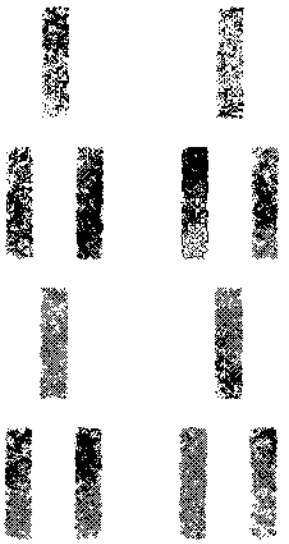
Chapter 15
OSÉ MÉJI



Chapter 15

ỌṢÉ MÉJÌ
ỌṢẸ́ ÒLÚBÀDÀN

A.

1. Ifá says that the person for whom this Odù is revealed has been destined to become the most important person in his/her family from heaven. This is not all; he/she shall also be blessed with a child who shall become the king/queen of his/her family.

   Ifá advises the person for whom this Odù is revealed to offer ẹbọ so as to be able to realize the potentials of his/her destiny to the fullest. At the same time, he/she also needs to offer another ẹbọ for his/her child to become the most important person in his/her family.

   Ifá advises this person to offer ẹbọ with **two pigeons for him/herself and another two for the child, two hens for him/herself and another two for the child, and money.** It does not matter whether the child had already been born or not. The important thing is to offer this ẹbọ in order to usher in the promised greatness and accomplishment. On this, Ọṣẹ́ Méjì says:

   Ìdaǹndan ni àtùpa ilẹ̀
   Dífá fún wọn l'ódè Ilú-Ńlá
   Ibi wọn gbé ńbi Olú l'ọmọ
   Ẹbọ ní wọn ni kí wọn wáá ṣe

   Translation

   Ìdàǹndán reflects as the lamp of the mother earth
   This was the Ifá cast for the inhabitants of the Big City
   Where they give birth to prominent people

They were advised to offer ẹbọ

The inhabitants of Ìlú-ńlá planned to make their new found land, Ìbàdàn the largest and most prosperous city in Yorùbá land. For this reason, they went for Ifá consultation: Would they be able to realize their dream? Would their town grow to be the biggest in Yorùbá land? Would commerce and politics flourish in this new town? These questions and many more were what were in their minds when they went for Ifá consultation.

The Awo assured them that their new town would grow to be the largest town ever. For this to happen however, there was the need to offer ẹbọ in order to beget great sons and daughters who were full of energy and dreams which would help in propelling the town into greatness. The Awo told them that just as Ìdaǹndán reflects to show the greatness of the mother earth, so also will their sons and daughters grow to ensure that their dreams become reality. The Awo concluded that the wonders that a horse could not perform while on earth, its tail would perform more than that after the horse had passed on.

The Awo advised them to offer ẹbọ as prescribed above. They complied. As a result, their sons and daughters started building the town in terms of engaging in commerce, politics, administration, etc. and thus, the town grew to become the largest city in Yorùbá land up till today as it was foretold by the Awo. Seeing the potentials abound in the town, other inhabitants from other lands came to settle their-in. As a result, the inhabitants of Ìlú-ńlá became successful and prosperous as the town also continued to progress and expand and grow stronger even in terms of military strength and weaponry.

Ìdaǹndán ni atùpà ilẹ
Dìá fún wọn l'ódé Ìlú-Ńlá
Ibi wọn gbé ńbi Olú l'ọmọ
Ẹbọ ni wọn ní ki wọn wáa ṣe
Wọn gb'ẹbọ, wọn rú'bọ
Èrò Ìpo, Èrò Ọ̀fa

Ẹ wá gb'ọmọ Olú g'ẹṣin gógó

Translation

Ìdàńndán reflects as the lamp of the mother earth
This was the Ifá cast for the inhabitants of the big city
Where they give birth to prominent people
They were advised to offer ẹbọ
They complied
Travellers to Ìpo and Ọ̀fà towns
Come and place the prominent people on deserved horses.

Ifá says that the community where Ọ̀ṣẹ́-Méjì is revealed either during Ìkọ̀ṣẹ́dáyé or Ìtẹ̀ńlífá will benefit from the blessings of this Odù.

2. Ifá says that it foresees prosperity for the person for whom this Odù is revealed. If this person is a man, Ifá foresees the Ire of a loving woman who will assist him to succeed in life. The woman in question has the tendency to bring financial accomplishment to her husband. On the other hand, if the person for whom this Odù is revealed is a woman, she will be blessed with an understanding husband who will make her a proud mother of many children in life. For the man, Ifá advises him to offer ẹbọ with **two pigeons, two hens, two guinea fowls and money**. He is also to feed Ifá with **one matured she-goat** and feed Ajé with **one white pigeon**. For the woman, she is to offer ẹbọ with **two pigeons, two cocks, two guinea fowls and money**. She is also to feed Ifá with **two rats, two fish and a matured she-goat**. On these, Ifá says:

Ewé ilá ba'lẹ́, o f'ara jọ ewé Adé
Ewé Adé ba'lẹ́, o f'ara jọ ewé Ilá
Ewé ógùngun ló ba'lẹ́, ó ró gbaamído-gbaamído
Ó ró gbaalúkọkọ-gbaalúkọkọ
Día fún Ajé
Ó nw'ọ́kọ Ìmọ̀ràn-án yàn kíri
Ẹbọ ní wọ́n ní kó wáá ṣe

Translation

When okra leaf drops, it resembles Adé leaf
When Adé leaf drops, it resembles okra leaf
When Ògùngun (àràbà) leaf, adansonia digitata, dropped, it made

cracking sound

These were Ifá's declarations to Ajé (wealth divinity)
When in search of a compatible husband

She was advised to offer ẹbọ

Ajé was a very pretty lady; she was full of life and vitality. Olódùmarè put her in charge of financial wealth. When she came into the world, she had several relationships with men who mismanaged her, and treated her with disrespect. In the end she would leave them; and as soon as she left them, those men would become wretched. Tired of this kind of life, she went for Ifá consultation: Would she be able to have a compatible husband? Would she be able to have an understanding husband who will treat her with care and respect?

The Awo assured her that she would realize all her heart's desires. She was then advised to offer ẹbọ as stated above. Ajé complied.

Ewé ilá ba'lẹ, o f'ara jọ ewé Adé
Ewé Adé ba'lẹ, o f'ara jọ ewé Ilá
Ewé ógùngun ló ba'lẹ, ó ró gbàámìdo-gbàámìdo
Ó ró gbàalukọkọ-gbàalukọkọ

Dìá fún Ọrúnmìlà
Ifá ńf'omi oju sùngbérè Ajé ṣuuruṣu
Ẹbọ ní wọn ni kó wáá ṣe

Translation

When okra leaf drops it resembles Adé leaf
When Adé leaf drops, it resembles okra leaf
When Ògùngun (àràbà) leaf, it made cracking sound
These were Ifá's declarations to Ọrúnmìlà
When lamenting his lack of wealth

He was advised to offer ẹbọ

Ọrúnmìlà was very hardworking, efficient and proficient in his chosen field but he had nothing to show for it. Most of his clients did not see any reason why he should be adequately compensated for all his efforts to improve the quality of their lives. As a result of his poverty, he found it difficult to secure

a wife and give birth to children because he could not see how he would be able to provide adequate maintenance for the wife and the children.

Tired of living from hand to mouth, Ọrúnmìlà decided to consult the Awo mentioned above who was incidentally one of his former students, for Ifá consultation: Would he be blessed with financial success in life? Would he be commensurately remunerated for his efforts? Would his clients give him recognition in consonant with his effort to improve their lot? All these and many more were the questions Ọrúnmìlà asked Ifá. During Ifá consultation, Ọ̀ṣẹ́-Méjì was revealed. The Awo assured him that he would succeed but that the success would come through a woman. Ọrúnmìlà was advised to offer ẹbọ as stated above.

On the day that Ọrúnmìla went for the ẹbọ was the same day that Ajé also came to offer her ẹbọ. Seeing Ọrúnmìla, Ajé asked Ifá secretly whether this was the man that Ifá had promised she would meet. She consulted Ifá and it was in the affirmative. Similarly, Ọrúnmìlà also asked Ifá whether this was the woman that Ifá had assured him. Ifá said yes. The two of them met, discussed and made arrangements as to how they would become husband and wife.

The two families were consulted and consequently, the marriage was contracted. From there, Ọrúnmìlà prospered in his profession, took proper care of Ajé and thus became wealthy. Ajé, on the other hand was of great benefit and assistance to Ọrúnmìlà because of his understanding and care. As a result, she decided to stay permanently with Ọrúnmìlà and both of them prospered together. Ajé became happy and also begot proud children for Ọrúnmìlà. They were both rejoicing with all the good things that had come out of their relationship. Ọrúnmìlà started to praise Ajé for assisting him to become prosperous while Ajé also was praising Ọrúnmìlà for making her a proud mother that nobody had ever done for her. Both of them had cause to praise each other for a long time.

Ewé ilá ba'lẹ, o f'ara jọ ewé Adé
Ewé Adé ba'lẹ, o f'ara jọ ewé Ilá
Ewé ọ̀ùngun ló ba'lẹ, ó rò gbaamido-gbaamido
Ó rò gbaalúkọkọ-gbaalúkọkọ
Dìá fún Ajé

Ó nw'ọkọ Ìmọran-an yan kiri
Dia fún Orunmila
Ifá nf'omi oju sùngbéré Ajé ṣuuruṣu
Ẹbọ ni wọn ni ko waa ṣe
Wọn gb'ẹbọ, wọn ru'bọ
Ifá l'émi ó kẹ 'boosi Ajé
Ajé ló so mi d'ọba
N ó ké 'boosi Ajé
Ajé ni Ifá ma ké 'boosi i mi mo
Ìwọ lo so mi d'ọlọmo

Ifá ma ké 'boosi i mi mọ́

Translation

When okra leaf drops, it resembles Adé leaf
When the leaf of Adé drops, it resembles okra leaf
When ògùngun (àràbà) leaf dropped, it made a cracking sound
These were Ifá's declarations to Ajé (wealth Divinity)
When in search of a compatible husband
Ifá also declared to Ọ̀rúnmìlà
When lamenting his lack of wealth
They were advised to offer ẹbọ
They complied
Ifá says I should praise Ajé
Ajé has made me to be prosperous
I will surely praise Ajé
Ajé asked Ọ̀rúnmìlà not to praise her
Because he had made her a proud mother
Ọ̀rúnmìlà, do not praise me anymore

All those praises belong to Ifá́

Ifá says that the person for whom this Odù is revealed shall be blessed with a good spouse. Both husband and wife shall complement each other and both of them shall achieve their hearts' desires in life.

3. Ifá says that the person for whom this Odù is revealed shall be blessed with financial success. Ifá says that he/she needs to work hard but not in work that is too rigorous. Ifá says that Ọ̀ṣẹ́ Méjì children excel in professions that are considered to be for lazy people.

Ifá advises the person for whom this Odù is revealed to change his/her style of working if he/she had been doing any strenuous work. Ifá says that it is more advisable to use his/her brains. It is by so doing that unqualified success can be guaranteed.

Ifá says that if the person for whom this Odù is revealed is being looked down upon or cheated by those who are more powerful than him/her, he/she needs not despair at all. These people will sooner or later come back to him/her with cap in hand to seek his/her favour. He/she too must never look down or cheat anyone as this may have adverse effect on his/her success.

Ifá recommends for this person to offer ẹbọ with **four rats, four fish, two pigeons, two hens, two she-goats and money**. Two of the **rats and fish, one pigeon, one hen and one goat** shall be used to feed Ifá. On this, Ifá says:

Sésé olongo
Pírí àparo
Díá fún Ọ̀rúnmìlà
Baba yóo ma s'ówó ìjakadì k'ayé
Ẹbọ ni wọ́n ní kó wáá ṣe

Translation

The smartness of Olongo bird
And the agility of àparò, partridge
These were the messages of Ifá for Ọ̀rúnmìlà
When going to take wrestling as a profession
He was advised to offer ẹbọ

Ọ̀rúnmìlà believed in trying his hand on any and all professions as long as they were within the ambit of socially accepted norms in the society. It was this reason that made Ọ̀rúnmìlà to choose wrestling as his profession. In order to succeed in throwing all his opponents down, Ọ̀rúnmìlà went to prepare many special devices. These devices were so effective that if an elephant confronted him in a wrestling duel, the elephant will be thrown down several times and no sweat would come out of Ọ̀rúnmìlà's body for all his effort. The efficacy of this devices impressed Ọ̀rúnmìlà so much so that

he congratulated himself in advance.

One day, a wrestling competition was announced and a date was fixed for the duel. All the great wrestlers across the Yoruba land were present. These included Alárá, Ajerò, Ọwá-Ọràngún Àga, Olójombó, and even Ọlọ́fà, the greatest of all wrestlers of that time.

On the day of the competition, all the wrestlers came out and one by one they were thrown down and eliminated by Ọrúnmìlà. It took him no time to throw down Alárá, he did not even sweat before he threw down Ajerò. His breathing pattern did not increase before he threw down Ọwá'ràngún Àga. He was still looking fresh after he threw down Olójòmbó. By the time he engaged Ọlọ́fà, the greatest wrestler as at that time in the duel, Ọlọ́fà was no longer sure of his ability. In the end, Ọrúnmìlà defeated Ọlọ́fà, the greatest wrestler hands down. Ọrúnmìlà was consequently declared the greatest wrestler of all generations. For his effort, Ọrúnmìlà was given a live cat and a leopard skin to signify that his back never touched the ground in defeat.

When he got back home however, he met his family expecting him to bring home money because they were already feeling hungry. Ọrúnmìlà had nothing to give his family for food. He was thoroughly abused by his wives. They called him a never-do-well who was good for nothing in the home. They screamed at him that even though he had to defeat everybody in the duel, he did not have the capacity to perform his marital and domestic obligations. As he tried to explain to his wives and children, they shouted him down and called him several terrible names.

For two years, Ọrúnmìlà remained the undisputed wrestling champion; but he had nothing to show for it. At this stage, even his friends and relatives had joined the wives and children in casting aspersion on him. He had neither respect nor honour among the community members because his wrestling championship did not translate into any meaningful developments in the community.

Tired of this development, Ọrúnmìlà approached the two Awo mentioned above for Ifá consultation. They were his former students and were well

trained by Ọrúnmìlà. During consultation, Ọ̀ṣẹ́ Méjì was revealed that he had hitherto been acting like someone endowed with lots of brawn, but with little brain. He was told that henceforth, there was the need for him to use more of his brain/intellectual prowess than his physical clout. They told Ọrúnmìlà that most of the people he defeated during the wrestling contest would have paid anything, just anything, to have the opportunity of throwing (casting) him (Ifá). This was the opportunity that Ọrúnmìlà had all along been denying these people. They told him that he must allow himself to be thrown down by anybody interested in engaging in a duel (consultation) with him. They summarized it all by asking him to announce it that he no longer had the physical strength of throwing anybody down but can now be thrown down by anyone interested in engaging him in a duel. They also advised Ọrúnmìlà to offer ẹbọ as prescribed above.

As soon as people heard that Ọrúnmìlà could no longer throw people down but can allow himself to be thrown down in consultation, Alárá was the first person to arrive at Ọrúnmìlà's house. Ọrúnmìlà gave him the Ọpẹlẹ. Alárá threw down the Ọpẹlẹ in consultation and Ọ̀ṣẹ́ Méjì was revealed. Ọrúnmìlà declared that Alárá threw down the Ọpẹlẹ in consultation because he needed more financial success in life. He was assured that he would get all he wanted. He was advised to offer ẹbọ **four white pigeons, one sheep and 16 bags of cowries**. Alárá delivered all these items to Ọrúnmìlà's house that same day.

The next person was Ajerò. Ajerò threw the Ọpẹlẹ (Ifá) down in consultation. Ọrúnmìlà told Ajerò that the reason why he threw the Ọpẹle was because he needed peace of mind in his life. He assured Ajerò that he would get his heart desires. He advised Ajerò to offer ẹbọ with **16 guinea fowls and eight bags of money**. Ajerò complied.

Next, Ọwá-Ọràngún Àga came for consultation. He also threw down the Ọpẹle and Ọrúnmìla told him that he needed more wives and children. Ọwá-Ọràngún Àga was told that he would get what he desired. He was then advised to offer ẹbọ with **10 rats, 10 fish, four matured she-goats and six bags of money**. He complied.

As soon as Ọwá-Ọràngún Àga left, Olójombó came into Ọrúnmìlà's house

for consultation. He also threw Ọpẹlẹ down; Ọ̀rúnmìlà told him that he had come in order to have victory over his numerous enemies. He was assured that he would be able to achieve his heart desires. He was advised to offer ẹbọ with **three matured he-goats and 17 bags of cowries**. He complied.

After this, came Ọlọ́fà; he threw Ọpẹlẹ in consultation and was told that he needed peace and tranquility in his domain. He was assured that he would realize his heart desires. Ọ̀rúnmìlà advised him to offer ẹbọ with **17 yam tubers, two matured pigs and 17 bags of money**. He complied.

All the movers and shakers of the society began to queue in order to throw Ọpẹlẹ in consultation in Ọ̀rúnmìlà's house. Ọ̀rúnmìlà told them what they came for and prescribed ẹbọ for them. Most of them complied with the recommendations as pronounced by Ọ̀rúnmìlà.

Within three months, the life of Ọ̀rúnmìlà had completely changed for the better. The first thing he noticed was that his wives who had hitherto being raining curses and abuses on him began to smile and praise him. They were always at his beck and call. And why not? Ọ̀rúnmìlà was able to fulfill his marital and domestic obligations even in excess of their expectations. His family and friends spoke well of him. His community respected and honoured him as well. Ọ̀rúnmìlà became happy and lived happily with everyone.

Sésé olongo
Piri aparo
Dia fún Ọ̀rúnmìlà
Baba yóo ma s'owó ijakadi k'áyé
Ẹbọ ni wọ́n ni kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Sẹ́sẹ́ Olongo
Olongo ṣẹṣẹ
Edú o lé ja
Sésé Olongo
Olongo ṣẹṣẹ
Bóo dá'fá ọ l'éku
Sẹ́sẹ́ Olongo
Olongo ṣẹṣẹ

Ẹdú ó le jà
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Bó o dà'fá o l'ẹja
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Ẹdú ó le jà
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Bó o dà'fá o l'ẹyẹ
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Ẹdú ó lẹ ja
Ṣẹṣẹ Olongo
Bó o dà'fá o l'ẹran
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Ẹdú ó le jà
Ṣẹṣẹ Olongo

Translation

The smartness of Olongo bird
And the agility of àparò, partridge
These were the messages of Ifá for Ọ̀rúnmìlà
When going to take wrestling as a profession
He was advised to offer ẹbọ
He complied
The smartness of Olongo
Olongo is really smart
Ẹdú (Ifá) needs not engage in any physical combat
Ṣẹṣẹ Olongo
If you throw (consult), Ifá you shall offer rat
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Ẹdú needs not engage in any physical combat
Ṣẹṣẹ Olongo
If you consult Ifá, you shall offer fish
Ṣẹṣẹ Olongo
Olongo ṣẹṣẹ
Ẹdú needs not engage in any fight
Ṣẹṣẹ Olongo
If you consult Ifá, you shall offer birds

Ṣẹ̀ṣẹ́ Olongo
Olongo ṣẹ̀ṣẹ́
Ẹdú needs not engage in any fight
Ṣẹ̀ṣẹ́ Olongo
If you consult Ifá, you shall offer beast
Ṣẹ̀ṣẹ́ Olongo
Olongo ṣẹ̀ṣẹ́
Ẹdú needs not engage in a physical combat
Ṣẹ̀ṣẹ́ Olongo

Ifá says that the person for whom this Odù is revealed should use more of his mental capacity than his physical prowess. This is more important especially when he is faced with difficulties with regard to achieving his/her heart's desires.

4. Ifá says that it foresees the Ire of a good wife for the man for whom this Odù is revealed. Ifá says that the woman will play a significant role in the life of this man. Ifá also advises this person to serve Ọbàtálá and to observe the Ọsẹ rituals every Ọsẹ day.

   On the other hand, Ifá assures a woman in search of a spouse that she will be blessed with a good one. Ifá assures that the man she will meet will certainly know her value and treat her with the honour and respect she deserves. She needs to continue to be well behaved and act as a shining example for other women.

   Ifá advises this person, if a man to offer ẹbọ with **two hens and money**. If a woman, she is advised to offer ẹbọ with **two cocks and money**. There is also the need to feed Ọbàtálá with **eight snails, eight native chalks and shea butter**. On this, Ifá says:

   Ó ṣẹ̀ wòó
   Ó rún wòó
   A kì í ta ògọ̀mọ̀ gbígbe l'ósùn
   Díá fún Óòsànlá Ọ̀ṣẹ́ẹ́rẹ́màgbò
   Tí nlo rèé gbe Ojosè n'iyawo
   Ẹbọ ni wọ́n ní kó wáá ṣe

Translation

Ó ṣẹ́ wóó, it breaks into pieces
Ó rún wóó, it cracks into tiny fragment
It is not the practice to paint dry palm-fronds with camwood
These were Ifá's messages for Òòsánlá Ọ̀ṣẹ́ẹ̀rẹ̀màgbò (Ọbàtálá)
When going to have the hand of Ọjọ́ṣẹ́ (Ọ̀ṣẹ́ day) as wife

He was advised to offer ẹbọ

Òòsánlá Ọ̀ṣẹ́ẹ̀rẹ̀màgbò was in dire need of a spouse who would assist him to achieve the mandate which Olódùmáre set for him on earth. He had earlier had several women in his life but none of them could complement his effort. This was frustrating but Ọbàtálá was fully determined not to rest until he was able to get a woman of his choice.

On the other hand, Ọjọ́ṣẹ́ was in search of a man who would understand her and treat her right. She was ready to assist her man to achieve his life ambition and realize his destiny if well treated. Unfortunately for her however, she was always meeting men who did not appreciate her value and give her well deserved respect. She was however convinced that for every woman, there was a man. The only thing was for her to meet her man at the right time. Consequently, she was prepared to continue to try her luck until she got the right man in her life.

One day, Ọbàtálá met Ọjọ́ṣẹ́ and they discussed. Both of them immediately developed interest in each other, especially when they realized that they were both suffering from the same problem. Ọbàtálá went for Ifá consultation this time in order to ensure that the mistakes of the past were not repeated.

The questions at the back of his mind were: Was Ọjọ́ṣẹ́ good for him? Would she complement his effort in life? Would he be happy with her? Would she also live happily with him? The Awo assured him that Ọjọ́ṣẹ́ was his dream choice. He was told that he would live happily with her and she would also be happy with him. He was assured that Ọjọ́ṣẹ́ would complement all his efforts in life as long as she was treated with respect and honour. Ọbàtálá was advised to choose one out of the four religious days in honour of Ọjọ́ṣẹ́. He was instructed to break kolanuts for Ọjọ́ṣẹ́ on these

days on a regular basis. The Awo told Ọbàtálá that Ọjọ́ṣẹ́ did not demand for more than this, and that if it was done regularly, Ọjọ́ṣẹ́ would assist Ọbàtálá in every aspect of his life. Ọbàtálá was advised to offer ẹbọ as prescribed above. He complied accordingly.

As soon as this was done, appropriate steps were taken to formalize the relationship between Ọbàtálá and Ọjọ́ṣẹ́. Every Ọjọ́ṣẹ́ (Ọṣẹ́ day), Ọbàtálá used to break two kolanuts in honour of his wife. In turn, Ọjọ́ṣẹ́ would summon all Ire of wealth, joy, satisfaction, accomplishment, success, victory, peace of mind, sound health and so on to the home of Ọbàtálá. With all these, Ọbàtálá had the time and presence of mind to assist others and to achieve his mission on earth. Ọbàtálá lived with Ọjọ́ṣẹ́ happily and successfully ever after.

Ó ṣẹ́ wóó
Ó rún wóó
A ki i ta ògọ̀mọ̀ gbígbe l'ósùn
Díá fún Òòsáńlá Ọ̀ṣẹ́ẹ́rẹ́màgbò
Ti nlo rèé gbé Ọjọ́sè n'iyawo
Ẹbọ ni wọn ni kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ọba nlá, obi ọ̀ṣẹ́ ẹ̀ te'mi rèé o
Oni l'ojọ́ ọ̀ṣẹ́

Translation

Ó ṣẹ́ wóó, it breaks into pieces
Ó rún wóó, it cracks into tiny fragments
It is not the practice to paint dry palm-fronds with camwood
These were Ifá's messages for Òòsáńlá Ọ̀ṣẹ́ẹ́rẹ́màgbò (Ọbàtálá)
When going to have the hand of Ọjọ́sè (Ọ̀sè day) as wife
He was advised to offer ẹbọ
He complied
Ọbańlá, the great Ọba, I hereby offer my Ọ̀ṣẹ́ kolanuts
Today is the Ọ̀ṣẹ́ day

Ifá assures the person for whom this Odù is revealed of great things in life as long as Ọ̀ṣẹ́ days are observed regularly. Ifá also advises the man for whom this Odù is revealed to treat his wife with honour and respect. The woman is equally advised to complement all the efforts of her man at all times, and to assist him all in all ways in order for him to achieve his goals in

life.

5. Ifá says that the person for whom this Odù is revealed is presently facing problems from two different angles. These problems are agitating his/her mind and is weighing him/her down. Ifá assures this person that he/she will overcome these problems. Ifá stresses further that the two problems shall be overcome in one day.

Ifá also warns a woman where this Odù is revealed against loving more than one man at a time. Ifá says that the sacredness which Olódùmarè put on the chest of a woman is so delicate that it cannot accommodate more than one man at a period. Ifá says that if this woman is in the habit of sleeping with more than one man at a period, she would lose the gift of sacredness that Olódùmáre had given her and she would never be able to overcome most things agitating her mind.

Ifá advises the person for whom this Odù is revealed to offer ẹbọ with **two matured he-goats** in order to overcome the two problems in one day. He/she is also advised to feed Ifá with **one cock or he-goat**. If this can be done as advised, victory is assured. On this, Ifá says:

Sónsó omú obinrin ò gún'ní l'ójú
Àkaya obinrin ní ò gb'eléjì
Dlá fún Ọ̀ṣẹ́
Tí yóó sẹ́gun méjì l'óójọ́
Ẹbọ ní wọ́n ní kó wáá ṣe

Translation

pointed nipple of a woman's breast cannot pierce the eye
hest of a woman does not accommodate two men in intimate love
g at the same period
were Ifá's declarations to Ọ̀ṣẹ́
all overcome two problems in the same day
advised to offer ẹbọ
plished Babaláwo. He was proficient in the areas of

life.

5. Ifá says that the person for whom this Odù is revealed is presently facing problems from two different angles. These problems are agitating his/her mind and is weighing him/her down. Ifá assures this person that he/she will overcome these problems. Ifá stresses further that the two problems shall be overcome in one day.

Ifá also warns a woman where this Odù is revealed against loving more than one man at a time. Ifá says that the sacredness which Olódùmarè put on the chest of a woman is so delicate that it cannot accommodate more than one man at a period. Ifá says that if this woman is in the habit of sleeping with more than one man at a period, she would lose the gift of sacredness that Olódùmáre had given her and she would never be able to overcome most things agitating her mind.

Ifá advises the person for whom this Odù is revealed to offer ẹbọ with **two matured he-goats** in order to overcome the two problems in one day. He/she is also advised to feed Ifá with **one cock or he-goat**. If this can be done as advised, victory is assured. On this, Ifá says:

Sonso omu obinrin ò gun'ni l'oju
Àkaya obinrin ni ò gb'elèji
Dia fun Ọsẹ
Ti yoo sẹgun meji l'oojọ
Ẹbọ ni wọn ni ko waa ṣe

Translation

The pointed nipple of a woman's breast cannot pierce the eye
The chest of a woman does not accommodate two men in intimate love making at the same period
These were Ifa's declarations to Ọsẹ
Who shall overcome two problems in the same day
He was advised to offer ẹbọ

Ọsẹ was an accomplished Babaláwo. He was proficient in the areas of

midwifery and finding solutions to health problems. He had solved several complicated pregnancy problems and the women involved had delivered safely. He had also been able to cure several ailments which people had believed to be incurable. Ọsẹ had performed several miracles in these two fields that every one considered him to be the best expert that had lived on earth.

With all these achievements however, Ọsẹ to threaten him that they would abandon the home because there was no peace at home. They were always accusing him of solving other people's problems but lacking the ability to resolve the problems in his own home. They used to compare him to a great swimmer who swam the oceans and seas successfully, who swam in the lagoon with ease and swam in the rivers and streams without problems only to be washed away by the little flood in his own backyard.

Tired of these types of problems, Ọsẹ approached the group of Awo mentioned above: Would he overcome these problems? Would he be able to solve his own problems as he had been solving for other people? Would he be able to bring back peace and harmony in his home?

The Awo told Ọsẹ that he was actually being faced with two major problems - one on earth and the other in heaven. The Awo explained to him that most of the problems he had been able to solve for other people were actually created by some evil doers on earth. These people enjoyed seeing others suffer. They took pleasure in inflicting pain and agony on other people. That was why they saw Ọsẹ as their arch enemy who had been a hindrance in the achievement of their sadistic goal. The Awo explained further that these evil doers were the ones who had combined with negative principalities in heaven to create hardship for Ọsẹ. The Awo said that there was the need to overcome the evil principalities in heaven.

Ọsẹ was however assured that he would be able to overcome the problems from these two angles in one day. He was advised to offer ẹbọ as prescribed above. Ọsẹ complied.

As soon as he did so, all the evil machinations of these evil people were

exposed and people saw them for what they were. Ẹ̀ṣù Ọdàrà also confronted the negative principalities in heaven and overcame them for Ọ̀ṣẹ́. All of these happened in just one day. Since that time, Ọ̀ṣẹ́ had peace of mind and comfort in his home.

Sónsó omú obinrin ò gún'ní l'ójú
Àkàyà obinrin ní ó gb'elèjì
Díá fún Ọ̀ṣẹ́
Tí yóó sẹ́gun méjì l'óòjọ́
Ẹbọ ni wọn ni kó wáá ṣe
Ó gb'ẹ̀bọ, ó rú'bọ
Njẹ́ mo sẹ́gun t'ayé tán
N o lọ rèé sẹ t'ọ́run o
Èjì Ọ̀ṣẹ́ rèé, ọmọ ab'iṣẹ́gun waarawa
Èrò Ìpo àti t'Ọ̀fa
Ìgbà Ọ̀ṣẹ́ sẹ́'gun méjì l'ara tóo rọ 'ni

Translation

The pointed nipple of a woman does not pierce the eye
The chest of a woman does not accommodate two men in intimate love making at the same period
These were Ifá's declarations to Ọ̀ṣẹ́
Who shall overcome two problems in the same day
He was advised to offer ẹbọ
He complied
Behold! I have conquered the battle on earth
I shall definitely conquer the one in heaven too
Here comes Ọ̀ṣẹ́-Méjì the decisive conqueror
Travellers to Ìpo and Ọ̀fà towns
It was after Ọ̀ṣẹ́ overcame two adversities that the mind was at peace

Ifá says that this person shall be victorious and shall gain peace of mind and joy in his/her life.

6. Ifá says that it foresees the ire of long life and prosperity for the person for whom this Odù is revealed. Ifá assures him/her that he/she shall not die young. Ifá says that he/she shall live to witness all his/her hair turn gray and he/she shall become old and feeble before he/she passes on.

Ifá says that there are six elders where this Odù is revealed who need to urgently offer ẹbọ for them not to die in quick successions. Ifá says that the six elders are decision makers of some sort and they need to offer ẹbọ in order to prolong their lives. Ifá however warns these elders to be careful with the types of decision that they take so that they would not be deciding issues against themselves.

Ifá advises these people to offer ẹbọ with **one ewe and two big rats**. After the ẹbọ, the big rats will be powdered with Ìyẹ̀rosun, divination powder, and tied in the entrance of the house so that those coming in and out of the house will have the Ìyẹ̀rosun covering the hair on their heads. This will make their heads look gray like the heads of old people. By so doing, long life is assured; old age is guaranteed. On this, Ifá says:

Irun-ún pẹ́ l'órí
Irun-ún d'ewú
Egbò ó pẹ́ l'ésẹ̀
A sì máa di jakùtẹ́
Akọ́ aroro pẹ́ l'órí ọ̀kikà
Ọ̀hun ló f'ara jọ akọ́ alágẹmọ́
Díá fún Àgbàagbà mẹ́fà
Tí wọ́n ó s'ófin ọ̀rọ̀ kan ọ̀rọ̀ kàn
Tí wọ́n ní wọ́n ó gbodọ̀ h'ewu
Ẹbọ ni wọ́n ní kí wọ́n wáá ṣe

Translation

If the hair stays too long on the head
It will turn grey with old age
When a sore stays too long in the leg
It will turn to elephantiasis
If a male lizard stays too long on ọ̀kikà tree
It will resemble a male chameleon
These were Ifá's messages to the six elders
When it was decreed that nobody must grow grey hair

They were advised to offer ẹbọ

A brand new society must be built, the lawmakers in Ilé-Ifẹ of old declared. In order to realize this ambition, new decrees were promulgated. Part of these decrees was that those who grew grey hair on their heads could no longer be productive. They could not be useful for the new Ilé-Ifẹ of their dreams. The decision makers were convinced that old people could only consume without reciprocating with any meaningful contribution to the progress of the new Ilé-Ifẹ. They decreed that such people had no place in the scheme of things. Consequently, the law-makers decreed that as soon as it was noticed that anyone had grown grey hair, such a person must be sentenced to death. These law-makers were Olúwo, Lísà, Àró, Ọdọfin, Ìyá Àbíyè and Líkàá. The first four were men while the remaining two were women. Several people were put to death and the new decree was used.

One fine morning, Ọtún, another high-ranking Chief in the town woke up and noticed, to his dismay, some grey hair on his head. His attention was drawn to this development by his wife. Ọtún could not believe what his wife told him. In order to prove to him that she had seen correctly, the wife pulled out some of the gray hair on his head and showed it to him. Ọtún broke down in tears. He knew that what he had seen was his death sentence. He cried and cried. The whole family cried with him. He was a kind-hearted man. He had assisted several people to succeed in life. Would this be the end? He had all the good things of life going for him at that particular point in time. Would this be the end? He had the prospect of reaching greater heights in his life. Would this be the end? His influence extended beyond the shores of his land. Would this be the end? His family and other relations depended on him for guidance and upkeep. Would this be the end? He loved his family and relations deeply and they gave him great joy and satisfaction. Would this be the end? He was blessed with sound health and sharp intellect. Would this be the end?

He summoned all his family members for a discussion. They deliberated at length on the issue. They cried and cried when they realized that the situation was hopeless. Hopeless? Had they consulted Ifá on it to find out what Ifá had to say? They had not. The family concluded that Ifá must be consulted right away. That was how they approached the Awo mentioned above for Ifá consultation: what could be done to ward off this impending painful death? The Awo told Ọtún and his family that they had approached

Ifá because they had a heavy load on their minds. He told them that the threat of death and disaster had enveloped them. He however assured them that with appropriate ẹbọ, their despair would give way to hope and boundless joy. He advised them to offer ẹbọ as stated above. They complied. The Awo made sure that the two big-rats powdered with Ìyẹ̀rọ̀sùn was personally tied above the main entrance of Ọ̀tún's home.

On the very day the ẹbọ was offered, the six decision makers summoned an extra-ordinary meeting to deliberate on the fate of Ọ̀tún. They had noticed that Ọ̀tún had grown grey hair on his head. He must be put to death forthwith. The fact that Ọ̀tún was a high-ranking chief in the community meant nothing to them. He must be arrested immediately and be executed forthwith. At the end of their deliberations, they headed for Ọ̀tún's home.

When they passed through the main entrance of Ọ̀tún's home, the Ìyẹ̀rọ̀sùn that had been powdered on the big rats sprinkled on their heads and Èṣù Ọ̀dàrà stuck the powder there permanently and turned the hair on their heads grey. They did not notice this at first. When they approached Ọ̀tún, they made him realize that they had noticed that he had developed grey hair on his head and according to their law; he must be put to death. They told him that they were aware of his high position in the community but that he must realize that the position notwithstanding, the law is no respecter of anyone. Consequent upon this, they concluded that they would have to take him away to be summarily executed immediately.

As they were speaking, Èṣù Ọ̀dàrà had whispered into the ears of Ọ̀tún what to say. So Ọ̀tún thanked the six law makers for their concern over him. He then asked them the number of executioners they had available and also asked them to explain to him why they had come to arrest him when it was clear that the seven of them were guilty of the same 'offence'? He pointedly accused them of partiality and one-sidedness. Why should they come to arrest him for the same offence that they too had committed? Why?

At first, they could not understand what Ọ̀tún was saying. As a matter of fact, they thought that the knowledge of his death had turned him mad.

'What is this one talking about?' they asked each other. 'Look at your heads and tell me if you too did not have grey hair', he screamed. The six lawmakers looked at each other's head and realized to their chagrin that grey hair had completely covered their heads too! What went wrong? They queried each other. 'I am prepared to die today but you must remember that the law is no respecter of anyone, all of you must equally die today because we have committed the same offence!' Ọ̀tún screamed. When he realized their state of confusion and panic, Ọ̀tún retorted! 'Are you not prepared to die today? Why did you promulgate a decree you are not prepared to respect?' The lawmakers quickly and desperately made a decision that the execution of Ọ̀tún must be postponed as a result of the new development. Ọ̀tún would have none of that. They must all be executed that day or he must be unconditionally pardoned. They agreed to pardon Ọ̀tún and every other person who had grown grey hair on his/her head. This included the six of them who had come to effect the execution of Ọ̀tún.

From that day, people lived to their old age without the fear of being executed. The old ones in the community were given the assignments which would require the use of wisdom and experience while the youths continued to use their brains and energy.

Irun-ún pẹ́ l'órí
Irun-ún d'ewú
Egbó ó pẹ́ l'ésẹ̀
A sì maa di jakùtẹ̀
Akọ aroro pẹ́ l'órí ókikà
Òhun ló f'ara jọ akọ alágẹmọ
Dídá fún Àgbàagbà méfà
Tí wọn ó s'ófin ọ̀rọ̀ kan ọ̀rọ̀ kan
Tí wọn ní wọn ó gbodọ̀ h'ewú
Ẹbọ ní wọn ní kí wọn wáá ṣe
Dídá fún Ọ̀tún Ilé-Ifẹ̀
Tí wọn ní ko gbọdọ̀ h'ewú
Ẹbọ ní wọn ní kí wọn wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ńjẹ́ a r'ewú l'órí Ọ̀tún ilú gbayí ó
A ti da'rí ewú jin'raa wa
Gbogbo Ìwàrẹ̀wà Ifẹ̀

A ti da'ri ewu jin'raa wa

Translation

If the hair stays too long on the head
It will turn grey with old age
When a sore stays too long in the leg
It will turn to elephantiasis
If a male lizard stays too long on okika tree
It will resemble a male chameleon
These were Ifá's messages to the six elders
When they decreed that nobody must grow grey hair on his/her head
They were advised to offer ẹbọ
The same message was given to Ọ̀tún
Who was asked not to grow grey hair
He was equally advised to offer ẹbọ
He complied
We have noticed grey hair on the head of Ọ̀tún
We have forgiven each other
All the law-makers of Ilé-Ifẹ̀
We have forgiven each other on the issue of growing grey hair.

Ifá assures the person for whom this Odù is revealed that he/she shall overcome the threat of death and impending doom that is presently agitating his/her mind.

7. Ifá advises this person to offer ẹbọ for prestige and honour. Ifá says that he/she needs not struggle to attain a very high position or be bestowed with a high title before he/she is accorded respect, honour and prestige in the community. Ifá assures this person that he/she would be the center of attention and attraction anywhere he/she goes as he/she will be highly rated among his/her peers and contemporaries.

   Ifá advises this person to offer ẹbọ with **a matured she-goat, 16 yards of white clothe, 16 yards of red clothe, 16 yards of chocolate brown clothe and money**. The ẹbọ is to be placed by Ẹ̀ṣù Shrine. By so doing, prestige and honour are assured. On this, Ifá says:

Òṣẹ́ṣẹ́rẹ́ ò gbọdọ̀ rìn bí Ògòngò
Bí wọn bá pé àwọn ó rìn bí Ògòngò
Ẹsẹ̀ ẹ wọn níí ma ṣẹ́
Dìá fún Ẹyẹ Olongo
To l'ohun yóó ba Ògòngò lọ àjò
Ẹbọ ni wọn ní kó wáá ṣe

Translation

Òṣẹ́ṣẹ́rẹ́ is a bird that cannot walk like Ògòngò the Ostrich
If it attempts to walk like Ògòngò
It will end up breaking its legs
This was the message of Ifá for Olongo
Who intends to accompany Ògòngò on a journey
She was advised to offer ẹbọ

Ògòngò, the Ostrich was the biggest of all birds. She had majestic gait, she walks like a queen among the birds. She was truly the queen of the birds. She could not fly like all other birds. She did not need to fly but could run at speeds as fast as 65km/hr (40mph). The way she used to run about the fields more than compensated for her inability to fly. She was highly respected in the birds' kingdom. She was accorded her due respect and honour. Nothing happened in the birds' kingdom outside her knowledge and without her consent. On the other hand, Olongo was one of the smallest birds on earth. She could fly but she lacked the inability to walk and run like Ògòngò. She could only hop a short distance before taking off in a flight. She however kept dreaming of a day that she will be in a position to walk and run like Ògòngò. She believed that walking and running like Ògòngò was the ultimate achievement in her life. She was also convinced that it was the only way she could be respected and honoured. To Olongo, fulfilling her destiny was the most important thing she could do in her life. And she felt that walking and running side by side with Ògòngò was the way her destiny could be fulfilled.

One day, Ògòngò planned to go on a long journey. She announced her intention to all the other birds. Olongo saw this as the opportunity she had been waiting for. That was why she approached the Awo mentioned above for Ifá consultation: Would she be able to walk and run like Ògòngò? Would she grow big to the size, or almost the size, of Ògòngò in order to strengthen her inability to trek and walk like Ògòngò? Would she be

respected and honoured like Ògòńgò?
The Awo told Olongo that she was not created by Olódùmarè to be as big as Ògòńgò. Not only that, she was not destined to be as honourable as Ògòńgò. Instead, Olódùmarè had destined her to be the most beautiful and the most prestigious birds on earth. The Awo advised Olongo to concentrate her efforts on enhancing the talents and potentials which Olódùmarè had given her. Consequent upon this, the Awo advised her to offer ẹbọ with **one matured she goat, red clothe, white clothe, chocolate brown clothe and money**. Olongo complied reluctantly.

As soon as Olongo offered this ẹbọ, Ẹ̀ṣù Ọ̀dàrà went to work. He changed the plumes in the body of Olongo to red, white and chocolate brown. The colour combinations were beautifully put together and artistically designed in such a way that it changed the life and look of Olongo completely. All the other birds, animals, rats and fish that saw Olongo after the ẹbọ was offered gazed at her in wonder and amazement. They could not believe their eyes.

On the day that Olongo and Ògòńgò travelled on their journey, Olongo mounted the back of Ògòńgò and stayed there until they reached their destination. All those who saw Ògòńgò gave her honour and respect. It did not end there; they gave Olongo her deserved prestige and complemented her for being the most beautiful bird that Olódùmarè created on earth.

Òṣẹ́ṣẹ́rẹ́ ò gbọdọ̀ rìn bí Ògòńgò
Bí wọ́n bá pé àwọn ó rìn bí Ògòńgò
Ẹsẹ̀ ẹ wọn ńlí ma ṣẹ́
Díá fún Ẹyẹ Olongo
To l'óhun yóo bá Ògòńgò lọ àjò
Ẹbọ ní wọn ni kó wáá ṣe
Ò gb'ẹbọ, ó rú'bọ
Ko pẹ o, ọna ó jìn
Ẹ wá ba ní b'ayọ, ẹ wa wo're
Ko pẹ o, ọna o jìn

Translation

Òṣẹ́ṣẹ́rẹ́ is a bird that cannot walk like Ògòńgò the Ostrich

If it attempts to walk like Ògòńgò
It will end up breaking its legs
This was the message of Ifá for Olongo
Who intends to accompany Ògòńgò on a journey
She was advised to offer ẹbọ
She complied
Not too long, and in due course
Come and meet us in a happy and joyful celebration

8. Ifá says that the person for whom this Odù is revealed shall overcome his/her enemies. Ifá says that this person's genital shall play a significant role in the way he/she will gain victory. Ifá advises this person to offer ẹbọ with **a big needle, three cocks and money**. He/she is also to feed his/her genital with **one cock**. On this, Ifá says:

Ó sé kúlú ó gba okòo ó
Ó nà gbaja o gb'ogoji
Emi kíí sẹ kúlu-kúlu t'émi i sere
Díá fún Òjògán (Àkekéé)
Tí yóó máa f'iru sẹ'gun ọta rẹ
Ẹbọ ni wọn ní kó se

Translation

It curves and accommodates twenty
It stretches and accommodates forty
I do not curve and stretch for joke
These were Ifá's declarations to Òjògán, the scorpion
The one who shall use his genital to conquer his enemies
He was advised to offer ẹbọ

Òjògán, the scorpion was in the midst of enemies. His enemies included the brown rats, big rats, rodent, antelopes, deers and so on. They marched on him and kicked him at will. They made it a point to pester his life, but unfortunately for Òjògán, he was powerless to do anything about it. Tired of this type of existence, Òjògán went to the Awo mentioned above for Ifá consultation: Would he be able to overcome his enemies? Would he be able to stop all his enemies from pestering and intimidating him? Would he be feared and respected among his friends and enemies? These and many

more were what pre-occupied his mind when he went for consultation. The Awo told him that all his enemies had no respect for him. He was however assured that his enemies would be forced to respect and regard him. He was however advised to offer ẹbọ. He complied immediately.

As soon as the ẹbọ was offered, Èṣù Ọdàrà went to work. He removed the needle from the ẹbọ and fixed it to his tail. Èṣù also laded the needle with poison.

The same day that Èṣù Ọdàrà completed his assignment, the big rat approached Òjògán in order to pester his life as usual. Èṣù-Ọdàrà told Òjògán to sting the enemy with the needle attached to his tail. He did. A few moments after, the big rat was dead. The rabbit, grasscutter, rodent and lizard met the same fate when they tried to intimidate Òjògán. That was how Òjògán used his genital to conquer his enemies.

Ó sé kúlú ò gba okòo ó
Ó nà gbaja o gb'ogòjì
Emi kìí sẹ kúlu-kùlu t'émi i sere
Díá fún Òjògán (Àkekée)
Tí yóó máa f'iru ṣẹ'gun ọta rẹ
Ẹbọ ní wọn ní kó ṣe
Ó gb'ẹbọ, ó rú'bọ
Kó pẹ o, ona ò jin
E wa ba 'ni l'ájàṣẹ ogun

Àjàsé ogun l'awa wa l'ésẹ Ọbarísà

Translation

It curves and accommodates twenty
It stretches and accommodates forty
I do not curve and stretch for joke
These were Ifá's declarations to Òjògán, the scorpion
The one who shall use his genital to conquer his enemies
He was advised to offer ẹbọ
He complied
Soon after
Join us where we enjoy victories over enemies

9. Ifá says that the person for whom this Odù is revealed shall overcome his/her enemies. He/she shall be able to ward off all external uprisings and shall be able to beat his/her foes hands down. He /she however needs to be careful with his/her friends and loved ones. The person for whom this Odù is revealed must beware of internal uprising and conspiracy from those whom he/she loves.

The biggest disadvantage of a leader is that he/she can only know those whom he/she loves sincerely but he/she cannot know those who sincerely love him/her. For this reason, he/she must not place absolute trust in anyone.

Conversely, this person must not think that he/she can do anything with impunity. He/she must be aware that uprising can emerge at anytime, giving any flimsy excuse.

Ifá advises this person to put it at the back of his/her mind at all times that human beings are the most difficult creatures to administer. He/she should therefore place all his/her hopes on Ifá for assistance. He/she also needs to offer ẹbọ with **one matured he-goat and money**, after this, there is the need to feed Ifá with **one she-goat** and feed Èṣù Ọ̀dàrà with **one cock.** On all these, Ifá says:

Omi ṣẹ́
Gbòngbò ṣẹ́
Omi f'ẹ̀sọ̀ ṣé ní gbòngbò
Kí o má f'ẹsẹ̀ ṣẹ́ o
Dífá fún Àjàgùnnà
Tí nṣe Olórí Ilú Ìbadàn
Ẹbọ ní wọ́n ní kò wáá ṣe

Translation

Let the water spill out and flow away
And let the roots break
Let the water gently cross over the roots
So that passers-by will not break their legs
These were Ifá's declarations to Àjàgùnnà

The leader of Ìbàdàn land

He was advised to offer ẹbọ

When Ìbàdàn was founded, it was designed as a military base. Most of the inhabitants of this town were soldiers and members of their families. Ajàgùnnà, a Military General, later became the leader of the town.

During his period, there was no war or external aggression that he did not contain. Sometimes, he would be engaged in battle from several fronts at the same time. In the end, he would come out of the battle triumphant. He never lost any battle. He was regarded as a great tactician and strategist.

In the home front however, the story was totally different. On several occasions, he was almost consumed by the conspiracies of his own people. There was hardly any step that he took which did not attract opposition from his own people. Many times, his own wives and children were involved! Ajàgùnnà could not understand why this should be so. He decided to involve everyone in the decision-making process. During deliberations, they would all agree on a line of action to be taken. As soon as this step was being put into action, the same set of people would begin to criticize Ajàgùnnà. They accused him of being high-handed, callous, wicked and inconsiderate. There was nothing he did that satisfied everyone in Ìbàdàn.

Tired of all these developments, he decided to approach the Awo stated above for Ifá consultation; would he be able to overcome the internal crises he was facing?

The Awo explained to him that winning battles that he engaged in with enemies outside was nothing compared to the ability to contain crisis internally generated by conspirators. The Awo made it clear to him that enemies usually stayed outside the home while conspirators lived inside with their intended victims. The Awo said that internal war against the conspirators was a war he could not win and at the same time, it was a war he must not lose. He was advised to offer ẹbọ at all times to be able to contain all their conspiracies.

Ajàgùnnà said that what baffled him most was that even his own blood relations were also involved in all the plans against him. The Awo responded that it was not a surprising phenomenon. That was only to show him how difficult human beings were. He was advised to offer ẹbọ and feed Ifá and Èṣù Ọ̀dàrà as prescribed above. He complied. The Awo told him to remember at all times that he was paying the price of being a leader. He was told that this price could be very heavy as he had seen.

Ajàgùnnà returned home with the full determination to succeed in life. He had no full confidence in anyone. He decided to move himself away from all traitors and betrayers. He cleared a bush far away from his home and cut down an Ìrókò tree he found there. He decided to erect his new home there. When some people saw him doing this, they called his attention to the fact that the site he had chosen was where the Elders of the Night used to have their meetings and that the Ìrókò tree he had just cut down was the spot where people used to place the Ìpèsè meant for these Elders. They concluded that his choice was not appropriate for a residential home. Why should he believe these people? Ajàgùnnà queried. He had been betrayed over and over. What assurance had he that this was not another plot against him? He felt that he had no reason why he should trust anyone again. He concluded that his instinct should guide him in all things he planned to do. He announced to these people that he had decided to live in the new site whether they like it or not.

Before long, he completed the building and moved in together with the members of his family. The Elders of the Night considered this the greatest insult and affront that anyone could perpetrate against them. They summoned an emergency meeting in order to decide the fate of Ajàgùnnà. In this meeting, it was unanimously decided that Ajàgùnnà must be made to suffer a slow and painful death in order to serve as deterrent to others. Not only this, his family members must also be made to suffer the same fate. If the remaining relations refused to leave their site for them, they would be made to suffer from generation to generation.

As soon as these decisions were taken, Ajàgùnnà fell ill. They carried him from one health center to the other without avail. One day, he remembered that he had earlier been warned against erecting his home on

that site. He realized to his regret that he could only be sure of those whom he loved; he had no way of knowing those who really loved him. Before he could inform others in his household, Ikú, Death arrived. He prayed to be given another chance to return to earth at a later date. He promised that if his request was granted, he would rely on nobody except Ifá and Èṣù Ọdàrà. He would no longer be disappointed whenever anyone misbehaved. He would be ready for any surprise at any time. He had accepted the fact that human beings could never be satisfied, no matter how hard one tried.

Omi ṣẹ́
Gbòngbò ṣẹ
Omi f'ẹ̀ṣọ̀ ṣé ní gbòngbò
Kí o má f'ẹsẹ ṣẹ́ o
Díá fún Àjàgùnnà
Tí nṣe Olórí Ilú Ìbàdàn
Ẹbọ ni wọn ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bo
Ǹjẹ́ Àjàgùnnà gbà mí o
Olórí Ilú ṣòro
Ifá gbà mí
Ọmọ èniyàn ṣòró o

Translation

Let the water spill out and flow
And let the roots break
Let the water gently cross over the roots
So that passersby will not break their legs
These were Ifá's declarations to Àjàgùnnà
The leader of Ìbàdàn Land
He was advised to offer ẹbọ
He complied
Àjàgùnnà please come to my rescue
Leadership had its high price and is very difficult
Ifá, please come to my rescue
Human beings are very difficult

Ifá assures this person that he/she shall be assisted to contain internal crises and conspiracies against him/her at all times.

10. Ifá says that there is no profession that the person for whom this Odù is revealed during Ìkọsẹ̀dáyé or Ìṭẹlọ́dù cannot engage in, except all those which are against the law of the land, especially stealing. It is therefore a taboo for the person for whom this Odù is revealed to engage in robbery, fraud, prostitution, smuggling, drug trafficking, blackmailing, kidnapping, and gambling and so on.

Ifá says that there is the need for this person to offer ẹbọ for his/her business to progress. He/she shall receive the blessing of Ifá and Olódùmarè at all times if he/she stays within the limits of the law. On the other hand, if this person engages in any vice, he/she shall incur the wrath of Ifá and Olódùmarè.

Ifá advises this person to offer ẹbọ with **two pigeons, two guinea-fowls and money**. He/she is also to feed Ifá with **one duck**. On this, Ifá says:

Àṣálùwéwé, Awo wọn n'Ibadan Mesi-Ọ̀gọ̀
Dìá fún wọn n'Ibadan Mesi-Ọ̀gọ̀
N'ílé Olúyọ̀lé, ọmọ Egbàá ò dí'ra ogun
Ẹbọ aseyọrí ní wọn ní kí wọn wáá ṣe

Translation

Àṣálùwéwé, their Awo in Ìbadàn land
He cast Ifá for the inhabitants of Ìbàdàn land
In the home of Olúyọ̀lé, offsprings of Egbàá
who needs not make any special preparation before going to war
They were advised to offer ẹbọ for accomplishment

The inhabitants of Ìbàdàn wanted to know the types of professions that they could engage in that would bring them success. That was why they went to the home of the Babaláwo mentioned above, Àṣálùwéwé, for Ifá consultation. During the consultation, Ọ̀ṣẹ́-Méjì was revealed.

The Awo told them that there was no work they engaged in which would not bring them success. They however needed to steer clear

of all illegal things such as stealing and other related jobs. They were told that any job they did would accord them recognition and honour as long as the job was legal. They were all warned to avoid doing anything which would drag the good name of Ifá into the mud, lest they incur the wrath of the Divinities.

They were also advised to offer ẹbọ as stated above. They all complied. As soon as they did this, they all went about various jobs farming, hunting, trading, fishing, knitting, cooking, travelling, Ifá practice and so on. They were all recognized and blessed by Ifá. Those who engaged in stealing, smuggling, fraud, prostitution, blackmailing, drug trafficking, kidnapping, gambling and so on were cast out and sanctioned by Ifá.

Àṣalùwewé, Awo wọn n'Ibàdàn Mesi-Ọ̀gọ̀
Díá fún wọn n'Ibadan Mesi-Ọ̀gọ̀
N'ile Olúyọlé, ọmọ Egbáá ò di'ra ogun
Ẹbọ aseyọrí ni wọn ni kí wọn wáá ṣe
Wọn gbẹ'bọ, wọn rú'bọ
Awo tí ńta ìla, Awo náà ni
Awo tí ńta ẹ́fọ́, Awo náà ni
Awo tí ńta iyọ̀**, Awo náà ni**
Awo tí ńta isu, Awo náà ni
Awo tí ńta aṣọ, Awo náà ni
Awo tí ńse odẹ, Awo náà ni
Awo tí ńmọ ilé, Awo náà ni
Awo tí ńta ẹja, Awo náà ni
Awo tí ńṣe ounjẹ, Awo náà ni
Awo tí ńse ọ̀nà, Awo náà ni
Awo to nkọ orin, Awo náà ni
Àṣalùwewé o dé o, Awo Odé Ìbàdàn
Aye Ifá dún j'oyín lọ
Awo tó ba ja'le, ló ba Ifá jẹ

Translation

Àṣalùwewé, their Awo in Ìbàdàn land
He cast Ifá for the inhabitants of Ìbàdàn land
In the home of Oluyọlé, offsprings of Egbáá
Who needs not make any special preparation before going to war

They were advised to offer ẹbọ for accomplishment
They complied
The Awo who sells okra, is still an Awo
The Awo who sells vegetable, is still an Awo
The Awo who sells salt, is still an Awo
The Awo who sells yam, is still an Awo
The Awo who sells clothes, is still an Awo
The Awo who engages in hunting, is still an Awo
The Awo who engages in construction, is still an Awo
The Awo who engages in fishing, is still an Awo
The Awo who sells food, is still an Awo
The Awo who engages in traveling, is still an Awo
The Awo who sings, is still an Awo
Here comes Àṣàlùwewé, the Awo of Ìbàdàn land
The Life of Ifá is sweeter than honey
Any Awo who engages in stealing and vices has spoilt the name of Ifá and has automatically cast him/herself out of Awo community

Ifá says that this person needs to endeavour to ensure that he/she is not cast out of the community of responsible people. He/she needs to live and act within the confines of the law at all times.

11. Ifá says that for this person to succeed in life, his/her surest bet is hard-work. For him/her there is no shortcut to financial success and accomplishment. He/she needs to use his/her brain and plan for his/her success and future. Outside this, there is no other way for him/her to achieve success in life.

Ifá advises this person or group of persons to offer ẹbọ with **three pigeons and money**. Each individual is expected to offer this ẹbọ. After the ẹbọ, he/she is also expected to concentrate on his/her chosen career. On this, Ifá says:

Ṣẹkúbẹ, Awo odé Ìbàdàn
Dìá fún wọn l'ode Ìbàdàn
Wọn ní'omi oju sùngbéré ire gbogbo
Ẹbọ ni wọn ní ki wọn wáa ṣe

Translation

Ṣẹkúbẹ, the Awo of Ìbàdàn land

He was the Awo who cast Ifá for the inhabitant of Ìbàdàn land
When they were lamenting their inability to succeed in life
They were advised to offer ẹbọ

The inhabitants of Ìbàdàn were very ambitious right from the inception of the town. They had big dreams and they also think big. They planned for Ìbàdàn to become the biggest and most popular town on earth. They also wished the town and the inhabitants thereof to be blessed with financial success.

One day, they went to Ṣẹkúbe, the Awo mentioned above for Ifá consultation: Would this town expand to become the biggest and most populous town on earth? Would the inhabitants become the richest and most influential? Would they be blessed with thriving business enterprises? Would this town become a major trading post? Would the individual inhabitants of this town be blessed and respected?

Ifá said yes to all their questions. Ifá said that it was clear that the inhabitants of Ìbàdàn land were ambitious. They talked of big things and concieved great ideas. The Awo however told them that thinking and speaking their intention to become great were not enough; there was the need to match these with pragmatic action to succeed. They were told to concentrate on their work in order to translate their dreams and speeches to reality. The Awo assured them that there was no profession that would not bring them success. He therefore advised them to diversify their work and avoid a situation where all of them would be doing one profession. Some of them needed to farm; some to hawk; some to be traders; some to be blacksmith; some to be wood carvers; some to be singers; some to engage in cooking; some to be herbalist; some to be Ifá priests; some to be Òrìsà devotees, etc. There was no job they concentrated upon that they would not succeed. They were advised against smuggling, acting as hired assassins, kidnapping, fraudulent practices and so forth. The Awo also advised each of them to offer ẹbọ with **three pigeons and money**. They all complied and went to their various homes. They were all expecting the success which the Awo assured them that they would be blessed with.

Unfortunately however, no success was forthcoming. They waited for

one year but instead of progress, there was chronic retrogression. The citizens suffered.

One day, they all decided to go to Ṣẹ́kúbe's home to accuse him of lying to them and cheating them. They wanted him to know that he was the one who told them never to cheat or lie but he was the same person found guilty of the same offense. When they got to his home, he could see from their countenance that they were not happy with him. He then told them to narrate what was amiss to him. They did. The Awo told the inhabitants of Ìbàdàn that even though the inhabitants of Ìbàdàn offered the ẹbọ of three pigeons each, they had failed to offer the greater ẹbọ which was heeding the advice given by him for them to embrace hard work. The Awo explained to them that procuring ẹbọ materials is the minor part of ẹbọ while heeding the advice given is the main vital aspect of ẹbọ. The Awo advised them to go back home and embrace hard work as he had earlier advised. They returned home and decided to give the advice of Ṣẹ́kúbe a trial.

Within three months, everything began to change for the better. Their various businesses thrive. They became successful and they began to plan great things for themselves and the community. They returned to Ṣẹ́kúbe to give him thanks and praises. Ṣẹ́kúbe told them to remember this as their motto:

Ṣẹ́kúbẹ, Awo odé Ìbàdàn
Díá fún wọn l'ódé Ìbàdàn
Wọn nf'omi oju sùngbéré ire gbogbo
Ẹbọ ni wọn ní kí wọn wáá ṣe
Wọn gbẹ́'bọ, wọn rú'bọ
Ṣẹ́kúbe ma ma de o
Awo ode Ìbàdàn
Àṣé b'ẹ́ni kò ba s'ìsẹ́ ẹni kíí la

Translation

Ṣẹ́kúbe, the Awo of Ìbàdàn land
He was the Awo who cast Ifá for the inhabitants of Ìbàdàn land
When they were lamenting their inability to succeed in life
They were advised to offer ẹbọ
They complied
Here comes Ṣẹ́kúbe

The Awo of Ìbàdàn land
Can't you see that without hard-work there can never be success?

Ifá says that the person or group for whom this Odù is revealed is assured of success as long as he/she or they are hard-working and focused. Conversely, the financial problems that the person or group for whom this Odù is revealed is presently facing is due to lack of hard-working. There is therefore, the need for the person or group to embrace hard-work and offer ẹbọ as prescribed above.

12. Ifá says that there are two friends who need to offer ẹbọ where this Odù is revealed. These two friends are doing illegal things in the Community and as if that is not bad enough, one of them is planning to cheat the other with trick. Ifa advises both of them to desist from their clandestine act. At the same time, Ifá advises the one planning to outwit the other to stop because it will never work. If they refuse to put an end to their anti-social activities, they shall be put to everlasting shame. Ifá says that there is the Need for each of them to offer ẹbọ with **one he-goat and money** and to turn a new leaf. On this, Ọ̀ṣẹ́ Méjì says:

Bí a ó tilẹ̀ kú
À f'ojú kan'ra ẹni ó
Dìá fún Onílkòòró
A bù fún Olúbadàn
Awọn mejeejì jọ ṣ'odẹ́ òru
Ẹbọ ni wọn ní kí wọn ṣe

Translation

Even if we shall die
There is the need to set eye on each other for the last time

These were Ifá's declarations to Onílkòòró
And also declared to Olúbàdàn
They were both engaged in hunting in the dead of night

They were advised to offer ẹbọ

Onikòóró and Olúbàdàn were accomplished robbers, there was no where that they had not gone to steal. Anywhere they went, they were always successful. For this reason, they believed that anywhere they went to raid; they will hurl home a lot of booties.

One day, they went for Ifá consultation in the home of the Awo mentioned above in order to determine whether or not they would continue to succeed in their act. The Awo told them that both of them were engaged in illegal business and that they needed to desist from it. He also told them that one of them was planning to outwit the other. Such person should stop forthwith; otherwise, he would be put to everlasting shame. They were also advised to offer ẹbọ as prescribed above. It was only the thief from Ikoro land known as Onikòóró complied. The thief from Ìbàdàn land bluntly refused to offer the ẹbọ.

One day, the two friends went to steal, their loot was the biggest they had ever made in their lives. They packed everything and stored it in the home of the thief from Ìbàdàn. They decided that they needed to wait for about five market weeks for all the uproar to subside. (One market week is five days). As soon as their loots were packed into the home of the thief from Ìbàdàn, he started having ideas. He saw no reason why the other person should share part of the loot. He began to see the loot as exclusively his. After all, he reasoned, the whole thing was packed into his house. He began to plan with his wife on how to take over everything. They soon came up with an ingenious plan. The thief from Ìbàdàn said that he would pretend that he had died and the wife would be weeping, wailing and gnashing her teeth.

True to plan, the day that Onikòóró came to the home of the thief from Ìbàdàn, he met the wife and children of the latter crying that their husband and father had died last night. Onikòóró could not believe his ears because he had planned not to engage in any stealing anymore. He only wanted his share of the loot and use it to settle down and plan his future. But hearing that his friend had died was a blow to him that he might not be able to realize his dream. When he saw the wife and children weeping, he felt pity for them. However, something kept telling him that something was amiss. He then told them that he would like to set his eyes on the

corpse of his friend at least for the last time before he was buried.

He was then taken into the room where the 'corpse' of his friend laid. When he got into the room, he pulled out the cutlass that he had kept under his garment and declared that even though he had lost his own share of the loot, he would however, give his friend a mark that he would take to heaven to show them in heaven that he, the thief from Ikoro, was frustrated on earth. He hit the friend with the sharp edge of the cutlass on the head. His friend jumped up in pain! Oníkòóró was surprised that his friend was not dead after all. He then told them to quickly give him his own share of the loot. The thief from Ìbàdàn gave Oníkòóró his own share, though in shame. And he began to nurse his wound. The news of the incident soon filtered into the town. Anytime they saw someone with a mark on his forehead, they would know that it was the thief of Ìbàdàn. It soon became the talk of the town and people started making a joke of it. Anytime they saw someone with a mark on the head, they would jokingly say that 'your mark looked like that of the thief from Ìbàdàn'. He couldn't bear this anymore; and since that time, he lived his life in full shame and ignominy.

Bí a ó tilẹ kú
À f'ojú kan'ra ẹni ó
Dìá fún Oníkòóró
A bù fún Olúbàdàn
Awọn mejeeji jọ ns'odẹ́ òru
Ẹbọ ni wọn ní kí wọn ṣe
Èrò Ìpó atí tÒfa'
Ẹni gb'ẹbọ nibẹ́ ko wáá ṣẹ'bọ

Translation

Even if we shall die
There is the need to set eyes on each other for the last time
These were Ifá's declarations to Oníkòóró
And also to Olúbàdàn
They both engaged in hunting in the dead of the night
They were advised to offer ẹbọ
Only Oníkòóró complied
Travellers to Ìpó and Òfà towns
Let those advised to offer ẹbọ comply

Ifá says that this person will not be put to shame. For this reason, he/she must not plan anything that will bring him/her shame and odium.

13. Ifá says that the person that people are searching for where this Odù is revealed is neither dead nor lost. This person is alive and well where he/she is. He/she is even well established and contented where he/she is staying presently. This person is however, not prepared to return home. They should therefore, not waste money in offering ẹbọ for him/her to return home. All what they can do is to send people to go and visit him/her where he/she is living now, so that he/she will not totally forget home.

On the other hand, if someone is planning to travel on a long journey and this Odù is revealed, there is the need to offer ẹbọ and feed Èṣù Ọdàrà before embarking on the trip. Ifá advises this person to offer ẹbọ with **two hens, two pigeons, two guinea fowls and money**. He/she also needs to feed Èṣù Ọdàrà with **one cock**. On this, Ifá says:

Tí a ó bá dé
Ilé Olúwo làá kọ́ọ́ dé
Tí a ó báa yà
A y'ọ́dẹ́dẹ́ Ojùgbọ́nà
Ọ́dẹ́dẹ́ Ojùgbọ́nà ni mo kọ́kọ́ yà
Ní kó jẹ́ kí n ráàyè dé'lé Olúwo
Díá fún Òpó
Tí ń s'awo r'òde Ìbàdàn
Ẹbọ ni wọn ní kó wáa ṣe

Translation

If we arrive in a strange town
We need to go to the home of the Olúwo
If we must make a temporary stop
It must be in the home of the Ojùgbọ́nà
It was the home of the Ojùgbọ́nà which I stopped temporarily
This precluded me from getting to the home of the Olúwo
These were Ifá's messages to Òpó
When going on spiritual expedition to Ìbàdàn

He was advised to offer ẹbọ

Òpó was a citizen of Ọyọ́ town. He was a very competent Babaláwo. One day, he planned to travel on a long journey in search of success and financial accomplishment. He had no specific place in mind. He therefore went for Ifá consultation in order to determine whether or not his journey would be successful.

The Awo assured him that he would not only be successful, but that he would make his final destination his permanent home. He was advised to offer ẹbọ as stated above. He did.

When he set out on his journey, he met another Awo, Àtẹ́-ká (Irẹ̀tẹ́-Ìkà) on the way, Irẹ̀tẹ́-Ìkà had just founded Ìbàdàn land. He asked Òpó to go to his newly found land to help him see to the welfare and well-being of the inhabitants. Òpó went to Ìbàdàn. When he got there, he was generally accepted. Everyone in the land loved and respected him. He soon became a household name in Ìbàdàn land.

Meanwhile, the relatives of Òpó became worried that they had heard nothing about him. He had spent five years on his journey and he had not sent any message home. They began to search for him. One day, they went to the Awo mentioned above for Ifá consultation: Would they be able to see him again? Was he still alive or already dead? Was Òpó lost in his journey and was not able to trace his way back home?

The Awo assured Òpó's relatives that he was neither lost nor dead. He told them that Òpó was already a successful Babaláwo where he was. He told them that as a successful Babaláwo, he may not want to come back home. All they needed to do was to keep in constant communication with him so that he would always remember home. With this advice from the Awo, the relatives of Òpó felt a bit relieved.

On getting home, they decided to find out his location and to send a message to him. They chose somebody to do this, and on getting to Ìbàdàn land, he discovered that the person he was looking for actually lived in that town. On getting to Òpó, he was so happy seeing him in his

magnificent condition. He then narrated the ordeal they had encountered in an effort to search for his whereabouts. Òpó too was happy to see the representative. He then gave him a lot of gifts to be given to the family and relatives back home, stating that he may not be coming back home to settle, but from time to time, he would be sending messages to them.

When the relatives of Òpó saw the gifts and messages sent to them, they became happy that Òpó was not lost after-all; he only went to Ìbàdàn for spiritual expedition. Òpó was then hailed and praised as a great Awo.

Tí a ó bá dé
Ilé Olúwo láá kọ́ọ́ dé
Tí a ó báa yà
A y'ọ́dẹ́dẹ́ Ojùgbọ̀nà
Ọ́dẹ́dẹ́ Ojùgbọ̀nà ni mo kọ́kọ́ yà
Ni kó jẹ́ kí n ráayè dé'lé Olúwo
Díá fún Òpó
Tí ń s'awo r'ode Ìbàdàn
Ẹbọ ni wọn ní kó wáá ṣe
Ó gbẹ́'bọ ó rú'bọ
Òpó tí a ń wá
À ṣé Ìbàdàn ló ré
Awo rere re Ìbàdàn

Translation

If we arrive in a strange town
We need to go to the home of the Olúwo
If we are to make a temporary stop
It must be in the home of Ojùgbọ̀nà
It was the home of the Ojùgbọ̀nà which I stopped by
That precluded me from getting to the home of the Olúwo
These were Ifá messages to Òpó
When going on spiritual expedition to Ìbàdàn
He was advised to offer ẹbọ
He complied
The Òpó that we have been searching for
He had actually gone to Ìbàdàn
Òpó, the virtuous Awo had gone to Ìbàdàn

Ifá promises to make the person for whom this Odù is revealed a

prominent personality outside the place where he/she was born. He/she will however not be willing to return to where he/she was born.

14. Ifá says that the person for whom this Odù is revealed is being pursued by Ikú, Death, and there is therefore the need for him/her to offer ẹbọ in order to overcome the threat of Death and at the same time to be respected by all the evil forces of life.

Ifá advises this person to offer ẹbọ with **one matured he-goat and money**. There is also the need for him/her to feed Ifá with **a big she-goat**. On this Ifá says:

A kíi fi ìpọ́njú bá Babaláwo gbé'lé
A kíi fi ìpọ́njú lé Babaláwo bọ́ s'ódè
Ẹni tó bá fi ìpọ́njú bá Babaláwo gbé'lé
Ẹni tó bá fi ìpọ́njú lé Babaláwo bọ́ s'ódè
Oluwaarẹ yóó t'ẹsẹ̀ bọ gìyán éérùn
Díá fún Lápàdé, ọmọ òróró ẹwà
Èyí tó ńfi ọgbọ́n inú pa'wó
Tí Ikú ńfi ọgbọ́n inú wá kiri
Ẹbọ ni wọn ní kó wáá ṣe

Translation

One does not live with a Babaláwo with malice
One does not chase out a Babaláwo with malice
If one lives with a Babaláwo with malice
And if one chases out a Babaláwo with malice
Such a person will fall into a pit full of emmets
These were Ifá's declarations to Lápàdé, the Beautiful
She, who was using her wisdom to acquire wealth
And whom Death was using his own wisdom to pursue about
She was advised to offer ẹbọ

Lápàde was a paragon of beauty. Every part of her body was well proportioned. She was also blessed with humility and a deep sense of humour. She was highly intelligent and deeply respectful. She was well trained by her parents. To crown it all, she was very enterprising. She was unbelievably good in business.

When she was ready for the marriage market, she settled for a Babaláwo. She devoted all her life for her husband, her children and her business. She equally had the love, respect and fear of Olódùmarè and the Irúnmọlè at heart. She was a role model for all young women in the community.

In her business, she was very successful. She was making good money in her business. She was using the money she made to help her family. Her husband was very fond of her. All the relatives of her husband adored her and held her in high esteem.

There was however, one snag. As happy as she was, she was always fearful of her future and her well-being. She was always having terrible dreams which portended evil and disaster. Unable to bear it any longer, she discussed her fears with her husband. After much deliberation, it was concluded that Ifá would be consulted for guidance and appropriate action on the issue.

One day, she went to another Babaláwo for Ifá consultation: Would she overcome this problem? Would she live long and be the mother of her children for long? Would she continue to make profits in her business? Would she be blessed with happiness in her home?

The Awo told 'Lápàde that as she was busy making profits in her business, so also was Ikú, Death, busy making plans on how to eliminate her. She was however assured that Olódùmarè Himself and the Irúnmọlẹ̀ would ward off the impending disaster. This was because of the fact that she was the wife of Ifá and a daughter of Irúnmọlẹ̀, who was doing all things that pleased the Irúnmọlẹ̀ at all times. She was also informed that there was no need for her to fear Death as what was worth fearing was Fear itself. She was advised to have confidence in Ifá and Olódùmarè. She was also advised to offer ẹbọ as stated above. She complied.

As soon as this was done, Èṣù Ọ̀dàrà himself sent Ẹ̀ẹ̀rù, Fear, to constantly accompany 'Lápàde everywhere she went in order to intimidate and scare Death away from her. That was what happened and Lápàde was able to live and go about her business confidently. She lived long and happily. She also died happily at her old age.

A kíí fi ìpọ́njú bá Babaláwo gbé'lé
A kíí fi ìpọ́njú lé Babaláwo bọ̀ s'ódè
Ẹ̀ni tó bá fi ìpọ́njú bá Babaláwo gbé'lé
Ẹ̀ni tó bá fi ìpọ́njú lé Babaláwo bọ̀ s'ódè
Olúwaarẹ̀ yóó t'ẹ̀sẹ̀ bọ̀ gìyàn èèrùn
Dìá fún Làpàdé, ọmọ òrìrò ẹ̀wà
Èyí tó ńfi ọgbọ́n ìnú pa'wó
Tí Ikú ńfi ọgbọ́n inú wá kiri
Ẹbọ ni wọ́n ní kó wáá ṣe
Ó gbé'bọ̀, ó rú'bọ̀
Kò pẹ́ kò jìnnà
Ẹ wá bá ni láìkú kangiri
Aìkú kangiri làá bá ni lọ́ṣẹ́ Ọ̀pẹ̀
Ikú bí o bá wọ'lé
Kí o bẹ̀rù Awo
Bí iná bá jó koríko ilé
A bẹ̀ẹ̀rù àjà

Translation

One does not live with a Babaláwo with malice
One does not chase out a Babaláwo with malice
If one lives with a Babaláwo with malice
And if one chases out a Babaláwo with malice
Such a person will fall into a pit full of emmets
These were Ifá's declarations to 'Làpàdé, the beautiful
She who was using her wisdom to acquire wealth
And whom Death was using his own wisdom to pursue about
She was advised to offer ẹbọ
She complied
Before long, not too far
Join us where we receive the blessing of longevity
That is what Ifá guarantees for its followers
Ikú, Death, if you enter a home
Be fearful of an Awo
If fire guts the grass of a home
It will have fear for the roof

Ifá guarantees the person for whom this Odù is revealed that he/she will live long in spite of the incessant death threats in his/her life. Ifá says that Death will fear this person and move away from his/her life.

15. Ifá warns that there is a woman where this Odù is revealed who must be given to a practicing Ifá Priest as a wife. This woman cannot marry any other person who is not an Ifá Priest. If this Odù is revealed to a woman during Ìkọsẹ̀dáyé or Ìṭẹlọ́dù, the woman must be married to an Ifá Priest. Ifá Priest here, means a person who has undergone Ìṭẹlọ́dù and who is also working as a Babaláwo. A person who has just undergone Ìṭẹlọ́dù without being a practicing Babaláwo cannot marry the woman in question. This is just in order to protect her life.

    There is also the need to offer ẹbọ for this woman so that her children will grow old enough to a stage of maturity before she dies.

    Ifá says also that there are many women looking for children where this Odù is revealed, Ifá assures that these women will be blessed with children.

    Ifá advises each of those concerned to offer ẹbọ with **one matured she-goat and money**. On these, Ifá has this to say:

    Ìmọ̀nmọ̀ dá o, obìnrin ṣè'dí yánnkòló
    Díá fún Ìnà
    Tí ńfomi ojú sùngbérè ọmọ
    Ẹbọ ni wọn ní kó wáá ṣe

    Translation

    The lightning exposes the buttocks of a woman
    This was the Ifá cast for Ìnà
    When weeping in lamentation of her inability to beget a baby
    She was advised to offer ẹbọ

Ìnà was sick and tired of living a life of childlessness. Anytime she saw her colleagues with their children, she used to feel sad and depressed. She used to weep daily because of this, and she continuously prays to Olódùmarè to open her own womb so as to have her own baby who would make her proud and happy in life. One day, she went to the home of the Awo mentioned above for Ifá consultation: Would she be able to have her own baby? Would miracle happen in her life which would remove her from

the league of barren women to the group of proud and happy mothers?

The Awo assured her that she would be blessed with her own baby. She was advised to offer ẹbọ with **one matured she-goat and money**. She did. The following month, she became pregnant. She later gave birth to a bouncing baby boy.

During the Ìkọsẹ́dàyé of the baby, the Awo told Ìna that her baby was a Babaláwo from heaven. She was advised to put him in the care of an Ifá Priest who would train him as a Babaláwo. The baby was named Ìnàkí, after his mother.

Ìnàkí was handed over to the Awo who cast Ifá for his mother when he was just two years old. He specialized in finding solutions to the problems of childlessness and related ailments. He soon became more proficient than his trainers. There was no woman who would approach him for assistance who will not smile at the end of the day. Soon, everyone knew him as Ìnàkí, the Awo of Olódùmarè because of the belief that, it was only those whose prayers were about to be answered by Olódùmarè who would go to Ìnàkí for assistance on the problem of childlessness.

Ìnàkí, Awo ilé Olódùmarè
Dìá fún Onífùmú-Nàkí
Ó jí, ẹkún ọmọ ló ń sun
Ẹbọ ni wọn ní kó wáá ṣe

Translation

Ìnàkí, the resident Awo of Olódùmarè
He was the Awo who cast Ifá for Onífùmú-Nàkí
Who woke up and wept in lamentation of his inability to beget a child
He was advised to offer ẹbọ

Onífùmú-Nàkí was in love with children, but he had no child of his own. That was why he went to Ìnàkí for Ifá consultation: Would his wife beget a child for him? Ìnàkí assured Onífùmú-Nàkí that he would be blessed with a child of his own. He told him to offer ẹbọ with **one matured she-goat**

and money. He did. As soon as Oníjùmú-Nàkí's wife finished her menstruation, she went to Ìnàkí in order for him to give her asejẹ, herbal soup, to eat so as to be blessed with pregnancy.

On the very day that Oníjùmú-Nàkí's wife went to Ìnàkí's home, he was not prepared for her because he was not expecting her that day. All the herbs and roots which he needed for the àsèjẹ had not been procured.

Consequently, Ìnàkí decided to give her a temporary asejẹ so that her trip to his home would not be in vain. He scraped some alloy off a brass mortar in his home, imprinted Ọ̀sẹ́-Méjì into it and recited incantations into it. He gave it to Oníjùmú-Nàkí's wife to take. She did. The following month, she became pregnant. She later gave birth to a baby boy. The boy was named 'Oníjùmú-Nàkí, ọmọ ar'ódó idẹ gùnyàn jẹ' meaning 'Oníjùmú-Nàkí, offspring of those who use brass mortar to prepare pounded yam for consumption'.

Ìnàkí Awo Olóròó
Dìá fún Olóròó
Tí ńf'omi ojú sùngbérè tọmọ
Ẹbọ ni wọn ní kó wáa ṣe

Translation

Ìnàkí, the Awo of Olóròó
He cast Ifá for Olóròó
When weeping in lamentation of his failure to have his own child
He was advised to offer ẹbọ

The reputation of Ìnàkí as the best Ifá Priest who specialized in gynecological problems had spread far and wide. When Olóròó failed to put his wife in the family way, he was advised to approach Ìnàkí for solution. Consequently, Ìnàkí was invited: Would it be possible for him (Olóròó) to impregnate his wife and become a proud father in his life? Would he be able to produce an heir to the throne of his forefathers? He asked.

Ìnàkí assured Olóròó that he would be able to impregnate his wife. He was advised to offer ẹbọ with **one matured goat and money**. He did. He was also advised to send his wife to Ìnàkí the very day that the wife finished

her monthly period. He took note of this instruction.

On the very day that the wife finished her period, she went to Ìnàkí's home. Again, Ìnàkí was not prepared for her because he had not procured all the herbs and roots necessary for the aseję. He did not want her to return home empty-handed, he went out to get some èkàn leaves (a kind of grass used in the olden days to thatch the roof of a house). He grinded the grass and imprinted Ọ̀sẹ́-Méjì into it. He recited the incantation and handed it over to her to take. She did. She became pregnant that same month. She gave birth to a bouncing baby boy. The boy was named Olórò́ó-Ẹ̀kan.

Ìnàkí Awo 'Làbídà
Dìá fún Ọ̀làbídà
Tí ńfomi ojú sùngbéré tọmọ
Ẹbọ ni wọn ní kó wáá ṣe

Translation
Ìnàkí, the Awo of Ọ̀làbídà
He cast Ifá for Ọ̀làbídà
When lamenting his inability to beget a child
He was advised to offer ẹbọ

It was the reputation of Inaki which Ọ̀làbídà heard of that led him to go and consult Ifá in his home. He too had been suffering from childlessness. When he got to Ìnàkí's home, he wanted to know if he too would be as lucky as others who were by then proud parents.

Ìnàkí assured `Làbídà that he too would soon become a father. He advised him to offer ẹbọ with **one matured he-goat**. He complied. Ìnàkí also told him to send his wife to him (Ìnàkí) on the very day that the woman finished her menstruation. He did.

On that day, Ìnàkí had nothing to give the woman at home. He therefore scraped the wooden pillar in his house, grinded it into a fine powder, imprinted Ọ̀sẹ́-méjì into it, recited the incantation and handed it over to the woman for usage. That same month, the woman became pregnant. She soon gave birth to a baby boy. The baby was named Òpó, the Pillar.

During the Ìkọsẹ́dayé of this baby, Ifá instructed that the baby must be initiated into Ifá as soon as possible and that he must take to Ifá practice as his profession. This was exactly what was done. Òpó grew up in the home of Ìnàkí. He too specialized in finding solution to gynaecology problems. Before long, his own reputation also spread like wild fire.

Opo Awo Olówu
Dìá fún Olówu, Àmiwò Àjà
Ìgbàtì ó nm'ẹ́nu sùnráhun ọmọ
Ẹbọ ni wọn ní kó wáá ṣe

Translation

Òpó, the Awo of Olówu
He cast Ifá for Olówu, Àmiwò Àjà
When lamenting his inability to beget a child
He was advised to offer ẹbọ

Olówu had no child. He had grown old. He desperately needed an heir. All efforts to get one had failed. Ìnàkí, the most outstanding Babaláwo at that time had grown old and feeble. He could no longer move about as he used to do before. Olówu had no alternative but to invite Òpó, Ìnàkí's student for Ifá consultation.

When Òpó arrived, he assured Olówu that he would surely beget a child. He advised Olówu to offer ẹbọ with **one matured she-goat and money**. He complied. He did Ifá preparation, àsèjẹ, for Olówu's old wife. She became pregnant and gave birth to a baby boy. The boy was named Atie a child born by an old couple.

Òpó, Awo Olúbàdàn
Dìá fún Olúbàdàn Òjìgbín
Ọmọ ajẹ́gbín jẹ́karahun
Ìgbàtì nmómí ojú súngbére ọmọ
Ẹbọ ní wọn ní kó wáá ṣe

Translation

Òpó, the Awo of Olúbàdàn
He cast Ifá for Olúbàdàn, the snail eater
He who eats snails together with its shell
When he was lamenting his inability to beget a baby
He was advised to offer ẹbọ

Olúbàdàn was also suffering from the same problem of childlessness. He heard that there was one Babaláwo living with Olówu who had helped Olówu to have a baby. Olúbàdàn was a bossom friend of Olówu. He asked Olówu to release Òpó for him in order to help him get a baby. Olówu obliged him. Òpó went to Ìbàdàn. He cast Ifá for Olúbàdàn. Ọ̀sẹ́-Méjì was revealed. He assured Olúbàdàn that he would be blessed with a child. He advised Olúbàdàn to offer ẹbọ with **a matured she-goat and money**. He complied. As soon as his aging wife finished her period, Òpó prepared àsèjẹ for her. She became pregnant that same month. She gave birth to a baby boy. The boy was named Atie a child born by another old couple.

Three years after, Olúbàdàn invited Òpó again. He told Òpó that one child was not enough for him. He said that he needed another baby. Òpó assured him that he would be able to have another baby. He advised Olúbàdàn to offer ẹbọ with **one ram and money**. He complied. When his wife finished her monthly period, he prepared an àsèjẹ for her. She consumed it. She became pregnant that same month. She later gave birth to a baby girl.

When Olúbàdàn heard that his wife had delivered safely, he retorted thus; 'Nǹkan mà lọ́rọ̀ àwọn Babaláwo yĩĩ' meaning, 'these Babaláwo are something in their declarations'. This was because Òpó had said that it would be a female baby and it was so.

During the Ìkọsẹ́dàyé of this baby, Ifá said that the first word spoken by the father would be the name of the baby. She was therefore named 'Nǹkanlọlá' meaning 'There is something in honour' or 'Nǹkan' 'Something', for short. Òpó explained to Olúbàdàn that Nǹkanlọlá was Ifá's wife from heaven. She must therefore be handed over to a practicing Ifá Priest in marriage not just anyone who had done Ìtẹ̀ǹífá, but to someone who was a Babaláwo.

When Nnkanlọlá grew up, Òpó had left Ìbàdàn for other places. The intention of Olúbàdàn was to hand her over to Òpó to marry. When they could not find Òpó, Olúbàdàn gave her out to Olówu, Òpó's friend. Olówu

was not a practicing Babalawo but had undergone the process of Ìtẹ́ǹfá. Nǹkanlọlá became the wife of Olówu. She soon gave birth to a baby named Ire for Olówu.

Olówu was a very powerful warrior. He had fought and won many battles. He went on another military campaign. This time, he took Nǹkanlọlá along with him. As a matter of fact, all the campaigns he went as from the time that he got married to Nnkanlọlá, he used to take her along with him. Whenever he returned from any campaign, Olúbàdàn used to send his first child, Atie, to go and enquire after the welfare of his younger sister. Olówu would then in turn send his own son, Atie to go and inform Olúbàdàn that all was well. This was the routine between these two great leaders and warriors for about seven years before everything changed for the worse.

One day, Olówu went on a military campaign. As usual, he took Nnkanlọlá along with him. When they got to Ọ̀sun River, the river was full and uncross-able. They gave Ọ̀sun many things to flow away and allow them to pass. The river remained full. Olówu approached the river and declared 'Ọ̀sun, please allow us to pass. When we return, I will give you something'. As soon as he said this, the river flowed away and the soldiers moved to their destination. They had a very successful campaign.

On their return however, when they got back to Ọ̀ṣun River, it was full again. Olówu remembered his pledge to Ọ̀ṣun. He threw jewelries into the river. They were all returned to him. He threw goats and sheep to the river. They were all returned. He threw household utensils to the river. They were all returned. He threw dresses and other clothing materials to the river. They were all rejected. All what Olówu gave Ọ̀ṣun River were rejected.

The soldiers who followed Olówu to war were all impatient to get back home and reunite with their families. That was when Basorun, the war generalismo, told Olówu that he was the one causing their delay. How? Olówu promised to give Ọ̀ṣun River 'Nǹkan', 'Something', but he had not done so. If he wanted them to go, he must hand over his wife Nǹkanlọlá to Ọ̀ṣun River! Olówu could not believe his ears. He was so sure that Ọ̀ṣun River would never accept his wife. He threw Nǹkan to the river and she

was promptly accepted!!! Olówu had given Ọ̀sun River 'Something' as pledged!

There and then, Olówu knew that there was bound to be serious crisis between him and his friend/in-law, Olúbàdàn. When Olúbàdàn heard that Olówu was on his way home, he sent Atie to go and enquire after the welfare of Nńkanlọlá. At the same time, Olówu sent Atie to go and break the bad news to Olúbàdàn. Both Atié and Atié met at Ogbèrè River. When Atié told Atié what had happened, a big fight ensued. That was what Olúbàdàn heard of, when he raised his own soldiers to go and confront Olówu. On the other hand, Olówu raised his own soldiers to counter-attack. Several lives were lost. Ogbèrè River turned red with blood from both sides. The very foundation of Yorùba Nation shook violently as a result. In the end, Ire, the child of Nńkanlọlá was raised by foster parents. The hatred and enmity between Olúbàdàn and Olówu lasted throughout the lives of the two warriors.

Ìmọ̀nmọ́ dá o, obìnrin ṣe'dí yannkolo
Dia fún Ìnà
Tí ńfomi ojú sùngbérè ọmọ
Ẹbọ ni wọn ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ìgbatí yóó bíi, ó bí Ìnaki
Awo ni wọn ní kó máá ṣe
Ìnaki, Awo ilé Olódùmarè
Dia fún Onijùmu-Naki
Ó jí, ẹkún ọmọ ló ńsun
Ẹbọ ni wọn ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ìnaki Awo Olóróó
Dia fún Olóróó
Tí ńfomi ojú sùngbérè tọmọ
Ẹbọ ni wọn ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ìnaki Awo 'Labída
Dia fún Ọlábída
Tí ńfomi ojú sùngbérè tọmọ
Ẹbọ ni wọn ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Òpó, Awo Olówu

Dìá fún Olówu, Àmiwó Àjà
Ìgbàtí ó ńm'ẹ̀nu sùnráhun ọmọ
Ẹbọ ni wọ́n ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ìgbàtí yóó bí, ó bí Atiẹ
Ópó, Awo Olúbadàn
Dìá fún Olúbàdàn Òjígbìn
Ọmọ ajẹ́gbìn jẹ́karahun
Ó jí, ẹkún ọmọ ló ń sun
Ẹbọ ni wọ́n ní kó wáá ṣe
Ó gb'ẹbọ, ó rú'bọ
Ìgbàtí yóó bí, ó bí Atiẹ
Olúbadàn ni ọmọ kan kò tó oùn
Ẹbọ ni wọ́n ní kó wáá ṣe
O tún gb'ẹbọ, ó rú'bọ
Ìgbàtí yóó tún bí, ó bí Nnkanlọlá
Wọ́n wáá fi fún Olówu, Àmiwó Àjà
Nnkanlọlá máá bí, ó bí Ire
Ǹjẹ́ ìjá Olúbadàn ohún Olówu ò nífẹ̀ẹ́ tán láìlái
Ire, Kíí gbọ́njú mo Ìyá rẹ̀
Olówu o ò bá mi wá ìyáà mí
O máa ńbí yan-an-an-an-an
Ìrẹ̀, kíí gbọ́njú mo ìyá rẹ̀!

Translation

The lightning exposes the buttocks of a woman
This was Ifá's declaration for Ìnà
When weeping in lamentation of her inability to beget a child
She was advised to offer ẹbọ
She complied
And she gave birth to Ìnàkí
Ìnàkí was instructed to practice Ifá as his profession
Ìnàkí, the resident Awo of Olódùmarè
He was the awo who cast Ifá for Oníjùmu-Nàkí
Who woke up and wept in lamentation of his inability to beget a child
He was advised to offer ẹbọ
He complied
Ìnàkí, the Awo of Olórò́ó
He cast Ifá for Olórò́ó
When weeping in lamentation of his failure to have his own child
He was advised to offer ẹbọ
He complied

Ìnàkí, the Awo of `Làbídà
He cast Ifá for Ọlábídà
When lamenting his inability to beget a child
He was advised to offer ẹbọ
He complied
Òpó, the Awo of Olówu
He cast Ifá for Olówu, Àmìwò àjà
When lamenting his inability to beget a child
He was advised to offer ẹbọ
He complied
And he gave birth to Atíẹ́
Òpó, the Awo of Olúbàdàn
He cast Ifá for Olúbàdàn, the snail eater
He who eats snail together with its shell
When he was lamenting his inability to beget a baby
He was advised to offer ẹbọ
He complied
And he gave birth to Atíẹ́
Olúbàdàn declared that a child was not enough for him
He was asked to offer ẹbọ
He complied
And he gave birth to Nńkanlọlá
She was given to Olówu in marriage
Nnkanlọlá gave birth to Ìrè
The enmity between Olúbàdàn and Olówu can never end forever
He (Irè) could not grow to maturity before his mother will passed on
Olówu, please help me search for my mother to make me proud
Ìrè will never know his mother!

Ifá cautions the people for whom this Odù is revealed to please heed warning and follow the advices of Ifá strictly.

16. Ifá says that there is someone where this Odù is revealed who is aspiring for a leadership position. Ifá says that this person has the physical, financial and charismatic capability to assume this position. In spite of all these qualifications however, Ifá warns that this person should not be given the position. This is because if given, this person will be so high-handed that he/she will scare everyone away from the group, community, city, state or nation.

Conversely, Ifá says that if this Odù is revealed to the person who has come for Ifá consultation on his/her chances of being picked to assume a position of authority, this person must be seriously warned against being too high-handed, lest he/she is eventually removed from position with ignominy. Ifá says that to assume the position is not a problem; the issue however, is how to maintain the position.

Ifá advises this person to offer ẹbọ with **one matured he-goat and money**. He/she also needs to change his/her attitude for good so as to avoid a situation where he/she will be conspired against and be removed from that position. On these Ifá says:

Inú u wọn ni ó dára
Ìwà a wọn ní ó sunwọn
Ifá a wọn ni sunwọn
Ni ó jẹ ki wọn ó pè wọn lọ ile
Ki wọn ó lọ rèé j'èrù wa
Dia fún Yèrèpè
Tíí ṣ'ọmọ Ónikaa mẹrindinlógún
Èyí tó lóun ó j'oyè laarin igbẹ
Ẹbọ ni wọn ní kó waa ṣe

Translation

Their hearts are impure
And their characters are nasty
Even their Ifá is unacceptable
That is why they are not invited to people's homes
For them to cast Ifá and perform ẹbọ for others
These were Ifa's declarations to Yèrèpè, the Nettle
Offspring of the owner of the sixteen rooms with big backyards
When planning to assume the position of authority in the forest
He was advised to offer ẹbọ

Yèrèpè, the nettle, was like beans or tamarind. He looked so ordinary. He appeared simple and straight-forward. He talked with humility at all times. Anytime he opened his mouth to speak, people saw wisdom in his speeches. He was considered a man of vision and wisdom. By the time he had grown up to maturity, all the inhabitants of the forest were already considering him for leadership position. One day, Yèrèpè was summoned

to the midst of elders of the forest and was informed that it had been decided to place him in a position of Authority. He was told to give it consideration before taking a final decision.

Yèrèpè was so happy with this development that he rushed to the home of the Awo mentioned above in order to determine how grand the installation ceremony would be. He was not really concerned with whether or not he would succeed in his new position. Unknown to those who proposed Yèrèpè for the new position, he had been harboring great malice against all those in the forest. He had therefore been waiting for the opportunity to revenge against what he considered to be injustice that the people perpetrated against him. He promised himself to inflict pains and embarrassments which the people would not forget in a hurry on them. So, his questions during Ifá consultation were - one, to know how befitting the installation ceremony would be, and two, to know the best way to make those who cheated him before suffer.

The Awo told him that he would surely be installed. He was however warned against being too high-handed, wicked, uncompromising and inconsiderate. He was advised to be accommodating lest he was dethroned with ignominy. The Awo also advised him to offer ẹbọ as prescribed above.

When he heard all what the Awo said, he became livid with rage. He considered the warning and advice of the Awo as insultive and impertinent. He promised himself that he would surely teach the Awo a lesson on how to respect those in positions of authority as soon as he was installed. He stormed out of the Awo's home.

Soon after this, Yèrèpè was installed as the head of the trees in the forest. It was a memorable occasion. As soon as he was given the staff of authority, he sprang into action. He started with those who installed him. He simply sprinkled some of his nettle dust on them. The Kingmakers started to scratch every part of their bodies. This was not enough to stop the nettle dust from itching them. They soon removed all their dresses, including their undergarments. It was not enough. They were completely naked! Yet, they continued to scratch their bodies. Not until they rubbed

every part of their bodies with palm-oil did they feel any form of relief. The whole area was thrown into pandemonium. The crowd dispersed in confusion. The Kingmakers were thoroughly disgraced!

After this, anyone who moved close to Yèrèpè was in trouble. They ended up suffering the same humiliation like the Kingmakers. The whole forest began to fear Yèrèpè. At a stage, he was known as a leader who would never robe his subjects, but rather preferred to strip them naked in broad daylight. Everybody ran away from him. He had no friend. Nobody was exempted in his vengeance.

One day, the people gathered together to find a lasting solution to the threat of Yèrèpè. All the members of the forest were sick and tired of his style of governance. They wanted him removed by all means. They planned to do this without moving close to him. In the end, they came up with the plan to set fire on all the areas that Yèrèpè could be found. This was exactly what they did. Yèrèpè died in the fire, full of regrets.

Inú u wọn ni ó dára
Ìwà a wọn ní ó sunwọn
Ifá a wọn ni sunwọn
Ni ó jẹ́ kí wọn ó pè wọn lọ ilé
Kí wọn ó lọ rèé j'èrù wá
Dìá fún Yèrèpè
Tíí ṣ'ọmọ Ónikáá mẹ́rindínlógún
Èyí tó lóun ó j'oyè láarin ìgbẹ́
Ẹbọ ni wọn ní kó wáá ṣe
Ó kọtí ọ́gbonyin s'ẹbọ
Yèrèpè ìwọ lo ó ṣ'èni
Yèrèpè ìwọ lo ó ṣ'èèyàn
Ìgbatí wọn fi ọ́ lé'dù oyè
Lo sọ gbogbo ilé d'ahoro

Translation

Their hearts are impure
And their characters are nasty
Even their Ifá is unacceptable
That is why they are not invited to people's homes
For them to cast Ifá and perform ẹbọ for others
These were Ifá's declarations to Yèrèpè

Offspring of the owner of the sixteen rooms with big backyards
When planning to assume the position of authority in the forest
He was advised to offer ẹbọ
He refused to comply
Now Yèrèpè, you lacked manners
Yèrèpè you are not a decent being
When you were installed into a position of authority
You turned the whole community into a deserted area

Ifá warns that any leader who is too harsh or wicked will find himself/herself to blame in the end.

Àbọrú Àbọyè.

A. SIGNIFICANCE OF OSE MEJI FOR THOSE BORN BY THE ODU DURING ÌKOSEDAYE OR ÌTÈLODU

Those born by **Ọ̀ṣẹ́ Méjì** during Ìkọsẹ̀dáyé or Ìtẹlọ́dù are destined to become the most important persons in their families. They are also endowed with children who become leaders in their community. It is therefore in the best interest of this persons to ensure that they are offering ebo for themselves, they also need to do the same for their children.

These children are also blessed with good and understanding spouses who help them to get to the top in life. There are bound to be oppositions to the relationship at the initial stage; but in the end, they will live happily together for the rest of their lives. For **Ọ̀ṣẹ́ Méjì** male children, their wives will be instrumental to the consummation of their fortunes. For **Ọ̀ṣẹ́ Méjì** female children, their husbands will make them proud and happy.

In the lives of **Ọ̀ṣẹ́ Méjì** children, the only panacea to financial success is hard work, and more hard work. In their lives, without hardwork there can never be financial success. On the other hand, **Ọ̀ṣẹ́ Méjì** children need to use their brains more than their brawn. They need to stop in order to conquer. They also need to use their brains in order to make their clients, customers and partners feel important and needed.

It is in the best interest of **Ọ̀ṣẹ́ Méjì** children to observe Ifá and Obatala Ọ̀ṣẹ́ days on a regular basis. This will certainly assist them to achieve their goals in life.

The lives of **Ọ̀ṣẹ́ Méjì** female children are such that they must never be promiscuous and must never sleep with more than one man at the same period. If they do this, they will destroy their chances of consummating their fortunes. They will also not be able to make ends meet. For peace of mind, these women need to maintain their chastity and dignity.

The leadership qualities of **Ọ̀ṣẹ́ Méjì** children are in question. They lack proper administration. They are known to be very high-handed, uncompromising and wicked. For this reason, they have the tendency to drive people away from themselves even though they are generally loved

by all. Sometimes **Ọ̀ṣẹ́ Méjì** children take decisions against themselves and to carry out such decisions end up becoming problematic. This is why it is in the best interest of **Ọ̀ṣẹ́ Méjì** children to be careful with the types of decisions they take.

For **Ọ̀ṣẹ́ Méjì** children, males and females, what they need to struggle for, more than any other thing on earth, is respect and dignity. They do not need to struggle to become the highest person in rank. They only need to ensure that they maintain their respect and dignity at all times.

C. AFFILIATED IRÚNMỌLẸ̀/ORISA OF ỌṢẸ́ MÉJÌ

1. **Ifá** -For progress, success, victory and love
2. **Odù** -For comfort and happiness
3. **Èṣù Ọ̀dàrà** -For victory, success and accomplishment
4. **Ọ̀pọ́** -For good children and stability
5. **Ẹ̀dan Ògbó** -For longevity.
6. **Àjé** -For financial success and marital bliss
7. **Ọbàtálá** -For marital bliss and success
8. **Ọ̀ṣun** -For fortune consumation
9. **Orí** -For fortune consumation
10. **Ẹ̀gbẹ́** -For leadership and success
11. **Ọ̀kè** -For childbearing and upbringing

D. TABOOS OF ỌSE MEJI

1. Must never eat Ẹ̀kǐńí, bush goat for anything - To avoid unconsummated fortune
2. Must not use Olongo and Àparò, partridge birds for anything - To avoid unconsummated fortune
3. Must never use scorpion for anything - To avoid being exposed to enemies
4. Must never be promiscuous - To avoid unconsummated fortune
5. Must never engage in anti-social activities - To avoid public disgrace and humiliation

6. Must never show laziness - To avoid unconsummated fortune
7. Must never eat Okro - To avoid financial hardship

E. POSSIBLE NAMES OF ỌSE MEJI CHILDREN

Males

1. **Olú-Ọmọ** - Leader among children
2. **Ifáṣotitọ** - Ifa is truthful
3. **Ọlabídà** - Honour is dazzling

Females

1. **Òkèbíyíí** - Oke gave birth to this
2. **Amúyíwà** - A child that brings prestige to the family
3. **Ọlápàdé** - Honour coverage in the family

Àbọrú Àbọyè.