: Names of Babaláwo and the sound beat given by Sẹ̀kẹ̀rẹ̀.
2. **Ìlájé**: A proverbial city. The place where wealth dwells.
3. **Sẹ̀kẹ̀rẹ̀**: The beaded gourd.
4. **Dùndún, Àdàmọ̀, Gángan, Ìgbìn, Kànnàǹgó**: All are drums of different sizes and configuration but made of animal skin.
5. **Ọ̀sá beats the drum, Ogbè is dancing**: A literary translation of Ọ̀sá lù Ogbè ń jó. Ọ̀sá Ogbè
6. **Aro bells**: Jingles or any of the family of rattle bells.
7. **Alágẹmọ tẹ́ẹ́rẹ́**: Name of a Babaláwo
8. **Ọ̀nà àgbàlá**: Probably a name of a settlement of city.
9. **Using his legs to pack wealth**: An exaggeration to tell how abundant the wealth was.
10. **Èkuru**: This is a kind of food preparation from beans. It is prepared by soaking beans in water, (to ease the removal of the shaft of the seeds), grinding and cooking in fire without oil or pepper.
11. **Adégoróyè**: Name of a person usually in the lineage of kings.
12. **Ajèkurujẹ̀wà**: The person that eats Èkuru (10) and cooked beans together.
13. **Ọ̀kanrígbọngbọ̀ọ̀ngbọ̀n**: Another name of Òòsà Oko.
14. **Òòsà Oko**: A white garment deity; to whom sacrifices are made to at the celebration of new yam festival and is responsible for good harvest in the farms.
15. **Olúkòso Làlú**: Another name for Sàngó, the deity responsible for thunder and rainfall.
16. **Bámbí ọmọ arígba ọta ṣẹ́gun**: A Strong appellation for Sàngó telling about his power 'The one that finds and uses hundreds of bullets to win wars
17. **Ọ̀sá look at it, Ìwòrì look at it**: Names of Babaláwos

Would be as successful as the eyes of Gúnnugún: A kind of alliteration in Yorùbá. 'Gún' expresses success of a person.

18. **Sóowò**: Name of a person. Archaic
19. **Ọ̀sá Bĩrìn bíntin**: Name of a Babaláwo; also another name for Ọ̀sá Ìwòrì
20. **Láǹlẹ̀gẹ̀**: Name of a chief
21. **Akànrunkandẹ, Akànlẹ̀kẹ̀ sunwọ̀n sunwọ̀n**: Appellation for the household of Ọláǹlẹ̀gẹ̀. (Lt) 'the one that goes to the heaven to discover gold and beautiful beads'
22. **Ajogun**: All evil spells
23. **Egúngún**: Masquerade
24. **Ó sá mọ́ leè ḓi**: Another name, or derivative of the name of Ọ̀sá Òdí. Here used as the name of a Babaláwo
25. **Kànǹkàn womù**: Name of another Babaláwo
26. **Ọ̀sá ò le sùn**: Derivative of the Odù Ọ̀sá Ìrosùn. Translates to Ọ̀sá could not sleep
27. **Wĩ̀**: The wave beat produced in air by the broom as it is used to kill mosquitoes.
28. **Eléèḓì médì ro**: Name or appellation for a person
29. **Akẹ́ja wúrúkú bọrí ńtọrí ọmọ**: Appellation for Onílèfun Tèté. (Lt) One that sacrifices dried coiled fish for the cause of having children.
30. **Ìlèfun**: An ancient town
31. **Olókun Sẹ̀níadé**: Olókun; goddess of the ocean
32. **Ẹrẹ̀bẹ̀tẹ̀ sẹ́**: Rhythmic word: ascertaining the perpetuity of ownership 'till forever'
33. **Dúrówojú**: Name of an Àbíkú. A child that dies

and comes back to the same parent continuously.

34. **Ajèèrùsọlà**: Appellation. (Lt) as one that consumes the booties of Ifá to make wealth

35. **Tẹ̀ẹ̀rẹ̀tẹ̀**: Slippery earth surface or muddy surface

36. **O kú okè, okè okun**: Greetings especially for a pregnant woman nearing delivery. 'Ookú + any suffix in Yorubaland narrows to a greeting

37. **Alágbàniràwé**: Archaic name

38. **Akéré wọgbó iwin lọ**: Appellation for (37). (Lt) The child that enters into the evil forest despite his tender age.

39. **Irúnmọlẹ̀**: Heavenly spirits

40. **Abẹ̀wọlégi**: Appellation. More of a nickname relating to rainfall washwater during torrential rain

41. **Lǐkǐ**: A hypothetical city

42. **Pẹ́ẹ́ pẹ́ẹ́ pẹ́ẹ́**: The sound made by the slippers as it beats the heels

43. **Ìgbòho**: Name of a Babaláwo. Also the name of a city in Ọyọ́ state of Nigeria

44. **Owójùwà**: Name of a person. (Lt) Money is the greatest of the characters

45. **Ọmọ́jùwà**: Children is the greatest of human characters

46. **Ìta**: Ìta is the celebration to mark the demise of a dear one. Usually on the third day

47. **Olórùbùrẹ́kẹ̀**: Another name for the hen

48. **A gúnyán ńláńlá bọkin**: The one that sacrifices a lot of pounded yam to Ifá

49. **Ó sá rẹ́tẹ́, Ó rǐn rẹ́tẹ́**: Derivation of Ọ̀sá Ìrẹtẹ̀

50. **Òyà**: The big grass cutter in the rat family

51. **Ìjògun Òrun**: Heaven bound warriors

52. **Ègbo funfun**: Porridge prepared by cooking white maize

53. **A ródó idẹ gúnyán jẹ**: The one that uses brass mortar to pound yam

54. **Ó sáá méjǐ lákòjà**: Name of a Babaláwo. (Lt) it breaks evenly into two along its axis

55. **Ó bú yẹkẹ́yẹ́kẹ̀ lójú ọpọ́n**: Completing sentence for (54). (Lt) It forms a billow of powder on the tray of Ifá

56. **Àrǐrà**: Another appellation of Sàngó cf. (15) and (16) above

57. **Ogboronko ló ṣojú gbẹ́ndẹ́kú**: Name of Babaláwo. Meaning uncertain

58. **Òwú**: Cotton pod

59. **Òwú là**: Cf. Difficult words of Ìrosùn

CHAPTER 11 : ÌKÁ

ÌKÁ MÉJÌ A

Ifá pé ire fún eléyìun. Ifá pé òun ó gbà á kalẹ lọ́wọ́ ikú, lọ́wọ́ àrùn, òfò àti gbogbo ajogun. Ifá pé ká fi aaka kún ẹbọ rú. Ifá pé ire ó to lọ́wọ́.

Káwọ́ fún mi
Kí n kásẹ̀ fún ọ
A díá fún Oníkàámògún
Ọmọ Aláaka káwọ́ ikú
Wọ́n ní ó sá káalẹ ẹbọ ní ó ṣe
Wọ́n ní ó fi aaka kún ẹbọ ẹ̀ rú
Kò kú
Kò rùn
Kà sài kábi kúò
Akika……10
Akika kà sài kábi kúò
Akika

ÌKÁ MÉJÌ A

Ifá wishes this person well. Ifá says he would save him from claws of death, sickness and loss. He should add Aaka to his sacrifice

Káwọ́ fún mi
Kí n kásẹ̀ fún ọ
Cast divination for Oníkàámògún
The child of Aláaka káwọ́ ikú
He was asked to take care of the ground and offer sacrifice
He was asked to add Aaka to his objects of sacrifice
He did not die again
Neither did he fall sick
What would roll away all bad fortunes?
Akika…….....10
Akika would roll away all bad fortunes
Akika

ÌKÁ MÉJÌ B

Ifá pé kó síkú mọ́, kò sí àrùn mọ́ fún eléyìun. Ẹbọ ni kó rú

Agbáágbá Orí ẹtu
A díá fún Ọ̀ràmọlẹ̀
Èyí tí ń rayé ìlaì níí kú
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Ogún ọdún òní ńkọ́ o?
Òkè ń bẹ láìkú
Gbọnhingbọnhin n tòkè
Òkè gbọnhingbọnhin……10
Ọgbọ́n ọdún òní ńkọ́ o?
Òkè ń bẹ láìkú
Gbọnhingbọnhin n tòkè
Òkè gbọnhingbọnhin
Kèè pẹ́ o
Kèè jìnnà
Ẹ wáá bá ni láìkú kangiri
Àìkú kangiri làwá wà

ÌKÁ MÉJÌ B

Ifá says there is neither death nor sickness for this person. He should however offer his sacrifice in full.

Agbáágbá Orí ẹtu
Casts divination for Ọ̀ràmọlẹ̀
The one that would survive death on the earth
They asked him to perform sacrifice
He heard about the sacrifice
And performed it
Twenty years from today?
The Mountain is still existing
Gbọnhingbọnhin is for the Mountain
The Mountain is existing gbọnhingbọnhin……10
Thirty years from today
The Mountain exists without dying
Gbọnhingbọnhin is for the Mountain
The Mountain exists without dying
Before long
In the nearest future
Come and meet us strong without dying
We are living without death and in vitality

ÌKÁ OGBÈ A

Ifá pé òun pé ire fún ẹní ó dá odù yìí. Yóó joyè ńlá. Wọ́n ó mọ́ọ̀ sọ̀rọ̀ kọ̀rọ̀ lórí ẹ̀, Ẹbọ ni kó rú kó le ṣẹ́gun. Aboyún kan ń bẹ nítòsí eléyìun tí ọ́n ń pé ó kù bí ó ti bímọ ẹ̀, Ifá pé kó rúbọ dáadáa torí tibi tire ni eléyìun ó bí̌í.

ÌKÁ OGBÈ A

Ifá wishes this person well. Ifá predicts he would ascend a throne. People would say bad things about him but he should perform sacrifice. There is a pregnant woman close to this person. Enemies had foreclosed her pregnancy saying she would not be delivered of her baby; Ifá asks the woman to offer sacrifice well. She would be delivered of the baby.

Ìká gbè mí
N ó jọba Ìlá
Ìkà ò gbè mí
N ó jọba Ìlá
Òòsà ǐkà níí gbe ǐkà
A díá fún Ìkookò
Èyí tí ń lọ rèé lóyúun méjì níkùn
Òun le bímọ láyé yìí?
Wọ́n ní kó rúbọ
Ìkookò sì lóyún ńnú……10
Wọ́n ní kò níí séwu
Ìkookò bá rúbọ
Ó bá bímọ ẹ̀
Ayé yẹ Ìkookò
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìká gbè mí
N ó jọba Ìlá. 20
Ìkà ò gbè mí
N ó jọba Ìlá
Òòsà ǐkà níí gbe ǐkà
A díá fún Ìkookò tí ń lọ rèé lóyúun méjì níkùn
Èyí tí ọ́n ní ò níí lè bi
Wọ́n ní kó sá káalẹ̀ kó jàre
Ẹbọ ní ó ṣe

If Ìká profits me
I would ascend the throne of the king of Ìlá
Wickedness does not profit me and
I would ascend the throne of the king of Ìlá
The Deity of Wickedness would reward the wicked
Cast divination for the Hyena
The one that was going to get pregnant of twins
'Would I have children on earth'? The Hyena asked
They told her to offer sacrifice .....……..9
Meanwhile the Hyena was then heavy with pregnancy
There would not be any problem, they assured her
The Hyena performed the sacrifice
She safely delivered her babies
Life so pleased her
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos had said
If Ìká profits me
I would ascend the throne of the king of Ìlá……20
Wickedness does not profit me and
I would ascend the throne of the king of Ìlá
The Deity of Wickedness would reward the wicked
Cast divination for the Hyena that was going to get pregnant of twins
The one they desire would not deliver the babies
They told her to please take care of the ground
And perform sacrifice

Ó wáá gbẹ́bọ ńbẹ́ ó rúbọ
Tùúnhĩn
Mo bí tibi tire……..……30
Tibi tire làfọ̀ọ́n wọ̀
Mo bí tibi tire
Tùúnhĩn

She then heard about the sacrifice and performed it
Tùúnhĩn
I have delivered the placenta and the baby…..……30
It is with both the withered and the living leaves that Àfọ̀n tree is dressed
I have delivered the placenta and the baby
Tùúnhĩn

ÌKÁ OGBÈ B

Ifá pé nǹkan eléyìun ò níí bàjẹ́ bó rúbọ. Ire ó wà fun.

Ò wò sùn sùùn sùn tafà sínú Ìgbàlẹ̀
Ó ní bó le bÉégún
Kó bÉégún
Ó ní bó le bÓòsà
Kó bÓósà
Bí ò bá bÉégún
Tí ò bÓòsà mọ́
Kó bá Pàáká aborí jẹ̀ti jẹ̀ti
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin ọ̀tá sáńgílítí……..10
Wọ́n ní ó sá káalẹ̀ kó jàre ẹbọ ní ó ṣe
Ọ̀rúnmìlà ni ọ́n wò sùn sùùn sùn
Wọ́n làwọ́n ó ba nǹkan ẹ̀ jẹ́
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní wọn ò níí lè ba nǹkan rẹ̀ jẹ́
Babá ṣeun ó rúbọ
Ó bá ṣẹ́gun
Ó ní Ò wò sùn sùùn sùn tafà sínú Ìgbàlẹ̀
Ó ní bó le bÉégún
Kó bÉégún.....……...20
Ó ní bó le bÓòsà
Kó bÓósà
Bí ò bá bÉégún
Tí ò bÓòsà mọ́
Kó bá Pàáká aborí jẹ̀ti jẹ̀ti
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń bẹ láàrin ọ̀tá sáńgílítí
Wọ́n ní ó rúbọ

ÌKÁ OGBÈ B

Ifá says the things of this person would not be in disarray. He is enjoined to offer sacrifice.

Looking willfully at the sacred forest and shooting an arrow into it
He said if it could hit a masquerade
Let it hit a masquerade
If it could hit Òòsà
Let it hit the Òòsà
If however it hits neither a masquerade
Nor Òòsà again
Let it hit Pàáká aborí jẹ̀ti jẹ̀ti
Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of real foes…….10
They asked him to please take care of the ground and perform sacrifice
It is Ọ̀rúnmìlà that they willfully targeted
They said they would wreck his things
'You Ọ̀rúnmìlà, perform sacrifice'
'They would never be able to ruin your things' they assured
Baba performed the sacrifice
And he won
He said 'Looking willfully at the sacred forest and shooting an arrow into it'
He said if it could hit a masquerade
Let it hit a masquerade……..……..20
If it could hit Òòsà
Let it hit the Òòsà
If however it hits neither a masquerade
Nor Òòsà again
Let it hit Pàáká aborí jẹ̀ti jẹ̀ti
Cast divination for Ọ̀rúnmìlà
On the day he was in the midst of real foes
He was asked to perform sacrifice

Babá gbẹ́bọ ńbẹ̀
Ó rúbọ……30
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá ni lárùúṣẹ́gun
Àrúṣẹ́gun làá bá ni lẹ́sẹ̀ ọba Òrìsà

Baba heard about the sacrifice
He performed it……30
Offering of sacrifices
And free gifts given to Èṣù
Come and meet us with victorious offertory
One is usually found with victorious offertory at the feet of the king of Òrìsàs

ÌKÁ ỌYẸ̀KÚ A

Alákayẹ̀kú ni baba Erin
Òdòròmù ni baba Ẹfọ̀n
Òdòròmù ló ti gbé Alákayẹ̀kú mĩ terin terin
Tilée kúdí tilée kúdí
Tòun tàpò Àlùkùráánĩ, Tòun tàpò Àlùkùráánĩ
A díá fún Ọlọ́ta Ìkayẹ̀kú
Nígbà tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó rúbọ kí ẹ̀mí ẹ̀ ó lè gùn láyé
Kó lè baà ṣe àṣeyọrí
Ọlọ́ta Ìkayẹ̀kú bá rúbọ ……..10
Ó gbó, ó dàgbà
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Alákayẹ̀kú ni baba Erin
Òdòròmù ni baba Ẹfọ̀n
Òdòròmù ló ti gbé Alákayẹ̀kú mĩ terin terin
Tilée kúdí tilée kúdí
Tòun tàpò Àlùkùráánĩ, Tòun tàpò Àlùkùráánĩ
A díá fún Ọlọ́ta Ìkayẹ̀kú
Nígbà tí ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní kó ṣe
Wọ́n ní kó rúbọ sáĩkú araa rẹ
Ó sĩ gbébọ́ ńbẹ̀
Ó rúbọ
Èrò Ìpo
Èrò Ọ̀fà
Tàĩkú Akápò nIfá ń múú ṣe

ÌKÁ ỌYẸ̀KÚ A

Alákayẹ̀kú, the father of Elephants
Òdòròmù, the father of Buffaloes
Òdòròmù has swallowed Alákayẹ̀kú and his Elephants
With his medicinal hideout
Including his bags of Q'uran
Cast divination for Ọlọ́ta Ìkayẹ̀kú
On the day he was coming from heaven to the earth
They asked him to offer sacrifice such that he would live long on earth
And be successful
Ọlọ́ta Ìkayẹ̀kú offered the sacrifice…….....10
He became old and aged
He was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Alákayẹ̀kú, the father of Elephants
Òdòròmù, the father of Buffaloes
Òdòròmù has swallowed Alákayẹ̀kú and his Elephants
With his medicinal hideout
Including his bags of Q'uran..…….....20
Cast divination for Ọlọ́ta Ìkayẹ̀kú
On the day he was coming from heaven to the earth
They had prescribed sacrifices for him to perform
He was asked to offer sacrifice to fortify him against death
He heard about the sacrifice
And performed it
The people from the city of Ìpo
The travelers to the city of Ọ̀fà
It is the fortification of Akápò against death that Ifá is striving to achieve

ÌKÁ ỌYẸ̀KÚ B

Ifá pé eléyìun ó ròóju, yóó ráyè, nǹkan ẹ̀ ò sì níí bàjẹ́.

Eégún abọ̀wọ́ pó
Atọ́kùn abàyà gẹ̀gẹ̀sì
Mo wáá wòran abẹ̀sẹ̀ pó pò pó
A díá fún Ìká
Èyí tí ó tafà mẹ́ta ńlé Ọlọ́fin
Wọ́n ní kó rúbọ
Ó bá ṣe é
Ńgbà ó dé ilé Ọlọ́fin
Gbogbo ogun tí ọ́n gbé ti Ọlọ́fin
Ó ní kí Ọlọ́fin ó rú ọ̀fà mẹ́ta……10
Ọlọ́fin rú u
Ó bá ṣẹ́gun
Ó ní Eégún abọ̀wọ́ pó
Atọ́kùn abàyà gẹ̀gẹ̀sì
Mo wáá wòran abẹ̀sẹ̀ pó pò pó
A díá fún Ìká
Èyí tí ó tafà mẹ́ta ńlé Ọlọ́fin
Ìká ló tafà ńlé Ọlọ́fin
Ìká ló tafà ńlé Akíoró
Ìká ló tafà ńlé Ọlọ́fin…….20

ÌKÁ ỌYẸ̀KÚ B

Ifá says this person's life would be better; he would find space and time to do things. His things would not get spoilt.

The Masquerade with short hands
His Captain with wide chest
The Spectators with short legs
Cast divination for Ìká
That would shoot three arrows in the house of Ọlọ́fin
He was asked to perform sacrifice
He did it
When he entered the house of Ọlọ́fin
All the wars being waged against Ọlọ́fin
Ìká asked Ọlọ́fin to sacrifice three arrows……..10
Ọlọ́fin offered them
Ọlọ́fin then won
He said The Masquerade with short hands
The Captain with wide chest
The Spectators with short legs
Cast divination for Ìká
That would shoot three arrows in the house of Ọlọ́fin
It is Ìká that shot the arrows.....……...18
It is Ìká that shot the arrows in the house of Akíoró
It is Ìká that shot the arrows in the house of Ọlọ́fin

ÌKÁ ÌWÒRÌ A

Ifá pé ká rúbọ ọmọ. Ewúrẹ́ kan lẹbọ ẹ̀. Ayé ó yẹ eléyìun.

Ìká fefe làá fọ̀yẹ
Ìwòrì fefe làá fọ̀gbà
A díá fún Oníbàyì dúdú
Ọmọ amẹ́wúrẹ́ sọ̀run ẹ̀ ńtorí ọmọ
Wọ́n ní kó rúbọ
Wọ́n gbogbo nǹkan ẹ̀ tí ò dáa
Wọ́n ní gbogbo ẹ̀ ní ó dáa
Ó rúbọ tán
Ayé bá yẹ ẹ́
Ní ń lájé……..……..10
Ní ń láya
Ní ń bímọ
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìká fefe làá fọ̀yẹ
Ìwòrì fefe làá fọ̀gbà
A díá fún Oníbàyì dúdú
Ọmọ amẹ́wúrẹ́ sọ̀run ẹ̀ ńtorí ọmọ…….20
Wọ́n ní ó sá káalẹ̀ ó jàre ẹbọ ní ó ṣe
Oníbàyì dúdú gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù
A wáá kóre dé tùtúru

ÌKÁ ÌWÒRÌ A

Ifá asks this person to perform sacrifice. His life would be better, but should sacrifice for children.

Ìká fefe làá fọ̀yẹ
Ìwòrì fefe làá fọ̀gbà
Cast divination for Oníbàyì dúdú
The child of Amẹ́wúrẹ́ sọ̀run ẹ̀ ńtorí ọmọ
He was asked to perform sacrifice
They told him that all his things that had never been fine
Everything would henceforth be better
He finished the sacrifice
And life pleased him
He was having wealth…….……..10
He had wives
And children too
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ìká fefe làá fọ̀yẹ
Ìwòrì fefe làá fọ̀gbà
Cast divination for Oníbàyì dúdú
The child of Amẹ́wúrẹ́ sọ̀run ẹ̀ ńtorí ọmọ…….20
He was asked to take care of the ground and offer sacrifice
Oníbàyì dúdú heard about the sacrifice
And performed it
Offering of sacrifices
And free gifts to Èṣù
We have brought good fortunes back home in multitude

ÌKÁ ÌWÒRÌ B

Ifá pé àwọn mẹ́ta kan lòún ń báá wí; kí wọ́n ó bèèrè ẹnìkejì àti ẹnìkẹ́ta kí wọ́n ó lè baà rúbọ pọ̀. Ẹnìkan ńnú àwọn mẹ́ta ọ̀hún ò níí mẹ́bọ ṣùgbọ́n bí àwọn mẹ́tẹ̀ẹ̀ta bá rúbọ, òmìmì kan ò níí mì wọ́n.

Ẹ̀mì woroyìgì woroyìgì
Babaláwo Apá ló díá fún Apá
Ẹ̀mì woroyìgì woroyìgì
Babaláwo Ìrókò ló díá fún Ìrókò
Ẹ̀mì woroyìgì woroyìgì
Babaláwo Ọ̀pẹ Ẹ̀lùjù ló díá fún Ọ̀pẹ Ẹ̀lùjù
Tíí sẹni ìkẹ́taa wọn
Wọ́n ní kí wọ́n ó faṣọ araa wọn rúbọ
Apá lóun?
Lòún ó wàá faṣọ rúbọ…….10
Wọ́n ní ẹni tí ò bá faṣọ rúbọ
Wọ́n ní kò níí láṣọ lára
Ìrókò, ìwọ́ ńkọ́?
Ìrókò ní òun?
Lòún ó wàá rú aṣọ ara òun?
Ìwọ́ Ọ̀pẹ́ ńkọ́?
Ọ̀pẹ́ bá bọ́ṣọ ara ẹ̀
Ó bá e rúbọ
Wọ́n ń báyéé lọ
Ńgbà ó pẹ́ ……..20
Apá ń daṣọ ẹ̀ bora
Bó bá sì di ọdún
Wọ́n ó bàá bó aṣọ ara ẹ̀
Apá ẽihòòhò
Ńgbà ó pẹ́ títí
Ó dọdún
Wọ́n wọ́n aṣọ tí ń bẹ lára Ìrókò
Gbogbo igi pátá
Wọ́n ó wọ̀ọ́n aṣọ araa wọn

ÌKÁ ÌWÒRÌ B

Ifá says he is referring to a group of three. Ifá wants this person to inquire who the other two people are such that they would offer this sacrifice together. Ifá says it is only one of these three that would observe the sacrifice but if the three of them could offer the sacrifice together, they will never have a common trouble.

Ẹ̀mì woroyìgì woroyìgì
Babaláwo of Apá tree casts divination for Apá
Ẹ̀mì woroyìgì
Babaláwo of Ìrókò tree casts divination for Ìrókò
Ẹ̀mì woroyìgì
Babaláwo of Ọ̀pẹ Ẹ̀lùjù tree casts divination for Ọ̀pẹ Ẹ̀lùjù
Third of the group
They were all asked to offer their cloth as sacrifice
'Me'? Apá said with derision
'Why must I sacrifice my cloth'?……10
They said 'whoever refuses to sacrifice his cloth'
'That person would not have clothes on'
'What about you Ìrókò , why don't you try to offer'?
'Me' Ìrókò also said
'Why must I also sacrifice my cloth'?
'What about you, Ọ̀pẹ'?
Ọ̀pẹ removed his own cloth
And was used as sacrifice for him
Life continued
After a prolonged time……20
Apá tree would cover himself with his cloth
On a complete cycle of a year
Man would scrape the cloth off him for medicine
Apá would become stark naked
They removed the bark (cloth) of the Ìrókò tree
Ìrókò tree became naked also
It is the same story for all the other trees in the forest
Once it is a complete cycle of a year
Man would scrape their barks off them

Wọ́n ó tùún fún wọn ní òmíìn……..30
Wọ́n ní aṣọ ọjọ́ kĭíní
Tẹ́ ẹ lẹ́ẹ̀ fi rúbọ
É ẹ́ sĭ mọ́ọ ju aṣọ ọ̀hún sílẹ̀
Ọ̀pẹ nĭkan ni è é wọ́wé
Bẹ́ẹ̀ ni è é sĭí pààpo
Ẹ́ní ó bá mẹ́bọ
Kò síyọnu fún eléyìun mọ́
Ẹ̀mĭ woroyĭgĭ woroyĭgĭ
Babaláwo Apá ló díá fún Apá
Apá ń tọ̀run bọ̀ wálé ayé…….40
Wọ́n ní ó faṣọ rúbọ
Ó gbẹ́bọ
Bẹ́ẹ̀ ni ò rúbọ
Ẹ̀mĭ woroyĭgĭ woroyĭgĭ
Babaláwo Ìrókò ló díá fún Ìrókò
Ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kó faṣọ rúbọ
Ó kọ̀ bẹ́ẹ̀ ni ò fi rúbọ
Gbogbo igi ní ń bọ̀ wálé ayé
Wọ́n kọ̀ wọn ò faṣọ rúbọ……50
Ọ̀pẹ nĭkàn ní ń bẹ lẹ́yìn tó rúbọ
Ẹ̀mĭ woroyĭgĭ woroyĭgĭ
Apá mọ̀ ń wọ́wé o
Ẹ̀mĭ woroyĭgĭ
Ìrókò mọ̀ ń wọ́wé
Ẹ̀mĭ woroyĭgĭ
Àti wọ́wé Ọ̀pẹ́ sòro
Ẹ̀mĭ woroyĭgĭ

They would be given another……..30
'The cloth that was required of you in the beginning as sacrifice'
'Which you refused' they reminded them
'You will henceforth strip the cloth annually'
It is only Ọ̀pẹ that does not wither
And nobody scrapes his bark
He that offer sacrifices
There would never be any problem for that person
Ẹ̀mĭ woroyĭgĭ
Babaláwo of Apá tree casts divination for Apá
Apá tree was coming from heaven to the earth…40
They told him to offer his clothes as sacrifice
He heard about the sacrifice
Yet did not perform it
Ẹ̀mĭ woroyĭgĭ
Babaláwo of Ìrókò tree casts divination for Ìrókò tree
He was coming from heaven to the earth
They told him to sacrifice his cloth
He refused and did not offer the sacrifice
All trees were coming to the earth
They were all told to sacrifice their cloth and they all refused……..50
It is only Ọ̀pẹ coming from behind to offer the sacrifice
Ẹ̀mĭ woroyĭgĭ
Apa tree withers
Ẹ̀mĭ woroyĭgĭ
Ìrókò tree withers
Ẹ̀mĭ woroyĭgĭ
Withering of Ọ̀pẹ tree would almost be impossible
Ẹ̀mĭ woroyĭgĭ

ÌKÁ ÒDÍ A

Ifá pé òun pé ire fún eléyìun. Ajé ni kó rúbọ sí lọ́pọ̀lọpọ̀.

Kálánkádĭí Akakaǹkà
Òjò ńlá níí tàkìtì lẹ́yìn abuké
A sì di gbìràmù, I gbìràmù
A tàkìtì a bọ́ǫ́lẹ̀
A díá fún Alágbẹ̀dẹ Ìmọ̀bà
Níjọ́ tí ń sunkún òun ò lówó
Wọ́n ní kí Alágbẹ̀dẹ Ìmọ̀bà ó rúbọ
Wọ́n níre ajé fún un lọ́pọ̀lọpọ̀
Alágbẹ̀dẹ́ bá rúbọ
Ajé bá dé……...10
Àtẹ́lẹwọ́ Alágbẹ̀dẹ ò gba ajé mọ́
Nígbà ajé pọ̀ tán
Ó ni wọ́n ó mọ́ọ dàálẹ̀
Níbi Alágbẹ̀dẹ ò gbé tẹ́wọ́ gbowó mọ́ nùu
Ó ní ẹ mọ́ọ dàálẹ̀
Bí bá ń ṣiṣẹ́ lọ́wọ́ pokán pokán
Ẹ̀gbọ́n ń gbowó
Àbúrò ń fínná
Gbogboo wọn ní ń mí pokán pokán
Òkè àmíkàn ẹwĭrĭ……20
Wọ́n dowó sílẹ̀
Ayé yẹ Alágbẹ̀dẹ
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kálánkádĭí Akakaǹkà
Òjò ńlá níí tàkìtì lẹ́yìn abuké
A sì di gbìràmù, I gbìràmù
A tàkìtì a bọ́ǫ́lẹ̀.....30

ÌKÁ ÒDÍ A

Ifá wishes this person well. Ifá wants him to perform sacrifice for wealth.

Kálánkádĭí Akakaǹkà
A torrential rain would somersault at the back of a hunchback
And with a heavy thud
It would land and roll over the earth
Cast divination for Alágbẹ̀dẹ Ìmọ̀bà
On the day he was crying he has no wealth
Sacrifices was the antidote prescribed for him
They wished him a lot of good things
The Blacksmith offered the sacrifice
Wealth came to him suddenly……10
His palms became so full it could not contain the money again
When the wealth became so much
He asked people to drop them in front of him
This is the story that tells why blacksmiths don't collect money with their palms again
'Drop it on the ground', he would say
When he was molding his work and hitting methodically
The elder was collecting money
The junior was using the billow
They were all breathing heavily
And with the consistent airing by the blower.....20
They started dropping wealth
Life pleased Alágbẹ̀dẹ Ìmọ̀bà
He then started to dance and rejoice
He was praising their Babaláwos
Their Babaláwos were praising Ifá
He said it was as their Babaláwos predicted
Kálánkádĭí Akakaǹkà
A torrential rain would somersault at the back of a hunchback
After the somersault
It would land on the ground with a heavy thud and roll over the earth…….....30

A díá fún Alágbẹ̀dẹ Ìmọ̀bà
Níjọ́ tí ń sunkún òun ò lájé
Ẹbọ ajé n wọ́n ní ó ṣe
Alágbẹ̀dẹ́ gbẹ́bọ ńbẹ̀
Ó rúbọ
Owó mọ̀mọ̀ pọ̀ tán o
Alágbẹ̀dẹ ò tẹ́wọ́ gbowó mọ́
Ẹ mọ́ọ dowóólẹ̀ fÁlágbẹ̀dẹ ni

Cast divination for Alágbẹ̀dẹ Ìmọ̀bà
That had been crying he had no wealth
It was a sacrifice of wealth that was recommended for him
The Blacksmith heard about the sacrifice
And performed it
The money became so plentiful
The Blacksmith could not spread forth his palms to collect money
Drop the money on the ground for the Blacksmith

ÌKÁ ÒDÍ B

Ifá pé ki eléyìun ó mọ́ tan àwọn Awo rẹ̀ jẹ. Aṣọ tí ń dán ni kó fi rúbọ fÉṣù. Ifá rí ẹnìkan tí ń bo ọ̀rọ̀ hẹ̀ẹ́hẹ̀ẹ́; Kò gbọdọ̀ kọ̀rọ̀ sí ọmọbìnrin àkóbí ẹ̀ lẹ́nu. Ẹbọ kí eléyìun ó mọ́ leè tẹ́ ni kó rú.

Aparun wọ́njánná wọ́njánná
Awo inú igbó
A díá fún Àkùkọ̀Ìtàn gàjàlà
Èyí tíí sawo Ọlọ́fin
Àkùkọ̀Ìtàn gàjàlà ló díá fún Ọlọ́fin
Ó ní kí Ọlọ́fin ó rúbọ ni kùtùkùtù òwúrọ̀
Egbò ló mú Ọlọ́fin lẹ́sẹ̀
Ló bá bọ sòkòtò le
Ọmọ Ọlọ́fin bá kówó fún baba ẹ̀
Ó ní kó tọ àwọn Awo ẹ̀ lọ……10
Kí wọ́n ó bá a tọ́jú ẹsẹ̀ẹ rẹ̀
Ọlọ́fin bá kówó ná
Kò roko Aláwo píntín
Egbò Ọlọ́fin bá di nǹkan
Ọlọ́fin ò bá le jáde mọ́
Ló bá wọ sòkòtò àrán
Ń fi àrán bo ẹsẹ̀ tó ti jẹrà
Kí ẹnìkankan ó mọ́ baà rí I
Ńgbà ó yá
Egbò bá ń rùn……20
Ẹnìkan ò le wọ inú ilé tọ Ọlọ́fin mọ́
Àkùkọ̀Ìtàn gàjàlà tó ní kí Ọlọ́fin ó rúbọ níjọ́ọ́sí ńtiẹ̀
Ní bá ń kébòòsí Ọlọ́fin káàkiri
'Àwọn ò rí Ọlọ́fin mọ́'?!
A ló bú rẹkẹ rẹ́kẹ̀ẹ̀ẹ̀
Egbò Ọlọ́fin bú rẹkẹ rẹ́kẹ̀ ẹ̀ ẹ̀ ẹ̀
Ọmọ Obìnrin Ọlọ́fin tó kówó fún baba ẹ̀ níjọ́ kǐíní

ÌKÁ ÒDÍ B

Ifá asks this person not to deceive his Babaláwos. He should sacrifice a shining cloth to Èṣù. Ifá sees someone trying to cover up a plot; if his daughter tells him something, he should oblige. He should also offer sacrifice against defamation of character.

Aparun wọ́njánná wọ́njánná
The Babaláwo of the dense forest
Casts divination for Àkùkọ̀Ìtàn gàjàlà
The priest of Ọlọ́fin
It is Àkùkọ̀Ìtàn gàjàlà that had cast divination for Olófin
He asked Ọlọ́fin to perform sacrifice early in life
Olófin had a laceration on his leg
He then wore trousers on it
Ọlọ́fin's daughter afterwards gave money to his father
She told him to consult his Babaláwo……...10
So that they would nurse the injury for him
Rather than go to his Babaláwo, he spent the money
He did not go to any Babaláwo at all
His injury became extensive
And he as a result could not get out again
He put on a pair of corduroy trousers
To cover up the worsening sore
So that nobody would see it
After some time
The wound started smelling……..20
No one could enter his house again
Àkùkọ̀Ìtàn gàjàlà that had previously asked Ọlọ́fin to perform sacrifice
He began to divulge the secrets of Ọlọ́fin
'We could not see Ọlọ́fin again'. They would say
'It is septic'
'Ọlọ́fin's wound is septic and worsening' He said
Ọlọ́fin's daughter that gave money to his father

Ló bá gbọ́ ló kọ hà!
Àsírí ìi bàbá òún tú
Àkùkọ Ìtàn gàjàlà bá ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá....….....31
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Aparun wọ́njánná wọ́njánná
Awo inú igbó
A díá fún Àkùkọ Ìtàn gàjàlà
Èyí tíí sawo Ọlọ́fin
Àkùkọ Ìtàn gàjàlà Awo Ọlọ́fin
Ló díá fún Ọlọ́fin nígbà ìwásẹ̀
Ó ní kí Ọlọ́fin ó rúbọ
Kégbòo rẹ̀ ó mọ́ di rẹ̀ẹrẹ́ nílé ayé……..40
Ọlọ́fin gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Àkùkọ Ìtàn gàjàlà ló wáá tú àsírí Ọlọ́fin
Ó ló bú rẹkẹrẹ́kẹ̀
Egbò Ọlọ́fin bú rẹkẹrẹ́kẹ̀
Ó bú rẹkẹ̀ẹ̀ẹ̀

Heard this and exclaimed in surprise
'My father's secrets has been exposed'
Àkùkọ Ìtàn gàjàlà started praising his Babaláwo….30
The Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had predicted
Aparun wọ́njánná wọ́njánná
The Babaláwo of the dense forest
Casts divination for Àkùkọ Ìtàn gàjàlà
The one that is the priest of Ọlọ́fin
Àkùkọ Ìtàn gàjàlà the priest of Ọlọ́fin
Cast divination for Ọlọ́fin in the beginning
He asked Ọlọ́fin to perform sacrifice….....39
Such that his injury would not become septic in life
Ọlọ́fin heard about the sacrifice yet did not heed it
Àkùkọ Ìtàn gàjàlà is the one who exposed Ọlọ́fin
He would crow 'it is septic'
Ọlọ́fin's injury is septic
And it is worsening

ÌKÁ ÌROSÙN A

Ifá pé kí eléyìun ó rúbọ. Ayée rẹ́ á dára, ire ò sì níí nù mọ́ eléyìun lọ́wọ́. Ire kán ń tòkèèrèé bọ̀. Òwúùrù ẹyẹlé lẹbọ ẹ̀ pẹ̀lú ọ̀pọ̀lọpọ̀ owó.

Wọ́n dẹ́bi dáre
Òkè ni ò diyàn ẹ̀gà
Ó láyà ǐjà bí ọmọ òrúkọ
A díá fún Ọ̀rúnmìlà
Wọ́n ní kó rúbọ
Kíré ilée baba ẹ̀ ó mọ́ nù lọ
Ire ilée baba òun ò nù lọ móun lọ́wọ́?
Wọ́n ní kó rúbọ
Ọ̀rúnmìlà bá rúbọ
Gbogbo ire ò tàṣé ẹ̀ mọ́…….10
Ire ilé ẹ̀ ò nù mọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Wọ́n dẹ́bi dáre
Òkè ni ò diyàn ẹ̀gà
Ó láyà ǐjà bí ọmọ òrúkọ
A díá fún Ọ̀rúnmìlà
Wọ́n ní kó rúbọ..... 20
Kíré ilée baba ẹ̀ ó mọ́ nù lọ
Ifá gbẹ́bọ ńbẹ̀ ó rúbọ
Ire ilée babaà mí ń wá mií bọ̀ wá Ifá
Wàràwàrà
Lewée kókòó wómi
Wàràwàrà
Ire ajé ń wá mǐí bọ̀ wá

ÌKÁ ÌROSÙN A

Ifá asks this person to offer sacrifice. His life would be good and the good fortunes that he holds would not depart him. One certain good fortune is coming from abroad. A mature pigeon and money is the sacrifice.

They judged the guilty and the acquitted
Yet the hill will not argue with Ẹ̀gà bird
He is brave in fighting as the ewe male goat
Cast divination for Ọ̀rúnmìlà
He was asked to perform sacrifice
Such that the fortune in his father's house would not get lost
'Would this fortune in my father's house not get lost'?
Ọ̀rúnmìlà had asked
He was asked to perform sacrifice
Ọ̀rúnmìlà did as was told
All the good fortunes did not elude him again……10
And the fortunes of his house also did not get lost
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
They judged the guilty and the acquitted
It is the hill that argues not with Ẹ̀gà bird
He is brave in fighting as the ewe male goat
Cast divination for Ọ̀rúnmìlà
He was asked to perform sacrifice……20
Such that the fortunes in his father's house would not get lost
Ifá heard about the sacrifice and performed it
The fortunes of my father house is coming to meet me
Wàràwàrà
Is the manner with which cocoyam leaves find water
Wàràwàrà
The luck of wealth is coming to look for me

Wàràwàrà
Lewée kókòó wómi
Wàràwàrà……..……..30
Ire ayá ń wá míí bọ̀ wá
Wàràwàrà
Lewée kókòó wómi
Wàràwàrà
Ire ọmọ́ ń wá míí bọ̀ wá
Wàràwàrà
Lewée kókòó wómi
Wàràwàrà
Gbogbo ire ní ń wá míí bọ̀ wá
Wàràwàrà.....40
Lewée kókòó wómi
Wàràwàrà

Wàràwàrà
Is the manner with which cocoyam leaves find water
Wàràwàrà ……..……..30
The good luck of wives is coming to look for me
Wàràwàrà
Is the manner with which cocoyam leaves find water
Wàràwàrà
The good luck of children is coming to look for me
Wàràwàrà
Is the manner with which cocoyam leaves find water
Wàràwàrà
All good things of life are coming to look for me
Wàràwàrà……40
Is the manner with which cocoyam leaves find water
Wàràwàrà

ÌKÁ ÌROSÙN B

Ifá pé kí eléyìun ó rúbọ ká mọ́ rĩí nǹkan àbàadĩ. A ò níí rí nǹkan òjijĩ tíí bayé èèyàn jẹ́.

Ejò níí fẹnu araa rẹ́ẹ́ sẹ̀mú
Àkekèé níí fĩrùú sòòka
Àgbẹ̀ ni ò moko àroòjẹ
Àgbẹ̀ Ì bá moko àroòjẹ
Àgbẹ̀ Ì bá ta ọkọ́
Àgbẹ̀ Ì bá tàdá
A ta pàákàrà ti ọ́n fĩ ń mumi lóko
A díá fún Àlàó arábìnrin Ìgbẹ̀sà
Ńlọ rèé bá wọn múlẹ̀ẹ́ bùdo
Ẹkún ire gbogbo ní ń sun…….10
Wọ́n ní kí Àlàó ó rúbọ ikú
Àlàó gbẹ́bọ́ ńbẹ̀
Bẹ́ẹ̀ ni ò rú
Nǹkan àbàadĩ bá dé
Ló bá mú Àlàó arábìnrin Ìgbẹ̀sà lọ
Wọ́n ní ejò níí fẹnu araa rẹ́ẹ́ sẹ̀mú
Àkekèé níí fĩrùú sòòka
Àgbẹ̀ ni ò moko àroòjẹ
Àgbẹ̀ Ì bá moko àroòjẹ
Àgbẹ̀ Ì bá ta ọkọ́.....20
Àgbẹ̀ Ì bá tàdá
A ta igbá ti ọ́n fĩ ń mumi lóko
A díá fún Àlàó arábìnrin Ìgbẹ̀sà
Ọmọ a kú tán fọkọ́ rọrí lóko
Àlàó pẹ̀lẹ́ o
Arábìnrin Ìgbẹ̀sà
Wọ́n ní o rúbọ
Bẹ́ẹ̀ loò rúbọ
O wáá kú tán lọ fỌkọ́ rọrí lóko

ÌKÁ ÌROSÙN B

Ifá wants this person to sacrifice because he would not allow a sudden occurrence to becloud his life.

The snake uses its mouth as a vice
The scorpion uses its tail as ring
The farmer does not know the farming escapade he would not witness its harvest
If the farmer had known the farming escapade he would not witness its harvest
The farmer would have sold his hoe
He would have sold his cutlass
He would sell the calabash used in drinking water in the farm
Cast divination for Àlàó, their child in the city of Ìgbẹ̀sà
He was going to choose a virgin land to plow
He was crying of all good things…….……10
He was asked to perform sacrifice for death
Àlàó of Ìgbẹ̀sà heard about the sacrifice
Yet did not perform it
Something suddenly occurred
And it took away Àlàó of the city of Ìgbẹ̀sà
They said the snake uses its mouth as a vice
The scorpion uses its tail as ring
The farmer does not know the farming escapade he would not witness its harvest
If the farmer had known the farming escapade he would not witness its harvest
The farmer would have sold his hoe……..…..20
He would have sold his cutlass
He would sell the calabash used in drinking water in the farm
Cast divination for Àlàó of the city of Ìgbẹ̀sà
The child of A kú tán fọkọ́ rọrí lóko
I greet you Àlàó
You are their child in the city of Ìgbẹ̀sà
You were asked to perform sacrifice
Yet you did not heed it
You died and used your hoe as a pillow in the farm

ÌKÁ ỌWỌ́NRÍN A

Ifá pé ire ọmọ fún eléyìun. Àwọn ọmọ náà ó sì yè. Ifá pé kò níí ríkú lójọ́ àìpé, kò sì níí rí àrùn.

Akòko ni gbàdàgì
A díá fún Aláaka
Tí ń kọ́mọ lọ rèé bÓkè
Wọ́n ní kí Aláaká ó rúbọ
Akòko ni gbàdàgí níwọ Aláaka
Ire ọmọ́ ń bẹ fún ọ
Ṣùgbọ́n lẹ́sẹ̀ òkè ni o kọ́mọọ̀ rẹ lọ
Aláaka bá rúbọ
Ó kọrí sí ẹsẹ̀ òkè
Ló bá bẹ̀rẹ̀ síí bímọ……..10
Ní bá ń yin àwọn Akòko ni gbàdàgì
Àwọn Akòko ni gbàdàgì ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Akòko ni gbàdàgì
A díá fún Aláaka
Tí ń kọ́mọ lọ rèé bÓkè
Akòko ni gbàdàgì
Ìwọ lawo Aláaka
Aláaká dẹni àbímọ yè ńbẹ̀
Akòko ni gbàdàgì ……20
Ìwọ lawo Aláaka

ÌKÁ ỌWỌ́NRÍN A

Ifá wishes this person the fortune of children. The children would live. He would not die prematurely neither would he be sick.

Akòko ni gbàdàgì
Casts divination for Aláaka
That was taking her kids to meet the Òkè
He was asked to perform sacrifice
'You Aláaka' Akòko ni gbàdàgì called
'There are fortunes of children for you'
'But you should take your babies to the side of a hill'
Aláaka observed the sacrifice
And proceeded to the base side of a hill
And there she started having more babies……..10
She started praising the priests
The Akòko ni gbàdàgì's were praising Ifá
She said it was exactly what her Babaláwo said
Akòko ni gbàdàgì
Casts divination for Aláaka
The one that was taking her kids to meet the hill
Akòko ni gbàdàgì
You are the Babaláwo of Aláaka
Aláaka successfully nursed her children there
Akòko ni gbàdàgì……20
You are the Babaláwo of Aláaka

ÌKÁ ỌWỌ́NRÍN B

Ifá pé ogun kan ló mú eléyìun, yóó bọ̀ọ́ ńbẹ̀. Ifá ò níí jẹ́ kí ayé eléyìun ó bàjẹ́.

Oyún inú ni ò pé mo yó
Àjòjì ni ò mẹsẹ̀ ilẹ̀
Àjòjì Ì bá mẹsẹ̀ ilẹ̀
Wọn a bàlú jẹ́
A díá fún Ikúbọlájẹ́
Èyí tíí sọmọ wọn lóde Òjo
Ń lọ rèé lọ́kọ lóde Òró
Ó bí Aaka fún wọn lóde Òró
Ó kúò lóde Òró
Ó lọ rèé lọ́kọ ní òde Ọ̀fà.....10
Ó bí Òòrẹ̀ gĭdĭgbà fún wọn lóde Ọ̀fà
Ó kọ̀ wọ́n sílẹ̀ lóde Ọ̀fà
Ó rèé fẹ́ wọn ńIfẹ̀ Abùrẹ́
Ọmọ arábá owó lumọ
Ó bí Líìlí fún wọn ńIfẹ̀ Abùrẹ́
Ogún bá dé
Ogún mú Aaka lóde Òró
Ogún tún mú Òòrẹ̀ gĭdĭgbà lóde Ọ̀fà
Aaka àti Òòrẹ̀ ò sì tĩì mọ Líìlí loju
Ogún bá kó gbogboo wọn dé Ifẹ̀ Abùrẹ́
Líìlí tí sĭí ṣe àbíkẹ́yìin wọn.....…..21
Orí oyè lòún wà
Àwọn ọmọ ogun ẹ̀ ni ọ́n kó ẹrú
Wọ́n bá dè wọ́n mọ́ orídè lágbàlá
Ńgbà ó di òru
Aláaká bá jí
Ní bá ń sunkún
Ní ń pé ìyá àwọ́n sì lọ́kọ ńlẹ̀ yí o
Ńgbà ó bí òun sí òde Òró
Ló bí Òòrẹ̀ gĭdĭgbà sí òde Ọ̀fà……30

ÌKÁ ỌWỌ́NRÍN B

Ifá says this person is caught in a web. He would escape from the captivity. Ifá would not allow his life to be in disarray.

The fetus does not say it is satisfied
The stranger does not know the history of the land
If the stranger had known the history of the land
They would have disparaged the land
Cast divination for Ikúbọlájé
Their daughter in the city of Òjo
She was going to marry in the city of Òró
She had a baby for them in the city of Òró named Aaka
She divorced her husband in the city of Òró
She went to marry in the city of Ọ̀fà…….10
She had Òòrẹ̀ gĭdĭgbà for them in the city of Ọ̀fà
She left the city of Ọ̀fà
And then proceeded to Ifẹ̀ Abùrẹ́
The people of Arábá owó lumọ
She had Líìlí for them in Ifẹ̀ Abùrẹ́
There afterwards came an outbreak of war
The war caught Aaka in the city of Òró
The war also held Òòrẹ̀ gĭdĭgbà in the city of Ọ̀fà
But Aaka and Òòrẹ̀ had never met Líĩlí physically
The war held the two of them captive and took them both to Ifẹ̀ Abùrẹ́……..20
Líìlí the last-born
Was then on the throne
It was his war generals that held the war prisoners
They were all tied to pillars in the yard
In the middle of the night
Aláaka woke up
And started to cry
He was saying with tears ‘Our mother is married in this city’
‘She first gave birth to me in the city of Òró’
‘She had Òòrẹ̀ gĭdĭgbà in the city of Ọ̀fà’…….30

Òun àti Òòrẹ̀ gẅdẅigbà logún sì mú yìí
Àwọn ò sì mọ Líìlí tí ń bẹ ńIfẹ̀ Abùrẹ́
Ifẹ̀ Abùrẹ́ logún sì gbé àwọn wá yìí
Láì mọ̀ pé àgbàláa Líìlí tíí ṣe Ọba ńIfẹ̀ Làwọ́n wà
Ìyáa wọ́n bá rìn bọ́ọ́ta lóru
Ìyá bá gbọ tí Aláaká ń dárò
Ó bá pe Líìlí
Ó ní lọ́ọ́ yọjú sẹ́yìnkùlé
'Ẹnìkán ń sọ̀rọ̀ ńbẹ̀'.....……40
Bóun náà ti dé ibẹ̀
Ohùn kan náà lòun náà tún gbọ́
'Àwọn ọmọ ìyá òun nùu'
'Ẹ mọ́ọ tú wọ́ọ́n lẹ̀'
Ó ní kí wọ́n ó tú Aaka sílẹ̀
Kí wọ́n ó sì tú Òòrẹ̀ gẅdẅigbà sílẹ̀
Ló bá mú àwọn méjèèjì sọ́dọ̀
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……50
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Oyún inú ni ò pé mo yó
Àjòjì ni ò mẹsẹ̀ ilẹ̀
Àjòjì Ì bá mẹsẹ̀ ilẹ̀
Wọn a bàlú jẹ́
A díá fún Ikúbọlájẹ́
Èyí tíí sọmọ wọn lóde Òjo
Ń lọ rèé lọ́kọ lóde Òró
Ó bí Aaka fún wọn lóde Òró
Ó kúò lóde Òró……..…..60
Ó lọ rèé lọ́kọ ní òde Ọ̀fà
Ó bí Òòrẹ̀ gẅdẅigbà fún wọn lóde Ọ̀fà
Ó kọ̀ wọ́n sílẹ̀ lóde Ọ̀fà
Ó rèé fẹ́ wọn ńIfẹ̀ Abùrẹ́ ọmọ arábá owó lumọ

'The war had arrested me and Òòrẹ̀ now'
'And we don't know the whereabout of Líìlí living in this city'
'This is the same city of Ifẹ̀ Abùrẹ́ that the war had brought us'
Without actually knowing it was in the yard of the same Líìlí, the king of Ifẹ̀ Abùrẹ́
In the middle of the night, their mother took a stroll out
She heard Aláaka singing pathetically
She quickly went to call Líìlí
'Go out to the yard', she said to him
'Somebody is saying something there'…….40
Immediately he entered the yard
He too heard the same cry
'Those are my brothers', he said
'Untie them now' Líìlí ordered
He ordered the servants to untie Aaka
And also untie Òòrẹ̀ gẅdẅigbà
He took them both to live with him
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá ……..50
They said it was exactly as their Babaláwo said
The fetus does not say it is satisfied
The stranger does not know the history of the land
If the stranger had known the history of the land
They would have disparaged the land
Cast divination for Ikúbọlájẹ́
Their daughter in the city of Òjo
She was going to marry in the city of Òró
She had baby Aaka for them in the city of Òró
She left the city of Òró……..60
And went to marry in the city of Ọ̀fà
She had Òòrẹ̀ gẅdẅigbà for them in the city of Ọ̀fà
Ikúbọlájẹ́ left the city of Ọ̀fà
She went to marry in the city Ifẹ̀ the child of Arábá owó lumọ

Ó bí Líìlí fún wọn nÍfẹ̀ Abùrẹ́
Ará wáá rọ ni ò
Ará wáá rọ ni
Líìlí tú wa sílẹ̀
Ará wáá rọ ni

She had Líìlí for them in Ifẹ̀ Abùrẹ́
Life now pleases us
Life pleases us indeed
Líìlí had untied us
Life now pleases us

ÌKÁ ỌBÀRÀ A

Ifá pé kí eléyìun ó rúbọ. Eléyìun ò gbọdọ̀ yan àlè o. Níbi tí àlè yíyàn gbé sòro ńĭí. Kí ọwọ́ ó lè baà tó ẹnu ni Ifá ń kì wá nílọ̀. Ibi tí Babaláwo gaan ò ti gbọdọ̀ yan àle nĭyí.

Kẹ́ mi ní bàrà
Kí n kẹ́ ọ ní bọ̀bọ́ à á jíí lé
A díá fún Ọ̀rúnmìlà
Tó ní wọ́n ó mọ́ fowó èrù fálè
Ọ̀rúnmìlà ní owó èrù tóun bá fun yín
Ẹ ẹ̀ gbọdọ̀ ko fún àlè
Àwọn kan ò gbọ́ràn
Wọ́n fà á, fà á
Kò tóraa wọn
Wọ́n làwọn ò wí fún un yín……10
Wọ́n ò bá fowó èrù fẹ́ àlè mọ́
Ayé bá ń yẹ wọ́n
Ó ní Kẹ́ mi ní bàrà
Kí n kẹ́ ọ ní bọ̀bọ́ à á jíí lé
Báa bá jí
Ká jọ mọ́ọ kẹ́raa wa
A díá fún Ọ̀rúnmìlà
Ó ní kí wọ́n ó mọ fowó èrù fẹ́ àlè
Wọ́n ní ńtoríi kínni?
Ó ní ńtoríi kí wọ́n ó lè baà lájé……....20
Kí wọ́n ó lè baà láya
Kí wọ́n ó lè baà bímọ
Kí wọ́n ó lè baà kọ́lé rere nílé ayé
Ẹ mọ̀mọ̀ dákun
Owó èrù
Ẹ mọ́ e fálè
Ẹ dákun

ÌKÁ ỌBÀRÀ A

Ifá asks this person to offer sacrifice by not keeping concubines. This is the Ifá that warns against extra marital affairs such that one would find it easy in caring for one's family. Ifá warns all Babaláwo not to keep extra marital affairs.

Cover me up in Bàrà
So that I will cover you up in Bọ̀bọ́ à á jíí lé
Cast divination for Ọ̀rúnmìlà
That warns against using Ifa's money to keep concubines
'The free booties that I give to you'
'You must never use it to keep concubines', Ọ̀rúnmìlà instructed
Some did not listen
They tried and tried
They ends could not meet...…….....9
It was then they reminded them of the earlier warning
After then that they stopped giving Ifa's money to concubines
Life pleased them afterwards
Cover me up in Bàrà
So that I will cover you up in Bọ̀bọ́ à á jíí lé
Whenever we all wake up at dawn
We should be caring for each other
Cast divination for Ọ̀rúnmìlà
That warns against using Ifa's money to keep concubines
'Because of what'? They had asked
Ifá said it is to make them have wealth……..….20
To make them have good wives
And such that they would have children
And also build a good home in life
I plead with you
The free booties of Ifá
Never give to concubine
I plead with you all

ÌKÁ ỌBÀRÀ B

Ifá pé ẹbọ ayé ni kí eléyìun ó rú. Kí eléyìun ó sọ́ra ẹ̀ láàrin èèyàn kó mọ́ gbéra ẹ̀ sí àtẹ. Bí ọ̀rọ̀ lákọlákọ bá ń bẹ ńlẹ̀, kò gbọdọ̀ yọjú sí i.

Ìká ba
Ọlọ̀bàrà ba
Ọlọ̀bàrà ni ò ba kùnmọ̀
A díá fún Iyán tí ń rayé àpínjẹ
Wọ́n ní kí Iyán ó rúbọ
Iyán lóun?
Wọ́n ní wọn ò níí fojúù rẹ sílẹ̀ ìwọ Iyán
Iyán ní ńtorí kín lòún ó ṣe rúbọ
Iyán ò bá rúbọ
Ńgbà tí Iyán délé ayé……..10
Bí ọ́n bá ti gún Iyán sílẹ̀
Gbogbo èèyàn ní ó ranjú mọ́ ọ
Wọ́n ó bàá yí i po
Wọ́n ó mọ jẹ ẹ́
Bí ọ́n gbé gbogbo oúnjẹ sílẹ̀
Iyán ni wọ́n ó kọ̀ọ́kọ jẹ tán
Àyǐn ẹ́yǐn ni Iyán ń yin àwọn Babaláwo
Ó ní Ìká ba
Ọlọ̀bàrà ba
Ọlọ̀bàrà ni ò ba kùnmọ̀……..….20
A díá fún Iyán
Èyí tí ọ́n ní ó rúbọ
Kó mọ́ baà rayé àpínjẹ
Iyán gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Ìgbà ài ṣẹbọ
Ẹ̀gbà ài tu èèrù
Èyin ò ŕIyán bó ti wá ń rayé àpínjẹ?!

ÌKÁ ỌBÀRÀ B

Ifá asks this person to sacrifice for earthly enemies. He should be careful in the midst of people such that he would not expose his own weakness to people's mockery. If there is a hot argument somewhere, Ifá implores him never to go near.

Ìká hides
Ọlọ̀bàrà hides
Ọlọ̀bàrà refused to hit with a club
Cast divination for Pounded yam going to the world of communal eaters
They told Pounded yam to perform sacrifice
'Why' he said
'They will never leave you alone', they told him
'It is not necessary' he countered
Pounded yam refused to perform the sacrifice
When Pounded yam arrived on earth……..……..10
Immediately they finished its preparation
Everybody would be attracted to it
They would surround it
And be eating it cutting it in heavy nuggets
Even if all sorts of food are placed on the table
They would eat the Pounded yam first till it is exhausted
Pounded yam started praising his Babaláwo belatedly
He said Ìká hides
Ọlọ̀bàrà hides
Ọlọ̀bàrà refused to hit with a club…….……20
Cast divination for Pounded yam
The one that was warned to perform sacrifice
The one going to the world of communal eaters
Pounded yam heard about the sacrifice but did not heed it
The evil of not performing sacrifice
The evil of not giving the prescribed free gifts
Can you see Pounded yam now in the world of communal eaters?!

ÌKÁ ỌKÀNRÀN A

Ẹbọ ni kí eléyìun ó rú o; Nǹkan rẹ́ ń mǐ; Ifá pé kó mọ́ jàáyà, gbogbo ẹ́ ní ó dáa. Eléyìun lọ́gbọ́n ńnú, ọgbọ́n inú ẹ́ ti tó o jẹ. Ifá pé kí eléyìun ó mọ́ sàáre ìsákúsàá. Ìmọ̀ràn tí ń bẹ lọ́kàan rẹ́ dára, ṣùgbọ́n kó fara balẹ̀.

Ìká bí kan
Ọlọ̀kànràn bí kan
Adìẹ bà lókùn
Ara ò rOkùn
Ara ò rọ adìẹ
Adìẹ ń wá tèǹgèlé tèǹgèlé
Okùn náà ń wá tèǹgèlé tèǹgèlé
A díá fún Ògúngbádé
Ọmọ Ẹlẹ́rǐn mọ sà
Ọmọ Ọgbọ́n inú ẹ̀ni níí tó nií jẹ……...10
Nǹkan òun ò bàjẹ̈ ?
Wọ́n ní kó rúbọ
Wọ́n ní gbogbo ẹ́ ní ó mọ́ọ́ bọ́ọ́ déédé
Ó ṣeun
Ó rúbọ
Ó sòwò
Ó jèrè
Ó bóde pàdé
Kò ṣòfò ọmọ
Kò réèmọ̀ọ́ kín nǐí ……...20
Ní bá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìká bí kan
Ọlọ̀kànràn bí kan
Adìẹ bà lókùn
Ara ò rOkùn
Ara ò rọ adìẹ
Adìẹ ń wá tèǹgèlé tèǹgèlé... ……30

ÌKÁ ỌKÀNRÀN A

Ifá says this person is very wise. His acumen is enough for him to live on. He is asked not to be in haste unnecessarily. Ifá says the plan he has in mind is a good one but should be careful and be cool-headed. Things would be stable with him.

Ìká gives birth to one
Ọlọ̀kànràn gives birth to one
A chicken perches on a rope
It is uncomfortable for the rope
It is uncomfortable for the chicken
The chicken is swinging back and forth
The rope also is swinging back and forth
Cast divination for Ògúngbádé
The child of Ẹlẹ́rǐn mọ sà
The child of the clan Ọgbọ́n inú ẹni níí tó nií jẹ…...10
He had been asking ‘ Would my life not get spoilt’?
They told him to perform sacrifice
And that all his things would coincidentally become fine
He was nice
He performed the sacrifice
He traded
And made profit
All the good forces of trading worked well for him
He had no loss of children
And did not witness a bad incident……...20
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ìká gives birth to one
Ọlọ̀kànràn gives birth to one
A chicken perches on a rope
It is uncomfortable for the rope
It is uncomfortable for the chicken
The chicken is swinging back and forth……...30

Okùn náà ń wá tèǹgèlé tèǹgèlé
A díá fún Ògúngbádé
Ọmọ Ẹlẹ́rĩn mọ sà
Ọmọ Ọgbọ́n inú ẹni níí tó nií jẹ
Mọ́ mọ̀mọ̀ sẹ̀sẹ̀ jĩjàdù mọ́ o
Ògúngbádé
Ọgbọ́n inúù rẹ tóó jẹ

The rope also is swinging back and forth
Cast divination for Ògúngbádé
The child of Ẹlẹ́rĩn mọ sà
The child of the clan Ọgbọ́n inú ẹni níí tó nií jẹ
Do not struggle again
Ògúngbádé
Your wisdom is enough to provide food for you

ÌKÁ ỌKÀNRÀN B

Ifá pé eléyìun ò gbọdọ̀ sépè bí wọ́n bá jà á lólè. Lára rẹ̀ mọ́tímọ́tí ni ẹni tí ń gbé e ní nǹkan wà. Bí wọ́n ò bá sì tîì gbé e ní nǹkan, Láîipẹ́, wọ́n ó jà á lólè. Ifá pé kó dákẹ́ pé àsírí eléyìun ó tùú, kó mọ́ fi nǹkan ẹ̀ sí atẹ́rẹ́ ni.

Ìka kan ló wọ inú epo
Ìyókùu rẹ̀ a gbèèràn kankan
A díá fún Eẹ̀sin
Tí ń lọ́ọ́ ra Àtè lẹ́rú
Eẹ̀sin ló ra Àtè lẹ́rú
Àtè ò ṣe nǹkan méjì
Kò sinmi nǹkan ní múmú
Bó fojú kan èyí
Yóó mu
Bó rí tọ̀hún……..……..…..10
Ó di múmú
Ohun tí ọ́n bá ti fi Àtè kàn
Àtè ó mọ́ọ́ gbé e lọ ni
'Irúu kín lòún wáá rà lẹ́rú yìí'?
Ifá ní kó fi sílẹ̀
Nǹkan rẹ̀ ó fi mọ́ọ́ pọ̀ si ni
Wọ́n ní kí Eẹ̀sin ó mọ́ fi nǹkan ẹ̀ sí atẹ́rẹ́ mọ́ ni
Eẹ̀sín ṣe bẹ́ẹ̀
Gbogbo nǹkan ẹ̀ bá ń pọ̀ si
Ní bá ń jó ní ń yọ̀……20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìka kan ló wọ inú epo
Ìyókùu rẹ̀ a gbèèràn kankan
A díá fún Eẹ̀sin
Tí ń lọ́ọ́ ra Àtè lẹ́rú

ÌKÁ ỌKÀNRÀN B

Ifá asks this person not to curse anyone if in case thieves steal his things. The person behind the act is someone close to him. However, if his things had not been stolen before, it would be, but Ifá asks him to keep mute because the thief would be exposed before long. This person is only warned not be careless.

It is one finger that enters into oil
The rest would form a fold around the palm
Casts divination for the Housefly
That was going to buy the Gum as a slave
After the Housefly had bought the Gum as a slave
The Gum did nothing else
He would not rest until it had stolen an article
If he saw something here
He would steal it
If he saw the other there…….10
He must take it
Whatever is touched with the Gum
He would take it away
'What kind of person have I bought as a slave'?
Wondered the Housefly
Ifá asked the Housefly to leave him
'Your good things would only multiply'
But never put your things carelessly
The Housefly did as warned
All his things started to multiply
He then started to dance and rejoice…….....….20
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
It is one finger that enters into oil
The rest forms a fold around the palm
Casts divination for the Housefly
That was going to buy the Gum as a slave

Í ṣéé pani ò ?
Í ṣéé pani?
Gbogbo Ìsòròsọ̀pẹ̀……30
Ẹrú táa kówó rà ṣéé pani?
Gbogbo Ìsòròsọ̀pẹ̀!

Why must it kill one?
Please, why must it kill one?
All Ìsòròsọ̀pẹ̀..……30
Why must the slave that one buys with his money kill one?
Ìsòròsọ̀pẹ̀!

ÌKÁ ÒGÚNDÁ A

Nǹkan iyì ń bọ̀ fún eléyìun. Inúu rẹ̀ ó dùn o, bó bá bímọ, bó joyè, Ifá pé kò gbọ̀dọ̀ jó o. Bí àwọn tó kù bá sì ń jó, wọn ò gbọ̀dọ̀ yin ìbọn. Ifá lóun pé ire fún un. Iré pọ̀ fun; Ṣùgbọ́n bí inúu wọ́n bá dùn tán kí wọ́n ó mọ́ lọ̀ọ́ dáwọ́ lé nǹkan tó lè ba ìdùnnúu wọn jẹ́. Ká sọ́ra.

Káà káà gúndá
Kàà kàà gúndá
A díá fún Olóǹkò ẹ̀gì
Tí ọ́n ní ó mọ́ fibọn gbẹ̀yìn owó ń níná
Wọ́n ní kó rúbọ
Ayé ó yẹ ẹ́
Ṣùgbọ́n kó mọ́ yin Ìbọn o
Ńgbà ó dé ibi tí ayé gbé yẹ ẹ́ tán
Ìbọn ló lọ̀ọ́ gbé
Bó ti yin Ìbọn báyĭí……..10
Gbogbo èèyán bá túká
Taa ní ó gbọ̀ọ́ ìró ìbọn tí ó tùún dúó mọ́?
Ifá lóun pé ire Iyì fún eléyìun
Àyĭn éyin ni Olóǹkò Ẹ̀gì ń yin Awo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Káà káà gúndá
Kàà kàà gúndá
A díá fún Olóǹkò ẹ̀gì
Tí ọ́n ní ó rúbọ…….20
Kó mọ́ fĬbọn gbẹ̀yĭn owó ń níná
Ìgbà ài ṣẹbọ
Ẹ̀gbà ài tù èèrù
Olóǹkò jó jóó jó
N ló sì gbé ìbọn!

ÌKÁ ÒGÚNDÁ A

Something worthy of celebration is coming to this person; He would be happy on this occasion. Ifá urges him not to dance during the celebration. And when the other people are dancing, nobody should shoot a gun into the air. Ifá sees many good things for him but he should be warned that his excessive enthusiasm could cause a commotion.

Káà káà gúndá
Kàà kàà gúndá
Cast divination for Olóǹkò ẹ̀gì
That was warned not to end his money-spending spree with a gunshot
He was asked to perform sacrifice
That life would please him
But he must never try to shoot a gun into the air
When he got to the place where he was honored exceedingly
He fetched for his gun
On shooting into the air……..……..10
All people without warning dispersed and disappeared
Who on earth would hear a gunshot and still wait or loiter around?
Ifá wishes this person well
Olóǹkò ẹ̀gì started to praise his Babaláwos belatedly
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Káà káà gúndá
Kàà kàà gúndá
Cast divination for Olóǹkò ẹ̀gì
That was told to perform sacrifice……..……..20
He was warned not to terminate his joy with a gunshot
The problem of not offering the prescribed sacrifice
The evil of not giving the prescribed free gifts
Olóǹkò danced and danced
He then fetched for a gun

ÌKÁ ÒGÚNDÁ B

Ifá bẹ ẹni tí a dá odù yí fún pé kó rúbọ Orí. Orírii rẹ̀ ò níí jẹ́ ó kú lójọ́ ằìpé.

Ìkà pọ̀nhùn pọ̀nhùn
A díá fún Ilá
Ilá ní ń lọ rèé bá wọn múlẹ̀ oko ài rọ́dún
Wọ́n ní kó rúbọ
Wọ́n níre fún un níbi tí ń lọ
Ìdí ẹ̀ ó kalẹ̀
Ayé ó yẹ ẹ́
Ṣùgbọ́n kó rúbọ kó mọ́ wàá dé ọ̀hún
Kí wọ́n ó mọ́ wàá mọ́ọ bá a ṣerée bẹ́ríbẹ́rí
Ilá ní kóun ó sá ti di dáadáa tóun ó dà ńbẹ̀ 10
Wọ́n bá ní ó mọ́ọ lọ
Ilá dé oko tán
Ni ọ́n gbin Ilá
Ó bá fìdí kalẹ̀
Ńgbà ó tó gẹ́gẹ́ tí Ilá dàgbà
Ó bá dorí kodò
Ni ọ́n bá ń tẹ̀ ẹ́
I pọ̀nhùn
Wọ́n làwọn ò wí fún ọ
Kóo ṣẹbọ Orí……..……..20
Ó ní Ìkà pọ̀nhùn pọ̀nhùn
A díá fún Ilá
Ilá ní ń lọ rèé bá wọn múlẹ̀ oko ài rọ́dún
Wọ́n ní kó rúbọ
Ilá ìwọ lòó ṣeun
Ìwọ lòó ṣèèyàn
Ìwọ lòó rúbọ Ìkà pọ̀nhùn
Ni wọ́n fí ń dá ọ lórí

ÌKÁ ÒGÚNDÁ B

Ifa implores this person to offer sacrifices to his Orí. His Orí would not let him die prematurely.

Ìkà pọ̀nhùn pọ̀nhùn
Casts divination for Okra
Okra was going to choose a virgin land in the annual farm
He was asked to perform sacrifice
They wished him a lot of fortunes where he is going
'You will be settled'
'And life would please you', they prayed
'But there is need for you to guard against another thing in the offing'
'You should sacrifice against someone trying an expensive joke of beheading you'
'What is important to me is to get there safely and become renowned' Okra said…….....10
They asked him to go
Okra got there
They started planting Okra
He got settled
After a period grew to maturity
And curving to a side
Man would bend its seed
It was breaking 'pọ̀nhùn'
Did we not warn you?
That a sacrifice to your Orí is inevitable? .....…...20
He said Ìkà pọ̀nhùn pọ̀nhùn
The Babaláwo of Okra casts divination for Okra
That was going to choose a virgin land in the annual cycle farm
He was asked to perform sacrifice
Okra, you are not nice enough
You are not humane
You did not perform the sacrifice of Ìkà pọ̀nhùn
Is the reason for them breaking off your head

ÌKÁ ỌSÁ A

Ifá pé ire fún eléyìun, ayé ó yẹ ẹ. Ifá ò níí fi eléyìun sílẹ̀ lóun nǐkan; àtòun àti obǐnrin ẹ̀ ni kí wọ́n ó jọ rúbọ. Ifá pé wọ́n ó jọ dàgbà dàgbà. Ẹnǐkan ò gbọdọ̀ ya araa wọn. Ẹbọ kí ẹ̀míi wọ́n ó gùn ni kí wọ́n ó rú.

Ìká sá
Ìká ba
Ẹ̀yǐnkùlè nÌká wà
Tí ń rẹ̀ra bééje bééje
A díá fún Àdá tí ó fÈèkù sayà
Wọ́n ní kí Àdá ó rúbọ
Bí Àdá ò bá ti léèkù ńdǐí mọ́
Àdá di àlùgbọnndanran
BÉèkù náà ò bá sí ńdǐí Àdá
Èèkù náà di yẹ̀yẹ́……..…10
Wọ́n ní kí àwọn méjèèjì ó rúbọ
Àwọn méjèèjì bá rúbọ
Ayé bá yẹ àwọn méjèèjì
Wọ́n ní Ìká sá
Ìká ba
Ẹ̀yǐnkùlè nÌká wà
Tí ń rẹ̀ra bééje bééje
A díá fún Àdá tí ó fÈèkù sayà
Wọ́n ní kí Àdá ó rúbọ
Àdá gbẹ́bọ́ ńbẹ̀……20
Ó rúbọ
Àdá ló mọ̀mọ̀ sọkọ Èèkù
Èèkù ló sì saya Àdá
Layée wọ́n bá tutù niniini

ÌKÁ ỌSÁ A

Ifá wishes this person a lot of good fortune. Life would please him; he would not be a lone ranger. Ifá asks the husband and the wife to sacrifice together. Ifá prays they would both grow old. They must not divorce each other. They should offer sacrifice for long life.

Ìká runs
Ìká hides
The wicked lives just at the yard
Where he is dancing continuously in futility
Cast divination for the Cutlass that would take his wooden handle as his wife
They told the Cutlass to perform sacrifice
Once a Cutlass has no wooden handle
It becomes useless
And conversely if the Handle is not on the Cutlass
The Handle also become worthless……10
They asked both of them to perform sacrifice
The two of them performed the sacrifice
And life pleased them both
The said Ìká runs
Ìká hides
The wicked lives just at the yard
Where he is dancing continuously in futility
Cast divination for the Cutlass that would take his wooden handle as his wife
He was asked to perform sacrifice
The Cutlass heard about the sacrifice……..20
And performed it
It is the Cutlass who had ever since been the husband of the wooden Handle
The Handle also is the wife of the Cutlass
And their life became well settled

ÌKÁ ỌSÁ B

Ifá pé ká rúbọ ká sì bèèrè nǹkan tí Orí ẹní ó gbà lọ́wọ́ ẹni. Orí eléyìun gba ẹyẹ Ẹtù.

Orí lonísẹ
Arọ̀jọ̀rọ̀jọ̀ imọ̀
Àjànkólokòlo kò fẹ́ tọwọ́ọ rẹ́ ó bọ́
Ahún fẹ́ tọwọ́ ẹníí jẹ
A díá fún Ọ̀ọ̀ni
Àlàkàn èsùú ọmọ agbèlé sẹbọ ńtorí ọmọ
Ọ̀ọ̀ni ni ò jẹ́ nǹkankan láyé tẹ́lẹ̀ rí
Òún le nípọn ló tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà ní kó rúbọ
Ó ní kó tọ́jú ẹyẹ ẹtù……..……10
Kée bỌ́rí ẹ̀
Wọ́n ní yóó dèèyàn ńlá láyé
Ọ̀ọ̀ní bá tọ́jú Ẹtù
É e bỌ́rí ẹ̀
Ayé bá yẹ Ọ̀ọ̀ni
Ló níyì
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí……20
Orí lonísẹ
Arọ̀jọ̀rọ̀jọ̀ imọ̀
Àjànkólokòlo kò fẹ́ tọwọ́ọ rẹ́ ó bọ́
Ahún fẹ́ tọwọ́ ẹníí jẹ
A díá fún Ọ̀ọ̀ni
Àlàkàn èsùú ọmọ agbèlé sẹbọ ńtorí ọmọ
Èyí tí ó là làà là
Tí ó fẹtù bỌ́rí
N lawo ń bọ ò
N lawo ń bọ……..…….30
Gbogbo ìsòrò sọ̀pẹ̀
Èyin ò ri pỌ́rí ọlà lawo ń bọ

ÌKÁ ỌSÁ B

Ifá says this person must perform sacrifice and ask for what his Orí would collect. His Orí collects a guinea fowl.

Orí lonísẹ
Arọ̀jọ̀rọ̀jọ̀ imọ̀
The knotty hair does not want the one in his hand to drop
But the miser wants to eat the token in one's hand
Cast divination for Ọ̀ọ̀ni
Àlàkàn èsùú the child of agbèlé sẹbọ ńtorí ọmọ
Ọ̀ọ̀ni's stool had once been of no importance
Would he then be a person of substance is the reason why he had gone to Ọ̀rúnmìlà
Ọ̀rúnmìlà asked him to offer sacrifice
He was told to get a guinea fowl……...10
And sacrifice it to his Orí
They said he would become an important personality
Ọ̀ọ̀ni prepared the guinea fowl
And used it to sacrifice to his Orí
Life then pleased Ọ̀ọ̀ni
He became a person of integrity
He said it was exactly as his Babaláwos said……....20
Orí lonísẹ
Arọ̀jọ̀rọ̀jọ̀ imọ̀
The knotty hair does not want the one in his hand to drop
But the miser wants to eat the token in one's hand
Cast divination for Ọ̀ọ̀ni
Àlàkàn èsùú the child of agbèlé sẹbọ ńtorí ọmọ
The one that would become exceedingly rich
That would sacrifice a guinea fowl to his Orí
It is what priests offer sacrifices for
Please it is what priests worships……..….30
All ìsòrò sọ̀pẹ̀
Can you all see that it is the Orí that would result in riches that priests offer sacrifices for?

ÌKÁ ÒTÚRÚPỌ̀N A

Ifá pé òun pé ire fún eléyìun. Ayé ó yẹ ẹ.

Ìká túrú túrú
Babaláwo Itú ló díá fún Itú ní kùtùkùtù òwúrọ̀
Níjọ́ tí ń sunkún òun ò láya
Òun le láya báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní ọ̀pọ̀lọpọ̀ ataare lẹbọ
Wọ́n ní ẹyẹlé lẹbọ
Wọ́n ní aya ò níí wọ́n ọn
Itú bá rúbọ
Wọ́n ní kó mọ́ọ̀ jẹ ataare ọ̀hún…….10
Bó bá sì ti ń jẹ ẹ́
Ni kó mọ́ọ̀ tu ú
Yóó mọ́ọ̀ póun ti rúbọọ̀
Òun ti rúbọ
Tùè
Ayé yẹ Itú
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí.....20
Ìká túrú túrú
Babaláwo Itú ló díá fún Itú ní kùtùkùtù òwúrọ̀
Níjọ́ tí ń sunkún òun ò láya
Wọ́n ní yóó láya lọ́pọ̀lọpọ̀ ẹbọ ní ó ṣe
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá wa ní jẹ̀bútú aya
Jẹ̀bútú aya làá bá ni lẹ́sẹ̀ ọba Òrìsà

ÌKÁ ÒTÚRÚPỌ̀N A

Ifá wishes this person well. Life would please him.

Ìká túrú túrú
The Babaláwo of Itú casts divination for Itú early in life
On the day he was crying of having no wife
'Would I have any wife'?
They told him to perform sacrifice
They told him to get alligator pepper as sacrifice
Pigeons are also part of the article of sacrifice
They predicted that he would never experience a dearth of wives
Itú performed the sacrifice
They told him to chew the alligator pepper……..10
After chewing it
He should be spitting it
He should be announcing that he had observed the sacrifice
'I have performed the sacrifice'
'Tùè'
Life so pleased Itú
He then was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said……20
Ìká túrú túrú
The Babaláwo of Itú casts divination for Itú early in life
On the day he was crying he has no wife
They told him he would have many wives but should perform the sacrifice of wives
Offering of sacrifices
And free gifts given to Èṣù
Come and meet us with good fortune of wives
One is usually found with fortune of wives at the feet of the king of all Òrìsàs

ÌKÁ ÒTÚRÚPỌ̀N B

Ifá yĭí pé kí eléyìun ó mọ́ jà. Ó sì tún ní ká gbọ́ràn o.

`Ìká ni ò túwọ́
`Ìpọ̀n ni ò túsẹ̀
A díá fún ọn ní `Ilú `Ihànrín
Níbi wọ́n gbé ń bura wọ́ọ́n jẹ
Wọ́n ní kí wọ́n ó rúbọ
`Ìwọ `Ìká túwọ́ níbi n tòó ń ṣe
`Ìká ò fẹ́
`Ìpọ̀n túsẹ̀
Òun náà ò gbà
N ni àwọn ajá ń ṣe tée dòní……10
Bí ọ́n bá ń gun araa wọn
Wọn è é gbádùn araa wọn
Ifá pé kí eléyìun ó ṣe pẹ̀lẹ́ o
Kí nǹkan ó mọ́ wàá há a níđĭí
Wọ́n ní `Ìká ni ò túwọ́
`Ìpọ̀n ni ò túsẹ̀
A díá fún ọn ní `Ilú `Ihànrín
Níbi wọ́n gbé ń bura wọ́ọ́n jẹ wọ́n ó tóó mọ́ọ dọ́kọ
Ẹ̀yín pẹ̀lẹ́ o
Ará ìlú `Ihànrín …….20
Níbí tẹ́ẹ gbé ń buraa yín jẹ
Kẹ́ẹ tó mọ́ọ dọ́kọ
N lorúkọ à á pajá

ÌKÁ ỌTÚRÚPỌ̀N B

Ifá asks this person not to fight with anyone. He is extolled to heed and listen to advise.

It is Ìká that did not unwind his hands
`Ìpọ̀n did not unwind his legs
Cast divination for them in `Ihànrín city
Where they are biting each other
They were asked to perform sacrifice
You Ìká, remove your hand from what you are doing
Ìká does not want
You `Ìpọ̀n, untangle your leg
He too refused
That is what dogs do till date……...10
When the are mating each other
They will never enjoy themselves
Ifá asks this person to exercise restraint
Such that an object would not stay held in her vagina
They said it is Ìká that did not unwind his hands
`Ìpọ̀n did not untangle his legs
Cast divination for them in `Ihànrín city
Where they are biting each other before having an intercourse
I greet you all
You the people of `Ihànrín city……..…20
Where you bite each other
Before you have intercourse
Is the appellation for dogs

ÌKÁ ÒTÚÁ A

Ifá pé òun pé ire fún eléyìun. Yóó nísinmi, yóó sì mọ̀ ṣe láyé ẹ̀.

Èṣọ̀ ẹ̀ṣọ̀ n làgbàlagbà fíí rìnrìn ọ̀gànjọ́
Toríi kó mọ́ baà ṣubú
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé wọ ilédì
Láì bẹ́nì kankan sọ
Wọ́n ní kó rúbọ
Ńgbà Ọ̀rúnmìlà ń lọ́ọ́ wọ ilédì
Ó dákẹ́
Gbogbo àwọn Akápò ẹ̀ ó mọ́ọ̀ lọ́ọ́ dá Ifá
Ọ̀rúnmìlà ó sí dákẹ́ sílé..... 10
Níjọ́ tí wọ́n ó bàá sì sorò fun
Ọ̀rúnmìlà ó bàá pé ẹ ó fùún òun ní nǹkan o
Wọ́n bá ń fún un léku
Wọ́n ń fún Ifá lẹ́ran
Ẹja
Ayé yẹ ẹ́
Ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ẹ̀ ń yin Ifá……..19
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Èṣọ̀ ẹ̀ṣọ̀ n làgbàlagbà fíí rìnrìn ọ̀gànjọ́
Toríi kó mọ́ baà ṣubú
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé wọ ilédì
Láì bẹ́nì kankan sọ
Ẹbọ n wọ́n ní ó ṣe
Kó lè baà dẹ̀rọ̀
Àfi bẹ́ẹ̀ bá fún mi lẹ́ran ò
Kó lè baà dẹ̀rọ̀
Ọmọ aráyé dé mi máwo ò……30

ÌKÁ ÒTÚÁ A

Ifá wishes this person well. He would have rest of mind and peace. He would be perfect.

It is with caution that an elderly person walks in the middle of the night
Such that he would not collapse
Casts divination for Ọ̀rúnmìlà
That was going enter ilédì
Without telling anyone
He was asked to perform sacrifice
When Ọ̀rúnmìlà was entering ilédì
He was reflective
All his representatives would go on casting divination
Ọ̀rúnmìlà would be at home meditating.....10
On the day they would perform the rituals
Ọ̀rúnmìlà would make a demand for a particular thing
They would then give him rats
They would give him meat
Fish
And life would please them
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said ….20
It is with caution that an elderly person walks in the middle of the night
Such that he would not fall down
Casts divination for Ọ̀rúnmìlà
That was entering ilédì
He entered ilédì without telling anyone
He was asked to perform sacrifice
Such that it would become better resolved
Except you give me meat
Such that it would become better resolved
Son of man covered me up in a dish……..30

Wọ́n ṣe bí n ò leè sọ̀rọ̀
Kó le baà dẹ̀rọ̀
Àfi bẹ́ẹ́ fún mi lẹ́ran ò
Kó lè baà dẹ̀rọ̀

They thought I could not talk
Such that it would become better resolved
Except you give me meat
Such that it would become better resolved

ÌKÁ ÒTÚÁ B

Ifá pé kí eléyìun ó mọ́ọ fẹ̀sọ̀ èsọ̀ ṣe nǹkan. Kó sì rúbọ kóun ó mọ́ rĭí nǹkan tí ó dá a gúnlẹ̀.

Gbó gbò gbó igi méjì
Bó bá koraa wọn lọ́nà
Wọn a sì jẹraa wọn tán lúúlúú
A díá fún Sòbĭà
Tí ń gbóguún tọ̀run bọ̀ wálé ayé
Wọ́n ní kí wọ́n ó rúbọ
Ńgbà tí Sòbĭà ń bọ̀ wálé ayé
Àwọn tí ó dàá gúnlẹ̀ ní ń wáá bọ̀
Ifá pé ká rúbọ
Òun ò níí jẹ́ á rí àdágúnlẹ̀……....10
Gbó gbò gbó igi méjì
Bó bá koraa wọn lọ́nà
Wọn a sì jẹraa wọn tán lúúlúú
A díá fún Sòbĭà
Tí ń gbóguún tọ̀run bọ̀ wálé ayé
Mọ́ dàá wa gúnlẹ̀ dákun
Sòbĭà
Mọ́ dàá wa gúnlẹ̀ dákun
Sòbĭà

ÌKÁ ÒTÚÁ B

Ifá asks this person to be cautious in handling issues. He is warned to perform sacrifice such that he would not see something that would make him immobile.

Two short and stocky woods
If they continue to collide with each other
They would chop each other to form powders
Cast divination for Guinea worm
That was bringing war from heaven to the earth
He was asked to perform sacrifice
When the Guinea worm entered into the earth
He came looking for people to render immobile
Ifá asks us to perform sacrifice
He would not allow us see an illness that would render us paralyzed…….....…10
Two short and stocky woods
If they continue to collide with each other
They would chop each other to form powders
Cast divination for Guinea worm
That was bringing war from heaven to the earth
Please do not render us handicapped
Guinea worm
Please do not make us immobile
Guinea worm

ÌKÁ ÌRẸTẸ̀ A

Ifá pé òun pé ire fún eléyìun,. Babaa wọ́n gba adìẹ kan lọ́wọ́ ẹ̀. Kó lọ́ọ́ wa ilẹ̀ kótókótó, kó bu iyọ̀ àti oyin sí i, kó wáá dú adìẹ náà síbẹ̀. Lẹ́yìn náà ni kó ṣe àdúà lóríi baba ẹ̀ sínú ihò náà. Ifá pé baba ẹ̀ ní ó jẹ́ẹ́ kí nǹkan ẹ̀ ó dùn. Bí baba ẹ̀ bá ń bẹ láyé, kó lọ́ọ́ fún baba yìí ní Àkùkọ adìẹ.

Ìkáà nÌkáà ẹlẹ́ja
Ìrẹtẹ̀ nÌrẹtẹ̀ Oníwòó
Èjì gede làá gbóhùn àràn
A díá fún Ọ̀mùmùyín
Ọmọ Aṣẹ́yìin mọ̀kín
Wọ́n ní kó rúbọ
Wọ́n ní ó yáa lọ́ọ́ wa ilẹ̀
Kó bu oyin àti iyọ̀ sínú ẹ̀
Kó wáá gbé ọrùn adìẹ sórí ilẹ̀ tó gbẹ́
Kó wáá sàdúà baba ẹ̀……10
Kó wáá fi adìẹ ọ̀hún ju gbogbo ara ẹ̀
Kó wáá gé orí adìẹ náà sínú ẹ̀
Wọ́n ní gbogbo nǹkan ẹ̀ ní ó dùn
Ayé ẹ̀ bá dára
Ó bẹ̀rẹ̀ sii lówó
Ó lọ́rọ̀
Baba wọ́n dúó tì Í
Wọ́n gbè é
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo….....20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìkáà nÌkáà ẹlẹ́ja
Ìrẹtẹ̀ nÌrẹtẹ̀ Oníwòó
Èjì gede làá gbóhùn àràn
A díá fún Ọ̀mùmùyín
Ọmọ Aṣẹ́yìin mọ̀kín

ÌKÁ ÌRẸTẸ̀ A

Ifá wishes this person well. He is extolled to perform sacrifice to his father who accepts a chicken from him. Ifá asks him to dig a small hole in the ground and pour honey and salt into it. He should slaughter the hen into the hole, and pray into it. Ifá says it is his father who would make his things better. If his father is alive, he must go and give him a live chicken.

Ìkáà nÌkáà ẹlẹ́ja
Ìrẹtẹ̀ nÌrẹtẹ̀ Oníwòó
Èjì gede làá gbóhùn àràn
Cast divination for Ọ̀mùmùyín
The child of Aṣẹ́yìin mọ̀kín
He was asked to perform sacrifice
‘Go and dig a small hole in the earth’
‘Pour salt and honey into it’
‘Hold the chicken over the hole dug’
‘You should then pray invoking your father’s spirit into it’.....….....….....….10
‘Use the chicken to brush all your body’
‘After this, you should slaughter the chicken into it’
‘All your things would be sweetened’ They concluded
His life then became better
He started to have wealth
He had riches
His father stood by him
And profits him
He then started to dance and rejoice
He was praising his Babaláwos……..20
His Babaláwos were praising Ifá
He said it is exactly as his Babaláwos said
Ìkáà nÌkáà ẹlẹ́ja
Ìrẹtẹ̀ nÌrẹtẹ̀ Oníwòó
Èjì gede làá gbóhùn àràn
They are the ones that cast divination for Ọ̀mùmùyín
The child of Aṣẹ́yìin mọ̀kín

Ọ̀mùmùyín dé ò
Ọmọ Aṣẹ́yìn
Baba wá gboyin……..……..30
A sì gbóhùn

Ọ̀mùmùyín is back
The child of Aṣẹ́yìn
Our father accepts honey …….……..30
And we heard his reply

ÌKÁ ÌRẸTẸ̀ B

Ifá pé nǹkan eléyìun ò níí bàjẹ́. Kí nǹkan ó mọ́ nù ni kó rúbọ sí. Nǹkan eléyìun ò níí sọnù mọ́ ọ lọ́wọ́.

Aṣọ Babaláwo níí gbó lórí eékún
Níbi tí gbé ń bọfá onífá kiri
Ẹ̀wù Oníṣègùn níí ya ní kàkà ọrùn
Níbi tí gbé ń jàjàǹgbilà
A díá fún Ọ̀tọ̀tọ̀ Èyí
Èyí tíí sọmọ bíbí inú Àgbọnnìrègún
Odidi nǹkan òun ò nù báyìí?
Kò sọnù mọ́ òun lọ́wọ́?
Wọ́n ní kó rúbọ
Ló bá rúbọ……..……..10
Nǹkan ẹ̀ ò sọnù mọ́
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Aṣọ Babaláwo níí gbó lórí eékún
Níbi tí gbé ń bọfá onífá kiri
Ẹ̀wù Oníṣègùn níí ya ní kàkà ọrùn
Níbi tí gbé ń jàjàǹgbilà.....20
A díá fún Ọ̀tọ̀tọ̀ Èyí
Èyí tíí sọmọ bíbí inú Àgbọnnìrègún
Í ṣeé nù?
Ọ̀tọ̀tọ̀ Èyí ṣeé nù lójú Ikin
Í ṣeé nù?

ÌKÁ ÌRẸTẸ̀ B

It would be well with this person. His things would not get lost. He should perform sacrifice to forestall this.

It is Babaláwo's clothes that is worn on the knee
Where he was going about performing sacrifices to someone else's Ifá
It is the medicine man's cloth that tears on the neck
Where he was wrestling inseparably
Cast divination for Ọ̀tọ̀tọ̀ Èyí
The child of Àgbọnnìrègún's bowel
'Would bundles of my things not get lost'?
'Would I have a safe keeping of my things'?
He was asked to perform sacrifice
He then performed the sacrifice…….10
His things refused to be missing again
Life pleased him
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it is exactly as his Babaláwos said
It is Babaláwo's clothes that is worn on the knee
Where he was going about performing sacrifices to someone else's Ifá
It is the medicine man's cloth that tears on the neck
Where he was wrestling inseparably……20
Cast divination for Ọ̀tọ̀tọ̀ Èyí
The child of Àgbọnnìrègún's bowel
How should it get lost?
How would this certain one be lost in the presence of Ikin?
How would it get missing?

ÌKÁ ỌSẸ́ A

Ifá pé kí eléyìun ó rúbọ; ayé ó yẹ ẹ́. Ifá rí Obìnrin kan, Ifá kì í nílọ́ pé kó mọ́ọ gbọ́rọ́ sí ọkọ ẹ̀ lénu. Bí ò bá gbọ́ràn, òun ó tì í mọ́lé.

Ìka wọ́n ṣẹ́
Ìka wọ́n rún
Ìka wọ́n fàya pẹ̀ẹ̀rẹ̀ pẹẹrẹ bí aṣọ
Ìka wọ́n ṣẹ́ mùlùǹkú
Bí apá ìbílẹ̀ Akika
A díá fún Oyèbọ́ádé tíí saya Ọ̀rúnmìlà
Ọ̀rúnmìlà wí wíí wí
Kò fẹ́
Ọ̀rúnmìlà sọ sọọ sọ
Kò gbà……..10
Ó ní kó ṣe pẹ̀lẹ́pẹ̀lẹ́
Kò dáhùn
Ifá bá ṣé e mọ́lé
Ó bá ké ìjàsì láti inú ilé
Ó lẹ́ẹ́kú o ò ọmọ Àgbọnnìrègún
Wọ́n ní hin
Ìká wọ́n ṣẹ́; Ìka wọ́n rún; Ìka wọ́n ṣẹ́ mùlùǹkú bí apá ìbílẹ̀ akika
Hin
A díá fún Oyèbọ́ádé tíí saya Ọ̀rúnmìlà o
Hin …….....20
Ó ló yá jebi lọ ò o ò o ò
Ọ̀rúnmìlà Ikú onídà ó yá jebi lọ́ o ò
Ọ̀rúnmìlà ikú onídà ó yá jebi lọ́ o o
Ọ̀rúnmìlà Ikú onídà ó yá jebi lọ
Ṣí mí lẹ̀ dákun o
Ọ̀rúnmìlà ṣí mí lẹ̀ dákun o ò ò ò
Ọ̀rúnmìlà ṣí mí lẹ̀ dákun o ò o ò
Ọ̀rúnmìlà ṣí mí lẹ̀ dákun

ÌKÁ ỌSẸ́ A

Ifá asks this person to perform sacrifice. Life would please him. There is a particular woman close to this person; Ifá enjoins the woman to be attentive to her husband. If not Ifá would lock her up.

Their finger is broken
Their finger is crushed
Their finger is torn lengthwise like a cloth
Their finger is bent awkwardly
Like the base of ìbílẹ̀ Akika
Cast divination for Oyèbọ́ádé the wife of Ọ̀rúnmìlà
Ọ̀rúnmìlà urged and petted her on a pressing issue
She refused to listen
Ọ̀rúnmìlà tried to correct her
She refused to bulge…..……..……10
He asked her to be attentive
He was unsuccessful
Ifá as a result locked her up
The woman after a period of time busted into Ìjàsì song from inside the prison
I greet you all the children of Àgbonnìrègún, she sang
Hin
Their finger is broken, it is crushed, and it is bent awkwardly like the base of ìbílẹ̀ Akika
Hin
Cast divination for Oyèbọ́ádé the wife of Ọ̀rúnmìlà
Hin.....20
It is better than hunger, she sang pathetically
Ọ̀rúnmìlà, please, the death by sword is better than hunger
Ọ̀rúnmìlà death by sword is better than hunger
Ọ̀rúnmìlà the death by sword is better than hunger
Please release me
Ọ̀rúnmìlà release me I beg you
Ọ̀rúnmìlà please release me
Ọ̀rúnmìlà please release me

ÌKÁ ỌSẸ́ B

Ifá pé òun pé ire fún eléyìun. Ifá rí ọmọ oṣú kan; kò gbọdọ̀ gbé ọmọ rẹ̀ re ilée bàbá ẹ̀ torí àwọn ẹni ibí ń bẹ̀ ńbẹ̀ tí wọn ò fẹ́ kó ní nǹkan. Ifá pé kó forí pamọ́ sílé ọkọ ẹ̀ kí wọ́n ó mọ́ ba tiẹ̀ jẹ́.

Àsá ǹ wéwé
Awo Ọmọdé
A díá fún Èṣùu Pànàdà
Èyí tí ò rí èèrù jẹ
Èsùu pànàdà tó sawo tí ò rérù jẹ
Ló díá fún Òkòkó nǐyẹ̀lẹ̀
Ọmọọ wọn ní Ìsálú òkun
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó ṣe….....……..…..10
Wọ́n ní ṣùgbọ́n kò gbọdọ̀ gbé ọmọ re ilée bàbá ẹ̀
Nitori àwọn Elénìní
Kò ṣe méjì mọ́
Ó bá rúbọ
Ayé bá yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àsá ǹ wéwé .....….....20
Awo Ọmọdé
A díá fún Èṣùu Pànàdà
Èyí tí ò rí èèrù jẹ
Èsùu pànàdà tó sawo tí ò rérù jẹ
Ló díá fún Òkòkó nǐyẹ̀lẹ̀

ÌKÁ ỌSẸ́ B

Ifá wishes this person well. Ifá sees a divorced woman who is extolled not to take her children to her father's house. This is because of some people who don't want progress for her. Ifá wants her to return to her husband's place and remain there. She would not be ruined.

Àsá ǹ wéwé
The Babaláwo of Ọmọdé
Casts divination for Èṣùu Pànàdà
The one that had been practicing his priesthood
The Èṣùu Pànàdà that had been a priest for long without having free gifts
He was the one that cast divination for Òkòkó nǐyẹ̀lẹ̀
Their child at the other side of the ocean
On the day she was crying because of children
They told her she would have many children
But she should perform sacrifice……..…….....10
And should never venture into taking her kids to her father's house
It is to forestall the possibility of her enemy's attack
She did nothing else
She performed the sacrifice
Life pleased her
She then was dancing and rejoicing
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it is exactly what her Babaláwo said
Àsá ǹ wéwé .....….....20
The Babaláwo of Ọmọdé
Cast divination for Èṣùu Pànàdà
The one that had been practicing his priesthood without having any free gifts
The Èṣùu Pànàdà that had been a priest without having free gifts
Is the one that cast divination for Òkòkó nǐyẹ̀lẹ̀

Ọmọọ wọn ní Ìsálú òkun
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Ó wu Òkòkó nĩyẹ̀lẹ̀
Kó gbọ́mọ lọ rèé han Òkun
Àwọn abínú ẹni tí ń bẹ nígbèyĩnwò Ọ̀sá
ni ò jẹ́…….....….30
À báà fún wọn lówó
Ká fún wọn láṣọ
Ká fún wọn lágbàbọ́
Kódà ká fún wọn níwọ̀fà
Abínú ẹni ĩ í fẹ́
Èèyàn búburú wọn ò níí gbà

Their child at the other side of the ocean
Sacrifice is the antidote prescribed for her
It pleased Òkòkó nĩyẹ̀lẹ̀
To show her babies at the other side of the ocean
But the wicked beings living beside the Lagoon
restrained her.....….....30
We could have given them money
We could have given them clothes
We could even give them free food
Or servants and slaves
The wicked ones would never prefer any to their wickedness
Diabolically minded persons would never repent

ÌKÁ ÒFÚN A

Ifá pé òun pé ire fún eléyìun. Ọlọ̀run ó ba ṣe é, Ifá ó ba ṣe é, Orii rẹ̀ náà ó ba ṣe é. Ẹbọ ni kó rú dáadáa.

Orí Ìká fún
Orí Ìká ò fún
Orí ẹni níí fún ni níre
A díá fún Dèǹdèré
Èyí tíí ṣe iye Ọṣù lọ́run
Òun le níre báyìí?
Iré jókòó ti òun báyìí?
Wọ́n lẹ́bọ ni kó rú
Ọṣù bá rúbọ
Gbogbo Ìràwọ́ bá jókòó ti Ọṣù…….10
Ire gbogbo bá jókòó tí Í
Ló bá kó ọmọ bọ̀ wínniwĭnni
Ifá lóun pé ire fún eléyìun
Ó ní Orí Ìká fún
Orí Ìká ò fún
Orí ẹni níí fún ni níre
A díá fún Dèǹdèré
Èyí tíí ṣe iye Ọṣù lọ́run
Wọ́n ní kó sá káalẹ̀ kó jàre ẹbọ ní ó ṣe
Dèǹdèré gbẹ́bọ ńbẹ̀ …….20
Ó rúbọ
Dèǹdèré mọ̀mọ̀ dé ò
Iye Ọṣù
Ẹ wá wo iye ọmọ tí Ọṣù kó bọ̀ àjò
Dèǹdèré dé ò
Iye Ọṣù

ÌKÁ ÒFÚN A

Ifá wishes this person well; Ifá prays to God to help him, and he would help him too. His Orí also would help him, but he should perform sacrifice well.

Whether the Orí of Ìká is tight
Or it is loose
It is one's Orí that gives one the good fortunes
Cast divination for Dèǹdèré
The mother of the Moon crescent in heaven
'Would I see good things at all'?
'Would good things stay with me'? She had asked
She was asked to perform sacrifice
The Moon crescent performed the sacrifice
All the stars stayed with the moon……..10
All good things stayed with her
She brought back many children
Ifá says he wishes this person well
He said whether the Orí of Ìká is tight
Or it is loose
It is one's Orí that gives one the good fortunes
Cast divination for Dèǹdèré
The mother of the Moon crescent in heaven
She was asked to take care of the ground and perform sacrifice
Dèǹdèré heard about the sacrifice……..20
And performed it
Dèǹdèré is back
The mother of Moon crescent
Come and see the children she brought back from her journey
Dèǹdèré is back
The mother of Moon Crescent

ÌKÁ ÒFÚN B

Ifá pé kí eléyìun ó rúbọ kí ẹnú ó ká a kó mọ́ baà ṣera ẹ̀ lóhun. Ó dàbí ìgbà tí wọ́n ń rẹ eléyìun jẹ. Ẹni ó rẹ́ ẹ jẹ́ wáá sálọ fún un. Ifá pé wọ́n ó fìyà jẹ onítọ̀hún lókèèrè, yóó sì padà wá fún eléyìun. Èrankùn lẹ́bọ ẹ. Àtọkọ àtaya ó gbọdọ̀ wo ìran lẹ́nu ọjọ́ mẹ́ta yí o. Kí wọ́n ó mọ́ baà gbé nǹkan ti ibi ìran tí ọ́n lọ́ọ́ wò bọ̀.

Ẹri pẹ́ṣẹ́pẹ́ṣẹ́
Ẹrẹ̀ pẹ́ṣẹ́pẹ́ṣẹ́
A díá fún Ọ̀ni tíí ṣe wọlé wọ̀de Òrìsà
Wọ́n ní kó rúbọ kí ẹnu ó ká a
Òòsà wí fún un tití
Kò gbọ́
Ńgbà ó dijọ́ kan
Ọ̀ní bá bínú kúò lọ́dọ̀ Òòsà
Ó bá kọrí sílé Olókun
Ńgbà ó délé Olókun……10
Ó bọ́ sínú omi
Ní bá ń ṣe fàájì ńbẹ̀
Òòsà wáá ní 'Ọwọ́ òun le tẹ Ọ̀ni báyìí'
'Ọ̀ni tí ń rẹ́ òun jẹ yǐí?
Wọ́n ní kí Òòsà ó rú Ewúrẹ́ méjì
Òòsà rú Ewúrẹ́
Wọ́n bá fi awọ ẹ̀ kan ̀Ilù
Ó gbẹ́bọ fún Èṣù
Èṣù bá ní ó kálọ
Èṣù lóun ó bàá Òòsà mú Ọ̀ni……..20
̀Igbandúrúkú
̀Igbandùrùkù
A díá fún Ọ̀ni tí ò dáràn Òòsà
Tí ó re ilé Olókun lọ rèé dákẹ́ sí

ÌKÁ ÒFÚN B

Ifá wishes this person to perform sacrifice. He is extolled to be self disciplined such that he would not cause himself harm. Ifá says he is being cheated and the cheat has run away. Wherever the trickster runs, he would be punished there and sent back to meet this person. Entwined rope is the sacrifice. Ifá enjoins the wife and husband not to be spectators of any misadventure on the streets these last days.

Ẹri pẹ́ṣẹ́pẹ́ṣẹ́
Ẹrẹ̀ pẹ́ṣẹ́pẹ́ṣẹ́
Cast divination for the Crocodile, the close friend of Òòsà
He was told to perform sacrifice to be disciplined
Òòsà warned and warned him
He refused to listen
One fateful day
The Crocodile in anger left Òòsà
He left for the house of Olókun
When he got to the house of Olókun…….....……..10
He entered into the waters
And was having a nice time out
'How would I be able to catch this Crocodile'? Òòsà asked
'This Crocodile that is cheating me'?
They asked Òòsà to sacrifice two goats
He offered it
They used the goats' skins to make a drum
And the sacrifice was given to Èṣù
Èṣù asked Òòsà to follow him
'I would help you to catch the Crocodile' Èṣù said
̀Igbandúrúkú..... 21
̀Igbandùrùkù
Cast divination for the great Crocodile that actually committed no crime against Òòsà
But would go and stay hidden in Olókun's house

Èṣú bá gbéra
Ó mú okùn àti dùùrù lọ́wọ́
Ó sì gbé ìlù tí wọ́n fi awọ ẹran ìrúbọ ṣe
Bó ti dọ́hùún ló rí Ọ̀ni tó napá nasẹ̀
Èṣú bá pojóbó okùn
Ló bá forin sẹ́nu……..……30
Ó ní 'Ọni Ọmọ Olókun'
Súré wá o wáá jó dùùrù kó o sún kẹẹrẹ ò
Ìgbandúrúkú
Ìgbandùrùkù
Jó dùùrù kó o sún kẹẹrẹ
Ìgbandúrúkú
Ìgbandùrùkù
Wáá jó dùùrù kó o sún kẹẹrẹ
Ìgbandúrúkú
Ìgbandùrùkù……..……..40
Ọ̀ní dákẹ́ ó dákẹ́ tì
Ọní bá gbó ìlù
Ìlù ló dùn tó báyìí?
Òun ó lọ́ọ́ wò ó
Bí tí ń lọ
Èṣù tun ní Ẹri pẹ́sẹ́pẹ́sẹ́
Ẹrẹ̀ pẹ̀sẹ̀pẹ̀sẹ̀
A díá fún Ọ̀ni wàkàwàkà
Èyí tíí ṣe wọ́lé wọ̀de Òrìsà
Ìgbandúrúkú.……...…….50
Ìgbandùrùkù
A díá fún Ọ̀ni tí ò dáràn Òòsà
Tí ó rojú òkun lọ rèé dákẹ́ sí
Ọ̀ni ọmọ Olókun
Súré wá o wáá jó dùùrù kóo sún kẹẹrẹ ò
Ìgbandúrúkú
Ìgbandùrùkù
Jó dùùrù kóo sún kẹẹrẹ
Ìgbandúrúkú

Èṣù then left for Olókun's house
He had his rope and piano handy
He also took the drum made of the skin of the animal sacrificed
He got there and saw the crocodile resting on the water
He quickly noosed the rope at one end
And busted out singing...……..…30
'Crocodile the child of Olókun', he chanted
'Run here to dance to my piano and move in short steps'
Ìgbandúrúkú
Ìgbandùrùkù
Dance to my piano and move in short steps
Ìgbandúrúkú
Ìgbandùrùkù
Come and dance to my piano and move in short steps
Ìgbandúrúkú
Ìgbandùrùkù…….……..……..40
The Crocodile became silent and listened
He heard the melody
'A tune could be this melodious'?
'I must go and see' He said
As he was going
Èṣù, with hard drumbeats chanted, Small rivers of no importance
With small slippery earth
Cast divination for the strong Crocodile
The close friend of Òòsà
Ìgbandúrúkú.…….…….……...50
Ìgbandùrùkù
Cast divination for the Crocodile that committed no crime against Òòsà
That would go to the ocean surface to stay
Crocodile the child of Olókun
Run here and dance to my piano sound and move in short steps
Ìgbandúrúkú
Ìgbandùrùkù
Dance to my piano sound and move in short steps
Ìgbandúrúkú

Ìgbandùrùkù……60
Ọní bá ń bọ fàà
Ìlú dùn mọ́ ọ
Kó bọ́ sókè kóun náà ó jó
Èṣú bá sọ okùn sí I ńdĭí
Ní ọ́n bá so Ọ̀ni mọ́lẹ̀
Níbi wọ́n gbé ń so Ọ̀ni mọ́lẹ̀ nùu
Ni ọ́n bá dá Ọ̀ni gúnlẹ̀
Wọn ò bá jẹ́ ó jáde mọ́

Igbandùrùkù……60
With great speed, the Crocodile approached the bank
The melody was very nice to his ears
As he was about to step to the beach to dance
Èṣù inserted the rope noose on him
That was how they tethered the crocodile
And that was the story that started the tethering of Crocodiles
They arrested the Crocodile
And disallowed his free movement

DIFFICULT WORDS : ÌKÁ

1. **Tùnhĩ̀ìn**: The cry of the baby Hyena
2. **Pààká aborí jẹ̀ti jẹ̀ti**: A certain masquerade that is very dreadful. Comes out to display only occasionally.
3. **That would see his father as his mate**: This is describing Ọ̀rúnmĩ̀là's position being a king. As a king, he becomes the head and also of his father.
4. **Atọ́kùn**: The captain of the masquerade during its outing or display.
5. **A méwúrẹ́ sọ̀run ẹ̀ ńtorí ọmọ**: Onímbàyì dúdú (Name of a person) is the child of this clan. It translates to the person who fitfully sacrificed a goat to his ancestors to get children.
6. **Apá, Ìrókò**: Hardwoods found in the rain forests.
7. **Ọ̀pẹ Ẹ̀lùjù**: Oil palm tree and its family.
8. **Man would scrape its bark**: Almost all hardwood trees have their barks being a constituent of one medicine or the other. The epicarp is therefore removed to extract the sap for medicine on boiling
9. **Alágbẹ̀dẹ ìmọ̀bà**: Alágbẹ̀dẹ is a blacksmith and ìmọ̀bà is the name of the ancient city where the Ifá verse was first chanted
10. **Ẹ̀wĩ̀rì**: Blowers
11. **Àkùkọ ìtàn gàjàlà**: Name of an ancient Babaláwo
12. **Ẹ̀gà**: A kind of bird
13. **Àlàó**: Praise name for a man
14. **Ìgbẹ̀sà**: Name of a particular city
15. **Òjo, Òòró, Ọ̀fà**: Names of cities in Kwara state of Nigeria
16. **Òòrẹ̀ gĩdĩ̀gbà**: Name of a person
17. **Bòbó à á jĩ́ lé**: Place of enjoyment
18. **Ògúngbádé**: Name of a person
19. **Ẹ̀lẹ́rìn mọ sà ọmọ ọgbọ́n inú ẹni nĩ́ tó nĩ́ jẹ**: Appellation for (16). The child of the clan 'one's knowledge and wisdom is enough to create wealth to sustain one's livelihood'.
20. **Àtè**: Gum
21. **Ìsòròsọ̀pẹ̀**: All observers of rites and rituals
22. **Káà káà Gúndá, Kàà kàà Gúndá**: Rhythms. Ìká Ògúndá
23. **Olónìkò Ẹ̀gĩ**: An ancient name
24. **Is the reason for breaking off your head**: Analogy. To test if okra is fresh or not, it is the tip (head) that has to be broken.
25. **Orí lomíṣe**: Name of a Babaláwo. (Lt) 'it is Orí that has the solution.
26. **Ilédĩ**: When Ikin, special kind of oil palm fruit, that is being used in divination is covered in a dish. It is referred to as being in Ilédĩ. It is the object of worship in Ifá.
27. **Ọ̀ọ̀ni**: The title of the king of Ilé Ifẹ̀. Ọ̀ọ̀ni is the chief priest of Odùduwà, the father of all Yorubas.
28. **Àlàkàn Èṣùú, Ọmọ agbèlé ṣẹ̀bọ ńtorí ọmọ**: Appellation for Ọ̀ọ̀ni telling about how much the king cares for children. 'He sources for loans to use in sacrifices for him to have children'.
29. **Ìká nĩ́ká ẹlẹ́ja, Ìrẹ̀tẹ̀ nĩ́rẹ̀tẹ̀ Onímòó, Èjĩ́ gede làá gbóhùn àràn**: Names of Babaláwos
30. **Oyèbọ́ádé**: Name of a person.
31. **Àsá ǹ wéwé**: Name of a Babaláwo. Uncertain meaning.
32. **Èṣù Pànàdà**: Name of another Babaláwo
33. **Òkòkó nĩyẹ̀lẹ̀**: The mother hen

34. **Ìsálú Òkun**: The deep ocean
35. **Ìgbandúrúkú Ìgbandùrùkù**: Names of Babaláwos and rhythms
36. **Káwọ́ fún mi kí n kásẹ̀ fún ọ**: A kind of statement expressing acts of compensation, retaliation or reprisal. If you move your hands for me, I would move my legs for you.
37. **Oníkàámògún**: Name of a person
38. **Ọ̀ràmọlẹ̀**: Another appellation for the mountain
39. **Gbọnhingbọnhin**: Stressing the strength of the rock. The rock is established on her spot. It is hard, hilly and a mass.

CHAPTER 12 : ÒTÚRÚPỌ̀N

ÒTÚRÚPỌ̀N MÉJÌ A

Ifá pé kí eléyìun ó rúbọ. Yóó jẹ́ẹ́ ènìyàn pàtàkì.

Ọ̀pẹ̀bẹ́ Awo Ẹsẹ̀
A díá fún Ẹsẹ̀
Ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní ó ṣe
Ẹsẹ̀ sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọ̀pẹ̀bẹ́ o dé
Ìwọ lawo Ẹsẹ̀
A ì í gbìmọ̀ràn ká yọ tẹsẹ̀ẹ́ lẹ̀

ÒTÚRÚPỌ̀N MÉJÌ A

Ifá asks this person to perform sacrifice. He would become an important person in life.

Ọ̀pẹ̀bẹ́ the priest of the Leg
Casts divination for the Leg
The Leg was coming from heaven to the earth
They asked the Leg to perform sacrifice
The Leg heard about the sacrifice
And performed it
Ọ̀pẹ̀bẹ́ you are here
You are the priest of the Leg
No one plans any event and excludes the Leg

ÒTÚRÚPỌ̀N MÉJÌ B

Ifá pé ire fún eléyìun. Ẹbọ kó le baà ṣe àṣeyọrí ni kó rú. Ifá pé ẹnìkan ó mùú eléyìun dé ibĩ kan. Wọ́n ó mọ̀ ọ́ sí ajé, sí ọmọ ṣùgbọ́n kó rúbọ.

Òmúni dé ĩlú
Kò tó adélùúmọ̀
A díá fún Onígbàjámọ̀
Ọmọ a pọ́nbẹ lórí awọ
Wọ́n ní ó sá káalẹ̀ ó jàre
Ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ǹjẹ́ rírú ẹbọ níí gbéni
Àĩrú kĩí gbèèyàn……..…...10
Kèé pẹ́ o
Ọ̀nà è jĩn
Ẹ wáá ba ni ní jẹ̀bútú ire
Jẹ̀bútú ire làá bá ni lẹ́sẹ̀ ọba Òrìsà

ÒTÚRÚPỌ̀N MÉJÌ B

Ifá wishes this person well. He should perform the sacrifice of success. Someone would take him somewhere. There, the people would recognize him for wealth and children but he should offer sacrifice.

Accompanying one to know a city
Is not as profitable as discovering the ordinances of the city by oneself
Cast divination for Barbers
The children of the clan that sharpens their blades on skins
They asked them to take care of the ground
And perform sacrifice
They heard about the sacrifice
And performed it
Therefore it is the observance of sacrifice that profits one
Refusal has agonizing reward……...10
Before long
And in the nearest future
Come and meet us with good tidings
One is found with good tidings at the feet of the king of the all Òrìsàs

ÒTÚRÚPỌ̀N OGBÈ A

Ifá pé òun pé ire fún eléyìun. Ọ̀pọ̀lọpọ̀ ọmọ ni eléyìun ó bĭí, ṣùgbọ́n ẹbọ ayé ni kó rú fún àwọn ọmọ ọ̀hún.

Òtúrú ní ń pọn Mọ́gbè
Mọ́gbè ní ń pọn Igbá
A díá fún Igbá
Tí ń looko ài leè rọ́dún
Ẹbọ n wọ́n ní ó ṣe
Òun le bí ọmọ báyìí?
Wọ́n níre ọmọ fún un
Wọ́n ní yóó bĭí ọmọ púpọ̀
Igbá bá rúbọ
Ó dóko ài leè rọ́dún……10
Ló bá bẹ̀rẹ̀ síí bímọ
Layé bá yẹ Igbá
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúrú ní ń pọn Mọ́gbè
Mọ́gbè ní ń pọn Igbá
A díá fún Igbá
Tí ń looko ài leè rọ́dún……..20
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ n wọ́n ní ó ṣe
Igbá gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá ni ní jẹ̀bútú ọmọ
Jẹ̀bútú ọmọ làá bá ni lẹ́sẹ̀ Ọba Òrìsà

ÒTÚRÚPỌ̀N OGBÈ A

Ifá wishes this person the good fortune of children. He would have many children but he should offer sacrifice for the earthly enemies that may be against the children.

It is Òtúrú that belted Mọ́gbè to her back
Mọ́gbè belted the calabash
Cast divination for the Calabash
That was going to the annual farm
He was asked to perform sacrifice
'Would I have children on earth at all'?
They wished him the good fortune of children
That he would have many children on earth
The Calabash performed the sacrifice
He got to the annual cycle farm……..10
And started to produce children
Life so pleased the Calabash
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
It is Òtúrú that belted Mọ́gbè to her back
Mọ́gbè belted the calabash
Cast divination for the Calabash
That was going to the annual cycle farm……...20
On the day he was crying because of children
They told him he would bear many children
But he should perform the sacrifice for children
The Calabash heard about the sacrifice
And performed it
Offering of sacrifices
And free gifts to Èṣù
Come and meet us with the good fortune of children
It is with the good fortune of children that one is met at the feet of the king of all Òrìsà.

ÒTÚRÚPỌ̀N OGBÈ B

Ifá pé kí eléyìun ó rúbọ kó sì mọ́ọ bọ ẹgbẹ́. Ifá pé ká rú èkuru, ká sì rúbọ àìsàn tí wọn ò mọ kókó ẹ̀, tí wọn ò sì rójútùú ẹ̀. Àrùn tí ó mọ́ọ lọ tí ó tùún mọ́ọ sẹ́rí. Ifá póun ò níí jẹ́ kí wọ́n ó rí i.

Òtúrúpongbè pọngbá
Pọnrangandan
Kúmọ́lá pọnmọ lègbè kunkun
A díá fún Adĭgbọ́nránńkú
Èyí tí ó fikú ọ̀run sèdóró
Wọ́n ní kó rúbọ
Kó sì mọ́ọ bọ ẹgbẹ́ẹ́ rẹ̀
Adĭgbọ́nránńkú rúbọ
Sugbon agbára rẹ̀ ò ká gbogbo ẹbọ́ọ rẹ̀
Bó bá ti kú ……..10
Ní tún ń dáá jí
Ńgbà ó jẹ́ pé ìwọ̀n tí apáa rẹ̀ ká ló rú
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúrúpongbè pọngbá
Pọnrangandan
Kúmọ́lá pọnmọ lègbè kunkun
A díá fún Adĭgbọ́nránńkú.....20
Èyí tí ó fikú ọ̀run sèdóró
Adĭgbọ́nránńkú
Mo ṣe bóo kú ni?
Ńgbà wo lo fọ̀run sàrèbọ̀?

ÒTÚRÚPỌ̀N OGBÈ B

Ifá asks this person to perform sacrifice to his heavenly mates. He should offer Èkuru. Ifá also wants him to sacrifice against a certain illness that they don't know its source and cure, the sickness that would be reoccurring. Ifá says he would not let them see it.

Òtúrúpongbè pọngbá
Pọnrangandan
Kúmọ́lá pọnmọ lègbè kunkun
Cast divination for Adĭgbọ́nránńkú
The one that would use death to cause panic
He was asked to perform sacrifice
And also offer sacrifice to his heavenly mates
Adĭgbọ́nránńkú performed the sacrifice
He sacrificed only that within his capacity
When he fainted.....……10
He would be resuscitated
Since he offered only the small size of sacrifice that he could afford
Yet he was dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were prraising Ifá
He said it was exactly as his Babaláwos said
Òtúrúpongbè pọngbá
Pọnrangandan
Kúmọ́lá pọnmọ lègbè kunkun
Cast divination for Adĭgbọ́nránńkú……20
The one that would use death to cause panic
Adĭgbọ́nránńkú
I had thought you died
When did you convert death experience to a return journey?

ÒTÚRÚPỌ̀N ỌYẸ̀KÚ A

Ifá póun ó bàá eléyìun ṣẹ́gun. Ifá pé bí ọ́n bá gbé ogun ká eléyìun mọ́ ilé, ipá ò níí ká a; ṣùgbọ́n kó rúbọ. Rere ní gbogbo nǹkan tí eléyìun dá Ifá sí ṣùgbọ́n kó tún rúbọ òmǐmǐ̀ kan; lójú kan náà ni kó lọ́ọ́ ra Àkùkọ adìẹ kí wọ́n ó mọ́ọ́ wáá lé Àkùkọ ọ̀hún kiri kí wọ́n ó fi mú u, lójú kan náà ni kí wọ́n ó ti pa á. gbogbo ohun tíí jẹ́ Ajogun pátá ní ó lọ.

Omí sí omí ń lọ
Àgbàlagbà omi ni ò wẹ̀yìn wò
A díá fún Ọ̀rúnmìlà pẹ̀lú Olódùmarè
Níjọ́ tí Ajogún dí wọn mọ́lé pin piin pin
Ọ̀rúnmìlà àti Olódùmarè ni ọ́n gbé ajogun ká mọ́lé
Olódùmarè àti Ọ̀rúnmìlà ló sì mọ́ ǐdí ayé
Olódùmarè bá ké sí Ọ̀rúnmìlà
'Ajogun ló dé yìí'!
Ọ̀rúnmìlà ní á á ṣẹ́gun
Wọ́n bá rúbọ……10
Wọ́n mú Àkùkọ adìẹ
Wọ́n fi bọ òkè ǐpọ̀ríi wọn
Gbogbo ajogún bá ṣẹ́ pátá
Ọ̀rúnmìlà bá kèjàsì
Ó lẹ́ẹ́kú ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Wọ́n ní Hin
Oomí sí omí ń lọ àgbàlagbà omi ni ò wẹ̀yìn wò o
Hin
A díá fún Ọ̀rúnmìlà pẹ̀lú Olódùmarè níjọ́ ajogún ká wọn mọ́lé
Hin…….……...20

ÒTÚRÚPỌ̀N ỌYẸ̀KÚ A

Ifá says he would help this person to prevail. All people warring against him would never overcome him, but he should perform sacrifice. Ifá says it is well about what he is consulting but he should also make his sacrifice to cover an oncoming acid test. On the spot where this Ifá is cast, he should go and buy a rooster, release it to run; they should then pursue it, capture it and then kill it on the Ifá spot. All things call Ajogun would go.

The river starts in motion and flowing away
A big river is the one that would not look back
Cast divination for Ọ̀rúnmìlà and Olódùmarè
On the day several Ajoguns closed in on them
It was Ọ̀rúnmìlà and Olódùmarè they had brought Ajoguns to
But they are the duo who both know the secrets of this world
Olódùmarè called on Ọ̀rúnmìlà
'Ajoguns are at our doorstep'!
'We would conquer them' Ọ̀rúnmìlà said
They then offered sacrifice…….……10
They prepared a rooster
And used it as sacrifice to their Ifá
They did overcome the Ajoguns completely
Ọ̀rúnmìlà then burst into Ìjàsì song
He said I greet you all the children of Àgbọnnìrègún all Babaláwos
They answered 'Hin'
The river starts in motion and flowing away, the big river would not flow backward
'Hin'
Cast divination for Ọ̀rúnmìlà and Olódùmarè when several Ajoguns closed in on them
'Hin' …….……...20

Ó ní wọ́n ti mókòòkó lékú lọ ò o ò o	He said they had used a chicken to pursue death away
Ẹnǐkan ò mọ̀gbà tÍfá fi mókòkò lékú lọ́ ò	Nobody knew the period when Ifá used a chicken to chase death away
Ẹnikan ò mọ̀gbà tÍfá fi mókòkó lékú lọ́ ò ò ò	Nobody knew the period when Ifá used a chicken to chase death away
Ẹnǐkan ò mọ̀gbà tÍfá fi mókòkò lékú lọ́ o ò o	Nobody knew the period when Ifá used a chicken to chase death away
Ẹnǐkan ò mọ̀gbà tÍfá fi mókòkò lékú lọ́ o o o	Nobody knew the period when Ifá used a chicken to chase death away

ÒTÚRÚPỌ̀N ỌYẸ̀KÚ B

Àwọn kán ń dábàá láàrin araa wọn pèlú ẹní ó dá Ifá yìí. Ifá pé àbá ẹní ó dá Ifá yìí ní ó ṣẹ. Apá eléyìun ó kàá nǹkan.

Ìtímọ́ yìnrín yìnrín
Ìmọ̀mọ̀ bojĩ bojĩ
A díá fún Ejidun Àtèṣín
Tó lóun ó rọ̀ palẹ̀
Ilẹ̀ ló mééjĩ kẹ́ẹ́ta
Ló roko Aláwo
'N tó ní òún ó pa òun yìí'?
'Kò rí òun pa'?
Wọ́n ní ipáa rẹ̀ ò níí ká ọ
Wọ́n ní kó rúbọ……10
Ilẹ̀ bá rúbọ
Ó rú ọ̀pọ̀lọpọ̀ owó
Ìgìrìpá òrúkọ
Nígba nígba ló rúbọ
Ẹbọọ rẹ̀ pé
Bójò bá rọ̀ rọ̀ọ̀ rọ̀
Ilẹ̀ ó tùún fà á mu
Òjò ò leè pa ilẹ̀ mọ́
Ayé yẹ wọ́n
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí……20
Ìtímọ́ yìnrín yìnrín
Ìmọ̀mọ̀ bojĩ bojĩ
A díá fún Ejidun Àtèṣín
Tó lóun ó rọ̀ palẹ̀
Ejidun Àtèṣín tó lóun ó rọ̀ palẹ̀
Kò leè palẹ̀ mọ́
Ara ẹ̀ ló pa

ÒTÚRÚPỌ̀N ỌYẸ̀KÚ B

Ifá says some people are suggesting ideas within themselves. Ifá says it is the proposal of this person that would prove right. Ifá says he would allow this person to overcome life.

Ìtímọ́ yìnrín yìnrín
Ìmọ̀mọ̀ bojĩ bojĩ
Cast divination for the past year rainfall
That vowed to rain and submerge the earth
It is the mother earth that added two cowries to three
And went to meet his priests
'This avowed enemy that has promised to drench me'
'Would he succeed'?
He would never be able to drench you, they said
She was told to perform sacrifice……..……..10
The mother earth performed the sacrifice
She offered a lot of money
A matured he-goat
She sacrificed in multiples of hundreds
And the sacrifice was complete
If it rains and rains
The mother earth would drain it off
The rainfall could not kill the mother earth again
Life so pleased the Mother earth
She said it was exactly as her Babaláwos had said...20
Ìtímọ́ yìnrín yìnrín
Ìmọ̀mọ̀ bojĩ bojĩ
Cast divination for the past year rainfall
That vowed to rain and submerge the earth
The previous year rainfall that promised to rain and inundate the earth
Could not submerge the earth again
He only ended up being swallowed by the mother earth

ÒTÚRÚPỌ̀N ÌWÒRÌ A

Ifá pé kí eléyìun ó mú ẹnu ẹ̀ le lee le kó lè baà ṣẹ́gun elénìní ẹ̀. Ifá pé kó sì mọ́ọ sòótọ́; torí ẹnu tí bá fi ń fọhùn náà ní ó mọ́ọ fi ṣẹ́gun. Nǹkan tó bá dáa ni kó mọ́ọ sọ jáde lẹ́nu. Ifá loun ò níí jẹ́ kí ogun ó mú eléyìun.

Pọnlawi
Pọ̀nlàwì
A díá fún Ògún
Èyí tí ń bẹ láàrin Òṣìrì
Tí ń bẹ láàrin ọ̀tá sáńgílítí
Ẹbọ n wọ́n ní ó ṣe
Wọ́n ní kí Ògún ó rúbọ
Wọ́n sì ń gbógun tì Í
Wọ́n ní Ìbọn ní ó ba ṣẹ́gun
Wọn ò ṣe méjì mọ́……..……..10
Ìbọn ni ọ́n gbé kò wọ́n lójú
Ayé yẹ Ògún
Ìbọ́n bá Ògún ṣẹ́gun
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Pọnlawi
Pọ̀nlàwì
A díá fún Ògún
Èyí tí ń bẹ láàrin Òṣìrì
Tí ń bẹ láàrin ọ̀tá sáńgílítí
Ẹbọ n wọ́n ní ó ṣe……..……20
Ògún gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Pọnlawi
Pọ̀nlàwì
Ẹnu tí Ìbọ́n fí ń fọhùn
Ní fí ń ṣẹ́gun
Mo mọ̀mọ̀ rúbọ Òtúrúpọ̀nlàwì

ÒTÚRÚPỌ̀N ÌWÒRÌ A

Ifá wishes this person well. He is enjoined to be persistent in his speeches so that he would overcome his detractors. He should also say the truth because it is with the same mouth that he would use to overcome. He should make good pronouncements. Ifá says he will not allow war to arrest him.

Pọnlawi
Pọ̀nlàwì
Cast divination for Ògún
That was in the midst of his sworn enemies
He was in the midst of foes
He was asked to perform sacrifice
They asked Ògún to perform sacrifice
Anyone that waged wars against the Gun is warring against Ògún
They said it is the Gun that would win for Ògún
They did nothing else…….……10
They faced them with the gun
Life so pleased Ògún
The Gun helped Ògún to win
He said it was exactly as his Babaláwos had said
Pọnlawi
Pọ̀nlàwì
Cast divination for Ògún
That was in the midst of his sworn enemies
He was in the midst of foes
He was asked to perform sacrifice……20
Ògún heard about the sacrifice
He performed it
Pọnlawi
Pọ̀nlàwì
The mouth through which the Gun speaks
It is through the same mouth that it wins
I have performed the sacrifice of Òtúrúpọ̀nlàwì

ÒTÚRÚPỌ̀N ÌWÒRÌ B

Ifá pé wọ́n ń ṣe ìlẹ̀kùn ire mó eléyìun. Ifá pé kó rúbọ kí ìlẹ̀kùn ọ̀là náà ó sí. Odidi ìlẹ̀kùn ẹran ò jẹ kan lẹbọ ẹ̀; kí wọ́n ó ha á sí ẹbọ ọ̀hún. Àwọn Babaláwo ó jẹ ìyókù lérù. Ojú ọ̀nàà rẹ̀ ó là.

Ẹtibọnkẹ; Ẹtibọnkẹ
Èèmọ̀ ni mọ̀ ọ́,
Èèmọ̀ kín lójú ò tiẹ̀ rí rí
A díá fún Ewúrẹ́
Tí ń lọ rèé filé sọ̀fẹ̀ jẹ
Ẹtibọnkẹ; Ẹtibọnkẹ
Èèmọ̀ ni mọ̀ ọ́
Èèmọ̀ kín lójú ò tiẹ̀ rí rí
A díá fún Èèyàn tí ó gbara ẹ̀ kalẹ̀ lọ́wọ́ Ewúrẹ́
Èèyàn ni Ewúrẹ́ ń kó ní nǹkan…….10
Gbogbo nǹkan àwọn ni wọ́n ń kó jẹ́ẹ́ tán lọ
Bóo làwọ́n ti wáá lè ṣe?
Wọ́n níwọ Èèyàn rúbọ
Kẹ́ ẹ sẹ́gun ẹni tí ń ko yín ní nǹkan
Wọ́n ní wọ́n ó kan ìlẹ̀kùn tí à ń pè ní Ẹran ò jẹ
Wọ́n bá kan ìlẹ̀kùn
Ṣùgbọ́n Ewúrẹ́ ló kọ́ rúbọ
Tí ń filéé sọ̀fẹ̀ jẹ
BÉwúrẹ́ bá ti dé ibẹ̀
Ewúrẹ́ ó bàá mọ́ọ wò sùùn…….20
Àti wọlé ó di nǹkan
Yóó sì mọ́ọ wo n tí ó jẹ lọ́ọ̀ọ́kán
Ńgbà ó bá pẹ́ títí
Àrúfin ẹbọ tí Ewúrẹ́ rú
Wọn ò tún níí mọ ẹni tí ó tùún sílẹ̀kùn sílẹ̀
Ṣùgbọ́n Èèyán ṣá gbara ẹ̀ kalẹ̀
Ifá pé ẹbọọ ká gbara ẹni kalẹ̀ ni ká rú

ÒTÚRÚPỌ̀N ÌWÒRÌ B

Ifá says the door of fortune is being closed on this person. Ifá asks him to offer a half door as sacrifice for the door to open. The half door would be scrapped on the sacrifice. The Babaláwo would take the remaining as a free gift. No one would stand on his way.

Ẹtibọnkẹ; Ẹtibọnkẹ
It is a saddening aberration that one must know
Even an aberration, what is it that the eye had never seen before?
Cast divination for the Goat
That was going to devour household foods for free
Ẹtibọnkẹ; Ẹtibọnkẹ
It is a saddening aberration one must know
Even an aberration, what is it that the eye had never seen before?
Cast divination for Man that would save himself from the rampage of the Goat
It is the goat that was stealing things from Man…..10
'All my things are getting lost'
'What will I now do'? Man wondered
They told Man to perform sacrifice
'You would overcome the person stealing your things'
They asked Man to make a door called 'Ẹran ọ̀ jẹ'
Man made the door
But it was the Goat that first performed the sacrifice
And had been devouring household foods free
Once the Goat gets to the entrance
The goat would look into the house with grief……20
To enter becomes a task
He would see what to eat starring at him
After a prolonged period
The efficacy of the sacrifice performed by the Goat
Nobody would know who would unlock the half door's latch
But Man freed himself of the Goat's rampage
Ifá says it is the sacrifice of freedom that this person should perform

Èèyán ṣ́ẹ́gun tán ni wọ́n ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Aláwo
Àwọn Aláwo ń yin Ifá……..……30
Wọ́n ni bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ẹtibọnkẹ; Ẹtibọnkẹ
Èèmọ̀ ni mọ̀ ó,
Èèmọ̀ kin lójú ò tiẹ́ rí rí
A díá fún Ewúrẹ́
Tí ń lọ rèé filé sọ̀fẹ́ẹ́ jẹ
A díá fún Èèyàn
Tí ó gbara ẹ̀ kalẹ̀ lọ́wọ́ Ewúrẹ́
Ẹtibọnkẹ;
Èèmọ̀ ni mọ̀ ọ́ o,……..40
Èèyán gbara ẹ̀ kalẹ̀ lọ́wọ́ Ewúrẹ́

Man won and started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá……...30
They said it was exactly as their Babaláwos had said
Ẹtibọnkẹ; Ẹtibọnkẹ
It is a saddening aberration that one must know
Even an aberration, what is it that had never been seen before?
Cast divination for Goat
That was going to devour the household goods for free
Also cast divination for Man
The one that would free himself from the rampage of the Goat
Ẹtibọnkẹ
It is really a saddening aberration to know…….40
Man freed himself from the rampage of the Goat

ÒTÚRÚPỌ̀N ÒDÍ A

Ifá pé ire fún eléyìun, ayé ó yẹ ẹ́; ṣùgbọ́n kó rúbọ ajé. Eléyìun ó kọ̀ọ́ ilé ńlá kan lára odò. Àwọn méjì nIfá ń báá wí. Tí àwọn méjèèjì bá jọ rúbọ, wọ́n ó jọ níyì láyé ni.

Òtúrúpọ̀ndí ẹyẹ́ bà
Òtúrúpọ̀ndí ẹyẹ́ fò
A díá fún ọn lóde Ẹ̀gùn
A bù fún ọn lóde Ẹ̀yọ̀
Níjọ́ọ wọ́n ń fojú sògbérè ire gbogbo
Wọ́n ní àwọn ará òde Ẹ̀gùn àti àwọn ará òde Ẹ̀yọ̀ ó rúbọ
Ifá pé wọ́n ó jọ gbayì láyé
Owó sì ni wọ́n ń wá lóde Ẹ̀gùn
Ọmọ ní ń jẹ wọ́n níyà lóde Ẹ̀yọ̀
Ayé yẹ wọ́n ……..…10
Gbogbo ire tí wọ́n ń wá ni wọ́n rí
Ayé yẹ wọ́n tán ni wọ́n ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Aláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Òtúrúpọ̀ndí ẹyẹ́ bà
Òtúrúpọ̀ndí ẹyẹ́ fò
A díá fún ọn lóde Ẹ̀gùn
A bù fún ọn lóde Ẹ̀yọ̀
Níjọ́ọ wọ́n ń fojú sògbérè ire gbogbo
Wọ́n ní wọ́n ó sá káalẹ̀ wọ́n ó jàre……21
Ẹbọ ni wọ́n ó ṣe
Wọ́n wáá gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Ẹ̀gùn ń lówó o
Ẹyọ́ ń bímọ
Awo rere lÒtúrúpọ̀ndí

ÒTÚRÚPỌ̀N ÒDÍ A

Ifá wishes this person well. Ifá says he would build a house beside a river. Ifá asks him to perform sacrifice for wealth. Ifá is referring to two people. They would be known worldwide.

Òtúrúpọ̀ndí, the bird perches
Òtúrúpọ̀ndí, the bird flies away
Cast divination for them in the city of Ẹ̀gùn
Also cast divination for them in the city of Ẹ̀yọ̀
On the day they were crying because of all good things
They asked the people of Ẹ̀gùn and Ẹ̀yọ̀ to perform sacrifice
Ifá said they would be renowned worldwide
But they were looking for wealth in the city of Ẹ̀gùn
While children is their need in the city of Ẹ̀yọ̀
Life pleased them…….....…10
They got all the good fortunes they sought for
Life pleased them afterwards and they started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Òtúrúpọ̀ndí, the bird perches
Òtúrúpọ̀ndí, the bird flies away
Cast divination for them in the city of Ẹ̀gùn
Also cast divination for them in the city of Ẹ̀yọ̀
On the day they were crying because of all good things.....……..20
They were asked to please take care of the ground
They should perform sacrifice
They heard about the sacrifice
And performed it
Ẹ̀gùn tribe is having wealth
Ẹ̀yọ̀ tribe is bearing children
Òtúrúpọ̀ndí is a good priest

ÒTÚRÚPỌ̀N ÒDÍ B

Ifá pé kí ẹni táa dá odù yĭí fún ó ṣe dáadáa sí ìyá tó bí I lọ́mọ; Kí nǹkan tí ò dára ọ́ mọ́ wàá sẹlẹ̀.

Eku ojúbuná níí mọjó Òtúrúpọ̀n òun Òdíí jó
Ẹja ojúuná níí mọjó Òtúrúpọ̀n òun Òdíí jó
A díá fún baba onímọ̀le abẹ̀wù gẹ̀rẹ̀yẹ̀
Tí ó sọ̀rọ̀ ègún kan ègùn kàn
Tí ò níí leè tán láílái
Wọ́n ní kó rúbọ
Ó sì wà lẹ́yìn odi
Ìyáa rẹ̀ ń bẹ ńlé
Ìyá bá wá ọmọ ẹ̀ lọ ibi ó ṣe íṣẹ́ ìkọ́ni lọ
Ọmọ́ bá fìyá sílẹ̀ ńbẹ̀……10
Ó tún kọrí síbòmĭìn
Wọ́n sĭí mọ́ọ rí Oníkọ̀ ni nígbà ìwásẹ̀
Ìyá bá rí oníkọ̀
Oníkọ̀ ló yá
Ìyá lọmọ òun ò sì ńlé è
Kí wọ́n ó bá òun wá a lọ
Ńgbà tí wọ́n ó tùún dé ibi ọmọ́ dá gbére
Wọ́n ò tún bá a ńbẹ̀ mọ́
Aṣọ kan náà ní sì ń bẹ lára ìyá.....19
Ṣé aṣọ kan náà tí ó wàá ku òun kù nĭí?
Wọ́n sĭí mọ́ọ fi ọ̀pọ̀lọpọ̀ aṣọ sìnkú láyé ijọ́hun ni
Tí aṣọ́ sì ń bẹ ńlé
Ìyá bá dákẹ́
Oníkọ̀ mú ìyá lọ
Ìyá wáá kọ hàáà kó tó mọ́ọ lọ

ÒTÚRÚPỌ̀N ÒDÍ B

Ifá advises this person to love his mother well; such that bad things would not stall his success. His mother loves him so much.

It is the rat on the fire that knows how to dance the dance of Òtúrúpọ̀n and Òdí
It is the fish on the fire that knows how to dance the dance of Òtúrúpọ̀n and Òdí
Cast divination for the elderly Muslim man with flowing robes
That would speak of a certain curse
Which would never end
He was asked to perform sacrifice
He was then away from home
His mother was at home
The mother later decided to visit her child where he had been practising Islamic studies
After a time, the man left his visiting mother ……10
And traveled to another place
Meanwhile people used to see Death physically in the olden days
The mother saw death, Oníkọ̀ while the son was away
'It is time' Oníkọ̀ said
'My son is not at home' the woman said
She begged people around to go in search of her child
When they got to where the child told them
He had left again
But the woman had only a pair of cloth on
'Would this be the only cloth with which I would be buried'? The woman sadly thought.....….20
In the olden days, they used to bury the dead with as many clothes as possible.
'And I have bundles at home'
The woman died
Oníkọ̀ took her away
Before she died, the woman reasoned in sadness

Baba òun
Òún fạ̀ṣọ́ sin ín
Ìyá òun
Òún fạ̀ṣọ́ sin ín
Aṣọ òun kan náà tí wá ń bẹ lára òun….30
Tóun sì wáá wo ìwọ́ ọmọ́ yìí ńlẹ̀ yìí
Náà ní ń bẹ lára òun yìí
Òún sì ti dúó dúó pé kó dé
Lòun ò rí ọ mọ́
Ìyá bá gbé ọmọ́ ẹ̀ sépè
Pé bí ọmọ́ òun náà ò bá fi aṣọ kan sùn
Kò níí rọ́run wọ̀
Ìwọ́ Oníkọ̀
Ó yá mọ́ọ́ nǐṣó
Oníkọ̀ bá mú u lọ……40
Kò sí ọmọ́ ẹ̀ ńlé
Ńbo làwọ́n ó wàá sin Ìyá yǐí sí?
Wọ́n ní wọ́n ó gbé e ǹsó níta
Ibẹ̀ sì jẹ́ ẹ̀gbẹ́ ọ̀nà lóríta
Wọ́n bá wa ilẹ̀
Wọ́n sin ìyá sí
Ńgbàa ọmọ́ ẹ̀ bá dé
Yóó mọ́ nǹkan tó bá yẹ ní ṣíṣe
Ńgbà ọjọ́ yí lu ọjọ́
Oṣù yí lu oṣù……50
Ọmọ́ ti àjò dé
Ìyá òun dà?
Wọ́n ńIyàá rẹ nùu
Bóo lẹ ti ṣe?
Wọ́n làwọ́n èrò ọ̀nà ni ọ́n bá àwọ́n sǐnkú ẹ̀
Kódà ó tún gbé ọ sépè
Ọmọ́ bá mú eéjì kún ẹ̦́ẹ̀ta
Ló bá tọ Ọ̀rúnmìlà lọ
Ìyá òun tó kú yìí?
Ọ̀rúnmìlà ní kó lọ́ọ́ dín Àkàràa yangan
Kó fi gba ìdáríjì̀n…….....….....61

‘My father’
‘I buried him with several cloths’
‘My mother’
‘I also buried her with several cloths’
‘This only cloth on me’…….....…….……30
‘Which I have on to visit this my child’
‘Is the only one I have’
‘And I have waited and waited for this same son to come back’
‘I would not see him again’
The woman then cursed her child
That if the child was not buried with a single cloth
He would not be able to enter into heaven
You Oníkọ̀, she said
‘Let us go’
Oníkọ̀ then took her away……..…….40
‘Now that the child was not at home’
‘Where do we now bury this helpless woman’? The neighbors wondered
They resolved to take her corpse to the open space outside
Besides the footpath near the crossroads
They dug the earth
And buried her in the grave
‘Whenever her child returns’, the neighbors reasoned
‘He would know what to do next’
Days rolled over days
And months over months…….....…..…….50
The son returned
‘Where is my mother’? he asked
‘Over there’. The neighbors said pointing to the tomb
‘How did this happen’?
They said it was the passerby that helped in burying her
‘She even cursed you before she died’
The son quickly added two cowries to three
He went to consult Ọ̀rúnmìlà
‘Please help me concerning my mother’s death’
Ọ̀rúnmìlà instructed him to prepare maize cakes
And use it for appeasement.....….....61

Ló bá dín àkàràa yangan
Ló bá gbé gbogbo ẹ̀ lọ sójú ọ̀nà
Ní bá ń ṣe ẹ má sài bá n mú ńbẹ̀
Ẹ mọ́ sài bá mi jẹ́ ẹ́
Òun ò mọ àwọn tí ọ́n bá òun tójú ǐyá òun
Ẹ mọ́ sài bá mi jẹ́ ẹ́
Gbogbo àwọn tí ọ́n kọjá lójú ọ̀nà ni ọ́n mú jẹ́ ńbẹ̀
Àkàrà n làkàrà ń jẹ́ tẹ́lẹ̀ rí
Ǐtàn yí ló sọ Àkàràa yangan di Mọ́sà…70
Ifá pé kí eléyìun ó ṣe dáadáa sí ǐyá ẹ̀
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Eku ojúbuná níí mọjó Òtúrúpọ̀n òun Òdíí jó
Ẹja ojúuná níí mọjó Òtúrúpọ̀n òun Òdíí jó
A díá fún baba onímọ̀le abẹ̀wù gẹ̀rẹ̀yẹ̀
Tí ó sọ̀rọ̀ ègún kan ègùn kàn
Tí ò níí leè tán láílái ……..….80
Èyí tí ọ́n ní ó tójúu mọ́sà
Nítorí ǐyáa rẹ̀
Ẹ mọ́ sài bá mi jẹ́ ò
Gbogbo ènìyàn
Ẹ mọ́ sài bá mi jẹ́ ò
N ló wáá di mọ́sà ńlé ayé

He prepared the maize cakes
And packed all to the roadside
He then started pleading ‘Please pick out of it’
Have some to eat
‘I don’t know those that helped bury my mother’
‘Help take some to eat’ the son begged the passerby
All the travelers that walked the path on that day took some to eat
Whether bean or maize, ‘Àkàrà’ is the same name their cakes were called
It is this story that coined maize cake to ‘Mọ́sà’….70
Ifá asks this person to be kind to his mother
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
It is the rat on the fire that knows how to dance the dance of Òtúrúpọ̀n and Òdí
It is the fish on the fire that knows how to dance the dance of Òtúrúpọ̀n and Òdí
Cast divination for the elderly Muslim man with flowing robes
That would speak of a certain curse
Which would never end…….80
The one that was asked to prepare Mọ́sà
For a reprieve of her mother’s curse
Please help in taking some to eat
All people
‘Ẹ mọ́ sài bá mi jẹ́ ò’
Is the phrase that now had become ‘Mọ́sà ’ in the world

ÒTÚRÚPỌN ÌROSÙN A

Ifá pé òun pé ire. Eléyìun ó jìyà jìyà, ṣùgbọ́n yóó sì jọ̀rọ̀. Ará ó rọ̀ ọ́, nǹkan ò níí dàrú mọ́ ọ lọ́wọ́. Ojúu rẹ̀ ó rĭíre. Sùúrù púpọ̀ ni ká ṣe.

Ìrá bojú gàngànhún bojú gàngànhún
A díá fún Ọ̀gọ̀ tíí sọmọ ọba lóde Ìṣokùn
Wọ́n ní kó rúbọ
Ìyà jẹ Ọ̀gọ̀ tíí sọmọ ọba títíí tí
Wọ́n ní yóó là
Ẹbọ ni kó rú
Ọ̀gọ́ bá rúbọ
Ńgbà ó yá
Ọlà dé
Gbogbo èèyàn bá ń pé 'Jẹ́ ó yẹ òun bó ti yẹ ará ĭṣokùn'…….....…….10
Ojú ire gbogbo tí tí ń pọ́n Ọ̀gọ̀
Iré gbogbo bá tó o lọ́wọ́
Ayé yẹ ẹ́ tán
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ìrá bojú gàngànhún bojú gàngànhún
A díá fún Ọ̀gọ̀
Ọ̀gọ̀ tíí sọmọ ọba lóde Ìṣokùn……..20
Wọ́n ní kó rúbọ
Kó lè baà lóókọ rere láyé
Ojú Ọ̀gọ́ rí o
Kó tóó dọmọ Ọba ńÌṣokùn
N tójú Ọ̀gọ́ rí o
Ta ló lè pé kóun ó rí I?
Ojú Ọ̀gọ̀ mọ̀mọ̀ rí o
Kó tóó dọmọ Ọba ńÌṣokùn

ÒTÚRÚPỌN ÌROSÙN A

Ifá says he wishes this person well. He would suffer a lot but would ultimately be blessed. His life would be pleasant and his things would not get spoilt.

Ìrá bojú gàngànhún bojú gàngànhún
Casts divination for Ọ̀gọ̀ the prince of Ìṣokùn
He was asked to offer sacrifice
Ọ̀gọ̀ the prince suffered and suffered
They told him he would ultimately become rich
But he should perform sacrifice and persevere
Ọ̀gọ̀ then performed the sacrifice
After a brief period
The breakthrough came to him
All people then started praying for themselves 'Let it please me as it does the prince'.....….....10
All the good things for which Ọ̀gọ̀ had been yearning
All the good things got to his hands
Life so pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Ìrá bojú gàngànhún
Casts divination for Ọ̀gọ̀
The prince of Ìṣokùn…….….....20
He was asked to perform sacrifice
So that he would have a good name on earth
Ọ̀gọ̀ saw hell
Before he became 'the crowned prince' in Ìṣokùn
What Ọ̀gọ̀ went through
Who can wish himself the same?
Ọ̀gọ̀ actually saw hell
Before he became the crowned prince of Ìṣokùn

ÒTÚRÚPỌ̀N ÌROSÙN B

Ifá pé òun pé ire fún ẹ́ní ó dá odù yií. Ki eléyiun ó mọ òwò tí ó bàá mọ́ọ ṣe dáadaa. Òwò òwú kĭí ṣe iṣẹ́ eléyìun, Ifá pé kó rúbọ kí iṣẹ́ tí ń ṣe kó lérè ńnú kó sì le jèrè ẹ̀. Ẹbọ ni kó rú.

Òlùgbóńgbó ẹ̀yĭn ẹ̀kùn
A díá fún Esínǹdá
Èyí tí ń sòwò òwú lọ sóde Ọ̀wọ̀
Wọ́n níwọ Esínǹdá
Wá òwò mĭìn ṣe
Òwò òwú è é ṣe iṣẹ́ẹ̀ rẹ
Esínǹdá ò fẹ́
Àyĭn éyĭn ní ń yin àwọn Babaláwo ẹ̀
Ó ní Òlùgbóńgbó ẹ̀yĭn ẹ̀kùn
A díá fún Esínǹdá..... 10
Èyí tí ń sòwò òwú lọ sóde Ọ̀wọ̀
Ẹbọ n wọ́n ní ó ṣe
Ó gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Esínǹdá o ò mọ̀mọ̀ ṣeun
O ò mọ̀mọ̀ ṣèèyàn
Ojú tó rÓwùú ròde Ọ̀wọ̀
Ní ó fojú gbèéfĭin rẹ
Tí iná bá sì ti kan òwú
Òwú ó parẹ́ ni
Iná bá dé……20
Iná jó gbogbo ẹ̀ láú
Wọ́n ní Esínǹdá
Àwọn ò pé kóo rúbọ?
Wọ́n ní ńgbà ojúù rẹ́ rÓwùú loòde Ọ̀wọ̀
Ǹjẹ́ ojúù rẹ́ rí èéfĭn ẹ̀ mọ́?
Owó ló ti jóná tán un

ÒTÚRÚPỌ̀N ÌROSÙN B

Ifá wishes this person well. Ifá wants him to watch out on the kind of trade or work he would do. He is strongly advised not to trade in cotton and should offer sacrifice for the success and profitability of his trade.

Òlùgbóńgbó ẹ̀yĭn ẹ̀kùn
Casts divination for Esínǹdá
The one trading in cotton to the city of Ọ̀wọ̀
'You Esínǹdá'
'Find another trade to engage in'
'The cotton business is not your destiny', they advised
Esínǹdá refused
He started praising his Babaláwos belatedly
He said Òlùgbóńgbó ẹ̀yĭn ẹ̀kùn
Casts divination for Esínǹdá……..10
The one trading in cotton to the city of Ọ̀wọ̀
He was asked to perform sacrifice
He heard about the sacrifice yet did not perform it
Esínǹdá, you are not nice enough
You are not humane
The eyes that saw the cotton to the city of Ọ̀wọ̀
Will receive the billows of the smoke as the fire guts it
Once fire touches cotton
It would burn
Fire without warning came…….20
The fire burnt all the stocks of cotton completely
'You Esínǹdá'
'Didn't we tell you to perform sacrifice'?
'When your eyes saw the cotton to the city of Ọ̀wọ̀'
'Can your eyes now see the smoke again'?
'That was money that had completely been razed by fire'

ÒTÚRÚPỌ̀N ỌWỌ́NRÍN A

Ifá pé ká rúbọ àárẹ̀; òun ò níí jẹ́ á ri àrùn. Ká sì rúbọ ìdajì ara tàbí odò abẹ̀. Èèyàn takuntakun ni eléyìun; kí nǹkan tíí múùyàn lódò abẹ́ ó mọ́ wàá sọ eléyìun di ọ̀lẹ ni kó rúbọ sí.

Àlọ́pọ̀ ìtàkùn níí múgíí dÌtí
A díá fún Akin ní kùtùkùtù òwúrọ̀
Wọ́n ní ó sẹ̀bọ àjínde
Kí àjíndé ó lè bá a dalẹ́
Akin ní ń ṣe nǹkan pẹ̀lú akíkanjú
Kí akọni ẹ̀ ó mọ́ wàá sọ ọ́ dọ̀lẹ
Wọ́n ní ó rúbọ
Akín bá rúbọ
Àjíndé bá jẹ́ tiẹ̀
N ní wá ń jó ní wá ń yọ̀..... 10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àlọ́pọ̀ ìtàkùn níí múgíí dÌtí
A díá fún Akin ní kùtùkùtù òwúrọ̀
Kín níí sAkọnílẹ̀ dọ̀lẹ?
Àrùn
Àrùn níí sAkọnílẹ̀ dọ̀lẹ
Àrùn

ÒTÚRÚPỌ̀N ỌWỌ́NRÍN A

Ifá speaks well. This person should perform sacrifice to forestall a certain disease. The kind of disease that affects the half body, or genital areas. He is an energetic person but the disease of the genitals may turn him to a lazy person.

Àlọ́pọ̀ ìtàkùn níí múgíí dÌtí
Casts divination for Akin early in life
That was asked to perform sacrifice for his vigor
Such that his bursts of vitality would last him till he was aged
It was Akin that was hustling and bubbling
'That my vibrancy would not turn to laziness',
He was asked to perform sacrifice
Akin performed the sacrifice
Vitality became his own
He then started to dance and rejoice……10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Àlọ́pọ̀ ìtàkùn níí múgíí dÌtí
Casts divination for Akin early in life
What would turn an energetic person to a lazy man?
Disease
Disease would turn an energetic person to a lazy person
Disease

ÒTÚRÚPỌ̀N ỌWỌ́NRÍN B

Ifá pé àwọn mẹ́ta kan ni wọ́n ó mọwọ́ araa wọn láti òkèèrè sí òkèèrè. Àwọn mẹ́tẹ̀ẹ̀ta ó mọ́ọ rí araa wọn tẹ́lẹ̀; wọn ò wáá níí rí araa wọn mọ́. Ifá pé kí eléyìun ó mọ́ jà o. Kí wọ́n ó sì mọ́ ro èrò tí ò dáa sí ara wọn. Wọ́n ó rĭí araa wọn, ìmọ̀ràn tí ọ́n sì ń gbà lórí eléyìun ò níí ṣẹ.

Òtúrúpọ̀n wọ́n nÍfá
Ọmọ Awo ò ríkĭi rẹ
A kùkọ̀ọ̀kan sààsà lẹ́nu àwọn àgbàlagbà
A díá fún Ẹ̀sín tíí sọmọọ wọn lóde Ìda
Òtúrúpọ̀n wọ́n nÍfá
Ọmọ Awo ò ríkĭi rẹ
A kùkọ̀ọ̀kan sààsà lẹ́nu àwọn àgbàlagbà
A díá fún Ọ̀kọ̀ tíí sọmọọ wọn nílẹ̀ẹ Lĭkĭ
Òtúrúpọ̀n wọ́n nÍfá
Ọmọ Awo ò ríkĭi rẹ.....10
A kùkọ̀ọ̀kan sààsà lẹ́nu àwọn àgbàlagbà
A díá fún Abọ́ọ́da
Èyí tíí sọmọọ wọn lóde Ọ̀yọ́
Wọ́n ní kí àwọn mẹ́tẹ̀ẹ̀ta ó rúbọ
Ṣùgbọ́n àwọn mẹ́tẹ̀ẹ̀ta yìí
Ẹ̀sín ọmọọ wọn lóde Ìda
Ọ̀kọ̀ tíí sọmọ wọn nílẹ̀ẹ Lĭkĭ
Àti Abọ́ọ́da ọmọọ wọn lóde Ọ̀yọ́
Wọ́ọ́n jọ́ọ́ jagun ni
Àwọn tí ọ́n wáàá kó lẹ́rú ……..20
Àwọn náà bá ṣe ìpàdé
Àwọn ò kúkú rí àwọn mẹ́tẹ̀ẹ̀ta tí ń kó àwọn lẹ́rú yĭí mú
Káwọn ó kúkú dọ́gbọ́n
Kó tóó dijọ́ ogun tí ọ́n dá pé àwọ́n ń bọ̀
Káwọn ó lọ́ọ́ ká gbogboo wọn mọ́lée wọn lọ́kọ̀ọ̀kan

ÒTÚRÚPỌ̀N ỌWỌ́NRÍN B

Ifá says there are three people who would know each other intimately. They are located at different cities and had been seeing each other frequently before, which is not possible again now. Ifá asks them to be cautious in assumption over reasons for the loss of contact. They would soon meet.

Òtúrúpọ̀n is very scarce in Ifá divination cast
A learner priest cannot find a verse to recite
Leaving only the few important ones at the mouths of the aged and proficient Babaláwos
Cast divination for Ẹ̀sín, their son in the city of Ìda
Òtúrúpọ̀n is very scarce in Ifá divination cast
A learner priest cannot find a verse to recite
Leaving only the few important ones at the mouths of the aged and proficient Babaláwos
Cast divination for Ọ̀kọ̀, their son in the city of Lìkì
Òtúrúpọ̀n is very scarce in Ifá divination cast
A learner priest cannot find a verse to recite……10
Leaving only the few important ones at the mouths of the aged and proficient Babaláwos
Cast divination for Abọ́ọ́da
Their son in the city of Ọ̀yọ́
The three of them were asked to perform sacrifice
This group of three
Ẹ̀sín their child in the city of Ida
Ọ̀kọ̀, their child in the city of Lìkì
And Abọ́ọ́da their child in the city of Ọ̀yọ́
They are united Warriors
In the towns they waged war against however.....20
They too converged a meeting
'We would not be able to arrest these three people who hold us in captivity'
'Rather than look helplessly'
'Before their next attack on us'
'We would attack them amphibiously in their respective houses'

Ńgbòó dijọ́ tí ọ́n fi ogun sí
Ẹ̀sín ọmọọ wọn lóde Ìda
Ogún wọ ilé ẹ̀
Ọ̀kọ̀ ọmọọ wọn nílẹ̀ẹ̀ Lĩkĩ
Ogún wọlé òun náà…….…….30
Abọ́ọ́da ọmọ Ọba lóde Ọ̀yọ́
Ogún wọ ilée tòun náà
Àwọn mẹ́tẹ̀ẹ̀ta ò leè dọ́dọ̀ araa wọn mọ́
Béèyàn ò bá sĩ níí sàwáwí
Ẹ̀sín ò kẹ̀rẹ̀ ńbi ogun
Bí tiẹ̀ ń gbé nílùú òdĩkejĩ
Lọ́wọ́ Ọba òde Ọ̀yọ́ ló ti kọ́ ogun ń jíjà
Ọba òde Ọ̀yọ́ ló ni Ẹ̀sín
Ọ̀kọ̀ ọmọọ wọn ńlẹ̀ẹ̀ Lĩkĩ
Ọba Ọ̀yọ́ ló ni òun náà……..40
Abọ́ọ́da ńtiẹ̀
Ọ̀yọ́ lòún wà
Wọ́n jagun ńlé Ẹ̀sín
Wọn ò lè mu
Ẹ̀sín lé wọn
Wọ́n bó sọ́dọ̀ Ọ̀kọ̀
Ọ̀kọ̀ tún kó wọn lẹ́rú
Wọ́n tún bó sóde Ọ̀yọ́
Àwọn ará òde Ọ̀yọ́ dè wọ́n tọwọ́ tẹsẹ̀ pin pĩn pin……..…49
Àwọn jagun jagun ó gbúròó araa wọn
Ọjọ́ yí lu ọjọ́
Ọ̀sù yí lu ọ̀sù
Ọba Ọ̀yọ́ wáá wò ó ńjọ́ kan pé
Àwọn tóun tiẹ̀ ní kí wọ́n wáá bóun jagun
Wọn ò wa gbọ́ iṣẹ́ òun ni?
Òun ò rí Ọ̀kọ̀
Òun ò rí Ẹ̀sín
Ọ̀yọ́ bá gbé oníṣẹ́ đĩde lọ́ọ́ bá Ẹ̀sín
Pé kó fojú kan òun

On the day appointed for the attack
Ẹ̀sín their child in the city of Ida
War entered under his roof
Ọ̀kọ̀ their child in the land of Lìkì
War entered under his roof……..….30
Abọ́ọ́da, the prince in the city of Ọ̀yọ́
War entered under his own roof also
The attack fell exactly on the day they were supposed to see the kind of Ọ̀yọ́
Without mincing words
Ẹ̀sín is an accomplished warrior
Even though located outside the walls of Ọ̀yọ́
He learnt his war tactics from the king of Ọ̀yọ́
He is still owned by the king of Ọ̀yọ́
Ọ̀kọ̀ their child in the land of Lìkì
Is also owned by the king of Ọ̀yọ́……..….40
While Abọ́ọ́da, the prince of Ọ̀yọ́
Is located in Ọ̀yọ́ as a powerful man
They warred in the house of Ẹ̀sín
They could not hold him captive
Ẹ̀sín pursued them away
They moved near Ọ̀kọ̀
Ọ̀kọ̀ arrested them all as slaves
They moved to the city of Ọ̀yọ́
The people of the city of Ọ̀yọ́ caught them, and tied them hands and legs
The three warriors could not see each other ……50
Days rolled on days
Months rolled on months
The king of Ọ̀yọ́ sounded an alarm one day
“These people that I have taught warfare tactics whose services I require’
‘Did they all not receive my messages’?
‘I could not see Ọ̀kọ̀’
‘Ẹ̀sín is nowhere to be found’
The king of Ọ̀yọ́ ordered his servants to go in search of Ẹ̀sín
That he would like to see him immediately

Ńgbà ó dé…….....……..60
Ọbá ní ‘Họ́wù’?
‘Gbogbo ogun tí àwọ́n ní àwọ́n ó jọ jà’
‘Òun ò sì ri yín mọ́’?
Ẹ̀sín ní ‘kínni’
Ọjọ́ táwọn fi Ogun sí un
Ńjọ náà ni ogún ká òun mọ́lé
‘Bóo lẹ ti wáá ṣe’?
Wọ́n làwọn lé wọn ni
Ó tún bọ́ sílẹ̀ẹ̀ Lìkì
Òun náà tún kẹ́jọ́ ó rò……..……70
Ọ̀yọ́ ní bẹ́ẹ̀ náà ni Abọ́ọ́da dọ́dọ̀ òun
Lòun náà kẹ́jọ́
Ló rò
‘Àṣé tẸ̀sín bá Ẹ̀sín ni’
‘TỌ̀kọ̀ bá Ọ̀kọ̀’
‘Àṣé tAbọ́ọ́da náà ló bá Abọ́ọ́da’
‘Ni ò jẹ́ á ríraa wa’
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……..…80
Wọ́n ní bẹ́ẹ̀ gẹ́gẹ́ làwọn Babaláwo tàwọ́n wí
Òtúrúpọ̀n wọ́n nÍfá
Ọmọ Awo ò ríkìi rẹ
A kùkọ̀ọ̀kan sàásà lẹ́nu àwọn àgbàlagbà
A díá fún Ẹ̀sín tíí sọmọọ wọn lóde Ìda
A díá fún Ọ̀kọ̀
Ọmọọ wọn nílẹ̀ẹ̀ Lìkì
A díá fún Abọ́ọ́da
Tíí sọmọọ wọn lóde Ọ̀yọ́
TẸ̀sín ló bÉsĭín o……..…90
Ni ò jẹ́ á ríraa wa
TỌ̀kọ̀ ló bá Ọ̀kọ̀
Ni ò jẹ́ á ríraa wa
TAbọ́ọ́da náà ló bÁbọ́ọ́da
Ni ò jẹ́ á ríraa wa

On Ẹ̀sín’s arrival…….....….60
‘Why’? The king asked
‘All the war we agreed to wage together’
‘I couldn’t see you again’
‘What are you talking about’? Ẹ̀sín said
‘Exactly on the day we planned to wage the war’
‘It was on that day that war entered into my domain’
‘What did you do’? The king asked
‘I drove them away’, came the reply from Ẹ̀sín
The message of the king got to the great warrior of Lìkìland
He too had a cogent reason for his absence……70
The king then reasoned ‘When Abọ́ọ́da came to me’
‘He too said the same thing’
‘He told me the same story as you all’
‘So Ẹ̀sín has his own bulk of problem’?
‘Ọ̀kọ̀ also has his own problem too’
‘And Abọ́ọ́da had his to contend with’
‘That was the reason why we have not been able to see each other’
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá……..…80
They said it was exactly as their Babaláwo had said
Òtúrúpọ̀n is very scarce in Ifá divination cast
A learner priest cannot find a verse to recite
Leaving only the few important ones at the mouths of the aged and proficient Babaláwos
Casts divination for Ẹ̀sín, their son in the city of Ìda
Casts divination for Ọ̀kọ̀
Their child in the city of Lìkì
Also casts divination for Abọ́ọ́da
Their child in the ancient city of Ọ̀yọ́
Ẹ̀sín is faced by his own problem……..90
That was the reason why we could not see each other
Ọ̀kọ̀ was faced by his own problem
Is the reason we could not see each other
Abọ́ọ́da also had his own problem
Is the reason we all could not see each other

ÒTÚRÚPỌ̀N ỌBÀRÀ A

Ifá pé kí eléyìun ó rú abẹ̀bẹ̀ méjì fún Èṣù. Iṣẹ ẹnu ni kí eléyĭun ó mọ́ọ ṣe; iṣẹ́ tí ó mọ́ọ sọ̀rọ̀ lẹ́nu nisẹ́ẹ rẹ̀. Ifá pé òun ò níí jẹ́ ó rí àdágúnlẹ̀ ẹsẹ̀; ẹsẹ̀ tí ó mọ́ọ gbé e kiri tí ó fi mọ́ọ sọ̀rọ̀. Ifá pé kí eléyĭun ó rúbọ, wọ́n ó mọ́ọ kẹ́ ẹ.

Òtúrú ní ń pọn Ọ̀dàràá lọ sílẹ̀ Ifẹ̀
A díá fún Ikúyẹ̀bá ọmọ Àgùnnàre
Níjọ́ tí ń fomi ojúú sògbérè ire
Wọ́n ní ó rúbọ
Ó ba rúbọ
Ó rú abẹ̀bẹ̀
Ní bá ń jóó kiri
N ni àwọn Eléṣù ń ṣe tée dòní
Wọ́n ti rú ẹgbàá
Gbogbo ibi wọ́n bá dé……10
Owó ni ọ́n fi ń kẹ́ wọn
Ó ní Òtúrú ní ń pọn Ọ̀dàràá lọ sílẹ̀ Ifẹ̀
A díá fún Ikúyẹ̀bá ọmọ Àgùnnàre
Ikú yẹ̀bá
Ọmọ Àgùnnàre
Mo rẹ́gbàá
Ọmọ Àgùnnàre
Òfó yẹ̀bá
Ọmọ Àgùnnàre
Mo rÁbẹ̀bẹ̀……20
Ọmọ Àgùnnàre
Mó rẹ́gbàá
Mo rÁbẹ̀bẹ̀ kan
Ajogún yẹ̀bá
Ọmọ Àgùnnàre
Mo rẹ́gbàá
Mo rábẹ̀bẹ̀

ÒTÚRÚPỌ̀N ỌBÀRÀ A

Ifá asks this person to perform sacrifice two hand fans to Èṣù. His work is related to his mouth; Ifá would not let him develop a disease of the leg: The same leg that would take him around to fend for his food. He would be cared for.

Òtúrú ní ń pọn Ọ̀dàràá lọ sílẹ̀ Ifẹ̀
Casts divination for Ikúyẹ̀bá the child of Àgùnnàre
On the day he was crying because of all good things
He was asked to perform sacrifice
He then performed the sacrifice
He sacrificed a hand fan
He thereafter started dancing around town
This is what Èṣù devotees carrying hand fans do till date
They had sacrificed twenty thousand units of money
All his places of call……..……10
He is taken care of with good money
He said Òtúrú ní ń pọn Ọ̀dàràá lọ sílẹ̀ Ifẹ̀
Casts divination for Ikúyẹ̀bá the child of Àgùnnàre
Death had ducked sideways for us
The child of Àgùnnàre
I sacrificed twenty thousand
The child of Àgùnnàre
Loss had ducked sideways
The child of Àgùnnàre
I had sacrificed a hand fan……..…….20
The child of Àgùnnàre
I sacrificed twenty thousand
I sacrificed a hand fan
Ajoguns ducked sideways
The child of Àgùnnàre
I sacrificed twenty thousand
A sacrificed a hand fan

ÒTÚRÚPỌ̀N ỌBÀRÀ B

Ifá pé ọ̀nà ẹ̀yìn odi kán ń bẹ tí eléyìun mọ́ọ́ọ́ lọ tàbí tí ọ́n fẹ́ẹ́ mú u lọ. Tí ẹnìkan bá ń mú u lọ; kó lọ, ṣùgbọ́n tó bá jẹ pé òun ló fẹ́ẹ́ mú èèyàn kan lọ sí ẹ̀yìn odi, kò gbọdọ̀ dan wò. Wọn ò níí mọ̀ ọ́.

Pọndara
Pọ̀ndàrà
A díá fún Itú
Èyí tí ń pọn Ọ̀dàràá lọ silẹ̀ Ifẹ̀
Itú ló mọ̀nà Ifẹ̀
Ọ̀dàrà ò mọ̀nà
Itú sì ń sòwò lọ sÍfẹ̀
Ń lọ àlọbọ̀ ní gbogbo ìgbà
Ń jèrè
Èṣù bá bi Í léèrè……...10
'Ìwọ Itú'
'Ńbi tọ́ọ́ọ́ mọ́ọ lọ un'
'Mú òun lọ'
'Tọ́ọ bá mú òun lọ'
'Ó dún mọ́ òun'
Ọ̀dàrá gbọ́ ẹnà
Ó mọ bí ọ́n tíí ṣètùtù
Ó sì mẹbọ
Itú bá ní ó kálọ
Ńgbàa wọ́n dọ́hùún…….….20
Àwọ́n bá rù ú
Wọ́n sọ̀ ọ́
Bóo ni nǹkan àwọ́n ti lè dáa?
Ọ̀dàrà sì ń bẹ nítòsí
Ó ní Itú lẹbọ
Ni nǹkaan yín fi lè dáa
Wọ́n bá mú Itú
Wọ́n bá fi Itú rúbọ

ÒTÚRÚPỌ̀N ỌBÀRÀ B

Ifá says there is a certain place abroad that someone is planning of taking this person. He should follow this friend. But if it is he that is traveling to this place he should not take anyone along with him. He would not be recognized there.

Pọndara
Pọ̀ndàrà
Cast divination for Itú
The one that was back-strapping Ọ̀dàrà to Ilé Ifẹ̀
It is Itú that knew the road to Ilé Ifẹ̀
Ọ̀dàrà does not know the way
Itú was a trader shuttling to Ifẹ̀
He goes and comes back almost on regular basis
He was making astounding profits
Èṣù Ọ̀dàrà then implored him……..…….10
'You Itú'
'This trade route of yours'
'Please take me along'
'If you can help me'
'I will be very happy' Ọ̀dàrà begged Itú
Ọ̀dàrà however is knowledgeable on twisted languages
He also know so much about rituals
And offering of sacrifices
Itú asked him to come along
When they got to the city of Ilé Ifẹ̀…….…..20
They, in Ilé Ifẹ̀ were ruminating on their domestic problems
They decided to consult with Ifá
'How would our things record a better feat' was the question they were asking Ifá
Ọ̀dàrà was close by
In twisted language, Ọ̀dàrà said 'Itú is the object of sacrifice'!!!
'That is the only way by which your things would be better'
That was how they seized Itú
And used her as sacrifice

Pọndara
Pọ̀ndàra……..……30
A díá fún Itú
Èyí tí ń pọn Ọ̀dàrà lọ sílẹ̀ Ifẹ̀
Pọndara
Pọ̀ndàrà
Ẹ̀gbà ài ṣẹbọ
Ẹ̀gbà ài tù èèrù
Itú ló pọn Ọ̀dàrà dálẹ̀ Ifẹ̀
Ló bá já sórí ikú

Pọndara
Pọ̀ndàra……..……30
Cast divination for Itú
That was strapping Ọ̀dàrà on his back to the city of Ifẹ̀
Pọndara
Pọ̀ndàrà
The evil of not performing sacrifice
The problem of not giving the free gifts
Itú belted Ọ̀dàrà to the city of Ifẹ̀
And it turned out to death

ÒTÚRÚPỌ̀N ỌKÀNRÀN A

Ifá yĭí bèère sùúrù púpọ̀. A lè ti mọ́ọ ṣe nǹkankan fún ọ̀pọ̀lọpọ̀ èèyàn tí ó sì mọ́ọ dára; ṣùgbọ́n bó bá ti di ibi tiwa, kò níí gún. Ifá pé ká rúbọ ká sì fara balẹ̀, láĭpẹ́, gbogbo ẹ̀ ní ó dayọ̀.

Kòkòrò jewé jewé
Kòkòrò jẹ̀lú jẹ̀lú
Kòkòrò tó jẹ̀lú jàre ẹ̀lú
Ìwọ̀n lewé tí ń bẹ lókoó dáraá mọ
A díá fún Àrìnjó Olúfẹ̀
Níjọ́ tí ń ṣehun gbogbo tọ́kan ò lójú
Àrìnjó Olúfẹ̀ ló sòwò ṣe gbogbo ẹ̀
Kò rójú ẹ̀
Gbogboo wọn lòún ṣe fún!
Òún sì mọ bóun tíí ṣe é fún gbogboo wọn..…….....10
Tíí fíí dáa
Tòún ṣe wáá rí báyìí?
Wọ́n ní kó rúbọ
Ó níró o
Òun ò rúbọ mọ́
Òún ń lọ ni
Wọ́n ní ó fi sùúrù kún ẹbọ ń ríru
Ó lóun ò gbà
Ọ̀run lòún ó ti lọ̀ọ́ bèèrè
Ńgbà ó dé ibodè ọ̀run àti ayé…….20
Ó bá Oníbodè ńbẹ̀
È é ti rí?
Ó lóun ń lọ òde ọ̀run ni
Òún ń lọ̀ọ́ wo ìdí tó fi jẹ́ tí àwọn nǹkan òun ṣe rí bẹ́ẹ̀
Gbogbo tiwọn lòún tún ṣe tán
Ó sì bá Ẹ̀mú

ÒTÚRÚPỌ̀N ỌKÀNRÀN A

This Ifa verse demands us to be highly docile. This person may have been achieving feats for people, but things would prove very difficult for him. Ifa implores us to be patient: And that before long, all would turn to joy.

The leaf-eating insect
The ẹ̀lú leaf-eating insect
The insect that eats ẹ̀lú leaf is blameless
The beauty of a farm leaf should not be too pronounced
Cast divination for Àrìnjó Olúfẹ̀
On the day he was trying his hands on his things without success
It is Àrìnjó Olúfẹ̀ who had been trying his hands on all sorts
He couldn't make success
'But I have perfected it for others'
'I have recorded remarkable success for them'…...10
'It is making their lives work'
'Why should my own be in a mess'? He asked, frustrated
He was asked to perform sacrifice
'No', He said
'I don't want to offer sacrifice again'
'I am going away'
'Why don't you exercise some patience?'
'No way' he said
'I would rather go and inquire from heaven'
On his arrival at the gates of heaven…….....20
He met the gatekeepers
'Why are you here'? Was the question the gatekeepers asked him
'I am going to the city of heaven'
'I want to go and see why my things are in a mess', replied Àrìnjó
'I have been repairing their lives'
Ẹ̀mú was there,

Oníbodè Ọlọ̀run
Ó rí Àrọ̀gǐdǐgbà
Oníbodè Ọlọ̀run
Wọ́n ní ta lo ti ṣe fún?……..30
Ó lóun ti ṣe fún Alárá
Ó gbádé gorí
Òún ṣe fún Ajerò
Ó fèjǐgbàrà Ìlẹ̀kẹ̀ bọrùn
Òún ṣe fỌ́ba lỌ́yọ̀ọ́ Apèrí
Ọmọ ajodó ẹmi gbára
Ọmọ ajètè yọkùun yọ̀kọ̀tọ̀
Òún ṣe fún Ọ̀ọ̀ni
Àlàkàn èṣùú
Ọmọ agbèlé ṣẹ̀bọ ńtorí ọmọ……...….40
Gbogboo wọn lòún ṣe fún
Gbogboo wọn ní ọ́n ti lóókọ pátápátá poo
Tòún ti wáá jẹ́?
Tóun ò wáá níí lóókọ tó dáa láyé?
Òún ṣe ṣee ṣe
Òun ò rójútùú ẹ̀’
Ẹ̀mú ní lóòótọ ni
Ó ní ẗiẹ náà ó dáa
Ẹ̀mú níré tó o bá gbá mú
Kò níí bọ́ mọ́ ọ lọ́wọ́.....50
Ẹ̀mú ní ‘sóo mọ̀ mí’?
‘Sóo sì mọ Àrọ̀gǐdǐgbà’
Àrìnjó Olúfẹ̀ lóun ò mọ̀ ọ́
Ó ní kálọ ọ̀dọ̀ Àrọ̀gǐdǐgbà
Kóun náà ó fún ọ ládùúà
Wọ́n bá lọ̀ọ̀dọ̀ Àrọ̀
Àrọ̀gǐdǐgbá ní gbogbo ire táwọn bá fún ọ
‘Gbogbo ẹ̀ ní ó rọ̀ mọ́ ọ’
Àrọ̀gǐdǐgbá ní só mọ Àdí ọmọ Ẹlẹ́bu?
Ó lóun ò mọ̀ ọ́.....60
Ó ní kálọ sọ́dọ̀ Àdí
Ńgbàa wọ́n dọ́dọ̀ Àdí

God’s gatekeeper
He met Àrọ̀gǐdǐgbà also
God’s second gatekeeper
‘Who are those that you have helped’? The gatekeepers asked.....30
‘I have performed the feat for Alárá’
‘He wears a crown on his head’
‘I have done the same for Ajerò’
‘He puts on Èjìgbàrà beads on his neck’
‘I also performed the feat for the king in Ọ̀yọ́ Apèrí’
‘The child of Ajodó ẹmi gbára’
‘The child of Ajètè yọkùun yọ̀kọ̀tọ̀’
‘I did the same thing for Ọ̀ọ̀ni’
‘The child of Àlàkàn èṣùú’
‘The child of Agbèlé ṣẹ̀bọ ńtorí ọmọ’…….....40
‘I helped them all’
‘All of them now have good names on earth’
‘Why should mine now be in a mess’?
‘My own name is not registered in gold’? Àrìnjó said
‘I tried and tried’
‘I could not find headway’. He concluded
‘It is true’, Ẹ̀mú said
‘Yours would be fine also’
‘Whatever good thing you hold’
‘Would not drop off your hands’, Ẹ̀mú prayed…..50
‘You know me now, don’t you’?
‘But do you know Àrọ̀gǐdǐgbà’? Ẹ̀mú asked him
‘I don’t know him’ Àrìnjó said
‘Come, let us go and see Àrọ̀gǐdǐgbà’
‘Such that he too would pray for you’
They went to meet Àrọ̀gǐdǐgbà
‘All good things I give to you’, Àrọ̀gǐdǐgbà prayed
‘All would stick to you permanently’
‘But do you know Àdí the child of Ẹlẹ́bu’? Àrọ̀gǐdǐgbà asked
‘I don’t know him’, Àrìnjó answered……..60
‘Come and meet with Àdí’
On arrival in Àdí’s house

Àđí ní lái
Ọ̀rọ̀ọ̀ rẹ ò tún já đíjú mọ́
Àđí ní ‘ǹjẹ́ ó mọ Osùn?
Osùn tíí solóríi gbogbo Ẹlẹyẹ lójúde ĩsálayé?
Ó lóun ò mọ̀ ọ́
Wọ́n dọ́dọ̀ Osùn
Osùn ní Háà
Gbogbo ire ní ó sùn ọ́ bọ̀.....….....70
Osùn ní só mọ́ Ọlọ́mĩnrĩnyíhùn
Tí è é pahùn Ọbàrĩsàá dà
Tó jẹ́ pé gbogbo ihun tí ọ́n bá wí fún un
Tí ò fi níí yẹ̀
Ó lóun ò mọ̀ ọ́
Ó ní kálọ ọ̀dọ̀ Ọlọ́mĩnrĩnyíhùn
Ọlọ́mĩnrĩnyíhùn náà kọ hà
Gbogbo ihun tí ọ́n tọ̀rọ̀ fún ọ lónĩí
Gbogbo ẹ̀ ní ó rĩí bẹ́ẹ̀’
Ó ni àwọn ayé ni ò fẹ́rààn rẹ tó.....80
Àwọn ayé náà ó wàá fẹ́rààn rẹ
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kòkòrò jewé jewé
Kòkòrò jẹ̀lú jẹ̀lú
Kòkòrò tó jẹ̀lú jàre ẹ̀lú
Ìwọ̀n lewé tí ń bẹ lókoó dáraá mọ
A díá fún Àrìnjó Olúfẹ̀.....…….....90
Níjọ́ tí ń ṣehun gbogbo tọ́kan ò lójú
Ó wáá rĩn títí
Ó lóun ń lọ sóde ọ̀run
Ó bẸ́mùú Oníbodè Ọlọ̀run
Ẹ̀mú níre tó bá mú ò níí bọ́ mọ́
Ó bá Àrọ̀gĭđĭgbà Oníbodè Ọlọ̀run
Àrọ̀ gĭđĭgbá níree rẹ̀ ó rọ̀ dé

‘Never’, Àdí said
‘Your things would never prove knotty again’
‘But do you know Osùn’? Àdí asked
‘Osùn is the head of all the witches in the open world, Àdí said’
‘I don’t know that’, replied Àrìnjó
They arrived Osùn ’s place
In amazement, Osùn also exclaimed
She prayed, ‘All good things would be plentiful with you’ 70
‘But do you know Ọlọ́mĩnrĩnyíhùn’?
‘The one that does not change the wish of Òrìsà’
‘That all prayers said over anyone’
‘Would come to pass as wished’?
‘I don’t know him also’, came the answer from Àrìnjó
‘Let us go to Ọlọ́mĩnrĩnyíhùn’
Ọlọ́mĩnrĩnyíhùn too was also surprised
‘All the good things wished for you today’
‘All would be exactly as desired’, He prayed
‘It is the people that do not like you enough’ ……80
‘The people would now love you’
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
The leaf-eating insect
The Ẹ̀lú leaf-eating insect
The insect that eats Ẹ̀lú leaf is blameless
The beauty of a farm leaf should not be too much
Cast divination for Àrìnjó Olúfẹ̀ …….....…90
That was trying his hands on his things without success
He went on trying and persevering
He resolved to go to heaven
He met Ẹ̀mú, God’s gatekeeper
Ẹ̀mú said all good fortunes held in his hands would never drop off again
He met with Àrọ̀gĭđĭgbà the gatekeeper of God
Àrọ̀gĭđĭgbà prayed that his good fortunes would inundate him as if it is rainfall

Wọ́n ní só mọ Àdí ọmọ Ẹlẹ́bu
Àdí sọ pọ́rọ̀ọ rẹ̀ ò níí já dájú mọ́
Àdí ní só mOsùn……..…….100
Èyí tíí solóríi gbogbo ẹlẹyẹ lóde ìsálayé
Wọ́n mú u dọ́dọ̀ Osùn
Osùn ní gbogbo ire ní ó sùn ún bọ̀
Wọ́n wáá mú u tọ Ọlọ́mĩnrĩnyíhùn
Tí è é pahùn Ọbàrĩsàá dà
Ó dọ́dọ̀ Ọlọ́mĩnrĩnyíhùn
Ó ní gbogbo ihun tí ọ́n wí fún ọ
Ó ní gbogbo ẹ̀ ní ó mọ lórí
Tajé
Taya…….110
Tọmọ
Tilé
Togbó
Tatọ́
Gbogbo ire lóó nĩí láyé
Ẹ fi mí sosùn
Ẹ fi mí kínra
Ọ̀rọ̀ọ̀ mí dOsùn
Ó dÀdí
Ẹ fi mí sosùn ……..…….....120
Ẹ fi mí kínra
Gbogbo ọ̀tọ̀ọ̀kùlú ó mọ́ọ fẹ́rààn mi pòròǹgòdò
Ẹ fi mí sosùn
Ẹ fi mí kínra
Ọ̀rọ̀ọ̀ mí dOsùn
Ó dÀdí
Ẹ fi mí sosùn
Ẹ fi mí kínra
Gbogbo ire tí mo bá gbá mú
Ẹ̀mú mọ́ jọ́kan ó leè bọ́ lọ́wọ́ọ̀ mi.....130
Ẹ fi mí sosùn

They asked him if he knew Àdí the child of Ẹlẹ́bu
Àdí said his things would never prove knotty again
Àdí asked if he knew Osùn …….....100
Who happens to be the head of all witches in the world
They took him to Osùn
Osùn said all good things would be with him aplenty
They finally took him to Ọlọ́mĩnrĩnyíhùn
That does not change the wish of Òrìsà
He got to Ọlọ́mĩnrĩnyíhùn
He prayed that all the good things they wished him
All would stick to his Orí
Wealth
Wives…….....….....110
Children
Houses
Agelessness
Steadfast in old age
You would have all the good fortunes in the earth
Make me your Osùn
And rub me on
My case becomes Osùn cream
It becomes Àdí oil
Make me Osùn …….....120
And rub me on
All important people should start to love me in totality
Make me your Osùn
And rub me on
My case becomes Osùn cream
It becomes Àdí oil
Make me Osùn
And rub me on
All the good fortunes I hold
Ẹ̀mú, don't allow any to drop off my hands.....130
Make me your Osùn

Ẹ fi mí kínra
Ọ̀rọ̀ọ̀ mí dOsùn
Ó dÀdí
Ẹ fi mí sosùn
Ẹ fi mí kínra
Àrọ̀gẅidẅigbà dákun jẹ́ ire tèmi ó rọ̀ dé
Ẹ fi mí sosùn
Ẹ fi mí kínra
Ọ̀rọ̀ọ̀ mí dOsùn
Ó dÀdí……..…….140
Ẹ fi mí sosùn
Ẹ fi mí kínra
Gbogbo ire tó bá tó mi lọ́wọ́
Ọlọ́mẅinrẅinyíhùn tí è é pahùn Ọbarẅisàá dà
Mọ́ jẹ́ẹ́ ire ó padà lọ́dọ̀ọ́ tèmi
Ẹ fi mí sosùn
Ẹ fi mí kínra
Ọ̀rọ̀ọ̀ mí dOsùn
Ó dÀdí
Ẹ fi mí sosùn ……..…..150
Ẹ fi mí kínra
And rub me on
My case becomes Osùn cream
It becomes Àdí
Make me Osùn
And rub me on
Àrọ̀gẅidẅigbà, please let my own fortunes rain on me
Make me your Osùn
And rub me on
My case becomes Osùn cream
It becomes Àdí oil…….140
Make me Osùn
And rub me on
All good fortunes that touch my hand
Ọlọ́mẅinrẅinyíhùn that does not change the wish of the Òrìsà
Do not let the good things turn away from me
Make me your Osùn
And rub me on
My case becomes Osùn cream
It becomes Àdí oil
Make me Osùn ……..……150
And rub me on

ÒTÚRÚPỌ̀N ỌKÀNRÀN B

Ifá pé ẹ̀mí eléyìun ó gùn láyé.

Ikú polósí
Awo Ọmọdé
Ikú pàwọn àgbàágbà sàǹkò sàǹkò
Awo Olùkòsì
A díá fún Àgbàníkọ̀rọ́
Èyí tí ń lọ rèé bá wọn kúnlẹ̀ ikin lọ́dún ń dídá
Òun ò kú báyìí?
Ó bá mú eéjì kún ẹ́ẹ́ta
Wọ́n ní kó rúbọ
Wọ́n ní yó pẹ̀ẹ́ pẹ̀ẹ́ pẹ́ láyé……..…10
Wọ́n ní yóó gbòó
Yóó sì tọ́
Wọ́n ní kó mọ́ sì jáyà
Àgbàníkọ̀rọ́ bá rúbọ
Ayé bá yẹ ẹ́
Ó pẹ́ láyé
Ipáa rẹ̀ ká nǹkan
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ikú polósí
Awo Ọmọdé.....20
Ikú pàwọn àgbàágbà sàǹkò sàǹkò
Awo Olùkòsì
A díá fún Àgbàníkọ̀rọ́
Èyí tí ń lọ rèé bá wọn kúnlẹ̀ ikin lọ́dún ń dídá
Èmí di Ẹ̀rùyánǹtefé o
N ò níí bá wọn kú ní kékeré
Ẹ̀rú pẹ́; Ẹ̀rú pẹ́ lọmọdéé tayò
N ó pẹ̀ẹ́ pẹ̀ẹ́ pẹ́
N ó gbòó gbòó gbó
N ó là làà là.....30
Ẹ̀rú pẹ́; Ẹ̀rú pẹ́ lọmọdéé tayò

ÒTÚRÚPỌ̀N ỌKÀNRÀN B

Ifá says this person would have long life.

Ikú polósí
The Babaláwo of Ọmọdé
Ikú pàwọn àgbàágbà sàǹko sàǹkò
The Babaláwo of Olùkòsì
Cast divination for Àgbàníkọ̀rọ́
The one that would with them knee annually to cast divination using Ikin
Would I not die? He asked
He then combined two cowries with three
They told him to perform sacrifice
They told him that he would live long on earth……10
He would be very old
And also be steadfast at old age
'But do not exercise fear' they assured
Àgbàníkọ̀rọ́ then performed the sacrifice
Life then pleased him
He lived long
He was able to overcome many obstacles
He said it was exactly as his Babaláwos had said
Ikú polósí
The Babaláwo of Ọmọdé.....….....20
Ikú pàwọn àgbàágbà sàǹkò sàǹkò
The Babaláwo of Olùkòsì
Cast divination for Àgbàníkọ̀rọ́
The one that would with them knee annually to cast divination using Ikin
I become Ẹ̀rùyánǹtefé
I will not die young with them
Ẹ̀rú pẹ́; is the style youngsters use in playing ayò game
I would live long
I would become aged
I would become extensively rich.....30
Ẹ̀rú pẹ́; is the style youngsters use in playing ayò

ÒTÚRÚPỌ̀N ÒGÚNDÁ A

Ifá pé kí eléyìun ó rúbọ ayọ̀. Láti ìbẹ̀rẹ̀ niree rẹ̀ ó ti bá a wá, ṣùgbọ́n kó fún òkè ìpọ̀rí ẹ̀ ní Ewúrẹ́ kan. Ifá pé kí wọn ó mọ́ wí ewúrẹ́ ọ̀hún, kí wọ́n ó hó awọ ẹ̀ kí wọ́n ó sì fi kànlù.

Jógede
Gbàgede
A díá fún Òòsààlá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
Ńjọ́ọ́ tí ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní ó ṣe
Jógede
Gbàgede
A díá fún Ọ̀kànlénú Irúnmọlẹ̀
Ńjọ́ọ́ wọ́n ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kí gbogboo wọ́n ó rú ẹran méjì méjì lọ.....10
Òòsà lórí òun ò gbó
Òòsá bá rúbọ
Wọ́n hó awọ ẹran ọ̀hún
Wọ́n e kànlù
Ńgbàa wọ́n dé ilé ayé
Àwọn Òòsà tó kù ò rílù jó
Wọ́n bá dé àjọ ńbi wọ́n ó ti jó
Ẹnii wọ́n ń sápẹ́ẹ́ fún
Ẹni tí ń kọrin lásán
Òòsá bá yọ lọ́ọ́ọ́kán…..….....….20
Ó ní Jógede
Gbàgede
A díá fún Òòsààlá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
Ńjọ́ọ́ wọ́n ń tọ̀run bọ̀ wálé ayé
Jógede
Gbàgede
Ifá jẹ́ n gbayì ńtèmi
Bí Sàngó ti tó un
Kò rílù jó
Jógede….....…..30

ÒTÚRÚPỌ̀N ÒGÚNDÁ A

Ifá asks this person to perform sacrifice for happiness. His fortune had been with him right from his birth. He should give Ifá one goat. The skin of the goat should not be burnt but should be removed and be used to make a drum.

Jógede
Gbàgede
Cast divination for Òòsààlá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was coming from heaven to the earth
He was asked to perform sacrifice
Jógede
Gbàgede
Cast divination for uncountable Deities
On the day they were coming from heaven to the earth
They asked all of them to sacrifice two goats….....10
Òòsà said he can not dare the consequences
Òòsà performed the sacrifice
They skinned the goat
And used the skin to make a drum
When they arrived on the earth
The other Deities could not find a drum to dance to
They got to where they would congregate to dance
Some were being clapped for
Some were forming the rhythms with their mouth only
Òòsà, seen from afar, chanted…….20
Jógede
Gbàgede
Cast divination for Òòsààlá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
On the day he was coming from heaven to the earth
Jógede
Gbàgede
Ifá let me be renown on my own
As big as Sàngó is
He has no unique drumbeat to dance to
Jógede…….....30

Gbàgede
Bí Ògún ti tó un
Kò ŕílù jó
Jógede
Gbàgede
Òòsà ní ń bẹ lẹ́yìn
Tí ń jíjóo rẹ
Wọ́n bá fĩlù bẹ́ ẹ
Ògún ní háà
Òun náà ní ńbi ĩlù…….....40
Ògún bá lọ́ọ́ kan Àgẹ̀rẹ̀
Sàngó lọ́ọ́ kan bàtá
Gbogboo wọ́n bá kànlù
Gbogbo ihun tí ò bá nílú ńnú
Kò leè ṣehun rere kan tó dáa

Gbàgede
As powerful as Ògún is
He has no unique drumbeat to dance to
Jógede
Gbàgede
It is Òòsà coming from the back
That is dancing his deserved drumbeats
They drummed loudly
In desperation, Ògún exclaimed
'I also have an idea of a type of drum'…….40
Ògún went to make Àgẹ̀rẹ̀ drum
Sàngó made Bàtá
All of them started making different kinds of drums
All celebrations devoid of drumbeats
Would not connote a good function

ÒTÚRÚPỌ̀N ÒGÚNDÁ B

Ifá pé òun pé ire fún eléyìun, kó rúbọ ẹ̀ kó pé. Kò gbọdọ̀ sí láàrin àwọn ẹni tí ó ba ẹ̀bí jẹ́. Ifá pé kó sì rúbọ kí wọ́n ó mọ́ gba nǹkan baba ẹ̀ lọ́wọ́ ẹ̀.

Òtúrúpọ̀n gúndá; Òtúrúpọ̀n gúndá
Òtúrúpọ̀n gede; Òtúrúpọ̀n gede
Ò dámọ lógèdèǹgbé
Gégédédé ni wọ́ọ́n tàpá elégédé
A díá fún ǐkookò
Tí ọ́n ní ó rúbọ
Kó lè baà joyè olóòtá, oyèe baba ẹ̀
Òtúrúpọ̀n gúndá; Òtúrúpọ̀n gúndá
Òtúrúpọ̀n gede; Òtúrúpọ̀n gede
Ò dámọ lógèdèǹgbé…….10
Gégédédé ni wọ́ọ́n tàpá elégédé
A díá fún Ẹ̀kùn
Tí ọ́n ní ó rúbọ
Kó lè baà joyè olóòtá, oyèe baba ẹ̀
Ìkookò sì làgbà
Òun níí jẹ Olóòtá
Ẹnǐkejǐ ni Ẹ̀kùn ún jẹ
Ìkookò bá ń ṣe đìẹ̀đìẹ̀
Kò tètè rúbọ
Ẹ̀kùn bá rú abẹ mẹ́wàá……..20
Ó rú aṣọ fínfín
Ẹ̀ní bá sì ti rúbọ pé ńjọ́hun àná
Lẹ́sẹ̀kẹ́sẹ̀ ńbẹ̀ náà ní ó đìde
Kò sí àdọ́gbọ́n sí kan ńbẹ̀ tée dòní
BẸ́bọ bá ti pé tó sì rin ojú ọ̀nà fẹ̀ni ó rúbọ
Lẹ́sẹ̀kẹ́sẹ̀ ni yóó ti mọ̀ pé òún rúbọ
Ẹbọ́ bá dà fún Ẹ̀kùn
Ìkookò tí tí ń jẹ Olóòtá

ÒTÚRÚPỌ̀N ÒGÚNDÁ B

This person should not commit acts capable of ruining family ties. Ifá asks him to perform sacrifice so that a certain property owned by his father would not be seized from him.

Òtúrúpọ̀n gúndá
Òtúrúpọ̀n gede
Ò dámọ lógèdèǹgbé
Gégédédé ni wọ́ọ́n tàpá elégédé
Cast divination for the Hyena
That was asked to perform sacrifice
Such that he would ascend the leadership throne of his fathers
Òtúrúpọ̀n gúndá
Òtúrúpọ̀n gede
He wrestles his opponent winning with a pin fall….10
Gégédédé ni wọ́ọ́n tàpá elégédé
Cast divination for the Leopard
That was asked to perform sacrifice
Such that he would ascend the leadership throne of his fathers
The Hyena had always been the elder
He was the one whose ancestors had always been enthroned as leaders
The Leopard had always been the deputy
The Hyena however became slow in action
He did not offer the sacrifice on time
The Leopard quickly sacrificed ten blades……20
He sacrificed ‘aṣọ fínfín’
He that offered his sacrifice fully since the olden days
It is with immediate effect that the elevation of the person would take place
There is no other way round till date
Once the sacrifice is observed in full and the efficiency of the offerings proved
He would know immediately
The sacrifice then proved efficient for the Leopard
The Hyena that had been the previous leader was removed

Ògĭdán bá gba Olóòtá jẹ
Ńgbà Ògĭdán jẹ Olóòtá tán……..…30
NÌkookò tóó rántí
Wọ́n dé ibi wọ́n gbé ń ṣeré
Ni ọ́n bá kèjàsì
Wọ́n lẹ́ẹ́kú o ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Wọ́n ní Hin
Òtúrúpọ̀n gúndá; Òtúrúpọ̀n gede ò dámọ lógèdèǹgbé
Hin
A díá fún Ìkookò tí ọ́n ní ó wá joyè olóòtá, oyèe baba ẹ̀ o
Hin
Wọ́n ní kó rúbọ kó jẹ olóòtá o…….40
Hin
Ó kọtí ọ̀gbọnhĭn sẹ́bọ
Hin
Ògĭdán ní ń bẹ lẹ́yìn tó rúbọ
Hin
Ó ló gbOlóòóta jẹ ẹ̀ ẹ ẹ̀ ẹ
Ìkookò ò ṣẹ́bọ kò tu èèrù Ògĭdán gbOlóòtá jẹ ò
Ó gbOlóòtá jẹ o ò
Ìkookò ò ṣẹ́bọ kò tù èèrù Ògĭdán gbOlóòtá jẹ ò
Ìkookò ò ṣẹ́bọ kò tù èèrù Ògĭdán gbOlóòtá jẹ ẹ ẹ ẹ.....……50

Ògĭdán instead became the new leader
After the Leopard had settled down…….....30
The Hyena woke up from his slumber
All the animals arrived at their playing field
They bust into Ìjàsì
We greet you all the children of Àgbonnìrègún all Babaláwos
They responded, Hin
Òtúrúpọ̀n gúndá; Òtúrúpọ̀n gede, Ò dámọ lógèdèǹgbé
Hin
Cast divination for the Hyena that was asked to ascend his father's leadership throne
Hin
He was asked to perform sacrifice to become the leader……..….....40
Hin
He turned a deaf ear to the sacrificial warning
Hin
Ògĭdán is the one at the back who performed the sacrifice
Hin
He in his stead became the leader
The Hyena neither performed the sacrifice nor gave the free gifts paving way for Ògĭdán to ascend the leadership throne
He had instead became the leader
The Hyena neither performed the sacrifice nor gave the free gifts paving way for Ògĭdán to ascend the leadership throne
The Hyena neither performed the sacrifice nor gave the free gifts paving way for Ògĭdán to ascend the leadership throne……..…50

ÒTÚRÚPỌ̀N ỌSÁ A

Ayé eléyìun ó dáa; ire ó là fún; Ire ilé, ajé, àtire ọ̀pọ̀lọpọ̀ èèyàn. Kó múrá sí nǹkan tí ń ṣe lọ́wọ́ kó forí ẹ̀ tì síbìkan. Ifá pé Òòsà ni kí eléyìun ó lọ́ọ́ bọ. Ọ̀pọ̀lọpọ̀ ìgbín lẹbọ ẹ̀ sí Òòsà.

A ì í yẹ pópó kó mọ́ kan ilé
A ì í yẹ ọ̀nà tààrà tà kó mọ́ kan ọjà
A ì í gbáwòrán gẹ̀gẹ̀ẹ̀gẹ̀ ká mọ́ fọwọ́ ẹ̀ tì síbìkan
A đía fún Yemòó aya Òrìsà
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Wọ́n ní kó rúbọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Wọ́n ní kó tọ́jú ìgbín
Wọ́n e bỌ̀ọ̀sà…….....10
Yemòó bá bímọ
Ọmọ́ pọ̀
Inú ẹ̀ dùn
N ní wá ń jó ní wá ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
A ì í yẹ pópó kó mọ́ kan ilé
A ì í yẹ ọ̀nà tààrà tà kó mọ́ kan ọjà
A ì í gbáwòrán gẹ̀gẹ̀ẹ̀gẹ̀ ká mọ́ fọwọ́ ẹ̀ tì síbìkan.....20
A díá fún Yemòó aya Òrìsà
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Ẹbọ n wọ́n ní ó ṣe

ÒTÚRÚPỌ̀N ỌSÁ A

Ifá says it would be well with this person. All good fortunes would be uncovered for him; wealth, houses and the rest. Ifá says he has been doing something of importance. He should continue and make sure to reach a good conclusion. Ifá urges him to go and offer many snails to Òòsà.

One would not make a road without leading it to a house
One would not make a straight path without leading it to the market place
One would not with care and elation carry a picture without resting it somewhere on the wall
Cast divination for Yemòó the wife of Òòsà
On the day she was crying because of children
She was asked to perform sacrifice
They assured her that she would have many children
'You only have to perform the sacrifice meant for children' the priests had said
They asked her to prepare snails
They used it to offer sacrifice to Òòsà……..10
Yemòó had a baby
Many babies afterwards
She became exceedingly happy
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos had said
One would not make a road without leading it to a house
One would not make a straight path without leading it to the market place……19
One would not with care and elation carry a picture without resting it somewhere on the wall
Cast divination for Yemòó the wife of Òòsà
On the day she was crying because of children
It was the sacrifice of children they had asked her to perform

Taa ló bímọ báwọ̀nyí bẹ̀ẹ̀rẹ̀?
Yemòó nǐkàn
N ló bímọ báwọ̀nyí bẹ̀ẹ̀rẹ̀
Yemòó nǐkan
Ẹ wáà wọmọ Yemòó ti tó

Who has children these many?
Yemòó alone
Has children these many
Yemòó alone
Come and see Yemòó in the midst of many children

ÒTÚRÚPỌ̀N ỌSÁ B

Ifá pé ẹbọ ni kí eléyìun ó rú. Ifá pé òun ò níí jẹ́ ó kú. Àyà ń já a ńbi ó wà; Ọpọ̀lọpọ̀ ọ̀tí ni kó wá fún àwọn èèyàn tí ń bẹ lágbègbè.

Òtòlò jẹ
Òtòlò mu
Òtòlò fẹsẹ̀ lẹ́sẹ̀ẹ̀ tàárọ̀ kùtùkùtù
A díá fún Yéwándé
Tó fọ̀dún mẹ́ta wà tí ò gbuuru
Òtòlò jẹ
Òtòlò mu
Òtòlò fẹsẹ̀ lẹ́sẹ̀ẹ̀ tàárọ̀ kùtùkùtù
Yéwándé tó fọ̀dún mẹ́ta wà tí ò gbuuru
Ló fọ̀ṣù mẹ́fà lée wọ tỌ̀gbàárà…….10
Àtògbuuru àtọ̀gbàárà
Àwọn ló díá fún ọn ńIlòógbòo tàbú
Ọmọ a wúwo lọ́wọ́ ikú gbinringbinrin
Wọ́n ní kí wọ́n ó rúbọ
Àwọn ará Ìlógbòo tàbú bá rúbọ
Ayé yẹ wọ́n
Èmíi wọ́n gùn
Àwọn náà?
Layé yẹ báyìí?
N ní wọ́n wá ń jó ní wọ́n wá ń yọ̀.....20
Wọ́ń ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Òtòlò jẹ
Òtòlò mu
Òtòlò fẹsẹ̀ lẹ́sẹ̀ẹ̀ tàárọ̀ kùtùkùtù
A díá fún Yéwándé
Tó fọ̀dún mẹ́ta wà tí ò gbuuru
Ló fọ̀ṣù mẹ́fà lée wọ tỌ̀gbàárà
Àtògbuuru àtọ̀gbàárà…….30

ÒTÚRÚPỌ̀N ỌSÁ B

Ifá asks this person to perform sacrifice. He is exercising fear in his present abode; he should buy wine for the people in his abode. It would rest the fear.

Òtòlò eats
Òtòlò drinks
Òtòlò adds steps to the steps taken earlier in life
Cast divination for Yéwándé
That had married for three years without having a child
Òtòlò eats
Òtòlò drinks
Òtòlò adds steps to the steps taken earlier in life
Cast divination for Yéwándé
That had married for years without having a child
Also existed for six months without having any good fortune.....11
Ògbuuru in conjunction with Ọ̀gbàárà
Are the ones that cast divination for them in Ìlógbòo tàbú
The child of A wúwo lọ́wọ́ ikú gbinringbinrin
They were asked to perform sacrifice
The people of Ìlógbòo Tàbú observed the sacrifice
Life so pleased them
They had long life
Surprised, they exclaimed
They then started to dance and rejoice…….20
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it is exactly as their Babaláwos said
Òtòlò eats
Òtòlò drinks
Òtòlò adds steps to the steps taken earlier in life
Cast divination for Yéwándé
That had married for three years without a child
That also existed for six more months without any good fortune
Both Ògbuuru and Ọ̀gbàárà…….30

Àwọn ló díá fún wọn níIlòógbòo tàbú
Ọmọ a wúwo lọ́wọ́ ikú gbinringbinrin
Ikú gbé mi ó tì mí
Mo jomi mo wúwo
Mo yọ̀ gbuuru
Mo yọ̀ gbàárà
Àrùn gbé mi ó tì mí
Mo jomi mo wúwo
Mo yọ̀ gbuuru
Mo yọ̀ gbàárà…….....….40
Òfó gbé mi ó tì mí
Mo jomi mo wúwo
Mo yọ̀ gbuuru
Mo yọ̀ gbàárà
Gbogbo Ajogún gbé mi ó tì mí
Mo jomi mo wúwo
Mo yọ̀ gbuuru
Mo yọ̀ gbàárà

Are the ones that cast divination of them in Ìlógbòo tàbú
The children of 'A wúwo lọ́wọ́ ikú gbinrin gbinrin'
Death captured me and pushed me away
I ate water and became heavy
I glide happily with children
I glide happily with good fortunes
Sickness captured me and pushed me away
I ate water and became heavy
I glide happily with children
I glide happily with good fortunes…….....40
Loss captured me and pushed me away
I ate water and became heavy
I glide happily with children
I glide happily with good fortunes
All Ajoguns captured me and pushed me away
I ate water and became heavy
I glide happily with children
I glide happily with good fortunes

ÒTÚRÚPỌ̀N ÌKÁ A

Ifá pé ire lọ́pọ̀lọpọ̀. Bí eléyìun bá ń lọ sírĩn àjò, kò gbọdọ̀ pẹ́ kó tóó ṣẹ́rí wálé torí àwọn oore rẹ̀ gba kóun gaan ó wà ńlé kó tóó dáa. Èèyàn tíí mọ́ọ lọ tí mọ́ọ bọ̀ ni eléyìun, ó lè mọ́ọ lọ ṣùgbọ́n kò gbọdọ̀ pẹ́ tí ó fi padà. Ifá pé ire ibùjókòó fún un.

Òtúrú pọ̀nká
Òtúrú pọ̀nko
Pọ̀nko pọ̀nko bí ẹfọ́n sọgi
A díá fún Ajá
Tí ń fomi ojú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀ ẹbọ ní ó ṣe
Òún le bímọ láyé yìí
Tí gbogbo èèyàn ó mọ òun báyìí?
Wọ́n ní ọmọọ rẹ̀ pàpọ̀jù ìwọ Ajá
Ajá bá rúbọ…….....….10
Ajá bá ń bímọ
Ní bá ń bí méje
Ní ń bí mẹ́fà
Ajá bímọ ó pọ̀
Ọmọ ò ní mọ̀mọ́ mọ́
Lajá wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúrú pọ̀nká.....20
Òtúrú pọ̀nko
Pọ̀nko pọ̀nko bí ẹfọ́n sọgi
A díá fún Ajá
Tí ń fomi ojú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Ajá gbẹ́bọ ńbẹ̀
Ó rúbọ

ÒTÚRÚPỌ̀N ÌKÁ A

Ifá says it would be well with this person. Ifá asks him not to stay too long on a travel trip because the success of all his fortunes would demand his physical presence. He is a person that travels often; he could still travel but should come back soon. Ifá wishes him the good fortune of permanent residence.

Òtúrú pọ̀nká
Òtúrú pọ̀nko
Pọ̀nko pọ̀nko bí ẹfọ́n sọgi
Cast divination for the Dog
On the day he was crying because of children
They told the Dog to perform sacrifice
Would I have children on earth? The Dog had asked
'Such that everyone in the earth would recognize me for this'
'Your children would be many', they told him
The Dog then performed the sacrifice…….....….10
He started to have children
He was having even as many as seven children at once
At times six
The Dog had so many children
The children could not recognize their mother again
The Dog then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Òtúrú pọ̀nká.....20
Òtúrú pọ̀nko
Pọ̀nko pọ̀nko bí ẹfọ́n sọgi
Cast divination for the Dog
On the day he was crying because of children
They told him he would have many children
But should please perform sacrifice
The Dog heard about the sacrifice
And performed it

Àkó ajá ì í pẹ́ lóde
Wàràjà…….....…..30
Ẹ jẹ́ á relé rèé gbọ́mọ
Wààràjà

The nursing female dog would never stay long out of home
Wààràjà…….....30
Let us go home to cuddle our child
Wààràjà

ÒTÚRÚPỌ̀N ÌKÁ B

Ifá pé kí eléyìun ó mọ ẹbọ kó sì mọ́ọ sòótọ́. Ẹní bá ń sòótọ́ níí gbádùn ilé ayé.

Ajá gbó gbóó gbó
Ajá dẹran Asínwín
Ọ̀fàfá gbó gbóó gbó
Ọ̀fàfà dẹran ìjíwèrè
Àgbọ̀nyín tí ń bẹ ńnú Igbórò gbó gbóó gbó
Ó wọ igbó ìráhùn lọ
A díá fún Ọ̀pẹ̀ sẹ̀gĩ sẹ̀gĩ
Baálẹ̀ asòótọ́
Ọ̀pẹ̀ rèé, òótọ́ níí sọ
Ó bá bẹ̀rẹ̀ síí bímọ……..….10
Ó bí Ikin fún Alárá
Ó bí Òdùsọ̀ fún Ajerò
Ó bí Eríwo lọ́sĩn fún Àjàlá
Tée dọ̀la
Ọ̀pẹ̀ ò gbọdọ̀ puró
Ọ̀rọ̀ tó bá sọ ò níí yin
Bẹ́ẹ̀ ní ó rĩí
Ifá pé kí eléyìun ó mọ́ fòótọ́ sílẹ̀
Ikin tó bí fún Alárá
Ikin ọ̀hún ni gbogbo ayé ń sĩn…….20
Ó bí Òdùsọ̀ fún Ajerò
Ó rọ Ajerò lọ́rùn
Eríwo Ọsĩn tó bí fún Àjàlá
Ayé yẹ Àjàlá
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ajá gbó gbóó gbó
Ajá dẹran Asínwín.....…..30
Ọ̀fàfá gbó gbóó gbó

ÒTÚRÚPỌ̀N ÌKÁ B

Ifá asks this person to tell the truth always. Truth would make him enjoy life. He should also perform the sacrifice of this Odù.

The dog barked and barked
It became a neurotic animal
Ọ̀fàfà yelped and yelped
Ọ̀fàfà became a demented animal
The Antelope living in the sacred forest growls and bellows
It became tongue-tied
Cast divination for Ọ̀pẹ̀ sẹ̀gĩ sẹ̀gĩ
The chief truth teller
Ọ̀pẹ̀ tells the truth
She started to have children……..……..10
She had Ikin for Alárá
She had Òdùsọ̀ for Ajerò
She also had Eríwo Ọsĩn for Àjàlá
Till tomorrow
Ọ̀pẹ̀ would never tell lies
Her pronouncements would never be found untrue
It would be exactly as foretold
Ifá enjoins this person not to abandon honesty
The Ikin she had for Alárá
It is the same Ikin the whole world is devoted to….20
She had Òdùsọ̀ for Ajerò
It became easier for Ajerò
Eríwo Ọsĩn that she had for Àjàlá
Life so pleased Àjàlá
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
The dog barked and barked
It became a neurotic animal….....30
Ọ̀fàfà yelped and yelped

Ọ̀fàfà dẹran ìjíwèrè
Àgbọ̀nyín tí ń bẹ ńnú Igbórò gbó gbóó gbó
Ó wọ igbó ìráhùn lọ
A díá fún Ọ̀pẹ̀ sẹ̀gĭ sẹ̀gĭ
Èyí tí ó jẹ Baálẹ̀ asòótọ́
Ó sòótọ́
Ó bí Ikin fún Alárá
Ó sòótọ́
Ó bi Òdùsọ̀ fún Ajerò ……40
Ọ̀pẹ̀ sẹ̀gĭ sẹ̀gĭ ló bí Eríwo Ọsĭn fún Àjàlá
Ẹ jé á sòótọ́
Ẹ jẹ́ a mọ́ọ̀ sòdodo
Ẹni tí bá ń sòótọ́ o
LỌlọ̀rún ó gbè

Ọ̀fàfà became a demented animal
The Antelope living in the sacred forest growls and bellows
It became tongue-tied
Cast divination for Ọ̀pẹ̀ sẹ̀gĭ sẹ̀gĭ
The chief truth teller
She told the truth
And had baby Ikin for Alárá
She told the truth
And had baby Òdùsọ̀ for Ajerò ……..……..40
It was Ọ̀pẹ̀ sẹ̀gĭ sẹ̀gĭ that had baby Eríwo Ọsĭn for Àjàlá
Let us tell the truth
Let us tell the facts
It is he that speaks the truth
That God would take sides with

ÒTÚRÚPỌ̀N ÒTÚÁ A

Ifá pé kí eléyìun ó rúbọ. Kó tọ́jú obì, àgbébọ̀ adìẹ àti owó kó wáá fi ra gbogbo ara ẹ̀ pátápátá lọ́gànjọ́ òru. Kí wọ́n ó wáá pa adìẹ tó fi rara ẹ̀ lóru ọ̀hún kan náà; tó bá di ọjọ́ kejì, kó sè é fún àwọn èèyàn jẹ. Kó kó obì àti owó fún àwọn tí ọ́n mọ́ọ bọ ẹgbẹ́, kí wọ́n ó bá a bọ ẹgbẹ́run. Ará ó rọ̀ ọ́, ayé ẹ̀ ó dáa.

Bóó bàá tú búkẹ́
Kó o tú búkẹ́
Bóó nalẹ̀ gbàjà
Kó o nalẹ̀ gbàjà
O ò leè tú búkẹ́
Kóo nalẹ̀ gbàjà
Kóo béjì Ogbè ṣoókọ jẹ́
A díá fún ẹni ara ò rọ̀
Tí ń dá Ikin ẹ̀ lọ́gànjọ́
Ẹbọ n wọ́n ní ó ṣe……...10
Ará fẹ̀ẹ̀́ rọ̀ mí ná o
Àrọ̀
Àrọ̀ abọmọ yééye
Àrọ̀
Ara ó rọ̀ wá nígbàyí ò
Àrọ̀
Àrọ̀ abọmọ yééye
Àrọ̀

ÒTÚRÚPỌ̀N ÒTÚÁ A

Ifá asks this person to get a kola, hen, and money; He should use it all to rub his body in the dead of the night. The hen should be killed the same middle of the night and cooked for people to eat the next day. The kola and money should be given to devotees of Ẹgbẹ́ to offer as sacrifice for him. Life would afterwards be easier for him.

If you will break into clumps
Do break into clumps
If you want to fall flat on the ground
Fall flat on the ground
You cannot break into clumps
Fall flat on the ground
And represent Èjì Ogbè as a namesake
Cast divination for He whose life is rough
That would be casting his divination in the middle of the night
He was asked to perform sacrifice…....….10
Life would soon be easy for me
Àrọ̀
Àrọ̀ with many children
Àrọ̀
Life would please us henceforth
Àrọ̀
Àrọ̀ with many children
Àrọ̀

ÒTÚRÚPỌ̀N ÒTÚÁ B

Àlejò kán ń bọ̀ wáá bá eléyìun; àmì èèyàn ni. Ifá pé ká kĭlọ̀ fún obìnrin ẹni lórí àlejò ọ̀hún. Kí obĭnrin ẹni ó mọ́ lèé àlejò ọ̀hún lọ. Bó bá jẹ́ obìnrin ni wọ́n dá Ifá yìí fún, kí wọ́n ó kĭlò fún un kó mọ́ọ̀ ṣe dáadáa sí ọkọ ẹ̀.

Ẹ kú onílé
Ẹ ò nĺfáá dá
Wọ́n fẹ́ẹ́ dáfá
Owó ni ò sí lọ́wọ́ọ́ wọn
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń sawoó re ibi àtòkèdókè
Ó bá ya ilé ọmọ ĭkọ́fáa rẹ̀
Ńgbà ó dé ilé ẹ̀
Ó bá Obìnrin rẹ̀ tí ń gún ògĭ
'Ńbo ha ni gbédègbẹ̀yọ̀ òún lọ'?……10
Ó ló ti lọ bíí tíí lọ nùu
Dípòo kó tiẹ̀ sodóó lẹ̀
Kó wá ọkọ ẹ̀ lọ
Kò sodóó lẹ̀
Kò mọ́ pé àmì èèyàn ló wá ọkọ òun wá
Ó bá júwe ọ̀nà ibi tí ọkọ ẹ̀ lọ fún Ọ̀rúnmìlà
Kò tún dáwọ́ ògĭ tí ń gún dúró
Ọ̀rúnmìlà bá kọ́rí síbẹ̀
BỌ́rùnmĭlà ti dé ojú ọ̀nà
Ọmọ ĭkọ́fáa ẹ̀ bá yọ…….....20
Wọ́n koraa wọn lójú ọ̀nà
Ńí ń pé ẹ mọ́ọ̀ wolẹ̀ baba
Ẹ mọ́ọ̀ wolẹ̀
Ọ̀rúnmìlà ní ta ń lobĭin tí ń bẹ ńta un
Ó lóbĭin òun ni
Ọ̀rúnmìlà láyé ẹ̀ ti bàjẹ́
Ká mọ́ọ̀ tayàyà

ÒTÚRÚPỌ̀N ÒTÚÁ B

Ifá says a visitor of marked identity is coming to visit this person. Ifá asks him to warn his wife about the impending visitor. The visitor is Ifá and such that the woman would not drive him away. If this person is a woman, she should be of good behavior to her husband.

Greetings to you all the household
You don't want divination cast for you
They want divination cast for them actually
But they have no money
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in among the hills
He decided to stop by his pupil's house
When he got to the house
He met the wife pounding starch
'Where is my Gbédègbẹ̀yọ̀ ' Ọ̀rúnmìlà asked…….10
'He had strayed away as he usually does', the wife replied arrogantly
Rather than abandon the pestle to look for her husband
She refused to abandon what she was doing
Without knowing the visitor was a person of importance
She instead described her husband's destination
She was still pounding even as she was describing the place
Ọ̀rúnmìlà left for the place described for him
Immediately on entering the road that led there
The learner student came out of a corner……..20
They met each other on the way
He shouted in exhilaration 'Welcome Baba'
'You are most welcome'
Whose wife is the woman pounding in front of your house was Ọ̀rúnmìlà 's first question
'She is my wife' the student answered
'She is doomed' Ọ̀rúnmìlà cursed her
If one is enthusiastic

Ká rí ni lókèèrè
Ká sàríyá
Àgbà nǹkan ni…….30
Ọ̀rúnmìlà ní bóun ti bèèrè ẹ tó
Ọ̀tọ̀ ni nǹkan tí ń soọ́ fóun
Òun tiẹ̀ ṣe bí kĭí ṣe obìin rẹ ni
Ifá pé ká mọ́ọ̀ hùwà dáadáa
Obìin ò mọ̀ pé àmĭn èèyàn lòún hùwà àĭdáa sí
Akédè Ọ̀rúnmìlà bá ń bẹ baba
Ní ń pé baba káábíèsí
Ó ní ẹ kú onílé; ẹ kú onílé
Ẹ ò nífáá dá
A fẹ́ẹ́ dáfá…….40
Owó ni ò sí lọ́wọ́ọ̀ wọn
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń re ibi àtòkèdókè
Ó bóbiin Olùkédè ńnúu lé
Bẹ́ẹ̀ ni ò mọ baba
N ló bá fọwọ́ araa rẹ̀ fa búburú fúnra ẹ̀
Ikú dákun fò wá
Àrùn dákun fò wá ru
Ọ̀ràn fò wá dákun
Mọ́ jájogun ó wọlé tọ̀ wá……50

Seeing one from afar
And be making merry
Is a thing of substance…….30
‘As much as I tried to find out about you from her’
‘She was saying something else’
‘I even thought she is not your wife’ Ọ̀rúnmìlà concluded
Ifá enjoins us to be of good character
The woman did not know she had misbehaved to a spirit being
Ọ̀rúnmìlà’s pupil then started begging
Káábíèsí
He said ‘Greetings to you all the household’
You don’t want divination cast for you
They want divination cast for them actually…….40
But they have no money
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in among the hills
He met the wife of his pupil at home
Yet she knew not Baba
That was how she brought ill-luck on herself
Death, please spare us
Sickness, spare us
Troubles spare us…….49
Please never allow Ajogun to enter into our houses

ÒTÚRÚPỌ̀N ÌRẸTẸ̀ A

Awo gidi ni eléyìun; Ifá pé ká rúbọ, wọ́n ń gbé ọ̀rọ̀ kan bọ̀ wáá bá a; ajogun ni ọ̀rọ̀ náà, ṣùgbọ́n yóó ṣẹ́gun. Kó bèèrè lójú ọpọ́n, nǹkan baba ẹ̀ tí àwọn ọ̀tá ti fẹ́ẹ́ gbà, wọn ò ní leè gbà á. Ifá pé yóó ṣẹ́gun, nǹkan náà ó sì di tiẹ̀.

Òtúrúpọ̀ọ̀n tẹ̀tẹ̀
Awo tòótọ́ tòótọ́
Awo tòdodo tòdodo
A díá fún Àwòko
Èyí tíí sọmọ ọlọ́rọ̀ níjù
Baba Àwòko ló ni Igbó
Àwọn kán bá ní àwọ́n ó gba igbó lọ́wọ́ ẹ̀
Àwòkó ní kò séwu
Àwòkó bá rúbọ
Wọ́n ò le gba igbóo baba Àwòko mọ́...10
Ayé yẹ ẹ́
Ó ní Òtúrúpọ̀ọ̀n tẹ̀tẹ̀
Awo tòótọ́ tòótọ́
Awo tòdodo tòdodo
A díá fún Àwòko
Èyí tíí sọmọ ọlọ́rọ̀ níjù
Ẹbọ n wọ́n ní ó ṣe
Kí wọ́n ó mọ́ gba igbó ilée baba ẹ̀
Àwòko gbẹ́bọ ńbẹ̀
Ó rúbọ…….20
Rírú ẹbọ èèrù àtùkèsù
Ẹ wáá bá
ni ní màrínrín ire
Màrínrín ire làá bá ni lẹ́sẹ̀ ọba Òrìsà
Wọn ò leè gba igbó ilée babaa rẹ̀ mọ́

ÒTÚRÚPỌ̀N ÌRẸTẸ̀ A

Ifá says this person is a good priest but he should perform sacrifice because they are bringing an Ajogun to meet him; but he would win. Enemies would not be able to seize an inheritance of his ancestors, which they are about to steal. Ifá asks him to inquire of the particular property, as it may be stolen without his knowledge. He would prevail.

Òtúrúpọ̀ọ̀n tẹ̀tẹ̀
The real truthful priest
The real upright priest
Cast divination for Àwòko
The child of the rich man in the deep forests
It is Àwòko's father that owned the forests
Some people then connived to seize it from him
There is no problem, said Àwòko
Àwòko performed the sacrifice
They could not seize the bush from Àwòko again…10
Life so pleased him
He said Òtúrúpọ̀ọ̀n tẹ̀tẹ̀
The real truthful priest
The real upright priest
Cast divination for Àwòko
The child of the rich man in the deep forests
He was asked to perform sacrifice
So that they would not seize his father's forest from him
Àwòko heard about the sacrifice
He performed it…….....20
Offering of sacrifices and free gifts to Èṣù
Come and meet us with good tidings
It is with good tidings that one is found at the feet of the king of Òrìsà
They could not seize the forest house of his father again

ÒTÚRÚPỌ̀N ÌRẸTẸ̀ B

Ifá pé kí eléyìun ó rúbọ kó mọ́ mọ́ọ ṣe àṣedànù..

Òtúrúpọ̀ọn tẹ̀tẹ̀
Awo tòótọ́ tòótọ́
Awo tòdodo tòdodo
A díá fún Ṣùgùdù
Tí ọ́n ní ó rúbọ kó mọ́ baà lekó àlenù lásán lásán
Ṣùgùdù ò rúbọ
Bí ọ́n bá sì gbẹ́ Ṣùgùdù
Tí ọ́n ṣe okó ẹ̀ tọntọ
Bẹ́ẹ̀ náà ní ó wà lọ
Kò níí kákò……..……10
Kò níí lọọlẹ̀
Wọ́n ní alálenù leléyìÍ
Ṣùgùdù lóun ò mọ̀ pé bí ó ti rí nǐí
Ì bá ṣe pé ẹ̀bọ́ ṣée dá padà sẹ́yìn
Àyìn ẹ́yìn ní ń yin àwọn Babaláwo ẹ̀
Àwọn Babaláwo ẹ̀ ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúrúpọ̀ọn tẹ̀tẹ̀
Awo tòótọ́ tòótọ́
Awo tòdodo tòdodo.....….....20
A díá fún Ṣùgùdù
Tí ọ́n ní ó rúbọ
Kó mọ́ baà lekó àlenù lásán lásán
Ṣùgùdù ìwọ lòó ṣeun
Ìwọ lòó ṣèèyàn
O wá ń lekó àlenù lásáán lọ
O mọ̀mọ̀ gbẹ́bọ
Bẹ́ẹ̀ lóo tu èèrù Ṣùgùdù
O wá ń lekó àlenù lásán lásán

ÒTÚRÚPỌ̀N ÌRẸTẸ̀ B

Ifá asks this person to sacrifice against wasteful acts.

Òtúrúpọ̀ọn tẹ̀tẹ̀
A real truthful priest
A real upright priest
Cast divination for Ṣùgùdù
That was asked to perform sacrifice to forestall the possibility of having wasteful genital turgidity
Ṣùgùdù refused
If they carve Ṣùgùdù
And make its penis erect
It would be very turgid and erect for ever
It would not contract…….10
Neither would it be soft
'This one is developing a wasteful genital erection' they said
Ṣùgùdù did not know it would be like this
'How much I wish I could revert to the time'? He lamented rather belatedly
He started to praise his Babaláwos belatedly
His Babaláwos were praising Ifá
He said it was as his Babaláwo had said
Òtúrúpọ̀ọn tẹ̀tẹ̀
The real truthful priest
The real upright priest…….…….20
Cast divination for Ṣùgùdù
That was asked to perform sacrifice
Such that he would not develop wasteful genital turgidity
'Ṣùgùdù, you are the one that is not nice enough
Ṣùgùdù, you are not humane
You now develop wasteful erection in continuity
You heard about the sacrifice
Yet you did not offer the free gifts
Ṣùgùdù, you now develop wasteful erection'

ÒTÚRÚPỌ̀N ỌSẸ́ A

Àwọn mẹ́ta nIfá ń báá wí nínú odù mímọ́ yĩí; àwọn mẹ́tẹ̀ẹ̀ta ó là láyé. Ifá pé nǹkaan babaa wọn kàn ń bẹ ńlẹ̀; wọn ò gbọdọ̀ jẹ́ kí nǹkan ọ̀hún ó sọnù. Kí wọn ó tọ́jú àdáyébá.

Òtúrúpọ̀nsẹ́ ni ò lẹ́gán
Òkĩtĩ mo gbeère jù
Abiamọ́ bùrĩn bùrĩn
Abiamọ́ kọrin hèé ò ọmọọ rẹ
A díá fún Onílé Owó
A bù fún Onílkáa Wùsĩ
A díá fún Ato Òfòrí
Tíí sọmọ ìkẹ́yìin wọn léńje léńje
Wọ́n kí àwọn mẹ́tẹ̀ẹ̀ta ó rúbọ
Wọ́n láyé ó yẹ wọ́n……..10
Onílé Owó rúbọ
Onílkáa Wùsĩ náà rúbọ
Ato Òfòrí náà rúbọ
Àwọn mẹ́tẹ̀ẹ̀tá bá là
Ayé yẹ wọ́n
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Òtúrúpọ̀nsẹ́ ni ò lẹ́gán.....……...20
Òkĩtĩ mo gbeère jù
Abiamọ́ bùrĩn bùrĩn
Abiamọ́ kọrin hèé ò ọmọọ rẹ
A díá fún Onílé Owó
A bù fún Onílkáa Wùsĩ
A díá fún Ato Òfòrí
Tíí sọmọ ìkẹ́yìin wọn léńje léńje
Wọ́n ní kí àwọn mẹ́tẹ̀ẹ̀ta ó sá káalẹ̀ ó jàre
Ẹbọ ni wọ́n ó ṣe
Onílé Owó gbẹ́bọ……..30

ÒTÚRÚPỌ̀N ỌSẸ́ A

Ifá is referring to a group of three in this holy verse. The three of them would be exceedingly rich. There is a wealth belonging to their ancestor; it should not be allowed to get lost. They should strive to protect ancestral heritage.

Òtúrúpọ̀nsẹ́ has no Ẹgán
Òkĩtĩ mo gbeère jù
The nursing mother trekked and trekked
She sang aloud to the hearing of her child
Cast divination for Onílé Owó
Also cast divination for Onílkáa Wùsi
And Ato Òfòrí
The last child of their family
The three of them were asked to perform sacrifice
Life would please them all, they prayed…….10
Onílé Owó offered the sacrifice
Onílkáa Wùsi also observed the sacrifice
Ato Òfòrí was not left out, he performed his own also
The three of them then became rich
Life pleased them
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
Òtúrúpọ̀nsẹ́ has no Ẹgán…….....20
Òkĩtĩ mo gbeère jù
The nursing mother trekked and trekked
She sang aloud to the hearing of her child
Cast divination for Onílé Owó
Also cast divination for Onílkáa Wùsi
And Ato Òfòrí
The last child of their family
They were all asked to please take care of the ground
And perform sacrifice
Onílé Owó heard about the sacrifice……30

Ó rúbọ
Oníkáa Wùsì gbẹ́bọ
Ó rúbọ
Ato Òfòrí gbẹ́bọ ńbẹ̀
Ó rúbọ
Onílé owó relé ẹ̀
Ó lọ rèé lówó
Oníkáa Wùsì relée rẹ̀
Ó lọ rèé Wùsì
Ato Òfòrí ló relé ẹbọra tó lọ rèé là…..40

And performed it
Oníkáa Wùsì also heard about the sacrifice
He performed it also
Ato Òfòrí also heard about it
He heeded it
Onílé owó went to his house
He became a rich person
Oníkáa Wùsì left for his house
He changed to a flamboyant dress
Ato Òfòrí however went to the spiritual house to become exceedingly rich…….....40

ÒTÚRÚPỌ̀N ỌSẸ́ B

Eléyìun jẹ́ onísòwò tíí tajà tí àwọn èèyàn ó mọ́ọ fún òun gaangan lówó. Ifá pé kó rúbọ kí ẹnìkejì è lọ́run ó mọ́ wàá ra ọjà lọ́wọ́ è láyé. Asọ funfun lẹbọ è.

Òrúpa jẹ́gẹ́dẹ́
Awo ẹbá ọ̀nà
A díá fún Ato
Níjọ́ tí ń sòwò rọjà Èjìgbòmẹ̀kùn
Ń lọ rèé pọ́nkọ
Wọ́n ní kó rúbọ
Ato ń pọ́n ẹ̀kọ lójà Èjìgbòmẹ̀kùn
Ó wọ asọ àdìrẹ sára
Òkìkí kàn
Gbogbo èèyàn ní ń ra ẹ̀kọ lọ́wọ́ Ato…10
Èkejì Ato lọ́run bá ní òún ó lọ̀ọdọ Ato
Òún ó lọ̀ọ́ ra ẹ̀kọ lọ́wọ́ è
Wọ́n sì ti sọ fún ẹ̀ẹ̀kejì rẹ̀ pé asọ àdìrẹ ni Ató ró
Ató bá sùn
Oorun rẹ̀ ò já geere
Wọ́n ní kí Ató ó fi asọ araa rẹ̀ rúbọ
Ató fi rúbọ
Enìkejì̀i è bá ń bọ̀
Ńgbà ó dé kò bá àdìrẹ lára Ato mọ́
Èṣù ti pàárọ̀ àdìrẹ ara è…….20
Ẹnìkejì ọ̀run ò bá rajà lọ́wọ́ è mọ́
Ó ní Òrúpa jẹ́gẹ́dẹ́
Awo ẹbá ọ̀nà
A díá fún Ato
Níjọ́ tí ń sòwò rọjà Èjìgbòmẹ̀kùn
Tí ń lọ rèé pọ́n ẹ̀kọ
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ató gbẹ́bọ ńbẹ̀

ÒTÚRÚPỌ̀N ỌSẸ́ B

This is renowned trader who sells and collects money by himself. Ifa asks his to perform sacrifice such that his heavenly clone would not come to buy goods from him on earth. He should sacrifice a white cloth.

Òrúpa jẹ́gẹ́dẹ́
The roadside priest
Casts divination for Ato
On the day she was trading to the market of Èjìgbòmẹ̀kùn
She was going to sell hard pap
She was asked to perform sacrifice
Ato was making hard pap in Èjìgbòmẹ̀kùn's market
She was wearing an Àdìrẹ cloth
She became very popular
People from all walks of life always came to buy pap from her…….....……10
Her clone in heaven then decided to go and visit Ato
She wanted to go and buy pap from her on earth
They told her before she left heaven that Ato would be dressed in Àdìrẹ
Ato then slept
Her sleep was full of nightmares
They asked her to sacrifice the cloth on her
Ato used it as sacrifice
The clone from heaven entered the earth looking for Ato that was dressed in Àdìrẹ
She searched and could not find anyone selling pap dressed in Àdìrẹ
Èṣù had changed the Àdìrẹ cloth on Ato…….20
The clone as a result could not locate Ato
She said Òrúpa jẹ́gẹ́dẹ́
The roadside priest
Cast divination for Ato
On the day she was trading to Èjìgbòmẹ̀kùn market
She was going to sell hard pap
She was implored to take care of the ground and perform sacrifice
Ato heard about the sacrifice

Ó rúbọ
Rírú ẹbọ …….....30
Èèrù àtùkèsù
A wá bÁto láìkú kanngiri
Àìkú kanngiri là ó wà

And performed it
Offering of sacrifices …….....30
And free gifts given to Èṣù
We now meet with Ato solid and undying
We would be found without death

ÒTÚRÚPỌ̀N ÒFÚN A

Ifá pé kí eléyìun ó rúbọ, ká mọ̀ọ fi mímọ́ bọ àwọn Irúnmọlẹ̀. Bí eléyĭí bá jẹ Babaláwo, tòun ti mímọ ni kó mọ̀ọ bọ Ifáa rẹ̀. Ifá pé bó bá ń ṣe kinní kan tí ò rójú ẹ̀, kó ṣe sùúrù tòrí yóó rójú ẹ̀. Kó mọ̀ọ wẹ̀ ní àkókó ĭgbà táàá wẹ̀; kó mọ̀ọ sùn, mọ̀ọ jí ní gẹ̀gẹ́ táàá jí. Ifá pé kó wẹ̣wọ́ wẹ̣sẹ̀ kó sì mọ̀ọ bọ́jú kó tóó mọ̀ọ fún òun ní nǹkan. Tí bá tí ń ṣe eléyìun, gbogbo ẹ̀ ní ó dáa.

Olóyĭĭgí lawo Òyígí
Òyĭgĭ Awo Òyigĭ
Awo kéré kèrè kéré
N lawoo gbĭrĭ ǹ gbiri
Awoo gbĭrĭ ǹ gbiri n lawo Èmĭlà alẹ̀
Ẹ̀rín yóbóyóbó n ni tOpó
Ẹ̀rín wẹ̣sìwẹ̣sì ni tỌ̀ǹdọ́kọ
Dọ́kọ́dọ́kọ́ abẹ̀rín sẹ̣wẹ̀lẹ̀sẹ̣wẹ̣lẹ̣
A díá fún Ẹdun tí ń bọ̣rí Olú
Tí Orí Olú ò fĭn…….....10
Ó lóun bọ̣rí Olú, bỌ̣rí Olú
Ó lỌ́rí Olú ò fĭn
Wọ̣n ní ó mọ̀ọ bọ́jú
Wọ̣n ní tí bá ń bọ́jú kó tóó bọ̣rí Olú
Wọ̣n ní yóó mọ̀ọ fĭn
Ẹdún bá ń bọ́jú
Ẹdún bá ń bọ̣rí Olú
Orí Olú bá ń fĭn
Alẹ̀ ni wọ́ọ̣n sĭí bỌ̣rí Olú
Olóyĭĭgí lawo Òyígí..... 20
Òyĭgĭ Awo Òyigĭ
Awo kéré kèrè kéré
N lawoo gbĭrĭ ǹ gbiri
Awoo gbĭrĭ ǹ gbiri n lawo Èmĭlà alẹ̀

ÒTÚRÚPỌ̀N ÒFÚN A

This person is urged to offer sacrifice with cleanliness and holiness to his Òrìsà. If this is a Babaláwo, it is with cleanliness that he should offer kola to his Ifá. He should always wash his hands and legs before offering kola. Ifá says this person is trying his hands on something without success. He is encouraged to persevere because he would soon be successful. He should bath regularly, sleep and wake up within the normal periods.

Olóyĭĭgí the priest of Òyígí
Òyigĭ the priest of Òyigĭ
Awo kéré kèrè kéré
They are the Babaláwo of gbĭrĭ ǹ gbiri
The priests of gbĭrĭ ǹ gbiri are the priests of Èmĭlà alẹ̀
The widows' smile is always a wry smile
The harlot with wet and inviting smile
Prostitutes with very wet and seductive smiles
Cast divination for Ẹdun that had been sacrificing to the Orí of Olú
Without recording acceptance of sacrifices……..10
He complained to have sacrificed repeatedly to Orí of Olú
He lamented not to have a record of any success
They told him to always wash his face
'Once you wash your face before offering to the Orí of Olú'
'It would be accepted' they said
Ẹdun started to wash his face
He afterwards sacrificed to the Orí of Olú
Olú started accepting his sacrifices
But they do sacrifice to Olú during the evening time
Olóyĭĭgí the priest of Òyígí……20
Òyigĭ the priest of Òyigĭ
Awo kéré kèrè kéré
Are the Babaláwos of gbĭrĭ ǹ gbiri
The priests of gbĭrĭ ǹ gbiri are the priests of Èmĭlà alẹ̀

Ẹ̀rín yóbóyóbó n ni tOpó
Ẹ̀rín wẹ̀sìwẹ̀sì ni tỌ̀ǹdọ́kọ
Dọ́kọdọ́kọ abẹ̀rín sẹ̀wẹ̀lẹ̀sẹ̀wẹ̀lẹ
A díá fún Irò tí ń bọ̀run Àjùwọ̀nlẹ̀sì
Tí Ọ̀run Àjùwọ̀nlẹ̀sì ò gbà
Ó lóun bọ Ọ̀run Àjùwọ̀nlẹ̀sì…….30
Ọ̀run Àjùwọ̀nlẹ̀sì ò gbà
Wọ́n ní kó mọ́ọ̀ wẹsẹ̀ kàsĭkàsĭ dànù
Wọ́n ní láàárọ̀ tó bá fẹ́ẹ́ bọ Ọ̀run Àjùwọ̀nlẹ̀sì
Wọ́n ní ó mọ́ọ̀ wẹsẹ̀ kàsĭkàsĭ àárọ̀ dànù
Àárọ̀ ni wọ́n sĭí mọ́ọ̀ bọ Ọ̀run Àjùwọ̀nlẹ̀sì
Bẹ́ẹ́ bàá bỌ́rí Olú lálẹ́
Ẹ mọ́ọ̀ bójú
Bó bá dàárọ̀
Ẹ mọ́ọ̀ wẹsẹ̀
Ẹ wẹ ọwọ́ méjèèjĭ……..……..40
Kẹ́ẹ tóó fún Ikin lóbĭ
Ayé yẹ wọ́n
Ọmọ ò ní mọ̀mọ́ mọ́
Ilé ò lóǹkà mọ́
Nǹkaan wọ́n rọ̀
Ayé wọ́n dáa
N ní wọ́n wá ń jó ni wọ́n wá ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọn ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Olóyĭ́ígí lawo Òyígí.....51
Òyìgĭ Awo Òyigĭ
Awo kéré kèrè kéré
N lawoo gbĭ̀rĭ̀ ǹ gbiri
Awoo gbĭ̀rĭ̀ ǹ gbiri n lawo Èmĭ̀là alẹ̀
Ẹ̀rín yóbóyóbó n ni tOpó
Ẹ̀rín wẹ̀sìwẹ̀sì ni tỌ̀ǹdọ́kọ
Dọ́kọdọ́kọ abẹ̀rín sẹ̀wẹ̀lẹ̀sẹ̀wẹ̀lẹ

The widow's smile is always a wry smile
The harlot with wet and inviting smile
Prostitutes with very wet and seductive smiles
Cast divination for Irò that had been sacrificing to Ọ̀run Àjùwọ̀nlẹ̀sì
Without recording acceptance of sacrifices
He complained to have sacrificed repeatedly to Ọ̀run Àjùwọ̀nlẹ̀sì …….....……30
He lamented that Ọ̀run Àjùwọ̀nlẹ̀sì was not accepting his sacrifices
They told him to always wash his dirty morning feet
'In the morning when you want to offer sacrifice to Ọ̀run Àjùwọ̀nlẹ̀sì '
'Wash the dirty morning feet away' they said
Sacrifices are however offered to Ọ̀run Àjùwọ̀nlẹ̀sì in the morning
'If you want to offer sacrifices to Olú in the evening'
'Wash your face that evening'
'When it is morning'
'You should go and wash your feet'
'Wash your hands also'…….....…..…….40
'And then offer kola to your Ikin'
Life pleased them exceedingly
Their children became uncountable
Houses became numberless
Their things became better coordinated
And life became better
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá…….49
They said it was exactly as their Babaláwo had said
Olóyĭ́ígí the priest of Òyígí
Òyigĭ the priest of Òyigĭ
Awo kéré kèrè kéré
Are the Babaláwo of gbĭ̀rĭ̀ ǹ gbiri
The priests of gbĭ̀rĭ̀ ǹ gbiri are the priests of Èmĭ̀là alẹ̀
The widow's smile is always a wry smile
The harlot with wet and inviting smile
Prostitutes with very wet and seductive smiles

A díá fún Ẹdun tí ń bọ́rí Olú
Bí tí ń bỌ́rí Olú lálẹ́ bẹ́ẹ̀ ni ò fín……..60
Wọ́n ní ó mọ́ọ̀ bójú lálẹ́
Kó tóó mọ́ọ̀ bỌ́rí Olú
A díá fún Irò tí ń bòrun Àjùwọ̀nlèsì ní kùtùkùtù
Ń bỌ̀run Àjùwọ̀nlèsì ní kùtùkùtù òwúrọ̀
Ọ̀run Àjùwọ̀nlèsì ò gbà
Wọ́n ní kó mọ́ọ̀ wẹsẹ̀ kàsìkàsì àwúrọ̀ dànù ní kùtùkùtù
Kó tóó mọ́ọ̀ bỌ̀run Àjùwọ̀nlèsì
Ẹdún bỌ́rí Olú
Orí Olú fín
Irò bỌ̀run Àjùwọ̀nlèsì……70
Ọ̀run Àjùwọ̀nlèsì wáá gbà yanran gbà yanran bíiná oko
Ìkán ló wálẹ̀ ló kọ́mọ tiẹ̀ sí
Ìgòǹgò ló wáá wálẹ̀ ló kọ́mọ tiẹ̀ sáàtàn
Òrèǹté ló wá gbobì tán ló pọ́nka
A díá fún Ikì dẹ̀ẹ̀rẹ̀
Èyí tí ń lọ rèé wo Ifá fún Ọlọ́fin ní mọ̀run àìkú
A wáá ráwọ lónìí
A rí kì
Ifá gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀…….80
Kóo gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Wáá gbobì kí n mọ́ọ̀ rájé ní
Sọwọ́ dẹ̀ẹ̀rẹ̀
Kóó gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Wáá gbobì kí ń mọ́ọ̀ láya
Sọwọ́ dẹ̀ẹ̀rẹ̀

Cast divination for Ẹdun that had been sacrificing to the Orí of Olú
He complained to have sacrificed repeatedly to Orí of Olú yet his kola was not accepted..….....60
They told him to always wash his face in the evening time
Before he would offer sacrifice to Orí of Olú
Also cast divination for Irò who had been offering sacrifices to Ọ̀run Àjùwọ̀nlèsì
He was offering sacrifices to Ọ̀run Àjùwọ̀nlèsì early in the morning
Ọ̀run Àjùwọ̀nlèsì refused his sacrifices
He was told to always wash his dirty feet early in the morning
Before he would sacrifice to Ọ̀run Àjùwọ̀nlèsì
Ẹdun offered sacrifices to Orí of Olú
The Orí of Olú proved effective in sacrifice
Irò offered sacrifices to Ọ̀run Àjùwọ̀nlèsì……70
Ọ̀run Àjùwọ̀nlèsì accepted the sacrifices with the brightness of a glowing fire
The termite digs the ground to hide her children
Ìgòǹgo digs the ground in the refuse dump site to hide her own children
Òrèǹté accepts the kola and fold his palms
They are the ones that cast divination for Ikì dẹ̀ẹ̀rẹ̀
That was going to cast divination for Ọlọ́fin in Mọ̀run Àìkú
We today rub our hands together in prayer
We find a holy verse to recite
Ifá please accept my kola
Extend your hands……..80
And accept my kola
Extend your hands
Come and accept my kola such that I may find wealth
Extend your hand
And accept my kola
Extend your hand
Come and accept my kola for me to have wives
Extend your hand

Kóo gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀……90
Wáá gbobì kí n mọ́ọ́ bímọ
Sọwọ́ dẹ̀ẹ̀rẹ̀
Kóo gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Wáá gbobì kí n mọ́ọ́ kọ́lé
Sọwọ́ dẹ̀ẹ̀rẹ̀
Kóo gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Wáá gbobì kí n lógbó
Kí n látọ́…….……..100
Kí n níre gbogbo
Sọwọ́ dẹ̀ẹ̀rẹ̀
Kóo gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Gbobì mi lónĩí
Gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀
Gbobì mi ò
Sọwọ́ dẹ̀ẹ̀rẹ̀

And accept my kola
Extend your hand…….……90
Come and accept my kola for me to have children
Extend your hand
And accept my kola
Extend your hand
Come and accept my kola for me to build houses
Extend your hand
And accept my kola
Extend your hand
Come and accept my kola for me to become aged
And also to become steadfast at old age…….…...100
For me to have all good things
Extend your hand
And accept my kola
Extend your hand
Accept my kola today
Please accept my kola
Extend your hand
And accept my kola
Extend your hand

ÒTÚRÚPỌ̀N ÒFÚN B

Ayé ó yẹ eléyìun. Ifá pé bí idán lòún ó ṣe ṣehun gbogbo fún un. Ọ̀pọ̀lọpọ̀ ìkó òwú lẹbọ ẹ̀.

Otúrú lọ́ gbọ̀nwú lẹ̀bẹ̀lẹ̀bẹ̀
Ló mu rojú ọ̀run rèé ran
A díá fún Aláàntaakùn
Tí ń lọ rèé ṣehun gbogbo bíi idán bíi idán
Òun le ṣe nńkan bíi idán báyìí?
Wọ́n ní kó rúbọ
Wọ́n níre o to lọ́wọ́
Ó rúbọ tán
Wọ́n bá ṣe Ifá fún Aláàntaakùn
Bó bá nà síhĭín…….....10
A lọ́ mọ́ igi ńbẹ̀
A fi so tọ̀hún
Ló bá bẹ̀rẹ̀ síí ta òwu
Gbogbo aṣọ tí wọn ò le hun
Aláàntaakùn ló hun gbogbo ẹ̀ lófuruufú
Ifá pé bírà eléyìun ò níí bàjẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí..…20
Otúrú lọ́ gbọ̀nwú lẹ̀bẹ̀lẹ̀bẹ̀
Ló mu rojú ọ̀run rèé ran
A díá fún Aláàntaakùn
Tí ń lọ rèé ṣehun gbogbo bíi idán bíi idán
Ajé tá ó nĭí láyé
Bíi idán
Aláàntaakùn ní ń ṣehun gbogbo bíi idán bíi idán
Aya tá ó nĭí láyé
Bíi idán ni
Aláàntaakùn ní ń ṣehun gbogbo bíi idán bíi idán….....30

ÒTÚRÚPỌ̀N ÒFÚN B

Ifá says life would please this person. He would achieve success as if like magic. A roll of string is the object of sacrifice.

It is Otúrú that shakes fine threads with force
And takes it to the sky to weave
Casts divination for the Spider
That was going to do all things as if like magic
'Would I be able to do things as like magic'?
He was told to perform sacrifice
And that good things would get to him
He offered the sacrifice
They prepared an Ifá portion for the Spider
If he moved here….....……10
He would hold on to a tree branch
And use it to tie the other
That was how he started spreading his threads
All the cloths that the other weavers could not weave
The Spider wove all in space
Ifá says the wonders of this person would not get spoilt
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said….20
It is Otúrú that shakes fine threads with force
And takes it to the sky to weave
Casts divination for the Spider
That was going to do all things as if like magic
The wealth that we would have on earth
Will come as if like magic
It is the spider that does things as if like magic
The wives that we would have on earth
Will come as if like magic
It is the spider that does things as if like magic….30

Ọmọ tá ó bǐí láyé	The children that we would have on earth
Bíi idán ni	Will come as if like magic
Aláǹtaakùn ní ń ṣehun gbogbo bíi idán bíi idán	It is the spider that does things as if like magic All the things that we would have on earth Would come as if like magic
Gbogbo ire tá ó nǐí láyé	
Bíi idán mọ̀mọ̀ ni	
Ẹ̀yin ò wo Aláǹtaakùn tí ń ṣehun gbogbo bíi idán bíi idán?	Can you all see the Spider that does things as if like magic?

DIFFICULT WORDS : ÒTÚRÚPỌ̀N

1. **Èkuru**: cf. Ọbàrà
2. **Adĩgbọ́nránńkú**: A kind of insect that pretends as if it had died
3. **Ìtĩmọ́ Yĩnrín, ĩmọ̀mọ̀ bojĩ**: Name of a Babaláwo. Also signifies the flash of lightening as being brief but bright.
4. **Ẹtibọnkẹ**: Name of a Babaláwo. A kind of exclamation. Could be used instead of 'Ha'!
5. **Ẹran ò jẹ**: The half door usually posted to the front and back entrances. This prevents ranging domesticated animals on rampage from entering the building and as such devouring household items. (Lt) 'The goat could not come in to eat'.
6. **Ègùn tribe**: Ègùn tribe are found in around Lagos state of Nigeria.
7. **Ẹ̀yọ̀**: This is another tribe found in Lagos.
8. **Oníkọ̀**: Epithet for personified death
9, **Mọ́sà**: Maize cake. Prepared by grinding maize to form a soft paste and frying in oil until it becomes solid.
10. **Ẹ mọ́ sàĩ bá mi jẹ́ ò**: Please do not hesitate to take some to eat. This pleading statement is the source of the word 'mọ́sà'. (Mọ́ sài).
11. **Ìrá bojú Gàngànhún**: Ìrá is an animal (Deer family but bigger than the antelope). (Lt) 'Ìrá with scary face.
12. **Ìṣokùn**: An area within the perimeters of Ọ̀yọ́ city.
13. **Ọ̀gọ̀**: This is the name of the prince of Ìṣokùn.
14. **Àlọ́pọ̀ ĩtàkùn nĩĩ múgĩĩ dĩtĩ**: cf. Ogbè. (Lt) 'It is the twining of clusters of dropping roots that form a heavy club-like mass'.
15. **Akin**: Name of a person. An energetic man.
16. **Ẹ̀ṣĩn, Ọ̀kọ̀, Abọ́ọ́da**: Spear, arrow, and shield respectively, but here means names of persons.
17. **Otúrú nĩ ń pọn Ọ̀dàrà lọ sĩlẹ̀ Ifẹ̀**: Name of a Babaláwo. Coined out of Otúrúpọ̀n Ọ̀bàrà. (Lt) 'It is Òtúrú that saddles Ọ̀dàrà (Èṣù) to the land of Ifẹ̀
18. **Ikúyẹ̀bá**: Name of a person. An Ẹlẹ́gbẹ́. (Lt) Death had ducked sideways.
19. **Àgùnnàre**: Also the name of a person
20. **Pọndara**: Name Of a Babaláwo. Also rhythms
21. **They carried it up and down**: The cast of divination. This is formed out of casting divination using Ọ̀pẹ̀lẹ̀ or Ikin. Ọ̀pẹ̀lẹ̀ has to be lifted up and allowed to fall methodically on the tray to speak.
22. **Ẹ̀lú leaf**: Ẹ̀lú is the leaf used in preparing black dye. This verse is good in prayers.
23. **Àrĩnjó Olúfẹ̀**: Name of a Babaláwo.
24. **Ẹ̀mú**: Name of a person (Also an appellation). This is a long nosed plier, which could hold objects firmly without dropping. In essence, Ẹ̀mú, the gateman of heaven was using his name to pray for Àrìnjó Olúfẹ̀. Names in Yorùbáland have meanings and spiritual attachment to inspire the bearer to perform successfully in any endeavor except for the bastard.
25. **Àrọ̀ gĩdĩgbà**: This is also the name of another person.
26. **Èjĩgbàrà Ìlẹ̀kẹ̀**: Beads. Reputed to be the most expensive kind of bead.
27. **Àdĩ**: Oil derived by crushing palm kernel. Take note of the two syllables 'A, and di'. 'di' translates to 'blockage'. Hence Adi is also using his name to pray.
28. **Ẹlẹ́bu**: This is a merger of two words. Oní and Ẹbu. Ẹlẹ́bu is then the owner of Ẹbu. Ẹbu however is the location where the extraction of oil is done

29. **Ikú Polósí**: Name of a Babaláwo.
30. **Ẹ̀rùyánǹtefé**: A kind of mystical leaf that does not wither easily.
31. **Àgẹ̀rẹ̀**: The drumbeats for Ògún.
32. **Ẹ̀rú pẹ́, lọmọdé tayò**: Ẹ̀rú pẹ́ describes the sluggishness in the counting of the game by children in comparison with the masters. This statement therefore is confirming the idea of praying for the person consulting Ifá to have long life.
33. **Ògĭdán**: Appellation for the leopard
34. **Òtòlò**: A kind of wild animal hunted for game.
35. **Yéwándé**: Name of a person. Usually given to the first female child in the family line after the demise of the grandmother or great grandmother. Compare Ìyábọ̀. 'The mother is back'
36. **Ògbuuru, Ọ̀gbàárà**: Names of Babaláwos and also rhythms.
37. **A wúwo lọ́wọ́ ikú gbinringbinrin**: Appellation for the people of Ìlógbòo tàbú. (a town). 'He that is well respected by death'.
38. **Wàràjà**: (Lt) 'In a hurry'.
39. **Ọ̀fàfà**: Cf. Ọ̀wọ́nrín.
40. **Ọ̀pẹ̀ sẹ̀gĭ sẹ̀gĭ**: Ifá.
41. **Gbédègbẹ̀yọ̀**: Stooge of Ọ̀rúnmìlà. All Babaláwos are called as such
42. **Òtúrúpọ̀ọn tẹ̀tẹ̀**: Òtúrúpọ̀n Ìrẹ̀tẹ̀.
43. **Àwòko**: A kind of bird that sings so much.
44. **Sùgùdù**: Sĭgĭdĭ. A woodcarving representing a human being.
45. **Ẹ̀gán**: This is a string (roll of white and black) knotted to a parrot feather and Ifá beads (Idè). Ẹgán is usually tied on the forehead especially during initiation process or when an important occasion is being carried out in Ifá.
46. **Onílé owó**: 'The man whose house is full of money'.
47. **Onĭkáàa wùsĭ**: 'The man whose corridors are full of wealth.
48. **Àdĭrẹ̀**: This is the locally dyed fabric. Could take any design.
49. **Ẹ̀dun**: Name of a Babaláwo. Ẹdun is also the name given to the monkeys. It is also an appellation drawn to call twins.
50. **Orí**: Destiny.
51. **Olú**: God.
52. **Irò**: Name of a person, Babaláwo.
53. **Ọ̀run Àjùwọ̀nlèsĭ**: Heaven.
54. **Ìgòǹgò**: A kind of insect found on refuse dumpsites.
55. **Òrèǹté**: Meaning uncertain.
56. **Ikĭ dẹ̀ẹ̀rẹ̀**: One of the families of Ape.
57. **Ọlọ́fin**: CF Ọ̀wọ́nrín.
58. **We today rub our hands together**: Rub hands in prayer. This is in the process of casting of divination using Ikin or when offering sacrifices to Èṣù.
59. **Ọ̀pẹ̀bẹ́**: The Duck.
60. **Leg**: Leg as used here is paradoxical. It actually means that people have to come to witness good functions.
61. **Onígbàjámọ̀**: Local head shavers. Barbers.

CHAPTER 13 : ODU ÒTÚÁ

ÒTÚÁ MÉJÌ A

Ifá pé ire fún eléyìun. Yóó dẹni ńlá, yóó sì di olókìkí. Wọ́n ó fi jẹ Olórí ńbì kan

Ajòsíkí Awo Ìmọ̀nràn
A díá fún Ọ̀rúnmìlà
Ifá ó jolórí abọmọlẹ́ nífẹ̀
Wọ́n ní ó sá káalẹ́ ó jàre
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ
Ajòsíkí mọ̀mọ̀ dé ò
Awo Ìmọ̀nràn
Ọ̀rúnmìlà ló jẹ Olórí abọmọlẹ́ nífẹ̀……10

ÒTÚÁ MÉJÌ A

Ifá wishes this person well. He would become a renowned person. He would also be made a leader somewhere.

Ajòsíkí Awo Ìmọ̀nràn
Cast divination for Ọ̀rúnmìlà
Ifá would be the head of ritual observing team in Ifẹ̀
He was asked to take care of the ground
And perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it
Ajòsíkí is here
The priest of Knowledge
Ọ̀rúnmìlà became the head of the ritual observing team in Ifẹ̀…..…….....….....…10

ÒTÚÁ MÉJÌ B

Ifá pé nǹkan eléyìun ó dáa tó bá rúbọ

Àkàlà Ìpàpó níí fẹsẹ̀ méjèèjì yọ ekòló mì
A díá fún wọn lóde Ìjewúje
Ẹkún ire ni wọ́n ń sun
Wọ́n ní kí wọ́n ó sá káalẹ̀ kí wọ́n ó jàre
Ẹbọ ni kí wọ́n ó ṣe
Wọ́n sì gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Ǹjẹ́ rírú ẹbọ
Èèrù àtùkèsù
Kèè pẹ́ o……..……10
Ọ̀nà è jĩn
Ẹ wáá bá ni ní jẹ̀bútú ire
A ó ò lówó lówó
Bí ará òde Ìjewúje
Hìn hiìn
Ará òde Ìjewúje
A ó láya láya
Bí ará òde Ìjewúje
Hìn hiìn
Ará òde Ìjewúje……..…20
A ó bímọ bímọ
Bí ará òde Ìjewúje
Hìn hiìn
Ará òde Ìjewúje
A ó ò kọ́lé kọ́lé
Bí ará òde Ìjewúje
Hìn hiìn
Ará òde Ìjewúje
A ó níre gbogbo
Bí ará òde Ìjewúje.....…….30
Hìn hiìn
Ará òde Ìjewúje

ÒTÚÁ MÉJÌ B

Ifá says the things of this person would be fine. He should perform his sacrifice.

It is the Àkàlà bird of Ìpàpó that uses its two legs to extract worms to swallow
Casts divination for them in the city of Ìjewúje
They were crying because of all good fortunes
They were asked to take care of the ground
And perform sacrifice
They heard about the sacrifice
And performed it
Therefore offering of sacrifices
And free gifts to Èṣù
Before long…….……..10
And in the nearest future
Come and meet us with good tidings
We would have so much money
As does the people of Ìjewúje city
Hìn hiìn
People of the city of Ìjewúje
We would have many wives
As does the people of Ìjewúje
Hìn hiìn
The people of Ìjewúje…….20
We would have many children
As does the people of Ìjewúje city
Hìn hiìn
The people of Ìjewúje city
We would build houses
As does the people of Ìjewúje
Hìn hiìn
The people of Ìjewúje
We would have all good fortunes
As does the people of the city of Ìjewúje……30
Hìn hiìn
The people of Ìjewúje.

ÒTÚÁ OGBÈ A

Ifá pé ire fún eléyìun; yóó dáa fún un; nǹkaan rẹ̀ ò níí bàjẹ́. Òòsà ǐraan wọn láílái ni kí eléyìun ó bọ ní ó fi là. Ifá pé bí eléyìun ó bàá sùn lálẹ́, kó mọ́ọ tan fítílà méjì sí ẹnu ọ̀nàa rẹ̀; Ire ó to lọ́wọ́.

Erin ló ní n mọ́ kíun ní minrin ní minrin mọ́
Erin mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀duru mọ̀duru
Ẹfọ̀n ló ní n mọ́ kíun ní mòjò àárọ̀ ní mòjò àárọ̀ mọ́
Ẹfọ̀n mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀dùrù mọ̀dùrù
A díá fún Onílé Akódì
Èyí tí ó tanná ọ̀là sílẹ̀ dọmọ
Wọ́n ní ó rúbọ
Òun le là láyé báyìí?……..…….....10
Wọ́n ní kó rú ǐyá odó méjì
Kó wáá tan fítílà kan sí ẹnu ọ̀nà òde
Kó tan ọ̀kan sẹ́nu ọ̀nà ẹ̀yǐnkùlé
Kó fi òòrí tan ọ̀kan
Kó fi epo tan ọ̀kan tó kù
Wọ́n ní gẹ́gẹ́ ẹ̀ niré ó mọ́ọ ṣe
Onílé Akódì bá rúbọ
Ó tanná sẹ́nu ọ̀nà
Ajé ń wọ̀lé ẹ̀
Ire gbogbo ń wọ̀lé ẹ̀ ……..……..20
Òun náà
Ó lÉrin ló ní n mọ́ kíun ní minrin ní minrin mọ́
Erin mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀duru mọ̀duru
Ẹfọ̀n ló ní n mọ́ kíun ní mòjò àárọ̀ ní mòjò àárọ̀ mọ́

ÒTÚÁ OGBÈ A

Ifá wishes this person well and prays for him. Ifá says he should sacrifice to the ancestral deity in their clan for him to become rich. He should also light two clay pot lamps at his front and back entrances. Good things would enter his house.

Erin ló ní n mọ́ kíun ní minrin ní minrin mọ́
Erin mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀duru mọ̀duru
Ẹfọ̀n ló ní n mọ́ kíun ní mòjò àárọ̀ ní mòjò àárọ̀ mọ́
Ẹfọ̀n mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀dùrù mọ̀dùrù
Cast divination for Onílé Akódì
The one that would light a lamp of wealth pending a child's arrival
He was asked to perform sacrifice
'Would I have wealth at all'? He asked……..……..10
They told him to offer two yam-pounding mortars as sacrifice
He should then light a clay pot lamp at the front entrance
And another at the back entrance
He should use shea nut butter as oil for one
And red palm oil for the other
'All good fortunes would coincide with you' they said
Onílé Akódì performed the sacrifice
He lit the lamps at the entrance
Wealth started to enter into his house
All good things also entered into his house……..20
He became surprised and exclaimed 'Me'
He said Erin ló ní n mọ́ kíun ní minrin ní minrin mọ́
Erin mo kí ọ́ ná
Aláwọ̀ọ̀ mọ̀duru mọ̀duru
Ẹfọ̀n ló ní n mọ́ kíun ní mòjò àárọ̀ ní mòjò àárọ̀ mọ́

Ẹfọ̀n mo kí ọ ná
Aláwọ̀ọ̀ mọ̀dùrù mọ̀dùrù
A díá fún Onílé Akódì
Èyí tí ó tanná Ọlàá lẹ̀ dọmọ
Ẹbọ n wọ́n ní ó ṣe……..……30
Onílé Akódì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ifá tàn fÓlú o
Ẹ̀dú tàn fáwọ̀
Èyin ò mọ̀ pé iná rere lỌ̀pẹ̀ ń tàn

Ẹfọ̀n mo kí ọ ná
Aláwọ̀ọ̀ mọ̀dùrù mọ̀dùrù
Cast divination for Onílé Akódì
The one that would light a lamp of wealth pending a child's arrival
He was asked to perform sacrifice……30
Onílé Akódì heard about the sacrifice
And performed it
Ifá lights lamps for the victor
Ẹ̀dú lights for those entering into the village at night
Don't you all know that it is victorious lamps that Ọ̀pẹ̀ lights?

ÒTÚÁ OGBÈ B

Ifá pé inú eléyìun dáa, ṣùgbọ́n àwọn èèyàn ń gbèrò ìkà lé e lórí; Ifá pé kó rúbọ kó lè ṣẹ́gun.

Ògbólógbòó aláǹgbá àmù
Ńíí sáré geerege lórí àpáta
A díá fún Onínú rere
Èyí tí wọ́n ó mọ́ọ gbèèbù ìkà sílẹ̀ dè
Wọ́n ní kó rúbọ
Onínúu ré bá rúbọ
Lákọ lákọ ló rúbọ ẹ̀
Ó rú ìgĭrĭpá òrúkọ
Ọ̀pọ̀lọpọ̀ owó
Ó rúbọ tán ……...10
Ẹbọọ rẹ̀ bá dà
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ògbólógbòó aláǹgbá àmù
Ńíí sáré geerege lórí àpáta
A díá fún Onínú rere
Èyí tí wọ́n ó mọ́ọ gbèèbù ìkà sílẹ̀ dè…20
Ifá mọ̀ rínú o
Ilẹ̀ ríkà
Èèyàn tí ń ṣe rere
Ọlọ́rún mọ̀

ÒTÚÁ OGBÈ B

Ifá says this person is open-minded but people are forming evil thoughts on him. He should perform sacrifice to win.

It is the old and experienced lizard
That runs with speed on rocks
Casts divination for the nice man
The one for whom they would sow the seed of discord pending his arrival
He was asked to perform sacrifice
The nice man offered the sacrifice
He offered the sacrifice in full
He offered a matured he-goat
A lot of money
He finished observing his sacrifice…….10
And the sacrifice was accepted
Life pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
It is the old and experienced lizard
That runs with speed on rocks
Casts divination for the nice man
The one they would sow the seed of discord pending his arrival……..……20
Ifá actually sees the mind of all
The mother earth knows the wicked ones
The person who is kindhearted
God knows

ÒTÚÁ ỌYẸ̀KÚ A

Ifá pé nǹkan eléyìun ò níí bàjẹ́. Kó rú osùn, ẹfun àti àgbẹ́bọ̀ adìẹ; Kí wọ́n ó sì mọ́ọ bọ Òòsà.

Òtúá yànpín o
Ìyànnìyàn yànpín o
Wọn ò mọ̀ pé inú onípǐín ò dùn
Wọn ò mọ̀ pé inú onípǐín bàjẹ́
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Níjọ́ tí Ojú ọmọọ rẹ̀ ó nù lọ
Òun le rÓjú ọmọ òun báyìí?
Wọ́n ní kó rúbọ
Ó bá rúbọ
Òòsàálá rúbọ tán……..10
Wọ́n bá rÓjú ọmọ Òòsà
Inú Òòsà dùn
Wọ́n bá ń yọ̀
Wọ́n bá ń jó
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúá yànpín o
Ìyànnìyàn yànpín o
Wọn ò mọ̀ pé inú onípǐín ò dùn
Wọn ò mọ̀ pé inú onípǐín bàjẹ́
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò.....20
Níjọ́ tí Ojú ọmọọ rẹ̀ ó nù lọ
Wọ́n ní kÓòsà ó rúbọ
Kó lè rÓjú o
Òòsá gbẹ́bọ ńbẹ̀
Ó rúbọ
Àwá mọ̀mọ̀ rójú o
A mọ̀mọ̀ ráyè
A sì rÓjú ọmọ Òòsà tó nù o

ÒTÚÁ ỌYẸ̀KÚ A

The things of this person would not get spoilt. He should sacrifice chalk, cam wood, a hen and pigeon. This person should be a devotee of Òòsà.

Òtúá chooses a destiny
Man, choose your destiny
They never knew that the person with the destiny is not happy
They never knew that the owner of the destiny is sad
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
On the day Ojú, his child got missing
Would I be able to find Ojú, my child? He asked
They told him to perform sacrifice
He performed it
After observing the sacrifice……..….....10
They saw Ojú, Òòsà's child
Òòsà was very happy
They were then dancing
They were then rejoicing
Òòsà said was exactly as his Babaláwos had said
Òtúá chooses a destiny
Man, choose your destiny
They never knew that the person with the destiny is not happy
They never knew that the owner of the destiny is sad
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò……20
On the day Ojú, his child got missing
They asked Òòsà to perform sacrifice
Such that he would find Ojú
Òòsà heard about the sacrifice
And performed it
We have definitely found time
And have definitely found space
We also found Ojú, Òòsà's child that got missing

ÒTÚÁ ỌYẸ̀KÚ B

Ifá pé ire fún eléyìun. Ẹyẹ ẹtù mẹ́rin lẹ̀bọ ẹ̀. Kí á mọ́ọ sin ẹyẹ ẹtù náà.

Ọpọ́n kan; Ọpọ́n kan
Ọpọ́n kan tán
Wọn a tẹ́ ẹ́ nítan
A díá fún Ọ̀rúnmìlà
Níjọ́ tíIfá ń bẹ láàrin Ọ̀tá sáńgílítí
Wọ́n níwọ Ọ̀rúnmìlà rúbọ
Ọ̀rúnmìlà bá rúbọ
Wọ́n ní kó mọ́ọ sin ẹyẹ ẹtù
Ọ̀rúnmìlà ń sin ẹyẹ ẹtù
Ó fẹyẹ ẹtù mẹ́rin rúbọ…….10
Àwọn Babaláwo ẹ̀ jẹ méjì léru
Ọ̀rúnmìlà ń sin méjì
Ọ̀rúnmìlà sĩí mọ́ọ gbóhun ẹyẹ oko ni nígbà ìwásẹ̀
Wọ́n só Ọ̀rúnmìlà só ọ, só ọ
Wọn ò rí Ọ̀rúnmìlà mú
Wọ́n só ọ ńbi Oúnjẹ
Wọ́n só ọ ńbi ọtí
Wọ́n só ọ lójú ọ̀nà
Kò síbi tí wọn ò gbé só ọ tán
Wọn ò ri mú……...…….20
Àwọn wáá le mú Ọ̀rúnmìlà báyìí?
Wọ́n ní Ọ̀rúnmìlà ò leè mọ́ dèé ibi ọpọ́n ẹ̀ bá wà
Gbogbo ihun tí fĩ ń gbàáyàán lẹ̀
Ńbi ọpọ́n ló wà
Ni ọ́n bá lọ̀ọ́ ró ọpọ́n Ọ̀rúnmìlà ńgbà tí ò sí ńlé
Bí Ọ̀rúnmìlà bá sĩ tí ńbọ̀ wálé
Àwọn ẹyẹ ẹtù ó ti mọ́ọ gbá rẹrẹ bọ̀
Ǹjẹ́ kí Ọ̀rúnmìlà ó gbé ọpọ́n kalẹ̀
Yóó bàá òkè ìpọ̀rí ẹ̀ sọ̀rọ̀

ÒTÚÁ ỌYẸ̀KÚ B

Ifá says he wishes this person well. He should sacrifice four guinea fowls and rearing them.

The tray is sour
The tray became very sour
They marked it on the thigh
Cast divination for Ọ̀rúnmìlà
On the day Ifá was in the midst of real enemies
They told Ọ̀rúnmìlà to perform sacrifice
Ọ̀rúnmìlà then performed the sacrifice
He was asked to rear guinea fowls
Ọ̀rúnmìlà did so
He sacrifice four guinea fowls……..…….10
His Babaláwos took two as booties of Ifá
Ọ̀rúnmìlà was told to rear the other two
However, Ọ̀rúnmìlà do hear the voices of farm animals and birds
His enemies watched and watched him for a slip
They could not get him
They watched for a slip in his eating pattern
They watched him in his wine drinking habits
They laid a trap for him on the road
There was no place they did not try to lay ambush for him
They did not succeed…….....……20
'What do we do to capture this man'? They asked within themselves
'Ọ̀rúnmìlà would definitely go to his Ifá tray'
'All his resorts in people's redemption'
'Is in that tray' They concluded
That was how they invoked bad spirits on Ọ̀rúnmìlà's tray while he was out
But whenever Ọ̀rúnmìlà is returning home from somewhere
His guinea fowls would dance round welcoming him
As Ọ̀rúnmìlà was about to position his tray on the floor
He wants to converse with his Ifá

Kó bu ìyẹ̀ lù ú…….....…….30
Ó rawọ́ tán
Lẹyẹ Ẹtù bá ń ké ńta
Ní ń pé ‘ọpọ́n kan’
Ọpón kan, ọpọ́n kan
Ọ̀rúnmìlà bá bù ú
Ó ku méjì ńbẹ̀
Ẹyẹ́ tún ń ké ‘ọpọ́n kan’
Ọpọ́n kan
Ọ̀rúnmìlà tún bù ú léèkejì
Ó tún ku méjì lọ́wọ́ ẹ̀…….…….40
Ẹyé tún ké
Ó ní tẹ̀ ẹ́ nítaàn
Tẹ̀ ẹ́ nítaàn
Ló bá ń tẹ̀ ẹ́ nítan ẹ̀
Ló bá rí Òtúá yẹ̀pín
Wọ́n ní ẹbọ ni kí Ọ̀rúnmìlà ó rú
Wọ́n ní bỌ́pón bá kan tán
Itan làá tẹ̀
Ayé yẹ Ọ̀rúnmìlà
Àwon ọ̀tá ẹ̀ ò leè mu mọ́……....……50
Ifá pé kí eléyìun ó rúbọ
Póun ò níí jẹ́ ó rí aburú
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọpọ́n kan; Ọpọ́n kan
Ọpón kan tán
Wọn a tẹ̀ ẹ́ nítan
A díá fún Ọ̀rúnmìlà……..……..60
Níjọ́ tÍfá ń bẹ láàrin Ọ̀tá sáńgílítí
Wọ́n ní ó rúbọ
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọpọ́n kan
He poured Ifá’s powder on it……30
And rubbing his Ikin in prayer in his palms
The bird about the time started to crow from outside
Saying ‘Ifá, your tray is sour’
The tray is sour
Ọ̀rúnmìlà packed the Ikin in the first scoop
It remained only two
The bird did not stop ‘The tray is sour’
The tray is sour, they continued harshly
Ọ̀rúnmìlà packed it the second time
It remained two again……..….....40
The birds sounded louder
‘Mark it on your thigh’
‘Mark it on your thigh’ they repeated
Ọ̀rúnmìlà started to mark it on his thigh
He saw Òtúá Ọ̀yẹ̀kú
They told Ọ̀rúnmìlà to offer sacrifice
‘Once the tray is sourly’
‘It is one’s thigh that one would mark’ they told him
Life so pleased Ọ̀rúnmìlà
His enemies could not capture him again…..…….50
Ifá asks this person to perform sacrifice well
That he would not allow him see evil things
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
The tray is sour
Once the tray become very sour
They mark it on the thigh
Cast divination for Ọ̀rúnmìlà…….....……..60
On the day Ifá was in the midst of real foes
He was asked to perform sacrifice
Ọ̀rúnmìlà head about the sacrifice
And performed it
The tray is sour

Òtúá Ọpọ́n kan
BỌ́pọ́n bá kan tán
Itan làá tẹ̀

Òtúá Ọpọ́n kan
Once the tray becomes bewitched
One should mark it on the thigh

ÒTÚÁ ÌWÒRÌ A

Ifá pé ire eléyìun ò níí sọnù. Ayé ó yẹ ẹ́ tí wọ́n bá ń bọ Sàngó. Àáyè ó gbà á ńnú ilé e baba ẹ̀. Yóó dèèyàn ńlá ńbẹ̀. Ṣùgbọ́n kó rúbọ dáadáa o.

Ahọ́nránmọ́gángan
Ahọ̀nràànmọ́gàngan
Ìbẹ̀rù ò jẹ́ á roko ìdí àgbọn
Kó mọ́ baà tibi họ̀rẹ̀ họ̀rẹ̀ bani lẹ́rù
A díá fún Òrúkú Ọ̀nà Ẹ̀yọ̀
Tọ́mọ aráyé ń pè lẹ́rú
Bó bá déhĭín
Wọn a pẹ́rú àwọn ni
Bó dé ọ̀hún
Wọn a pẹ́rú àwọn ni …….10
À á ṣéé mọ Òrúkú Ọ̀nà Ẹ̀yọ̀?
N làá pe Sàngó
Wọ́n ní kó rúbọ
Wọ́n ní wọ́n ó da mọ̀ lọmọ ńlée baba ẹ̀
Sàngó bá rúbọ
Ló bá sàgbèrè lọ
Títíítí kò dé
Ńgbà tí ó padà dé
Ń kúò sánmọ̀
Ilé e baba ẹ̀ ló bèèrè……..20
Kàràràràrà ló sáárá
Wéré wọ́n ń pé ilée babaa rẹ̀ rèé
Ilée babaa rẹ̀ rèé
Àwọn ò mọ̀
À bá ti pè ọ́ lẹ́rú
Ni Sàngó wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÒTÚÁ ÌWÒRÌ A

Ifá prays that this person would not be lost in life. Life would please him if he could be a devotee of Sàngó. He would become established in his fathers' house and be well known.

Ahọ́nránmọ́gángan
Ahọ̀nràànmọ́gàngan
Fear had made one to abandon the weeding of the surroundings of a palm tree
Such that the hoe's creeping noise in weeding would not scare one away
Cast divination for Òrúkú Ọ̀nà Ẹ̀yọ̀
The one that Man refers to as a slave
When he moves near here
They would say 'he is our slave'
When he moves to the other side
He is our slave, people at the other side would say..10
How do we know Òrúkú Ọ̀nà Ẹ̀yọ̀?
Is the one we call Sàngó
He was asked to perform sacrifice
They told him that they would recognize him, as a real child in is father's house
Sàngó performed the sacrifice
He then went away in search of power
He was not seen to return for a long time
On his return
He left the skies
He asked for his father's house straight away…….20
In a loud crack of thunder
Immediately, they were pointing his father's house to him
'Here is your father's house'
'We were only ignorant all along'
'We would never have called you a slave'
Sàngó then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá

Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ahọ́nránmọ́gángan.....30
Ahọ̀nràànmọ́gàngan
Ìbẹ̀rù ni ò jẹ́ á roko ìdí àgbọn
Kó mọ́ baà tibi họ̀rẹ̀ họ̀rẹ̀ bani lẹ́rù
A díá fún Òrúkú Ọ̀nà Ẹ̀yọ̀
Tọ́mọ́ Áráyé ń pè lẹ́rú
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Ó sì gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Òrúkú Ọ̀nà Ẹ̀yọ̀ tọ́mọ́ aráyé ń pè lẹ́rú
Ọmọ́ délée baba ẹ̀……40
Ọmọ́ wáá dọmọ́ gidi

He said it is as his Babaláwos said
Ahọ́nránmọ́gángan.....30
Ahọ̀nràànmọ́gàngan
Fear had made one to abandon weeding the surroundings of a palm tree
Such that the hoe's creeping noise in weeding would not scare one away
Cast divination for Òrúkú Ọ̀nà Ẹ̀yọ̀
Who Man refers to as a slave
He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice
And offered it
Òrúkú Ọ̀nà Ẹ̀yọ̀ whom man calls a slave
The child got to his father's house……40
And became a legal and recognized child

ÒTÚÁ ÌWÒRÌ B

Ifá pé kí eléyìun ó mọ́ọ ṣe bíi tirúnmọlẹ̀. Nǹkankan ń bẹ tí ń tọrọ tọ́wọ́ ẹ̀ ò tíì tó; tí kò bá dá hẹ̀ẹ̀ òkè ìpọ̀rí ẹ̀, nǹkan náà ó bà á lọ́wọ́ láìpẹ́.

Ilá sọwọ́ pẹ́tẹ́ pẹ́tẹ́
Ilá sogún
Ikàn sọwọ́ pẹ̀tẹ̀ pẹ̀tẹ̀
Ikàn a sọgbọ̀n
Olúyaya ló sọwọ́ pẹ́tẹ́ pẹ̀tẹ̀ pẹ́tẹ́
Lée sàádọ́ta
A díá fún Ọ̀rúnmìlà
Yóó ràán Mọ́bọ́lájẹ́ ọmọọ rẹ̀ ní òde Ìsàn
Ọ̀rúnmìlà ló rán Ọmọ́bọ́lájẹ́ ọmọ ẹ̀ níṣẹ́ lóde Ìsàn
Wọ́n dóde Ìsàn tán …….....….10
Gbogboo wọ́n bá ń bú u
Wọ́n ń bu Ifá lóde Ìsàn
Ṣùgbọ́n Mọ́bọ́lájẹ́ ń bẹ lápá kejì tí ń dáfá
Kò mọ nǹkankan
Ọ̀rúnmìlà sì ń wò wọ́n
Ọ̀rúnmìlà bá gbógun dé
Ìwọ Mọ́bọ́lájẹ́
Ṣebí ibẹ̀ lo wà
Mọ́bọ́lájẹ́ lóun ò lọ́wọ́ ńbẹ̀
Òun ò lọ́wọ́ ńbẹ̀……..…….20
Ọ̀rúnmìlà ní ilá sọwọ́ pẹ́tẹ́
Ilá sogún
Ikàn sọwọ́ pẹ̀tẹ̀ pẹ̀tẹ̀
Ikàn a sọgbọ̀n
Olúyaya ló sọwọ́ pẹ́tẹ́ pẹ̀tẹ̀ pẹ́tẹ́
Lée sàádọ́ta
A díá fún Ọ̀rúnmìlà
Yóó ràán Mọ́bọ́lájẹ́ ọmọọ rẹ̀ ní òde Ìsàn

ÒTÚÁ ÌWÒRÌ B

Ifá asks this person to behave according to his Deities portrayal. There is a particular thing that he is longing for, but which he has not obtained. Ifá asks him not to preempt his Òkè ìpọ̀rí.

The okra with extended leaves
It germinates in twenties
Garden eggs with drooping leaves
It germinates in thirties
Olúyaya has its own leaves if it is wilting
It used it to germinate in fifties
Cast divination for Ọ̀rúnmìlà
He would send Mọ́bọ́lájẹ́, his son on an errand to the city of Ìsàn
Ọ̀rúnmìlà is the one that sent his son to the city of Ìsàn
He arrived the city of Ìsàn……...…….10
All the inhabitants of the city of Ìsàn started abusing Ọ̀rúnmìlà
They were abusing Ifá in the city of Ìsàn
Mọ́bọ́lájẹ́ was at the other side casting divination
He knew nothing
Meanwhile Ọ̀rúnmìlà saw everything from home
He became angry and decided to war against them
'You Mọ́bọ́lájẹ́'
'Were you not there'?
'I don't have a hand in it' Mọ́bọ́lájẹ́ said
'I have no hand in it'…….....……..20
Ọ̀rúnmìlà said 'okra with extended leaves'
It germinates in twenties
Garden eggs with drooping leaves
It germinates in thirties
Olúyaya has its own leaves as if it is wilting
It used it to germinate in fifties
Cast divination for Ọ̀rúnmìlà
He would send Mọ́bọ́lájẹ́, his son on an errand to the city of Ìsàn

Mọ́bọlájẹ́ ìwọọ wọn ni
Ìwọọ wọn ni…….....30
Ìgbà tí wọ́n ń bú mi nÍsàn
Ìwọọ wọn ni
Mọ́bọlájẹ́ lémi ò síi níbẹ
Èmi ò síi níbẹ
Ìgbà tí wọ́n ń bú ọ nÍsàn
Èmi ò síi níbẹ
Bí mo bá ń bẹ níbẹ̀
Maa ÌIrọ́kẹ́ ọwọ́ọ̀ mi pa ogún
Èmi ò síi níbẹ
Èmi ò síi níbẹ.....40
Ìgbà tí wọ́n ń bú ọ nÍsàn
Èmi ò síi níbẹ
Bí n bá ń bẹ ńbẹ̀
Ìrùkẹ̀ ọwọ́ọ̀ mi ǹ bá fi pa ọgbọ̀n
Èmi ò síi níbẹ
Èmi ò síi níbẹ
Ìgbà tí wọ́n ń bú ọ nÍsàn
Èmi ò síi níbẹ
Bí mo bá ń bẹ níbẹ̀
Àti Ìrùkẹ̀ àti Ìrọ́kẹ́ ọwọ́ọ̀ mi ǹ bá e
pàádọ́ta nínúu wọn……....50
Èmi ò síi níbẹ
Èmi ò síi níbẹ
Ìgbà tí wọ́n ń bú ọ nÍsàn
Èmi ò síi níbẹ

Mọ́bọlájẹ́, it was you and they
It was you and they…….....……30
When they were abusing me in the city of Ìsàn
It was you and they
I was not involved, Mọ́bọlájẹ́ pled
I was not amongst
When they were abusing you in Ìsàn
I was not there
Had it been that I was there
I would have used the Ìrọ́kẹ́ in my hand to kill twenty out of them
I was not there
I was not there…….....40
When they were abusing you in the city of Ìsàn
I was not there
Had it been that I was there
I would have used the tassel in my hand to kill thirty amongst them
I was not there
I was not there
When they were abusing you in the city of Ìsàn
I was not there
Had it been that I was there
I would have combined the Ìrọ́kẹ́ and Ìrúkẹ́ in my hand to kill fifty amongst them…….....…50
I was not there
I was not there
When they were abusing you in the city of Ìsàn
I was not there

ÒTÚÁ ÒDÍ A

Ifá pé ká rúbọ ọmọ. Ifá rí ẹnìkan tí ojú ọmọ́ ń pọ́n; òun ò níí jẹ́ ojú ọmọ́ ó pọ́n ẹní ó dá Ifá yìí. Ifá pé ọmọ kán ń bọ̀, ọmọbìnrin ni ọmọ ọ̀hún, tí ọ́n bá bí I, Àṣàbi ni kí wọ́n ó sọ ọ́. Àmì ọmọ ni, ire gbogbo ó sì wọlé tọ eléyìun bọ́mọ ọ̀hún bá dé.

Òtúá đì í
Òdògbò ǹ radĩí
A díá fún Àṣàbí tí ń fomi ojúú sògbérè ọmọ
Ẹbọ ọmọ n wọ́n ní ó ṣe
Òún le bímọ láyé báyìí?
Wọ́n ní ìwọ Àṣàbí rúbọ
Ire ó rọ̀ ọ́ lọ́rùn
Iléè rẹ ó kùún fówó
Yóó kùún fọ́mọ
Ṣùgbọ́n rúbọ……..……10
Àṣàbí bá rúbọ
Ọmọ́ bá kúnlẹ̀
Àwọn ọmọ ọ̀hún ò yàn kú
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òtúá đì í
Òdògbò ǹ radĩ í
A díá fún Àṣàbí tí ń fomi ojúú sògbérè ọmọ.....20
Wọ́n ní ó sá káalẹ̀
Ẹbọ ọmọ n wọ́n ní ó ṣe
Àṣàbí gbẹ́bọ ńbẹ̀ ó rúbọ
A mọ̀mọ̀ rÁṣàbí o
A rÁsà
Ire gbogbó wọlé Awo gẹrẹrẹ

ÒTÚÁ ÒDÍ A

Ifá asks this person to perform sacrifice for children. There is a person who is in the want of children. Ifá would not allow this person to have infant deaths. A baby is on the way, it is a girl. She should be named Àṣàbí. She is a baby of spiritual importance that would bring wealth to her.

Òtúá đì í
Òdògbò ǹ radĩ í
Cast divination for Àṣàbí who was crying because of children
She was asked to perform sacrifice
'Would I have babies'? She had asked
'Perform sacrifice', they replied her
'All the good fortunes you have would be easy for you to manage'
'Your house would be full of money'
'It would be full of children'
'But offer sacrifice'. They said…….....…….10
Àṣàbí then offered the sacrifice
Children then littered the ground
The children did not die prematurely
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was exactly as her Babaláwos had said
Òtúá đì í
Òdògbò ǹ radĩ í
Cast divination for Àṣàbí who was crying because of children.....……20
She was asked to take care of the ground
And perform sacrifice for children
Àṣàbí heard about the sacrifice and offered it
We have seen Àṣàbí
We have seen culture
All good things entered into the house of a Babaláwo in multitudes

ÒTÚÁ ÒDÍ B

Ifá pé kí eléyìun ó sọ́ra pẹ̀lú ọ̀rẹ́ẹ rẹ̀ tímọ́tímọ́. Kí alájọsọ́ ó mọ́ lọ̀ọ́ lèdí àpò pọ̀ mọ́ àwọn ẹlòmíìn kí wọ́n ó mọ́ wàá mú u. Ẹbọ ni ká ru.

Òtúá dì í
Kànkàn dì í
A díá fún Ehoro òun Ààlà
Níjọ́ọ wọ́n jọ́ ń sọ̀rẹ́
Àwọn Ọdẹ bá wòye Ehoro lójú Ààlà
Àwọ́n le mú Ehoro báyìí?
Ọ̀nà wo làwọ́n le gbà táwọn ó fi mú u
Wọ́n ba tọ àwọn Òtúá dì í; Kànkàn dì í
Gba àwọn
Wọ́n làwọn ó bàá wọn mú u……..10
Ehoro àti Ààlà sì ti fẹ́ràn araa wọn
Bó bá ti dé Ààlà
Ní ó mọ́ọ já fọ́nran
Ó fẹ́ràn Ààlà
Ṣùgbọ́n kò mọ́ pé ọ̀dàlẹ̀ ni Ààlà
Ni ọ́n bá dẹ kànkàn sí ojú Ààlà
Ehoro bá kó sí kànkàn
BÉhoró bá yí síhĭín
Kò le bọ́
Bó yí sọ́hùún…….20
Kò le bọ́
Wọ́n làwọn ò wí fún ọ
Torí ẹlẹ́nu méjì alájọrĭn ẹ
Òtúá dì í
Kànkàn dì í
A díá fún Ehoro òun Ààlà
Níjọ́ọ wọ́n jọ́ ń sọ̀rẹ́
Ẹbọ n wọ́n ní kí Ehoro ó ṣe
Ehoro gbẹ́bọ́ ńbẹ̀

ÒTÚÁ ÒDÍ B

Ifá asks this person to be careful with his closest friend. He should offer sacrifice because of this friend to forestall the friend colluding with enemies to capture him.

Òtúá dì í
Kànkàn dì í
Cast divination for the Hare and the Farm boundary
On the day they befriend each other
Some Hunters one day observed the Hare playing on the farm boundary
'How would we catch this Hare who is a friend of the Farm boundary'?
'What method do we employ to capture him'?
They met with the priests 'Òtúá dì í and Kànkàn dì í'
'Help us please'
The priests promised to help in catching the Hare…10
Meanwhile the Hare and farm boundary are so a
Once the Hare gets to the boundary
He would run at great speeds
He likes the farm boundary so much
But he does not know that the boundary is his enemy
That was how they put a large sponge on the farm boundary
The Hare was caught by the sponge's noose
He moves here
He could not escape
He turns there…….20
He could not break loose
'Did we not tell you' they reminded him
'To be cautious of this your double mouthed friend'
Òtúá dì í
Kànkàn dì í
Cast divination for the Hare and the farm boundary
On the day they befriend each other
Sacrifice was the antidote prescribed for him
The Hare heard about the sacrifice

Bệ̀ẹ̀ ni ò rúbọ…….....….30
Òun ò mọ̀mọ̀ sẹbọ Òtúá đĩ í o
Kànkàn đĩ í o
Òun Ààlà làwọ́n jọ́ ń sọ̀rẹ́
Ìgbà ài sẹbọ
Ẹ̀gbà ài tù èèrù
Ẹ̀yin ẹ̀ wo Ifá ọjọ́hun bí tí ń ṣẹ
Ifá mọ̀mọ̀ dé o alásẹ
Ọ̀pẹ̀ abĩṣẹ wàrà wàrà

Yet did not respond to it …….....……..30
I did not observe the sacrifice of Òtúá đĩ í
And the one for Kànkàn đĩ í
I am only concerned about the friendship between I and the farm boundary
The evil of not performing sacrifices
The problem of not giving the free booties
See the Ifá's prediction of the other day proving true
Ifá is here the clear ruler
Ọ̀pẹ̀ with instantaneous and efficacious predictions

ÒTÚÁ ÌROSÙN A

Ifá pé òun ó bàá eléyìun lé ikú lọ; òun ó bá a lé àrùn lọ; òun ó bá a lé òfò lọ; ọ̀ràn náà ó lọ; Gbogbo ihun tíí jé ajogun pátá lòún ó lèé lọ fún eléyìun.

Òjò ọ̀gànjọ́ níí bọ́rùn ebè báábá
A díá fún Òtúá
Tí ó mOsùn lé ikú lọ
Ẹbọ n wọ́n ní ó ṣe
Òun le lé Ajogun gbogbo kúò ńnú ilé òun báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní kó lọ́ọ́ bọ Òsùn
Ó bọ Òsùn
Ó bọ òkè ìpọ̀rí ẹ̀
Ayé yẹ Òtúá ……..….....……10
Ikú jáde lọ
Àrùn lọ
Òfò lọ
Ọ̀ràn lọ
Òsé lọ
Ire ló wọlé tọ̀ ọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí….20
Òjò ọ̀gànjọ́ níí bọ́rùn ebè báábá
A díá fún Òtúá
Tí ó mOsùn lé ikú lọ
Tètè lé ikú lọ́ ò
Tètè lékú lọ
Òtúáamósùn
Tètè lékú lọ

ÒTÚÁ ÌROSÙN A

Ifá says he would help this person chase death, sickness, loss, and all Ajoguns away.

It is the midnight rainfall that levels with the ridge in fullness
Casts divination for Òtúá
That would use Òsùn in chasing away death
He was asked to perform sacrifice
'Would I be able to chase away the scare of death from my house'? He asked
He was told to perform sacrifice
He was asked to offer sacrifice to Òsùn
He offered sacrifice to Òsùn
And also offered sacrifice to his Ifá
Life so pleased him…….....….10
They scared death away
Sickness went away
So does loss
Offense
Sadness
It was good fortunes that entered into his house
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo said…….20
It is the midnight rainfall that levels with the ridge in fullness
Casts divination for Òtúá
That would use Òsùn in chasing away death
Please chase death away quickly
Chase death away fast
Òtúáamósùn
Chase death away fast

ÒTÚÁ ÌROSÙN B

Ifá pé eléyìun ń bọ̀ wáá joyè kan. Kò gbọdọ̀ jẹ́ kí àyà òún ó já. Ẹbọ ni kó rú. Ẹran méjì nÍfá gbà lọ́wọ́ ẹ̀.

Omi igbó ló ríbi dúó sí
Ó ní ayé òun ọ̀mínsín mínsín
Ọ̀pẹ̀ ẹ̀lùjù ló ríbi fẹ̀yìn tì
Ó lóun ni amìnì mini ìnimọ̀
Adígbẹ̀gbẹ́ n larewà ewúrẹ́
A díá fún Olúu Tápà
Ọmọ Ajoyè mọ́ bẹ̀rù ikú
Òun le joyè láyé báyìí?
Wọ́n lóyè ń bẹ tí ó jẹ
Wọ́n ní ó mọ́ bẹ̀rù……10
Wọ́n lẹ́nìkan ò níí borí ẹ̀ mọ́ láílái
Wọ́n ní ṣùgbọ́n kó rúbọ
Olúu Tápà bá rúbọ
Olúu Tápà sì làá pe Sàngó
Ó rúbọ pé
Bí tí ń fọhùn ní sánmọ̀
Ní ń fọhùn nílẹ̀
Wọ́n ní kó mọ́ bẹ̀rù
Àjẹdélẹ̀ ní ó joyè
Olúu Tápà bá ṣẹ́gun……..……20
Ó ṣẹ́gun tán ní ń jó
Ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Omi igbó ló ríbi dúó sí
Ó ní ayé òun ọ̀mínsín mínsín
Ọ̀pẹ̀ ẹ̀lùjù ló ríbi fẹ̀yìn tì

ÒTÚÁ ÌROSÙN B

Ifá says this person is going to become a chief. Ifá assures him not to fear. Two matured goats are the objects of sacrifice.

It is the water in the forest that is stagnated
She says her life is like that of a lake
The palm tree in the deep forest that had a place to rest on
She says she is the wildest and most vibrant of all palm tress
Adígbẹ̀gbẹ́ is the most beautiful of all ewe goats
Cast divination for Olúu Tápà
The child of Ajoyè mọ́ bẹ̀rù ikú
'Would I become a chief in life'? He asked
They told him that there is a throne he would ascend
But he should be fearless…….....……10
'Nobody would overcome you'
'But you should offer the sacrifice' they said
Olúu Tápà then offered the sacrifice
Olúu Tápà is the appellation for Sàngó
His sacrifice was full
As he was sounding in the sky
The reverberation would be felt on the ground
He was assured not to fear
'You would be on the throne throughout existence'
Olúu Tápà won…….....20
He won completely and then started to dance
He was rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
It is the water in the forest that is stagnated
She says she is comparable to a lake
The palm tree in the deep forest that had a place to rest on

Ó lóun ni amĩnĩ mini ĩnimọ̀
Adĩgbèègbé larewà ewúré.....30
A díá fún Olúu Tápà
Ọmọ Ajoyè mọ́ bẹ̀rù ikú
Kín ló jÓlúu Tápà ó jọba?
Ẹ̀lààsòdè
Ifá ló jÓlúu Tápà ó jọba
Ẹ̀lààsòdè

She says she is the wildest and most vibrant of all palm tress
Adĩgbèègbé is the most beautiful of all ewe goats…30
Cast divination for Olúu Tápà
The child of Ajoyè mọ́ bẹ̀rùukú
What had made it possible for Olúu Tápà to become a king?
Ẹ̀lààsòdè
It is Ifá that had made it possible for Olúu Tápà to become a king
Ẹ̀lààsòdè

ÒTÚÁ ỌWỌ́NRÍN A

Ifá pé kí eléyìun ó rúbọ, ayé ó yẹ ẹ́; nǹkaan rẹ̀ ò sì níí bàjẹ́. Ifá pé òún ń bọ̀ wáá là kan eléyìun; Èṣù ni kó lọ́ọ́ bọ. Ire àkójọ n bọ̀ fun látòkèèrè.

Èṣù níí yan gǐdǐgbǐ níí yan gǐdǐgbǐ
Ńíí jájú ọ̀nà
A díá fún Àwúrèbe Ìfàkà
Níjọ́ tí ń fomi ojúú sògbérè ire
Wọ́n ní kó rúbọ
Ọ̀ná le là fún òun báyìí?
Wọ́n ní ọ̀nà ó là fún un
'Wọ́n ó mọ́ọ rẹrú wáá bá ọ ńlé'
'Ṣùgbọ́n rúbọ'
Àwúrèbe Ìfàká bá rúbọ……....10
Wọ́n bá ń kóreé wọlé
Ọ̀ná là fun
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Èṣù níí yan gǐdǐgbǐ níí yan gǐdǐgbǐ
Ńíí jájú ọ̀nà
A díá fún Àwúrèbe Ìfàkà
Níjọ́ tí ń fomi ojúú sògbérè ire….....20
Wọ́n ní kó rúbọ
Kín ní ó wàá fare ajéè mi ńmi?
Àwúrèbe Ìfàkà
Ìwọ ni o fare ajéè mi ńmi
Àwúrèbe Ìfàkà
Kín ní ó wàá fare ayaà mi ńmi?
Àwúrèbe Ìfàkà
Ìwọ ni o fare ayaà mi ńmi

ÒTÚÁ ỌWỌ́NRÍN A

Ifá asks this person to offer sacrifice to Èṣù. Life would please him and his things would not spoil. The way would soon become clear for him. He is wished the fortune of aggregation of wealth.

It is Èṣù that strolls pompously
He strolls pompously till he gets to the main road
Casts divination for Àwúrèbe Ìfàkà
On the day he was crying because of good fortune
He was asked to perform sacrifice
'Would the coast be clear for me'? He asked
'The coast would be clear for you', they assured
'People would bring slaves to your doorstep for you to buy'
'But offer sacrifice'
Àwúrèbe Ìfàkà offered the sacrifice……....…….10
He then started to pack fortunes into his house
The way became clear for him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
It is Èṣù that strolls pompously
He strolls pompously till he gets to the main road
Casts divination for Àwúrèbe Ìfàkà
On the day he was crying because of all good things
He was asked to perform sacrifice.....19
What would draw my fortune of wealth towards me?
Àwúrèbe Ìfàkà
It is you that should draw my fortune of wealth towards me
Àwúrèbe Ìfàkà
What would draw my fortune of wives towards me?
Àwúrèbe Ìfàkà
It is you that would draw my fortune of wives towards me

Àwúrèbe Ìfàkà
Kín ní ó wàá fare ọmọ̀ mi ńmi?…….30
Àwúrèbe Ìfàkà
Ìwọ ni o fare ọmọ̀ mi ńmi
Àwúrèbe Ìfàkà
Kín ní ó wàá fare ilée mi ńmi?
Àwúrèbe Ìfàkà
Ìwọ ni o fare iléè mi ńmi
Àwúrèbe Ìfàkà
Kín ní ó fare gbogboo mi ńmi nígbàyí o Ifá?
Àwúrèbe Ìfàkà
Ìwọ ni o fare gbogboò mi ńmi.....40
Àwúrèbe Ìfàkà

Àwúrèbe Ìfàkà
What would draw my fortune of children towards me?
Àwúrèbe Ìfàkà.....31
It is you that should draw my fortune of children towards me
Àwúrèbe Ìfàkà
What would draw my fortune of houses towards me?
Àwúrèbe Ìfàkà
It is you that would draw my fortune of houses towards me
Àwúrèbe Ìfàkà
What would draw my good fortunes for me henceforth, Ifá?
Àwúrèbe Ìfàkà
It is you that would draw all my good fortunes towards me…….……40
Àwúrèbe Ìfàkà

ÒTÚÁ ỌWỌ́NRÍN B

Wọ́n ó mọ́ọ́ bú eléyìun pé ọ̀lẹ ni. Ifá pé kó rúbọ kó sì mọ́ọ́ bọ ẹgbẹ́run. Iṣẹ́ wẹ́ẹ́wẹ́ẹ́ nisẹ́ eléyìun láyé.

Ewé lẹ́ ẹ́; lẹ́ ẹ́
Ọ̀lẹ̀lẹ́ lẹ́ ẹ́, lẹ́ ẹ́
A díá fún Ọ̀rúnmìlà
Níjọ́ tíIfá ń jayée rẹ̀
Wọ́n lọ́lẹ ni
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní kó mọ́ ṣe nǹkankan tipá tipá mọ́ láyé ẹ̀
Ifá pé kó mọ́ọ́ ṣe gbogbo ẹ̀ lẹ́rọ̀
Wọ́n ní yóó sì gbádùn ayé ẹ̀
Ọ̀rúnmìlà bá ń ṣe gbogbo ẹ̀ lẹ́lẹ̀ lẹ́lẹ̀….10
Ó sì ń bọ àwọn ẹgbẹ́run ẹ̀
Ńbi tí gbé ń ṣehun gbogbo tí ọ́n ń pè é lọ́lẹ
Ńbẹ̀ lájé gbé ń bá a
Ń bá wọn tún ilé ayé ṣe
Ayá ń bá a
Ọmọ ń bá a
Ń bá wọn tún nǹkan ṣe
Ọ̀rúnmìlà lẹ́ẹ̀ rí nǹkan
Ọ̀lẹ tẹ́ẹ pe òun
N lòún lájé……20
N lòún láya
Lòún ń bímọ
Lòún ń kọ́lé
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ewé lẹ́ ẹ́; lẹ́ ẹ́
Ọ̀lẹ̀lẹ́ lẹ́ ẹ́, lẹ́ ẹ́

ÒTÚÁ ỌWỌ́NRÍN B

People would abuse this person and would call him a lazy person. He should offer sacrifice to Ifá, and another to his mates in heaven. His destined work is a kind of simple and steady spaced job.

Ewé lẹ́ ẹ́; lẹ́ ẹ́
Ọ̀lẹ̀lẹ́ lẹ́ ẹ́, lẹ́ ẹ́
Cast divination for Ọ̀rúnmìlà
On the day Ifá was enjoying his life
They called him a lazy person
They asked Ọ̀rúnmìlà to offer sacrifice
They advised him not to engage in anything strenuous in his life
Ifá enjoins him to do everything with ease
And should enjoy his life, they said
Ọ̀rúnmìlà then started to do things with ease……..10
He offered sacrifices to his heavenly mates
Through the same style of work that made them call him a lazy person
It was through the way that wealth came to him
He was helping them to mend their things
Wives came to him
Children were not left out
He continued helping to mend their things
'Can you now see'? Ọ̀rúnmìlà said
'The lazy person you called me'
'I have wealth'…….....……20
'I have wives'
'I have children'
'It is through the same laziness that I built a house'
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted
Ewé lẹ́ ẹ́; lẹ́ ẹ́
Ọ̀lẹ̀lẹ́ lẹ́ ẹ́, lẹ́ ẹ́

A díá fún Ọ̀rúnmìlà 30
Níjọ́ tíIfá ń jayée rẹ̀
Wọ́n lọ́lẹ ni
Ọ̀lẹẹ̀ mi n mọ lẹ tí mo fi lájé
Mo yin Ewé lẹ̀ ẹ́ o
Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́ o
Ọ̀lẹẹ̀ mi n mọ lẹ tí mee láya
Mo yin Ewé lẹ̀ ẹ́ o
Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́ o
Ọ̀lẹẹ̀ mi n mọ lẹ tí mo fi n bímọ
Mo yin Ewé lẹ̀ ẹ́ o.....….....40
Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́ o
Ọ̀lẹẹ̀ mi n mọ lẹ tí mo fi ń kọ́lé
Mo yin Ewé lẹ̀ ẹ́ o
Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́ o
Ọ̀lẹẹ̀ mi n mọ lẹ tíre gbogbó fi ń tó mi lọ́wọ́
Mo yin Ewé lẹ̀ ẹ́ o
Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́ o
Èmi ń yìn wọ́n o
Ọ̀rúnmìlà

Cast divination for Ọ̀rúnmìlà…….....30
On the day Ifá was enjoying his life
They called him a lazy person
My laziness has brought me wealth
I praise Ewé lẹ̀ ẹ́
I praise Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́
My laziness has brought me wives
I praise Ewé lẹ̀ ẹ́
I praise Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́
My laziness has brought me babies
I praise Ewé lẹ̀ ẹ́ 40
I praise Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́
My laziness has brought me the fortune of houses
I praise Ewé lẹ̀ ẹ́
I praise Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́
My laziness has brought me all good fortunes
I praise Ewé lẹ̀ ẹ́
I praise Ọ̀lẹ̀lẹ̀ lẹ̀ ẹ́
I praise them all
Ọ̀rúnmìlà

ÒTÚÁ ỌBÀRÀ A

Iré pọ̀ fún ẹní ó dá odù yĭí. Ifá pé kí eléyìun ó mọ́ọ bọ Irúnmọlè lọ. Àwọn mẹ́ta kan nIfá ń báá wí. Ifá pé ẹnìkẹ́ta gaan lojúú rẹ̀ ń ṣe kámi kàmì kámi.. Wọ́n ó là láyé ṣùgbọ́n kí wọ́n ó mọ́ọ bá iṣẹ́ẹ wọn lọ kí wọ́n ó sì mọ́ seyè méjì.

Odó tí mo fí ń gúnyán
N ò níí fi gún Ẹ̀lú
Àtẹ̀ẹ mi tí mo fí ń pàtẹ Ìlẹ̀kẹ̀
N ò níí fi pàtẹ Ọ̀rúnlá láílái
A díá fún Òtúá
A bù fún Ọlọ̀bàrà
A díá fún Kérénsèlé tíí sẹni ĭkẹ́taa wọn
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n ní kí àwọn mẹ́tẹ̀ẹ̀ta ó kọjú mókè ĭpọ̀ríi wọn
Wọ́n ó mọ́ọ bọ Ifá……..……..10
Òtúá ń ṣe bẹ́ẹ̀
Ọlọ̀bàrà náà ń ṣe bíi tIfá
Kérénsèlé wá ń ṣe iyè méjì
Àbí kóun ó ṣe báyìí?
Àbí kóun ó ṣe tọ̀hún ni?
Wọ́n ní wọ́n ó mọ́ seyè méjì mọ́
Òtúá ò seyè méjì
Ọ̀bàrà ò seyè méjì
Òtúá là
Ọ̀bárá là……..…….20
Kérénsèlé waa n pé Ha!
Wọ́n láwọn ò wí fún ọ
Odó tí mo fí ń gúnyán
N ò níí fi gún Ẹ̀lú
Àtẹ̀ẹ mi tí mo fí ń pàtẹ Ìlẹ̀kẹ̀
N ò níí fi pàtẹ Ọ̀rúnlá láílái
A díá fún Òtúá

ÒTÚÁ ỌBÀRÀ A

Ifá wishes this person well. Life would please him; Ifá asks him not to doubt, but to offer sacrifice to his Deity. Ifá is referring to a group of three. The third person is the one that should be warned about continuity and perseverance in what they do together. They would become wealthy if they continue with their work faithfully.

The Mortar and pestle I use in pounding yam
I will not use it to pound Ẹ̀lú leaves
The tray I use in displaying expensive beads
I will never use in displaying dry okra
Cast divination for Òtúá
Cast divination for Ọlọ̀bàrà
Also cast divination for Kérénsèlé the third of the group
They were all asked to perform sacrifice
The three of them were asked to continue with seriousness, their veneration of Òkè ìpọ̀rí
The should continue to offer sacrifice to Ifá……10
Òtúá continued in Ifá's likeness
Ọlọ̀bàrà also continued in the instruction of Ifá
But Kérénsèlé started nursing a doubtful mind
'Should I do this'?
'Or should I turn away'?
'Do not exercise doub't, they said
Òtúá nursed no doubt
Ọlọ̀bàrà also nursed no doubt
Òtúá became rich
So did Ọlọ̀bàrà…….....……..20
But Kérénsèlé was lamenting
'Didn't we tell you'? They reminded him
The Mortar and pestle I use in pounding yam
I will not use it to pound Ẹ̀lú leaves
The tray I use in displaying expensive beads
I will never use in displaying dry okra
Cast divination for Òtúá

A bù fún Ọlọ̀bàrà
A díá fún Kéréǹsèlé tíí sẹni ǐkẹtàa wọn
Awo lÒtúá o……....30
Awo lỌ̀bàrà
Kéréǹsèlé nǐkàn ní ń seyè méjì o

Cast divination for Ọlọ̀bàrà
Also cast divination for Kéréǹsèlé the third of the group
Òtúá is a real priest…….....……..30
Ọ̀bàrà is a real priest also
Kéréǹsèlé is the one that is exercising doubt

ÒTÚÁ ỌBÀRÀ B

Ifá pé ire àwọn tí wọ́n ò ti rí araa wọn látòkèèrè ń bọ̀ fún eléyìun. Ifá pé wọ́n ó ríraa wọn.

A á tùúnra wa rí
Awoo wọn ńlé Alárá
Á ó tùúnra wa kò lọ́nà
Awo Òkè Ìjerò
Òǹyà mọ́ fòní yà wá
A díá fún Ilẹ̀
A bù fún Ọlọ́run Ọba
Wọ́n ní kí wọ́n ó rúbọ
Àwọn èèyàn táwọn ti rí tipẹ́ yìí?
Wọ́n ní wọ́n ó tùúnra rí!…….....10
Wọ́n ní gbogbo wọn ni wọ́n ó jọ ríraa wọn
Ẹbọ ni kí wọ́n ó rú
Wọ́n bá rúbọ
Wọ́n rú ọpọ̀lọpọ̀ owó
Wọ́n rú ẹyẹlé
Wọ́n bá rí araa wọn
N ní wọ́n wá ń jó ní wọ́n ń yọ̀
Ní wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá …….19
Wọ́n ní bẹ̀ẹ̀ làwọn Babaláwo tòún wí
A á tùúnra wa rí
Awoo wọn ńlé Alárá
Á ó tùúnra wa kò lọ́nà
Awo Òkè Ìjerò
Òǹyà mọ́ fòní yà wá
A díá fún Ilẹ̀
A bù fún Ọlọ́run Ọba
Awo lÒtúá o
Awo lỌ̀bàrà
A ó mọ̀mọ̀ túúnraa wa kò lọ́nà o……..30

ÒTÚÁ ỌBÀRÀ B

Ifá says the good fortune of people who have not been seen for long would come to this person.

We would see each other
Their priest in the house of Alárá
We would meet each other on the way
The priest of the hills of Ìjerò
Òǹyà, do not use the advent of today to separate us permanently
Cast divination for Mother earth
Also cast divination for God
They were asked to offer sacrifice
'These people that we have not seen for long'?
'You will see them again' they told them……..….10
All of you would see each other soon
'But offer sacrifice that would make you see each other'
They performed the sacrifice
They offered a lot of money
Pigeons
And actually saw one another
They were dancing and rejoicing
They were praising their Babaláwos
Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
We would see each other…….21
Their priest in the house of Alárá
We would meet each other on the way
The priest of the hills of Ìjerò
Òǹyà, do not use the advent of today to separate us permanently
Cast divination for Mother earth
Also cast divination for God
Òtúá is a real priest
Ọ̀bàrà is also a real priest.....29
We would definitely meet with each other on the way

ÒTÚÁ ỌKÀNRÀN A

Ifá pé ká rúbọ àforítĩ; torí àforítĩ ní ó jẹ́ẹ́ nǹkan náà ó dáa. Àwọn mẹ́rin kan ni wọ́n ó jọ dòwò pọ̀ ṣe nǹkan. Bí ọ́n bá ní sùúrù, àwọn mẹ́rẹ̀ẹ̀rin ní ó jọ lówó; ṣùgbọ́n bí wọn ò bá ní sùúrù, ẹnikan nínúu wọn ní ó kòó ọlàa wọn lọ.

Yangí aborí kugú
Yàngĩdĩ Awo ẹsẹ̀ òkè
Ẹ̀rín gbàdàgĩ Awo Aláṣẹ
Akòko ni dẹ̀ùrẹ̀ níí ṣe ọmọ ìkẹ́yìin wọn léńje léńje
Àwọn mẹ́rẹ̀ẹ̀rin ni Ọlọ́fin pè nÍfá
Kí wọ́n ó wáá yẹ òun lóókan ĩbò wò
Wọ́n níwọ Ọlọ́fin
Iree rẹ̀ ku ọjọ méje lónĩĭ
Tí wọ́n ó ṣílẹ̀kùn ire fún ọ
Gbogbo ire ní ó tòó ọ lọ́wọ́……..10
Ṣùgbọ́n gbogbo ẹbọọ rẹ ni kóo rú o
Ọlọ́fin bá rúbọ ẹ̀ nígba nígba
Nígbà tí àwọn Babaláwo ri bí ẹbọ́ ti pọ̀ tó
Ẹ̀rú bá ń ba Yangí aborí kugú
Ojora mú Yàngĩdĩ Awo ẹsẹ̀ òkè
Ẹ̀rú sĩ ń ba Ẹ̀rín gbàdàgĩ Awo Aláṣẹ
Akòko ni dẹ̀ùrẹ̀ nĩkan ló ní ẹ jẹ́ káwọn ó tẹ̀lé n tÍfá wí
‘Ifá è é wí kinní kan kó mọ́ ṣẹ̀’
‘Ẹni tí ó bàá sọmọ Ifá ó mọ́ọ́ tẹ̀lé ĩlàna ẹ̀’
‘Pé n tÍfá wí náà nù u’……20
‘Yóó sĩ mọ́ọ́ ṣe bÍfá ti wí un náà lọ’
‘Yóó sĩ mọ́ọ́ forí tĩ Í’
‘Téèyán bá forí tĩ Í’
‘Olúwa ẹ̀ ńíí là’
Wọ́n ń ṣe bẹ́ẹ̀ẹ́ bọ̀
Ńgbàa wọ́n rúbọ tán

ÒTÚÁ ỌKÀNRÀN A

Ifá asks this person to offer perseverance as sacrifice. This is what would bring him wealth. Four people including this person would do a business. They all should endure so that it would not turn out that one of them taking away the profits of them all.

Yangí aborí kugú
Yàngĩdĩ Awo ẹsẹ̀ òkè
Ẹ̀rín gbàdàgĩ Awo Aláṣẹ
Akòko ni dẹ̀ùrẹ̀ is the last of them all
The four of them were the priests that Ọlọ́fin called in Ifá divination
That they should cast divination for him using Ìbò
You Ọlọ́fin, they said
Your good fortunes would come in seven days' time
Precisely in seven days, they would open the door of fortune for you.…….....9
'All the fortunes would get to you', they predicted
'But you must offer all the prescribed sacrifice in full'
Ọlọ́fin offered the sacrifice in full
On seeing the temerity with which he offered it
Yangí aborí kugú started to develop cold feet
Likewise Yàngĩdĩ Awo ẹsẹ̀ òkè
Fear also caught Ẹ̀rín gbàdàgĩ Awo Aláṣẹ in its webs
But Akòko ni dẹ̀ùrẹ̀ posited 'Let us follow the postulations of Ifá'
'Ifá will never say something and it would not come to pass'
'Whoever that is going to be a child of Ifá would follow his footsteps'
'That, that was the predictions of Ifá'…..……..20
'He would then act in the likeness of Ifá's prediction'
'He would also persevere'
'The person that perseveres'
'It is that person that would ultimately become rich'
Because of Akòko ni dẹ̀ùrẹ̀ 's urging, they continued
Immediately after all the sacrifices had been completed

Ọlọ́fin ní ‘èyin Babaláwo yǐí’
‘Ire lẹ́ ní ń bọ̀ ńjọ́ méje yìí o’
‘Ẹbọ lẹ sì yàn’
‘Lòún rú nígba nígba o’ ……30
‘Ire ọ̀hún ò gbọ̀dọ̀ mó dèé o’
Akòko ni dẹ̀ùrẹ́ níree rẹ́ ó dèé
‘Ńgbà o ti rúbọ tó pé’
Ọlọ́fin ní ṣùgbọ́n ẹ ẹ́ mọ̀ọ̀ wá ńjoojúmọ́ tíjọ́ méje é e pé ni
Tóun ò bá fi ríre náà
Gbogboo yín lòún ó dàá lóró
Wọ́n ń lọ
Wọ́n ń bọ̀
Ńgbà ó dijọ́ kẹta
Yangí aborí kugú……...……..40
Òun kọ̀
Kò lọ mọ́
Ó ní ńgbà tí kinní yǐí ò bá ní rí bẹ́ẹ̀ mọ́
Kẹ́nǐkan ó mọ́ lọ̀ọ́ han òun léèmọ̀
Ó jókòó ńlé ẹ̀
Ńgbà ó dijọ́ kẹrin’
Yàngǐdǐ Awo ẹ̀sẹ̀ òkè náà kọ̀
Òun náà lóun ò lọ mọ́
Ó ní ńgbà tí ó bàá dǐgbà náà
Tí nǹkan ọ̀hún ò bà ní ṣeé ṣe mọ́……50
Ẹ̀rín gbàdàgǐ Awo Aláṣẹ ńtiẹ̀
Ńgbà ó dijọ́ karùún
Òun náà ò lọ mọ́
Akòko ni dẹ̀ùrẹ́ pé ẹ jáwọn ó mọ̀ọ̀ lọ
‘E bí n tíIfá wí làwọ́n wí’
‘Ifá ló pé iree rẹ̀ ku ọjọ́ méje’
‘Tó sì níre náà ó wàá bá a’

Ọlọ́fin threatened ‘the fortune you said coming must not be otherwise’
‘You have predicted that my fortune would arrive in seven days’
‘And you have prescribed your sacrifices’
‘I have offered it in multiple of hundreds’…….30
‘The fortunes must not cease to come’
Reassuringly, Akòko ni dẹ̀ùrẹ́ said ‘your good fortunes would come’
‘Since you have observed the sacrifice in full’
‘But you must report to me everyday for the duration of the seven days’ Ọlọ́fin said
‘If I could not see the good fortune’
‘I would show hell to you all’, Ọlọ́fin threatened
They were reporting daily
They would leave for their respective houses in the evening
On the third day
Yangí aborí kugú on his own……..…….40
He refused
He did not go again
‘If in case these predictions do not prove true’
‘Such that nobody would see me to hell’
He sat down in his house
On the forth day
Yàngǐdǐ Awo ẹ̀sẹ̀ òkè also refused
He did not go again
‘When the time comes’
‘And it would turn out to be the opposite of our prediction’.....50
Ẹ̀rín gbàdàgǐ noting the absence of his two friends
He made a final decision on the fifth day
He also refused to report
Akòko ni dẹ̀ùrẹ́ encouraged them to continue again
‘Is it not what Ifá predicted that we pronounced’? He said
‘It is Ifá that predicted that Ọlọ́fin’s good fortunes would come in seven days’
And Ifá said categorically that the fortunes will come to him

Tó sì ní káwọn ó rú ohun gbogbo ní mùre mùre
Ẹ jáwọn ó mọ́ọ lọ
Ńgbà ó dijọ́ kẹfà…….....….60
Akòko ni dẹ̀ùrẹ̀ nïkan ló lọ ilé Ọlọ́fin
Ijọ́ keje pé
Akòko ni dẹ̀ùrẹ̀ ló tún dá lọ ilé Ọlọ́fin
Iré bá dé
Òpïtïpítí ire ni ọ́n rù dé fún Ọlọ́fin
Ẹṣin ni
Ọlà ni
Aṣọ ni
Ire gbogbo nïí
Ire yìí pọ̀!…….....70
Ọlọ́fin ní kí wọ́n mọ́ọ pín in
Ó ní Yangí aborí kugú dà?
Akòko ni dẹ̀ùrẹ́ lóun ò ri kó wá mọ́
Yàngïdï Awo ẹsẹ̀ òkè ńkọ́ ńtiẹ̀?
Ó lóun ò rí òun náà kó wá mọ́
Èrín gbàdàgï Awo Aláṣẹ dà?
Òun náà ò wá mọ́
Ọlọ́fin ló dáa
Ó ní gbogbo ọlà tó tọ́ si wọn
Mọ́ọ kó gbogbo ẹ̀ lọ……80
Wọ́n bá kó gbogbo ẹ̀ lé Akòko ni dẹ̀ùrẹ̀ lọ́wọ́
Ńgbà Akòko ni dẹ̀ùrẹ́ ń padà relé ẹ̀
Ó bá ya ilée Yangí aborí kugú
Ó wẹ̀yin ẹ̀ ló rọ́kọ̀
Ló rí gbogbo ihun tí ọ́n kó fún un
Ó lóun ò pé ẹ jẹ́ á forí tï Í?
Kò pé tiẹ̀ ni mọ́
Ó ní ihun tí ọ́n fún òun nùu
Ó ya ojúde Yàngïdï Awo ẹsẹ̀ òkè

It is the same Ifá that had told us to perform the sacrifice bounteously
Let us continue to go
On the sixth day…….....……..60
Akòko ni dẹ̀ùrẹ̀ alone reported in the house of Ọlọ́fin
On the seventh day also
It was Akòko ni dẹ̀ùrẹ̀ alone as usual that went to the house of Ọlọ́fin
The good fortune without notice arrived
Unquantifiable amount of good fortune came for Ọlọ́fin
Horses
Estates of immeasurable value
Cloths
All good fortunes
The heap is breathtaking.....….70
Ọlọ́fin immediately ordered his servants to divide it
Where is Yangí aborí kugú ? Ọlọ́fin asked
‘I can not see him’ replied Akòko ni dẹ̀ùrẹ̀
‘What about Yàngïdï Awo ẹsẹ̀ òkè’?
‘He has refused to come again’ Akòko said again
‘Èrín Gbàdàgï Awo Ọlọ́fin’?
‘I cannot see him also’ Akòko concluded
‘That is fine’, Ọlọ́fin said
‘All the estates that is due to the three of them’
‘You Akòko ni dẹ̀ùrẹ̀ should go with it’…….80
That was how they packed the property of four people for him alone
When Akòko ni dẹ̀ùrẹ̀ was returning home
He stopped by Yangí aborí kugú’s house
Yangí aborí kugú looked in amazement, the trail of fortunes on horse carts
‘All these for you alone’, he asked, petrified
‘Didn’t I tell you to persevere’? Akòko ni dẹ̀ùrẹ̀ said
He did not say the share of Yangí aborí kugú is included
‘This is my share’, he said
He stopped by the house of Yàngïdï Awo ẹsẹ̀ òkè

Òun náà jáde…….....……90
Ló rí ẹrù ńlẹ̀
Àṣé báyìí ní ó rĭí?
Akòko ni dẹ̀ùrẹ̀ lóun ò pé ẹ jẹ́ a forí tĭ Í?
Ó délé Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
Ó ké sóun náà
Òun náà ní hàáà
Akòko ni dẹ̀ùrẹ̀ lóun ò pé ẹ jẹ́ á ní sùúrù
Akòko ni dẹ̀ùrẹ́ bá kó gbogbo ọlà relé ẹ̀
Kò pé tiwọn lèyí
N ní wá ń jó ní wá ń yọ̀.....100
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Yangí aborí kugú
Yàngĭdĭ Awo ẹsẹ̀ òkè
Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
Akòko ni dẹ̀ùrẹ̀ níí ṣe ọmọ ìkéyìin wọn léńjé léńjé
Àwọn mẹ́rẹ̀ẹ̀rin lỌlọ́fin pè nÍfá
Yangí aborí kugú
Ẹ̀ bá jẹ́ a forí tĭ Í fún Ikin……110
Yàngĭdĭ Awo ẹsẹ̀ òkè
Ẹ ẹ̀ bá jẹ́ á forí tĭ Í fún Ikin
Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
Ẹ̀yin ò kúkú forí tĭ Í dópin
Akòko ni dẹ̀ùrẹ̀
N ló wáá forí tĭ Í fún Ikin
Ẹ̀ní bá forí tĭ Í
NImọlẹ̀ ó gbè
Akòko ni dẹ̀ùrẹ̀
Awo rere mọ̀mọ̀ ni…….120

He too rushed out…….....……90
He saw the heap of goods
‘So this is how it would turn to’? Yàngĭdĭ said
‘Did I not tell you all to persevere’?
He entered the house of Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
He called on him also
In amazement he stood in bewilderment
‘Didn’t I tell you all to be patient’ Akòko ni dẹ̀ùrẹ̀ repeatedly said
Akòko ni dẹ̀ùrẹ̀ took all the gifts home
He did not say any of the fortunes belong to them
He then started to dance and rejoice …….....….100
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Yangí aborí kugú
Yàngĭdĭ Awo ẹsẹ̀ òkè
Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
Akòko ni dẹ̀ùrẹ̀ is the last of them all
The four of them were the priests that Ọlọ́fin called in Ifá divination
Yangí aborí kugú
You rather should let us persevere for Ikin……....110
Yàngĭdĭ Awo ẹsẹ̀ òkè
You rather should let us persevere for Ikin
Ẹ̀rín gbàdàgĭ Awo Aláṣẹ
You rather should let us persevere for Ikin
Akòko ni dẹ̀ùrẹ̀
Is the one who had persevered to the end
Whoever perseveres to the end
Is the person that the Deities would take sides with
Akòko ni dẹ̀ùrẹ̀
You are a real priest…….....120

ÒTÚÁ ỌKÀNRÀN B

Ifá pé òun pé òun ó eléyìun lé gbogbo Ajogun lọ. Ẹbọ ni ká rú torí ire kan tí ń bọ̀ wá inú ilée wa. Ifá pé ká rọ́jú ra ire ọ̀hún torí ire ọ̀hún ní ó lèé ikú lọ, yóó lèé àrùn lọ àti gbogbo ajogun. Ifá pé kí eléyìun ó mọ́ọ sin ajá.

Ẹtú ń bẹ nígbó
Ẹtú ń jewée gbégbé
Èkìrì ń bẹ lọ́dàn
Ń jèèso Àlọ̀
Àgbọ̀nyín igbórò
Ń bẹ nínúu sàànsáàn tí ń jẹ ìlasa ọdẹ
A díá fún Ọ̀rúnmìlà
N lọ rèé rOjúlawò lẹ́rú
Ọ̀rúnmìlà ló rẹrú rẹrú
Ló wáá ra ẹrú kan yǐí……..……10
Ló bá sọ ọ́ ní Ojúlawò
Ojúlawò àti Ọ̀rúnmìlà bá ń ṣe ilé ayé lọ
Wọ́n jọ́ ń bẹ
Ńgbà ó dijọ́ kan
Ojúlawò bá di ajá!
Ajogun ikú tó bá póun ń bọ̀ wáá bá Ọ̀rúnmìlà
Ojúlawò ń bá a lé e lọ
Àrùn
Ń lé e lọ
Òfò …….....…….20
Ń lé e lọ
LỌ̀rúnmìlà bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ẹtú ń bẹ nígbó
Ẹtú ń jewée gbégbé
Èkìrì ń bẹ lọ́dàn
Ń jèèso Àlọ̀

ÒTÚÁ ỌKÀNRÀN B

Ifá wishes this person well. Ifá says he would chase away all Ajoguns for him. Ifá asks him to offer sacrifice because of a certain good fortune that is coming to him. He is exhorted strive to buy the fortune because it is the fortune that would chase death away. He is enjoined to rear dogs as pets.

Ẹtu is in the forest
Ẹtu is eating the leaves of Gbégbé tree
Ekìrì is in the savanna
It is eating the seeds of Àlọ̀
The forest bound antelope
Is in the tall grasses eating the okra leaves planted by the hunter
Cast divination for Ọ̀rúnmìlà
He was going buy Ojúlawò as a slave
It is Ọ̀rúnmìlà who had bought so many slaves
But on buying this particular one…….....10
He named him Ojúlawò
Both of them continued in harmony
They do live together
One fateful day
Ojúlawò turned to a dog!
All the death spells that came towards Ọ̀rúnmìlà
Ojúlawò chased them away
Illnesses
He chased them away
Losses…….....……..20
He chased them away
Ọ̀rúnmìlà then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Ẹtu is in the forest
Ẹtu is eating the leaves of Gbégbé
Ekìrì is in the savanna
It is eating the seeds of Àlọ̀

Àgbọ̀nyín igbórò……30
Ń bẹ nínúu sàànsáàn tí ń jẹ ìlasa ọdẹ
A díá fún Ọ̀rúnmìlà
Ń lọ rèé rOjúlawò lẹ́rú
Ń wá ń lékúú lọ́ ò
Ń lárùún lọ
Ń lófòó lọ
Òkĭràkĭrà
Ẹ wá wOjúlawò tí ń lékúú lọ
Òkĭràkĭrà

The forest bound antelope…….....…….30
Is in the tall grasses eating the okra leaves of the hunter
Cast divination for Ọ̀rúnmìlà
He was going buy Ojúlawò as a slave
He now chases death away
He actually chases sickness away
He chases Loss away
Òkĭràkĭrà
Come and see Ojúlawò chasing death away
Òkĭràkĭrà

ÒTÚÁ ÒGÚNDÁ A

Ifá pé kí eléyìun ó rúbọ kí wọ́n ó mọ́ọ fi nǹkan yìn ín lọ́wọ́.

A yín yin
A yìn yin
A yìn yìn ǹ yin yìn
Awo ilé Ọ̀rúnmìlà
Àwọn ló díá fún Ọ̀rúnmìlà
Níjọ́ tíIfá ń ṣehun ẹyĭín kárí ayé
Wọ́n níwọ Ọ̀rúnmìlà
Ìwọ ni o lọ́ọ́ mọ́ọ tún ilé ayé ṣe
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Ní ń wọ Olókùrùún yè…….....……..10
Ní ń jáwé
Ní ń wa egbò
Ni nǹkán ń yìn ín lọ́wọ́
Ẹni tí ò rọ́mọ bí ń bímọ
Àgàn ń tọwọ́ ààlà bosùn
Aboyún ilé ń bí tibi tire
Ení ó bí
Wọn ò kú
Wọ́n ń yin Ọ̀rúnmìlà
Ọ̀rúnmìlà ń yin àwọn Babaláwo……20
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
A yín yin
A yìn yin
A yìn yìn ǹ yin yìn
Awo ilé Ọ̀rúnmìlà
Àwọn ló díá fún Ọ̀rúnmìlà
Níjọ́ tÍfá ń ṣehun ẹyĭín kárí ayé
Àyìnkàn
Àyìnkàn làá yÀyin…….....….30

ÒTÚÁ ÒGÚNDÁ A

Ifá wishes this person well. He is enjoined to perform sacrifice for people to praise him for his good deeds.

A yín yin
A yìn yin
A yìn yìn ǹ yin yìn
The priest of Ọ̀rúnmìlà's household
They are the one that cast divination for Ọ̀rúnmìlà
On the day Ifá was performing things of praise around the world
You Ọ̀rúnmìlà, they said
You should go and mend the whole world
Ọ̀rúnmìlà did as told
He was nursing the sickly successfully…….10
He was harvesting leaves from the forests for medicine
He was uprooting the roots
He got praised for the acts
Those that had no child were delivered of babies
The barren became pregnant
The pregnant were delivered of both the baby and the placenta
Those that already had babies
The babies did not die
They were praising Ọ̀rúnmìlà
Ọ̀rúnmìlà was praising his Babaláwos…….20
The Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
A yín yin
A yìn yin
A yìn yìn ǹ yin yìn
The priest of Ọ̀rúnmìlà's household
They are the one that cast divination for Ọ̀rúnmìlà
On the day Ifá was performing things of praise around the world
It is with resourceful praising ….....29
It is with resourceful praising one should praise Àyin

Ẹnu tẹ́ẹ́ bá mu yin Ẹ̀dú
Ẹ mọ́mọ̀ pa á dà
Àyìnkàn
Àyìnkàn làá yin àyin
Mọ̀rànhĩn mọranhin làá wíràn oyin
Ẹnu tẹ́ẹ́ mú yin Ẹ̀dú
Ẹ mọ́mọ̀ pa á dà
Mọ̀rànhĩn mọranhin làá wíràn oyin
Àwídùn mọ́mọ́ làá wíràn iyọ̀

The mouth you use in praising Ẹ̀dú
Do not change it
Resourceful praising
It is with resourceful praising one should praise Àyin
With sweetness, one would narrate the taste of honey
The mouth you use in praising Ẹ̀dú
Please do not change it
With sweetness, one would narrate the taste of honey
With pleasantness, one would tell about the
experience of the taste of salt

ÒTÚÁ ÒGÚNDÁ B

Ifá lóun ò níí jẹ́ kí Ajogun ó mú eléyìun.

Òtúá re irá
Bẹ́ẹ̀ ni ò dé Irá
Àkòkĭ ló ràjò
Bẹ́ẹ̀ ni ò bọ̀ àjò
Òótọ́ inú lájẹ́kù ó ju irọ́ lọ
A díá fún Ìràwọ̀ sààsà
Èyí tí ń gbóguún rẹ̀bá ọ̀run
Wọ́n ní kó rúbọ
Kó lè baà sé ìlẹ̀kùn ogun mọ́ ọ̀run
Ogun kan ò lè dọ́run…….10
Ìràwọ̀ ò níí jẹ́
Bógun bá ń bọ̀
Ìràwọ̀ ní ó tan iná mọ́ ọ
Ní ó jàá sòòrò
Ogun kan tó le mú ọ̀run ò sí
Ayé yẹ Ìràwọ̀ sààsà
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…...20
Òtúá re irá
Bẹ́ẹ̀ ni ò dé Irá
Àkòkĭ ló ràjò
Bẹ́ẹ̀ ni ò bọ̀ àjò
Òótọ́ inú lájẹ́kù ó ju irọ́ lọ
A díá fún Ìràwọ̀ sààsà
Èyí tí ń gbóguún rẹ̀bá ọ̀run
Ẹ mọ́ jógun ó jà mí
Ẹ mọ́ jógun ó jọ̀ruùn mi
Ìràwọ̀ sààsà……..….....30

ÒTÚÁ ÒGÚNDÁ B

Ifá says he will not allow this person to be arrested by any Ajogun.

Òtúá left for Irá
Yet did not get to Irá
Àkòkĭ went on a travel trip
Yet did not return from the trip
The truth in one has a leftover that is bigger than falsehood
Cast divination for Ìràwọ̀ sààsà
The one that was waging war near the heavens
He was asked to perform sacrifice
Such that he would shut the door firmly against wars coming to heaven
No war can reach the heavens……..…….....10
The star would never allow it
Whenever any war is coming
The star would billow in brightness
And would strike like meteor
There is no war that would reach the heavens
Life so pleased Ìràwọ̀ sààsà
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said….20
Òtúá left for Irá
Yet did not get to Irá
Àkòkĭ went on a travel trip
Yet did not return from the trip
The truth in one has a leftover that is bigger than falsehood
Cast divination for Ìràwọ̀ sààsà
The one that was waging war near the heavens
Do not let me know warfare
Never let heaven, my resting place experience warfare
Ìràwọ̀ sààsà…….....…..…….30

Ogun ò gbọ̀dọ̀ jòde ọ̀run
Ìràwọ̀ sààsà
Ifá mọ́ jógun ó jà mí dákun
Ìràwọ̀ sààsà

War must never consume the heavens
Ìràwọ̀ sààsà
Ifá, do never let me experience warfare
Ìràwọ̀ sààsà

ÒTÚÁ ỌSÁ A

Ifá pé a ò gbọdọ̀ yẹ àdéhùn o. Àwọn méjì kan nÍfá rí tójú ọmọ́ ń pọ́n. Kí àwọn méjèèjì ó wáá rúbọ ńdĭí Ifá ọ̀hún kí wọ́n ó sì fi eku méjì pèsè fún àwọn ayé lóríta.; àwọn méjèèjì ní ó jọ bímọ.

Kọ̀ kọ̀ kọ́rọ́ńyín
Awo adìẹ ló díá fún Adìẹ
Níjọ́ tí Adìẹ ń fomi ojúú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kóó wáá ṣe
Kọ̀ kọ̀ kọ́rọ́ńyín
Awo Àwòdì ló díá fún Àwòdì
Àwòdì náà ń fomi ojú sògbérè ọmo
Wọn ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe……..…….10
Àwọn méjèèjì ni ọ́n jọ lọ̀dọ̀ Ọ̀rúnmìlà
Àwọ́n le bímọ báyìí?
Ọ̀rúnmìlà lẹ́ẹ́ bìímọ
Ó ní kí wọ́n ó lọ̀ọ́ rú ẹmọ mẹ́wàá
Wọ́n ní kí wọ́n ó sì rú ọ̀pọ̀lọpọ̀ owó lọ́nà mẹ́wàá
Ó ní wọ́n ó bĭímọ púpọ̀ láyé
Wọ́n bá padà lọ ilé
Adìẹ wá ẹmọ́ lọ
Ó rí méjì péré
Ó kó méjì ọ̀hún sílẹ̀……..20
Ńgbà tí Àwòdì ó kòó tiẹ̀ dé
Ó rí mẹ́jọ
LAdĭẹ bá ń ronú pé ẹbọ àwọn ò gbọdọ̀ kọjá òní
Tí baba yìí ní kí àwọ́n kó ẹbọ wá
Ẹmọ́ sì lòún wá lọ látàárọ̀ yìí
Méjì lòún ṣẹ̀ṣẹ̀ rí
Àwòdì ló sì rí mẹ́jọ yìí
Ló wá ĭyókù lọ
Ó kúkú le rí ju méjĭ lọ

ÒTÚÁ ỌSÁ A

Ifá wishes this person well; He enjoins him not to break any oath. Ifá sees two people who are in want of children. They should both perform sacrifice on the spot where this Ifá is cast. They would both have children. They should sacrifice two rats at crossroads.

Kọ̀ kọ̀ kọ́rọ́ńyín
The Babaláwo of the Hen casts divination for the Hen
On the day she was crying because of children
They told her she would have many children
They told her to perform sacrifice for children
Kọ̀ kọ̀ kọ́rọ́ńyín
The Babaláwo of the Eagle casts divination for the Eagle
The Eagle was also crying because of children
They told the Eagle that she too would have many children
But should perform sacrifice for children…….…....10
The two of them had gone together to Ọ̀rúnmìlà
'Can we both have children'? They both had asked Ọ̀rúnmìlà
'You would both have children' Ọ̀rúnmìlà said
He asked them to sacrifice ten rats each
And also sacrifice a lot of money in ten parts each
He said they would both have many children on earth
They went back to their houses
The Hen later went in search of rats
She saw two
She kept the two……..……20
When the Eagle returned from his own escapade
She saw eight
The Hen then started thinking 'today is the deadline for our sacrifice'
'This man said we should bring the rats today'
'And I have not been able to get these rats'
'I have been able to get only two'
'But here is the Eagle that has seen eight'
'He even had gone looking for the rest two'
'He might even get many more than two'?

Tóun sì ń wá mẹ́jọ kún tòun…...…..30
Ńgbà ó rí i pé Àwòdì pèyìndà tán
Ló bá padà wá inú ilé
Ló bá wáá kó tÀwòdì
Mẹ́jẹ̀ẹ̀jọ
Ló bá kó o pọ̀ mọ́ tiẹ̀
Ó bá forí lé ọ̀dọ̀ Ọ̀rúnmìlà
Ọ̀rúnmìlà ò sì mọ̀
Òun bá rúbọ fún Adiẹ
Wọ́n pèsè fún àwọn ayé
Ayé yẹ ẹ́…….40
Ó ní ó mọ́ọ̀ lọ
Ó lÁdìẹ́ ó mọ́ọ̀ bímọ
Ire ọmọ fún Adiẹ lọ́pọ̀lọpọ̀
Ńgbà Àwòdì dé ilé
Ó kó méjì tó kù dé
Ẹbọ ò sì gbọdọ̀ kọjá ọjọ́ náà
Àwòdì wọ ilé
Kò rí mẹ́jọ tó fi sílé mọ́
Taa ló kó òun lẹ́mọ́?
Ìbòòsí; oró ò……...…….....50
Ńgbà ó kébòòsí, kébòòsí
Tí ò rí ẹmọ mọ́
Tó ríi pé yóó jù
Ló bá kó méjì ọ̀hún tọ Ọ̀rúnmìlà lọ
Ọ̀rúnmìlà ní Adiẹ ti dé ìhín
‘Adiẹ ti wáá rúbọ’
Àwòdì bá rò ó ńnú ara ẹ̀
Adiẹ ló kó ẹmọ òun mẹ́jọ tóun fíílé nùu
Àwòdì ní 'ẹmọ́ mélòó ló rú'?
Ọ̀rúnmìlà ní mẹ́wàá ni…….60
Àwòdì ní ‘Méjì péré ló rí tẹ̀lẹ̀ lòún fi wá ìyókù tòun lọ’

‘Here I am looking for eight’…..…….....30
When she noticed that the Eagle had left for the search of more rats
She entered into the room of the Eagle
She stole the ones belonging to the Eagle
All the eight
She packed it with hers
And took everything to Ọ̀rúnmìlà
But since Ọ̀rúnmìlà did not know
He used it to prepare the sacrifice for the Hen
He offered the sacrifice for the witches
Life pleased the Hen…….....……40
Ọ̀rúnmìlà asked her to go
He told the Hen that she would henceforth have children
‘May the good fortune of children be with you the Hen in abundance’ Ọ̀rúnmìlà prayed
When the Eagle arrived home
She had found the remaining two rats
In order to beat the deadline
The Eagle went to check the place she kept the remaining rats
She could not find the eight again
Who could have stolen these rats?
Ìbòòsí; oró ò…….....…….....50
After shouting and crying for help to lead to the recovery of the stolen rats
She was not successful
She noticed it would be late if she doesn’t do something immediately
She took the two she later found to Ọ̀rúnmìlà
‘The Hen had been here’ Ọ̀rúnmìlà said gleefully
‘She had been here to perform the sacrifice’
Amazed, the Eagle cried inwardly
‘It must be the Hen that stole my rats’ She reasoned quickly
‘How many rats did she offer’? She asked Ọ̀rúnmìlà
‘She offered ten’ Ọ̀rúnmìlà huskily answered……60
‘But she had only two as at the time I went looking for the rest of my own’ The Eagle said

Àṣé Adiẹ ló ja òun lólè
Ọ̀rúnmìlà ló dáa
Mọ́ọ fi méjì tiẹ̀ tóo rí un náà rúbọ
Àwòdì bá rú méjì ọ̀hún
Àwòdì bá ń pa ọmọ méjì
Adiẹ ń pa mẹ́wàá
BÁdẹ̀iẹ ò bá sì sọ́ra ẹ̀
Ńnúu mẹ́wàá tó bá pa
Bóyá lọ̀kan ó fi yè ńbẹ̀…….70
Èṣù ló ti kọ́ Àwòdì lọ́gbọ́n
Ó ní ńnúu ọmọ mẹ́wàá tí Adẹ̀ẹ́ bá pa
Ni o ti mọ́ọ mú soúnjẹ
Torí òun ló ṣèrú
BÁsàá bá ti dé
Ní ó mọ́ọ pé 'N ò ṣẹbọ kọ̀ kọ̀ kọ̀ kọ̀ kọ́rọ́ńyín'
N ò ṣẹbọ kọ̀ kọ̀ kọ̀ kọ̀ kọ́rọ́ńyín
Àṣá ó balẹ̀
Yóó gbèé ïkan ńnú ọmọ ẹ̀
Méjïi tÀṣá ní ń sọkọ Adiẹ tée dọ̀la….80
Kọ̀ kọ̀ kọ́rọ́ńyín
Awo adiẹ ló díá fún Adiẹ
Adiẹ ń fomi ojúú sògbérè ọmọ
Kọ̀ kọ̀ kọ́rọ́ńyín
Awo Àwòdì ló díá fún Àwòdì
Níjọ́ tí Àwòdì ń fomi ojú sògbérè ọmọ
Wọ́n ní wọ́n ó sá káalẹ̀
Ẹbọ ọmọ ni kí wọ́n ó ṣe
Àwòdì nïkan ló gbẹ́bọ ńbẹ̀
Ló rúbọ…….....……90
Adiẹ náà gbẹ́bọ ńbẹ̀
Ó rúbọ
Adiẹ ni ò ṣeun
Adiẹ ni ò sèèyàn
Ó lóun ò sẹbọ kọ̀ kọ̀ kọ́rọ́ńyín

'So it was the Hen that stole my rats' She told Ọ̀rúnmìlà
'Never mind' Ọ̀rúnmìlà said
'Use the two you have as sacrifice'
That was how the Eagle sacrificed the two rats
The Eagle from then onward started to hatch two eggs
The Hen would hatch ten or even more
But if the Hen is not careful
Out of the ten hatched by the Hen
Hardly would one survive out of the batch……...70
It is Èṣù that had taught the Eagle
'Out of the children hatched by the Hen'
'You should pick some as food for yourself'
'Since she is the one that played foul' Èṣù said
Once the Eagle flies over an area where a Hen is ranging with her chicks
She would start to crow 'I did not perform the sacrifice of 'kọ̀ kọ̀ kọ̀ kọ́rọ́ńyín'
I did not perform the sacrifice of 'kọ̀ kọ̀ kọ̀ kọ́rọ́ńyín'
The Eagle would come in a fast glide
And pick up one of the chicks
The two hatched by the Eagle the first day are the one troubling the Hen till date….....80
Kọ̀ kọ̀ kọ́rọ́ńyín
The Babaláwo of the Hen casts divination for the Hen
On the day she was crying because of children
Kọ̀ kọ̀ kọ́rọ́ńyín
The Babaláwo of the Eagle casts divination for the Eagle
The Eagle was also crying because of children
She was asked to take care of the ground
And perform the sacrifice for children
It is only the Eagle that heard about the sacrifice
And performed it with truth……..……90
The Hen also performed the sacrifice
But she did it deceitfully
The Hen is the one that is not nice
The Hen is the one that is not humane
She confessed not to have perfomed the sacrifices Kọ̀ kọ̀ kọ́rọ́ńyín

ÒTÚÁ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ, òun ò níí jẹ́ ó réèmọ̀ọ́ kín nǐí. Eléyìun ò gbọdọ̀ dá hẹ̀ẹ̀ ẹni tí ń sawo o.

Ọbábámbá
Ọmọ́mọ́ǹmọ́
Ọrọ̀ bẹ́ǹǐkàn mọ́ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
A díá fún Wínnláwẹ̀ Obìnrin Àjàgùnmọ̀lè
Wínláwẹ̀ Obìnrin Àjàgùnmọ̀lè ló jí ní kùtùkùtù òwúrọ̀
Ní wá ń fomi ojú sògbérè ọmọ
Ńgbà tí ó bǐí
Ó bí Agbe fún Ojolú
Ńgbà tí ó bǐí
Ó bí Àlùkò Dòdòòdò fún Ojosùn……10
Ńgbà tí ó tùún bí
Ó bí Odídẹ́rẹ́ fún Olúwòó
Ọmọ atọ̀run gbégbá ajé karí wáyé
Ńgbà tí ó bǐí
Ó bí Àwòdì fún Olúkàro Àṣá
Ńgbà ó pẹ́
Agbé dàgbà
Wọ́n tẹfá fún Agbe
Wọ́n tẹfá fún Àlùkò
Wọ́n tẹfá fún Odídẹ́rẹ́ mòfé……20
Àwòdì ló dÌkàrò
Kèè tíì tẹfá
Ló bá sawo lọ sílé Olókun
Ó dé ilé Olókun tán
Olókun gbà á láàyè
Ńgbà ó pẹ́
Wọ́n ráńṣẹ́ sí Àwòdì àwọn ò gbúròó ẹ̀
Wọ́n ní Àwòdì ń bẹ ńlé Olókún
Ń bẹ ńbẹ̀ tí ń sawo
Wọ́n lÁwòdǐ?…….....……30
Àwòdì tí è tíì tẹfá

ÒTÚÁ ỌSÁ B

Ifá asks this person to perform sacrifice. Ifá says he would not allow him to see a bad incident. He is advised not to relegate the priesthood order of Babaláwos.

Ọbábámbá
Ọmọ́mọ́ǹmọ́
Ọrọ̀ bẹ́ǹǐkàn mọ́ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
Cast divination for Wínnláwẹ̀ the kin of Àjàgùnmọ̀lè
Wínnláwẹ̀, the kin of Àjàgùnmọ̀lè woke up early in the morning one day
She was crying because of children
The first time she had a baby
She gave birth to baby Agbe for Ojolú
The next time she had a baby
She had Àlùkò Dòdòòdò for Ojosùn……10
The third time she had a baby
She had Odídẹ́rẹ́ for Olúwòó
The child of Atọ̀run gbégbá ajé karí wáyé
The next time she had a baby
She had Àwòdì for Olúkàro Àṣá
After a long time
Agbe grew old enough an adult
They initiated Agbe into Ifá cult
They initiated Àlùkò also into Ifá
They also initiated Odídẹ́rẹ́ mòfé into Ifá cult….20
Àwòdì however became an Ìkàrò
He had not been consecrated into Ifá
He ventured priesthood to the house of Olókun
He arrived Olókun's house
Olókun allowed him to practice his Ifá
After a long time
They sent for Àwòdì when they could not hear about him
'Àwòdì is in the house of Olókun', came the reply
'He is there practicing his Ifá'
'Àwòdì'!!! …….....……30
'That has not been introduced into Ifá cult'?

Tó dÌkàrò lásán ní ń sawo?
Wọ́n bá kèjàsì
Wọ́n ní ò dúó wọgbódù tí fí ń sawo ò o ò
Àwòdì ò mọ́ dúó wọgbódù tí fí ń sawo ò ò ò
Àwòdì ò mọ́ dúó wọgbódù tí fí ń sawo
Àwòdì ò mọ́ dúó wọgbódù tí fí ń sawo o o o
Wọ́n bá rán Agbe pé ó lọ́ọ́ pè é wá
Agbé bá dọ́hùún
Ó ní 'ńbo lÀwòdí wà'……..…..40
Wọ́n ní ń bẹ ńigbódù
Tí ń sawo
Tí ń tẹ̀ wọ́n nÍfá
Ńgbàa Agbé dé ẹnu ọ̀nà Igbó odù
Lòun náà kèjàsì
Ó lẹ́ẹ́kú o ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Wọ́n ní Hin
Ọ̀bábámbá, Ọ̀mọ́mọ́ǹmọ́, Ọ̀rọ̀ bẹ́ǹkàn mọ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
Hin ……..50
A díá fún Wínnláwẹ̀ Obìnrin Àjàgùnmọ̀lè o
Hin
Níjọ́ tí ń fomi ojú sògbérè ọmọ
Hin
Ó bí Agbe fún Ojolú
Hin
Ó bí Àlùkò Dòdòòdò fún Ojosùn
Hin
Ó bí Odídẹ́rẹ́ fún Olúwòó, ọmọ atọ̀run gbégbá ajé karí wáyé
Hin
Ó bí Àwòdì fún Olúkarò Àṣá……60
Hin

He became an ordinary Ìkàrò and had started practicing?
They all in unison busted into Ìjàsì song
He did not wait to enter the sacred forest of Ifá before practicing
Àwòdì did not wait to enter into the sacred forest of Ifá before practicing
Àwòdì did not wait to enter into the sacred forest of Ifá before practicing
Àwòdì did not wait to enter into the sacred forest of Ifá before practicing
They concluded to send Agbe to go and call him
Agbe arrived at Olókun's house
'Where is Àwòdì'? He asked ……..…..….40
'He is in the sacred forest of Ifá' They said
'He is there practicing'
'And also initiating people into the cult of Ifá'
Agbe without delay went to the entrance of the forest
He too busted into Ìjàsì
He said I greet you all the children of Àgbọnnìrègún all Babaláwo
They responded, Hin
Ọ̀bábámbá, Ọ̀mọ́mọ́ǹmọ́, Ọ̀rọ̀ bẹ́ǹkàn mọ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
Hin
Cast divination for Wínnláwẹ̀ the kin of Àjàgùnmọ̀lè .....……..50
Hin
On the day she was crying because of children
Hin
She gave birth to baby Agbe for Ojolú
Hin
She had Àlùkò Dòdòòdò for Ojosùn
Hin
She had Odídẹ́rẹ́ for Olúwòo, the child of Atọ̀run gbégbá ajé karí wáyé
Hin
She had Àwòdì for Olúkarò Àṣá…….....60
Hin

Wọ́n tẹ̀fá fún Agbe
Hin
Wọ́n tẹ̀fá fún Àlùkò
Hin
Wọ́n tẹ̀fá fún Odídẹ̀rẹ́ mòfé
Hin
Àwòdì ló dÌkàrò ni ò dúó tẹ̀fá tí fi ń sawo
Hin
Ó ní tí fi ń sawo ò o ò o……..…….70
Àwòdì ò mọ́ dúó wọgbódù tí fi ń sawo ò ò ò
Àwòdì ò mọ̀mọ̀ dúó wọgbódù tí fi ń sawo o o o
Àwòdì ò mọ̀mọ̀ dúó wọgbódù tí fi ń sawo
Àwòdì o dúó wọgbódù tí fi ń sawo o o o
Àwòdì gbọ́ ńnú igbó ìgbàlẹ̀
Ó bá yọ̀jú sí I
Agbé ní ‘ńjóo nǐwọ́ tẹ̀fá’
Àwòdì bá fÀṣẹ ba ẹnu ẹ̀
Ló bá ta Agbe láṣẹ
Agbé bá kọ́rí sínú igbó……...……80
Ńgbà tí ọ́n dúó tí wọn ò rí Agbe
Wọ́n bá tún rán Àlùkò
‘Ńgbà táà rí Agbe’
‘O ò yáa lọ̀ọ́ pe Àwòdì ọ̀hún wá’?
Àlùkò tún dé ẹnu ọ̀nà ilé Olókun
Ó ní ńbo lÀwòdí wà?
Wọ́n tún ní ń bẹ nÍgbódù
Tí ń tẹ̀ wọ́n nÍfá
Òun náà kèjàsì
Ó lẹ́ẹ̀kú ò ọmọ Àgbọnnìrègún gbogbo Babaláwo……...…....……90
Wọ́n ní hin

They initiated Agbe into Ifá cult
Hin
They initiated Àlùkò into Ifá cult
Hin
They also initiated Odídẹ̀rẹ́ mòfé into the cult
Hin
Àwòdì became an Ìkàrò and did not wait for initiation before practicing
Hin
Before he starts practicing….....….....…….70
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì heard this from inside the sacred forest
He came out to see the person that is disturbing him
With anger Agbe said, ‘When were you initiated ‘?
Àwòdì with annoyance put his Àṣẹ on his mouth
He cursed Agbe
Agbe headed for the wild forests rather than home
After waiting without seeing Agbe, …….……81
They sent Àlùkò
‘When we could not see Agbe’
‘Would it not be your turn to go call Àwòdì for us’ The elders said
Àlùkò also arrived at Olókun’s doorstep
He too asked rather angrily ‘Where is Àwòdì’?
They replied him also ‘In the sacred forest’
‘He is there initiating people into the cult of Ifá’
At the entrance he too busted into Ìjàsì
I greet you all the children of Àgbọnnìrègún all Babaláwo….....….……..90
Hin

Ọ̀bábámbá, Ọ̀mọ́mọ́ǹmọ́, Ọ̀rọ̀ bẹ́ǹ̀kan mọ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
Hin
Díá fún Wínnláwẹ̀ Obìnrin Àjàgùnmọ̀lè o
Hin
Níjọ́ tí ń fomi ojú sògbérè ọmọ
Hin
Ó bí Agbe fún Ojolú
Hin
Ó bí Àlùkò Dòdòòdò fún Ojosùn…...100
Hin
Ó bí Odídẹ̀rẹ́ fún Olúwòó, ọmọ atọ̀run gbégbá ajé karí wáyé
Hin
Ó bí Àwòdì fún Olúkàro Àṣá
Hin
Wọ́n tẹ̀fá fún Agbe
Hin
Wọ́n tẹ̀fá fún Àlùkò
Hin
Wọ́n tẹ̀fá fún Odídẹ̀rẹ́ mòfé……110
Hin
Àwòdì ló dÌkàrò kò mọ̀mọ̀ dúó wọ gbódù tí fí ń sawo
Àwòdì ò mo dúó wọ gbódù tí fí ń sawo ò ò ò
Àwòdì ò mọ̀mọ̀ dúó wọ gbódù tí fí ń sawo o o o
Àwòdì ò mọ̀mọ̀ dúó wọ gbódù tí fí ń sawo o o o
Àwòdì tún gbọ́
Ó kàṣẹ bọnu
Ó ta Àlùkò náà lÁṣẹ
Ó ní kóun náà ó mọ́ọ̀ lọ
Wọ́n bá rán Odídẹ̀rẹ́ mòfé……..120
Pé kóun náà ó lọ̀ọ́ pe Àwòdì wá
Òun nisẹ́ kàn

Ọ̀bábámbá, Ọ̀mọ́mọ́ǹmọ́, Ọ̀rọ̀ bẹ́ǹ̀kan mọ yọ̀rọ̀ bí ẹni tí ò tiẹ̀ gbọ́n
Hin
Cast divination for Wínnláwẹ̀ the kin of Àjàgùnmọ̀lè
Hin
On the day she was crying because of children
Hin
She gave birth to baby Agbe for Ojolú
Hin
She had Àlùkò Dòdòòdò for Ojosùn…...……....100
Hin
She had Odídẹ̀rẹ́ for Olúwòó, the child of atọ̀run gbégbá ajé karí wáyé
Hin
She had Àwòdì for Olúkàro Àṣá
Hin
They initiated Agbe into Ifá cult
Hin
They initiated Àlùkò into Ifá cult
Hin
They also initiated Odídẹ̀rẹ́ mòfé into the cult……110
Hin
Àwòdì became an Ìkàrò and did not wait for initiation before practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì did not wait to be consecrated a Babaláwo before he started practicing
Àwòdì heard this again
He puts his 'Àṣẹ' in his mouth
And cursed Àlùkò Dòdòòdò with it
He commanded him to wander aimlessly
The elders as a last resort asked Odídẹ̀rẹ́ mòfé …120
‘It is your turn to go and find Àwòdì and bring him here’
‘You are the next on the errand list’

Odídẹ́rẹ́ bá tọ àwọn ‘Bó bá gbóná kèé jó ni’
Àwọn ‘Ìkọ́ òwú è é rọjà ó mọ́ bọ̀’
Àwọn ‘Ìta werere náà la sì dé’
Àwọn ‘Bàlà ni náà kóóse’
Ẹ gbàmí
Wọ́n ti rán Agbe níṣẹ́ yìí
Wọ́n ti rán Àlùkò náà
Wọ́n níwọ Odídẹ́rẹ́….....…….130
Wọ́n ní pẹ̀lẹ́ pẹ̀lẹ́ ni o fi jíṣẹ́ o
Mọ́ pèé kò gbọ́n o
Mọ́ pèé kò mọ nǹkankaán ṣe
Mọ́ sọ̀rọ̀ tí ó bi nínú o
Bóun náà ti dọ́hùún
Ńbo lÀwòdí wà?
Wọ́n ní ń bẹ nígbódù
Tí gbé ń sawo
Bó ti yọ sọ́hùún
Ní ń pé baba nlẹ́ o……..……140
Ẹ̀là bọ rú
Ẹ̀là bọ yè
Ẹ̀là bọ ṣíṣẹ
Ní bá ń yíràá
Àwòdí wẹ̀yìn ló rí Odídẹ́rẹ́
Ní ń fẹnuú yílẹ̀
Àwòdí ló tó!
Àwòdí ní àwọn ọ̀gá òun nǐí
Ìkó tí sì ń bẹ níđĭí Odídẹ́rẹ́ lónǐí
Ìđí Àwòdì ni Olókun ti sán an mọ́ tẹ́lẹ̀…….....150
Àṣá bá mú Ìkó ọ̀hún
Ló bá sán an mọ́ Odídẹ́rẹ́ níđĭí
Àwòdì ní táa bá rán ni níṣẹ́ ẹrú
Tọmọ làá fĭí jẹ́ ẹ

Odídẹ́rẹ́ then went to consult the priests ‘Bó bá gbóná kèé jó ni’
The priests ‘Ìkọ́ òwú è é rọjà ó mọ́ bọ̀’
The priests ‘Ìta werere náà la sì dé’
The priests ‘Bàlà ni náà kóóse’
‘Please help me’ He begged
‘They have sent Agbe on this errand’
‘They have also sent Àlùkò on the same errand’
‘You Odídẹ́rẹ́’ They called……..……130
‘You must use your coolness to deliver this message’
‘Never say he is not proficient enough’
‘Never say he is not wise’
‘Do not say anything that would infuriate him’ they warned
Immediately he arrived there
Where is Àwòdì was his first question
He is in the sacred forest
He is there practicing his Ifá
On sighting the forest
He from afar started to greet ‘I greet you Baba’..140
Ẹ̀là bọ rú
Ẹ̀là bọ yè
Ẹ̀là bọ ṣíṣẹ
He prostrated
Àwòdì looked back and saw Odídẹ́rẹ́
Genuflecting and bowing with his mouth touching the soil
‘That is enough’, Àwòdì said
He is one of my mentors, Àwòdì said
The red feathers at the tail of Odídẹ́rẹ́
Olókun had in the beginning tucked it to the tail of Àwòdì…….....…150
Àwòdì took the whole bunch of the red feathers
And stacked them to the tail of Odídẹ́rẹ́
‘If one is sent on an errand with implicative undertone’ said Àwòdì
‘One should use his special sense to deliver it to escape culpable punishment’

Bí tí ń wí bẹ́ẹ̀ torí̀i rẹ̀ ń wú
LOdídẹ́rẹ́ bá rọra ń pé
Kóun ó mú ọ délé
Ìkọ́ òwú è é rọ̀jà ó mọ́ bọ̀
Kóun ó mú ọ délé ni
Ẹ̀rọ̀ wọ́ọ́rọ́ ni tòòrí……..……160
Kóun ó mú ọ délé ni o
Ìta werere náà la sĩ dé
Kóun ó mú ọ délé o
Kínúù rẹ́ ó rọ̀ o
Àwòdì bá tẹ̀lé Odídẹ́rẹ́ relé
Àwọn Àpáǹkóló Awo sĩ ju Awo lọ
Ọ̀rúnmìlà bá wọ inú ilé
Ó ní Agbe táwọn rán sí ọ
Àwọn ò rí I mọ́
Àlùkò táwọn rán sí ọ……..170
Àwọn ò rí I mọ́
Ọ̀rúnmìlà bá na àṣẹ sí Àwòdì
Ló bá gbé Àwòdì mĩ
Wọ́n ní Àpáǹkóló ò
Awó mọ̀ jAwo lọ
Awo gbáwo mĩ torí torí
Àpáǹkóló o ó ò
Awó mò jAwo lọ
Awo gbáwo mĩ tIfá tIfá

As Àwòdì was saying this, feeling seriously elated by the gesture of Odídẹ́rẹ́
Silently and methodically, Odídẹ́rẹ́ chipped in some words
‘I should go with you’
‘Ìkọ́ òwú would never go to the market without returning’
‘I should go with you’
‘It is without friction for the sheanut butter’……...160
‘I should go with you’
‘We are just in around the city of Ìta werere’
‘I should go with you’
‘You should be pacified’
Àwòdì by this petting arrived home with Odíderé
The Àpáǹkólós, Babaláwos are better rated than the other
Ọ̀rúnmìlà entered the house
‘Agbe that we sent to you’ Ọ̀rúnmìlà said
‘We could not see him again’
‘Àlùkò that we sent to you also’……..170
‘We could not see him also’
Ọ̀rúnmìlà pointed his own Àṣẹ at Àwòdì
He swallowed Àwòdì completely
They all chanted in unison with fear ‘Àpáǹkóló’
Priests are better rated than the other is
A priest has just swallowed another priest head to toe
Àpáǹkóló, they sang
Priests are better rated than the other is
A superior priest had swallowed another priest with his Ifá

ÒTÚÁ ÌKÁ A

Ire ọmọ fún eléyìun. Ayé ó yẹ ẹ́, yóó sì nísinmi. Ifá pé ká rúbọ ẹ̀ kó pé dáadáa.

Ó túká wááráwá
Ó dàálẹ̀ waarawa
Ẹ̀rĩgĩ Awo Àgbasà
A díá fún wọn nÍsẹ̀ṣe à á kéré
Níbi wọ́n gbé ń fohun ẹbọ́ rúbọ
Wọ́n kí wọ́n ó rúbọ
Wọ́n láyé ó yẹ wọ́n
Wọ́n lọ́kàan wọ́n ó balẹ̀
Wọ́n ó sì nísinmi
Ṣùgbọ́n kí wọ́n ó rúbọ……..10
Wọ́n bá rúbọ
Wọ́n rúbọ tan ni gbogbo ẹ̀ bá dáa
Wọ́n ló túká wááráwá
Ó dàálẹ̀ waarawa
Ẹ̀rĩgĩ Awo Àgbasà
A díá fún wọn nÍsẹ̀ṣe à á kéré
Níbi wọ́n gbé ń fohun ẹbọ́ rúbọ
Owó la fi ń rúbọ nílẹ̀
Jẹ́ ó fín Ifá
Ẹ̀rĩgĩ Awo Àgbasà……..…20
Ọba aládé a róhun ẹbọ
Àgbàdo tí ń bẹ nílẹ̀ yí
Ohun ẹbọ níí ṣe
Ẹ̀rĩgĩ Awo Àgbasà
Ọba aládé a róhun ẹbọ
Òkòkó, Àkùkọ
Méjéèjì tí ń bẹ ńlẹ̀ yí
Ohun ẹbọ níí ṣe
Ẹ̀rĩgĩ Awo Àgbasà

ÒTÚÁ ÌKÁ A

Ifá wishes this person well. Life would please him and he would have rest. Ifá implores him to sacrifice in full. He is wished the fortune of children.

It dissolves readily
It pours down without impediment
Ẹ̀rĩgĩ the priest of Àgbasà
Cast divination for them at Ìsẹ̀ṣe à á kéré
Where they were using the proper sacrificial objects as offertory
They were asked to perform sacrifice
That life would please them
That they would have rest of mind
And that they would also have peace
But they should offer their prescribed sacrifice……10
They offered the sacrifice
They finished offering the sacrifice and everything became better for them
They said It dissolves readily
It pours down without impediment
Ẹ̀rĩgĩ the priest of Àgbasà
Cast divination for them Ìsẹ̀ṣe à á kéré
Where they were using the proper sacrificial objects as offertory
It is money that we use in sacrifice
Ifá let it prove efficient
Ẹ̀rĩgĩ the priest of Àgbasà…….20
The crowned king, we have seen the objects of sacrifice
The maize we have provided here on the ground
It is an object of sacrifice
Ẹ̀rĩgĩ the priest of Àgbasà
The crowned king, we have seen the objects of sacrifice
The hen and the rooster
The two that we have provided here on the ground
They are objects of sacrifice
Ẹ̀rĩgĩ the priest of Àgbasà

Ọba aládé a róhun ẹbọ……..30
Ẹyẹlé tí ń bẹ ńlẹ̀ yìí Ifá
Ohun ẹbọ níí ṣe
Ẹ̀rĭgĭ Awo Àgbasà
Ọba aládé a róhun ẹbọ
Ewúrẹ́ tí ń bẹ ńlẹ̀ yìí
Ohun ẹbọ níí ṣe
Ẹ̀rĭgĭ Awo Àgbasà
Ọba aládé a róhun ẹbọ
Àgùtàn bọ̀lọ̀jọ̀ tí ń bẹ ńlẹ̀ yìí
Ohun ẹbọ níí ṣe.....……..40
Ẹ̀rĭgĭ Awo Àgbasà
Ọba aládé a róhun ẹbọ
A rúbọ ó pé
A bímọ nígbà yí ò a bímọ
Ẹ̀rĭgĭ Awo Àgbasà
Kín la fi ń pọnmọ gírí?
Kíjĭpá lèèmù leemu
Táa fi rúbọ ní ń bẹ ńlẹ̀ yìí
Ká mọ́ọ gbọ́mọ jó
Ẹ̀rĭgĭ Awo Àgbasà…….50
Ọba aládé a róhun ẹbọ

The crowned king, we have seen the objects of sacrifice.....30
The pigeon we have provided here on the ground
It is an object of sacrifice
Ẹ̀rĭgĭ the priest of Àgbasà
The crowned king, we have seen the objects of sacrifice
The goat we have provided here on the ground
Is an object of sacrifice
Ẹ̀rĭgĭ the priest of Àgbasà
The crowned king, we have seen the objects of sacrifice
The beautiful sheep we have provided here on the ground
Is an object of sacrifice…….....……..40
Ẹ̀rĭgĭ the priest of Àgbasà
The crowned king, we have seen the objects of sacrifice
We offered our sacrifice and it is full
We now give birth to babies henceforth
Ẹ̀rĭgĭ the priest of Àgbasà
What do we use in strapping the baby?
The thick Kijipa
The one we have used as sacrifice is here on the ground
Let us cuddle the child together
Ẹ̀rĭgĭ the priest of Àgbasà…….....50
The crowned king, we have seen the objects of sacrifice

ÒTÚÁ ÌKÁ B

Ifá pé kí eléyìun ó rúbọ torí ọ̀nà ajé kan ó sĩí fún un. Ifá pé kó mọ́ọ fi đíẹ̀đíẹ̀ kún ọjà tí ń tà torí àwọn èèyàn ó mọ́ọ ṣèǹĩní ẹ̀. Ifá tó jẹ́ kí àwọn aláròóbọ̀ ó mọ́ọ jèrè nĩí.

Ó túká wááráwá
Ó dàálẹ̀ waarawa
Ẹ̀rĩgĩ Awo Àgbasà
A díá fún Aláròóbọ̀
Tòun tèké
Tòun tàyọnusọ
Tòun àtộrọ̀ àràmọ̀ǹdà létè
Níjọ́ọ wọ́n ń sunkún àwọn ò lájé lọ́wọ́
Àwọ́n le lájé báyìí?
Nígbà ìwásẹ̀…….10
BÁláròóbọ̀ bá ra nǹkan ní ọ̀kẹ́ kan
Ọ̀kẹ́ kan náà ní ọ́n tíí tà á
Nígbà àwọn òǹràjá bá dé
Ọ̀nà tí wọ́n ó gbèé rà á
Tí ó fi đín ní ọ̀kẹ́ kan ni wọ́n ó mọ́ọ sán
Ọ̀nà tí ọ́n sì tí ń lọ́ọ́ gbé nǹkan wá sì nĩí
Ó jĩnnà púpọ̀
Ló bá tọ Ọ̀rúnmìlà lọ
'Ìwọ tóòó mọ́ọ lọ ọ̀nà tó jĩnnà'
'Tóòó mọ́ọ ra nǹkan wá fún wa'…….20
'Àwọn èèyàn yĩí ò mọ̀ ṣẹ ẹ̀'
'Bóo bá rajà ní ọ̀kẹ́ kan'
'Mọ́ọ pè é ní ọ̀kẹ́ kan àbọ̀'
'Kó lè baà pé ọ'
'Kó o lè baà loòmĩìn'
'Kó o tóó jẹ'
'Kó ó tóó mu'
Ni Aláròóbọ̀ ń ṣe tée dòní
N tÍfá wí fún ọn náà ni ọ́n ń lò

ÒTÚÁ ÌKÁ B

Ifá asks this person to perform sacrifice because a door of wealth would open for him. Ifá advises him to add a little profit margin to his wares because he should make more money from his sales. This is the verse that teaches middlemen to add profits.

It dissolves readily
It pours down without a hitch
Ẹ̀rĩgĩ the priest of Àgbasà
Cast divination for the Market women
With their deceit
With their poke-nosing habits
With sweet talks on their lips
On the day they were crying of having no wealth
How would we have wealth? They asked
In the olden days……10
If the market woman buys a good for one cowry
She would sell it for the same one cowry
But when the buyers come around
They would try to negotiate
Such that the goods would be sold to them for less than one cowry
The location from where they bring the article
Is however very far
She approached Ọ̀rúnmìlà
'You that travels to the faraway place' Ọ̀rúnmìlà said
'You go there to buy commodities for us'……..20
'Our people are very inconsiderate'
'If you buy your goods for one cowry'
'Call it one and a half'
'Such that it would profit you'
'And that you would be able to go for another trip'
'You would have to feed yourself'
'And fend for your family'
This is the same thing the market women does till date
What Ifá taught them ever since is what they are practicing till date

N ní wá ń jó ní wá ń yọ̀..... 30
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó túká wááráwá
Ó dàálẹ̀ waarawa
Ẹ̀rĩgĩ Awo Àgbasà
A díá fún Aláròóbọ̀
Tòun tèké
Tòun tàyọnusọ
Tòun àtọ̀rọ̀ àràmọ̀ǹdà létè…….40
Ńíjọ́ọ wọ́n ń sunkún àwọn ò lájé lọ́wọ́
Ẹbọ ajé ni ọ́n ní wọ́n ó ṣe
Wọ́n gbẹ́bọ ńbẹ̀
Wọ́n rúbo
Rírú ẹbọ
Èèrù àtùkèsù
Ajé wáá jẹ dẹ́kùlée wa
Wĩnnĩwĩnnĩ

They then started to dance and rejoice……30
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
It dissolves readily
It pours down without a hitch
Ẹ̀rĩgĩ the priest of Àgbasà
Cast divination for the Market women
With their deceit
With their poke-nosing habits
With sweet talks in their lips……...40
On the day they were crying that they have no wealth
Sacrifice was the antidote prescribed for them
They heard about the sacrifice
And performed it
Offering of sacrifices
And free gifts to Èṣù
Wealth now strays to our yard
Wĩnnĩwĩnnĩ

ÒTÚÁ ÒTÚRÚPỌ̀N A

Ifá pé iré pọ̀ fún ẹ́ní ó dáfá yǐí ṣùgbọ́n ká rúbọ kípáa wá ó ká nǹkan. Ká sì rúbọ ìwáyé torí ìgbà tí a bá fẹ́ẹ́ fẹ́yàwó, ká lè baà sọkọ ẹ̀ dalẹ́.

Gúnrán gúnrán
Awo inú oko
A díá fún Òròrò
Tí ń lọ rèé gbé Awọ níyàwó
Wọ́n ní kó rúbọ
Ńgbà tí Òròrò gbé Awọ níyàwó tán
Àti dá awọ lu bá dịṣẹ́
Wọ́n làwọn ò pé kó o rúbọ
Ìgbà Òròró rúbọ tán
Ló tóó le dá awọ lu……..10
BÁwọ bá ti pẹ́ ńlẹ̀
Wọ́n ó mọ́ọ pÓròró rò ó
Ní ó lu jée jèe
N ní wá ń jó ní wá ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Gúnrán gúnrán
Awo inú oko
A díá fún Òròrò.....20
Tí ń lọ rèé gbé Awọ níyàwó
Wọ́n ní kó rúbọ
Kó lè baà dá Awọ lu
Òròró wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Òròrò tó gbé Awọ níyàwó ò
Ó sì le dá awọ lu

ÒTÚÁ ÒTÚRÚPỌ̀N A

Ifá asks this person to perform sacrifice because of his genitals; such that the genitals would last him in marriage till lifetime. He would have a mountain of fortunes, but he should sacrifice to be able to overcome tasks.

Gúnrán gúnrán
The priest of the farm
Casts divination for Òròrò
The one that was going to marry Awọ as his wife
He was asked to perform sacrifice
After marrying Awọ
To penetrate and make holes on Awọ became a problem
'Did we not tell you to perform sacrifice'? They told him
Òròrò then performed the sacrifice
It was after then that he was able to penetrate Awọ
Once Awọ is left without fumigation.....11
They would say 'Òròrò rò ó'
It would have holes all around it
He then started to dance and to rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Gúnrán gúnrán
The priest of the farm
Casts divination for Òròrò…....……..20
The one that would marry Awo as his wife
He was asked to perform sacrifice
Such that he would be able to penetrate and make holes on Awọ
Òròrò now heard about he sacrifice
And offered it
Òròrò that married Awọ as wife
Is now able to penetrate Awọ !

ÒTÚÁ ÒTÚRÚPỌ̀N B

Ifá pé òun pé ire; Orí eléyìun ó gùún.

Òtúá ń bà á líę́ líę́
Òtúrúpọ̀n ń bà á lĩè lĩè
A díá fún Ewúrę́ Awọ́sè
Èyí tí ń gbóguún ti Ẹ̀dú
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní Ọ̀rúnmìlà ó ṣè́ę́gun è
Ọ̀rúnmìlà rúbọ
Ó mú Ewúrę́ Awọ́sè
Ọ̀rúnmìlà bá ṣę́gun
N ní wá ń jó ní wá ń yọ̀..... 10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bę́ę̀ làwọn Babaláwo tòún wí
Òtúá ń bà á líę́ líę́
Òtúrúpọ̀n ń bà á lĩè lĩè
A díá fún Ewúrę́ Awọ́sè
Èyí tí ń gbóguún ti Ẹ̀dú
Ẹbọ n wọ́n ní ó ṣe
Ọ̀rúnmìlà gbę́bọ ńbè̀
Ó rúbọ……...20
A ṣę́gun ò
A ṣę́gun
Ẹ̀lààsòdè
Ifá mÉwúrę́ adĩgbèègbę́
Ifá ṣę́gun

ÒTÚÁ ÒTÚRÚPỌ̀N B

Ifá says he would not allow this person to experience tasking warfare.

Òtúá ń bà á líę́ líę́
Òtúrúpọ̀n ń bà á lĩè lĩè
Cast divination for the bow-legged goat
The one warring against Ẹ̀dú
They asked Ọ̀rúnmìlà to perform sacrifice
They said he would conquer the goat
Ọ̀rúnmìlà performed the sacrifice
He caught the bow legged goat
And he overcame her
He then started to dance and rejoice……10
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos said
Òtúá ń bà á líę́ líę́
Òtúrúpọ̀n ń bà á lĩè lĩè
Cast divination for the bow legged goat
The one warring against Èdú
Sacrifice was the recommendation made for Ọ̀rúnmìlà
Ọ̀rúnmìlà heard about the sacrifice
And performed it…….....….20
We have conquered henceforth
We really have triumphed
Ẹ̀lààsòdè
Ifá has captured the beautiful but crooked goat
Ifá has won

ÒTÚÁ ÌRẸTẸ̀ A

Ifá pé eléyìun ó jèrè. Kó mọ́ọ̀ fẹsẹ̀ èyin de ilé kí ọlà ó mọ bá a lókèèrè; kó mọ́ di pé kò fẹ́ẹ́ wálée baba ẹ̀ mọ́. Ifá pé òun pé ire fún un lókèèrè ṣùgbọ́n kó tẹ̀dí mọ́lé ẹ̀, kó jẹ oyèe tilé tán kó tóó jẹ tòkèèrè.

Ọlọ́un ọba níí wọ́nfọ́n eji wẹ́ẹ́wẹ́ẹ́
Àwòdì òkè níí rà gọ́ọ́nbì gọ́ọ́nbì lóríbè
Bọ́lá bá ń wá nií bọ̀ wá
Kò lẹ́dà ńnú mọ́
Ọta inú omi ò gbárìnrin
A díá fún Àjòjì gòdògbò
Níjọ́ tí ń rèé jọba lóde Ìbínní
Ó le dáa fóun báyìí?
Wọ́n ní kó rúbọ
Ló bá rúbọ…….....….....10
Ló bá tẹ̀dí mọ́lé
Ńgbòó dijọ́ kan
Ló bá lóun ń lọ òkèèrè
Ni ọ́n bá fi jỌba lóde Ìbínní
Ló bá dẹ̀yìnwá
Àwọn ará ilú ẹ̀ bá pè é
'Oyè ìlúù rẹ'
'Agbáńri tẹ́ẹ́ẹ́ jẹ'
'Mọ́ọ̀ bọ̀ wáá jẹ ẹ́'
Ó lóun ò jẹ……..…....……20
Ó lỌ́ba Ìbínní yìí tóun
Àwọn tí ń bẹ ńlé ó mọ́ọ̀ mÁgbáńri
Ó joyè tán ní ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí

ÒTÚÁ ÌRẸTẸ̀ A

Ifá says this person would make profits. He is enjoined to keep an eye on his real home such that wealth and position fortune would not meet him abroad dissuading him from coming back home. Ifá wishes him the fortune of titular coronation at home and abroad but he should ascend the one at home before the one abroad.

It is God that showers rainfall in sweet torrents
The sky bound eagle is the one that jumps up and down on ridges
If a source of wealth is coming to look for one
There is no need to be apprehensive again
The rock pebble in the riverbed cares not about cold
Cast divination for Àjòjì Gòdògbò
On the day he was going to ascend the throne of the Benin monarch
'Would life be good for me'? He asked
He was asked to perform sacrifice
He then performed the sacrifice…..…….10
He stayed at home
On a fateful day
He left a message that he was traveling abroad
That was how he was made the king of Benin
He became rich
His country people sent a message to him
'The titular stool of your city'
'Agbáńri, that is recognized with you'
'Come and ascend that instead'
He refused…….….20
'This Benin monarch is enough'
'The people at home can hold on to Agbáńri' He said
He ascends the throne and started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos predicted

Ọlọ́un ọba níí wọ́nfọ́n eji wẹ́rẹ́wẹ́rẹ́
Àwòdì òkè níí rà gọ̀rọ̀nbǐ gọ̀rọ̀nbǐ lóríbè
Bọ́lá bá ń wá nií bọ̀ wá
Kò lẹ́dà ńnú mọ́.....30
Ọta inú omi ò gbárǐnrin
A díá fún Àjòjǐ gòdògbɔ̄
Níjọ́ tí ń rèé jọba lóde ̀Ibínní
Ẹbọ n wọ́n ní ó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọba tí mo jẹ nÍbǐ́ínní
Ọbá tó o
Àjòjǐ gòdògbò ló ni wọ́n ó mọ́ọ
mÁgbáńri
Òun ti jỌba nÍbǐ́ínní…….....40
Òun ò wá mọ́ o
Àjòjǐ gòdògbò
Ó ní wọ́n ó mọ́ọ mÁgbáńri

It is God that showers rainfall in sweet torrents
The sky bound eagle is the one that jumps up and down on ridges
If a source of wealth is coming to look for one 29
There is no need to be apprehensive in work again
The rock pebble in the riverbed cares not about cold
Cast divination for Àjòjǐ gòdògbɔ̄
On the day he was going to ascend the throne of the Benin monarch
He was asked to perform sacrifice
He heard about the sacrifice
And performed it
The throne I ascend in Benin
The throne is enough
It is Àjòjǐ gòdògbɔ̄ that has rejected the title of Agbáńri
I have ascended the throne of the king of Benin…40
I am not coming back
Àjòjǐ gòdògbɔ̄
He said they should keep Agbáńri

ÒTÚÁ ÌRẸTẸ̀ B

Ifá pé òun pé ire fún eléyìun. Bí ìyàwó ẹ̀ bá dirí, kò gbọ́dọ̀ fi orí ọ̀hún han àwọn èèyàn, kí wọ́n ó mọ́ baà lọ́ọ́ bí ọmọ ẹ̀ ńbòmíìn.

Erín bíkan
Ó bíkan náà ó yàso
Ẹfọ̀n bíkan
Ó bíkan náà ó yàjànà
Adìẹ òkòkó bíkan náà
Wọ́n fikan náà san lórí
A díá fún Òtúá tí ń pọn ọmọ Ìrẹ̀tẹ̀ kiri
Ẹbọ n wọ́n ní ó ṣe
Wọ́n ní bíyàwó ẹ̀ bá dirí
Wọ́n ní kó mọ forí han èèyàn mọ́…….10
Wọ́n ní mímọ́ làwọn ọmọ ẹ̀ ó mọ́ọ̀ mọ́
Wọ́n bá rúbọ
Ẹbọ̀ọ̀ wọ́n dà
Ayé yẹ wọ́n
Nǹkaan wọ́n dáa
Ni wọ́n bá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Erín bíkan…….20
Ó bíkan náà ó yàso
Ẹfọ̀n bíkan
Ó bíkan náà ó yàjànà
Adìẹ òkòkó bíkan náà
Wọ́n fikan náà san lórí
A díá fún Òtúá tí ń pọn ọmọ Ìrẹ̀tẹ̀ kiri
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ

ÒTÚÁ ÌRẸTẸ̀ B

This person should offer sacrifice. Ifá says his wife must not show her hair braid to people such that her children would not be born by another person elsewhere.

The Elephant gave birth to just one baby
She had just a baby and it turned out to be enormous
The Buffalo gave birth to just one baby
She had just a baby and it turned out to be enormous
The local hen hatched just one out of her eggs
They struck her head with the beak of the only chick
Cast divination for Òtúá that has been strapping the child of Ìrẹ̀tẹ̀ around
He was asked to perform sacrifice
They said whenever his wife makes a new hair plaiting
She should not show it to anyone……10
The babies she would have would be bright in complexion
They then observed the sacrifice
Their sacrifice was accepted
Life pleased them
Their life became better
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
The Elephant gave birth to just one baby……..20
She had just a baby and it turned out to be enormous
The Buffalo gave birth to just one baby
She had just a baby and it turned out to be enormous
The local hen hatched just one out of her eggs
They struck her head with the beak of the only chick
Cast divination for Òtúá that has been strapping the child of Ìrẹ̀tẹ̀ around
They had asked him to perform sacrifice
She heard about the sacrifice
And performed it

Ọmọọ rẹ ní ń gbé kiri ò……..30
Ọmọọ rẹ ní ń gbé kiri
Òtúá ò mọ̀mọ̀ gbọ́mọ Ìrẹtẹ̀ mọ́ ò
Ọmọọ rẹ ní ń gbé kiri

It is her own child that she carries around……30
Truly it is her own child that she carries around
Òtúá did not cuddle Ìrẹtẹ̀'s child again
It is her own child that she cuddles around

ÒTÚÁ ỌSẸ́ A

Ifá pé ká rúbọ; ìṣẹ́ tán. Ọrọ̀ ló kù.

Àtẹ́lẹwọ́ ló fòde sọ̀kan
Àtànpàkò ló yaraa rẹ̀ lọ́tọ̀ọ̀tọ̀
A díá fún Òtúá
Tí ń lọ rèé da ìṣẹ́ sínú igbó
Wọ́n ní kó rúbọ
Ìṣẹ́ ò jẹ́ tòun?
Ọrọ̀ ló kù?
Wọ́n ní gbogbo ìṣẹ́ ló ti lọ
Wọ́n lọ́rọ̀ ló kù
Wọ́n ní kó rú òwúùrù ẹyẹlé……..10
Kó rú ọ̀pọ̀lọpọ̀ owó
Ó bá rúbọ
Ló bá là
Ó ní tIfá yìí lòún ó mọ́ọ gbọ́ lọ
Ọkàan rẹ̀ balẹ̀
Ó nísinmi
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..20
Àtẹ́lẹwọ́ n ló fòde sọ̀kan
Àtànpàkò ló yaraa rẹ̀ lọ́tọ̀ọ̀tọ̀
A díá fún Òtúá
Tí ń lọ rèé da ìṣẹ́ sínú igbó
Ẹbọ n wọ́n ni ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ìṣẹ́ mọ̀mọ̀ tán o
Ọlà ló kù
Àwá mọ̀mọ̀ rójú ṣẹ̀bọ.....…..30
A dàṣẹ́ nù

ÒTÚÁ ỌSẸ́ A

Ifá asks this person to offer sacrifice. Penury is ended; wealth is the next.

The palm forms a homogeneous facade
But the thumb is the one that separates itself
Cast divination for Òtúá
That was going to dump penury into the bush
He was asked to perform sacrifice
'Would poverty not be a part of me'?
'And remaining only riches'? He asked
They said all forms of poverty is ended
It remains only the wealth
He was asked to sacrifice matured pigeons …….10
And a lot of money
He performed the sacrifice
And became very rich
'It is the pronouncements and steps of this Ifá that I will follow' he said
He had rest of mind
And peace
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwo said…….20
The palm forms a homogeneous facade
But the thumb is the one that separates itself
Cast divination for Òtúá
That was going to dump penury into the bush
He was asked to perform sacrifice
He heard about the sacrifice
And performed it
Poverty is ended
Remaining the wealth
We have managed to perform the sacrifice.....30
We have dumped penury

ÒTÚÁ ỌSẸ́ B

Ifá póun ò níí jẹ́ ó rí ajogun. Ifá pé ọmọbìnrin kan nùu; kó ṣe pẹ̀lẹ́pẹ̀lẹ́ kó mọ́ lọ́ọ́ yan ọkọ tí ò dáa. Koto eérú kan lẹbọ ẹ̀, kí wọ́n ó fọ ọ mọ́lẹ̀ lójúde bàbá tó bí ọmọ ọ̀hún kí gbogbo ajogun ó baà lọ. Níjọ́ tí ọ́n bá fọ koto ọ̀hún mọ́lẹ̀, ọmọ ọ̀hún ò gbọdọ̀ jáde.

Igún yé
Igún sàba
Àkàlá yé
Àkàlá sàba
Àti sàba Àkọ̀
Kò mọ ní wògàn wógán
A díá fún Ìwó tíí sọmọ Olórèé
Ọmọbìnrin ni Ìwó
Wọ́n ní ó fẹ Igún
Ó lóun ò fẹ́ Igún…..……10
È é ti rí tóò fẹ́ Igún?
Ó lórí Igún pá
Wọ́n ní bóò bá fẹ́ Igún
Àkàlà rèé
Wáá fẹ́ ẹ
Ó lóun ò fẹ́ Àkàlà
È é ti rí tóò fẹ́ Àkàlà?
Ó lÁkàlá yọ gẹ̀gẹ̀ lọ́rùn
O ò yáa fẹ́ Tẹ̀ntẹ̀rẹ́?
Ó lóun ò fẹ́ Tẹ̀ǹtẹ́rẹ́…….20
Kín lo a rí?
Ó ló ṣe bàámú ìdí pọ̀ǹràn pọọnran
Ta lóó wàá fẹ́?
Ó lóun ó yan ọkọ fúnra òun ni
Wọ́n bá ní kí wọ́n ó rú koto eérú kan
Kọ́mọ ó sán koto èèrù ọ̀hún mọ́lẹ̀ lójúde baba ẹ̀
Ńgbà tí ó rĭí

ÒTÚÁ ỌSẸ́ B

Ifá sees a lady. She should be cautious so that she would not choose a bad husband. Ifá says this person should offer sacrifice with a pot full of ash. The pot of ash should be lifted up and allowed to fall down freely to break and the ash to spill around in his father's frontcourt. On the day this is done the child must not go out.

The vulture laid her eggs
The vulture brooded on her eggs
Àkàlà bird laid her eggs
Àkàlà bird brooded on her eggs
The possibility of Àkọ̀ bird brooding
Would definitely be crooked
Cast divination for Ìwó the child of Olórèé
Ìwó is a lady
They asked her to marry Igún
She said she doesn't want to marry Igún…….10
'Why'? They asked her
She said Igún is bald
'If you don't want Igún'
'Here is Àkàlà'
'Come and marry him'
She said she didn't want to marry Àkàlà
'Why is that you don't want to marry Àkàlà'?
She said Àkàlà has goiter outburst on his neck
'Would you marry Tẹ̀ǹtẹ́rẹ́ then'? The priests asked
'I don't want Tẹ̀ǹtẹ́rẹ́', she replied…..….20
'What do you notice in him that is bad'?
'Tẹ̀ǹtẹ́rẹ́ has a deep bàámú mark on his buttocks', she said again
'Who then would you marry'?
She said she would choose her husband by herself
They asked the parents to offer a *koto* full of ash
The lady should then throw the koto down in a splash
When she ultimately found a suitor

Ó rí I tí ń mówó lọ́hùún
Tí gbogbo ẹ ń dán
Tí ń dùn…….....……30
Kò mọ́ pé Ikú ni
Ó bá lọ́ọ́ fẹ́ Ikú
Ńgbà ó dijọ́ kan
Ikú bá hùwà tí ò dáa sí I
Inú bá ń bí Ìwó
Ìwó bá lóun ó kọ Ikú sílẹ̀
NIkú bá lọ́ọ́ yọ òdùrọ ẹ
Ní ń bọ
Ẹnu ẹ ń ṣẹ̀jẹ̀
Ní ń ya á bọ̀……..40
Kín lòun kàn yìí?
Ìwó bá họ
Ló forí lé ilée baba ẹ
Ọpẹ́lọpẹ́ ìyá àgbà tó kù ńlé
Bó ti dé ojú ìta
Tó kó sínúu lé
Ìyá àgbà bá gbé koto eérú ọjọ́ kĭíní
Tí ọ́n ní kí ọmọ ó fọ́ mọ́lẹ̀ lójú ìta
Tí ò rú tí ń bẹ lẹ́yìn ilẹ̀kùn
Ìyá àgbà bá gbé koto……..…….50
Ló bá lọ́ọ́ fọ́ ọ mọ́lẹ̀ lójúde
Ikú bá sáré dé
Ń mí họ̀ọ̀ họọ
Ní ń pọ ẹ̀jẹ̀ lẹ́nu
Òdùrọ ọwọ́ọ rẹ̀ bani lẹ́rù
Ń tọ ipasẹ̀ ìyàwó rẹ̀ẹ́ bọ̀
Bó ti dé ojúde ilée baba ọmọ
Kò bá rí ẹsẹ̀ ọmọ mọ́
Eérú ti bo gbogbo ẹ
Ó ní kò wọlée baba yĭí……..……..60
‘Bóun bá bèèrè ẹ ńbí yìí’

She saw someone who has so much money
She saw that everything was shining
And having an aroma of riches……..30
She did not know he was *‘Ikú’,* Death
On a particular day
Ikú behaved badly to Ìwó
She became terribly irritated
She resolved to divorce Ikú
Ikú quickly recessed into his inner room and came out dressed in his full regalia displaying his club
He was running with speed
He had blood all over his mouth
He was coming with great fury……40
On sighting Death from afar she screamed ‘I am in trouble’
She broke into a run
And headed for her father’s house
Save for the elderly woman in the house who knew the story that saved her
Immediately Ìwó ran into her father’s verandah
She dived straight into the house
The elderly woman ran straight for the koto of ash of the other day
That was required of the lady to spill outside
Which she did not sacrifice but which was kept behind the main door
The elderly woman fetched for it……....….50
And broke it in front of the house
Within seconds after doing this came running Ikú
He was breathing heavily
And salivating blood in his mouth
The club in his hand is terribly fearsome
He was tracing the steps of his wife
Immediately he got to the front verandah
He could not see the footsteps again
The ash had covered everything up
‘She didn’t enter into this man’s house’, Ikú reasoned quickly…….....….....60
‘If I ask about her here’

Wọn ò le mọ́ ọ́
Ṣé kò kúkú mọ ilée baba ọmọ
Bẹ́ẹ̀ ni ò dána tée fẹ́ ọmọ níbẹ̀rẹ̀
Ikú bá pẹ̀yìndà
Ó bá ọ̀nà ibòmíìn lọ
Ní ń sáré jàlàjàlà
Baba ẹ̀ ní ńgbà àwọ́n wí fún ọ tẹ́lẹ̀ ńkọ́?
O kọtí ikún
O ò gbọ́.....70
Gbogbo àwọn èèyàn ń pé ẹ fà á mọ́dọ̀ ná
Kẹ́ẹ̀ tóó mọ́ọ̀ bá a wí
Ìwó ba mọ́lẹ̀ ńnú ilé
Kò jáde tóṣù kan e kọjá lọ
Bí ó bàá tọ̀
Ńnú ilé ni
Bí ó ṣu
Ńnú ilé náà ni
Kò mí
Kò gbin.....80
Kò kú mọ́
Kò rùn mọ́
Ijó ní ń jó
Ayọ̀ ní ń yọ̀
Àwọn Babaláwo ní ń yìn
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Igún yé
Igún sàba
Àkàlá yé 90
Àkàlá sàba
Àti sàba Àkọ̀
Kò mọ ní wògàn wógán
A díá fún Ìwó
Tíí sọmọ Olórèé
Wọ́n ní ó fẹ́ Igún
Ó lóun ò fẹ́ Igún
Wọ́n ní ó fẹ́ Àkàlàmọ̀gbò

'They would not know her'
Since he never knew the house of the parents of his wife from the inception
Neither did he pay any dowry before marrying her
Ikú turned back
And headed for another way
He was running with great fury
'Did we not tell you'? Iwo's father confronted her
'You refused'
'You did not listen'.....70
'First ensure her safety' the neighbors pled
'Before you tongue lash or punish her'
Ìwó hid herself in the house
She refused to come out for a full month
If and when she would urinate
It was inside the house
Whenever she wanted to defecate
It was inside the same house
She almost did not breathe
She did not say a word to anyone.....80
But she did not die again
She did not experience illness again
She was dancing
She was rejoicing
It was the Babaláwos that she was praising
Babaláwos were praising Ifá
She said it was exactly as the Babaláwos had predicted
The vulture laid her eggs
The vulture brooded on her eggs
Àkàlà bird laid her eggs.....90
Àkàlà bird brooded on her eggs
The possibility of Àkọ̀ bird brooding
Would definitely be crooked
Cast divination for Ìwó
The child of Olórèé
She was asked to marry Gúnnugún
She said she was not interested in marrying Gúnnugún
She was asked to marry Àkàlà

Ó lóun ò fẹ́ Àkàlà
Wọ́n ní ó fẹ Tẹ̀ntẹ̀rẹ́ ……....…100
Ó lóun ò fẹ́ Tẹ̀ntẹ̀rẹ́
È é ti rí tóò fẹ́ Igún?
Ó lórí Igún pá
Kín ló dé tóò fẹ́ Àkàlà?
Ó ní Àkàlà yọ gẹ̀gẹ̀ lọ́rùn
È é ti rí tóò fẹ́ Tẹ̀ntẹ̀rẹ́?
Ó ló ṣe bàámú ìdí pọ̀ọ̀nran pọọnran
Taa ló wa fẹ́?
Ló bá lọ rèé fẹ́ Ikú
Ó ní ẹ wá wo Ìwó lóde ò…….....110
Ẹ wá wo Ìwó lóde
Ìwó ọmọ Olórèé ò
Ẹ wáà wo Ìwó lóde

She said she didn't want to marry Àkàlà
She was asked to marry Tẹ̀ǹtẹ̀rẹ́ ……100
She said she didn't want to marry Tẹ̀ǹtẹ̀rẹ́
Why is that you don't want Igún?
She said Igún is bald
Why don't you want Àkàlà?
She said Àkàlà has goiter outburst on his neck
Why is it that you don't want to marry Tẹ̀ǹtẹ̀rẹ́?
Tẹ̀ǹtẹ̀rẹ́ has a deep bàámú mark on his
buttocks, she said
Who would you marry?
She went to marry Ikú
'Come and see the secrets of Ìwó being exposed'..110
'Come out and see her nudity', they sang again
'Ìwó the child of Olórèé'
'Come and see her nakedness publicly'

ÒTÚÁ ÒFÚN A

Ifá payé eléyìun ò níí bàjẹ́. Nǹkaan rẹ̀ ó dùn.

Òtúá fun fùn fun
Awo Oyin ló díá fún Oyin
Ayé òún dùn báyìí?
Wọ́n ní kó rúbọ
Wọ́n láyée rẹ̀ ó dùn
Òtúá fun fùn fun
Awo Àdò ló díá fún Àdò
Ayé òun dáa báyìí?
Wọ́n ní kó rúbọ
Wọ́n láyée rẹ̀ ó dáa……..……10
Òtúá fun fùn fun
Awo Ìfùùnfun Ẹ̀lùjù ló sefá fún Ìfùùnfun Ẹ̀lùjù
Wọ́n ní gbogboo wọ́n ó sá káalẹ̀
Ẹ̀bọ ni wọ́n ó ṣe
Oyín rúbọ tiẹ̀ ó pé
Àdò rú tiẹ̀
Ó tẹ̀lé e
Ìfùùnfun náà rú tiẹ̀
Gbogboo wọn náà ni ọ́n ní adùun tiwọn
Ifá pé òun pé ire adùn……..…20
Ilée wọ́n kún fún owó
Ó kún fún ọmọ
N tó dún ní ń ṣe gẹ̀gẹ̀ wọn
Ayé yẹ wọ́n
N ní wọ́n wá ń jó ní wọ́n wá ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ̀ẹ̀ làwọn Babaláwo tàwọ́n wí
Òtúá fun fùn fun
Awo Oyin ló díá fún Oyin……..…….30
Òtúá fun fùn fun
Awo Àdò ló díá fún Àdò

ÒTÚÁ ÒFÚN A

Ifá says the life of this person would not get spoilt. His life would be sweet.

Òtúá fun fùn fun
The Babaláwo of Oyin casts divination for Oyin
'Would my life be better'? He had asked
He was asked to perform sacrifice
They told him that his life would be sweet
Òtúá fun fùn fun
The Babaláwo of Àdò casts divination for Àdò
'Would my life be better'? He also had asked
He was asked to perform sacrifice
They told him that his life would be fine…….....…10
Òtúá fun fùn fun
The Babaláwo of Ìfùùnfun Ẹ̀lùjù casts divination for Ìfùùnfun Ẹ̀lùjù
They asked him also to take care of the ground
And perform sacrifice
Oyin performed her own sacrifice in full
Àdò sacrificed her own also
Following that of Oyin
Ìfùùnfun also offered her own
All of them have their respective and peculiar sweetness
Ifá wishes this person the sweetness of life.....20
Their houses became full of money
It became full of children
The sweet side of life met with them always
Life pleased them all
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Òtúá fún fún fún seething
The Babaláwo of Oyin casts divination for Oyin…30
Òtúá fún fún fún
The Babaláwo of Àdò casts divination for Àdò

Òtúá fun fùn fun
Awo Ìfùùnfun Ẹ̀lùjù lo díá fún Ìfùùnfun Ẹ̀lùjù
Nǐjǫ́ǫ wǫ́n ń fomi ojú sògbérè ire
Wǫ́n ní wǫ́n ó rúbọ
Oyin mọ̀ ń hó o
Àdò ń ṣù
Ìfùùnfun ò sì tún dákę̣ę̣ tiẹ̀ nígbà kan
Ayé dùn rinrin…….....40
Ó dùn rinrin sì ni wǫ́n ń wí

Òtúá fun fùn fun
The Babaláwo of Ìfùùnfun Ẹ̀lùjù casts divination for Ìfùùnfun Ẹ̀lùjù
On the day they were crying because of good things
They were asked to perform sacrifice
Oyin bubbles
Àdò foams on its surface
Ìfùùnfun also did not stop seething also
Life is now very sweet…….....40
It is now very sweet, is what they are singing

Àkúsàba Àyàndà
Awo ilé Olúmẹ̀rí Àápáálá
A díá fún Olúmẹ̀rí Àápáálá
Ọmọ ilé san wọ́n ó joko lọ
Níjọ́ tí ń sọ̀gbọ̀gbọ̀ àrùn
Tí ń najú alái̇ le ǹde
Olúmẹ̀rí Àápáálá làrùn ń ṣe
Òún wáá le gbádùn gbogbo nǹkan òun lójú ayé òun báyìí?
Wọ́n ní ewúrẹ́ kan ni kó rú
Ó rú ewúrẹ́ kan …….....…….10
Wọ́n ṣe Ifá fún un
Wọ́n dá a jẹ ni
Àrùn tí ń ṣe Olúmẹ̀rí ò san
Ó tún đigbà kejì̇
Ó tún gbókè ìpọ̀rí ẹ̀ kalẹ̀
Ó tún ní kí Olúmẹ̀rí ó rúbọ
Epo ì̇gò méjì
Ewúrẹ́ kan
Kée bòkè ìpọ̀rí ẹ̀
Ó tún fi bòkè ìpòrí ẹ̀…….....20
Wọ́n tún dá a jẹ
Àrùn tí ń ṣe Olúmẹ̀rí ò san
Olúmẹ̀rí wáá tọ àwọn Aláwo mí̇ì̇n lọ
Àwọn Àáyá dúdú igbó Ọ̀dọ́
Àwọn wèrè pupa ọ̀nà ò padà
Àwọn ọ̀tẹ́ẹ́rẹ́ ọ̀tàárà
Ń tí ń sàn tẹ́lẹ̀tẹ́lẹ̀ kómi lẹgbẹ̀lẹgbẹ ó tóó dé
Ẹ yẹ òun lóókan ì̇bò wò!
Wọ́n lÓlúmẹ̀rí, rúbọ o
Wọ́n léwúrẹ́ kan lẹbọ…..…….30
Wọ́n níre fún un
Olúmẹ̀rí Àápáálá lóun ò rú
Lákọ̀ọ́kọ́

ÒTÚÁ ÒFÚN B

Àkúsàba Àyàndà
The priest of Olúmẹ̀rí's household
Casts divination for Olúmẹ̀rí Àápáálá
The child of Ilé san wọ́n ó joko lọ
On the day he was nursing an illness
And sightseeing without being able to stand erect
It was Olúmẹ̀rí Àápáálá that was afflicted by an illness
'Would I be able to enjoy all my things in my life time'? He had asked
They told him to offer a goat
He offered the goat…….…….....……10
They prepared the goat as sacrifice
They ate it alone
The sickness of Olúmẹ̀rí refused to heal
The second time
They brought out their Òkè Ìpọ̀rí
Òkè Ìpọ̀rí asked Olúmẹ̀rí to sacrifice again
Two bottles of palm oil
One goat
He should use it to sacrifice to his Ifá
He did as advised…….....…20
They ate it alone
The illness afflicting Olúmẹ̀rí did not heal
Olúmẹ̀rí then consulted another set of priests
The priests 'Àáyá dúdú igbó Ọ̀dọ́'
'Wèrè pupa ọ̀nà ò padà'
'Ọ̀tẹ́ẹ́rẹ́tẹ́ Ọ̀tàáràtà'
'Ń tí ń sàn tẹ́lẹ̀tẹ́lẹ̀ kómi lẹgbẹ̀lẹgbẹ ó tóó dé'
'Please inquire from Ifá using Ìbò for me', he pled
'Olúmẹ̀rí Àápáálá; offer sacrifice' they also said
'You would sacrifice a goat'……..……..……30
'There are plenty of good fortunes waiting for you', they concluded
'I won't offer sacrifice again' Olúmẹ̀rí said rather sharply
'On the first instance'

Àkúsàba Àyàndà ní kóun ó rú ewúrẹ́ kan
Òún sì rú u
Ihun tí ń ṣe òun ò lọ
Lẹ́ẹ̀kejì
Wọ́n tún ní kóun ó tún rú ewúrẹ́ kan
Àti ìgò epo méjì
Kóun e bòkè ìpọ̀rí òun…….....40
Òún fi bọ òkè ìpọ̀rí
Ihun tí ń ṣe òun ò san
Wọ́n ní bóo ni wọ́n tí ń ṣe é
Wọ́n ní ńgbà àwọ́n bá ṣè é tán
Làwọ́n ń jẹ ẹ́
Wọ́n ní háà
Bẹ́ẹ̀ kọ́ọ̀
Wọ́n ní àrùn tí ń ṣe ọ́ tọ́ kọ̀ tí ọ̀ lọ un
Dandan ni kó san
Wọ́n ní ìwọ sá rùú ewúrẹ́ ná……50
Wọ́n wáá se ọbẹ̀ ewúrẹ́ sílẹ̀
Àwọn Babaláwo ò tíì fọwọ́ kàn án
Wọ́n ní kí wọ́n o yánlẹ̀ sí òkè ìpọ̀rí Olúmẹ̀rí
Wọ́n bá yánlẹ̀
Wọ́n ní kí wọ́n ó fún baálé
Wọ́n mẹ́ran fún baálé
Wọ́n mẹ́ran fún ìyáálé ilé
Wọ́n ní wọ́n ó fún ọmọọ́lé
Wọ́n fún ọmọ oṣú
Wọ́n fún kèé bá wọ́ọ́n pé……....60
Wọ́n ni gbogbo ẹni tí ń bẹ lárọ̀ọ́wọ́tó
Wọ́n ní wọ́n ó mọ́ọ gbé oúnjẹ fún wọn
Wọ́n bá bẹ̀rẹ̀ síí fún wọn lẹ́ran
Wọ́n ṣe bẹ́ẹ̀ tán
Eléyĭí ń pé yóó dáa
Tọ̀hún ń pé yóó dáa
Ihun tí ń sOlúmẹ̀rí bá san
'Ó ní àṣé bĺFá ò bá rÁwo'
'Àṣé kò níí jẹun'?

‘Àkúsàba Àyàndà asked me to offer a goat’
‘I did it’
‘My sickness refused to heal’
‘The second instance’
‘He asked me to offer another goat’
‘With two bottles of oil’
‘That I should use it to sacrifice to my Òkè ĭpọ̀rí’…40
‘I did as told’
‘The ailment refused to go’
‘How did you perform the sacrifice’? They asked
‘When we finished the preparation’, Olúmẹ̀rí continued
‘We then ate it’
‘Ha’! The priests exclaimed
‘That is not the right way to do it’
‘But now, that your particular illness’
‘Definitely would heal’
‘You should just try to offer one goat’, they encouraged him…….....……....50
They cooked the goatmeat in a stew
The Babaláwos had not touched it
They asked to cut some nuggets on the ground in front of Olúmẹ̀rí’s Ifá
They cut some bits as said
They ordered some to be given to the head of the family
They gave to the head of the family
They gave some meat to the women
They gave to the ọmọọ́lé
They also shared the ọmọ oṣú
Kèé bá wọ́ọ́n pé was not left out of the sharing……60
All the people close by in their compound
They ordered food to be given to them all
They gave all of them food and meat
After doing this
The man close by would pray ‘It would be better’
The other would pray ‘It would be well’
The sickness afflicting Olúmẹ̀rí then heal
‘So if Ifá does not see a proficient priest’
‘He would not eat’?

Àṣé nǹkan a mọ́ọ dáa báyìí?…...…….70
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àkúsàba Àyàndà
Awo ilé Olúmẹ̀rí Àápáálá
A díá fún Olúmẹ̀rí Àápáálá
Ọmọ ilé san wọ́n ó joko lọ
Níjọ́ tí ń sọ̀gbọ̀gbọ̀ àrùn
Tí ń najú alâi le ǹde……..80
Ń ṣehun gbogbo
Tíkan ò lójú
Wọ́n lẹ́bọ ní ó ṣe
Àkúsàba Àyàndà
Ó pewúrẹ́ kĩíní
Wọ́n dá a jẹ
N tí ń ṣe Olúmẹ̀rí ò san
Àkúsàba Àyàndà
Ó pewúrẹ́ kejĩ
Wọ́n dá a jẹ.....90
Àrùn tí ń ṣe Olúmèrí ò san
Ó wáá kàwọn Àáyá dúdú igbó Ọ̀dọ́
Àwọn Wèrè pupa ọ̀nà ò padà
Àwọn Ọ̀tẹ́ẹ́rẹ́tẹ́ ọ̀tààràtà ń tí ń sàn tẹ́lẹ̀tẹ́lẹ̀ kómi lẹgbẹ̀lẹgbẹ́ ó tóó dé
Wọ́n ní wọ́n ó pa ewúrẹ́
Kí wọ́n ó há ewúrẹ́ fún gbogbo ará ilé
Wọ́n há fárá oko
Èrò tí ń bẹ́ lọ́nà
Òun náà jẹ́ ńbẹ̀
N tí ń sOlúmẹ̀rí wáá san…..……100
Àkúsàba Àyàndà
Awo ilé Olúmẹ̀rí Àápálá
BÍfá ò rÁwo
Kò jẹun

So things could be this good? Olúmẹ̀rí reasoned happily.....70
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had predicted
Àkúsàba Àyàndà
The priest of Olúmẹ̀rí's household
Casts divination for Olúmẹ̀rí Àápáálá
The child of Ilé san wọ́n ó joko lọ
On the day he was nursing an illness
And sightseeing without being able to stand up……80
He was trying his hands on all things
Without making headway
He was asked to perform sacrifice
Àkúsàba Àyàndà
You killed the first goat
They ate it alone
The sickness of Olúmẹ̀rí did not heal
Àkúsàba Àyàndà
They sacrificed the second goat
You ate it alone ……..…….....90
The sickness of Olúmẹ̀rí did not heal either
It was then the turn of 'Àáyá dúdú igbó Ọ̀dọ́'
'Wèrè pupa ọ̀nà ò padà'
'Ọ̀tẹ́ẹ́rẹ́tẹ́ ọ̀tààràtà, ń tí ń sàn tẹ́lẹ̀tẹ́lẹ̀ kómi lẹgbẹ̀lẹgbẹ́ ó tóó dé'
They ordered them to kill a goat
And share those living at home
They should share those living in the farm
The passers by
All should eat out of it
The illness afflicting Olúmẹ̀rí then healed……..…100
Àkúsàba Àyàndà
The priest of Olúmẹ̀rí Àápálá
If Ifá does not see a proficient Babaláwo
He would not eat

DIFFICULT WORDS : ÒTÚÁ

1. **Erin ló ní n mọ́ kí òun ní minrin mọ́**
   Erin mo kí ọ ná Aláwọ̀ọ̀ Mọ̀duru
   Ẹfọ̀n ló ní n mọ́ kíun ní mòjò àárọ́ mọ́
   Ẹfọ̀n mo kí ọ ná aláwọ̀ọ̀ mọ̀dùrù
   :Names of Babaláwos
2. **Onílé Akódĩ**: A person whose house is full of invaluable wealth.
3. **Ẹfun**: Chalk
4. **Osùn**: Camwood
5. **A mọ̀mọ̀ rójú o**: Ojú (time, eyes, or enabling atmosphere) as used in this context depicts facility or time to accomplish a feat. This has been personified to mean the name of Òòsà's child, who was lost. By finding Ojú, we could say we have time to achieve a feat.
6. **Ifá your tray is sour**: This is a kind of saying 'your tray has been poisoned'
7. **Òtúá Yẹ̀pín**: Appellation for Òtúá Ọ̀yẹ̀kú. Also Òtúá Ọpọ́n kan
8. **Ahọ́nránmọgángan**: A Babaláwo
9. **Mọ́bọ̀lájẹ́**: Name of a person. (Lt) 'Do not spoil the wave of wealth'
10. **Olúyaya**: Plant in the family of okra
11. **Ìrọ́kẹ́**: The staff of Ifá held by Babaláwos; and also used to invoke the spirit of Ifá. Usually laid beside the tray when divination is being cast and used to beat the tray as Ifá's prayers and chants are rendered inspiringly.
12. **Àṣàbí**: Epithet for women
13. **Òtúá dĩ í, Òdògbòǹra dĩ í**: Names of Babaláwos
14. **Òsùn**: Another staff of Ifá. Mostly placed outside during initiation process of Ifá. It is beside this staff that sacrifices to Ifá are placed during this important ceremony. Made of metal with a carved image of a rooster adorning the top.
15. **Àdĩgbèṣ̀gbẹ́**: Stubborn goat
16. **Olúu Tápà**: The prince of Tapaland. Epithet for Sàngó. Sàngó actually came into Ọ̀yọ́ from Tapaland
17. **Ajoyè mọ́ bẹ̀rù ikú**: (Lt) He that ascend the throne without any recourse, fear, or anxiety
18. **Ẹ̀lú**: CF Òtúrúpọ̀n
19. **Ọ̀rúnlá**: CF Ọ̀wọ́nrín
20. **Kérénsèlé**: Someone or an element who is indecisive
21. **Òǹyà**: The spiritual entity that keeps people permanently separated. Could be likened to death
22. **Ẹ̀tu, Ekĩrĩ**: Wild animals in the forest
23. **Gbégbé, Àlọ̀**: Typical tree in the forest
24. **Ojúlawò**: Appellation for a person. (Lt) It is the beauty of the face that we were looking at'
25. **The barren dipped her hand in Osùn**: The barren became pregnant and a mother. By dipping hand into Osùn, is synonymous to being a nursing mother, as Osùn must be used by nursing mothers
26. **Irá**: An unknown land where one is sure to get lost
27. **Àkòkĩ**: Dead person
28. **Ìràwọ̀ Sàásà**: A meteor or shooting star
29. **Kọ̀kọ̀ Kọ́rọ́nyín**: The crowing of the Hen or cock most especially when they see things that scares them.
30. **Ìbòòsí Oró ò**: Ìbòòsí is an alarm sounded to alert the people within the neighborhood of an unfortunate incident. Oró is a havoc experienced by the person raising alarm. It could therefore be taken to be an alarm or a cry for help.
31. **Ọ̀bábámbá, Ọ̀mọ́mọ́nmọ́**: Names of Babaláwos and also rhythms
32. **Ọ̀rọ̀ bẹ́nĩkan mọ̀ yọ̀rọ̀ bí ẹni ti ò tiẹ̀ gbọ́n**: Name of a Babaláwo. (Lt) 'If one is visited by a compelling incident, it would seem as if one is not wise.
33. **Wĩnnláwẹ̀**: Name of a person. An Ẹlẹ́gbẹ́

34. **Atộ̀run gbégbá Ajé karí wáyé**: (Lt) The child that carries a tray of wealth on his head from heaven.

35. **Àṣẹ**: CF, Ògúndá and Ìwòrì

36. **Bó bá gbóná kèé jóni**: Name of a Babaláwo. (Lt) Even if hot, it would not burn one.

37. **Ìkọ́ òwú è é rọjà kó mọ́ bọ̀**: The rolled cotton would not go to the market without returning

38. **Ìta werere náà la sì dé**: Also name of a Babaláwo. 'We are very close to our destination.

39. **Bàlà ni náà kóósé**: Meaning uncertain.

40. **Ẹ̀là bọ rú, Ẹ̀là bọ yè, Ẹ̀là bọ ṣíṣẹ**: Greetings said to great Babaláwos

41. **It is with ease for the shea butter**: Shea butter is oily in nature and reduces friction. Anything that is held tightly would be released without much stress if it is added. It is also used as medicine to soften up boils and making the pores to be released with ease.

42. **Àpáǹkóló**: Learned Babaláwos who could be regarded as masters in their conduct and power within the priesthood

43. **Kíjìpá**: An outdated kind of cloth worn by the Yorùbás. It is as thick as tarpaulin. Used to prevent cold but also a cloth that demonstrate affluence.

44. **Wìnnìwìnnì**: In multitude

45. **Gúnrán gúnrán**: Name of a Babaláwo

46. **Òròrò**: A destructive insect that eats leather and thereby making holes in it

47. **Awọ**: Leather or animal skins

48. **Òròró rò ó**: Insects has destroyed the leather. Intuitively, this is drawing a parallel between penetrating an animal skin as meaning an erected penis being able to penetrate into the vagina. The coital result is a child, which is a gage for success in Yorùbáland

49. **Òtúá ń bà á ǐ́ẹ́**: Name of a Babaláwo. Given to this verse as to prompt a quick remembrance of the story behind the Odù. Notice that this affects all Odùs whose names have been changed to answer a kind of derivative name or an appellation

50. **Ọta inú Omi ò gbárìnrin**: (Lt) 'The rock pebbles at the bedrock of the river would be cold'

51. **They struck her head with the beak of the only child**: The name of the first two Olúwos in this verse points to the Elephant and the buffalo having only one child that ultimately became enormous. But it is a curse for a chicken to hatch one egg. This is like revealing one societal ill, where an action regarded as an offense in one place is an act lauded in another place.

52. **Àkàlà, Àkọ̀, Igún, Tẹ̀ǹtẹ̀rẹ̀**: All are types of birds

53. **Bàámú**: Bàámú is a type of facial mark. Deep and originate from the base of the nose across the cheek

54. **Koto**: Calabash that is formed like an elliptical bucket and having an opening at the top for fetching water and keeping household goods

55. **Ikú**: Death. In the olden days, people do see death physically. Cf., Oníkọ̀ in ÒDÍ Ògúndá

56. **Oyin, Àdò, Ìfùùnfun**: All are honey-secreting insects

57. **Ilé san wọ́n ó joko lọ**: Praise name. (Lt) The child of the clan 'the city profits them more than the farm settlement'

58. **Ọmọọ́lé**: Men within the extended family clan. Note that women are not included as they are expected to have been married off at their youth age.

59. **Ọmọ Oṣú**: Women or ladies who had been married off to their husband but who for one reason or the other found their way back to their family compound. This is not an accepted norm and except that there is a tenable excuse, the lady would be sent back to her husband's house or married to another husband in case of death of the husband or if the feud could not be settled.

CHAPTER 14 : ÌRẸTẸ̀

ÌRẸTẸ̀ MÉJÌ A

Pẹ̀tẹ̀pẹ́tẹ̀ mọ́nà ṣe gbàbú
A díá fún Òdoǹràdà
Níjọ́ tí ń fomi ojúú sògbérè ọmọ
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Afínjú ẹlẹ́dẹ̀ abọmọ yọ̀yọ̀ ò
Òdo òdoǹràdà

ÌRẸTẸ̀ MÉJÌ A

Pẹ̀tẹ̀pẹ́tẹ̀ mọ́nà ṣe gbàbú
Casts divination for Òdoǹràdà
On the day she was crying because of children
Sacrifice is what was recommended for her
She heard about the sacrifice
And performed it
The distinguished swine with uncountable litters
Òdo òdoǹràdà

ÌRẸTẸ̀ MÉJÌ B

Ifá pé òún ó pa ẹnu ẹlẹ́gàn mọ́ lára eléyìun. Lójú àwọn ẹlẹ́gàn tí ń gàn án náà ní ó ti ríre.

Ajílósòó Awo ẹ̀bá ọ̀nà
A díá fún ẹnú ṣe méjì ẹnu ènìyàn
Wọ́n ní ẹnu tí ọ́n bá fi yìn ín
Wọn ò ní fi bú u
Ẹbọ ni kó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Bóo bá lówó
Wọn a ní pẹ̀lẹ́ o Olówo
Béèyàn ò sì lówó…….10
Wọn a ní pẹ̀lẹ́ o ìwọ Òtòṣì
Ifá pẹ̀lẹ́ ọ̀kan ló yá
Ó ti yá ju pẹ̀lẹ́ ọ̀kan lọ
Pẹ̀lẹ́ Olówó ló ti yá
Ló ju pẹ̀lẹ́ ìwọ Òtòṣì
Ǹjẹ́ kín layé mọ́ọ ṣe?
Ẹ̀gàn
Ẹ̀gàn layé mọ́ọ ṣe
Ẹ̀gàn

ÌRẸTẸ̀ MÉJÌ B

Ifá says he would shut the mouths of people mocking this person. It is in their presence that he would make it.

Ajílósòó the road side priest
Casts divination for the ambivalent speakers, the mouth of man
The mouth they used in praising him
The same mouth would not be used to abuse him
But he should perform sacrifice
He heard about the sacrifice
And performed it
If you are wealthy
They would call you a rich man
If otherwise you are poor……..……..10
They would say ‘hello the poor man’
Ifá, one greeting is better,
It is better than the other
Hello, rich man is better
It is much better than hello, the poor man
Therefore, what is that thing that man has perfected?
Mockery
Mockery is that which man has perfected
Mockery

ÌRẸTẸ̀ OGBÈ A

Eléyĭí jẹ́ni tó fẹ́ẹ́ tóbi láyé. Ifá pé ká bẹ̀ ìyàwó tí ń bẹ lọ́ọ̀dẹ̀ẹ̀ wa nípa ohun tó le mú ìlọ́síwájú wá. Tí obìnrin ẹ́ní bá ń gbárùkù tì wá, yóò dára púpọ̀; ṣùgbọ́n bó bá jẹ́ alákĭí bìkítà obìnrin ni, ó le mú ìfàsẹ́yìn lọ́wọ́.

Àtẹ̀gbè Awo Olókun
Ló díá fún Olókun
Níjọ́ tí omi Olókun ò tóó fi bọ́jú
Òun la ọ̀jà já?
Òun sì nípọ̀n kárí ayé?
Wọ́n ní kó rúbọ
Wọ́n ní yóó tóbi láyé
Yóó gba gbogbo ilẹ̀ lọ
Wọ́n ní kó rú ọ̀pọ̀lọpọ̀ ẹmọ́
Nígba nígba ní kó sì rúbọ ẹ̀……..…10
Àtẹ̀gbẹ̀ Awo Ọlọ́ṣà
Ló díá fún Ọlọ́ṣà
Níjọ́ tí Omi Ọ̀ṣá ò tó bu sinsẹ̀
Òun náà le tóbi láyé báyìí?
Kóun náà ó gbajú gbajà
Wọ́n ní kí Ọlọ́ṣà náà ó rúbọ
Wọ́n kẹ̀bọ̀ fún wọn nígba nígba
Wọ́n ní kóun náà ó rú igba ẹmọ
Òrĭgí Babaláwo Atan
A díá fún Atan ní kùtùkùtù òwúrọ̀ …20
Níjọ́ tí omi Atan ò tó nǹkan
Òún le nípọ̀n láyé?
Ó le dáa fóun náà?
Wọ́n ní kóun náà ó rú ẹmọ
Wọ́n kẹ̀bọ̀ fún gbogboo wọn

ÌRẸTẸ̀ OGBÈ A

Ifá asks this person to appease his wife greatly so that she would not contribute to his failure or probably cause it. He is seen as someone who would be of substance in life but if the wife has good home manners and supporting his husband it would be good. Otherwise, they would retrogress.

Àtẹ̀gbè the priest of Olókun
Casts divination for Olókun
On the day the ocean waters was not enough to wash the face
'Would I be big in life at all'? He had asked
'And be stretched throughout the expanse of the earth'?
He was asked to perform sacrifice
They assured him he would be very great
And be stretched on land everywhere
But he was told to offer many Ẹmọ́ rats as sacrifice
The rats should be sacrificed in multiples of hundreds
Àtẹ̀gbè the priest of Ọlọ́ṣà..... .....….....11
Casts divination for Ọlọ́ṣà
On the day the lagoon water was not enough to wash the legs
He was also asking if he would be big on earth
'Be very big in an expanse'?
They told Ọlọ́ṣà also to perform sacrifice
They prescribed the sacrificial articles in multiples of hundreds
They asked him also to sacrifice two hundred Ẹmọ́ rats
Òrĭgí the Babaláwo of Atan
Casts divination for Atan in the beginning…….20
On the day the waters of the swamp was nothing to write home about
He too asked if he could be big on earth
'Would it be better for me'? He asked
They asked him to perform sacrifice of Ẹmọ́ rats
They prescribed the same sacrifice for him also
After the prescription had duly been told to them all

Ọ̀rúnmìlà dá gbèdéke
Ó ní kó tóó dijọ́ kan báyìí
Kí gbogbo nǹkan ẹbọ́ pé
Kẹ́ẹ lè baà lágbára
Olókun bẹ̀rẹ̀ síí kó ẹmọ́ jọ……30
Obǐin Olókun sì ń bá Olókun tún gbogbo ihun tí ó fi rúbọ ṣe
Gbogbo ẹmọ́ ní ń dáná sí
Kó mọ́ baà jẹrà
Ọlọ́ṣà náà
Obǐin rẹ̀ náà ń bá a tún nǹkaan ẹ̀ ṣe
Ṣùgbọ́n Atan ńtiẹ̀
Bó bá ti pé àwọn ò rí nǹkan táwọn ó fi jẹun ńjọ́ kan
Ẹmọ́ tí Atan ń paá jọ
Obǐin rẹ̀ bá ń lọ́ọ́ mú u ńkọ̀ọ̀kan
Ní ń gún un mọ́ Ọ̀rúnlá…….40
Atán bá fura
'Ọ̀rúnlá yǐí a ṣe ń dùn yàtọ̀ báyìí'?
Obǐin ní bí tí ń dùn nùu
Bíí tíí dùn náà nùu
Tó fi yẹ kí Ọkùnrin ó mọ́ọ ṣe dáadáa nùu
Ńgbà ó dijọ́ tí wọ́n ó rúbọ
Olókun kó tiẹ̀ sílẹ̀
Ó pé
Ọlọ́ṣà ńtiẹ̀
Òun náà kó ẹmọ́ọ tiẹ̀ sílẹ̀…….....50
Tiẹ̀ ku díẹ̀ kó pé
Atan ní ẹ bóun kó tòun
Obǐin Atán ní 'n làwọ́n ń gún mọ́ Ọ̀rúnlá'
'Ọ̀rúnlá táwọn ń sè un'!!!
Atan ò bá rí ẹmọ́ kó lọ̀ọ̀dọ̀ Òrǐgí
Atan làá pe Àbàtà tó dá dúó
Tí è é sàn
Olókun bá sàn kárí ayé
Ọlọ́ṣà sǐkejǐ ẹ̀

Their priests then fixed the sacrifice on a particular date
All the prescribed articles of sacrifice must have been completed before then
'Such that you all would be a force in your own domain' the priests said
Olókun started gathering his rats…….……30
As he gathers it, his wife was taking care of it
She smoked the rats continuously
So that they won't get spoilt
Ọlọ́ṣà also
It was his wife that was taking good care of the rats
But Atan's wife on the contrary
Any day her husband informed her that he has no money to buy meat to cook as stew
She would go to rats being gathered by Atan
She started taking them one by one
She would pound the rats with Ọ̀rúnlá soup……..40
Atan one day became suspicious
'This soup is tasting delicious these days'
'That is the usual taste', the woman would reply
'The taste is still the same'
This is the principal reason why husbands ought to be of good characters at home
On the day the sacrifice was to be performed
Olókun brought out all his own articles of sacrifice
It was very full
Ọlọ́ṣà on his own
He too brought out his Ẹmọ́ rats…….50
His remained just few to meet the target
Atan asked his wife to bring out his own
'Those are the rats I pound with Ọ̀rúnlá soup' replied Akíntọ́kùn, the wife of Atan
'The sweet Ọ̀rúnlá soup we always eat'
Atan could not find even a single rat to use for sacrifice
Atan is the name of all those lands that are swampy
Waters of which does not flow
Olókun flows throughout the whole world
Ọlọ́ṣà came in as second

Atan tĩi bá ṣèkẹ́ta……..……60
Kò rẹ́mọ́ kó lọ̀dọ̀ Aláwo ẹ̀
Ó ní Àtẹ̀gbè Awo Olókun
Ló díá fún Olókun
Níjọ́ tí omi Olókun ò tóó fi bọ́jú
Wọ́n ní kí Olókun ó sá káalẹ̀ kó jàre
Ẹbọ ni kó ṣe
Olókun gbẹ́bọ ńbẹ̀
Ó rúbọ
Àtẹ̀gbè Awo Ọlọ́ṣà
Ló díá fún Ọlọ́ṣà .....….....70
Níjọ́ tí Omi Ọ̀ṣá ò tó bù sinsẹ̀
Wọ́n ní ó sá káalẹ̀ ó jàre
Ẹbọ ni kóun náà ó ṣe
Ọlọ́ṣà gbẹ́bọ ńbẹ̀
Ó rúbọ
Òrĩgí Babaláwo Atan
A díá fún Atan
Níjọ́ tí omi Atan ò tó nǹkan
Ó ní kí Atan náà ó rúbọ
Kó lè baà sàn kárí ayé.....……...80
Obìnrin Atan mọ̀mọ̀ ló wáá fẹ́mọ́ jọ̀rúnlá
Atan ò le sàn mọ́ o
Olókun tóbi
Ọlọ́ṣà tẹ̀le
Atan nǐkan ní ń bẹ lẹ́yìn
Tí ò ṣe nǹkankan ráráárá

Atan that could have been the third……..60
Could not find any rat to take to his priests
He said Àtẹ̀gbè is the priest of Olókun
Casts divination for Olókun
On the day the ocean waters was not enough to wash the face
They asked Olókun to take care of the ground
And perform sacrifice
Olókun heard about the sacrifice
And performed it
Àtẹ̀gbè the priest of Ọlọ́ṣà
Casts divination for Ọlọ́ṣà ….....70
On the day the waters of the Lagoon was not enough to wash the legs
He was asked to please take care of the ground
And perform sacrifice
Ọlọ́ṣà heard about the sacrifice
And performed it
Òrĩgí the priest of Atan
Casts divination for Atan
On the day the waters of the swamp was nothing to write home about
He asked Atan to perform the same sacrifice
Such that he too would flow throughout the whole world..... 80
But it was Akíntọ́kùn that pounded the Ẹmọ́ rat with Ọ̀rúnlá soup
The swamp cannot flow again
The Ocean became an expanse
The Lagoon followed him
The Swamp is at the back
That could not do anything

ÌRẸTẸ̀ OGBÈ B

Ifá pé kí eléyìun ó rúbọ torí yóó dèèyàn láyé.

Àgbá pirá pirá
Babaláwo Alápẹ́tẹ́ ló díá fún Alápẹ́tẹ́
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ
Àgbá pinrĩn pinrĩn
Babaláwo Onílàbà a díá fún Onílàbà
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ
Àgbá nĩyọ sọ̀sọ̀; nĩyọ sọ̀sọ̀
Babaláwo Alápò Àgbĩrà ló díá fún Alápò Àgbĩrà.....…….10
Ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ
Àwọn mẹ́tẹ̀èta ni ọ́n jọ́ ń bọ̀ wálé ayé
Wọ́n ní ńgbàa wọ́n bá dé ibodè
Wọ́n ó mọ́ọ bi àwọn lọ́rọ̀
'Ẹ̀yin tẹ́ẹ̀ẹ́ ń lọ ilé ayé un'
'Kín lẹ̀ẹ́ ń lọ̀ọ́ ṣe'?
Wọ́n láwọn ń lọ́ ilé ayé lọ̀ọ́ dèèyàn ńlá
Wọ́n ní iwo Alápẹ́tẹ́ rúbọ
Kílé ayé ó lè baà yẹ ọ́……..…..…..20
Ó ní kín ní ń jẹ́ bẹ́ẹ̀?
Wọ́n ní kí Onílàbà ó rúbọ
Ó ní kín ní ń jẹ́ bẹ́ẹ̀
Bàbá Alápò Àgbĩrà nĩkan ló dẹbọ́ọ́lẹ̀
Ló rúbọ
Ilé ayé tóun ń lọ yìí
Òún gba ibẹ̀ kankan?
Bí ọ́n ti wulẹ̀ kí wọ́n ó ṣe tó

ÌRẸTẸ̀ OGBÈ B

Ifá asks this person to perform sacrifice because he would become important in life.

Àgbá pirá pirá
The Babaláwo of Alápẹ́tẹ́ casts divination for Alápẹ́tẹ́
On the day he was coming from heaven to the earth
He was asked to perform sacrifice
Àgbá pinrĩn pinrĩn
The Babaláwo of Onílàbà, casts divination for Onílàbà
Onílàbà was coming from heaven to the earth
He was asked to perform sacrifice
Àgbá nĩyọ sọ̀sọ̀; nĩyọ sọ̀sọ̀
The Babaláwo of Alápò Àgbĩrà casts divination for Alápò Àgbĩrà ……....….....…10
He was also coming from heaven to the earth
He was asked to perform sacrifice
The three of them were coming together to the earth
'When we get to the gate of heaven and earth', they reasoned
'They would ask us all questions'
'You all are going to the earth' they would ask
'What are you going to do particularly in the earth'?
'We should tell them that we are going to the world to become renowned', they agreed
'You Alápẹ́tẹ́, perform sacrifice'…….....19
'Such that the world would be nice and well with you'
'What is the meaning of that'? Alápẹ́tẹ́ said
'What about you, Onílàbà ? Why don't you perform the sacrifice'?
'I am not interested' He said
It was Alápò Àgbĩrà alone that brought out sacrificial entities
He offered the sacrifice
'This earth that I am going' he prayed
Would I be able to overshadow them all
'No matter how much my antagonists try'

Wọn ò ká òun kò ńbẹ̀
Ńgbàa wọ́n dé ibodè ayé àti ọ̀run……30
Alápẹ́tẹ́ dé ibodè
Wọ́n ní ó saáwo apẹ́tẹ́ tí ń bẹ lọ́wọ́ ẹ̀
Ńgbà tí wọ́n ó wo inú apẹ́tẹ́
Wọn ò bá nǹkankan
Bàbá Onílàbà
Ìwọ náà ṣí tìẹ
Ńgbàa wọ́n ó sĭí làba ẹ̀
Wọn ò bá nǹkankan ńbẹ̀
Bàbá alápò Àgbĭrà ńkọ́?
Bí ọ́n ti ṣí I……..….40
Omidan kán bá yọ́rí ńnú ẹ̀
Wọ́n ní nǹkan ń bẹ lọ́wọ́ baba Alápò Àgbĭrà yìí
Òun nĭkàn ló le káyé já
Òun nĭkàn ló le táyé rọ
Wọ́n dé ilé ayé
Alápẹ́tẹ́ ń ṣe ilé ayé
Onílàbà náà ń ṣe tiẹ̀
Bàbá alápò Àgbĭrà náà ń bẹ ńbẹ̀
Bí wọ́n ó bàá ṣe nǹkan
Bàbá alápò Àgbĭrà ni wọ́n ó lọ́ọ́ bá…50
Bó bá đíjú tán
Bàbá alápò Àgbĭrà ni wọ́n ó tọ̀ lọ
Ayé yẹ bàbá alápò Àgbĭrà
Báyé bá sì yèèyàn
Àwọn èèyàn ó mọ́ọ wáá kára kò ńbẹ̀
Lọ́wọ́ọ bàbá alápò Àgbĭrà layé wà
Tée dòní
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá .....…....60
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àgbá pirá pirá
Babaláwo Alápẹ́tẹ́ ló díá fún Alápẹ́tẹ́
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé

‘They would not outshine me’
When they arrived at the gates of the earth…….30
Alápẹ́tẹ́ was the first to get there
The gate man asked him to make bare the contents of his Apẹ́tẹ́
On looking inside it
They could not see anything in it
What about you Onílàbà?
Open your own
On opening his Làbà
Nothing was found inside it
‘Alápò Àgbĭrà’?
Immediately they opened his bag…….40
A maiden was seen in it
‘There is an important thing with this Alápò Àgbĭrà’
‘He is the only one that would dominate the whole world’
‘He is the only one that could redeem the earth’ They said
They all arrived on earth
Alápẹ́tẹ́ continued his way of life
Onílàbà continued in his own also
So does the Alápò Àgbĭrà
When they want to undertake an important function
It is the Alápò Àgbĭrà that they would go and consult
When the problem turns out knotty.....51
It is the Alápò Àgbĭrà they would go and meet
Life so pleased the Alápò Àgbĭrà
And if life is so nice with one
People from all walks of life would come to seek refuge with him
Successful life exists only with Alápò Àgbĭrà
Till date
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá…….....60
He said it was exactly as his Babaláwo had said
Àgbá pirá pirá
The Babaláwo of Alápẹ́tẹ́ casts divination for Alápẹ́tẹ́
Alápẹ́tẹ́   was coming from heaven to the earth

Wọ́n ní ó rúbọ
Kó lè baà rí nǹkan mú dé ibẹ̀
Ó kọ̀ bẹ́ẹ̀ ni ò rúbọ
Àgbá pinrĩn pinrĩn
Babaláwo Onílàbà a díá fún Onílàbà
Níjọ́ tí ń tọ̀run bọ̀ wálé ayé……....…70
Wọ́n ní ó rúbọ
Kó lè baà rí nǹkan mú níbẹ̀
Ó kọ̀ bẹ́ẹ̀ ni ò rúbọ
Àgbá nĩyọ sọ̀sọ̀; nĩyọ sọ̀sọ̀
Babaláwo Alápò Àgbĩrà ló díá fún Alápò Àgbĩrà
Ń tọ̀run bọ̀ wálé ayé
Wọ́n ní ó rúbọ
Kó lè baà rí nǹkan mú níbẹ̀
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ…….....……..80
Wọ́n wo tAlápẹ́tẹ́
Wọn ò rí nǹkankan
Wọ́n wo ti Onílàbà
Wọn ò rí nǹkankan
Bàbá alápò Àgbĩrà lomidán yọ ńtiẹ̀
Ló yọ lólóóló
Òun nĩkàn ní ń bẹ lẹ́yìn tó rúbọ
Bàbá Alápẹ́tẹ́ ò làá pe ĩmọ̀le
Bàbá onílàbà làá pe ĩgbàgbọ́
Bàbá alápò Àgbĩrà làá pe Ifá……90
Taa ní ń bẹ lẹ́yìn tó lé dodoodo?
Bàbá alápò Àgbĩrà
Ó rúbọ nígbàyí ò
Ó rúbọ
Bàbá alápò Àgbĩrà

He was asked to perform sacrifice
Such that he would have something with him to the earth
He refused and offered no sacrifice
Àgbá pinrĩn pinrĩn
The Babaláwo of Onílàbà, casts divination for Onílàbà
Onílàbà was coming from heaven to the earth……70
He was asked to perform sacrifice
Such that he too would have an identity to take along with him to the earth
He refused and offered no sacrifice
Àgbá nĩyọ sọ̀sọ̀; nĩyọ sọ̀sọ̀
The Babaláwo of Alápò Àgbĩrà casts divination for Alápò Àgbĩrà
He was also coming from heaven to the earth
He was asked to perform sacrifice
Such that he would have a unique thing with him to take along to the earth
He heard about the sacrifice
And performed it……..…80
They looked at the contents of Alápẹ́tẹ́'s bag
They saw nothing
They looked at the contents of Onílàbà's bag
They saw nothing
But from Alápò Àgbĩrà's bag,
A maiden appeared with lushness
He is the only one at the back that performed sacrifice
Alápẹ́tẹ́ is the appellation for the Muslims
Onílàbà is the appellation for the Christians
Alápò Àgbĩrà is the nickname for Ifá……..…….90
Who is coming from the back with all lushness?
Alápò Àgbĩrà
He performed the sacrifice henceforth
He did it
Alápò Àgbĩrà

ÌRẸTẸ̀ ỌYẸ̀KÚ A

Ifá pé kí eléyìun ó rúbọ kó lè baà ṣégun. Gbogbo ibi tí bá ń lọ ní ó ti mọ́ọ ṣégun.

A tẹ̀ ẹ́ yẹ̀lẹ̀kú
Ó yí wọn bìrìpé
A díá fún Ọ̀rúnmìlà
Babá ń sawo lọ àjò tó jìn gbungbuungbun
Ọ̀rúnmìlà ní ń bèèrè
Àjò tóun ń lọ yìí
Òun ríre ibẹ̀ mú bọ̀?
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Torí i bó bá dé àjò yóó pàdé àwọn ọ̀tá
Kí wọ́n ó lè jẹ́ ó ríre ibẹ̀ kó wálé…..…10
Wọ́n yan Ọ̀rúnmìlà léku
Wọ́n yàn án lẹ́ja
Wọ́n ní kó mọ́ọ fi ẹran bòkè ìpọ̀rí ẹ̀
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Ó dé àjò tó jìn gbungbuungbun
Àwọn ọ̀tá fẹ́ẹ́ gbógun tí Í
Bí ọ́n tí ń gbóguún tí Í
Bẹ́ẹ̀ ni wọ́n ń báraa wọ́ọ́n jiyàn
Ni ọ́n ń bá ara wọn ṣọ̀tá
Ti Ọ̀rúnmìlà ni wọ́n ṣe ńbẹ̀……..…20
Ọ̀rúnmìlà kóre àjò tó jìn gbungbuungbun
Ó kó o wọ inú ilée baba rẹ̀ wá
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
A tẹ̀ ẹ́ yẹ̀lẹ̀kú
Ó yí wọn bìrìpé
A díá fún Ọ̀rúnmìlà.....……..29
Babá ń sawo lọ àjò tó jìn gbungbuungbun

ÌRẸTẸ̀ ỌYẸ̀KÚ A

Ifá wishes this person well. He is exhorted to perform sacrifice so that he could win and such that all places he turns to would record successes.

We stepped on it awkwardly
It tumbled them in a somersault
Cast divination for Ọ̀rúnmìlà
He was venturing priesthood in far away location
It is Ọ̀rúnmìlà that was asking
'This journey that I am embarking'?
'Would I be able to make something out of it'?
They asked him to perform sacrifice
'You would meet with enemies on getting to your destination' they said
And such that they would not stop you from returning home with all your booties……..…10
They prescribed rats for Ọ̀rúnmìlà
They also prescribed fish for him
They asked him to use it to sacrifice to his Ifá
Ọ̀rúnmìlà did as told
He arrived at the destination far away
The enemies wanted to war against him
As they were hatching plans to war against him
They were arguing among themselves
And creating enmity within each other
They acted in favor of Ọ̀rúnmìlà in the city……20
Ọ̀rúnmìlà packed all the booties of the faraway place
He packed them all home
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it is exactly as his Babaláwos use their good mouths in praising Ifá
We stepped on it awkwardly
It tumbled them in a somersault
Cast divination for Ọ̀rúnmìlà
He was venturing priesthood in far away location ..30

Wọ́n ní ó sá káalẹ́ ó jàre ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ níí gbéni
Àìrú kĭí gbèèyàn
Kò pẹ́ kò jĩnnà
Ẹ wáá báni báyọ̀ báre
Àárin ayọ̀ làá bá ni lẹ́sẹ̀ẹ́ tỌ̀pẹ̀

He was asked to take care of the ground and perform sacrifice
He heard about the sacrifice
And performed it
It is the heeding of sacrificial advice that profits one
Refusal of it does not profit one
Before long and in the nearest future
Come and meet us with joy among other good fortunes
One is usually found with joy at the feet of Ọ̀pẹ̀

ÌRẸTẸ̀ ỌYẸ̀KÚ B

Ifá pé ká rúbọ dáadáa torí ọmọ oṣu kan. Ifá pé wọ́n ń ro eléyìun pin pé ò níí ní nǹkan mọ́ láyé; Ẹbọ ni ká rú ká lè ní nǹkan. Odidi adìẹ kan ni ká e ju gbogbo ara, ká wáá padìẹ ọ̀hún ká sì fún ọmọ oṣú inú ilé lódidi apá kan, kíre ó lè baà ṣíjú. Ká wáá há ìyókù fún àwọn èèyàn; kí wọ́n ó ṣe ìjẹ ṣe ìmu.

A tẹ́ ẹ́ yẹ̀lẹ̀kú
Ó yí wọn bìrìnpépé bìrìnpépé
Igba abẹ́rẹ́ wọn ò tọ́kọ́
Igba ìràwọ̀ ò tóṣù
Ogúnlénú ẹrú
Kò tọ́mọ́ bíbí inú ẹni
A díá fún Atẹ́ẹ́yẹ̀lẹ̀kú
Tí wọ́n ó mọ́ọ́ rò láròpin
Wọ́n ní ó rúbọ
Wọ́n ní kó mú adìẹ kan……...……10
Kó fi ju gbogbo arà ẹ̀
Kí wọ́n ó wáá pa á
Kí wọ́n ó fún ọmọ oṣú ní odidi apá kan
Wọ́n ní gbogbo ire ẹ̀ ní ó sĩí sílẹ̀
Atẹ́ẹ́yẹ̀lẹ̀kú bá ṣe bẹ́ẹ̀
Ní bá ń lájé
Àṣé àwọn aláròkiri ní tí ń dà á láàmú
Wọ́n ó mọ́ọ́ tòkèèrè wá rojọ́ ẹ̀
Ifá tí ò jẹ́ wọ́n ó mọ́ọ́ fún ọn láronipin nĩí
Tí ọ́n fí ń ké ibi igun kékeré apá adìẹ jùnù nùu…….....……..20
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÌRẸTẸ̀ ỌYẸ̀KÚ B

Ifá asks this person to perform sacrifice against an '***ọmọ oṣú'***. Ifá prays his things would not get lost. Ifá says people have written him off that he would not win any fortune life; he should offer sacrifice to amass wealth. He should brush his entire body with a live chicken, kill it and give the whole arm to an 'ọmọ oṣú' such that his things would open up. The rest of the chicken could be cooked and served to people.

We stepped on it awkwardly
It tumbles in a somersault
Two hundred needles are not enough to be called a hoe
Two hundred stars are not enough to be called a moon
Four hundred and twenty slaves combined together
Would not equate the child from one's bowels
Cast divination for Atẹ́ẹ́yẹ̀lẹ̀kú
Whom people would write off in thoughts
He was asked to perform sacrifice
He was asked to get a chicken…….....…..10
And use it to rub his whole bodice
They should then kill the chicken
And give a whole arm part to an 'ọmọ oṣú'
All his good things would be opened up for him
Atẹ́ẹ́yẹ̀lẹ̀kú did as instructed
He started having wealth
Not knowing that backbiters are the ones troubling him
They would come from afar to speak evil of him
This is the Ifá that did not allow giving out a part of chicken called 'Aroni pin'
Which mandates the cutting off of the part in the arm part of the chicken…….....20
Life pleased them
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá

Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
A tẹ̀ ẹ́ yẹ̀lẹ̀kú
Ó yí wọn bǐrǐ̀npépé bǐrǐ̀npépé
Igba abẹ́rẹ́ wọn ò tọ́kọ́
Igba ǐràwọ̀ ò tóṣù
Ogúnlénú ẹrú…….....30
Kò tọ́mọ́ bíbí inú ẹni
A díá fún Atẹ̀ẹ́yẹ̀lẹ̀kú
Tí wọ́n ó mọ́ọ̀ rò láròpin
Wọ́n ní ó sá káalẹ̀
Kó jàre ẹbọ ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Òkòkó mọ̀mọ̀ dé ò
Awo Òyẹ̀lẹ̀
Ńbi ó ti wáá sapẹpẹ ò wínrǐn……40

He said it is as their Babaláwos said
We stepped on it awkwardly
It tumbles in a somersault
Two hundred needles is not enough to be called a hoe
Two hundred stars are not enough to be called a moon
Four hundred and twenty slaves…….....….30
Cannot equate the child from one's bowels
Cast divination for Atẹ̀ẹ́yẹ̀lẹ̀kú
Whom people would write off in thoughts
He was asked to please take care of the ground
And perform sacrifice
He then heard about the sacrifice
And performed it
Òkòkó is here
The priest of Òyẹ̀lẹ̀
The place from where he came to display exuberance is very far away….....……40

ÌRẸTẸ̀ ÌWÒRÌ A

Ifá pé ire púpọ̀ fún eléyìun, kó rúbọ kó sì mọ́ bàáyàn yan odì. Kó mọ́ọ hùwà tó dáa ládùúgbò. Bí ọ́n bá fojú burúkú wò ó, kó mọ́ọ fojúure wò wọ́n torí yóó jèrè àdúgbò. Ì báà jẹ́ Babaláwo ni, tàbí onísòwò ni eléyìun, àdúgbò ni oore rẹ̀ wà. Ifá pé ọ̀tá eléyìun náà ní ó là á.

Wọ̀ǹwọ̀rẹ́ ò Awo àjòjì
A díá fún Ọ̀rúnmìlà
Babá ń sunkúun póun ò ríre
Wọ́n ní ó sá káalẹ́ ó jàre
Ẹbọ ní ó ṣe
Òún le ríre báyìí?
Ló bá pe àwọn Wọ̀ǹwọ̀rẹ̀ Awo àjòjì
Ó ní wọ́n ó yẹ òun lóókan ìbò wò
Súkù sákà gbèje gbẹ̀jọ
Wọ́n rí Ìrẹ̀tẹ̀ lọ́tùún…….....…….10
Wọ́n rí Ìwòrì lósì
Wọ́n kIfá fún Ọ̀rúnmìlà
Wọ́n yàn án lẹ́bọ
Wọ́n lẹ́yẹlé lẹbọ ẹ̀
Eku
Ẹja lẹbọ
Wọ́n ní kó mọ́ọ fi bòkè ìpọ̀rí ẹ̀
Ọ̀rúnmìlà bá rúbọ
Ó ṣeun
Ayé sì yẹ ẹ́……....…….20
Gbogbo àwọn ará àdúgbo tí wọn è é tíí kí Ọ̀rúnmìlà
Gbogbo wọn ni wọ́n ń kí I
Wọ́n ń sawo lọ́dọ̀ ẹ̀
Eléku ń múú wá
Ẹlẹ́ja náà ń múú wá
Ọ̀rúnmìlà dẹni àdúgbò
Ó dẹni ọlà

ÌRẸTẸ̀ ÌWÒRÌ A

This person should offer sacrifice and never keep malice with anyone. He should be of good behavior to his neighbors. He would reap good fortunes in the neighborhood, be it a Babaláwo or a trader, his fortune is within his abode. Ifá says the enemies of this person would ultimately enrich him.

Wọ̀ǹwọ̀rẹ́ the Babaláwo of the stranger
Casts divination for Ọ̀rúnmìlà
He was crying because he had no good fortune
They told him to take care of the ground
He should perform sacrifice
'Would I see good things of life at all'? Ọ̀rúnmìlà asked
He then called on Wọ̀ǹwọ̀rẹ́, the Babaláwo of the stranger
He asked them to inquire from Ifá using Ìbò for him
In a comprehensive divination cast
They saw Ìrẹ̀tẹ̀ on the right……10
And Ìwòrì on the left
They chanted Ifá verses for Ọ̀rúnmìlà
And prescribed sacrificial articles for him
They told him to sacrifice pigeons
He should sacrifice rats
And fish
He should use all to sacrifice to his Ifá
Ọ̀rúnmìlà performed the sacrifice
He was nice enough
Life then pleased him…….……..20
All the neighbors that erstwhile do not greet Ọ̀rúnmìlà
They all started to greet him
They asked him to cast divination for them
Those to whom rats were prescribed, brought them
Those to whom fish were prescribed also brought theirs
Ọ̀rúnmìlà became the recognized elder within the neighborhood
He became very rich

Àwọn tí ọ́n ń bá a sọ̀tá náà ni ọ́n là á
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo……..….30
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Wọ̀nwọ̀rẹ́ ò
Awo àjòjì
A díá fún Ọ̀rúnmìlà
Babá ó joore àdúgbò yó báábá
Wọ́n ní ó sá káalẹ̀ kó jàre
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà sì gbẹ́bọ ńbẹ̀
Ó rúbọ……...40
Rírú ẹbọ níí gbéni
Àìrú kĩ́ gbèèyàn
Kò pẹ́
Kò jĩnnà
Ẹ wáá bá ni láàrin ire
Àárin ire làá bá ni lẹ́sẹ̀ Ọba Òrìsà

It was the same people who had once been his enemy that enriched him
He then started to dance and rejoice
He was praising his Babaláwo ….....……..30
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had predicted
Wọ̀nwọ̀rẹ́
The Babaláwo of the stranger
Casts divination for Ọ̀rúnmìlà
Baba would eat to satiety, the good fortunes within the neighborhood
He was asked to please take care of the ground
And perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it……..40
It is the heeding of sacrificial advice that profits one
Refusal does no good
Before long
In the nearest future
Come and meet us in the midst of fortunes
One is found in the midst of fortunes at the feet of the king of Òrìsà

ÌRẸTẸ̀ ÌWÒRÌ B

Ifá pé kí eléyìun ó rúbọ àwọn ayé. Kó sì bèèrè nǹkan tí àwọn ayé ó gbà. Wọ́n ó mọ́ọ̀ pè é lọ ẹ̀yìn odi; àwọn èèyàn ó wàá kọjú dà á púpọ̀.

Kíjĩpá
Awo wọn lóde Ìgbájọ
Ọlọ́gọ̀dọ̀ tìèmĩ
Awo òde Ìjẹ̀ṣà
Aṣọ òde Ìjẹ̀ṣà mọ́ e kúnlẹ̀ kí tÒró mọ́ láílái
Laṣọ́ fĩí jasọ́ọ̀ lọ
A díá fún Ọ̀rúnmìlà
Ń lọ rèé bá Àjẹ́ sẹ̀já ọdún
Ọdún tóun ń lọ́ọ̀ ṣe yìí?
Òun ò ríbi ńbẹ̀ báyií?…….....….10
Wọ́n ní kó rúbọ
Wọ́n ní yóó yẹ Ọ̀rúnmìlà ńbẹ̀
Wọ́n ní ṣùgbọ́n kí àwọn tí ń bẹ ńbẹ̀ ó mọ́ fojú sí Ọ̀rúnmìlà lára
Kí wọ́n ó mọ́ wàá pé àwọn tí àwọ́n ṣọdún gaan
Àwọn ò tó baba tó wáá bá àwọn ṣọdún yìí
Ni kó rúbọ sí
Ọ̀rúnmìlà bá rúbọ
Kíjĩpá
Awo wọn lóde Ìgbájọ
Ọlọ́gọ̀dọ̀ tìèmĩ 20
Awo òde Ìjẹ̀ṣà
Aṣọ òde Ìjẹ̀ṣà mọ́ e kúnlẹ̀ kí tÒró mọ́ láílái
Aṣọ ńlá lỌ̀rúnmìlá wọ̀ lọ
Ó dọ́hùún ló gbayĩ
Ó gbẹ̀yẹ
Ọ̀rúnmìlà wáá wojúu wọn
Lojúu wọ́n lé kórókóró bí ojú ẹja

ÌRẸTẸ̀ ÌWÒRÌ B

Ifá enjoins him to offer sacrifice to his detractors and should ask for what the witches require of him as sacrifice. He would be invited to a function and the witches would war against him so much.

Kíjĩpá
The priest in the city of Ìgbájọ
Ọlọ́gọ̀dọ̀ tìèmĩ
The priest in the city of Ìjẹ̀ṣà
Never use the cloth of the city of Ìjẹ̀ṣà to kneel for the one from Òró
Is the reason why cloths are ranked higher than the other
Cast divination for Ọ̀rúnmìlà
That was going to celebrate festivities with the witches
'This festivities that I am going for" Ọ̀rúnmìlà asked
'Would I not experience a bad occurrence from it'?
He was asked to perform sacrifice.....11
'It would be very fine with you' they said
'But such that your hosts wouldn't be diabolically focused at you'
'And as such saying we the celebrants ourselves'
'We are not as flamboyantly dressed as this our guest'
'The more reason why you should perform sacrifice'
Ọ̀rúnmìlà then offered the sacrifice
Kíjĩpá
Their priest in the city of Ìgbájọ
Ọlọ́gọ̀dọ̀ tìèmĩ…….20
The priest in the city of Ìjẹ̀ṣà
Never use the cloth of the city of Ìjẹ̀ṣà to kneel for the one from Òró
Is the cloth Ọ̀rúnmìlà wore there
He arrived at the festivity and became honored
He was respected
Ọ̀rúnmìlà then looked at their faces
Their faces wore heavy and hard looks like that of a fish

Ó dẹ̀ gbẹ̀jẹ̀gbẹ̀jẹ̀ bí ojú ìsín
Wọ́n níwọ̀ Ọ̀rúnmìlà ẹnu ni o yà sọ̀rọ̀ o
Kínúu wọ́n ó le rọ̀ ni……..30
Ọ̀rúnmìlà bá bọ́ọ́jó
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kíjìpá
Awoo wọn lóde Ìgbájọ
Ọlọ́gọ̀dọ̀ tìẹ̀mì
Awo òde Ìjẹ̀ṣà
Àṣọ òde Ìjẹ̀ṣà mọ́ e kúnlẹ̀ kí tÒró mọ́ láílái
Lạ̀ṣọ́ fíí jaṣọ́ọ́ lọ
A díá fún Ọ̀rúnmìlà
Baba ń lọ rèé bá Àjẹ́ sèjá ọdún……40
Wọ́n ní ó sá káalẹ̀ ó jàre
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ
Oṣó ilé
Ẹ jọ̀wọ́ mi
Àjẹ́ ilé
Ẹ jọ̀wọ́ mi
BÍgún bá jẹbọ à jugbá sí
Ifá pé àwọn ayé ò níí bínú eléyìun……50
N tí wọ́n ó bàá gbà
N ni kó rú

Their faces wore soft looks that of a snail
Open your mouth to talk, they told Ọ̀rúnmìlà
For their temper to be pacified……...…….30
Ọ̀rúnmìlà came out in dancing steps
He said it was as his Babaláwos said
Kíjìpá
The priest in the city of Ìgbájọ
Ọlọ́gọ̀dọ̀ tìẹ̀mì
The priest in the city of Ìjẹ̀ṣà
Never use the cloth of the city of Ìjẹ̀ṣà to kneel for the one from Òró
Is the reason why cloths are ranked higher than the other
Cast divination for Ọ̀rúnmìlà
That was going to celebrate festivities with the witches…….……40
He was asked to take care of the ground
And perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it
Wizards in the house
Exculpate me
Witches in the house
Excuse me
Once the vulture eats the sacrifice, it would spare the calabash
Ifá says the witches would not be angry against this person…….....……50
It is whatsoever they require of him
That he should give to them

ÌRẸTẸ̀ ÒDÍ A

Àárin odï àti ọ̀tá leléyìun wà. Ó gbọdọ̀ rúbọ kó sï bọ Ọ̀rúnmìlà kíre ó lè baà to lọ́wọ́. Ifá pé kí eléyìun ó sï mọ́ọ̀ ṣe bí kádàrá ẹ̀ bá ti wí fún un, ńtorí àwọn tí ń bá a yan odï náà ní ó là á. Àwọn Aláïní nIfá ń gbà níyànjú nínú odù yí.

Oníkínńkín dikín
Awo ilé Oníkínńkín dikín
Oníkĭnǹkĭn dikĭn
Awo ilé Oníkĭnǹkĭn dikĭn
A díá fún Ọ̀rúnmìlà
Babá gbóúnjẹ́ sájà jẹ́
Kó lè baà rọ́mọ́ gbé jó
Ọ̀rúnmìlà làwọn arálé kọ̀ tï
Ọ̀rúnmìlà ò ṣojo
Kò bẹ̀rù…….10
Ń bòkè ìpọ̀rí ẹ̀
Ńgbà ó yá
Ajé dé
Ìyàwó dé
Ọmọ́ dé
Ọmọ́ pọ̀ ọmọ ò ní mọ̀mọ́ mọ́
Àwọn arálé bá gbá rùkù tï Í
Wọ́n bá dẹ̀rú ẹ̀
Ifá pé kí eléyìun ó mọ́ọ̀ ṣe dáadáa
Gbogbo ire ló sun Ọ̀rúnmìlà bọ̀……20
Ọ̀rúnmìlà bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Oníkínńkín dikín
Awo ilé Oníkínńkín dikín
Oníkĭnǹkĭn dikĭn

ÌRẸTẸ̀ ÒDÍ A

Ifá asks this person to offer sacrifice to Ọ̀rúnmìlà so that his good fortunes could get to him. People would make him an outcast but he should have the hope in his creator. Ifá says he is giving hope to the less privileged within the society in this verse.

Oníkínńkín dikín
The priest of Oníkínńkín dikín
Oníkĭnǹkĭn dikĭn
The priest of Oníkĭnǹkĭn dikĭn
Cast divination for Ọ̀rúnmìlà
Baba would take his food to the attic to eat
So that he could have children to cuddle
It was Ọ̀rúnmìlà that the whole household neglected
Ọ̀rúnmìlà did not fear
He was not afraid…….....…10
He continued to offer sacrifices to his Ifá
After some period of time
Wealth came to him
Wives also came to him
So do children
The children were so many and numberless
The household, sighting this moved near him to have a share
They became his slaves
Ifá asks this person to be of good behavior
All good things were in excess in Ọ̀rúnmìlà's house
Ọ̀rúnmìlà then started to dance and rejoice.....21
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos used their good mouths in praising Ifá
Oníkínńkín dikín
The priest of Oníkínńkín dikín's household
Oníkĭnǹkĭn dikĭn

Awo ilé Oníkǐnǹkǐn dikǐn
A díá fún Ọ̀rúnmìlà
Babá gbóúnjẹ rẹ̀ sájà jẹ ńtorí ọmọ ..…30
Ǹjẹ́ Ifá ń gbọ́
Ifá ń gbọ́ nílé Aládó
Wiinrin kún win
Ọ̀rúnmìlà ń gbọ́ o
Ń gbọ́ lájà alẹ̀
Wiinrin kún win

The priest of Oníkǐnǹkǐn dikǐn
Casts divination for Ọ̀rúnmìlà
Baba would take his food to the attic to eat for him to have children…….....…….30
Is Ifá listening?
Yes Ifá is hearing us in the city of Adó
Wiinrin kún win
Ọ̀rúnmìlà is listening
He is listening in the bunker underground
Wiinrin kún win

ÌRẸTẸ̀ ÒDÍ A

Ire lọ́pọ̀lọpọ̀ la rí nínú odù yí. Ayé ó yẹ eléyĭun, nǹkaan rẹ̀ ó sì dùn. Ifá pé ká mọ́ rorò ńtorí àwọn nǹkaan wa tó dùn. Táa bá rorò, tí a sì wowọ́ mọ́ àwọn nǹkan, ire náà le bàjẹ́. Ifá sì kì wá nílọ̀ pé ká ṣọ́ra kí nǹkan ó dùn tán, ká mọ́ tùún fẹnu bà á jẹ́.

A tẹ̀ rẹ́dĭí Ọ̀gẹ̀dẹ̀
A díá fún Olúọ̀họ̀rọ̀bí
Èyí tí ọ́n ní ó mọ́ rorò sí gbogbo ọmọ aráyé
Nǹkan òún le dùn lOlúọ̀họ̀rọ̀bí ń bèèrè sí
Wọ́n ní kó rúbọ́
Wọ́n ní nǹkan rẹ̀ ó dùn
Wọ́n ní ṣùgbọ́n bó bá dùn tán
Wọ́n ní ó mọ́ọ yawọ́ ni
Mọ́ rorò o
À á ṣéé mọ Olúọ̀họ̀rọ̀bí?……..…10
Làá pe Oyin
Níjọ́ tí oyín bá lórò
Bééyàn bá ti lóun ó kòó díẹ̀ ńbẹ̀
Ńbẹ̀ náà ní ó ti mọ́ọ gán olúwa ẹ̀
Ṣé àwọn ò sì mọ̀ bó lórò bí ò lórò
Òun ní ń fẹnu ara ẹ̀ wí
Ó ní A tẹ̀ rẹ́dĭí Ọ̀gẹ̀dẹ̀
A díá fún Olúọ̀họ̀rọ̀bí
Èyí tí ọ́n ní ó mọ́ rorò sí gbogbo ọmọ aráyé
Wọ́n ní ó sá káalẹ̀ kó jàre……..……20
Ẹbọ ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀ ó rúbọ
Ó rúbọ tán
Nǹkaan rẹ̀ dùn
Ṣùgbọ́n Olúọ̀họ̀rọ̀bí o ò ṣeun
O ò ṣèèyàn
Kín lo wáá rorò sí gbogbo ọmọ aráyé sí?

ÌRẸTẸ̀ ÒDÍ A

Ifá says he wishes this person well; life would please him. Ifá asks him not to be spiteful because of the period when his things would be sweetened; and such that he himself would not destroy himself with his mouth.

A tẹ̀ rẹ́dĭí Ọ̀gẹ̀dẹ̀
Casts divination for Olúọ̀họ̀rọ̀bí
The one that was asked not to be wicked to man
'Would my things be sweet'? Olúọ̀họ̀rọ̀bí asked
He was asked to perform sacrifice
They told him that his things would be sweet
But after it had been sweetened
He should be generous and have a giving spirit
'Don't be wicked' they told him
How do we know Olúọ̀họ̀rọ̀bí?……10
It is the nickname for the honeybee
Once the honeycomb is full
And man wants to remove some for himself
It is on the same spot that the bee would start to sting man
But Man did not have preknowledge of its fullness
It is the same bee that would herald the news with its mouth
He said A tẹ̀ rẹ́dĭí Ọ̀gẹ̀dẹ̀
Casts divination for Olúọ̀họ̀rọ̀bí
The one that was warned not to be wicked to man
He was asked to take care of the ground….....20
And perform sacrifice
He then performed the sacrifice
His things became sweetened
But Olúọ̀họ̀rọ̀bí, you are not nice
You are not humane
Why are you so wicked against man?

ÌRẸTẸ̀ ÌROSÙN A

Ifá pé òun pé ire eléyìun; yóò rójú yóó sì ráàyè, nǹkan ẹ̀ ò níí bàjẹ́ ṣùgbọ́n kó rúbọ o. Ifá pé eléyìun ó rǐí ẹni rere ṣe Ifá fún ṣùgbọ́n kó mọ́ da àwọn ọmọ Awo ẹ̀. Ifá tó jẹ́ á mọ̀ pé a gbọdọ̀ mọ́ọ soore padà bí ọ́n bá soore fún wa nǐyí.

Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé tẹ ọmọ Ẹlẹ́wǐ odò nÍfá
Wọ́n ní kó rúbọ
Ọ̀rúnmìlà kọ́ ọmọ Ẹlẹ́wǐ odò nÍfá
Ó kọ́ ọ lédè
Ó mọ̀ ọ́n
Ọmọ Ẹlẹ́wǐ odò ò ṣe jàmbá
Ń díIfá dáadáa……..……..10
Ẹlẹ́wǐ odò bá kó gbogbo ọlà
Ó bá kó o fún Ọ̀rúnmìlà
Ó ní kí Ọ̀rúnmìlà ó gbà á
Torí òun ló kọ́ ọmọ òun lédè
Ifá pé a à gbọdọ̀ ṣehun búburú sí ẹní ó kọ́ ni nÍfá
Ọ̀rúnmìlà wá ń jó ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó tẹ̀ nínú ìlosùn .....……..20
Ó ba búúbú lábẹ́ eéran
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé tẹ ọmọ Ẹlẹ́wǐ odò nÍfá
Mo rẹ́ni ọlà ṣe lẹ́bọ
Ọ̀rúnmìlà ló tẹ ọmọ Ẹlẹ́wì odò nÍfá
Mo rẹ́ni ọlà ṣe lẹ́bọ

ÌRẸTẸ̀ ÌROSÙN A

Ifá wishes this person well. He should be nice to his learner Babaláwos and not let them down. He would find time and space to do good things. He would also meet an appreciative person to cast divination for. This is the Ifa verse that tells us about retributive laws.

Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
Cast divination for Ọ̀rúnmìlà
That was going to initiate the son of Ẹlẹ́wǐ odò into Ifá cult
He was asked to perform sacrifice
Ọ̀rúnmìlà taught the son of Ẹlẹ́wǐ odò in Ifá
He taught him the language
The son understood all the chants
The child of Ẹlẹ́wǐ odò did not jump any step or lie
He was interpreting exactly what Ifá says……..10
Ẹlẹ́wǐ odò then packed loads of wealth
And gave it all to Ọ̀rúnmìlà
He implored him to accept it
'Because you are the one that taught my son the language of Ifá'
Ifá says one must never be of bad behavior to his teachers in Ifá
Ọ̀rúnmìlà then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ó tẹ̀ nínú ìlosùn 20
Ó ba búúbú lábẹ́ eéran
Cast divination for Ọ̀rúnmìlà
That was going to initiate the son of Ẹlẹ́wǐ odò into Ifá cult
I have seen a wealthy person to prescribe sacrifices for
It is Ọ̀rúnmìlà that initiated the son of Ẹlẹ́wǐ odò into Ifá cult
I have seen wealthy persons to prescribe sacrifices for

ÌRẸTẸ̀ ÌROSÙN B

Ẹbọ elénìní nIfá gbà wá nímọ̀nràn láti rú. Ifá pé ká se ọbẹ̀ ọyọ́yọ́ pẹ̀lú ọ̀pọ̀lọpọ̀ oúnjẹ fún àwọn èèyàn. Tí a bá sì rúbọ tán, a kò gbọdọ̀ wọ sòkòtò fún ọjọ́ méje gbáko.

Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
A díá fún Ọ̀rúnmìlà
Ń tọ̀run bọ̀ wálé ayé
Ń bọ̀ wáyé
Elénìní tẹ̀lé e
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
A díá fún Sàngó
Ń tọ̀run bọ̀ wálé ayé.....10
Ń bọ̀ wáyé
Elénìní tẹ̀lé e
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
A díá fún Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
Ń tọ̀run bọ̀ wálé ayé
Ń bọ̀ wáyé
Elénìní tẹ̀lé e
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran……20
A díá fún Ògún
Ń tọ̀run bọ̀ wálé ayé
Ògún ń bọ̀ wáyé
Elénìní tẹ̀lé e
Gbogbo Irúnmọ̀lẹ̀ ni ọ́n ń bọ̀ wáyé
Wọ́n ń ṣe ilé ayéé lọ
Elénìní bá lóun ń lọ́ọ́ wo ilé ayé wò
Ó lóun ó lọ́ọ́ bẹ àwọn Irúnmọ̀lẹ̀ wò
Ògún sì nìí
Olóògùn ni…….……30
Ṣànpọ̀nná náà lóògùn

ÌRẸTẸ̀ ÌROSÙN B

Ifá asks this person to offer sacrifices because of detractors. Ifá would deliver him from the captive of his enemies. Ifá asks him not wear a trouser for seven days. He should instead tie a wrapper round his waist.

Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
Cast divination for Ọ̀rúnmìlà
He was coming from heaven to the earth
He started his journey
The Detractor trailed him
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
Cast divination for Sàngó
He was coming from heaven to the earth……..10
He started his journey
The Detractor trailed him
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran
Cast divination for Òòsàálá Ọ̀sẹ̀ẹ̀rẹ̀mọ̀gbò
He was coming from heaven to the earth
He started his journey
The Detractor followed him
Ó tẹ̀ nínú ìlosùn
Ó ba búúbú lábẹ́ eéran……20
Cast divination for Ògún
Ògún was coming from heaven to the earth
He started his journey
The Detractor trailed him
All the Deities were coming from heaven to the earth
They arrived on earth and life continued
The Detractor then decided to visit each of them
‘I want to go and see how the Deities are faring’ he said
Ògún on his own
Is a magician…….....30
Ṣànpọ̀nná also is a magician

Bẹ́ẹ̀ ni Sàngó
Ọ̀rúnmìlà ò sì mọ̀ ju ẹbọ lọ
Wọ́n ní kó rúbọ
Ọ̀rúnmìlà bá rúbọ
Ńgbàa Elénìní ó mée bọ̀
Ọ̀rúnmìlà sì ráńṣẹ́ sí wọn
Bàbá kan ń bọ̀
Elénìní loókọ ẹ̀
Ó le o ……..…..40
Ń bọ̀ wáá bá gbogboo wa jagun ni
Wọ́n làwọn ó mọ́ọ múraá lẹ̀ dè é
Ògún lóun ó mọ́ọ múraá lẹ̀ dè é
Òòsà ní kó mọ́ọ bọ̀ wáá bóun jà
Gbogbo wọn pátá ni ọ́n gbára đì
Wọ́n ń dúó de baba Elénìní
Ńgbà tó dé
Ilé Ògún ló kọ́ lọ
Bó ti dé ilé Ògún
Ó bá Ògún ńlé……..50
‘Ògún onídjà oòle’
‘Ẹjẹmu Olúwọnran’
‘Ìwọ lòó de kẹ̀mbẹ̀kù rebi ǐjà’
‘Ǹlẹ́ o’
Ògún ní ò o
Taa ni ọ́
Wọ́n ní baba kán ń bẹ níta
Ó lóun ń bèèrè rẹ
Ògún ní hà
Baba Elénìní nùu…..……..…60
Ó ti dé nùu
Ògún bá wọ ǐyẹ̀wù
Ó kápó
Ọfà
Ó mú ọ̀ọrun
Ó mú àáké
Ó mú àdá
Ìlu ò gbẹ́yǐn
Ó lóun lòun ó pa Elénìní ọ̀hún

So do Sàngó and almost all the other Deities
But Ọ̀rúnmìlà knows nothing other than sacrifices
He was asked to perform sacrifice
Ọ̀rúnmìlà did as instructed
Before the Detractor finally arrived on earth
Ọ̀rúnmìlà sent messages to all the Deities
One particular man is coming to meet us all
His name is the Detractor
He is very powerful and strong…….....…40
He is coming to wage war against us all, Ọ̀rúnmìlà warned
‘We would all prepare against him’ they chorused
Ògún said he would go and prepare against him
Òòsà said the same thing
All of them said the Detractor is an empty threat
They all resolved to prepare pending the arrival of the Detractor
Immediately the Detractor arrived on earth
He headed straight for Ògún’s house
On getting there
He met him at home…….....……..50
‘Ògún onídjà oòle’
‘Ẹjẹmu Olúwọnran’
‘Ò de kẹ̀mbẹ̀kù rebi ǐjà’
‘I greet you’, the Detractor called from outside
‘Yes, I am answering’
‘Who is there’? Came the reply from Ògún
‘There is a man outside’
‘He is looking for you’
‘Ha’! Ògún exclaimed
‘That must be the Detractor’!….....…….....60
‘He is here finally’
Ògún rushed into his inner room
He retrieved his knapsack
His bow and arrows
He tied his iron club around his waist
He fetched for his ax
He took his machete also
He did not leave the sharp punch
‘I must kill the detractor’ Ògún promised

N tó rí lọ́bẹ̀, tée wa irú sọ́wọ́……....70
Yóó sọ fún òun
Sọ̀ọ̀ọ̀ tó yọ̀rí síta báyìí
Àfi pọ́nkán
Elénìní ya ẹnu ẹ̀
Ó bá gbé Ògún mì
Gbogbo èèyàn ní 'hànhín'!
Ó mọ̀ ti gbé Ògún mì
Baba Elénìní bá kọ̀rí sílée Ṣànpọ̀nná
Ṣànpọ̀nná náà kó síyẹ̀wù
Òun náà mú Ọfà ……..…….80
Ó mú Ọọrun
Ó kó gbogbo nǹkan ìjà
Elénìní fojú kan òun náà
Elénìní mì ín
Ó kọ̀rí sílée Sàngó
Sàngó ní Háà!
Elénìní yìí dáràn
Sàngó bá mú ẹdùn
Bí tí ń sẹ̀tĭímọ́ lójú
Ní ń yọ iná lẹ́nu…….....90
Kó yọ̀jú bọ́ọ̀ta báyìí
Elénìní tún gbé e pọ́nkán
Ó tún mì ín
Elénìní tún bùrĭn títí
Ó dé ilé Òòsà
BÓòsá ti yọ̀jú sí I
Ìjàkadì lÒòsá tiẹ̀ lóun ó ba jà
Elénìní tún gbé òun náà mì
Ó wáá dé ilé Ọ̀rúnmìlà
Wọ́n ní baba kán ń bẹ níta……..100
Ó sì lóun ò wọlé
Ọ̀rúnmìlà lóun ń bọ̀ wá

'His reason for picking out locust beans out of his soup portion'…….....70
'He would tell me'. Ògún said with annoyance
As he comes out of his door to have a full glimpse of his enemy
In a swift action
The Detractor opened his mouth
And swallowed Ògún
'Hànhín'!
'He has swallowed Ògún', exclaimed the onlookers in amazement
The Detractor then left for the house of Ṣànpọ̀nná
Ṣànpọ̀nná entered his powerhouse
He retrieved his bow …….....80
His iron club is as heavy as that of Ògún's
All sorts of instruments of war were ready
The Detractor sighted him
He swallowed him also
He left for Sango's house
'Ha'! Sàngó exclaimed in arrogance
'This Detractor is in trouble'
Sàngó took his Ẹdùn
As he was producing lightening in his eyes
He was producing real flames in his mouth……90
As he also was about to launch offensive on the Detractor
The Detractor in a swift action probably faster than that of Ògún's
He swallowed him also
The Detractor trekked and trekked
He arrived in Òòsà's house
As Òòsà came out of his door
He was ready to kill the Detractor in a pin fall
The Detractor swallowed him
He then arrived in the house of Ọ̀rúnmìlà
'There is a man outside looking for you'……100
'And he has refused to come in' a maid servant told him
'I am coming' Ọ̀rúnmìlà said politely

Baba Elénìní mò ń bọ̀ wá o
Ọ̀rúnmìlà bá rù ú
Ó sọ̀ ọ́
Wọ́n ò ŕIfá méjì
Wọ́n rí A tẹ̀ nínú Ìlosùn
Wọ́n ní kí Ọ̀rúnmìlà ó rúbọ
Wọ́n ní kó rú ewúrẹ́ kan
Kó wáá ro Ọkà ……....…..…110
Kó ṣe ìmu
Kó bu ọbẹ̀ ọyọ́yọ́ lé oúnjẹ tó ṣe
Ọ̀rúnmìlà ṣe gbogbo nǹkan tí ọ́n sọ fún
un nígbà ó ti kọ́kọ́ gbọ́ pé
Elénìní ń bọ̀
Ó bá mú ìrùkẹ̀ lọ́wọ́ òtún
Ó mú ìrùkẹ̀ lọ́wọ́ òsì
Ń bá ń bọ̀ láti inú ìyẹ̀wù
Ó ní kí onílù ó mọ́ọ lù
Ó ní Ó tẹ̀ nínú Ìlosùn
Ó ba búúbú lábẹ́ eéran
A díá fún Ọ̀kànlénú Òrĩsà……..…...120
Wọ́n ń tọ̀run bọ̀ wálé ayé
Elénìní tẹ̀lé wọn
Wọ́n ní kĺfá ó sá káalẹ̀ kó jàre
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà sì ti gbẹ́bọ ńbẹ̀
Ó rúbọ
Elénìní n baba wa ò
Ọ̀jòlá ni baba erè
Elénìní n baba wa ò
Ọ̀jòlá ni baba erè …….130
Wọ́n bá fĩlù sí I
Wọ́n ń jó
Wọ́n ń lọ́ọ́ bá Elénìní
Elénìní náà sì ń wo Ọ̀rúnmìlà bọ̀
Ó ŕírùkẹ̀ lọ́tùún
Ó ŕírùkẹ̀ lósì
Tí ò wọ̀ sòkòtò

‘I would soon be out to see you Baba’, Ọ̀rúnmìlà
called out from inside
Ọ̀rúnmìlà in quick divination carried it up
And inquired from Ifá
They saw no other Odù
It was ‘A tẹ̀ nínú Ìlosùn’
They asked Ọ̀rúnmìlà to perform sacrifice
He should sacrifice a goat
He should prepare Àmàlà…….....……110
And serve drinks
He should splash plenty ‘ọyọ́yọ́’ soup on the Àmàlà
prepared
Ọ̀rúnmìlà did as earlier warned when he sent the
message to his compatriots
He held a tassel in his right hand
And another in his left hand
He was coming from his apartment
He asked the drummers to sound their drums
He said ‘Ó tẹ̀ nínú Ìlosùn’
Ó ba búúbú lábẹ́ eéran
Cast divination for Uncountable Deities ……120
They were coming from heaven to the earth
The Detractor followed them
They asked Ifá to please take care of the ground
And perform sacrifice
Ọ̀rúnmìlà previously had heard about the sacrifice
And performed it
The Detractor is our father
Ọ̀jòlá is the father of all pythons
The Detractor is our father
Ọ̀jòlá is the father of all pythons……130
They started drumming
They were dancing
With dance steps, they approached the Detractor
The Detractor also saw Ọ̀rúnmìlà coming towards him
He saw a tassel in his right hand
He saw another one in his left hand also
He wore no trouser

Tó ró aṣọ
Elénìní ní 'kín ní ń wí'?
Àwọn tí ń bẹ ńbẹ̀ bá dáhùn…….140
'Wọ́n ló pé ìwọ Elénìní ni baba èèyàn'
'O ò kéré'
'O ò bù kù'
'Pé ìwọ ni baba'
Elénìní bá mirí ẹ̀
Ọ̀rúnmìlà ní wọ́n ó mọ́ọ̀ gbóúnjẹ kalẹ̀
Àti múmu
Àti ẹran
Wọ́n ń kó gbogbo ẹ̀ kalẹ̀
Ọ̀rúnmìlà ń pẹ́yin lẹ ni gbogbo ẹ̀ babaa wa Elénìní…….....150
Ìjẹ tẹ́ẹ́ jẹ nùu
Ní ọ́n bá gbóúnjẹ kalẹ̀ ńta
Láti ijọ́ náà làá tí mọ́ọ̀ gbé nǹkan férò ọ̀run ńta
Elénìní bá ń jẹ
Ó mu tán
Ara rẹ̀ balẹ̀
Sàngó bá gbọ́ ńkùn Elénìní
Elénìní ń pé ìwọ Ọ̀rúnmìlà mọ́ọ̀ jayé
Ògún náà gbọ́
Ògún ní ẹ gbàhun!…….……160
Wọn ò mọ̀ mú Ọ̀rúnmìlà
Ògún bá kèjàsì
Ó lẹ́ẹ́kú o ò ọmọ Àgbọnnirègún gbogbo Babaláwo
Wọ́n ní Hin
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran a díá fún Ọ̀kànlénú Òrìsà tí ń tọ̀run bọ̀ wáyé
Hin
Wọ́n ń bọ̀ wáyé Elénìní tẹ̀lé ọn
Hin
Gbà mí lọ́wọ́ Elénìní dákun o

And had a wrapper round his waist
'What is he saying'? The Detractor asked the onlookers
The people there answered…….....140
'He is singing that your are the father of all men'
'You are not reduced in might'
'You are not to be underrated '
'You are the father', they told the Detractor
The Detractor in agreement nodded his head
Ọ̀rúnmìlà ordered food to be provided
With the drinks
He brought out meat
They served everything in appealing courses
'The food is for you, Baba'….....……..150
'Everything is for you'
They served the food outside for the Detractor
It was since the day that sacrifices are left outside for the heavenly spirits
The Detractor began to eat
He had drinks
He was highly satisfied
Sàngó, from the stomach of the Detractor overheard the Detractor speaking
He was telling Ọ̀rúnmìlà to continue enjoying life
Ògún heard it also
'This is impossible'! Ògún exclaimed ……160
'This Detractor could not capture Ọ̀rúnmìlà'
Ògún without wasting time busted into Ìjàsì song
I greet you all the children of Àgbọnnirègún all Babaláwos
They answered, Hin
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran casts divination for uncountable Deities coming from heaven to the earth
Hin
They were coming to the earth the Detractor followed them
Hin
Please rescue me from the captive of the Detractor

Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun ò
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà ní ohùn Ògún lòún gbọ́ ńnúu rẹ ùn!……173
Elénìní ní bẹ́ẹ̀ ni
Bóo ló ti jẹ́?
Elénìní lóun gbé e mì ni
Ńgbà tí ò mẹ́bọ
Ọ̀rúnmìlà ní àwọn táwọ̀ọ́n jọ́ ń ṣe ilé ayé nùu
Elénìní bá ṣe họ̀
Ló bá pọ̀ Ògún sílẹ̀…….....180
Ó lóun fi lé ìwọ Ọ̀rúnmìlà lọ́wọ́
Ńgbà tí Sànpọ̀nná rí I pé Elénìní ti pọ Ògún
Òun náà bá kèjàsì
Ó lẹ́ẹ̀kú o ò ọmọ Àgbọnnirègún gbogbo Babaláwo
Wọ́n ní Hin
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran a díá fún Ọ̀kànlénú Òrìsà tí ń tọ̀run bọ̀ wáyé
Hin
Wọ́n ń bọ̀ wáyé Elénìní tẹ̀lé ọn
Hin
Gbà mí lọ́wọ́ Elénìní dákun o……190
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ó ni táa ló fọ̀hùn ńnúu rẹ ùn?
Elénìní ní Sànpọ̀nná nùu
Ọ̀rúnmìlà làwọn táwọn ó jọ mọ́ọ ṣe ilé ayé náà nùu

Ọ̀rúnmìlà, please rescue me from the captive of the Detractor…….....……..170
Ọ̀rúnmìlà, save me from the captive of the Detractor please
Ọ̀rúnmìlà, save me from the captive of the Detractor
Is that not Ògún singing from inside your stomach?
‘That is true’, the Detractor said
‘Why’?, Ọ̀rúnmìlà asked
‘I swallowed him’
‘As he did not heed the sacrificial warning’
‘Those are my contemporaries with whom I enjoy and rule the world’
In a heavy gasp
He vomited Ògún out of his mouth……..…….180
‘I am handing him over to you’ the Detractor said
Immediately Sànpọ̀nná noticed the escape of Ògún
He too busted into Ìjàsì song
I greet you all the children of Àgbọnnirègún all Babaláwos
Hin
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran cast divination for uncountable Deities coming from heaven to the earth
Hin
They were coming to the earth the Detractor followed them
Hin.....189
Please rescue me from the captive of the Detractor
Ọ̀rúnmìlà please rescue me from the captive of the Detractor
Ọ̀rúnmìlà save me from the captive of the Detractor please
Ọ̀rúnmìlà save me from the captive of the Detractor please
‘Who is that again in your stomach pleading’?
‘That is Sànpọ̀nná’, the Detractor answered
‘He is also one of my compatriots in the ruling of the world’ Ọ̀rúnmìlà said again

Ó ó ṣe á mọ̀ọ́ mú u lọ?
Elénìní ní ńtoríi tĩẹ
Òún pọ̀ ọ́
Ó bá pọ Sànpọ̀nná náà sílẹ̀…….200
Sànpọ̀nná bá họ
Ó sá lọ tán ráúráú
Òun ò fẹ́ẹ́ rí Elénìní mọ́ láyé
Ńgbàa Sàngó náà ríi pé Sànpọ̀nná ti lọ
Ògún ti bọ́
Kín ló ha tún kù
Òun náà kèjàsĩ
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran a díá fún Ọ̀kànlénú Òrìsà tí ń tọ̀run bọ̀ wáyé
Hin
Gba mi lọ́wọ́ Elénìní dákun o…….210
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Ọ̀rúnmìlà gbà mí lọ́wọ́ Elénìní dákun o
Sàngó a kọ́hun?
Elénìní ní bẹ́ẹ̀ ni
Àwọn táwọn jọ́ ń ṣe ilé ayé nùu
Ńbo lo fẹ́ẹ́ mọ́ọ́ mú u lọ?
Elénìní bá tún pọ̀ ọ́
Ó bá e lé Ọ̀rúnmìlà lọ́wọ́
Òòsà náà wolẹ̀…….....…….220
Gbogbo àwọn Ọ̀kànlénú Irúnmọlẹ̀ ti lọ tán
Òun náà kèjàsì
Ó ké sí Ọ̀rúnmìlà
Elénìní ba pọ òun náà sílẹ̀
Bẹ́ẹ̀ ni Elénìní ṣe pọ gbogbo àwọn Irúnmọlẹ̀ lé Ọ̀rúnmìlà lọ́wọ́
Ọ̀rúnmìlà ló jẹ́ kí Elénìní ó dá gbogboo wọn sílẹ̀

'Why must you take him away'?
'That is fine'
'For your sake, I would vomit him for you'
That was how he vomited out Sànpọ̀nná also…….200
In a quick dash, Sànpọ̀nná took to his heels
He ran away completely
He doesn't want to hear anything about the Detractor again
When Sàngó also noticed the escape of Sànpọ̀nná
'Ògún also had gone', he thought quickly
'What is the next'?
He busted out singing also
Ó tẹ̀ nínú Ìlosùn ó ba búúbú lábẹ́ eéran cast divination for uncountable Deities coming from heaven to the earth
Hin 210
Please rescue me from the captive of the Detractor
Ọ̀rúnmìlà, please rescue me from the captive of the Detractor
Ọ̀rúnmìlà, save me from the captive of the Detractor please
Ọ̀rúnmìlà, save me from the captive of the Detractor please
'Would that be Sango's voice that I am hearing'?
'That is true', the Detractor said
'He is also one of my compatriots in the ruling of the world'
'Where are you taking him'?
The Detractor vomited him
He handed him over to Ọ̀rúnmìlà
Òòsà also looked around…….....…….220
Everybody was gone
All these people are out
He too busted into Ìjàsì
He called on Ọ̀rúnmìlà
The Detractor also vomited him
In this order, the Detractor vomited the Deities and handed all of them over to Ọ̀rúnmìlà

ÌRẸTẸ̀ ỌWỌ́NRÍN A

Tẹ́ni a dáfá yǐí fún bá lọ́mọ tó tóó lọ́kọ; Babaláwo ni kí wọ́n ó fọmọ ọ̀hún fún. Kí ọmọ náà ó sì mọ́ọ sòwò epo. Ṣùgbọ́n bó bá jẹ́ni tí ń du obǐnrin ni, Ifá pé kó rúbọ; ọmọ náà ó sì já mọ́ ọ lọ́wọ́.

Ajáágbọn nímú ọ̀ká
Àpàǹkoko Mọ̀tièlè
Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n
A díá fún Ọ̀rúnmìlà
Níjọ́ tÍfá ń lọ rèé gbé Lépolátà níyàwó
Ọ̀rúnmǐlà ló fẹ́ẹ́ fẹ́ Lépolátà
Ajáágbọn nímú ọ̀ká náà lóun ó fẹ
Àpàǹkoko Mọ̀tièlè níyàwó òun nií ṣe
Bẹ́ẹ̀ náà ni Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n
Òun náà kọ̀ jálẹ̀……...….10
Ó lóun lòun ó fẹ́ẹ́ Lépolátà
Ọ̀rúnmìlà làwọn tí ọ́n sǐ jẹ́ ara òun
Àwọn náà ni wọ́n ń bá òun du ìyàwó
Ọ̀rúnmìlà bá dẹ̀wọ́ sẹ́yǐn
Ó dákẹ́
Wọ́n ń báyéé lọ
Olóògùn sǐ ni Ajáágbọn nímú ọ̀ká
Àpàǹkoko Mọ̀tièlè náà
Òun náà lóògun kọjáa síṣọ
Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n……20
Olóògùn lòun náà
Ọ̀rúnmìlà ò sǐ mòògùn kankan
Ẹbọ lòún mọ̀
Òwò epo sǐ ni Ìyáa Lépolátà ń ṣe
Òwò epo ọ̀hún lọmọ náà ń ṣe
Wọ́n ó lọ́ọ́ pọn omi lódò
Wọ́n ó mọ́ọ fi fọ epo
Ńgbà ó dijọ́ kan
Lépolátà bá lọ́ọ́ pọnmi

ÌRẸTẸ̀ ỌWỌ́NRÍN A

If this person has a daughter that is ripe enough for marriage, a Babaláwo should marry her, and the lady should trade in palm oil. But if this is someone that is interested in a lady for marriage, he should perform sacrifice for him to secure her ahead of other suitors.

Ajáágbọn nímú ọ̀ká
Àpàǹkoko Mọ̀tièlè
Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n
Cast divination for Ọ̀rúnmìlà
On the day Ifá was going to marry Lépolátà as wife
It is Ọ̀rúnmìlà that was interested in marrying Lépolátà
Ajáágbọn nímú ọ̀ká was interested
Àpàǹkoko Mọ̀tièlè also was interested in the same girl
So did Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n
He too refused blatantly…….....10
He was hell bent on marrying Lépolátà
'But these are my compatriots' Ọ̀rúnmìlà reflected sadly
'They are contesting this same lady with me'
Ọ̀rúnmìlà then soft-pedaled
He kept quiet
Life continued
Meanwhile Ajáágbọn nímú ọ̀ká was a magician
Àpàǹkoko Mọ̀tièlè
His witchcrafty had never been heard of
Diidikúùdǐ tíí jẹ́ka lọ́rùn Ẹfọ̀n ..... ……20
He was also a magician
Ọ̀rúnmìlà knows nothing called medicine or magic
He was resolute on the observation of sacrifices
But Lépolátà's mother deals in palm oil
So did Lépolátà herself
They would go and fetch water in the streams and lakes around the village
They would use it to wash the kernels to extract the oil
One fateful day
Lépolátà went to fetch water from a lake

Ọ̀ni wàkàwàká sì ń bẹ nínú odò……..30
Ọ̀ní bá wá nara sá lókè odò
Ó sì ti hu ọ̀pẹ lẹ́yìn
Lépolátà ò fura
Tée gun ọ̀ni lẹ́yìn
Níbi ó ti fẹ̀ẹ́ tẹ kèǹgbè rì lódò
Ọ̀ní bá sí
Nígbà tí é e póun ó tùúwọ lára ọ̀pẹ
Ọ̀ní ti dé àárin omi
Lépolátà bá dì mọ́ ọ̀pẹ
Bí ọ̀ní bá pé òun ó gbèé Lépolátà……40
Kò ri mú
Bó yánnu sẹ́gbẹ̀ẹ́ ọ̀hún
Kò ri gbé
Ẹ̀yín ẹ̀ ni ọ̀pẹ tí Lépolátà so mọ́ wà
Ó ju ìrù
Ọ̀ni sáà ń dàámú
Ó bá lọ̀ọ́ gbé e dúó láárin omi
Pé ńgbà ó bá yá
Yóó rẹ̀ ẹ́
Àwọn ìyáa Lépolátà wá ọmọ…….50
Wọn ò ri kó ti odò dé bọ̀rọ̀
Wọ́n bá wá a lọ ọ̀nà odò
Ńgbàa wọ́n dódò
Tí ọ́n wo ojú omi lọ̀ọ̀ọ́kán
Wọ́n bá rí ọmọ ló dúó
Tó gbá ọ̀pẹ tí ń bẹ lẹ́yìn ọ̀ni wàkàwàkà mú
‘Ọmọ àwọn nùu’!
Wọ́n bá ké ìbòòsí lọ̀ọ̀dọ̀ Ajáágbọn nímú ọ̀ká

There happens to be a big crocodile that lives in the lake…….30
The crocodile on this particular day came to the surface to have fresh air
And it had grew a palm tree on its back
Lépolátà was unsuspecting
She climbed the back of the crocodile
In her attempt to submerge the gourd to fetch water
The crocodile swarm off in a swift movement
Before she could release her grip of the palm tree at the back of crocodile in an attempt to jump off
The crocodile had gotten to the middle of the lake
Lépolátà in the grip of life held the palm tree firmly
The crocodile struggled to catch Lépolátà as prey…40
It could not
It tried to shake the girl into the waters
It was not successful
The palm tree that the girl clutched to was at the back of the crocodile
It tried using the tail to beat the girl and submerge her
The girl climbed the palm tree and dodged all its stratagem
It then moved to the deepest part of the lake
In anticipation of her being worn out as a result of the troubles she had gone through
‘She would soon become tired’, the crocodile must have thought
The parents of Lépolátà were however worried because of her lateness.....…….50
She was not seen to come back from the stream
They organized a search party to comb the way leading to the stream
When they got to the lake
And upon looking at the water front
They saw the girl in the middle of the lake
She was clutching firmly the palm tree at the back of the crocodile
‘That is our child’! They cried
They then sounded rescue alarm to the house of Ajáágbọn nímú ọ̀ká

Ìyàwóo yín ń bẹ lójú odò
Ọ̀ni wàkàwàkà sì ti fẹ́ pa á……60
Kín lòún kàn!
Ajáágbọn nímú ọ̀ká bá kó káábá
Ó pè é, pè é
Ọ̀ni ò kúò lójú kan
À á tíí ṣe báyìí?
Ẹ ẹ̀ wa jẹ́ a lọ̀dọ̀ Àpàǹkoko Mọ̀tièlè
Ẹ jẹ́ á lọ̀ pè é wá
Òun náà dé
Ó pè pèè pè
Ó tiẹ̀ dàbí ìgbà tí Ọ̀ní tún ń gbé ọmọ lọ jìnnà si ni….....70
Gbogbo àgádágodo tóun náà kó wá
Òtúbáńtẹ̀ ni gbogbo ẹ̀ já sí
Diidikúùdì tíí jẹ́ka lọ́rùn Ẹfọ̀n ńtiẹ̀
Òun ti gbọ́ kí wọ́n ó tó lọ̀ pè é
Ó ti kó òògùn wá lórísìíríísìí
Òun náà pè pèè pè
Ọ̀ni ò mira
Ó na ẹ̀wọ̀n
Ọ̀ni ò gbọ́.....79
Wọ́n sì ti ní kí Ọ̀rúnmìlà ó rú ajá méjì
Níjọ́ tí Ifá ti gbẹ̀bọ ńtorí Obìnrin ọ̀hún
Kó sì fi ọ̀pọ̀lọpọ̀ epo pèsè
Àwọn Babaláwo jẹ ajá kan lérù
Wọ́n ní kó mọ́ọ sin ọ̀kan
Ọ̀rúnmìlà bá rúbọ
Ńgbà ọmọ ti dé àárin omi
Èṣù bá sáré lọ̀ bá Ọ̀rúnmìlà
‘O dákẹ ni’?
‘Ọmọ tóo torí ẹ̀ rúbọ ń bẹ láàrin omi’...89
‘Gbogbo òògùn tí ọ́n ń ṣe ò níí ràn án’
Ó ní mú ẹ̀rankùn kan gbọ̀ọ̀rọ̀
‘Your fiancee is in the middle of the lake’
‘The magnanimous crocodile is about catching her for a prey’…….....……60
‘That is impossible’ he said arrogantly
Ajáágbọn nímú ọ̀ká retrieved his black medicine
He chanted and chanted
The crocodile did not move an inch
The parents now paranoid asked ‘What do we do’?
Let us call on Àpàǹkoko Mọ̀tièlè
Let us go and fetch for him
He too arrived
He chanted frightful incantations
It even seemed as if the crocodile was taking the girl farther away.....…….....70
All the medicinal padlocks which he brought along
It all proved ineffective
Diidikúùdì tíí jẹ́ka lọ́rùn Ẹfọ̀n on his own
He had heard before they sent for him
He arrived with medicines of different capacity
He also chanted and chanted
The crocodile did not change position
He spread his medicinal chains
The crocodile did not respond
But Ọ̀rúnmìlà had been warned to offer two dogs as sacrifice…….....80
On the day Ifá had accepted his sacrifices because of this same girl
He was asked to offer bottles of palm oil
The Babaláwos took one dog as free gifts for themselves
They asked him to keep one as a pet
Ọ̀rúnmìlà then performed the sacrifice
Immediately the girl was taken to the mid-stream by the crocodile
Èṣù ran to Ọ̀rúnmìlà
‘Why are you silent’? Èṣù said
‘The lady for whose sake you offered sacrifice is in the middle of the lake’.....89
‘All their medicines and incantations would not work’
‘But get a long rope with a noose at one end’

Ajáà rẹ tóo rú ńjọ́ kĭíní
Ó ní mú u rodò
Ọ̀ni ò níí rí ajá lójú
Èṣù ní kó ju ajá náà sínú omi
Ọ̀rúnmìlà ò ṣe méjì
Ló bá ki ẹ̀rankùn bọ ajá lọ́rùn
Ó dé odò
Bí ọ́n ti ri Ọ̀rúnmìlà tó yọ
Ni ọ́n ń pé Ọ̀rúnmìlà gbà wá……...100
Ọmọ ọjọ́ kĭíní tóo lọ́ọ́ fẹ̀ẹ́
Ọmọ ọ̀hún ni Ọ̀ni wàkàwàkà lọ̀ọ́ gbé dúó lójú omi
Àwọn Ajáágbọn ńmú ọ́ká
Àwọn Àpàǹkoko Mọ̀tièlè
Àwọn Diidikúùdĭ tíí jẹ́ka lọ́rùn Ẹfọ̀n
Gbogbo wọn ni ọ́n ti ṣe é tĭ
Ọ̀rúnmìlà dákun gbà wá
Ọ̀rúnmìlà ní wọ́n ó mọ́ọ̀ ǹṣó ńbẹ̀
Ọ̀rúnmìlà bá fĭdí tĭ
Ló kèjàsĭ……..…….....…..110
Ó lẹ́ẹ́kú o ò ọmọ Àgbọnnìrègún gbogbo Babaláwo
Wọ́n ní hin
Ajáágbọn nímú ọ́ká; Àpàǹkoko Mọ̀tièlè Diidikúùdĭ tíí jẹ́ka lọ́rùn Ẹfọ̀n
Hin
Àwọn mẹ́tẹ̀ẹ̀ta lawo ilé Àgbọnnìrègún
Hín
Ifá kọ́ wọn ní ḿdá wọ́n mọ̀ọ́ dá, ó kọ́ wọn ní títẹ̀ ilẹ̀ wọ́n mọ̀ọ́ tẹ̀, ó kọ́ wọn ní ọ̀karara ẹbo, wọ́n mọ̀ọ́ ha
Hin
Ọ̀rúnmìlà wá lóun ó gbèé Lépolátà níyàwó
Hín……..……120
Ajáágbọn nímú ọ́ká lóun lòun ó fẹ
Hin
Àpàǹkoko Mọ̀tièlé lóun lòun ó fẹ

'The dog you sacrificed the last time'
'Take it to the lake'
'Crocodiles don't see drowning dogs nearby without trying to make them a prey '
'Throw the dog into the water', Èṣù instructed
Ọ̀rúnmìlà quickly dressed up
He ensnared the dog on the neck with the loop
On arriving at the side of the lake
The parents of the lady sighted Ọ̀rúnmìlà
'Help us' they all cried.….....100
'Our daughter of the other day in whom you sounded interest'
'The same lady is in the middle of the stream at the back of the magnanimous crocodile'
'The Ajáágbọn ńmú ọ́ká'
'The Àpàǹkoko Mọ̀tièlè'
'The Diidikúùdĭ tíí jẹ́ka lọ́rùn Ẹfọ̀n'
They had all tried unsuccessfully'
'Please help us Ọ̀rúnmìlà'
'Lead me to the place' Ọ̀rúnmìlà said with his dog clutched under his armpit
He rested his back on a formation
He busted into Ìjàsì song..….....110
I greet you all children of Àgbọnnìrègún; all Babaláwos
Hin
Ajáágbọn nímú ọ́ká; Àpàǹkoko Mọ̀tièlè Diidikúùdĭ tíí jẹ́ka lọ́rùn Ẹfọ̀n
Hin
The three of them are priests of Àgbọnnìrègún's household
Hin
Ifá taught them divination, they perfected it, taught them sacrificial doctrines which they also know
Hin
Ọ̀rúnmìlà then said he wanted to take Lépolátà as wife
Hin …….....120
Ajáágbọn nímú ọ́ká said he is the one to marry her
Hin
Àpàǹkoko Mọ̀tièlè also said he is the one who would marry her

Hin
Diidikúùdî tíí jẹ́ka lọ́rùn ẹ̀fọ̀n lóun lòun ó fẹ
Hin
Ọ̀ni wàkàwàkà wáá lọ rèé gbé Lépolátà dúó lójú omi lókè rééré
Hin
Ó ní gbé Lépolátà wá fún mi.....129
Ọ̀ni wàkàwàká gbé Lépolátà wá fún mi ò
Ọ̀ni wàkàwàká gbé Lépolátà wá fún mi o
Ọ̀ni wàkàwàkà gbé Lépolátà wá fún mi
Ọ̀rúnmìlà bá gbé ajá
Ló bá jù ú sínú omi
Ọ̀ní bá rí ajá lọ̀ọ̀kán tí ń ṣe tàló tàló
Ọ̀ní bá ń bọ̀ fàà
Ní bá ń bọ̀
Yóó gbèé ajá
Bí tí ń ku díẹ̀ kí Ọ̀ní ó dé ọ̀dọ̀ ajá
Ọ̀rúnmìlà bá ń fa okùn……..140
Ọ̀rúnmìlà ń fa okùn ajáá mọ́dọ̀
Ọ̀ní ń pé òún ó gbe
Ọ̀rúnmìlà ń fà á
Bèbè tó dé kóun ó gbé ajá
Lépolátà bá bẹ́ẹ̀ lẹ̀
Ló so mọ́ Ọ̀rúnmìlà lọ́rùn
Ó ló gbé Lépolátà wá fún mi i i
Ọ̀ni wàkàwàká gbé Lépolátà wá fún mi
Ọ̀ni wàkàwàká gbé Lépolátà wá fún mi
Ọ̀ni wàkàwàká gbé Lépolátà wá fún mi.....150

Hin
Diidikúùdî tíí jẹ́ka lọ́rùn ẹ̀fọ̀n too said he is the one to marry her
Hin
The magnanimous crocodile then took Lépolátà to the middle of the lake
Hin
Bring Lépolátà for me, he cried
The magnanimous crocodile, please bring Lépolátà for me…….....130
The magnanimous crocodile, I command you to bring Lépolátà for me
The magnanimous crocodile, please bring Lépolátà for me
Ọ̀rúnmìlà carried the dog aloft
And threw it into the lake far off
The crocodile also saw the dog from afar gasping for breath
In a great swim
The crocodile started swimming towards the it
He wanted to catch the dog for a prey
As soon as it remained some few meters to catch the it
Ọ̀rúnmìlà would pull the rope…….....……..140
Ọ̀rúnmìlà was pulling the ensnared dog towards himself
The crocodile was in hot pursuit
Ọ̀rúnmìlà was drawing the rope to himself
As soon as she got to the bank to catch the dog
Lépolátà jumped off
And clutched to Ọ̀rúnmìlà
She has brought Lépolátà for me
The Magnanimous has brought Lépolátà for me
The Magnanimous has brought Lépolátà for me
The Magnanimous has brought Lépolátà for me...150

Kíwọ ó sàpò duuru sémi
Kémi ó sàpò duuru sí ọ
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń sawoó ròde Ọ̀tà
Níbi ogun Ẹlẹyẹ gbé ń dí wọn mọ́lé pin piin pin
Ọ̀rúnmìlà ní ń loòde Ọ̀tà
Wọ́n níwọ Ọ̀rúnmìlà kín lọ́ọ́ ń lọ́ọ́ ṣe lóde Ọ̀tà?
Ó lóun ń sawoó lọ ibẹ̀ ni
Wọ́n ní kó rú ẹyẹlé
Ọ̀rúnmìlà rú ẹyẹlé mẹ́rin……10
Àwọn Babaláwo jẹ méjì lérù
Wọ́n ní kó da méjì sínú àpò
Ẹgbẹ̀rin ẹgbẹ̀rin ni ọ́n sĩí mọ́ọ́ rúbọ ńjọ́hun
Ọ̀rúnmìlà tún rú ẹgbẹ̀rin ọ̀kẹ́
Ọ́ rúbọ fún Èṣù tán
Ó bá kọrí sí òde Ọ̀tà
Pápákuru
Ẹyẹ òde Ọ̀tà ni
Pàpàkuru
Ẹyẹ òde Ọ̀ta níí ṣe…….....20
Papakúùrú
Ẹyẹ òde Ọ̀tà lòun náà
Ẹyẹlé Ọ̀rúnmìlà sĩ ń bẹ nínú àpò ẹ̀
Ẹní ó bá sĩ sawo dé òde Ọ̀tà
Ogun ni àwọn Ẹlẹyẹ ẹ́ gbé ti olúwa ẹ̀
BỌ́rùnmĩlà ti dé òde Ọ̀tà
Pápákuru jókòó
Pàpàkuru jókòó
Papakúùrú náà jókòó
Wọ́n wáá dan Ọ̀rúnmĩlà…….....30

ÌRẸTẸ̀ ỌWỌ́NRÍN B

Let you extend in exposure to me, the contents of your pockets
And let me also expose my own pockets to you
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in the city of Ọ̀tà
The place where the warfare of witches hold them firmly in captivity
It is Ọ̀rúnmìlà that was traveling to the city of Ọ̀tà
'What are you going to do in the city of Ọ̀tà'? They asked him
'I am venturing priesthood there' Ọ̀rúnmìlà answered
They told him to sacrifice pigeons
Ọ̀rúnmìlà offered four pigeons …….....…….10
The Babaláwos took two as gifts of Ifá
They told him to hide the other two in his bag
They do offer sacrifices in multiples of hundreds in the olden days
Ọ̀rúnmìlà offered eight hundred units of money
He offered sacrifices to Èṣù
And left for the city of Ọ̀tà
But Pápákuru
Was a witch of the city of Ọ̀tà
Pàpàkuru
Was also a witch of the city of Ọ̀tà…….....20
Papakúùrú
Was also a witch of the city of Ọ̀tà
The pigeons Ọ̀rúnmìlà was asked to sacrifice was in his bag
And whoever comes to Ọ̀tà to practice his priesthood
The Witches would contest him in warfare
Immediately Ọ̀rúnmìlà arrived the city of Ọ̀tà
Pápákuru sat down
Pàpàkuru also sat down
So does Papakúùrú
They were there to test Ọ̀rúnmìlà……30

Ẹyẹlé Ọ̀rúnmìlà bá fọ̀hùn láti inú àpò
‘Òún ó pa Pápákuru’
‘Òun ó pa Pàpàkuru’
‘Òun ó pa Papapapakúùrú’
Wọ́n níwọ̀ Ọ̀rúnmìlà
Kín ní ń dún ńnú àpòò rẹ?
Ọ̀rúnmìlà bá wọ́ àpò ẹ̀ mọ́ra
Ń ṣe bí ìgbà ó jẹ́ pé àwọn ará ọ̀run ní ń bẹ nínú àpò
Ó ní ẹ dáákun o
‘Mó tíì jà o’…….40
‘Jé Pápákuru ó ṣe tọwọ́ ẹ̀ ná’
‘Mó tíì jà o’
‘Jẹ́ Pàpàkuru ó ṣe tiẹ̀ ná o’
‘Jẹ́ Papakúùrú náà ó ṣe tiẹ̀ o’
‘Mó tíì jà o’
Ọ̀rúnmìlà tún gbé àpò ẹ̀ mọ́ra
Ńgbà ó tún ṣe sàà
Ẹyẹlé tún ké
‘Òún ó pa Pápákuru’
‘Òun ó pa Pàpàkuru’…….50
N lẹyẹlé ń wí tée dòní
Òún ó pa Papakúùrú
Ńgbà ó dẹ̀ẹ̀kẹ̀ta
TÉyẹlé ń ké
Àwọ́n bá pé Ọ̀rúnmìlà
‘Dákun, àwọn ò bá ọ jà’
‘Gbogbo ihun tó báá fẹ́ẹ́ ṣe’
‘Mọ́ọ ṣe é’
‘Àwọn ò níí dí ọ lọ́wọ́’
Ọ̀rúnmìlà ní kíwọ ó sàpò duuru sí mi...60
Kémi ó sàpò duuru sí ọ
A díá fún Ọ̀rúnmìlà
Níjọ́ tÍfá ń sawoó ròde Ọ̀tà
Níbi ogun ẹlẹyẹ́ gbé ń dí wọn mọ́lé pin piin pin

The pigeons incidentally crowed from inside the bag
‘I will kill Pápákuru’
‘I will kill Pàpàkuru’
‘I will kill Papapapakúùrú’ the pigeons repeatedly crowed from inside the bag
‘You Ọ̀rúnmìlà’
‘What is inside your bag sounding as such’?
Ọ̀rúnmìlà clutched his bag
Pretending as if it were spirits that were inside the bag
‘I beg you’
‘Please don’t wage any war now’…….40
‘Let Pápákuru parade her strength’
‘Don’t wage any war now’
‘Let Pàpàkuru display her prowess’
‘Let Papakúùrú display her potency’
‘Don’t wage any war yet’
Ọ̀rúnmìlà clutched his bag firmly again
After a brief period of time
The pigeons sounded again
‘I will kill Pápákuru’
‘I will kill Pàpàkuru…….50
That is what pigeons say till date
I will kill Papakúùrú
On the third instance
That the pigeons would crow the same thing
They called Ọ̀rúnmìlà
‘Please! We are not here to fight with you’
‘All the things you want to do’
‘Go on’
‘You will not be challenged’
Ọ̀rúnmìlà said ‘Let you extend in exposure to me, the contents of your pockets’…….60
And let me also expose my own pockets to you
Cast divination for Ọ̀rúnmìlà
On the day he was venturing priesthood in the city of Ọ̀tà
The city where the warfare of witches hold them firmly in captivity

Wọ́n ní baba ó rúbọ kó tóó lọ	They had asked Baba to offer sacrifice before leaving
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀	Ọ̀rúnmìlà heard about the sacrifice
Ó rúbọ sílẹ̀ kó tóó lọ	He offered it before leaving
Ẹ jẹ́ á sinmi ò	Let us rest
Ẹ jẹ́ á sinmi	Please let us rest
Gbogbo wa la mọ̀ jọ lẹ́yẹ̀ lápò……..70	All of us have our birds in our pockets…....……70
Ẹ jẹ́ á sinmi	Let us rest

ÌRẸTẸ̀ ỌBÀRÀ A

Ifá pé ká rúbọ torí àwọn ayé ó mọ́ọ rọ ìròkurò lé eléyìun lórí. Rere ni burúkú tí ọ́n ń rò sí i ó jàá sí. Wọ́n ó mọ́ọ pé kò níí dé bó bá lọ sírìn àjò. Ifá pé yóó mọ́ọ lọ, yóó sì mọ́ọ bọ̀.

Ká tẹ̀ ẹ́ bàrà bàrà
Ká mú ojú kúò ńbẹ̀
A díá fún Àwòdì òkè
Níjọ́ tí ń lọ rèé re ìyẹ́
Àwòdì ló lo aṣọ kan lò ó, lò ó
Ńgbà ó fẹ́ paṣọ dà
Wọ́n ò bá rí Àwòdì òkè mọ́
Wọ́n ní Àwòdì mọ̀ ti sán lọ ọ̀!
Wọn ò mọ̀ pé kò sán lọ
Wọn ò mọ̀ pé ẹyẹ́ lọ́ọ́ pa ìyẹ́ dà ni……10
Ńgbà Àwòdì dé ọ̀hún
Ó rẹ gbogbo ìyẹ́ẹ́ tèṣ́ín
Ó re gbogbo ẹ̀ dàálẹ̀
Ó bá mú ìyẹ́ tuntun dé
Àwòdì òké padà dé ilé
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ká tẹ̀ ẹ́ bàrà bàrà .....…..20
Ká mú ojú kúò ńbẹ̀
A díá fún Àwòdì òkè
Níjọ́ tí ń lọ rèé re ìyẹ́
Ẹbọ n wọ́n ní ó ṣe
Ó gbẹ́bọ ńbẹ̀
Ó rúbọ
Àwòdì òkè rèé rèyẹ́
Wọ́n lẹ́yẹ okó ṣí lọ ni
Ẹyẹ oko ò mọ̀mọ̀ sí lọ mọ́ ò
Ẹyẹ ń padàá bọ̀ wá inú ilé……...…….30

ÌRẸTẸ̀ ỌBÀRÀ A

Ifá asks this person to perform sacrifice. People would contrive bad plans on him. He should not worry because his fortune is coming. The bad wishes they wished him would result in fortune. They would wish he would not return from a journey. But he would be going and returning well.

Ká tẹ̀ ẹ́ bàrà bàrà
Ká mú ojú kúò ńbẹ̀
Cast divination for the Hawk
On the day he was going to molt his feathers
It is the Hawk that had used and used his cloth
He thereafter went to change it
They then noticed his absence
'He is missing without any trace' they said
They never knew he was not lost
They never knew he had only gone to molt….....10
When the Hawk arrived at the molting spot
He removed the feathers of the past year
He threw them all to the ground
He then took new feathers
Upon his return home
He started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Ká tẹ̀ ẹ́ bàrà bàrà .....……..20
Ká mú ojú kúò ńbẹ̀
Cast divination for the Hawk
On the day he was going to molt his feathers
He was asked to perform sacrifice
He heard about the sacrifice
And performed it
The hawk had actually gone to remove his feathers
They thought he had gotten lost without trace
The farm bird is not missing
He will return to his house….....30

ÌRẸTẸ̀ ỌBÀRÀ B

Ifá pé nǹkan eléyìun ó dùn; ǐgò oyin kan lẹ̀bọ ẹ̀, igba ọ̀kẹ̀ lẹ̀bọ. Nǹkan ẹ̀ ò níí bàjẹ́.

Àdùnmọ́ọ̀ mí dé ò oloro oloro
A díá fún Ọ̀rúnmìlà
Níjọ́ tÍfá ó mọ́ọ̀ ṣehun tó dùn kárí ayé
Ọ̀rọ̀ òún le mọ́ọ̀ dùn báyìí?
Wọ́n lọ́rọ̀ọ̀ rẹ̀ ó dùn
Ó bá ké sí àwọn Àdùnmọ́ oloro
Wọ́n bá ṣe Ifá fún Ọ̀rúnmìlà
Wọ́n rúbọ fún un lọ́tùún lósǐ
Ọ̀rọ̀ Ọ̀rúnmìlà bá ń dùn
Ijó ní ń jó…….....10
Ayọ̀ ní ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àdùnmọ́ọ̀ mí dé ò oloro oloro
A díá fún Ọ̀rúnmìlà
Níjọ́ tÍfá ó mọ́ọ̀ ṣehun tó dùn kárí ayé
Àdùnmọ́ mọ̀mọ̀ dé ò
Oloro
Ọ̀rúnmìlà dákun jọ̀rọ̀ mí ó dùn…….20
Àdùnmọ́ dé ò
Oloro

ÌRẸTẸ̀ ỌBÀRÀ B

Ifá says the things of this person would be sweetened. A full bottle of honey is the sacrifice with two hundred money units. His things wouldn't get spoilt.

Àdùnmọ́ọ̀ mí dé ò Oloro Oloro
Casts divination for Ọ̀rúnmìlà
On the day Ifá started doing things that are sweetening round the world
'Would my things be sweetened'? He asked
They said his things would be sweet
He then called on the priests Àdùnmọ́ Oloro
They prepared an Ifá portion for Ọ̀rúnmìlà
They offered his sacrifice to all and sundries concerned
His things became sweetened
He was dancing…….....……....10
He was rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Àdùnmọ́ọ̀ mí dé ò Oloro Oloro
Cast divination for Ọ̀rúnmìlà
Ifá has started doing things that are sweetening round the world
My desire is really here
Oloro
Ọ̀rúnmìlà please let my things be sweetened.....20
My desire is here
Oloro

ÌRẸTẸ̀ ỌKÀNRÀN A

Ifá pé àṣegbé ni gbogbo nǹkan tí eléyìun bá ṣe. Yóó mọ́ọ̀ ṣẹ́gun; ṣùgbọ́n kó rúbọ o.

Kẹẹ̀rẹ́ kẹ́ẹ̀rẹ́ kẹẹ̀rẹ́
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé gba obìnrin Àgbẹ̀ lágbà gbé
Òun le lóbìnrin báyìí?
Wọ́n ní yóó lóbìnrin
Wọ́n ní ó rúbọ
Ńgbà tí ó rĭí
Obìnrin Àgbẹ̀ ló rí
Ọ̀rúnmìlà bá gbà á
Àgbẹ́ sì gbin ilá…….....…….10
Yóó sì mọ́ọ̀ kórè oko ẹ̀
Ìlasa ni
Ikàn ni
Ṣùgbọ́n ọjọ́ ọ̀rún ilá
Kò jẹ́ kí Àgbẹ̀ ó yà sí ọ̀rọ̀ mọ́
Ńjọ́ tó bá póun ó lọ ibi ọ̀rọ̀
Níjọ́ náà lọjọ́ tí ó kàá ilá ó pèé
Níjọ́ mĭĭn ọjo tí ó ta ìlasa
Tàbí ọjọ́ tí ó lọ́ọ̀ ta ikàn
Kóun ó tó wa iṣu……..20
Kóun ó tó bẹ èlùbọ́
Àgbẹ̀ bá jókòó ka abà
Ó ní kóbinrin ó mọ́ọ̀ lọ jàre
Ifá pé nǹkankan ń bẹ téléyĭun ń ṣe
Àṣegbé ní ó ṣe é
Ọ̀rúnmìlà bá gba obìnrin Àgbẹ gbé
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÌRẸTẸ̀ ỌKÀNRÀN A

Ifá says this person would get away with all his acts. He would win but should offer sacrifice.

Kẹẹ̀rẹ́ kẹ́ẹ̀rẹ́ kẹẹ̀rẹ́
Casts divination for Ọ̀rúnmìlà
On the day he was going to snatch the farmer's wife completely and without consequence
'Would I have a wife' Ọ̀rúnmìlà asked
They told him he would have a wife
He was asked to perform sacrifice
But when he saw a suitor
He saw the one betrothed to the farmer
Ọ̀rúnmìlà approached and got her
But the farmer cultivated okra……10
It was about the harvest time
There were the okra leaves due for harvest
Garden eggs were also ripe for harvest
But the five day interval for the harvest of okra however
Had made it impossible for the farmer to pay attention to his girlfriend's case
On the day he sets aside to revisit the case
It would fall on the day of harvesting okra
On another instance it would fall on the day to sell the leaves
Or the day he would sell his garden eggs
'Before I would harvest my yam'……..20
'Probably convert them to yam flour' he thought
The farmer stayed at the farm settlement
'Let her go'
Ifá says there is a particular thing being done presently by this person
He would be exonerated of all blames
Ọ̀rúnmìlà snatched the woman of the farmer completely
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá

Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí……30
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
A díá fún Ọ̀rúnmìlà
Níjọ́ tí ń lọ rèé gba Obìnrin àgbẹ̀ lágbà gbé
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Òní lọjọ́ ilâà mí pé
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Àgbẹ̀ ò rójú sọ̀gbọ̀ Obìnrin ẹ̀ mọ́
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Ọ̀la lọjọ́ ìlasaà mi
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ…….....40
Àgbẹ̀ ò rójú sọ̀gbọ̀ Obìnrin ẹ̀ mọ́
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Lọ́tùúnla ń o lọ rèé ká ikàn
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Àgbẹ̀ ò rójú sọ̀gbọ̀ Obìnrin ẹ̀ mọ́
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ

He said it was as his Babaláwo said……..…...…30
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Casts divination for Ọ̀rúnmìlà
On the day he was going to snatch the farmer’s wife completely and without consequence
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Today is the day of harvesting my okra
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
The farmer does not have time to make case for his wife again
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Tomorrow is the day of harvesting my okra leaves
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ…….....…..……..40
The farmer does not have time to make case for his wife again
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
Next tomorrow, I would go and harvest garden eggs
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ
The farmer does not have time to make case for his wife again
Kẹẹrẹ kẹ́ẹ̀rẹ́ kẹẹrẹ

ÌRẸTẸ̀ ỌKÀNRÀN B

Ifá pé òun pé ire Obìnrin fún eléyìun. Kó mọ́ hùwà tí ò dáa sí Obìnrin ọ̀hún, kí Obìnrin náà ó sì mọ́ hùwà tí ò dáa sí Ọkọ ẹ̀. Ilé ẹ̀bá odò nIfá rí fún wọn lórí ilẹ̀ pupa ni wọ́n kọ̀ọ́ ilé náà sí.

Kĩjan báyìí
Òtòlò báyìí
Òtòlò òun Kĩjan wọn ò jọgbọ̀n ẹ̀sẹ̀ lọ síraa wọn
A díá fún Àgbọngbọ̀n
Èyí tíí sọkọ Láńrete
Wọ́n ní ó rúbọ
Ńgbà tí Àgbọngbọ̀n ó fẹ̀ẹ́
Láńrete ló fẹ́ ńyàwó
Wọ́n bá rúbọ tán
Láńrete bá bẹ̀rẹ̀ síí bímọ……..….10
Ayé yẹ Láńrete àti ọkọ ẹ̀
Inú ẹ̀ dùn
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Kĩjan báyìí
Òtòlò báyìí
Òtòlò òun Kĩjan wọn ò jọgbọ̀n ẹ̀sẹ̀ lọ síraa wọn
A díá fún Àgbọngbọ̀n…….....20
Èyí tíí sọkọ Láńrete
Àwá mọ̀mọ̀ yún o
Àwá mọ̀mọ̀ bọ̀
Ilé Ọláńrete làá ń bèèrè o

ÌRẸTẸ̀ ỌKÀNRÀN B

Ifá wishes this person the good fortune of women. Ifá asks him not to be of bad behavior to his wife and conversely the wife must not be nasty also. They would build a house very close to a rive on a loamy soil.

Kĩjan defined this way
Òtòlò defined this way
Òtòlò and Kĩjan are no more than thirty feet from each other
Cast divination for Àgbọngbọ̀n
The husband of Láńrete
He was asked to perform sacrifice
But when he got a suitor
He married Láńrete
And since they had observed the sacrifice in full
Láńrete started having babies……..……..10
Life pleased Láńrete and her husband
She was very happy
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwos had said
Kĩjan defined this way
Òtòlò defined this way
Òtòlò and Kĩjan are no more than thirty feet from each other
Cast divination for Àgbọngbọ̀n ……..20
Àgbọngbọ̀n the husband of Láńrete
We really do travel off
But we return safely
It is the house of Láńrete that we are looking for

ÌRẸTẸ̀ ÒGÚNDÁ A

Ifá pé kí eléyìun ó fi ọ̀pọ̀lọpọ̀ àgbàdo àti ẹyẹlé rúbọ. Kó mọ́ọ̀ fọ́n àgbàdo ọ̀hún fún àwọn ẹran àti adábà. Bí eléyìun bá ń bẹ̀ nírẹ̀ìn àjò, kó fara balẹ̀ kó lè baà kóre wọlé lọ́dún mẹ́ta. Ṣùgbón tí bá ń fi ìgbà gbogboó wálé, wọn ò níí jówó ó dúó lọ́wọ́ọ̀ rẹ̀.

Òkè ìhín ni ò jẹ́ á rókè ọ̀hún
Òkè ọ̀hún náà ni ò rókè ìhín
A díá fún wọn ńÌrẹ̀tẹ̀ a pẹ́ lóko
Ẹkún ajé ni wọ́n ń sun
Wọ́n ní kí wọ́n ó rúbọ
Kí wọ́n ó lè baà lájé lọ́wọ́
Àwọ́n lè lájé lọ́wọ́ báyìí?
Wọ́n kọ hà!
Joojúmọ́ lẹ̀ẹ́ ń lọ ilé ni?
Ẹni tí ó bàá lájé lọ́wọ́ lóko ò níí lọ ilé ńjoojúmọ́…….....10
Yóó fara mọ́ àwọn nǹkan ẹ̀
Wọ́n ní kó sì mọ́ọ̀ gbin àgbàdo
Ní bá ń gbin àgbàdo
Ní ń tajà
Ńgbà ó dọ́dún kẹ̀ta
Tòun towó ló wálé
Wọ́n ní háà
Wọ́n ní ẹ ẹ̀ rí àwọn aráa Ìrẹ̀tẹ̀ a pẹ́ lóko?
Ẹ ẹ̀ ri bí ọ́n tí ń gbọ́nwó bí ẹ́ní ń gbọ́n yangan?
Ayé yẹ wọ́n……..……20
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Òkè ìhín ni ò jẹ́ á rókè ọ̀hún
Òké ọ̀hún náà ni ò rókè ìhín

ÌRẸTẸ̀ ÒGÚNDÁ A

Ifá asks this person to sacrifice pigeons and maize. He should spray the maize for animals and birds to eat. If he is living somewhere outside his place of birth, he is advised to stay put abroad such that he would have fortunes to take home in three years time.

It is the hill here that prevents us from seeing the hill over there
And it is the hill over there that prevents them from seeing the hill here
Cast divination for them in Ìrẹ̀tẹ̀ a pẹ́ lóko
They were crying because of wealth
They were asked to perform sacrifice
Such that they would have wealth handy
'Would we have wealth'? they had asked
The priests exclaimed in surprise upon divination
'Why do you go home all days'
'The person that would have wealth handy would not travel home everyday'…….....10
'He would tarry with his things' the priests said
They were advised to cultivate maize
They started planting maize
And upon selling the harvested cobs
At the end of the third year
They arrived home with a lot of money
And the people became surprised and exclaimed
'Can you all see the people of Ìrẹ̀tẹ̀ a pẹ́ lóko'
'Can you see them scooping money as if scooping maize'?
Life pleased them…….…….....20
They then were dancing and rejoicing
They were praising their Babaláwos
And their Babaláwos were praising Ifá
They said it was exactly as their Babaláwos had said
It is the hill here that prevents us from seeing the hill over there
And it is the hill over there that prevents them from seeing the hill here

A díá fún wọn nńIrẹtẹ̀ a pẹ́ lóko
Ẹbọ ajé ni wọ́n ní kí wọ́n ó ṣe
Wọ́n gbẹ́bọ ńbẹ̀
Wọ́n rúbọ……..…...….30
Ẹ̀yin ò ri bí o
Òkè ìhín
N ni ò rókè ọ̀hún o
Òkè ọ̀hún o
Kò mọ̀ rókè ìhín o
Arálrẹtẹ̀ a pẹ́ lóko ni wọ́n ń gbọ́nwo bí ẹ̀ní ń gbọ́n yangan!

Cast divination for them in Ìrẹtẹ̀ a pẹ́ lóko
It was the sacrifice of wealth they asked them to perform
They heard about the sacrifice
And performed it……..30
Can you see as a matter of fact?
The hill here
Could not see the hill there
The hill over there
Could not see the hill here
The people of Ìrẹtẹ̀ a pẹ́ lóko till date are scooping money as if scooping maize!

ÌRẸTẸ̀ ÒGÚNDÁ B

Ifá pé kí eléyìun ó bèèrè ibi tí òun ó ti fi aṣọ Obìnrin ẹ̀ tó lu ṣe ìrúbọ fún àwọn ayé.

Gúnnugún mee bóo lóò lábẹ?
Taa ló fá ọ lórí tée mọ́ tangbá tangbá
Ọ̀pẹ́ẹ̀rẹ́ e è é sAláwòròṣù
Taa ló dá ọ lósù tóo gùn gogoro, gùn gogoro?
Àlúkùnrin e è é sọmọ Aládĩí
Kín lọ ń dán lẹ́ṣẹ̀ èyĩn méjèèjì gbinrin gbĩnrĩn gbinrin bí ọmọ aládĩí sí?
A díá fún Kútánlé ọmọ Ògún
A díá fún Òlénìgbà ọmọ Ìja
A díá fún fún Tẹ̀tẹ̀rẹ̀gún tíí sọmọ Ọ̀rúnmìlà
Gbálẹ̀ sĩ ni ĩyá àwọn mẹ́tẹ̀ẹ̀ta……10
Òun ló bí Kútánnlé fún Ògún
Ló bí Òlénìgbà fún Ìja
Òun náà ló bí Tẹ̀tẹ̀rẹ̀gún fún Ọ̀rúnmìlà
Àwọn mẹ́tẹ̀ẹ̀ta bá para pọ̀, wọ́n lọ́dẹ̀ làwọ́n ó ṣe
Àwọn mẹ́tẹ̀ẹ̀ta bá lọ́ọ́ bá Ọ̀rúnmìlà
Kó ṣe Ifá fún àwọn
Káwọn ó tóó mọ́ọ̀ looko ọdẹ
Ọ̀rúnmìlà ní kí wọ́n ó rúbọ
Ńtorírii pé wọ́n ó pa Àgbọ̀nyín gàgàlà ọmọ Olúugbó
Bí ọ́n ti dé igbó……..……..20
Wọ́n bá rí Àgbọ̀nyín gàgàlà lóòótọ́
Wọ́n bá pa á
Ẹnikan ńnú àwọn mẹ́tẹ̀ẹ̀ta sĩ fi aṣọ Obìnrin ẹ̀ pa kájà
Wọ́n bá fi aṣọ ọ̀hún di Àgbọ̀nyín gàgàlà
Ṣùgbọ́n Èṣù
Ọ̀rúnmìlà

ÌRẸTẸ̀ ÒGÚNDÁ B

Ifá says a wrapper belonging to the wife of this person has a big hole in the middle. Ifá asks him to inquire where it would be accepted as sacrifice and should be offered immediately.

Gúnnugún, I thought you said you have no blade?
Who shaved your head this clean?
Ọ̀pẹ́ẹ̀rẹ́, you are not an Aláwòròṣù
Who initiated you that made you display you power excessively?
Àlúkùnrin, you are not a child of Aládĩí
Why are the calves of your legs shining like the one of the child of Aládĩí?
Cast divination for Kútánlé the child of Ògún
Cast divination for Òlénìgbà the child of Ìja
Also cast divination for Tẹ̀tẹ̀rẹ̀gún the child of Ọ̀rúnmìlà
The mother of the three of them is called Gbálẹ̀ ….10
She is the one that gave birth to Kútánlé, a child of Ògún
She had Òlénìgbà for Ìja
And Tẹ̀tẹ̀rẹ̀gún for Ọ̀rúnmìlà
The three of them resolved to be joint hunters
They consulted Ọ̀rúnmìlà
To prepare an Ifá portion for them
Before they would embark on their hunting escapade
Ọ̀rúnmìlà asked them to offer sacrifice
Because they would kill Àgbọ̀nyín gàgàlà the child of Olúugbó
As soon as they entered the bush…….....….20
They saw the big antelope truly
They killed it
But one of them knotted across his shoulder, the wrapper of his wife
They resolved to use the cloth to pack the antelope
Meanwhile Èṣù
Ọ̀rúnmìlà

Àwọn Ìyàmi
Àwọ́n mọ́ọ̀ ṣe ìpàdé lóríta lóríi bílé ayé ó ṣe rí
Bí ilé ayé ó ṣe dáa làwọ́n ń ṣe ìpàdé lọ́wọ́ lóru
Bó ti kù díẹ̀ kí àwọn ọdẹ ó dé oríta..…30
Wọ́n ba rò ó pé báwọn ò bá dọ́gbọ́n sí ọ̀rọ̀ ara àwọn
Àwọn kinní tíí mọ́ọ̀ ṣe ìpàdé lóru lóru yìí
Wọ́n ó bàá àwọn jẹ ńnú ẹran yìí
Wọ́n bá kígbe
'Wọ́n ní 'Ọ̀rọ̀ ń bọ̀'!
'Ọ̀rọ̀ ń bọ̀'!
'Ò rí mọlẹ̀ dojú dé'
Ẹ̀rú ba Ọ̀rúnmìlà, Èṣù àti àwọn Ìyàmi
Gbogbo wọ́n bá họ
Wọ́n fẹsẹ̀ fẹ́ ẹ….....……..40
Wọ́n ní àwọn ará ọ̀run ní ń bọ̀ un
Ńgbà tí ọ́n sáré tó rẹ̀ wọ́n
Èṣù ní 'ẹ jẹ́ á fura o'
Àwọn tí ń kígbe yìí è é ṣe tará ọ̀run
Èṣù bá lọ́ọ̀ gọ lẹsẹ̀ ọ̀nà
Ní bá ń roraá wò wọ́n
Aṣọ Obìnrin tí ọ́n sì fi ru àgbọ̀nyín ti lu
Ńbi ó ti lu ni tete ìgalà ti yọ
Èṣù bá rí tete ìgalà
Èṣù bá pe Ọ̀rúnmìlà…….……..……..50
Ó ní ẹ wá o
Ọ̀rọ̀ tóo sọ fún àwọn ọmọdé tí ọ́n lọ ìgbẹ́
Tọ́ọ̀ sọ pé wọ́n ó mẹ́ran bọ̀ wálé láti ìgbẹ́
Ni ọ́n mẹ́ran bọ̀
Ni wọn ò fẹ́ẹ́ bun àwọn jẹ
Ni wọ́n ń pé ọ̀rọ̀ ń bọ̀ sí!
Wọ́n ló dáa
Ẹ jẹ́ wọ́n ó mọ́ọ̀ lọ
Bí àwọn mẹ́tẹ̀ẹ̀ta bá jẹran ọ̀hún
Bí wọn ò bá pèsè fún àwọn ńbẹ̀….....60

The witches
They all do have their meetings regularly at the crossroads on matters concerning the world
They were converging on how to better the condition of the world that same night
When the hunters were about getting to the crossroads….....….30
They reasoned to devise a plan on their meat
'These nocturnal meeting holders'
'They would demand for a share of the meat' they thought
One of them shouted
'A heavenly spirit called Ọ̀rọ̀ is passing by'
'Ọ̀rọ̀ is around'!
'The one that even the Deities must not sight'
Fear caught Ọ̀rúnmìlà, Èṣù and the witches
All of them took seriously to their heels
They ran for their dear lives……..40
'Those are superhuman beings that are coming'!
After running to exhaustion, Èṣù called them to reason
'Let us be wary' Èṣù said
This acclamation is not spiritually real
Èṣù then hid himself beside the road
He was watching silently
The wrapper used to pack the antelope had a hole
From the opening came out the limb of the antelope
Èṣù saw it
He called Ọ̀rúnmĭ̀là…….....50
'Come and see'
'It is the prediction you told these three hunters who went for game hunting'
'That they would kill an animal in the bush'
'They truly had come back with an animal'
'And they don't want us to eat out of it'
'Is their reason for shouting to scare us'
'That is fine' they said
'Let them go'
'If the three of them should eat that meat'
'Without making provisions for us out of it'……60

Àwọn mẹ́tẹ̀ẹ̀ta ní ó kùú
Àwọn ọdẹ́ bá délé
Wọ́n pín ẹran
Kútánlé ọmọ Ògún kó tiẹ̀
Ó jẹ ẹ́
Kò pèsè fẹ́nĩkan
Òléǹgbà náà kó tiẹ̀
Ó jẹ gbogbo ẹ̀ pátá
Kò rántí Irúnmọlẹ̀
Tẹ̀tẹ̀rẹ̀gún náà kó tiẹ̀……70
Ó dilé ẹ̀
Kó tóó di aṣálẹ́
Kútánlé kú
Kùtù hãĩ ńjọ́kejĩ
Òléǹgbà náà lọ
È é ti rí?
Gbálẹ̀ tíí ṣe ĩyáa wọn bá sáré lọ ọ̀dọ̀ Ọ̀rúnmìlà
Sé lọ́dọ̀ Ọ̀rúnmìlà ló kúkú wá̀
Àwọn ọmọ tí ń kú ńkọ̀ọ̀kan yìí?
Bóo ló ti jẹ́…….....…….80
Ẹyọ hóró kan náà ló kù
Lọ́wọ̀ọ́ àná
Ọ̀rúnmĩlà ní ó jẹ́ káwọ̀ọ́n ó bIfá léèrè
Ọ̀rúnmìlà lóun ò mọ nǹkankan o
Ifá tí ọ́n gbé kalẹ̀ láwọn ọmọ ló ṣẹ ayé
Ẹran tí wọ́n pa lóko ọdẹ
Tó sĩ yẹ kí wọ́n ó pèsè fún àwọn ayé
Tí ọ́n wáá ń dẹ́rù ba àwọn lóríta
Ńbi àwọ́n gbé ń bá ĩpàdéé lọ
Àwọn ayé ni wọ́n kọjú dà wọ́n…….90
Ìyá ò dúró kí wọ́n ó kófá ńlẹ̀ tée họ
Ó bá lọ́ọ́ mú ẹraan ti Tẹ̀tẹ̀rẹ̀gún ọmọ Ọ̀rúnmìlà tó kù
Ó forí lé oríta tí ọ́n gbéé pàdé
Ó bá da epo sí ẹran ọ̀hún
Ló bá gbé ĩpèsè ka ibẹ̀

The three of them would die
The hunters arrived home
They shared the meat into portions
Kútánlé the child of Ògún packed his own
And ate it
He made no provision for anybody
Òléǹgbà the child of Ìja picked his own share
He ate everything
He forgot the Dieties
Tẹ̀tẹ̀rẹ̀gún packed his own share…….70
He left for his house
Before dusk of the same day
Kútánlé died
In the dawn of the next day
Òléǹgbà also died
What is happening?
Gbálẹ̀, their mother ran to meet Ọ̀rúnmìlà
Even though she was still with Ọ̀rúnmìlà as at the time
‘These children that are dying in quick succession’?
‘Why must it be’? What is happening?……...…..80
‘It remains only one alive for me’
‘Just within today and yesterday’ she cried
‘Please help me’
‘Let us consult Ifá’ Ọ̀rúnmìlà said
Ifá said they have offended the witches
‘The animal they killed in the forest’
‘They were supposed to have made provisions for the witches’, Ọ̀rúnmìlà said on casting divination
‘Rather, they sent feverish fear into their spines at crossroads’
‘Where they were having their meetings’
‘It must be the witches that are warring against them’
Ọ̀rúnmìlà said on divination….....90
Gbálẹ̀ did not wait for Ọ̀rúnmìlà to end the explanation
She went straight for the remaining meat left over by Tẹ̀tẹ̀rẹ̀gún
She went to the crossroads where they do meet
She poured red palm oil on the meat
And placed the sacrifice in a vantage position there

Bí àwọn ayé ti dé ibẹ̀
Tí ọ́n bá ǐpèsè ńlẹ̀
Wọ́n ní è é ti rí?
Kín lèyí?
Àwọn ò sì gbọdọ̀ rí èyí káwọn ó tún jà mọ́.....…100
Tí ọ́n bá ti ṣe èyí tẹ́lẹ̀ ni
Wọ́n ò níí kú
Ṣùgbọ́n taa ló kọ́ wọn lọ́gbọ́n tí ọ́n fi mọ̀?
Wọ́n níwọ ni Ọ̀rúnmìlà
Ògún ní ńgbàa wọ́n pa Kútánlé ọmọ tòun
Tí ọ́n pa Òlélńgbà ọmọ Ìja
Ó wáá kan ǐwọ Ọ̀rúnmìlà
Ó wáá lọ́ọ́ wí
Ọ̀rúnmìlà lóun ò wí o
Ìyáa wọn ni ẹ bi léèrè…...……..110
Wọ́n bá pe ǐyáa wọn
Ìyá lóun à a ṣe níí sọ fún wọn
Ńgbà tẹ́ẹ́ a pòun lọ́mọ tán
Òun a wa wí
Wọ́n ní látòní lọ
O ò sì níí fọhùn mọ́
Ńbi wọ́n gbé bẹ́ ilẹ̀ lórí nùu
Ilẹ̀ ni ǐyaa gbogbo ayé
Tó bá ti rí ọ̀rọ̀ nígbà ìwásẹ̀
Í Í I mọ́ọ́ sọ fún èèyàn ni……120
Bí ọ́n sọ̀rọ̀ èèyàn lẹ́yìn
Ilẹ̀ ó sọ fún onítọ̀hún
Wọ́n ní eléyǐí ò ní sài mọ́ọ́ sòfófó
Gbogbo n táwọn bá ń ṣe níkọ̀kọ̀
Ní ó mọ́ọ́ sọ ńgbangba
Ni ọ́n bá bẹ́ ẹ lórí
Nínú ǐyá ọ̀hún làá ń kóó sí
Kò sẹ́ni tí ò níí wọ inú ẹ̀
Ni wọ́n wá ń jo ni wọ́n ń yọ̀

When the nocturnal meeting holders arrived at their usual meeting place
They saw the sacrifice on the ground
'Why is this so'? They asked
'What is this'?
'We shouldn't see this and still be angry'!……100
'If they had done this previously'
'They would not have died'
'But who could have taught them to do this'?
All eyes shifted to Ọ̀rúnmìlà 'You are the one'!
'When Kútánlé, my own child had died' Ògún said
'And Òlélńgbà the child of Ìja also'
'It happened to be your own son's turn, Ọ̀rúnmìlà'
'You leaked the secret'
'I never taught him to do anything' Ọ̀rúnmìlà replied
'You should ask their mother'……110
They summoned their mother
'Why would I not tell him', Gbálẹ̀ retorted
'When you resolved to kill all my children in a row'
'Should I fold my arms and do nothing'?
They then resolved that from that day onward
'You would not be able to speak again' they said to Gbálẹ̀
That was where they beheaded the mother earth
The mother earth is the mother of everybody
If she hears a whiff about any of her children in the olden days
She would tell the person concerned…….120
Even if the enemies connive to hatch a plan behind a person
The mother earth would leak the secret
'This one would leak our secrets often', they concluded
'All that we do in secrecy'
'She would say it in the open'
They then beheaded her
It is in the stomach of the mother earth that all of us would enter
There is no one that would not enter into her
They then started to dance and rejoice

Wọ́n ń yin àwọn Babaláwo……..130
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Gúnnugún me bóo lọ̀ọ́ lábẹ?
Taa ló fá ọ lórí tée mọ́ tangbá tangbá
Ọ̀pẹ́ẹ̀rẹ́ e è é sAláwòròsù
Taa ló dá ọ lósù tóo gùn gogoro, gùn gogoro?
Alúkùnrin e è é sọmọ Aládĭí
Kín lọ̀ ń dán lẹ́sẹ̀ èyĭn méjèèjì gbinrin gbĭnrĭn gbinrin bí ọmọ Aládĭí sí?
A díá fún Gbálẹ̀ tií saya Ọ̀rúnmìlà
Ìgbà tí ó bĭí…..…….....…….140
Ó bí Kútánlé fún Ògún
Ìgbà tí ó bĭí
Ó bí Òlénìgbà fún Ìja
Ìgbà tí ó tùún bí
Ó bí Tẹ̀tẹ̀rẹ̀gún fún Ọ̀rúnmìlà
Àwọn mẹ́tẹ̀ẹ̀tá para pọ̀
Wọ́n lọ́dẹ̀ làwọ́n ó ṣe
Ọ̀nà Ògún làwọ́n ó rĭn
Wọ́n dẹ̀ igbó lọ
Wọ́n pa ĭgalà gàgàlà kan ńbẹ̀…….150
Wọ́n ń rù ú bọ̀ wá
Ó kù dẹ̀dẹ̀ kí wọ́n ó dé ilé
Wọ́n dẹ́rù ba àwọn Irúnmọ̀lẹ̀
Imọ̀lẹ̀ bá bínú sí wọn
Wọ́n pa Kútánlé
Wọ́n pa Òlénìgbà
Gbálẹ̀ ló wáá sọ fún Tẹ̀tẹ̀rẹ̀gún pé kó rúbọ
Tẹ̀tẹ̀rẹ̀gún gbẹ́bọ ńbẹ̀
Ó rúbọ
Taa ní ń bẹ lẹ́yìn tó tubọ?…….160
Tẹ̀tẹ̀rẹ̀gún nĭkàn
Ní ń bẹ lẹ́yìn tí ń tubọ
Tẹ̀tẹ̀rẹ̀gún nĭkan

They were praising their Babaláwos……..130
Their Babaláwos were praising Ifá
They said it is as their Babaláwos use their good mouths to recite Ifá verses
Gúnnugún, I thought you said you have no blade?
Who shaved your head this clean?
Ọ̀pẹ́ẹ̀rẹ́, you are not an Aláwòròsù
Who initiated you that made you display your powers excessively?
Alúkùnrin, you are not a child of Aládĭí
Why are the calves of your legs shining like the one of the child of Aládĭí?
Cast divination for Gbálẹ̀ the wife of Ọ̀rúnmìlà
When she had her children…….....140
She had Kútánlé for Ògún as the first baby
The next time she had a baby
She had Òlénìgbà for Ìja
The third time she had a baby
She had Tẹ̀tẹ̀rẹ̀gún for Ọ̀rúnmìlà
The three of them combined
They said they would all be hunters
They said they would follow the footsteps of Ògún
They were then hunting for games
And killed the big Antelope…….....……150
They carried it home
But just before they arrived home
They caused the Deities to be scared
The Deities became irritated
They killed Kútánlé
They killed Òlénìgbà
But Gbálẹ̀ told Tẹ̀tẹ̀rẹ̀gún to perform sacrifice
Tẹ̀tẹ̀rẹ̀gún heard about the sacrifice
And performed it
Who is at the back observing the sacrifices?……160
Tẹ̀tẹ̀rẹ̀gún alone
Is at the back observing the sacrifices
Tẹ̀tẹ̀rẹ̀gún alone

ÌRẸTẸ̀ ỌSÁ A

Ifá pé òun ó yọ eléyìun ní ọ̀fin ayé. Ẹbọ̀ọ kó yọ lọ́fin ni kó rú. Ifá pé kí eléyìun ó lọ̀ọ́ dì mọ́ Òòsà funfun, kó mọ́ọ́ wáá lérí nǹkan tí ò le ṣe fún Òòsà; pé bó bá gba òun, báyǐí, báyìí làwọ́n ó ṣe fún un. Ifá pé ipáa wọn ò níí ká nǹkan tí ọ́n ń lérìi rẹ̀ ṣùgbọ́n Òòsà ó gbà wọ́n kalẹ̀.

Tẹ̀m̀bẹ̀lẹ̀ kan ò gbọ̀nà kó gba inú ìgbẹ́
A díá fún Ọ̀pọ̀lọ́
Tí ń lọ rèé jìn sí ọ̀fin ọmọ aráyé
Ọ̀pọ̀lọ́ ló kóónú ọ̀fin
Ọ̀pọ̀lọ́ ò rọ́nà jáde
Àwọn aráyé sì gbẹ́ ọ̀fin
Ọ̀fin jìn
Àwọn wáá leè jáde ńnú ọ̀fin yìí?
Òòsà sì ń ti Ìrànjé ilé lọ Ìrànjé oko
TÓòsá bá sì ya itan kan báyǐí……10
Ìrǐn ẹgbẹ̀rin ọdún ni fún èèyàn lásán
Òòsà ń wá erin lọ Ìrànjé oko
Bó bá ti ya ẹsẹ̀ báyìí
Yóó wolẹ̀ lábẹ́ ẹsẹ̀ẹ́ rẹ̀
Bí nǹkan bá ṣe déédé abẹ́ ẹsẹ̀ẹ́ rẹ̀
Òòsà ó sì mú u
Ó bá rǐn kọjá lórí ọ̀fin
Àwọn Ọ̀pọ̀lọ́ bá rí Òòsà
Ìwọ Òòsà gba àwọn
Dákuùn!…….....……20
Àwọ́n ti kó sínú ọ̀fin
Yọ àwọn dákun
Òòsà lóun ò le dúó
Nǹkan tóun ń wáá lọ le díẹ̀
Àwọn Ọ̀pọ̀lọ́ bá bèèrè wọ́n ní ‘kín lò ń wáá lọ’
Òòsà ní erin ni
Àwọn Ọ̀pọ̀lọ́ lÉrin lásán lọ̀ọ́ ń wáá lọ?

ÌRẸTẸ̀ ỌSÁ A

Ifá would save this person from the gallows of death. He should be a devotee of Òòsà; promising all the things he is incapable of doing to Òòsà. If Òòsà should see him through the trying period, that so and so would he do. Ifá says the pledge would be beyond his capacity for Òòsà to save him.

Tẹ̀m̀bẹ̀lẹ̀ kan ò gbọ̀nà kó gba inú ìgbẹ́
Casts divination for the Frog
That was trapped in the trench excavated by man
The frogs got trapped in the trench
They could not find a way out
Meanwhile man had dug this trench for water collection
It was very deep
‘How can we now get out of this’? they asked
Òòsà was however traveling from Ìrànjé ilé to Ìrànjé oko
And a stride taken by Òòsà once…….....…..10
It is a trek that would take an ordinary man eight hundred years to complete
Òòsà was going to Ìrànjé oko to find an elephant
Once he takes his stride
He would look between his legs on the ground
If anything of interest catches his attention within his stride
Òòsà would take it
He then incidentally walked over the deep well
The frogs saw him
‘Òòsà help us!’
‘We beseech you to please help us’…….20
‘We are trapped in the trench of man’
‘Please save us’, they pled
‘I cannot wait’ replied Òòsà
‘I am going for an important assignment’
‘What is it that you are looking for’? The frogs asked
‘I am looking for an elephant’ Òòsà replied
‘A mere elephant’! The frogs said, relegating the search

Erin táwọn ó mùú fún ọ lẹ́sẹ̀ kan
Táwọn é e lé ọ lọ́wọ́
Ò ń rĩín lọ……...……..30
E è ṣe gẹ́gẹ́ẹ́ rẹ̀
Lẹ́sẹ̀ kan làwọ́n ó bọ̀ọ́ sínú igbó táwọn ó mùú erin fún ọ
Ṣùgbọ́n yọ àwọn ná
Òòsà bá fa àdó asúre yọ ńnú àpò
Ó bá na án sókè
Ojú ọ̀rún bá lé kóró kóró bí ojú ẹja
Ó dẹ̀ gbẹ̀jẹ̀ gbẹ̀jẹ̀ bí ojú ìsín
Atẹ́gùn ayé đìgbò lu tọ̀run
Kà kà kà kà kà kà
Òjó bá dé…….....……40
Òjò sì rọ̀ títí
Ọ̀fin bá kún
Àwọn ọ̀pọ̀lọ́ bá jáde
Òòsà ní toò
Iṣẹ́ yá
Erin tẹ́ẹ́ lẹ́ẹ́ mùú fún òun
Erin ọ̀hún dà?
Àwọn ọ̀pọ̀lọ́ bá kọ hà
Àwọ́n lè mérin ni?
Ṣé ìwọ Òòsà sì rò pé àwọ́n le mérin….50
Àwọn ò le mérin kankan
Orin làwọ́n ó mọ́ọ dá fún ọ lọ́dọọ́dún
N làwọn ọ̀pọ̀lọ́ ń ṣe lódò tée dọ̀la
Láyé ìgbà kan tí ọ́n ń bọ Òòsà dáadáa
Ọjọ́ mẹ́tàđínlógun làwọn ọ̀pọ̀lọ́ funfun ó wàá ṣe láyé
Ńgbà ó bá tó gẹ́gẹ́ à á gbin bàrà
Bómii wọ́n bá ti dé

‘The ordinary elephant that we would just move round the corner within minutes’
‘And hand over to you as many as you desire’
‘You have been walking and trekking’…….30
‘You have not been lucky to get any’
‘We would just jump into the forest to get the quantity that you desire for you fast’
‘But save us from this problem to begin with’
Òòsà then extracted his medicinal gourd from his pocket
And pointed it at the sky
The skies then produced heavy marks as like the fishes’ eyeball
And soft clouds as like the snails’ eyeball
The tidal wave of the earth mixed with that from heaven
Kà kà kà kà kà kà
It started to rain…….....40
It rained so much
The well became full
The frogs then came out safely
‘Now to your own side of the agreement’ Òòsà said
‘Let us start to work immediately’
‘The Elephant you promised to deliver to me in minutes’
‘Where is the elephant’?
‘The frogs shrugged indifferently’
‘Do you feel we are capable of catching an elephant’?
‘You yourself, assess whether it is possible for us to catch an elephant’…….....…50
‘We cannot catch any elephant’ We are not strong enough
‘But we will sing for you every year’
It is the same thing that the frogs do till date’
In the olden days when sacrifices used to be made accordingly to Òòsà
The white frogs would be in the earth for seventeen days yearly
This is usually about the time of planting melon
Once the rain that brings them from heaven starts to fall

Wọ́n ó jàá wá ni láti ojú ọ̀run
Bó bá sì ti dijọ́ kẹ̀tàdínlógún
Gbogboo wọn ní ó di dúdú……...…..60
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Tẹ̀mbẹ̀lẹ̀ kan ò gbọ̀nà kó gba inú ìgbẹ́
A díá fún Ọ̀pọ̀lọ́
Tí ń lọ rèé jìn sí ọ̀fìn ọmọ aráyé
Ẹbọ n wọ́n ní ó ṣe
Ọ̀pọ̀lọ́ gbẹ́bọ ńbẹ̀
Ó rúbọ…….....70
Òòsá yọ ìyá ó yọmọ
Ọ̀họ̀ọ̀họ
Ó yọ Obìnrin pẹ̀lú
Ọ̀họ̀ọ̀họ
Ó yọ̀yá ó yọ baba
Ọ̀họ̀ọ̀họ
Ó yọmọ pẹ̀lú
Ọ̀họ̀ọ̀họ

They would drop from the sky
After seventeen days
All of them would turn black…….....….60
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwos had said
Tẹ̀mbẹ̀lẹ̀ kan ò gbọ̀nà kó gba inú ìgbẹ́
Casts divination for the Frog
That was trapped in the trench excavated by man
Sacrifice is the antidote prescribed for them
The frog heard about the sacrifice
And performed it…….…….....70
Òòsà rescued the mother and the child
Ọ̀họ̀ọ̀họ
He rescued the girls also
Ọ̀họ̀ọ̀họ
He rescued the mother and the father
Ọ̀họ̀ọ̀họ
He rescued the boys too
Ọ̀họ̀ọ̀họ

ÌRẸTẸ̀ ỌSÁ B

Ifá pé ẹbọ iyì ni kí eléyìun ó rú. Aṣọ fínfín lẹbọ; ká sì fi àgbébọ̀ adìẹ méjì, eku àti ẹja bọ Ifá.

A rọ́tẹ̀ tán à ń sá
Korongbo bí Olú Odídẹ
Àbọ̀n ṣe kẹ̀ẹ̀kẹ̀ dẹyìn
Bíkú ò bá pÀbọ̀n
Yóó jóókọ tẹ́yìn ń jẹ́
A díá fún Osúnláyà aya Àgbọnnìrègún
Ẹkún ọmọ ní ń sun
Wọ́n ní kó rúbọ ọmọ
Wọ́n níre ọmọ fún un
Ó bá rúbọ……10
Ó ṣeun
Osúnláyà bá bẹ̀rẹ̀ síí bímọ
Ayé yẹ é
Òun ló bí Dòsùnmú
Jẹ́áyinfá
Amósùn
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí…..20
A rọ́tẹ̀ tán à ń sá
Korongbo bí Olú Odídẹ
Àbọ̀n ṣe kẹ̀ẹ̀kẹ̀ dẹyìn
Bíkú ò bá pÀbọ̀n
Yóó jóókọ tẹ́yìn ń jẹ́
A díá fún Osúnláyà aya Àgbọnnìrègún
Ẹkún ọmọ ní ń sun
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Taa ló bímọ báwọ̀nyí bẹẹrẹ?……..30
Òsú ẹ̀yọ̀
N ló bímọ báwọ̀nyí bẹẹrẹ
Òsú ẹ̀yọ̀

ÌRẸTẸ̀ ỌSÁ B

This person should offer sacrifice for affluence. Embroiled cloth, two hens, rats, and fish are the objects of sacrifice.

On arrival and sight of cold war, we run away
Vibrant as like the matured Parrot
Àbọ̀n with time would become oil palm fruit
If death does not kill Àbọ̀n
It would answer the name the oil palm fruit is called
Cast divination for Osúnláyà the wife of
Àgbọnnìrègún
She was crying because of children
They asked her to perform sacrifice
They wished her the fortune of child bearing
She then performed the sacrifice…..……..10
She was nice enough
Osúnláyà then started having children
Life pleased her
She is the one that gave birth to Dòsùnmú
Jẹ́áyinfá
Amósùn
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was as her Babaláwos had said……..20
On arrival and sight of cold war, we run away
Vibrant as like the matured Parrot
Àbọ̀n with time becomes oil palm fruit
If death does not kill Àbọ̀n
It would answer the name the oil palm fruit is called
Cast divination for Osúnláyà the wife of
Àgbọnnìrègún
She was crying because of children
She heard about the sacrifice
And performed it
Who had children these many?……..30
Òsú ẹ̀yọ̀
Had children these many
Òsú ẹ̀yọ̀

ÌRẸTẸ̀ ÌKÁ A
Ifá pé ayé o ye eléyìun.

Àtẹ̀ká Awo ilá
A díá fún Ilá tí ń fomi ojú sògbérè ọmọ
Wọ́n ní ó rúbọ kó lè baà bímọ
Àtẹ̀ká Awo Ikàn
Ló dífá fún Ikàn
Ikàn náà ń fomi ojú sògbérè ọmọ
Wọ́n ní ó sá káalẹ̀ ó sẹ̀bọ ọmọ
Àtẹ̀ká Awo Bòbó Àwòdì
Ló díá fún Bòbó Àwòdì
Ń fomi ojú sògbérè ọmọ……..10
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Àwọn mẹ́tẹ̀ẹ̀ta gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Wọ́n ní ṣùgbọ́n kí wọ́n ó tún rúbọ ayé o
Wọ́n ní torí ọmọ ni ọ́n bí o
Kí wọ́n ó rúbọ àwọn ọmọọ wọn ńtorí ayé
Ilá ní tóun bá ti bímọ
Kò sí kinní kan mọ́
Wọ́n ló dáa…….....…….20
Ilá bá bẹ̀rẹ̀ síí bímọ
BÁwọn ọmọ ẹ̀ bá sì ti dàgbà
Ayé ó bàá mọ́ọ̀ fọ̀bẹ gé wọn lórí
Ni ọ́n bá ń ṣè wọ́n jẹ lọ́bẹ̀
Ikàn tí ọ́n ní kóun náà ó rúbọ ayé
Ó gbẹ́bọ ayé
Bẹ́ẹ̀ ni ò rú
Wọ́n ní wọ́n ó fíílẹ̀
Ikàn náà bímọ

ÌRẸTẸ̀ ÌKÁ A
Ifá says life would be pleasant with this person.

Àtẹ̀ká the priest of Okra
Casts divination for Okra crying because of children
He was asked to perform sacrifice such that he would bear children
Àtẹ̀ká the priest of Garden egg
Casts divination for Garden egg
The Garden egg was crying because he has no child
He was asked to take care of the ground and perform sacrifice for children
Àtẹ̀ká the priest of Spinners
Casts divination for the Spinners
He was crying because of children…….....10
They told him he would have so many children
But should perform the sacrifice for children
The three of then heard about the sacrifice
They performed it
But they were warned to also perform sacrifice for earthly enemies
Because of the children they would have
'You all should observe the sacrifice before the arrival of the children' the Baláwo said
'Once I have babies'
'Every other thing is trivial' Okra said
There is no problem, the priest said……..20
The Okra started to have children
But once the children grows to a certain age
Man would cut their heads off with knives
And would cook them in soup to eat
The Garden egg that was warned to perform sacrifice also
He heard about the sacrifice against the earthly enemies
Yet did not perform it
'Leave him' They said
The Garden egg also had children

Ilẹ kún…….…….....30
Ńgbà ọmọ Ikàn bá sì dàgbà
Wọ́n ó fi ọ̀bẹ la òun náà nínú
Wọ́n ó bàá yí I lẹ́gùúsí
Wọ́n ó se òun náà lọ́bẹ̀
Wọ́n fí ń jẹun
Bòbó Àwòdì nĩkan náà ló rúbọ
Tée dọ̀la
Wọn ò lè jẹ Bòbó Àwòdì
Òun nĩkan ló rú ẹgbẹ̀rin abẹ́rẹ́
Èṣù bá kan ðíẹ̀ ńnú abẹ́rẹ́ ọ̀hún mọ́ ọ lára
Tí ọ́n bá làwọn ó fọwọ́ kan ọmọ ẹ̀.....41
Yóó gùún wọn lọ́wọ́ ni
Bòbó Àwòdì wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àtẹ̀ká Awo Ilá ló díá fún Ilá
Wọ́n ní ó rúbọ kó lè baà bímọ
Ó rúbọ ó ń bímọ
Ẹbọ ayé ni ọ́n ní ó ṣe…….....50
Ó gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ ayé
Àtẹ̀ká Awo Ikàn ló ðífá fún Ikàn
Ikàn náà ń fomi ojú sògbérè ọmọ
Wọ́n ní ó sá káalẹ̀ ó sẹbọ ọmọ
Ó rúbọ ó ń bímọ
Wọ́n ní ó sẹbọ ayé
Ó kọ̀ bẹ́ẹ̀ ni ò sẹbọ ayé
Àtẹ̀ká Awo Bòbó Àwòdì ló díá fún Bòbó Àwòdì
Ó rúbọ ọmọ ó rúbọ ayé
Taa ní ń bẹ lẹ́yìn tó rúbọ?…..……..60
Bòbó Àwòdì
Ní ń bẹ lẹ́yìn tí ń tubọ
Bòbó Àwòdì

The whole world was filled….....30
But when the children of the Garden egg grows to maturity
They would cut him into two halves also with a knife
Man would boil it with melon seeds
And cook it in soup
They would eat them
But the Spinners alone observed the sacrifice
And till tomorrow
No one dares cook the Spinners for food
He is the only one that sacrificed eight hundred needles
Èṣù then fixed some of the needles on his body…..40
If anyone attempts to touch him or his children
It would pinch their hands
The Spinners then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Àtẹ̀ká the priest of Okra casts divination for Okra
He was asked to perform sacrifice such that he would bear children
He offered sacrifice and he started bearing children
But he was asked to sacrifice against earthly enemies
He heard about the sacrifice yet did not perform it...51
Àtẹ̀ká, priest of Garden eggs casts divination for Garden eggs
Garden eggs also crying because of barrenness
He was asked to take care of the ground and perform sacrifice for children
He performed the sacrifice and started having children
He was afterwards asked to sacrifice against enemies
He refused and did not perform the sacrifice of earthly enemies
Àtẹ̀ká the priest of Spinners casts divination for the Spinners
He sacrificed for the child bearing and for earthly enemies
Who is at the back observing all the sacrifices?
The Spinners…….....…….60
Is the one at the back and observing sacrifices
The Spinners

ÌRẸTẸ̀ ÌKÁ B

Ifá pé ki eléyìun ó rúbọ kí olè ó mọ́ baà mọ́ọ kó nǹkan ẹ̀. Ifá pé ká bọ Ògún, ká sì pé àwọn ọdẹ láti yin ìkĭ ibọn mẹ́ta fún wa. Wọn ò sì níí jí nǹkan wa mọ́. Èèyàn kúkúrú ní ń da eléyìun láàmú.

Àtẹ̀ká Awo Oníkàanjàngbọ̀n
Lo díá fún Oníkàanjàngbọ̀n
Tí ń lọ rèé bá wọn múlẹ̀ oko ài rọ́dún
Wọ́n ní ó rúbọ
Oníkàanjàngbọ̀n bá dóko
Ń bá ń gbin Ikàn
Ń gbin Ilá
Bẹ́ẹ̀ náà ní ń gbin Iṣu
Gbogbo ihun téèyán le gbĭn lóko
Ńgbà ó dijọ́ kan……..…10
Alábahun àjàpá bá ń jí nǹkan ẹ̀ ká
Oníkàanjàngbọ̀n sì nĭí
Ọrún ní ó lọ́ọ́ ká Ikàn
Ọrún ní ó lọ́ọ́ ká Ilá
Ńgbà ó bá ti ku ọ̀la
Tí Oníkàanjàngbọ̀n ó wàá ká ilá ẹ̀
Abahun Àjàpá ó ti dé ibẹ̀
Yó ti ká a
Oníkàanjàngbọ̀n ò sì mẹni tí ń ká a
Bó bá ti wáá dé inú oko……20
Yó bàá mọ́ọ ṣépè lé ẹ̀ní ó ká ilá
‘Kò níí sunwọ̀n fẹ̀ni ó ká Ilá òun’
‘Ọlọ́un ó dàámú ẹ̀ní ó ká Ilá òun’
Bí bá tí ń ké
Abahun ó bàá mọ́ọ dárin ńnúu gbó
A pÓníkàn yí rọra
Káànránjangbọn
Oníkàn yí rọra
Káànránjangbọn
Kanrí kanrí jangbọn…….30

ÌRẸTẸ̀ ÌKÁ B

Ifá says this person should offer sacrifice to Ògún against thieves who would steal his things. He should call on practicing hunters to explode three gunshots into the air to stop the thieves stealing his things. The person stealing his things is a short person.

Àtẹ̀ká the priest of Oníkàanjàngbọ̀n
Casts divination for Oníkàanjàngbọ̀n
That was going to choose a new land in the annual farm
He was asked to perform sacrifice
Oníkàanjàngbọ̀n got to the farm
He started planting Garden eggs
He plated Okra
He has yam fields also
All the things a normal farmer would plant in his farm
On a particular day…..……10
The tortoise started stealing his things
However Oníkàanjàngbọ̀n is a consistent person
He harvests his garden eggs on a five-day interval
The next five-day interval would be for the okra
But once it remains just a day
Before Oníkàanjàngbọ̀n would come to harvest his okra
The Tortoise would have been there
He would have harvested all
Oníkàanjàngbọ̀n would then start to wonder who could have done that
As soon as he notices the theft…….20
He would start to rain curses on the thief
‘Life would not be easy for this person’
‘God would make the effort of this person to be futile’
As soon as he starts to cry agonizing cries
The Tortoise would from his hiding place start to sing
He would say ‘you this farmer, exercise restraint’
Káànránjangbọn
This farmer, exercise restraint
Káànránjangbọn
Kanrí kanrí jangbọn……..30

Káànránjangbọn
Ìwọ́ ká èmí ká
Káànránjangbọn
Tèmí ṣe á dèpè
Káànránjangbọn
Ìwọ́ ká èmí ká
Káànránjangbọn
Ẹ̀rú bá mú olóko
‘Kólè ó jí nǹkan ká’
‘Kó sì tún mọ́ọ̀ dẹ́rù bààyàn’……..40
Olóko bá ń fẹ̀yĭ́n rĭn lọ
Ló bá họ
Ńgbà ó délé
Ó bá tọ Ọ̀rúnmìlà lọ
Ẹ gbàun!
Gbogbo nǹkan òun ni wọ́n ń kóó lọ
Bó bá sì tún kó gbogbo ẹ̀ tán
A tún mọ́ọ̀ kọrin dẹ́rù ba òun
Wọ́n ní ìwọ Oníkàanjàngbọ̀n rúbọ
Ọ̀rúnmìlà ní kí Oníkàanjàngbọ̀n ó lọ́ọ́ bọ Ògún.....50
Kí wọ́n ó sì yin Ìkì ìbọn mẹ́ta fún un
Kí wọ́n ó yin mẹ́tẹ̀ẹ̀ta ní ààlà oko ọ̀hún
Ó ní yóó ríḟii ohun tí ń kó nǹkan ẹ̀
Ńgbà ó tún débẹ̀ lọ́rún
Wọ́n ti tún ká Ilá ẹ̀ lọ
Wọ́n ti jíṣu náà wà
Ikàn ò tiẹ̀ lọ́mọ́ lórí mọ́
Ló bá tún fèpè sẹ́nu
Ó lẹ́ni ó ká òun nílá
Tó ká òun nḾIkàn…….....…….60
Dandan ni kí Elédùwà ó ba tonítọ̀hún jẹ́
Kò wí bẹ́ẹ̀ délẹ̀
Abahun bá tún bẹ̀rẹ̀ síí kọrin
Ń tún ń pÓníkàn yí rọra
Káànránjangbọn
Ìwọ́ ká èmí ká

Káànránjangbọn
You harvested yours, and I harvested mine
Káànránjangbọn
Why must mine turn to a curse?
Káànránjangbọn
You harvested yours, and I harvested mine
Káànránjangbọn
The farmer heard about this and was scared to the spines
‘How would a thief steal my things’?
‘And the same thief would scare me to death’?……40
The farmer quickly walked away with his back
He ultimately took to his heels
Immediately on his arrival home
He went to meet Ọ̀rúnmìlà
‘Please help me’
‘They are stealing my things’
‘But the worst part of it is that after stealing the things’
‘He would sing to scare me away’
‘Oníkàanjàngbọ̀n, perform sacrifice’, Ọ̀rúnmìlà said
‘Go and sacrifice to Ògún’……..50
‘And ask hunters to explode three gunshots for you’
‘The gunshots should be done at the farm boundary’
‘You would unravel the mystery’, Ọ̀rúnmìlà concluded
On getting to the farm the next five day interval
Unknown persons again had harvested the okra
The yams had been harvested also
The shoot of the Garden eggs has no fruits
And as usual he started cursing
‘The person who had stolen my okra’
‘That also had harvested the garden eggs’…….60
‘It is definite that God would make things difficult for him’
Before he finished his last statement
The thief again started singing
He said ‘you this farmer, exercise restraint’
Káànránjangbọn
You harvested yours, and I harvested mine

Káànránjangbọn
Kanrí kanrí jangbọn
Káànránjangbọn
Tèmí ṣe á dèpè…..……..70
Káànránjangbọn
Èpè kan ò pahun
Káànránjangbọn
Kanrí kanrí jangbọn
Káànránjangbọn
Olóko ní ńbi tíí gbé fọhùn náà nùu
Wọ́n bá gbé ìbọn
Wọ́n yìn ín lẹ́ẹ̀kínní
Ó dákẹ́
Wọ́n yin ìkì kejì……...……..80
Ẹlẹ́ẹ̀kẹta tí ọ́n yìn báyìí
Ní bá ń kígbe
Ẹ dáákun o
Òun ò níí ṣe bẹ́ẹ̀ mọ́
Ló bá sáré jáde
Ni ọ́n bá mú Alábahun
Ni ọ́n bá mú u wá inú ilé

Káànránjangbọn
Kanrí kanrí jangbọn
Káànránjangbọn
Why must mine turn to a curse?….....……70
Káànránjangbọn
No curse can kill the tortoise
Káànránjangbọn
Kanrí kanrí jangbọn
Káànránjangbọn
‘That is the same spot from where he sings’ the farmer said
The Hunters took their guns
They exploded the first shot
He stopped singing
They exploded the second shot.....……80
And on the third explosion
A voice from hiding started crying for mercy
‘I beg you’
‘I will never do as such again’
He then ran out from hiding with his hands on his head
That was how they arrested him
And brought him home

ÌRẸTẸ̀ ÒTÚRÚPỌ̀N A

Ẹbọ ayé ni kí eléyìun ó ṣe. Ifá pé yóó gbádùn ayé ẹ̀ nǹkan ẹ̀ ò níí bàjẹ́. Aṣọ kan tí ń yọ́ gọ̀lọ́ gọ̀lọ́ ni kó fi rúbọ.

Ká dá a ní tútù
Ká tẹ̀ ẹ́ ní tútù
Bó bá tutù tán
A le gbámú gbámú
A díá fún Ìrẹ̀
Èyí tí ń lọ rèé tẹ̀ tiẹ̀ lódò
Wọ́n ní kó rúbọ
Ó rúbọ
Ó lásọ
Ó lè ṣe bírà …….....10
Wọ́n ní kó rúbọ ayé
Kó sì rúbọ Elénìní
Kò rúbọ
Tí ọ́n bá ti rí ìji Ìrẹ̀ láti inú omi
Àwọn ẹja ó bàá wáá gbé e lókè
Síbẹ̀ òun náà ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ká dá a ní tútù.....20
Ká tẹ̀ ẹ́ ní tútù
Bó bá tutù tán
A le gbámú gbámú
A díá fún Ìrẹ̀
Èyí tí ń lọ rèé tẹ̀ tiẹ̀ lódò
Taa ní ń tẹ̀ tútù lójú omi?
Ìrẹ̀
Ìrẹ̀ ní ń tẹ̀ tútù lójú omi
Ìrẹ̀

ÌRẸTẸ̀ ÒTÚRÚPỌ̀N A

This person should offer a shining cloth owned by him against earthly enemies. His things would not get spoilt; he would enjoy his things.

Let us cast it cold
Let us mark it cold
Once it becomes cold
It would become solidified
Cast divination for the Cricket
The one that was going to make his own mark on the river
He was asked to perform sacrifice
He offered the sacrifice
He had cloths to put on
He could do wonderful things 10
But he was asked to perform sacrifice for earthly enemies
And another for his Detractors
He did not offer those
Once the shadow of the Cricket is seen from inside the water
The fish would come to pick it for a prey
Yet he too was singing, dancing and rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was exactly as his Babaláwo had said
Let us cast it cold …….....…….20
Let us mark it cold
Once it becomes cold
It would become solidified
Cast divination for the Cricket
The one that was going to make his own mark on the river
Who is making cold marks on the water surface?
The Cricket
Is the one that is making cold marks on the water surface
The Cricket

ÌRẸTẸ̀ ÒTÚRÚPỌ̀N B

Ifá pé ká rúbọ ọmọ.

Àdán lawo Ìmúsarọ́
Òòbẹ̀ lawo Ìmóyè bọ̀
Alápàńdẹ̀dẹ̀ níí bímọ tiẹ̀ nítùra
A díá fún Ọmọlàgàn
Tíí sọmọ wọn ní Sàbe Ọ̀ọ́páárá
Ẹkún ọmọ ní ń sun
Òún le bímọ láyé òun báyìí?
Wọ́n yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Ó ní kín ni kóun ó fi rúbọ……10
Wọ́n ní kó fi ẹran Agírísasa rúbọ
Wọ́n ní kó fi ẹran Agĭrĭsasa rúbọ
Wọ́n ní kó fi ẹran tí ò lọ́wọ́
Ẹran tí ò lẹ́sẹ̀
Tí ń rĭn gere gèrè gere lórí ọta ńnú omi
Wọ́n ní kó fi rúbọ
Ọmọlàgàn ní 'Ẹ ẹ ráyé òun lóde ĭwọ Èṣù àgàn'?
Ńbo n wọ́ọ́n tíí firú èyiun rúbọ?
Wọ́n ní kín ló dé tée wí bẹ́ẹ̀
Ó lóun ò mẹran agírísasa ni…..…..….20
Ó lóun ò mẹran agĭrĭsasa
Oun ò mẹran tí ò lọ́wọ́ tí ò lẹ́sẹ̀
Tíí rĭn gere gèrè gere lórí ọta ńnú omi
Wọ́n ní òkété lẹran agírísasa
Wọ́n ní kó lọ́ọ́ ra òkété lọ́jà
Kée rúbọ
Wọ́n lẹ́mó lẹran agĭrĭsasa
Wọ́n ní kó lọ́ọ́ ra ẹran agĭrĭsasa látẹ

ÌRẸTẸ̀ ÒTÚRÚPỌ̀N B

Ifá asks this person to offer sacrifice of children.

Àdán is the priest of Ìmúsarọ́
Òòbẹ̀ is the priest of Ìmóyè bọ̀
Alápàńdẹ̀dẹ̀ níí bímọ tiẹ̀ nítùra
Cast divination for Ọmọlàgàn Èèrùn
Their daughter in the city of Sàbe Ọ̀ọ́páárá
She was crying because of children
'Would I have children on earth'? She asked
They assured her that she would have children
But she should offer sacrifice
She asked what the sacrifices are…..…….10
They told her to sacrifice the meat of Agírísasa
She should sacrifice the meat of Agĭrĭsasa
She should find the meat of the animal that has no hand
That has no leg
Yet it walks smoothly on pebbles in the waters
She should sacrifice that also
'Can you see my limitations, you Èṣù àgàn'? Ọmọlàgàn said
'Where have you ever heard people using such things you mentioned for sacrifices'?
'Why do you say so'? The priests asked
'It is because I have never heard of anything called the meat of
Agírísasa'…….....…..20
'I don't know any meat called Agĭrĭsasa'
'It is also because I have never heard of an animal without hands and legs'
'Yet it walks smoothly on pebbles in the water' She concluded
'The giant rat is the one called the meat of Agírísasa' the priests said
They told her to buy the giant rat from the market
And offer it as sacrifice
The Ẹmọ́ rat is the meat of Agĭrĭsasa
She should also buy the meat of Agĭrĭsasa on display

Ké e rúbọ
Wọ́n ní ẹja ni ò lọ́wọ́……....30
Ẹja ni ò lẹ́sẹ̀ tíí rìn gere gèrè gere lórí ọta ńnú omi
Wọ́n ní kó lọ́ọ́ rà á
Ké e rúbọ ọmọ
Wọ́n ní bó bá ti e rúbọ
Ọmọ́ dé
Ọmọlàgàn bá rúbọ
Ó gbàgbé ojú ọmọ tí ń pọ́n ọn
Ó bímọ ilé kún
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo ……..…40
Àwọn Babaláwo ń yin Ifá
Ó ni bẹ́ẹ̀ làwọn Babaláwo tòún wí
Àdán lawo Ìmúsaró
Òòbẹ̀ lawo Ìmóyè bọ̀
Alápàńdẹ̀dẹ̀ níí bímọ tiẹ̀ nítùra
A díá fún Ọmọlàgàn
Tíí sọmọ wọn ní Sàbe Ọ̀ọ́páárá
Wọ́n ní ó fẹ́ràn agírísasa rúbọ ńtorí ọmọ
Kó fagĭrĭsasa rúbọ ńtorí ọmọ
Kó fẹ́ràn tí ò lọ́wọ́ tí ò lẹ́sẹ̀……50
Tí ń rìn gere gèrè gere lórí ọta ńnú omi
Ké e rúbọ ńtorí ọmọ
Ọmọlàgàn gbẹ́bọ ńbẹ̀
Ó rúbọ
Ó wáá ṣe bẹ́ẹ̀ ó bímọ
Ọmọlàgàn
O ṣe bẹ́ẹ̀ o bímọ
Ọmọlàgàn

She should use it as sacrifice
The fish, they said, is the one hat has no hand……30
The fish has no leg, yet walks smoothly on stones in the riverbed
They told her to buy it also
And use it to perform sacrifice
‘Once you buy these articles for sacrifice’
You would have children
Ọmọlàgàn observed the sacrifice
She forgot all her want of children
She started having children
She then started to dance and rejoice
She was praising her Babaláwos…….40
Her Babaláwos were praising Ifá
She said it was as her Babaláwos had said
Àdán is the priest of Ìmúsaró
Òòbẹ̀ is the priest of Ìmóyè bọ̀
Alápàńdẹ̀dẹ̀ níí bímọ tiẹ̀ nítùra
Cast divination for Ọmọlàgàn
Their daughter in the city of Sàbe Ọ̀ọ́páárá
They told her to sacrifice the meat of Agírísasa because of children
She was mandated to offer the meat of Agĭrĭsasa because of children
She should also find the meat of the animal that has neither legs nor arms……..……..50
Yet walks smoothly on pebbles in the rivers
She should offer it because of children
Ọmọlàgàn heard about sacrifice
And performed it
She did accordingly and had children
Ọmọlàgàn
You acted accordingly and had children
Ọmọlàgàn

ÌRẸTẸ̀ ÒTÚÁ A

Ire ọmọ ń bẹ fún ẹní ó dáfá yĭí. Bó bá jé pé ọmọ ẹ̀ ń bẹ nílé ọkọ kẹta, Ifá pé ká rúbọ fún ọmọ ọ̀hún kílé ayé ẹ̀ ó mọ́ bàjẹ́.

Ọká ni ò jẹ́ á fọwọ́ ra òun lórí I béjé I béjé
Òsùùsuù ni ò jẹ́ á forí òun sọ̀nà
A díá fún Ọ̀rúnmìlà
Ifá ń sòwò ọmọ lórí Apá
Ó sòwò ọmọ lórí Apá
Bẹ́ẹ̀ ni ò gún
N lọ rèé sòwò ọmọ lórí Ooro
Ó ṣe lórí Ooro bẹ́ẹ̀ ni ò gún
Ọ̀rúnmìlà bá lọ sọ́rùn Ọ̀pẹ̀
Òún le bímọ báyìí?……..…….10
Òún ṣe ṣee ṣe lórí Apá
Kò gún
Òún ṣe lórí Ooro
Kò yàtọ̀
Ọrùn Ọ̀pẹ̀ tóun ń lọ yìí?
Wọ́n ní kó rú igbá àdému
Kó sì rú òwú
Wọ́n ní kí wọ́n ó wá ká òwú ọ̀hún sínú igbá àdému
Ńgbà ó dórí Ọ̀pẹ̀
Ní bá ń bímọ…….....……20
Òun náà?
Ní bá ń yin àwọn Ọká ni ò jẹ́ á fọwọ́ rà un lórí
Àwọn Òsùùsuù ni ò jẹ́ á fori òun sọ̀nà
A díá fún Ọ̀rúnmìlà
Ifá ń sòwò ọmọ lórí Apá
Ó ṣe lórí Apá
Bẹ́ẹ̀ ni ò gún
Ń lọ́ bá ré kété ló bọ́ sórí Ooro
Ó ṣe lórí Ooro

ÌRẸTẸ̀ ÒTÚÁ A

Ifá wishes this person the fortune of children. Ifá sees a woman whose daughter is in the hand of the third husband. This person should perform sacrifice for the daughter so that her life would not be ruined.

The cobra abhors anyone rubbing a hand on its head
Òsùùsuù thorn detests walking on it
Cast divination for Ọ̀rúnmìlà
Ifá would trade in children on Apá
He traded in children on Apá tree
Yet it was not successful
He went to trade in children on Ooro tree
He did it on Ooro yet it was not successful
Ọ̀rúnmìlà went to the neck of Ọ̀pẹ̀
And asked 'Would I have children'……..…..10
'I have tried and tried on Apá tree'
'It was not successful'
'I tried on Ooro'
'There was no difference'
'But this is the neck of Ọ̀pẹ̀'
They told him to sacrifice a special calabash called 'Àdému'
He was asked to sacrifice cotton wool
The cotton wool must then be rolled into a long stretch and coiled in the Àdému
When he got to the neck of Ọ̀pẹ̀
He started to have children ……20
Surprised he exclaimed 'Me'!
He started to praise the priests Ọká ni ò jẹ́ á fọwọ́ ra òun lórí i béjé i béjé
The priests Òsùùsuù ni ò jẹ́ á fori òun sọ̀nà'
They are the ones that cast divination for Ọ̀rúnmìlà
He would trade in children on Apá tree
He did it on Apá tree
Yet he was not successful
He then shifted to Ooro tree
He did it on Ooro tree

Bẹ́ẹ̀ ni ò gún…….…….....….30
Ọ̀rúnmìlà bá lọ sọ́rùn Ọ̀pẹ̀
Ó dọ́rùun tỌ̀pẹ̀ ní bá ń bímọ
Ta ló bímọ báwọ̀nyí bẹẹrẹ?
Ọ̀pẹ̀
Ọ̀pẹ̀ ló bímọ báwọ̀nyí bẹẹrẹ
Ọ̀pẹ̀
Ẹ̀dú è é yàgàn
Gbogbo wá láá dọlọ́mọ̀
Ẹ̀dú è é yàgàn

He was not successful……..…….....….30
He then left for the neck of Ọ̀pẹ̀
He got to the neck of Ọ̀pẹ̀ and started having children
Who has children these many?
Ọ̀pẹ̀
It is Ọ̀pẹ̀ that has children these many
Ọ̀pẹ̀
Ẹ̀dú can never be barren
All of us would ultimately become nursing mothers
Ẹ̀dú can never be barren

ÌRẸTẸ̀ ÒTÚÁ B

Bí eléyĭí bá níyàwó méjĭ, Ifá bẹ ĭyáálé ẹ̀ púpọ̀ lórí àwọn nǹkan tí ọkọọ wọ́n ṣe sẹ́yìn tàbí tí ó ṣẹlẹ̀ lọ́jọ́ iwájú. Ire tiẹ̀ náà ò níí pẹ́ẹ́ dé.

Ifá kan nĭdá ṣẹ
Ọ̀pẹ̀ kan nĭkọlà
A díá fún Ilẹ̀ gìrìgìrì
Èyí tí ń lọ rèé ra Àróòjo lẹ́rú
Wọ́n ní ó rúbọ
Iṣẹ́ ọ̀tí pípọn ni Ilẹ̀ gìrìgìrì mọ́ọ ṣe
Olorĭ ọba sĭ ni
Ó ní ẹrúbĭnrin kékeré kan
Ọmọ tí ń bá a pọn omi
Ilẹ̀ gìrìgìrí jẹ́ àgàn..….....10
Ń sunkún alárĭ rí bí
Ń gbàáwẹ̀ àĭ rí pọ̀n
Ń fọwọ́ osùún nùgiri gbígbẹ
Ńgbà ó yá
Àróòjo dàgbà
Ọmú dorí kodò
Ọbá sĭ ń wo ọmọ
Ọbá bá fọwọ́ ra ọmọ ọ̀dọ̀ ìyàwó ẹ̀ lára
Ó lé ijó pẹ́ńpẹ́
Ikùn ọmọ́ ń wú……20
Araa rẹ̀ ń padà
'Kín ló wa dé ńnú ẹ'?
'Araà rẹ́ ń padà mọ̀dé ĭ í'
Àróòjo ní baba náà ni ẹ bèèrè lọ́wọ́ ẹ̀
'Baba ni'
Ilẹ̀ gìrìgìrì sĭ ti dàgbà
Ó ti sọ ĭrètí àti bímọ nù
Àróòjo tóun sĭ rà lẹ́rú ló lóyun yìí
Ọkọ́ bá pè é
'Dákun'…….....….30

ÌRẸTẸ̀ ÒTÚÁ B

If this person has two wives, Ifá begs the senior wife to pardon their husband for any mistake he made in the past or the ones he would commit in the future. Her own good fortunes would get to her soon.

Ifá kan nĭdá ṣẹ
Ọ̀pẹ̀ kan nĭkọlà
Cast divination for Ilẹ̀ gìrìgìrì
The one that was going to buy Àróòjo as a slave
She was asked to perform sacrifice
Ilẹ̀ gìrìgìrì was a wine brewer
And her husband was the king of the land
She then decided to get herself a female servant
The girl that would help her fetch water
Meanwhile Ilẹ̀ gìrìgìrì had ever been barren.….....10
She was crying of having no child
She was fasting for she has none to belt to her back
And rubbing her palms of Osùn on dry walls rather than on children
Years after she purchased Àróòjo
She grew matured
And developed firm breasts and robust buttocks
The king had keenly been watching the girl grow
Ultimately, the king had sex with her
After a brief period of time
The stomach of the girl started bulging……..20
'Your skin is changing' Ilẹ̀ gìrìgìrì had observed
What is in your stomach?
Your eyes is changing also
'Ask the king', the girl said
'It is he'
Ilẹ̀ gìrìgìrì is however old and aged
She has lost hope of ever bearing a child
'Look at Àróòjo, my slave servant that is now pregnant', she thought
The king on realizing, called her to appease her
'I beg you' the king pleaded….....…….30

‘Mọ́ bǐínú ù’
‘Gbogbo nǹkan yìí lòún fi jǐn ọ́’
‘Toríi ìyàwó òun ló jẹ́’
‘Olorǐ láàfin sǐ ní ọ pàápàá’
‘Ìwọ náà lo sǐ ra ọmọ yìí lẹ́rú’
‘Lòún sǐ rí ọmọ lọ́dọ̀ ẹrú ọ̀hún’
‘Dákun’
‘Mo fi Ọlọ́run bẹ ọ́’
Ilẹ gìrìgìrì ló dáa
Òún gbọ́…….....…….40
Àṣé kò gbọ́
Ó fẹ̀jẹ̀ dúdú sínú
Ó tutọ́ funfun jáde
Wọ́n ń ṣe ilé ayéé lọ
Ọbá bá yún àjò ńjọ́ kan
Ńjọ́ ọ̀hún gaan lÀróòjo bímọ
Ilẹ gìrìgìrì ló sǐ gbẹ̀bí ẹ̀
Ilẹ gìrìgìrì bá gbé ọmọ ńlẹ bó ti rí I pé ọmọ ọkùnrin ni
Wọ́n bá dé e pa sínú igbá àdému
Ló bá forí lé ọ̀nà ẹ̀yǐn odi Ilú.....50
Ńgbà ó dé inú igbó
Akọ̀pẹ sǐ ń bẹ lórí ọ̀pẹ
Òún ń kọ̀pẹ
Ó rí ẹnìkan lọ̀ọ́kán
Tó fạ̀ṣọ funfun lérí
Tí ń bọ té té té
Akọ̀pẹ bá lẹ mọ́ ọ̀pẹ
Ó dawọ ẹyǐn kíkọ dúró
Ilẹ gìrìgìrì bá gbé ọmọ sínú ihò ọ̀gán
Pé káwọn ǐtà ó gán ọmọ pa.....60
Ó bá pẹ̀yǐndà relé
Kó tóó dé ilé
Ọbá ti dé

‘Do not be annoyed’
‘I am going to give to you a share of my estate’
‘You have always been my wife’
‘You are my only Olorǐ’
‘And you are the one that bought the girl as a slave’
‘It is from the same slave that I may be able to have a prince’
‘Please’
‘I am appeasing you in the name of God’
‘That is fine’, Ilẹ gìrìgìrì replied
I agree…….....…….40
Inwardly she has not been pacified
She was burning with anger inside her
But she puts a smile on her face
Life continued
On a particular day, the king traveled out of the city
On that same day, Àróòjo was delivered of her baby
Ilẹ gìrìgìrì is the one that took the delivery
Immediately she realized it was a male child
She covered him in an Àdému telling the mother that it was a still birth
And left for the outskirts with the calabash in her hand
When she got to the deep forest
A palm fruit harvester was on a palm tree nearby
He was harvesting the fruits
From afar, he saw someone approaching
The person has a white scarf on her head
And seemed to be in a haste
The harvester then dodged on the palm tree
And stopped harvesting
Ilẹ gìrìgìrì quickly shoved the calabash into a hole inside the mold hill…….....……60
Hoping that scorpions and ants would sting him to death
She convinced herself no one was watching before heading home
Before she got back home
The king had returned from his journey

Wọ́n bá sọ fún ọba pé ọmọ́ ti kú
Àwọn sì ti lọ́ọ́ sìnkú ẹ̀ sígbó
Ńgbà ó sì jẹ́ pé Ọba ò gbọdọ̀ fojú kan òkú
Kò pé kí wọ́n ó ǹṣó ńbi òkú ọmọ ọ̀hún
Akọ̀pẹ ńtiẹ̀ bá bọ́ síbi igbá àdému
Ló bá rí 1 tí ọ́n dé e pa
Ó sígbá wò lọmọ́ bá figbe ta!……70
Ó bá fọ̀n ọ́n
Ó dilé ọba
Bó ti dé ibẹ̀ ló gbọ́ tí ọ́n ń kíraa wọn níkǐí ẹ̀dùn
'Ọlọ́un ó ṣèmíìn'
Ó bá lọ́ọ́ yọ́ bá Ọba
Báyìí báyìí lòún rí
Ọbá ní ó dákẹ́
Wọ́n bá jọ lọ ọ̀hún
Ńgbàa wọ́n dé ibẹ̀
Ọbá fojú ara ẹ̀ rígbá tọ́mọ ń bẹ ńnú ẹ̀…80
Wọ́n bá gbé ọmọ fún Alágbàwò
Alágbàwò bá wẹ ọmọ
Ń fún ọmọ ní wàràa mààlúù
Ńjọ́ kejĩ
Ọbá bá mú Àróòjo lọ́ọ́ wo ọmọ
Ìyá ọmọ́ bá ń lọ́ọ́ fún ọmọ ẹ̀ lọ́mú
Wọn ò jẹ́ǹkan ó mọ̀
'Ńbo lo lọ'
Òún looko lásán ni
Ọmọ́ bá dàgbà……..…….90
Ó mọ ìyá ẹ̀ tó fún un lọ́mú
Ńgbà ó di ọdún kẹ̀ta
Ọba bá pe gbogbo wọn jọ
Ọba pe Tẹ̀ẹ̀tú pé ó dúó

They told the king that the baby had died
And that they have gone to bury the corpse in the forest
And since kings don't see dead bodies with bare faces
He could not ask them to show him the corpse of the child
The harvester went straight to the mold hill after the woman left
He saw the covered calabash
He peered inside and the baby let out shrills of cries
He carried it immediately.....71
And left for the palace of the king to report what his eyes saw
On entering the palace he heard them commiserating with the king
'God would provide another one' the people said to the aggrieved king
He stealthily went to meet the king
'Such and such is what I saw in the forest' the harvester told the king
'Please keep it a secret' the king replied in a whisper
They went to the place together
On getting to the spot where the calabash was kept
The king saw truly to the man's claim, the calabash containing the child…….....…..80
They gave the baby to a nanny nearby
The nanny bathed the baby
Gave him fresh cow milk
The next day
The king took Àróòjo to identify the baby
Without telling anyone, Àróòjo would go and breast-feed her child
No one suspected her
They would ask her 'Where did you go'?
'Oh I just went to the farm' she would lie in response
The child matured to a strong boy……..…….90
He recognized the mother that had been breast-feeding him
In the third year
The king called them all in an assembly
He also called the Tẹ̀ẹ̀tú to standby

Wọ́n bá pagbo bìrìkítí
Ọbá ní kí wọ́n ó gbé ọmọ sáàrin
Ọbá bá pe Ilẹ̀ gìrìgìrì
Ó dáhùn ó ní 'káábíèsí'
Ǹjẹ́ o mọ ọmọ yìí?
Ó lóun ò mọ̀ ọ́…..….....……100
O ò dọ́mọ yǐí mọ̀?
Ọbá ní ẹ mọ́ọ wò ó bí ọmọ ó mọ ìyá ẹ̀ bí ò níí mọ̀ ọ́
Wọ́n bá ní kí ọmọ ó lọ̀ọ̀dọ̀ ìyá ẹ̀
Ìyá tí tí ń fún ọmọ lọ́mú lọmọ́ tọ̀ lọ
Ọbá níwọ Ilẹ̀ gìrìgìrì
Ọmọ tóo ní ò sí ńjọ́ kǐíní nùu
Ǹjẹ́ ńgbà àwọn sì wí wíí wí
O ò pé wọ́n ó tojúù rẹ yọ idà ńnú àkọ̀
Kí wọ́n ó tẹ̀yǐìn rẹ kì í bọ inú ẹ̀
Idà náà ni wọ́n ó yọ un……110
Ilé tí ọ́n gbé fún Ilẹ̀ gìrìgìrì
Wọ́n bá gbé e fún Àróòjo
Ẹrú bá di ayaba
Àróòjo wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ifá kan nǐdá ṣẹ
Ọ̀pẹ̀ kan nǐkọlà
A díá fún Ilẹ̀ gǐrǐgǐrǐ……120
Èyí tí ń lọ rèé ra Àróòjo lẹ́rú
Wọ́n ní ó sá káalẹ̀ ẹbọ ní ó ṣe
Àróòjo nǐkan ní ń bẹ lẹ́yìn tó ṣẹbọ
Ìgbà ài ṣẹbọ
Ìgbà ài tù èèrù
Èyin ò wo ilé Ilẹ̀ gìrìgìrì
Bó ti wá ń dilé Àróòjo

They all formed a circular gathering
He asked the boy to be in the middle
He then called on Ilẹ̀ gìrìgìrì
'I am answering, káábíèsí'
'Do you know this child'? The king asked
'I don't' she answered…….....……..……..100
' You can't recognize this little boy'?
'Let us then see if the boy would know his mother' the king said
They asked the boy to go and meet his mother
It was the mother that had been breast-feeding him that he held
'You Ilẹ̀ gìrìgìrì',
'That is the boy you told me died the last time'
'I tried then to get the truth on your claim of his death'
'You swore that we should bring out the sword before you'
'But we should return it into the scabbard after you'
'We would now take out the sword out of its scabbard'…….....110
The house previously bequeathed to Ilẹ̀ gìrìgìrì
They gave it to Àróòjo
The slave then became the king's wife
Àróòjo then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was as her Babaláwos had said
Ifá kan nǐdá ṣẹ
Ọ̀pẹ̀ kan nǐkọlà
Cast divination for Ilẹ̀ gìrìgìrì ..... ……..120
The one that was going to buy Àróòjo as a slave
She was asked to perform sacrifice
Àróòjo is the only one at the back that observed sacrifice
The evil of not offering sacrifices
The problem of not giving the prescribed booties of Ifá
Can you all see the house of Ilẹ̀ gìrìgìrì
Now becoming the house of Àróòjo

Ẹ JẸ KÍ Á WO ÌFÁÁRÀ NÍ ÌPARÍ ÌWÉ ỲÍÍ FÚN ÀLÀYÉ KÍKÚN LÓRÍ ODÙ MÍMỌ́ ỲÍÍ.

ÌRẸTẸ̀ ỌSẸ́

PLEASE SEE FOOTNOTE ON THIS IMPORTANT VERSE.

ÌRẸTẸ̀ ÒFÚN A

Ifá pé kí eléyìun ó lọ̀ọ́ tọ́jú ìyáa rẹ̀; torí ìyáa rẹ̀ lỌlọ́run ẹ̀. Tí ò bá ṣe èyí, nǹkan ó ra lọ́wọ́. Tí ìyá ẹ̀ bá ń bẹ láyé, yóó ra aṣọ tí ó mọ́ọ fi wérí fún un, yóó sì ra ẹmọ́ kan tí yóó fi bọ́rí ìyá ẹ̀. Tí ìyá ẹ̀ bá ti kú, kó tọ́jú ẹmọ́ kan, kó sì lọ̀ọ́ fi kọ́ ojú oórì ìyá ọ̀hún kó wáá mú aṣọ funfun ọ̀hún; kọ́ lójú oórì ìyá ẹ̀. Ifá pé orí ìyá eléyìun ó dùúró tì í. Ogúnlénú owó lẹbọ ẹ̀ lẹ́yìn ẹmọ́ àti aṣọ funfun.

Fèré ló ré kọjá ọ̀nà
Mo ṣe bẹ́mọ́ ni
A díá fún Yèyé Òtéńgélè
Òtéńgélè ní ń bèèrè póun yọ kúò lọ́wọ́ ibi báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní ẹlẹ́dàá ìyá ẹ̀ ní yóò dúró tì Í
Wọ́n ní kó rú ẹmọ́ kan
Aṣọ funfun
Tí ìyá ó fi wé orí ẹ̀
Igba àti ogún owó ni kée rúbọ……10
Kó wáá se ẹmọ́ fún ìyá ọ̀hún
Wọ́n ní ẹnu ni ìbọ Orí
Ẹnú bá jẹ tán
Ẹnú mu tán
Ẹnú bá ń wúre
Òtéńgélè sì ti lérí láàrin ẹgbẹ́ ẹ̀
Póun lè sọ aṣọ osùn di funfun
Ńgbà ó rúbọ tán
Wọ́n bá wá bá a
‘Aṣọ osùn tóo lòó sọ di funfun’……20
Àwọ́n fẹ́ẹ́ rí I

ÌRETÈ ÒFÚN A

Ifá implores this person to take a good care of his mother because she is his god. If he refuses, things would take a bad turn for him. If his mother is alive, he should buy a cloth that the woman could tie to his head. He should also buy Ẹmọ́ rat for the woman to use in sacrifice to her Orí. If she is dead, he should prepare Ẹmọ́ rat and hang it with a white cloth on the grave spot. Four hundred and twenty units of money is the sacrifice with the cloth. The Orí of the woman would be with him.

It was Fèré that crossed the path
I had thought it was an Ẹmọ́ rat
Casts divination for Òtéńgélè’s mother
Òtéńgélè is the one asking whether he would escape from the evil besieging him
They told him to perform sacrifice
They told him that the spirit of his mother would not depart from him
He was asked to offer an Ẹmọ́ rat as sacrifice
White cloth is among the sacrifice
The one the woman would tie as scarf……9
He should also sacrifice two hundred money units
He should cook the Ẹmọ́ rat for his mother to eat
The mouth is the one to sacrifice to, for acceptance of offerings by one’s Orí, they said
The mouth finished eating
And had something to drink
It then started to pray
Òtéńgélè had previously boasted among his contemporaries
That he was capable of changing a red colored cloth to white
After observing the sacrifice
They came to challenge him
‘The red cloth you boasted of changing to white’.....20
‘We want to see the magic today’

Wọ́n bá ju aṣọ osùn sílẹ̀	They then dropped the red cloth
Bĭrí tí ó yìí	Spontaneously
Wọn ò mọ ẹní ó mú aṣọ oṣùn ńlẹ̀	No one could say who took off the red cloth
Wọ́n bá ju aṣọ funfun sílẹ̀	And replaced it with a while one
Ní bá ń jó ní ń yọ̀	Òtéńgélè then started to dance and rejoice
Ní ń yin àwọn Babaláwo	He was praising his Babaláwo
Àwọn Babaláwo ń yin Ifá	His Babaláwo was praising Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí	He said it was exactly as his Babaláwo had said
Fèré ló ré kọjá ọ̀nà……..…30	It was Fèré that crossed the path……30
Mo ṣe bẹ́mọ́ ni	I thought it was an Ẹmọ́ rat
Àwọn ló ṣefá fún Yèyé Òtéńgélè	Casts divination for Òtéńgélè's mother
Èyí tí ń lọ rèé sọ aṣọ osùn di funfun	The one that was going to change red cloth to white
Fèré mọ̀mọ̀ lo ré kọjá ọ̀nà	It was Fèré actually that crossed the road
Èmí ṣe bẹ́mọ́ ni	I had thought it was an Ẹmọ́ rat
Yèyé Òtéńgélè ló wáá saṣọ osùn di funfun	Òtéńgélè's mother had changed the red cloth to white

ÌRẸTẸ̀ ÒFÚN B

Ifá pé kí eléyìun ó rúbọ fún obìnrin ẹ̀ kí wọ́n ó mọ́ mọ́ọ dá a nígbì lóru. Wọ́n ó fẹ̀ẹ́ mú obìnrin eléyìun wọ inú ẹgbẹ́, wọ́n ó sì mọ́ọ dà á láàmú bí ò bá rúbọ. Ńgbà ó bá yá, obìnrin ó pèé ará ń ro òun, Ifá pé àwọn èèyàn ní ń bẹ ńbẹ̀. Ifá pé eléyìun fẹ̀ẹ́ kọ́lé. Sugbon ìraan wọn kán ń dáró; Kí wọ́n ó lọ́ọ́ kọ́lẹ́ bo ó lórí, torí igbá nìyá ọ̀hún ń dàá borí. Ifá pé kó lòó ri igi mẹ́rin, kí wọ́n ó sì ṣe àtíbàbà lé e lórí. Yóó rĩí olùrànlọ́wọ́ lórí ilé kíkọ́. Ewúrẹ́ kan àti aṣọ ìgàn kan lẹbọ.

Tẹ̀ fún; tẹ̀ fún tẹ̀mbẹ̀lẹ̀
A díá fún Kì!
Kì tí ń lọ rèé dá wọn nígbì lóru
Wọ́n ní wọ́n ó rúbọ
Wọ́n ní kí Kì ó mọ́ baà dá wọn nígbì lóru
Ifá pé kí ọkọ́ ó rú ewúrẹ́ kan
Kí ìyàwó ẹ̀ ó sì rú Àkùkọ adìẹ
Wọ́n bá rúbọ
Kì, ò leè ṣe wọ́n ní nǹkankan mọ́
N ní wá ń jó n ni wọ́n ń yọ̀……10
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Tẹ̀ fún; tẹ̀ fún tẹ̀mbẹ̀lẹ̀
A díá fún Kì!
Kì tí ń lọ rèé dá wọn nígbì lóru
Kì!
Dákun mọ́ mọ̀ gbá mọ́ wa
Kĩ!
A bẹ̀ ó dákun ……...20
Kì!

ÌRẸTẸ̀ ÒFÚN B

Ifá asks this person to sacrifice for her wife such that people would not cause her horror in the middle of the night. They would try to initiate his wife into a kind of evil society in her dreams; they should offer sacrifice to forestall this. The woman would complain of body pains. It is the same devilish people. Ifá also sees a woman who is a relation of this person who had been involved in tying and dyeing of cloths. She has no house over her head. They should find solution to this for her. Ifá says this person wants to build a house. He should go and erect four corner logs and build a thatched roof on it. He would meet people that would help him build the house to his taste anywhere he chooses. A goat and a roll of fabric is the sacrifice.

Tẹ̀ fún; tẹ̀ fún tẹ̀mbẹ̀lẹ̀
Casts divination for Kì!
The one that was going to cause them horror in the middle of the night
They were asked to perform sacrifice
Such that Kì would not cause them nightmares in the middle of the night
Ifá asks him to sacrifice a goat
And the wife to sacrifice a rooster
They offered the sacrifice
Kì! Could not bother them again
They then started to dance and rejoice…….10
They were praising his Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Tẹ̀ fún; tẹ̀ fún tẹ̀mbẹ̀lẹ̀
Casts divination for Kì!
The one that was going to cause them horror in the middle of the night
Kì!
Please do not chase us around in hot pursuit
Kì!
We beg you…….....…….20
Kì!

DIFFICULT WORDS : ÌRẸTẸ̀

1. **Àtẹ̀gbè**: Ìrẹtẹ̀ Ogbè. Name of a Babaláwo
2. **Olókun**: Deity responsible for the control of the ocean
3. **Ẹmọ́**: A kind of bush rat
4. **Ọlọ́sà**: Deity responsible for the control of the lagoon
5. **Òrìgí**: Name of a Babaláwo
6. **Atan**: Swamp
7. **Ọ̀rúnlá**: Cf. Ọ̀wọ́nrín
8. **Àgbá pirá, Àgbá pinrìn, and Àgbá nǐyọsọ̀sọ̀**: Names of Babaláwos
9. **Onî Làbà**: Làbà is a kind of girdle. Onî làbà then would translate to he that wears girdles
10. **Alápẹ́tẹ́**: Apẹ́tẹ́ is a loin cloth or purse worn around the waist to keep charms and knives. Alápẹ́tẹ́ is the person that wears such.
11. **Omidan**: Maiden
12. **Aronipin**: An oppressor. This is also the name given to the tip of the arm of a chicken. Usually it is cut off to forestall any incidence leading to someone oppressing one.
13. **Òkòkó Ọ̀yẹ̀lẹ̀**: Chicken
14. **Ìgbájọ**: Name of a city in Ọ̀ṣun state of Nigeria
15. **Ìjẹ̀ṣà**: Also a city in Ọ̀ṣun state
16. **Olúọ̀họ̀rọ̀bî**: Appellation for the honey bee
17. **Ẹjẹmu olúwọnran, ò de kẹ̀mbẹ̀kù rebi ǐjà**: Praise name of Ògún. Ògún being the god of iron, which bathes with blood received this title because of his strength. Ò de kẹ̀mbẹ̀kù re ibi ǐjà however confirms his power as a person that ties kẹ̀mbẹ̀ku (a kind of shin guard that extends from the knee to the ankle to protect the shin from the sharp blades of grasses in the farm) to war. Probably to protect his knees from injury since Ògún is a known wrestler
18. **N tó rî lọ́bẹ̀ té e warú sọ́wọ́**: (Idiom) (Lt) 'What he sighted inside his soup portion that made him pick out the locust beans in it'. What made him behave in such a despicable manner.
19. **Hànhín**: Exclamation of surprise.
20. **Ẹdùn**: The mystical and sacred stone that Sàngó throws during thunderstorms. It is also regarded as bullets.
21. **Òjòlá**: Hypothetical Boar Constrictor that has a human head.
22. **Pápá kuru, Pàpà kuru, and Papa kúùrú**: Names of persons. Also the crowing of pigeons
23. **Kẹẹrẹ Kẹ́ẹ̀rẹ́ Kẹẹrẹ**: Response to chants and tales. Also names of a Babaláwo
24. **Kǐjan, Òtòlò**: Animals hunted for game. Deer family
25. **Gúnnugún**: Igún, Vulture
26. **Aláwòròsù**: Àwòrò. An important chief in the worship of almost all the deities. Chief priest
27. **Adósù**: A person that deputizes for a particular deity. Adósùu Sàngó, Adósù Òòsà. Usually a man
28. **Alúkùnrin**: One of the ape's family
29. **Àdî**: Cf. Ògúndá.
30. **Tẹ̀mbẹ̀lẹ̀ kan ò gbọ̀nà tán kó tún gba inú ǐgbẹ́**: Name of a Babaláwo
31. **Àdó**: A small gourd. Usually the mystical ones
32. **Ọ̀họ̀ọ̀họ**: The sound made by frogs and toads especially when it has just rained
33. **Àbọ̀n**: This is the tender oil palm bud that has just been formed
34. **Jẹ́áyinfá**: Name of a person born into Ifá family - Let us praise Ifá

35. **Amósùn** - the one that picks Òsùn staff

Dòsùnmú - the one that cleaves to Òsùn

Òsú ẹ̀yọ̀: Osúnláyà, the wife of Àgbọnnìrègún

36. **Àtẹ̀ká**: Ìrẹtẹ̀ Ìká

37. **Àdán**: Bats

38. **Ìmúsarọ́**: Arọ are the metal chips formed in the blacksmith shop

39. **Alápàáǹdẹ̀dẹ̀ ǹ̄ǐ bímọ tiẹ̀ ǹítùra**: Alápàáǹdẹ̀dẹ̀ (A bird) is the one that gives birth to her own children with ease.

40. **Òṣùùṣuù**: A sharp and poisonous thorn

41. **Apá, Ooro**: Kinds of hardwood

42. **Olorǐ**: The wife of a king

43. **Kǐ**: Fear. Anxiety or torment

44. **Òdoǹràdà**: Pigs, swine

CHAPTER 15 : ỌSẸ́

ỌSẸ́ MÉJÌ A

Ifá pé ka lọ́ọ́ bọ Òòsà òkè, gbogbo ire ní ó sì tó wa lọ́wọ́.

Òpó ilé ni ò ṣẹ́ mulunkú mùlùńkú
A díá fún wọn lóde Ìbàdàn
Níbi wọ́n gbé ń fojú sògbérè ọmọ
Ẹbọ n wọ́n ní wọ́n ó ṣe
Wọ́n sì gbẹ́bọ́ ńbẹ̀
Wọ́n rúbọ
Ǹjẹ́ èyín pẹ̀lẹ́ o
Ará òde Ìbàdàn
Ọmọ ajẹ̀gbín tán
Fìkarahun fọ́kọ fọ́mọ gbé mu……..10

ỌSẸ́ MÉJÌ A

Ifá wishes this person the fortune of children. He should go and offer sacrifices to Òòsà Òkè.

The column in an upright house cannot wobble
Cast divination for them in the city of Ìbàdàn
Where they were crying because of childlessness
It was sacrifice of children that was prescribed for them
They heard about the sacrifice
And performed it
Therefore we greet you all
The people of the city of Ìbàdàn
The child of the clan that would eat snails
And use the shell to prepare corn pudding for the child to drink…….....…….....……..10

ỌSẸ́ MÉJÌ B

Ifá pé òun ó kòó eléyìun là.

Agóró inúu wọn ni ò jẹ́ á bá wọn pé
Ìwà ìkàa wọn ò jẹ́ á bá wọn tò pọ̀
A díá fún Yèrèpè
Èyí tíí sọ̀rẹ́ igi oko
Òun gbara òun kalẹ̀ lọ́wọ́ ayé báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní kó rú ọ̀pọ̀lọpọ̀ abẹ́rẹ́
Yèrèpé sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọ̀tá ò le sún mọ igi tí Yèrèpé bá dì mọ́
Igi ti Yèrèpé bá dì mọ́ .....….....11
Ó digi àgbàlà
Kéríkérí kan ò le ké e mọ́
Ifá nìkan ní ó mọ́ọ gbà wá là

ỌSẸ́ MÉJÌ B

Ifá says he would take this person to a place of safety. He should perform sacrifice for same.

The evil thought in their heart does not make us to assemble with them
Their wicked acts does not allow us to associate with them
Cast divination for the Nettle
The close friend of the forest tree
'Would I extricate myself from the captive of man'?
They asked him to perform sacrifice
He was asked to offer many needles
The Nettles heard about the sacrifice
And performed it
No enemy can move near the Nettles……10
And no one can move near the tree on which the Nettles hang
All the trees that the Nettles attach to
All of them would become saved
It is Ifá alone that would save us

ỌSẸ́ OGBÈ A

Ifá pé òun pé ire ọmọ fún eléyìun. Ayé ó yẹ ẹ, ṣùgbọ́n kó fi ọbẹ ìlasa bọ òkè ìpòrí ẹ. Kó pe àwọn èèyàn jọ, kí wọ́n ó jẹ kí wọ́n ó sì mu.

Alájangbada ríkírakí
A díá fún Olórùbu Ẹ̀gúsí
Ọmọ ajọ́ká nahin nahin bímọ
Òun le bímọ báyìí?
Wọ́n ní kó rúbọ
Wọ́n ní kó se ọbẹ ìlasa
Kó se ìjẹ
Kó se ìmu
Kó wáá kó àwọn èèyàn jọ
Kí wọ́n ó jẹun……10
Ó ṣe bẹ́ẹ̀
Ni ọ́n bá bẹ̀rẹ̀ síí bímọ
Ìlasa ọjọ́ kĭíní tí ọ́n sè
Náà ni ọ́n ń sè fọ́lọ́mọ tée dòní
Ó ní Alájangbada ríkírakí
A díá fún Olórùbu Ẹ̀gúsí
Ọmọ ajọ́ká nahin nahin bímọ
Wọ́n ní ó sá káalẹ̀ kó jàre
Ẹbọ ọmọ ni kó ṣe
Olórùbu Ẹ̀gúsi gbẹ́bọ ńbẹ̀…….20
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wáá bá ni ní jẹ̀bútú ọmọ
Jẹ̀bútú ọmọ làá bá ni lẹ́ṣẹ̀ ọba Òrìsà

ỌSẸ́ OGBÈ A

Ifá wishes this person the fortune of children. Ifá says that life would please him but should offer sacrifice of ĭlasa soup to his Ifá, by calling people to eat and have drinks.

Alájangbada ríkírakí
Casts divination for Olórùbu Ẹ̀gúsí
The child of Ajọ́ká nahin nahin bímọ
Would I have children on earth? He asked
They told him to offer sacrifice
They told him to cook okra leaf soup
He should then prepare food
Assemble people
And invite them to come and eat with him
He did as instructed…….....10
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Alájangbada ríkírakí
Casts divination for Olórùbu Ẹ̀gúsí
The child of Ajọ́ká nahin nahin bímọ
He was asked to take care of the ground
And perform sacrifice
Olórùbu Ẹ̀gúsí heard about the sacrifice …….20
And performed it
After offering of sacrifices
And giving free gifts to Èṣù
Come and meet us with good fortunes of children
One is found with the good fortune of multiple childbirth at the feet of the king of Òrìsà

ÒSẸ́ OGBÈ B

Òrẹ́ kan ń bẹ fún eléyìun tí ọ́n jọ mọ́ araa wọn mọ́tímọ́tí; Olórí rere làwọn méjèèjì, wọ́n ó dèèyàn ńlá. Ifá pé kí àwọn méjèèjì ó jọ fi obì rúbọ.

Mo wá ọ délé
N ò bá ọ nílé
Ọ̀nà ni mo pàdé Èṣù Ọ̀dàrà
Èṣù Ọ̀dàrà ló júweè rẹ hàn mí
Pẹ̀lẹ́ ọmọ ọ̀ọ̀kùn méjì tíí mǐ ragbada ragbada lórí ewé
A díá fún Àwòròkòǹjobǐ
Níjọ́ tí òun àti Àwòko jọ ń sọ̀rẹ́
Wọ́n ní wọ́n ó rúbọ
Wọ́n ní babaa wọ́n ó dùúró tǐ wọ́n
Wọ́n bá rúbọ……..……..10
Ayé yẹ Àwòròkòǹjobǐ
Ayé sǐ yẹ Àwòko
Inúu wọ́n dùn
N ní wọ́n wá ń jó ní wọ́n wá ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Mo wá ọ délé
N ò bá ọ nílé
Ọ̀nà ni mo pàdé Èṣù Ọ̀dàrà.....20
Èṣù Ọ̀dàrà ló júweè rẹ hàn mí
Pẹ̀lẹ́ ọmọ ọ̀ọ̀kùn méjì tíí mǐ ragbada ragbada lórí ewé
A díá fún Àwòròkòǹjobǐ
Níjọ́ tí òun àti Àwòko jọ ń sọ̀rẹ́
Orí Oyè ni ò
Orí Oyè ni
Àwòròkòǹjobǐ
Ẹ̀yin ò mọ̀ pÓrí oyè lórí Awo?
Àwòròkòǹjobǐ

ÒSẸ́ OGBÈ B

This person has a cordial relationship with another friend. The two of them are a lucky bunch. Ifá says they would both become rich. They should both sacrifice plenty of kola nuts to their Orí.

I came looking for you at home
I met your absence
I met Èṣù Ọ̀dàrà on the way
It was Èṣù Ọ̀dàrà that described you to me
I greet you the child of ọ̀ọ̀kùn méjì tíí mǐ ragbada ragbada lórí ewé
Cast divination for Àwòròkòǹjobǐ
On the day he and Àwòko were engaged in friendship ties
They were asked to perform sacrifice
They said the spirit of their fathers would be with them
Àwòko and Àwòròkòǹjobǐ offered the sacrifice.....10
Life pleased Àwòròkòǹjobǐ
Life pleased Àwòko
They were exceedingly happy
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
I came looking for you at home
I met your absence
But I met Èṣù Ọ̀dàrà on the way…….20
It was Èṣù Ọ̀dàrà that described you to me
I greet you the child of ọ̀ọ̀kùn méjì tíí mǐ ragbada ragbada lórí ewé
Cast divination for Àwòròkòǹjobǐ
The close friend of Àwòko
Please, it is a crowned Orí
It is an Orí of a chief
Àwòròkòǹjobǐ
Don’t you all know that the Orí of a priest is a crowned Orí?
Àwòròkòǹjobǐ

ỌSẸ ỌYẸ̀KÚ A

Ifá pé kí eléyìun ó rúbọ sí àìkú. Ẹ̀míi rẹ̀ ó gùn; nǹkan tó sì bèèrè sí ó dáa. Ṣùgbọ́n ká rúbọ kí ààyè ó lè gbani, kí ọ̀nà ó fẹ̀ fún wa. Ifá pé kéléyìun ó fi ẹ̀wù ńlá kún ẹbọ ẹ̀ rú.

Ọ̀ṣẹ́ ló yẹ́kú Ọ̀wǐnnǐ
A díá fún Rẹ̀mílẹ́kún Onígbò Afọ̀nran
Níjọ́ tí ń bẹ láàrin òsìírì
Tí ń bẹ láàrin ọ̀tá sáńgílítí
Ẹbọ kó ṣẹ́gun n wọ́n ní ó ṣe
Òun ò níí kú báyìí?
Wọ́n ní ò níí kú
Bó bá ti le rúbọ
Wọ́n yan ẹbọ fún Rẹ̀mílẹ́kún
Ó bá rúbọ…….....10
Ó rú ọ̀pọ̀lọpọ̀ owó
Ó rú aṣọ ńlá kan
Ẹ̀mí ẹ̀ bá gùn
Ayé yẹ́ ẹ́
N ní wá ń jó ní ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀ṣẹ́ ló yẹ́kú Ọ̀wǐnnǐ
A díá fún Rẹ̀mílẹ́kún Onígbò Afọ̀nran
Níjọ́ tí ń bẹ láàrin òsìírì.....21
Tí ń bẹ láàrin ọ̀tá sáńgílítí
Rẹ̀mílẹ́kún tẹ́ẹ̀ ló kú
Kò kú mọ́ o
Gẹ̀rẹ̀rẹ̀
Ma fẹ̀wù bá wọn gbálẹ̀
Gẹ̀rẹ̀rẹ̀

ỌSẸ́ ỌYẸ̀KÚ A

Ifá asks this person to offer sacrifice for long life. All his intentions for coming to consult with Ifá would be fine; But he should offer sacrifice such that he would have space, time and conducive environment to function well. He should add a big cloth he owns to the sacrifice.

It is Ọ̀ṣẹ́ that removed the death spell on Ọ̀wǐnnǐ
Cast divination for Rẹ̀mílẹ́kún Onígbò Afọ̀nran
On the day he was in the midst of enemies
He was in the midst of foes
It is the sacrifice of prevalence that he was asked to perform
'Would I not die'? He asked
They told him that he would not die prematurely
Once he is ready to perform sacrifice
They prescribed the sacrifice for him
He offered the sacrifice……..……...10
He sacrificed plenty of money
He also sacrificed a big cloth
He lived long
And life pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
It is Ọ̀ṣẹ́ that removed the death spell on Ọ̀wǐnnǐ
Cast divination for Rẹ̀mílẹ́kún Onígbò Afọ̀nran.....20
On the day he was in the midst of enemies
He was in the midst of foes
The Rẹ̀mílẹ́kún that you thought died
Is actually not dead
Gẹ̀rẹ̀rẹ̀
At old age, I would with them wear flowing dresses
Gẹ̀rẹ̀rẹ̀

ỌSẸ ỌYẸ̀KÚ B

Ifá pé ká rú pẹ́pẹ́yẹ kan àti òkúta akọ méje. A ó lọ́ọ́ ju òkúta náà sáàrin ọjà kí gbogbo ogún ó le ṣẹ́.

Báa bá jùkò sáàrin ọjà
Arálé ẹni níí bá
A díá fún Akínọdé
Èyí tíí sọmọ Ọ̀ṣẹ́yẹ̀kú
Wọ́n ní ó rúbọ sáïkú araa rẹ
Wọ́n ní ò níí rógun ìdílé
Wọ́n lógun ò níí mú u
Wọ́n ní kó fi pẹ́pẹ́yẹ kún ẹbọ rú
Kó wáá kó òkúta akọ méje sínú igbá tí ọ́n fi rúbọ fÉṣù
Kó wáá mú òkúta akọ méje mĭĭïn……10
Kó rọjà
Kó lọ́ọ́ ju méjèèje lọ́jà
Akínọdé ọmọ Ọ̀ṣẹ́ Ọ̀yẹ̀kú bá rúbọ
Ó gbẹ́bọ fÉṣù
Ayé yẹ ẹ́
Akínọdé ṣẹ́gun
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí….20
Báa bá jùkò sáàrin ọjà
Arálé ẹni níí bá
A díá fún Akínọdé
Èyí tíí sọmọ Ọ̀ṣẹ́yẹ̀kú
Wọ́n ní ó rúbọ sáïkú araa rẹ
Ó wáá gbẹ́bọ ńbẹ̀
Ó wáá rúbọ
A rúbọ nígbà yí o
A rúbọ
A fi pẹ́pẹ́yẹ rúbọ…….....……30

ỌSẸ́ ỌYẸ̀KÚ B

Ifá implores this person to sacrifice a duck and seven rock pebbles. He should go and throw the stones into the market square from afar.

If one throws a stone into the market crowd center
It would hit a relation
Casts divination for Akínọdé
The child of Ọ̀ṣẹ́yẹ̀kú
He was asked to perform sacrifice for him to have an endless life
They told him that he would not experience warfare within his family circles
And that he would not be arrested by warfare
But he should sacrifice a duck
And also put seven stones in a calabash for Èṣù
He was also told to get another seven stones……10
Take them to a market place
And should throw them from afar into the market place
Akínọdé the child of Ọ̀ṣẹ́yẹ̀kú performed the sacrifice
He gave the sacrifice to Èṣù
Life so pleased him
Akínọdé won
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said……...…..20
If one throws a stone into the market crowd center
It would hit a relation
Casts divination for Akínọdé
The child of Ọ̀ṣẹ́yẹ̀kú
He was asked to perform sacrifice for him to have an unending life
He heard about the sacrifice
And performed it
We have henceforth performed the sacrifice prescribed
We have performed it
We have sacrificed a duck….....……30

Ọ̀ran à sài yẹ wá gbẹ̀yǐn
A fi pẹ́pẹ́yẹ rúbọ

Our misfortunes would result in success in the end
We sacrificed a duck

ỌSẸ́ ÌWÒRÌ A

Ifá pé kí eléyìun ó rúbọ fún àwọn ọmọ è; ẹbọọ rẹ̀ ó wọ̀run. Ikú ò níí pàwọ́n ọmọ ẹ̀; òun àtìyàwó ẹ̀ náà ò níí kú ní kékeré.

Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
A díá fún Ọ̀rúnmìlà
Yóo ràán akiribiti ẹbọ lọ sálàde ọ̀run ńtorí ọmọọ rẹ
Ọ̀rúnmìlà ní ń bèèrè pé nǹkan ò sàwọn ọmọ òun báyìí?
Wọ́n ní kó rú àyágbáyagbà ẹbọ
Kó dóde ọ̀run kó jíṣẹ́
Kó mọ́ sĩí ikú mọ́
Kí àrùn náà ó kẹ́rùu rẹ̀
Kí òfò ó lọ……..…....…..10
Ire gbogbo ó mọ́ọ wọlé wá
Ọ̀rúnmìlà rúbọ
Ayé yẹ ẹ́
Nĩ bá ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin àwọn Akọ́nilédè
Ó ní Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
A díá fún Ọ̀rúnmìlà
Yóo ràán akiribiti ẹbọ lọ sálàde ọ̀run ńtorí ọmọọ rẹ
Ẹbọ mọ́ gbàgbé o jíyìn……..20
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn
Akirinbiti
Bóo bá dọ́run tóo bá ti jíyìn ajé
Ká rájé rere ní
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn

ỌSẸ́ ÌWÒRÌ A

Ifá asks this person to offer full sacrifice. His needs for consulting Ifá would be obtained, as his sacrifice would be accepted. He should also sacrifice for his children. Death would not snatch away his children nor would it kill his wife.

Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Cast divination for Ọ̀rúnmìlà
He would send a breathtaking sacrifice to heaven because of his children
'Nothing bad happens to my children'? Ọ̀rúnmìlà asked
He was asked to offer an awesome sacrifice
The sacrifice that would get to heaven to deliver all messages
Such that there would be no more death
There would not be any sickness again
Loss would be gone…….…….....…..10
'All good things would come into your home' they said
Ọ̀rúnmìlà offered the sacrifice
Life pleased him
He then started to praise his Babaláwos
His Babaláwos were praising the Language teacher
He said Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Cast divination for Ọ̀rúnmìlà
He would send a breathtaking sacrifice to heaven because of his children……..19
My sacrifice, do not forget to deliver my message
Akirinbiti
Do not forget to deliver my message
Akirinbiti
Once you get to heaven, deliver my message of wealth
Let me have a good wealth to pocket
Akirinbiti
Do not forget to deliver my message

Akirinbiti
Bóo bá dọ́run tóo bá ti jíyìn aya
Ká ráya rere ní……...……..30
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn
Akirinbiti
Bóo bá dọ́run tóo bá ti jíyìn ọmọ
Ká rọ́mọ rere bí
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn
Akirinbiti
Bóo bá dọ́run tóo bá ti jíyìn ilé
Ká rílé rere kọ́……...…...40
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn
Akirinbiti
Bóo bá dọ́run tóo bá ti jíyìn ire gbogbo
Kíre gbogbo ó mọ́ọ tó wa lọ́wọ́
Akirinbiti
Mọ́ mọ̀ gbàgbé o jíyìn
Akirinbiti

Akirinbiti
When you get to heaven, tell of my lack of wives
Such that I could have good ladies as wives……30
Akirinbiti
Do not forget to deliver my message
Akirinbiti
When you get to heaven, deliver my message on dearth of children
Such that I could have good children to nurture
Akirinbiti
Do not forget to deliver my message
Akirinbiti
When you get to heaven, deliver my message on lack of houses
Such that I could have the wherewithal to build a beautiful mansion…….....40
Akirinbiti
Do not forget to deliver my message
Akirinbiti
When you get to heaven, deliver my need for all good things
Such that all good things would be within my grasp
Akirinbiti
Do not forget to deliver my message
Akirinbiti

ỌSẸ́ ÌWÒRÌ B

Ifá pé ikú orí eléyìun ó yẹ̀.

Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Àrọ̀ ré re réè
Awo ilé Ọ̀rúnmìlà
Ló díá fún Ọ̀rúnmìlà
Yóó yẹ ikú kúò lórí ọmọ rẹ̀
Yó lọ rèé gbé e kọ́rí igi lóko
Wọ́n ní kó rúbọ
Wọ́n ní bó bá ti rúbọ
Ikú yẹ̀……..10
Ọ̀rúnmìlà rúbọ
Ikú ò pa ọmọ ẹ̀ mọ́
Àrùn ò ṣe ọmọ ẹ̀ mọ́
N ní wá ń jó n ní ń yọ̀
Ǹí ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Àrọ̀ ré re réè.....20
Awo ilé Ọ̀rúnmìlà
Ló díá fún Ọ̀rúnmìlà
Yóó yẹ ikú kúò lórí ọmọ rẹ̀
Yó lọ rèé gbé e kọ́rí igi lóko
Ikú tí ọ́n ní ó pẹ́ní ó mẹ́bọ
Ikú ò leè pẹ́ní ó mẹ́bọ mọ́
Awo rere
N lÀrọ̀ ré re réè
Awo rere
Àrùn tí ọ́n ní ó pẹ́ní ó mẹ́bọ……30
Àrùn ò leè pẹ́ní ó mẹ́bọ mọ́

ỌSẸ́ ÌWÒRÌ B

Ifá says the death spell on this person would be removed.

Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Àrọ̀ ré re réè
The priest of Ọ̀rúnmìlà's household
Cast divination for Ọ̀rúnmìlà
He would remove the death spell on his child
He would go and hang it on a tree in the forest
He was asked to perform sacrifice
'Once you perform sacrifice', they said
'The death spell would be removed'……..……10
Ọ̀rúnmìlà offered the sacrifice
Death could not kill his child again
Sickness could not inflict his child again
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Ọ̀sẹ́ pàá bí ọkọ́
Ìwòrì jòwòlò bíi rádùn
Àrọ̀ ré re réè……20
The priest of Ọ̀rúnmìlà's household
Cast divination for Ọ̀rúnmìlà
He would remove the death spell on his child
He would go and hang it on a tree in the forest
The death they wished to kill the person who knows the observance of sacrifice
Death could not kill him again
A learned and good priest
Is the priest called Àrọ̀ ré re réè
A learned and good priest
The sickness they wished would inflict the person who knows the observance of sacrifice.....30
Sickness could not inflict the person who knows the efficacy of sacrifice

Awo rere
N lÀrọ́ ré re réè
Awo rere
Òfò tí ọ́n ní ó ṣẹ̀ni ó mẹ̀bọ̀
Òfò ò leè ṣẹ̀ni ó mẹ̀bọ̀ mọ́
Awo rere
N lÀrọ́ ré re réè
Awo rere.....39
Gbogbo Ajogun tí ọ́n ní ó ṣẹ̀ni ó mẹ̀bọ̀
Ajogun ò leè ṣẹ̀ni ó mẹ̀bọ̀ mọ́
Awo rere
N lÀrọ́ ré re réè
Awo rere

A learned and good priest
Is the priest called Àrọ́ ré re réè
A learned and good priest
The Loss they wished would be suffered by the person who knows the observance of sacrifice
Loss could not be suffered again by the person who knows the efficacy of sacrifice
A learned and good priest
Is the priest called Àrọ́ ré re réè
A learned and good priest
All the impugns they wished would inflict the person who knows the observance of sacrifice.....40
All the spells could not inflict him again
A learned and good priest
Is the priest called Àrọ́ ré re réè
A learned and good priest

ỌSẸ́ ÒDÍ A

Ifá pé ire fún eléyìun ayé ó yẹ ẹ; yóó sì dáa fún un. Ifá pé kò gbọdọ̀ tẹ́mbẹ́lú ìyàwóo rẹ̀ o.

Ọ̀sẹ́ dí í
Òru dí í
Òru làgbàlagbàá tàtàkú ìdí
A díá fún Àgbò gĭrĭsàsà
Èyí tíí sọkọ Ẹ̀gbẹ̀jí
Wọ́n ní ó mọ́ sànjíínà sóbĭnrin ẹ̀
Wọ́n ń báyéé lọ
Ńgbà ó dijọ́ kan
Ló bá hùwà ẹ̀gbin sóbĭnrin ẹ̀
Ẹ̀gbẹ̀jí bá lọ ńtiẹ̀…….....……10
Àgbò gĭrĭsàsá bá ń wáyàwó ẹ̀
Gbogbo èèyàn ní ń bá a wá Ẹ̀gbẹ̀jí
Bí ọ́n bá sì rí ọ̀kan
Wọ́n ó wàá fi han Àgbò gĭrĭsàsà
Bó bá ti pàdé ẹ̀
Wọ́n a tún mú Ẹ̀gbẹ̀jí kúò lọ́dọ̀ọ́ rẹ̀
Àyĭn ẹ́yĭn ni Àgbò gĭrĭsàsà ń yin àwọn Babaláwo
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sẹ́ dí í
Òru dí í.....20
Òru làgbàlagbàá tàtàkú ìdí
A díá fún Àgbò gĭrĭsàsà
Èyí tíí sọkọ Ẹ̀gbẹ̀jí
Ńbo lẹ rẸ́gbẹ̀jí ńmi?
Àgbò gĭrĭsàsà
Ń pé ńbo lẹ rẸ́gbẹ̀jí ńmi?
Àgbò gĭrĭsàsà

ỌSẸ́ ÒDÍ A

Ifá wishes this person well. Life would please him but he should not disrespect his wife.

Ọ̀sẹ́ dí í
Òru dí í
It is in the middle of the night that adults have sex
Cast divination for the Matured Ram
The husband of the Sheep
He was warned not to ever neglect or behave unconcerned to his wife
Life continued
One particular day
He behaved negligently towards his wife
The Sheep then left him…….....……10
He afterwards started looking for his wife
Everybody helped in searching for her
If they happens to see one that is of semblance
They would go to show her to him
After mating her
They would take her away
The Ram afterwards started to praise his Babaláwos belatedly
He said it was exactly as his Babaláwos had said
Ọ̀sẹ́ dí í
Òru dí í…….....….20
It is in the middle of the night that adults have sex
Cast divination for the Matured Ram
The husband of the Sheep
'Where did you see Ẹ̀gbẹ̀jí'?
Àgbò gĭrĭsàsà
He was asking everyone if they happened to have seen Ẹ̀gbẹ̀jí
Àgbò gĭrĭsàsà

ỌSẸ ÒDÍ B

Ifa pé kí eléyìun ó tọ́jú àwọn Awo ẹ. Gbogbo nǹkan tí àwọn Awo ẹ bá sọ ni kó ṣe. Ifá pé bí baba eléyìun bá ń bẹ láyé, kó bọ́rii baba ẹ, bí baba ẹ bá sì ti kú, kó bèèrè lójú ọpọ́n nǹkan tí baba ẹ ó bàá gbà.

Isán níí sánrun
Ọ̀kàrá níí làrun gàgààgà
Òlùgbóńgbó pajá mọ́ jẹ
Àwọn ló díá fún Ọlánlẹ̀gẹ̀ tíí sawo Ọwá
Ó ní Ọwá ó làájé
Ọwá lájé
Ó ní Ọwá ó làáya
Ọwá gbé ọ̀pọ̀lọpọ̀ obǐnrin níyàwó
Ó ní Ọwá ó bǐímọ
Ọwá bí ọ̀pọ̀lọpọ̀ ọmọ …….....….10
Ó ní Ọwá ó kọ̀ọ́lé
Ọwá kólé ńlá
Ó lẹ́mǐí Ọwá ó gùn
Ọwá gbélé ayé kánrin kése
Ó ní kí Ọwá ó rúbọ
Kó lọ̀ọ́ tún ojú oórǐ baba ẹ ṣe
Kó mọ́ baà rí baba ẹ lójú ǐran
Ọwá ní baba òun
Baba tó ti kú
Ọwá bá kọ̀ ……20
Ọwá ò rúbọ
Ńgbà ó sùn ńjọ́ kan
Baba ẹ bá yọ sí I lójú oorun
Ńí bá ń sunkún
Bàbá òun
Háà bàbá òun
Wọ́n ní ṣe bí wọ́n wí fún ọ
Ṣebí ǐwọ lọ̀ọ́ gbẹ́bọ ń rúrú
Àyǐn éyǐn ní ń yin àwọn Babaláwo
Ó ní Isán níí sánrun…… .30

ỌSẸ ÒDÍ B

Ifá says this person should take care of his priests. All the predictions of his priests would come true. If his father is still alive, he should offer sacrifice to his Orí, but if dead, he should ask what his father would accept from him.

Isán níí sánrun
Ọ̀kàrá níí làrun gàgààgà
Òlùgbóńgbó pajá mọ́ jẹ
They are those that cast divination for Ọlánlẹ̀gẹ̀, the priest of Ọwá
He predicted Ọwá would have wealth
Ọwá has wealth
He predicted Ọwá would have wives
Owá married so many women
He predicted Ọwá would have children
Ọwá had twins and triplets as children……...10
He said Ọwá would build a house
Ọwá built a mansion
He said Ọwá would live long
Ọwá became aged
He asked Ọwá to perform sacrifice
And should go and take care of his father's grave
Such that he would not see his father in a nightmare
'My father'? Ọwá asked disdainfully
'The Man that died years ago'
Ọwá refused…….....…….20
He did not perform the sacrifice
One day, in his sleep
His father appeared to him in a dream
That was how he started crying
'My father'
'Oh my father', he sobbed
'Didn't we tell you'?
'Were you not the one that refused to offer sacrifice'?
He was praising his Babaláwos belatedly
He said Isán níí sánrun…….....30

Ọ̀kàrá níí làrun gàgààgà
Òlùgbóńgbó pajá mọ́ jẹ
A díá fún Ọláńlẹ̀gẹ̀ tíí sawo Ọwá
Ó ní Ọwá ó làájé
Ọwá lájé
Ó lỌ́wá ó làáya
Ọwá láya
Ó ní yóó bímọ
Ọwá bímọ
Ó ní yóó rĭí baba ẹ̀ lójú ĭran……40
Ọwá ní baba tó ti kú
Bóo lòun ó ṣe rí baba òun lójú ĭran?
Ọwá wáá ri baba ẹ̀ lójú ĭran
O lè ṣeni ká e lájé
Ọláńlẹ̀gẹ̀
O mọ̀ leè ṣeni ò
Ọláńlẹ̀gẹ̀
O lè ṣeni ká e láya
Ọláńlẹ̀gẹ̀
O mọ̀ leè ṣeni ò.....50
Ọláńlẹ̀gẹ̀
O lè ṣeni ká e bímọ
Ọláńlẹ̀gẹ̀
O mọ̀ leè ṣeni ò
Ọláńlẹ̀gẹ̀
O lè ṣeni ká e kọ́lé
Ọláńlẹ̀gẹ̀
O mọ̀ leè ṣeni ò
Ọláńlẹ̀gẹ̀
O wáá leè ṣeni títíítí ká e rí baba ẹni….60
Ọláńlẹ̀gẹ̀
O mọ̀ leè ṣeni ò
Ọláńlẹ̀gẹ̀

Ọ̀kàrá níí làrun gàgààgà
Òlùgbóńgbó pajá mọ́ jẹ
Cast divination for Ọláńlẹ̀gẹ̀, the priest of Ọwá
He predicted Ọwá would have wealth
It came to pass
He predicted Ọwá would have wives
Ọwá had wives
He predicted Ọwá would have children
Ọwá had twin babies
He said Ọwá would see his father in his dreams.....40
'The Man that died long ago', Ọwá said
'How would I see my father during my sleep'?
Ọwá afterwards saw his father during his sleep
So you can make it possible for one to have wealth?
Ọláńlẹ̀gẹ̀
You really can make it possible
Ọláńlẹ̀gẹ̀
You can make it possible for one to have wives
Ọláńlẹ̀gẹ̀
You really can make it possible……..50
Ọláńlẹ̀gẹ̀
You can make it possible for one to have children
Ọláńlẹ̀gẹ̀
You really can make it possible
Ọláńlẹ̀gẹ̀
You can make it possible for one to build a house
Ọláńlẹ̀gẹ̀
You really can make it possible
Ọláńlẹ̀gẹ̀
You can make it possible for one to see one's father during one's sleep…….....60
Ọláńlẹ̀gẹ̀
You can make it possible
Ọláńlẹ̀gẹ̀

ỌSẸ́ ÌROSÙN A

Àwọn ọmọ ĩyá méjĩ nifá ń báá wí nínú odù yí. Kí àwọn méjèèjĩ ó jọ rúbọ kí wọ́n ó le jọ là.

Ẹ bùúlẹ̀
Kó tú yagba
A díá fún Ọ̀ṣẹ́ tíí sọmọ ĩyá Ìrosùn
Wọ́n ní kí wọ́n ó rúbọ
Ọ̀ṣẹ́ òhun Ìrosùn rèé
Ọmọ ĩyá ni wọ́n
Wọ́n ní kí àwọn méjèèjì ó rúbọ
Káyé ó lè yẹ wọ́n
Wọ́n bá rúbọ
Wọ́n bá ń jó wọ́n bá ń yọ̀…...…..……10
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ẹ bùúlẹ̀
Kó tú yagba
A díá fún Ọ̀ṣẹ́ tíí sọmọ ĩyá Ìrosùn
Ẹbọ n wọ́n ní wọ́n ó jọ ṣe
Wọ́n gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Ọ̀ṣẹ́ Olósùn ló lajé……..…..20
Ẹ bùúlẹ̀ kó tú yagba
Kó tú yagba
Ọ̀ṣẹ́ Olósùn ló láya
Ẹ bùúlẹ̀ kó tú yagba
Kó tú yagba
Ọ̀ṣẹ́ Olósùn ló lọmọ
Ẹ bùúlẹ̀ kó tú yagba
Kó tú yagba
Ọ̀ṣẹ́ Olósùn ló nire gbogbo
Ẹ bùúlẹ̀ kó tú yagba……..30
Kó tú yagba

ỌSẸ́ ÌROSÙN A

Ifá asks this person to perform sacrifice. Life would please him. His sibling should offer sacrifice also.

Ẹ bùúlẹ̀
Kó tú yagba
Cast divination for Ọ̀ṣẹ́ the sibling of Ìrosùn
They were asked to perform sacrifice
Here is Ọ̀ṣẹ́ and Ìrosùn
They are blood brothers
They were both asked to perform sacrifice
Such that life would please them
They performed the sacrifice
They then started to dance and rejoice…...…….10
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos had said
Ẹ bùúlẹ̀
Kó tú yagba
Cast divination for Ọ̀ṣẹ́ the sibling of Ìrosùn
They were asked to perform sacrifice
They heard about the sacrifice
And performed it
It is Ọ̀ṣẹ́ Olósùn that owns wealth……...…..20
Pour it on the ground
And let it spread in a splash
It is Ọ̀ṣẹ́ Olósùn that owns good wives
Pour it on the ground
And let it spread in a splash
It is Ọ̀ṣẹ́ Olósùn that owns children
Pour it on the ground
And let it spread in a splash
It is Ọ̀ṣẹ́ Olósùn that owns all good things
Pour it on the ground …….....30
And let it spread in a splash

ỌSẸ́ ÌROSÙN B

Ifá pé ọlà ń bẹ fún eléyĭun; yóó sì ríre tí kò rò tẹ́lẹ̀.

Ọ̀sẹ́ ló sẹ́ lu Osùn
Ọ̀sẹ́ ló sẹ́ lu Ajé
A díá fún Ẹ̀fúùfù lẹ̀lẹ̀
Ńgbà tí ò rore Ìbínní
Wọ́n ní kó rúbọ
Wọ́n ní Orí ẹ̀ ó gbe dé ibi ó ga
Ó bá rúbọ
Ni ọ́n bá pè é lókèèrè fẽfé
Ọ̀sẹ́ ló sẹ́ lu Osùn
Ọ̀sẹ́ ló sẹ́ lu Ajé..... 10
A díá fún Ẹ̀fúùfù lẹ̀lẹ̀
Ńgbà tí ò rore Ìbínní
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Ńbi Orí ń gbé mĭí rè n mọ lọ
Ẹ̀fúùfù lẹ̀lẹ̀ ló gbà tí ò rore Ìbínní
Ńbi Orí ń gbé mĭí rè n mọ lọ

ỌSẸ́ ÌROSÙN B

Ifá says this person would be fortunate in life. He would also obtain unexpected wealth.

It is Ọ̀sẹ́ that spills on Osùn
It is Ọ̀sẹ́ that spills on wealth
Cast divination for Ẹ̀fúùfù lẹ̀lẹ̀
The one that never expected the fortune from Benin
He was asked to perform sacrifice
They said his Orí would take him to a lofty height
He observed the sacrifice
After a short while they sent for him from a far away city
It is Ọ̀sẹ́ that spills on Osùn
It is Ọ̀sẹ́ that spills on wealth…….10
Cast divination for Ẹ̀fúùfù lẹ̀lẹ̀
The one that never expected the fortune from Benin
He then heard about the sacrifice
And performed it
Where my Orí is taking me is the place I have gone
It was Ẹ̀fúùfù lẹ̀lẹ̀ that got the unexpected fortune from Benin
It is where my Orí is taking me that I have gone

ỌSẸ́ ỌWỌ́NRÍN A

Ifá pé ire ilé kíkọ́ fún eléyìun; yóó sì nísinmi.

Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn
A díá fún Onílée Káà
A bù fún Onílé Kótó
Wọ́n ní wọ́n ó rúbọ
Ó dáa fún àwọn báyìí?
Ayé yẹ àwọn báyìí?
Wọ́n ní yóó dáa fún wọn
Ṣùgbọ́n kí wọ́n ó rúbọ
À á ṣéé mọ Onílée Káà
N làá pe Sàngó…….....……10
Sàngó rúbọ
Ló bá gba Káà
Ni Sàngó jókòó ń Káà
Ní ń fẹ̀yìn tì
Ayé yẹ ẹ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn…20
A díá fún Onílée Káà
A bù fún Onílé Kótó
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn
Ẹ̀yin ò mọ̀ pÓnílée Káà ni Sàngó?
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn

ỌSẸ́ ỌWỌ́NRÍN A

Ifá wishes this person the good fortune of erecting a house. Ifá says he would have rest of mind.

Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn
Casts divination for Onílée Káà
Also casts for Onílé Kótó
They were asked to perform sacrifice
‘Would our lives be good at all’?
‘Would it be pleasant for us’? They asked
They said it would be fine with them
But they should perform sacrifice
How do we know Onílée Káà?
Is the appellation for Sàngó…….....……..10
Sàngó observed the sacrifice
He took over the lounge
And became well seated in the lounge
And also was resting in there
Life so pleased him
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn…….....20
Casts divination for Onílée Káà
Also casts for Onílé Kótó
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn
Don’t you know that Sàngó is Onílée Káà
Ọ̀sẹ́ wọnrín wọnrȉn wọnnwọnntíwọn

ÒSẸ́ ÒWỌ́NRÍN B

Ifá pé eléyìun ò níí rí Ìjàmbá oògùn. Ayé ó yẹ ẹ́ nǹkaan rẹ̀ ò níí bàjẹ́; Ẹbọ rẹ̀ ó sì dà. Ifá tó ní ká mọ́ọ̀ ṣe nǹkan tó dára nílé ayé nǐyí. Ifá pé kí eléyìun ó mọ́ bàá ẹnikẹ́ni kówó kí wọ́n ó mọ́ fi ibi sú u.

Ìkekeré gbọ́n
Ààsẹ́ gbọ́n
Ìkekere mọ́ ṣe Ààsẹ̀ gbọ́n gbọ̀n gbọ́n mọ́
Owó táa fi rÀàsẹ̀
Owó náà la e rÀkekere
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé bá Ọ̀sanyìn kówó
Ọ̀rúnmìlà ló bá Ọ̀sanyìn kówó
Ọ̀sanyìn ò bá fẹ́ẹ́ sanwo fún Ọ̀rúnmìlà mọ́
Òun sì gba owó yìí fún ọ lọ́wọ́ àwọn èèyàn ni.....10
Ọ̀rúnmìlà sin Ọ̀sanyìn lówó sìn ín, sìn ín
Ọ̀sanyìn ò fun
Wọ́n ní Ọ̀rúnmìlà
Aréè rẹ ní ń sá
Lóòótọ́ lo ṣe é lóore
Wọ́n ní kí Ọ̀rúnmìlà ó rú Àgùtàn kan
Wọ́n ní yóò fún ọ lówóò rẹ
Ọ̀rúnmìlà bá rúbọ
Wọ́n bá ṣe Ifá fún un
Bí Ọ̀rúnmìlà ti pàdé ẹ̀ ńjọ́ kan…….20
Ọ̀rúnmìlà bá bèèrè owó ẹ̀
Ọ̀rúnmìlà ní Ìkekeré gbọ́n
Ààsẹ́ gbọ́n
Ìkekere mọ́ ṣe Ààsẹ̀ gbọ́n gbọ̀n gbọ́n mọ́
Owó táa fi rÀàsẹ̀
Owó náà la e rÀkekere
A díá fún Ọ̀rúnmìlà
Tí ń lọ rèé bá Ọ̀sanyìn kówó

ÒSẸ́ ÒWỌ́NRÍN B

Ifá says this person would not be a victim of evil medicine. Life would please him, and his sacrifice would be accepted. He is enjoined not to be a guarantor for anyone taking a loan such that they would not make him regret it.

The latch is wise
The Lock is wise also
Latch; do not push the Lock back and forth again
The money we used in buying the Lock
Is the same money we used in buying the Latch
Cast divination for Ọ̀rúnmìlà
That was going to guarantee Ọ̀sanyìn as a borrower
It is Ọ̀rúnmìlà that helped being a guarantor for Ọ̀sanyìn
Ọ̀sanyìn then refused to repay Ọ̀rúnmìlà again
'I took the money for you from a loan house'
Ọ̀rúnmìlà said…….....……10
Ọ̀rúnmìlà demanded for his money continuously from Ọ̀sanyìn
Ọ̀sanyìn refused to repay him
'You Ọ̀rúnmìlà' they called his attention
'He is contesting with you'
'Even though it is true that you helped him'
They asked Ọ̀rúnmìlà to sacrifice a sheep
'He will give you your money' they assured
Ọ̀rúnmìlà then performed the sacrifice
They prepared an Ifá portion for Ọ̀rúnmìlà
Ọ̀rúnmìlà then met with Ọ̀sanyìn one day…….20
He demanded for his money again
Ọ̀rúnmìlà said 'The latch is wise'
The Lock is wise also
Latch, do not push the Lock back and forth again
The money we used in buying the Lock
Is the same money we used in purchasing the latch
Cast divination for Ọ̀rúnmìlà
That was going to guarantee Ọ̀sanyìn as a borrower

Ọ̀sányìn o ò
Fún mi lówó mi…….30
Máa wò mí bẹ́ẹ̀ ni o fi fún mi lówó mi
Fọnfọọnfọn n tĩfọn
Àsùùnjí lẸ̀tàá sùn
Bálẹ́lẹ́ bá lẹ́
Bọnna bọ́nnà a sùn lọ
Mọ́ọ wò mí bẹ́ẹ̀
Gbùùn gbun
N làgùtaán wò
Ọ̀sanyìn fún mi lówó mi
Ọ̀sanyìn bá kọwọ́ bọ àpòo rẹ̀……40
Ló bá fún Ọ̀rúnmìlà lówó ẹ̀
Ifá pé ká rúbọ
Kí wọ́n ó mó baà jẹ nǹkan wa mọ́lẹ̀

‘Ọ̀sányìn’, I call you
Give me my money…….....……30
‘As you look at me, I command you to give me my money’
‘Ifọn would always lie in a deep slumber’
‘It is a manner of sleeping without waking up for Ẹtà’
‘Once it is dusk’,
‘Bọnna bọ́nnà would go to heaven’
‘Look at me straight’
‘Dumbly as if not focusing’
‘That the sheep would look’
‘Ọ̀sányìn, give me my money’
Ọ̀sányìn then dipped his hand into his pocket……40
And gave Ọ̀rúnmìlà his money
Ifá asks this person to perform sacrifice
Such that his things would not be usurped from him

ỌSẸ ỌBÀRÀ A

Ifá pé kí eléyìun ó mọ́ ṣe ọ̀kánjùwà o.

Apá ò kÓsè
Wọn a dòòyì ka
A díá fún Ọlọmọ a jí jẹ díẹdíẹ
Wọ́n ní kó rúbọ
Ọlọmọ a jí jẹ díẹdíẹ n làá pỌ̀rúnmìlà
Ó bá rúbọ
Wọ́n nípá èèyàn ò níí ká a
Ńbii Babaláwo è é gbé jẹ ìjẹ wọ̀mù nùu
Bó o bá ti lè jẹ sí
Bẹ́ẹ lóó ṣe san……..10
Ọ̀rúnmìlà bá ń ṣe díẹ̀díẹ̀
Bí ọ́n bá feku bọ Ifá
Yóó jẹ díẹ̀ ńbẹ̀
Bí ọ́n bá fẹja bọ Ifá
Díẹ̀ ní ó jẹ ńbẹ̀
Ọ̀rúnmìlà pé ká kíyèsí àwọn tí ń jẹ Ijẹ wọ̀mù
Ó ní ẹ mọ́ọ wo àbọ̀
Ìgbẹ̀yìin wọn è é dáa
Ó ní ṣùgbọ́n ẹni tí ń jẹ díẹ̀díẹ̀
Tí ò jẹ èrù mọ́ ọn……..20
Ipáa wọn ò níí ká a
Ńgbà ó jé pé òótọ́ ní fí ń rìn
Ó ní Apá ò kÓsè
Wọn a dòòyì ka
A díá fún Ọlọmọ a jí jẹ díẹdíẹ
Wọ́n ní kó sá káalẹ̀ kó jàre
Ẹbọ ní ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ
Ńjọ́ eku kéré kèrè kéré…….30
Díẹdíẹ
N lỌ̀pẹ̀ẹ́ jẹ́ẹ́ là

ỌSẸ ỌBÀRÀ A

Ifá asks this person not to be greedy.

Arm stretch could not wrap round Baobab
They would surround it
Cast divination for Ọlọmọ a jí jẹ díẹdíẹ
He was asked to perform sacrifice
Ọlọmọ a jí jẹ díẹdíẹ is the appellation for Ọ̀rúnmìlà
He performed the sacrifice
The strength of man would not overcome you, they said
This is the Ifá verse that mandates Babaláwos not to be greedy
It is as much as you could eat
It that much that one would repay……10
Ọ̀rúnmìlà started taking it by bits
Whenever they sacrifice a rat to Ifá
He would eat just a little out of it
If they sacrifice fish to Ifá
It is little that he would eat out it
Ọ̀rúnmìlà said we should notice those that eat with greed
'Wait to see their ultimate end' He said
'Their terminal end would never be fine'
'But whoever that eats little by little'
'And refuses to take what is not his'……..……..20
He said that person would never suffer in the hands of his foes
Since it is with truth that he does his things
He said 'Arm stretch could not wrap round Baobab'
They would surround it
Cast divination for Ọlọmọ a jí jẹ díẹdíẹ
He was asked to please take care of the ground
And perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it
On days of few rats……...……..30
Little
Is what Ọ̀pẹ̀ would eat to make wealth

Díẹ́díẹ́
Ńjọ́ ẹja kéré kèrè kéré
Díẹ́díẹ́
N lỌ̀pẹ̀ẹ́ jẹ́ ẹ́ là
Díẹ́díẹ́
Ńjọ ẹyẹ kéré kèrè kéré
Díẹ́díẹ́
N lỌ̀pẹ̀ẹ́ jẹ́ ẹ́ là.....40
Díẹ́díẹ́
Ńjọ́ ẹran kéré kèrè kéré
Díẹ́díẹ́
N lỌ̀pẹ̀ẹ́ jẹ́ ẹ́ là
Díẹ́díẹ́

Little
On days of few fish
Little
Is what Ọ̀pẹ̀ would eat to make wealth
Little
On days of few birds
Little
Is what Ọ̀pẹ̀ would eat to make wealth……..…40
Little
On days of few meat
Little
Is what Ọ̀pẹ̀ would eat to make wealth
Little

ỌSẸ ỌBÀRÀ B

Ifá pé òun ó bàá eléyìun ṣẹ́gun. Ayé ó yẹ ẹ.

Sìnmìnìnpìnkìn Sìnmìnìnpìnkìn
Awo ilé Aládó
A díá fún Aládó
Èyí tí ń rayé ọ̀tá rọ̀gbà ká
Wọ́n ní ó rúbọ kó lè baà ṣẹ́gun
Òún le ṣẹ́gun báyìí?
Aládó bá ké sí àwọn Sìnmìnìnpìnkìn
Ẹ yẹ òun lóókan ìbò wò
Wọ́n ní kó rúbọ
Wọ́n ní ìṣẹ́gun ń bẹ fún un.....…..10
Aládo bá rúbọ
Wọ́n ní ò níí sógun mọ́
Ayé yẹ Aládo
Sìnmìnìnpìnkìn Sìnmìnìnpìnkìn
Awo ilé Aládó
A díá fún Aládó
Èyí tí ń rayé ọ̀tá rọ̀gbà ká
Ẹbọ n wọ́n ní wọ́n ó ṣe
Aládó gbẹ́bọ ńbẹ̀
Ó rúbọ……...20
A ò mọ̀ níí rógun nílẹ̀ yí o
Sìnmìnìnpìnkìn
Ìwọ lawo ilé Aládó
Ifá ó báni ṣẹ́ ọ̀tẹ nígbà yí
Ifá báni ṣẹ́ wọn
Sìnmìnìnpìnkìn
Ìwọ lawo ilé Aládó
Níṣe nÍfá à sài ṣẹ́ wọn lọ́wọ́
Níṣe n nÍfá à sài ṣẹ́ wọn lọ́tẹ̀ ìjà
Sìnmìnìnpìnkìn…….30
Ìwọ lawo ilé Aládó

ỌSẸ ỌBÀRÀ B

Ifá says he would help this person to win and that his life would please him.

Sìnmìnìnpìnkìn Sìnmìnìnpìnkìn
The priest of the house of Aládo
Casts divination for Aládo
The one that was surrounded by enemies
He was asked to offer sacrifice such that he could win
'Would I win'? He asked himself doubtfully
Aládo then consulted Sìnmìnìnpìnkìn
'Cast divination for me using your Ìbò'
They told him to perform sacrifice
They told him that he would win……..……..10
Aládo then performed the sacrifice
'There is no more war', they said
Life pleased Aládo
He said Sìnmìnìnpìnkìn Sìnmìnìnpìnkìn
The priest of the house of Aládo
Casts divination for Aládo
The one that was surrounded by enemies
He was asked to perform sacrifice for him to win
Aládo heard about the sacrifice
And performed it……20
We would not see war in around our land
Sìnmìnìnpìnkìn
You are the priest of the house of Aládo
Ifá would help us win cold wars henceforth
Ifá please help us win them
Sìnmìnìnpìnkìn
You are the priest of the house of Aládo
Ifá would stop them
Ifá would definitely stop their cold war
Sìnmìnìnpìnkìn…….……30
You are the priest of the house of Aládo

ỌSẸ ỌKÀNRÀN A

Ifá pé òun pé ire ọmọ. Aburú ò níí dé bá wa.

Tó tò tó
Awo ilé Ọsẹkànràn
A díá fún Ọgbọ̀gbọ̀ Ìyàwó
Níjọ́ tí ń relé ọkọ àárọ̀
Wọ́n ní kó rúbọ
Wọ́n níre ọmọ fún un
Ó bá rúbọ
Ó bá bẹ̀rẹ̀ síí bímọ
Ọmọ pọ̀
Ní bá ń yin àwọn Tó tò tó ……10
Awo ilé Ọsẹkànràn
Tó tò tó
Awo ilé Ọsẹkànràn
A díá fún Ọgbọ̀gbọ̀ Ìyàwó
Níjọ́ tí ń relé ọkọ àárọ̀
Tó
Àṣẹ kán ó doyún
Tó
Àtọ̀ kán ó sì dọmọ

ỌSẸ́ ỌKÀNRÀN A

Ifá asks this person to offer sacrifice. He would not see any bad occurrence.

Tó tò tó
The priest of Ọsẹkànràn
Casts divination for the new wife
On the day she was going to her husband's house
She was asked to perform sacrifice
They wished her the good fortune of children
She then performed the sacrifice
And afterwards started having babies
She had so many children
She was praising Tó tò tó ……...…….10
The priest of Ọsẹkànràn's house
She said Tó tò tó
The priest of Ọsẹkànràn
Casts divination for the New wife
On the day she was going to her husband's house
Tó
One command that would become a pregnancy
Tó
One specific sperm would become a baby

ỌSẸ́ ỌKÀNRÀN B

Ifá péléyìun ó ṣe gẹ́gẹ́ ire; sùúrù ni kó mú. Ojúmọ́ ire gbogbo nilẹ̀ tó mọ́ fún un lónĩí. Lónĩí gaan nire ẹ̀ ó bẹ̀rẹ̀.

Ọ̀ṣẹ́ tẹ́ẹ́rẹ́
Awo Olùkájé
Ọlọ̀kànràn Awo Olùkókùn
Awo tó bá rìn tó bá jĩnnà
Nĩí kó idẹ
Nĩí kó okùn
Nĩí kó jĩngbĩnní wọ inú ilé
A díá fún Ọ̀rúnmìlà
Ifá jí lójúmọ́
Ifá ní ọwọ́ òun ò ba ire….....……10
Wọ́n ní ó rúbọ
Wọ́n ní òwúùrù ẹyẹlé lẹbọ ẹ̀
Ọ̀pọ̀lọpọ̀ owọ́ lẹbọ ẹ̀
Ọ̀rúnmìlà bá dẹbọ́lẹ̀
Babá bá rúbọ
Ilẹ̀ tí ó mọ́ ọ
Ajé bá dé
Ajé ń yọ̀ lọ́tùún
Ní ń yọ lósì̀
Ní wá ń jó ní ń yọ̀……..….20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀ṣẹ́ tẹ́ẹ́rẹ́
Awo Olùkájé
Ọlọ̀kànràn Awo Olùkókùn
Awo tó bá rìn tó bá jĩnnà
Nĩí kó idẹ
Nĩí kó okùn
Nĩí kó jĩngbĩnní wọ inú ilé.....30
A díá fún Ọ̀rúnmìlà
Ifá jí lójúmọ́

ỌSẸ́ ỌKÀNRÀN B

Ifá says this person would meet with fortunes. Ifá urges him to be patient; the dawn of the next day would bring him fortunes. And from this day onward he would be a rich man.

Ọ̀ṣẹ́ tẹ́ẹ́rẹ́
The priest of Olùkájé
Ọlọ̀kànràn the priest of Olùkókùn
The priest that practices deeply
Would pack brass
Would pack beads
And also pack Jĩngbĩnní into his house
Cast divination for Ọ̀rúnmìlà
Ifá woke up daily.....9
He complained his hand could not touch good fortunes
He was asked to perform sacrifice
'A matured pigeon is the sacrifice' they said
'Plenty of money is also part of the sacrifice'
He brought out good sacrificial articles
And performed the sacrifice
On the dawn of the next day
Wealth came around
Wealth started coming from the right hand side
It was also coming from the left hand side
He then started to dance and rejoice….....……20
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Ọ̀ṣẹ́ tẹ́ẹ́rẹ́
The priest of Olùkájé
Ọlọ̀kànràn the priest of Olùkókùn
A priest that practices deeply
Would pack brass
Would pack beads
And also pack Jĩngbĩnní into his house……30
Cast divination for Ọ̀rúnmìlà
Ifá woke up daily

Ifá ní ọwọ́ òun ò ba ire
Wọ́n ní lóǹíí lọjọ́ ire baba
Wọ́n ní kó rúbọ
Babá gbẹ́bọ ńbẹ̀ ó rúbọ
Jíjí ti mo jí lóǹíí
Mo kan alájé
Ẹni rere
N lỌ̀pẹ̀ ń gbé míí kò…….....…..40
Ẹni rere
Ǹjí ǹjí tí mo jí lóǹíí
Mo kan aláya
Ẹni rere
N lỌ̀pẹ̀ ń gbé míí kò
Ẹni rere
Jíjí ti mo jí lóǹíí
Mo kan ọlọ́mọ
Ẹni rere
N lỌ̀pẹ̀ ń gbé míí kò…….....…..50
Ẹni rere
Jíjí ti mo jí lóǹíí
Mo kan onílé
Ẹni rere
N lỌ̀pẹ̀ ń gbé míí kò
Ẹni rere
Jíjí ti mo jí lóǹíí
Mo kan oníre gbogbo
Ẹni rere
N lỌ̀pẹ̀ ń gbé míí kò…….…60
Eni rere

He complained that his hand could not touch good fortunes
They said today is the day of baba's wealth
But he should perform sacrifice
Baba heard about the sacrifice and performed it
As I wake up today
I met with people with wealth
Generous people
Are those Ọ̀pẹ̀ is bringing me to meet……...40
Kind people
As I wake up today
I met ladies with prospects as good wives
Generous people
Are those Ọ̀pẹ̀ is bringing me to meet
Kind people
As I wake up today
I met with children
Generous people
Are those Ọ̀pẹ̀ is bringing me to meet…….....…..50
Kind people
As I wake up today
I met with good fortune of houses
Generous people
Are those Ọ̀pẹ̀ is bringing me to meet
Good people
As I wake up today
I met with all sorts of fortunes
Generous people
Are those Ọ̀pẹ̀ is bringing me to meet…….60
Kind people

ỌSẸ́ ÒGÚNDÁ A

Ifá pé tẹ̀gbọ́n tàbúrò ni kí wọ́n ó jọ rúbọ pọ̀ kí wọ́n ó lè jọ là wálé. Kí wọ́n ó bỌ̀ọ̀sà funfun kí wọ́n ó sì tan iná sí ọ̀dọ̀ Ọ̀rúnmìlà àti Òòsà fún odidi ọjọ́ méje gbáko.

Ọ̀sẹ́ ni ò morí Olú
Òṣì ni ò màwọ̀
Agẹ́dẹngbẹ ni ò morí ẹnì ó rọ òun
A díá fún tẹ̀gbọ́n tàbúrò
Níjọ́ tí wọ́n ń lọ sóko Ìpére
Oko Ìpére tí àwọ́n ń lọ yìí dáa fún àwọn?
Wọ́n ní wọ́n ó rúbọ
Wọ́n ní yóó yẹ wọ́n
Wọ́n bá rúbọ
Tẹ̀gbọ́n tàbúrò dé oko Ìpére……10
Wọ́n bá tanná Ọ̀là
Ọ̀là bá dé
Ayé bá yẹ wọ́n
Wọ́n bá ń jó wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ọ̀sẹ́ ni ò morí Olú
Òṣì ni ò màwọ̀
Agẹ́dẹngbẹ ni ò morí ẹnì ó rọ òun.....20
A díá fún tẹ̀gbọ́n tàbúrò
Níjọ́ tí wọ́n ń lọ sóko Ìpére
Wọ́n ní kí wọ́n ó rúbọ kí wọ́n ó lè baà múre wálé
Wọ́n gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Kín làá tanná Ìpére?
Àtànlà
Àtànlà làá tanná Ìpére
Àtànlà

ỌSẸ́ ÒGÚNDÁ A

Ifá asks this person and his blood brother to perform sacrifice to Òòsàálá by lighting a lamp beside Òòsà's staff, such that they both would pack wealth home. He should also light a lamp for Ọ̀rúnmìlà for seven days.

Ọ̀sẹ́ does not know the Orí of Olú
Poverty has no respect for skin pigmentation or texture
Agẹ́dẹngbẹ cutlass does not know the head of its maker
Cast divination for the Elder and the Junior
On the day they were going to the forest of Ìpére
'Would this sojourn in Ìpére be good' They asked
They were told to perform sacrifice
They told them it would be well with them
They then performed sacrifice
The brothers got to the farm of Ìpére……..10
They lit a lamp of riches
Riches came to them in a breakthrough
Life pleased them
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos had said
It is Ọ̀sẹ́ that does not know the Orí of Olú
Poverty has no respect for skin pigmentation or texture
Agẹ́dẹngbẹ does not know the head of its maker
Cast divination for the Elder and the Junior.....21
On the day they were going to the forest of Ìpére
They were asked to perform sacrifice such that they would come back with riches
They heard about the sacrifice
And performed it
What do we say about the light that we lit in Ìpére?
Resourceful lighting
Resourceful lighting is what we say about the light in Ìpére
Resourceful lighting

ỌSẸ́ ÒGÚNDÁ B

Ifá pé kí ẹnìkan ńbèun ó rúbọ ńtorí àbíkú. Ìgìrìpá òrúkọ lẹbọ ẹ̀

Ọ̀sẹ́ ni ò morí Olú
Òṣì ni ò màwọ̀
Agẹdẹngbẹ ni ò morí ẹnì ó rọ òun
A díá fún Ọlọ́mú Jùwàlà
Èyí tíí ṣe yèyé àbíkú
Àbíkú le fi òun sílẹ̀ báyìí?
Wọ́n ní kó rúbọ
Wọ́n níre fún wọn
Ọlọ́mú Jùwàlá bá rúbọ
Ó rúbọ tán…….....10
Ọmọ ẹ̀ ò bá kú mọ́
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sẹ́ ni ò morí Olú
Òṣì ni ò màwọ̀
Agẹdẹngbẹ ni ò morí ẹnì ó rọ òun
A díá fún Ọlọ́mú Jùwàlà
Èyí tíí ṣe yèyé àbíkú…….....…20
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọmọ tí wọ́n ń bíí kú
Ó dọmọ àbíyè
Ọlọ́mú Jùwàlà ọmọ tóo bí ò kú mọ́
Ọmọ́ wáá dọmọ àbíyè

ỌSẸ́ ÒGÚNDÁ B

Ifá says someone close to this person should perform sacrifice because of Àbíkú. Children that dies and reincarnate. A matured goat is the sacrifice

Ọ̀sẹ́ does not know the Orí of Olú
Poverty has no respect for skin pigmentation or texture
Agẹdẹngbẹ cutlass does not know the head of its maker
Cast divination for Ọlọ́mú Jùwàlà
The mother of Àbíkú
'Would these Àbíkús depart from me'? She asked
They told her to perform sacrifice
They wished her the good fortune of surviving children
Ọlọ́mú Jùwàlà then performed the sacrifice
After observing all the sacrifices…….....……10
Her children refused to die again
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was as her Babaláwos predicted
Ọ̀sẹ́ does not know the Orí of Olú
Poverty has no respect for skin pigmentation or texture
Agẹdẹngbẹ cutlass does not know the head of its maker
Cast divination for Ọlọ́mú Jùwàlà
The mother of Àbíkús…….....…….20
It is sacrifice that they had asked her to perform
She heard about the sacrifice
And performed it
The child that was dying repeatedly
Has become a successfully nurtured child
Ọlọ́mú jùwàlà, the children you have now don't die again
The children now become successfully nurtured

ỌSẸ́ ỌSÁ A

Ifá pé a ò níí rógun láyé. Ìrùkẹ̀ méjì àti àgbébọ̀ adĩẹ lẹbọ; gbogbo ogun àtẹ̀yìnwá ó sì di ṣíṣẹ́ láti àsìkò yí lọ.

Ọ̀ṣẹ́ sá o
Ọ̀ṣẹ́ ò sá
Kẹ̀lẹ̀mbẹ̀ balẹ̀
Ó fara yíiku kítí kĩtĩ kítí
A díá fún Ògún
Tí ń gbóguún lọ Ìlóbìnrin
A díá fún Òòsà
Òòsà ń gbóguún lọ Ìlóbìnrin
A díá fún Sàngó
Sàngó ń gbóguún lọ Ìlóbĩnrin……..10
A díá fún Ọ̀rúnmìlà
Ọ̀rúnmìlà ń gbóguún lọ Ìlóbìnrin
Ẹbọ n wọ́n ní kí gbogboo wọ́n ó ṣe kí wọ́n ó tóó mọ̀ọ̀ lọ
Gbogbo àwọn Òòsà ni ọ́n ń gbógun lọ Ìlóbìnrin
Wọn ò rí Ìlóbìnrin mú
Ọ̀rúnmìlà ló ṣe tán tí ó loogun Ìlóbìnrin
Wọ́n ní kó rúbọ
Wọ́n ní kó rú Ìrùkẹ̀ méjì
Wọ́n ní tó bá dé ọ̀hún
Wọ́n ní kó mọ́ ṣe múra kan kaan kan…20
Wọ́n ní àwọn Obìnrin ó tẹ̀lé e
Yóó sì kó wọn lẹ́rú
Ọ̀rúnmìlà dé ọ̀hún
Ó ní Ọ̀ṣẹ́ sá o
Ọ̀ṣẹ́ ò sá
Kẹ̀lẹ̀mbẹ̀ balẹ̀ fara yíiku kítí kĩtĩ kítí
A díá fún ọ̀kànlénú Irúnmọ̀lẹ̀
Tí ń gbóguún lọ Ìlóbìnrin
Wọ́n dé Ìlóbìnrin
Wọn ò rí wọn kó lẹ́rú……..…….30

ỌSẸ́ ỌSÁ A

Ifá prays that we would not experience war in our life. Two tassels and two hens is the sacrifice. All the bad times of the past is ended.

Whether Ọ̀ṣẹ́ runs away
Or he does not run away
Mucus would land on the ground
And envelope itself completely with dust
Cast divination for Ògún
He was venturing warfare in Ìlóbìnrin
Cast divination for Òòsà
Òòsà was venturing warfare in Ìlóbìnrin
Cast divination for Sàngó
He too was venturing warfare in Ìlóbìnrin……10
Also cast for Ọ̀rúnmìlà
Ọ̀rúnmìlà was venturing warfare in Ìlóbìnrin
They were all asked to offer sacrifice before leaving
All the Deities were venturing warfare in Ìlóbìnrin
They could not hold Ìlóbìnrin in captivity
Ọ̀rúnmìlà then prepared to go to Ìlóbìnrin
They told him to offer sacrifice
They told him to offer two tassels
'When you get to Ìlóbìnrin'
'Do not use any force'……..20
'The women in there would follow you'
'You would arrest them as slaves', they said
Ọ̀rúnmìlà arrived in Ìlóbìnrin
He said either Ọ̀ṣẹ́ runs away
Or he does not
Mucus would land on the ground and envelope itself completely with dust
Cast divination for uncountable number of Deities
They were venturing warfare in Ìlóbìnrin
They got to Ìlóbìnrin
They could not arrest Ìlóbìnrin as slaves.....……30

Ọ̀ṣẹ́ sá o
Ọ̀ṣẹ́ ò sá
Kẹ̀lẹ̀mbẹ̀ balẹ̀ fara yíiku kítí kǐtǐ kítí
Awo ilé Ọ̀rúnmìlà
A díá fún Ọ̀rúnmìlà
Ifá wá ń gbóguún lọ Ìlóbìnrin
Wọ́n ní ó rúbọ kó tóó lọ
Ọ̀rúnmìlà o wáá gbẹ́bọ ńbẹ̀
O rúbọ
Ó dé Ìlóbǐnrin……....…...40
Ní bá ń jọ́
Ní bá ń dárin
Ní ń ṣe pa kẹ́kẹ́ mọ́ wọn
Ogun Obìnrin lọ́ ń lọ
Ọ̀ṣẹ́ mọ́ sàá
Ogun Obìnrin lọ́ ń lọ
Pòkòkò mọ́ wọn
Ogun Obìnrin lọ́ ń lọ
Ọ̀ṣẹ́ mọ́ sàá
Ogun Obìnrin lọ́ ń lọ……..50
Ẹ yọ́nú sí mi
Ogun Obìnrin lọ́ ń lọ
Ọ̀ṣẹ́ mọ́ sàá
Ogun Obìnrin lọ́ ń lọ
Pa kókó mọ́ wọn
Ogun Obìnrin lọ́ ń lọ
Ọ̀ṣẹ́ mọ́ sàá
Ogun Obìnrin lọ́ ń lọ
Oní gángan ń lù
Ọ̀rúnmìlà ń jó…….....60
Ìrùkẹ̀ ń jù lọ́wọ́ ẹ̀
Àwọn Obìnrin bá bèèrè pé
‘Kín leléyìun ń ṣeé bọ̀ un’?
‘Wọ́n ló ní kóun ó mọ́ sàá’
‘Kóun ó mọ́ọ bọ̀ ni’
Èṣù bá da adìẹ méjì tí Ọ̀rúnmìlà rú sílẹ̀

Whether Ọ̀ṣẹ́ runs away
Or he does not
Mucus would land on the ground
And envelope itself completely with dust
Cast divination for Ọ̀rúnmìlà
He was venturing priesthood in Ìlóbìnrin
They asked him to perform sacrifice before leaving
Ọ̀rúnmìlà, you then heard about the sacrifice
You performed it
When Ọ̀rúnmìlà arrived at Ìlóbìnrin ……40
He started to dance
He started to sing
Move close to them in a cruise
You are going to the war of women
Ọ̀ṣẹ́ do not run away
It is the war of women that you are waging
Move towards them in a cruise
It is the war of women that you are waging
Ọ̀ṣẹ́ do not run away
It is the war of women that you are waging…….50
Be friendly with me
It is the war of women that you are waging
Ọ̀ṣẹ́ do not run away
It is the war of women that you are waging
Move towards them in a cruise
It is the war of women that you are waging
Ọ̀ṣẹ́ do not run away
It is the war of women that you are waging
The gángan drummer started drumming repeatedly
Ọ̀rúnmìlà was dancing….....….60
The horsewhip in his hand billows in a wave
The women asked themselves
‘What is he coming to do here and what is he saying’?
Some responded ‘he is singing that they told him not to run away’
‘And that he should approach us in a cruise’
Èṣù then released the two hens sacrificed by Ọ̀rúnmìlà to the midst of the women

ỌSẸ́ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ. Kó sì sánsọ̀ mọ́ ìdí ńgbà tí ó bàá mọ́ọ bọ Ifá. Àwọn mẹ́ta ni Ifá ń báá wí, wọ́n ó jọ lọ sí ibì kan lẹ́nu ọjọ́ mẹ́ta yìí. Ifá pé kí wọ́n ó lọ dáadáa kí wọ́n ó bọ̀ dáadáa ni kí wọ́n ó rúbọ sí.

Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà
Ó ṣubú yẹ̀kẹ́
A díá fún Ewúrẹ́
Ewúrẹ́ ń loogun Ìléèmọ́
Wọ́n ní ó rúbọ
Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà.....10
Ó ṣubú yẹ̀kẹ́
A díá fún Àgùtàn bọ̀lọ̀jọ̀
Àgùtàn ń loogun Ìléèmọ́
Wọ́n ní ó rúbọ
Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà
Ó ṣubú yẹ̀kẹ́
A díá fún Adìẹ Òkòkó
Adìẹ Òkòkó ń loogun Ìléèmọ́……...20
Wọ́n ní ó rúbọ
Wọ́n ní kí wọ́n ó rúbọ pọ̀
Ewúrẹ́ ní kín ní ń jẹ́ bẹ́ẹ̀?
Àgùtàn ní kín ní ń jógun Ìléèmọ́?
Adìẹ bá rúbọ
Wọ́n dé ogun
Ogún mú Ewúrẹ́
Ogún mú Àgùtàn bọ̀lọ̀jọ̀
Ogun ò mú Adìẹ òkòkó

ỌSẸ́ ỌSÁ B

Ifá asks this person to offer sacrifice. He should wrap a cloth round his waist about the time he is offering sacrifices to Ifá. His things would be fine. Ifá is referring to a group of three who wants to travel abroad. They must offer sacrifice for them to go and come back safely.

Whether Ọ̀sẹ́ runs away
Or he does not
He actually had not gotten to the spot of the fight
Before he fell down lazily
Cast divination for the Goat
The Goat was going to the war of Ìléèmọ́
He was asked to perform sacrifice
Whether Ọ̀sẹ́ runs away
Or he does not
He had not gotten to the spot of the fight……10
He fell down lazily
Cast divination for the Sheep
The Sheep was going to the war of Ìléèmọ́
He was asked to perform sacrifice
Whether Ọ̀sẹ́ runs away
Or he does not
He had not gotten to the spot of the fight
He fell down lazily
Cast divination for the Chicken
The Chicken was going to the war of Ìléèmọ́……...20
He was asked to perform sacrifice
They were all asked to perform sacrifice together
‘What do you call a sacrifice’? The goat said
‘The war of Ìléèmọ́’? I am not interested in sacrifice
The chicken however offered the sacrifice
They arrived at the war of Ìléèmọ́
The war arrested the Goat
It held the Sheep in captivity
It could not arrest the Chicken

ỌSẸ́ ỌSÁ B

Ifá pé kí eléyìun ó rúbọ. Kó sì sánsọ̀ mọ́ ìdí ńgbà tí ó bàá mọ́ọ bọ Ifá. Àwọn mẹ́ta ni Ifá ń báá wí, wọ́n ó jọ lọ sí ibì kan lẹ́nu ọjọ́ mẹ́ta yìí. Ifá pé kí wọ́n ó lọ dáadáa kí wọ́n ó bọ̀ dáadáa ni kí wọ́n ó rúbọ sí.

Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà
Ó ṣubú yẹ̀kẹ́
A díá fún Ewúrẹ́
Ewúrẹ́ ń loogun Ìléèmọ́
Wọ́n ní ó rúbọ
Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà.....10
Ó ṣubú yẹ̀kẹ́
A díá fún Àgùtàn bọ̀lọ̀jọ̀
Àgùtàn ń loogun Ìléèmọ́
Wọ́n ní ó rúbọ
Ọ̀sẹ́ sá
Ọ̀sẹ́ ò sá
Kèè tĩ̀ dé ibi ĩ̀jà
Ó ṣubú yẹ̀kẹ́
A díá fún Adìẹ Òkòkó
Adìẹ Òkòkó ń loogun Ìléèmọ́……...20
Wọ́n ní ó rúbọ
Wọ́n ní kí wọ́n ó rúbọ pọ̀
Ewúrẹ́ ní kín ní ń jẹ́ bẹ́ẹ̀?
Àgùtàn ní kín ní ń jógun Ìléèmọ́?
Adìẹ bá rúbọ
Wọ́n dé ogun
Ogún mú Ewúrẹ́
Ogún mú Àgùtàn bọ̀lọ̀jọ̀
Ogun ò mú Adìẹ òkòkó

ỌSẸ́ ỌSÁ B

Ifá asks this person to offer sacrifice. He should wrap a cloth round his waist about the time he is offering sacrifices to Ifá. His things would be fine. Ifá is referring to a group of three who wants to travel abroad. They must offer sacrifice for them to go and come back safely.

Whether Ọ̀sẹ́ runs away
Or he does not
He actually had not gotten to the spot of the fight
Before he fell down lazily
Cast divination for the Goat
The Goat was going to the war of Ìléèmọ́
He was asked to perform sacrifice
Whether Ọ̀sẹ́ runs away
Or he does not
He had not gotten to the spot of the fight……10
He fell down lazily
Cast divination for the Sheep
The Sheep was going to the war of Ìléèmọ́
He was asked to perform sacrifice
Whether Ọ̀sẹ́ runs away
Or he does not
He had not gotten to the spot of the fight
He fell down lazily
Cast divination for the Chicken
The Chicken was going to the war of Ìléèmọ́……...20
He was asked to perform sacrifice
They were all asked to perform sacrifice together
'What do you call a sacrifice'? The goat said
'The war of Ìléèmọ́'? I am not interested in sacrifice
The chicken however offered the sacrifice
They arrived at the war of Ìléèmọ́
The war arrested the Goat
It held the Sheep in captivity
It could not arrest the Chicken

Ó ní Ọ̀ṣẹ́ sá.....30
Ọ̀ṣẹ́ ò sá
Kèè tĩ̀ dé ibi ĭjà
Ó ṣubú yẹ̀kẹ́
A díá fún Ewúrẹ́ tí ń loogun ̀Iléèmọ́
Wọ́n ní ó rúbọ̀ọ́ lẹ̀ kó tóó lọ
Ewúrẹ́ gbẹ́bọ
Bẹ́ẹ̀ ni ò rúbọ
Ọ̀ṣẹ́ sá
Ọ̀ṣẹ́ ò sá
Kèè tĩ̀ dé ibi ĭjà.....40
Ó ṣubú yẹ̀kẹ́
A díá fún Àgùtàn bọ̀lọ̀jọ̀ tí ń rogun ̀Iléèmọ́
Wọ́n ní ó rúbọ kó tóó mọ́ọ̀ lọ
Àgùtán gbẹ́bọ
Bẹ́ẹ̀ ni ò rúbọ
Ọ̀ṣẹ́ sá
Ọ̀ṣẹ́ ò sá
Kèè tĩ̀ dé ibi ĭjà
Ó ṣubú yẹ̀kẹ́
A díá fún Adìẹ Òkòkó tí ń loogun ̀Iléèmọ́
Ẹbọ n wọ́n ní ó ṣe.....50
Adìẹ Òkòkó gbẹ́bọ ńbẹ̀
Ó rúbọ
Sáká ni
Sáká mọ̀mọ̀ ni
Sáká lAdĭẹ ó bọ̀ oko Èèmọ́
Sáká ni
Sáká mọ̀mọ̀ ni

Whether Ọ̀ṣẹ́ runs away, The chicken said 30
Or he does not
He actually had not gotten to the spot of the fight
Before he fell down lazily
Cast divination for the Goat that was going to the war of ̀Iléèmọ́
He was asked to perform sacrifice
The Goat heard about the sacrifice
Yet did not perform it
Whether Ọ̀ṣẹ́ runs away
Or he does not
He had not gotten to the spot of the fight…….40
He fell down lazily
Cast divination for the beautiful Sheep that was going to the war of ̀Iléèmọ́
He was asked to perform sacrifice before leaving
The Sheep heard about the sacrifice
Yet did not perform it
Whether Ọ̀ṣẹ́ runs away
Or he does not
He had not gotten to the spot of the fight
He fell down lazily
Cast divination for the Chicken that was going to the war of ̀Iléèmọ́……...…….....…….50
It is sacrifice they asked him to perform
The chicken heard about the sacrifice
And performed it
Unscathed
The Chicken came back unscathed
The Chicken came back safely from the war of ̀Iléèmọ́
He came back unscathed
He actually came back unharmed

ỌSẸ ÌKÁ A

Ifá pé iṣẹ́ tí ǐran baba eléyìun mọ́ọ́ ṣe ni kó múra sí; kò gbọdọ̀ fiṣẹ́ náà sílẹ̀ bí ò bá fẹ́ ǐdààmú. Ifá pé kí eléyìun ó mọ́ gbàgbé iṣẹ́ ǐraan baba ẹ̀.

Ó ṣẹ́ pákája
Ó rǐn pákája
A díá fún Onímọ̀ka ọ̀nà Ọ̀fà
Èyí tí babaa rẹ̀ẹ́ kọ okùún là lọ́jọ́ láílái
Okùn ni baba Onímọ̀ká mọ́ọ kọ tẹ́lẹ̀ rí
Onímọ̀ká bá fi okùn kíkọ sílẹ̀
Ó lóun ò kọ mọ́
Ó ṣe ṣee ṣe
Kò rójútùú ẹ̀
Ó bá tọ àwọn 'Ó ṣẹ́ pákája'……...10
Àwọn 'Ó rǐn pákája' lọ
Wọ́n ní Onímọ̀ká ọ̀nà Ọ̀fà
'Okùn ni babaà rẹ́ mọ́ọ kọ tẹ́lẹ̀ '
'Sóó le mọ́ọ ṣiṣẹ́ẹ babaà rẹ '?
'Bóò bá ṣe iṣẹ́ ọ̀hún'
'Pàbó ni gbogbo ẹ̀'
Onímọ̀ká lóun gbọ́n
Ó ti tán
Ẹ́ní ó kú ó tóó gbọ́n nǐyá jẹ
Onímọ̀ká Ọ̀nà Ọ̀fà bá bọ́ síbi okùun baba ẹ̀.....20
Ní bá ń kọ okùn
Bó bá kọ èyí
Ẹran ni é e so
Ọlà bá dé
N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ó ṣẹ́ pákája
Ó rǐn pákája…….....……...…….30

ỌSẸ ÌKÁ A

Ifá says this person must continue in the believe system and occupation of his ancestors; otherwise he would be looking for trouble.

Ó ṣẹ́ pákája
Ó rǐn pákája
Cast divination for Onímọ̀ká Ọ̀nà Ọ̀fà
The one whose ancestors had ever been making wealth from rope business
Onímọ̀ká's father had ever been in rope making business
Onímọ̀ká then left the rope making business
He said he is not interested in it again
He tried and tried his hand on other business ventures
He could not find headway
He then went to meet the priests 'Ó ṣẹ́ pákája'……10
The priests 'Ó rǐn pákája'
'Onímọ̀ká Ọ̀nà Ọ̀fà'; They called his attention
'Your father's occupation had ever been rope making'
'Would you be able to continue it'?
'If you refuse the job'
'All your efforts would result in futility'
'I am wise now', Onímọ̀ká said
'That is fine'
'It is he that is dead that has suffered irredeemably'
Onímọ̀ká afterwards continued the rope making business of his father….....……20
He started making the ropes
In different configuration and sizes
People buy them as much and use it in tethering rams and goats
Wealth came by
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Ó ṣẹ́ pákája
Ó rǐn pákája…….....…30

A díá fún Onímọ̀ka ọ̀nà Ọ̀fà
Èyí tí babaa rẹ̀ẹ́ kọ okùún là lọ́jọ́ láílái
Wọ́n nísẹ́ẹ baba rẹ̀ ní ó mọ́ọ ṣe
Àwá ó kọkùn kọkùn
A ó kọkùn lájé
Àwá ó kọkùn kọkùn
A ó kọkùn láya
Àwá ó kọkùn kọkùn
A ó kọkùn bímọ
Àwá ó kọkùn kọkùn 40
A ó kọkùn níre gbogbo
Àyàmọ̀ bí Onímọ̀ká ọ̀nà Ọ̀fà ò bá kọkùn kó là láyé

Cast divination for Onímọ̀ka ọ̀nà Ọ̀fà
The one whose ancestors had ever been making wealth from rope business
They enjoined him to continue his father's occupation
We would manufacture ropes
We would manufacture ropes to make wealth
We would manufacture ropes
We would manufacture ropes to have wives
We would manufacture ropes
We would manufacture ropes to have children
We would manufacture ropes 40
We would manufacture ropes to have all good fortunes
Except if it is not true that Onímọ̀ka ọ̀nà Ọ̀fà did make ropes to become wealthy in life

ỌSẸ ÌKÁ B

Ifá pé tí a bá lọ síbĩkan, a ò gbọdọ̀ mọ̀ọ pẹ ká tóó padà wá ilé kíre ó mọ́ baà yẹ̀gẹ̀ mọ́ ẹni lọ́wọ́.

Ó ṣẹ́ pákája
Ó rĩn pákája
Awo Ajá ló ṣe Ifá fún Ajá
Ajá ní ń fomi ojú sògbérè ọmọ
Òun le bímọ báyìí?
Wọ́n níre ọmọ fún ĩwọ Ajá
Ṣùgbọ́n rúbọ o
Ajá bá rúbọ
Ajá bá ń bímọ
Ọmọ ò ní yèyé mọ́…….10
Márùún mẹ́fà lajá ń bí
Ilẹ̀ bá kún
Wọ́n ní o ò wáá gbọdọ̀ pẹ́ lóde
Ó ní Ó ṣẹ́ pákája
Ó rĩn pákája
Awo Ajá ló ṣefá fún Ajá
Ajá ní ń fomi ojú sògbérè ọmọ
Wọ́n ní ó sá káalẹ̀ kó jàre
Ẹbọ ọmọ ní ó ṣe
Ajá wáá gbẹ́bọ ńbẹ̀……20
Ó rúbọ
Àkó Ajá ĩ í pé lóde
Wàràjà
Ẹ jẹ́ á relé rèé gbọ́mọ
Wàràjà

ỌSẸ́ ÌKÁ B

Ifá says if this person travels somewhere, he should not tarry for long such that his household fortunes would not become decrepit.

Ó ṣẹ́ pákája
Ó rĩn pákája
The Babaláwos of the Dog cast divination for the Dog
The Dog was crying because of children
'Would I have children at all' She asked
They prayed that the good fortune of children will abound with her
'But you should perform sacrifice'
The Dog performed the sacrifice
She started having children
The children could not be counted…….....10
She was having five, six, or more children at once
The whole world was filled with the children of the Dog
'But you must never tarry on a travel trip before coming back' they instructed
She said Ó ṣẹ́ pákája
Ó rĩn pákája
The Babaláwos of the Dog cast divination for the Dog
The Dog was crying because of children
They asked her to take care of the ground
And perform sacrifice
The Dog heard about the sacrifice ……..20
And performed it
The female dog would never stay long outside
Wàràjà
Let us go home to cuddle our babies
Wàràjà

ỌSẸ́ ÒTÚRÚPỌ̀N A

Ifá pé ká fi aṣọ pupa rúbọ ọmọ. Ìyàwó méjì nifá rí fún eléyìun pẹ̀lú ọ̀pọ̀lọpọ̀ ọmọ. Ẹbọ kí àwọn obìnrin è ó le tètè rọ́mọ bí lẹbọ tó gbọdọ̀ rú. Ifá sì kì í nílọ̀ pé kò gbọdọ̀ déjàá ńtorí àwọn ayé.

Dìgan đìgan
Awo Òro ló díá fún Òro
Níjọ́ tí Òro ń fomi ojú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Dìgángán đìgángán
Awo Ọsàn ló díá fún Ọsàn
Ọsàn ń fomi ojúú sògbérè ọmọ ń bíbí
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe……10
Wọ́n ní kí àwọn méjèèjì ó fi aṣọ pupa rúbọ ńtorí ìgbẹ̀yìn
Ẹbọ ọmọ ni wọ́n rú
Wọn ò rúbọ ìgbẹ̀yìn
Ńgbà Òro bá sì so
Tí ò bá tíì pọ́n
Wọn ò níí rí ọmọ ẹ̀
Bí Ọsàn náà bá so bẹ́ẹ̀
Wọn ò níí rí ọmọ ẹ̀
Níjọ́ tí ọ́n bá fi aṣọ pupa bò ó
Ọjọ́ náà ni wọ́n rí nǹkan…….20
Àwọn èèyàn ó bàá mọ́ọ pé
Òro yìí ti pọ́n
Ọsàn yí ti pọ́n
Wọ́n bá ń ká ọmọ wọ́ọ́n jẹ
Wọ́n làwọn ò pé kẹ́ẹ rúbọ
Wọ́n ní Dìgan đìgan
Awo Òro ló díá fún Òro

ỌSẸ́ ÒTÚRÚPỌ̀N A

This person should offer a piece of red fabric against the maturity of his children. He is destined to have two wives and many children The two wives should also sacrifice red fabrics. He should not disregard advises given to him to forestall witches attack.

Dìgan đìgan
Babaláwo of the Plum cast divination for the Plum
On the day the Plum was crying because of children
They said he would have many children
But should perform the sacrifice of children
Dìgángán Dìgángán
The Babaláwo of the Orange cast divination for the Orange
The Orange was crying because of children
They said he would have many children
'Perform sacrifice for children' they said..……10
The two of them were told to sacrifice red fabric against the time of their children's maturity
But they offered the sacrifice for children alone
They did not perform the sacrifice for end time
When the Plum germinates
If it is not ripe
Nobody would see her children
If the Orange germinates likewise
No one would notice her children
On the day their children were covered with red cloth
It is on that day that they would experience human wickedness…..…….....……20
Man would then start to say
'This Plum is ripe'
'This Orange is matured'
Man would begin to pluck their children for food
It was then that they reminded them of the earlier warning
They said Dìgan Dìgan
The Babaláwo of the Plum cast divination for the Plum

Òro ń fomi ojú sògbérè ọmọ
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe……....…..30
Dìgángán dìgángán
Awo Ọ̀ṣàn ló díá fún Ọ̀ṣàn
Ọ̀ṣàn ń fomi ojúú sògbérè ọmọ ń bíbí
Wọ́n ní yóó bímọ lọ́pọ̀lọpọ̀
Ẹbọ ọmọ ni kó wáá ṣe
Wọ́n ní wọ́n ó rúbọ kí wọ́n ó le bímọ
Wọ́n tún ní kí wọ́n ó rúbọ káyé ó mọ́ baà fojú sí ọmọ wọn lára
Ẹbọ kí wọ́n ó bímọ ni wọ́n rú
Wọ́n pAwo lékèé
Wọn pÈ̀ṣù lólè.....40
Wọ́n wòrun yànyàànyàn bí ẹni tí ò níí kú láyé
Wọ́n bá kọ̀tí ọ̀gbọ̀nhĩn sẹ́bọ
Wọ́n ò rúbọ káyé ó mọ́ fojú sọ́mọọ wọn lára
Rírú ẹbọ
Èèrù àtùkèsù
Ẹ wo Ifá Awó kĩ bí tí ń ṣẹ
Àĩ rúbọ
Àĩ tù èèrù
Ẹ wo Ifá Awó kĩ bí tí ń ṣẹ

On the day the Plum was crying because of children
They said he would have many children
But should perform the sacrifice of children…..…..30
Dìgángán dìgángán
The Babaláwo of the Orange casts divination for the Orange
The Orange was crying because of children
They said he would have many children
But should perform sacrifice for children
They were both asked to offer sacrifice to allow them have children
And also to offer sacrifice such that man would not be interested in their children
It was the sacrifice that would allow them have children that they offered
They said the Babaláwo is a liar
They refer to Èṣù as a thief.....…...40
They looked at the skies with disdain as if they would never die
They turned a deaf ear to the warning of sacrifice
They refused to offer the one that would forestall human interest in their children
Offering of sacrifices
And free gifts to Èṣù
See the Ifá's prediction of the other day chanted by the Babaláwos coming true
Refusal of sacrificial warning
Refusal of the offertories of booties to Èṣù
See the Ifá verse chanted by the Babaláwos proving true

ỌSẸ́ ÒTÚRÚPỌ̀N B

Ifá pé ká rúbọ pé ayé ó yẹ wá.

Ọ̀sẹ́ ló pẹran tán
Kò rẹ́fọ̀n mú délé
A díá fún Èrĭkàǹkè
Èyí tíí sọmọ Ọlọ́wọ̀ọ́ àgbọ́n
Ayé yẹ òun báyìí?
Wọ́n ní kó lọ́ọ́ bọ Ògún
Ó bá rúbọ
Iré bá ń bá a wọlé
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀sẹ́ ló pẹran tán.....……..10
Kò rẹ́fọ̀n mú délé
A díá fún Èrĭkàǹkè
Èyí tíí sọmọ Ọlọ́wọ̀ọ́ àgbọ́n
Èrĭkàǹkè
Ifá ń kóreé bọ̀ wáá bá mi
Èrĭkàǹkè

ỌSẸ́ ÒTÚRÚPỌ̀N B

This person should also offer sacrifice for long life.

It is Ọ̀sẹ́ that succeeded in killing all animals
But could not take home a buffalo
Casts divination for Èrĭkàǹkè
Èrĭkàǹkè the child of Ọlọ́wọ̀ọ́ àgbọ́n
'Would life please me'? He asked
They told him to go and offer sacrifices to Ògún
He offered the prescribed sacrifice
All good fortunes started entering into his house
He said it was exactly as his Babaláwo had said
It is Ọ̀sẹ́ that succeeded in killing all animals……10
But could not take home a buffalo
Casts divination for Èrĭkàǹkè
The child of Ọlọ́wọ̀ọ́ àgbọ́n
Èrĭkàǹkè
Ifá is bringing fortunes to meet us
Èrĭkàǹkè

ỌSẸ ÒTÚÁ A

Ire ń bẹ fún eléyìun. Ifá pé kí eléyìun ọ́ mọ́ọ wúre dáadáa, yóó là; ayé ó sì yẹ ẹ́.

Píítí lẹsẹ̀ẹ sùbú
Ààlà Alágẹmọ ò tó gèlè
Ó tó gèlè bẹ́ẹ̀ ni ò tóó fi wérí
A díá fún Awúrelà
Níjọ́ tí ń sawoó ròde Ìjẹ̀bú
Òun le là lókèèrè tóun ń lọ báyìí?
Wọ́n ní yóó là
Wọ́n ní kó rúbọ
Ó bá ké sí àwọn Píítí lẹsẹ̀ẹ sùbú
Àwọn Ààlà agẹmọ ò tó gèlè……...….10
Àwọn ó tó gèlè bẹ́ẹ̀ ni ò tóó fi wérí
Wọ́n ní 'ayé ó yẹ ọ́'
Gbogbo ẹni o bá ń sọ nǹkan fún
Nǹkan ọ̀hún ó mọ́ọ dáa
Awúrelà bá kọrí sí òde Ìjẹ̀bú
Ó sawo lọ
Ó bá kó Ọlà wálé
Píítí lẹsẹ̀ẹ sùbú
Ààlà Alágẹmọ ò tó gèlè
Ó tó gèlè bẹ́ẹ̀ ni ò tóó fi wérí.....20
A díá fún Awúrelà
Níjọ́ tí ń sawoó ròde Ìjẹ̀bú
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Àpèjìn làá pOnírú
Àpèjìn làá pOníyọ̀
Àpèjìn ni wọ́ọ́n pe Aláta
Àpèjìn ni wọ́ọ́n pe Elépo
Àpèjìn; Àpèlà ni wọ́n ń pAwúrelà ńIjẹ̀bú
Ọ̀sẹ́ Awúrelà Awo rere ni.....….31

ỌSẸ́ ÒTÚÁ A

Ifá wishes this person well. Ifá asks him to pray well; he would be blessed and rich in life.

Píítí lẹsẹ̀ẹ sùbú
The white cloth of Agẹmọ is not enough a scarf
It is enough a scarf yet is not enough to tie on the head
Cast divination for Awúrelà
On the day he was venturing priesthood in the city of Ìjẹ̀bú
'Would I become rich in this foreign land'?
They told him that he would be rich
But he should perform sacrifice
He then called on the priests 'Píítí lẹsẹ̀ẹ sùbú'
The priests 'Ààlà Alágẹmọ ò tó gèlè'…….....….10
The 'Ó tó gèlè bẹ́ẹ̀ ni ò tóó fi wérí'
'Life would be fine with you' they said
'All the people to whom you predict anything'
'All the predictions would prove true'
Awúrelà then left for the city of Ìjẹ̀bú
He practiced his priesthood there
He came back with loads of wealth
Píítí lẹsẹ̀ẹ sùbú
The white cloth of Agẹmọ is not enough a scarf
It is enough a scarf yet is not enough to tie on the head……20
Cast divination for Awúrelà
On the day he was venturing priesthood in the city of Ìjẹ̀bú
It is sacrifice they had asked him to perform
He heard about the sacrifice
And performed it
Àpèjìn is the manner of calling the locust bean seller
Àpèjìn is the manner of calling the salt seller
Àpèjìn is the manner of calling the pepper seller
Àpèjìn is the manner of calling the palm oil seller
Àpèjìn; Àpèlà is the manner of calling Awúrelà in the city of Ìjẹ̀bú…….....30
Ọ̀sẹ́ Awúrelà is a good priest

Orí òkú wọn ò níná
Ẹsẹ̀ àwọn ìkà ò ṣeé mọ̀ lọ́nà
Akéséyìn lẹ́gàn wọn ń rawọ́ girede girede sỌlọ́un
Òjò pàtàpàtà níí múlẹ̀ẹ́ dẹ̀kùn
Ò sánṣọ méjì gbá yìgì yígí
Àwọn ló ṣefá fún wọn lóde Ìlósè
Ẹkún ajé ni wọ́n ń sun
Wọ́n ní wọ́n ọ́ rúbọ kí wọ́n ó lè baà lájé lọ́wọ́
A díá fún wọn nílé Ejigan
Ẹkún ọmọ ni wọ́n ń sun……10
Wọ́n ní wọ́n ó rúbọ kí wọ́n ó lè baà bímọ
Àwọn ará Ìlósè bá rúbọ
Ní ọ́n bá ń lájé
Ajé ò ní mọ̀mọ́ mọ́
Àwọn ará Ejigan náà rúbọ
Àwọn náà bẹ̀rẹ̀ síí bímọ
Ayé yẹ wọ́n
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo wọn ń yin Ifá 20
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Orí òkú wọn ò níná
Ẹsẹ̀ àwọn ìkà ò ṣeé mọ̀ lọ́nà
Akéséyìn lẹ́gàn wọn ń rawọ́ girede girede sỌlọ́un
Òjò pàtàpàtà níí múlẹ̀ẹ́ dẹ̀kùn
Ò sánṣọ méjì gbá yìgì yígí
A díá fún wọn nílé Ìlósè
Ẹkún ajé ni wọ́n ń sun
Wọ́n ní wọ́n ọ́ rúbọ ńlé Ìlósè

ỌSẸ ÒTÚÁ B

The head of the dead has no lice
The footsteps of the wicked is difficult to recognize on the footpath
The perennial farmer is the one that prays fervently to God
A torrential rainfall would clear and soften up the soil
Ò sánṣọ mịjì gbá yìgì yígí
Cast divination for them in the household of Ìlósè
They were crying because of wealth
They were asked to offer sacrifice such that they would have wealth handy
Also cast divination for them in the household of Ejigan
They were crying because of children……..….10
They were asked to offer sacrifice so that they would have children
The people of Ìlósè offered the sacrifice
They started to have wealth
The magnitude of the wealth was great
The people of Ejigan also observed their sacrifice
They too started to have children
Life pleased them all
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá…….20
They said it was as their Babaláwos had said
The head of the dead has no lice
The footsteps of the wicked is difficult to recognize on the footpath
The perennial farmer is the one that prays fervently to God
A torrential rainfall would clear and soften up the soil
Ò sánṣọ méjì gbá yìgì yígí
Cast divination for them in the household of Ìlósè
They were crying because of material wealth
They were asked to perform sacrifice in the house of Ìlósè

Kí wọ́n ó lè baà lájé lọ́wọ́……30
Àwọn náà ló ďífǎ fún wọn lóde Ejigan
Níbii wọ́n gbé ń fojoojúmọ́ ayé káwọ́ bọtan bí oní túúlu
Wọ́n ní kí wọ́n ó rúbọ ńlé Ejigan kí wọ́n ó le bímọ
Àwọn méjèèjì gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Ọ̀rúnmìlà jẹ́ á lówó lọ́wọ́ ò
Bí ará Ìlósè tíí lówó
Ifá jẹ́ á bímọ wẹ̀ẹ̀rẹ̀
Bí ará Ejigan tíí bímọ wẹ̀rẹ̀rẹ̀

Such that they would have wealth in abundance....30
They are also the ones that cast divination for them in the city of Ejigan
Where they used to sit dejected as if afflicted by migraine
They asked the people of Ejigan to offer sacrifice for them to have children
The two groups heard about the sacrifice
They offered it
Ọ̀rúnmìlà, let us have riches handy
Exactly like those of the household of Ìlósè
Ifá let us nurture uncountable children
As many as did the people of Ejigan

ỌSẸ́ ÌRẸTẸ̀ A

Ifá pé kí eléyìun ó rúbọ.

Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
Babaláwo Eku ló díá fún Eku
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
Babaláwo Ẹja ló díá fún Ẹja
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
Babaláwo Ẹyẹ ló díá fún Ẹyẹ
Ọ̀sẹ́ tété….....10
Ìrẹtẹ̀ tété
Babaláwo Ẹran ló díá fún Ẹran
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
Babaláwo Àmùrè ò dàgbà ló díá fún Àmùrè ò dàgbà
Èyí tíí sọmọ ìkẹ́yìin wọn lẹ́ńje lẹ́ńje
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n ní kí Eku ó rúbọ
Ekú ní kín ní ń jẹ́ bẹ́ẹ̀?
Òún ń bá gbajúmọ̀ òun lọ nùu…….20
Wọ́n ní kí Ẹja ó rúbọ
Ẹjá ní kín ní ń jẹ́bọ?
Wọ́n ní kí àwọn Ẹyẹ ojú ọ̀run ó rúbọ
Wọ́n ní kín ní ń jẹ́ bẹ́ẹ̀?
Ìwọ Ẹran ńkọ́?
O ò wa rúbọ
Ẹrán lóun
Kín lòun ó fẹ́bọ ṣe?
Àmùrè ò dàgbà
Bóo ni ẗíẹ?……30
Àmùrè ò dàgbà lórí òun ò gbó
Ó bá rúbọ
Ó fún Ikin lóbĩ

ỌSẸ́ ÌRẸTẸ̀ A

Ifá asks this person to perform sacrifice.

Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
Babaláwos of the Rat cast divination for the Rat
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
The Babaláwos of the Fish cast divination for the Fish
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
The Babaláwos of the Bird cast divination for the Bird
Ọ̀sẹ́ tété.....10
Ìrẹtẹ̀ tété
Babaláwos of the Animal cast divination for the the Animal
Ọ̀sẹ́ tété
Ìrẹtẹ̀ tété
The Babaláwos of Àmùrè o dàgbà lizard cast divination for Àmùrè o dàgbà lizard
The last born of them all
They were all asked to perform sacrifice
The Rat was told to perform sacrifice
'What do you call a sacrifice'?
'I am going out to enjoy myself' the Rat said……20
The Fish also was told to offer sacrifice
'What do you call a sacrifice'? The Fish likewise said
The Bird was also told about the sacrifice
The Bird too said 'What do you mean'?
What about you, Animals?
Why don't you perform sacrifice?
'Me', Animals said
'For what purpose'?
Àmùrè o dàgbà?
What about you?…….30
Àmùrè o dàgbà said he cannot dare the consequences
He performed the sacrifice
He gave kola to Ikin

Wọ́n ní kó mọ́ọ ṣe bíi tòkè ìpòrí ẹ̀
Ńgbà tíkú dé
Ó mú Eku
Wọ́n ní kí wọ́n ó mọ́ọ dárí ẹ̀ jiyán
Ó mú Ẹja
Wọ́n ní kí wọ́n ó mọ́ọ dá orí Ẹja jiyán
Ó mú Ẹyẹ……..……..……..40
Ó pẹ́yẹ
Wọ́n ní wọ́n ó dárí ẹ̀ jiyán
Ó mẹ́ran
Ó pẹ̀ran
Wọ́n dárí ẹ̀ jiyán
Ikú bá dé ọ̀dọ̀ Àmùrè ò dàgbà
Ikú ò leè pa Àmùrè ò dàgbà
Wọ́n lóun níí ṣẹ́bì fún Eríwo
Àmùrè ò dàgbà bá ń jó
Ní bá ń yọ̀……..….....…50
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ọ̀ṣẹ́ tété
Ìrẹtẹ̀ tété
A díá fún Eku
A díá fún Ẹja
A díá fún Ẹyẹ
A díá fún Ẹran
A díá fún Àmùrè ò dàgbà tíí ṣọmọ ìkẹ́yìin
wọn léńje léńje……..……60
Bíiré bíiré
Ikú pọmọ Eku tí ò mẹbọ
Bíiré bíiré
Ikú pọmọ Ẹja tí ò mẹbọ
Bíiré bíiré
Ikú pọmọ Ẹyẹ tí ò mẹbọ

He was asked to behave as his Ifá tells him
When death came around
He arrested the Rat
They used the head of the Rat in eating pounded yam
He arrested the Fish
They told Man to use the head of the Fish in eating pounded yam
He arrested the Bird…….…….....40
He killed the Bird
They used the head of the Bird to eat pounded yam
It also arrested other Animals
It killed them
They used their heads to eat pounded yam
When it was Àmùrè ò dàgbà's turn to die
Death could not kill him
They told death that he is the one that breaks the kola for the Eríwo
Àmùrè ò dàgbà then started to dance
He was rejoicing……...…….....…….50
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos had said
Ọ̀ṣẹ́ tété
Ìrẹtẹ̀ tété
Cast divination for the Rat
Cast divination for the Fish
Cast divination for the Bird
Cast divination for other Animals
Also cast divination for Àmùrè o dàgbà the last born of them all……...……..……..60
As if like a play
Death killed the child of the Rat that did not offer sacrifice
As if like a play
Death killed the child of the Fish that did not offer sacrifice
As if like a play
Death killed the child of the Bird that did not offer sacrifice

Bíiré bíiré
Ikú pọmọ Ẹran tí ò mẹbọ
Ikú mọ́ pÀmùrè ṣẹ́ṣé o
Kó mọ́ọ ṣẹ́bì……...…70
Kó mọ́ọ ṣẹ́bì fÉríwo
Awo rere
LÀmùrè ṣẹ́ṣé o
Awo rere
Ìpàdì Awo wọn ò kú bọ̀rọ̀ bọ̀rọ̀

As if like a play
Death killed the child of the Animal that did not offer sacrifice
Death could not kill Àmùrè ṣẹ́ṣé
He was spared to go on dividing kola..……..……70
He should continue to cut kola for the Eríwos
A good and learned priest
Is the Babaláwo known as Àmùrè ṣẹ́ṣé
A good and learned priest
Ìpàdì Awo wọn ò kú bọ̀rọ̀ bọ̀rọ̀

ỌSẸ́ ÌRẸTẸ̀ B

Ifá pé kí eléyìun àti ọ̀rẹ́ẹ rẹ̀ ó jọ rúbọ, kí wọ́n ó sì bèèrè nǹkan tí orí wọ́n ó gbà. Ifá pé ẹyẹlé ni kí wọ́n ó jọ rú pẹ̀lú ọ̀pọ̀lọpọ̀ owó.

Jìn sí gegele
Jìn sí kòtò
Ẹni tó jìn sí kòtò
Ló kọ́ ará yòókù lọ́gbọ́n
A díá fún Ọ̀ṣẹ́
Èyí ti ń lọ rèé bÌrẹtẹ̀ sílé ajé
Wọ́n ní kó rúbọ
Wọ́n ní kí wọ́n ó rú òwúùrù ẹyẹlé
Kí wọ́n ó sì rú ọ̀pọ̀lọpọ̀ owó
Wọ́n bá rúbọ ……...…10
Ọ̀rẹ́ ló rí ọ̀nà ọlà ńlẹ̀
Làwọn méjèèjì bá lọ ibẹ̀
Ni ọ́n bá là
Ayé bá yẹ wọ́n
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Jìn sí gegele
Jìn sí kòtò.....20
Ẹni tó jìn sí kòtò
Ló kọ́ ará yòókù lọ́gbọ́n
A díá fún Ọ̀ṣẹ́
Èyí ti ń lọ rèé bÌrẹtẹ̀ sílé ajé
Ẹbọ n wọ́n ní kí wọ́n ó ṣe kí wọ́n ó tóó mọ́ọ lọ
Àwọn méjèèjì gbẹ́bọ ńbẹ̀
Wọ́n rúbọ
Ọ̀ṣẹ́ bÌrẹtẹ̀ sílé ajé
Ẹni ẹni kà sài bini sọ́là
Ẹni ẹni…….....……..30

ỌSẸ́ ÌRẸTẸ̀ B

Ifá asks this person and his closest ally to offer sacrifice. They should also ask of what their Orí would accept from them. The sacrifice is a pigeon apiece with plenty of money.

Falling off a hill
Falling into a ditch
He that fell into a ditch
Would teach the rest coming behind a lesson
Cast divination for Ọ̀ṣẹ́
The one that was taking Ìrẹtẹ̀ to the house of wealth
He was asked to perform sacrifice
He was asked to offer pigeons as sacrifice
With a lot of money
They offered the sacrifice…….....……10
It is one of the friends that discovered a business
The two of them set off for the place
They became rich
And life pleased them
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos had said
Falling off a hill
Falling into a ditch…….....……..…..20
He that fell into a ditch
Would teach the rest coming behind a lesson
Cast divination for Ọ̀ṣẹ́
The one that was taking Ìrẹtẹ̀ to the house of wealth
He was asked to perform sacrifice before leaving
The two of them heard about the sacrifice
And performed it
Ọ̀ṣẹ́ acquainted Ìrẹtẹ̀ with a method of making wealth
One's ally would definitely introduce one to a method of making wealth
One's ally…….....……....30

ỌSẸ́ ÒFÚN A

Ẹ̀ẹ̀rùn tí ń bọ̀ lọ́là eléyìun tó. Ẹbọ ẹ̀ẹ̀míìn ni kó rú.Ifá pé elénìní fẹ́ẹ́ dúó lé e, wọn ò fẹ́ kí ọlàa rẹ̀ ó dé. Táa bá rúbọ pé, gbogbo ọ̀ta ní ó kùú dànù. Ẹgbẹ́ funfun lẹgbẹ́ eléyìun.

Ó ṣẹ́ funfun bí ajé
Mìnìńjọ̀ mininjọ bí àtẹ Ìlẹ̀kẹ̀
A díá fún Òwú
Èyí tí ń lọ rèé bá wọn múlẹ̀ ní bùdo
Òun le là báyìí?
Wọ́n ní yóó là
Wọ́n ní kó rúbọ
Wọ́n ní ẹ̀ẹ̀rùn tí ń bọ̀ ní ó là
Ó lóun mọ̀ tí ń lọ káàkiri
Wọ́n ní ó mọ́ ṣe kìràkìtà mọ́……..…10
Wọ́n ní kó rúbọ ẹ̀ẹ̀rùn tí ń bọ̀
Òwú sì ti ṣe ṣee ṣe
Tí ò là tẹ́lẹ̀
Òwú bá rú àyágbáyagbà ẹbọ
Ó bá bá wọn múlẹ̀ ní bùdo
Ẹ̀ẹ̀rùn tí ọ́n wí
Òwú bá là
Ó ló ṣẹ́ funfun bí ajé
Mìnìńjọ̀ mininjọ bí àtẹ Ìlẹ̀kẹ̀
A díá fún Òwú.....20
Èyí tí ń lọ rèé bá wọn múlẹ̀ ní bùdo
Wọ́n ní ó sá káalẹ̀ ó jàre ẹbọ ní ó ṣe
Òwú wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Òwú ò sàì là o
Òwú ò sàì là
Gbogbo bẹ́ẹ̀ ba ti ṣe tó
Òwú ò sàì là
Bẹ́ẹ̀ bá gbógun lé wọn
Òwú ò sàì là……...……30

ỌSẸ́ ÒFÚN A

Poverty would end for this person the next dry season and riches would set in. He should offer sacrifice against enemies that could stand against the actualization of his aims. If the sacrifice is full, the enemy would die a cheap death. His spiritual color is white.

It turns pure white as cowry
It is so cool as like the tray of displaying beads
Cast divination for the Cotton
The one that was going to choose a land of settlement
'Would I become rich'? He asked
They told him he would become rich
But he should perform sacrifice
'The coming dry season is the onset of your wealth'
'I have been going around' He reminded them
'Do not trouble yourself again'….....10
'Just offer the sacrifice that would see you to the next dry season' they said conclusively
Meanwhile the Cotton had tried and tried
He had never succeeded in making wealth
He afterwards offered a breathtaking sacrifice
And left to choose a land for settling
The dry season that was predicted for him came by
Cotton truly became wealthy
He said 'It turns pure white as cowry'
It is so cool as like the tray used in displaying beads
Cast divination for the Cotton…..…….....20
The one that was going to choose a land for settling
He was asked to take care of the ground and offer sacrifice
The Cotton heard about the sacrifice
And performed it
The Cotton would break open and be rich
The Cotton would definitely break open and be rich
No matter how much you antagonize him
The Cotton would ultimately break open and be rich
Irrespective of the opposition you mount against him
The Cotton would but break open……...….30

ỌSẸ ÒFÚN B

Ifá pé èGún elégùún ò níí mú eléyìun. Asán ni gbogbo ìsọkúsọ tí ọn sọ lórí eléyĭun.

Òdù yí gbiri gbiri jánà
A díá fún ọn ní Ègún à ń ré
Níbi wọn gbé ń firaa wọọn ré suru suru lójú omi
Wọn ní wọn ó rúbọ
Wọn ní gbogbo èGún tí wọn ń fi wọọn ré
Wọn nípáa wọn ò níí ká wọn
Wọn ní ṣùgbọn kí wọn ó rúbọ
Wọn bá rúbọ
Ayé bá yẹ wọn
Ègún kan ò mú wọn mọ……...…..10
Ni wọn wá ń jó ni wọn ń yọ̀
Wọn ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọn ní bẹ́ẹ̀ ni Babaláwo tàwọn wí
Òdù yí gbiri gbiri jánà
A díá fún ọn ní Ègún à ń ré
Níbi wọn gbé ń firaa wọọn ré suru suru lójú omi
Wọn ní wọn ó rúbọ
Ègún è é mÁgbe
Kó mọ́ leè dáró.....….....20
Ègún è é mÁlùkò
Kó mọ́ leè kOsùn
Ègún ò níí mú Odídẹ́rẹ́
Kó mọ́ le ṣe ĭkó ĭdĭ ẹ̀ yẹbẹyẹbẹ
Ẹ yọnu ibi kúò
Gbogbo ènìyàn
Ẹ yọnu ibi kúò lárà mi
Ọbọ́rọ́ ọyáoko
Wọn ò sài yọnu ibi kúò
Ọbọ́rọ́ ọyáoko…….....30

ỌSẸ ÒFÚN B

Ifá says the curse meant for someone else would not come to pass on this person. All their vituperation on this person would not work.

Òdù yí gbiri gbiri jánà
Casts divination for them in Ègún à ń ré city
Where they were cursing each other continuously
They were asked to perform sacrifice
They told them concerning all the curses rained on them
The strength of the curse would not overcome them
But they should offer sacrifice
They then observed the sacrifice
Life afterwards pleased them
No curse could work on them again…….……10
They thereafter started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo had said
Òdù yí gbiri gbiri jánà
Casts divination for them in Ègún à ń ré city
Where they were cursing each other continuously
Sacrifice was the antidote prescribed for them
No curse would overcome the Agbe bird
To the extent that she would not be able to dye her cloths.....…….20
No curse can overcome Àlùkò bird
To the extent that she would not be able to rub Osùn cream on
No curse can overcome Odídẹ́rẹ́
Without her being able to display her red feathers beautifully
Eschew the bad words
All human beings
Eschew me from all bad words
Ọbọ́rọ́ ọyáoko
They would definitely eschew me of the bad words from their mouths
Ọbọ́rọ́ ọyáoko…….....30

DIFFICULT WORDS : ỌSẸ́

1. **Olórùbu Ẹ̀gúsí**: Another appellation for the chicken
2. **Ọ̀ọ̀kùn méjì tíí mì ragbada lórí ewé**: Epithet of Àwòko and Àwòròkòǹjobì. The two are birds that love to sing extensively but Àwòko sings more
3. **Ọ̀wìnnì**: Name of a place
4. **I would with them use my dress to sweep the ground**: (Idiom) I would grow old in life.
5. **Ọ̀sẹ́ pàá bí Ọkọ́, Ìwòrì Jòwòlò bíi rádùn, Àrọ̀ réé re rèè**: Names of Babaláwos
6. **Akirinbiti**: Another name for an elaborate sacrifice
7. **Ẹ̀gbẹ̀jí**: Another name for the sheep
8. **Àgbò gìrìsàsà**: The ram
9. **Isán níí sánrun**: Name of a Babaláwo (Lt) It is severe headache that makes the hair to stand erect
10. **Ọ̀kàrá níí làrun gàgààgà**: Also a Babaláwo. Ọ̀kàrá is the lightning that lights up the sky in a haphazard manner
11 **Òlùgbóńgbó pajá mọ́ jẹ**: Babaláwo. It is the club that kills the dog without eating it
12. **Ẹ bùúlẹ̀ kó tú yagba**: A Babaláwo. 'Pour it and let it splash in a billow
13. **Ẹ̀fúùfù lẹ̀lẹ̀**: Strong wind
14. **Ọ̀sanyìn**: A kind of spiritual entity of divination. Ọ̀sanyìn has one leg.
15. **It is a manner of sleeping without waking up for Ẹtà**: Cf. Ògúndá. Ẹtà is a kind of animal that sleeps so often
16. **Once it is dusk, Bọnnabọ́nnà would go to heaven**: Bọnnabọ́nnà is a kind of insect that goes into deep slumber once it is dusk. It is then termed that it has gone to heaven. Words of incantation which is a kind of command ordering the person to whom it is directed to loose consciousness and become mesmerized.
17. **Ọlọmọ a jí jẹ díẹdíẹ**: (Lt) A person that consumes his portion (life, food, enjoyment) little by little without being in a hurry
18. **Olùkájé**: He That packs wealth
19. **Olùkókùn**: He that packs expensive beads
20. **Agẹdẹngbẹ**: A short, but heavy cutlass usually an instrument of war
21. **Àbíkú**: A child that dies and comes back to life by birth through the same parents. Àbíkú is a menace that frustrates almost all vices to stop them.
22. **Ọlọ́mú jùwàlà**: Appellation. A mother that has given birth to so many children (àbíkú) that had been dying and reincarnating, this would make the breast flabby. In essence Ọlọ́mú jùwàlà translates to the person with flabby breast.
23. **Ọ̀sẹ́ sá: Ọ̀sẹ́ Ọ̀sá**: 'Ọ̀sẹ́ runs away'
24. **Ọ̀sẹ́ ò sá: Ọ̀sẹ́ Ọ̀sá**: 'Ọ̀sẹ́ did not run away. Compare 23
25. **Ìlóbìnrin**: A City where all the inhabitants are women. Cf. Ọ̀bàrà.
26. **Ìlééḿọ́**: Èḿọ́ is a kind of vegetation that attaches itself to any moving object that brushes itself against it in a kind of biological dispersal. Ìlééḿọ́ is the hypothetical city where they dwell.
27. **Píítí lẹ́sẹ̀ẹ̀ sùbú**: Name of a Babaláwo. Sùbú is the local woven cotton that is being rolled within the toes of the leg. (Lt) The placement of the leg for cotton rolling is semi-circular
28. **Agẹmọ**: A deity worshipped in Ìjẹ̀bú area. Also could be the praying mantis

29. **Ìjẹ̀bú**: A section within the Yorùbá tribe. Ọ̀sẹ́ Àwúre (Ọ̀sẹ́ Òtúá) was the Odù that was cast before the Ìjẹ̀bús settled at their present location

30. **Àpèjìn, Àpèlà**: Most commodities are hawked around in Yorùbáland while the (hawkers) announces their good in a shout. Buyers would then call to either pay cash if the haggling falls within range of expectation or allow the seller to go away. Àpèlà therefore would be likened to hailing a seller and enriching him while Àpèjìn is hailing him to pardon him with wealth.

31. **Akésẹ́yìn Lẹ́gàn wọ́n ń rawọ́ girede sọ́lọ́run**: Name of the Olúwo that cast this divination. (Lt) Those who work tenaciously (the last to leave the farm) pray to God for bounteous harvest.

32. **Ọ̀ sánsọ Méjì gbá yìgì yígí**: 'He that ties two wraps of cloth around his waist would look robust in moving around. An Olúwo

33. **Àmùrè ṣẹ́ṣẹ́**: Àmùrè ò dàgbà lizard. Cf. Ìwòrì

34. **Ìpàdì Awo**: Ìpàdì Awo are great Babaláwos who are devoted to Ifá and strictly abide by its rules and principles. Anyone that follows the footsteps of Ifá is bound to live long.

35. **Ègún à ń ré**: A hypothetical city. This translates to the 'curses being spoken'

CHAPTER 16 : ÒFÚN

ÒFÚN MÉJÌ A

Ifá pé ire bí a bá le rúbọ ẹ̀. Gbogbo ire ni eléyĭun kọ nínú odù yí.

Eruku tóróró
Eruku tàràrà
A díá fún Èjĭ Ọ̀ràngún
Èjĭ Ọ̀ràngún tí ń sawo re ilé Ìlasàn
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ìgbà Èjĭ Ọ̀ràngún sawo dé Ilé Ìlasàn la rájé
Eruku tóróró
Eruku tarara……..10
Ìgbà Èjĭ Ọ̀ràngún sawo dé Ilé Ìlasàn la láya
Eruku tóróró
Eruku tàràrà
Ìgbà Èjĭ Ọ̀ràngún sawo dé Ilé Ìlasàn la dọlọ́mọ
Eruku tóróró
Eruku tàràrà
Ìgbà Èjĭ Ọ̀ràngún sawo dé Ilé Ìlasàn la donírе gbogbo
Eruku tóróró
Eruku tàràrà

ÒFÚN MÉJÌ A

Ifá wishes this person well. He should offer sacrifice. All good things are coming to meet with him

Eruku tóróró
Eruku tàràrà
Cast divination for Èjĭ Ọ̀ràngún
That was venturing priesthood in the city of Ìlasàn
They asked him to perform sacrifice
He heard about the sacrifice
And performed it
It was when Èjĭ Ọ̀ràngún practiced his priesthood in the city of Ìlasàn that we have wealth
Eruku tóróró
Eruku tarara…….10
It was when Èjĭ Ọ̀ràngún practiced his priesthood in the city of Ìlasàn that we have wives
Eruku tóróró
Eruku tàràrà
It was when Èjĭ Ọ̀ràngún practiced his priesthood in the city of Ìlasàn that we have children
Eruku tóróró
Eruku tàràrà
It was when Èjĭ Ọ̀ràngún practiced his priesthood in the city of Ìlasàn that we have all good things
Eruku tóróró
Eruku tàràrà

ÒFÚN MÉJÌ B

Ifá pé òun pé ire gbogbo fún eléyìun, ṣùgbọ́n ká rúbọ.

Ení poro
Èjì poro
Ẹ̀ta poro
Ẹ̀rin poro
Àrún poro
Ẹ̀fà poro
Èje poro
Ẹ̀jọ poro
A díá fún Ọpọ́n Ayò
Èyi tí ń jẹ ní hòròhóróo káà mẹ́rìndínlógún…….....….10
Ọmọ́ kún inúu káà mẹ́rìndínlógún òun báyìí?
Wọ́n ní ó rúbọ
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹ wolé Ayò ẹ wọmọ
A kì í bálé Ayò láìkún
Ẹ wolé Ayò ẹ wọmọ

ÒFÚN MÉJÌ B

Ifá says he wishes this person all good things of life. But he should offer sacrifice

Ení poro
Èjì poro
Ẹ̀ta poro
Ẹ̀rin poro
Àrún poro
Ẹ̀fà poro
Èje poro
Ẹ̀jọ poro
Cast divination for Ọpọ́n Ayò.....9
The one that was fending in sixteen hollow quarters
'Would children fill my house'? He asked
They told him to perform sacrifice
He heard about the sacrifice
And performed it
Come and see the house of Ayò game and see Children in abundance
One cannot meet the house of Ayò game empty
Come and see the house of Ayò game and see children

ÒFÚN OGBÈ A

Ifá pé ire fún eléyìun; ká rúbọ, a ò sì gbọdọ̀ sahun sí Obìnrin ẹni. Ifá pé kí eléyìun ó mọ́ bíínú o, tí wọn ò bá tíì lówó, kó mú sùúrù kó sì ní àforítì. Bí owó náà bá sì dé, kó ṣọ́ra kó mọ́ baà fi ìwàǹwára da orírun ajé náà rú pátápátá.

Igi Gbígbẹ ni ò léwé
Àfòmọ́ ni ò légbò
A díá fún Míèéyè
A bù fún Ayaa rẹ
Nijọ́ tí wọn ń sunkún àwọn ò lajé lọ́wọ́
Àtọko àtìyàwó ni ọn pàwọn ò lajé lọ́wọ́
Ṣùgbọ́n kíké tí ọkọ́ ń ké
Ó pọ̀ ju ti Obìnrin ẹ̀ lọ
Ọkọ́ wáá ni àwọn adìẹ kan tí ń sìn
Ọ̀kan ńnú àwọn adìẹ ọ̀hún bá kú……10
Ọkọ́ bá bú púrú sẹ́kún
'Adìẹ tí òún gbẹ́kẹ̀ lé pàwọn ó tà'
Tàwọn ó mọ́ọ̀ fowó ẹ̀ jẹun
Adìẹ ọ̀hún náà ló kú yìí!
Ó bá bẹ̀rẹ̀ síí ronú
Èṣù bá dé
Ó ní 'yan adìẹ náà pamọ́'
Míèéyè bá yan adìẹ pamọ́
Ọjọ́ yí lu Ọjọ́
Oṣù yí lu Oṣù..…..20
Kùkùsajà wáá mú ọmọbìnrin Olókun
Ọmọ Olókun ò gbádùn
Olókun ba lọ́ọ́ bá àwọn Awo ẹ̀
Wọn ní bó bá rí òkú adìẹ
Ọmọọ rẹ̀ ó gbàádùn
Òkú adìẹ ni wọn e ṣètùtù fun

ÒFÚN OGBÈ A

Ifá wishes this person well. He should offer sacrifice by not being miserly to his wife; the wife also should not be annoyed at her husband's actions these days. If they are poor presently, she should be patient. But when the riches come in, she should be warned to exercise self-control such that her jealous actions would not jeopardize the source of the wealth permanently.

It is the dry wood that has no leaf
Parasitic plants has not tap roots
Cast divination for Míèéyè
Also cast divination for his wife
On the day they were crying they have no wealth handy
Both the husband and the wife were crying that they are wretched
But the lamentation of the husband however
Is more agonizing than that of his wife
The husband raises some local chickens as free-range birds
One day, one of the chickens died…….....…..10
The husband busted into tears
'The birds which I had cast all hopes in'
'That they would generate funds after selling them'
'Which would feed us for some days is dead'
He wept bitterly and became worried by survival instincts
At that point, Èṣù came to him
'Roast the chicken and keep it' Èṣù said
Míèéyè did as instructed
Days rolled on days
Months rolled on months…….....20
A typical disease inflicted the daughter of Olókun
She was ill and bedridden
Olókun then went to consult with his priests
They told him to find a chicken that had long died
Without which his daughter would not be well
'It is a dead chicken that would be used to perform the rites'

Wọ́n bá ń wá òkú adìẹ kíri
Èṣù tí ń ṣèhín ṣòhún
Òún bá gbọ́
Ó bá sọ fún ọn pé òkú adìẹ ń bẹ ńlée
Míèéyè.....…30
‘Míèéyè ni ẹ mọ́ọ wá lọ’
Nígbàa wọ́n e dé ilée Míèéyè
Èṣú ti débẹ̀
Ó ní sọ fún wọn pé igba ọ̀kẹ́ lọ́ọ́ ta adìẹ
Igba ọ̀kẹ́ ńjọ́ ọjọ́ náà
Ẹrù owó ni
Lóòótọ́ àwọn tí ń wa òkú adìẹ dé
Wọ́n figba ọ̀kẹ́ lélẹ̀
Wọ́n gba adìẹ
Wọ́n bá lọ́ọ́ fi ṣètùtù fọ́mọ Olókun ….40
Ọmọ Olókun bá gbádùn
Nígbà ó tún ṣe sàà
Kùkùsajà tún mú ọmọ Ọlọ́sà
Òun náà rù ú
Ó sọ́ ọ́
Wọ́n ní kóun náà ó mọ́ọ wá òkú adìẹ lọ
Wọ́n tún júwe ilée Míèéyè
Adìẹ rẹ̀ kan ti tún kú
Ó tún yan án pamọ́ pé bóyá Ọlọ́un a jẹ́ ó
tún rí bẹ́ẹ̀
Wọ́n tún san irú owó tí Olókun san…..50
Igba ọ̀kẹ́ tún bọ́ sọ́wọ́ọ Míèéyè
Ó tún dà á sápò
Ṣùgbọ́n lẹ́ẹ̀kínní àti lẹ́ẹ̀kejì
Ìyàwóo Míèéyè ni wọ́n bá ńlé
Òun ní ó lọ́ọ́ pe ọkọ ẹ̀ wá
Pé ọ́n fẹ́ẹ́ ra òkú adìẹ
Míèéyè bá pa gbogbo owó tán
Kò fún Obìnrin ní nǹkan ńnú ẹ̀

They then started to look around for dead chicken
But Èṣù, the spirit that shuttles between two opposing
ends
Heard about the sacrifice
He told them that a dead chicken could only be found
in Míèéyè’s house…….....30
‘Go and look for Míèéyè’ Èṣù said
Before the servants arrived at Míèéyè’s house
Èṣù had been there
‘Tell them you would sell each of the chickens for
two hundred thousand units of money’
Two hundred thousand of money units in those days
Was a lot of money
Truly, the searchers for the dead chicken came by
They brought out two hundred thousand units of
money
In exchange for the chicken
They used it to perform the rituals for the daughter of
Olókun…….....……40
She became cured of the ailment
After another brief moment of time
The same type of disease also inflicted the child of
Ọlọ́sà
He too quickly thought of a solution
He consulted Ifá
They told him also to look for dead chicken
The house of Míèéyè was described again
One of Míèéyè’s chickens had died before then
He fired it and kept it also in expectation of another
luck
They came and paid the same type of money paid by
Olókun……..….....……..50
Another two hundred thousand in Míèéyè’s palms
He pocketed it
But on the first and second occasions
It was the wife of Míèéyè they met at home
She on the two instances searched for her husband
That there are some people who want to buy dead
chickens
Míèéyè collected all the money
He refused to give a dime to the wife

Obìnrin bá kọ hà
“Ọkọ òun ò tiệ bun òun ní nǹkan ńnú owó yìí”!...…….....60
Obìnrin Míèéyè náà bá mú ọ̀kan ńnú àwọn adìẹ tiệ
Ó bá lù ú ní gbóńgbó
Adìẹ bá kú
Ó bá yan án
Ó fi pamọ́
Ó tún pẹ́ sàà
Kùkùsajà tún dé sí ọmọ Olókun mĭĭĭn
Olókun ní àwọ́n ti mọ ibi tàwọ́n tíí ra òkú adìẹ
Wọ́n bá tún kọrí sílée Míèéyè
Èṣù ní sĭĭ tẹ̀lé wọn…….…….....…..70
Ní gbogbo ĭgbà tí wọ́n bá ń bọ̀
Bí ọ́n ti dé ibẹ̀
Obìnrin ni ọ́n tún bá ńlé
Obìnrin bá lọ̀ọ́ mú adìẹ tiệ tó lù ní gbóńgbó pa fún wọn
Wọ́n ó mọ́ọ̀ ka owó
Èṣù ní ẹ dúó
Ǹjé adìẹ yìí kú fúnraa rẹ̀ bí?
Torí ìmọ̀nràn lòun
Ó ti mọ nǹkan tó kú yàtọ̀ sí èyí tí ọ́n lù pa
Èṣù ní kí wọ́n ó fi adìẹ sílẹ̀……80
Obìnrin bá bú sẹ́kún
Nígbà ó đìgbàa tòún
Ni wọ́n kọ adìẹ sílẹ̀
Ní ń hu bí ẹnii wọ́n dá lóró
Wọ́n ní ‘a kĭĭ forí wé Orí ’
‘Ìwọ lo fOrí araà rẹ wé ti Míèéyè ọkọ̀ọ̀ rẹ’
Ifá pé kí Obìnrin eléyĭĭ ó mọ́ bìínú o
The woman then became disturbed and exclaimed in sadness
‘My husband did not even share any of this money with me’…….....60
That was how she took one of her own chickens
And clubbed it
The chicken died
She roasted it
And kept it
After a prolonged period of time
The same sickness of the first time affected another child of Olókun
‘We already know where we usually buy the dead chickens’, Olókun said
They headed straight for Míèéyè’s house
The same Èṣù that usually follows them …..……..70
He did the same thing this time around also
As they entered the house of Míèéyè
They met with the woman as usual
The woman quickly fetched for the chicken she had clubbed to death
As they were counting the money
‘Let us be cautious’ Èṣù said
‘Is it true that this chicken died by itself’? He reasoned into their hearts
Since he is a knowledgeable being
He could distinguish the one that died naturally from the one clubbed to death
‘Leave the chicken for her’, Èṣù said….....…….80
The woman busted into tears
‘Why must it be in my own time’?
‘Why must they refuse to buy the chicken from me this time’?
She started to weep profusely
‘No one uses an Orí to compare another’
‘You are the one that rather compared your Orí with that of Míèéyè’s’
Ifá enjoins the wife of this person not to be jealous or annoyed at her husband

N ní wá ń jó ní wá ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá .....…90
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Igi gbígbẹ ni ò léwé
Àfòmọ́ ni ò légbò
A díá fún Míèéyè
A bù fáyaa rẹ̀
Nijọ́ tí wọ́n ń sunkún àwọn ò lajé lọ́wọ́
Ẹbọ n wọ́n ní wọ́n ó ṣe
Míèéyè nǐkán ló gbẹ́bọ ńbẹ̀
Ló fòótọ́ rúbọ
Èèwọ̀ Òrĭṣà……..…..……100
A kĭí forí worii Míèéyè layé

They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá……....90
They said it was as their Babaláwos had said
It is the dry wood that has no leaf
Parasitic plants has not tap roots
Cast divination for Míèéyè
Also cast for his wife
On the day they were crying they have no wealth handy
It is the sacrifice of wealth they asked them to perform
It was Míèéyè alone that heard about the sacrifice
And performed it with truth
Abomination of the Deities!……...……100
No man should compare his Orí with that of Míèéyè's

ÒFÚN OGBÈ B

Ifá pé kí eléyìun ó rúbọ fún ìṣẹ́gun. Ire ńláǹlaà ń bọ̀ fún un; ṣùgbọ́n àwọn kan ó gbèé ogun tì í.

Òfún nara, Òfún nara
Àjà nara pàtìpàtì
Awo Ikán ló díá fún Ikán
Èyí tí ń lọ rèé ṣẹ́ ọ̀tẹ̀ẹ Kóóko
Kóóko àti Ikán ló gbogun ti araaa wọn
Wọ́n ní kí Ikán ó rúbọ
Ó bá rú abẹ olójú méjì
Kóóko dúó gbáà
Ń retí àti bá Ikán jà
Èṣù bá kó abẹ méjì bọ̀ Ikán lẹ́nu……..10
Ikán bá ń gé Kóóko lẹ́sẹ̀
Ikán bá ṣẹ́ gbogbo ọ̀tẹ̀ẹ Kóóko pátápátá
N ní wá ń jó n ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfún nara, Òfún nara
Àjà nara pàtìpàtì
Awo Ikán ló díá fún Ikán
Èyí tí ń lọ rèé ṣẹ́ ọ̀tẹ̀ẹ Kóóko….....…20
Rírú ẹbọ
Èèrù àtùkèsù
Ikán gbẹ́bọ ńbẹ̀
Ó rúbọ
Ẹ̀yin ò ri bí Ikán tí ń lọ rèé ṣẹ́ ọ̀tẹ̀ẹ Kóóko?

ÒFÚN OGBÈ B

Ifá asks this person to perform sacrifices to allow him win; there is a big fortune coming to him but some people would antagonize him.

Òfún nara, Òfún nara
Àjà nara pàtìpàtì
The Babaláwo of the Termite casts divination for the Termite
The one that was going to quench the cold war mounted by the Grass
The Grass and Termite were on each other's neck
They asked the Termite to perform sacrifice
He offered a two edged blade
The Grass stood arrogantly one day
Awaiting the showdown with the Termite
Èṣù then inserted the two blades as jaws on the Termite's mouth…….....10
The Termite then started to cut the Grass' legs
Termite won the war totally
The Termite started dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo predicted
Òfún nara, Òfún nara
Àjà nara pàtìpàtì
The Babaláwo of the Termite casts divination for the Termite
The one that was going to quench the cold war mounted by the Grass…….....20
Offering of sacrifices
And free gifts given to Èṣù
The Termite heard about the sacrifice
And performed it
Can't you all see how the termite had succeeded in quenching the cold war mounted by the Grass?

ÒFÚN ỌYẸ̀KÚ A

Ifá pé òun pé ire fún eléyìun; Bò bá jẹ́ eléyìun ni wọ́n ṣe nǹkan fún tàbí ẹnìkan ní ó ṣe nǹkan fún un. Ire ńbẹ̀, ṣùgbọ́n kí wọ́n ó rúbọ. Nǹkan ìdílé kan tí wọ́n mọ́ọ ṣe ń bẹ nílé eléyìun. Ifá pé kò gbọ́dọ̀ jẹ́ kí nǹkan náà ó parun; kó mọ́ đìgbà kan nígbà ó bá yá, kí nǹkan ọ̀hún ó mọ́ mọ́ọ dà á láàmú.

Iṣú dápá tẹlẹ̀
Ó rìpó apá
Àkèré dápá tẹlẹ̀
Ó pòjò
Ọmọ kéré kèrè kéré níí ṣorò fágbàlagbà
Kí wọ́n ó lè baà róhun mú jẹ
Àwọn ló ṣefá fún Òfún
Òfún ń lọ rèé tẹ Ẹnà fún Ọ̀yẹ̀kú
Tí wọ́n ó bàá tún ayé èèyàn ṣe
Òun làá pè ní Ẹnà títẹ̀……..…....……10
Orò yí là ń ṣe bí àwọn Babaláwo bá ta aṣọ fúnfún
Òun náà ni ọ́n ń ṣe ní ilẹ̀ẹ Mẹ́kà
Tí ọ́n bá sán aṣọ fúnfún
Nígbà tó kan pupa
Nígbà tó kan àyìnrín
Bẹ́ẹ̀ ni wọ́n ó ṣe ṣe Orò yǐí
Yóó sì jẹ́ ọ̀kànlénígba
Ẹni ó bá mọ gbogbo orò yíí ṣe pátápátá
Ifá ó mọ́ọ kan sáárá sí eléyìun
Èyuun lẹsẹ̀ Ilé ayé…….....…….20
Òfún ló wáá mọ̀ ọ́ ṣe
Ó sì ń ṣe é fún Ọ̀yẹ̀kú
Ayé bẹ̀rẹ̀ síí yẹ wọ́n
Orò yìí kan náà ni gbogbo wa ń ṣe
Ẹni ó bá jẹ onígbàgbọ́
Yóó loodò
Yóó ṣe ìtẹ̀bọmi

OFÚN ỌYẸ̀KÚ A

Ifá wishes this person well. Ifá says either that this person would help someone or that someone would help him; all is well either ways. They should perform sacrifice. The ancestral function know with this family should not be allowed to die such that it would not turn out later in life that the ancestral spirits would trouble them.

The yam seed germinates after planting
It turns a big tuber
The frog in a balanced grip of the soil
It calls for it to rain
The little children would continue the rites for the elderly
Such that the Elders would find something to eat late in life
Cast divination for Òfún
The one that was going to put an 'Ẹnà' on Ọ̀yẹ̀kú
The act of bettering one's life
Is what is referred to as Ẹnà inscription.....……..10
This is the rite observed when a blinder of white curtain is hanged by Babaláwos
It is the same thing that is done in Mecca
When they hang the white cloth
At another time it would be the turn of a red cloth
And also when it is the turn to hang the yellow
That is how they perform their own rites step by step
It would total two hundred and one
Anyone that is able to perform all these rites without a mix up
Ifá would be proud of that person
Because it is an important step of life……...……20
It is Òfún that is however very good at it
He then was doing it for Ọ̀yẹ̀kú
Life pleased them both
It is this same rites and rituals that we all are doing
He that is a Christian
Would go to the river
He would be baptized

Wọ́n ó fun ní aṣọ fúnfún
Ẹ́ní ó bá jẹ Ìmọ̀le
Òun náà ó lọ mẹ́kà……..……...…30
Wọ́n ó sorò fún un
Bẹ́ẹ̀ náà ni lọ́dọ̀ Ọlọ́ya
Eléégún
Òòsà
Gbogbo Aláwo pátá
Ṣùgbọ́n ẹ́ní ó bá yẹ̀gẹ̀ ńnúu tiẹ̀
Òun ní ó jẹ̀bi
N ni wọ́n wá ń jó n ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá……..…..….40
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Iṣú dápá tẹlẹ̀
Ó rĩpó apá
Àkèré dápá tẹlẹ̀
Ó pòjò
Ọmọ kéré kèrè kéré níí ṣorò fágbàlagbà
Kí wọ́n ó lè baà ròhún mú jẹ
A díá fún Òfún
Èyí tí ń lọ rèé tẹ Ẹnà fún Ọ̀yẹ̀kú
Ajítẹnà Awo rere ni……...…...50
Òfún ló tẹnà fỌ̀yẹ̀kú
Ajítẹnà Awo rere

They would give him or her a white piece of cloth
He that is a Moslem
He would go to Mecca…….....……..……30
The rites would be performed for him there
It is the same thing for the Ọya devotees
Masquerade devotees
Òòsà devotees
All arms of traditional cults
But whoever that records a lapse in his own
Would receive the blame from the Deities in heaven
He then started to dance and rejoice
He was praising their Babaláwos
The Babaláwos were praising Ifá……..……40
He said it was as their Babaláwo had said
The yam seed germinates after planting
It turns a big tuber
The frog in a balanced grip of the soil
It calls for it to rain
The little children would continue the rites for the elderly
Such that the Elders would find something to eat late in life
Cast divination for Òfún
The one that was going to put an ‘Ẹnà’ on Ọ̀yẹ̀kú
Ajítẹnà is a good priest……....……50
It was Òfún that put an Ẹnà on Ọ̀yẹ̀kú
Ajítẹnà is a good priest

ÒFÚN ỌYẸ̀KÚ B

Ifá pé kí eléyìun ó rúbọ ọmọ tí ó nǐí àánú lójú. Ọràan rẹ̀ ó dùn, ayé ó yẹ ẹ̀.

Ọ̀rúnmìlà wí ó ló di mọ́mọ́ jojo
Wọ́n ló di fẹ̀ẹ̀rẹ̀ i tǐmọ́
Ọ̀rúnmìlà ló dùn jọ̀jọ̀
Emi náà ló dùn jọ̀jọ̀
Ifá ló dùn bíi kínni?
Wọ́n ló dùn bí àmú ọmọ ẹran
Ọ̀rúnmìlà lámùú ọmọ ẹran ò tí dùn tó áráárá
Ọ̀rúnmìlà wí ó ló di mọ́mọ́ jojo
Mo ló di fẹ̀ẹ̀rẹ̀ i tǐmọ́
Ọ̀rúnmìlà ló dùn jọ̀jọ̀…….10
Emi náà ló dùn jọ̀jọ̀
Ifá ló dùn bíi kínni?
Mo ló dùn bí àmú ọmọ eku
Ifá lámùú ọmọ eku ò tí dùn tó áráárá
Ifá wí ó ló di mọ́mọ́ jojo
Mo ló di fẹ̀ẹ̀rẹ̀ i tǐmọ́
Ọ̀rúnmìlà ló dùn jọ̀jọ̀
Emi náà ló dùn jọ̀jọ̀
Ifá ló dùn bíi kínni??
Wọ́n ló dùn bí àmú ọmọ ẹja ……..…20
Ifá lámùú ọmọ ẹja ò tí dùn tó áráárá
Ọ̀rúnmìlà wí ó ló di mọ́mọ́ jojo
Wọ́n ló di fẹ̀ẹ̀rẹ̀ i tǐmọ́
Ọ̀rúnmìlà ló dùn jọ̀jọ̀
Emi náà ló dùn jọ̀jọ̀
Ifá ló dùn bíi kínni?
Wọ́n ló dùn bí àmú ọmọ ẹyẹ
Ọ̀rúnmìlà lámùú ọmọ ẹyẹ ò tí dùn tó áráárá
Ọ̀rúnmìlà wí ó ló di mọ́mọ́ jojo
Mo ló di fẹ̀ẹ̀rẹ̀ i tǐmọ́…….....30
Ọ̀rúnmìlà ló dùn jọ̀jọ̀

ÒFÚN ỌYẸ̀KÚ B

Ifá asks this person to offer a sacrifice for a benevolent child. His things would be fine.

Ọ̀rúnmìlà said it is just brightening
I said it is until about dawn
Ọ̀rúnmìlà said it is very sweet
I too said it is very sweet
It is as sweet as what? Ifá asked
They said it is as sweet as the milk in the breast of an animal
Ifá said the breast of an animal is not as sweet
Ifá said it is just brightening
I said it is until dawn
Ọ̀rúnmìlà said it is very sweet…….....……..10
I too said it is very sweet
It is as sweet as what? Ifá asked
I said it is as sweet as the milk of the breast of a rat
Ifá said the breast of a rat is not as sweet
Ọ̀rúnmìlà said it is just brightening
I said it is until about dawn
Ọ̀rúnmìlà said it is very sweet
I too said it is very sweet
It is as sweet as what? Ifá asked
They said it is as sweet as the milk of the breast of a fish .....….....20
Ifá said the breast of a fish is never as sweet
Ọ̀rúnmìlà said it is just brightening
They said it is until about dawn
Ọ̀rúnmìlà said it is very sweet
They too said it is very sweet
It is as sweet as what? Ifá asked
They said it is as sweet as the milk of the breast of a bird
Ifá said the breast of a bird is not as sweet
Ọ̀rúnmìlà said it is just brightening
I said it is until dawn…….……..30
Ọ̀rúnmìlà said it is very sweet

Èmi náà ló dùn jọjọ
Ifá ló dùn bíi kínni?
Mo ló dùn bí àmú ọmọ ẹni
Ifá ni mo ṣeun ṣeun
Ifá pé àmú ọmọ ẹni ló dùn
Ó lámùú ọmọ eku ò tí dùn áráárá
Ó lámùú ọmọ ẹja ò tí dùn áráárá
Àmú ọmọ ẹyẹ ò tí dùn áráárá
Àmú ọmọ ẹranko ò ti dùn áráárá……..40
Àmú ọmọ ènìyàn ló dùn
Àmú ọmọ ẹni ló dùn ló jóyin lọ
Ọmọ ló ti dùn ló jóyin lọ
Ọmọ ló ti dùn
Ọmọ ju àmú
Ọmọ ló ti dùn ló jóyin lọ

I too said it is very sweet
It is as sweet as what? Ifá asked
I said it is as sweet as the milk from the breast of one's child
Thank you very much, Ifá said
Ifá says the breast of one's child is the sweetest
He said the breast of the child of the rat is not as sweet
The breast of the child of the fish is not as sweet
He said the breast of the child of the bird is not as sweet
The breast of the child of the animal is not as sweet…….40
But the breast of the child of Man is the one that is sweet
The breast of the child of man is sweeter than honey
The child is sweeter than honey
The child is the one that sweet
The child is greater than the sweetness of the breast
The child is sweeter than honey

ÒFÚN ÌWÒRÌ A

Ire púpọ̀ wà fún eléyìun tí bá ń hùwà rere. Ifá pé òmìmì kán ń bọ̀ tó nílò ààtò tó yanjú gidigidi kó tóó dára. Èrò tí eléyìun ní nínú lásìkò yí dára púpọ̀ ṣùgbọ́n kó mọ́ọ gbọ́rọ̀ yàn.

Òfún lawo ìgándó
Ìwòrì lawo ìgándò
Ọ̀ràn gándo gàndo ò tán ńlẹ̀ yí bọ̀rọ̀ bọ̀rọ̀
A díá fún àgbàágbà mẹ́fà
Èyí tí gbogboo wọ́n rojọ́ ẹnuu wọn
Tí gbogbo wọn ó sì mọ́ọ jàre
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n ní òmìmì kán ń bọ̀ wáá mì wọ́n
Ọ̀ká lẹni àkọ́kọ́
Ńnú àwọn àgbàágbà ló wà……..…10
Kèé sĩí sún mọ́ èèyàn
Gbogbo nǹkan tó bá sún mọ́
Gbogboo wọn ni wọ́n ó họ fún un
Òkété lẹnìkejì
Ọ̀kẹ́rẹ́ nìkẹta
Ẹ̀lulùú lẹnìkẹrin
Àparò Ọ̀yẹ̀yẹ̀ lẹni ìkarùún
Àáyá lẹnìkẹfà
Gbogboo wọn ni wọ́n jọ ń gbé láĩ síyọnu
Wọ́n níwọ̀ Òkété rúbọ…..…….20
Kóo mọ́ baà rí ogun àwọlébá
Òkété ní kín ní ń jẹ́ ẹbọ àwọlébá?
Nígbà ó di ọ̀sán ọjọ́ kan
Ọ̀ká ń wá nǹkan tí ó jẹ kíri
Ló bá di wọ̀ọ́ ńnú Ilé Òkété
Bí Òkété ṣe fojú kan ọ̀ká
Kín ló đí òun mọ́lé yìí?
Ló bá jáde fòtì

ÒFÚN ÌWÒRÌ A

This person would have bundles of good fortunes if he could partake in doing good. A bizarre case is going to present itself soon and would need a very intelligent planner to execute. He is exhorted not to misinterpret instructions and must be well behaved.

Òfún is the Babaláwo of Ìgándó
Ìwòrì is the Babaláwo of Ìgándò
The saga of misinterpretations would refuse to finish off easily in this land
Cast divination for six elders
All of who would tender their case
And all of them would be vindicated
They asked them all to offer sacrifice
'There is an acid test lurking and coming to test you all' they said
The Cobra in his own magnanimity is the first person
He is among the six elders……10
He does not go near anybody
All the animals that sights him within their vicinity
They would have to take to their heels
The big rat is the second
The squirrel is the third
Ẹ̀lulùú bird is the fourth
The bush fowl is the fifth
Chimpanzee is the sixth
All of them were living together without rancor
'You, the big rat, offer sacrifice' ……..……20
'Such that a devilish intruder would not come to you' they warned
'I don't care of any kind of intrusion' the big rat replied
On a fateful day
The Cobra was rummaging through the forest
He accidentally entered into the tunnel of the big rat
Immediately the big rat sighted him
'What kind of trouble is this'?
He ran out through the back door

Ọ̀kẹ́ré bá rí Òkété lóde ọ̀sán
Èèwọ̀!?…….....……30
A kĩ́ réwú lóde ọ̀sán
Ọ̀kẹ́rẹ́ bá sáré gorí igi ìrókò
Ó lójú òhun ò nífi ǹkàn ríbi
Sáá sáá sá fò n lọ̀kẹ́rẹ́ ń ké
Ẹ̀lulùú gbọ́
Òun náà figbe ẹ̀ẹ̀mọ bẹnu
Ẹ̀jẹ́ ru lẹyẹ oko ń ké
Ẹ̀lulùú ní 'ó ṣeéṣe kí ọ̀rẹ́ òun ti rí nǹkan
ewú ló fi ní kóun ó fò'
Àparò Ọ̀yẹ̀yẹ̀ gbọ́ lóko
Òun náà bá figbe bọnu…….40
Ìlú ra
Àáyá gbó tí Àparò ń ké pé ìlú ra
Híhọ lÀáyá họ
I balanga; I balanga
Àáyá kọlu ẹyin Ẹtù
Ẹyin Ẹtù fọ́
Ẹtù bá fò
Ó bóórí igi
Ní bá ń ké
Ẹ pé è……..……..50
Nǹkán ti bàjẹ́
Ìlú ẹ pé è
Wọ́n bá pe gbogbo ìlú jọ́
Kín lẹ a rí o ?
Ìwọ Ẹtù kín lo pe àwọn fún?
Ẹtu lóun ò mọ ibi tí Àáyá ti wá
Gbogbo ẹyin òun ló ti fọ́ tán
Wọ́n ní kí wọ́n ó lọ́ọ́ pé Àáyá wá
Àáyá kín ló dé tóo fi fọ́ ẹyin Ẹtu?
Àáyán ní nígbà tí òún ń gbọ́ pé ìlú ra…60

The Squirrel saw the giant rat in the mid afternoon
‘An aberration’!…….....…….30
It is an oddity to see the giant rat in daylight
He quickly climbed the Ìrókò tree
‘I would not be the only one to see this divergence’
‘Fly off’, he cried
Ẹ̀lulùú bird heard this from at the other side
He too raised alarm
‘Blood is spurting’ he cried
‘That should be my friend asking me to fly off in
anticipation of danger’ Ẹ̀lulùú reasoned
The Bush fowl from his location heard
He too flew off hearing his friend Ẹ̀lulùú screaming
with unprecedented urgency
‘The city is in ruins’, he cried….....…….40
‘The city is in ruins’
The Chimpanzee from where he was eating heard ‘the
city being in ruins’!
He took straight to his heels
He galloped away in a run
The Chimpanzee then mistakenly stepped on the
guinea fowl’s eggs
He broke the eggs of the guinea fowl while the latter
was out of its incubating spot
The guinea fowl flew off
And landed on a tree top
He screamed
‘Assemble yourself ’…..…….....……50
‘Havoc has been done’
‘All the inhabitants of this city should assemble to
listen to my petition ’
They called on all the people
‘What is the trouble’? The people asked
‘Why have you called us in an assembly’?
‘I don’t know what went wrong with the chimpanzee’
‘He has broken all my eggs’ The guinea fowl
complained
They asked for the chimpanzee to be called
‘You the chimpanzee, why do you have to break the
eggs of the guinea fowl’?…….....59
‘I heard someone screaming that the city is in ruins’

Ìlú ra’
Bógun ò bá sì dé
Ẹnìkan a lè mọ́ọ́ ké pé ìlú ra bí o?
Taa ló a pé ilú ra fún ọ?
Ó ní Àparò ọ̀yẹ̀yẹ̀ ni
Wọ́n ní wọ́n ó pe Àparò wá
‘Èése o Àparò’?
Òun náà ní nígbà tòún náà gbọ́ tí Ẹ̀lulùú ńké ẹ̀jẹ́ ru
Ẹ̀jẹ́ ru lòún gbọ́ tóun fí ń kígbe bẹ́ẹ̀
Ìwọ́ Ẹ̀lulùú kín ló dé?…….....….....70
Ẹ̀lulùú ní nígbà tóun gbọ́ tí Ọ̀kéré ń ké
Ọ̀kẹ́rẹ́ ń ké pé kóun ó sá fò ‘sá sáá sá fò’
Sáá sáá sá fò
Ọ̀kẹ́rẹ́ kín lo rí o tóo fi pé kí Ẹ̀lulùú ó fò?
Òun náà ní nígbà tòún rí Òkété lóde ọ̀sán
TÒkété è é sĩí jáde ọ̀sán
Lòún sì ri tí Òkété ń sáré àsápajúdé
N náà ló mú òun tóun fí ń ké
Ìwọ́ Òkété bóo ló ṣe jẹ́ tẹ́ẹ́ fi jáde lọ́sàán gangan?
Òkété ní jẹ́ẹ́jẹ́ òun lòún jókòó……...80
LỌ́ká bá wá káun mọ́lé
BỌ́ká bá sì ká èèyàn mọ́lé
A wa mọ́ọ́ rọ́rùn bí?
Ìwọ́ Ọ́ká kín lò ń wá ńnú ilé Òkété?
Ọ́ká ní òún ń wá nǹkan tí òún ó jẹ́ kíri ni
Òun ò sá mọ́lé ẹnìkan yàtọ̀
Gbogbo àwọ́n tí ń bẹ́ ńbẹ̀ kọ́ hà!
Taa la wá rí dá lẹ́bi ńnúu yín?
Ifá pé ká má ṣe àṣĩgbọ́ ọ̀rọ̀
Ká mọ́ọ́ wádĩí ọ̀rọ̀ dáadáa ká tóó ṣe òhúnkòhún…….....90
Ẹ̀tù ló pe gbogboo wọ́n jọ́
Ará bá tu gbogboo wọ́n
Ni wọ́n wá ń jó ni wọ́n ń yọ̀

‘The city is in ruins’
‘If it is not wartime’
‘Would anyone shout as such’? Asked the chimpanzee
‘Who was shouting as such’? The people asked
‘It was the bush fowl’ said the chimpanzee
They sent for the bush fowl
‘Why should you raise a false alarm’ they asked
‘When I heard Ẹ̀lulùú bird crowing ‘blood is spurting’
‘Ẹ̀lulùú bird is crowing blood is spurting’?
‘You Ẹ̀lulùú, why must you do that’?……70
‘Well, I heard the squirrel shouting
‘He was telling me that I should fly off fast’
‘Fly off; fly off’ He had told me
You squirrel, why do you need to tell him to fly off?
I saw the giant rat in the middle of the afternoon
‘When we all know that the giant rat must not ordinarily come out during the day’
I saw the giant rat in a dash of his life with his tail pointed up to the sky
That was the reason why I have had to sound an alarm
You giant rat ‘why do you need to go out in the middle of the day’?
I was in my tunnel resting, the giant rat said…….80
‘I then saw the Cobra entering my tunnel’
‘And should a cobra enter the house one lives in’
‘How easy would that be’? The giant rat concluded
‘You the Cobra, why must you go into the house of the big rat’?
‘I was looking for something to eat’ the Cobra said simply
‘I know not the house of anyone ’
All the people present exclaimed in confusion
‘Who do we now condemn as guilty’?
Ifá asks us not to misinterpret instructions
We should investigate conclusively before acting
It is the guinea fowl that assembled them all.....91
And all of them became appeased
They then started to dance and rejoice

Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Òfún lawo ìgándó
Ìwòrì lawo ìgándò
Ọ̀ràn gándo gàndo ò tán ńlẹ̀ yí bọ̀rọ̀ bọ̀rọ̀
A díá fún àgbàágbà mẹ́fà tí gbogboo wọ́n rojọ́ ẹnuu wọn……....……100
Gbogboo wọ́n rojọ́ ẹnuu wọn
Wọn ò níí lẹ́bi
Ọpẹ́lọpẹ́ ẹtù ló jára ó tù wá
Àwá dẹni ọlà pẹrẹgẹdẹ

They were praising their Babaláwos
Their Babaláwos were praising Ifá
They said it was as their Babaláwos had said
Òfún is the Babaláwo of Ìgándó
Ìwòrì is the Babaláwo of Ìgándò
The saga of misinterpretations would not finish off easily in this land
Cast divination for six elders that would tender their case……...100
They tendered their individual cases
All of them were vindicated
Thanks to the guinea fowl that had made us calm
We now become people of riches in multitude

ÒFÚN ÌWÒRÌ B

Ifá pé kí eléyìun ó fi fìlà tí ń bẹ lórí ẹ̀ rúbọ kí wọ́n ó mọ́ baà fi ète tí ò níláárí lé e jáde ńlé ẹ̀. Ifá pé kí wọ́n ó sọ́ alejó tí wọ́n ó bàá gbà kó mọ́ baà kó bá wọn. Ifá pé òún pé ire.

Òfún níí sawo Ìgándó
Ìwòrì lawo Ìgándó
Ọ̀ràn gándo gàndo ò tán ńlẹ̀ yí bọ̀rọ̀ bọ̀rọ̀
A díá fún Ewú
Èyí tíí sọmọ Oní fìlà òdòdò
Wọ́n ní kí Ewú ó rúbọ
Wọ́n ní fìlà òdòdó tí ń bẹ lórí ẹ̀ lẹbọ
Ewú bá ń wò wọ́n níran
Wọ́n ní ìwọ Ewú rúbọ
Bóò bá rúbọ…….....……10
Wọ́n ó gbọ̀ọ́n ọ jùnù ńnú Iléè rẹ
Ewú kọ̀
Ewú ò rú
Abẹ́ ọ̀gán ni Ewú sì fi ṣe fìlà òdòdó tí ń bẹ lórí ẹ̀
Ikán ló sì ni ọ̀gán
Tó bá ti kóólé tí ọ́n sì rí ipasẹ̀ẹ rẹ̀ lẹ́nu ọ̀gán
Wọn a pé Ewú ń bẹ ńnúu kinní yìí
Wọ́n ó bàá bẹ̀rẹ̀ síí hú ọ̀gán
Gbogbo kùnmọ̀ ní wọ́n ó kòó bò ó
Èṣù a ní ń bẹ ńnú Ilé ….....…20
‘Ẹ mọ́ọ hú u’
Nígbàa wọ́n bá hú ọ̀gán
Ewú ó bàá fò jáde fòtí
Wọ́n ní nígbà tí ọ́n ti hú òdòdó tí ń bẹ lórí ẹ̀
Dandan ni kó jáde
Àyĩn ẹ́yĩn ní ń yin àwọn Babaláwo ẹ̀
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí

ÒFÚN ÌWÒRÌ B

Ifá asks this person to sacrifice a cap such that people would not conspire to chase him out of his house. Ifá warns this person to note the kind of visitors to entertain such that they would not bring him evil.

Òfún is the Babaláwo of Ìgándó
Ìwòrì is the Babaláwo of Ìgándó
The saga of misinterpretations would refuse to finish off easily in this land
Cast divination for the giant Rat
The child with a flowery cap
He was asked to perform sacrifice
‘The flowery cap on your head is the sacrifice’
The giant rat looked down on them with contempt
‘You giant rat, offer sacrifice’ they warned again
‘If you refuse’ ……...……..10
‘They would chase you away from your house with ignominy’
The giant refused
He did not offer the sacrifice
However the inside of the mold hill was the flowery cap known with the giant rat
‘The termite is the one that owned the hill’
Once he entered and his traces seen
‘The giant rat is inside’ Man would say
They would start to dismantle the hill
They would attack with clubs and axes
‘He is inside’! Èṣù would tell them……..……20
‘Continue to dismantle it’
After getting to the base
The giant rat would jump out in a flash
‘After the flowery cap on his head has been removed’
‘He would definitely come out’
He started praising his Babaláwos belatedly
He said it was exactly as his Babaláwos had said

Òfún níí sawo Ìgándó
Ìwòrì lawo Ìgándò.....29
Ọ̀ràn gándo gàndo ò tán ńlẹ̀ yí bọ̀rọ̀ bọ̀rọ̀
A díá fún Ewú tíí sọmọ onífilà òdòdó
Wọ́n ní kí Ewú ó rúbọ kó mọ́ baà sá jáde ńnú Ilé
Ewú gbẹ́bọ bẹ́ẹ̀ ni ò rúbọ
Gìrí lọ̀gán torí jìn
Ewú wáá jáde lọ

Òfún is the Babaláwo of Ìgándó
Ìwòrì is the Babaláwo of Ìgándó
The saga of misinterpretations would refuse to finish off easily in this land……...30
Cast divination for the giant Rat that has a flowery cap
He was asked to perform sacrifice such that he would not be chased out of his house
The giant rat heard about the sacrifice yet did not heed it
Unexpectedly, the termite hill gave way from the top
The giant rat left his house humiliated

ÒFÚN ÒDÍ A

Ifá pé kí eléyìun ó kílọ fún ìyàwó ẹ̀, torí yóó bĩí àmĩ ọmọ kan. Àgbà ọmọ lọmọ náà; ọmọ tó jẹ́ pé láti ọjọ́ tí ọ́n bá ti bí I sílẹ̀ ní ó ti mọ́ọ gbọ́rọ̀ tí ọ́n bá ń sọ. Kò kàn níí lè dá èsĩ padà ni.

O fúndìí
Ò ń só
O sọ̀rọ̀
O ò bẹ̀bẹ̀
O sĩ tún ní kí wọ́n ó gbé oníkòjú wá
A díá fún Purọ́purọ́ alẹ́ àná
Èyí tí ó dọ́jà tí ó purọ́ mọ́ ọmọọ rẹ̀
Ìyá àgbà purọ́purọ́ ló dé ọjà
Ló sĩ pọn ọmọ ẹ̀ lọ
Nígbà ó dé ààrin ọjà.....10
Bó ti bẹ̀rẹ̀ kó mọ́ọ ra ọjà
Àfĩ pùú
Ló bá só
Sísó tó só báyìí
Pàá, ló gbá ọmọ ẹ̀ níđĩí
Ó níwọ ọmọ yìí
Lò sĩ wáá só pa gbogboo wa báhun
Ọmọ́ bá gbọ́
Òun nĩyá òún purọ́ mọ́ tó báyìí?
Ọmọ́ bá bú sẹ́kún.....20
Wọ́n e wọlé
Ọmọ́ sunkún sunkún
Ọmọ ò dákẹ́
Wọ́n tún dé Ilé tán
Ọmọ ò tún dákẹ́
Wọ́n wáá ṣe ṣee ṣe
Bóo làwọ́n ó ti wáá ṣe?

ÒFÚN ÒDÍ A

Ifá wishes this person well. He should warn his wife because she would have a child that would hear and comprehend all speeches directed at him, but may not be able to respond.

You contracted your anus
And you farted
You talked in a backbite
You did not apologize
You even asked them to call a confronting witness
Cast divination for the Liar of yesterday's night
The one that would get to the market and lie about her child
This particular woman got the market
She had her baby on her back
As she arrived at a stall….....10
Where she usually buy her things
She bends down, and in a little but audible explosion
She farted
As soon as she realized people close by heard her fart
She smacked the baby on her back
'You this little child'
'You farted that much' she accused him
The child on her back heard this
'My mother had lied against me this much'?
The child busted into a shrill of cries.....20
For the duration of the period they stayed in the market and their journey home
The child was still crying
He refused to stop wailing
They entered into the house till the evening of the same day
The child did not stop
They tried all sorts of vices to pacify the baby to no avail
'What are we going to do '? The parents asked, distressed

Wọ́n bá tọ Ọ̀rúnmìlà lọ
Gba àwọn dákun!
Àwòyeróye Awo Ilé Ọ̀rúnmìlà.....30
Ó ní 'Ìwọ ìyá yìí lo ṣehun tí ọmọ́ fí ń sunkún'
'Ó ní kínni kan tóo ṣe fún ọmọ yìí ni kóo yáa rántí'
Ìyá rántí rántí
Ó ní àfi lọ́ja náà ni
Tóun gbé só láàrin gbogbo èèyàn
Tóun ní ọmọ yìí ló só
Ọ̀rúnmìlà ní 'O ó tùún padà lọ ọjà ọ̀hún'
'Kó o wáá mọ́ọ fẹnu araà rẹ wí'
'Pé Onísó alẹ́ àná tó só'
'Ọmọ kọ́ o'.....40
'Èmi ni mo só o'
Ọmọ òun kọ́ o
Òun lòún só o
Ìyá bá padà lọ ọjà
Ní bá ń pé gbogbo ará ọjá
Isó alẹ́ àná
Òun lòún só o
Kèé ṣe ọmọ òun o
Ọmọ́ bá dákẹ́ ẹkún
Ó lóo fúndìí 50
Ò ń só
O sọ̀rọ̀
O ò bẹ̀bẹ̀
O sì tún ní kí wọ́n ó gbé oníkòjú wá
A díá fún Purọ́puruọ́ alẹ́ àná
Èyí tí ó dọ́jà tí ó sòó tán
Tí ó puruọ́ mọ́ ọmọọ rẹ̀
Onísó alẹ́ àná o
Ìyá mọ̀mọ̀ ló só o
Ọmọọ rẹ̀ mọ̀mọ̀ kọ́ o.....60
Onísó alẹ́ àná

They decided to consult Ọ̀rúnmìlà
'Help us'!
Because of magical exposition, the priest of Ọ̀rúnmìlà's household…….....…..…....30
'It is you the mother that is the cause' Ọ̀rúnmìlà said
'Try to remember what exactly you did to him'
The woman tried to remember all her acts to the child
She said 'except in the market yesterday'
'Where I farted in the midst of people'
'And lied it was my child'
'You would have to go back to the same market', Ọ̀rúnmìlà said
'You would confess aloud and say repeatedly with your mouth'
'That the person that farted yesterday'
'It was not the child on your back'.....40
'It was you' Ọ̀rúnmìlà concluded
'It was not my child that farted'
'It was me'
The mother then went back to the market
Without wasting time called everybody's attention
'The flatulence of yesterday's evening'
'It was me that did it'
'It was not my child'
The child abruptly stopped crying
She said 'You contracted your anus'.....50
And farted
You talked in a backbite
You did not apologize
You even asked them to call a witness to confront you
Cast divination for the Liar of yesterday's evening
The one that would get to the market and fart
And lie that it was her child
The person that farted yesterday evening
It was actually the mother
It was not the child.....60
The person that caused confusion yesterday evening

ÒFÚN ÒDÍ B

Ifá pé eléyìun ń bèèrè ajé; ajé náà ó sì yọ sí i. Bí eléyìun bá jẹ́ Awo tí ọ́n sí gbé aláàárẹ̀ tọ̀ ọ́ wá, Kó ṣètùtù dáadáa kó mọ́ lọ̀ọ́ wo aláàárẹ̀ sàn tán, kí wọ́n ó mọ lọ̀ọ́ dá nǹkan sílẹ̀ fun.

Ọdán ojúde abĭji rẹ̀rẹ̀rẹ̀
A díá fún Iná
Èyí tí ń lọ rèé wo Olókùnrùn yè
Wọ́n ní kó rúbọ
Nígbà ìwásẹ̀
Iná ni ọ́n fĭí wo Òkùnrùn
Tí Òkùnrùn bá ti mú wọn
Wọ́n ó dàá iná yá
Ẹ̀jẹ̀ẹ wọ́n ó mọ́ọ yọ́
Bí ẹ̀jẹ́ bá tí ń yọ́…….....…..10
Wọ́n ó mọ́ọ mu òògùn
Àrùn ó mọ́ọ dínkù
Wọ́n ní ĭwọ Iná rúbọ kí wọ́n ó mọ́ baà kọjú dà ọ́
Wọ́n ní rúbọ àwọn Elénìní
Iná lóun?
Bóun ti tóbi tó yìí?
Kín lòún ó fi ẹbọ ṣe?
Omi àti Iná ò sì rẹ́
Wọ́n bá lọ̀ọ́ bẹ omi lọ́wẹ̀
Bí Iná bá sì wo Olókùnrùn yè tán……20
Wọ́n ó bàá bu omi pa Iná
Ibi ni ọ́n fi ṣu Iná
Àyĭn ẹ́yĭn ni Iná ń yin àwọn Babaláwo ẹ̀
Ní wá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí

ÒFÚN ÒDÍ B

Ifá says this person is asking about wealth. If he is a doctor or a Babaláwo, a sick person would be brought to him; Ifá implores him to perform sacrifice well such that after curing the sick, the cured person or his family would not come back to cause him havoc.

The Ọdán tree in the open space outside with a wide shade
Casts divination for Fire
The one that was going to heal the diseased successfully
He was asked to perform sacrifice
In the olden days
They do employ fire in treating anyone that is sick
Once anyone is afflicted with any kind of sickness
They would make a fire for him to sit near
The blood would become warm
As the body becomes warm…….....……..10
They would prescribe other medicines to use in accompaniment with the fire
The sickness would then heal
'You Fire, offer sacrifice such that they would not antagonize you later' they said
'Offer sacrifices meant for detractors'
'Me'! The fire said
'As big as I am'?
'What do I need any sacrifice for'?
Meanwhile water and fire were sworn enemies
They then hired Water
Once fire had been used to heal the sick…….20
They would use water to extinguish it
They repaid fire with ingratitude
The fire was praising his Babaláwo belatedly
He then started to lament in agony
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as the Babaláwo predicted

Ọdán ojúde abĭji rẹ̀rẹ̀ẹ̀rẹ̀
A díá fún Iná
Èyí tí ń lọ rèé wo Olókùnrùn yè……30
Wọ́n ní kó rúbọ
Kó rúbọ kó tóó wo Òkùnrùn
Bẹ́ẹ̀ ni ò fẹ́
Iná wáá wo Òkùnrùn tán o
Wọ́n wáá padà pa Iná pátápátá

The Ọdán tree in the open space outside with a wide shade
Casts divination for Fire
The one that was going to heal the diseased successfully…….....…….30
He was asked to perform sacrifice
He should perform the sacrifice before he embarked on going to treat the sickly
He heard about it yet did not perform it
Fire afterwards cured the sickly
They extinguished fire completely

ÒFÚN IROSÙN A

Ifá pé ká rúbọ fún ọmọ kan nínú ọmọọ wa. A lè ti bí ọmọ náà tàbí kó wà lójú ọ̀nà; Ẹlẹ́gbẹ́ lọmọ ọ̀hún. Kí àwọn òbí ẹ̀ ó mọ́ọ̀ fi aṣọ osùn bò ó lára tó bá ti sùn lálẹ́. Kókó osùn àti aṣọ osùn lẹbọ ẹ̀.

Àsẹ̀sẹ̀ ràn Oòrùn
Ńíí faraá jàjà lára ògiri
A díá fún Òfún
Èyí tí ń lọ rèé gbé Olósùn níyàwó
Wọ́n ní kó rúbọ
Nígbà tí Òfún ó fẹ́ẹ́ aya
Olósùn ló fẹ́
Wọ́n ní kí wọ́n ó rúbọ ọmọ
Wọ́n bá rúbọ
Olósùn ò wáá mọ̀ pé aṣọ Osùn lòún ó wàá ……10
Tí òun ó fi mọ́ọ̀ bo àwọn ọmọ òun
Bílẹ̀ bá ti ṣú
Àwọn ọmọ ò bá jẹ́ kí wọn ó sùn
Wọ́n bá tọ Ọ̀rúnmìlà lọ
Gba àwọn dákuùn!
Ọ̀rúnmìlà ní kí wọ́n ó tọ́jú aṣọ Osùn
Kí wọ́n ó mọ́ọ̀ fi bo àwọn ọmọ lára
Ọ̀rúnmìlà ní gbogbo iree yín pọ̀
Ifá pé bí aṣọ yǐí ò bá wọ́n wọn
Gbogbo ará Ilé eléyìun ò níí fẹ́ rere kù
Ni ọ́n bá ṣe bẹ́ẹ̀.....21
Ni ọ́n ń fi aṣọ Osùn bo àwọn ọmọ lára
Ni ọ́n bá ń sùn
Iré bá ń wọ ilée wọn
N ni wọ́n wá ń jó ni wọ́n ń yọ̀
Wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá

ÒFÚN IROSÙN A

Ifá wants us to offer sacrifice for one of our children. The child may have been born or the way. He or she is an Ẹlẹ́gbẹ́, a child with heavenly mates. The parents must always use a red fabric to cover him once he is asleep most especially at night. Balls of camwood and a roll of red fabric is the sacrifice.

As freshly brightening sun
It would scorch on the sidewall
Casts divination for Òfún
The one that was going to marry Olósùn as a wife
He was asked to offer sacrifice
When Òfún got a woman to marry
He married Olósùn
They were both asked to offer sacrifice for children
They performed it
Olósùn did not know that she has to look for a red cloth...…….....10
And use it to cover her children
Once it is dusk
The children would disallow them from sleeping
They then went to meet Ọ̀rúnmìlà
'Help us', they cried
Ọ̀rúnmìlà asked them to prepare a red cloth
And should use it to always cover the children at night
'Your fortunes are plenty', said Ọ̀rúnmìlà
Ifá says if these children are covered with red cloth
All the household of this person would not be in dearth of fortunes.....20
They did as they were told
They covered the children with a red cloth
They afterwards slept well
Fortunes started to enter their house
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá

Ó ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Àsẹ̀sẹ̀ ràn Oòrùn
Ńíí faraá jàjà lára ògiri.....30
A díá fún Òfún
Èyí tí ń lọ rèé gbé Olósùn níyàwó
Ẹbọ n wọ́n ní ó ṣe
Ó wáá gbẹ́bọ ńbẹ̀
Ó rúbọ
Àṣé Òfún Olósùn ló gbóge
Laà fi tètè sùn?
Laà fi tètè wo?
Àṣé Òfún Olósùn ló gbóge
A wáá gbẹ́bọ nígbà yí ò.....40
A rúbọ
Òfún Olósùn wọn ò gbóge mọ́

They said it was as their Babaláwo had said
As freshly brightening sun
It would scorch on the side wall.....30
Casts divination for Òfún
The one that was going to marry Olósùn as a wife
They were asked to offer sacrifice
They heard about the sacrifice
And performed it
So it is Òfún Olósùn that carried *Oge*!
Is the reason why we could not sleep
Is the reason for our nightmares
So it is Òfún Olósùn that carried Oge!
We now heard about the sacrifice.....40
And performed it
Òfún Olósùn does not carry Oge anymore

ÒFÚN IROSÙN B

Bí ẹni a dáfá yĭí fún bá léèyàn lókèèrè tí wọ́n sì fẹ́ẹ́ ráńsẹ́ pè é wálé; Ifá pé ará òkèèrè ọ̀hún ò gbọdọ̀ wá. Bí bẹ́ẹ̀ kó, ń bọ̀ wáá kú ni. Ifá pé ká ṣírò ọmọ oṣú tí ń bẹ nílée wa, ká sì fún ọ̀kọ̀ọ̀kan wọn ní adĭẹ kọ̀ọ̀kan kí wọ́n ó fi rúbọ.

A fún ro
A fùn ro
Afùnrò ǹ funrò
Àwọn ló ṣefá fún Òkùràkùtà
Èyí tí ń gẹṣíín bọ̀ wálé
Ìṣẹ̀lẹ̀ kan ló ṣẹlẹ̀ ńlé
Wọ́n bá ráńṣẹ́ sí Òkùràkùtà
Òun náà bá kó ẹrú
Ó di ẹrù
Ń gẹṣin bọ̀ wálé…….....…….10
Bo ti dé Ilé
Tí ọ́n kí i káàbọ̀
Kó bọ̀ọ́lẹ̀
Ló bá lulẹ̀
Ó bá kú
Wọ́n lawọn ò wí fún ìwọ ọmọ oṣú
Tóo ní dandan gbọ̀n
Àfi kó wálé
Ló gẹṣin wálé wáá kú un
Ó ní A fún ro…….....20
A fùn ro
Afùnrò ǹ funrò
A díá fún Òkùràkùtà
Èyí tí ń gẹṣíín bọ̀ wálé
Òkùràkùtà tẹ́ẹ́ ní ń gẹṣin bọ̀ wálé
Àṣé ń gẹṣíín bọ̀ wáá kú ni
Òkùràkùtà
O gbẹ́bọ̀ bẹ́ẹ̀ loò rúbọ̀
Òkùràkùtà

ÒFÚN ÌROSÙN B

Ifá says this person has a relative abroad whose attention would be needed at home; Ifá warns against sending for the person abroad. Should he decide to come back, he would return to die. This person should give a chicken each to all 'Ọmọ Oṣú' in his compound to offer as sacrifice.

A fún ro
A fùn ro
Afùnrò ǹ funrò
Cast divination for Òkùràkùtà
The one that was riding home a horse
An incident had happened at home
They sent for Òkùràkùtà
He too packed his slaves
And packed all his effects
He rode on a horse to return home…….....10
Immediately he arrived home
He was exchanging pleasantries
As he was anxious to dismount the horse
He fell down
And died
'Didn't we tell you'?
'When you all were defiant'
'Saying there is no other option except he comes back home'
'See how he had rode home on a horse to die' they reminded them
They said A fún ro…….....20
A fùn ro
Afùnrò ǹ funrò
Cast divination for Òkùràkùtà
The one that was riding home a horse
Okurakíta that you said is coming home on a horse ride
Is actually riding a horse home to die
Òkùràkùtà
You heard about the sacrifice yet did not offer it
Òkùràkùtà

ÒFÚN ỌWỌ́NRÍN A

Eléyìun ti gbìîyànjú ajé ní gbogbo ọ̀nà. Ire ń bọ̀ tí a bá lè rú sùúrù lẹ́bọ. A kò kọ ire ajé púpọ̀ fún wa lọ́jọ́ àárọ̀, ṣùgbọ́n ká rúbọ kí ìgbà ajé náà ó tètè dé.

Mo sányán sányán
Mo fẹ̀ẹ́ kú
A díá fún Ọ̀rúnmìlà
Tí Babá ó dọ̀lọ́bẹ̀ lọ́la
Wọ́n ní kó rúbọ
Wọ́n ní kó gún Iyán
Kée bọ òkè ìpọ̀rí ẹ̀
Kó wáá bu òkèlè méje ńnú Iyán ọ̀hún láì lọ́bẹ̀
Kó lọ̀ọ́ fi lé ibi òkè ìpọ̀rí ẹ̀
Kó pé bóun tíí jẹ ẹ́ nùu láì lọ́bẹ̀……10
Dandan ni kíre òún ó dé
Wọ́n ní àyípadà ó ba
Ọ̀rúnmìlà ṣe bẹ́ẹ̀
Gbogbo nǹkan bá yí padà sí rere
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Mo sányán sányán
Mo fẹ̀ẹ́ kú..... 20
A díá fún Ọ̀rúnmìlà
Tí Babá ó dọ̀lọ́bẹ̀ lọ́la
Ẹbọ n wọ́n ní kí Babá ó ṣe
Ọ̀rúnmìlà gbẹ́bọ ńbẹ̀
Ó rúbọ
Ó tí ń sányán sányán bíi fẹ̀ẹ́ẹ́ kú o
Ìgbẹ̀yìn
Babá wáá dọ̀lọ́bẹ̀ o
Ìgbẹ̀yìn

ÒFÚN ỌWỌ́NRÍN A

Ifá says this person would have fortune late in life. No matter the effort he puts into his present job, he would not succeed. It would soon be well but should offer sacrifice such that it would not be too long.

I ate rounds of pounded yam without stew
I nearly died
Casts divination for Ọ̀rúnmìlà
Baba would soon have stew to eat with soon
He was asked to perform sacrifice
He was asked to prepare pounded yam
And use it as sacrifice to his Ifá
He should then cut out seven nuggets out of the pounded yam without stew
He should put it on top of his Ifá
'That is how I eat it without stew' He should say so to his Ifá…….....……10
'It is imperative that your fortunes come to you', they had said
'There must be a change', they assured him
Ọ̀rúnmìlà did as instructed
All his things changed for the better
He then started to dance and rejoice
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
I ate and ate rounds of pounded yam without stew
I nearly died…….....……...….20
Casts divination for Ọ̀rúnmìlà
Baba would soon have stew to eat with
He was asked to perform sacrifice
Ọ̀rúnmìlà heard about the sacrifice
And performed it
He had been eating dry pounded yam continuously as if he was going to die
At last
Baba now has stew
At last

ÒFÚN ỌWỌ́NRÍN B

Ifá pé eléyìun ó kọ̀ọ́ ilé, yóó tùún yọ káà ńbẹ̀. Gbogbo àwọn ọmọ tí eléyìun bí ní ó kọ̀ọ́ ilé ńlá láyé.

Iṣú jinná
Ọmọ odó wẹ́rí
Ọbẹ̀ jinná
Mọ́ dábọ̀ọ kọ̀tọ̀ kọ̀tọ̀ ń sísọ̀ kalẹ̀
Iyán tí ò lọ́bẹ̀ abara gírísasa gírísasa
A díá fún Òfún
Èyí tí ó pọn Ọ̀wọ̀n ká inúu káà
'Èèyàn kún inú Ilé òun báyìí'?
Ayé yẹ òun?
Ọkàn òun balẹ̀?…….....……10
Wọ́n ní kó rúbọ
Wọ́n lọ́mọ odó kan àti ìyá odó kan lẹbọ ẹ̀
Wọ́n ní ọ̀pọ̀lọ̀pọ̀ iṣu lẹbọ ẹ̀
Wọ́n ní kó gún Iyán kèè bòkè ìpọ̀rí ẹ̀
Kó wáá ṣèjẹ kó semu
Ó ṣe bẹ́ẹ̀
Wọ́n ní kó tọ́jú ewúrẹ́ kèè bọ̀ Ifá
Ó tọ́jú ewúrẹ́
Ó fi bọ̀ Ifá
Gbogbo èèyán bá n yọ̀ ńlé ẹ̀……20
Ni ọ́n ń jẹun
Ló bá bẹ̀rẹ̀ síí kọ́lé
Ariwo burúkú ò ṣẹ̀lẹ̀ ńlé ẹ̀ mọ́
Ariwo ire ní ń rí
Ariwo owó
Aya
Ọmọ
Ẹ̀míi rẹ̀ gùn
Ó gbó, ó tọ́
Ayé yẹ ẹ́…..……30
Ní bá ń yin àwọn 'Iṣú jinná ọmọ odó wẹ́rí'

ÒFÚN ỌWỌ́NRÍN B

Ifá says this person would build houses and separate quarters. The children would do the same also.

The yam is cooked
The pestle's head is washed
The stew is done
Do not because of the bubbling refuse to carry it off the fire
The pounded yam without stew with coarse body
Cast divination for Òfún
That would strap Ọ̀wọ̀n to his back in the lounge
'Would there be many people in my house'?
'Would life please me'?
'And have rest of mind'?…….....…….10
He was asked to perform sacrifice
One mortar and one pestle is the object of sacrifice
Many tubers of yam is the sacrifice
Pounded should be offered to Ifá also
He should then prepare food and drinks for people
He did as instructed
He was later asked to prepare a goat to sacrifice to Ifá
He prepared the goat
He sacrificed it to his Ifá
All people started to merry in his house……..…..20
They were eating
He afterwards started to build houses
No painful or agonizing cries were heard in his house
He hears only the hail of good tidings
The hail of money
Wives
Children
He had long life
He became aged and steadfast at old age
Life so pleased him……....……..30
He then started to praise the priests 'Iṣú jinná ọmọ odó wẹ́rí'

Àwọn Ọbẹ̀ jinná mọ́ dábọ̀ọ kọ̀tọ̀ kọ̀tọ̀ ń sísọ̀
Àwọn Iyán tí ò lọ́bẹ̀ abara gírísasa gírísasa
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Iṣú jinná
Ọmọ odó wẹ̀rí
Ọbẹ̀ jinná
Mọ́ dábọ̀ọ kọ̀tọ̀ kọ̀tọ̀ ń sísọ̀
Iyán tí ò lọ́bẹ̀ abara gírísasa gírísasa….40
A díá fún Òfún
Èyí tí ó pọn Ọ̀wọ̀n ká inúu káà
Òfún ló pọn Ọ̀wọ̀n ká inúu káà
Ariwo ajé hèè
Ariwo aya hèè
Ariwo ọmọ hèè

The priests ‘Ọbẹ̀ jinná mọ́ dábọ̀ọ kọ̀tọ̀ kọ̀tọ̀ ń sísọ̀ ’
The priests ‘Iyán tí ò lọ́bẹ̀ abara gírísasa gírísasa’
The Babaláwos were praising Ifá
He said it is as his Babaláwos said
The yam is cooked
The pestle’s head is washed
The stew is done
Do not because of the bubbling refuse to carry it off the fire
The pounded yam without stew with coarse body…40
Cast divination for Òfún
The one that would carry Ọ̀wọ̀n on his back in the lounge
It is Òfún that carried Ọ̀wọ̀n in the lounge
Noise about wealth in a hail
Noise about wives in a hail
Noise about children in a hail

ÒFÚN ỌBÀRÀ A

Ifá pé ire lọ́pọ̀lọpọ̀ tí a bá ń ta Ìbejì lọ́rẹ.

Páńsá ojúbuná abara dúdú pẹtẹ pẹtẹ
A díá fún Ẹyẹlé
Nijọ́ tí ń tọ̀run bọ̀ wálé ayé
Tí ń fomi ojú sògbérè ọmọ
Wọ́n ní ó rúbọ
Ẹyẹlé bá rúbọ
Wọ́n ní méjì méjì lẸyẹlé ó mọ́ọ bí
Ó bá bẹ̀rẹ̀ síí bímọ
Ilé bá kún
Ọmọ Ẹyẹlé pọ̀….....……10
Ní bá ń jó ní ń yọ̀
Ní ń yin Ifá
Ifá ń yin Olódùmarè ọba
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Páńsá ojúbuná abara dúdú pẹtẹ pẹtẹ
A díá fún Ẹyẹlé
Nijọ́ tí ń tọ̀run bọ̀ wálé ayé
Tí ń fomi ojú sògbérè ọmọ
Ẹbọ n wọ́n ní ó ṣe
Ẹyẹlé gbẹ́bọ ńbẹ̀…….....…20
Ó rúbọ
Rírú ẹbọ
Èèrù àtùkèṣù
Ẹ wáá báni ní jẹ̀bútú ọmọ
Jẹ̀bútú ọmọ làá báni lẹ́sẹ̀ ọba Òrìṣà

ÒFÚN ỌBÀRÀ A

Ifá wishes this person well. He should give gifts to baby twin s. Life would be well with him.

The pot on the flaming fire with very black body
Casts divination for the Pigeon
On the day she was coming from heaven to the earth
She was crying because of children
They asked her to perform sacrifice
The Pigeon performed the sacrifice
They told her that she would have twins
She started having children
The whole earth was filled
Her children were very many…….....10
She was dancing and rejoicing
She was praising Ifá
Ifá was praising Olódùmarè the omnipotent
She said it was as her Babaláwo said
The pot on the flaming fire with very black body
Casts divination for the Pigeon
The Pigeon was coming from heaven to the earth
She was crying because of babies
It was the sacrifice that would pave way for her to
have children that was recommended for her
The pigeon heard about the sacrifice……..……..20
And performed it
Offering of sacrifices
And free gifts to Èṣù
Come and meet us with the good fortune of children
One is usually found with the good fortune of children
at the feet of the king of Òrìṣà

ÒFÚN ỌBÀRÀ B

A à níí rẹ́bù èyìn. Ifá pé ká rúbọ fún àmì ọmọ kan tí ń bọ̀ ká sì rúbọ kí àmì èèyàn ó mọ́ lọ. Àárẹ̀ ò níí ṣe wá; a ò sì níí kú lójọ́ ẃipé tí a bá rúbọ odù yí.

Pápá ló jó ló mọ́ tanhún tanhún
Ògúnná kan ṣoṣooṣo ló sọ èlùjù dilẹ́ẹ́lẹ̀
A díá fún Àǹrèré ọmọ Olódùmarè
Ọmọ atẹ́ní lẹ́gẹ́lẹ́gẹ́ forí sagbeji omi
Wọ́n ní ó rúbọ
Ó bá rúbọ
Wọ́n ṣe Ifá fún Àǹrèré
Wọ́n ní ayé dùn
Mọ́ lọ
Àǹrèré ò bá kú mọ́…….....…..10
N ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Pápá ló jó ló mọ́ tanhún tanhún
Ògúnná kan ṣoṣooṣo ló sọ èlùjù dilẹ́ẹ́lẹ̀
A díá fún Àǹrèré ọmọ Olódùmarè
Ọmọ atẹ́ní lẹ́gẹ́lẹ́gẹ́ forí sagbeji omi
Nijọ́ tí ọ́n ní ó rúbọ sáìkú araa rẹ
Ayé dùn mọ́ lọ……...…….……20
Àǹrèré ò ayé dùn mọ́ lọ
Ayé mọ̀mọ̀ dùn
Àǹrèré ayé dùn
Mọ́ lọ

ÒFÚN ỌBÀRÀ B

Ifá says we would not see war in our lives. This person should perform sacrifice, pending the arrival of a child of substance; and conversely so that a person of substance would not die prematurely. He would enjoy his life to the full.

When fields burn, it clears up the land
Only one burning charcoal would reduce the big forest to clear earth
Cast divination for Àǹrèré the child of Olódùmarè
The child of 'Atẹ́ní lẹ́gẹ́lẹ́gẹ́ forí sagbeji omi'
He was asked to perform sacrifice
He performed it
They prepared an Ifá portion for Àǹrèré
Life is sweet
Do not go, they told him
Àǹrèré refused to die again…….....10
He then started to dance and rejoice
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it is as his Babaláwos said
When fields burn, it clears up the land
Only one burning charcoal would reduce the big forest to a flat and clear ground
Cast divination for Àǹrèré the child of Olódùmarè
The child of 'Atẹ́ní lẹ́gẹ́lẹ́gẹ́ forí sagbeji omi'
On the day they asked him to perform sacrifice to fortify him against death
Life is sweet, don't go…….....20
Àǹrèré
Life is sweet
Àǹrèré, life is very sweet
Don't go

ÒFÚN ỌKÀNRÀN A

Ifá pé ká rúbọ ọmọ. Aà níí réèmọ̀ọ́ kín nǐí. A o si gbọdọ̀ sahun o; Nǹkankan ń bẹ tí àwọn eléyìun ò mọ ojútùú rẹ̀. Ifá pé kí wọ́n ó tọ àwọn àgbàlagbà lọ, wọ́n ó ŕídǐí ẹ̀.

Agogo ní ń ró ẹ pé péré
Àràn gẹ̀jẹ̀ ní ń ró mọ̀ kọ́mọ jọ mọ̀ kọ́mọ jọ
A díá fún Kóórì
Èyí tí ń fomi ojúu sògbérè ọmọ
Òun le rọ́mọ bí báyìí?
Wọ́n ní ó rúbọ
Wọ́n ní àgbébọ̀ adìẹ lẹ̀bọ
Ló bá pa adìẹ fúnra ẹ̀
Ńbẹ̀ náà ló ti sè é
Ńbẹ̀ náà ló ti jẹ ẹ́……...……10
Kò rọ́mọ kankan bí
Ó tún dẹ̀ẹ̀kejǐ
Ó tún pa adìẹ
Ó tún dá a jẹ
Kò rọ́mọ pǐìn
Nígbà ó dẹ̀ẹ̀kẹ̀ta
Ó bá lọ̀ọ̀dọ̀ Ọ̀rúnmìlà
Họ́wù!
Wọ́n ní kóun ó fi àgbébọ adìẹ rúbọ lẹ́ẹ̀kínní
Òún fi rúbọ lẹ́ẹ̀kejì……20
Wọ́n sǐ ní àwọn ọmọ ń tẹ̀lé òun kíri
Ọ̀rúnmìlà níwọ Kóórì loò ṣeun
Ò ń pa adìẹ
O sǐ ń dá a jẹ
Ọ̀rúnmìlà ní kí Kóórì ó lọ̀ọ́ fi ǐdodo kan ògiri
Lẹ́nu ibi tí ǐdodo ẹ̀ bá ga mọ lára ògiri
Kó sàmǐ síbẹ̀
Kó wáá pa adìẹ mǐ́ǐn
Kó mú ẹjẹ adìẹ ọ̀hún

ÒFÚN ỌKÀNRÀN A

Ifá asks this person to offer sacrifice of children. He should not be miserly. There is a particular riddle, which this person's family or friends does not know the solution. They should approach the elders.

Assemble yourselves is the sound of the gong
Àràn gẹ̀jẹ̀ sounds I will gather children
Cast divination for Kóórì
The one crying because of children
Would I have children is the question she asked Ifá
They told her to perform sacrifice
A matured hen is the sacrifice
She killed the hen herself
On the spot where she cooked it
It was on the same spot that she ate it…….....….10
She got no child
She came calling the second time
She killed another matured hen
She ate the hen by herself
She found no baby
Thereafter on the third occasion
She went to consult Ọ̀rúnmìlà
'Why has these misfortunes beclouded me'? She asked
'They told me to sacrifice a matured hen each on two previous occasions'
'I offered it'…….....…….20
'And they told me that children are following me around', Kóórì said'
'You are the one that did not follow the instructions given to you' Ọ̀rúnmìlà replied
'You killed all the animals mandated for you'
'You ate it alone'
Ọ̀rúnmìlà then told Kóórì to use her navel to touch an upright wall
The height to which the navel reaches on the wall
'You should mark that spot'
'You should then kill another hen'
'Collect its blood this time around'

Kó fi yí ojú àmì ọ̀hún……..30
Kí ẹ̀jẹ̀ adiẹ ó wáá sàn wálẹ̀
Kó sì ta epo dídẹ̀ sí ojú ibẹ̀ náà
Ọ̀rúnmìlà ni kó mọ́ jẹ ńbi adiẹ
Ọ̀rúnmìlà ní tí ò bá ti jẹ ńbẹ̀
Àwọn ọmọ ó tẹ̀le
Kóórì bá ṣe bẹ́ẹ̀
Ó bá kó gbogbo àwọn èèyàn jọ
Kò jẹ ńnú ẹ̀
Ọmọ́ bá dé
Kóórì bímọ yè…….....…...40
Ní bá ń jó ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Agogo ní ń ró ẹ pé pére
Àràn gẹ̀jẹ̀ ní ń ró mọ̀ kọ́mọ jọ mọ̀ kọ́mọ jọ
A díá fún Kóórì
Èyí tí n fomi ojúú sògbérè ọmọ
Tí sì ń rodò tí ò rọ́mọ kó wálé
Ó lọ nígbà ẹ̀ẹ̀kínní…….…....…….50
Bẹ́ẹ̀ ni ò rọmọ mú wálé
Ó lọ nígbà ẹ̀ẹ̀kejì
Kò rọ́mọ mú wálé
Ni ọ̀n bá ń kọrin fún Kóórì
Wọ́n ń pé bí ó lọ
Kó mọ́ọ̀ lọ
Ẹ jẹ́ Kóórì ó rodò
Bí ó lọ kó mọ́ọ̀ lọ
Ó japá
Ó jẹtan…….....60
Ó jẹ̀dí
Ó jẹ̀dọ̀
Bí ó lọ kó mọ́ọ̀ lọ
‘And use it to smear the spot of the navel mark……30
‘Such that the blood would drip down through the trace from the mark’
You should also smear some red palm oil on the same spot
You must never eat out of the chicken, Ọ̀rúnmìlà said
Once you do not eat out of the chicken
The children would come to you
Kóórì did as instructed
She assembled people
She did not taste out of the chicken
The babies then started to come
She had successful childbirth…….....40
She then started to dance and rejoice
She was praising her Babaláwos
Her Babaláwos were praising Ifá
She said it was as her Babaláwos had said
Assemble yourselves in totality is the sound of the gong
Àràn gẹ̀jẹ̀ sounds I will gather children
Cast divination for Kóórì
The one crying because of children
The one going to the stream without fetching water with them
She tried the first time ….....…….50
Yet could not find a baby to bring home
She went the second time
She could not bring home a child
They then started to sing mocking her
If she wants to go
Let her go
Let her go to the stream
If she wants to go, let her go
She ate the wings alone
She ate the laps…….....……60
She ate the buttocks
She ate the liver
Let her go if she wants to go

Wọ́n ní bí tí ń padìẹ ní ń dá jẹ ẹ́
Ìgbà ẹ̀ẹ̀kẹta lỌ̀rúnmìlà ṣe Ifá fún Kóórì
Ó ní Kóórì o
Ó mọ̀ dé aréwe yọ̀
Fún mi lọ́mọ kan n gbé jó

They said it was on the same spot where she killed the hen that she devoured it
It was on the third occasion that Ọ̀rúnmìlà prepared an Ifá portion for Kóórì
Kóórì, they hailed her
The one that rejoices at the sight of children is back
Please give me one to cuddle

ÒFÚN ỌKÀNRÀN B

Tí a bá ní gbólóhùn asọ pẹ̀lú ẹnĩkan tó sún mọ́ wa pẹ́típẹ́tí; Ifá gbà wá níyànjú ká parí ẹ̀ torí àtẹnĩkínní àtẹnĩkejĩ ló ní àwíjàre. Tí a bá kọ̀ tí a kò túnàárin wọn ṣe, nǹkan tí ó bàjẹ́ ó pọ̀.

Agogo ní ń ró ẹ pé péré
Àràn gẹ̀jẹ̀ ní ń ró mọ̀ kọ́mọ jọ; mọ̀ kọ́mọ jọ
Mọ̀ kọ́mọ jọ́ nĩyá àràn ń ró
A díá fún Òfún
A bù fún Ọlọ̀kànràn
Ńíjọ́ọ wọ́n ń ṣọ̀tá
Wọ́n ń fi ìbínú bá araa wọn lò
Wọ́n ṣe ṣee ṣe
Wọn ò gbọ́
Àwọn ni ọ́n sĩ ń ṣe Ifá fún Olúufẹ̀……10
Wọ́n ní ẹ bẹ Òfún
Kẹ́ẹ sĩ bẹ Ọlọ̀kànràn
Bí bẹ́ẹ̀ kọ́
Nǹkan Olúufẹ̀ ó bàjẹ́
Wọ́n bá bẹ Òfún
Wọ́n bẹ Ọlọ̀kànràn
Ayé Olúufẹ̀ bá tutù
N ni wọ́n wá ń jó n ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá…….20
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Agogo ní ń ró ẹ pé péré
Àràn gẹ̀jẹ̀ ní ń ró mọ̀ kọ́mọ jọ; mọ̀ kọ́mọ jọ
Mọ̀ kọ́mọ jọ́ nĩyá àràn ń ró
A díá fún Òfún
A bù fún Ọlọ̀kànràn

ÒFÚN ỌKÀNRÀN B

This person has an unsettled feud between him and one other person. They should both find an amicable solution, as the two of them would be vindicated by their own side of their explanations. The feud should be settled; otherwise it would sow many seeds of discord.

Assemble yourselves is the sound of the gong
Àràn gẹ̀jẹ̀ sounds 'I will gather children'
I would assemble children is the sound produced by the mother Àràn drum
Cast divination for Òfún
Also cast divination for Ọlọ̀kànràn
On the day they both keep a bad malice between themselves
On the day they were on each other's throat
People tried and tried to make them bury the hatchet
They refused to listen...….....11
But they are the ones performing divination for Olúufẹ̀
'Let us beg Òfún'
'Let us pacify Ọlọ̀kànràn also'
'Otherwise'
'Olúufẹ̀'s things would be in disarray', they said
They then called Òfún separately
They begged Ọlọ̀kànràn also
Olúufẹ̀'s life became settled
They then started to dance and rejoice
They were praising their Babaláwos
Their Babaláwos were praising Ifá…….....…….20
They said it was as their Babaláwos had said
Assemble yourselves is the sound of the gong
Àràn gẹ̀jẹ̀ sounds 'I will gather children'
I would assemble children is the sound produced by the mother Àràn drum
Cast divination for Òfún
Also cast divination for Ọlọ̀kànràn

Nijọ́ọ wọ́n ń sọ̀tá
Ẹ jẹ́ á bẹ Òfún
Ẹ jẹ́ á bẹ Ọlọ̀kànràn
Káyé Olúufẹ̀ ó lè tutù…..…30
Káyé Olúufẹ̀ ó lè rójú

On the day they both keep bad malice between themselves
Let us beg Òfún
Let us beg Ọlọ̀kànràn
Such that Olúufẹ̀'s things would be settled…….30
Such that Olúufẹ̀'s life would make headway

ÒFÚN ÒGÚNDA A

Ifá wúre fún ẹní ó dáfá yǐí púpọ̀. Bí ẹnìkán bá ṣoore fún un, kò gbọdọ̀ fibi ṣú onítọ̀hún. Bí wọn ò bá sì tíì ṣoore fún un, ire ń bọ̀ lálẹ́.

Òfún i dùn
Òsùnsùn i dùn
A díá fún Ògún
Èyí tí ó rọ Ẹdùn fún Sàngó
Ogun ni Sàngóó jà tẹ́lẹ̀
Àtiwájú àtèyìn níí fíí jagun
Irúu kín lòun ó wàá mọ́ọ fi jagun
Tí ẹnìkan ò níí lè kápá òun lái?
Ògún ní kó fọkàn balẹ̀
Ó lóun ó rọ nǹkankan fún un……...10
Irú àṣẹ tí ó wà lára ẹ̀
Kò níí sí lára ẹlọ́míìn
Ló bá rọ Ẹdùn fún Sàngó
Sàngó dé Ògún tí ń lọ
Gbogbo ibi ó bá sọ Ẹdùn sí
Gbogbo ẹ̀ ló dilẹ́ẹ́lẹ̀
Wọ́n ní ó mọ́ gbàgbé Ògún o
Ni Sàngó ò bá gbàgbé Ògún
Tée dòní
N ní wá ń jó ní wá ń yọ̀..... 20
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfún i dùn
Òsùnsùn i dùn
A díá fún Ògún
Èyí tí ó rọ Ẹdùn fún Sàngó
Ajírẹdùn Awo rere ni
Ògún ló rọ Ẹdùn fún Sàngó
Ajírẹdùn Awo rere ni……30

ÒFÚN ÒGÚNDA A

Ifá pray for this person. If he helps or someone helps him achieve something, either party should not repay good for evil. If the help has not been rendered, a significant help is coming on the way.

Òfún i dùn
Òsùnsùn i dùn
Cast divination for Ògún
The one that would mold Ẹdùn for Sàngó
Sàngó originally used to be a warrior
He had ever been a very powerful warrior
'What would I now use as war instrument'?
'The instrument that nobody would be able to overpower'? He thought
Ògún asked him to be rest assured
That he, Ògún would mold something of importance for him…….…….....10
The authority behind it
Would never be compared with anything on earth
Ògún then cast Ẹdùn for Sàngó
Sàngó went to war afterwards
All the places to where he threw his Ẹdùn
All became a flat terrace
'But do not forget Ògún' they told him
Sàngó ever since then hold Ògún in high esteem
Till date
He then started to dance and rejoice ……..20
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos predicted
Òfún i dùn
Òsùnsùn i dùn
Cast divination for Ògún
The one that would mold Ẹdùn for Sàngó
Ajírẹdùn is a good priest
It was Ògún that mold Ẹdùn for Sàngó
Ajírẹdùn is a good priest…….....……30

ÒFÚN ÒGÚNDA B

Ifá pé eléyìun ò gbọdọ̀ gba obì jẹ lọ́wọ́ èèyàn o; bí ọ́n bá sì pa ẹran màlúù tàbí ẹran ewúrẹ́, kò gbọdọ̀ jẹ ètè ẹran. Ifá pé bí eléyìun bá rúbọ dáadáa, ojú ọ̀nà ni ọ̀táa rẹ̀ ó kùú sí.

Ewúrẹ́ ilé yìí
Kèè tíì dé
Àgùtàn ilé yìí
Kèè tíì dé
Àwọn ìkà ènìyán pète pèrò
Wọ́n láwọn ó gbóbì fún Babaláwo pé kó le róhun mú jẹ
Wọ́n ní kó rúbọ
Babaláwo bá rúbọ
Bí ọ́n bá pé àwọ́n ó fùún Babaláwo lóbì jẹ
Araa wọn ni wọ́n ń báá jà.....10
Wọn ò leè fún Babaláwo lóbì jẹ́ mọ́
Gbogbo èrò burúkú tí wọ́n ń rò lé e lórí
Asán ló já sí
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Ewúrẹ́ ilé yìí
Kèè tíì dé
Àgùtàn ilé yìí
Kèè tíì dé
Àwọn ìkà ènìyán pète pèrò
Wọ́n láwọn ó gbobì fún Babaláwo pé kó le róhun mú jẹ.....20
Wọ́n ní kí Babaláwo ó rúbọ
Awó gbẹ́bọ ńbẹ̀
Ó rúbọ
Ọwọ́ tewée 'má mu lọ̀ mí'
Ọwọ́ tewée róro
Àlọ̀rìn lekòlóó fẹnuú lọlẹ̀

ÒFÚN ÒGÚNDA B

Ifá warns this person never to accept kola to eat from anybody. If an animal is slaughtered, he should not eat the lips; if he offers his sacrifice well, his enemy would die in transit.

The goat in this house
Is not back yet
The sheep in this house
She has not returned
Wicked people connived together
They conspired to give poisonous kola to a Babaláwo so that he would find something to eat
He was asked to perform sacrifice
Babaláwo performed the sacrifice
As they contrived plans to give him kola
They disagreed with themselves…….……10
They could not reach an agreement to give the kola to the Babaláwo
All the wicked thoughts they formed on the Babaláwo
It came to naught
He said it was as his Babaláwos said
The goat in this house
Is not back yet
The sheep in this house
She has not returned
Wicked people connived together
They said they would give kola to a Babaláwo so that he would find to eat….....20
He was asked to perform sacrifice
Babaláwo heard about the sacrifice
And performed it
I have obtained the leaf of 'Má mu lọ̀ mí'
I have obtained the leaf of 'róro'
Continuously in their tracks, worms would rub their mouths on the soil

ÒFÚN ỌSÁ A

Ifá pé ká mọ́ọ ta Òòsà fúnfún lọ́rẹ. Bí a bá ń bẹ lẹ́nu ìkọ́ṣẹ́, a ò gbọdọ̀ fi agídí fún ara ẹni ní ìyọ̀ọ̀da. A ò sì gbọdọ̀ kánjú.

Òfún sà á lẹ́fun
Òfún sà á lÓsùn
Òfún sà á ní mọ̀rìwò ọ̀pẹ̀ yẹ yẹ̀ẹ̀ yẹ
A díá fún Alágẹmọ tẹ́ẹ́rẹ́
Èyí tíí ṣe wọlé wọ̀de Òrìṣà
Wọlé wọ̀de Òrìṣà ni Alágẹmọ
Nígbà ó dijọ́ kan
Alágẹmọ bá rò ó
Ó bá sá kúò lọ́dọ̀ Òòsà
'Òòsà ẹni ọ̀dọ̀ rẹ ńkọ́'?……..10
Ó lÓun ò ri mọ́
Òun ò sì tíì fún láṣẹ
Ńbi Alágẹmọ́ lọ
Ó ṣe ṣee ṣe
Kò ba mu
Wọ́n lóó tùún padà lọ ọ̀dọ̀ Òòsà tóo ti kúò
Ó bá padà sọ́dọ̀ Òòsà
Òòsá níwọ Alágẹmọ
O ò níí kú
O ò níí rùn……...….....……..20
Ẹ̀míì rẹ ó gùn
Ṣùgbọ́n mọ́ọ rọra ṣe
Alágẹmọ bá rọra ń tẹlẹ̀ gélẹ́
Ayé yẹ ẹ́
O ni Òfún sà á lẹ́fun
Òfún sà á lÓsùn
Òfún sà á ní mọ̀rìwò ọ̀pẹ̀ yẹ yẹ̀ẹ̀ yẹ
A díá fún Alágẹmọ tẹ́ẹ́rẹ́
Èyí tíí ṣe wọlé wọ̀de Òrìṣà
Rírú ẹbọ ……..30
Èèrù àtùkèṣù
Ayé wáá yẹ wá tùtúru

ÒFÚN ỌSÁ A

Ifá says life would please this person. He should be generous to the devotees of Òòsàálá. If he is still in training and he is thinking of regressing, he should desist from the thought.

Òfún marked it with chalk
Òfún marked it with Osùn cream
Òfún decorated it brightly with palm leaves
Cast divination for Alágẹmọ tẹ́ẹ́rẹ́
The close associate of Òòsà
Alágẹmọ was a close associate of Òòsà
One day
Alágẹmọ cleverly contrived a plan
He ran away from Òòsà
'What about the person with you'? People had asked.....….....10
'I could not see him again came the reply from Òòsà
'Incidentally I have not given him his freedom'
The place where Alágẹmọ ran to
He tried and tried his hands
He could not find headway
'You have to go back to Òòsà that you left', they said
He then went back to Òòsà
'You Alágẹmọ', Òòsà said
'You will not die'
'You will not fall sick'.....…….....…….20
'You will live long'
'But exercise patience'
Alágẹmọ then started to walk gently
Life so pleased the Agẹmọ
He said Òfún marked it with chalk
Òfún marked it with Osùn cream
Òfún decorated it brightly with palm leaves
Cast divination for Alágẹmọ tẹ́ẹ́rẹ́
The close associate of Òòsà
Offering of sacrifices ……30
And free gifts given to Èṣù
Life pleases us abundantly

ÒFÚN ỌSÁ B

Ifá pé kí eléyìun ó rúbọ fún àkónìkótán ajé.

Òfún sà á, sà á
Ó sà á bẹ́ẹ̀ ni ò tán mọ́
A díá fún Ọ̀rúnmìlà
Babá ń sunkún òun ò lajé
Wọ́n lẹ́bọ ajé ni kí Babá ó ṣe
Ọ̀rúnmìlà bá rúbọ
Ajé bá ṣẹ́
Òfún bá bẹ̀rẹ̀ sí sà á
Ó sà á bẹ́ẹ̀ ni ò tán
N ní wá ń jó ní ń yọ̀……..10
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfún sà á, sà á
Ó sà á bẹ́ẹ̀ ni ò tán mọ́
A díá fún Ọ̀rúnmìlà
Babá ń sunkún òun ò lajé
Wọ́n lẹ́bọ ajé ni kí Babá ó ṣe
Ó mọ̀mọ̀ sà á, sà á o
Bẹ́ẹ̀ ni ò tán…….....20
Ifá ló lajé bẹẹrẹ

ÒFÚN ỌSÁ B

Ifá asks this person to offer sacrifice for long lasting wealth. Life would please him.

Òfún picked and picked it
He picked it continuously yet it was not exhausted
Casts divination for Ọ̀rúnmìlà
Baba was crying that he had no wealth
They asked Baba to perform sacrifice
Ọ̀rúnmìlà then offered the sacrifice
Money then came out of the ground
Òfún started picking it
He picked and picked yet it was not exhausted
He then started to dance and rejoice ……....10
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Òfún picked and picked it
He picked it continuously yet it was not exhausted
Casts divination for Ọ̀rúnmìlà
Baba was crying he had no wealth
It was sacrifice they asked him to perform
He picked and picked it
Yet it was not exhausted…….....…….20
It is Ifá that owns massive wealth

ÒFÚN ÌKÁ A

Ifá pé ká rúbọ fún araa wa ká sì rúbọ fún Obìnrin ẹni. Àtĩyàwó àtọkọ ó jọ lo Ilé ayée wọn gbó ni. Gèlè tí ń bẹ lórí ìyàwó ẹ̀ lẹbọ.

Òòrùn ló kan àtàrí jìndùn jìndùn
A díá fún Bongágà obìnrin Ààtàn
Obìnrin Ààtàn ni Bongágà
Wọ́n níwọ Ààtàn rúbọ fún obìnriìn rẹ
Tí ò tíì dé ibĩ kankan tó gbé gèlè pẹ́npẹ́ sórí
Bílẹ̀ bá ti mọ́
Bongágà ó ti gbé adé lórí
Nígbà tí ó bàá e dọ̀sán
Ó ti rẹ̀
Wọ́n ní Ààtàn rúbọ…….....…….10
Kí obìnriìn rẹ̀ yìí ó lè lo ilé ayé pẹ́
Ààtàn ní kí Bongágà ó mú gèlè orí ẹ̀ wá
Bongágà ò dáhùn
Àyìn ẹ́yìn ni Bongágà ń yin àwọn Babaláwo ẹ̀
Ó ní Òòrùn ló kan àtàrí jĩndùn jìndùn
A díá fún Bongágà obìnrin Ààtàn
Ìgbà ài ṣẹbọ
Ìgbà ài tùèèrù
Ẹ ẹ̀ ri bí Bongágà tí ń ba ikúú lọ

OFÚN ÌKÁ A

Ifá asks this person to offer sacrifice for himself and for his wife such that they would both enjoy life to the end. The scarf on the head of the woman is the sacrifice.

The sun becomes overhead and it is scorching
Casts divination for Bongágà the wife of Ààtàn
Bongágà was married to Ààtàn
'You Ààtàn, perform sacrifice for your wife' they warned
'She is nothing and she is behaving flamboyantly'
Once it is in the morning
Bongágà would put on a crown like scarf
But before the mid afternoon
It would have withered
'You Ààtàn, offer sacrifice' they warned again….10
'Such that this your wife would live long on earth'
Ààtàn asked her to bring the scarf on her head
Bongágà refused
She was praising her Babaláwo belatedly
She said 'The sun becomes overhead and it is scorching'
Casts divination for Bongágà the wife of Ààtàn
The evil of not performing sacrifice
The problem of not giving the prescribed booties
Can you all see Bongágà following, as death takes her away?

ÒFÚN ÌKÁ B

Ifá pé kí eléyìun ó rúbọ kí èèyàn ó mọ́ mọ́ọ̀ fi ọ̀sán ṣiṣẹ́ kí àwọn kan ó mọ́ fi òru bà á jẹ́. Ifá pé eléyìun dára ṣùgbọ́n kó rúbọ àwọn tíí mọ́ọ̀ fi òru rìn. Kí eléyìun ó sì mọ́ọ̀ bọ̀ Òòsà fúnfún.

Òfún mọ̀le Ìká
Ìká mọ̀le Òfún
Òkùnkún mọ̀le òru
Fẹ́nifẹ́ni a mọ̀lé ọ̀gànjọ́
A díá fún Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò tí ń
tọ̀run bọ̀ wálé ayé
Yóó mọ́ọ̀ fọ̀sán tún Ilé ayé ṣe
Wọ́n ní kó rúbọ kí wọ́n ó mọ́ mọ́ọ̀ fòru
bà á jẹ́
Gbogbo ire tèèyàn ó bàá ní láyé
Òòsàálá níí dá a ńgbà ìwásẹ̀
Yóó sọ fẹ́léyĩí kó lájé……10
Tọ̀hún kó bímọ
Yóó sì rí bẹ́ẹ̀
Wọ́n ní kó rúbọ àwọn tí ń bọ̀ wálé ayé o
Òfún mọ̀le Ìká
Ìká mọ̀le Òfún
Òkùnkún mọ̀le òru
Fẹ́nifẹ́ni a mọ̀lé ọ̀gànjọ́
A díá fún Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
Tí ń tọ̀run bọ̀ wálé ayé
Yóó mọ́ọ̀ fọ̀sán tún Ilé ayé ṣe.....…..20
Wọ́n ní kó rúbọ kí wọ́n ó mọ́ mọ́ọ̀ fòru
bà á jẹ́
Òòsà wáá gbẹ́bọ́ ńbẹ̀
Ó rúbọ
Òòsà ń fọ̀sán táyé ṣe
Ìyàmi Ọ̀ṣòròǹgà ń fòru bà á jẹ́

ÒFÚN ÌKÁ B

Ifá asks this person to offer sacrifice such that he would not do something during the day for the witches to destroy it during the night. He should also be a devotee of Òòsà.

Òfún knows the gage of Ìká
Ìká knows the gage of Òfún
Darkness is a gage of the deepness of the night
One that has sex with the other knows the gage of
time of approach during the night
Cast divination for Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò that was
coming from heaven to the earth
He would use the day to mend the world
He was asked to perform sacrifice such that witches
would not destroy it during the night
All the good things that one strives to possess in
this life
It is Òòsàálá that would pontificate
He would assign wealth to some…..…….……..…10
He would tell the others to have children
And it would be so
He was asked to offer sacrifice against some
undesirable elements on his way to the earth
Òfún knows the gage of Ìká
Ìká knows the gage of Òfún
Darkness is a gage of the deepness of the night
One that has sex with the other knows the gage of
time of approach during the night
Cast divination for Òòsàálá Ọ̀ṣẹ̀ẹ̀rẹ̀mọ̀gbò
That was coming from heaven to the earth
He was using the day to mend the world …..……..20
He was asked to perform sacrifice such that witches
would not destroy it during the night
Òòsà heard about the sacrifice
And performed it
Òòsà now mends the world in the day
The ‘Ìyàmi Ọ̀ṣòròǹgàs’ were using the night to
destroy it

ÒFÚN ÒTÚRÚPỌ̀N A

Ifá pé ká lọ́ọ́ bọ Sàngó, ká sì jẹ́ ẹnĩsĩin Sàngó; Ifá pé tí a bá tí ń sin Sàngó, ni Sàngó náà ó mọ́ọ́ sĩn wá.

Ẹsẹ̀ kan ṣoṣo ni mo tĩ bọ̀gbẹ̀
Igba ẹ̀kẹ́ ni mo sá
A díá fún Sàngó
Tí ó mọ́ọ́ fòjò sĩn kári ayé
Ẹbọ n wọ́n ní ó ṣe
Bó bá ti dí Ìgbà òjò
Sàngó ó bẹ̀rẹ̀ sí rọ òjò sínú oko
Àwọn Òǹyagbẹ̀ wá ń wò ó pé kín làwọ́n ó mọ́ọ́ ṣe báyìí láti dúpẹ́?
Wọ́n ní ẹni tí ń rọ òjò fún yin un ni ẹ mọ́ọ́ sĩn
Òun náà ni Sàngó……..……..10
Bí àwọn Àgbẹ̀ bá sì kọ̀
Tí wọ́n láwọn ò ṣe bíi ti Sàngó mọ́
Ọ̀dá ó bàá dá
Òòrùn ó ràn kankan
Bóo làwọ́n o wàá ṣe?
Wọ́n ó bàá tún bọ́ Sàngó
Bí ọ́n bá ti bọ́ Sàngó tán
Òjò ó rọ̀ ni
Gbogbo àwọn èèyàn nígbà náà
Wọ́n bá di olùsĩin Sàngó……20
Bó bá ti di àsìkò òjò
Nǹkan wọ́n ń dára
Wọ́n ń tà wọ́n ń rà
Wọ́n ń jó wọ́n ń yọ̀
Wọ́n bá ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọn wí
Ẹsẹ̀ kan ṣoṣo ni mo tĩ bọ̀gbẹ̀
Ìgbà ẹ̀kẹ́ ni mo sá

ÒFÚN ÒTÚRÚPỌ̀N A

Ifá asks this person to be a devotee of Sàngó. Once he is devoted to Sàngó, Sàngó would be favorably disposed towards him.

It was only one leg that I shoved into the forest
I cut out two hundred roofing logs
Casts divination for Sàngó
That would use rainfall as a means of devotion to the whole world
He was asked to perform sacrifice
Once it is the raining season
Sàngó would start to rain into the farms and cities
The farmers would then wonder what to do to repay the person doing thatfor them
'That Deity that rain on you is the one to revere' they told them
'That Deity is Sàngó'…….....…...10
Incidentally, once the farmers refuse
Refusing to offer sacrifices to Sàngó
There would be an onset of drought
The sun would be very intense
'What do we do again'? They would come back to ask
'Go and offer sacrifices to Sàngó' Babaláwos would tell them on divination
As soon as they offer sacrifice to Sàngó
Rain must fall
All people then in the olden days congregated
All of them became devotees of Sàngó…….....20
Once it was the raining season
Their farm products would be very fine
They would sell and buy
They were dancing and rejoicing
They were praising their Babaláwo
Their Babaláwo was praising Ifá
They said it was as their Babaláwo said
It is only one leg that I shoved into the forest
I cut out two hundred roofing logs

A díá fún Sàngó……..30
Tí ó mọ̀ọ̀ fòjò sìn káàkíri ayé
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó bá rúbọ
Rírú ẹbọ
Èèrù àtùkesù
Kèè pẹ́ o
Ọ̀nà è jĩn
Ẹ wáá bá ni ní jẹ̀bútú ire
Ǹjẹ́ a ó sìn sììn sìn ……...40
A ó fOrí sìn bí ọmọ eku
A ó sìn sììn sìn
A ó fOrí sìn bí ọmọ ẹja
A ó sìn sììn sìn
A ó fOrí sìn bí ọmọ ẹran

Casts divination for Sàngó……....…30
That would use rainfall as a means of devotion to the whole world
He was asked to perform sacrifice
He heard about the sacrifice
And performed it
Offering of sacrifices
And free booties to Èṣù
It is not belated
Within the shortest possible time
Come and meet us with good tidings
Henceforth we would be dutifully devoted
We would use our head as devotional means as does the child of the rat….....……..40
Henceforth we would be dutifully devoted
We would use our head as devotional means as does the child of the fish
Henceforth we would be dutifully devoted
We would use our head as devotional means as does the child of the animal

ÒFÚN ÒTÚRÚPỌ̀N B

Ifá pé àríwá nire eléyìun wà. Ká mọ́ọ rin mọ ọ̀nà àríwá , a ó sì ríre lọ́pọ̀lọpọ̀. Ifá pé bó bá ṣeéṣe, ká mọ́ọ gbé ibẹ̀.

Òfún ló mu tábà fìefíe
Tẹ̀tẹ̀rẹ̀gún ló fìdí ọ̀rọ̀ balẹ̀
A díá fún Onígbá fínfín
Èyí tí ń sawoó lọ sí òkè ọya
Onígbá finfin nǐí
Nǹkan òún dáa báyìí?
Wọ́n ní ó mọ́ọ lọ ọ̀nà àríwá
Wọ́n ní ńbẹ̀ loore rẹ̀ẹ́ wà lẹ́sẹ̀ àárọ̀
Onígbá finfin bá lọ ọ̀nà àríwá
Ó di ẹrùu rẹ̀ sínú igbá……....……10
Nígbà ó dé àríwá
Níbi tí ọ́n ti fẹ́ẹ́ sọ igbá kalẹ̀
Igbá bá ré bọ́ sílẹ̀
Igbá bá fọ́
Ńbẹ̀ náà ló ti ko olóore rẹ̀
Wọ́n sì fi Ilé jǐn ín
Wọ́n fire gbogbo jǐn ín
Nígbà ó padà dé Ilé
Ó kó gbogbo ọrọ̀ délé
'Ńbo wáá lo ti kóre tó pọ̀ báyìí wá'?…20
Ó ní ńbi Ìgbá òún ti yaálẹ̀ ni
Láti ijọ́ náà ni ọ́n tí ń pe ibẹ̀ ní òkè ọya
Ijó lOnígbá fínfín ń jó
Ayọ̀ ní ń yọ̀
Àwọn Babaláwo ní ń yìn
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfún ló mu tábà fìefíe

ÒFÚN ÒTÚRÚPỌ̀N B

Ifá says the fortune of this person is located towards the north. He should move near or possibly move to live in the northern part of his present abode.

It was Òfún that drew deeply on his taba cigar
It was Tẹ̀tẹ̀rẹ̀gún that established the facts of the discussion
Cast divination for the Man with decorated calabash
The one that was venturing priesthood in *'Òkè Ọya'*
The Man with decorated calabash had asked
'Would my things be nice at all'?
They told him to move near the northern part of his present abode
There, they said was where his good fortune is located as seen in his destiny
He then headed for the north
He packed his articles into his calabash……..…..10
On his arrival in a particular city in the northern part
He was being helped to put down his load
The calabash dropped
And it was broken
It was on the same spot that he met his benefactor
They gave him gifts of houses
They gave him all sorts of good things of life
By the time he returned to live in his former abode
He brought back loads of wealth
'Where did you get this load of fortunes'? His people asked him…….....…….20
He said it was where his calabash did 'ya'
It was ever since then that the northern part of Nigeria was know as 'Òkè Ọya'
The man with decorated calabash was dancing
He was rejoicing
He was praising his Babaláwos
His Babaláwos were praising Ifá
He said it was as his Babaláwos said
It was Òfún that drew deeply on his taba cigar

Tẹ̀tẹ̀rẹ̀gún ló fìdí ọ̀rọ̀ balẹ̀
A díá fún Onígbá fínfín …...…….30
Èyí tí ń sawoó lọ sí òkè ọya
Ǹjẹ́ èyin ò mọ̀ pé ibi igbá gbé ya sílẹ̀?
N ní ń jẹ Ọya!

It was Tẹ̀tẹ̀rẹ̀gún that established the facts of the discussion
Cast divination for the Man with decorated calabash..…….....….....30
The one that was venturing priesthood in *Òkè Ọya*
Can we all see that it was where the calabash did 'ya'
Is the place referred to as Òkè Ọya?

ÒFÚN ÒTÚÁ A

Ifá pé ká rójú, ká sì ṣe sùúrù gidigidi pé níbii ríròjú ni oore ó ti dé. Àṣìkò tí ire eléyìun bá kù dẹ̀dẹ̀, ìpọ́njú díẹ̀ ó ba ti ó sì fẹ́ẹ́ mọ́ọ dára ẹ̀ lẹ́bi. Ifá pé nǹkan tó bá dá eléyìun lójú ni kó mọ́ọ sọ. Ibi tí àmìwò ọ̀hún ti dé bá a náà ní ó ti rí ire ẹ̀.

Bójú ò bá ròhún bí okùn bí okùn
Kò leè róhun bíidẹ̀ bíidẹ̀
A díá fún Ońtọ̀ọ́lá
Ọmọ atàgùtàn sọ̀là
Akúṣẹ̀ẹ́ pátápátá ni Ońtọ̀ọ́lá
Ń sì ń dá oko
Ó ní Àgùtàn kan
Tí bá ń looko láàárọ̀
Yóó mùú Àgùtàn ẹ̀ lọ́wọ́
Yóó mu lọ inú oko……...10
Bí bá sì ń bọ̀ lọ́sàán
Tòun tàgùtan ẹ̀ ní ó mọ́ọ bọ̀
Lọ́jọ́ kan tí Ońtọ̀ọ́lá wà lóko
Ońtọ̀ọ́lá ń roko pẹ̀lú Àgùtàn lẹ́yĭin rẹ̀
Àgùtán bá fọ̀hún èèyàn
‘Ońtọ̀ọ́là, ĭyá yìí mọ̀ pọ̀ o ’!
Ońtọ̀ọ́lá ní bóo ló ti jẹ́
Àgùtàn òun ló sọ̀rọ̀ yìí
Ọbá ó sì gbọ́
Ó bá forí lé Ilé ọba…..……20
Káábíèsí ọba
Òún rí nǹkankan tóun ò rí rí o
Wọ́n ní kín ní?
Ó lágùtàn òún ń bẹ ńbi tóun so ó mọ́ lóko
Ó sì sọ̀rọ̀ lónĭí
Háà!?

ÒFÚN ÒTÚÁ A

Ifá enjoins this person to persevere, because patience would bring him fortune. Ifá says he would first experience a hard time before the onset of the wealth. He would probably want to regret the steps he had taken previously; he should say those things that he is certain of. He may be put to test on this certain issue but it is the same place where the test comes to him that the fortune would come.

If the eye did not see difficulties as like being bounded rope tight
It may not see things as shining as brass
Casts divination for Ońtọ̀ọ́lá
The child of atàgùtàn sọ̀là
Ońtọ̀ọ́lá was a very wretched person
He was a farmer
And he had a sheep
Whenever he went to his farm in the morning
He would walk the sheep to the farm
He would tie her to a post to graze…..……10
When coming back in the evening
It is he and the sheep that would return
This had been the usual practice for long
Ońtọ̀ọ́lá was weeding one fateful day with the sheep just behind him
The sheep then talked with a human voice
‘Ońtọ̀ọ́lá, this poverty is becoming unbearable’! The sheep said with sympathy
Unbelieving his ears
‘My sheep is talking’ Ońtọ̀ọ́lá said shakily
‘I must inform the king immediately’
He then left for the king’s palace…….....……20
I greet you Káábíèsí the king, Ońtọ̀ọ́lá prostrated
‘Today, I witness an aberration that I have never seen in my life’
‘What is it’? the king asked
‘I left my sheep tied to a post in my farm’
‘I heard her talk’
‘Ha’! The king exclaimed cynically

Àgùtààn rẹ́ sọ̀rọ̀?
Irọ́ leléyĭí ń pa yìí o
Ó ńírọ́ kọ́
Òun ò parọ́…….....……30
Àgùtàn òún sọ̀rọ̀ lóòótọ́ ni
Wọ́n bá ní wọ́n ó lọ̀ọ́ mú Àgùtàn ọ̀hún wá
Pé ó wá tún ọ̀rọ̀ ọ̀hún sọ láàfin lójúu gbogbo èèyàn
Wọ́n mú Àgùtàn dé ibẹ̀
Ǹjẹ́ ìwọ Àgùtàn
O ò wa sọ̀rọ̀ kóo wíhun tóo wí fọ́ba
Ló bá di wò mí n wò ọ́
Àgùtàn ò sọ̀rọ̀ mọ́
Bóo láa jẹ́?
Ó gbo Àgùtàn jĭgĭjĭgĭ …..…....……..40
Àgùtàn ò dún
Ọ̀bá ní kí wọ́n ó mú u
Kí wọ́n ó dè é
Ìwọ wáá purọ́ fóun
Òun odidi ọ̀ba aládé
Wọ́n ní kí wọ́n ó lọ̀ọ́ pe àwọn bẹ́ríbẹ́rí wá
"Wọ́n mọ̀ fẹ́ẹ́ pa òun ìwọ Àgùtàn yìí"!
"O ò wa sọ̀rọ̀ dákun"
Àgùtàn dúró ńtiẹ̀
Ń wo olówóo rẹ̀ gbùun……..50
Àwọn bẹ́ríbẹ́rí bá dé
Wọ́n fa idà yọ̀ ńnú àkọ̀
Ǹjẹ́ kí wọ́n ó gbé idà sókè
Kí wón ó bẹ́ oríi Ońtọ̀ọ́lá
Àgùtàn bá lanu ẹ̀
Ó ní ‘Ẹ mọ́ pa á o’
‘Èèmọ̀’
Ọwọ́ ẹní ó fẹ́ẹ́ bẹ́ Orí Ońtọ̀ọ́lá gan
Kò le gbé idà wálẹ̀ mọ́
Àgùtàn tún wí lẹ́ẹ̀kejì…….60

‘Your sheep can talk’?
‘Is this not a lie that you are relating to me’?
‘It is not a lie Káábíèsí’
‘I cannot lie to you Káábíèsí’…….....…….30
‘My sheep truly did talk today’ Ońtọ̀ọ́lá said repeatedly
They ordered him to bring the sheep
Such that it would repeat the same feat in the presence of everyone
In company of chiefs, the sheep was brought to the palace
‘Now you the sheep’
‘Say what you said to me’ Ońtọ̀ọ́lá commanded
The sheep was just looking apathetic
She refused to speak
‘Why must you do this’ Ońtọ̀ọ́lá asked the sheep
He shook the sheep violently probably to awake her from her slumber …….....40
The sheep said nothing
The king ordered him arrested
He was ordered to be tied
‘You came in here to waste my time’ the king said
‘The valuable time of a crowned king’
The king ordered the hangman to be called
‘Be considerate to me, you this sheep as they are about killing me’
‘Please talk’ Ońtọ̀ọ́lá cried with tears
The sheep stood unconcerned
She was just looking at her owner as if nothing is happening …….....…….50
The hangman arrived
He removed his sword from its scabbard
And raised it up with a swish
To cut off the head of Ońtọ̀ọ́lá
The sheep opened her mouth
‘Do not kill him’ she said
Exclamations raised in a chorus
The hand of the swordsman was hanged mid air
He could not bring it down to cut he head off
The sheep repeated the second time……..…60

‘Ẹ mọ́ pa á o ’
Ó ní ìwọ Ońtọ̀ọ́lá
‘O ò mọ́ pé bójú ò bá róhun bí okùn bí okùn ’
‘Kò leè róhun bíidẹ bíidẹ ’
‘Ẹ mọ́ pa á o ’
Wọ́n bá tú Ońtọ̀ọ́lá sílẹ̀
Wọ́n bá fi ọ̀pọ̀lọpọ̀ ọrọ̀ jĩn ín
Ijó ní ń jó
Ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo…..…..….70
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Bójú ò bá róhun bí okùn bí okùn
Kò leè róhun bíidẹ bíidẹ
A díá fún Ońtọ̀ọ́lá ọmọ atàgùtàn sọ̀là
Wọ́n ni ó káàkí mọ́lẹ̀ ó jàre
Ẹbọ ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Ǹjẹ́ rírú ẹbọ…..…..…….80
Èèrù àtùkèṣù
Kèè pẹ́ o
Ọ̀nà è jĩn
Ẹ wáá bá ni ní jẹ̀bútúu re
Jẹ̀bútú rere làá bá ni lẹ́ṣẹ̀ ọba Òrìṣà

‘Do not kill him’
‘You Ońtọ̀ọ́lá , my master’
‘If the eyes did not see difficulties as like being bounded rope tight’
‘It may not see things as shining as brass’
‘Do not kill him ‘
That was how they untied Ońtọ̀ọ́lá
And gave him plenty fortunes
He was dancing
He was rejoicing
He was praising his Babaláwo……..70
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
If the eye did not see difficulties as like being bounded rope tight
It may not see things as shining as brass
Casts divination for Ońtọ̀ọ́lá the child of Atàgùtàn sọ̀là
He was asked to please take care of the ground
And perform sacrifice
He heard about the sacrifice
And performed it
Offering of sacrifices……..80
And free booties to Èṣù
It is not belated
And in the nearest future
Come and meet us with good tidings
One is found with good tidings at the feet of the king of Òrìṣà

ÒFÚN ÒTÚÁ B

Ifá pé ká lọ́ọ́ bọ Ògún, ká sì bèèrè nǹkan tí Ògún ó gbà. Ògún ní ó bàá wa ṣ́ẹ́gun. Ifá pé ọdẹ kán ti wà ní ìdílé eléyìun nígbàa láíláí; wọn ò gbọdọ̀ jẹ́ kí Ògún tí ọdẹ ọ̀hún mọ́ọ́ọ́ bọ ó parun.

Òfúntọ́lá
A díá fún Ògúndìran
Nígbà tí ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní ó ṣe
Ògúndìran rèé
Nǹkan Òun le dùn báyìí?
Wọ́n ní Ògún kan ń bẹ ní ìdílée wọn
Wọ́n ní kó mọ́ jẹ́ẹ́ kí Ògún ọ̀hún ó run
Kó sì mọ́ọ́ sọdẹ
Ògúndìran dé ayé…….10
Ó ṣe bẹ́ẹ̀
Ògúndìran bá dé inú igbó
Ó forí kó
Ó fẹsẹ̀ kó
Inúu rẹ̀ dùn
Ijó ní ń jó ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfúntọ́la…..……...20
A díá fún Ògúndìran
Nijọ́ tí ń fojú sògbérè ire gbogbo
Ẹbọ ń wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ
Rírú ẹbọ èèrù àtùkèsù
Ọ̀nà è pẹ́ o
Ọ̀nà è jìn
Ẹ wáá bá ni ní jẹ̀bútú ire
Jẹ̀bútú ire làá bá ni lẹ́sẹ̀ ọba Òrìṣà…..30

ÒFÚN ÒTÚÁ B

This person must sacrifice to Ògún. There used to be a hunter in his family. The Ògún, which the hunter venerated during his lifetime, must not be allowed to be forgotten.

Òfúntọ́lá
Casts divination for Ògúndìran
On the day he was coming from heaven to the earth
He was asked to perform sacrifice
Ògúndìran had gone to Ifá to ask
'Would my life be sweet'?
They said there is a particular Ògún spot in his larger household
He was told not to allow the devotional practices to the Ògún to be forgotten
He should also combine his work with hunting for games
Ògúndìran arrived on earth……..10
He did as instructed
He entered into the forest
He packed fortunes with his head
He packed fortunes with his legs
He was very happy
He was dancing and rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was as his Babaláwo had said
Òfúntọ́la ….……20
Casts divination for Ògúndìran
On the day he was coming from heaven to the earth
He was asked to perform sacrifice
He heard about the sacrifice
And performed it
Offering of sacrifices and free gifts to Èṣù
Before long
And not too late
Come and meet us with good tidings
One is found with goodies at the feet of the king of Òrìṣà.....…….....30

ÒFÚN ÌRẸTẸ̀ A

Ifá pé kí eléyìun ó mọ́ ṣe ọ̀kánjùwà o. Kí wọ́n ó sì mọ́ọ́ sún mọ́ àwọn ìdílé. Ifá pé tí wọ́n bá ń ṣe nǹkan, kí wọ́n ó mọ́ ṣe ojúù mí dá. Ká mọ́ọ́ bèèree gbogbo ìgbésẹ̀ tó yẹ ní gbígbé. Ọmọdé kékeré kan ń bẹ tó sún mọ́ babaa wọn, kí wọn ó mó fi àgbà rẹ jẹ kó mọ́ baà já sí ikú fún àwọn tó ré ẹ jẹ. Ifá pé nǹkan tí ìdílée wọ́ọ́n fíí sọlà, kó bèèrè bí wọ́ọ́n tíí ṣe é, kó lè baà rí bíí tíí rí.

Èyin olówó ni ò ṣe ganngan
Ká fi ètè Ìwọ́fà bò ó mọ́lẹ̀
A díá fún àgbàágbà mẹ́fà
Tí wọ́n ń lọ rèé gun igi júà lóko
Àwọn àgbàágbà mẹ́fà ni ọ́n fi babaa wọn sílẹ̀
Láti kékeré ni ọ́n ti jáde lọ
Wọ́n bá ọ̀nà ajée tiwọn lọ
Ọmọ kékeré tó ṣe èèkeje ló dúró ti babaa wọn
Gbogbo àwọn tó kù ń bẹ lókèèrè
Nígbà tí ọmọ kékeré àti Baba ẹ̀ bá sì fẹ́ẹ́ ká júà lóko…….....10
Ẹ̀ẹ̀mejì ni wọ́ọ́n ká a lọ́dún
Bí ọ́n bá looko
Èyí tó bá rẹ̀ dà sílẹ̀
Òun náà ni wọ́n ó sà
Ọmọ àti Baba ní ó lọ́ọ́ sa èèso
Wọ́n ó lọ́ọ́ tà á
Wọ́n ó fi ṣe owó
Igi júà sì nǐí
Igi owó ni
Ẹnìkan ò gbọ́dọ̀ gùn ún…….20
Nígbà ó pẹ́
Babaa wọn fọjọ́ sàìsí

ÒFÚN ÌRẸTẸ̀ A

Ifá warns this person not to be greedy. He should move near people and ask questions on steps taken in achieving a particular feat in his community. This is to forestall the possibility of his making an irredeemable mistake. There is a small boy, one of his siblings that is very close to their father. Ifá warns that his opinion must not be trivialized, as his ideas might be the solution to the task ahead. There is a particular means through which the larger family makes wealth; this person should follow the steps which is known with the wealth otherwise it may result in a tragedy.

The tooth of a rich man would not be misplaced and pointed
To the extent of using the lips of an Ìwọ́fà to cover it
Casts divination for six elders
The ones that were going to climb the *Júà tree* in the farm
These six elders left their father at home for the city
They deserted their father since their youth age
They had gone in search of their own means of livelihood
The seventh boy is the youngest and the one that stayed back with their parents
The rest of them resided in cities other than their father's
But should the little boy and the father wants to sell the fruits of Júà ……..10
They would go to the farm twice yearly
On getting to the Júà tree
They would scavenge its arena for the fruits
And pick the ones that have been shed off the tree
The father with the help of the child
Would go to the market to sell it
They would convert it to money
But Júà tree however
Is a cash crop
No one climbs it…….20
After a prolonged period of time
Their father died on a particular day

Àwọn àgbààgbà mẹ́fà tí ń bẹ lókèèrè bá dé
Wọ́n sì mọ̀ pé igi kán ń bẹ tí Bàbá àwọn fi ń sowó
Nígbà tí ọ́n dé ìdí ẹ̀
Wọ́n bá a tó ti rẹ̀ dàálẹ̀
Wọ́n bá tún wo òkè
'N ló tún kún òkè yìí'
Wọ́n bá kó eyí tí ń bẹ ńlẹ̀
Ẹ̀ẹ̀kínní gun Orí igi…….....….30
Pọ̀!
Ó jabọ́ ó kú
Ẹ̀ẹ̀kejì gùn ún
Òun náà jábọ́
Ó kú
Ẹ̀ẹ̀kẹta gungi
Ẹ̀ẹ̀kẹrin gùn ún
Tití tée dórí ẹ̀ẹ̀kẹ́fà
Gbogbo wọ́n gun igi júà lóko
Wọ́n kú…….....…….40
Nígbà ó sì jẹ́ pé igi púpọ̀ ní ń bẹ lóko
Wọn sì yọ́ looko lẹyọ̀ kọ̀ọ̀kan ni
Kí wọ́n ó lè baà fi àǹkànjọpọ́n ta gbogbo ẹ̀ lái sọ fẹ́nìkan
Wọn ò rí òkú araa wọn
Ọmọ kékeré bá dé ibẹ̀
Ó bá òkú ńlẹ̀ kítikìti
Ọmọ́ ní háà!
Baba àwọn è é gun júà !
Àwọ́n mọ́ọ sà á ńlẹ̀ ni
Ẹ̀rẹ̀ ni ọ́n mọ́ọ sà a!……..50
Òún bá sa gbogbo èyí tí ọ́n ti sà
Ó kó gbogbo ẹ̀ lọ Ilé
Òún bá di Ọlọ́rọ̀
Ifá pé kí eléyìun ó fara mọ́ ìdílé ẹ̀

The six elderly siblings living abroad returned for the burial rites
They however have the knowledge that Júà tree is the source of their father's wealth
When they got to the farm one after the other
They met the fruits littering the whole area of the tree
They looked up again
'Look at it in multitude on the tree top' the first one said joyfully
He packed the ones on the ground
He tried to climb the tree to harvest the ones on the treetop…….....30
In a heavy thud
He fell down and died
The second also climbed the tree
He too fell down
He too died
The third climbed it also and died
So does the fourth
Till the turn of the sixth
All of them climbed one after the other
And died…….....……40
Since there were many trees in the farm
They did not notice the corpse of each other
They have even gone to the farm secretly
To use greed to harvest the fruits without the knowledge of the other ones
The youngest of the family arrived at the farm afterwards
He saw corpses littering the whole arena
The boy exclaimed in surprise and agony
'Bàbá does not climb the Júà tree'
'We do pick only the doffed ones'
'It is only the ones that are shed that should be picked'……..50
He then collected the ones that had been gathered by his brothers
He packed everything home
He became wealthy
Ifá advises this person to be close to his larger family

Ijó ní ń jó ayọ̀ ní ń yọ̀
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Èyin olówó ni ò ṣe ganngan
Ká fi ètè Ìwọ̀fà bò ó mọ́lẹ̀…….60
A díá fún àgbàágbà mẹ́fà
Tí wọ́n ń lọ rèé gun igi júà lóko
Ǹjẹ́ ẹ̀rẹ̀ ni mo sà
Èmi ò gun igi júà ní tèmi
Ẹ̀rẹ̀ ni mo sà

The small boy was dancing and rejoicing
He was praising his Babaláwo
Babaláwos were praising Ifá
He said it was as his Babaláwo had said
The tooth of a rich man would not be misplaced and pointed
To the extent of using the lips of an Ìwọ̀fà to cover it
Casts divination for six elders...…….....61
The ones that were going to climb the *Júà tree* in the farm
I have picked only the dropped ones
I did not climb the Júà tree on my own
I picked the ones that dropped

ÒFÚN ÌRẸTẸ̀ B

Ìṣẹ̀lẹ̀ burúkú kan ti ṣẹlẹ̀ sí eléyìun rí. Ifá pé bò bá ti ṣẹlẹ̀ sí I lẹ́ẹ̀kínní àti lẹ́ẹ̀kejì, ẹbọ kọ́ mọ́ ṣẹlẹ̀ ní ẹ̀ẹ̀kẹta ni kó rú. Ṣùgbọ́n bó bá jẹ́ pé àkọ́kọ́ ló ṣẹ̀ṣẹ̀ ṣẹlẹ̀, ẹbọ kí nǹkan ọ̀hún ó mọ́ ṣẹlẹ̀ ní ẹ̀ẹ̀kejì ni kó ṣe.

N tó ṣeni lẹ́ẹ̀kan
Kò tún gbọdọ̀ ṣeni lẹ́ẹ̀kejì mọ́
A díá fún Eléyín ganngan
Èyí tí ń re Ilé ọkọ àárọ̀
Eléyín ganngan ló dàgbà dàgbà
Ó tó Ilé ọkọ ń lílọ
Ó sì rí ọkọ tó sunwọ̀n
Ó bímọ lẹ̀yin Oṣù mẹ́sàán
Ní bá ń gbé ọmọ ẹ̀ jó
Ló bá fi eyín sá ọmọ níwájú…….10
Ọmọ́ bá kú
Bóo ló ti jẹ́?
Wọ́n bá looko Aláwo
Ẹ gbà wá
Wọ́n ní bí tí ń bá ọmọ ẹ̀ ṣeré ló fà á
Wọ́n ní tó bá fẹ́ẹ́ mọ́ọ́ bá ọmọ ṣeré
Kó mọ́ọ́ gbé e sẹ́gbẹ̀ẹ́
Kó mọ́ọ́ bá a ṣeré
Wọ́n ní ó rúbọ
Ó bá ṣe bẹ́ẹ̀……20
Ó tún tó osù mẹ́sàán mĭĭn
Ó tún rí ọmọ mĭĭn bí
Ní bá ń gbé ọmọ sẹ́gbẹ̀ẹ́
Ní ó mọ́ọ́ kọrin
‘N tó ṣeni lẹ́ẹ̀kan’
‘Kò tún gbọdọ̀ ṣeni lẹ́ẹ̀kejì mọ́ o’

ÒFÚN ÌRẸTẸ̀ B

Ifá asks this person to offer sacrifice against the reoccurrence of a kind of bad incident that had occurred on two previous occasions. If however it is the first time it is happening, he should sacrifice so that it would not happen the second time.

The mistake committed by one the first time
Must be guarded against such that it doesn't happen the second time
Casts divination for the woman with sharp and pointed tooth
The one going to her first husband's house
The lady with the sharp and pointed tooth grew matured
She was ripe enough to get married
Luckily she got a very good suitor to marry her
After nine months, she had a baby
She was cuddling her baby one day
Accidentally her pointed tooth chiseled the child's forehead…….....…10
The child died instantly
'Why had this happened'?
They went to consult a Babaláwo
'Please help us'
They told her that it was the method used in cuddling the baby that caused the death
'Whenever you want to play with your child'
'You should always place him at your side' they said
'Cuddle him that way'
She was asked to perform sacrifice
She performed it……...……..20
After another nine months
She had another baby
She afterward cuddles her baby sideways
She would sing
'The mistake that one committed the first time'
'Must never be allowed to happen the second time'

Ọmọ ẹ̀ ò kú mọ́
Ọmọọ rẹ dàgbà
Ijó ní ń jó
Ayọ̀ ní ń yọ̀……...…30
Ní ń yin àwọn Babaláwo
Àwọn Babaláwo náà ń yin Ifá
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
N tó ṣeni lẹ́ẹ̀kan
Kò tún gbọdọ̀ ṣeni lẹ́ẹ̀kejì mọ́
A díá fún Eléyín ganngan
Èyí tí ń re Ilé ọkọ àárọ̀
Ẹbọ n wọ́n ní ó ṣe
Ó sì gbẹ́bọ ńbẹ̀
Ó rúbọ…….……40
Ǹjẹ́ rírú ẹbọ
Èèrù àtùkesù
Kèè pẹ́
Kèè jinná
Ẹ wáá bá ni jẹ̀bútú ọmọ
Jẹ̀bútú ọmọ làá bá ni lẹ́sẹ̀ ọba Òrìṣà

Her child did not die again
Her children grew up
She was dancing
She was rejoicing…….....…..30
She was praising her Babaláwo
Her Babaláwo was praising Ifá
She said it was as her Babaláwo said
The mistake committed by one the first time
Must be guarded against such that it doesn't happen
the second time
Casts divination for the woman with sharp and
pointed tooth
The one going to her first husband's house
She was asked to perform sacrifice
She heard about the sacrifice
And performed it…….....……..…..40
And now after offering our sacrifices
And giving free gifts to Èṣù
Before long
And not belated
Come and meet us with the good fortune of children
One is usually found with the good fortune of children
at the feet of the king of Òrìṣà

ÒFÚN ỌSẸ́ A

Ifá pé ajé ń bá eléyìun jà. Àbùkù ò níí kàn án; ṣùgbọ́n kó rúbọ dáadáa.

Òfún lẹ́ṣẹ́lẹ́ṣẹ́
Babaláwo Onílẹ̀ẹ́ṣẹ́
A díá fún Onílẹ̀ẹ́ṣẹ́
Nijọ́ tó lóun ò màrùn tí ń ṣe òun
Ó ṣe gbogbo ẹ̀ kò rójútùú ẹ̀
Wọ́n ní ìwọ Onílẹ̀ẹ́ṣẹ́
'Béèyàn bá ti yanjú nǹkan tì'
'Owó ní ó yanjú ẹ̀'
'Owó ní ń dà ọ́ láàmú'
Wọ́n ní kó rúbọ……..……10
Onílẹ̀ẹ́ṣẹ́ bá rúbọ
Ajé bá dé
Ó ní bẹ́ẹ̀ làwọn Babaláwo tòún wí
Òfún lẹ́ṣẹ́lẹ́ṣẹ́
Babaláwo Onílẹ̀ẹ́ṣẹ́
A díá fún Onílẹ̀ẹ́ṣẹ́
Nijọ́ tó lóun ò màrùn tí ń ṣe òun
Òfún níwọ Onílẹ̀ẹ́ṣẹ́ ò
Àrùn kan ò mọ̀ jowó lọ
Onílẹ̀ẹ́ṣẹ́…….....20

ÒFÚN ỌSẸ́ A

Ifá asks this person to perform sacrifice as he is in the want of wealth. His secrets would not be exposed.

Òfún lẹ́ṣẹ́lẹ́ṣẹ́
The priest of Onílẹ̀ẹ́ṣẹ́
Cast divination for Onílẹ̀ẹ́ṣẹ́
On the day he said he was not sure of the ailment afflicting him
He tried and tried all possibilities without succeeding
'You Onílẹ̀ẹ́ṣẹ́', they called
'Once anyone couldn't find a headway with anything'
'It boils down to money matters'
'Money is your substantive problem' they concluded
He was asked to perform sacrifice…….……..10
He performed the sacrifice
Wealth came by
He said it was as his Babaláwo had said
Òfún Onílẹ̀ẹ́ṣẹ́
The priest of the house of Onílẹ̀ẹ́ṣẹ́
Cast divination for Onílẹ̀ẹ́ṣẹ́
On the day he complained not to be sure of the ailment afflicting him
You Onílẹ̀ẹ́ṣẹ́, Òfún said
No ailment surpasses money
Onílẹ̀ẹ́ṣẹ́!…….....…….…..20

ÒFÚN ỌSẸ́ B

Ifá pé ká mọ̀ọ ta ǐbejǐ lọ́rẹ, ká sì rúbọ ká leè kọ́lé ńlá. Ilé orí òkè ni ká sì mọ̀ọ tọrọ.

Ooro tẹ́ẹ́rẹ́ Awo inú igbó
A díá fún ọmọ méjì
Nijọ́ tí wọ́n ń tọ̀run bọ̀ wálé ayé
Wọ́n ní kí wọ́n ó rúbọ
Wọ́n bá bẹ̀rẹ̀ síí dá bírà láyé
Nǹkan wọn ò bajẹ́
Ayé yẹ àwọn ọmọ méjì
Ni wọ́n wá ń jó ni wọ́n ń yọ̀
Ni wọ́n ń yin àwọn Babaláwo
Àwọn Babaláwo ń yin Ifá…….10
Wọ́n ní bẹ́ẹ̀ làwọn Babaláwo tàwọ́n wí
Ooro tẹ́ẹ́rẹ́ Awo inú igbó
A díá fún ọmọ méjì
Nijọ́ tí wọ́n ń tọ̀run bọ̀ wálé ayé
Ẹbọ n wọ́n ní kí wọ́n ó ṣe
N nilée wa ò
Ilé gàǹgà
Ilé Orókè
N nilée wa ò

ÒFÚN ỌSẸ́ B

Ifá enjoins this person to give gifts to twin babies. He should also perform sacrifice for him to have the capacity to build a skyscraper; he should pray towards realizing it.

Ooro tẹ́ẹ́rẹ́ the priest of the deep forest
Casts divination for Twin baby sets
On the day they were coming from heaven to the earth
They were asked to perform sacrifice
They afterwards started performing wonders on earth
Their things were not spoilt
Life so pleased the Twin baby sets
They then started to dance and rejoice
They were praising their Babaláwo
Their Babaláwo was praising Ifá…..…....…….10
They said it was as their Babaláwo had said
Ooro tẹ́ẹ́rẹ́, the priest of the deep forest
Casts divination for Twin baby sets
On the day they were coming from heaven to the earth
They were asked to perform sacrifice
It is our house
The tall house
The skyscraper
Is our house

DIFFICULT WORDS : ÒFÚN

1. **Míèéyè**: Name of a person
2. **Oge**: Used in the context of this poem as being a person endowed by heavenly spirits. A child that has the features in the context of this poem is said to be an 'Oge'
3. **A fúnro, a fùnro, a fùnrò ǹ funrò**: Rhythms. And names of Olúwos
4. **Ịṣú Jinná ọmọ odó wẹ́rí**: Name of an Olúwo. 'The yam is cooked for the head of the pestle to be washed.
5. **Ọbẹ̀ jiná mọ́ dábọ̀ọ kọ̀tọ̀kọ̀tọ̀ ń sísọ̀**: Another Babaláwo. 'if the soup is cooked, do not because of the bubbles refuse to bring it down from the fire top
6. **Iyán tí ò lọ́bẹ̀ abara gírísasa**: 'Pounded yam that has no soup or stew to go with it would have coarse body'
7. **Atẹ́ńí Lẹ́gẹ́lẹ́gẹ́ forí sapeji omi**: A Praise name of Olódùmarè as being 'the one above spreading runs of mats (firmament) across the sky without rain drops beating him
8. **Kóórĩ**: Òrìṣà of children. Its spot is made on side walls outside the building with a type of leaf called 'lééré' and charcoal. The children late into the night would then render beautiful choruses.
9. **That was going to the stream without being able to fetch water with them**: (Idiom) the one that had been having intercourse without being able to bring back a child from the act.
10. **Má mu lọ̀ mî**: (Lt) Do not bother me with it or do not seek my advice about it'. Má mu lọ́ mí as used in this context is not actually a leaf but saying I have an antidote to any attack posed by the person to whom this verse is directed.
11. **I have obtained the leaf of róro**: Róro is also not a leaf but that 'I would match all force directed at me'
12. **Màrĩwò**: Palm leaves
13. **Ìyàmi Òṣòròǹgà**: Witches
14. **Bongágà**: Mushrooms (fungal types) found on refuse dumpsites
15. **Òkè Ọya**: This is the name called any place north of River Niger. Ọya is the Yorùbá name given to River Niger. Also the name of the wife of Sàngó
16. **Ya**: The word Ọya has two syllables, Ọ and Ya. Ya here is to break or tear
17. **Atàgùtàn sọlà**: Appellation. "The one that sell sheep to make wealth"
18. **Ògúndĩran**: Name of a person in Ògún family. 'Ògún worship has become our lineage'
19. **Júà**: Any of the cash crop trees in the farm
20. **Ooro**: Ooro is a kind of hardwood widely used in carving artifacts to represent twins
21. **Èjĩ Ọ̀ràngún**: Òfún méjì
22. **Ení, Èjĩ, Ẹ̀ta, Ẹ̀rin, Àrún, Ẹ̀fà, Èje, Ẹ̀jọ**: The Yorùbá counting of numerals from one through to eight
23. **Ọpọ̀n Ayò**: Local game with eight holes on each side of the players. Each of the holes has four seeds initially which would then be manipulated by the players to strangulate the other to have more seeds.

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**Note: Odù in Ifá has two arms of left and right. Right for Ọ̀rúnmìlà and left for Èṣù. When the left right hands present the same signature, it is termed méjì (twos). Otherwise, (it is called amulu) the arm of Ọ̀rúnmìlà is read and pronounced first, then the one for Èṣù, last. Example, Òtúá Ọ̀sẹ́. Òtúá on the right, Ọ̀rúnmìlà and Ọ̀sẹ́ on the left, Èṣù.*

Ikin; Ikin are special kind of oil palm seed found on some particular palm trees. They usually have many more than three eyes (though it does not necessarily follow). The tree on which they are found is the determining factor that would distinguish Ikin from the ordinary palm seed. The palm trees have special characteristics. Example is the arrangement of the stalk of the leaves, which is placed on top of each other symmetrically around the top of the tree. Secondly, unlike the other seeds, it is almost impossible to extract oil from Ikin because of the foam that they produce, which would rise to extinguish the fire for the extraction.

Ọpẹ̀lẹ̀ (divination chain):
Ọpọ́n, divination tray
Ìbò, Used to narrow the instruction of Ifá to either Yes or No
Ìyẹ̀ròsùn, Ifá powder
Ìrọ́kẹ́, Ifá's divination staff
Ìrùkẹ̀, Ifá's whisk or horse tail

Notes on Ìrẹtẹ̀ Ọ̀sẹ́

This Odù is very powerful in that it signifies a particular aberration and could spell doom for the Babaláwo and the person consulting. Once it comes out of Ifá, it is established that the person consulting must go and remove the cloth, shoe, cap and everything on him as at the time he is consulting and give to beggars otherwise, there is a great risk of losing his life. The Babaláwo also must pack the Ọpẹ̀lẹ̀, ọpọ́n and all instruments used for this divination and throw them away. The verses could however be chanted if and only if the sacrifices for the Odù is offered. This is by killing a hen to appease the Gods.

Lt., in any part of the text as used under difficult words is shortened word for 'Literary translation'

Notes