YORUBA RELIGION
DEDICATION

This book is dedicated to the spirit of the millions of Yoruba people that was captured, sold in to slaveries and shipped to the Americans from the 1400 – 1800.

The book is also dedicated to my mother Subulade Amoke Omo Ajibona Omo Onamife who joined her ancestor on December 18th 2000. May her soul continue to rest in peace.
Before the advent of the Catholic missionaries and the Jihadist of Uthman dan Fodio, the Yoruba had a religion. They had their faith and believe. The Yoruba believe in Olodumare. We have our scriptures. Despite the humongous pressure hatred and animosity of the Yoruba converts against their own religion but some of us still embrace, it because of the tremendous wisdom in it. In the Yoruba churches and mosques today the tradition believe is always the center of the preaching. The Yoruba Christians and Muslims see the Traditional practices as evil and demonic. This attitude has created so much set back in the lives of the Yoruba people. The Christians and the Muslims see themselves so godly while they deem the traditional believers as children of the devil. If we pay enough attention we can see the damages that this attitude has done to our development in all aspects of our lives compare to the Chinese people who embrace their culture and believes. Now the Chinese are leading the world because they believe in themselves and their traditions. The Yoruba could be the same if only we will look back and regain our position as one of the greatest cultures of the world.

Today the Yoruba that was taking and sold into slavery several hundred years ago are now reintroducing the Ifa and Orisa religion back to the indigenous Yorubas at home. Even the Europeans and former Catholic followers did help build some of the ancient Yoruba shrine. Such example is the case of Suzanna Wenger when she dedicated her life to building the Osun shrine at Oshogbo back in the early 1970s; before it now become an international monument that our Yoruba Kings and Chiefs are now happy to reclaim.

The reason why Christianity and Islam gained ground among the ancient Yoruba traditionalists was because the Yorubas were very tolerant and accommodating group of people. The Yorubas do not like confrontations and destructions; Yoruba proverb says “Añi da ileke sodo oju laro” meaning “that we are reluctant to throw jewelries in the blender”. For those reasons Yorubas assimilated the two foreign religions into their culture that’s why we can see the various styles and ways how they practice the foreign religions. For example among the Christian Yorubas, we can find the Cherubim & Seraphim, the Pentecostals, the African Baptist churches, the Celestial churches etc. Among the Muslims you can the Ansarudeen, Hammadinya, Isabatudeen, the Tebic Muslims etc.

Yorubas embraced the foreign religion and adjust them to their cultural ways. Now history seems to be repeating itself with the emergence of the Boko-Haram groups who are new Islamic sects that are committing the present atrocities in the Northern part of Nigeria in the name of Allah. While the Fulani. Nomads Cattle rearers are letting their cattle’s destroy farm lands of the farmers in some Yoruba areas also rapping their women. The people are being told to keep cam that the government the government will resolved them. As at yet know permanent solution to the problem. Yoruba should not go into another war we need peace and religion, tolerant and respect of other people faith among ourselves. The reason that the Yoruba says “Aye laba fa Aye la bamole” was because Islam is called “Imole” by the Yorubas was as a result of the forceful attitude of the Jihad and the raiding of the Northern part of Africa by the Muslim Arabs in the 1700s and by Uthman dan Fodio in the 1800s.

The activities of Uthman and the Jihadist movement increased slavery and slave trade of the 1800’s. The Arabs had raided Northern Africa and captured the people as slaves since 1400s A.D. They later setup and have markets in Western and Eastern parts of African cities. According to history prophet Mohammed the founder of Islamic Religion was born in the year 570Ad. In 1804 A.D. a Fulani scholar by the name of Uthman Dan Fodio declared a Jihad (holy war) against the Hausa State named the (Hausa Bokkoi), whose rulers he condemned for allowing Islamic practices to deteriorate. Some of the local leaders of the Fulani received Uthman blessings and support and cleverly overthrew the Hausa rulers. The Fulani, with their superior cavalries and well-organized armed forces, easily defeated the untrained and poorly equipped Hausa warriors. They overthrew the Hausa rulers and they also conquered areas beyond the Hausa states, including Adamawa to the East and Nupe and Ilorin to the south. Uthman Dan Fodio and his men raided most of the Northern parts of what is now Nigeria down to Ilorin. Many of the people were captured, and their belongings were looted and their homes destroyed.

Thankfully, the warriors of Ibara in conjunction with the other warriors of the Yoruba land pushed the Fulani back to the place they now occupy. Many of those captured were later sold to the Portuguese and other Europeans as slaves. Most of those slaves were transported to the Americans to work on their plantations. Also, the Christian missionaries brought Christianity to the Yoruba and systematically imposed their beliefs in Jesus Christ on the Yorubas. They came with the philosophy and ideology of the “three in one”: “The father, the son,
and the holy spirit.” They condemned the Yorubas for their belief in Olódùmarè. The Yoruba were told that their belief was wrong and evil. They were told that they were worshiping idols, although the Catholic Christians themselves kneel before the cross and various other images of lesser divinities such as St. James, St. Michael, St. Mary and St. Peter as the Yorùbá do before the Òrìṣàs like Òbàtálá, Ṣànọ̀, Yemoja, Olókun and so on to pray. The Muslims face the east, where the sun rises, for daily prayers and also use the half moon and the stars as their icon, even though they do not have images. Every culture has its focus and beliefs.

Just like in the Christian faith as they used the cross and some of the status of the saints as icon their churches for worship to help them get closer to God; the sculpture Muslims also faces the East when the sun uses to worship. Muslims also uses the quarter moon and the stars as icon in their worship to get closer to God.

The Yoruba as well uses the status of Sango’s Axe on the staff of Orunmila as icon in their worship to get close to God. The notion that Yoruba are idol worshippers was just a way for the converted to other foreign religion to tarnish the traditional faith so they can convert people. The Yoruba know the difference between idol and God called Olodumare.

The Yoruba called Islam Imole meaning faith believe by force and called Christianity (Igbagbo) faith by believe. Although the Yoruba received many benefit from the introduction of these new religions such as education and awareness. Bishop Ajayi Crowther was an example of how the African converts learn to read and write. He later translated the English bible to Yoruba. Rev. Lijada was another example of one the Yoruba converted to Christianity who was also taught to read and write.

Today in many Yoruba homes the religions concept is 3 in which Yoruba sometimes call (Metalokan). It is the combination of the three belief systems, Namely Traditional practice, Islamic practice and Christianity. For example in my own family both of my parents were born into traditional practice. My father from Famoriyo family was born into Ifa family and my mother Ajibona was born into Ogun family. My father’s families were later converted to Islam before I was born and my mother’s families were later converted to Christianity. For me, I found more truth in the Traditional practices.

The idea that we were born sinners according to the Biblical stories is foreign to the Yoruba. It is also foreign to the Yorubas that human were created by God as slave or servant of God only to worship God as the Quran stated. The revelation and the notion of Ten Commandments is also a foreign concept to the Yorubas. In Ifa the Odus teaches that human should learn from their mistakes and pay the price or be rewarded for their deeds both here on earth and in after life. That is a reality. We must leave by the order of native.

I am writing this book in the wake eminent and potential of religious and cultural conflict that can happen in our country Nigeria. We must try to prevent a religious war in Nigeria. Yoruba have always been in harmony since the fratricidal war that got them into slavery and mass migration of Yoruba people to the America for four hundred years ago. More than six million Yoruba were sold into slavery during that time. It should not happen again. For these reasons the Yoruba should remain in Harmony.

Here is a time line of some of the Yoruba fratricidal war:

In about 1820, the Fulani conquered Ilorin. Abdul Salami became the first Emir of Ilorin. Öyó became tributary to war. Oluyóle became Başşörn to Aláafín Atíbara.

1850–1851 Ijebu ere war (Johnson 316-321)
Batedo war 1844 between Ìbádań and Ìjáyè
1860–1862 Ìjáyè war between Ìbádań and Ìjáyè. Ìbádań won in 1862.
In 1864 Óguímólá Balógún of Ìbádań was defeated and the Ògbás attacked Ìkòròdú. Ìkòròdú asked for the help of the British government. Şódeké attacked the Ògbas.
In 1665 an agreement was signed between Ìbádań and Ògbátó to make peace.
In 1867 the Ìbádań defeated the Ìjéṣa and Òwá Òbókun surrendered.
In 1870 Ìleṣa was captured by Ìbádań.
In 1878 Jalami war. Òkitì Ìjèṣà and Ilorin attacked Ikirun. Ibadan drove them out.

In 1880 Kiriji war. Ògbá and Ìjèbu were raiding the borders of Òbádaà.

By this time, the Òyó Empire had been weakened. War went on between Òbádaà and Ilorin. Through intervention of the government, a peaceful agreement was reached. It was planned that Ògbájọ would belong to Òbádaà. Modákéké was to be evacuated. Anyone who wanted to be with Òbádaà would build a new town, and anyone who wanted to be with Òlé Òfe would stay in Òfe towns.

In 1889 a treaty was signed between the British Government and Adéyémi (the Alaafin Òyó) to allow free trade between the towns. At that time, the French protectorate of Dahomey had been laying claims to some territories along the coastline of Lagos. The British decided to act quickly.

In 1893 treaties were made between Òyó-Òbádaà and others. The order to evacuate Modákéké was never obeyed. The British tried successfully to dismantle the war camps at Òbádaà, Ikirun and Ilorin.

In 1897 Ilorin and Bidah, which were raided for slaves, were captured by the Royal Niger Company, which was already taking control of the territories. Tapa Nupe and Ilorin were warned against continuous slave trading and they later accepted the control of the Royal Niger Company.

In 1901 the Yorùbá land became attached to the colony of Lagos under the British and Royal Niger Company. The Yorùbá land was eventually colonized by the British under an indirect ruling system that emulated the similar system of Yorùbá governance in the 1901s.

Here is a time line of the Yoruba ancestors’ middle passage to the Americas.

1481—Country of Portugal built the first European fort (Fort Elmina) on the coast of Africa

1501—King Ferdinand of Spain started the trade of African slaves to the colonies in the “New World”

1517—Bartolome’ de Las Casas made a deal with the Spanish King Charles I. On his request “Indian” workers in the Caribbean can be replaced with African slaves.

1619-1620—A group of Africans arrived to Jamestown. They were indentured servants.

1620—Mayflower” lands in America

1624—Samuel Maverick in Massachusetts owns two African slaves

1672—Royal African company is formed. Colonies can now buy slaves from the English.

1705—Virginia government tells slave owners that they are not guilty if they kill their slaves while they are punishing them.

1712—Slave revolt in New York

1721—South Carolina says that only “Christian whites” can vote

1735—Georgia, one of the English colonies in America, makes slavery illegal. But this was done so that Georgia would profit by selling slaves not to free slaves. Slave owners paid a small fine and slaves were not set free.

1739—The Stono Rebellion, Stono, South Carolina. Twelve slaves kill several white men and try to escape to Florida.

1740—Slave Act in South Carolina makes it a crime to teach a slave to read and write.

1770—Crispus Attucks, a runaway slave, led a group of Boston citizens to protest against a group of British soldiers. When the soldiers opened fire, Attucks was killed.

1773—Four Boston slaves petitioned for freedom based on the same reason colonists used to justify separation from England in the Declaration of Independence.

1775—Society for the Relief of Free Negroes Unlawfully Held in Bondage was formed in Philadelphia by Quakers.

1780—Pennsylvania becomes the first state to pass the law that ends slavery.
1787 – Northwest Ordinance was passed.
1791-1804 – Haitian Revolution—the only slave rebellion that succeeded.
1787 – The Three Fifths Amendments was adopted. According to it, slaves should be counted as three-fifths of a person.
1789 – Benjamin Franklin starts the Pennsylvania Abolition Society.
1793 – Fugitive Slave Act. This act allowed slave owners to return and catch the slaves who escaped to the “free states.”
1794 – The first national antislavery organization was formed. It was called the American Convention for Promoting the Abolition of Slavery.
1796 – Boston’s black community starts Free African Society of Boston.
1800 – Gabriel Prosser Rebellion.
1800 – James Forten and Absalom Jones write a petition to strike down The Slave Act of 1793.
1808 – International slave trade becomes illegal.
1829 – David Walker writes his appeal.
1831 – William Garrison starts publishing the “Liberator.”
1833 – American Anti-Slavery Society formed.
1837 – Elijah Lovejoy was murdered.
1861 – Southern states secede.
1861 – Civil War starts.
1862 – Emancipation Proclamation issued and said that on January 1, 1863, all slaves will be free in America.
1863 – Emancipation. Proclamation to free the slaves.

The Oral tradition from Ilé Ifé said that the Universe was a vacuum several million years ago. Olódùmarè asked the Sea to come manifest in the planet. For another several million of years the sea was by itself. Olódùmarè in his busy time recognized the loneliness of the Sea and decided to put more time to the creation of planet Earth. He then sent Oruumilà with some soil from the heavens and a five towed roaster that helped spread the soil on top of the Sea. From then on the Earth continue to spread. The Yorùbás believed that the spot where it first started was in Ilé-Ifé.

The Yorùbás believe in existence of only one God, but also as maintained by orthodox Christians, divine essence is manifested in more than one person or elements. So there are the other energies in which the supreme energy manifested. Such elements to the Yorùbás are the Sea, the Oceans, the Mountains, the Rivers, the Wind, the Sky, and the Thunder and Lightning, Volcanic eruption sites and so on.
The Yoruba religion, as well as Judaism, Islam and Christianity are the chief monotheistic religion of the world. However every traditional African community has its own label to describe the religion of his people. Thus Chukwism have been suggested for the Igbo of Nigeria. The Mendes for Sierra Leone and Olódùmarè for the Yorùbá people of Nigeria. Some people, like Late Fagbeño Beyioku and Chief Fágbemí Ajánákú suggested Orumilaism for the Yorubas. Some converted Yorubas that have converted to Islam and Christianity call the traditional Yorubas “Abórisì” meaning (Ọrìṣà worshipers). Ọrùnmílà in the system of Yorùbá traditional worship is only one of the several entities that the Yorùbás praise. These entities appear to be completely autonomous each with different practices, practitioners and rituals. But none of the practices disagree the supremacy of Olódùmarè (God) in Yoruba language.

Dr. Bólájí Ìdòwú in his book Olódùmarè (God in Yorùbá Belief) pointed out that “It is not easy to find a name that precisely a descriptive of real nature of African traditional religion. Other scholars like P.A Talbot and E.G Parrinder also recognizes this difficulty. They both realizes that the Traditional African society believes in the existence of omnipotent, omnipresent, omniscience, supreme God and also in a large number of subordinate Ọrìṣàs and deities. It however appear that they fail to note the point that traditional Africans in spite of his belief in subordinate deities would refer everything to God as the ultimate one. The Ọrìṣà are considered as the intermediaries between the people and God. Just as the Saints in some other religious practices are considered as the privilege spiritual begins who could help their followers to reach the supreme God. Like most African religions the Yorùbá religion and believe was never given a chance. But ironically the slaves that were sold to the Europeans were shipped to the Americas and the Caribbean Island about four to five hundred years ago. They took their religion and culture with them. The Yorùbá religion which comprises of worship of Olódùmarè the supreme energy of the Universe and the forces of the Universe called the Ọrìṣàs. The knowledge of which is taught through the sacred scriptures of Ifá called the Odùs by Ọrùnmílà the witness of creation according to Yorùbá mythology. Ifá is the sacred words of Olódùmarè which was taught to humanity by Ọrùnmílà. There had been several controversies on what to call the traditional African religion. Since Ifa is the wisdom of it all I will say it is appropriate to call it Ifaism. Most Africans believe in the existence of supernatural powers which is responsible for the creation of the universe and all things in it, including Man. Their religious practices are the result of their belief in Olódùmarè the Ọrìṣà, and the energies of the universe. God is called Olódùmarè in Yoruba language and the Yoruba believe He/She is responsible for the creation of all life. Dr Osadolor Imasogie in his book African Religion used an example how a Yoruba greets their loved ones goodnight. Yoruba usually says “Olórun a ji wa o”. This literally means may the supreme God wake us. The Gwari of Northern Nigeria has a similar goodnight greeting. For example, (Sheko gife nji) which means, “May God awakens us tomorrow?” Yoruba belief Olódùmarè created the other energies and the forces of the Universe to help continue the evolutions of the Universe. Yoruba says everything in the world is in the hand of Olódùmarè God. Many scholars have done comparative studies of the world religion, and this has thrown much light to the awareness of the Origin of religious ideas of the world. According to some research the great world religions which still have a great number of followers are Christianity, which has perhaps about 685 million followers, divided among is three main branches, of Roman Catholics with about 330 million members, Orthodox Eastern Catholic about 142 million followers, and protestants about 208 million people. Islam or Mohammedanism has about 510 million followers worldwide. Judaism has about 16 million followers, Hinduism about 234 million followers, Buddhism can perhaps claim 452 million followers, many of which will also declare themselves adherents of Taoism, Confusiasm, or Shinto. Traditional Yoruba religion claimed approximately 10 million followers worldwide. Ifa had been recognized as the great Oracular religion of the Yorùbá people and originated from Ọrùnmílà in Ile-Ife. Now there are organizations being put together under one to represent Ifá, Ọrìṣa and the practitioners in the international world. But it is still in the beginning stage and there are a lot of problems doing so but it must continue.

In the Yorùbá religion, Ọrùnmílà is the Great Priest Prophet. He is the intermediary between human and the other energies of the universe. He is regarded as the compendium of the knowledge which Olódùmarè used to create the Universe. That is why the Yoruba praise him as the witness of creation. He is the know all who could tell other deities and human being what to do to please (Olódùmarè) God, Man and other super human forces through IFÁ Divination, the WORD and the Ancient wisdom of the Yorùbá. This is why the corpus of IFÁ is as important in the Yorùbá system of faith and worship as the Apostles and Nicene Creed are in the Christian religious practices and the Kalima in Islam.

Ifá as well as the Christian Bible or any other Scriptures of wisdom contain no definition for God, but contains much allusion and praises to his being and attributes. Many of the African scholars do not believe or
even understand Ifá. May be because of how their educators who were mostly either Christians or Muslims had presented or interpreted the knowledge in the Odù Ifá to them.

According to the Yorùbá oral tradition from Ilé-Ifẹ, Òrùnmìlẹ̀ was the second of the Yorùbá supreme beings said to have been jointly responsible for the creation of the world. Ifá was therefore praised as the witness of destiny. “Ẹlẹ́rì ẹ̀pin” The other two supreme beings are in order, Odùduwà, and Òrìṣà ìlélà. Whilst Odùduwà. Was said to have been responsible for the general foundation of the earth and for furnishing the materials with which the main creation of the Universe were built from. In order to practice Ifa divination, one must be initiated to Ifa priest hood. I hope the stories of the Odùs in this book will help Ifá practitioners.

Ifá in itself is Truth, the living truth that is the Holy Breath of Olódùmaré, Almighty God. That eternal truth which was and is and ever more shall be the truth that cannot change nor pass away. Ifá is about truthfulness, righteousness and peace on Earth. Ifá is the Truth as the Yorùbas have received it from their Priest and Prophet, Òrùnmi. Ifá contains the five different kinds of truth: the scientific, the historical, the artistic, the theological and the logical. Ifa is the synthesis of Science, Religion, Philosophy and Sociology. There is nothing under the sun that is not covered by Ifá.

Òrùnmìlẹ̀, the god of divination has several names. Baramiagbonniregun, which means the tall straight palm tree; Òrùnmìlẹ̀, which replaces Òrun mọ eni tí yìò lá, meaning only heaven knows who will prevail; Amòmọtán which means the one that you can never know all of; Òyìgyìgyì, which means the immovable one; Ikúforíjí which means the one that death forgives; Ènì ājìkì meaning the one that you first greet in the morning; Òbìrìkìtì apá ojọ íkú dà which means the one that changes the day of your death; Ògbònlúkayé, meaning the wisdom of the world. Ópitàn Ilé Ifẹ which means the historian of the ancient Ifẹ; Òtèrèkèkayé, meaning the one that spread all over the world; Èlèrì’ẹ̀pin meaning the witness of destiny; Òlókun asòòròdàyọ meaning the owner of the sea that makes all matters become joy; Òpé abíṣewàrà meaning the one that when He says so it will be.

Òrùnmìlẹ̀ is one of Olódùmaré’s principal representatives on Earth. Great wisdom and power was bestowed on Òrùnmìlẹ̀ by Olódùmaré.

In my book the Cradle of Yoruba Culture pages 76 -80 I have explained the role of the Araba Agbaye. I have not found any book that explained the role of the Araba as I have done in the book. This was based on my findings and asking questions out of curiosity. I am just doing what Ori send me to do. He Araba Agbaye is the Spiritual Leader of the Ifa and Orisa practitioners worldwide. He’s like the Pope position in Roman Catholic faith. In the ancient time there was only One Araba. Everywhere else where the Awo of Orunmila went they were the Oluwos. Now in the modern time that our religion has grown, the Araba has been installed in some other towns. When the Araba Agbaye and the Awo Olodumẹrinlogun see it fit to have the representation of Orunmila on request as in my situation the Araba will be installed. Still not in every town in the Yoruba land Araba is installed. Many Yoruba towns still only have Oluwo. It is more or less like the Bishops sent by the Pope from Rome to oversee the Catholic faith and the practitioners. Araba do not police or tell worshippers what to do in there shrines. But oversee or make prayers teach the conduct of Ifa and so on.

The Araba's basic role is to coordinate the worshippers, lead prayers, Make peace, and harmony and so on .Basically to work for the development of the faith and the development of the practitioners without any discrimination. Araba in the other towns gives reports or feed back to Araba Agbaye at Ile Ife for better structure and for other things that may need to be done to uplift the religion and the practitioners. Araba must leave the life of a role model and get support from the Awo and the other practitioners. Even though our religion is one of the oldest but the structures are still in the making. But one cannot make himself the Araba. It is a tradition that started with Awo Orunmila from Ile Ife.

**Symbolism**

**Religious Symbols and Synchronize.**

There are many symbol used in the religions and ritual practices among Yoruba.

The Yoruba use symbols like the scared staff by the babalawo, also the Pope and the Bishops used in Christianity. The Muslims use the staff that Kalifat carries.

The Ose Sango is as sacred to the Yoruba as the cross is sacred to the Christian. The Islamic Icon on top of Mosques is the quarter moon and the star. These are some of the symbols used among the Yoruba in their
religions practices all in the effort to reach the Most-High; you can call him/her Olodumare, God, Allah. Their focus is towards the same entity.

The Yoruba Worship some of the power superior to man which our prominent natural objects or sites such as the sky, sea, rivers, earth etc. They are called Orisa. Their reason for the worship is to enable them to cope with the intransigent of their natural environment and its effect on their activities.

In the last 400-500 years many of the Yorubas that were sold into slavery in the Americas developed a system of worship to reach the same goal, because most of them captured and sold to the Arabs, later sold them to the European for more profit where bought by mostly the Catholic faith Europeans that settle them in places like Cuba and Brazil to use them on the where Catholic religions inclined.

The slave master forced them to worship in their way, but they could not used their calling by their native ways invented a way and synchronize the masters religions with their native religion.

The outcomes of them were Santeria and Condomble. Today the concept and doctrine of both religion has been synchronized, because Christianity and Islam got their roots from the source and place in the middle cast, there are the same stories of the older prophets in both the bible and the Quran, except that Islam was later founded by prophet Mohammed who was born 570 year after the death of Jesus Christ.

According to the Quran the other prophets where also mentioned including Mohammed. Abraham the Biblical story was referred to as Ibrahim, Jacob was referred to as Yakuba, David was referred as Daud, and Solomon in the bible was Sulaimon in the Quran. E.t.c

The Yoruba that were settled in the Americas normally came up with similar syncretism, so they were allowed to worship by their slave maters. Orunmila became St Frances and with some saint. Ogun became St Pedro. Sango became St. Barbara.

**Index of Catholic Saints in Santaria synchronizes with Yoruba Orisa.**

This is a list of the most common Catholic synchronizations according to Cuban Santeria. Keep in mind that the synchronization is not the Orisa, but simply a camouflage. (Some of the synchronizations refer to specific paths of certain Yoruba Orisas.)

1. San Ambrosio Osanyin
2. Anima Sola Esu, Elegba
3. Santa Ana Nana Buruku
4. St. Barbara Sango
5. San Bartolome Agidai
6. Caridad de Cobre Osun
7. Sta. Catalina Oba
8. Sta. Clara Yewa
9. San Cosme Ibeji
10. San Cristobal Ogun
11. San Damian Ibeji
12. El Diablo Eshu (probably Shigidi path)
13. San Experito Sango
14. Sta. Filomena Alaguema
15. San Francisco Orunmila
16. San Isidro Labrador Oko
17. San Juan bautista Osanyin
18. Jesucristo Obatala; Obamoro
19. San Jose Ogun, Oshagrinya
20. San Lazaro Baba lu Aye
21. San Manuel Aganyu
<table>
<thead>
<tr>
<th>No.</th>
<th>Saint</th>
<th>Orisha</th>
</tr>
</thead>
<tbody>
<tr>
<td>22.</td>
<td>Nino Atocha</td>
<td>Elegba, Esu</td>
</tr>
<tr>
<td>23.</td>
<td>San Norberto</td>
<td>Ososi</td>
</tr>
<tr>
<td>24.</td>
<td>San Patricio</td>
<td>Ohango</td>
</tr>
<tr>
<td>25.</td>
<td>San Pedro</td>
<td>Ogun</td>
</tr>
<tr>
<td>26.</td>
<td>San Rafael</td>
<td>Inle</td>
</tr>
<tr>
<td>27.</td>
<td>San Ramon</td>
<td>Osanyin</td>
</tr>
<tr>
<td>28.</td>
<td>San Roberto</td>
<td>Oke</td>
</tr>
<tr>
<td>29.</td>
<td>Santiago Apostol</td>
<td>Aboku, Sango</td>
</tr>
<tr>
<td>30.</td>
<td>San Sebastian</td>
<td>Ososi</td>
</tr>
<tr>
<td>31.</td>
<td>San Silvestre</td>
<td>Osanyin</td>
</tr>
<tr>
<td>32.</td>
<td>Sat.Teresa</td>
<td>Oya</td>
</tr>
<tr>
<td>33.</td>
<td>San Tobias</td>
<td>Iroko</td>
</tr>
<tr>
<td>34.</td>
<td>Viren de la Candelaria</td>
<td>Oya</td>
</tr>
<tr>
<td>35.</td>
<td>Virgen del Carmen</td>
<td>Nana Buruku</td>
</tr>
<tr>
<td>36.</td>
<td>Virgen de Los Desamparados</td>
<td>Yewa</td>
</tr>
<tr>
<td>37.</td>
<td>Virgen de las Mercedes</td>
<td>Obatala</td>
</tr>
<tr>
<td>38.</td>
<td>Virgen del mar</td>
<td>Olokun, Yemoja</td>
</tr>
<tr>
<td>39.</td>
<td>Virgen de la Monserrate</td>
<td>Yewa</td>
</tr>
<tr>
<td>40.</td>
<td>Virgen de la PurisimaConcepcion</td>
<td>Iroko</td>
</tr>
<tr>
<td>41.</td>
<td>Virgen de Regla</td>
<td>Yemoja</td>
</tr>
<tr>
<td>42.</td>
<td>Virgen del Rosario</td>
<td>Dada, Awanyin</td>
</tr>
</tbody>
</table>

---

Orunmila became **San Francisco**

Shango became **San Experito**
**San Barbara**

Oshosi became **San Sebatian**

Ogun became **San pedro**

Orunmila became **San Francisco**

Baba lu Aye Became **San Lazaro**

Oya became **San.Teresa**

Osun became **Caridad de Cobre**
Yemoja became Virgen de Regla

Obatala became Virgen de las Mercedes
Orunmila

The literal translation of Orunmila is (Orun ni o mo ati la.) only heaven know the way to salvation. The history of Orunmila is very controversial. In one of the stories, according to the Yorùbá oral tradition from Ilé-Ife, Òrùnmìlà was the second of the Yorùbá supreme beings said to have been jointly responsible for the creation of the world. The other two supreme beings are in order, Odùduwà, and Òrisànlà. Whilst Odùduwà was said to have been responsible for the general foundation of the earth and for furnishing the materials which were used in the creation of the earth namely iron clay and so on. Another story said that Orunmila was born of a Nupe tribe and he was a miraculous child. He used to display extraordinary and amazing powers that earn him recognition and respect. He later attracted many followers. All this attentions and fame caused the Muslims to hate him, and they eventually conspired against him and drove him out of the tribe. Orunmila then crossed the Niger River and started walking his ways southwards. Orunmila stopped in many places along the way. Where ever he stopped he established a group teach them and practice Ifa with them, Some of the places Orunmila stopped and practice Ifa were, Ado Ekiti, Owo, Benin, Ijesha, Obokun and so on. That is why we praise Orunmila (Erinmi nle Ado) the Hippopotamus at the town of ado (Erinmi lode owo) the Hippopotamus at the town of Owo (Sikisiki l ode Iseri) the big element of the town of Iseri.

Another story about Orunmila was that he was born at Oke Igeti in Ile Ife. He later had his residence at Okeolobo now Oke Itase in Ife. The story said that in the beginning Orunmila was very poor and he had to beg for a leaving. One day in his sleep he was endowed by special wisdom and the knowledge of healing and divination and that he woke up with a bracelet around his wrist. When he woke up he remembered everything from his dream and as he began to practice he began to get the good results. More people began to know about Orunmila. Kings and chiefs began to send for him and he became famous. Orunmila began to have a lot of followings and people wanted to learn from him. They make him the head among them called Oluwo; meaning the head of those that knows the secret of life.

Orunmila initiated many of his followers in to the mysteries of Ifa divination and the art of healing. Before his death he gave his followers the 16 knots from the sacred palm tree at Oketase called agbonmiregun. He taught them and told them that if they ever what to consult and talk to him after he has gone, they must use the 16 knots called ikin to consult with him. When Orunmila died he was deified. Up until today the main Yoruba divination system is based on Ifa and the whole of ancient Yoruba culture is based on the guidance from Ifa.

Baba Araba agbaiye Adisa Aworeni.
Araba is the representative of Orunmila on earth

Chief Dayo Ologundudu, Prof. Wande. Abimbola and The Araba Agbaye Ifa Festival June 1990.

The Headquarters of Ifa and Orisa. (Oketase)
The Araba Agbaye Adisa Mokoranwale Aworeni.
The supreme authority and representative of Orunmila in Ifa and Orisa religion worldwide.

The Araba is the head Chief of Orunmila shrine and he is always surrounded by the other Chief Ifa priests of Orunmila shrine at Oketase in Ile Ife. They are called awo Olofin and awo Olodumerindinlogun. They are special chiefs that take care of Orunmila shrine and the Ifa of the King. Their chieftaincies are a rotation. Like the monarchy in Ife. It moves from one royal family to the next. So are the chieftaincies. Divination is done to know which family member will be the next King or Chief. When one Chief dies the next Chief move up to his place. They are usually all old men, their wives has their own organization they call Apetebi Orunmila. At the annual ceremony of Agbonmiregun, The Araba climbs the hill of Onitase called Okeagbonmiregun as Orunmila climbed it. On his way coming back he transforms in to leopard that is the celebration that still takes place every year at Oketase Ile Ife. All Babalawos, Iyanifa, Omo awos and all people comes from everywhere in the world to be a part of the festival. Some of their chieftaincy titles in the awo Olofin and Olodumerindinlogun are. Chief Akoda, Chief Aseda, Chief Afedigba, Chief Asekinda, Chief Amosun, Chief Amore, Chief Tedimole, Chief Dawodere, Chief Agbongbon Chief Megbon, Chief ObakinalaOrisa Chief Kerindin Chief Sesere, Chief Opepe Chief Adefalu and Chief Sekunda. All these awos were the ones that surrounded Orunmila.

According to the Yoruba oral tradition Orunmila was the witness of creation. That is why he was called (Eleri ipin) “The witness of destiny.” Ibikeji Olodumare, Amomo tan. He was the compendium of knowledge with which Olodumare created the heaven and earth. Orunmila is also the intermediary between Olodumare the Orisas and human being. Orunmila is the one that teaches human about the power of the energies of the universe. Through the scriptures that are called the Odu Ifa It is very scientific and spiritual at the same time. Orunmila revealed the ways in which human can be in harmony with the rest energies of nature and how to leave a peaceful and happy life. He teaches humanity how to have longevity and happy life. Through divination with the assistant of an Ifa priest one can know what to do in difficult and confused situation. It is only the Ifa priests called Babalawos or Iyanifas that can perform divination. The Ifa priests usually recite the stories in the odu, and arrive to a conclusion and solutions to human problems. One must be initiated to the sacred worship of Ifa to become a priest. There are 256 stanzas in the Odus of Ifa. Competent Ifa priest must memorize several stories in the Odus of Ifa to become a priest. The training of an Ifa priest takes several years. Orunmila has several praise names. Orunmila was the energy which was synchronized with Saint Francis by the Yorubas of the New World. The Ifa priests and priestesses usually wear beads that are brown or green or brown and yellow.

Babalawos /Iyanifas Priesthood and their practices.

Chief Dayo in the center; surrounded by Babalawos in Puerto Rico/ April 2003
The level of the initiation and the training and knowledge that Awo has determined how much functions of Ifa priesthood he or she should engage in. There are few different levels of Ifa initiations. After the vigorous training of an Awo for several years; by then he or she must have learnt the ethics and the principle of Ifa. The initiate by then must have known about the morality of life and the ways humanity can achieve a full filled and peaceful life. In the Odus of Ifa, Orunmila taught humanity about good character among many other issues about life. Orunmila thought us about courage, dignity, honesty. Self determination, unity, patience, perseverance and victory. I made my initiation Ifa priesthood in 1984 after I was instructed by Chief Ifayemi Eleburuiben in 1982 that I must make it and went back to my roots. I was initiated by the Araba at the time who was Chief Awosade Awosope who was also my uncle. Oluwo Fasuyi was my Ojugbona. Chief Fasuyi became Araba after Chief Awosope in 1986.

Oluwo.
Oluwo is the senior master teacher.

Ojugbona
Ojugbona is the assistant of the Oluwo.

Here are some of the praise names of Orunmila

Ifa Olokun a soro dayo.”Ifa the owner of the sea that changes all matters into happiness”.

Eleri ipin “The witness of destiny”
Ibikẹji Olodumare “The second to Olodumaré”
Obiriri ajipojo iku da “The one that changes the day to die”
A tori ti ko sun won se “The one that fix the unfortunate heads”
Amo imo tan “The one that could never be completely understood”.
Ariniu rode “The one that sees the inside and the outside”
Olumo okan “The one that knows the thoughts of humanity”
Ogbon Ile aye “The compendium of the knowledge of the universe”
Opitan Ile Ife “The historian of Ife the ancient town and the cradle of the universe”
These are some of the paraphernalia’s of Ifa

Written by
Chief Dayo Ologundudu
(Atayese Awo Agbaye Ile Ife)
References:

Rev. Lijada

Rev Onadele Epega

Williams Bascom: Communication between God and Men in west Africa.

Dr. Bolaji Idowu: Olodumare God Yoruba Believe.

P.A. Talbot:

EG. Parrinder:

Chief Fagbemi Ajanaku

Chief Fagbero beyioku

Chief Veger Fatumbi

EW Smith: Africans idea of God

GJ. Afolabi Ojo: Yoruba Culture
Chief Dayo Ologundudu
(Arayese Awo Agbaye Ile Ife)

Chief Dayo Ologundudu the (Arayese Awo Agbaye Ile Ife) founded the Institute of Yoruba Cultural Studies in 1995. Since then he has made tremendous effort in reconnecting the descendants of the African slaves from the Americas with their roots at Ile-Ife. He is the author of the book “The Cradle of Yoruba Culture”.

Other Books & CDs published by Chief Dayo are showed above.

For Information & Ordering Contact

Office No: @ 09035412937

Chief Dayo Ologundudu ologunduduadedayo@gmail.com or call US+9178416317, Nig.+2348037138546

Nelson Saavedra @ +9172801673 heightspapi212@juno.com

Chief Dayo Ologundudu greets and congratulates the Araba Agbaiye and the Awo Olodumerindinlogun at Ile-Ife for the Annual Ifa and Oke