

# ORÍKÌ EGÚN

PRAISING THE SPIRITS  
OF THE ANCESTORS

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HOUSE OF PROVIDENCE  
MOUNT VERNON, NEW YORK

**EGÚN JE WA MEMU**  
(Pouring Libation to the Ancestors)

**Ìbà se Ose - Oyèku.**

I respect that sacred scripture that guides our communication with the ancestors.

**E nle oo rami oo.**

I am greeting you my friends.

**Eiye dudu baro Babalawo la npe ri.**

The black bird that touched the dye in the name of all diviners.

**Eiye dudu baro Babalawo ma ni o.**

The blackbird that touched the dye in the name of all diviners in his name.

**Igba kerindinlogun a dana igbo Ose.**

The sixteenth time we make a fire in back of Ose.

**O digba kerindinlogun a dana igbo Ose 'na oo rami o.**

The sixteen fires do not harm me.

**O jo geregere si owoko otun.**

The roaring fire burns to the right.

**O gba rere si tosi o.**

The roaring fire burns to the left.

**Ora merindinlogun ni won ima dana Ifa si.**

The sixteen places that we make fires of wisdom.

**Emi o mona kan eyi ti nba gba r'elejogun o. Ase.**

When I did not know the road to follow, I should have followed destiny.

**ORIN**

**Emi o mona kan o. Eyiti nba gba a r'elejogun e e. Eyi nab gba r'elejogun,  
Eyi nba gba r'elejogun. Egbe ope o.**

When I did not know the road to follow, I should have followed destiny.  
I should have followed destiny, I should have followed destiny,  
May all the elders hear my song.

**EGÚN JE WA MEMU**  
(Pouring Libation to the Ancestors)

- |          |   |
|----------|---|
| Call     | <b>Omi tútù, Ona tútù, Ilé tútù, <u>Olójó</u> 'ni mo júbà.</b><br>Cool Water, Cool Road, Cool House, it is the Owner of the Day we respect. |
| Response | <b>Ìbà à se.</b><br>We give praise.   |
| Call     | <b>Ìlà Oòrun mo júbà.</b><br>It is the Spirits of the East we respect.  |
| Response | <b>Ìbà à se.</b><br>We give praise.   |
| Call     | <b>Ìwò Oòrun mo júbà.</b><br>It is the Spirits of the West we respect.  |
| Response | <b>Ìbà à se.</b><br>We give praise.   |
| Call     | <b>Aríwa mo júbà.</b><br>It is the Spirits of the North we respect.   |

- Response **Ìbà à se.**  
We give praise.
- Call **Gúúsù mo júbà.**  
It is the Spirits of the South we respect.
- Response **Ìbà à se.**  
We give praise.
- Call **Akọda mo júbà.**  
It is the diviner Akọda we respect.
- Response **Ìbà à se.**  
We give praise.
- Call **Aṣẹda mo júbà.**  
It is the diviner Aṣẹda we respect.
- Response **Ìbà à se.**  
We give praise.
- Call **Ilẹ mo júbà.**  
It is the Spirit of the Earth we respect.
- Response **Ìbà à se.**  
We give praise.
- Call **Èsù Ọdàrà mo júbà.**  
It is the Spirit of the Divine Messenger of Transformation we respect. (call the names of all roads of Èsù represented at the ceremony)
- Response **Ìbà à se.**  
We give praise.
- Call **Awon Iku Orún mo júbà.**  
It is the Spirit of those who live in the Realm of the Ancestors we respect.
- Response **Ìbà à se.**  
We give praise.
- All **Ajúbà o, Ajúbà o!**  
We give respect. we give respect.
- Ase.**  
May it be so.

### ORÍKÌ EGÚN

(Praising the Ancestors. invocation for consecration of Ancestor shrine and Aṣo Egún)

#### Egúngún kiki egúngún.

Praise to the mediums of the Ancestors.

#### Egún ikú ranran fẹ awo ku opipi.

Ancestors who have preserved the mystery of featherless flight.

#### O da so bo fun lẹ wo.

You create the words of reverence and power.

#### Egún ikú bata bango egún dẹ.

The drums of the Ancestors announce the arrival of the Ancestors.

#### Bi aba f'atori na lẹ egún a se dẹ .Ase.

On the strong mat you spread your power, the Ancestors are here. May it be so.

### ORÍKÌ ADIMU EGÚN

(Praising the Ancestors when offering libation and cola nut)

**Egúngún wa yana wa neni, je wa memu.**

Ancestors please call on us today. and drink our palm wine.

**Egúngún Baba Iya yana wa o, je wa gb'obi pa.**

Ancestors. Fathers and Mothers. please come so that you may accept offerings and split the cola nut.

**Egúngún wa yana wa. Ase.**

Our Ancestors please call. May it be so.

### ORÍKÌ AWQON BABA MI

(Praising the Ancestors of the Spirit of Destiny)

**Egúngún gún ani o gún, Akala ka ani oka lekeleke foso.**

Spirit of the Ancestors mount the mediums smoothly. the vulture circles the ceremony like a snake.

**Ani ofun fun a difa fun. Qrúnmilà Baba n'on ko lase lenu mo.**

The white feathered bird cleans us in flashes of light. The wisdom of the Spirit of Destiny is emitted in flashes of light.

**Woni kolo pe Baba pe lode Qrún. Tani Baba Qrúnmilà, morere ni Baba Qrúnmilà.**

The wisdom is acknowledged as coming from the Owner of the Realm of the Ancestors. Look to the Spirit of Destiny, all good fortune comes from the Spirit of Destiny.

**Mije morere no o. To ase si ni lenu morere mi o. Ase.**

Seven blessings is the power of light. The seven blessings of light are the spiritual powers that come to us. May it be so.

### QFQ ASE EGÚNGÚN

(Invocation for Ancestors to mount the mediums)

**Egúngún ajùwòn lùkùlùkù gbugbu. A rago gbálè egúngún kiki egúngún.**

The mediums of the Ancestors have the power to transform death. We sweep the earth to salute the wisdom of the Ancestors.

**Tògògò okú yi gbé ni eni ará kan ti nj'ijó awo, isò ràn l'okun nde l'agbùrè,**

The Spirit of Death guides the head to touch the mat of those Ancestors who have met in secret, to speak of the bond of secrecy.

**ìgbà ti ng o s'oran okùn, kil'è m'okùn, so mi l'apá si omo keke mo sá**

it is the oath of sea water, sea water offered to the Earth, it is a sign that water is the child of growth.

**mo ny sewe k'apinni, Abàjà mo bù mo mu sewe l'agbùrè,**

we drink without negativity. I wear body marks as a sign of my oath of secrecy.

**gòmbó mo wà mo mu sewe l'igborí, tori igborí mi l'oyo - mo - ko Ase.**

They show that I pledge my loyalty to the spirits. from this oath I receive the food of learning. May it be so.

### QFQ ASE EGÚNGÚN

(Invocation for Ancestors to Mount the Mediums)

**Ìbà a se Oyeku Meji ati Oyeku Meji, mo juba.**

I respect the holy scripture that honors the Ancestors and I give it praise

**Ìbà a se Egún, mo juba.**

I respect the Spirit of the Ancestors and I give them praise.

**Ìbà a se Arúku, mo juba.**

I respect the Spirits that transform our Ancestors and I give them praise.

**Ìbà a se Eluku, mo juba,**

I respect the Spirits that elevate our Ancestors and I give them praise.

**A dupe gbogbo egún embelese Olodumare.**

I thank the spirit of those ancestors who honor the Spirit of Creation.

**I ni (name) omọ (name of spiritual parents).**

I am (name) child of (name spiritual parents).

**Egún pèlé o. Egún pèlé o. Egún pèlé o.**

Ancestors I greet you. Ancestors I greet you. Ancestors I greet you.

**Egún mo pé o. Egún mo pé o. Egún mo pé o. Ni igba meta.**

Ancestors I call you. Ancestors I call you. Ancestors I call you. I call you three times.

**Egún ikú ranran fe awo ku opipi. O da so bo fun le 'wo.**

Ancestors who have preserved the mystery of featherless flight. You create the words of reverence and power.

**Egún wo'le wa. Yana wa neni. Egún wo'le wa. Yana wa neni. Egún wo'le wa. Yana wa neni.**

Ancestors you are welcome at this house. Please call today. Ancestors you are welcome at this house. Please call today. Ancestors you are welcome at this house.

**Je wa adimu pa. Ti won ba nje lajule Ọrun ba won je. Bi ekolo ba juba ile ile a lanu.**

Come and accept our offering. Whatever good things are eaten in the Realm of the Ancestors please partake. If the earth worm pays homage to the Earth, the Earth shares Her abundance.

**Omode ki Ijuba ki iba pa a. Ma ja kiki won Ọrun, a dupe.**

If the child honors their parent they never suffer from neglect. All respect to the powers of the Realm of the Ancestors.

**Ìbà Baba. Ìbà Yeye. Ìbà Baba. Ìbà Yeye. Ìbà Baba. Ìbà Yeye.**

Praise to the Fathers. Praise to the Mothers. Praise to the Fathers.

Praise to the Mothers. Praise to the Fathers.

Praise to the Mothers.

We respect the Fathers and the Mothers.

**Mo juba (name of ancestor)**

I praise (name of ancestor)

\* (include all those ancestors you wish to remember preceded by the words; mo Juba).

**Egún fun me lo mo, a dupe. Egún fun me la l'afia, a dupe.**

Ancestors we ask for your help and give you thanks. Ancestors we ask for good health and we give you thanks.

**Egún Oro ti ase fun Ọrun ni awon, a dupe.**

Ancestors we ask for the the power of transformation from the Realm of the Ancestors and we give you thanks.

**Ìbà Oluwo (name of chief priest). Ìbà Iyàgba (name of chief priestess)**

I respect (name of chief priest.) I respect (name of chief priestess)

**Ìbà Ojugbona a ko ni li-'fá, a ko ni li Ọrìsà.**

I respect all those teachers who have taught me the ways of Ifá and Ọrìsà.

**Ki kan mase (name of elder).**

I ask for the support of (name of elder)

\* (name each elder you want to acknowledge preceded by the phrase

Ki kan mase)

**Egún e nle o o rami o o . Èmí o mona kan eyi ti nba gba Orí Egún. Ase.**  
 Ancestors, I am greeting you my friends. When I do not know which road  
 to follow I will turn to the wisdom of the Ancestors. May it be so.

**IBA 'SE AWON BABA MI**  
 (Praising the Elders of Egbe Ifa Ode Remo )

**Ìbà'se Akoda, mo juba.**  
**Ìbà'se Ase da, mo juba.**  
**Ìbà'se Araba ni Ile Ife, mo juba.**  
**Ìbà'se Oluwo Ategi, mo juba.**  
**Ìbà'se Kurekure Awo Ode Ibini, mo juba.**  
**Ìbà'se Erimi Lode Owó, mo juba.**  
**Ìbà'se Eregi Awo Ile Ado, mo juba.**  
**Ìbà'se Pepe Lode Asin, mo juba.**  
**Ìbà'se Obalufon, mo juba.**  
**Ìbà'se Elewuru ati Awurela Awo Ijebu, mo juba.**  
**Ìbà'se Ase gba Awo Egba, mo juba.**  
**Ìbà'se Ajitare Awo Ekiti Efon, mo juba.**  
**Ìbà'se Oso pewuta Awo Remo, mo Juba.**  
**Ìbà'se Kerekere Awo Oyo, mo juba.**  
**Ìbà'se Atakumose Awo Ijesa, mo juba.**  
**Ìbà'se Owumoka Awo Of a, mo juba.**  
**Ìbà'se E Kango Awo Oromokin, mo juba.**  
**Ìbà'se Beremoka Awo Apa, mo juba.**  
**Ìbà'se Agiri Awo Ado, mo juba.**  
**Ìbà'se Ogbere Awo Owu, mo juba.**  
**Ìbà'se Agbakó Awo Esa Oke, mo juba.**  
**Ìbà'se Tedimole Awo Olare, mo juba.**  
**Ìbà'se Oroki Awo Osogbo, mo juba.**  
**Ìbà'se Agangan Awo Ibadan, mo juba.**  
**Ìbà'se Adesanya Araba Ijebu Remo, mo juba.**  
**Bi ekolo ba juba ile ile a lanu omode ki ijuba ki iba pa a. Ase.**

**ORÍKÌ AWON BABA MI**

(Òturupon Meji- Invocation for possession by those Ancestors who can assist in the  
 performance of a ritual)

**Aré di aré àánú. Ìyèrè di ìyèrè arò. Bí ojú bá se méjì, wón a wò'ran.**  
 It is now a pitiful place. The chant has become a dirge. When eyes are two,  
 they watch events unfold.

**Bí esè bá se méjì, wón a rìn gírì-gírì l'ónà. Bèbè ìdí seméjì, wón a jòkó lóri eni.**  
 When legs are two, they walk with heavy treading. When the behinds are  
 two, they sit on a mat.

**Qwó kan ò ró seke. Bè è ní esè kan ò se gírì - gírì l'ónà.**  
 One hand does not jingle. Also, one leg will not walk with a fast treading.

**Òtòtò ni à npe ni tí akí ì jé. Wón ní nkúnkè kí nkí ará iwájú.**  
 We are called differently. I am asked to kneel and greet those before me.

**Mo kúnlè, mo kí ará iwájú. Wón ní nkúnlè kí npe èrò tí mbe l'èhìn.**  
 I knelt and greeted those before me. I am asked to kneel and call on  
 those behind me.

**Mo kúnlè mo pe èrò tí mbe l'èhìn. Wón ní àwón wo ni ará iwájú eni.**  
 I knelt and called on those behind me. They ask. Who are those before me?

**Mo ní egúngún ilé eni ni ará iwájú eni. Wón ní àwọn wo ni èrò tí mbe léhìn.**  
I say one's ancestors are those before me. They ask who are those behind me?

**Mo ní Òrìṣà ilé Baba eni l'èrò tí mbe léhìn. Alápandèdè kó ilé rẹ tán,**  
I say it is the Òrìṣà in one's family that are behind me. When the Ethiopian swallow builds its nest.

**Kò kan omi, kò kan òkè, ó gbe sí agbede méjì Ọrun ó nwo Olódùmarè lójù**  
**lójù.**

It is suspended in the sky looking at the Creator.

**Ó nwo omo aráyé l'enu. Atangegere, d'Ifá fún Oduṣo lá omo Arannase.**  
Looking at humans on earth. Atangegere cast Ifa for Oduṣo child of Arannase.

**Èyí tí Baba rẹ̀ fi sílẹ̀ kú ní kékeré lénje-lénje láì mọ̀ dídá owo.**  
whose father died when he was a child without knowledge of how to perform divination.

**Láì mọ̀ òntẹ̀ ba wọn de Otù Ifẹ̀ se odún rí.**  
And not having been to Ife for the Ifa festival.

**Ó di ìgbà kíní, wón ko ohun orò sílẹ̀ ó tu púrú s'ékún ó ní bí omi ni wón kó nta sílẹ̀ òun ò mọ̀.**

When all the ritual materials were gathered he started crying and saying that he did not know if water was to be offered first.

**Ìsòrò ọrun e wá bá mi tún orò yí se, isòrò ọrun bí otí ni wón kó nta sílẹ̀ 'mí ò mọ̀ o.**

Ancestors descend and make this ritual a success for me. Ancestors tell me whether it is gin that should be offered first. I do not know.

**Ìsòrò ọrun e wá bá mi tún orò yí se, isòrò ọrun bí obi ni wón ko nfi lé'le, èmi ò imọ̀ o'. Ìsòrò ọrun e wá bá mi tún orò yí se, isòrò ọrun. Ase.**

Ancestors descend and make this ritual a success for me. Ancestors tell me whether it is obi that should be offered first. Ancestors descend. May it be so.

### **OFO ASE ADIMU EGÚN**

(Invocation for presenting food to the ancestors)

**Má jòòkùn ma, ma jekòlò, ohun tí wón bá njẹ̀ Lájùlẹ̀ Ọrun, ni kó ma-bá wón je. Ase.**

Don't eat millipedes, don't eat earthworms. but whatever good things they eat in the Realm of the Ancestors. eat with us now. May it be so.

### **ORÍKÌ EGÚNGÚN**

(Welcoming the Mediums to a public ceremony)

**Awa náà ní n jé dẹdẹ, Egún ní n jé dẹdẹ, awa náà ní n jé dẹdẹ.**

We are the magnificent, Ancestors are the magnificent, we are the magnificent.

**Egún ní n jé dẹdẹ, awa náà ní n jé dẹdẹ, Okuùnkùn - bojú - òpópó ní n jé dẹdẹ.**

Ancestors are the magnificent, we are the magnificent, Thick - cloud - overcasting - the - sky is the magnificent.

**Awa náà ní n jé dẹdẹ. Ojò - kún - lẹ̀ - lẹ̀ - falẹ̀, ní n jé dẹdẹ.**

We are the magnificent. Flood - covering - the - ground is the magnificent.

**Awa náà ní n jé dẹdẹ, awa náà ní n jé dẹdẹ. Ase.**

We are the magnificent, we are magnificent. May it be so.

**ORÍKÌ AYELALA**  
(Praising the Ancestral Mothers)

**Igbo, igbo, igbo, Yeye, Yeye, Yeye, Ore Yeye, Ore Yeye, Ore Yeye,**  
Praise, praise, praise. Mother, Mother, Mother, the very Mother, the very  
Mother, the very Mother.  
**kawo o Kabiyesilẹ, okekeluje Oba obinrin. A - ji - f otin we b - oyinbo,**  
hail chief of the Mothers, the mighty and awesome Queen.  
She who baths in gin like the foreign men.  
**a - ji - niyo - oloran - gbagbe, a - ja - ma - jebi. Igbo o. Ase.**  
She who takes vengeance when the evil-doer has been forgotten. She who  
can never be guilty when she takes action. Praise. May it be so.

**ORÍKÌ ARÚKÚ**  
(Praising the transforming power of the Ancestors at funerals)

**Baba Arúkú, Baba Arúkú, omọ ar'òkú r'ojá ma tà,**  
Father of Transformation, Father of Transformation, child who is  
transformed by death.  
**okú t'a gbe r'oja, t'á ò tà on l'a daṣo fún t'á npè l'egún.**  
seeks the market place of perfection, praise to those who speak with the  
secret voice of the Ancestors.  
**Iku ilódò omọ at'akú jeun. Omọ a - t - aiye s ola n'igbale.**  
Spirit of Death your children offer you food. Your living children are  
grateful for the blessing of life.  
**Baba ató kekeré, a b'enu wejeweje. Ase.**  
Father of good fortune we thank you for the blessing of life. May it be so.

**QFO ASE ELUKU**  
(Invocation for elevation of the deceased at funerals)

**J'epo l'aiye o. B'ai jeun l'Òrun a ko mò.**  
Eat richly in this world. We know not whether there is food in the Realm of  
the Ancestors.  
**Se 're l'aiyo, b'ai sere l'Òrun a ko mò. Ase.**  
Do well in the world, we know not whether there is well doing in the  
Realm of the Ancestors. May it be so

**QFO ASE ORO**  
(Elevation of the deceased at funerals)  
\* Spoken by male initiates

**Epa Oro, (Baba/Iyà) wa lo loni. (Baba/Iyà) li a nwa.**  
Hail Spirit of Transformation, (Name of person) who has gone today.  
(Name of person) who has gone.  
**Awa ko ri o. Epa Oro. Mo de oja ko si l'oja mo de ita ko si ni ita**  
We cannot find them. Hail Spirit of Transformation. I go to the market,  
they are not in the market, I go in the streets, they are not in the streets.  
**Mo de ile ko si ni ile. Ng ko ni ri i mo o. O di gbere o di arinako. Ase.**  
I go in the house, they are not in the house. Never shall I see them.  
They have become a disembodied spirit, to be met at the by-paths.  
May it be so.

**ORÍKÌ ORÍ**

(Praising the Inner Spirit in the Morning)

**Èmi mà jí lónì o, o, Mo f'orí balè f'Olórún.**

Now that I am waking up. I give respect to the Realm of the Ancestors.

**Ire gbogbo maa' wa'ba' me, Orí mi da'mi da'iyè. Ngò kú mó. Ire gbogbo ni t'èmi. Imolẹ̀ ni ti Àmakìsì. Ase.**

Let all good things come to me. Inner Spirit give me life. I shall never die. Let all good things come to me. The Spirits of Light belong to Àmakìsì. May it be so.

**ORÍKÌ ORÍ**

(Praising the Inner Spirit)

**Orí san mi. Orí san mi. Orí san igede. Orí san igede.**

Inner Spirit guide me. Inner Spirit guide me. Inner Spirit support me. Inner Spirit support me.

**Orí otan san mi ki nni ọwọ ọwọ. Orí otan san mi ki nbimo ẹ miọ.**

Inner Spirit support my abundance. Inner Spirit support my future children.

**Orí oto san mi ki nni aya. Orí oto san mi ki nkolẹ mole.**

Inner Spirit support my relationship. Inner Spirit protect my house.

**Orí san mi o. Orí san mi o. Orí san mi o. Oloma ajiki, iwá ni mope. Ase.**

Inner Spirit guide me. Inner Spirit guide me. Inner Spirit guide me. Protector of Children, my inner character is thankful. May it be so.

**ORÍKÌ ORÍ**

(Praising the Inner Spirit)

**Bí o bá maa lówó, Bèèrè lówó orí rẹ. Bí o bá maa sòwò, Bèèrè lówó orí rẹ w o.**

If you want to have money, inquire of your head. If you want to start trading, inquire of your head.

**Bí o bá maa kolé o, Bèèrè lówó orí rẹ. Bí o bá maa láya o, Bèèrè lówó orí rẹ wo.**

If you want to build a house, inquire of your head. If you want a relationship, inquire of your head first.

**Orí máse pekùn dé. Lódò rẹ ni mi mbò. Wá sayèè mi di rere. Ase.**

Inner spirit please do not shut the gate. It is you that I am coming to. Come and make my life prosperous. May it be so.

**ORÍKÌ ORÍ**

(Praising the Inner Spirit)

**Orí mi yé o, jà jà fun mi. Èdá mi yé o, jà jà fun mi. Ase.**

Inner Spirit please fight, fight for me. Creator please fight, fight for me. May it be so.

**ORÍKÌ ORÍ**

(invocation for cleaning the head at the River)

**Ọtún awo Ègbá Ọsì awo Ịbarà bí a kò bá fi ọtún kí a fi ọsì wẹ ọsì ara kì í mó.**

Right hand, Egba's diviner, left hand Ibara's diviner, if we fail to clean the right side with the right hand and clean the left side with the left hand.

**Dí fá fún Awun tó nlo rẹ é wẹ orí ọlà l'ódò Àwẹ l'ówó, àwẹ ní ire gbogbo. Ase.**

cast Ifa for Awun on the day that he was going to clean his head for abundance. May the cleaning bring wealth and good fortune. May it be so.

### ORÍKÌ ORÍ

(Ogunda meji. Invocation for breaking a self hex)

**Orí, pèlé, Atèté níran Atètè gbe ni kòòsà. Kò sòòsà tí dá 'nii gbè léyìn orí eni.**

Head. I praise you. Who will always quickly bless your own. You who bless a person before any divinity. No divinity blesses a person without the sanction of head.

**Orí pèlé, Orí àbíyè, eni orí bá gbeboò rè, kó yo sèsè. Ase.**

Head we salute you, head that is destined to live, the person whose sacrifice head chooses to accept. let him rejoice. May it be so.

### ADURA BO'RI

(Invocation for Elevation of the Head during a fast)

**Orí awo we awegbo ma ni. Orí awo we awegbo ma ni.**

The mystery of the head is revealed through fasting. fasting is my offering.  
The mystery of the head is revealed through fasting.

**Orí awo we aweto ma ni. Orí awo we aweto ma ni.**

Fasting will reveal the mystery of my head. Fasting will reveal the mystery of my head.

**Orí awo we awemo ma ni. Orí awo we awemo ma ni.**

Fasting is the offering I make to my head. Fasting is the offering I make to my head.

**Iba se Otura'ka. Ase.**

I praise the Holy Odu Otura 'ka. May it be so.

### ORÍKÌ OSUN

(Consecration of the Osun Staff)

**Asèsè pa àjùbà ní fèsè lé orí eràn geregere ,**

The cultivator of a new farm usually stands high on heaps.

**A dá fun Orunmila nlo gba òpá òtòótótó wáye, Ó mbo ó bá aró lóna.**

It was divined for the Spirit of Destiny, who was going to receive the healing staff from heaven and proceed to earth. On his way he met someone who was disabled.

**Ó ní kí ló se iwó tí o rí wóngu-wóngubáyii? Ó fi òpá òtòótótó kàn án, Lésèkannáà aró ná. Ase.**

And he asked him, what made you so crooked? He touched him with his healing staff, and immediately he was made straight. May it be so.

### ORÍKÌ ÈSÙ ORO ①

(Praising the Divine Messenger of the Power of the Word)

**Èsù Oro mà ni kò . Èsù Oro mà ya kò . Èsù Oro f'ohun tíre síle.**

The Divine Messenger of the Power of the Word causes confrontation.  
Divine Messenger of the Power of the Word do not cause me confrontation.  
The Divine Messenger of the Power of the Word has the voice of power

**Èsù Oro ohun oluhun ni ima wa kiri. Ase.**

The Divine Messenger of the Power of the Word has a voice that can be heard throughout the universe. May it be so.

## ORÍKÌ ÈSÙ OPIN (2)

(Praising the Divine Messenger of Boundaries)

- Ajibike, owuru ja s'ogun, isele, afaja b'Ọrun be enia eleti gbofo, gb'aroye.**  
One who is saluted first, fighter who heals better than medicine. A phenomena, carrier of the dog upon his shoulder like a baby. One who has perforated ears to hearken all petitions.
- A bi etii luy ka bi ajere. O soro l'ano, o see loni Sàngó o gbodo pe t'Èsù o si si.**  
He spoke yesterday. It comes to pass today, the Spirit of Lightning dares not deny the existence of the Divine Messenger.
- Oya o gbodo pe t'Èsù o si si. Omolu o gbodo pe t'Èsù o si si.**  
The Spirit of Wind dares not deny the existence of the Divine Messenger.  
The Spirit of Infectious Disease dares not deny the existence of the Divine Messenger.
- Ọsun o gbodo pe t'Èsù o si si. Ifá o gbodo pe t'Èsù o si si. Èsù Opin,**  
The Spirit of the River dares not deny the existence of the Divine Messenger.  
Ifá dares not deny the existence of the Divine Messenger. Divine Messenger of Boundaries.
- Gboongbo ki gbongbo. Ajiboke owuru ja s'ogun Èsù ma se mi o.**  
Root of all roots. Cherished one, fighter who heals better than medicine.  
Divine Messenger do not harm me.
- Ajibike ma se mi o. Èsù ma se mi o. Mo Rubo Èsù Opin o. Ase.**  
Cherished one do not harm me. Divine Messenger do not harm me.  
I make offerings to the Divine Messenger of Boundaries. May it be so.

## ORÍKÌ ÈSÙ ALAKETU (3)

(Praising the Divine Messenger of Alaketu)

- La ro Alaketu aki Alaketu. Èsù Alaketu orí mi ma je nko o.**  
You who see Alaketu without going to Alaketu.  
Divine Messenger of Alaketu guide my head towards my path of destiny.
- Èsù Alaketu ba nse ki imo. Èsù Alaketu k'eru o ba onimimi.**  
Divine Messenger of Alaketu I honor your deep wisdom. Divine Messenger of Alaketu find a place for my sorrows.
- Èsù Alaketu, fun mi of o ase, mo pèlé Ọrì Ọsa. Èsù Alaketu alajiki juba. Ase.**  
Divine Messenger of Alaketu give me the words of power so that I might greet the Forces of Nature. Divine Messenger we pay our respects by dancing in a circle. May it be so.

## ORÍKÌ ÈSÙ ISERI (4)

(Praising the Divine Messenger of the Morning Dew)

- Èsù Iseri ganga to lojo oni. Mo fikú mi ro ọrun re. Aye le o.**  
The Divine Messenger of the Morning Dew who owns this day. I place my life in your care. The world is a difficult place.
- Mo fikú mi ro ọrun re. Aye le o. Mo fikú mi ro ọrun re. Èsù Iseri to lojo oni.**  
I place my life in your care. The world is a difficult place. I place my life in your care. The Divine Messenger of the Morning Dew who owns this day.
- Mo fikú mi ro ọrun re. Ase.**  
I place my life in your care. May it be so.

### ORÍKÌ ÈSÙ GOGO ⑤

(Praising the Divine Messenger of Full Payment)

**Èsù Gogo o, Orí mi ma je nko o. Èsù Gogo o, Orí mi ma je nko o.**

Divine Messenger of Full Payment, guide my head on the right path.

Divine Messenger of Full Payment, guide my head on the right path.

**Elo lówó re Gogo? Oo kan lowo Èsù Gogo baba awo. Ase.**

How much are you asking for Divine Messenger of Full Payment ? The Divine Messenger of Full Payment, the Father of Mystery is asking for one penny. May it be so.

### ORÍKÌ ÈSÙ WARA ⑥

(Praising the Divine Messenger of Personal Relationships)

**Èsù Wara na wa o, Èsù Wara o. Èsù Wara na wa ko mi o, Èsù Wara o.**

Divine Messenger of Personal Relationships brings good fortune. Divine Messenger of Personal Relationships. Divine Messenger of Personal Relationships brings good fortune to me. Divine Messenger of Personal Relationships.

**Ba mi wa iyáwo o, Èsù Wara o. Ma je orí mi o baje o, Èsù Wara o.**

Bring me a companion. Divine Messenger of Personal Relationships. Do not spoil my good fortune. Divine Messenger of Personal Relationships.

**Ma je ile mi o daru, Èsù Wara o. Ase.**

Do not bring disruption into my home, Divine Messenger of Personal Relationships. May it be so.

### ORÍKÌ ÈSÙ IJELU ⑦

(Praising the Divine Messenger of the Drum)

**Èsù Ijelu, Èsù Ijelu, Èsù Ijelu o gbẹ yin o. Elegbeje ado. Èsù Ijelu, Èsù Ijelu,**

The Divine Messenger of the Drum, the Divine Messenger of the Drum.

May the Divine Messenger of the Drum protect you. Owner of a thousand gourds. the Divine Messenger of the Drum, the Divine Messenger of the Drum.

**Èsù Ijelu o gbẹ yin o. Elegbeje ado, Èsù Ijelu, Latopa Èsù Ijelu kenke,**

May the Divine Messenger of the Drum protect you. Owner of a thousand gourds. The Divine Messenger of the Drum, Novel one, the Divine Messenger of the Drum, do not confront me.

**Latopa Èsù Ijelu kenke, Latopa Èsù Ijelu kenke, Laş eni dako Onilu o,**

Novel one, the Divine Messenger of the Drum, do not confront me. Novel one.

The Divine Messenger of the Drum, do not confront me. The one who circumcised the Drummer,

**Èsù Ijelu dako Onilu o. Ase.**

The Divine Messenger of the Drum circumcised the Drummer. May it be so.

### ORÍKÌ ÈSÙ JEKI EBO DA ⑧

(Praising the Divine Messenger who Sanctions Life Force Offerings)

**Oo reran re. Oo reran re. Èsù Jeki Ebo Da oo reran re. Oo reran re.**

He looks upon the offerings. He looks upon the offerings. The Divine Messenger who Sanctions Life Force Offerings, looks upon the offerings. He looks upon the offerings.

**Oo reran re. Èsù Jeki Ebo Da oo reran re. Èsù Jeki Ebo Da oo reran re.**

He looks upon the offerings. The Divine Messenger who Sanctions Life Force Offerings, looks upon the offerings. The Divine Messenger who Sanctions Life Force Offerings, looks upon the offerings.

**Èsù Jẹki Ebo Da oo reran re. Èsù Jẹki Ebo Da gbe eni s'ẹbo loore o. Ase.**

The Divine Messenger who Sanctions Life Force Offerings, looks upon the offerings. The Divine Messenger who Sanctions Life Force Offerings, gives kindness to those who make offerings. May it be so.

### ORÍKÌ AGONGON GOJA ⑨

(Praising the Divine Messenger of the Wide Belt)

**Èsù Agongon Goja, ereja. Èsù Agongon Goja 'lasunkan. Èsù Agongon Goja ola ilu.**

The Divine Messenger of the Wide Belt collects offerings from the market. The Divine Messenger of the Wide Belt slides wealth close to us. The Divine Messenger of the Wide Belt is the wealth of the town.

**A ki i l'owo la i mu ti Èsù Agongon Goja kuro. Ase.**

To enjoy one's wealth, one must give The Divine Messenger of the Wide Belt respect. May it be so.

### ORÍKÌ ÈSÙ ELEKUN ⑩

(Praising the Divine Messenger of the Hunters)

**Abimo tunmobi. Èsù Elekun mo be mi. Iwo lo bi lagbaja to fi dolori buruku.**

One who pushes and pushes again. Divine Messenger of the Hunter do not push me. You push one to become unfortunate.

**Iwo lo be tamodo to fi dolori ibi. Iwo lo be toun ti ko fi roju aiye re mo.**

You push one to become unlucky. You push one to become without direction.

**Èsù Elekun mo be mi. Abimo tunmobi. Èsù Elekun orí mi mo je un ko oo.**

Divine Messenger of the Hunter do not push me. One who pushes and pushes again. Divine Messenger of the Hunter do not push me.

**Èsù Elekun orí mi mo je un ko oo. Elo l'owo re Èsù Elekun. Okan l'owo Èsù Elekun.**

**Ase.**

Divine Messenger of the Hunter do not push me. Divine Messenger of the Hunter guides me towards abundance. Divine Messenger of the Hunter is the heart of abundance. May it be so.

### ORÍKÌ ÈSÙ AROWOJE ⑪

(Praising the Divine Messenger of the Ocean)

**Èsù Arowoje okun nu ni o si o ki e lu re ye toray. Èsù Arowoje b'omi ta 'afi.**

Divine Messenger of the Ocean, I will greet you for as long as there is water in the sea. Divine Messenger of the Ocean let there be peace in the sea.

**Èsù Arowoje b'emi ta 'afi. Èsù Arowoje ni mo bá dó jimi tètè núwà. Ase.**

Divine Messenger of the Ocean let there be peace in my soul. It is the Divine Messenger of the Ocean that I turn to for good fortune. May it be so.

### ORÍKÌ ÈSÙ LALU ⑫

(Praising the Divine Messenger of the Dance)

**Èsù Lalu Obembe nijo. Èsù Lalu logemo Orun.**

The Divine Messenger of the Dance is a Master dancer. Divine Messenger of the Dance, indulgent child of the Invisible Realm.

**A ki i la'yo la i mu ti Èsù Lalu kuro. A ki i se ohun rere la i mu ti Èsù Lalu kuro.**

**Mo juba Èsù Lalu. Ase.**

To enjoy our abundance it is the Divine Messenger of the Dance we must respect.  
To hold on to our abundance it is the Divine Messenger of the Dance we must respect. I respect the Divine Messenger of the Dance. May it be so.

**ORÍKÌ ÈSÙ PAKUTA SI EWA (13)**

(Praising the Divine Messenger who Creates and Destroys Beauty)

**Èsù Pakuta Si Ewa mà ni kò. Èsù Pakuta Si Ewa mà ni kò. Èsù Pakuta Si Ewa má ya kò.**

The Divine Messenger Who Creates and Destroys Beauty is the one who confronts.

The Divine Messenger Who Creates and Destroys Beauty is the one who confronts.

Divine Messenger Who Creates and Destroys Beauty do not confront me.

**Èsù Pakuta Si Ewa má ya ka nda. Ase.**

The Divine Messenger Who Creates and Destroys Beauty has removed all confrontations. May it be so.

**ORÍKÌ ÈSÙ KEWE LE DUNJE (14)**

(Praising the Divine Messenger Who Eats Sweets)

**Koo ta Èsù Kewe Le Dunje l'ore. Èsù Kewe kii gbe logigo lasan.**

Take a gift to the Divine Messenger Who Eats Sweets. The Divine Messenger Who Eats Sweets supports nothing for nothing.

**Koo ta Èsù Kewe Le Dunje l'ore. Ase.**

Take a gift to the Divine Messenger Who Eats Sweets. May it be so.

**ORÍKÌ ÈSÙ ELEBARA (15)**

(Praising the Divine Messenger of the Warrior)

**La royo aki loyo. Aguro tente lonu. Apa Gunwa. K'a ma sese aré'le tunse.**

You who see Oyo without going to Oyo. It is the red hat on top of his head that is missing. The prodical son sits in royal state. If we have an accident, the chief of this house rectifies it.

**Oba mule omọ bata. Q kolo ofofo. Q kolo òni ni. Q kolo to ni kan.**

The King made a covenant with the child of the shoes. He is the bearer of tales.

He is the bearer of money. He is the bearer of that one that is sufficient.

**Ofo omọ ro Ogún olona. Alajiki a júbà. Ase.**

The child's incantation appeases the Spirit of Iron, the owner of the road. The one who is greeted by turning, we pay respects. May it be so.

**ORÍKÌ ÈSÙ EMALONA (16)**

(Praising the Divine Messenger of Any Means)

**Èsù Emalona o je yeye o. E ma f'agbunwa s'ire. Èsù Emalona o ma fe yeye o.**

Divine Messenger of Any Means is no laughing matter. Do not mock the shrewd one. Divine Messenger of Any Means abhors levity.

**E ma f'agbunwa s'ire. E ma f'oro Èsù Emalona se yeye, Se yeye o.**

Do not mock the shrewd one. Do not jeer at anything concerning the Divine Messenger of Any Means. Do not sneer at Him

**E ma f'agbunwa s'ire Èsù Emalona o ma fe yeye. Se yeye o. E ma f'agunwa s'ire. Ase.**

Do not mock the shrewd one. Divine Messenger of Any Means abhors levity. Do not sneer at Him. Do not mock the shrewd one. May it be so.

### ORÍKÌ ÈSÙ LARÓYE (17)

(Praising the Divine Messenger of the Spirit of the River)

**Èsù Laróye, K'èru ó ba onímímí. Onímímí nf' imu mi Èsù Laróye nfi.**

Divine Messenger of the Spirit of the River, find a place for this burden on my soul. I salute the Divine Messenger of the Spirit of the River with all my soul.

**Gbogbo ara mi mi ajere. Èsù ma se mi omọ òlomiran ni o se.**

My whole body is blessed. Divine Messenger of the Spirit of the River do not rebuke me.

**'Tori eni Èsù ba nse ki ímọ. B'o ba f'ohun tirẹ s' ilẹ. Ohun olóhun ni imáà wá kiri.**

The Divine Messenger is the first one that I salute for his deep wisdom. He has the voice of power. He has the voice that roams the universe.

**Ase.**

May it be so.

### ORÍKÌ ÈSÙ ANANAKI (18)

(Praising the Divine Messenger of the Past)

\*For Masquerade

**Èsù ma se mi o. Èsù ma se mi o. Èsù ma se mi o.**

Divine Messenger do not trouble me. Divine Messenger do not trouble me. Divine Messenger do not trouble me

**Eni Èsù Ananaki ba sorí re ki o ro. Èsù ma se mi o. Egúngún Olomọ.**

Those who trouble the Divine Messenger of the Past will not stand. Divine Messenger do not trouble me. Ancestor masquerader of children.

**Egúngún Olomọ. Èsù Ananaki abebi, baba dun sín. Egúngún Olomọ.**

Ancestor masquerader of children. Behold the Divine Messenger of the Past, the true Spirit reincarnated. Ancestor masquerader of children.

**Egún l'e ri un n. Egúngún l'e ri un. Èsù Ananaki agbo, baba dun n sín.**

Spirit reincarnated. Medium of the Spirit reincarnated. Behold the Divine Messenger of the Past, the true Spirit reincarnated.

**Òriṣà l'e ri un. Ase.**

It is the reincarnation of Spirit. May it be so.

### ORÍKÌ ÈSÙ OKOBURU (19)

(Praising the Divine Enforcer)

**Èsù Okoburu gbe eni s'ebo loore o. Èsù Okoburu gbe e. Eni s'ebo loore o.**

The Divine Enforcer rewards kindness for sacrifice. The Divine Enforcer rewards him. He rewards kindness for sacrifice.

**Èsù Okoburu gbe e. Eni s'ebo loore o. Èsù Okoburu gbe e.**

The Divine Enforcer rewards him. He rewards kindness for sacrifice. The Divine Enforcer rewards him.

**Eni s'ebo loore o. Èsù Okoburu gbe e. Okunrin kukuru bi ikú.**

He rewards kindness for sacrifice. The Divine Enforcer rewards him. Man who is as quick as death.

**Èsù Okoburu gbe e. Okunrin gbalaja be ikolun. Akuru maṣe igbe.**

The Divine Enforcer rewards him. Man who is so wide he cannot be rounded up. He is so minute he cannot be picked up.

**Èṣù Okoburu gbe e. Olopa Olodumare. Èṣù Okoburu gbe e. Eni s'ebo loore o.**  
The Divine Enforcer rewards him. Enforcer of the Creator. The Divine Enforcer rewards him. He rewards kindness for sacrifice.

**Èṣù Okoburu gbe e. Ko sun niṣe f'ogo gi'kun. Èṣù Okoburu gbe e.**  
The Divine Enforcer rewards him. He does justice to sacrifice. The Divine Enforcer rewards him.

**Èṣù Okoburu l'o ji ogo ko ko o. Èṣù Okoburu gbe e. Eni s'ebo loore o.**  
The Divine Enforcer sleeps with a club. The Divine Enforcer rewards him. He rewards kindness for sacrifice.

**O bo 'nimi keru o b'onimi. Èṣù Okoburu gbe e. O belekun sun l'eru o b'elekun o.**  
When he wakes up suddenly his club is not disturbed. The Divine Enforcer rewards him. Breather with breath that frightens.

**Elekun nsukun, Laroye nsun ege. Èṣù Okoburu gbe e. Èṣù Okoburu s'ebo l'ore o.**  
Weeper with tears that frighten. The Divine Enforcer rewards him. The Divine Enforcer does justice for sacrifice.

**Èṣù Okoburu gbe e. Èṣù Okoburu lo da oko Onilu o. Èṣù Okoburu dake Onilu reberbe. Ase.**  
The Divine Enforcer rewards him. The Divine Enforcer skillful circumciser of the Drummer. The Divine Enforcer is the skilled circumciser of the Drummer. May it be so.

### ORÍKÌ ÈṢÙ ÒDÀRÀ (19)

(Praising the Divine Messenger of Transformation)

\*Seven invocations to the Divine Messenger of Transformation are spoken to open the doors to initiation

**Èṣù, Èṣù Òdàrà, Èṣù, lanlu ogirioko. Okunrin orí ita, a jo langa langa lalu.**  
Divine Messenger, Divine Messenger of Transformation, Divine Messenger speak with power. Man of the crossroads, dance to the drum.

**A rin lanja lanja lalu. Ode ibi ija de mole. Ija ni otaru ba d'ele ife.**  
Tickle the toe of the Drum. Move beyond strife. Strife is contrary to the Spirits of the Invisible Realm.

**To fi de omọ won. Oro Èṣù, to to to akoni. Ao fi ida re lala.**  
Unite the unsteady feet of weaning children. The word of the Divine Messenger is always respected. We shall use your sword to touch the earth.

**Èṣù, ma se mi o. Èṣù, ma se mi o. Èṣù, ma se mi o.**  
Divine Messenger do not confuse me. Divine Messenger do not confuse me. Divine Messenger do not confuse me.

**Omọ elomiran ni ko lo se. Pa ado asubi da. No ado asure si wa. Ase.**  
Let someone else be confused. Turn my suffering around. Give me the blessing of the calabash. May it be so.

### ORÍKÌ ÈṢÙ ÒDÀRÀ (20) 19

(The Divine Messenger of Transformation)

**Èṣù ota Òrìṣà, Osetura lorúko baba mò ó.**  
The Divine Messenger of Transformation the cornerstone of the Immortals, the Holy Odu Osetura is the name by which the fathers know you.

**Alágo ija lórúko iya npè é, Èṣù Odara omokunrin idolofin,**  
Owner -of- the- bell -of- trouble- is the name by which the mothers know you. The Divine Messenger of Transformation, the man of Idolofin.

**Ó lé sònsó sóri esè elèsè. Kò je, kò si jé kí eni nje, gb'e mi.**

He perches on top of another's foot. He would not eat, he would not let him who eats digest their food.

**A ki í lówó láí mú tÈsù kúrò. A ki láyo láí mú tÈsù kúrò.**

One does not become rich without first setting aside the Divine Messenger of Transformation's share. No one attains happiness without first giving the Divine Messenger of Transformation His share.

**A sò tún - sòsì láí níjù. Èsùapata sòmọ olómọ lénu. Ó fi òkúta dípò iyò . . . Èsù má se mí, omọ elómíràn ni kí o se. Ase.**

He belongs to opposing camps without having any feeling of shame, the Divine Messenger. He who pushes the innocent to offend others, He substitutes rock for salt . . . Divine Messenger do not tempt me, it is someone else's child that you should tempt. May it be so.

**ORÍKÌ ÈSÙ ÒDÀRÀ 19**

(The Divine Messenger of Transformation)

**Iba oooooo. Mo juba okó tó dorí kodo tí ò ro. Mo juba èlè tó dorí kodò tí ò sà.**

I pay homage. I salute the penis that droops downward without dripping. I pay homage to the vagina that opens downward with out flowing.

**Mo ríba pélébè owó. Mo ríbaa pélébè esè. Mo ríba àtélèsè tí ò hurun tó fi dé jogbolọ itan.**

I salute the flatness of the hand. I salute the flatness of the feet. I salute the leg, hairless from the sole of the foot to the thick of the thigh.

**Mo ríba iyaami Òsòròngà; Afínjú àdàbà tí í je láàrin àsá. Afínjú eye tí í je ni gbangba oko. Iba Èsù Odara. Ase.**

I salute the Immortal Mothers, the scrupulously neat dove that feeds among the hawks. The scrupulously neat bird that feeds in the open farmland. I salute the Divine Messenger of Transformation. May it be so.

**ORÍKÌ ÈSÙ ÒDÀRÀ 19**

(The Divine Messenger of Transformation)

**Akaribiti, Awo ile Onika, Ejo langba langba ni nfi gbororo ni imoran Olofin,**  
Akaribiti the awo of Onika, danced with the Immortals in the Realm of the Ancestors,

**Da Orunmila, Baba nlo s'ode, Aiye ni ko ni de, Baba ni On je elegede On a de, Baba ni On je dgboro On a bo, O ni se On Barapetu. O ni se On mo Èsù Odadara. O ni ko tun si ohun ti nda awo lona. Ase.**

Cast Ifa for the Spirit of Destiny on the day that he was making the journey from Heaven to Earth. It was the Divine Messenger of Transformation who opened the way. May it be so.

**ORÍKÌ ÈSÙ ÒDÀRÀ 19**

(The Divine Messenger of Transformation)

**Ka sure tete ka p'Erin ti ise elehin i refe, Erin elehin-i-refe ni ki enikení ma pe oun mo. O ni oun ki ise onimodumodu ninu eranko. O ni oun ki ise onimodumodu ninu eranko. O ni oun ki ise onimodumodu ninu eranko. Ka sure tete ka p'Ef on omọ Ajaka Igede. Ka sure tete ka p'Ef on omọ Ajaka Igede. Ka sure tete ka p'Ef on omọ Ajaka Igede. P'Agbonrin galaja ti ise**

omo Olu-igbo. P'Agbonrin galaja ti ise omo Olikolo Adaka. P'Agbonrin galaja ti ise omo Olikolo Adaka. P'Agbonrin galaja ti ise omo Olikolo Adaka. P'Etú beleje ti ise omo Olu - igbo. P'Etú beleje ti ise omo Olu - igbo. P'Etú beleje ti ise omo Olu - igbo. P'Ekiri dudu aladuja ti ile Oluwonran Aja s'ori gbongbo gbe. Atikara-nikoko, orukọ ti aipe Ibon, Iji-mawo orukọ ti aipe Ori, Korimawo ni orukọ ti aipe Olodumare, Ela-garara ni ise Oluwo isalu Orun. Eyin lonile Akunrun ti won ntanna ola wo. Elgarararar! O to gege kiowa tanna ola temi fun mi. Ijo tiaba fi ewe ina tanna nile aye won kaşaigb'Orun mo. Elagararara! Wa tanna ola temi fun mi. Elagararara Eyele mi fo won a r'Okun, Eyele mi fo won a r'Osa Apa Otun, apa Osin oun ni Eyele fi i ko;re aje wole Elagararara! Orunmila! Wa tanna ola temi fun mi Elagarara! Osetura! Iwo lo ngbe gbọ de doe Orun, O ki i sun osan, o ki i sun oru, Osetura! Ki o wi fun Eledumare ki o ni mo kunle ola temi dandan, Elagararara Ijo ti won ba f'owu akese tanna nile aye won kaşa gb'Orun mo.Elagarara! Wa tanna ola temi fun mi! Elagarara! Ase.

**ORUKO ÈSÙ ÒDÀRÀ OLOPA OLODUMARE ENITI NSO ITE MIMO** 19  
(Invocation for the Divine Messenger of Transformation to take prayers to the Creator)

**Iba Eşu Odara, Lalu okiri oko. Agbani wa oran ba ori da.**

I respect the Divine Messenger of Transformation. Strong man of the Drum. One who causes consciousness to transform.

**Osan sokoto penpe ti nse onibode Olorun. Oba ni ile ketu.**

The snake who throws stones outside of Heaven. King who lives in the house of Ketu.

**Alakesi emeren ajiejie mogun. Atunwase ibini. Elekun nsunju laroye nseje. Asebidare. Asare debi. Elegberin ogo agongo. Ogojo oni kumo ni kondoro. Alamulamu bata.**

We call you by your names of power.

**Okunrin kukuru kukuru kukuru ti. Mba won kehin oja ojo ale.**

Man of the great fog. You guide us to face the light.

**Okunrin dede de be Orun eba ona. Iba to-to-to. Ase.**

Man who opens the road from Heaven. I will respect you always. May it be so.

**ORÍKÌ ÈSÙ ÒDÀRÀ** 19

(The Divine Messenger of Transformation)

\* Osetura, can be used to close a ceremony

**Mo juba Baba. Mo juba Yeye: Mo juba Akoda. Mo juba Aseda,**

I respect the Fathers. I respect the Mothers. I respect Akoda. I respect Aseda.

**Mo juba Araba Baba won n'Ile Ife. Mo juba Olokun. Mo juba Oloşa.**

I respect the Chief Priest of Ile Ife. I respect the Spirit of the Sea. I respect the Spirit of Lagoon.

**Mo juba Eyin Iyami Osoronga. Ewi aye wi ni Egba Orun i gba, biaba ge'gi ninu igbo Olugboun a gba a, ki orọ ti omode ba nso le ma se. l'omode ba m'ose. Iwo a ni ki o se!**

I respect the Spirit of the Mothers. The abundance of the earth comes from Heaven. The Chief of the Forest supplies the children of the earth with Abundance.

**Bi agbalagba ba mose lowo a ni; Ki o se! Ko se ko se niti Ilakose, Ase.**

The Old Ones say praise Ose. praise the house of Ose.

**wa niti Ireke, bi Ilakose ba kola a de'nu omq re, Ire oyoyo Ire godogbo mbẹ l'enu Ienu Ilakose.**

Good Fortune comes to those who praise the house of Ose.

**Ire ti a wi fun Ila ti Ila fi nso Ogun. Ire ti a wa Iroko to Opoto la igi idi re.**

Good Fortune from the light of the Spirit of Iron. Good Fortune from the Spirits of the Iroko Tree.

**Ire ti a wi fun Ere ti Ere nta Iṣu. Ire ti a wi fun Agbado - Ojo ti Agbado - Ojo npon omq jukujukẹ Ose l'eku Alake, aferubojo l'eku Olawe.**

Good Fortune from Agbado on the day that Agbado became a child of Ose. the day there was no more death.

**Ki ojo o ma ti Orun ro w'aiye welewele ki a ma ri i s u, ki a ma ri eja gborogboro gbo'ri omq. Ase.**

Praise the day that good fortune traveled from Heaven to Earth. May it be so.

### **EBQ ÈSÙ**

(Offerings to the Divine Messenger)

**E mu t'Èsù gbo o. Èsù ni Baba ebo. E mu t'Èsù gbo o. Èsù ni Baba ebo.**

Attend to the Divine Messenger. The Divine Messenger is the Father of life force offerings. Attend to The Divine Messenger. The Divine Messenger is the Father of life force offerings.

**E mu t'Èsù gbo o. Èsù ni Baba ebo. Ase.**

Attend to the Divine Messenger. He is the Father of life force offerings. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OKUNRIN**

(Praising the Male Spirit of the Tracker)

**Olog arare, agbani nijo to buru, Òrisà ipapo adun, koko ma panige,**

Master of himself, Wise one who gives blessings, Spirit of sweat togetherness. Divination guides the hunter.

**Ode olorore, Obalogara bata ma ro. Ase.**

Hunter of abundance, The chief tracker always overcomes fear. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OKUNRIN**

(Praising the Male Spirit of the Tracker)

**Àrà l'èmi n f'Òsòòsi dá. Àrà nì n f'Òsòòsi dá.**

Invocations are my stock in trade with the Spirit of the Tracker. Invocations are the stock in trade of the Spirit of the Tracker.

**Gbogbo isòwò ibi mo b'ode dé rée o. Àrà nì n f'Òsòòsi dá. Ase.**

All you fellow hunters, this is how far I have come with hunting. Invocations are the stock in trade of the Spirit of the Tracker. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OBINRIN**

(Praising the Female Spirit of the Tracker)

**Òsòòsi ode mata. Ode ata matase. Onibebe a júbà. Ase.**

Left handed magician that hunters do not shoot. The hunter who shoots without missing. The owner of the riverbank we thank you. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OBINRIN**

(Praising the Female Spirit of the Tracker)

**wa niti Ireke, bi Ilakoṣe ba kola a de'nu omọ re, Ire oyoyo Ire godogbo mbe l'enu Ienu Ilakose.**

Good Fortune comes to those who praise the house of Ose.

**Ire ti a wi fun Ila ti Ila fi nso Ogun. Ire ti a wa Iroko to Opoto la igi idi re.**

Good Fortune from the light of the Spirit of Iron. Good Fortune from the Spirits of the Iroko Tree.

**Ire ti a wi fun Ere ti Ere nta Iṣu. Ire ti a wi fun Agbado - Ojo ti Agbado - Ojo npon omọ jukujukẹ Ose l'eku Alake, aferubojo l'eku Olawẹ.**

Good Fortune from Agbado on the day that Agbado became a child of Ose. the day there was no more death.

**Ki ojo o ma ti Orun ro w'aiye welewele ki a ma ri i s u, ki a ma ri eja gborogboro gbo'ri omọ. Aṣe.**

Praise the day that good fortune traveled from Heaven to Earth. May it be so.

### **EBO ÈSÙ**

(Offerings to the Divine Messenger)

**E mu t'Èsù gbo o. Èsù ni Baba ebo. E mu t'Èsù gbo o. Èsù ni Baba ebo.**

Attend to the Divine Messenger. The Divine Messenger is the Father of life force offerings. Attend to The Divine Messenger. The Divine Messenger is the Father of life force offerings.

**E mu t'Èsù gbo o. Èsù ni Baba ebo. Aṣe.**

Attend to the Divine Messenger. He is the Father of life force offerings. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OKUNRIN**

(Praising the Male Spirit of the Tracker)

**Olog arare, agbani nijo to buru, Òrìsà ipapo adun, koko ma panige,**

Master of himself, Wise one who gives blessings, Spirit of sweat togetherness. Divination guides the hunter.

**Ode olorore, Obalogara bata ma ro. Aṣe.**

Hunter of abundance, The chief tracker always overcomes fear. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OKUNRIN**

(Praising the Male Spirit of the Tracker)

**Àrà l'èmí n f'Òsòòsi dá. Àrà nì n f'Òsòòsi dá.**

Invocations are my stock in trade with the Spirit of the Tracker. Invocations are the stock in trade of the Spirit of the Tracker.

**Gbogbo isòwò ibi mo b'ode dé rée o. Àrà nì n f'Òsòòsi dá. Aṣe.**

All you fellow hunters, this is how far I have come with hunting. Invocations are the stock in trade of the Spirit of the Tracker. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OBINRIN**

(Praising the Female Spirit of the Tracker)

**Òsòòsi ode mata. Ode ata matase. Onibebe a júbà. Aṣe.**

Left handed magician that hunters do not shoot. The hunter who shoots without missing. The owner of the riverbank we thank you. May it be so.

### **ORÍKÌ ÒSÓÒSÌ OBINRIN**

(Praising the Female Spirit of the Tracker)

**Osolikere, Asa la ko gbo ogùn, Odide mataode. Odide gan fi di ja. Ase.**  
 Magician of the forest. the hawk that collects the medicine, spotted parrot,  
 parrot of twenty spots. Parrot that guides me beyond fear. May it be so.

**EBO OSÓOSÌ**

(Offerings to the Spirit of the Tracker)

**Òsòòsì** (Name of offering) **re re o.**

Spirit of the Tracker I offer you (name the offering).

**Ìbà Òsòòsì. Ìbà olog arare, Ìbà Onibebe. Ìbà Osolikere.**

I praise the Spirit of the Tracker. I praise the master of himself.

I praise the owner of the river bank. I praise the magician of the forest.

**Ode ata matase, agbani nijo to buru, Oni odide gan fi di ja, a juba. Ase.**

Hunter who never misses. Wise Spirit who offers many blessings,

Owner of the parrot that guides me to overcome fear, I salute you.

May it be so.

**ORÍKÌ ÒGÚN 1**

(Praising the Spirit of Iron)

**Ògún Awo, Onile kangun kangun Òrun. O lomi nil feje we olaso nle fi.**

The Mystery of the Spirit of Iron. The Spirit of Iron has many homes in the Realm  
 of the Ancestors. The water of the Realm of the Ancestors surrounds us, it is our  
 abundance.

**Imo kimo 'bora, egbé lehin a nle a benbe olobe. Ase.**

Wisdom of the Warrior Spirit. come guide my Spiritual Journey with a strong  
 hand. May it be so.

**ORÍKÌ ÒGÚN 1**

(Praising the Spirit of Iron)

**Ba san ba pon ao lana to. Bi obi ba pon ao lana to. B'orogbo ba pon ao lana to.**

Cut down the obstacles on the road. When the cola nut is ripe it opens the road.  
 When the bitter colar is bitter it opens the road.

**B'yay yay ba pon ao lana to. B'eyin ba pon ao lana to. Da fun Ògún awo.**

When the fruit is ripe it opens the road. When the palm fruit is ripe it opens the  
 road. The Spirit of Iron gives you his secret.

**Ni jo ti ma lana lati ode. Òrun wa si is salu aiye. Fun ire eda. Ase.**

Dancing outside opens the road. Heaven comes to earth. For the benefit of all  
 people. May it be so.

**ORÍKÌ ÒGÚN ALÁRÁ 2**

(Praising the Spirit of Iron. Chief of Alará)

**Ògún Alará oni're ni je ajá. O pa si'le pa s'oko. Láká aiye Ògún Alará kò laso.**

The Spirit of Iron, Chief of Alará, the owner of good fortune eats dog. He kills in  
 the house and he kills on the farm. He covers the world, but the Spirit of Iron,  
 Chief of Alará has no cloth.

**Moriwò l'aso Ògún Alará. Irè kii se ile Ògún Alará. Emu ló yà mu ni'be. Ase.**

Palm frond is the cloth of the Spirit of Iron. Chief of Alará. Good fortune is not the  
 home of the Spirit of Iron. He just stopped there to drink Palm wine. May it be so.

**ORÍKÌ ÒGÚN ONÍRÈ 3**

(Praising the Spirit of Iron. Chief of Onirè)

- Ògún Onírè o. Ògún Onírè oni 'rè. Òkè n'al kílénhin irè,**  
Hail the Spirit of Iron. Chief of Onírè. Spirit of Iron, Chief of Onírè guardian of good fortune. The great mount that stands behind good fortune,
- A - kó okolóko - gbéru-gbéru. Ògún Onírè pa sọtúnun. Ó b'òtún je.**  
You who have ravaged other people's farms. The Spirit of Iron, Chief of Onírè, killed on the right. The right was totally destroyed.
- Ògún Onírè pa sosi. Ó bòsì je. Osin imolé, Onílé kangun - kangun òde Òrun,**  
The Spirit of Iron, Chief of Onírè, killed on the left. The left was totally destroyed. Chief of the Immortals, The owner of many houses in the Realm of the Ancestors,
- Ògún Onírè onílé owó olónà olà, O lomi sile fẹjẹ wẹ. Ògún Onírè a - wón - lé yin - ojú.**  
The Spirit of Iron, Chief of Onírè, who owns the store of gold and the path to wealth. He who has water at home but prefers to bathe in blood. Spirit of Iron, Chief of Onírè, whose eyeballs are terrible to behold.
- Ègbé léhin omọ òrukan, Ògún Onírè o. Ase.**  
He who gives support to the orphans. Hail to the Spirit of Iron, Chief of Onírè. May it be so.

**ORÍKÌ ÒGÚN ÌKÒLÉ <sup>4</sup>**  
(Praising the Spirit of Iron from Ìkòlé)

- Ògún Ìkòlé a je'gbin, Ògún Ìkòlé ni jo ti ma lana lati ode.**  
Spirit of Iron from Ìkòlé who eats snails, Spirit of Iron from Ìkòlé dances outside to open the road.
- Ògún Ìkòlé oni're onilé kangun - kangun òde Òrun ègbé l'ehin,**  
Spirit of Iron from Ìkòlé owner of good fortune, owner of many houses in the Realm of the Ancestors, help those who journey,
- Ògún Ìkòlé, Olumaki alase a júbà. Ase.**  
Spirit of Iron from Ìkòlé. Chief of Strength, the owner of strength, I salute you. May it be so.

**ORÍKÌ ÒGÚN ELÉMONA <sup>5</sup>**  
(The Spirit of Iron from Elémona)

- Ògún Elémona na ka niḗ. Ògún Elémona kobokobo, alagere owo,**  
The Spirit of Iron from Elémona points his finger from his home. The Spirit of Iron from Elémona, the whipper, the owner of money,
- Ògún Elémona fin malu. O gbẹ leyin. A nda loro eku fe'ju. Tani wa ra guru?**  
The Spirit of Iron from Elémona carved the cow. He carved the back. We are making him suffer, the leopard opens its eyes wide. Who comes to buy a wastband of charms?
- Oşibiriki, alase a júbà. Ase.**  
The one who bursts out suddenly. The owner of power, we give you thanks. May it be so.

**ORÍKÌ ÒGÚN AKÌRUN <sup>6</sup>**  
(Praising the Spirit of Iron from Akìrun)

- Ojọ Ògún Akìrun, Sí lo, Sí lo, Sí lo, ni ma se aiyé. Ipé npé jú a si kùn fé fún.**  
On the day the Spirit of Iron from Akìrun is angry, there is always disaster in the world. The eyelashes are full of water.
- Òtòpàkó a sí kùn fé jẹ. Paranganda ní dà fómọ ódó. Abiri, abihun à şimu Òrì şà.**

Tears stream down the face. A bludgeoning by the Spirit of Iron causes a person's downfall. I see and hear. I fear and respect the Immortals.

**Mo rí f'áájì rẹ. Ase.**

I have seen your merriment. May it be so.

### ORÍKÌ ÒGÚN - ÒN 7

(The Spirit of Iron Who Protects Woodcarvers)

**Ògún - ùn kòlàà òun ní í jẹbín - ín. Ògún - ùn mi, nlé.**

The Spirit of Iron Who Protects Woodcarvers eats snails. The Spirit of Iron Who Protects Woodcarvers I greet you.

**B'ó tí n f'ìkan sánko. Ògún - ùn l'è mí í sìn ìn, igi lásán l'ará - oko n bọ.**

He has two sharp swords, sharp as fire. It is the Spirit of Iron Who Protects Woodcarvers that I worship, but the fools worship mere trees.

**Ògún - ùn aláàáméjì t'ó mú bí iná. Ase.**

The Spirit of Iron Who Protects Woodcarvers is worthy of respect. May it be so.

### ORÍKÌ ÒGÚN OLOOLA 8

(Praising the Spirit of Iron, Guardian of Circumcisers)

**Ògún Oloola ikola a jẹ'gbìn. Apòòsámá - p Ògún ara'è l'ó tanife, Ó dá m 'lógú gbangba.**

The Spirit of Iron, Guardian of Circumcisers, eats snails. Anyone who, while shouting praises to the Immortals, omits the Spirit of Iron is certainly wallowing in self - deceit. I am sure of this.

**Ní' ón - ón p' Ògún Oloola ó l'awon l'ónà - odò. Ìbà Ògún Oloola osin imolè. Ase.**

Only the unwise stop learning as children, ask the Spirit of Iron to drive them back to the river. The Spirit of Iron, Guardian of Circumcisers is worthy of Respect. May it be so.

### ORÍKÌ ÒGÚN ONÍGBÀJÁMÒ 9

(Praising the Spirit of Iron, Guardian of Barbers)

**Ògún onígbàjámò, Ení bá m 'Ògun k 'ó ma f 'Ògun sùré o. Ase.**

Spirit of Iron, Guardian of Barbers, whoever knows the Spirit of Iron, does not mock the Spirit of Iron. May it be so.

### ÌJÁLÁ ÒGÚN 10

(Praising the Warrior Aspect of the Spirit of Iron)

**Èrù Ògún mà mbà m'ó. Ògún mi nlé. Ìbà ooooo, ni ngóf 'ojò òní jú oooo.**

I respect the Spirit of Iron. I greet the Spirit of Iron. It is respect for you that I intend to render in my prayers today.

**Nlé oo. Apòòsámá - p 'Ògún ara'è l'ó tanje, ó dá m'lógú gbangba.**

I greet you warmly. Anyone who, while praising the Immortals, omits the Spirit of Iron is certainly wallowing in self-deceit. I am sure of this.

**Ògún tó mi í sìn ní tẹmi ajugudunirin. Ògún aláàáméjì t'ó mú bí iná.**

The massive pile of Iron that belongs to the Spirit of Iron is what I praise. The Spirit of Iron has two sharp swords, sharp as fire.

**Bée l'ó n f'ìkan yẹnà. Ní' jó Ògún n t 'orí òkèé bọ mo m 'aso t'ó mú bora.**

He used one to clear an area to make a farm. The other sword, the Spirit of Iron used for cutting a path in the forest from one place to another.

**Aso iná l'ó bora èúú jẹjẹ l'ó wọ. Mọriwò l'aso Ògún.**

The type of clothing worn by the Spirit of Iron, on the day that he made the journey from the mountain to the plain, I know well. The Spirit of Iron wore a red-flame covering over a blood red tunic, with fresh palm fronds.

**Ògún onile kangun kangun Òrun. Onile - owó olóòdee - 'mo.**

The Spirit of Iron owns many homes in the Realm of the Ancestors. Your thatched roof house is filled with abundance.

**Abi - owó - gbogbogbo tii yo omo rënimú òfin. Ègbè léyìn omo òrukan.**

The Spirit of Iron whose long hands can save his children from the abyss. Supporter and provider of orphaned children.

**Òrìsà tí í gbà lówó olórò tí í fí fí fún òtòsì. Okunrin yalayala ní'gbó enígbó.**

You are the Spirit who takes from the rich and gives to the poor. You are the swift warrior who moves directly into the enemies line of attack.

**Okunrin yalayala ní'ju olòtè. K'íbà mi k'o móo ríbà. Ase.**

You are the warrior who advances cautiously through enemy territory. May my respect bring me good fortune. May it be so.

### ADIMU ÒGÚN

(Blessing the Offering to the Spirit of Iron)

**Ògún (Name offering) re re o. Fún wa ní àláafià. Ma da wahale silu. Ase.**

Spirit of Iron we give you (name offering). Give us peace. Do not cause disruption in our home. May it be so.

### EBO ÒGÚN

(Blessing the life force offering to the Spirit of Iron)

**Ògún eran re re o. Ma pa wa o. Gbà wá lówó ikú. Ma jé k'ómó dé rí ewu okò.**

Spirit of Iron here is your (name offering). Do not harm us. Protect us from Death. Do not let the young have accidents.

**Ma jé k'óde rí àgbàkó. Jé ká ní àláafià. Ase.**

Do not let pregnant women have difficulties. Let us have peace. May it be so.

### ORÍKÌ ÒGÚN ÒGBÓ

(Consecrating Martial Arts Weapons)

**E wójú ògbó yère yère, E wòdì ògbó yère yère,**

Ogbo has a smooth shining surface. Ogbe has a back that is as smooth as the front.

**E foj'ju ògbó bógun jà, E f'èhìn ògbó bógun jà. Ase .**

It is possible to cut with with the front and the back of the ogbo. May it be so.

### ORÍKÌ ÒGÚN ÈSÍN

(Consecrating the Javelin)

**Èsín sò, esín yíó mújè, Èsín kò sù sò, esín yíó mùjè.**

When the javelin strikes, it draws blood. If the javelin only grazes, it still draws blood.

**Èsín rógun jó jingín, Èsín ni olórí àwọn isò. Ase.**

When the javelin sees war it rejoices exceedingly, Javelin is the first among spears. May it be so.

**EBO EJE**  
(Life Force Offerings)

**ORÍKÌ ABÉLÀ**  
(Praising the Candle)

**Eṣu mo fun o ni abélà, fun mi aiye Imole atu imo. Ase.**  
Divine Messenger I give you a candle. give my world light and  
inspiration. May it be so.

**ORIN EBO**  
(Song for Life Force Offering)

- Call : **Ya ki nya, ya ki nya lóro.**  
Press and tear. press and tear for the Spirit of Elevation.
- Response : **Òdàrà ya ki nya ya ki nya lóro, Òdàrà ya ki nya. NYA**  
The Divine Messenger of Transformation presses and tears  
for the Spirit of Elevation. The Divine Messenger of  
Transformation presses and tears.
- Call : **Ya we 'se, ya we 'se l'óro.**  
Press and tear the power, press and tear the power of the  
Spirit of Elevation.
- Response : **Òdàrà ya we 'se, ya we 'se l'óro. Òdàrà ya we 'se l'óro.**  
The Divine Messenger of Transformation presses and tears  
the power, presses and tears the power of the Spirit of  
Elevation. The Divine Messenger of Transformation  
presses and tears the power of the Spirit of Elevation.

**ORÍKÌ ÒGÚN**  
(Praising the Spirit of Iron)  
\* Spoken to the Knife

**Iba' se Ògún awo, Iba'se Ògúnda. Iba'se obe Ògún, to. Ase.**  
I respect the Mystery of the Spirit of Iron. I respect the Holy Odu Ogunda.  
I respect the knife of the Spirit of Iron. It is sealed. May it be so.

- Call : **Ògún soro soro.**  
The Spirit of Iron Speak.
- Response : **Eje ba de karo.**  
The power of blood is his greeting.
- Call : (Name of Spirit) **d'ekun.**  
(Name of Spirit) feed the leopard.
- Response : **Eran eran dekun ye.**  
The meat, the meat of the leopard.
- Call : **Eje l'oro, Eje l'oro.**  
Blood to the Spirit of Elevation. Blood to the Spirit of  
Elevation.
- Response : **Eje l'oro, Eje l'oro.**  
Blood to the Spirit of Elevation. Blood to the Spirit of  
Elevation.

### **ORÍKÌ OMI**

(Invocation for blessing the Water)

**Iba' se Omi tutu, fun a ni Ori tutu. Ase.**

I respect the cool water, may it bring us cool heads. May it be so.

### **ORÍKÌ OYIN**

(Invocation for blessing the Honey)

**Iba' se Eṣu Òdàrà, mo fun o ni oyin da mi aiye odun - dun- dun. Ase.**

I respect the Divine Messenger of Transformation, I give Him honey to make the world sweet. May it be so.

### **ORÍKÌ QTI**

(Invocation for blessing the Rum)

**Iba' se Eṣu Òdàrà, mo fun o ni oyin da mi aiye Iborá. Ase.**

I respect the Divine Messenger of Transformation, I give Him rum so that He will protect the world. May it be so.

### **ORÍKÌ EPQ**

(Invocation for blessing the Palm Oil)

**Iba' se Eṣu Òdàrà, mo fun o ni epq, fun mi ola. Ase.**

I respect the Power of the Divine Messenger of Transformation, I give Him palm oil so the He will give me wealth. May it be so.

### **IDI EBO**

(Placement of the offering)

**Idi Eṣu;** At the base of The Divine Messengers shrine.

**Orita meta;** At the crossroads (taken by Oro).

**Egbé ona;** By the side of the road (taken by Orisa).

**Inu oko;** Inside the farm (taken by Orisa).

**Ehinkunle;** In the backyard (taken by Orisa).

**Ehin bode;** At the entrance gate (taken by Orisa).

**Idi 'roko;** At the base of the iroke tree (taken by Orogì).

**Idi oriro;** At the base of the Oriro tree (taken by Orogì).

**Idi 'reye;** At the base of the Ireye tree (taken by Orisa).

**Idi apa;** At the base of the apa tree (taken by Orogì).

**Idi ope;** At the base of the palm tree (taken by Orogì)

**Eti okun;** At the sea shore (taken by Oro 'kun)

**Inu okun;** Inside the ocean (taken by Oro 'kun Inu)

**Oke;** At the top of the hill (taken by Ajalaiye)

### ORÍKÌ QBÀTÁLÁ

(Praising the King of the White Cloth)

**Obanla o rin n'erù ojikùtù s'erù.**

King of the White Cloth never fears the coming of Death.

**Oba n'ile Ifón alábalàse oba patapata n'ile irànjé.**

Father of Heaven forever rule for all generations.

**O yó kelekele o ta mi l'ore. O gbà á girí l'owo osikà.**

Gently dissolve the burden of my friends. Give me the power to manifest abundance.

**O fi l'emí aṣoto l'owo. Oba igbò oluwaiye rè é o kèè bi òwu là.**

Expose the Mystery of Abundance. Father of the sacred grove, owner of all blessings increase my wisdom.

**O yi 'àála. Osùn l'àála o fi koko àála rumo. Oba igbò. Ase.**

So that I become like the White Cloth. Protector of White Cloth I salute you. Father of the sacred grove. May it be so.

### ORÍKÌ QBÀTÁLÁ

(Praising the King of the White Cloth)

**Ení ṣojú semú. Òrìṣà ni ma sìn. A - dá - ni bóit rí. Òrìṣà ni ma sìn.**

He makes eyes and noses. It is the Spirit of Light that I shall serve. He who creates as he chooses. It is the Spirit of Light that I shall serve.

**Ení rán mí wá. Òrìṣà ni ma sìn. Ase.**

He who sends me here. It is the Spirit of Light that I shall serve. May it be so.

### ORÍKÌ QBÀTÁLÁ

(Praising the King of the White Cloth)

**Aji wá 'gun ka ilú on nikan ṣoṣo. Jagidi-jagan Òrì ṣà ti i ko'lé s'arin igbe.**

He wakes up early to drive his wagon around the town by himself. Turbulent Spirit of Light who builds his house in the midst of the jungle.

**Alo 'kú-lowo gba omo re sile. Ko je fi oriki to o dùn fun eru je.**

He twists death's hand to rescue his child. He never gives praise to any servant.

**Orí l'onise aboki ara ejigbo. Ase.**

The head is the bestower the friend of the people of Ejigbo. May it be so.

### ORÍKÌ QBÀTÁLÁ

(Praising the King of the White Cloth)

**Bàntà-banta n'nu àlà, ó sùn n'nú àlà. Ó jí n'nu àlà. Ba nlá oko Yemòwó,**

Immense in white robes. He sleeps in white cloths. He awakens in white cloths. Venerable father, Yemowo's consort,

**Òrìṣà wù mí ní bùdó. Ibi re l'Òrìṣà kalè. Ase.**

Spirit of Light delights me as he is in state. It is a delectable place where the Spirit of Light is enthroned. May it be so.

### ORÍKÌ QBÀTÁLÁ

(Praising the King of the White Cloth)

**Ikú tí iba ni ígbale folá ran ni. Aláse os so enikangoso digba eniyan.**

The powerful one who dwells with a person and makes them prosperous. The head chief who can multiply one into two hundred people.

**Sò mí òrùn, sò mí dígbà. Sò mí òtà - lé - l'égbèje eniyan. Ase.**  
 Multiply me into four hundred. multiply me into two hundred.  
 Multiply me into one thousand four hundred and sixty people. May it  
 be so.

**ORÍKÌ QBÀTÁLÁ**  
 (Praising the King of White Cloth)

**Iba Obatala, Iba Qba Igbo, Iba Qba, N'le ifon, O fi koko ala rumo.**  
 Praise to the King of the White Cloth, Praise to the King of the sacred  
 grove. Praise to the King of Heaven, I salute the Owner of White  
 Cloth.

**Òrìsà ní ma sin. Òrìsà ní ma sin. Òrìsà ní ma sin.**  
 It is the Owner of White Light that I serve. It is the Owner of White  
 Light that I serve. It is the Owner of White Light that I serve.

**Obatala o su n'nu àlà. Obatala o ji n'nu àlà. Obatala o tinu ala dide.**  
 King of the White Cloth sleeps in white. King of the White Cloth  
 awakes in white. King of the White Cloth gets up in white.

**A-di-ni boit ri, Mo juba. Ase.**  
 He who creates at will. I give respect. May it be so.

**ORÍKÌ QBÀTÁLÁ**  
 (Praising the King of the White Cloth)

**Iba Orìsala osere igbo, iku ike oro.**  
 I respect the Spirit of White Light, the Messenger who brings goodness to  
 the forest. and power that overcomes death.

**Ababa je'gbin, a s'omò nike agbara, a wuwo bi erin, Qba pata - pata ti nba  
 won gb'ode iranje. Ase.**

Immortal Father who eats snails, child of the Ancient Ones, bringer of the  
 Mystery of Mystic Vision. Chief of all things that exist in the World. May it  
 be so.

**ORÍKÌ QBÀTÁLÁ**  
 (Praising the King of White Cloth, invoking the power of the word)

**Iwen ti iya ko ola, a ji nte ibi. Ase.**  
 Word that transforms grief into joy, word that gets up early and stamps the  
 ground, right here. May it be so.

**ORÍKÌ QBÀTÁLÁ**  
 (Praising the King of White Cloth)

**A dake sirisiri da eni li ejo. Oba bi ojo gbogbo bi odun**  
 Spirit, strong king of Ejigbo. At the trial a silent, tranquil judge  
**Ala, ala. Niki, niki Oni panpe ode orun**  
 The king whose every day become a feast, Owner of the brilliant white cloth.  
**O duro lehin o so tito, Oro oko abuke,**  
 Owner of the chain to the court, He stands behind persons who tell the truth  
**Oşagiyan jagun o fi irungbon se pepe enu, A ji da igba asa**  
 Protector of the handicapped, Osagiyan warrior with a handsome beard  
**Ti te opa osoro, Ori şa Olu Ifon.**  
 He wakes up to create two hundred civilizing customs, King of Ifon.

**Lasiko fun mi li ala mun mi ala mu so ko.**

Oshanla grant me a white cloth of my own.

**O se ohun gbogbo ni funfun ni funfun. Pirlodi aka ti oke.**

Spirit who makes things white. Tall as a granary, tall as a hill

**Ajaguna wa gba mi, O Ajaguna. Ti nte opa oje. Ase.**

Ajagun deliver me. The king that leans on a white - metal staff. May it be so.

### ORÍKÌ OLOKUN

(Praising the Spirit of the Ocean)

**Iba Olókun, iba 'ge Olojo Oni, a dupe o. A dupe Òrúnmilà,**

Praise to the Spirit of the Ocean. praise to the Owner of the Day. I thank you.

I thank the Spirit of Destiny,

**Elerin ipin ibi keje Olodumare. Esù pèlé o. Olókun pèlé o.**

Witness to Creation second to the Mother of Creation. Divine Messenger I greet you. Spirit of the Ocean I greet you.

**Olókun mo pe o, Olókun mo pe o, Olókun mo pe o. Ni ígba meta.**

Spirit of the Ocean I call you. Spirit of the Ocean I call you. Spirit of the Ocean I call you. I call you three times.

**Okuta la pe mo se je, eti 'g bure obi ri kiti. Ni 'ka le,**

It is the stone that breaks suddenly, without bleeding. the one who brings good tidings. The ageless one.

**Olókun pèlé o. Olókun fe mi lo're, mo dupe.**

Spirit of the Ocean I greet you. Spirit of the Endless Bottomless Ocean. we thank you.

**Oló kun fun me lo mo, mo dupe. Oló kun fun me lo'mo, mo dupe.**

Spirit of the Ocean give us guidance, we thank you. Spirit of the Ocean give us children, we thank you.

**Oló kun fun me la lafia, mo dupe. Oro ti ase fun Olókun ni awon omore wa se fun oyi o.**

Spirit of the Ocean give us health, we thank you. The power of transformation brought by the ritual for the Spirit of the Ocean is beyond understanding.

**Oló kun iba se, Olókun iba se, Olókun iba se o.**

Respect to the Spirit of the Ocean. respect to the Spirit of the Ocean. respect to the Spirit of the Ocean.

**Olókun nuaa jeke awon o'iku. Ma ja kiki wa Orun. Olókun ba me.**

Spirit of the Ocean protect us from disease and death. Praise to the power of Heaven. Spirit of the Ocean save me.

**Nu ni o si o ki e lu re ye toray. B'omi ta 'afi a row pon ase ase ase 'se o.**

I shall worship you for as long as there is an ocean. Let there be peace in the waters that bring the power of the Spirit. May it be so.

### ORÍKÌ OLOKUN

(Praising the Spirit of the Ocean)

**Malókun bu owo wa, jími tètè núwà o. Oba omí ju Oba òkè.**

Spirit of the Ocean, please give me abundance so that I may become wealthy quickly. The Spirit of the Ocean is greater than the chief of the land.

**Malókun ni mo bá dá jími tètè núwà o. Oba omí ju Oba òkè. Ase.**

It is the Spirit of the Ocean that I turn to for abundance. The Spirit of the Ocean is greater than the chief of the land. May it be so.

**ORÍKÌ OLOKUN**  
(Praising the Spirit of the Ocean)

**Iba Olókun fe mi lo're. Iba Olókun omó re wa se fun oyi o.**  
I praise the Spirit of the vast Ocean. I praise the Spirit of the Ocean who is beyond understanding.

**Olókun nu ni o si o ki e lu re ye toray. B'omí ta 'afi. B'emi ta'afi.**  
Spirit of the Ocean, I will worship you as long as there is water in the Sea. Let there be peace in the ocean. Let there be peace in my soul.

**Olókun ni 'ka le, Mo juba. Ase.**  
The Spirit of the Ocean, the ageless one, I give respect. May it be so.

**ORÍKÌ YEMOJA**  
(Praising the Spirit of the Mother of Fishes)

**Agbe ni igbe 're ki Yemoja Ibikeji odo. Aluko ni igbe're k'lose, ibikeji odo.**  
It is the bird that takes good fortune to the Spirit of the Mother of Fishes, the Goddess of the Sea. It is the bird Aluko the takes good fortune to the Spirit of the Lagoon, the assistant to the Goddess of the Sea.

**Ogbo odidere i igbe're k'oniwo. Omo at'Orun gbe 'gba aje ka'ri w'aiye.**  
It is the parrot who takes good fortune to the chief of Iwo. It is children who bring good fortune from Heaven to Earth.

**Olugbe-rere ko, Olugbe-rere ko, Olugbe-rere ko. Gbe rere ko ni olu-gbe-rere. Ase.**  
The Great One who gives good things, the Great One who gives good things, the Great One who gives good things. Give me good things from the Great One who gives good things. May it be so.

**ORÍKÌ YEMOJA**  
(Praising the Spirit of the Mother of Fishes)

**Yemoja olodo, yeye mi Yemoja ore yeye o.**  
Spirit of the Mother of the Fishes, owner of the river. My mother, Spirit of the Mother of the Fishes, or nurturing mother.

**Emiti ibí gbogbo Imólè, yeye mi Awayo, Yemoja ko iya.**  
Who gave birth to all the divinities. My mother Awayo. The Spirit of the Mother of Fishes challenges the source of suffering.

**Iyanla, Iyanla, Iyanla, Yemoja gbe a le. Ase.**  
Great Mother, Great Mother, Great Mother, the Spirit of the Mother of the Fishes sustains us. May it be so.

**ORÍKÌ YEMOJA**  
(Praising the Spirit of the Mother of Fishes)

**Iya mo dupe, f'Oba èè. Iya mo dupe, f'Oba éò.**  
Queen Mother, I thank you. Queen Mother, I thank you.

**Oba nlá toto aro, ago l'ona. Iyá mo dupe, f'Oba, Iyalode. Ase.**  
Powerful Queen fearful indigo depth within the river, make way for her. Queen mother, I thank you, mother of the world. May it be so.

### ORÍKÌ YEMOJA

(Praising the Spirit of the Mother of Fishes)

**Yemoja olodo, Obalufe, Yemoja olodo.**

Spirit of the River, Mother of Fishes. Guardian of Ife, Spirit of the River.  
Mother of Fishes.

**Yemoja olodo, Obalufe, Yemoja olodo.**

Spirit of the River, Mother of Fishes. Guardian of Ife, Spirit of the River.  
Mother of Fishes.

**Didun lobe, Yemoja lògerègerège,**

The sweetness of the soup prepared by the Mother of Fishes flowing.

**Okéré, 'mo de o.**

Okere comes bringing the fortune of children.

**Bàròyé ò, Bàròyé ò. Okéré, ayádóò rà.**

Within her word children are born, within her word children are born.  
Okere who secretly buys the magical gourd.

**Yemoja ayádóò rà, Obalufe Ayádóò rà é, Yemojá ayádóò rà é.**

The Mother of Fishes secretly buys the magical gourd, the Mother of  
Fishes secretly buys the magical gourd.

**Pàròyín o, Pàròyín o. M'Okéré me dé, Omídína. Ase.**

She states the riddle, then She solves it, She states the riddle then She  
solves it. Okere arises and puts on a magic performance, great water  
that blocks the road. May it be so

### ORÍKÌ AGANJU

(Praising the Spirit of the Fire at the Center of the Earth)

**Aganjù s'olà kíní 'ba kíní 'ba s'òògùn. A yà ròrò kíní 'ba 'ko g gbé mi ni yó.**

The Spirit of the Fire at the Center of the Earth makes Wealth the first Chief,  
the first Chief to produce medicine. We turn calmly to the first Chief of the  
farm, you carry me to satisfaction.

**Etala bọ́ júbà gàbàgbà a júbà. Ase.**

Thirteen times we return to salute you, boldly we salute you. May it be so.

### ORÍKÌ AGANJU

(Praising the spirit of Fire at the Center of the Earth)

**Iba Aganju, etala bọ́ júbà gàbàgbà a júbà. Iba eleku,**

Praise the Spirit of fire, it is thirteen times that I salute you. I respect the  
owner of the cave.

**Etala bọ́ júbà gàbàgbà a júbà. Ba kini 'ba s'òògun, etala bọ́ júbà gàbàgbà a  
júbà. Ase.**

It is thirteen times that I salute you. The chief who first made medicine, it is  
thirteen times that I salute you. May it be so.

### ORÍKÌ AGANJU

(Praising the Spirit of the Fire at the Center of the Earth)

**Elẹ̀kù ee, elẹ̀kù ee. Aganju elẹ̀kù e aye. Ase.**

The owner of the cave, the owner of the cave. The Spirit of the Fire at the  
Center of the Earth is the owner of the cave. May it be so.

**ORÍKÌ QYA**

(Praising the Spirit of the Wind)

**Qya yeba Iya mesa Qya, Òrun afele Iku lele bioke, ayaba gbogbo le'ya obinrin,**  
Spirit fo the Wind. senior Mother of Oyo. Heavens wind brings down the  
ancestors. Queen of all women.  
**Ogo mi ano gbogbo gún, Òrìṣà mi abaya Qya ewa O'yansa. Ase.**  
Always protect me with your strong medicine. My guardian Spirit is the  
Queen. Spirit of the Wind and Mother of Nine. May it be so.

**ORÍKÌ QYA**

(Praising the Spirit of the Wind)

**Ajalaiye, Ajal òrun, fun mi ire. Iba Yansan.**  
The winds of Earth and Heaven bring me good fortune. Praise to the mother  
of nine.  
**Ajalaiye, Ajal òrun, fun mi alafia. Iba Qya.**  
The winds of Earth and Heaven bring me good health. Praise to the Spirit of  
the Wind.  
**Ajalaiye, Ajal òrun winiwini. Mbe mbe ma Yansan. Ase.**  
The Winds of Earth and Heaven are wonderous. May there always be a  
Mother of Nine. May it be so.

**ORÍKÌ QYA**

(Praising the Spirit of the Wind)

**Qya -Opéré làlàoáyàn. A gbé agbòṣò obì siwaju oko.**  
Complete Spirit of the Wind. strolling along with full confidence and  
importance. She takes a basket of cola nuts to place before her husband.  
**O-ni-il ós in Qya rúmú bi eni gbé ike Qya òpèrè, 'wá gbà je, kò dé inú.**  
Owner of the place of worship. Spirit of the Wind, deep in thought.  
carving out concepts. Complete Spirit of the Wind, come receive your  
offerings without offense.  
**Qya l'o L'Ósin, ki Olónje máa há onje rè Qya pére bi ewé bó!**  
Spirit of the Wind is the owner of the place of worship, may those who  
have prepared good food begin to serve it, Spirit of the Wind who causes  
the leaves to flutter!  
**Qya fùfù lèlè bí iná là l'okè! Qya má mà dá igi l'ékùlé mi.**  
Spirit of the Wind, strong wind who gave birth to fire while traversing the  
mountain. Spirit of Wind, please do not fell the tree in my backyard.  
**Qya a ri iná bo ara bí aso! Bi e ba nwá Qya bi e kò bá rí,**  
Spirit of the Wind, we have seen fire covering your body like cloth. If you  
look for the Spirit of the Wind you will find the Spirit of the Wind.  
**Qya ki e wá Qya de isò kòlá, nibi ti Qya gbé ndá kéwú sí enu.**  
maybe you'll meet her at the cola nut stall, where the Spirit of the Wind enjoys  
throwing little pieces into her mouth.  
**Ki e wa Qya dé isò osùn, nibi ti Qya gbé nf ó búké si ara.**  
Maybe you will meet the Spirit of the Wind at the camwood stall. where  
the Spirit of the Wind likes to rub red save on her body.  
**Ké e wá Qya dé isò bàtá, nibi ti Qya gbé nla igó móra.**  
May you will meet the Spirit of the Wind at the drummers stall. where the  
Spirit of the Wind moves her body in an enourmous dance.

- Iya, iya mo ni ng ó mà je ìgbé Oya, nwon ni kí n'mà se je igbe Oya.**  
 Mother, mother, I will always respond to the call of the Spirit of the Wind.  
 they warned me not to respond to her call.
- Mo ní kìnì kí n'wa se? Nwon ní kí n'sare sésé kí n'fún Oya l'aso.**  
 Where can I go, what can I do? They told me that I should offer little pieces  
 of cloth to the Spirit of the Wind.
- Kí n'fi àtampàràkò la obì n'iyàn. Oya nown funḡ ni idà o kò pa eran.**  
 They said I should offer cola nut and pounded yam to the Ancestors. They  
 gave a sword to the Spirit of the Wind, but she does not use it to kill animals.
- Iya sààn nwon fun ẹ ni idà o kò bé rí. O ní kìnì o yio fì idàdídà se!**  
 They should present a sword to Mother that is not used for killing animals.  
 They should give her a sword that is used for beheading people.
- Oya a-r'iná bora bí aso, Efufù lèlè tí ndá igi lókèlòkè.**  
 The Spirit of the Wind uses fire as a body covering, like cloth. Strong Wind  
 that knocks down trees in the forest.
- Ojèlòiké a-ní-iyì l'òjè. Iya mi pòrò bí omú sé l'aiyà.**  
 The Ancestors deserve good treatment and respect from the members of the  
 Ancestral society. Mother, pour into me as from your breasts, world Mother.
- Òjè l'o ni oketè Se. Oya l'ó ni Egun. Ase.**  
 Ancestor worshipper, owner of the bush rat, the Spirit of the Wind is the  
 owner of the Ancestral society. May it be so.

### ORÍKÌ OYA

(Praising the Spirit of the Wind)

- Obinrin Sango, Adeleye, Orun wara, bi ina jo 'ko.**  
 Wife of the Spirit of Iron, Woman of the Crown of honor destroys worlds  
 suddenly, like a farm on fire.
- Bomibata Ori sa ti gbo egbe re mo ile, pon mi ki o ma so mi Obinrin Sango.**  
 Strong willed Spirit who protects her followers on the earth. Carry me  
 on your back, great woman of the Spirit of Lightning.
- Oya ni o to iwo efon gbe. Ase.**  
 Oya alone can seize the horns of the rampaging buffalo. May it be so.

### ORÍKÌ OYA

(Praising the Spirit of the Wind)

- Oya aroju ba oko gu o palemo bara - bara. Afefe iku.**  
 Spirit of the Wind died courageously with her husband, She puts matters in  
 order suddenly. The wind of death.
- Abesan wo ebite kosunwon efufu lele ti nbe igi ilekun ile anan.**  
 Mother of nine shatters the evil mound of earth, strong wind demolishes the  
 tree by the family door.
- Okiki a gbo okẹ so edun, igan obinrin ti nko ida, Oya iji ti se tit bajo - bajo.**  
 Rumor in the clouds, hurls down a stone ax, courageous woman armed  
 forever with a sword. Spirit of the Wind, tornado, sets the leaves of the  
 trees in motion.
- A pa ketẹ, bo ket ẹ. Ase.**  
 She kills suddenly, she enters suddenly. May it be so.

**ORÍKÌ SANGO**

(Praising the Spirit of Lightning)

**Olueko a san Osain sere adase. 'Koko n'ogi 'koko n'ogi,**  
Elder of Eko we praise Osain. we have the authority to do good. The pot of  
cornstarch. the pot of cornstarch.  
**omo aladufe tani sere binu. Etala mo júbà, gadagba a júbà. Ase.**  
the child of the one that is loved by the multitude who is angry at doing good.  
Thirteen times I salute you. openly we give thanks. May it be so.

**ORÍKÌ SANGO**

(Praising the Spirit of Lightning)

**Olomo kilò f omo rè, e má pèè Sango gbomo lo, bí ó soro,**  
Let everyone warn their children. least the Spirit of Lightening be accused  
of kidnapping. when he chooses to be ferocious.  
**a s'gi dèniyàn. Bí ó soro, a seniyan deranko. Ase.**  
he turns a tree into a man. When he chooses to be ferocious. he turns a man  
into an animal. May it be so.

**ORÍKÌ SANGO**

(Praising the Spirit of Lightning)

**Kawo Kabiyesile, etala mo júbà, gadagba a júbà. Oluoyo,**  
Hail to the Chief. It is thirteen times that I salute you. Chief of Oyo.  
**Etala mo júbà, gadagba a júbà. Oba ko so, etala mo júbà, gadagba a júbà.**  
**Ase.**  
It is thirteen times that I salute you. The Chief who has not died. it is thirteen  
times that salute you. May it be so.

**ORÍKÌ SANGO**

(Praising the Spirit of Lightning)

**Je ko ye mi Sango baalee Kosoo. Aremu baale Agborandun.**  
May I be pleased Spirit of Lightning. Aremu chief helper.  
**O o gborann mi dun dakun mo ya mi. Aremu njo o buru igba nii gbope**  
Please defend me. do not reject me. Aremu at difficult times the climbing  
rope encircles the palm tree.  
**Aranmonlogunabaomolo. Kakombari Aroorajaogun.**  
He sends his servants to war. he goes with them. Kakombari who has enough  
money to buy ingredients to prepare charms.  
**O too bora njo kan an ponju. Eye o ku ojumo**  
He is enough defender on a bad day. He who is as fast as a flying bird. good  
morning.  
**O si ku ojumo Sango okolaya mi Orun. Ase.**  
Good morning Spirit of Lightning, my husband in Heaven. May if be so.

**ORÍKÌ SANGO**

(Praising the Spirit of Lightning)

**Okò ibéji eletimo, ojú eri eri ó là orun garara.**  
Guardian of twins. Master of knowledge. brilliant eye. He splits the skies.

**O sa ogiri eke nigbeigbe Egun toto bitan li awa yi odo fun**

He splits the lira's wall superbly. masker from the other world. we roll out the mortar and use it as a throne.

**Omi li eba iná li arin Orun, Olowo mi edun kan soso li o fi pa enia mefa.**

Water by the side of fire in the middle of the sky. Spirit who kills six with a thunder stone.

**Ori Ose li o gun lo, afi enia ti Soponnon eleran ekun to o gbopa.**

He mounts the head of Ose and goes. strong person. spotted leopard. like the Spirit of Infectious disease.

**Ekun Baba Timi, Orun funfun bi aje.**

Leopard Father of the Chief of Ede. white sky. sign of richness.

**Oni laba jinijini ala a li ase atata bi okunrin a dugbe ekun oke.**

Owner of the thunder bag. owner of the bad filled with power. seasoned warrior.

**Agbangba li ojú agada o gbe iná wo ile eke.**

Storm on the edge of the knife. He carries fire on his head into the house.

**Shere Ajase Ose Orobondo.**

Victorious Shere. superlative Ose.

**Ki fi ojú bo orule ki o duro iná wonu ekun, nitori ayibamo e je ki awa jo se.**

Flash of a leopard's eye can set a roof on fire. against the unknown let us do things together.

**Oba tete li o le ale bi osu pa - eni, pa - eni, mo ni li ale. Ase.**

Swift King. appearing like the evening moon. I have an assassin as a lover. May it be so.

### ORÍKÌ IBEJI

(Praising the Spirit of Twins)

**B'iji b'iji 'la, o be ekun Iya re. Ase.**

Give birth to twins and be rich. twins console their weeping mothers. May it be so.

### ORÍKÌ IBEJI

(Praising the Spirit of Twins)

**B'iji b'iji 're. B'iji b'iji 'la. B'iji b'iji 'wo. Iba omọ ire. Ase.**

Giving birth to twins brings good fortune. Giving birth to twins brings abundance. Giving birth to twins brings money. Praise to the children of good things. May it be so.

### ORÍKÌ IBEJI

(Praising the Spirit of Twins)

**Se b'Olodumare Oba ni, Oba Odumare lofejire jin o loje ko o bi 'beji le ekan soso o.**

It is the Creator, the King. it is the Creator who blessed you with twins. That is why you had two at once.

**Eniti 'nu re ba mo l 'Oluwa fun lore.**

Grant twins to a person whose heart is pure.

**Eni Ejire ba n wuu, bi laye ko yaa ni 'wa tutu ko ni nu u re n loto.**

Let she who fantasizes having twins adopt a gentle character let him remain transparently honest.

**Igi Olowo mo se.**

I gather the firewood of splendor.  
**O ji fi 'lu kii be eni r'Aláàfin Orun a ji jija du ewa.**  
 A twin wakes up to the beat of royal drums, like those of the King of Oyo in Heaven wakes up to fight for the art of beauty.  
**Omo to wole oloro ti ò de si ore alákisa o so alákisa d'onigba aṣo. Aṣe.**  
 Twin sees the rich, passes them by twin loves persons in rags. Twin will transform person in rags into a paragon of royal dress and richness.  
 May it be so.

**ORÍKÌ ÒRÌṢÀOKO**  
 (Praising the Spirit of the Farm)

**A ó jiyán lóni, iyan a o jiyán lóni, iyan iyan tó funfun luélé,**  
 We shall eat pounded yam today, pounded yam, we shall eat pounded yam today, pounded yam, white pounded yam,  
**iyán iyan a biléwu lórún, iyan a o jiyán lóni, segbèdè a se, iyan o.Aṣe.**  
 pounded yams, yams pounded into a delicious pulp, pounded yam we shall eat pounded yam today, there will be much rejoicing, pounded yam. May it be so.

**ORÍKÌ OSANYIN**  
 (Praising the Spirit of Plants)

**Ti igi, ti igi, Alágbò dí ye'ra. Aṣe.**  
 With a tree, with a tree, the owner of medicine pots makes the body sound.  
 May it be so.

**ORÍKÌ OSANYIN**  
 (Praising the Spirit of Herbal Medicine)

**Iba Osanyin, Iba oni ewe. Ko si ku. Ko si arun. Ko si akoba. A dupe Alagbo. Aṣe.**  
 Praise to the owner of herbal medicine. Praise to the owner of leaves. Free us from death. Free us from sickness. Free us from negativity. I thank the owner of medicine. May it be so.

**ORÍKÌ OSANYIN**  
 (Praising the Spirit of Herbal Medicine)

**Atoobajaye o Afonja Eweelere oo. Eweeee. Eweelere oo.**  
 The adequate protector. Afonja there is value in the knowledge of herbs.  
 Herbs. There is value in the knowledge of herbs.  
**Ewe ni nse o bayi bi. Oko laya mi Qrun. Eweeee. Eweelere oo.**  
 It is the knowledge of herbs that makes you behave like this. My husband in Heaven? Herbs. There is value in the knowledge of herbs.  
**Seerejobi ewe tii somo ori igi. Ipin bawonyi n somo agbijale.**  
 Seerejobi leaves belong to the top of tress no matter how tall. Poisonous insects defend Mother Earth.  
**Eweeee. Eweelere oo. Aṣe.**  
 Herbs. There is value in the knowledge of herbs. May it be so.

**ORÍKÌ BABALÚAIYE**

(Praising the Father of the Crust of the Earth)

\* Not spoken a public ceremonies

**Gbogbo enia ni nsun ti won ko ji. Sòpònnó dakun ji mi yara mi.**

All people sleep and never wake up. Spirit of Sickness please wake me up in my room.

**Sòpònnó f'il e mi bun mi. Ai f'il e mi bun mi ko wo,**

Spirit of Sickness spare my house. It is bad if you do not spare my house.

**ibariba f'ile mi bun mi ko wo, ai f'ile mi bun mi ko wo.**

Spirit of Sickness spare my house. It is bad if you do not spare my house.

**Ngo b'egun ngo b'egun re'le, tere tere 'gun gun gun. Ase.**

I will follow the ancestors home, follow the ancestors home. happy happy happy home. May it be so.

**ORÍKÌ BABALÚAIYE**

(Praising the Father of the Crust of the Earth)

\* Not to be spoken a public ceremonies

**Iba Qbálúaiye, Asin-mo-l'égbàá-iyanjú, aṣo - oní - ikónkò - t i - mbó l'or í - eékú.**

Praise to the Father of the crust of the Earth we call you by your names of respect.

**Ibariba f'le mi bun mi ko wo. Ase.**

May the Spirit of Sickness avoid my house. May it be so.

**ORÍKÌ BABALÚAIYE**

(Praising the Father of the Crust of the Earth)

\* Not to be spoken a public ceremonies

**Azon Niyaniyan, we nu mi e niyan mi lo lo non gbele,**

Terrifying malady, if you chase me the land is ruined.

**e lo gon ma niyan mi lo to non bele do lo non ta azon niyanniya.**

even if you don't chase me the land is ruined and the terrifying malady will land on the heads of even those who are responsible for our land.

**Irawe oju omi wele ni se wele okoyiko o gba ode eleran ki o mo mu eran.**

The dry leaf balances superbly on the surface of the water, the wolf is out, shepherd better gather your flock.

**Igi ni odan enia ni? Fi 'ake kan o ri e mo.**

Is the odan tree a person? Strike it with your ax and you will find out.

**Akeke abi iru kokoroko. Paramale o lo oro afojudi. Igangan ti angan.**

The scorpion possesses a curved tail. The fanged serpent rejects the impertinent. The thorny bramble is formidable.

**Ode dudu kan ti mo si o ko ogun. Idi ganganagan ni ropo.**

A certain black hunter who knows how to use raffia to cover his body.

**Osanpan eni kansoso ko rinigangan tinangan. Ase.**

Bramble thorns against your eye. No one should walk alone at noon. the formidable bramble. May it be so.

**ORÍKÌ NANA BARUKU**

(Invocation for blessing the water used to heal)

\* Spoken at public ceremonies when honoring the Spirit of Disease

**B'o se adagun moi, Nana Baruku ba m'ka a l'akaaki.**

Even if it is a lake. Spirit Who Fights Disease help me to make it medicinal.  
**B'o se odo agbara, Nana Baruku ba m'ka a l'akaaki.**

Even if it is a torrent. Spirit Who Fights Disease help me to make it medicinal.

**Ntori emi o m'ohun oyin ifi is'afara, ng o m'ohun odide ifi ise idi re,**  
 Because I do not know what the bees use to make the honeycomb. I do not know what the parrot uses to make it's tail.

**emi o m'hum Iya mi ifi s'odo t'o d'agbo alagbo were.**  
 I do not know how the Mother immersed in the stream turns it's water into potent medicine.

**Alagbo ofe, alagbo wo 'ya wo omq. Ori sa t'o r'omi tutu, t'p sipe agan.**  
 You who give medicine free of charge, you the Owner of Medicine that cure the mother and the child. You the Goddess who uses cold water to help barren women.

**Nana Baruku, ba mi de'di agbo omq mi k'o mu, k'o ki.**  
 Spirit Who Fights Disease touch my child's medicine. make it strong. make it thick.

**Nana Baruku, ba mi de 'di agbo omq mi, k'o mu, k'o ki. Asoogun fun ni ma gb'eje.**  
 Spirit Who Fights Disease. touch my child's medicine. make it thick. make it strong. You who give out medicine for no fee.

**B'a mi de 'di agbo omq mi. K'o mu, k'o ki. Agbo olo - inu.**  
 Touch my child's medicine. Make it strong, make it thick. This medicine is for curing enlarged spleens.

**Ki olo - inu maa se olomitutu temi. Agbo fawofawo.**  
 Let my child be free from enlarged spleens. This medicine is for curing disease of the umbilical cord.

**Ki fawofawo maa se olomitutu temi. Agbo igbona. Ki igbona maa se olomitutu temi. Ase.**  
 Let my children be free from diseases of the umbilical cord. This medicine is for curing high fever. Let my children be free from high fever. May it be so.

### ORÍKÌ NANA BARUKU

(Invocation for blessing the water used to heal)

\* Spoken at public ceremonies when honoring the Spirit of Disease

**Okiti kata ekun a pa eran ma ni yan.**  
 Mound of earth called kata. leopard who kills an animal and eats it raw.

**Gosungosun on wo ewu eje omi a dake je pa eni pele, Nana.**  
 Your camwood dusted garmets resemble blood, your silent waters. outwardly tranquil kill so gently, Nana.

**Yeyi mi, ni Bariba li akoko okitit kata a pa eran ma ni obe,**  
 My Mother, she arrived from Bariba, a long time ago. Kata mount, who kills with a knife.

**oju iku ko jiwo owo nle pa l'ode ekan aragbo do ero nono awodi ka ilu gbogbo aiye.**  
 the eye of death is regarded. she trades indoors. kills outside. she is extremely old. yet she can outwrestle the evil traveler. wrestling him to the ground and like a bird circle the world.

**Okiti kata awa p'ara olosun.**  
 Earth mound called kata we cover your body with camwood.

**Okiti kata obinrin pa aiye a pa eran ma l'obe. Ase.**  
 Earth mound called kata woman who can kill the world. who kills animals

without using a knife. May it be so.

### ORÍKÌ INLE

(Praising the Spirit of the medicine of the Ocean)

**Mo juba Inle a bata n'se ma ko lewe ni ala gana ori we lekan ko iku a juba. Ase.**  
We respect the Spirit of the Medicine of the Ocean who brings us the herbs  
that protects us from death. May it be so.

### ORÍKÌ YEWA

(Praising the Spirit of Abstinence)

**Iyàami Yewa ori ma so olu kakase. Oku abi yo kola iba baba iba yeye Osun Ode**  
My mother, the Spirit of Absitinance guides my head when I greet the oracle.  
I respect the fathers. I respect the mothers, the grove of the Spirit of the  
River .

**Ogun agode awo ni fako yeri ile tutu ona tutu n 'lode fun ori ma wa yo. Ase.**  
and the grove of the Spirit of Iron know hold the mystery of a cool house. a  
cool road. a cool forest. these things are my salvation. May it be so.

### ORÍKÌ DÀDA

(Praising the Sister of the Spirit of Lightning)

**Aládé lí èyẹ gbonri adé.**

Crowned woman of good character, shake your crown.

**Gbonri osi sí iwájú, gbonri orò sódò mí adé di méjì. Ase.**

To drive away all evil from the front. to whirl in good fortune to my side.  
sacred crown of mirrored power. May it be so.

### ORÍKÌ DÀDA

(Praising the Sister of the Spirit of Lightning)

**Dada má sun kún mó Dada fún mi l 'owo. Ase.**

Dada don't cry. Dada make me rich. May it be so.

### ORÍKÌ EKUN

(Praising the Spirit of the Leopard)

**Iba Odu Ologbo oje sa - na m'aju ekun sunwon, Ekun ti nda koloko l o**

I respect the Chief who has the courage to face the Leopard, because the  
gira ka. Ase.

leopard never backs down. May it be so.

### ORÍKÌ AGEMO

(Praising the Spirit of the Chameleon)

**Iba alagemo tere - kange, a f'asa wole. Ase.**

I respect the Spirit of the Chameleon and welcome him in my home. May it  
be so.

### ORÍKÌ ELUKU

(Praising the Spirit of Elevation)

**Iba Eluku. ara iraye, a sa mo ni poriki - poriki ese. Ase.**

I respect the Spirit of Elevation who takes the body from the earth. may he guide both my head and my feet. May it be so.

**ORÍKÌ ORÚ**

(Praising the Spirit of the Sun)

**Oru o, Oru o, Oru fi oka fun giye je Oru o, Oru o, Ase.**

Oh sun. oh sun. the sun allowed the birds to eat corn oh sun. oh sun. May it be so.

**ORÍKÌ ONILU**

(Praising the Spirit of the Drum)

**Iba fsa laalu, ologun ode, laaroye ago - ngo - lago, alamolamo o bata ,**

I respect the Spirit of the Drum. Owner of the medicine of the Forest. Messenger of the sounds and light of the Drum.

**a fe bata ku jo lamolamo, sekete peere. sekete peere, onile erede,**

I play the drum to arouse the Spirits of the Earth.

**okunrin firifiri ja pi, okunrin firifiri ja pi, okunrin firifiri ja pi..**

Men will come immediately. men will come immediately. men will come immediately.

**Okunrin de - de - de bi Orun ebako o b'elekun ni b'ekun, o mo sun ju t'elekun lo, elekun lo, elekun ns 'omi, la aroye ns 'eje. Ase.**

Men will stand up in Heaven with the strength of a leopard. children who face the leopard offer water and blood. May it be so.

**ORÍKÌ ANYÀN**

(Praising the Spirit of the Bata drum)

**Agalú asórò igi amuúnì mo ona ti a kò de ri.**

Ruler of the speech released from trees. who takes you on a road you never saw before.

**Igi gogoro ti i so owó ari degbe sòhúngòbi àyàn gbé mi.**

Tall tree who grows money. the one who finds brass and carries it to complete his speech. deliver me.

**A ki i tele ó k 'ebi o tun pa mi. Ase.**

To follow you is never to be hungry. May it be so.

**ORÍKÌ OSUN**

(Praising the Spirit of the River)

**Osun àwúráolu, serge s ñ elewe roju oniki. Làtojúku awede we mo.**

The Spirit of the River. turtle drummer. open the path of attraction. Mother of Salutations. Cleansing Spirit clean the inside and out.

**Eni ide ki su omi a san réré. Alode k'aju ewuji o san réré.**

The maker of brass does not pollute the water. We are entitled to wear the crown that awakens all pleasure.

**Alode k'aju emuji o san réré. O male odale o san réré. Ase.**

We are entitled to wear the crown that awakens all pleasure. The Spirit of the Earth that wanders freely. May it be so.

**ORÍKÌ OSUN**  
(Praising the Spirit of the River)

- Iba Osun sekese. Làtojúku awede we mo. Iba Osun Olodi,**  
Praise to the Spirit of Mystery. Spirit who cleans me inside out. Praise to the Spirit of the River.
- Làtojúku awede we mo. Iba Osun ibu kole, Làtojúku awede we mo.**  
Spirit who cleans me inside out. Praise to the Spirit of Seduction, Spirit who cleans me inside out.
- Yeye kari, Yeye 'jo, Yeye opo, O san réré o.**  
Mother of the mirror. Mother of dance. Mother of abundance. We sing your praises.
- Mbè mbè ma yeye, mbè mbè l'oro. Aṣe.**  
Exist. exist always mother. exist.. exist always in our tradition. May it be so.

**ORÍKÌ OSUN**  
(Praising the Spirit of the River)

- Iba Osun awura olu, Oloriya igun, Erewa Obinrin awede ko to we'mo. Aṣe.**  
I respect the Spirit of the River. Chief of the Vultures, Guardian of the character of women. may she guide us from misfortune. May it be so.

**ORÍKÌ OSUN**  
(Praising the Spirit of the River)

- A tun eri eni ti o sunwon se. Alase tun se a ki nla oro bomi.**  
Witness of a person's ecstasy renewed. Once again in command of things, she greets the most important matter in the water.
- Ipen obinrin a jo eni ma re. Osun ma je mo aiye o jo le li eri.**  
Most powerful woman who can burn a person. Spirit of the River don't let the world dance evil on my head.
- Ala agbo ofe a bi omo mu oyin. Otiti li owó adun ba soró po. O ni ra mo idẹ.**  
Caring without fee. she gives the healing, honeyed water to the child. Rich as She is. She speaks sweetly to the multitude, She has bought all the secrets of copper.
- O ro wanwan jó wa. O jo lubu ola eregedẹ.**  
Here she comes dancing, making her bracelets tinkle like the forest brook. She is dancing in the depths of underwater riches. My mother has hollowed out something in the sand.
- Alade obrinin sowon. Afinju obinrin ti ko a idẹ.**  
Crowned woman is very elegant in the way she handles money.
- Osun olu ibú ola, Olo kiki eko.**  
The Spirit of the River, master of the depths of wealth, Owner of innumerable parrot feathers.
- Idẹ fi ojú ta iná.**  
The flash of brass in the fire of her eyes.
- Oni ro wanranwanran wanran omi ro. Afí idẹ si omo li owo. Aṣe.**  
Water murmuring over stones is the Spirit of the River dancing with her jewels of brass, dancing with her tinkling rings of brass. Only the children of the Spirit of the River have such copper bracelets on their arms. May it be so.

**ÌBÀ 'SE MERÌNDINLOGUN**  
(Opening invocation for Cowrie Divination)

**Opé ni fún Olórun.**

Gratitude to the Ower of the Realm of the Ancestors.

**Ìbà Olódumarè, Qba àjìkí. Mó jí lóní. Mo wo'gun mérin ayé.**

I respect the Creator, the King who we praise first. I awake today. I behold the four corners of the World.

**Ìbà 'se ilà Oòrùn.**

I respect the power of the East.

**Ìbà 'se iwò Oòrun,**

I respect the powers of the West.

**Ìbà 'se Aríwá.**

I respect the powers of the North.

**Ìbà 'se Gúúsù.**

I respect the power of the South.

**Ìbà Qba Igbalye.**

I respect the King of the Seasons of the Earth.

**Ìbà Qrun Okè.**

I respect the Invisible Realm of the Mountains.

**Ìbà Atíwò Qrun.**

I respect all things that live in the Invisible Realm.

**Ìbà Olókun à - sòrò - dayò.**

I respect the Spirit of the Ocean, the one who makes things prosper.

**Ìbà af éf é légélégé awo isálú - ayé.**

I respect the power of the wind, the Mystery of the Mysterious World.

**Ìbà Ògègè, Qba.**

I respect the Mother Earth who sustains the Universal alignment of all things in Nature.

**Ìbà se** (List Ancestors)

I respect (List Ancestors)

**Ìbà Orí,**

I respect the Spirit of Consciousness.

**Ìbà Orí inú.**

I respect the Spirit of the Inner Self.

**Ìbà Iponrí tí ò wa' l'Qrun.**

I respect the Spirit of the higher Self who lives in the Invisible Realm of the Ancestors.

**Ìbà Èsú (Name of Road) Qkunrin orí ità, arà Oké Itase, ào fi idà re lálè.**

I respect the Divine Messenger of (Name of Road), the Man of the Crossroads,

from the Hill of Creation, we will use your sword to touch the Earth.

**Ìbà Qsòsì ode mátá.**

I respect the Spirit of the Tracker, Owner of the Mystery of Spotted Medicine.

**Ìbà Qgún awo, Oníle kángu - kángu Qrun.**

I respect the Mystery of the Spirit of Iron, the owner of innumerable homes in the Realm of the Ancestors.

**Ìbà Qbatálà, Qrisà Qséré Igbó. Oni kùtúkùtú awo òwúrò, Ikù iké, Qba pàtà - pàtà tí wón gb'odé iranjà.**

I respect the Spirit of the King of White Cloth who is praised at the Sacred Grove. Owner of the Ancient Mystery of the White Cloth, the Spirit Who is

praised on the sacred day of the Forest. Guardian of those with physical disabilities. King of all future generations.

**Ìbà Yemoja Olúbé - rere.**

I respect the Mother of Fishes, the Giver of Good Things.

**Ìbà Osun ororiya igún aréwa obirin.**

I respect the Spirit of the River, owner of the hair comb for beautiful women.

**Ìbà Òlukósó aira, bàmí omọ arigbà según.**

I respect the King who does not die, the Child of the Thunder Stone.

**Ìbà Àjáláiyé Àjálórún Oya Olúwèkù.**

I respect the Winds of Earth, the Winds of the Invisible Realm of the Ancestors. the Spirit of the Wind is the one who guides the mediums of the Ancestors.

**Ìbà Ìbejì orò.**

\* Say Oriki for Orisa of Diviners Ori.

I respect the Transforming power of the Spirit of the Twins.

**Kikan mase,** (List elders)

I ask for the support of (List elders)

**Ìbà Ojubọ ònòméfà.**

I respect to the shrine of the six directions.

**Ase.**

May it be so.

### IGEDE

(Invocations for good fortune)

\* An invocation for blessings may be placed at the end of an Oriki

**Ini** (your name) **omọ** (name of your spiritual parents).

I am (your name) child of (name of your spiritual parents)

**Mo bẹ yin,**

I beg you.

\* Select any of the following phrases:

**Ki nle 'ke odi.**

Raise me above all misfortune in my lifetime.

**Kiema gbe 'mi n 'ija kiema gbe mi leke isoro lojo gbogbo ni gbogbo ojo aye mi.**

Forever raise me above all misfortune that might come my way.

**Kiema gbe ire ko mi nigbabogbo tabi kiema gbe fun mi.**

Always bring me good fortune.

**Ki gbogbo eniyan kaakiri agbaye gbarajo, kiwon maa gbe 'mi n'ija, kiegbe mi leke ota.**

Let all those in the world gather to help me, through my difficulties, to defeat my enemies.

**Bi 'ku ba sunmo itosi ki e bami ye ojo iku fun.**

If Death is coming, help us to avert it.

**Odun tiatibi mi sinu aye ki e bami ye ojo iku fun ara mi ati awon omọ mi ti mo bi. Kiamaku ni kekere, kiamaku iku ina, kiamaku iku oro, kiamaku iku ejo, Kiamaku sinu omi,**

Avert Death for all my children and avert Death for all those I include in my prayers. May they not die young, may they not die in fire, may they not die in tragedy, may they not die in shame, may they not die in water.

**Ki a f 'foju re wo mi, ki awon omọ araye lee maa fi oju rere wo mi.**

I beg you to look upon me with good eyes, so that the world will be favorable to me and so that I will be free from illness.

**Ki e ma jeki nşaisan ki nşegun odi ki nřhin ota.**

Let me overcome my enemies.

**Ki e ma jeki awon iyawo mi ya'gan, takotabo ope kiiya-agan.**

Let us be fertile. just as the male and female palm trees are never barren.

**Ki e bami di ona ofo, ki e bami di odo ofo, ki e bami di ona ejo, ki e bami di ona ibi, ki e bami di ona Esu,**

Close the way of losses to me. close the way of losses for my children. my mate and my family. close the way of litigation against me. close the way of negativity against me. close the way of disruption from the Spirit of the Trickster.

**Ni nri'di joko pe nile aye. Kiema jeki nba won ku - Iku ajoku.**

Let me sit quietly in the world. Let me not die in an epidemic.

**Ki e jeki awon omo - araye gburo, mi pe mo l'owo lowo. pe mo niyi, pe mo n'ola. pe mo bimo rere ati bee bee.**

Let the whole world hear of me. that I am rich. that I have honor. that I have prestige. that my children will be good.

**Ki e jeki won gbogbo iro mi kaakiri agbaye.**

Let them hear around the world that I am a good and blessed person.

**Ki eso ibi de rere fun mi ni gbogbo ojo aye mi, ki emi - re s'owo, ki emi mi gun ki ara mi kiol e, ki nma ri ayipada di buburu lojo aye mi ati bee bee.**

Turn evil to good throughout all my days on earth. that I might be rich. that all my life will be lengthened and that my health will always be good. and that turning from good to bad may not reach me in all my days in the world.

**Ki e si 'na aje fun me, ki awon omo araye wa maa bami, ra oja ti mo ba niita warawara, ipeku Orun e pehinda lodu mi.**

Open the way to wealth for me. that the whole world will want the products of my work. that untimely death will pass me by.

**Ki e jeki oran ibanje maa kan gbogbo awon ti, o ndaruko mi ni ibi ti won ns e pe so mi, ti won nsoro buburu si oruko mi, awon ti nbu mi, ti won nlu mi ti won. ngb 'ero buburu si mi.**

Let all of my enemies meet adversity. that sorrowful things will be in their road. those that are calling my name in evil. those who are cursing me. those who are abusing me. those who are wishing bad things against me.

**Kiedai ni'de Arun Ilu ejo, egbese ati bee bee, ki e da'ri ire owo, ise oro omo ola ola emigun, aralile ati bee bee s odo mi.**

Release me from the tie of Death. release me from the tie of Misfortune. direct me towards the good fortune of Abundance. direct me towards the good fortune that comes from good and fruitful children. direct me towards the good fortune of honor, prosperity. good health and long life.

**Ki e da mi ni abiyamo tiyoo bimọ rere ti won, yoo gb 'ehin si - sinu aye ati beebee.**

Let me be known as a parent who produces good children. who will stand behind me. follow my guidance and bury me at the end of my life.

**Ki e jeki ndi arisa-ina, akotagiri ejo fun awon ota,**

Let me be as a fire from which people flee. or as the snake that is greatly feared to it's enemies.

**kieso mi di pupo gun rere, ki'mi r'owo san owo ori, kimi r'owo san awin Orun mi ati bee bee.**

Let me be blessed for good. that I will always have the money to pay my debts. may I always do good things in the world.

**Ki e ka ibi kuro lona fun mi lode aye.**

Remove all obstacles wherever I go in the world.

**Ki e bami ka'wo Iku. Arun ejo of o of o efun edi apeta os o.**

Prevent Death disease litigation. loss and hexing. Prevent harm from those who work hexes.

**Aje at awon oloogun buburu gbogbo.**

Prevent all forms of hex against me.

**Ki e jeki Iyawo mi r 'omo gbe pon,**

Let me be blessed with children.

**ki o r 'omo gbe s ire, ki e jeki oruko mi han si rere, ki ipa mi laye ma parun.**

Let my name not be spoken of badly in the world. let my name be famous in the world. let my lineage flourish in the world.

**Omi kiiba 'le kiomani'pa. ki 'mi ni 'pa re laye ati bee bee.**

Just as water never touches the ground and moves without having a path. so I will always have a good path in the world.

**Ki e bami tu imo o s o, ki e ba mi tumo Aje, ki e bami tumo awon amoniseni, imo aw on afaimoniseni ati imo awon asenibanidaro, ti nro ibi si mi ka.**

Destroy the power of those who work hexes, destroy the power of the disruptive elementals. destroy the power of known and unknown enemies. destroy the power of hypocrites. protect me from all those who are thinking bad of me.

**Ki e bami te awon ota mi.**

Suppress all my enemies and destroy their power.

**Mole tagbaratagbara won ki e ma jeki nr 'ibi abiku omo.**

Let my not suffer the deaths of my children.

**Ki e fun mi ni agbara, ki nsegun awon ota mi loni ati ni gbogbo ojo aye mi, kiamaa bami fi i s e s e gbogbo awon eniti nwa Ifarapa ati bee bee fun mi.**

Give me strength. that I may conquer all my enemies today, and in all my life let them suffer in poverty.

**Ki e jeki ngbo ki nto ki npa ewu s ehin.**

Let me live long and see my hair turn white.

**Ki e fun mi l owo ati ohun rere gbogbo.**

Give me money and all the good things of life.

**Ase, ase, ase, 'se,o!**

May it be. may it be may it be so!

**ÒRÚNMÌLÀ AJANA**  
(Praise names for the Spirit of Destiny)

**Ifá Olókun, A - sorò - dayò, Elérin-ìpin, Ibikejì Edùmàrè.**

The Diviner of the Sea, the one who makes affairs prosper. Witness to Creation. Second to the Creator.

**Òrúnmìlà ni Baba wa o e, àwa kò ni Qba méjì, Ifá to Qba o, Òrúnmìlà ni Baba wa, Ifá to Qba o.**

Spirit of Destiny is our Father, we have no other King. Ifa is sufficient to be our king. Spirit of Destiny is our Father. Ifa is competent enough to be king.

**Ká mò ó ka là, Ká mò ó ká má tètè kú, Amòlà Ifè owódáyé.**

Whom to know is to be saved, Whom to know is to live a long life  
The Savior of Ife from the early days.

**Okùnrin dúdú òkè Ìgèti, Olúwà mi àmò - imò - tán, Olúmàami Òkítìbìrì.**

The Black Man of Igeti Hill, the Chief who cannot be fully apprehended.  
The Chief Averter.

**Tí npojò ikú dà, a kò mò ó tán iba se, a bá mò ó tán Iba se.**

The charger of the determined day of death, not to have full knowledge of you is to fail, to have full knowledge of you is to be successful.

**Onílégangan - ajíkí, Ááyán - awo - inú - ibgó, Amáiyégén.**

The first of the many houses that we praise, Chief diviner of the inner forest, powerful medicine of the earth.

**Bara Petu, Baba kékeré Òké Ìgèti, Òrì sà tí ó fi gbogbo ayé fi ojú oròrì sí pátápátá.**

Father of Ipetu, the small man of Igeti, Spirit who has influence all over the World.

**A bi ara ilu bí ajere, Òrìsà tí ngbé nkan òlẹ gún, 'Fágúnwà, oko Òkèkú.**

He, whose body can be shifted into many forms, the Spirit who gives strength to the weak, the husband of Oyeku.

**Olómú nlá, a bó'ni má rù. Baba Èsù Qdàrà, Òrì sà tí ngba 'ni l'ówó eni tí ó ní ikà nínú.**

The big breasted man who feeds all people without losing weight, the Father of the Divine Messenger of Transformation, the Spirit who saves us from destruction.

**Baba akéré - fi - inú - se - ogbón, Òpitàn If è, a fún'ni dá.**

Father of small stature who is filled with wisdom, the Great Historian of Ife, he who makes recreation possible.

**Òdùdù tí du orí ìl émèrè kí orí ìl émèrè má bà á f ó.**

Savior of the child of Emere.

**A tún orí eni tí kò sunwòn se, f ónrón òwú kan s os o, a j é ju oògùn,**

He who changes bad luck into good luck, the Great Mystical Thread of Creation, he who manifests more effectively than charms.

**Ará Ìwgràn ní ibi tí ojú rere tí ímó wá, Baba elépo púpò má j e àdín.**

The original man from the place where dawn breaks, Father and owner of the palm oil that has no need to eat black oil.

**A yó tééré gb'ára sán'l è má fi ara pa, a s'òrò d'ayò.**

The young one who falls without injury, he who transforms worry into happiness.

**Kí a mò ó kí a là, Qba Aládé Olódù Mèrìndínlógún.**

To know Him is to find salvation, King of the Sixteen Principles of Creation.

**Onilé orí òkè tí nrí àfòpin eyé, s 'ayé s 'Orun Ìbíní.**

Owner of a large house that is high enough to see the limit of the flight of the birds, dweller of earth and Heaven.

**A jí pa ojo ikú dà, Baba mi Àgonnirégún, a tó í fí ara tí bí òkè.**

He who wards off imminent death, my Father who we can lean on forever because He is as strong as a rock. He is the best person to spend time with.

**Ògègé a gbé ayé gún, agírí Ilé Ìl ògbón, àmòì - mò tán.**

Light that stabilizes life, Chief of the town of Wisdom. He cannot be fully defined.

**Omò àdó baba tí í w'èwù oògùn, Àjànà ètà tí í mú orí èkùn nsè 'bò s uuru s uuru.**

Father that wears a garment filled with charms, Ajana who sacrificed a lion's head.

**Orì sà oko àjé, Olójombán a rí apá eran sé ogun, a se èyí tí ó sòro í s e.**

Husband of the Mothers, the Chief who conquers with the medicine of a goat. He who can perform the most difficult task.

**Èdú Olójà oribojo, Qba a tun omò dá bí èwu, Okunrin a tó eyín erin ní f if on.**

Most respected Black King, King who creates without effort, the powerful man who creates music on the tusk of an elephant.

**Ikò Ajàláiyé ikò Ajàl òrun.**

Chief Messenger, the link between the King of the Earth and the King of the Realm of the Ancestors.

**Òkítìbirí, a - pa - ojú - iku - dà.**

The Great Changer who alters the time of death.

**Irijú Olodumare.**

The prime minister of the Creator.

**Alátunṣ e aiyé.**

The one whose function it is to set the world right.

**Ikuforiji.**

The Being who Death honors.

**Qba Qlofa asùn l 'Qla.**

The ruler who draws blessings and prosperity after him and who sleeps in the midst of honors.

**Erintunde.**

Laughing comes back to the world from the Realm of the Ancestors.

**Q wá.**

Being who fills humanity with joy.

**Olubesan Olu - li, - ibi - esan.**

The Chief Avenger of Wrongs.

**Èlà omò Oyígyígi Qta Omi Ela.**

Child of a very hard Stone that is not affected by a cold stream of water.

**Èlà omò Oyígyígi Qta aiku Ela.**

Child of a mighty immovable rock that shall never die.

**Ot ot o - Èniyàn.**

The Perfect One.

**Olúwa mi agírí - il ògbón.**

The Chief of Perfect Wisdom.

**Omò tí abi lòkè 'tase.**

The child born on the hill of Itase.

**Omò ejo méji.**

Child of two serpents.

**Akére f 'inú So gbón.**

Small person with a mind full of wisdom.

**Akóni - l óràn - bí iyekan - eni.**

He who gives one wise and brotherly counsel like ones relatives.

**Okukuru Okè Ìgègí.**

The small man of Igeti Hill.

**Bara Àgbonnìrègún.**

Chief of the sacred coconut palm.

**Af edefeyo.**

Speaker of all languages.

**Gbólájókó.**

He who sits on honor.

**Olúwa mi àmòimòtán.**

King who knows all.

**Ikú dúdú àtèwó. Òrò je'po má pón, Òrò a bá ikú j'ìgbò. Ase.**

Black death of the palm. the Mystic who eats lots of palm oil and does not turn red, the Mystic who wrestles with death. May it be so.

### **ORÍKÌ ÒRÚNMÌLÀ**

(Greeting the Spirit of Destiny in the Morning)

**Olodumare, mo ji loni. Mo wo'gun merin aye.**

Creator. I greet the new day. I greet the four directions that create the world.

**Igun 'kini, igun 'keji, igun 'keta, igun 'kerin Olojo oni.**

The first vulture, the second vulture, the third vulture, the fourth vulture are owners of the day.

**Gbogbo ire gbaa tioba wa nile aye. Wa fun mi ni temi. T'aya - t 'omo t'egbe -t - ogba,**

They brought us the good fortune that sustains us on earth. They bring me all things that sustain my spirit,

**wa fi yiye wa. Ki of f'ona han wa. Wa fi eni - eleni se temi.**

With you there is no failure, we praise the road you have created, nothing can block the power of Spirit.

**Alaye o alaye o. Afuyegege mesegebe. Alujonu eniyan ti nf'owo ko le.**

We praise the Light of the Earth, it sustains the abundance of Creation.

**A ni kosi igi meji ninu igbo bi obi. Eyiti o ba ya'ko a ya abidun - dun - dun -dun. Alaye o, alaye o.**

It brings us the food of the forest. It brings us the sweet things in life.

We praise the Light of the Earth, we praise the Light of the Earth.

**Ifá wa gbo temi. Eṣu wa gbo temi. Jeki eni ye mi. Jeki eni ye mi.**

**Jeki eni ye mi.**

Ifa brings us Spirit, the Divine Messenger brings us Spirit. We praise their blessings.

**Ki ola san mi t 'aya t 'omo t 'ibi t 'ire lo nrin papo ni 'ile aye.**

**Wa jeki aye mi. Kioye mi. Ase.**

We praise the blessings of family and children as well as the creation and destruction that occurs in all corners of the world. They are the blessings of the world, they are my blessings. May it be so.

**ADURA ÒRÚNMÌLÀ OLUWA MI AJIKI**  
(Greeting the Ifa Shrine of an elder)

\* (Clap three times in front of Ifa)

**Ila ji Òrúnmilà. Ila ji Òrúnmilà. Ila ji Òrúnmilà. Mo ji mo ki atola.**  
**Mo ki asula. Mo ki asurunenene. Ina ku - ku - ku l'ahere. Enia ku - ku - ku**  
**l'aba. Adifa fun ogojo l'imo ogbojo. O ni 'ti awo yo ogbojo.**  
**Ti awo yo ogbojo. Nj e Oluwa mi ma jeki tire yo o.**

The house of Light of the Spirit of Destiny and elders of Heaven cast Ifa for the Spirits worthy of praise on the day they were praising the Creator.

\* (Ikunle and rub hands together in front of Ifa)

**Awo ajiki l'awo ajiki. Awo ajiki l'awo ajiki. Awo ajiki l'a ipe awo aja - ale - gbon.**

The Mystery we salute first, the Mystery we salute first, the Mystery we thank first in gratitude for the Messengers of the Mysteries.

**A da a awon meta nlo bo ori - elu.**

They all made sacrifice to elevate our consciousness.

**Ori - elu ko gb'ebo lowo won.**

Our sacrifice is for the elevation of consciousness.

**Awo ajiki l'awo ajiki. Awo ajiki l'awo ajiki. Awo ajiki l'a ipe awo aja - ale - gbon.**

The mystery we salute first, the Mystery we salute first, the Mystery we thank first in gratitude for the Messengers of the Mysteries.

**A da fun iki t'o on yio bo ori - elu. Yio gba ibo l'owo on.**

They praise the elevation of our consciousness.

**Iki ji o wewo fini o wewe fini. O wa imu obi o na a si ori - elu.**

I praise the Mystery, I am guided by head to the inner truth.

**Ori - elu gba lowo re. O ni lowo iki eleyinju ege l'a to mi ibo e.**

It is my head that guides me.

**Igbana ni iki m'ekun s'ekun igbe. O m'ohun s'ohun yere nkorin wipe.**

It is the leopard we praise and it is to the leopard we sing our praise.

**Gb'obi pa o! Awo aye! Gb'obi pa o! Awo aye! Ase.**

Cola guides us to know the Mystery of Earth. May it be so.

**ORÍKÌ ÒRÚNMÌLÀ**  
(Praising the Spirit of Destiny)

**Òrúnmilà elérin-ipin, Aje ju gún, Ibi keji Olodumare akoko Olókun**  
Spirit of Destiny, Witness to Creation, provider of strong medicine,  
next to the jewel of the Ocean.

**ajao ikoto ara Ado, ara Ewi, ara oke Itase, ara ojumo,**  
Salutations to the native of Ado, native of Ewi, native of the mountain,  
native of the dawn.

**ibiti ojo ti nmo, waiye ara oke l'geti okeje oje.**  
the place where the dawn arrives, the place where the native of Heaven  
comes to Earth.

**Erin fon olagilagi okunrin, ti nmu ara ogidan le, alakete pennepe,**  
The elephant protects us from the disease of man, understanding becomes  
strong, it forms a calabash of white light.

**pari ipin, oloto kan to ku l'aiye, Oba iku ja gba omog re silé,**  
small matters unfold, an honest man may die any time, the Chief who will  
protect children from the jaw of death.

odudu ti ndu or emere, ma ba fo otun ori ti, ko sun won se. Ase.  
 the power that protects the head from elemental spirits, never becomes less  
 than the head itself, because it is the source of power. May it be so.

**ORÍKÌ ÒRÚNMÌLÀ**  
 (Praising the Spirit of Destiny)

Òrúnmilà, ajomisanra, Agbonniregun, ibi keji Olodumare,  
 Spirit of Destiny, eternal dew and fountain of life, the word and  
 rebounding force, next to the Creator.  
Elerin-ipin, Omọ ope kan ti nsoro dogi dogi,  
 Witness to Creation, offspring of the eternal palm tree which sparks  
 force.  
ara Ado, ara Ewi, ara Igbajo, ara Iresi, ara Ikole, ara Igeti, ara oke Itase,  
 native of Ado, native of Ewi, native of Igbajo, native of Iresi, native of  
 Ikole, native of Igeti, native of Itase hill,  
ara iwonran ibi ojumo ti nmo waiye, akoko Olokun, oro ajo epo ma pon,  
 native of the East, generator of the sea, stainless mystic,  
olago lagi okunrin ti nmu ara ogidan le, o ba iku ja gba omọ e si le,  
 most powerful who bestows youthful vitality, he who recues children from  
 the wrath of death.  
Odudu ti ndu ori emere, o tun ori ti ko sunwon se,  
 the Great Savior who saves youth, he reclaims the lost ones.  
Òrúnmilà ajiki, Òrúnmilà ajike, Òrúnmilà aji fi oro rere l o. Ase.  
 Spirit of Destiny, worthy of morning supplications, Spirit of Destiny,  
 worthy of morning praise, Spirit of Destiny, worthy of prayers for the  
 good things in life. May it be so.

**ORÍKÌ ÒRÚNMÌLÀ**  
 (Praising the Spirit of Destiny)

Òrúnmilà, Bara Agbonniregun,  
 Spirit of Destiny, the word and rebounding force,  
adese omilese a - mo - ku - Ikuforiji Olijeni Oba - Olofa - Asunlola  
nini - omọ - Oloni Olubesan,  
 We call you by your names of power.  
Erintunde Edu Ab'ikujigbo alajogun igbo - Oba - igede para petu opitan  
-elufe,  
 Power is reborn to defend against the powers of death and destruction.  
amoranmowe da ara re Òrúnmilà. Iwo li o ko oyinbo l'ona odudupasa.  
 The power of Transformation is with the Spirit of Destiny, There are no  
 strangers on the road of Mystery.  
A ki igb'ogun l'ajule Orun da ara Òrúnmilà. A ki if'agba Merindinlogun  
sile k'a sina.  
 We praise the medicine of the Forest that comes from the Invisible Realm  
 of the Immortals through the Spirit of Destiny. We praise the sixteen  
 sacred principles of the Creator.  
Ma ja, ma ro Elerin Ipin ibikeji Edumare. F'onahan 'ni Òrúnmilà.  
 I call on the Witness to Creation, second to the Creator. My road to  
 salvation is the Spirit of Destiny.  
Iburu, Iboye, Ibose. Ase.  
 Take my burden from the earth and offer it to Heaven. May it be so.

## ORÍKÌ ÒRÚNMÌLÀ

(Praising the Spirit of Destiny, Ile Fatunmise)

Ifá o gbọ o, asaye sorun ibini optian Ile - If è, omọ eni re, omọ eni re, omọ sakiti agbon. Ewi nle ado, eesa ni deta, erinmi l owọ, omọ Bolajoko okinkin tii merin f on. Mo ki o niki awusi, mo ko o miki awuse, mo ki o ni iworan ola. Ibi oju mo tii mo wa. Ifá koo ji 're l 'oni o. Eke o tan'ran. Inana apere masun. Eni t 'owaye aiku arawo ajisorun. Orúnmilà mi amọ imotan, akomotan ko se. Aba mo tan iba se, agiri ilé ogbon abolowu diwere maran. Oluwa mi ato bajaye. Atobajaye majaya lolo. Aya lolo osunwon lote or abiku jigbo. Odíd ti di ori ememere. Otun ori eniti 'osunwon se. Elesi oyan ojogiri lu gbedu. Omọ alaye gbedegbede bi enila 'yin. Ase.

## KIKI ÒRÚNMÌLÀ

(Chanting in Praise of the Spirit of Destiny)

Latooro! Ribiwunre, Omọ Oore Otunmoba, Q yo t ere gb'arasan 'le ma f 'ara pa, Oruko ti aipe omọ Oluwẹri j 'arọ, Opitan Eluf e, Oba tipetipe tibawon gbe Ode Iranje de 'le o ki won niki Awiire, kiokiwon n 'Idere Awuse kiokiwon nife nibi oju ti nmo w'aye; Keke - eye okun, Amoran Abamọ, kiagbaa l esin, parapara li air 'etu, Gbiyangbiyan li air 'agbonrin, afinju eye kiite 'pa, Okunrun eye kiiko 'nde, Orúnmilà! K 'ara mi o da, k 'ara mi o ya, eekanna owọ kiik 'ehin s 'owọ, eekanna ese kiik 'ehin s 'ese Orúnmilà! K 'ara mi o da, k 'ara mi o da, k 'ara mi o ya, eekanna owọ kiik 'ehin si mi, bi erin baji, erin s ki Olu - igbo, O to gbongbongbongbong bi ef on baji, ef on a ki Olu - odan, Owo re to gbongbongbongbong bi agbanrere baji a f'owo lu owo kekekee kiotoo ki Olofin, Orúnmilà mo ji nki Q o, parapara li air 'etu, gbiyangbiyan li air 'agbonrin. Bee niki awon omọ araye maa ri mi lojoojumọ. Ase.

## KIKI IFÁ

(Chanting in Praise of the Wisdom of Nature)

Eye kan an fo lere mi, lere mi, o f'apa otun ba'l e, O re gbongbongbong bi oko.

A bird twirls all over me, touching the ground with her right wing, and sounding as does the hoe when struck.

Eye kan an ba lere mi, lere mi, o f'apa otun ba 'le, o re gbongbongbong bi ada.

The bird then perches on me, tapping the ground with her right wing, and sounding with the strength of a cutlass.

Bi alaworo - Orisa ba ji, a f'ada Orisa no'le, a ni "Orisa, e ji tabe o ji!"

When the chanter - priestess rises at dawn, she taps the earth with the Spirits cutlass saying. "Spirits. I want to know if you are awake and attentive on this day!"

Baba lo sun ni ko ji.

With no evidence that his attention is here, Father maintains a sleep state.

Jiji ni ki o ji o, mo - Kun - Otan l'Eri.

So we must beg you to grant us your attention, Father, you who are known as Mokun - Otan at Eri.

Jiji ni ki o ji, Mosun nile Ilawe.

We plead that you give us your attention, you who are called Mosun at Ilawe Town.

**Jiji ni ki o ji o, ojiji alaoo nini.**

We ask that you lend us your attention, you electric fish with everlasting calm complexion.

**Baba ni bi oun ko ba ji nke ?**

"Suppose I show you no sign of wakefulness?" says Father

**Mo: "bi isekuse ba se gbogbo eye oko ni ji."**

I say: "That once Isekuse crows the birds at the farm are arosed."

**Bi Ojiji ba parada lodo.**

The same thing happens to the electric fish once it swirls in the sea.

**Gbogbo eja omi ni ji.**

All the fishes are electrified into action.

**Baba ni bi oun ba ji bi oun ko ba kojju nko?**

Father said: "Suppose wakefulness is shown but without keen attention?"

**Mo ni: "asuigbo ki kojju si 'ibo."**

I say: "When when excreting in the bush a person faces not towards the bush.

**Asuodan ki koyin s 'ona.**

When excreting in the bush one faces the path.

**Bi ewe otiti ba tu, oju Olodumare ni nkojusi?**

And it is known that when the otiti plant explodes into bloom, it turns to the Creator, does it not?

**Baba ni bi oun ba ji bi oun ko rerin nko ?**

Father says: "Suppose I grant you my attention but without a grin that indicates I am giving with delight?"

**Mo ni: "rerin, mo ni erin la rin fonna oti."**

I say: "You must give with delight. For one thing, we are all cheers and delight when preparing the hearth brew.

**Erin lagbara nrin k' Olodo lona.**

For another delight is what the water torrent exudes, racing to discharge into the river.

**Baba ni; "bi oun ba rerin, bi ko tan ninu oun nko ?"**

Father says: "Now suppose I am all smiles, while at the same time I feel displeasure?"

**Mo ni: "bi ase ba mu omi, a tan nnu ase."**

I say: "But it should be recalled that whenever spiritual power, the filter is given water, it retains no part of it whatsoever."

**Bi igere ba mu omi, a tan nnu igere.**

The same applies to the igere trap, dipped in and then lifted from water. It retains not a drop.

**B'alaworo - Osa ba maa soro lodun.**

The praise chanter of the Spirits expresses the same idea on the eve of the annual festival.

**Bi o ba ranse p'Onigbajamo, a fa irun ori re tan porogodo.**

He talks to the barber he makes sure his head is cleared of all hair and shaved clean.

**Odun ko jeran mimi.**

Certainly the Spirit of Iron will not accept a rotten meat offering.

**Ija ko jeran ikase.**

Just as the Spirit of the Warrior cannot be served unclean flesh.

**O tori Olalekun, Ominikun, Atatabiakun, Erin - ko - yipada - kun?**

Now, may I invoke tranquility with Olalekun, Ominikun, Atatabiakun, and Erin - ko - seeyipada - kun?

**Abata kunkunkun ko tan lehin okun.**

Forever jun, hun and kun underscore the other side of the sea.

**Amonato, amonasegaara - de - Fe, Gburu agba.**

You who straightens our path, you who put a curve in our path,  
you who ensures that the highway is kept unobstructed all the way to Ife.

**"Ilu meji gedegede"**

"Respect to the open - ended drum."

**"Ilu gedegede lo tegun - n'lu"**

"Respect to the two untranslatable drum beats."

**"Qba lo teyin erin n fon"**

"Only a King can use the trumpet made of an elephant tusk."

**A daa f' Qrúnmlà, Baba nsawo r 'ode Ominikun, ni ibi ti gbogbo won ngbe se 'f a.**

Ifa divination was cast for the Spirit of Destiny, when Father was going to the city that was famed for tranquility, where all were working on the Ifa tray associated with offending Ifa.

**Ifá bi mo ba se e, ki o mase fi 'binu gb'eku.**

So if I have offended you, please do not demand mouse for a sacrifice.

**Ifá fi f ereji ni o f ereji, bi ara ode Ominikun.**

Instead, Ifa grant me unconditional remission, as you did for the people of the town of tranquility.

**Ifá bi mo ba se e, ki o mase fi 'binu gb'aja.**

Ifa if I have offended you, please do not demand fish for a sacrifice.

**Fifereji ni o fereji, bi ara ode Ominikun.**

instead, grant me complete remission, as you did for the people of the town of tranquility.

**Ifá bi mo ba se o, ki o mase fi 'binu gb'eye.**

Ifa if I have offended you, please do not demand a bird offering.

**Fifereji ni o fereji, bi ara ode Ominikun.**

Instead, grant me absolution, as you did the people of the town of tranquility.

**Ifá bi mo ba se e, ki o mase fi 'ran gb'eran.**

Ifa if I have offended you, please do not demand meat as a punishment.

**Fifereji ni o fereji, bi ara ode Ominikun.**

Instead grant me total remission, as you did the people of the town of tranquility.

**Ifá bi mo ba se e, ki o mase fi iran gba ototo ohun.**

Ifa if I have offended you, please do not demand material things.

**Fifereji ni o fereji, bi ara ode Ominikun.**

Instead, grant me forgiveness, as you did the people of the town of tranquility.

**Bi a ba jeko a darij 'ewe.**

When we eat the eko porridge, we forgive the leaf wrapper.

**Ferejin mi o, bi ara ode Ominikun.**

Grant me forgiveness, as you did the people of the town of tranquility.

**Qba Alade Feejin mi, Qba Alaf erejin. Ase.**

Forgive me great King, the forgiving King. May it be so.

## ORÍKÌ ELA

(Invocation for possession by the Spirit of Destiny)

**Ela omọ oṣin. Ela Omọ Oyigiyigi ota omi.**

Spirit of Manifestation. child of the Ruler. Spirit of Manifestation. child of the offspring of the Stone in the Water.

**Awa di oyigiyigi. A ki o ku wa.**

We ourselves become manifestation. The stone that birthed the Spirit of Manifestation will never die.

**Ela ro a ki o ku mo, okiribiti. Ela ro (Sokale) Orunko Ifá.**

The Spirit of Manifestation has descended to Earth. we die no more. This is the name we give to Destiny.

**Entiti ngba ni l'a. Nwon se ebo Ela fun mi.**

He is the one who saved us. We have made sacrifice to the Spirit of Manifestation.

**Ko t'ina. ko to ro.**

He is of no substance. He is too small to be thought of.

**Beni on (Ela) ni gba ni la n'If e, Qba - a - mola.**

Yet He delivered the Immortals from all trouble, the Chief for whom to know is to be saved.

**Ela. Omọ Oṣin mo wari o! Ela meji, mo wari o.**

The Spirit of Manifestation, Son of the Ruler, I praise you. The Spirit of Manifestation, the Spirit of Manifestation. I praise you.

**Ela mo yin boru. Ela mo yin boye. Ela mo yin bos is e.**

Spirit of Manifestation praise the sacrifice that opens the way.  
Spirit of Manifestation praise the sacrifice that brings life.  
Spirit of Manifestation praise the sacrifice that proceeds work.

**Ela poke. Eni es i so wa s oro odun. Odun ko wo wa sodun.**

The Spirit of Manifestation has appeared. The friend has returned for this year's festival. The celebration returns.

**Iroko oko. Iroko oko. Iroko oko.**

I come Iroko oko. I come Iroko oko. I come Iroko oko.

**Odun oni si ko. Ela poke. Ela ro. Ela ro. Ela ro, ko wa gbu're.**

The celebration has returned. The Spirit of Manifestation has appeared.  
Holy Spirit descend. Holy Spirit descend. Holy Spirit descend, prayers to accept.

**Ela takun wa o. Ela ro o. Eti ire re. Ela takun ko wa gbu 're.**

Holy Spirit with string descend. Holy Spirit descend. Be the ears of our prayers. Holy Spirit with string descend to accept our prayers.

**Enu ire re. Ela takun ko gbure. Oju ire re.**

Hear the lips of our prayers. Holy Spirit with string descend to accept our prayers. Hear the eyes of our prayers.

**Ela takun ko wa gbu 're. Ela ma dawo aje waro. Ela ma d 'ese aje waro.**

Holy Spirit with string descend to accept our prayers. Holy Spirit with lips of blessing embrace us. Mighty Spirit with lips of blessing embrace us.

**Atikan S ikun ki oni ikere yo ikere.**

From door to door remove the hinges.

**Ipenpe 'ju ni si 'lekun fun ekun agada ni si 'ekun fun eje.**

He who removes the hinges opens the eyelids for tears.

**Ogunda 'sa, iwọ ni o ns ilekun fun Ejerindilogun Irunmole.**

The Spirit of Iron, the Spirit of Wind, the Spirit who opens the door for the Immortals.

**Ela panumo panumo. Ela panuba panuba.**

Holy Spirit resounding. Holy Spirit rebounding.

**Ayan ile ni awo egbe ile, ekolo rogodo ni awo ominile.**

Near the crack in the wall where the elders meet. Peace ascended to Heaven and did not return.

**Eriwo lo sgrun ko do mo. O ni ki a ke si Odi awo Odi.**

Upon blockade the Priest for Flockade is called to Earth. He asked us to call upon the Priest of Peace.

**O ni ki a ke si Ero awo Ero. O ni ki a ke si Egún o s us u abaya babamba.**

Upon the shrub thorns he asked us to call. Upon the blockade we call the Priest of the Blockade.

**A ke si Ero awo Ero, ke si Egún o s us u abaya babamba a ni eriwo lo si Orun ko de mo, won ni ki Ela roibale.**

Upon the thick shrubby thorns we call, to Heaven calmly ascend. Holy Spirit descend.

**Ela ni on ko ri ibi ti on yio ro si o ni iwaju on egun.**

The Peace of the Holy Spirit said: "I have nowhere to descend."

**Eyin on o s us u agbedem 'nji on egun o s us u, awo fa ma je ki 'iwaju Ela gun mori on tolu.**

I find the front filled with thorns, I find the rear and the middle filled with thorns.

**Orúnmilà ma je ki eyin Ela gun mosi Olokarembé Orúnmilà ma je ki agbedemeje la gun Os us u.**

The humans appealed to the Spirit of Destiny to pray to the Great Spirit of Manifestation.

**Ela ro. Ifá ko je ki iwaju re se dundun more on tolu.**

Holy Spirit descend. Remove the thorns from the front and rear.

**Ela ro. Ifá ko je ki eyin re se worowo.**

Holy Spirit descend. Remove the thorns from the middle.

**Ela ro. Ela ni 'waju o di Qdundun.**

Holy Spirit descend. At the front place of Peace, the Holy Spirit becomes manifest.

**Ela ni eyin o di Tet e. Ela ni agbedemeji o di worowo. Ase.**

At the rear place of Peace, the Holy Spirit becomes manifest. At the middle place of Peace, the Holy Spirit becomes manifest. May it be so.

### ORÍKÌ ELA

(Invocation for possession by the Spirit of Destiny)

**Ifá rò wá o. Èlà rò wá o o. Bí ò n bẹ lápá òkun.**

Ifa please descend, Spirit of purity please be present. If you are at the ocean please come.

**Kó rò moo bo. Bí ò n bẹ ní wánrán oojumo. Ase.**

If you are in mid lagoon, please come. Even if you are at wanran in the east, please come. May it be so.

### ORÍKÌ ELA

(Invocation for possession by the Spirit of Destiny)

**Ifá l ó l 'òní, Ifá l ó l 'Òla, Ifá l ó l òtounla pèlú è.**

Ifa is master of today, Ifa is master of tomorrow, Ifa is master of the day after tomorrow.

**Orúnmilà lo nijó méreèrin òòsá dá 'áyé.**

The Spirit of Destiny is the master of the four days created by the divinities.

**Èlà mo yìn burú. Èlà mo yìn boyè. Èlà mo yìn bos ise.**

Spirit of Purity I praise the offering that opens the way, that brings satisfaction and that works on my behalf.

**Èla rò. Èla rò. Èla rò.**

Spirit of Purity descend. Spirit of Purity descend. Spirit of Purity descend.

**Mo júbà o, mo júbà o, mo júbà o.**

I praise you. I praise you. I praise you.

**Òrúnmìlà mo pè. Òrúnmìlà mo pè. Òrúnmìlà mo pè.**

Spirit of destiny I call you. Spirit of destiny I call you. Spirit of destiny I call you.

**Ifá mo pè. Ifá mo pè. Ifá mo pè.**

Ifa I call you. Ifa I call you. Ifa I call you.

**Ifá ji o Òrúnmìlà, bí o ló l'oko, kí o wá lé o, bí o ló l'odo, dí o wá lé o.**

Ifa awake. Spirit of Destiny if you go the farm you should come home. If you go to the river you should come home.

**Bí o ló l'ode, kí o wá lé o. Mo júbà o. Mo júbà o. Mo júbà o. Ase.**

If you go the hunt, you should come home. Homage, homage, homage. May it be so.

### OSUMARE

(Praising the Spirit of the Rainbow)

**Os\_umare a gbe Orun li apa ira o pon iyun pon nana.**

The Spirit of the Rainbow lives in the sky, and travels across the sky by moving both arms.

**A pupo bi Orun oko Ijoko dudu ojú e a fi wo ran. Ase.**

Overwhelming like the sky. Spirit of the Rainbow regarding the world with dark black eyes. May it be so.

### OLODUMARE

(Praise to the Source of Creation)

**Ìbà Olodumare, Qba Ajiki ajige. Ogege Agbakiyegun. Okitibiri Qba ti nap ojo iku da.**

I respect the Womb of Creation. Monarch of the first Messengers we praise. Eldest Parent of the Ancestors. The Ruler who never faces death.

**Atere k'aiye, Awusikatu, Qba a joko birikitikale, Alaburkuke Ajimukutuwe, Ogiribajigbo, Qba ti o fi imole se aso bora, Oludare ati Oluforigi, Adimula, Olofin aiye ati Orun.**

Spirit of the Earth, we praise you with your praise names

**A fun wen ake wen, Owenwen ake bi ala.**

You mold the light to create all things.

**Alate ajipa Qlofa oro Qba a dake dajo.**

Owner of the Mystery of Nature, whose words are the King of Creation.

**Awosu sekan. Qba ajuwape alaba alase lori ohun gbogbo.**

Keeper of the unknowable Mystery. Source of all the Heads in Creation.

**Araba nla ti nmi igbo kijikiji.**

Chief Diviner of the Light who will always be praised in the sacred Grove.

**Oyigiyigi Qba akiku ati Qba nigbo, Qba atenile forigbeji, Awamaridi Olughhun mimo to Orun.**

King of the Eternal Rock and King of the Eternal Forest. King of all forms of consciousness on the Earth. First Among the Immortals in Heaven.

Ela funfun gbo o Oba toto bi aro, pamupamu digijigi ekun awon aseke.

The Spirit of Manifestation and all the Kings. respect your power.

Awimayehun Olu ipa Qba Airi. Arinu rode Olumoran okan.

Abowg gbogbogbo ti yo omo re. Ninu ogin aiye ati Orun.

All the Children of Creation call you by your praise names and give thanks for the blessings of Heaven and Earth.

Iba to - to - to. Ase.

We offer total respect. May it be so.

### OLODUMARE

(Praise to the Source of Creation)

Ìbà Olodumare, Qba ajiki, ajige ogege agbaiyegun, okitibiri Qba ti npa ojo iku da, adere k 'aiye awusikatu Qba ajoko birikitikale ogibigajigbo, Qba ti o fi imole se as o bora Oludare ati Oluforigi, Adimula, Olofin aiye ati Orun. Afun wen, ake wen, Qwenwen ake bi ala, Alate ajipa. Olofa oko. Qba a dake dajo, Awosu sekan, Qba ajuwape, Alaba, Alae lori ohun gbogbo. Araba nla ti nmi igbo kijikiji, Oyigiyigi Qba aiku ati Qba nigbo, Qba ortenile forigbeji, Awamaridi, Olugbohun mimo ti Orun, Ela funfun gbo o, Qba toto bi aro, pamupamu, digijigi, Ekun awon aseke, Awimayehun, Olu ipa Qba airi. Ase.

### IFAIYABLE

(Affirmation of Belief)

Mo gba Edumare gbq, eni oni eni ana eni titi lailai, eniti gbogbo Irunmole ati Igbamole.

I believe in the Creator, the Owner of Today and the Owner of Yesterday, the Owner of All Days to Come.

Nwari fun ti won si npa ase re mo, Olupilese ati eleda ohun gbogbo ti a nri. ati eyi ti a ko ri.

He to whom all the Immortals pay homage, and for whom they exist to know his laws and commands, Originator and Creator of all things discovered and yet to be discovered.

Mo gba Orunmila barapetu Elerin Ipin, Ibikeji Olodumare Alafogun Ajejogun.

I believe in the Spirit of Destiny, the Great Witness to Creation, Second to the Creator, and Owner of Medicine that is More Powerful than Medicine.

Obiriti ap - ojo Iku da, Odudu ti ndu ori emere, Agiri Ile Ilogbon, Oluwa mi ato ba j'aiye gbq.

The Immense Orbit that fought the day of Death, the One who Regenerates Youth and Creatures of Bad Luck, He who is Perfect in the House of Wisdom, the All Powerful who Saves.

Mo gba awon ojise gbq, mo gba Ela mimo gbq bi, Ikq ti Odumare nran'se.

I believe in the Messengers, I believe in the Holy Spirit of Manifestation. Who is the Messenger sent by the Creator.

Mo gbagbo pe iranse ni Eshu nse mo gbagbo pe imisi Qba t'aiyese ni nso ni di ojise.

I believe that the inspiration of the most Purative and Corrective Chief proceeds from the Messengers.

Mo gba Akoda ati Aseda gbq bi, emi imo ai ogbon aiyeraiye.

I believe in Akoda and Aseda, the Soul and Spirit of Knowledge and Wisdom since the beginning of Time.

**Mo gbagbo pe ilana ti awon ojise fi lele nipase imisi emi Oba t 'aiyese yio ran ni lowo lati ri ona iye.**

I believe that through the teachings of the Messengers the inspiration Spirit of the most Purative and Corrective King of the world desends and ignites and spreads from his hand in order to light the way of life.

**Mo gbagbo pe agbafa ti o ti inu agbara wa mbe lara awon yami.**

I believe that this power within power exists within the society of wise women.

**Mo gbagbo pe etutu ni a fi ntun aiye se.**

I believe that it is by propitiation and atonement that the world is made.

**Mo gba ijoriwo awo agbaiye gbo.**

I believe in Ijoriwo awo Agbaiye awo of the Universe.

**Mo gba ilana iweri awo bi apere atunbi.**

I believe in the teachings of Iwere awo as the guide to regeneration and renewal.

**Mo gbagbo pe igbala wa mbe ninu ninu iwa rere.**

I believe that salvation exists in the exhaltation of good character.

**Mo gbagbo pe emi enia ki nku.**

I believe that the Soul of Humans does not die.

**Mo gba atunbi gbo.**

I believe in regeneration and reincarnation.

**Mo gba ilana iwosan gbo.**

I believe in the Holy Principles of Healing.

**Mo gbagbo pe jije onje imule yio mu ni po si ninu Ife ara.**

I believe that the cleansing foods of the covenant are plentiful among the kindred of Ife.

**Mo gba ilana igbeyawo gbo ati pe o to o si ye ki t'oko t'aya.**

I believe in the sacredness of the principles of marriage and that it is honorable for men and women to always be in sober conduct.

**Wa ni airekoja nigbagbogbo ki Edumare fi ese mi mule ninu igbagbo yi. Ase.**

At the feet of the Creator I drink Earth and make Covenant in this faith. May it be so.

### IFÁIYABLE

(Re-affirmation of Belief)

**S 'òtító s 'òdodo; soore má s 'èkà. Òtít ó a b 'ònà tóóro.**

Be truthful, be righteous, do good and not wickedness. Truth the traveler on the narrow path.

**Òsikà a b 'ònà gbara, s 'òtító s 'òdodo; s 'òtító s 'òdodo; eni s 'òtító ni'malè ngbè. Ase.**

Wickedness the traveler on the broad path. Be truthful, be righteous. May it be so.

### IFÁIYABLE

(Re-affirmation of Belief)

**Ìwòrì - tejumo - ohun - ti - i - se - 'ni bí o ba te 'fá kí o tún iyé inu re tè.**

Iwori - stare - at - what - affects - us; if you are initiated into Ifá, please renew your inner thought.

**Awo, má fi èjá igbá gun òpè. Awo má fi àimowè wò omi,**

Adept, do not use a tattered rope to cling the palm tree.

**Awo, má ibínú yò Òbe, awo, má fi ma sán bánté awo. Ase.**

adept, do not pull out a kife in anger, adept, do not wear the apron of an adept. May it be so.

**ALAFIA OPON**  
(Greeting the Tray)

**Iwaju opon o gbq o. Eyin opon o gbq.**

May the head of the tray listen. May the circle of the tray listen.

**Olumu otun, Olokanran osi, aarin opon ita Qrun. Ase.**

Spirits of understanding to the right, Spirits of prophecy to the left.  
The middle of the tray is the crossroad of Heaven. May it be so.

**ORÍKÌ IKIN**

(Praising the Sacred Fruit of the Tree of Life)

\*Cover the Ikin with both hands

**Qrúnmilà o gbq o. Qrúnmilà iwo 'awo.**

Spirit of Destiny listen. Spirit of Destiny reveal the Mysteries.

**Oun awo. Owo yi awo.**

Illuminate the Mysteries. Bless us with the mystery of abundance.

**Emi nikansoso l'ogberi. A ki 'fa agba Merindinlogun sile k 'asina.**

Spirit that creates perfect harmony. Show us the wisdom of the sixteen principles that mold the Earth.

**Eleri Ipin f 'ona han mi. Ase.**

Witness to Creation reveal yourself to me. May it be so.

**ORÍKÌ IFÁ**

(Praising the Wisdom of Nature to open Divination )

**Qrúnmilà Eleri - ipin ibikeji Olodumare.**

Spirit of Destiny, Witness to Creation, second only to the Creator.

**A - je - je - ogun obiriti - a - p'ijo - iku sa.**

He who has the medicine to overcome Death.

**Oluwa mi amoimotan - a ko mo o tan ko se.**

The Creator who knows everything that we do not know.

**A ba mo o tan iba se ke.**

If we had known everything there would be no suffering.

**Oluwa mi Oluwa aiyere omo Elesin Ile - Qyin.**

The Creator of Good Things on the Earth. Son of the Owner of the House that is made of honey.

**Qmo ol 'ope kan t'o s 'an an dogi - dogi.**

Son of the owner of the tree that always stands firm.

**Oluwa mi opokj a - mu - ide - s 'oju ekan ko je k 'ehun hora as aka - s aka akun:**

The Creator Opokoi who put the gold chain of protection in his eyes so that the finger of the lion would not scratch and make a rash.

**Qmo Oso - ginni t apa ti ni - ewu nini.**

Son of Oso-ginni from the Tapa tribe where everyone dresses in fine cloths the Owner of Egun who walks on stilts.

**Qmo Os o pa'de mowq pa 'de mese o mbere at epa oje.**

Oso's son who put beads on his wrist and ankles, the gold chain of Oje.

**Oluwa mi igbo omo iyan birikiti inu odo.**

The Creator, Spirit of the Bush, Son of the Round Powdered Yam in the Mortar.

**Qmo igba ti ns 'ope jiajia.**

Son of the Calabash who created many palm trees.

**Iku dudu at ewo Oro aj 'epo ma pon.**

The wise Ancestor with a wordly hand who eats palm oil that is not ripe.

**Agiri ile - ilgbon a - b 'Olowu diwere ma ran.**

Agiri from the House of Wisdom with plenty of small cotton seeds that never spread.

**Oluwa mi a - to - iba - jaiye Oro a - b 'iku - j 'igbo.**

Creator it is good living on Earth even with the Spirit of Death lurking in the bush.

**Oluwa mi Ajiki ogege a - gb'aiye - gun.**

Creator we go to greet you in the morning with Ogege who lives to make Peace on Earth.

**Odudu ti idu ori emere o tun ori ti ko sain se.**

The person whose Spirit defends those who die at birth re-shapes bad heads.

**Omo el 'ejo ti nrin mirin - mirin lori ewe.**

Son of the sanke who moves serenely along the top of the leaves.

**Omo arin ti irin ode - owo saka - saka.**

Son of the Grinder who rules with a clean hand.

**Orunmila a boru, Orunmila a boye, Orunmila a bosise. Ase.**

I beg the Spirit of Destiny to lift your burden from the earth and offer it to Heaven. May it be so.

### **ADURA ATI LJUBA**

(Praising the elders in support of divination)

**Ìbà luwo, ìbà jugbona, ìbà Akoda, ìbà Aseda, ìbà Araba egbe Ifá Ogun ti Ode Remo, ìbà baba, ìbà yeye, ìbà yeye baba. A juba enikan kòde enikan ku. Ase.**

### **FIFO IKIN**

(Greeting the Ikin Prior to divination)

\*Place the listed number of Ikin in the left hand

**Erun Osi.**

Five Ikin (Present to the left side of the tray)

**Erun Ora.**

Five Ikin (Present to the right side of the tray)

**Eta Egutan.**

Three Ikin (Present to the top of the tray)

**Eji Ereye.**

Two Ikin (Present to the bottom of the tray)

**Eniti o ba fin idan.**

One ikin (Present to the middle of the tray)

### **ORIN IKIN**

(Song for marking Odu)

Call: **Ejigbe a buru a boye akala o.**

Response: **A akala, a akala o.**

Call: **Oyeku meji a buru a boye akala o.**

Response: **A akala, a akala o.**

(Call the Odu in sequence until all eight marks are on the tray)

**ORIKI IFÁ**  
(Praising the Divination set)

- Ifá ji - o Ọrúnmilà. Bi o ló l - oko, ki o wa le o.**  
Ifa awake oh Spirit of Destiny. If you are going to the farm, you should return home.
- Bi o ló l - lodo, ki o wa le - o.**  
If you are going to the river, you should return home.
- Bi o ló l - ode, ki o wa le - o.**  
If you are going on the hunt, you should return home.  
\* (Place the bowl of ikin on the ground to the left)
- Mo fi ese re te - le bayi.**  
I take your foot and press the ground like this.  
(Place the bowl on the mat)
- Mo fi ese re te ori eni bayi, mo gbe o ka l-ori eni ki o le gbe mi ka l - ori eni titi lai.**  
I take your foot and press the top of the mat. I carry you to sit on the mat so you can carry me to sit on the mat.  
\* (Place the bowl on the tray)
- Mo gbe o ka l - ori opon Ifá ki o le gbe mi ka l - ori opon Ifá titi lai.**  
I carry you to sit on Ifa's tray so that you can carry me to sit on Ifa's tray forever.  
\* (Draw a line around the bowl clockwise)
- Mo ko - le yi o ka ki o le ko - le, yi me ka ki o le jeki omo yi mi ka ki o le jeki owo yi mi ka.**  
I build a house around you so you can build a house around me so you can let children surround me so that you can let money surround me.  
\* (Erase the line with a feather)
- Mo juba - o, mo juba - o. Iba se, iba se, iba se.**  
I give respect. I give respect. I give praise, I give praise, I give praise.  
\* (Sprinkle iyerosun on the floor)
- Ile mo juba, iba se.**  
Earth, I give you respect and praise.  
\* (Mark a line from the center to the top of the tray)
- Mo la ona fun tororo ki o le la ona fun mi tororo ki o le jeki omo to ona yi wa s - odo mi ki o le jeki owo to ona yi wa s - odo mi.**  
I open a straight road for you so you can open a straight road for me so you can let my children take this road to my presence so you can let money take this road to my presence.  
\* (Stir the Iyerosun on the floor with a feather)
- Mo se il e bayi.**  
I do this on the ground.  
\* (Stir the iyerosun tray)
- Mo se opon bayi.**  
I do this on the tray.  
\* (Tap on the tray)
- A - gun s e - o a - gun s e. Bi akoko g-ori igi a s e, a - gun se -o, a - gun s e.**  
To climb and chatter, to climb and chatter. If the West African gery woodpecker mounts the top of the tree it will chatter, to climb and chatter, to climb and chatter.
- Bi agbe ji a ma s e, a - gun s e - o, a - gun s e.**  
If the agbe bird awakes to climb and chatter, to climb and chatter, to climb and chatter.

**Bi aluko ji a ma s e, a - gun s e - o, a - gun s e.**

If the woodpecker awakes it will chatter. to climb and chatter. to climb and chatter.

**Iba se** (Name of Orisha ) **Qba aiye ati Qba Orun iba yin o.**

I praise (Name of Spirit) Chief on Earth, Chief in Heaven I give you praise.

**Orúnmilà boru, Orúnmilà boye, Orúnmilà bosise.**

Spirit of Destiny lift my burden from the earth and offer it to Heaven.

\* (Clap hands three times)

**Adupe - o.**

I give thanks.

\* (Count out sixteen Ikin from the bowl)

**A tun ka li as iwere ika owo r e.**

To count again is how a mad man counts his money.

**Iba Oluwo. Iba Ojugbóna. Iba a ko ni li - fa. Iba a tẹ ni l - ere.**

I praise the chief priest. I praise my teacher. I praise all those who have taught me Ifa. I praise the one who pressed my hand into the mud.

**Iba a ko bayi. Iba a tẹ bayi. Iba gbodipetẹ. Iba kukubolẹ.**

I praise those who do this. I praise those who mark Ifa. I praise the termite hill. I praise the ant hill.

**Iba okuta. Iba loko. Iba lodo.**

I praise the stone. I praise the farm. I praise the river.

\* (Replace the Ikin into the bowl)

**Oro kan so ko si awo n - ile oro kan so ko si agba n - ile. Ase.**

One world alone does not drive a diviner from home. One world alone does not driver an elder from home. May it be so.

### DARIJI

(Invocation for Forgiveness asking that no offering be requested when the diviner is doing personal divination)

**Orúnmilà mo pe, Orúnmilà mo pe, Orúnmilà mo pe.**

Spirit of Destiny I am greeting you, Spirit of Destiny I am greeting you.

Spirit of Destiny I am greeting you.

**Ifá mo pe, Ifá mo pe, Ifá mo pe.**

Wisdom of Nature I am greeting you, Wisdom of Nature I am greeting you, Wisdom of Nature I am greeting you.

**Oduduwa mo pe, Oduduwa mo pe, Oduduwa mo pe.**

Father of our People I am greeting you, Father of our People I am greeting you, Father of our People I am greeting you.

**Igi nla subu wonakankan d'etu. Orúnmilà ni o di adariji.**

The light that proceeds appeasment. Spirit of Destiny relieve me of my obligation.

**Mo ni o di adariji. O ni bi Qya ba pa ni tan.**

I ask that you relieve me of my obligation. It is the Spirit of the Wind who lights the way.

**A ki i, a sa a, a f'ake eran fun u. A dariji o ni bi Sango ba pa ni tan.**

I pray that you do not demand an offering of meat. Please relieve my obligation so that the Spirit of Lightning can light the way.

**A ki i, a sa, a f'agbo fun u. A dariji, o ni bi Ogún ba pa ni tan.**

I pray that the ring of dancers will bless me. Please relieve my obligation so that the Spirit of Iron can light the light the way.

**A ki i, a sa a, a f'aja fun u.**

I pray that the dog will bless us.

**A dariji, Oduduwa dariji wa bi a ti ndariji awon ti o se wa. Ase.**  
Please relieve my obligation. please relieve my obligation. May it be so.

**ORÍKÌ F 'ODÙ MÍMÓ**  
(Praising the Odu Pot)

**Qmodé ò f 'ojú b 'Odù lasan; Àgbà ò f 'ojú b 'Odù ní òf é;**  
Little children do not see odu free of charge; Old people do not see Odu without paying a fee;

**Eni t 'o ba f 'ojú b 'Odú yóó sì d 'awo. A díá fún Qràngún, Ilé Ilà,**  
He who sees Odù will become an Ifá priest. Ifa was cast for Orangun of Ila.

**tí ó gbàlejò láti Òde Ìdan. Wón ní b 'ó bá f 'ojú b 'àlejò,**  
Who would receive a visitor from the city of Idan. He was told that when he saw the visitors,

**orin ni kí ó máa kọ.**  
he should start singing:

**A f 'ojú b 'Odù, a ríre ò. A f 'ojú b 'Odù, a ríre.**  
**Áwá mà mà kúkú f 'ojú b 'Odù. A ò kú mó.**  
**A f 'ojú b 'Odù, a ríre. Àbọrú àbọyè, àbọs í s e.**

We have seen Odu. We have seen good fortune.  
We have seen Odu. We have found good fortune.  
We have certainly seen Odu, we shall not die.  
We have seen Odu, we have found good fortune.

**IRE ODUN**

(Invoking good fortune at the time of the seasons)

(EAST)

Awa yin Q Qlorun, Olu Qse at' Qdun, awa yin oruko Re, ope fun Q loni yi.  
Awa nsope fun 'dasi, emi we di Qdun yi awa yin Q baba wa, fun ipamọ anu  
Re. Qpo l'awon t' o ti sun ninu ibo ji won, awa nudupe Baba wa fun idasi  
emi wa. Pupọ wa loni lori akete ide arun, pupọ mbe ni ihamo, sugbon 'Wo  
ko se wa be. Fbanjue ti s'opo d'eni kiku laisin, wahala ti so opolopo di eni ti  
npose. S' Qdun yi ni ibukun, Baba l 'Qrun agbaiye fi iso Re tun so wa d  
opin re lailewu. Iba fun Odumare Qlorun wa kansošo, eni mimo aileri, Olu  
Qrun at 'aiye. Ase.

(WEST)

Olu ojo ati ose, Olu oşu at' qdun, Olu igbagbogbo lai, ope fun Q loni yi. A  
dupe idasi wa di qdun titun, Baba, enu wa ko gba ope, nitori isenu ife Re.  
A! Olu, Baba l 'Qrun Afeni - li - afetan, Olu alafia wa, Baba. Awa yin Q, a

sope a korin iyin sin Q. Eni - Ataiye baiye, Ala funfun gbo, mimo lailai bi aso ala, ope temi wa doni. Sugbo ninu ife re ailegbera si wa, O fi ife re mu wa di entiti o ri odun yi. S'odun yi ni rera fun wa Olu odun ati osu, fi alafia re so wa de opin re lailewu. F'opo han wa si rere, nirorun ati itunu, nibukun ati eto, Baba ona 'waiye wa. Emi yin Q, Baba mi, emi ki Q Ore mi, ope fun Q Oluwa apata abo mi. Emi juba, mo jewo pe ko si abo bi re, mo se toto, mo tun yin Iwo Baba t'p so mi. Ko si eso t' o dabi re ni 'gun mererin aiye, tabi loko ni Qrun bi Iwo am 'emi dodun. Woyi esi mo dake, ate mi nmi laifohun, mo mbe laye b'eniku sugbon loni emi nsin. Tani npani l'ehin re, tani nlani ju 'Wo lo? Iwo ni Olu Ela, a so oku d'aiye. Emi yin Q, Baba mi, Qrun eso gbala mi, m'okan dupe fun Q, Qba - Olugbe ja mi. Gbogbo Irunmale l'Qrun at awon mimo laiye, e ba mi forin ago yin Qba rere lai. Ifa bun Odumare, Qlorun wa kansoso, eni mimo aileri, Olu Qrun at 'aiye. Ase.

(NORTH)

Adu yin Odumare, e dupe f'Qlorun wa wa t' o pa wa mo ninu ewu titi di ojo oni. Awa juba a yin Q, fun pamo re lori wa, fun opolopo ewu t' o ti pa wa mo nu re. Mase jek' alaigbagbo, bere Qlorun awa, jowo f'anu re sowa titi dopin odun yi. Pese onje ojo wa, at'aso t' ao fi bora, basiri wa Qlorun, ma jeki a rahun laiye. Iba fun Odumare, Qlorun wa kansoso eni mimo aileri Olu Qrun at 'aiye. Ase.

(SOUTH)

Qlorun Olodumare, Qba ti o logo, ti o si lola, Ogiribajigbo Qba ti o fi imole bora bi aso, Araba nla ti nmi igbo kijikiji, Iwo ni Olu Qdun, Osu, Qse ati Qjo, a dupe lowo re ti o fun wa ni anfani lati ri odun yi, ni alafia ati ayo, a si be Q pe bi o ti mu wa la eyiti o koja yi ja lailawu, beni ki o keki a fi idunnu ati alafia ri opin eyi na, se odun yi ni ohun irora, owo rere, ati ti omu anfani, pin alafia ati ibukun re kari onikaluku wa, pese fun awon ti ko ri ise se, awon ti o ri se, jowo mase jeki o bo lowo won, fun awon ti ko ni omu na seku, pese fun awon ti o nta ati awon ti o nra, dari ibukun re sodu awon onise owo, ati awon agbe, ayi li awa ntoro, ti a si mbebe lodu re, Baba Olore Ofe, nitori Iwo Odumare li o pa lase fun Qrunmila pe, ejo niti ibi ginngin gun ewe, akan

niti ibi ikoko wo odo a difa fun emi ti nse oloja li awujo ara, nje emi di oloja ara, bi iku ko pa emi ao se ajodun, emi de oloja ara, se eyi fun wa, Oba alogo lola, aniyi leye, nitori ogo oruko re, ati ola re, ti o fun Orunmila ati Ela Awoya mimo, Olorun kan aiye ainipekun. Ase.

(EAST)

Ki alafia, ike ati ige, idera ati irorun ti o nti odo Olodumare wa ki o ma ba Olukuluku wa gbe lati wakti yi lo titi de opin emi wa. Ase.

### ORIKI IWA - PEIE

(Invocation for Good Character)

Ká mú rágbá tagbá, Ìwà. Ká mú rágbá tagbá, Ìwà.

If we take a wooden object made from ragba and strike it against the calabash, let us hail Iwa. If we take a wooden object made from ragba to strike the calabash, let us hail Iwa.

Ká mú rágbá ká fì tàkuta, Ìwà. Ló dífá fún Òrúnmilà, Baba n lo gbèwà níyàwó. Nígbà tí Òrúnmilà yóókó gbéyàwó,

If we take a wooden object made from ragba and strike a stone, let us hail Iwa. Ifa divination was performed for the Spirit of Destiny when the father was going to marry Iwa. The first time that the Spirit of Destiny married a wife.

Ìwà ló gbé níyàwó. Ìwà sì rée, Sùúrù ló bí i. Nígbà tí Òrúnmilà f'ée gbé Ìwà níyàwó, Ìwà ní, kò burú,

Iwa was the one he married. Iwa was the daughter of Patience. When the Spirit of Destiny proposed to Iwa, she said it was alright.

Òun ó f'ée o, Sùgbón kiní kan ní o. Èniyàn kì í lé òun jáde o. Ènyin kì í òun nílò omí òjò Èniyàn kì í fiyàá je òun . . .

She said that she would marry him. There was one taboo to observe. Nobody should send her away from her matrimonial home. She must not be used carelessly as one uses rain water. Nobody must punish her unnecessarily . . .

Òrúnmilà ní, 'Háà Òlórùn máà jé'. Òun á tójú e, Òun ó kèè o, Òun ó gè ó. Ló bá gbé Ìwà níyàwó.

The Spirit of Destiny said: "The Creator will not let me do such a thing." He said that he would take care of her. He said that he would treat her with love, and he would treat her with kindness. He then married Iwa.

Ìgbà tó gbé Ìwà níyàwó, Ìgbà tó p títítí, ló bá sù u . . . Ló bá bèré síí da Ìwà láàmú. Bó gbé e,

After a very long time, he became unhappy with her . . . he started to worry Iwa. If she did one thing, he would complain that she did it wrong.

A ní kò gbé e 're. Bó sò, A ní kò sò ó re. Nígbà Ìwà rí i pé wàhàlà náàá papòjù, ní Ìwà bá ní kò burú, Òun á lo sílèe baba òun.

If she did another thing, he would also complain. When Iwa saw that the trouble was too much for her, Iwa said that she would go to her father's house.

**Àkóbí Olódùmarè sì ni baba rẹ nàà, Sùúrú, baba Ìwà. Ló bá kó jáde nílẹ̀, ló bá gbòde Orun lẹ̀.**

Her father was the first born of the Creator. His name was Patience, the father of Iwa. She gathered her calabash of utensils, and left her home to go and live in Heaven.

**Nígba t<sup>o</sup>Orúnmilà yóó dèé, to se, 'E kú ilé, E kú ilé, E kú ilé. Ìwà kò yojú.**

When the Spirit of Destiny returned, he said: "Greetings to the people of the house, greetings to the people of the house. greetings to the people of the house. But Iwa did not respond.

**Baba wáá bèèrè pé Ìwà dà? Àwọn ará ilé yòóku ni àwọn kò rí Ìwà. 'Níbo ló lẹ̀? Ó lẹ̀ ojà ní? Ó se kiní kan ní?'**

The father asked for Iwa. The other members of the family said that they did not see her. "Where has she gone? Did she go to the market? Did she go somewhere?

**Títítítí, ló bá f ééjì kún eéta, ló bá lẹ̀ sílẹ̀ aláwó. Wón wí fún un pé Ìwà tí sá lẹ̀ ní. Kó máa wá a lẹ̀ sílẹ̀ Alará. Nígba tó délé Alará, ó ní,**

He asked these questions for a long time until he added tow cowries to three, and went to the house of a diviner. They told him that Iwa had run away. He was advised to go and find her in Alara's house. When he arrived at Alara's house he said:

**Ká mú rǎgbá, 'Ká fí tagbá, Ìwà là n wá o, Ìwà.**

'If we take a wooden object made of ragba wood, and strike it against the calabash. Iwa is the one we are seeking. Let us hail Iwa. If we take a wooden object made of ragba.

**Ká fí tagbà, Ìwà là n wá o, Ìwà. Ká mú rǎgbá, Ká fí tàkúta,**

and strike it against the calabash. Iwa is the one we are seeking. Let us hail Iwa. If we take a wooden object made from ragba and strike it against stone.

**Ìwà là n wá o, Ìwà. Alará o rìwà fún mí? Ìwà là n wá o, Ìwà.**

Iwa is the one we are seeking. Let us hail Iwa. Alara, if you see Iwa let me know. Iwa is the one we are seeking. Iwa.

**Alàrà lóun ò rìwà, Baba tún d'ìlẹ̀ Orangún ilẹ̀ Ilá, Qmo eyé abiyé hẹ̀ruhẹ̀ru. Ó ní, njé ó rìwà foun? Ó loun ò rìwà.**

Alara said that he did not see Iwa. The father then went to the house of Orangun, king of the city of Ila, offspring of one bird with plenty of feathers. He asked whether Orangun seen Iwa. Orangan said that he had not seen her.

**Kò síbí tí bò dé. Nígba tó pé tíí, Ó tún bí òkè ipòrìí rẹ̀ léèrè. Pé òún wà Ìwà tíí délé Alará,**

There was hardly any place he didn't go, after a long time, he turned back and inquired from his divination set. He said that he looked for Iwa in the house of Alara.

**Òún wá a délé Ajerò, Òún wá a délé Oràngún. Òún wá dódò Ogbère, awo Olówu. Òún wá a dódò Aseegbá, awo Egbá. Òún wá a dódò Àtākúmòsà, awo òde Ijèsà.**

He looked for her in the house of Ajero, he looked for her in the house of Orangun, he looked for her in the house of Ogbere, Ifa priest of the Creator.

**Òún wá a dódò Osepurútù, awo òde Rémo. Wón ní Ìwà tí lẹ̀ òde Orun. Ó ní òún f éé lẹ̀ mú un nìbè. Wón ní kò burú, tó bá le se bọ.**

He looked for her in the house of Osepurutu, Ifa priest of Remo. They told him that Iwa had gone to Heaven. He said that he would like to go and

take her from there. They said that was alright, provided he performed sacrifice.

**Wón ni kó rú awòn, kó foyin fún Es u. Ló bá foyin rúbò fún lá, Es u. Nigbà tí Es u tọ oyin lá. Es u ni 'nín ló dùn tó báyíí?**

They asked him to offer a net, and said to give honey to the Spirit of the Divine Messenger. He offered the hone and when the Divine Messenger tasted the honey he said; 'What is this that is so sweet?'

**Ni Òrúnmilà bá di Egún, ló bá dọde Qrun. Ló bá tún bèrè sí kòrin. Inú èkú l'Òrúnmilà wà. Látojú àwòon rè ló tí rí Ìwà. Ló bá so mó on . . . Àwón pabi bà sọbi ìre bá si aso lójú.**

The Spirit of Destiny put on the costume of the Ancestors and went to Heaven, he started to sing again. The Divine Messenger played a trick on him and went to find Iwa.

**'Ìwà. o ha se se báun, O si fi 'un silè lóde ayé, o l o'. Ìwà ní bèè ní, ló jé kóun ó sá l o,**

The Divine Messenger said that a man has come to Heaven who is looking for you. Iwa left her hiding place,

**Kóun ó ní if ọkànbalè' Òrúnmilà ní kó dákun, kó se Sùúrù, kó kálò. Ìwà ò gbà,**

She went to meet him where he was singing. The Spirit of Destiny was dressed as an Ancestor, he embraced her . . . Those who change bad luck into good opened his costume.

**Sùgbón ó ní kò burú. Ohun tóun ó se si tún kú. Ó ní, 'Ìwò Òrúnmilà, Kó o maa wáa pada l o sode ayé o. Tó o bá pada débé.**

The Spirit of Destiny asked; 'Iwa why did you behave the way you did? You left me on earth and went away. She said that was true. She said that she left because of the way that she was treated, that was why she had run away.

**Gbogbo nnkan tóun ti kà ní èèwò fún o tẹlèt ẹlẹ, kó o ma se é o. Kó o maa se dáadáa. Kó o hùwà pẹlẹpẹlẹ. Kó o tójú aya,**

She left so that she could have peace of mind. The Spirit of Destiny begged her to have patience with him, and to follow him back to earth. She refused. She told him to go back to earth and to honor the taboos she had given him.

**Kó o tójú ọmọ. Látóni lọ, o ò ní fojú rí Ìwà báyíí. Sùgbón òun ó maa baa yín gbé. Sùgbón bó o bá ti se òun sí, bèè ní ayé rẹ ó se maa tò sí. Ase,**

She told him to behave with good character, to take care of his wife, to take care of his children, you will see me no more, but I will abide with you and whatever you do to me will determine how orderly your life will be. May it be so.

### **ÌBÀ SE**

(Opening invocation for public ceremonies)

**Opé ni fún Olórún.**

Gratitude to the Ower of the Realm of the Ancestors.

**Ìbà Olódùmarè, Qba àjìkí.**

I respect the Creator, the King who we praise first.

**Mó jí lóní.**

I awake today.

**Mo wo'gun mérin ayé.**

I behold the four corners of the World.

**Ìbà Èlàwòrì. Àgbégi lèré, là'fin ẹwu l'àdò, ẹnítí Olódùmaré kó pà'jọ ẹ dà, Òmò Olúworióbó.**

I respect the Spirit of Purity, He who carves the cloth at Ado in the form of a sculpture, the one whose date of death has not been changed by the child of the Chief Priest who made all the Heads that exist in Creation.

**Ìbà'se ilà Oòrùn.**

I respect the power of the East.

**Ìbà'se iwò Oòrun,**

I respect the powers of the West.

**Ìbà'se Ariwá.**

I respect the powers of the North.

**Ìbà'se Gúúsù.**

I respect the power of the South.

**Ìbà Qba Igbalye.**

I respect the King of the Seasons of the Earth.

**Ìbà Qrun Okè.**

I respect the Invisible Realm of the Mountains.

**Ìbà Atiwò Qrun.**

I respect all things that live in the Invisible Realm.

**Ìbà Olókun à - sòrò - day ò.**

I respect the Spirit of the Ocean, the one who makes things prosper.

**Ìbà af ẹf ẹ légélégé awo isálú - ayé.**

I respect the power of the wind, the Mystery of the Mysterious World.

**Ìbà Qgégè, Qba.**

I respect the Mother Earth who sustains the Universal alignment of all things in Nature.

**Ìbà tí tí aiyé ló gbèré.**

I respect the perpetuity of the World into eternity.

**Ìbà Qba awon Qba.**

I respect the King of all Kings.

**Ìbà Okítí birí, Qba tí np 'ojó ikú dà.**

I respect the Averter of the final days, the King who can change the time of Death.

**Ìbà àté - iká ẹni Olódùmaré.**

I respect the mat that cannot be rolled up once laid out.

**Ìbà Qdému dému ketẹ a lénu má fohun.**

I respect the power that extracts Goodness from the Realm of the Invisibles.

**Ìbà'se awon ikù ẹmesè Qrun.**

I respect the Spirits of the Dead, the messengers of the Invisible Realm.

**Ìbà Orí,**

I respect the Spirit of Consciousness.

**Ìbà Orí inú.**

I respect the Spirit of the Inner Self.

**Ìbà Iponrí tí ò wa' l'Qrun.**

I respect the Spirit of the higher Self who lives in the Invisible Realm of the Ancestors.

**Ìbà Kórí.**

I respect the Creator of the Calabsh that contains the Inner Self.

**Ìbà Ajàlà - Mopin,**

I respect the Spirit of the Guardian of all Inner Spirits who are chosen from the Invisible Realm of the Ancestors.

**Ìbà Ódò - Aró, ati Ódò - Ejé.**

I respect the Spirit of the Guardian of all Inner Spirits who are chosen from the Invisible Realm of the Ancestors.

**Ọrun Orí nilé, ẹ ọ̀ò j́yín, ẹ ọ̀ò j́áḃò oun tí ẹ rí.**

The Invisible Realm of the Ancestors is the permanent home of the Inner Self, it is the Inner Self, it is there that the Inner Self accounts for what it has done during the journey to Earth.

**Ìbà Èsú Ọdàrà, Ọkunrin orí ità, árà Ọké Ìtase, ào fi idà rẹ lálẹ.**

I respect the Divine Messenger of Transformation, the Man of the Crossroads, from the Hill of Creation, we will use your sword to touch the Earth.

**Ìbà Ọsòsì ọde mátá.**

I respect the Spirit of the Tracker, Onwer of the Mystery of Spotted Medicine.

**Ìbà Ọgún awo, Oníle kángu - kángu Ọrun.**

I respect the Mystery of the Spirit of Iron, the owner of innumerable homes in the Realm of the Ancestors.

**Ìbà Ọbàtálà, Ọrìṣà Ọséré Igbó. Oni kùtúkùtú awo òwùrò, Ikù iké, Ọba pàtà - pàtà tí wọn gb 'odé ìranj ẹ.**

I respect the Spirit of the King of White Cloth who is praised at the Sacred Grove. Owner of the Ancient Mystery of the White Cloth, the Spirit Who is praised on the sacred day of the Forest, Guardian of those with physical disabilities. King of all future generations.

**Ìbà Yemoja Olúgbé - rere.**

I respect the Mother of Fishes, the Giver of Good Things.

**Ìbà Ọsun oloriya igún aréwa obirin.**

I respect the Spirit of the River, owner of the hair comb for beautiful women.

**Ìbà Ọlukósó aira, bàmbí ọmọ arìgbà según.**

I respect the King who does not die, the Child of the Thunder Stone.

**Ìbà Àjáláiyé Àjálórun Ọya Ọlúwèkù.**

I respect the Winds of Earth, the Winds of the Invisible Realm of the Ancestors, the Spirit of the Wind is the one who guides the mediums of the Ancestors.

**Ìbà Ìbejì orò.**

I respect the Transforming power of the Spirit of the Twins.

**Ìbà Ajé - ògúngúlùsò Ọlámbo yeye aiyé.**

I respect the Spirits of Wealth and Good Fortune, honor is coming to the Mothers of the Earth.

**Ìbà Awọn Iyáàmi, Alágogo èìswù á p'oni ma hagun.**

I respect the Society of Wise Women, the White Bird of Power is the Source of their Medicine.

**Ìbà Ọrúnmilà Eléri ipín, Ikú dúdú àtẹwó.**

I respect the Spirit of Destiny, Witness to Creation, the Averter of Death.

**Orọ́ tó sí gbógbó ọ̀nà.**

The Power of the Word that opens all roads.

**Ìbà Awo Àkódà.**

I respect the Diviner named Aseda.

**Ìbà Awo Àse dá.**

I respect the Diviner named Aseda.

**Ìbà Ọjubọ ọ̀nọ̀mẹ́f à.**

I respect to the shrine of the six directions.

**Ase.**

**ORÍKÌ EJIOGBE**

(Invocation for Good Fortune)

**Ejiogbe, Ejiogbe, Ejiogbe. Mo bẹ yin, kiegbe mi ki'mi niyi, ki e egbe mi ki'mi n'ola, ifakifa kiini'yi koja Ejiogbe.**

The Supporter, the Supporter, the Supporter. I beg you, be with me that I may have honor, be with me that I may have respect, there is no Odu more honored and respected than the Supporter.

**Ejiogbe ni Baba - gbogbo won.**

The Supporter is the Father of all Odu.

**Ki gbogbo eniyan kaakiri agbaye gbarajo, kiwon maa gbe 'mi n'ija, kiegbe mi leke ota. Ki nle 'ke odi.**

Let all those in the world gather to help me, through my difficulties, to defeat my enemies. Raise me above all misfortune in my lifetime.

**Kiamaa gbe'mi n'ija kiamaa gbe mi leke isoro lojo gbogbo ni gbogbo ojo aye mi.**

Forever raise me above all misfortune that might come my way.

**Kiamaa gbe ire ko mi nigbabogbo tabi kiamaagbe fun mi. Ase.**

Always bring me good fortune. May it be so.

**ORÍKÌ EJIOGBE**

(Invoking the Power of the Word)

**Bi a ba bo oju, Bi a ba bo imu, Isale agbon ni a pari re.**

When we wash our face, when we wash our nose, we finish off beneath our chin.

**A da fun Orunmila nigbati o nlo gba ase lowo Olodumare.**

Ifa was consulted for the Spirit of Destiny on the day that he was going to receive authority from the Creator.

**O rubo Olodumare si wa fi ase fun u.**

He made the sacrifice and the Creator gave him authority.

**Nigbati gbogbo aye gbo p o ti gbo ase lowo Olodumare nwon si nwo t o o.**

When all the world heard that he had received authority they came to him.

**Gbogbo eyiti o wi si nse.**

All that he said came to pass.

**Lati igbana wa ni a nwipe ase.**

From that day on we say: "May it be so."

**ORÍKÌ EJIOGBE**

(Invocation for a Pleasant life)

**Oniyanriyanri, Awo Osan, kutukutu, Awo Owuro, nwon yinta werewere n'igbo ologbin.**

The Priest of the Afternoon, the Priest of the Morning, both goured themselves with alligator-pepper grains.

**Nwon m'apo elefundere, nwon fi d'eru igede kale.**

From the lump at the forest of Ologbin they loaded a bag of powerful incantations.

**Nwon ni ki gbogbo ewe igbo wa gbe e.**

They asked the forest leaves to come and carry.

**Nwon fo pe e ntori nwon o le gbe e.**

The forest leaves fled helter-skelter because they could not carry the bag.

**Odundun ni oun yio gbe e.**

But Odundun leaf said he would carry it.

**Nwọn ni; "Iwọ odundun t' o farajin late gbe eru egede yi iwọ ni yio dara ju gbogbo ewko lo.**

Then they said: "Odundun leaf, you who agree to carry this load of incantations shall be the best of all the forest leaves."

**Nigbati o kan gbogbo eku oko.**

When it was the turn of the forest rats.

**Nwọn sa ago nikan l' o gba lati gbe e lojo naa.**

They fled and it was Ago and rat that agreed to carry the load.

**Ojo naa ni edumare dahun pe; "Iwọ, eku ago ni yio dara ju gbogbo eku inu igbo lo."**

It was on the day that the Creator said to the rat: "Ago you shall be the best of all the forest rats."

**Bee naa ni gbogbo lodulodu, nwọn sa, nwọn ko je gbe e.**

In the same way all the Odu fled and refused to carry the load.

**Ejiogbe l' o gbe e l' ojo naa.**

It was the Supporter who carried it on that day.

**Lati ojo naa lo l' o ti di wipe Ejiogbe ni Oba lori gbogbo Odu.**

From that day the Supporter became Chief of all the Odu.

**Lagbaja d' odundun l' oni. K' o tu fun un, k' o ba fun un.**

And so it is like the odundun leaf today. Let his wife be comfortable.

**K' aiye re dara. K' ogede aasan at' epe me se lagbaja nibi o. Ase.**

Let his life be pleasant. We praise the Supporter. May it be so.

### **ORIN EJIJOGBE**

(Song for Good Fortune)

**Ayé Sèrén ti dun, o dun ju oyin l o. Ayé Sèrén ti dun, o dun ju oyin l o.**

Sweet potato life, sweeter than honey, sweet potato life, sweeter than honey.

**Òrìsà jẹ ayé mi o dun, Aláyun gbáláyun. Òrìsà jẹ ayé mi o dun, Aláyun gbáláyun.**

Immortals let my life be sweet o Lalyin Gbalayin. Immortals let my life be sweet o Lalyin Gbalayin.

### **ORIN EJIJOGBE**

(Song for Good Fortune)

**Elénìní ilé, elénìní òde o. Elénìní ilé, elénìní òde o.**

Home Slanderer, Outside Slanderer. Home Slanderer, Outside Slanderer o.

**Kini mo ra l owọ yin? Elénìní ilé, elénìní òde o.**

What did I buy from you? Home Slanderer, Outside Slanderer.

**Ifá ni yoo yo idà pa wọn tan.**

Ifa says that put aside your sword.

### **ORÍKÌ OYEKU MEJI**

(Invocation for Good Fortune)

**Oyeku Meji, Oyeku Meji, Oyeku Meji leemeta.**

The Averter of Death, the Averter of Death, the Averter of Death. I call you three times.

**Mo bẹ yin, bi iku ba sunmo itosi ki e bami ye ojo iku fun.**

I beg you, if Death is coming, help us to avert it.

**Si ehin Ogun tabi ogorun odun, tabi bi iku ba nbo kig bami yee si ehin ogofa.**  
For all the years that I will be on the Earth, avert my Death until the pre-ordained time of passing.

**Odun tiatibi mi sinu aye ki e bami ye ojo iku fun ara mi ati awon omo mi ti mo bi.**

Avert Death for all my children and avert Death for all those I include in my prayers.

**Kiamaku ni kekere, kiamaku iku ina, kiamaku iku oro, kiamaku iku ejo, Kiamaku sinu omi, Ase.**

May they not die young, may they not die in fire, may they not die in tragedy, may they not die in shame, may they not die in water. May it be so.

**ORIN OYEKU MEJI**  
(Song for Good Fortune)

**Ìyòyò ké wa yò fun mi o. Ìyòyò ké wa yò fun mi o.**

Joyfulness, let people come with joy to me. Joyfulness, let people come with joy to me.

**A mi yò nilé, a mi yò lájò. Ìyòyò ayè e, Ìyòyò.**

Be joyfull at home and be joyfull at the farm. Joyfulness, let the world be filled with joy.

**ORIN OYEKU MEJI**  
(Song for Good Fortune)

**Mo ru iyán, mo ru iyán o. Ul e edun pa pòjù. Ul e edun pa pòjù.**

I sacrificed pounded yam, I sacrificed pounded yam. Ape's children become many. Ape's children become many.

**Mo ru iyán, mo ru iyán o. Ul e edun pa pòjù.**

I sacrificed pounded yam, I sacrificed pounded yam.

**ORÍKÌ IWORI MEJI**  
(Invocation for Good Fortune)

**Iwori Meji, Iwori Meji, Iwori Meji,**

The Deep Seer, the Deep Seer, the Deep Seer,

**Mo be yin ki a f'f oju re wo mi, ki awon omo araye lee maa fi oju rere wo mi. Ki e ma jeki nsaisan ki nsegun odi ki nrghin qta.**

I beg you to look upon me with good eyes, so that the world will be favorable to me and so that I will be free from illness.

Let me overcome my enemies.

**Ki e ma jeki awon iyawo mi ya'gan, takotabo ope kiiya-agan. Iwori Meji. Ase.**

Let my wives be fertile, just as the male and female palm trees are never barren. The Deep Seer. May it be so.

**ORÍKÌ IWORI MEJI**  
(Advise to children of Iwori Meji )

**Ifá teju mo mi koo womi riré. Eji koko iwori.**

My Ifa has taken good care of me. I will take good care of my Ifa.

**Okepe teju mo mi riré. Eji koko Iwori Meji. Ase.**

The divine Palm Tree will protect me. I will serve Ifa. May it be so.

**ORIN IWORI MEJI**  
(Song for Good Fortune)

**Mo bolu tayò mo kan re o. Mo bolu tayò mo kan re o. Mo bolu tayò lóyìnbó**  
**o. Mo bolu tayò mo kan re e e e e e.**

I played with Olu. I reached goodness. I layed with Olu. the stranger. I  
played with Olu. I received blessings.

**ORÍKÌ ODI MEJI**  
(Invocation for Good Fortune)

**Odi Meji, Odi Meji, Odi Meji,**

The Seal, the Seal, the Seal.

**mo bẹ yin, ki ẹ bami di ọna ofo, ki ẹ bami di odo ofo, ki ẹ bami di ọna ẹjo, ki**  
**ẹ bami di ọna ibi, ki ẹ bami di ọna Ẹs u,**

I beg you. close the way of losses to me. close the way of losses for my  
children. my mate and my family. close the way of litigation against me.  
close the way of negativity against me, close the way of disruption from  
the Spirit of the Trickster.

**Ni nri'di joko pẹ nile aye. Kiema jeki nba wọn ku - Iku ajoku.**

Let me sit quietly in the world. Let me not die in an epidemic.

**Okan ewon kiike.**

One link in a chain will not make a lock.

**Ki ẹ se - Odi agbara yi mi ka, Ki ọwọ mi ka'pa ọmọ araye bi ọmọ Odi**  
**tiika'lu. Ase.**

I pray that you will rally around me. in the same way that we put a garden  
around a yard. May it be so.

**ORÍKÌ IROSUN MEJI**  
(Invocation for Good Fortune)

**Irosun Meji, Irosun Meji, Irosun Meji,**

The Sounding Osun. the Sounding Osun. the Sounding Osun.

**Mo bẹ yin, ki ẹ jeki awon omọ - araye gburo , mi pe mo l'owo lowo. pe mo**  
**niyi, pe mo n'ola, pe mo bimo rere ati beebee.**

I beg you, let the whole world hear of me. that I am rich. that I have honor.  
that I have prestige. that my children will be good.

**Ki ẹ jeki wọn gbọ iro mi kaakiri agbaye, Irosun Meji. Ase.**

Let them hear around the world that I am a good and blessed person. The  
Sounding Osun. May it be so.

**ORIN IROSUN MEJI**  
(Song for Good Fortune)

**Emi wọn, emi wọn è le pa 'Àpéni. Ìdàrí oró ki pa oró.**

Their mouth. their mouth, cannot kill l'apeni. Idari the Smith cannot  
kill the Smith.

**Emi wọn, emi wọn è le pa 'Àpéni.**

Their mouth. their mouth, cannot kill l'apeni.

**ORIN IROSUN MEJI**  
(Song for Good Fortune)

**Baba ma je nikan je nikan je. Iyán ti mo gún. Baba ma je nikan je.**  
Father don't let me eat along. I have prepared soup. Father don't let me eat alone.

**Obè ti mo se. Baba ma je nikan je.**  
I have my knife. Father don't let me eat alone.

**ORÍKÌ OWONRIN MEJI**  
(Invocation for Good Fortune)

**Qwonrin Meji, Qwonrin Meji, Qwonrin Meji,**  
The Reversed Head, the Reversed Head, the Reversed Head.  
**mo be yin, ki eso ibi de rere fun mi ni gbogbo ojo aye mi, ki emi - re s'owo,**  
**ki emi mi gun ki ara mi kiote, ki nma ri ayipada di buburu lojo aye mi ati**  
**beebee.**

I beg you, turn evil to good throughout all my days on earth, that I might be rich, that all my life will be lengthened and that my health will always be good, and that turning from good to bad may not reach me in all my days in the world.

**Qwonrin Meji. Ase.**  
The Reversed Head. May it be so.

**ORIN OWONRIN MEJI**  
(Song for Good Fortune)

**Qwon mi jó, Qwon mi yó, Qwon ti mí ota oye b'ofò.**  
Owon day dance. Owon day be joyful. Owon has brought the staff of his chieftancy from the sea.

**Qwon mi jó, Qwon mi yó.**  
Owon day dance. Owon day be joyful.

**ORIN OWONRIN MEJI**  
(Song for Good Fortune)

**Ológbò dúdú ese, gòlò ma se lo, gòlò ma se bo.**  
Black cat, sluggish I will go. Sluggish I will come back.

**ORÍKÌ OBARA MEJI**  
(Invocation for Good Fortune)

**Obara Meji, Obara Meji, Obara Meji,**  
The Resting and Hovering One, the Resting and Hovering One, the Resting and Hovering One,  
**mo be yin, ki e si'na aje fun me, ki awon omo araye wa maa bami, ra oja ti**  
**mo ba niita warawara, ipeku Qrun e pehinda l odo mi. Ibara Meji de at**  
**beebee. Ase.**

I beg you, open the way to wealth for me, that the whole world will want the products of my work, that untimely death will pass me by, the Resting and Hovering One has come. May it be so.

**ORIN OBARA MEJI**  
(Song for Good Fortune)

**Awún de wa. Awún dèrò. Ori ire l'awun nwe.**

Awun has come. Awun comes easy. It is goodluck that Awun has brought.

**ORIN OBARA MEJI**  
(Song for Good Fortune)

**Odán nbi, Odán nre. Odán ti eṣele ibùdó o. Odán ti eṣele ibùdó o.**

Odan born. Odan survives. Odan has established himself. Odan has established himself.

**ORÍKÌ OKANRAN MEJI**  
(Invocation for Good Fortune)

**Okaranr Meji, Okaranr Meji, Okaranr Meji,**

The Beater of Sticks on Mats, the Beater of Sticks on Mats, the Beater of Sticks on Mats.

**mo bẹ yin, ki e jeki oran ibanje maa kan gbogbo awon ti, o ndaruko mi ni ibi ti won nsepe so mi, ti won nsoro buburu si oruko mi, awon ti nbu mi, ti won nlu mi ti won, ngb'ero buburu si mi.**

I beg you, let all of my enemies meet adversity, that sorrowful things will be in their road, those that are calling my name in evil, those who are cursing me, those who are abusing me, those who are wishing bad things against me.

**Okaranr Meji, Okaranr Meji, Okaranr Meji, kiese ilekun ori rere fun mi ati beebee. Ase.**

the Beater of Sticks on Mats, the Beater of Sticks on Mats the Beater of Sticks on Mats. open the door of good luck and prosperity for me. May it be so.

**ORÍKÌ OKANRAN MEJI**  
(Song for Good Fortune)

**Sàkòtó mọ léwà. Awo ire dun bọ níf è. Sàkòtó mọ léwà. Awo ire dun bọ níf è.**

Sakoto is beauty. Good Awo is sweet to worship. Sakoto is beauty. Good Awo is sweet to worship.

**ORÍKÌ OGUNDA MEJI**  
(Invocation for Good Fortune)

**Ogunda Meji, Ogunda Meji, Ogunda Meji,**

The Creator, the Creator, the Creator,

**mo bẹ yin, kiedai ni'de Arun Ilu ejo, egbese ati beebee, ki e d a'ri ire owo,**

I beg you, release me from the tie of Death, release me from the tie of Misfortune, direct me towards the good fortune of Abundance.

**ise oro omọ ọlọ ọlọ emigun, aralile ati beebee s ọdọ mi,**

direct me towards the good fortune that comes from good and fruitful children, direct me towards the good fortune of honor, prosperity, good health and long life.

**Ki e da mi ni abiyamo tiyoo bimo rere ti won, yoo gb'ehin si - sinu aye ati beebee.**

let me be known as a parent who produces good children, who will stand behind me, follow my guidance and bury me at the end of my life.

**Ogunda Meji. Ase.**

The Creator. May it be so.

### **ORÍKÌ QSA MEJI**

(Invocation for Good Fortune)

**Qsa Meji, Qsa Meji, Qsa Meji,**

Run-Away. Run-Away. Run-Away.

**mo be yin, ki e jeki ndi arisa-ina, akotagiri ejo fun awon ota,**

I beg you, let me be as a fire from which people flee, or as the snake that is greatly feared to its enemies.

**kieso mi di pupo gun rere, ki' mi r'owo san owo ori, kimi r'owo san awin Qrun mi ati beebee. Qsa Meji. Ase.**

let me be blessed for good, that I will always have the money to pay my debts, may I always do good things in the world. Run-away. May it be so.

### **ORÍKÌ IKA MEJI**

(Invocation for Good Fortune)

**Ika Meji, Ika Meji, Ika Meji,**

The Controller, the Controller, the Controller,

**mo be yin, ki e ka ibi kuro lona fun mi lode aye.**

I beg you, remove all obstacles wherever I go in the world.

**Ki e bami ka'wo Iku. Arun ejo of o of o efun edi apeta oso.**

Prevent Death disease litigation, loss and hexing. Prevent harm from those who work hexes.

**Aje at awon ologun buburu gbogbo. Ika Meji. Ase.**

Prevent all forms of hex against me. The Controller. May it be so.

### **ORIN IKA MEJI**

(Song for Good Fortune)

**Okò mi sí, okò mi gbò. Okò mi sí, okò mi gbò.**

Sea boats day has come, sea boat shake. Sea boats day has come, sea boat shake.

**Èbúté ire l'okò mi ló. Èbúté ire l'okò mi ló.**

The boat is going on a good journey. The boat is going on a good journey.

### **ORÍKÌ OTURUPON MEJI**

(Invocation for Good Fortune)

**Oturupon Meji, Oturupon Meji, Oturupon Meji,**

The Bearer, the Bearer, the Bearer,

**mo be yin, ki e jeki Iyawo mi r'omò gbe pon,**

I beg you, let me be blessed with children.

**ki o r'omò gbe s'ire, ki e jeki oruko mi han si rere, ki ipa mi laye ma parun.**

let my name not be spoken of badly in the world, let my name be famous in the world, let my lineage flourish in the world.

Omi kiiba 'le kiomani 'pa, ki 'mi ni'pa re laye ati beebee. Oturupon Meji.  
Ase.

Just as water never touches the ground and moves without having a path,  
 so I will always have a good path in the world. The Bearer. May it be so.

**ORÍKÌ OTURA MEJI**

(Invocation for Good Fortune)

Otura Meji, Otura Meji, Otura Meji,

The Comforter, the Disrupter, the Comforter, the Disrupter, the Comforter,  
 the Disrupter.

mo bẹ yin, ki ẹ bami tu imo o s o, ki ẹ ba mi tumo Aje,

I beg you, destroy the power of those who work hexes, destroy the power  
 of the disruptive elementals,

ki ẹ bami tumo awon amonis eni, imo awon afaimoniseni ati imo awon  
 asenibanidaro, ti nro ibi si mi ka. Otura Meji. Ase.

destroy the power of known and unknown enemies, destroy the power of  
 hypocrites, protect me from all those who are thinking bad of me. The  
 Comforter, the Destroyer. So be it.

**ORÍKÌ OTURA MEJI**

(Invocation for Protection from Lies)

Oso gegege - obeke, odewu greje gereje ofi iboka mole,

I threw a missile, and hit a trickster,

eni toba yole da ohun wẹre wẹre. Aamayo Oluware se. Ase.

who made a long dress to conceal his treachery. Whoever lies to me will  
 have their lies turned against them. May it be so.

**ORÍKÌ IRETE MEJI**

(Invocation for Good Fortune)

Iretẹ Meji, Iretẹ Meji, Iretẹ Meji,

The Crusher, the Crusher, the Crusher,

mo bẹ yin, ki ẹ bami te awon ota mi.

I beg you, suppress all my enemies and destroy their power.

Mole tagbaratagbara won ki ẹ ma jeki nr'ibi abiku omo.

Let my not suffer the deaths of my children.

Iretẹ Meji. Ase.

The Crusher. May it be so.

**ORIN IRETE MEJI**

(Song for Good Fortune)

Ko dẹ si omo late. Omo wun mi ju ileke.

There is no child on sale. I love children more than bread.

Ko dẹ si omo late. Omo wun mi ju ileke.

There is no child on sale. I love children more than bread.

**ORIKÌ OSE MEJI**

(Invocation for Good fortune)

**Ose Meji, Ose Meji, Ose Meji,**

The Conqueror, the Conqueror, the Conqueror.

**mo be yin, ki e fun mi ni agbara,**

I beg you, give me strength.

**ki nsegun awon ota mi loni ati ni gbogbo ojo aye mi, kiama bami fi ise se  
gbogbo awon eniti nwa Ifarapa ati beebee fun mi.**that I may conquer all my enemies today, and in all my life let them suffer  
in poverty.**Ki e jeki ngbo ki nto ki npa ewu sehin. Ose Meji. Ase.**

Let me live long and see my hair turn white. The Conqueror. May it be so.

**ORIKÌ OFUN MEJI**

(Invocation for Good Fortune)

**Ofun Meji Oloso, Ofun Meji Olowo, Ofun Meji Olowo,**

The Giver, the Giver, the Giver,

**mo be yin, ki e fun mi lowo ati ohun rere gbogbo.**

I beg you, give me money and all the good things of life.

**Eyin li e nfun Alara lowo ki e fun emi, naa lowo ati ohun rere gbogbo.**It is you who gave Alara wealth and the good things in life, give me these  
things also.**Eyin li e nfun Ajero lowo, ki e fun emi naa lowo ati ohun rere gbogbo.**

It is you who gave Ajero wealth, give me wealth also.

**Eyin le e nfun Orangun Ile - Ila l'owo, ki e masai fun emi naa l'owo ati  
ohun rere gbogbo ati beebee titi lo. Ofun Meji Olowo. Ase.**It is you who gave Orangun Ile-Ila wealth, give me wealth and all the  
good things in life. The Giver. May it be so.**ORIKÌ OFUN MEJI**

(Song for Good Fortune)

**Ogbe funfun ken ewen o difa fun Òrì şanla, won ni ki rúbó pe gbogbo nkan  
to nto ko ni wó,**Ogbe the stranger cast Ifa for The Spirit of White Light on the day that  
everything he was doing was sanction,**o rubo ojo ti gbogbo nkan to nto ko wo mo niyen.**

he made the sacrifice on the day that he received all that he needed.

**ORIKÌ IRE**

(Invocation for Abundance)

**Bi ojo ba la maa la, afailla ojo.**

When the day dawns I must be rich, unless the day does not dawn.

**Nitoripe bi igbin ba f'enu ba'le, a ko'fa il e wo 'le.**When the snail touches the soil with it's mouth, it takes into its shell the  
free food of the Earth.**Aiya ni'gbin fi Ifa gerere, Aje nla nwa mi ibo wa gerere.**The snail creeps along on it's chest slowly. A big fortune is coming to me  
slowly.**Aiya ni'gbin fi Ifa gerere. Ase.**

The snail creeps along on it's chest slowly. May it be so.

**ORÍKÌ IRE**  
(Invocation for Abundance)

**Ire ni mo nwa, l'owò mi o to.**

It is good fortune that I am searching for, but have not yet received.

**Ifá, re'le Olodumare ló ko're wa fun mi owò ni nwa l'owò mi o to.**

Ifa go to the house of the Almighty and bring me good fortune.

**Òrúnmilà re'le Olodumare ló ko're owò wa fun mi omó ni nwa l'owò mi o to. Òrúnmilà re 'le Olodumare ló ko 're omó fun mi. Ase.**

Spirit of Destiny go to the house of the Almighty and bring me abundance.  
Spirit of Destiny go to the house of the Almighty and bring me children.  
May if be so.

**OFO 'SE**  
(Invocation for Breaking a Hex)

**Esinsinki igb'ehun ap'aasan. Eera ki igb'ohun ape'gede.**

The fly does not hear the voice that recites an aasa incantation. The ant does not hear the voice of a man reciting an ogede incantation.

**Oromodie t'o ba ku ki igb'ohun asa. Ojo a ba f'ran bo Ifa inu agbara eje l'obi is un.**

A dead chicken does not hear the cry of the kite. The day an animal is sacrificed to Ifa, cola nuts spend the night in a pool of blood.

**B'inikení ba pe're mi lai dara, k'emi lagbaja ma gbo, kiéti mi di si won o. Ase.**

If anyone is invoking spirits to harm me, let that person not hear their own voice. Let me be completely deaf to their voice. May it be so.

**OFO 'SE**  
(Invocation for breaking a Hex)

**A - gun - oke - ode - şore, bee ni emyin ti nşoro, ti e nf'ghinkunle s 'uju ona.**

The Brave - One - Who - Causes - Trouble, you who go to beyond the river to make trouble, it is you who have been causing trouble.

**Aje aye, Aje Orun, e o gbodo je 'gi erun.**

Elementals of Earth, elementals of Heaven, you are forbidden to eat erun wood.

**Obò igi owò. Erañ ki ijewe ose. Aje ki iba le'gi Ajeobale.**

Obo is the revered wood. No animal eats the leaves of the Ose tree.  
No elemental perches on the Ajeobale tree.

**Nje mo l'eiyegoba. K 'eiyekéiyé ma ba le mi o. Mo d 'eiyegoba . Ase.**

Now I am the one whom no bird must perch on. Let no bird perch on me.  
I am the one whom no bird must perch on. May it be so.

**OFO 'SE**  
(Invocation for Protection)

**Ojo l'Ojo l'Ojo' e e b'Ojo n'le osu l'o posese posese e e k'osu l'ona. A se.**

One day chased and chased another day but could not catch up. One month shuffled and shuffled but met no other month on the road. May it be so.

**OFO 'SE**

(Invocation for Protection from Death)

**Alaake - n'igi - ewon. Orq - l'o - n'ida.**

The ewon tree is a the mercy of the axeman. The spoken work is as powerful as the sword.

**Ida - ni - ij'ifa - akoni, awon l'o sa 'gede f 'Orunmila, eyiti iku at'arun nleri re.**

The word is the subdure of the brave, they composed powerful incantations for the Spirit of Destiny, when he was being threatdned by Death and Disease.

**Orunmila ni; "E ko le pa mi."**

The Spirit of Destiny said; "You cannot kill me."

**Nwon ni kini Orunmila gb'oku le.**

They asked the Spirit of Destiny where he received his confidence.

**O ni; "Mo ti je iku tan, owq Iku ko le to mi."**

He said: "I have completely consumed Death, the hands of Death cannot touch me."

**O ni; "Ori ti abahun fi apegede oun naa ni ifi isegun, k 'igede ti nwon naa s'emi lagbaja."**

He said: "The head that the tortoise uses to invoke Spirits in powerful incantations, he uses to conquer the power of Spirits."

**Yii ma sise k'o ma ri mi gbe se o. Ase.**

Render ineffective the incantations being used against me. May it be so.

**OFO 'SE**

(Invocation for Courage)

**Aiya ki if'odq. Aiya ki if'olo. Aiya enu ona ki if'onile.**

The mortar is never afraid. The grindstone is never afraid. A house holder never fears his doorway.

**K'aiya mi ma ja mo. K'eru ma ba mi mo o. Ase.**

Let me no longer be afraid. Let me have no fear. May it be so.

**OFO 'SE**

(Invocation for Getting a Good Job)

**Bi a ba gba'le gba'ta, akitan l'a iko o fun.**

When the rooms and the yard of a house have been swept, everything is sent to the rubbish heap.

**Omi ki iwon l'aiye l'Qrun ki baluwe ma mu'mi.**

Water is never so scarce on Earth and in Heaven that a bathroom would lack water.

**Ewe oriki l'o ni ki nwon fi 'se rere ji mi.**

It is the Oriji leaf that commands them to favor me with a job.

**Tiletana l'a ifi ji ologbo.**

It is as a favor that ant is allowed to move freely about the house.

**Ki nwon fi 'se rere ji mi o. Ase.**

Let me be favored with a good job. May it be so.

**OFO 'SE**

(Invocation for Protection When Leaving the House)

**Abisi Olu, ibi se mi, ibi were, ibi bawo.**

Most High, protect me from misfortune, protect me from disruption and the unexpected

**Ibi se me. Ki ibi Iku o se mi loni.**

Protect me from misfortune. Do not let me meet Death today.

**Ki ibi ofo o se mi loni. Eyin lakesin meso kesin re si. Ase.**

Do not let me meet disruption today. May misfortune find itself somewhere else. May it be so.

**OFO 'SE GELEFUN**

(Invocation to the Goddess for Healing)

\* Used for Blessing Water

**B 'o se adagun moi, Olueri, ba m'ka a l'akaaki. B 'o se odo agbara,**

Even if it is a lake. Olueri, help me to make it medicinal.

Even if it is a torrent,

**Osun, ba m 'ka a l'akaaki. Ntori emi o m'ohun oyin ifi is 'afara,**

Spirit of the River help me to make it medicinal. Because I do not know what the bees use to make the honeycomb,

**ng o m 'ohun odide ifi ise idi re, emi o m 'hum Iya mi ifi s 'odo t 'o d 'agbo alagbo were.**

I do not know what the parrot uses to make it's tail, I do not know the Mother immersed in the stream to turn it's water into potent medicine.

**Alagbo of e, alagbo wo 'ya wo omo. Ori sa t 'o r 'omi tutu, t 'p s ipe agan.**

You who give medicine free of charge, you the Owner of Medicine that cure the mother and the child. You the Goddess who uses cold water to help barren women.

**Yemoja, ba mi de 'di agbo omo mi k 'o mu, k 'o ki.**

Mother of Fishes touch my child's medicine, make it strong, make it thick.

**Oke, ba mi de 'di agbo omo mi, k 'o mu, k 'o ki. Asoogun fun ni ma gb 'eje.**

Oke, touch my child's medicine. make it thick, make it strong. You who give out medicine for no fee.

**B 'a mi de 'di agbo omo mi. K 'o mu, k 'o ki. Agbo olo - inu.**

Touch my child's medicine. Make it strong, make it thick. This medicine is for curing enlarged spleens.

**Ki olo - inu maa se olomitutu temi. Agbo fawofawo.**

Let my child be free from enlarged spleens. This medicine is for curing disease of the umbilical cord.

**Ki fawofawo maa se olomitutu temi. Agbo igbona.**

Let my children be free from diseases of the umbilical cord. This medicine is for curing high fever.

**Ki igbona maa se olomitutu temi.**

Let my children be free from high fever.

**Ase.**

May it be so.

## IRE OLOKUN

(Invoking for Good Fortune from the Spirit of the Ocean)

**Agbe ni igbe're k 'Olukun Seniade. Aluko ni igbe're k 'olosa ibikeji odo.**

It is the bird Agbe that takes fortune to Seniade, the Spirit of the Ocean.  
It is the bird Aluko that takes good fortune to the Spirit of the Lagoon,  
who is the assistant to the Spirit of the Ocean.

**Ogbo odidere ni igbe 're k 'Oniwo. Omo at 'Orun gbe 'gbe Aje ka'ri w'aiye.**

It is the parrot who takes good fortune to the chief of Iwo. The child who  
brought a load of good things from Heaven to earth.

**Olugbe-rere ko, Olugbe-rere ko, Olugbe-rere ko. Gbe rere ko ni Olu-gbe-rere.**

The Great One Who Gives Good Things, The Great One  
Who Gives Good Things, The Great One Who Gives Good  
Things. Give me good things from the Great One Who Gives Good  
Things.

Ase.

May it be so.

## ORIKI OMO

(Prasing the Child at the Time of Birth)

**Olorun ku ise. Ki Olorun ka a jun wa. Ki Olorun ba wa wo o. Ase.**

Well done Creator. May the Creator grant the child long life. May the  
Creator assist us in looking after this child. May it be so.

## ESENTAIYE

(Naming Ceremony)

### OMI

**Omi li a mbu we. Omi li a mbu mu. Eda to wu ti o mba. Omi s'ota a ku iku  
ait'ajo. Omi kiiba'le ko ma n'ipa. Ki...n'ipa rere s'owo. K'o ni'pa rere  
s'omo. K'o ni'pa rere ninu ohun rere gbogbo. Awayemate oruko ti aipe  
omi... Motuntemise oruko ti aipe omi... Abudi oruko ti aipe omi...**

### EPO

**Ero Li epo riro ni i ro igba elop... Amororo li oruko ti aipe epo... Didun-  
mimu li a i ran'hin iye. Yiyo ni araye i ye fun oniyo. Ki aye...ki o ni adun ati  
ayo.**

### OYIN

**Iwaye oyin ki i koro. Ki aye---dun ju oyin lo.**

### ATARE

**Atare kiiko ile re ki o ma kun un. Ki iru-omo...po bi omo atare. Ata ti a fi  
newure ni a npe ni atare. Nitorina atare iyo maa wi chun rere gbogbo wa  
fun... Atare kannu ni omo-araye npe ni Oluya. Oluya ki o ya...ni Olola Oniyi**

Olorulo rere ninu-aye. Olowo Olomo ati ohun rere gbogbo. Ki ara re ki o da. Ki ara re ki o ya.

### OBI

Obi li araye fi nbi Iku. Oun li araye fi nbi arun. Oun li araye fi nbi ejo. Oun li araye fi nbi ofo. Ati ohun ibi gbogbo danu. Ki obi maa ba wa bi Iku arun ejo. Ofo ibanujhe ati ohun ibi gbogbo danu fun... Ki won gbo bi obi. Ginnugun kiiku l'ewe afuwape ni ti pepereku. Agba l'obi nda ki...gbo ki won to.

### OROGBO

Ori ogbo ori ato aiteteku airun. Ire gbogbo ni i to orogbo lowo. Ire gbogbo ni iyo ma to...lowo ninu aye. Ki...ni isokan pelu ara won bi orogbo. Ase.