

MERINDINLOGUN



**ORISHA DIVINATION USING
SIXTEEN COWRIES**

by Awo Fa'lokun Fatunmbi

IMPORTANT INFORMATION ABOUT THIS MATERIAL

The casting of the *Merindinlogun* is restricted to those individuals that have been ritually initiated into the mysteries of their respective *Orisha* by the Elders in their tradition.

The *Merindinlogun* is the primary Oracle used by the *Orisha* priest. While casting the Oracle is restricted to initiates, non-initiates and initiates alike may use this as a study guide on the 16 *Odu*, the sacred scriptures of the *Ifa* religion.

The *Ifa* religion teaches us, through a study of *Odu*, that it was the *Orisha Osun* that gave the gift of *Merindinlogun* to those qualified to cast it.

The presentation of this module is an act of homage and respect to *Osun*, *Ore Yeye O*. We present this study guide in the spirit of learning to those priests seeking to understand the basics of casting the *Merindinlogun* and to those students that wish to begin a study of the sacred *Odu*.

For future study materials, articles and additional *Ifa* related information please visit the **Awo Study Center Website** at www.homestead.com/awostudycenter/enter.html. ♦

INTRODUCTION

I. ELEMENTS USED IN DIVINATION

Merindinlogun means sixteen in Yoruba. It refers to the sixteen cowries shells that are used to represent the sixteen fundamental *Odu* used in *Orisha divination*. *Odu* refers to a metaphysical principle that is at the foundation of Creation. The *Odu used* in *Merindinlogun* are the 16 principles from which the entire corpus of *Ifa* is derived. Each *Odu* has a number of verses called *ese*.

The cowries used for divination are called *Owo ero*, which is different than the cowries that were once used as money which are called *Owo eyo*. The flat mat traditionally used as a surface for casting the shells is called *ate*.

The pieces of bone and stone used to determine the orientation of the *Odu* are called *igbo*.

II. ORDER OF SENIORITY OF *ODU MERINDINLOGUN*

The order of seniority of *Odu* is essential in determining the orientation of the *Odu*.

| | |
|------------------------|------------|
| 1. <i>Eji Ogbe</i> | 8 cowries |
| 2. <i>Ofun</i> | 10 cowries |
| 3. <i>Irosun</i> | 4 cowries |
| 4. <i>Ogunda</i> | 3 cowries |
| 5. <i>Eji Oko</i> | 2 cowries |
| 6. <i>Okanran</i> | 1 cowry |
| 7. <i>Ejila Sebora</i> | 12 cowries |
| 8. <i>Owonrin</i> | 11 cowries |
| 9. <i>Osa</i> | 9 cowries |

| | |
|------------------------|------------|
| 10. <i>Odi</i> | 7 cowries |
| 11. <i>Obara</i> | 6 cowries |
| 12. <i>Ose</i> | 5 cowries |
| 13. <i>Ika</i> | 13 cowries |
| 14. <i>Oturopo</i> | 14 cowries |
| 15. <i>Ofun Kanran</i> | 15 cowries |
| 16. <i>Irete</i> | 16 cowries |
| 17. <i>Opira</i> | 0 cowries |

The process for casting *Merindinlogun* is to throw once to get the primary *Odu* and once to determine the orientation of the *Odu*. Selection of the right hand is indicated if the second throw is either; *Eji Ogbe*, *Ofun*, *Irosun*, *Ogunda*, *Eji Oko*, *Okanran* or *Ejila Sebora*. These are the senior *Odu* in the above listed sequence. If *Owonrin*, *Osa*, *Odi*, *Obara* or *Ose* appears on the second throw a third throw is required. If the third *Odu* is either *Owonrin*, *Osa*, *Odi*, *Obara* or *Ose* the right hand is selected. If *Eji Ogbe*, *Ogun*, *Irosun*, *Ogunda*, *Eji Oko*, *Okanran* or *Ejila Sebora* appears on the third throw the left hand is selected. If *Ika*, *Oturupon*, *Ofun Kanran*, *Irete* or *Opria* on the second throw the issue of orientation is in the balance and cannot be determined.

III. ELEMENTS OF ORIENTATION

Orientation refers to the question of whether or not the *Odu* comes with *ire* or *ibi*. In simple terms, *ire* suggests that the good fortune indicated in the *Odu* is likely to occur, and *ibi* suggests that good fortune can occur if the proper spiritual work is performed.

The method for determining orientation is the selection of *igbo*. Those who cast *Merindinlogun* have a collection of implements that are given to the person who has come to

consult the shells. Implements are given to the person in pairs. They are instructed to grasp their hands together and place one implement in each hand. This is done with the hands closed so that the diviner cannot determine which hand holds which implement. The *igbo* for *ire* is usually a cowry shell and in some regions it is two or more cowries tied together. The *igbo* for *ibi* is usually the bone of a goat. Before handing the *igbo* to the person the diviner will take the *igbo* for *ire* and touch it to each of the cowries on the mat that are face up. As this is being done the diviner will call the *Odu* that has been thrown followed by the phrase; "fun *ire*, to." For example if eight shells are face up the diviner will say; "Eji Ogbe fun *ire*, to." As the word *to* is spoken, breath on the *igbo* being used for *ire*. The *igbo* is then placed on the right side of the mat. The diviner then takes the *igbo* for *ibi* and says; "O te o, to." As the word *to* is spoken, breath on the *igbo* designated for *ibi*. The *Odu* is not called prior to the words; "O te o." This phrase simply means the other possibility and is spoken of in this manner so that the diviner does not invoke *ibi*. The *igbo* for *ibi* is touched to each of the shells on the mat that have fallen face up. Both *igbo* are then picked up in the hands of the diviner who does not shuffle them in anyway. Both implements are dropped into the cupped hands of the person who has come for divination.

Once the orientation has been determined it is possible to gain deeper insight into the nature of the orientation through further use of *igbo*. Most of the *Odu* in *Merindinlogun* have at least one verse that speaks of the blessings of long life, children, and money.

When *ire* is confirmed it is customary to ask *igbo* to identify the nature of the *ire*. This is done by using the same system as used for determining the orientation itself. The *Awo* will ask *igbo* to confirm *ire aiku* (long life), *ire aje* (abundance), *ire okunrin* (husband), *ire obinrin* (wife), *ire omo* (children).

When the answer to all these questions is no it is assumed that all the blessings are being granted.

When *ibi* is confirmed it is customary to ask *igbo* to identify the nature of the *ibi*. Again this is done by using the same system as used for determining the orientation itself. The *Awo* will ask *igbo* confirm *iku* (death), *arun* (illness), *ofo* (loss), *ija* (fight) and *oran* (court case)

Each of these forms of *ire* and *Ibi* are considered aspects of *Esu* and they all have spiritual form as roads of the Trickster. This is one of the reasons why *Esu* is always feed first when marking *Ebo* because his emissaries are the key to both the orientation and when necessary the need to change the orientation.

In Africa when *Eji Ogbe* appears on the tray, some diviners will interpret this *Odu* as always coming with *Ire*. This is not a hard and fast rule, so each diviner develops their own relationship to *Eji Ogbe* based on their own experience with the ways that it manifests.

In general when an *Odu* comes with *ire* it may not be necessary to do *ibo* (sacrifice). This depends on the seriousness of the issue, the wording of the *Odu* and the intuition of the *Awo*. Confirmation of this question can be established by using the same process that determines *ire*. In this instance the *igbo* for *ire* would be an yes answer to the question, and the *igbo* for *ibi* would be a no answer to the question.

When *Ika*, *Oturupon*, *Ofun Kanran* or *Irete* come with *ibi* from *Ika*, *Oturupon*, *Ofun Kanran* or *Irete* the suggestion is that the person should be taken to *Ifa*. The question of consulting *Ifa* can be taken directly to the shells for confirmation. The reason these *Odu* frequently require the attention of *Ifa* is because the *ibi* is often associated with elementals and it is *Ifa* that has the *ase* to effectively deal with this matter.

When *Opira* falls there is no orientation to be determined. The person who receives *Opira* must be taken to *Ifa* to

determine whether or not the *Iku* that comes in this *Odu* is pre-ordained, or if there is *ebo* that will extend the persons life.

IV. ELEMENTS OF EBO

Not all of the *Odu* are clear about who receives the offerings and sacrifice listed as *ebo*. It is general practice to ask the shells, which Spirit will accept the offering. The order of the questions is as follows; *Esu*, *Egun*, *Obatala*, *ori*, *Egbe Ogba (abiku)*, *Orunmila*, *Orisaoko*, *Yemoja* and *Ile* (earth). This order may be changed in instances when the *Odu* is very clear about who is speaking. The Spirits who speak in each *Odu* are as follows;

| | |
|-------------------------|--|
| 1. <i>Okanran</i> | <i>Oranyan</i> (Ancestor of <i>Ile Ife</i>) |
| 2. <i>Eji Oko</i> | <i>Egun</i> , <i>Iku</i> and <i>Ibeji</i> |
| 3. <i>Ogunda</i> | <i>Ogun</i> , <i>Yemoja</i> |
| 4. <i>Irosun</i> | <i>Obalufon</i> (aspect of <i>Obatala</i>) |
| 5. <i>Ose</i> | <i>Oshun</i> |
| 6. <i>Obara</i> | <i>Shango</i> , <i>Ifa</i> |
| 7. <i>Odi</i> | <i>Abiku (Egbe Ogba) Yemoja</i> |
| 8. <i>Eji Ogbe</i> | All <i>Orisha</i> |
| 9. <i>Osa</i> | <i>Oya</i> |
| 10. <i>Ofun</i> | <i>Oduduwa</i> |
| 11. <i>Owonrin</i> | <i>Egun</i> |
| 12. <i>Ejila Sebora</i> | <i>Shango</i> |
| 13. <i>Ika</i> | <i>Babaluaiye</i> |
| 14. <i>Oturupon</i> | <i>Okirikishi</i> , <i>Ile Ogboni</i> |
| 15. <i>Ofun Kanran</i> | <i>Ogun</i> |
| 16. <i>Irete</i> | <i>Oluofin</i> , <i>Obatala</i> |
| 17. <i>Opira</i> | <i>Iku</i> , <i>Ogboni</i> |

V. OPENING PRAYER FOR DIVINATION

There are a number of prayers that are used for opening *Merindinlogun* and most of them make use of elements that have room for personal variation. The fundamental elements are as follows;

Ope ni fun Olorun.

My blessings come from the Creator.

Iba a se ila Oorun, mo juba.

I respect the Spirits of the East and I give them praise.

Iba a se iwo Oorun, mo juba.

I respect the Spirits of the West and I give them praise.

Iba a se se Ariwa, mo juba.

I respect the Spirits of the North and I give them praise.

Iba a se Guusu, mo juba.

I respect the Spirits of the South and I give them praise.

Iba a se Onile, Kangun Kangun Orun, mo juba.

I respect the Spirit of the Mother who links Heaven and Earth.

Iba a se Esu (Elegba), mo juba.

I respect the Spirit of the Divine Messenger and I give him praise.

* (List each of the *Orisha* that you wish to praise preceded by the phrase; ***Iba a se,*** and followed by the phrase; ***Mo juba***)

* (List each of the Ancestors that you wish to praise and proceed each name with the word; ***Iba***)

* (List each living elder that you want to acknowledge and proceed each name with either; **Iba** or **Kikan mase**)

Iba gbodipete,

I honor the termite hill,

Iba okuta,

I honor the stone,

Iba loko.

I honor the river.

Bi ekolo ba juba ile ile a lanu.

If the earthworm honors the Earth, She gives the worm Her abundance.

Omode ki ijuba ki iba pa a.

The child who honors the parents never suffers from neglect.

To ase si ni lenu morere mi o.

The seven blessings of light is the spiritual power that comes to us.

Ase.

So be it.

OKANRAN

IFA - OKANRAN MEJI

FA - OKANRAN

MERINDINLOGUN - OKANRAN

DILOGUN - OKANA SODE

OKANRAN

(1 COWRY)

Okinrin kara nini kueni (praise name of *Okanran*), cast for *Obalufun*. He wanted to know what to do so that he might have children. Sacrifice 11 snails, 22,000 cowries, 1 hen, 1 pigeon, 11 cola nuts to the divination set. The sacrifice was made. *Obalufun* had children. *Oriki ire*:

*O l'a gbo ru ebo
Atukun eru
Ko i pe, ko i jinna
O ri mi n'jebutu omom
Ase.*

We heard and offered the sacrifice.
We appeased the Spirits.
I will not take long; it will not be far away.
You will have an abundance of children.
So be it.

Okanran was the diviner for Guinea Fowl who said that she lacked children. Sacrifice 22,000 cowries, a cock, 11 snails, 11 cola nuts, and the cloths she is wearing offered to *Orisha*. She made the sacrifice and received a blessing of children. (Use the same song as in previous verse)

One-hand-cannot-lift-a-calabash-onto-the-head, *Owo-kkan-ni-o-gbe'gba-d'ori* was the diviner for the people of *Igboho Moro* whose good fortune flew away like birds. Sacrifice 22,000 cowries, a piece of white clothe, 11 snails, a cock, a hen, a pigeon, a rat, and palm oil. The sacrifice was made and good fortune did not leave. *Oriki ire*;

*Atukan eru
Nbo w'ahoro'gbale wa s'awo,
Eni t'o si lo, nbo'a'le
Tetiponola, nbo'a ahoro'gbale wa s'awo,
Omo t'o si lo, nbo 'ale
Tetiponola nbo'a ahoro'gbale wa s'awo.*

We appeased the Spirits.
Coming to the ruins of the grove to divine,
He who sent away is coming home,
Hogweed, coming to the ruins of the grove to divine,
The child who went away is coming home,
Hogweed coming to the ruins of the grove to divine.

Okanran says that this person is fighting over an inheritance. Sacrifice should be made so that this person does not suffer illness, shame, anger and hostility. Sacrifice to *Esu*. This person should wear *segi beads* for protection (traditional blue beads).

Okanran says that this person should stop praying for honor and pray for children.

Okanran says that this person should set up a shrine in their home.

OKANRAN - ORIKI IRE

Okanran, Okanran, Okanran,
The Beater of Sticks on Mats, the Beater of Sticks on Mats, the Beater of Sticks on Mats.

Mo be yin,

I beg you,

ki e jeki oran ibanje maa kan gbogbo awon ti,

let all my enemies meet adverstiy,

O ndaruko mi ni ibi ti won nsepe so mi,

That sorrowful things will be in their road,

to won nsoro buburu si oruko mi,

that those who are calling my name in a negative way,

awon ti nbu mi,

that those who are cursing me,

ti won nlu mi ti won,

that those who are abusing me,

ngb'ero buburu si mi,

that those who are wishing negative things against me,

Okanran kiesi ilekin ori rere fun mi ati beebee.

the Beater of Sticks on Mats, open the door of good luck and prosperity for me.

Ase.

So be it.

EJI OKO

IFA - OYEKU MEJI

FA - JONKO

MERINDINLOGUN - EJI OKO

DILOGUN - EJIOKO

EJI OKO

(2 COWRIES)

Kindness-is-not-un-rewarded-wickedness-is-not unrepaid-doing-kindness-with-evil-intentions-causes-kindness-to-go-unrewarded-what-they-do-for-a-chicken-is-not-unrewarded-after-a-while-we-make-broth-with-it-for-them-to-eat cast the shells fog *Aganna* who was going to become the chief of *Oko*. *Eji oko* says that this person should not stop being kind. There is a blessing of money, a blessing of children, and a blessing of long life.

The diviner for the Cymbal cast the shells for the Cymbal. Sacrifice so that there will be no trickery. 2,000 cowries, cloth and a rattle. Cymbal did not make the sacrifice which is why Cymbal has no cloths.

Eji oko says if you find something of value do not tell everyone about your good fortune.

Eji oko says that cleaning this person's head will bring an end to suffering.

Eji oko says be careful of trickery from a friend.

Eji oko says that this person has magical power and that this person should use that power.

EJI OKO - ORIKI IRE

Eji Oko, Eji Oko, Eji Oko,

The Averter of Death, the Averter of Death, the
Averter of Death,

Mo beyin,

I beg you,

bi iku ba sunmo itosi ki e bami ye ojo iku fun.

if Death is coming please help me to avert it.

Si ehin ogun tabi ogorun odun,

For all the years that I have been in the world,

Tabi bi iku ba nbo kie bami yee si ehin ogofa,

you have averted Death, continue to avert Death for
me,

**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 of my children and avert Death
for all whom I pray for.

Kiamaku ni kekere,

That they not die young,

kiamaku iku ina,

that they not die in fire,

kiamaku iku oro,

that they not die in tragedy,

kiamaku iku ejo,

that they not die in shame,

ki a ma ku sinu omi.

that they not die in water.

Ase.

So be it.

OGUNDA

IFA - OGUNDA MEJI

FA - GUDA

MERINDINLOGUN - OGUNDA

DILOGUN OGUNDA

OGUNDA

(3 COWRIES)

That-which-made-for-the-success-of-those-who-went-before-must-be-noted-by-those-who-come-afterward cast the shells for *Yemoja Atalamagba, Moashogbogbogbayo*. She asked what she could do to have a good life. Sacrifice 26,000 cowries, 1 rooster, 1 pigeon, mashed corn, and boiled corn to divination set. The sacrifice was done, *Yemoja* had a good life. *Oriki ire;*

Yemoja b'o r'agbo a yo Yemoja.

Yemoja if she sees a ram, she will rejoice, *Yemoja.*

Ogunda read for *Yemoja* who wanted to have children. She was advised to sacrifice 26,000 cowries, a piece of white cloth, cold water, and 13 snails. The sacrifice was made. *Orisha* says a blessing of children.

Famous-heads-are-not-useless-they-are-acclaimed-at-home-they-are-acclaimed-in-battle cast shells for Title-becomes-two who asked what is to be done to receive blessings on earth? Sacrifice 26,000 cowries, 3 pigeons, boiled corn, corn porridge, and fritters to *Shango* and *Oya*. Title made the sacrifice and became chief. If a couple is in dispute both parties should made an offering to *Shango* and *Oya*.

Ogunda says that where there are problems in the bedroom both parties should sacrifice 26,000 cowries, a knife, a rope, 3 chickens, 3 pigeons, and a piece of meat. One pigeon is to be released in the woods. The sacrifice was made. *Orisha* says there will be a blessing in the relationship.

Panther-gallops-through-the-farm-civet-cat-softly-climbs-the-path-up-the-hill cast the shells for Crocodile *Waaka* who asked how to overcome enemies. Sacrifice 26,000 cowries, 3 rats, 3 pigeons, palm nutshells, snail shells and 3 iron pegs to *Ogun* and *Esu*. The sacrifice was made. The enemies were defeated. *Oriki ire*:

*Oni ma ma de omo omibu
Tani o gb'odo l'owo Oni?
Tani gba'le baba omo l'owo omo?*

Crocodile is coming, a child of the chief of deep waters,
Who can take the river away from the Crocodile?
Who can take his father's house away from a child?

Things-are-difficult-at-Morgun-there-are-many-innocent-people-there cast the shells for *Ogunda* who was concerned for the people who were being treated unfairly by the chief. Sacrifice 26,000, cloths to the poor, 3 chickens, 3 pigeons, and a pot of beans to *Ogun*. *Orisha* says a blessing of fair treatment, fair trial, and the speaking of truth so that no one will be accused of something that they did not do.

Ogunda says there will be a blessing of good fortune and abundance.

Ogunda says there will be a blessing of good fortune, children and a long life for those who embrace patience. *Ogunda* says there is a taboo against anger, and a taboo against harsh judgments.

Ogunda says that the successful child will be praised by the mother. *Orisha* says that patience brings a blessing of appreciation.

Ogunda says that the mother will have successful children. A sacrifice should be made to the head of the children. *Orisha* says that the three children took the position of the elders and became chiefs.

Ogunda says that this person must maintain all of their taboos and honor the taboos of others. Doing so will bring good fortune.

OGUNDA - ORIKI IRE

Ogunda, Ogunda, Ogunda,

The Creator, the Creator, the Creator,

Mo be yin,

I beg you,

kiedai ni'de arun iku ejo,

release me from the tie of death,

egbese ati beebee,

release me from misfortune,

ki e da're ire owo,

direct the benefits of money to me,

ise oro omo ola ola emigigin,

direct the benefits of responsible children to me,

aralile ati beebee sodo mi,

direct honor, prosperity, long life and health to me,

ki e da mi ni abiyamo tiyoo bimo rere ti won.

let me be known as a parent who produces good children.

Yoo gb'ehin si-sinu aye ati beebee?

Who will be behind me, follow me and bury me?

Ogunda.

The Creator.

Ase.

So be it.

IROSUN

IFA - IROSUN MEJI

FA - LOSO

MERINDINLOGUN - IROSUN

Dilogun Eji Orosun

IROSUN

(4 COWRIES)

No-sash-is-as-fine-as-a-bright-red-sash-no-hill-is-as-fine-as-*Gbadi-Hill-Gbadi-Hill*-is-so-good-so-good-it-has-a-pointed-head cast the shells for Stout Foreigner who was going to live at the town of *Peri*. Stout Foreigner would not enter the city because *abiku* was plaguing the city. The people of *Peri* made cloth for stout stranger who thereafter became known as *Egungun*. (This *Odu* is saying that the person should make an offering to *Egun* so that they can be in better communication with their ancestors)

My-sash-is-a-bright-red-sash-my-head-tie-is-a-head-tie-covered-with-camwood cast the shells for Woodpecker when he was going to divine for the people of *Iresa*. The people of *Iresa* had many misfortunes. Woodpecker said to make a sacrifice on behalf of children. (Donation for the benefit of children). The sacrifice was made and the burden was lifted.

Dawn cast for Morning and shared with Evening. Morning asked what should be done for abundance? Sacrifice 4 roosters and 4 pieces of cloth. The people went out and found cloths and money by evening. That is why the people say;

*I'Olorun j'ale re o da o.
A l'amin o.
Ale sa wa ojo Ale da.*

May The Owner of Heaven let your evening be good.
And we reply; "So be it."
And the Evening was good.

Irosun says that this person should rest in the evenings and give thanks for a good day.

Irosun says that if this person wants a blessing of children sacrifice 28,000 cowries, 1 pigeon, 4 sashes and a skirt. The sacrifice was made and there was a blessing of children.

Irosun says that this person should be kind to a stranger. Whatever is troubling this person will be resolved by a new acquaintance. *Shango* came to *Ijebu* at a time when the people of *Ijebu* were being attacked by a wild leopard. Because *Shango* had never seen a leopard he agreed to track it down. *Shango* waited in a tree until the leopard arrived and then he struck it with a club. The people of *Ijebu* praised the stranger named *Shango*.

Irosun says that several people are interested in marrying the same person and that they are fighting among themselves. Sacrifice cold water, lightly dyed cloth, 4 pigeons, 4 chickens, and 8,000 cowries and cloths to the poor. Fire wanted to marry mud, Sun wanted to marry mud, rain came down and killed fire and sun. Rain married mud. *Irosun* says that this person should be cautious about marring a hot-tempered person.

Irosun says that this person is serving someone who they should serve no longer. Finery was a great hunter but he never kept of the skins for himself. Other people made cloths from the spoils of Finery's hunt. *Orisha* made Finery a gown of beads. The people prostrated themselves in front of Finery because they believed Finery was *Orisha*. Finery became known as *Omo-a-s'ole-w'ewu'leke*, One-who-without-working-

wears-a-gown-of-beads. Finery is the one we call *Ochosi*. Sacrifice to *Obatala* so this person will not have to serve others.

He-moves-elegantly-like-he-wants-to-dance-with-you, but-he-does-not-dance-with-you, he-opens-his-mouth-like-he-wants-to-eat-you-but-he-does-not-eat-you came to consult the shells. This person will have magical powers if they sacrifice 28,000 cowries, 4 pigeons, 4 roosters and 4 gowns. A medicine bag should be prepared so that his person can use their power. This person should eat guinea peppers for the power of the word.

Irosun says that this person must always respect their mother. Sacrifice should be made so that this person will receive a title. Sacrifice 28,000 cowries, 1 rooster, 1 pigeon, a ladder with four steps, cotton lint, a horse's bit and 4 stones given to *Esu*. If this person does not say what is being done, no one will be able to conquer this person. (This is a taboo against discussing the *ebo*).

Orunmila went to the river dressed as a woman so that he could see *Oshun* bathe in the river. *Oshun* came to the river and asked *Orunmila* to wash her back. *Orunmila* made love to *Oshun* at the river. From that day on *Orunmila* said that he would not punish women for adultery.

Do-not-live-life-in-a-hurry-do-not-take-a-title-impatiently-there-is-another-life-afterwards-it-is-very-sweet-like-a-person-licking-honey cast the shells of Gruel Seller the child of the people of *Oyo*. Gruel Seller wanted to know what to do to become important. Sacrifice 28,000 cowries, 4 pigeons, 4 roosters, and cloths to the poor. The sacrifice was made and Gruel Sellers life became pleasant.

Irosun says that this persons wishes will come true as if in a dream. Sacrifice to *Esu*, if the *Orisha* call with medicine, this person should pay attention. (*Orisha* speaks in dreams)

Irosun says that this person in a love-hate relationship. Sacrifice 28,000 cowries, 4 pigeons, 4 roosters, and cloths to the poor. This will insure that there is no betrayal from a friend.

Irosun says that this person should offer a sacrifice so that a court case will not arise against a child. Sacrifice 8,000 cowries, 4 chewing sticks and 1 rooster. (This *Odu* is for a newly born child).

Irosun says that there is a thief near this person who will be exposed. This person must make all sacrifices completely.

Irosun says that this person should carry a charm so that kindness will be repaid completely. When the charm is given, this person should give cloths to the poor.

Irosun says that this person must be asked if there is *Abiku* in this person's family. Sacrifice should be made through *Ifa*.

Irosun says that kindness will not be allowed to get into trouble.

IROSUN - ORIKI IRE

Irosun, Irosun, Irosun,

The Sounding *Osun*, the Sounding *Osun*, the
Sounding *Osun*,

Mo be yin,

I beg you,
ki e jeki awon omo-araye gburo,
let the world hear of me,

mi pe mo l'owo lowo,
that I am rich,
pe mo niyi,
that I have honor,
pe mo n'ola,
that I have prestige,
pe mo bimo rere ati beebee,
that all of my children will be good,
Ki e jeki won gbo iro mi kaakirei agbaye,
let them hear my fame around the world,
pe emi eniyan rere alabukunfun,
that I am a good and blessed person,

Irosun.

The Sounding Osun.

Ase.

So be it.

OSE

IFA - OSE MEJI

FA - CE

MERINDINLOGUN - OSE

Dilogun - OcHE

OSE

(5 COWRIES)

The-iron-that-will-spoil-the-sword-the-sword-that-will-cut-the-iron-the-tree-in-the-farm-that-can-swim-like-a-canoe cast for *Ose* who wanted to known all destines. Sacrifice 10,000 cowries, 5 pigeons, 5 hens, and five cola nuts. The sacrifice was made and *Ose* learned all destinies from *Olodumare*. This *Odu* speaks of the time when *Oshun* became the messenger of *Olodumare*. (This suggests that the person being read needs to consider assuming priestly responsibilities)

Ose says that if this person wants children a sacrifice should be given to *Oshun*. Sacrifice 10,000 cowries, 1 rooster, 1 hen, wild lettuce and brass. *Ose* says this person will receive a blessing of children. *Oriki ire*;

*E ki yeye o, a we'de we'mo,
Ore yeye o, a we'de we'mo.
Osa nki nyin.*

Praise mother, who washes brass, who washes children,
Thank you mother who washes brass, who washes children. *Orisha* is greeting you.

Ose says a blessing of children, a blessing of money, a blessing of long life. It is through a friend that this person will become wealthy. Sacrifice 10,000 cowries to *Esu* to see a blessing of abundance.

Ose says a blessing of a relationship, children and money. Sacrifice 10,000 cowries to the left, 10,000 cowries to the right

and 10,000 cowries in front of *Oshun*, 5 roosters, 5 pigeons, 5 snails, *odundun* (sweets), *tete* (spinach), *atori* (peppers), peregun banana and cold water. The sacrifice was made. The blessings came including a good reputation.

The-gather-of-firewood-enters-the-forest-stealthily-the-hunter-walks-through-the-bush-path-quickly-there-is-nothing-that-the-head-cannot-make-of-a-person-a-persons-head-will-make-them-chief cast for *Oluyole* (the first chief of *Ibadan*). *Oluyole* asked for good fortune for the people of *Ibadan* when he became chief. Sacrifice 1 frog, 5 sails, 5 roosters, and 5 pigeons. Present the sacrifice to *Orisha* but do not draw blood. The animals are to be released. *Ibadan* is now the largest city in Africa

Oshun went to war against the town of *Ijae*. She was victorious. *Oshun* wanted to guard her domain. Sacrifice 10,000 cowries and a ladder with five steps. The sacrifice was made. *Orisha* predicts a blessing of success.

The-poverty-of-a-diviner-does-not-kill-the-diviner-the-suffering-of-a-diviner-brings-wealth-the-troubles-of-a-diviner-has-a-happy-ending cast the shells for *Orishala Osheregbo* (*Obatala*) who was suffering from doing good works. Sacrifice to *Obatala* 10,000 cowries to the left, 10,000 cowries to the right, 10,000 in front, 5 roosters, 5 pigeons, 5 snails, 5 cola nuts and a white gown. The sacrifice was made and *Orishala* came to earth where suffering was transformed into joy.

Ose says that this person must be devoted to *Odu*, meaning they must follow the guidance of the oracle. (This suggests that this person should establish some form of spiritual discipline). This person must honor their parents. Sacrifice to *Oshun* for a blessing of abundance.

Diviners-are-the-ones-who-behave-like-cowards-medicine-men-are-the-ones-who-behave-like-those-who-do-not-heed-advice-if-war-enters-a-town-it-is-the-wise-ones-who-we-must-consult cast the shells for 401 Spirits who were making war on the town of Women. The chief asked *Shango*, *Shopona*, *Egun*, and *Ogun* to capture the town of women. They all failed. The chief said let us consult *Yemonja*, *Oshun*, and *Oya*. *Oshun* said that she would fight the war. Sacrifice 10,000 cowries on the right side and 10,000 cowries on the left side, 1 pigeon, 1 rooster, a calabash, and a spool of thread. *Oshun* used the calabash as a drum and sang;

*Sewelesewelesirel'Osunwase,
Oshuno mo ja Sewele, sewele.*

Oshun is coming to play,
Oshun does not know how to fight.

The town of women joined in the singing and *Oshun* led them into the forest outside of the town. The women of the town serve *Oshun*. Since that time the children of *Oshun* became wives of the chief and have more power than men in the presence of the chief because *Oshun* won the war.

Ose says that *Orisha* will not tolerate the abuse of kindness. *Oshun* promised the people of *Osogbo* that they would always have children. They had plenty of children, but soon they started to ignore *Oshun* and to look upon her as an ordinary woman. *Oshun* sacrificed 10,000 cowries, 5 portions of cornstarch porridge, wild lettuce, and 5 cola nuts. One should not continue kindness after abuse. *Oshun* created the people of *Osogbo* and now they offer her chameleon and treat her as *Orisha*.

Ose says that this person must avoid being hurt by a friend and avoid illness in the pelvic area. Parrot sat on a stool and her feathers became red. (This is a reverence to initiation). Those who do not see the Parrots red feathers will never have their life in order. If this person sees the Parrots red feathers, they will not be harmed.

Ose says that this person should go beyond the lagoon. This is a suggestion that this person should either worship *Ifa* or receive *Ifa*. Confirmation should come from *Dafa*

Orunmila was poor and wanted to know how to become wealthy. *Ose* says that he should feed *Oshun* her taboo. *Orunmila* dressed *Oshun* in full splendor, then spilled guinea corn beer on her throne. When this happened *Oshun opened* the door to money.

OSE - ORIKI IRE

Ose, Ose, Ose,

The Conqueror, the Conqueror, the Conqueror,

Mo be yin,

I beg you,

ki e fun mi ni agbara,

give me strength,

ki nsegun awon ota mi loni

that I may conquer

ati ni gbogbo ojo aye mi,

all my enemies today,

kiemaa bami fi ise se gbogbo awon eniti,

and in all my life,

nwa ifarapa ati beebee fun mi,

let them suffer in poverty,

ki e jeki ngbo,

let me live long,

ki nto ki npa ewu sehin.

and see my hair grow white.

Ose.

The Conqueror.

Ase.

So be it.

OBARA

IFA - OBARA MEJI

FA - ABLA

MERINDINLOGUN - OBARA

DILOGUN - OBARA

OBARA

(6 COWRIES)

We-should-build-a-storehouse-for-money-in-advance-we-should-make-a-verandah-for-riches-in-advance-we-should-buy-new-cloths-for-next-years-child-in-advance cast for *Obara* who was told that abundance was coming. (In this verse abundance is guaranteed if the *ire* is confirmed in *Obara*).

Obara says that if this person wants a relationship and if they want children they should sacrifice 12,000 cowries, 1 black chicken, and 1 piece of black cloth. The sacrifice should be made on behalf of the relationship and future children to create protection against *Abiku*.

Obara says the relationship will involve a person from the past. *Obara* says a blessing of home and family is coming.

Obara says a blessing of abundance and long life to those who are willing to draw water for *Olokun*. Sacrifice 12,000 cowries, a calabash, and 1 hen. (This *Odu* suggests that this person should worship *Olokun* and eventually place *Olokun* in the calabash that is offered as *ebo*) *Oriki ire*:

Tete'gun lo pon'mi ola, O lo pon'mi aje
Tete'gun lo pon'mi ola, O lo pon'mi omo,
Tete'gun lo pon'mi ola, O lo pon'mi're gbogbo.

Lily drew the water of wealth; lily drew the water of money,
Lily drew the water of children, Lily drew the water of wealth, lily drew the water of all blessings.

One-who-understands-*Ifa*-does-not-know-the-way-to-*Ofa* one-who-knows-the-way-to-*Ofa* - does-not-know-*Ifa* cast for the chief of *Ofa Majo* who was told that he was about to be betrayed by a friend. Sacrifice 12,000 cowries, 6 cola nuts, 6 pigeons, and six chickens offered at 6 roads that enter town. The chief was told that soon he would be able to pay his debts. Sacrifice a guinea to *Ogun*. (This *Odu* suggests that this person may have received bad advise from a diviner in the past).

Obara says that this person will have a blessing of abundance if sacrifice is made to *Osanyin*. Sacrifice 12,000 cowries to the right, 12,000 cowries to the left, 1 black chicken, 1 black pigeon, and 200 leaves. (This *ebo* is for those who are suffering from physical illness).

Obara says that this person will have a blessing of abundance if sacrifice is made to *Obatala*. Sacrifice 12,000 cowries to the right, 12,000 cowries to the left, 1 black chicken, 1 black goat and 1 black pigeon. This person should place a pot upside down in their room to avert negativity. *Obara* says that negativity will remain in Heaven.

Obara says that if this person wants a child they should rub camwood on the walls near their bed. Sacrifice 12,000 cowries, 1 rat, 1 pigeon, and camwood. *Obara* says there will be a blessing of children.

Obara says this person will overcome their enemies. If this person is involved in an extreme conflict they should go to *Ifa* for protection.

Obara says that this person must not be of two hearts.

Obara says that this person must have a settled heart. (This suggests that this person need to have better sleep, more rest and a vacation.)

Obara says that this person should not be in a hurry to become wealthy. Abundance comes with patience and a calm heart. This person should receive *Ejigba* beads so they can develop patience. When the beads are given *Adimu* of yams and pumpkin should be presented to *Orisha*.

Obara says that this person's head will make them wealthy. This person's head needs to be cleaned.

Obara says this person has a taboo against eating excessive amounts of red meat.

Obara says that this person should take an offering to *Ifa* to avert serious illness and to stop self-deception. The offering should include a feast for friends and elders.

Obara says that this person should respect the ways of *Ifa*.

Obara says that this person must value what they already have.

Obara says that the work this person has been doing without profit will become profitable.

OBARA - ORIKI IRE

Obara, Obara, Obara,

The Resting and Hovering One, the Resting and Hovering One, the Resting and Hovering One,

Mo be yin,

I beg you,

ki e si'na aje fun me,

open the way to wealth for me,

ki awon omo araye wa maa bami,

that the whole world will want the products of my work,

ra oja ti mo ba niita warawara,

that ultimately death will miss me,

Ipeku Orun e pehinda lodo mi Obara de ati beebee.

The Resting and Hovering One had come.

Ase.

So be it.

ODI

IFA - ODI MEJI

FA - DI

MERINDINLOGUN - ODI

DILOGUN - ODI

ODI **(7 COWRIES)**

Odi says that those who turn away from *Ifa* and *Orisha* will have a troubled life. This person needs to bring sacrifice to *Ifa* and *Orisha* and return to their spiritual discipline.

Odi says that this person needs to bring food to *Ogun*, *Shango*, *Oko* and *Egun*. Sacrifice boiled corn; yam porridge and melon seed stew. *Odi* says that this person needs to honor the Spirits that were worshipped by their ancestors.

To-much-kindness-is-repaid-with-wickedness cast for Kite who wanted an end to wickedness. Sacrifice 14,000 cowries, 1 pigeon, 1 rooster, 1 stone to *Shango* and *Oya*. The sacrifice was made and no one harmed Kite. (This person will have a tendency to blame the diviner for problems discussed)

Odi says that this person will have a blessing of abundance, a blessing of long life and a blessing of children if sacrifice is made to *Ibeji* and *Ifa*.

Odi says that this person should sacrifice cola nuts to the *Iroko* tree (sacred to *Aje* and *Egun*) on seven occasions. This person's head should be cleaned then they are advised to practice forgiveness.

Odi says that sacrifice should be made to avert insanity in a child. Sacrifice 14,000 cowries, a calabash, cloth with black red and white stripes, a knife, and camwood to *Esu*. The sacrifice was made and there was an abundance of blessings.

Odi says that this person will meet an insult and that anger must not consume them. If this person remains cool

headed a blessing will follow. This person should wear white as protection from the insult.

Odi says that this person must not whip them self. (Physically or emotionally).

Odi says that this person is in a dispute with a friend and that the dispute must be settled quietly. When the dispute is settled both parties should share a meal together.

Odi says that this person doubts the good news that has been spoken to them by *Orisha*.

ODI - ORIKI IRE

Odi, Odi, Odi,

The Seal, the Seal, the Seal,

Mo be yin,

I beg you,

ki e bami di ona ofo,

close the way of losses for me,

ki e ba di odo ofo,

close the way of losses for my children,

my mate and all of my family,

ki e bami di ona ejo,

close the way of litigation,

ki e bami di ona ibi,

close the way of negativity,

kieba mi di ona Esu,

close the disruption of the Messenger
Spirit,

ki nre'di joko pe nile aye,

let me sit quietly in the world,

kiema jeki nba won ku - Iku ajoku,

let me die without disease,
ki nma ba won r'arun ajorun.
let me not die in an epidemic.

Okan ewon kiike,
One link of a chain does not lock,
ki e se - Odi agbara yi me ka,
I pray that you will rally around me,
ki owo mi ka'pa omo araye bi omo odi
tiika'lu.
in the same way that you put a garden
around the yard.

Ase.
So be it.

EJI OGBE

IFA - EJI OGBE

FA - JYOGBE

MERINDINLOGUN - EJI OGBE

Dilogun - Eji Onle

EJI OGBE

(8 COWRIES)

Little-by-little-the-boa-constrictor-becomes-thicker-little-by-little-the-refuse-heap-grows-with-his-face-to-the-lagoon-he-looks-at-*Olorun* -on-high cast for the chief who was given a blessing of long life.

Eji Ogbe says that death will not recognize this person, sickness will forget to inflict this person, loss will not find this person, loneliness will flee from this person, poverty will pass this person by, all that is required is patience.

Eji Ogbe says that if this person is impotent sacrifice 32,000 cowries, 1 pair of trousers, 1 pigeon, 1 hen, to *Orisha Oko*. Sacrifice was made, a blessing of children.

Eji Ogbe says that if this person needs a place to live they should sacrifice 32,000 cowries, 1 mat, and cloths to the poor. The sacrifice was made; a blessing of a house was received.

Eji Ogbe says that there is no need for competition. Patience is all that is needed to receive the blessings of this *Odu*.

Eji Ogbe says that this person needs to acquire wisdom and humility. (Indicates the possibility of initiation). Endure suffering because it is only temporary. Honor your taboos and the taboos of others.

Eji Ogbe says that if this person is pregnant they should take a sacrifice to *Obatala* for healthy children.

Eji Ogbe says that *Oshun* offers will offer 2 blessing at home and 2 blessings on a journey.

Eji Ogbe says that if this person is having a dispute it should be resolved in front of the oracle. Honest people cast the cola nut so that their affairs will turn out well.

Eji Ogbe says that success comes to those who look and act successful.

Eji Ogbe says that this person should be a leader who guides kindred spirits. (This suggests initiation and the starting of a spiritual family).

Eji Ogbe says that if this person wants to borrow money to start a new enterprise that taking a loan will bring good fortune.

Eji Ogbe says that if this person gives clothing to the poor they will be able to shed their old skin.

Eji Ogbe says that this person should make sacrifice to *Obatala* and maintain a religious discipline. If this person is following several spiritual paths they need to choose one and commit to it.

Eji Ogbe says that this person will find abundance in the city.

Eji Ogbe says that if this person wants a relationship it is *Esu Odara* who they should speak with.

Eji Ogbe says that if something is bothering this person it is *Shango* who they should speak with.

Eji Ogbe says that if this person is suffering from insults it is *Olokun* who they should speak with.

Eji Ogbe says that if this person needs support it is *Shango* who they should speak with.

EJI OGBE - ORIKI IRE

Eji Ogbe, Eji Ogbe, Eji Ogbe,

The Supporter, the Supporter, the Supporter,

mo be yin,

I beg you,

kiegbe mi ki;mi niyi,

be with me that I may have honor,

ki e egbe mi ki'mi n'ola,

be with me that I may have respect,

Ifakifa kiini'yi koja Eji Ogbe.

there is no *Odu* more honored and respected than
the supporter.

Eji Ogbe ni Baba - gbogbo won,

The father of all the *Odu*,

ki gbogbo eniyan kaakiri agbaye gbarajo,

let all those in the world gather to help me,

kiwon maa gbe 'me n'ija,

through my difficulty,

kiegbe mi leke ota,

to defeat my enemies,

Ki nle 'ke odi.

raise me above all misfortune in my lifetime.

***Kiemaa gbe'mi n'ija kiemaa gbe mi like isoro lojo
gbogbo ni gbogbo ojo aye mi.***

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

Kiemaa gbe ire ko mi nigbabogbo tabi kiemaagbe fun mi.

Bring good fortune to me always.

Ase.

OSA

IFA - OSA MEJI

FA - SA

MERINDINLOGUN - OSA

Dilogun - OSA

OSA

(9 COWRIES)

Cat's-eye-and-thron-panther-and-leopard-greed-and-theft-seem-equal cast for Wisdom and Knowledge who wanted to mate. *Osa* says that a union should not take place unless the shells confirm it. This is how *Orunmila* and *Oshun* came to be together. A blessing for those who follow the advise of *Orisha*.

Osa cast the shells for *Oya* who wanted to have children on earth. Sacrifice 18,000 cowries, multi-colored cloth, and meat of *ewe* (bean mush). The sacrifice was made which is how *Oya* came to have nine children. (Those who want children may sacrifice to either *Oshun* or *Oya* in this *Odu*. *Ebo Oshun* is 18,000 cowries, 1 pigeon, 1 rooster, and eggs)

Osa says that if this person has children sacrifice must be made on behalf of the first born to prevent illness. Sacrifice 18,000 cowries, and rat to *Ogun*). *Osa* says that this person must look after our first-born child.

Enemies-outside-are-not-as-bad-as-those-at-home-those-at-home-are-the-one-who-harm-you cast the shells for *Afala* who wanted to wash a black cloth until it became white. Sacrifice 18,000 cowries, rat and white cloth. The Sacrifice was made. *Afala* escaped danger.

Osa says that this person is seeking a position of leadership. Leadership can be found in the forest. Sacrifice to *Orisha Oko* (garden vegetables placed near a tree). *Orisha* says this person will receive a blessing of leadership.

Osa says that this person is in danger from a friend. This person should stay home for 9 days to avoid conflict. A friend who betrays a friend betrays himself or herself. *Orisha* says danger is averted, a blessing of long life.

It-is-in-poverty-that-a-child-learns-divination-it-is-after-learning-divination-that-wealth-comes cast the shells for *Afijaberu* who was seeking wealth. Sacrifice 18,000 cowries, 1 rooster, 1 pigeon, cloths to the poor and palm oil. The sacrifice was made. *Afijaberu* received a blessing of wealth.

Osa cast for Destiny who wanted independence. *Osa* said that Destiny would become independent if Destiny apologized to those who suffered from Destinies insolence. Sacrifice 18,000 cowries, 1 rooster, 1 pigeon and cola nut. The sacrifice was made. Destiny received independence and became devoted to *Orisha*.

Osa says that this person is accused of being a person who casts hexes. This matter is to be taken to *Shango*.

Osa says that this person must be clear about what is desired. *Orisha* makes it come true like in a dream. Do not seek that which is unwanted.

OSA - ORIKI IRE

Osa, Osa, Osa,

Run-away, Run-away, Run-away,

Mo be yin,

I beg you,

Kie jeki ndi arisa-ina.

let me be as a fire from which people flee,

akotagiri ejo fun awon ota,

or as the snake is greatly freared by its enemies,

kieso mi di pupo fun rere,

let me be blessed for good,

ki'mi r'owo sna owo ori,

that I will have the money to pay alldebts,

kimi r'owo san awin Orun mi ati beebee.

and to do good things in the world.

Osa.

Run-away.

Ase.

So be it.

OFUN

IFA - OFUN MEJI

FA - FU

MERINDINLOGUN - OFUN

DILOGUN - OFUNMOFUN

OFUN

(10 COWRIES)

Ofun says that if this women is barren she should sacrifice 20,000 cowries, 1 pig and white cloth to *Orisha*. Sacrifice was made, and the woman received a blessing of children.

Ofun says that if this man is impotent he should sacrifice to *Ogun*. Sacrifice 20,000 cowries and 1 white rooster. The sacrifice was made *Orisha* provided a blessing.

I-offered-two-hundre-cowries-things-are-hard-for-me-I-offered-two-thousand-brass-beads-things-became-easy-for-me cast the shells for Shekere Rattle who had made offerings but was still in need. Sacrifice brass beads to *Orisha*. The sacrifice was made and things became easy for Shekere Rattle.

Great-wisdom-is-the-key-to-getting-great-wisdom-if-we-don't-get-great-wisdom-we-can't-learn-strong-medicine-if-we-don't-learn-strong-medicine-we-can't-cure-illness-if-we-can't-cure-illness-we-don't-earn-great-wealth-if-we-don't-get-great-wealth-we-can't-do-gret-things cast for *Orunmila* who was tricked into slavery. *Orisha* says that this person is not a slave. (This *Odu* suggests that this person is being guided by a unworthy mentor and needs to become independent of that influence. This matter should be taken to *Ifa*).

Ofun says that if this person is seriously ill sacrifice should be made to *Orisha*. Sacrifice 20,000 cowries, tie-dyed cloth, two lamps (oil burning), and a razor. The sacrifice was made, a blessing of good health.

Ofun says that this person should fast for purposes of health. (This suggests periodic fasting for both physical and spiritual cleansing, if the person is not sick fasting should be recommended for spiritual clarity).

Ofun says that this person should meditate and pray to *Olodumare* for guidance.

Ofun says that this person should praise *Obatala* if they want a good life.

Ofun says that this person is in a relationship that someone is trying to disrepute. This person should sing to *Oshun* for clarity in this matter. Sacrifice to *Oshun* and *Odu*. (The sacrifice to *Odu* can be made directly to the divination shells).

Ofun says that someone who had taken an oath with this person will break that oath. *Orisha* says be careful in this regard.

OWONRIN

IFA - OWONRIN MEJI

FA - WELE

MERINDINLOGUN - OWONRIN

Dilogun Owhani

OWONRIN

(11 COWRIES)

Owonrin says a blessing of money, a blessing of children, and a blessing of long life. Sacrifice 22,000 cowries, birdlime, and a cutlass. The sacrifice was made a blessing was given.

Owonrin says that this person has a problem with a lazy child. Sacrifice 22,000 cowries, 11 chickens, 11 roosters, and a cudgel to *Esu*. The sacrifice was made, the child found their destiny.

Owonrin says that this person must appeal to the ancestors for a good life.

Owonrin says that if this person is moving to a new place sacrifice 22,000 cowries, fritters and cloths to the poor. (Fritters are offered to the ancestors)

Owonrin says that if this person is suffering from a serious illness sacrifice 22,000 cowries, 11 pigeons, 11 chickens, dark cloth, and light cloth. (Determine if the sacrifice is to be presented to the earth to prolong life). The sacrifice was made. A blessing of long life.

Owonrin says that this person has a relative who is involved in negative gossip. Sacrifice 22,000 cowries, 1 rooster, 1 pigeon, and a cutlass. The sacrifice was made the enemy was defeated.

Owonrin says that if this person is having difficult bearing children sacrifice should be made to *Oro*. (This sacrifice requires *Ifa*)

Owonrin says that if this person is working with a sibling there may be deception involved. Sacrifice to the ancestors so that this matter will be resolved.

Owonrin says that when someone borrows something from us we should have patience in asking for it back.

Owonrin says that this person should not put their hand in indigo dye for 11 days. (This is a reference to the possibility of deception from *Esu*). *Orisha* says that this person should devote themselves to work to avoid disruption.

Owonrin says that this person should not be disobedient to the will of the ancestors. Sacrifice cloths to the poor, red beans, fritters, cornstarch porridge, chicken and beer to the ancestors. The sacrifice was made a blessing of abundance. (This *Odu* suggests that the person should sponsor a ceremony for the ancestors)

Owonrin says that if this person is considering ending a relationship that the person should stay in the relationship. (There is a suggestion that this type of problem should be taken to *Ifa*).

Owonrin says that if this person has a bitter enemy sacrifice should be made. Sacrifice 11 portions of cornstarch porridge, 11 bullroars, 11 cups of beer, a net, a red head cloth and cloths to the poor. The sacrifice was made the enemy was defeated.

OWONRIN - ORIKI IRE

Owonrin, Owonrin, Owonrin,

The Reversed Head, the Reversed Head, the Reversed Head,

Mo be yin,

I beg you,

ki eso ibi di rere run mi ni gbogbo ojo aye mi,

turn the negative into positive, throughout all of my days in the world,

ki nre s'owo,

that I may be rich in money,

ki nre s'omo,

that I may be rich in children,

ki emi mi gun ki ara mi kiole,

that I will live a long healthy life,

ki nma ri ayipada di buburu lojo aye mi ati beebee,

and that turning from good to bad may not reach me in all my days in the world.

Owonrin.

The Reversed Head.

Ase.

So be it.

EJILA SEBORA

IFA - IWORI MEJI

FA - JILA CEBOLA

MERINDINLOGUN - EJILA SEBORA

Dilogun - Ejila

EJILA SEBORA (12 COWRIES)

Ejila Sebora says a blessing of money, a blessing of children, a blessing of long life if this person makes sacrifice to *Shango*. Sacrifice 24,000 cowries, 2 roosters, 2 pigeons, 12 cudgels, 12 stones, and 12 portions of porridge. The sacrifice was made, this person defeated their enemies, there was an end to hatred, a blessing of money, a blessing of children, and a blessing of long life. *Oriki ire*;

*Shango t'o ba buru ma ya pon l'eyin re,
Iwo gidigidi gban bi ose,
B'o ba duru ma ya pon l'eyin re,
Iwo gidigidi gban bi ose.*

Shango, when things are bad, carry me on your back,
You sturdy one, carry me on your back,
If things get bad, carry me on your back,
You sturdy one, carry me on your back.

Ejila Sebora says that this person is suffering from bad mouth. Sacrifice 24,000 cowries on the right side and 24,000 cowries on the left side, 1 rooster, 1 pigeon and an imported bowel to *Orisha Oke* (Spirit of the Hill). Sacrifice was made. *Oriki ire*:

*Olojo mo ru'bo enu,
Orun mo ru'bo enu,
Apa o ka Orun,
Enu a ran Olojo.*

Day, I offered a sacrifice because of mouths,
Sun, I offered a sacrifice because of mouths,
No arms can hold the sun,

No mouth can command the day.

Orisha says that other mouths will not command us.

Ejila Sebora says that this person must light a candle at the divination set to discover their destiny. Sacrifice 24,000 cowries on the right side, 24,000 cowries on the left side, 24,000 cowries in the middle, 4 roosters, 4 pigeons, 4 rats, and food to the divination set. Light an oil lamp at the divination set. *Oriki ire*:

*A tan'na bo Orisha ri'wa
E o mo pe'na l'awa tan
L'a fi ri're?
A se gba t'a ba tan'na bo Orisha
L'a to ri're
Emi tan'na bo'Sa
Mo fi bi'mo
Adigun momo de omo A tan'na bo'Sa ri'wa
Awa wa tan'na ola
A tan t're.*

Don't you know that we are lighting a fire to *Orisha* to find destiny so that we will see blessings?

We are lighting a fire to sacrifice to *Orisha*

So as to see blessings,

I light a lamp to sacrifice to *Orisha*

So that I will bear children,

Adigun comes child of One-who-lights-a-fire-to-sacrifice-to-*Orisha* -to-find-destiny.

We are lighting the fire of wealth,

We are lighting that of blessings.

(This *Odu* is for a person who is confused about their destiny; they should meditate in front of the cowries as part of the sacrifice)

Ejila Sebora says that this person should sacrifice to *Orisha Oko* (Spirit of the Farm) for a blessing of money, a blessing of children and a blessing of long life. Sacrifice 24,000 cowries, 2 roosters, 2 pigeons, 12 portions of yam porridge, 12 cola nuts and speckled cloth. The sacrifice was made *Orisha says* that this person should give a dinner party for their friends. *Orisha* says that this person should take an oath with a friend. *Orisha* says that this person must give cloths to the poor and do something for relatives and friends. *Orisha* says that this person will receive an abundance of blessings.

Ejila Sebora says that if this person plays drums they should learn to play for *Orisha*.

Ejila Sebora says that this person must always greet others in a proper manner.

EJILA SEBORA - ORIKI IRE

Ejila Sebora, Ejila Sebora, Ejila Sebora,

The Deep Seer, the Deep Seer, the Deep Seer,

Mo be yin ki a ffoju re wo mi,

I beg you to look upon me with good eyes,

ki awon omo araye lee maa fi oju rere wo mi.

that all the world will be favorable to me, do not let me be sick.

Ki e ma jeki nsaisan ki nsegun odi ki nrehin ota,

Let me overcome my enemies,

kiema jeki awon iyawo mi ya'gan,

let my family not be barren,

Takotabo ope kiiya-agam.

Just as the male and female palm tree is never barren.

Ejila Sebora.

The Deep Seer.

Ase.

So be it.

IKA

IFA - IKA MEJI

FA - LOSO-LOLO

MERINDINLOGUN - IKA

DILOGUN - METANLA

IKA

(13 COWRIES)

Ika says a blessing of money, a blessing of children, a blessing of long life. This person has serious concerns regarding their life. Sacrifice the cloths the person is wearing, 66,000 cowries, 1 she-goat, 1 rat, palm oil on the rat, and a meal of goat meat to the elders of the community. *Orisha* says that as soon as *Shopona* shook his rattle smallpox appeared. As soon as you see smallpox (infectious disease) sacrifice must be made to *Shopona*. The sacrifice was made the blessings were granted. (If this person has an infectious disease they should be taken to *Ifa*).

Ika says that half of what this person has must be given away in order to avoid loosing everything. (This suggests a systematic program of contribution to worthy causes) If this person has an infectious disease, sacrifice should be made to *Shopona*, and this person should be given baths for *Oshun*. Sacrifice she-goat and hot water to *Shopona*. Sacrifice cool water and palm oil to *Oshun*. The sacrifice was made, the blessings of a good life were granted.

IKA - ORIKI IRE

Ika, Ika, Ika,

The Controller, the Controller, the Controller,

Mo be yin,

I beg you,

ki e ka ibi kuro lona fun mi lode aye,

remove all obstacles where ever I may go in the world,

ki e bami ka'wo iku,

prevent death, disease, litigation, loss, and curses,

arun ejo ofo ofo efun edi apeta oso,
prevent harm from those who hex,
aje at awon oloogun buburu gbogbo.
prevent all negativity that is directed towards me,
Ika.
The Controller.
Ase.
So be it.

OTURUPON

IFA - OTURUPON MEJI

FA - OSANLU-OGBENJO

MERINDINLOGUN - OTURUPON

DILOGUN - MERINLA

OTURUPON

(14 COWRIES)

(MERINLA)

Oturupon says a blessing of money, a blessing of children, a blessing of long life. This person is involved in a bitter dispute with a friend. Both parties should offer sacrifice to *Egun*. Sacrifice a sword from each person, (personal weapons) so that the argument does not become violent. This *Odu* suggests that *Egungun* (mediums) should speak on this conflict. The sacrifice was not made, the argument led to the death of one of the friends.

Oturupon says that during the conflict between *Osanyin* and *Orunmila*, *Osanyin* lost the dispute due to arrogance. It was in this battle that *Osanyin* lost an eye, a leg, and an arm. Sacrifice 28,000 on the right side, 28,000 cowries on the left side, 2 rats, 2 she-goats, 2 pigeons, and 2 chickens. *Orisha* says that this person is going on a journey that will last 320 days (possibly a spiritual journey). The diviner's divination set should be feed three times a day until the journey comes to an end. The diviner kept have the sacrifice for presentation to the divination set. *Oriki ire*;

*Ifa fere de A je ju ogun
E je nw'eyin wo bi Ifa o ba wo'le de,
O fere de A je ju ogun,
E je nw'eyin wo bi Ifa o ba wo'le de.*

Ifa is about to come, one who is stronger than medicine,
Let me look back to see if *Ifa* comes home.
He is about to come, one who is stronger than medicine,

Let me look back to see if *Ifa* comes home.

Orisha says that sacrifice is stronger than medicine. (If this *Odu* comes with *Ibi* this person should be taken to *Ifa*)

OTURUPON - ORIKI IRE

Oturupon, Oturupon, Oturupon,

The Bearer, the Bearer, the Bearer,

Mo be yin,

I beg you,

ki e jeki iyawo mi r'omo gbe pon,

let me be blessed with children,

ki o r'omo gbe sire,

let my name not be spoken of badly in the world,

ki e jeki oruko mi han si rere,

let my name be famous in the world,

ki ipa mi laye ma parun,

that my line in the world will not be destroyed,

Omi kiiba'le kiomani'pa,

just as water never touches the ground and without
having a path,

ki'mi ni'pa re laye,

so I will always have a good path,

ati beebee.

in the world.

Oturupon.

The Bearer.

Ase.

So be it.

IRETE

IFA - IRETE MEJI

FA - ADAKETE

MERINDINLOGUN - IRETE

Dilogun - Mediologun

IRETE

(16 COWRIES)
(*MEDILOGGUN*)

Irete says that this person must sacrifice 16 snails, 1 black chicken, 1 black pigeon, 1 black cloth, 1 red cloth, 1 white cloth and 1 black she-goat to *Orisha*. 12,000 cowries are to be given to this person's spiritual teacher, 4,600 cowries are to be given to this person's mother, 2,200 cowries are to be given to this person's oldest child, and 6,600 cowries are to be given to this person's father. If this person's father is no longer living, someone is to be selected as an acting father. The diviner is to receive 600 cowries. When the sacrifice is made add palm oil, melon seeds, pepper, salt and food for the *Egun*. The food for *Egun* is to be taken outside late at night. A feast will be prepared for the elders of this person's spiritual family. The purpose of this sacrifice is to transform that which has already been spoiled. The chicken is to be given to the *Orisha* of this person's *ori*. (If this *Odu* comes with *ibi* it should be determined if this person should come to *Ifa*)

IRETE - ORIKI IRE

Irete, Irete, Irete,

The Crusher, the Crusher, the Crusher,

Mo bi yin,

I beg you,

ki e bami te awon ota mi,

suppress all of my enemies, block their power,

***mole tagbaratagbara won ki e ma jeki nr'ibi
abiku omo,***

let me not suffer the deaths of my children,

Irete.

The Crusher.

Ase.

So be it.

OPRIA

IFA - OYEKU META

FA - UNKNOWN

MERINDINLOGUN - OPRIA

Dilogun - OPRIA

OPIRA

(0 COWRIES)

If all the cowries are face down this person must sacrifice 1 black cloth to the earth to save their life. There is no orientation on this *Odu* and this person must be taken to *Ifa*.