Iyaami Osoronga

The Manifestation and Propititation of Aje (Witch Force) in the Holy Scriptures of Ifa

Presented by
Oyeku Ofun Temple



Iyaami Osoronga: The Manifestation and Propitiation of The Aje (Witch Force) in the Holy Scriptures of IFA

Presented by OYEKU OFUN TEMPLE

In Yoruba and English

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Oyeku Ofun Temple
OyekuOfun@yahoo.com
www.OyekuOfun.com

This book is dedicated to
Iyaami Osoronga,
Our Mothers
Who Are Very Famous At Night

Homage

Iba Iyaami Osoronga
Wariwa O Bubu Isoke Fi Arijona
Iba Yeye
Iba Baba
Iba Iyanifa
Iba Oluwo
Iba Ojugbona
Iba Atiyo Ojo
Iba Atiwo Oorun
Iba Olódùmarè Oba A Terere Kaye
Iba Orunmila Eleri Ipin Ibikeji Olodumare
Iba Irunmole Ojukotun
Iba Igbamole Ojutosi
Iba Akoda
Iba Aseda
Iba Gbogbo Awo

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How the Iyaami came to Earth

(Irete Meji)

Ka tiwaju bu u

Ka tehin bu u

A difa fun Okanleerugba enia,

ti ntikole orun bo wale aiye.

a difa fun Okanleerugba eleiye,

ti ntikole orun bo wale aiye.

Nigbati awo okaleerugba enia o ma bo,

nwon ni nwon o toju igba kokan.

Nigbati awon okanleerugba enia o ma bo,

nwon ni nwon o toju igba kokan.

Nigbati nwon o de, ode Ota ni nwon de si.

Nwon ni nwon ti fi enikan je Iyalode l'ode Ota.

Eni t'o ba fe gba a yio gbeigba re e s'odo re.

A ni, on fe gba eiye t'on.

yio f'eiye si ninu.

Nigbati o ba si fi eiye si i ninu

yio de igba, yio gbe e fun nwon

Igba ti nwon ba gbe e fun nwon,

nwon o toju re sinu ile.

Nigbati nwon ba toju re sinu ile

enikeni ko le mo ibi ti nwon gbe e si,

a fi eni t'o ba ni i.

Boya l'a ja ni o wa o.

Nwon le gbe e si ara igana.

Nwon le gbele ki nwon gbe e si.

Awon nikan soso ni nwon mo ibi ti nwon gbe e si,

nigbat'o gbe e fun nwon

Nigbat'o gbe e fun nwon ten,

olukuluku o maa gbe tie,

yio maa lo toju e s'ibi t'o ba ri.

Nigbati nwon ba fe ran eleiye yen n'ise,

nwon o si igba yen a'oke,

eleiye yen yio fo jade ninu igba yen,

yio lo se'se ti nwon ba ran an,

ibaa je Eko

ibaa je Ibadan,

ibaa je Ilorin,

ibaa je Sapele,

ibaa je Londonu,

ibaa je ilu oba.

Gbogbo origun mererin aiye.

Nigbati nwon ba si igba yen s'oke bayii

eiye yen yio se fo jade, yio lo jise yen.

Bi nwon ni k'o pa enia, yio pa a.

Di nwon ni k'o kofun enia ni, yio ko o.

Nigbati yio ba kofun, yio ba ti eni t' ohun.

Nigbati o ba ba ti i, nwon o si la'nu re,

Eni ti nwon sui fe mu ko ni mo, nwon o ko ifun re

jade.

T'o ba si se aboyun, nwon o yo oyun inu re.

Ise ti nwon ba ran nwon, nwon o lo ree je e.

Nigbati nwon ba si jise yii tan,

nwon o tun pada si'nu igba yii.

Nwon o si tun bo o.

Nigbati nwon ba bo o tan,

nwon o tun toju re s'ibi ti nwon gbe e si.

Nwon kii se da ja,

a fi ti nwon b a lo s'inu egbe.

Nigbati eiye yen ba dari de,

yio wa so fun olowo re bayii pe

Ise t'o ran mi, mo je e.

T'o ba je pe eni tohun lejeara,

o le wi pe enit'o ran mi se mo ti mu u,

sugbon mo mu u , mu u, mu u, ng ko le mu u.

T'o ba si je pe o se mu, enit'o ran mi si, mo ti mu u.

Enit'o ba ni eiye ni, yio si lo si arin egbe,

Yio si so wi pe,

On ran ojise t'on ni ise kan,

o si ba on se ise naa,

on si mu ise, naa wa si arin ajo,

nitoripe on ko gbodo da se'se naa.

Nigbat'o ba so bee tan,

awon yioku re, nkan t'o ba pin nibe.

Eje to ba gba l'ara eni ti nwon ran an si,

yio gbe e lo s'arin egbe,

gbogbo awon egbe ni yio f'enu ba a.

Nigbati nwon ba tuka,

t'o ba di ojo keji,

t'o ba di ale keji,

nwon o tun ran an lo.

Eleiye yen yio m'ore lowo,

o le mu kumo lowo

o le m'obe lowo,

o le d'eegun,

o le d'orisa.

Ti o maa lo ree deruba eni ti nwon ba ran an si!

Bi itan awon eleiye se ri ni yii o!

We are drawing water in front,

We are drawing water behind,

Ifa was consulted for 201 Imoles,

When they were coming from Heaven to Earth.

Ifa was consulted for 201 Bird -Masters

When they were coming from Heaven to Earth.

When 201 Imoles arrived,

The Babalawo said that each of them should prepare a Calabash.

When they arrived at Earth the first time, it was at Ota,

They named one among them Iyalode of Ota.

Those who wanted to receive a Bird brought their calabashes before her.

They said that they wanted to receive their Bird.

It was placed inside of the Calabash,

The Calabash was closed and given to them,

This Calabash that was given to them,

They took it and are keeping it within their house.

When they had arranged it in their house,

It was not important who might want to know the spot where it was placed.

Even if it was also someone who had a calabash.

Perhaps it is suspended from the ceiling.

They might place it against the wall.

They might dig a hole and place it inside.

Only they alone were to know the place where it is hidden.

When it has been given to them,

When they had been given theirs,

Each of them took her own,

And went to "seat" it at the spot she had chosen.

From that time, when they want to send Eleiye on a mission,

They "open the Calabash",

And goes to accomplish the mission on which it has been sent,

Perhaps to Lagos,

Perhaps to Ibadan,

Perhaps to Ilorin,

Perhaps to Sapele,

Perhaps to London,

Maybe to the land of the king.

They may be sent to any of the four corners of the world.

When they have opened this Calabash thusly,

This Bird flies to accomplish its mission.

If they are told to kill someone, they kill.

If they are told to carry away someone's intestines, they will take them.

When they are hiding in order to slit open one;s

stomach,

One does not know that they want to take his intestines.

If a woman is pregnant, they kill the growth in her stomach.

They go to do the work with which they are charged;

When they have finished this work,

They return again into the Calabash.

They cover it again.

When they have covered it,

They return it to its place.

They do not always fight alone,

Unless they are unwilling to go into their Society.

At the moment when it returns, this Bird

Goes to speak to its owner, saying,

The work that you have sent me to do, I have done

it.

However, if the person has possessed a medicine against the Aje.

The Bird will say, That which you sent me to take, I have not taken it.

I tried to take, to take, to take, but I was not able to take it.

If you send me to take someone who does not have medicine, I will take him.

The one who is the Bird's Master will then go into the conclave of the Society of Bird-Masters,

She says then that

She has sent a messenger on a mission

They have worked together.

She is bringing this work into the conclave of the Assembly,

because she cannot complete this work alone.

When they have all discussed it,

Those who remain partake of the things there;

The blood of a person whom they had sent for,

And had brought to the conclave of the Society,

All the Bird-Masters touch it to their lips and open their mouth.

When they have drunk the blood together, they separate.

When they have separated,

the following day passes,

the night comes,

They send the Bird again.

They will not let their victim sleep,

This Bird might carry a whip,

It might carry a club,

IT might carry a knife,

It might become a ghost,

IT might become an Orisa,

In order to bring fear to those to whom it was been sent,

Such is the history of the Eleiye; this is how they are.

How Orunmila Came to Know the Secret of the Iyaami at Ota

(Irete Olota)

Ki'wo se apo duru si mi.

Ki emi se apo duru si o.

Iwo ni, emi ni.

Owuyewuye awo ile Orunmila.

A d'ifa fun Orunmila ti ns'awo lo ilu eleiye.

Orunmila ni ilu eleiye t'on lo yii,

On le r'idi nwon?

Un si le ko re bo nibe?

Nwon ni k'Orunimila o rubo.

Nwon ni k'Orunimila o to lo r'idi bi eleiye naa nse s'aiye.

Nwon ni k'Orunimila o lo toju apo aso funfun.

Nwon ni k'o ru ori oka.

Nwon ni k'o ru eiyele funfun.

Nwon ni k'o ru obi ifin merin.

Nwon ni k'o ru obi ipa merin.

Nwon ni k'o ru epo

Nwon ni k'o ru efun

Nwon ni k'o ru osun.

Nwon ni k'o ru igba kan.

Nwon ni k'Orunmila o lo toju gbogbo nkan yii.

Nigbati Orunmila se toju e tan,

nwon wa gbe apo aso yii, nwon gbe e ko

Orunmila ni ha!

Orunmila nlo s'ode Ota.

Nigbati Orunmila de aerin oja,

bi Orunmila ti de, nwon ni haa!

Nwon ni obe da!,

eni ti awon o pa je de,

Ni gbobo nwon bere si wi.

Esu l'o nse meji, l'o nse meta meta.

Esu ti te parada,

O si ti di enia.

L'o ba lo kesi gbogbo awon aje t'o wa l'ode Ota.

O ni haa!

O l'Orunmila.

O ni eiye t'Orunmila ni,

O l'o ma ju gbogbo ti'yin lo.

O ni e ko gbogbo eiye ti'yin poo, e maa ko lo odo e,

k'o maa lo ree gba agbara l'odo Orunmila.

Nwon ni ase okunrin naa tun l'eiye?

Esu ni eiye t'Orunmila ni.

O l'o ju ti gbogbo nwon lo l'ode Ota.

Gbogbo nwon bere si da eiye nwon jo.

Nwon ba bere se gbe t'Orunmila lo.

Orunmila ba si gba gbobo eiye yii lowo nwon poo.

Nigabat'Orunmila wa bga a lowo nwon tan,

l'Orunmila ba nlo jokoo.

Jijokoo t'o jokoo,

Nwon ba l'awon o ni pa'ju odi da l'ara Orunmila.

Nwon l'awon a ma ba a ja ni.

Nwon l'awon o si binu si I nitori pe o t'asiri awon.

Nwon ni o si fe f'idi awon ni.

Nwon l'afi b;awon ba mu Orunmila t'awon ba pa a.

O wa lo ree pe awon babalawo.

Orunmila l'o wa ka.

O ri Temaye.

B'awo'le o ba gbo'fa, e lo ree kesi t'ode.

A d'ifa fun Orunmila n'ijo t'awon eleiye l'awon o pa

a.

Nwon n'iwo Orunmila,

iwo l'awon eleiye o pa o.

awon eleiye fe pa o

Nwon ni o ba ree rubo.

Nwon ni k'Orunmila o toju ekujebu n'ijo naa.

Nwon ni k'o si ni adie opipi.

Nwon ni k'o ni eko kan.

Nwon ni k'Orunmila o ni egbefa owo.

Ornumila sise e bee.

Nigbat'o se tan,

nwon ba lo fi gbogbo kini yii,

nwon ba fi se ifa fun Orunmila,

nwon ba fi pese.

Nigbati nwon fi pese tan,

ti nwon nje e,

nwon ba tun l'awon o mu Orunmila,

nwon wa ti so Orunmila ti ti ti,

nwon o ri Orunmila nu mo.

Nigbati awon o ri I mu mo,

nwon ni Orunmila

nwon l'awon o ti se ri o mu?

O ni aje kii roroko je ekujebu, e ma le pa mi rara.

O ni adie opipi ki r'apa gun ori'le, nwon o ni le pa on.

Eyii ni ohun t'Orunmila se ni jo naa,

ti nwon o fi le pa a,

Nigbati Orunmila lo s'ode Ota to lo ree r'idi nwon.

You show me the contents of a large bag.

I show you the contents of a large bag.

You have, I have.

Owuyewuye, The Babalawo in the House of Orunmila.

Ifa was consulted for Orunmila when he was going to the land of the Eleiye to discover their secret.

Orunmila said, This land of Eleiye, where I am going,

Will I know the Secret?

Will I gather it fully?

The Babalawos told Orunmila that he must make a sacrifice.

They said that Orunmila, before going to see the secret of that which Eleiyes brought to the world,

They said that Orunmila must prepare a bag made of white cloth.

They said that he must sacrifice the head of an Oka snake.

They said that he must offer a white pigeon.

They said that he must offer four white kola nuts.

They said that he must offer red kola nuts

They said that he must offer palm oil.

They said that he must offer efun.

They said that he must offer osun.

They said that he must iffer a calabash.

They said that Orunmila must gather all of these things.

When Orunmila has gathered all of these things,

They said he should put them in the white cloth bag and hing it from the ceiling.

Orunmila said ha!

Orunmila went to Ota.

When Orunmila arrived in the market-place,

As Orunmila arrived, the Eleiyes said haa!

They said, The soup has arrived!

Someone they wished to kill and to eat has arrived.

They began to whisper among themselves.

Esu, who does the good and the bad, who does all things.

Esu quickly transformed himself,

He became a person.

He called all the Aje who were at Ota.

He said haa!

He said, Orunmila.

He said, The Bird of Orunmila,

He said, It is more powerful thatn all of yours.

He said, Collect all your birds , bring them to him together.

That he has received authority from Orunmila.

They said, this man has a bird?

Esu said, Orunmila has a Bird.

He said, it is more powerful that all those at Ota.

They all began to gather their Birds.

They began to bring them to Orunmila.

Orunmila thus had all the Birds gathered around him.

Orunmila began to seat himself.

The eleiyes said that they would not withdraw their evil gaze from the body of Orunmila.

They said that they would fight with him.

They said that they were angry because he would know their Secret.

They said they alone should know their Secret.

They said that they will take him, they will kill Orunmila.

Orunmila called the Babalawos.

He inquired for himself.

He saw Temaye.

If the Babalawo of the house is not able to hear Ifa,

one goes to consult outside.

Ifa was consulted on the day when Eleiye said that

they were going to kill Orunmila.

They said, You, Orunmila,

You are the one that Eleiye want to kill

They Eleiye want to kill you.

They said, He must make sacrifice.

They said that Orunmila must get ekujebu seed

that day.

They said that he must also get opipi chicken.

They said that he must make eko and fold it in a

leaf.

They said that Orunmila must get six dollars.

Orunmila did all of these things.

When he had finished

they went with all these things,

they went with all these things to consult Ifa for

Orunmila.

They went to invite Eleiyes.

When they invited them,

so that they could eat,

They said again that they wanted to take Orunmila.

They would watch him closely,

They would not lose sight of him, and did not take

him

They said, Orunmila,

They said, how do you keep us from seeing and

taking?

He said, Aje, it is not difficult, you cannot eat

ekujebu so you cannot kill me in any way.

He said, the opipi chicken does not have wings

with which to fly to my house, you cannot kill me.

That is the thing that Orunmila did on that day.

Si that they would not be able to kill him,

when he went to Ota to see their Secret.

Why the Iyaami are Always Angry

(Ogbeyonu)

Ti oba se mi, ngo se o

N'igi oko se maa nd'ade.

Owu ni o fi ibi lebe lebe teru.

A d'ifa fun nwon ni w'aiye enia.

A bu fun nwon ni w'aiye eleiye.

Nigbati awon eleiye o maa bo w'aiye,

nwon ni enia,

nwon ni ki nwon ma ba yin ja.

Nwon ni, ti awon ko ba fi ni ba yin ja.

Nwon ni, e ko gbodo ka'la Ejio

nwon ni, e ko gbodo fe osun Aloran.

Nwon ni, e ko ebodo randede l'ehin ekule

mosionto,

nwon ni ti nwon ba ti ka'la Ejio awon o maa ba won

ja.

Ki wa ni nje ila Ejio?

Omo enia ko mo ila Ejio.

Nigbati omo enia ba si nlo.

Bi nwon ba ti nlo,

nwon le rin de'bi kan ki nwon ja'we kan lasan.

Ki nwon o duro lasan.

L'awon eleiye o wi pe, ha! Nwon ti ka'le Ejio

Ila Ejio t'awon ni ki nwon ma ka a, ni nwon ki ka

un.

Ha! Awon omo enia, nwon o ba tun maa bebe.

Ti eni ti nwon so pe o ka'la Ejio un.

Ti ko ba ni opolopo ebo,

ti ko ba si ni opolopo etutu,

ti ko ba si ni opolopo nkan ti o fi be nwon,

gegebi Orunmila ti se be won,

pe ki nwon o fi ori je on.

Ti ko ba ni ohun ti o fi fi be won.

Nwon o pa oluware.

Owo nkankan ti nwon ba ti ka mo o lowo,

naa ni nwon o pe ni ila Ejio

Nwon o ni o ka'la Ejio ni yen.

Nitoripe ka ila Ejio.

Ati fe osun Alorun,

ati ara ndede l'ehin ekule mosionto,

awon eleye fi nfiran si omo enia,

ki nwon o le ba maa ri ona enia ni,

nwon se pa iru owe sile.

Nwon ti mo pe omo enia ko le gbon gbon.

K'o fi le mo ohun ti nje ila Ejio.

Bi enitohun ko ba lowo lowo,

ti ko si mura dara dara

nwon o pa a.

Nigbati o tun ya,

nigbati o ba tun se, ti omo enia ba tun dide.

Ti nwon ba tun ji laaro,

ti nwon ni awon ni awon nlo oko.

Eyii t'o ba l'oko, ti oko re ba dare dare,

t'o ru'su t'o ru'gbado<

ti awon eleiye si ri I, ti ko ba fun nwon ninu re,

nwon ni osun Aloran t'awon ni ki e ma fe e.

Nwon ni osun Aloran naa ni e fe yi o.

Eni ti o ba ru isu ati agbado,

nwon o ba pe o fe osun Aloran,

nigbati ko ba ti bun nwon je.

Ti eleyun naa ko ba tun l'ebo, ko l'etutu,

ko ni ohun ti ofi be nwon dara dara,

nwon o pa a.

Bi nwon ba si tun lo si ode,

ti awon enia ba tun lo ode,

ti nwon ba tun ra nkankan bo,

ti nwon ra eku

Ti nwon ra eja,

ti nwon ra eran,

ti nwon ra gbogbo nkan,

ti nwon ko ba ti fun awon eleiye je ninu re,

ni awon eleiye, nwon a ni to o.

Eni ti o lo ra nkan ti ko fun awon je niny re yii,

nwon a ni o ti randede lehin ekule Mosionto.

Nitoripe o ti ra nkan ko fun awon je.

Ti eleyun ko ba ni ebo,

ti ko ba ni etutu,

nwon o pa a.

Idi ti nwon fi se npa gbogbo opolopo awon enia niyii,

owe naa, owe meta ti nwon pa un>

Nwon fi firan.

Nwon si ti mo wi pe,

awon omo enia, nwon ko le mo iru ofin yen,

nwon ko si le pa o fin naa rara.

Nitoripe nwon ti mo pe,

omo enia ko mo ohun ti je ila Ejio,

ohun ti awon ba pe ni ila Ejio, naa ni ila Ejio.

Nwon ti mo wi pe,

omo enia ko mo ohun ti je osun Aloran,

ohun ti awon ba pe ni osun Aloran, naa ni osun Aloran.

Nwon ti mo wi pe,

omo enia ko mo ohun ti je ara ndede lehin ekule Mosionto,

ohun ti awon ba pe ni ara ndede lehin ekule Mosionto, naa ni ara ndede lehin ekule Mosionto.

Awon eleiye ni nfi nfiran ni.

Sugbon Orunmila wa lo ree bebe tire.

L'o se wa tun bebe omo re mo o,

O tun bebe gbogbo awon enia re mo o,

Wi pa ati ile on ni ati, oko on ni, ati ona on ni,

ati agbogbo nkan ti on ba tun ni,

ki nwon o fi ori re ji on,

Ki ki nwon o ma ba won ja,

ki nwon o si jeki gbogbo ohun ti o maa nse yen k'o maa dara.

Orunmila l'o wa fi etutu ti re t'o se,

L'o wa fi gba awa omo enia ile lowo nwon.

Ni awon naa si wa ni,

gbogbo eni ti Orunmila ba ti se etutu yii fun,

t'o si be awon bayii,

awon o maa fi sile.

Sugbon awon ko fe o ki Orunmila o maa se fun gbogbo enia,

Sugbon gbogbo eni ti Orunmila ba ti se etutu un

fun,

awon o maa fi I si'le

awon ko ni pa a,

awon yoda ti Orunmila fun un,

Eni ti Orunamila ba ti ni ki awon o fi sile,

awon o maa fi sile.

Eni ti awon ba mu

ti Orunmila ba nbebe re,

awon o maa fi sile.

Gbogbo awon ti awon eleiye ba ni nwon ti ka'la Ejio

ni nwon o ba lo dimo Orunmila.

Orunmila yio pese fun nwon,

Orunmila yio tun se ebe nwon,

Orunmila yio tun se fun oluware,

ni awon eleiye o ba fi ori ji I

Eni ti nwon ba ni o fe osun Aloran,

ni yio ba maa sare bo si odo Orunmila.

Ni Orunmila wa ngba gbogbo nwon sile.

Eni ti nwon ba ni o randede lehin ekule Mosionto,

Orunmila nikan ni ogba gbogbo won sile.

Bi Orunmila ti se ngba gbogbo nwon sile naa ni yii,

Ni awon omo eleiye ni, to o.

Nwon ni bi awon ba nbinu tele, awon ko binu mo

Nijo ti nwon ni awon ko ni binu si Orunmila ni yii

Ti nwon si ni awon fun Orunmila ni yoda,

ko maa gba gbogbo omo sile lowo awon.

What you do to me I will do to you

The tree in the field has a crown on its head

Cotton is not a heavy load, but a heavy load is not as thick.

Ifa was consulted for the Imoles who were coming to Earth.

Ifa was consulted for the Eleiye who were coming to Earth.

When the Eleiye had arrived on Earth,

they said the Imoles,

they said that they would not fight with them.

They said that if we are not to fight with you,

They said, that you must not collect the osun d'Aloran leaf,

They said, you must wiggle your body in the backyard of the house of Mosionto.

They said that if you pluck the fruits of Ejio, they

will fight with them.

What is this fuit of Ejio?

The children of Imoles did not know Ejio fruit.

Where ever the children of Imoles needed to go,

they went.

They went,

They might go to a place where they collect an ordinary leaf.

They might go to a place where they do not gather leaves,

Where they stay without doing anything.

The Eleiye will say haa! They have collected Ejio fruit,

the Ejio fruit that we said not to collect, they have gathered it.

Ha! The children of Imoles will supply us.

If they say to someone do not collect Ejio Fruit,

If he has not made numerous offering,

If he has not made numerous sacrifices,

if he does not have a lot of things to supply,

as Orunmila has done,

They say that they will not forgive them.

If he doesn ot have the things to supply,

The eleiyes will kill him.

Barely had one to touch one's hand on something,

When eleiye were alreaddy saying that it was Eji

fruit that was touched.

They would say, he had plucked Ejio fruit

because to pluck Ejio fruit,

to collect the osun leaf of Aloran,

to wiggle the body in the backyard of Mosionto,

The Eleiye, in order to torment the children of

Imoles,

are capable of finding the road on which to fight

with them.

By posing all types of enigmas.

They know that the children of the Imoles do not

have knowledge,

with which to determine that Ejio fruit is.

If they do not have money in hand,

if they are not well prepared,

they will kill them.

When the time comes again,

when the children of the Impoles must arise again,

when they arise again in the morning,

When they must go into the fields,

There where the farming is good,

Those who transport yams, who transport corn,

If the Eleiye then see that they have not been given

their part,

They say that the osun leaf of Aloran is what they

have harvested.

They say, Osun of Aloran is what you have fathered.

The one who therefore carries yams and corn,

They say that he has collected to osun of Aloran leaf.

If they have not given theirs to eat,

IF the person has not made new offerings and sacrifices,

Has not supplied them with good things,

The eleiye will kill them.

If they go again outside,

If the people go outside,

If the people go to buy something,

if they buy a rat

if they buy a fish,

if they buy an animal,

if they buy anything,

if they give a part of it to the eleiye to eat,

The Eleiye say, it will suffice.

Someone who buys something without giving them part,

They say that he has wiggled his body in the backyard of the house of Mosionto.

Because he has brought something and not given them a share to eat.

If he will not make offerings,

If he does not make sacrifices,

they will kill him.

Why kill all these people?

Knowing all along, they say that

The children of the imoles do not know this law,

They are not in any way capable of respecting this law

Because they know that

The children of Imoles no not know what Ejio fruit is.

Anything they say is Ejio fruit is Ejio Fruit.

They know that

The children of the Imoles do not know what osun of Aloran leaf is.

Anything that Eleiye say is osun Aloran is osun Aloran.

They now that

The children of the Imoles do not know what wiggling in the backyard of Mosionto's house is.

Any action that they say is wiggling the body in the backyard of the house of Mosionto is in fact wiggling the body in the backyard of the house of Mosionto.

The Eleiye torment the people,

But Orunmila come to provide for them

He came again to provide for the children.

He provided agin for all his people

He said that , and his house, his fields, his road,

And all the things that he possesses,

That they spare them,

That they will not fight with them,

That they wll allow that all that he chooses to do will be good.

Orunmila came to make his sacrifice.

He came to deliver the children of Imoles from the hands of Eleiye.

The Eleiye then said,

All the people for whom Orunmila has made the sacrifice,

For whom he has thus provided,

They will release them,

But they do not want Orunmila to sacrifice for all the world.

But all the people for whom Orunmila has made the sacrifice,

They will be spared,

They will not kill them.

They will hold Orunmila accountable for his subjects.

Those whom Orunmila said to spare,

They will spare them.

Those whom they have taken,

If Orunmila demands that they be spared,

They will spare them.

All those whom the Eleiye have said, they have plucked the fruit of Ejio,

They will go to Orunmila.

Orunmila has reclaimed them,

Orunmila has provided for them,

Orunmila has provided for them twice,

The Eleiye will pardon them.

Those about whom they have said, they have collected osun Aloran leaf,

That they will be saved by Orunmila,

Orunmila has caused hem all to be pardoned>

Those about whom they have said, they have wiggled their body in the backyard of Mosionto's house,

Orunmila alone has caused them to be pardoned.

If Orunmila thus makes if possible for them to be pardoned,

The children of the Eleiye will say, that will suffice.

They said, If they have been made angry before, they are no longer angry.

The day when they said they were no longer angry

against Orunmila,

They gave permission to Orunmila,

Who then delivered the children of Imoles from

the hands of Eleiye.

How Orunmila Overcame the Anger of the Iyaami (Ogbeyonu)

Ti o ba se mi, ngo se o

N'igi oko se maa nd'ade

Owu ni o fi ibi lebe lebe teru.

A difa fun nwon ni w'aiye enia.

A bu nwon ni w'aiye eleiye.

Nigbati awon eleiye o maa bo w'aiye

Orunmila ni nwon ti se le fi ori ji on?

Nwon l'o digbati nwon de'le aiye,

Nigba nwon ko de'le aiye, omi meje ni nwon ko mu.

Ogbere, omi ilu owu ni nwon ko mu.

Nwon si mu ma joma jo, omi odo Apomu.

Nwon mu Oleyo omi Ibadan.

Iyewa ni nwon mu n'ile Iketu.

Ogun ni nwon mu n'ile Ibara.

Ibo ni nwon mu l'Oyan.

Oserere ni nwon mu l'ode Ikirun.

Omi meje l'e mu nigbati e d'aiye

Nigbati e wa mu omi naa t'e d'aiye

ni enyin pelu omo enia,

l'e wa pade awon omo enia,

l'e f'ori ji awon?

L'e ni e ko fi ori ji nwon.

Awon omo enia fon on odi ile Eegun.

Ile Eegun ni nwon koko ya n'i jo naa.

Awon omo enia lo ree se ba Eegun.

Nwon ni iwo Eegun, gbe nwon

awon omo eleiye nwon l'awon o ni f'ori ji awon

Eegun l'on o le gba nwon,

O l'on o la gba omo enia n'i jo naa,

Nwon kuro nibe.

Nwon lo'le Orisa,

Nwon lo'le Sango,

Nwon lo'le Oya,

Nwon lo'le Oba.

Nwon ni ki nwon o gba nwon.

Gbogbo nwon ni awon o le dajo nwon.

Tani yio wa gba awon sile?

Nwon ba lo s'ile Orunmila.

Nigbati nwon o de'le Orunmila,

nwon ni, Orunmila gba nwon.

Nwon ni awon omo eleiye o ni f'ori ji awon.

Nwon ni, aon yio se maa pa nwon.

Nwon ni, gba nwon.

Ki nwon o le ba maa f'ori ji awon

ki nwon o si le ma ba pa awon je.

Ni Orunmila wa ni nkan ti nwon fi mule nijosi.

O ni afi eni t'o be toju re.

Esu s'ofofo fun Orunmila.

Esu ni k'Orunmila o toju awo amo kan,

k'o toju eyin'die kan,

k'o toju oyin,

k'o toju iko iko oode,

k'o toju ewe ojusaju

k'o toju ewe oyoyo

k'o toju ewe aanu

k'o toju ewe agogo ogun.

Orunmila rubo yii s'ita.

Nigbati Orunmila o rubo tan.

Esu ni yii, ore Orunmila ni.

Bi o si nti ba awon aje se ipade l'aiye

bee ni nba nwon se l'orun.

Nijo ti nwon mu omi meje to nwon koko mu,

Nijo ti nwon bere si mu u, iseju Esu ni nijo naa.

Nijo nwon nse ipade, iseju Esu ni.

O wa ti pinnu nigabati nwon o maa bo,

Nwon ni eni t'o ba ti mo owe t'awon fe pa yii

Nwon ni eni t'o ba ti mo owe l'awon o dariji.

Nwon ni eni t'o ba fe ki awon o dariji on,

ti o ba mo owe yii, nwon ni awon o ni dariji i.

Orunmila ko si nbi owe naa.

Sugbon nigbati Orunmila fun Esu ni onje,

ti inu re dun,

ni Esu ba wa yo kesekese,

l'o ba so fun Orunmila.

O ni k'Orunmila o mu aba owu lowo,

o ni k'o si mu eyin'die lowo.

Awon omo eleiye, nwon sa ni,

"awon o ni yonu si omo enia n'i jo naa."

Nwon ni gbogbo ona t'Orunmila ba ti nrin,

nwon ni, ko si ni dara.

Nwon ni awon o si ni yonu si enikankan.

Nwon wa k'ejo yii ti ti ti ti, nwon ba ko o los'ile

ogbe yonu.

Nigba nwon ko lo s'ile.

Omo eleiye roju,

omo enia ro.

Omo enia l'o jebi,

Nigbati omo enia jebi,

Aroko ti Orunmila pa sile,

Orunmila l'o jebi.

Aroko t'o pa sile t'o fo mo lo mwpm ,aa yonu si on.

Ni Esu ni enyin omo eleiye,

o ni, ki e baa mo iru esi t'e o fo.

O ni, ikero t'Orunmila di t'o gbe s'ode yen,

O ni, k'e lo ree ye e wo.

Nigbati nwon o ye e wo, nwon gbe ewe oyoyo.

Ha! Nwon ni Orunmila ni k'e maa yonu si on.

Oyoyo l'o ni k'e maa yonu si mi o,

k'e ma ba mi ja

Nwon ni, nigbati Orunmila ti l'ewe oyoyo,

o ni, k'e maa yonu si on nu un,

ki e si yonu si gbogbo awon omo enia.

Nwon tun ri ewe o jusaju.

Esu l'e gbo ohun ti nwon wi ni?

Nwon ni ki e maa fi gbogbo oore se saju on,

Ki on maa ri gbogbo ore daradara.

Nwon ni ewe kini eleyi?

Nwon ni ewe kini eketa?

O ni ewe aanu ni,

O ni gbogbo yin poo k'e maa s'aanu mi.

Nwon l'awon o si maa s'aanu Orunmila.

Nwon l'ewe agogo ogun?

O ni k'e mo.

Nwon l'o ni at'ile, at'oko, ati lehin odi ni,

gbogbo ibi yio wu t'on nba nlo k'e je ko maa dara,

gbogbo ohun ti ngba nfi owo le, k'e je ko maa dara,

Nwon ni ti toro nlo fi agogo ogun yii toro.

Nwon ni oyin yii nko?

Nwon ni, on naa se mo ohun ti awon fi mule,

nigbati awon rubo?

O ni Orunmila ma le mo gbogbo nkan o.

Nwon ni efun yii nko? Ati osun?

O l'efun l'o pe ki e maa fun on ni rere.

O l'osun l'o pe ki e maa fi rere sunmi bo.

Nwon n'iko yii nko?

Hen! O ni nigbati enyin eleiye mbo l'ode orun,

o ni, iko l'e fi se ikaro t'e fi sori,

o ni, iko yii l'a maa fi k'ore wa fun on ni gbogbo ibi

yowu t'on ba nlo.

Nigbati o wa ya,

Nigbati Orunmila wa bahun ntan,

Eleiye ni, iwo Orunmila,

nwon ni o wi tie tan nu un.

Nwon ni, je ki awon naa o wi t'awon.

Awon omo eleiye wa ni,

Nwon ni, Orunmila,

nwon ni, o dara, awon o p'owe o.

Nwon ni t'o o ba le ja owe t'awon fe pa fun o yii,

nwon ni t'o o ba le mo owe t'awon fe pa fun o yii,

nwon ni ile re yio maa dara,

Ona re yio maa dara,

omo re ko ni ku,

iwo naa ko ni ku,

gbogbo ona t'o mba nawo si, yio maa dara.

Sugbon t'o o ba le mo owe yii o,

awon o ni gba ebe re,

awon o si maa binu si o nigbakigba.

Sugbon ti o ba ti le fun nwon ni 'dahun, o si tan ni.

Orunmila l'o dara naa,

O ni, ki nwon o pa owe ohun fun on,

"Nwon l'o deso o,

Orunmila l'o dehan"

Nwon bare idahun yii l;owo Orunmila l'eemeje

Nwon l'Orunmila,

nwon ni nigbati o l'o di ehan,

nwon ni kini awon so si o t'oo han?

Ha! O ni eyin'die l'e so si on.

Nwon nin, kini nwon wa fi han an?

Orunmila l'aba owu ni.

Nwon ba ni ki Orunmila o so eyin'die yii s'oke.

Nwon ni k'o han an l'eemeje.

Nigbati Orunmila han an l'eemeje tan,

nwon ni, se o wa pari re ti nu un?

nwon ni, o dara naa.

Nwon ni t'e ba fe k'awon o fi ori ji yin tan.

Nwon ni gbogbo enyin omo enia poo ati iwo

Orunmila,

nwon ni e o joo,

nwon ni e o si korin,

"L'Orunmila ba nse, l'o jare enia, l'o jare o enia.

Omo eleiye ti bo l'o jare enia.

Ogbere omi ode Owu l'e ko mu, l'o jare o enia.

Omo eleiye bo l'o jare enia.

E si mu Ma jomajo omi ode Apomu, l'o jare enia.

Omo eleiye l'o jare enia.

E si mu Oleyo mi Ibadan, l'o jare enia.

Omo eleiye l'o jare enia.

Iyewa l'e mu nile Iketu, l'o jare o enia.

Omo eleiye l'o jare enia.

Ogun l'e mu n'ile Ibara, l'o jare o enia.

Omo eleiye l'o jare enia.

T'Ibo l'e mu l'Oyan, l'o jare o enia.

Omo eleiye l'o jare enia.

Ewe ojusa ju l'o ni ke maa fi ohun rere se saju mi,

l'o jare o enia.

Omo eleiye l'o jare enia.

Ewe oyoyo l'o ni k'e yonu si mi, l'o jare o enia.

Omo eleiye l'o jare enia.

Ewe aanu l'o ni k'e saanu mi ,l'o jare o enia.

Omo eleiye l'o hare enia.

Ewe agogo ogun l'o ni k'e maa da're temi si mi l'o

jare o enia.

Omo eleiye l'o jare enia.

A ki I ma la 'yin, k'a roju o, l'o jare o enia.

Omo eleiye l'o jare enia.

Nigbati Orumila korin yii tan,

Orunmila njo.

O wa f'owo si agogo.

Nwon wa nl'agogo.

Orunmila njo daradara.

Nigbat'Orunmila njo tan,

Nwon ni, Orunmila,

Nwon ni, o dara naa.

Nwon ni, bi o ba nlo'le ti o ba nl'oko, ti o ba nl'ode,

gbogbo ona yio wu o dawole.

Nwon ni, b'o fe ko'le

nwon ni, t'o fe l'obinrin,

nwon ni, t'o fe l'owo

nwon ni, t'o fe pe l'aiye

nwon ni t'o fe ki awon so on,

nwon ni, ti Orunmila ba ko iru orin yii,

nwon ni, awon yio maa gba a,

nwon ni, awon yio yonu si oluware.

Nwon ni, gbogbo ohunkohun ti Orunmila ba si ti

be awon,

nwon ni, ibi yio wu t'Orunmila ba wa.

Ki ba se sannma meje oke,

t'o ba ko iru orin yii,

awon o maa da a l'ohun.

Awon o si maa se gbogbo nkan t'o ba fe ni rere.

Nwon ni b'o si wa ni sanma meje ile,

t'o ba ti korin yii,

awon o maa se gbogbo nkan t'o ba fe ni rere.

Nwon ni bi o ba wa ni origun mererin aiye,

b'o wa n'ile Olokun,

b'o wa l'apa okun,

b'o wa ni la meji osa,

b'o wa n'Iwanra nibi t'ojump ti mo wa,

Nwon ni t'o ba ti korin yii

t'o si daruko omi t'awon mu wonyii,

nwon ni, awon o fi ori ji.

Nwon l'o dara.

Nwon ni, aje ti Orunmila o tii ni, Orunmila nl'aje,

Nwon ni, aya ti o tii ni, Orunmila n'l'aya

Nwon ni, aya ti o ni ko bimo, iyawo Orunmila

n'loyun, o mbimo.

Nwon ni, ile t'Orunmila o tii ko, Orunmila ko'le.

Nwon ni gbogbo oore ti Orunmile o tiiri,

nwon ni, Orunmia, o si gbo gbo gbo gbo,

Orunmila si to to to,

o dagba dagba dagba...

L'Orunmila ba ni gbogbo awon omo d'oke de'le,

o ni t'o ba ti mo orin yii, t'o si mo itan yii, t'o ba ti le

ro o.

Enikeni ti enia ba so itan yi fun,

awon eleiye ko gbodo ba a ja lailai o.

What you do to me, I do to you.

The tree in the field has a crown on its head.

Cotton is not a heavy load, but a heavy load is not as thick.

Ifa was consulted for the Imoles coming to Earth.

Ifa was consulted for the Eleiye coming to Earth.

When the Eleiye had arrived at Earth,

Orunmila said, Will they spare the Imoles?

The Eleiyes said that when they had come to Earth,

When they came to the Earth the first time, they drank from the seven waters.

The water of Ogbere in the land of Owu is that which they drank at the shore.

They then drank the water of Majomajo, the river of Apomu.

They then drank the water of Oleyo, the water of Ibadan.

Of Iyewa, they drank at Iketu.

Of Ogun, they drank at Ibara.

Of Ibo, they drank at Oyan.

OR Oserere, they drank at Ikirun.

From the seven waters you drank when you came to Earth.

When you drank these waters and then you came to Earth,

You were with the children of Imoles,

You encountered the children of the Imoles.

Would you spare them?

You said that you would not spare them.

The children of the Ancients (Imoles) ran to the house of Eegun.

To the house of Eegun, they went at the beginning of that day.

The children of the Ancients went running to meet

Eegun.

They said, thee Eegun, protect us.

The children of the Ancients said that they wanted to be spared.

Eegun said that he could not save them.

He said that he could not protect the children of the Ancients that day.

They left that place.

They went to the house of Orisa.

They went to the house of Sango.

They went to the house of Oya.

They went to the house of Oba.

They asked for their protection.

They all said that they could not settle their quarrel.

Who is going to save them on this Earth?

They must go to the House of Orunmila.

They said, Orunmila, protect us.

They said, The children of Eleiyes do not want to spare us.

They say they will kill us.

They said, Protect us,

that they will then have to spare us,

that they will not be able to kill and eat us.

Orunmila said that they must make a pact with him this day.

He said, Only if someone prepares a thing, as he had once done, will they be spared.

Esu came and spoke excitedly to Orunmila.

Esu said that he must get an earthen bowl.

That he must get an egg,

that he must get honey,

that he must get the red tail feather of the grey parrot.

That he must get ojusaju leaf,

that he must get oyoyo leaf,

that he must get aanu leaf,

that he must get agogo ogun leaf.

Orunmila made the offering outside.

When Orunmila had made the offering,

Esu was there, he is the friend of Orunmila.

As he had encountered the Aje on Earth,

so he had also encountered them in Heaven.

The day when they had drunk the seven waters, the first,

The day when they had begun to drink, it was in the presence of Esu.

The day when they had formed themselves into a Society, Esu was there.

They had decided then where they were going to arrive,

They had said, Those who can solve the riddle that we pose to them,

They had said, Those who know the riddle, they will spare them.

They said those who want to be spared,

If they do not know the riddle, they will not spare them.

At this time, Orunmila did not know this riddle.

But when Orunmila gave Esu the sacrifice,

"His stomach was then sweet", he was content.

Esu came quietly.

He spoke for Orunmila.

He said that Orunmila had cotton from the tree in hand.

He said that he had an egg in hand,

The children of the Eleiye insisted,

"They are not happy with the children of the

Ancients this day'

'They said, Every road by which Orunmila travels,

They said it is not good.'

They said that they are not happy with anyone.

They said that they will take this affair all the way to the house of Ogbe Yonu.

When they arrived at that house,

The children of Eleiye stated their case,

The children of the Ancients stated their case.

The children of the Ancients were judged guilty.

Despite the offerings that Orunmila had made on Earth,

Orunmila was also judged guilty.

What are the contents of the offering that Orunmila made on Earth, they asked?

Esu said, Children of Eleiyes,

He said, The sacrifice that Orunmila has already

carried outside,

he said, You examine it,

If you want to know what it indicates.

When they examined it, they saw the oyoyo leaf.

Ha! They said, we are satisfied with Orunmila.

Oyoyo who says you are content with me,

That you will not come to fight with me.

The Eleiye said, When Orunmila has the oyoyo leaf,

He said that they should be content with him.

And that they should be content with all the children of the Ancients.

They then saw the ojusaju leaf.

Esu said, DO you comprehend the thing that it tells you?

It says that you must respect it with all goodness,

That it loves good.

They said, What leaf then is this next one?

They said, What is the third leaf?

He said, It is the aanu leaf.

He said, Your whole society must have pity (saanu)

It says that they must have pity on Orunmila.

They said, what of the agogo ogun leaf?

HE said, you know it.

It says that at the house, in the fields and beyond the boundaries of the land,

Any place where it pleases him to go, you will leave him in peace,

That all things he has in hand, you must let them be good.

That is what agogo ogun demands.

They said, Why the Honey?

They said, How does he know the thing that we use to make our oaths?

Esu said, Orunmila is capable of knowing al things.

They said, Why this efun? And why this osun?

He said, Efun says that you will give him well-being, good luck.

He said, Osun says that you will come to land with good luck.

They said, Why this parrot feather?

Hen! He said, When you Eleiye were coming from the sky,

He said, the feather with which you had made the sacrifice, you attached it to your head.

He said, this feather you use to have good luck with you where ever you go.

When the time had come,

And after Orunmila himself had spoken,

the Eleiye said, Thee Orunmila,

They said, You have now finished speaking,

They said, Let one of us speak for ourselves.

The children of the Eleiye began to speak.

They said, Orunmila,

They said, it is good, we are going to pose a riddle or a proverb to you.

They said, He must resolve this proverb that they will pose to him.

They said, He must be capable of solving the proverb that they will pose to him now.

They said, His house will be safe,

His road will be good,

His children will not die,

His wives will not die,

He also will not die,

Every place where he lays his hand will be good.

But if he does not know the meaning of this proverb,

They will not accept his supplications,

They will be in anger against him for all time.

But if he is capable of responding correctly, it is ended.

Orunmila said, so be it.

He told them to state the proverb.

They said: "They said to spear,

Orunmila said to trap."

After seven times, they demanded a response from Orunmila.

They said, Orunmila,

They said, What are you going to trap?

They said, What will they send for him to trap?

Ha! He said, You will send a chicken's egg.

They said, What can you trap it with?

Orunmila said, It is the raw cotton from the tree.

They said, Orunmila has speared the chicken's egg

in mid-air,

They said that he has trapped it seven times,

When Orunmila trapped it seven times,

They said, Is it ended?

They said it is completely ended.

They said that they are pardoned.

They said, All you children of the Ancients, and thee Orunmila,

They said, you dance.

They said, You sing.

"Orunmila has done it, You have saved the people, You have saved the people"

The children of the Eleiye have come to say you have saved the people.

It is the Obere water at Owu that you drank first, you have saved the people.

The children of the Eleiyes say you have saved the

people.

You then drank the majomajo water at Apomu, you have saved the people.

The children of Eleiyes say that you have saved the people.

You then drank the Oleyo water at Ibadan, you have saved the people.

The children of Eleiyes say that you have saved the people.

The water of Iyewa you drank at Iketu, you have saved the people.

The children of Eleiyes say that you have saved the people.

The water of Ogun you drank at Ibara, you have saved the people.

The children of Eleiyes say that you have saved the people.

The water of Ibo you drank at Oyan, you have saved the people.

The children of Eleiyes say that you have saved the people.

The water of Oserere you drank at Ikirun, you have spared the people.

The children of Eleiyes say that you have saved the people.

The Ojusaju leaf says that it must be respected, you have saved the people.

The children of Eleiyes say that you have saved the people.

The oyoyo leaf says that one will be content, you have saved the people.

The children of Eleiyes say that you have saved the people.

The aanu leaf says that one will be pitied, you have

saved the people.

The children of Eleiyes say that you have saved the people.

The agogo leaf says that you will send me good luck, you have saved the people.

The children of Eleiyes say that you have saved the people.

If we do not lick honey, we will have bad atmosphere, you have saved the people.

The children of Eleiyes say that you have saved the people.

When Orunmila had finished chanting this, Orunmila danced.

He held his agogo in his hand.

He beat the agogo.

He danced good.

When Orunmila had finished dancing,

They said, Orunmila,

They said, It is good then,

They said, If He must go to the house, or go to the field, or outside,

All of his roads will be pleasant.

They said, If he must construct a house,

They said If he wants to marry a wife,

They said, If he wants money,

They said, If he wants to remain a long time in the world,

They said If he needs their protection,

They said, If Orunmila chants this song,

They said they will accept it.

They said, they will be happy with this person.

They said, All the things that Orunmila would ask of them,

They said, The places where it pleases Orunmila to

travel,

Whether it be in the seven skied above,

if he chants this song,

They will respond.

They will do whatever he asks for the good,

They said, if he travels in the seven skies below,

If he chants this song,

They will do all the things that he asks for the good.

They said, If he travels to the four corners of the World?

If he travels to the house of Olokun,

If he travels to the edge of the Sea,

If he travels to the region of the Two Lagoons,

If he travels to Iwanran, the place where the day rises,

If he chants this,

If he gives the names of the waters he drank,

They said they will pardon him.

They said, it is good.

They said, the money that Orunmila does not have,

Orunmila will have money.

They said, the wife that Orunmila does not have,

Orunmila will have the wife.

They said, The wife who does not birthed, the wife

of Orunmila will conceive, she will birth.

They said, the house that Orunmila has not

constructed, Orunmila will build it.

They said, All good things that Orunmila has not

seen,

They said, Orunmila will come to see them.

They said, Orunmila will stay long in the world.

He will become an Ancient.

Orunmila then said to all the children of Above and

of Below,

He said, You must know this incantation.

You must know this history,

You must be capable of telling it.

And any person to whom this Ifa is told,

The Eleiye will not ever dare to fight with him.

How Orunmila Calmed the Iyaami

(Odi Meji)

Okiti bababa ni pekun opopo.

Eruku yeye.

A d'ifa fun Iyaami Osoronga,

ti nwon nti 'kole orun bo wa'le aiye

Ti nwon l'awon o maa gbohun omo awo,

nigbati nwon Iyaami Osoronga o maa bo.

Nwon lawon mbo s'ode aiye.

Nwon si pe Orunmia laju ile orun.

Olodumare ni ki Orunmila o wa.

Orunmila nlo.

Nibi ti Orunmila ti nlo, o wa de ori okuta ogba

Orisala.

Neon pade awon Iyaami L'ona.

Orunmimla ni, nibo l'e nlo?

Nwon l'awon nlo s'ode aiye.

O ni ki l'e e maa lo ree se?

Nwon l'eni ti ko ba fi t'awon se.

Awon o maa ba a je.

Awon o maa ko aare si nwon l'ara.

Awon o maa ko okunrun si nwon l'ara.

Awon o maa ko ifun enia.

Awon o maa je oju enia.

Awon o maa je edo enia.

Awon o maa mu e je enia.

Awon o si ni gbohun enikookan.

Orunmila ni ha! O l'awon omo t'on wa l'aiye.

Nwon l'awon o mo omo enikookan.

Nigbati nwon l'awon o mo omo enikookan.

Orunmila ni omo t'on mbe l'aiye!

Nwon l'o dara naa,

nwon l'Orunmila o so f'awon omo re,

k'o l'ewe ogbo,

k'o ni igba,

k'o ni ase okete,

k'o ni apata okete naa,

k'o ni eyin'die

k'o ni l'ewe rorun,

k'o ni epo,

k'o l'egbaa me jo.

Orunmila ti ran'ni si awon enia re.

O ni ki nwon toju re.

Nipa bee nko t'awon Iyaami nko mbo s'ode isalaiye.

Ori orogbo ni nwon koko gbe duro si.

Nigbati nwon duro s'ori orogbo,

nwon wa aye nwon.

Nwon kuro nibe.

Nwon lo ori a janrere.

Nigbati nwon de ori a janrere, aye o gba nwon.

Nwon lo ori iroko.

Eru ori iroko o to nwon ko.

Nwon lo s'ori oro, ko s'aye nibe.

Nwon lo ori ogunbereke, ko s'aye nibe.

Nwon lo ori arere, nwon o ri'bi duro.

Nwon wa lo ori igi kan nwon npe l'ope segisegi l'odo awinrinmogun.

Nigbati nwon de be, nwon duro sibe.

Nwon duro lori re.

Nwon ko ka a.

Nwon yakoro.

Nwon ni'be l'awon o ti maa pe.

Nwon wa ko okiti kan bara sibe ti gbogbo eleiye ti npe.

Nigbati nwon npe,

nigbati nwon de'le aiye,

nwon nko inu'run s'omo l'ara.

Nwon nko jagude s'omo l'ara.

Nwon nko'fun enia.

Nwon nko edo enia.

Nwon mu'je enia.

Nwon nd'ori fifo s'omo l'ara.

Nwon nk'aare s'omo l'ara..

Nwon nko lakuregbe s'omo l'ara.

Nwon nk'ori fifo, iba, inu rirun, s'omo l'ara.

Eni t'o ba l'oyun, nwon a k'oyun ninu re.

Eni ti o tii ni nwon o gbe'le omo re kuro ninu re.

Nwon a je k'obirin l'oyun.

Eyii t'o l'oyun nwono je o bi.

Nwon lo ree be awon omo Orunmila.

Nwon ni k'omo Orunmila o gba won,

eni ti oloyun, gba nwon k'awon o l'oyun.

Ebo I jo kini t'Orunmila ti ni k'awon omo on o se

fun nwon,

t'awon omo Orunmila ti se.

Nwon ni t'awon omo Orunmila ba ti fe pe awon ni,

nwon ni ki nwon o maa pe awon lohun aro.

Nigbati nwon rubo,

t'awon omo Orunmila pese tan,

ni nwon ba gbe e lo sori okiti nwon.

Ni nwon ba nkorin bayii pe.

Nwon ni ti nwon ba ti korin aro.

Nwon l'awon o maa dahun bayii pe.

Nwon ba nkorin bayii pe.

"Iya kere e mo ohun mi o.

Iyaami Osoronga, e mo ohun mi o.

Iyaami Osoronga, gbogbo ohun ti mba nwi,

Ogbo l'o ni e maa gbo dandan.

Iyaami Osoronga, e mo ohun mi o.

Iyaami Osoronga, igba l'o ni ki e maa gba.

Iyaami Osoronga, e mo ohun mi o.

Iyaami Osoronga, oro ti okete ba'le so,

ni'le gbo dandan.

Iyaami Osoronga, e mo ohun mi o.

Iyaami Osoronga, gbogbo ohun ti mba ti nwi, ni ko maa se.

Iyaami Osoronga,e mo ohun mi o."

Ni nwon ba bere si korin.

Nigbati nwon korin tan,

ni gbogbo eleiye ba ro.

L'awon omo Orunmila ba gbe'se fun nwon.

Orunmila ni t'awon ba je ewe, k maa l'oyun.

o ni t'awon ba wa'gbo, ko maa je,

o ni t'awon ba ntoju eni ti o l'oyun, ko maa l'oyun.

Eni t'o ba l'oyun t'awon ba ntoju re, ko maa dara.

O ni k'o maa san fun un.

O ni t'ori ba nfo enia, t'awon ba ja ewe fun un, ko

maa je.

Bi edo ba ndun enia, t'awon ba wa egbo gun un, ko maa gba.

B'awon Iyaami se yonda fun awon omo Orunmila nijo naa,

pe gbogbo ohun ti nwon ba nse naa ni yio si maa je.

Sugbon ohun aro ti nwon fi pe nwon n'i jo naa ni mo ko siwaju yii o,

K'Olorun je awon aiye ranse rere si wa o.

Great mass of earth at the end of the road.

Infinite ashes.

Ifa was consulted for Iyaami Osoronga,

When they were coming from Heaven to the World.

They said that they wanted to hear the voices of the Children of the Mysteries.

When Iyaami Osoronga was coming.

They said they were coming to the world.

They then called Orunmila to come from Orun.

Olodumare gave Orunmila permission to go.

Orunmila departed.

At the spot where he was to depart, He rested on the stone-wall of Orisanla.

He met with the Iyamis on route.

Orunmila said, Where are you going?

They said that they were going to Earth.

He said, What are you going to do there?

They said, Those who will not be our accomplices, we will torment them.

We will spoil them.

We will bring illness to their bodies.

We will bring weakness to their bodies.

We will take away their intestines.

We will eat their eyes.

We will eat their livers.

We will drink their blood.

We will not hear the voice (plea) of any person on Earth.

Orunmila said Ha! He said that His children are on Earth.

They said, We do not know the children of anyone.

When they said that they did not know the children of anyone,

Orunmila said, His children are on Earth.

They said, Very well then,

They said, Orunmila, speak to your children.

That they will have ogbo leaves,

That they will have a calabash,

That they will have the top of the tail of an okete rat,

That they will have the body of an okete rat also.

That they will have a hen;s egg,

That they will have rorun leaf and corn-meal paste mixed with palm-oil,

That they will have palm-oil,

That they will have forty-one dollars.

Orunmila sent a messenger to His people.

He told them to prepare all of these things.

And so the Iyamis arrived at the outer limits of the world.

They rested first on the top of an orogbo tree.

When they had rested on the orogbo tree,

They went about to find their luck.

They did not find it, they left this place.

They then stopped on top of an ajanrere tree.

When they had remained around the ajanrere tree, they still did not find their luck.

They went to the top of an iroko tree.

The fruit at the top of the iroko were not enough for them.

They went to the oro tree, but they did not meet luck there.

They went to an ogun bereke, they did not meet luck.

They went to the top of the great tree know as ope segisegi on the Awinrinmogun River.

When they arrived there, they rested.

They rested on the top.

They constructed a rear court.

They built a chamber.

They said, this is the place where we will gather.

They piled up a huge mound of earth where the Eleiye could gather themselves.

When they gathered,

when they had arrived on Earth,

They sent stomach-ache to infants,

They sent sickness to infants.

They took away the intestines of the people.

They took away the lungs of the people.

They drank the blood of the people.

They sent headaches to more children.

They sent sickness from one child to another.

They sent rheumatism from one child to another.

They sent headache, fever, bad stomach from one

child to another.

They caused the swollen stomach of the pregnant to detract.

They carried away the fetus of those not sterile.

They did not allow any woman to become pregnant.

Those who were already pregnant were prevented from giving birth.

The people went to beseech the children of Orunmila.

They asked the children of Orunmila to help them.

They would help them, those who were pregnant.

The sacrifice that Orunmila had told his children to make that day,

His children made it.

After the sacrifice, the Iyamis said if the children of Orunmila wished to call them,

They said to call them in a very low-spirited, sad voice.

When the people of the Earth had made the offering,

That the children of Orunmila had made before,

They told them to take it to the mound of earth of the Iyamis.

They told them to chant like this,

They said that they must chant in a low voice .

They said that they will respond.

They must chant like this;

"Petite Mother, you will know my voice.

Iyaami Osoronga, you will know my voice.

Iyaami Osoronga, every word that I speak,

The ogbo leaf has said that you will understand it absolutely.

Iyaami Osoronga, you will know my voice.

Iyaami Osoronga, the calabash says that you will take it.

Iyaami Osoronga, you will know my voice.

Iyaami Osoronga, the word that okete rat speaks to the Earth,

The Earth will hear it absolutely.

Iyaami Osoronga, you will know my voice.

Iyaami Osoronga, everything that I say, you will do.

Iyaami Osoronga, you will know my voice."

They began to chant this incantation.

When they had finished this incantation,

All the Eleiyes were silent.

The children of Orunmila did this for the people.

Orunmila told them that if they gather the leaf he names,

He said if they dig the root that he names,

He said if they take it to the barren person, she will become pregnant.

The one who is pregnant will give birth.

He said that the one who is sick, if they give it to them, they will be well.

He said it will be defeated

He said for those who have bad head, if you pick the leaf he names, you will be well.

If their liver is made bad by someone, they will dig the root that he names.

As the Iyamis have authorized the children of Orunmila on this day,

All things that they do will come to pass.

But, on this day, they will call the indicated incantation in a low voice,

In order that Olorun will let the people accomplish these good acts.

The Power of the Iyaami is Used for Good and Evil

(Ogbe Osa)

Ogbe'sa gun'gi.

Ogbe'sa g'aja.

A d'ifa fun gbogbo eleiye,

ti nwon nti'kole orun bo wa'le aiye.

Nigbati nwon de'le aiye,

nwon ni awon fe ni ibudo.

Nwon ni, ibudo meje ni opo ile aiye.

Nwon ni, meje naa ni ibi ti awon yio ni ibudo si.

Nwon ni, akoko ti awon o koko ni ibudo,

nwon ni, awon yio duro sori igi iwo ti a npe oruko re ni igi orogbo.

Nwon ni, nigbati awon ba kuro ni ori orogbo,

nwon ni, awon yio duro sori igi arere.

Nwon ni, nigbati awon ba se ipade lori arere,

nwon ni, awon yio duro lori igi ose.

Nwon ni ti awon ba kuro lori ose,

nwon ni, nwon yio duro lori igi iroko.

Nwon ni, ti awon ba kuro lori iroko,

nwon ni, awon yio duro lori igi iya.

Nwon ni, ti awon ba kuro lori iya,

nwon ni, awon yio duro lori igi asurin,

Nwon ni, ti nwon ba kuro lori asurin,

nwon ni, awon yio duro lori igi obobo ti se olọri igi oko.

Nwon ni, nigbati e wa duro lori igi mejeje un,

nwon, ni, ise kini e o maa se lori igi kokan?

E ni ti e ba gun ori igi iwo ti e ba ro ero enia,

e ni, rere l'e maa ro si enia ti e ba ro ero re lori igi iwo.

E ni, yio gboo l'aiye, yio se too l'aiye.

E ni, eni ti e ba ro ero re l'ori igi erere.

Gbogbo ohun yio wu ti enitohun ba ni, ni e oba je.

E ni, ti e ba gun ori igi iroko ti e ba se asaro,

ni e maa le mo enia, ni e o mu enia l'amu u wa, ni e

o mu enia l'a mu u le.

E ni, ti e ba gun ori iya,

Kiakia ni e o yara mu enitohun sorun.

E ni ti e ba gun ori igi asurin,

gbogbo ofun ti e ba fe se l'e m'aa se.

Ti e ba fe se ise rere fun'ni, e o se ise rere fun'ni.

Ti e ba fe se ise buburu ise buruku naa l'e o se.

gbogbo ise yio wu ti e ba fe se l'ori igi asurin ni e o

gbe lo ree mu u wa.

E ni ti e ba kuro lori igi asurin,

eo duro lori igi obobo.

E ni ti e ba ti mba enia ja,

t'o ba be yin be yin be yin,

ti e ba fi duro l'ori igi obobo e o f'ori ji I.

E ni bi obobo ti se olori igi l'oko.

T'o si kehin igi ti e gbe se ipade l'ori le aiye.

E ni igi asurin,

ibe ni e ni agbara si.

Gbogbo nkan ti e ba fe se fun enia,

e ni ti e ba gun ori igi asurin,

e ni ni igi ti yin ti e kii kuro l'ori re.

E ni gbogbo ori igi t'o ku ni e maa de,

sugbon ori igi asurin l'e fi se'le ju.

Nigbati e fi ori igi asurin se'le.

Nigbati e ba de be,

ni e ba fi orin si,

bi Orunmila ti so pe e nda orin naa.

"gbogbo eleiye, igi asurin l'e igi asurin l'e gun o."

(3 times)

Ni e o ba maa korin bayii.

Nigbati e ba korin bayii,

Bi e ba ti kuro l'ori re,

ti e ba pe e nlo okun, e nlo okin nu un,

ti e ba pe e nlo osa, e nlo osa nu un,

were ni e o de ibe.

Si e wi pe e nlo si gbogbo aiye yii,

bi e pe e nlo orun gan an,

Kiakia ni e maa de ohun,

nigbati e ba ti duro lori igi asurin.

Ibi igi asurin ni awon eleiye ti ngba agbara o.

enikeni ki I si bawon de be.

Ogbe'Sa climbs up the tree.

Ogbe'Sa climbs to the ceiling.

Ifa was consulted for all the Eleiyes,

When they were coming from the sky to Earth.

When they arrived at Earth,

They said that they wanted to have a place to live.

They said seven residences are the seven pillars of the Earth.

They said these seven are the places where they will make their residences.

They said it is immediately that they will have their first residence,

they said that they will meet in the iwo tree, that we call orogbo.

They said when they leave the orogbo tree,

they said they will go to the arere tree.

They said when they have had a meeting in the

arere tree,

They said they will meet in the ose tree.

They said when they leave ose tree,

they will go to the iroko tree.

They said when they leave iroko tree,

they said they will go into the iya tree.

They said when they leave iya,

They said they will go to the asurin tree.

They said, when they leave asurin,

They said they will settle themselves in the obobo,

which is the chief of trees in the forest.

They said when you have settled yourself on the

seven trees,

They said, What work will you do in each of these

trees?

They said, If they fly to the iwo tree, if they think of

someone,

It is of his well-being, his good fortune that you

think, if you alight on the iwo tree.

You say, he will stay on Earth a long time, he will

be happy on Earth.

You say, the one about whom you will think when

you are on the arere tree,

all things that please him you will destroy.

They said, if you mount the ose tree,

All things that are pleasing to the person you will

grant him.

They said if you mount the iroko tree, you will

meditate.

You will make hardness against someone, you will

provoke accidents on him, you will hold him

tightly.

You say, if you go to the iya tree,

Quickly you will send someone to the sky... you will

kill him.

You say, if you mount the asurin tree,

Anything that you set in motion will be realized.

If you want to work for the good, you will work for the good.

If you want to work for the bad, you will work for the bad.

Any work that pleases you to do in the asurin will come to pass.

You say that you wil leave the asurin tree,

To go to the obobo tree,

If you fight against someone,

if he comes to plead with you,

If you are on the obobo tree, you will forgive him.

You say, if the obobo tree is the chief of the trees in the forest,

if it is the last tree upon which your assembly will

meet in the world,

you will say, it is the asurin tree.

It is your power.

You will say if you mount the asurin tree,

there you will have power.

Anything that you wish to do for someone,

And all the good that you wish to do for someone,

You will say, if you go to the asurin tree,

You will say it is your tree, you will not leave it.

You will alight on all the other trees,

But is it on the asurin tree that you will make your principal home.

When you make your home on the asurin tree,

when you arrive there

You will chant this incantation then,

as did Orunmila who created it,

"All the Eleiyes will settle on the asurin tree,

all the Eleiyes will settle on the asurin tree,

all the Eleiyes will settle on the asurin tree,"

You have to chant like that.

When you have chanted thus,

If you wish to leave it,

if you say you will go to the sea, you will go to the sea.

If you say you will go to the lagoon, you will go to the lagoon.

Quickly you will arrive there.

If you say you will go around the Earth,

If you say even that you will go into the Heavens,

Quickly you will go there,

When you rest on the asurin tree,

The asurin tree is the spot where the Eleiyes will obtain their power

It is not important that one is not able to take one's

self there.

Iyaami and the Creation of Eegun Cloth

(Osa Meji)

Osa Meji tule.

Obu yankan yankan

Ariwo ajija ni d'orun,

A d'ifa fun Odu,

n'i jo ti o nti'kole orun bo wa ile aiye.

A d'ifa fun Obarisa,

n'i jo ti o nti'jole orun bo wa ile aiye.

A d'ifa fun Ogun,

n'i jo ti o nti'kole orun bo wa ile aiye.

Awon meteta naa ni nwon mbo.

Odu nikan l'o je obirin ninu won.

Odu ni, iwo Olodumare.

O ni, ile aiyel'awon nlo yii.

O ni, nigbati awon ba de ohun nko?

Olodumare ni ki nwon o lo maa se ile aiye,

ki ile aiye o dara.

O ni gbogbo ohun ti nwon yio ba si maa se,

o ni on o fun won l'ase ti nwon o maa fi se e,

ti yio si fi maa dara.

Ni nwon ni ki Ogun o siwa ju.

Nigbati Ogun siwa ju, Obarisa tele e,

Nigbati Obarisa tele e, Odu nlo kehin.

Nigbati Odu wa kehin, ni Odu wa pada sehin.

O ni, iwo Olodumare.

O ni, ile aiye t'awon nlo yii.

O ni, Ogun,

o ni, o'lagbara Ogun ji ja,

o ni, o si ni ida,

o l'o ni ibon,

o ni, o ni gbogbonkan ti nwon fi jagun.

O ni, Obarisa,

o ni, on naa l'ase.

O ni, ase re t'o ni ni fi ise gbogbo ohun t'o ba fe se,

O ni, on je obirin ninu nwon, ni on Odu.

O ni kini agbara ti on?

Olodumare ni agbara tire?

O ni, iwo l'o maa je iya won lo lailai.

O ni, nitori nigbati enyin meteta nlo,

o ni, iwo, obirin nikan ni o pada.

O ni, iwo obirin naa ni on fun l'agbara,

ti o o fi maa je iya nwon.

O ni, iwo ni o o si mu ile aiye ro.

Olodumare l'o ba fun un l'agbara.

Nigbati o fun un l'agbara, o fun un l'agbara eiye,

O gbe eleiye fun un.

Nigbati o gbe eleiye fun un tan, Olodumare ni too.

O ni, igba eleiye ni on gbe fun o yii o,

o ni, nje o mo lilo re l'aiye?

O ni ki o mo bi o ti se maa lo o l'aiye.

Odu ni on o mo.

O gba eiye l'odo Olodumare.

O si gba agbara ti yio tun maa lo l'ori re.

L'o ba nlo.

O rin sa a.

Olodumare tun pe e pada.

O ni o dara.

O ni, pada wa.

O ni, iwo Odu,

o ni, pada wa,

O ni, nigbati o ba de ile aiye,

o ni, bawo ni o o tie ti maa lo awon eiye re?

Ati awon agbara ti o fun e?

O ni bawo ni o o ti se maa lo nwon?

Odu ni, gbogbo eni ti ko ba ti gbo t'on,

o ni, on o fi maa ba won ja ni.

O ni, eni, ti ko ba ya si alaye ti on,

ti on ba se fun un,

ti ko si gbo gbogbo ohun ti on ba so,

o ni ni on o maa fi ba ja.

O ni, eni ti o ba wa dimo on, ti o ba pe on o l'owo,

o ni, on o maa fun un,

O ni, eni ti o ba si pe on o bimo,

o ni on o maa fun un.

O ni ti on ba si fun enia l'owo naa tan,

ti o ba tun yaju si on.

O ni, on o gba a.

o ni ti on ba si fun enia l'omo tan,

ti o ba tun yaju si on,

o ni on o gba a.

O ni gbogbo ohun ti on ba se fun enia,

ti o ba ti yaju si on,

o ni, on o si maa gba a lowo re.

Olodumare ni o dara.

O ni ko buru.

O ni sugbon maa rora lo ree lo agbara ti on fun o.

Ti o ba lo o tipatipa on o ma gba a o,

ati pe gbogbo awon okunrin t'o tele,

iwo l'on o fi se iya won.

Ti o je pe gbogbo ohun yio wu ti nwon ba ni se,

a fi bi nwon ba fi lo iwo Odu ni nkan un yio to se ise.

Lati igba naa ni Olodumare ti fun obirin l'ase,

Lat'ori eni ti o si fun l'ase naa ni oruko re nje Odu.

Ni o gbe fun obirin l'ase wipe, gbogbo ohun yio wu.

Okunrin ko gbodo le da nkankanse lehin obirin.

Ni Odu mbo d'ode isalaiye.

Nigbati nwon jo de ode isalaiye,

gbogbo igbo ti nwon ri (ti won npe ni igbo Eegun)

obirin ni o now o.

Eyii ti nwon npe ni igboro, obirin ni o now o.

Ko si ewo kankan fun obirin nigba naa.

Pe igbo kan wa ti obirin ko gbodo wo,

tabi ika kan wa ti obirin ko gbodo wo.

Bi nwon o bo Eegun,

bi enia o bo Oro,

bi enia o bo gbogbo orisa,

obirin ni bo o nigba naa,

Nigbati nwon wa mbo o bee,

Ha! Agba ti o ba se aseju ti te nite.

A difa fun Odu,

nigbati Odu de'le aiye.

Ha! Nwon ni, iwo Odu,

nwon ni, o ba le sora re.

Ki o si se suuru,

ki o ma yaju.

Odu ni eetiri?

Nwon ni nitori agbara re, ti Olodumare fun un,

nwon ni nitori ki aiye ma ba r'idi re.

Odu ni howu!

O ni, ko si nkankan.

O ni nwon ko ni le r'idi re.

O ni on nikan l'o lo odo Olodumare.

Lo ree gba agbara ti ko se o ju gbogbo awon ti

nwon jo mbo w'aiye,

ko se oju won rara.

Nigbati nwon wa so bee fun Odu tan,

nwon, ni k'o rubo.

Odu ni, rara!

O ni, on ko ni rubo.

Ebo ki obirin o ri agbara gba bo lati odo

Olodumare, l'o ru.

Sugbon on ma le yo ayopere.

Ki on o si le lo kini yii titi.

Ki aiye o ma fi ba a je mo on lowo.

Ki aiye o ma fi ri'di re.

Ko rubo re.

L'o ba nlo.

O mu Eegun jade.

O mu Oro jade.

Gbogbo nkan, ko si ohun ti ki se nigba naa.

Ni Obarisa wa ni, hen!

On ti o je pe on ni Olodumare ko aiye le lowo.

Ko je pe obirinbirin yii ni yio gba aiye naa,

ati ika Eegun ni,

ati ika Oro ni,

ati ika gbogbo orisa ni.

On ko gbodo wo okankan ninu re.

Ha! Obirin yii ni yio wa gba gbogbo aiye naa.

Ni Obaisa ba lo ree ke si babalawo.

Babalawo ti o lo ree ke si,

Orunmila l'o lo ke si nijo naa,

Orunmila gan an l'o pe.

O ni ki Orunmila o ye on lowo kan ibo wo?

Ise ti Olodumare ran on yii.

Ati ile aiye ti o ko le on lowo yii?

On jise naa lajeyi.

Enikankan ko si le gba ile aiye naa lowo on.

Ile aiye naa ko baje.

On ti se le segun?

Nlo da'fa si.

Nwon ni ebo ni ki Orisa o ru.

Nwon ni ki o si se suuru.

Orunmila yan an l'ebo igbin nigba naa.

O yan an ni pasan.

O si yan an ni egbaajo owo.

Orisa rubo.

Nigbati Orisa rubo tan,

Orunmila se'fa fun Orisa.

O ni, ile aiye yii o, o mbo wa di tie o,

o ni, sugbon, suuru, ni ki o se o.

o ni, ti o ba ti se suuru,

o ni, mbo wa di tie.

O ni, eni ti nwon gbe agbara fun l'obirin.

O ni, yio fi aseju bo o.

Nigbati o ba f'ase ju bo o,

o ni, yio wa di omo lehin iwo Orisa,

yio maa wa teriba fun o.

Orisa si gbo, o se suuru.

Gbogbo iwa eyii t'o dara, eyii ti ko dara,

ti odu nhu nile aiye,

ti nfi agbara ti Olodumare fun hu.

Ti o ba ni enikan wo on ni iwo ti ko dara,

ti o ba pe ori o maa fo o yio maa fo o naa,

ti o ba pe inu o maa run un, inu yio maa run un.

Gbogbo ohun ti Odu ba so nigba naa ni maa se.

Nigbati o wa ya ni Odu ni, iwo Orisa,

o ni, nigbati o se pe awon dijo waiye naa ni,

o ni, je ki on re o wa ni ibi kan naa.

O ni, ti awon ba wa ni'bi kan naa,

o ni, gbogbo ohun ti on ba fe se,

o ni, on o maa r'aaye je ki iwo Orisa,

ki o maa ri gbogbo ohun ti on ba nse.

O ni nitoripe awon pelu re.

Ni awon jo ro lati ode orun w'aiye ati Ogun.

O ni, sugbon ologun ni nwon yan fun Ogun wipe,

Eniti o ba fe ba won jagun, ki Ogun o ba won segun re.

O ni, ni won yan Ogun fun awon si.

Ni Odu pelu Obarisa, ni won ba jo ngbe o ju kannaa.

Nibi ti nwon gbe jo ngbe o jukannaa,

Igbin ti Orisa fi rubo,

Orisa mu u, o fi nbo ori re.

Nibi ti Orisa ngbe fi igbin bo ori re.

Nigba Orisa bo'ri tan, o si mu omi igbin yii.

Nigbati o mu omi igbin,

O ni, iwo Odu, abi iwo naa o mu bi o?

Odu naa ni ko se nkankan.

Odu naa gba omi igbin, o mu u.

Nigbati Odu mu omi igbin tan, inu Odu nro diedie.

Nibi ti inu re gbe nro,

o ni ha!, O ni, iwo Obarisa,

o ni, o ma tie mo nkan t'o dun je.

O ni ase omi igbin dun bayi ati igbin naa ase o dun bayi?

Nigbati o je tan, o ni o dara naa.

O ni, lailai nwon ko gbodo fun on naa ni nkan miran ju igbin lo.

O ni, igbin naa ni ki won o si maa fun on.

O ni, igbin ti iwo Orisa yii naa nje gan an,

o ni, nwon o maa fun on.

Orisa ni on ko pe ki nwon ma fun o nigbin,

o ni, sugbon agbara tie ti o o fi han,

o ni nikan ni o ndun on.

O ni, gbogbo ohun yio ku ti on ba ti ni,

o ni, ,on gbodo fi han iwo Odu.

Orisa wi bee.

Nigbati Orisa so bee tan,

Odu ni nigbati o ti di pe on wa joko ti o ti on pelu re ngbe loju kaannaa,

o ni, t'o se je pe gbogbo nkan ti iwo ba nse ti o o fi kankan pamo fun on.

O ni, gbogbo ohun ti on naa ba maa nse poo on ko ni fi kokan pamo.o ni, ki o le baa maa ri gbogbo ise ti on o maa se ati agboagbo iwa ti on o maa hu.

O ni, no on se wa joko pelu re nibi kannaa.

Obarisa, o nim ko buru.

Nigbati Orisa ni ko buru tan nwon jo ngbe.

Ti nwon njo gbe nwon fe bo Eegun.

Odu tun gbe nkan ti nwon o fi bo Eegun, gbe e lo s'ike Eegun.

O ni, k'Obarisa o kalo.

Ha! Obarisa ni eru mba on.

O ni ki o kalo.

Obarisa tele e.

Nigbati Obarisa tele e wo igbo Eegun tan.

Nwon ba bo Eegun.

Nigbati won bo Eegun, Odu o mo aso da bori.

Sugbon ko mo bi nwon ti se dun'gun,

bi nwon ti se fohun ara orun.

O kan mo aso da bori, o si le s'adura gegebi enia.

Sugbon ko mo gegebi nwon ti se nf'ohun ara orun.

Nigbati o se'bi ti nwon bo Eegun tan,

Odu si mu aso, o da a bori.

O nse adura fun eni ti o gbe onje wa.

Nigbati o nase adura fun un tan, o jade.

Nigbati o jade tan on (ati) Obarisa.

O wa di igba ti nwon wole.

Ni Obarisa wa lo si'bi aso.

Aso Eegun ki iti l'awon tele tele ri.

Orisa l'o fi awon kun un.

Awon ti Eegun maa fi riran un.

Aso lasan ni Eegun wa nigba naa.

(Nigbati obirin fi nse Eegun, aso lasan ni.

Nwon yio si lu oju re pe ki awon maa fi riran diedie.)

Ko si awon (lu lu niwon lu Eegun loju nigba naa.)

Sugbon nigba ti Obarisa wa di ibe.

Obarisa wa fi awon kun un.

Lehin ti nwon de ile tan,

L'Obarisa wa tun lo si ika Eegun.

O gbe Eegun, o re oju re, o f'awon si I.

Nigbati o f'awon si tan lo ba da Eegun bori.

Nigbati o da aso Eegun bori tan o, mu ore l'owo.

Mimu ti o mu ore l'owo.

(ko da gbere fun Odu,

wipe o lo s'ika Eegun n'ibi'ti o gbe jade.)

Ni Obarisa ba f'ohun Eegun.

O f'ohun Eegun, nwon ko da ohun re mo mo.

O se adura, nwon ko da ohun re momo.

Eni ti o bo Eegun, o ni hen! O ni ha!

O ni Eegun ti on maa bo maa gba o.

O ni ara orun l'o w'aiye yii.

O si mu ore l'owo.

Ore ti o mu l'owo un, o nfi ore yen wo'le.

O si nf'ohun Eegun.

N'ibi ti o gbe nf'ohun Eegun.

O tun di nkan ti nba Odu naa leru.

Ha! Ha! Nigbati on nda aso bori on ko mo iru eleyi wi!

Ha! Ha! Tani o ti yara bo sinu aso yii?

Ti o si ti yara nfo iru ohun bayii?

Ogbon ni okunrin fi gba agbara.

Ati gbogbo ogbon ti obirin ogbon.

Ogbon ni okunrin fi gba lowo awon obirin.

Ni Olodumare koko ko ogbon ati agbara eeiye ti obirin.

Sugbon ogbon ati etan ni okunrin fi gba ogbon l'awon obirin.

Nigbati Odu ti ri I pe Eegun yii mu ore l'owo.

On naa nsa fun n, o tun di ohun ti eru nba.

Ha! Nigbati o di nkan ti eru nba,

Obarisa o gbe Eegun yii kaakiri gbogbo ilu.

Edu si ti ri wipe aso on ni.

Nigbati o rix I aso on ni.

O ni ta wa ni eleiyii?

Ko si ri obarisa nile.

O ni abi Obarisa naa ni?

Ni Odu ba duro nile.

L'o ba ran eiye re.

O ni ki o lo bale e ni ejika.

Ni nwon ba jo nlo.

Gbogbo nkan ti Eegun ba ti wi,

ni nse ni agbara eiye,

ti o bale e ni e jika.

Nigbati gbogbo ohun ti o wi wa nse tan,

ti o wa dari de'le.

O dari di ika Eegun.

O bo 'ra sile.

O fi ore sile.

O mu ewu re wo.

O jade.

Eleiye o ti lo si odo eni t'o ni I.

Nigbati o wa wole.

Odu si ki I.

O ni kaabo.

O ni nibo l'o wa lo?

Obarisa ni, on lo si ode ni.

Odu ni, ko buru.

O ni kaabo.

Obarisa si da gbogbo nkan ti gba bo sile.

Nigbati o da a sile tan,

Odu ni o dara naa.

O ni se aso Eegun on naa l'o gbe lo si ode?

Obarisa ni on naa ni.

Odu ni nigbati iwo bo sinu Eegun un.

O ni, o ye o ju ti on gan an ti on maa nse e lo.

O ni, gbogbo enia,

o ni, nwon npe Eegun ree, Eegun ree!

O ni, nwon nkigbe mo o.

O ni, o nfi ore wo'le.

O ni, e tie niyii.

O ni, lati oni lo,

o ni, on yoda re fun okunrin.

O ni, lati ori ti on,

o ni, obirin kankan ko gbodo wo nu Eegun mo.

O ni, lat'ori Orisala.

O ni, on yoda Eegun fun okunrin.

O ni, sugbon ti on naa nlo ode,

o ni, on ni on o maa ni agbara ti maa lo.

Idi re niyii Eegun pelu eleiye nwon fi tun ni irepo.

Nibi ti Eegun ba wa, nibe ni awon eleiye wa.

Gbogbo agbara ti Eegun si nlo, agbara eleiye ni.

Ni Odu ba ni on ko gbo do ri ki obirin kankan ko bo

sinu Eegun mo,

sugbon bi Eegun o ba maa lo ree se alajoke,

Ti o je wipe ti Eegun ba lo sode,

ti o maa je niwaju re.

Ti yio maa jo ko Eegun lona.

O ni, eyun un nikan ni ki obirin o maa se.

O ni obirin ko tun gbodo wo ika mo.

O ni lati oni lo okunrin naa ni k'o maa gbe Eegun ki

o si maa mu Eegun jade.

O ni, sugbon gbogbo ati omode, ati agba,

enikookan ko wa gbodo fi obirin sere.

O ni, obirin nlo ni agbara julo lorilo aiye.

O ni, obirin si tun ni o bi wa.

O ni, gbogbo enia, obirin ni o bi nwon.

O ni, gbogbo ohun ti enia ba nse,

ti ko ba fiti obirin kun un,

o ni, ko le se se.

Idi re ni I okunrin ko fi le da nkankan se laiye,

bi ko se pe o lowo obirin,

Ni nwon ba nkorin.

Ni Obarisa naa ba nkorin.

Nigbati o ba di orun ti nwon o ba se ose.

O ni, gbogbo orin ti nwon o maa ko yii o,

lati inu osa meji.

O ni, ki nwon o maa fi iba fun obirin.

O ni, ti nwon ba ti nfi iba fun obirin,

ile aiye yio maa toro.

Ni nwon ba nkorin bayii wi pe;

"E kunle o, e kunle f'obirin o.

E, obirin l'o bi wa, k'awa to d'enia.

Ogbon aiye t'obirin ni, e kunle f'obirin o.

E obirin l'o bi wa o, k'awa to d'enia."

Osa meji is rich.

Powerful (cosmic) scream.

Ringing bells arrive from the vaults of Heaven.

Ifa was consulted for Odu,

On the day when she came from Heaven to Earth.

Ifa was consulted for Obarisa,

On the day when he came from Heaven to Earth.

Ifa was consulted for Ogun,

On the day that he came from Heaven to earth.

These three arrived there.

Odu is the only woman among them.

Odu said, Thou Olodumare.

She said, They will go to the world.

She said, when they will have arrived there, what then?

Olodumare said, They will go into the world.

The world will be good.

She said, Everything that they will want to accomplish,

She said, She will give them the Power.

It will then be good.

Ogun walked in front.

When Ogun walked in front, Obarisa followed.

When Obarisa followed Ogun, Odu came after.

When Odu had followed for awhile, she turned around and went back.

She said, Thou Olodumare,

She said, The World where they have gone,

She said, Ogun,

She said, He has the power to fight,

She said, He has the Machete,

He has the gun.

She said, He has everything necessary for victory.

She said, Obarisa,

She said he also has Power.

She said, with the Power that he has, he makes anything that he wants,

She said, she is the female among them; she is Odu.

She said, What is her Power?

Olodumare said, What is your Power?

She said, For all of time you will be called their Mother.

She said, Because when you departed, the three of you together,

She said, You, the only woman among them, returned.

She said, to this woman is given the Power.

Which makes of you their Mother.

She said, You will uphold the world.

Olodumare herself gives you the Power.

When She herself gives you the Power, She gives you the Power of the Bird,

It is She herself who brings the Power of Eleiye,

Olodumare said it is good.

When she had brought forth the Power of Eleiye,

Olodumare said it is good.

She said, This Eleiye calabash, which She had brought into being,

She said, Do you know its use in the world?

She said, You will know its use in the world.

Odu said, She will know it.

She received the Bird from Olodumare.

She then received the Power that she would use with it.

She departed.

As she was leaving however,

Olodumare called her to return again.

She said, it is good.

She said, come back.

She said, You, Odu,

She said, come back.

She said, When she arrives in the world,

She said, How are you going to utilize the birds?

And the forces that She had given them?

She said, How was she going to utilize them?

Odu said, All the people who would not listen,

She said, she would fight with them.

She said, Those who will not be able to come to Her for direct guidance those who She had made,

Who will not listen to the things that she says,

She will fight with them.

She said, those who would approach her to ask for wealth,

She said, she would give it to them.

She said, those who wanted children,

She said, she would grant them this.

She said, If she has given someone wealth,

And if they then become impertinent and

disrespectful to her,

She said that she will take the wealth back.

She said, If she has given someone a child,

And if they then become impertinent and

disrespectful to her,

She said that she will take the child back.

She said, Anything that she did for someone,

If they thereafter became impertinent and

disrespectful to her,

She said that she would take it back.

Olodumare said, it is good.

She said, not bad.

She said, But you must utilize this Power that I give

you with calm and for good.

If you use it for bad or in violence, I will reclaim it.

And all the men who follow you,

of whom I have made you their mother,

Anything that they wish to do,

They must first speak to you, Odu, if they want it

to come to pass.

It is from this very ancient time that Olodumare

has given the power to Woman,

Because, at that time, she it was, who received the

Power, called Odu.

She gave to Woman the Power to utter anything

that pleased them.

Man alone is not able to do anything in the absence

of Woman.

Odu arrived in the World.

When they had all gathered together in the World,

All the forests that they saw, which they called the

Forest of the Dead---Eegun---, Woman entered.

The one called the Forest of Oro, Woman entered.

During this time there was no prohibition,

against woman entering into any forest.

Or against woman entering any inner sanctuary.

If she wished to worship Eegun—the dead--

If she wished to worship Oro,

If she wished to worship all the Orisa,

Woman worshiped them at that time.

When they then had the full knowledge of these

inner mysteries,

Ha! The elder has exaggerated, she has fallen into

disgrace.

Ifa was consulted for Odu,

When Odu arrived on Earth,

Hee! They said, You, Odu,

They said, You must act in calm.

You must have patience,

You must not be imprudent.

Odu said, Why?

They said, Because the Power that Olodumare has

given you,

They said, In order that the people will not know

the reason.

Odu said, Hah!

She said, that is nothing.

She said, She alone was called before Olodumare.

She had received the Power not in the presence of

others who had arrived on Earth with her,

It was not at all in their presence.

When they had spoken thus to Odu,

They said that she must make sacrifice.

Odu said, Not at all!

She said she will not make sacrifice.

The offering for this Woman to receive the power in the presence of Olodumare has bee made.

But she must not be overconfident in joy.

She is capable of using these powers for a very long time.

The World will not be able to destroy that which she has in her hands.

The World will not know the root of her power.

She did not make the sacrifice.

She departed.

She brought the cloth of Eegun outside.

She brought Oro outside.

Everything, there was not a single thing that she did not do at this time.

Obarisa came, he said Henh!

It is the one to whom Olodumare confided the

World.

This energetic woman has come to take the world, and the inner sanctum (place of worship) of the Eegun,

and the inner sanctum of Oro,

And the places of worship for all the Orisa.

On his part, he would not dare to enter into any of these places.

Henh! This woman has come to take the world.

Obarisa went to consult a Babalawo.

The Babalawo that he went to consult,

This Babalawo was none other than Orunmila whom he consulted this day.

It was precisely Orunmila whom he went to consult.

He asked, That which Orunmila examines, what is its destiny?

(He responded) The message sent by Olodumare is this:

Will you take the world in your hands?

He delivered the message clearly,

No one person may take the world in his hands,

The world will not be spoiled.

How then will he be able to be victorious?

He consulted Ifa.

Ifa said that Obarisa must make sacrifice.

Ifa said that then he must be patient.

Orunmila said that Obarisa must sacrifice snails,

He said that Obarisa must sacrifice a whip-like stick,

He said that Obarisa must also sacrifice cowries.

Orisa made the sacrifice.

When Orisa made the the offering (the sacrifice.)

Orunmila consulted Ifa for Orisa.

He said, Orisa, the Earth will become yours,

He said, But you must have patience.

He said, If you have patience,

He said, worship will become yours.

He said, That which carries the Power of Woman,

He said, It is going to be exaggerated.

When it has been exaggerated, over-done,

he said, she will become your servant, orisa,

She will submit to you.

Orisa understood; he would have patience.

All of the customs, those good, those bad,

that Odu brought to the Earth,

With the power that Olodumare had given her;

If she says that one should not look upon her material form,

And this person disregards her words, shew ill cause him to go blind.

If she says that the gaze of someone is evil,

If she says that that person is going to have headache, he will have headache.

IF she says that he will have stomach pain, he will have stomach pain.

Al the things that Odu said, at that time, would come to pass.

When the time had come, Odu said, Thee Orisa,

She said, When they had arrived together on Earth,

She said, that she and he had come to one. (the same place)

She said, if we are in the same place,

she said, Anything that she would want to do,

She said, she would have the opportunity to let him, Orisa,

see anything that she would do.

She said, Because with him and with Ogun,

together they fell from the sky.

And with Ogun, they have fallen from the sky together.

She said, But they had chosen Ogun to be a warrior.

Those who wanted to make war, Ogun would defeat them.

Ogun would be victorious.

Odu and Orisa (on the other hand) must live in one place.

At the place where they came together, they must stay.

The snail that Orisa had offered.

Orisa took it, and he praised his head.

Orisa propitiated his head, with the said, on the spot where he live

when Orisa had finished, he drank the liquid on

the snail's shell.

When he had drunk the snail's water,

he said, Thee Odu, do you want to drink?

She said, That's nothing to do.

Odu took the water to drink.

When Odu had drunk the snail-water, her stomach (spirit) became calm.

At the spot where her spirit became calm,

She said, Henh! She said, Thee, Orisa,

She said, Through him she had discovered something delicious to eat.

She said, the water of the snail is sweet, is the snail itself also

when she had finished eating, she said, This is good.

No one had ever given me anything to eat as good as snail.

She said, the snail is what one must give me to eat.

She said, The same snail that you, Orisa, eat.

She said, it must be given to me also.

Orisa said that he would give (her) snails,

He said, But the Power, that you do not show me,

He said, Any other things that you possess,

He said, Thee Odu, will show me.

Orisa spoke thus,

when Orisa had spoken,

Odu said, When she comes to remain with him in one place,

She said, Anything that he did, he must not hide it at all,

She said, Anything that she did, she would not hide at all.

She said, He will see all the works and all the procedures.

She said, She will live with him in one place.

Obarisa said, Not bad!

When Orisa had said the words 'not bad', they were together.

They were together and they wanted to worship Eegun.

Odu brought the things with which to worship Eegun into the inner sanctum of Eegun.

She said that Obarisa should follow.

Ha! Obarisa said that he is afraid.

She said that he follow her.

Obarisa followed.

When Obarisa followed and entered into the forest of the Eegun,

They worshiped Eegun.

When they worshiped Eegun, Odu covered herself with the Eegun cloth.

But she did not know how to make the sound of Eegun. The voice of Eegun.

How to make the voice of Eegun, she did not now.

She knew only how to cover herself and make the prayers as did the common people,

But she did not know how to speak with the voice of the people in the sky,

When they had worshipped Eegun.

Odu took the cloth, she covered herself,

She gave her thanks for then nourishment.

When she had finished those propitiations, she left.

When she left, She and Obarisha,

The time had come for them to go to the Dwelling Place.

Obarisa went to the place of the Cloth.

The Cloth of the Eegun had not previously had

thread streamers>

Orisa added the streamers.

The thread streamers that allowed the Eegun to see.

Eegun had an ordinary cloth at this time.

When women made Eegun, the cloth was simple.

They made the face in such a way that the Eegun could see very little.

They did not have the streamers, they were making the Eegun in this way then.

But when Obarisa arrived,

Obarisa added the streamers.

Before they went to the house,

Obarisa went first to the rear court of the Eegun.

He took the Cloth of Eegun, he cut the face opening and placed the streamers.

When he had done this, he covered himself with it.

When he had covered himself with the Eegun cloth, he took a whip into his hand.

Taking the whip into his hand...

(he did not say goodbye to Odu,

He said that he was going to the rear court of Eegun, the place where Eegun came out.)

Obarisa then spoke with the voice of Eegun.

He spoke with the voice of Eegun; they did not recognize his voice.

He expressed his prayers; they did not recognize his voice.

One who wishes to praise the Eegun says Hen! He says Ha!

He said, The Eegun that he praises is infallible.

He said, One of the people in the sky had come to Earth.

He tok the whip in hand,

The whip that he took thus, he dragged it over the ground.

He then spoke with the voice of the Eegun.

At his dwelling-place, he spoke with the voice of Eegun.

He became something frightening to Odu.

Ha! Ha! When she had brought the cloth, she did not know this way of speaking.

Ha! Ha! Who has entered into the cloth?

Who speaks so quickly and with such a voice?

With insight, a man takes power.

And all the wisdom of the woman,

With wisdom, man takes the hand of woman.

Olodumare first gave the wisdom and Power of the Eleiye to Woman.

But with wisdom and shrewdness, man took this power from woman.

When Odu had seen that this Eegun had a whip in hand,

She ran away, she had become a frightened thing.

Ha! When Odu had become so terrified.

Obarisa then carried this Eegun around the entire town.

And Odu saw that the cloth was her own.

When she saw that the cloth was her own,

She said, Who is this?

She did not see Obarisa in the house.

She said, Is this Obarisa?

Odu remained in the house.

She sent her Bird.

She said that its wings must rest on the shoulder of the Eegun.

They must go together.

Everything that the Eegun says,

Will be activated by the power of the bird,

Perched on his shoulder.

When everything that he has said is accomplished,

you will return to the house.

He returned to the rear court of Eegun.

He undressed on the ground.

He placed the whip on the ground.

He dressed himself.

He left.

Eleiye then went to its owner, Odu.

When Obarisa returned to the house,

Odu then greeted him.

She said, Welcome.

She said, From where did you come from?

Obarisa said, He came from outside.

Odu said, that is good.

She said, Welcome.

Obarisa then dumped all the things he had

collected on the ground.

When he had dumped them,

Odu said, this is very good.

She said, So it is the Eegun Cloth that you have

taken outside?

Obarisa said, It is so.

Odu said, It is good then.

She said, It is you who have actually shown me

what I must do.

She said, All the people,

She said, Shouting, Behold Eegun! Behold Eegun!

She said, They shout because of him.

She said, you dragged the whip over the ground.

She said, The honor is for you.

She said, Today I will leave.

She said, I concede Eegun to man.

She said, Because of me,

She said, No woman will ever again dare to enter into the Eegun cloth.

She said, Because of Orisala,

She said, She gives Eegun to men.

She said, But he must go outside.

She said, She has the Power that it utilizes.

The reason is the compatibility between Eegun and Eleiye.

At the place where Eegun manifests, there also Eleiye manifests.

All the Power utilized by Eegun is also the Power of Eleiye.

Odu said, No woman will ever enter into the Eegun cloth.

But she will be able to dance, to go and to meet the Eegun.

That is to say, if the Eegun go outside,

She will dance in front of him,

She will dance when meeting Eegun in route

She said, that is all that woman will do.

She said, Women will no longer enter into the rear court.

She said, Woman departs today, it is man who will guide Eegun outside.

She said, But no one, child or elder, will ridicule woman.

She said, Woman has more of the Power of the Earth.

She said, Moreover, woman has placed us in the world.

She said, All people are born of woman.

She said, All the things that people wish to do,

If they are aided by Woman,

They will be able to do them.

This is why men are unable to do anything on Earth,

If they do not obtain the hand of Woman,

They chanted.

Obarisa chanted also.

When it was the fifth day, they celebrated the week.

They said that all the incantations that they would chant,

Would come from the Holy Odu of Ifa, Osa Meji.

They said, They will praise the Women.

They said, If they praise the Woman,

The earth will be tranquil.

They chanted thus;

"Prostrate, Prostrate for the woman."

"Woman has placed you in the world, thus you are

of humanity."

"Woman is the intelligence of the Earth, prostrate for Woman.

Woman has placed you in the world, thus you are of humanity."

Why Iyaami Threw Their Anger At Osala

(Osa Meji)

O gbe'di fun yin o

O gbe'di fun yin o

O gbe'di fun yin o lemeta,

Idunkudun oyo ni nwon fi iso'yo ni'gi.

Ifekufo ogbigbi ni nwon fi ta ogbigbi l'oko.

I jekuje adan ni'fi t'enu po, ni f'enu su.

Awon l'o d'ifa fun Osala Oseremagbo,

nijo ti nwon ni ki nwon ma j'owu mo.

Nigbati o ya nu un Orisa l'o ogbin owu,

l'o ba awon eleiye, nwon nyo owu naa je.

L'o ba se nwon l'o fin pe ki nwon ma yo owu naa je mo.

Awon o ni ji nkan ara awon mo.

Nigbati awon wa l'aiye,

awon obirin nwon o ri nkankan yan lodo Olodumare.

Nigbati nwon yan iseda aiye tan,

pe awon nlo lati maa lo ree se gbogbo nkan,

awon obirin bere wi pe,

kini agbara ti awon ni?

Olodumare ni awon okunrin ti yan gbogbo arbara tan.

Ko si ipa kan mo.

Nigbati nwon de'le aiye,

ni awon okunrin ba nyan awon obirin je,

nwon nlo nwon ni iloyeye,

nwon nse won bi o tito.

Niwon ba wa to Olodumare lo,

pe iya ni nwon nfi je awon nile aiye,

awon o ni ipin kankan,

Olodumare ni aanu se on.

On o fun yin ni agbara kan,

ti o koja gbogbo eyii,

ati agbara nwon, ati ologun nwon.

L'o ba gbe ase yii le nwon lowo.

Pe ni awon aje lati maa lo fun gbogbo ona.

Nigbati nwon o de 'le aiye nu un ko si odo.

Gbogbo awon t'o di odo wonyi ko ti da odo

nigbanaa.

Omi akan ni agodo.

Omi kiribiti bi kanga.

Bi kanga ni omi ti nwon maa ri lo nigbanaa.

Awon Iyaami si wa ni odo kan.

Nwon pe eni Olontoki, omi yii kii gbe nigba

kookan.

Nwon maa toju re.

Orisa si ni yii,

Omi tuntun ni fi maa se ona enia ti I maa da.

Nitoripe on maa se eda enia,

L'Orisa ba nlo ree ji omi won pon.

Nwon ba so omi.

Nigbati nwon kamo be niwon ba ba Orisa nibe.

Nigbati nwon ba Orisa nibe,

nwon ni, iwo Orisa, nwon ni nle o.

Orisa ni o o.

Nwon ni ase 'wo l'o mo nji omi awon pon ni joo

jumo bayii?

Niwon ba bere si le orisa lo.

Nwon le titi de'le Eegun.

Eegun ni ki nwon joo e si, ki nwon o fiji on.

Nwon ni t'o ba le gba a iwo Eegun.

Nwon ni gbogbo ago re l'awon o he mi niyan.

Nwon ni gbogbo agbara re l'awon o he mi.

Eegun yara ti I jade.

Niwon ba nle e, o de'le Ogun.

Ogun ni ki won o jo e si fun on ba.

Nwon ni, gbogbo owo re l'awon o he mi.

Irinse re gbogbo emu l'awon o he mi,

gbogbo ise re l'awon o he mi.

Ni ogun ba yara ti I jade.

Niwon ba nsa lo.

O sa lo si'le Orunmila.

Ni nwon ni iwo Ifa,

nwon ni t'o ba le gba a, gbogbo ikin re, a he mi,

nwon ni gbogbo Opele re, a he mi.

O ni, ko buru.

O ni, ki nwon o maa wole.

L'Orunmila ba mu awo ekuru merindilogun.

L'o ba gbe e fun nwon.

L'o ba mu orisirisi eje,

eje ewure, eje adie, aje agutan.

L'o ba pa gbogbo orisirisi eje po.

Eje erinla, l'o ba gbe e fun nwon.

O ni ki nwon o maa mu.

Beni bi nwon ba si ti sew ahala pupo bi nwon o ba mu omi,

eje ni awon mu, ni tiwon l'o ba gbe fun nwon, ni nwon ba mu.

Ni nwon ni Orunmila t'o se awon ni alejo to bayii, awon fiji o l'oto.

Sugbon nkan t'awon o ba gba, awon o maa wa bi o l'eere.

Orunmila ni bi elomiran se eniwa se, bi elehin se, gbogbo ohun ti e ba gba lowo re.

On ni ki e maa wa bi on, on o si maa gba a fun yin.

Ni Orisa wa f'okan bale tan.

L'o ni, iwo Orunmila, o se on loore pupo.

Kini on ba yara fun o bayii o?

Nkan tie po lowo on t'on mu de hin,

Afi ada ti on mu de ha hin.

L'o ba mu ada.

L'o ba fi le Orunmila lowo.

Ni ada ti awon babalawo npe ni adasa.

Ti awon maa lo fun odo Ifa lati fi se iroke.

Niwon fi npe e ada ni adasa.

L'Orunmila nba ngbo gbogbo ohun ti o nwi.

"Nse ada Orisa ni, ada Orisa ni.

Ada owo mi o, ada Orisa ni"

He holds himself upright for you.

He holds himself upright for you.

He holds himself upright for you.

Wicked are the Oyo that they are beating with a stick.

The evil word ogbigbi that they are beating with a stone.

Bad food, the bat vomits through the mouth, excretes through the mouth.

Ifa was consulted by them for Osala Oseremagbo.

On the day that he was going to draw water from the river of the Eleiye.

They were the ones who also consulted Ifa for the Eleiye.

On the day when they ceased to eat the cotton of Orisa.

When the time came for Orisa to plant his cotton,

He encountered the eleiye who pulled up his cotton and ate it.

He warned them to stop pulling his cotton and eating it.

They did not steal anything else.

When they were coming to Earth,

The women had not received anything from Olodumare.

At that time of the beginning of the world,

When all things were being made,

the Woman asked,

What is the Power that they will have?

Olodumare responded, The men have taken all of the Power.

There was no more Power.

When they were arriving on Earth,

The men duping the women.

They treated them without seriousness,

they did not speak the truth to them.

They went before Olodumare,

to speak of their suffering.

Nothing was being shared with them.

Olodumare said, She would help them.

She would give them Power,

that would be beyond that of men.

Beyond their power and their medicine.

They would carry this Power within themselves, in their hands.

The Aje utilize every means.

When they were arriving on Earth, there were no rivers.

Everything that would come from rivers had no rivers at this time.

The water-hole, the living place of the crabs.

Well-water.

They used well-water at this time.

They Iyamis had a river at this time.

They called it Olontoki; this water never went dry.

They were taking care of it.

Orisa was in this situation.

He created the people with fresh water.

Because he created people,

Orisa went to take from their water.

When the Iyamis began to see that their water was being taken,

They began to watch the water.

As they were watching the water, they encountered Orisa.

When they encountered Orisa,

they said, "Greetings to you, Orisa."

Orisa said, "Greetings."

They said, Is it you who has been taking our water all these days?

They began to chase Orisa a great distance.

They chased him to the house of Eegun.

Eegun said, Spare him, pardon him.

They said they could also take him, You Eegun.

They said, All of your Eegun cloths, we can take them and swallow them.

They said, All your Power, we will drink it.

Eegun quickly pushed Orisa outside.

Thus they escaped, Orisa ran to the house of Ogun.

Ogun said, Spare him.

They said, Your wealth, we are going to take it and eat it.

All of your Iron implements, your pincers, we will take them and eat them.

All of your work, we will take it and swallow it.

Ogun quickly pushed Orisa away.

They escaped, and Orisa ran to the house of Orunmila.

He escaped to the house of Orunmila.

They said, You, Ifa,

They said, We will take all your palm-nuts and swallow them.

They said, We will take the opele and eat it.

Orunmila said, Not bad.

He said, Come into my house.

Orunmila produced sixteen plates of Ekuru (cooked beans)

He brought it to them.

HE brought al types of blood.

Blood of a goat, of a chicken, of a sheep.

He mixed all of these together.

He produced the blood of a bull.

He gave it to them to drink.

Good! If they create many difficulties when they drink water,

Blood is their true drink, it is this that has been given to them and they drank it.

They said, Orunmila has given them such a reception,

They truly pardoned him.

But all things that they would wish to have, they would come to get them from him.

Orunmila said, if another must offer, if another person must offer,

All the things that you receive,

He said, Demand them from him, and he (Orunmila) would receive them for you.

Orisa went away with a calm heart.

He said, Thou, Orunmila, thank you very much.

What can I give you immediately?

He said, nothing in Hand.

Other that the cutlass that he had brought with him.

HE would take the cutlass.

He gave it to Orunmila.

This is the cutlass that the Babalawo call adasa.

They use it in the service of Ifa like iroke.

They call this cutlass adasa.

Orunmila began to tap this cutlass at the feet of Ifa.

Orunmila understood everything that it said.

This is the cutlass of Orisa, this is the cutlass of Orisa.

The cutlass is in my hand, this is the cutlass of Orisa.

How Odu Became Wife Of Orunmila

(Irete Ogbe)

Ki'wo te'gbe.

K'emi te'gbe.

Gbogbo'wa l'a jo nte 'gbe.

A di'fa fun Odu awe sakun ni.

Nwon ni Odu awe sakun ni ti nti orun bo w'aiye.

Nigbati yio maa bo s'aiye,

nwon ni iwo Odu, lilo l'o nlo yii o.

Olodumare, o fun un l'eiye.

O si gbe eiye yii wa s'oda isalaiye.

Aragamago l'oruko ti Olodumare fun eiye yii.

Aragamago l'oruko ti eiye Odu yii nje.

O ni iwo Odu,

o ni gbogbo ise t'o ha nran an ni yio maa je.

O ni t'o ba ti nlo nibi yiowu t'o ba ran an, ni yio

maa je.

O ni bi o pe k'o se buruku,

o ni bi o pe k'o se rere,

o ni gbogbo ohun yiowu ti o ba ni k'o se, ni yio maa se.

Ni Odu ba gbe eiye naa wa s'ode aiye.

Odu si je eniti ti wipe ki opolopo enia ko maa ri on,

o ni oju eni ti Odu maa nfe ki o ri on,

bi ota Odu ri Odu,

yio foo l'oju,

yio fi agbara yii, yio foo l'oju.

Bi ota re miran ba si tun ri igba eiye yii naa,

eiye Aragamago yii naa ni yio fi foo l'oju.

O wa nlo eiye yii.

O wa lo o ti ti ti ti o de'le Orunmila.

Orunmila o wa pe awon babalawo re.

O nlo ree pe, "Bi a ba ko ni l'ogbon, ogbon l'eni

igbon"

"Bi a ba ko ni l'ago, ago l'eni go".

Awo ile Orunmila l'o d'ifa fun Orunmila ni'jo ti yio gbe Odu ni yawo.

Orunmila ni yii, ni yio gbe Odu ni'yawo.

Awon babalawo Orunmila, nwon ni he!

Nwon ni Odu ti o fe gbe ni'yawo yii o,

nwon ni, agbara kan wa l'owo re.

Nwon ni, agbara naa ni ki Orunmila o rubo sile dee,

nitori gbogbo awon enia re,

Nwon ni ki o ma ba a fi agbara naa pa a je,

nitori agbara ti obirin ohun ni, o ju ti Orunmila lo o.

Nwon ni ki Orunmila o yara rubo'le.

Nwon ni, kini o ru sile dee.

Nwon ni, k'Orunmila o ni okete.

Nwon ni, ki o si ni eku.

Nwon ni, ki o si ni eja.

Nwon ni, ki o si ni ibgin.

Nwon ni, ki o si ni igbin

Nwon ni, ki o si ni apo.

Nwon ni, ki o si ni egbaa jo.

Orunmila ru u.

Nigbati Orunmila rubo tan, nwon se'fe fun Orunmila.

Orunmila gbe e s'ode

Dide ti Odu o de, o ba etutu n'ite.

Ha! Tani o wa se etutu yii sile?

Ha! Esu ni Orunmila naa l;o se etutu naa sile,

nitoripe o fe fe o, iwo Odu.

Odu ni ko buru.

Gbogbo awon ti Odu ko lehin ni awon eburu.

O ni ki gbogbo nwon maa jeun.

Odu naa, o si igbe Aragamago eiye re sile.

O ni ki o maa jeun,

Odu wole.

Nigbati Odu wole tan, ni Odu ba ke si Orunmila.

O ni, iwo Orunmila.

O ni, on de o.

O ni, agbara on po o,

o ni, sugbon on ko ni je ki won ba o ja.

O ni, on ko ni ba'wo orunmila ja.

O ni, afi eniti o ba be on l'owe si wipe ki on o ba o baja,

o ni, ni on o maa baja,

nitori Odu ni, nwon ko fi fi ya je Orunmila.

Nitori bi nwon ba fi ya je Orunmila.

Odu uop fi agbara re ati agbara eiye re yio fi ba oluware ja.

Nigbati Odu so bee fun Orunmila tan,

Orunmila ni, ko buru.

Nwon si dijo mba bo.

Nigbati o ya, odu ni, iwo Orunmila,

o ni, yara mo ewo on o.

O ni, on fe ka ewo on fun o.

O ni on, o fe ki awon obirin yioku,

ki nwon o ma wo on l'oju

O ni, k'o ba on so fun gbogbo awon obirin yioku,

ki nwon o ma wo on l'oju.

O ni, eyii ti o ba ti wo on l'oju, yio ri'ja on.

O ni, on ko fe ki enikankan o wo on l'oju o.

Orunmila ni, ko buru.

O si pe gbogbo awon obirin re.

O kilo fun won.

Awon obirin Orunmila, nwon ko wo o l'oju.

Odu nso fun Orunmila pe,

o ni, on wa ba o di eru re si rere ni.

O ni, on wa ba o tun gbogbo nkan re se ni.

O ni, gbogbo nkan re ti o ba si fe baje, ki on o maa

tun un se.

O ni ti o ba mo ewo on,

o ni, gbogbo nkan re poo pata ni yio maa dara.

Eyii ti o ba si fe baje,

on ko ni je ki nkankan o baje.

Bi oso fe ba a je,

o ni, on ko ni je,

ti on gan naa ko ba si ti ba a je.

O ni, aje kookan ko le ba nkan Orunmila je.

O ni, ti Orunmila ko ba ti fi on sere.

O ni, ti Orunmila ko si je ki awon obirin re yioku ko

fi on sere.

O ni, on ko ni ba Orunmila ja.

On ko si ni ba awon enia re ja.

O ni, ki Orunmila si maa mo gbogbo ise ti o ba fe

maa ran on.

O ni, ti o ba ran on nise, ti enikan ba fi iya je e nibi kan,

ti o ba fe ran o si I on o je e.

Agbara eiye re,

ki enikan ba ti fi iya je Orunmila,

Bi o yin in, lekanna, Odu nlo ja nibe nu un.

L'Orunmila wa ni, Hen! Iwo Odu yii.

On mo o ni pataki.

On si mo pe iwo l'o ju gbogbo awon obirin lo l'aiye.

On ko si ni fi o sere lailai.

Gbogbo omo on ti o ba si ti je babalawo naa,

ni on o si maa kilo fun pe, nwon ko gbodo fi o sere lailai,

nitori Odu ni agbara babalawo.

O ni, bi babalawo ba ti n'ifa.

Ki o si maa l'Odu.

O ni, ase ti Odu naa si fun on wipe,

gbogbo awon obirin ti on ba l'odo on ko gbodo gba obirin laaye.

Lati ijo naa, gbogbo babalawo poo pata, ko si

Eni ti ko L'Odu, ko si.

Eni ti ko ba ti I l'Odu iyen ko ti I te'fa nu un.

Nijo ti o ba si ti l'Odu,

nijo naa l'o di eniti Odu ko ni je ki iya o je.

You trample upon the brush.

I trample upon the brush.

We trample the brush down together.

Ifa was consulted for Odu by these Babalawo.

They said Odu is going from Heaven to Earth.

Whenever she will arrive on Earth,

They said, Thee, Odu, this is your beginning.

Olodumare gave her a bird.

She took this bird with her to Earth.

Aragamago is the name that Olodumare gave to this Bird.

Aragamago is the name that Odu's bird carried.

She said, You, Odu,

She said, Any undertaking up on which you send this Bird, it will do.

She said, Anyplace that is pleases you to send the bird, it will go.

She said, If it is to do bad,

She said, If it is to do good,

she said, Anything that it pleases you to tell it to do, it will do it.

Odu brought this bird to Earth.

Odu has said that no other person will be able to look upon it,

She said that it must not be looked upon.

If any enemy of Odu looks upon it,

She will shatter his eyes,

With the Power of this Bird, she will blind the eyes.

If another of her enemies peers into the calabash of this Bird,

The Bird Aragamago will shatter their eyes.

She used this bird thusly.

She used it even to get to the house of Orunmila.

Orunmila went to consult his Babalawo.

The Oracle said, "If we teach intelligence to someone, his intelligence will be intelligent.
If we teach stupidity to someone, his stupidity will be stupid."
The Babalawo of the house of Orunmila consulted Ifa in order to know the day that he would take Odu as his wife.
In this manner Orunmila would take Odu for his wife.
The Babalawo of Orunmila said Hee!
They said, Odu that you wish to take for your wife,
A Power is in her hands.
They said, Because of this Power, Orunmila must make an offering to the Earth.
In the interest of all of his people.
They said, So that, with this Power, she will kill and eat him.

Because the Power of this woman is greater than that of Orunmila,
They said that Orunmila must quickly make the offering to the Earth.
They spoke of the things that Orumila should prepare on the Earth.
They said that Orunmila should have an okete bush rat.
They said that he should have a small rat, eku.
They said that he should have a fish.
They said that he should have a snail.
They said that he should have palm oil.
They said that he should have sixteen units of money.
Orunmila made the offering.
When Orunmila had made the offering, they consulted Ifa for him.

Orunmila carried the offering outside.

At the arrival of Odu, she found the offering in the road.

Hee! Who has made this offering to the Earth?

Ha! Esu said, Orunmila has made this offering to the Earth.

Because he wishes to marry you, Odu.

Odu said, Not bad.

All the things that Odu carried behind her, these are the bad things.

She told them to eat.

Odu opened the calabash of Aragamaga, her bird, to the ground.

She told it to eat.

Odu entered the house.

When she had entered the house, Odu called Orunmila.

She said, Thou, Orunmila,

She said, She had arrived.

She said, Her Powers are numerous.

She said, But she did not wish that they should fight with him.

She said, She did not want to fight with Orunmila.

She said, Even if someone asked her help, asked her to fight him.

She said, she would not fight him,

Because Odu did not wish that Orunmila should suffer.

Otherwise, if they wished to make Orunmila suffer.

Odu, with her Power and with the Power of the bird, would fight the people.

When Odu had finished speaking thusly,

Orunmila said not bad.

They were together.

The time came, Odu said, Thou Orunmila,

She said, You are going to learn my tabu.

She said, She wished to tell him her tabu.

She said, she did not want his other wives to see her face.

She said, that he should tell all of his other wives,

She said, that they should not look at her face.

Whomever would look into her face, she would fight with.

She said, she did not want anyone to look at her appearance.

Orunmila said, Fine.

He then called all of his wives.

He prevailed upon them.

The wives of Orunmila would not look at Odu's face.

Odu told Orunmila that,

She said, With him she would make his burdens become good.

She said, She would heal all things.

She said, Anything that he caused to go wrong, she would not repair it.

She said, If observed her tabu,

She said, All things that she completed would be good.

Anyone who would then disturb them,

The only thing left will be that which was going to be disturbed.

If oso wished to destroy,

She said, she would leave him nothing,

That he himself would be destroyed.

She said, No Aje is capable of destroying anything belonging to Orunmila.

She said, Orunmila should not jest with her.

She said, All of her work would be utterly good.

She said, She would not fight against Orunmila.

She would not fight against his people.

She said that Orunmila knew what he wanted to send her to do,

She said, If he sent a message that someone should suffer,

If he wished to do it, she would deliver it.

The Power of her bird,

If someone wished to make Orunmila suffer,

Even if only to pinch him, Odu would go there to battle with the person.

Orunmila said, Hee, Odu!

He knows that you are important.

He said that you are superior to all the women of the world.

HE will not be displeased with you, ever.

All his children who are Babalawos,

He will implore them that they should never dare to trifle with thee.

Because Odu is the Power of the Babalawo.

He said, If the Babalawo possesses Ifa,

HE said, He will also have Odu.

He said, the Power that Odu gives him says that,

No woman must look upon her form.

From this day no Babalawo is complete,

without possessing this Odu.

One who does not have this Odu will not be able to consult Ifa.

The day that one comes into possession of Odu,

On that day he will become a person that Odu will not allow to suffer.

Igbodu

(Ose 'Yeku)

Eni t'o ba se ni ku'ku ese.

Nle o, Ose yeku.

A di'fa fun Odu,

ti o ni on o fi apere jokoo.

Nwon ni iwo Odu ti o ba fi apere jokoo.

Nwon ni o o rubo.

O ni kini on o rubo fun?

Nwon ni nitori awon omo re ni ki o rubo fun.

Nwon ni, ki odu o ru eyin'die mewa.

Nwon ni, ki o tojuigbin mewa.

Nwon ni, ki o si toju egbaawa.

Odu rubo.

Nigbati Odu rubo tan,

nwon se'fa fun un, Odu fi apere jokoo.

Nwon ni, iwo Odu ti o ba ti fi apere yii jokoo,

nwon ni, o o dagba, o o darugbo.

Nwon ni, ti o je wi pe gbogbo ori re ni yio funfun,

ti o o si darugbo pupo.

Nwon ni ti o o pe l'aiye,

ti o o si ni tete ku,

iwo Odu.

Nigbati Odu ko tete ku,

Odu mbe l'alafia.

Nigbati o wa ya, Odu wa dagba dagba.

O di wi pe ti nwon ba mbi Odu leere oro,

de ibi ti o dagba de.

Odu ko mo nkankan mo.

Ninu ki o maa gbo ohun oro miran ti nwon ba so

fun un.

Nigbati o wa ya ni Odu wa pe gbogbo awon omo re.

O ni enyin omo on,

o ni agba de si on.

O ni ti nwon ba wa fe bi on leere oro,

o ni on o wa wa ohun ti nwon o maa bi leere oro aikeji on.

Ni Odu l'o ba lo.

Ni Odu ba tun pada,

l'o ba lo ree ke si gbogbo awon egbe re jo.

Nigba naa ti Odu o fi ni igba.

Awon alasaro re ti won jojo ro oro ki igba o wa fun on.

Awon mererin ni.

Eni ti o wa nibe n'ijo naa ni Obarisa.

Lehin ti o ke si Obarisa, o si ke si Babaluaiye.

Nigbati o ke si Babaluaiye, o si ke si Ogun naa.

Nigbati o ke si Ogun tan, o si ke si Odudua.

Odudua l'o s'ikerin nwon.

Odu ni, ori apere ni on ti jokoo.

Odu ni on si dagba dagba.

Odu ni, o wa di wi pe on wa fe lo sibi ti agba re.

O ni, ohun ti on wa pe won si.

O ni, bi enia ba fe lo o gbodo so fun enia re,

wi pe on fe lo o.

Nwon ni ha!

Nwon ni ki o ma lo.

Nwon ni nibi ti nwon ti nsoro lowo,

awon mererin si bu o ju wo in igbe,

bayii nwon ri'igba onikoko.

Nigbati nwon ri igba onikoko,

Obarisa ni ki Ogun o lo ree ja igba onikoko un wa.

Ogun si ja igba onikoko un de, o ja merin.

Obarisa ni ki ogun o pa a.

Ogun l'o pa igba naa.

Obarisa ni ki o fun Odudua.

Ki Ogun naa k'o fun Sopona.

Ogun ni, igba ti nwon ni ki on o pa niyii.

Nigbati Ogun pa igba tan,

o pa igba yii si ona merin.

Ogun ni on ti pa a tan o.

Odu ni agbarijo owo ni a a fi isoya.

O ni on nfe ki gbogbo awon enia on,

ki nwon o fowosi lilo on,

ki nwon o si fowosi nkan ipinu.

Ti awon omo on ati aromodomo on,

ti nwon o maa bi leere oro ti on ba fe so.

Nigbati o so bee tan.

Ni Obarisa, o feran efun.

Ni Obaluaiye, o feran osun.

Ni Ogun, o feran eedu.

Ni Odudua, o feran ere.

Ni Obarisa ba mu igba efun.

O ni igba efun ti on se yii o.

O ni on gbe e fun iwo Odu.

O ni ki o fi pelu apere re o.

O ni bi awon omo re, bi nwon ba ti mbo ti nwon si npe o,

o ni bee naa ni ki nwon o maa bo igba efun yii naa,

o ni ni'gba yii yio maa se fun won.

O ni on Obarisa naa on ko si ni ba won ja,

o ni nitoripe okansoso ni on pelu iwo Odu.

O ni Obarisa gba fun Odu.

Ni Obaluaiye l'o ba mu osun,

ninu osun ti on fi nkun ara re.

L'o ba mu u fiainu igba.

O ni iwo igba yii,

o ni o ti di igba ti on loni yii o.

o ni gbogbo ohun ti omo on ba ti mbi o,

gbogbo re naa ni ki o si maa gba.

Bi owo ni nwon ba ni ki o se fun awon ni,

ki o si maa se fun nwon.

Pipe ti awon omo on o maa pe on o.

on o maa dahun lati inu igba yii o.

nitori on ti dagba o.

o so be.

Odu gba, o di igba meji.

Ogun naa o gbe' gba eedu.

O gbe' gba fun Odu.

O ni iwo Odu,

o ni igba eedu ni'yii.

O ni gbogbo ohun ti nwon ba ti nfi nbo igba re,

o ni naa noi ki nwon maa fi bo igba ti on fun o yii.

O ni awon omo re ko ni ku kekere.

O ni nwon ko ni dagba si ya.

Odu gba, o di igba ere.

O gbe e fun un.

Ti Odudua naa ni bibo ni ki nwon o tun maa bo

igba ere yii mo apere Odu,

ati igba ti gbogbo awon orisa yioku gbe fun Odu.

Odu gba, o di igba merin.

Awon mererin ni ki nwon o maa bo gbogbo nwon

papo.

Nwon ni ikangun merin l'aiye ni inu igba mererin.

Odu ni ti awon omo on ba bo apere ti o je ti on,

Nwon bo on naa ni.

O ni ohun ti nwon ba ni ki on o se, on o se e ni rere.

O ni bi nwon ba bo igba efun ti o je ti Obarisa,

ti nwon ba pe on naa bo nibe, on o maa dahun.

O ni bi nwon ba bo igba osun, on o maa dahun.

O ni bi nwon ba bo igba eedu, on o maa dahun.

O ni bi nwon ba igba ere, on o maa dahun.

O ni sugbon bi awon ti se gbe apere yii sile nisisiyii,

o ni gbogbo enyin omo on ti e ba bo o.

ti e ba fe pe on bo l'ara nkan ti on fi sinu apere yii.

Lati igba naa ni nwon ba nfi obi ifin, obi ipa,

ni nwon ba fi nbo Odu.

Ti won ba ti mo pe awon fe wo yara re,

ti awon o ba lo bo o.

nwon o si bu omi ero,

nwon o fi re'ju.

Omi ero ti nwon o fi re'ju ni'jo naa ni,

on ni ewe Odundun, ewe rinrin, ori , igbin.

Ni nwon gbo sin omi.

Nigbati o ba fi re'ju tan,

ni enia to gbodo wo'le Odu,

ni enia to gbodo lo ree ri Igbodu.

Nwon npe apere ni igba Odu.

Nwon npe apere ni ile Odu.

Ha! Elo si apere Igbodu wo.

Odu naa ni o si gbe nkan re sibe ki o to ku.

O ni ki awon omo on, ki nwon o maa pe on bo,

L'ara igba ti on gbe sinu apere yii.

Ni nwon ba npe Odu bo nibe.

Lati ijo naa ni a ba ti nbo Odu lo ninu apere.

L'o to fi di pe, bi babalawo t'o ba bo'fa,

ti o ba si lo si igbo Ifa,

ti ko ba tii bo Odu ninu apere,

ko tii se nkankan,

Ifa ko ni tii mo pe o bo on,

on ko tii mo wi pe o di omo on.

O ni gbogbo omo on ti ba ti de Igbodu naa,

ko si tun maa pada bo Odu obirin on ni nu apere.

One who offends the Dead dies the death of the disgraced.

Praise, Ose'Yeku.

These were the Ones who consulted Ifa for Odu.

They said that she must sit with her Apere (The Ark)

They said, Thou, Odu, who sits with Apere,

They said, make an offering.

She said, Why must I make an offering?

They said, Because of your children, you must make an offering.

They said that Odu should offer ten hen eggs.

They said that she should prepare ten snails.

They said that she should prepare twenty pieces of money.

Odu made the offering.

When Odu had made the offering,

Ifa was then carried out for her, Odu who sits with Apere.

They said, Thou, Odu,

They said, She would become aged, she would become an old person.

She said, it will be said that her head will be completely white.

That she will become very old.

They said that she will remain in the world.

That she is not going to die soon,

Thee, Odu,

And Odu did not die,

Odu is in good health.

As time passed, Odu became very, very old.

They had to ask Odu for the guiding word.

Even when she was of an advanced age.

Odu knew no more.

Had she understood the words she was asked?

Had she not understood the words she was asked?

When the time had come, Odu called all her children.

She said, You are children,

She said, Old age has settled upon her,

She said, If they wished to seek the word from her,

She said, She must go to find a thing that will replace her, to which they could speak.

Odu went.

She returned.

She called all of her companion together.

At this time, Odu was in a calabash.

The "messengers" ("thinkers") together decided upon the response given by the calabash.

The "thinkers" are four in number.

The one who came this day is Obarisa.

After having called Obarisa, she called Babaluaiye.

After having called Babaluaiye, she called Ogun.

When she had finished calling Ogun, she called Oduduwa.

Oduduwa was then the fourth among them.

Odu said that she would stay on her Apere.

Odu said that she had become very aged.

Odu said that she wished to go to the place where the elders went.

She said that which they would ask of her,

She said, When one wishes to leave, the people must be spoken with,

And told that she was going to leave.

They said, Ha!

They said that she should not leave.

They said, The spot where they have spoken with Odu,

The four of them had seen it in the bush,

Thus they had seen the calabash covered with tumors.

When they had seen the calabash covered with tumors,

Obarisa told Ogun to go and collect the Calabash,

Ogun got the calabash, he gathered four.

Obarisa told Ogun to cut them.

Ogun cut the calabashes.

Obarisa told Ogun to give one to Oduduwa.

To give another to Sopono.

Ogun said that it is their calabashes that he cut.

When Ogun had cut these calabashes,

He had cut these calabashes into four parts.

Ogun said that he had cut them.

Odu said, Together beat your chest with your hands.

She said, she wished that all the people,

Would give their hands to her departure.

That they would give their hands to things decided,

That the children and the children of the children,

Would ask to hear the words that she was going to speak.

When she had spoken.

Obarisa loved efun.

Obaluaiye loved osun.

Ogun loved charcoal.

Oduduwa loved mud.

Obarisa took the calabash of efun.

He said, This calabash of efun,

he said that he would carry it for Odu.

He said that she should place it in her Apere.

He said, if her children wished him to "worship" it,

they should invoke him,

He said, Thus they will be able to worship the efun calabash.

He said he will carry it for Odu.

He said, All things they will ask of this Calabash,

He said, this calabash is made for them.

He said, Ha, Obarisa, will not fight with them.

He said, He and Odu are the One thing,

He said, Obarisa give it to Odu.

She said, if they worship the osun calabash, she will respond.

She said, if they worship the charcoal calabash, she will respond.

She said, If they worship the mud calabash, she will respond.

She said, But if they have already brought the Apere,

She said, You, all of you children, it is that that you

worship,

That you must come to worship in one body that which has been placed in this Apere.

From this time, it is with white kola and red kola,

That Odu is worshiped,

When they know that they will enter into her shrine,

That they are going to worship her,

they will take sacredly prepared water.

They will rub their eyes with it.

The sacred water that they wash their eyes with, is the Odundun leaf, tete leaf, renren leaf, shea butter, snail,

These will be mixed into the water.

When one has washed the eyes with this,

He may enter into the house of Odu.

He can go to see Igbodu.

They call the Apere, Igba Odu.

They call Apere the House of Odu.

Ha! You are going to open the Apere Igbodu, to look upon it!

Odu had placed these things before dying.

She said that her descendants will come to worship her,

in the body of the calabash which she has placed in the Apere.

They will worship Odu in this place.

From this day we worship Odu in the interior of Apere.

If the Babalawo wishes to worship Ifa,

He will go into the forest of Ifa.

If he does not first propitiate Odu in the Apere,

He will accomplish nothing.

Ifa will not know that he has come to worship.

He will not know that his child has come.

Ifa has said that all of his descendants who come into the forrest,

They must first propitiate Odu, his wife in the Apere.

Oriki Iyaami Osoronga

Iyaami Osoronga.

Eleiye ab'enu rodorodo.

Atioro Bale segesege.

Wariwa o bubu isoke fi ari jona.

Ero opopo l'o bi Latoriyo.

Latoriyo l'o bi Aringbindin.

Aringbindin l'o bi Aje.

Nigbati aje maa bi,

O bi omo meta.

O bi Oyiyi.

O bi Ayiran.

O bi Awerewere no waja.

O bi nwon ni meta.

Bee ni nwon ko ni'ye.

Ako l'o fun nwon ni'ye.

Nigbati iwa se,

nwon ni nwon ko ni fi ibi su omo oloore.

Emi omo oloore yin ni yii,

k'e ma fi ibi su mi.

Afefelele awo isaluaiye.

Efufu lele awon isaluorun.

Ojiji l'ogbon eiye nla abi fo gboun gboun.

Oloju merin agbon ologun efon.

Okunkun ogoji ofa.

Aseiye gbonri olongo.

Aseiye k'osun arere.

Aseiye s'aburu akoko.

Adegori awo ode'do.

Opolo abiba wuje wuje.

Apa ma hagun olokiki oru.

Afo yagu wollu.

Aji gini, arin gini, arin ginigini wo'ja.

Adagba fo diro.

Afinju eiye ti nfo nika.

Alagogo esuwu.

Elese segi.

At'ori j'eran.

At'edo j'okan.

Ogalanta.

At'ifun j'orooro.

A dai funni l'adie sin, gba eran lowo eni.

Oriki Iyaami Osoronga

Iyaami Osoronga.

Eleiye with the round mouth.

The aitoro bird that descends softly, quietly.

You who fly to the roof of the house and gather to drink blood.

In the streets of the world you eat from the head and are content.

You eat from the head and you are content in the world, yet you weep like a spoiled child.

You weep like a spoiled child throughout the world, Aje.

When Aje came into the world,

She brought three children;

She brought dizziness (vertigo)

She brought change of fortune

She brought the stiffness of Death.

She brought three children into the world.

And they did not have feathers.

It was the Ako bird who gave them their feathers.

Since the ancient times,

It is said that you (Aje) do not appease Evil with a chid who is doing good.

I am your child doing good.

Do not use me to appease Evil.

Soft-wind, the Babalawo of Earth.

Strong-wide, the Babalawo of Heaven,

Infinite Shadow, Great Bird who alights in all places,

Coconut with four eyes, owner of twenty branches.

Concealing forty arrows, it is with difficulty that the day becomes night.

She becomes the olongo bird who shakes its head.

She becomes the very red antagonistic bird rubbed with osun.

She becomes the bird, the younger brother of Akoko tree.

The crown on the head, the secret Babalawo of Ido.

The frog hides itself in a cool place.

To kill without eating is the reputation of darkness.

She lands openly to enter a town.

Go easily, walk easily, walk softly when entering the market place.

Things will be made to follow their proper course.

Elegant bird whose way is above and below.

Your beak is pointed like the esusu bead.

Your legs are like the segi bead.

You eat the flesh of man, beginning with the head.

From the liver you will eat the heart.

You, The master Hunter,

From the stomach, you even eat the gall bladder. You will not lift a chicken from a person, but you will take the lamb from near-by.



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A very powerful and detailed collection of Ese Ifa (Ifa verses) regarding Iyaami Osoronga, the power of witchcraft in Yoruba traditional religion.

Dedicated to:
IYAAMI OSORONGA,
my Mothers
who are very famous
at night.

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