

The Nexus between the Ten Commandments of the Bible and the Guiding Laws in *Ifá* Oracle

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ABSTRACT---- *In every given society, there are rules and regulations enacted to guide the conducts of the people living in the society without which people would do something injurious to fellow human or the society with impunity. Some of these rules and regulations are made to guide our moral behaviours with one another. Some are specifically made to guide profession while some are for religious conducts. Again, some of these rules were made by the members of the society while some were given directly by the creator through religious and natural means to guide our conducts with the creator and the conduct of humankind via their religious belief. However, this paper makes a comparative study on the connection between the Ten Commandments of the Bible and the guiding laws in Ifá oracle. This is done to dissuade people from religious particularity, which is the claim that one's religion is the best. This is to show that the creator has diverse means of revealing Himself to the humankind thereby religious harmony would be achieved in a pluralistic society like Nigeria with diverse religious faiths . However, in selecting society for our study , we focused on the Yorùbá where Ifá is one of the moral and religious instructors and where these commandments are found. The study adopted physical cosmological theory of Roger Bacon, which believed that the universe is governed by physical laws as theoretical framework. A total number of 20 Babaláwo were interviewed to gather their views on the commandments in Ifá. The study shows that the respondent Babaláwo - Ifá priests have perfect understanding of Olódùmarè's rules and regulations as revealed in Ifá oracle and they as well try to obey these rules*

Keywords--- Commandments, Yorùbá, *Ifá* priest, *Òrúnmilà*, Olódùmarè.

1. INTRODUCTION

Today, the notion that Africans are religious and believe in a Supreme Being is no longer debatable. This we can see through physical and non-physical evidences. Among physical evidences to show African belief in Supreme Being are sacred places like temples, shrines, grooves and cultic functionaries like priests and priestesses of various divinities. While non-physical sources are expressed in proverbs, myths, short statements, songs, prayers, stories and religious ceremonies.

It is their belief that the Supreme Being is responsible for the creation of heaven and earth and everything there in. This belief is an important factor of social control, the basis of ethical revolution which is the basis of moral discipline. However, these moral laws and religious laws have no clear distinction. In fact, in the opinion of some scholars, it is rare to find a moral code in any society that exists outside of a religious system (Knight and Loma, 1977:135). They fused together to control both the secular and the religious life of Africans. For instance, in Yorùbá religion and society, anyone who neglects his or her parent's and elderly ones is not respected by the society. This is what we find in *Odù Irètẹ̀ Ègúntán* (Apatá, 2015) where *Ifá* says;

<i>Jùbá iyá pèlú bàbá rẹ</i>	Honour your mother and your father
<i>Kí o bà le pé láyẹ,</i>	that you may live long
<i>Rúbọ fún iyá òun bàbá rẹ</i>	make sacrifice for your parents
<i>Èbọ itọjú òdodo àti ẹmí irẹ̀lẹ̀</i>	sacrifice of sincere care and meekness
<i>Kí o bà le tún ara rẹ bí</i>	that you may liberate yourself
<i>Rúbọ iyá òun bàbá rẹ</i>	make sacrifice to your mother and father
<i>Èbọ itọjú òun igbóran</i>	sacrifice of care and obedience
<i>Kí ẹgún wọn má sọkalẹ̀ lé ọ lóri</i>	that their curse will not come upon you.
<i>Ègún bàbá òun iyá rẹ</i>	the curse of your father and mother
<i>Ni ẹgún Olódùmarẹ.</i>	Is the curse of the almighty!
<i>Rúbọ fún iyá òun bàbá rẹ</i>	make sacrifice for your mother and father
<i>Èbọlfẹ̀ òdodo</i>	a sacrifice of sincere love
<i>Kí o bà le ní isinni</i>	that you may have rest
<i>Kí o bà le ní ibùkún.</i>	That you may have blessing.

This is one of the Ten Commandments found in the Bible and its equivalent in *Ifá* oracle that this paper tried to explain about God's revelation that is not limited to Christians or Muslim doctrines alone. Rather, it is a universal

phenomenon. With this notion at heart, religious peace, tolerance, and harmony would therefore, be possible in Nigeria if we realize that what is preached in one religion is equally present in other religions. Such notion or understanding will thus help to eradicate hatred, and religious particularity in the country. The consequence of such understanding will help to bring about the unity needed in the country considering the significance of religion in the life of the citizenry. With religious peace and harmony in existence, other aspects of human endeavors will also experience peace and harmony.

Though in most traditional societies in Africa, there are no sacred writings in which all is compounded except recently that few scholars tried to write some things on *Ifá*. Rather, it is passed from one generation to another, yet they are binding on people, they are obeyed and they are respected and feared.

2. THE CONCEPT OF GOD OF THE BIBLE

The biblical Hebrew are the people speaking Semitic languages. Their origin can be traced to the Syro-Arabian desert, in which they wandered for centuries (WipNet,2004: 9). However, to really understand the origin of the Jews, one would need to trace the history back to the land of Sumer, the birth place of civilization. Etymologists claimed that the story of the Garden of Eden found in the book of Genesis, the book that was first written down around 2,700 years ago is the story of Sumer with evidence that writing had stated thousands of years far back in history in the land of Sumer before it was written, the Sumerians had developed excellent farming techniques, building technology, writing, glass work, metal works stone carving, carpentry works and theology that attracted travelers from distant lands (WipNet, 2004: 10).

Ur, Kish, Eridu, Lagash and Nippur were parts of important cities out of twenty cities that made up of Sumer land and each was politically and religiously autonomous with a King and a priest. However, contrary to people's belief that cities like Ur, Larsa and harm mentioned in the book of Genesis as cities of the Jews were in actual sense part and cities of Sumer. As at that time, the Jews were actually Nomads who travelled and changed settlements often. Therefore, they have no city they could call their own. They are not a race or a historical nation as we are made to believe in the books of the Bible, but a group who found commonality in their statelessness and adopted a theological history based on Sumerian sub group (Knight and Lomas, 1997: 120). Their first experience of seeing people living in communal cities were when they first encountered the Egyptians who usually called them Habiru, a derogatory term used to describe the Semitic tribes that wandered like the Bedouin. Therefore, they were wanderers and the word Habiru was changed to Hebrew and became the name of that nation at a later time (Knight and Lomas, 1997: 120.).

The Sumerians believed in many gods, the gods that had humanlike emotions and feelings. They also viewed that the sun, moon and stars were gods. They had hope in a goddess of the reeds that grew around them and in a goddess of the beer that they distilled. They opined that they had been created to serve their gods and they served these gods with sacrificial offerings and supplications. In Sumerian, gods are not just a helper, hinderer or agent of change, they are lords, owners and authorities over the land of Sumer and the priests that served these gods claimed their status on their association with the gods. These gods were originally associated with a particular city and were worshipped in the temples and small shrines in family houses. When ranking became necessary among the gods because of the fact that two or more gods came to be viewed as one, Anu, a sky god, the city god of Uruk became the greatest of them all and Enlil, the storm god of Nippur was the second. However, these gods were violent and unpredictable.

Around 2000 B.C. the inhabitants' incurred the wrath of their gods. Both Sumer and Akkad along with sixteen other cities were attacked by the Barbarian invaders. The Elamites from Iran, took the city of Ur, sacked it and burnt it down. This sacking was attributed to failing their gods and their gods delivering them into the hands of their enemies. However, Ur survived this attack, but never regained its glory as it were in the beginning. As a result of this, there was a decline in the relationship between the people of Sumer and their central city gods. And this led to the concept of personal gods which makes it possible for a person to inherit his god from his father. This is responsible for the usual statement found in the bible; "The Lord, the God of your ancestors"- Ex.3:15.

Abraham who played an important role in the history of the Jews was from the city of Ur, one of the prominent cities of Sumer that was checkmated by Iran as said earlier. Based on the Sumerian deities narrated above therefore, the tendency and belief that Abraham left Ur during the time of decline for another city could be said to be true and while leaving, he left with his own personal god with a promise that he (his god) would be given a new home in the land of Canaan where he was directed to go by his god. Therefore, it was from the Sumerian city of Ur that Abraham came with his personal god known as the God of his fathers between 2000 B.C. and 1600 B.C (WipNet, 2004, 15). We should note however, that this land of Canaan that his personal god promised him and his generations yet unborn was formerly owned and occupied by some people who were dispossessed of the land through the help of a storm god, a god of war that is not different from *Ògún*, the Yorùbá god of war which the Hebrews or the Jews called Yahweh (Knight and Lomas, 1997: 206). Therefore, if stories we read in the Bible are true, then, Yahweh is not different from the above description. He is a questionable and vengeful god who justified invasion, theft and slaughter of innocent people without any compassion. With Moses reference to the god's of their father Abraham Isaac and Jacob, showed that Yahweh is Abraham's personal god or his fathers or family god that instructed him to leave the city of Ur for a new place he promised him if he obeys as found in Gen 12:1. Though this personal god of Abraham's fathers called Yahweh was not known until the time of Moses. Even in introducing himself to Moses, Yahweh played it cleverly by not mentioning his own name. It was this personal god that later became the god of the descendants of Abraham and the Jews till today. He

revealed himself to Moses as Yahweh, the god of their fathers. He assisted them in killing, maiming and dispossessing many nations of their lands and properties. He gave them rules and regulations to follow. Above all, he gave them the Ten Commandments found in the book of Exodus 20:1-17, the Holy book of the Jewish/Christian religion.

3. ÒRÚNMÌLÀ: THE CUSTODIAN OF IFÁ ORACLE.

Many things have been written and said about the person of *Òrúnmilà*. However, taking a cue from what Salami said about *Òrúnmilà*, only a little can be said or written about him. Trying to write everything about him is like trying to write or know everything about Ifá, the word of Olódúmarè (Salami, 2008: 193). According to (Salami, 2008: 194), when Olódúmarè created the heavens, he created the sixteen major *Odù*, *Awòyeróye*, the priest of *Òrúnmilà*'s house. He also created *ÀjàgùnmalèOlúwo òde Òrun* – the head of all the priests in heaven to care for everything he (Olódúmarè.) created. The purpose for which *Òrúnmilà* was created by Olódúmarè is to cater and proffer solutions to any spiritual problems that could be facing the inhabitants of the world that Olódúmarè is about to create, or had created because Olódúmarè had already created some to care for the needs of those in heavens. So *Òrúnmilà* was created together with *Agbonirègún* his brother.

However, this is contrary to the report presented by (Adéoyè, 1985: 11) who believed that all the divinities had been created already and were living in heaven with Olódúmarè. According to him, sixteen principal among all the divinities brought forth by Olódúmarè held a meeting and agreed at the meeting to request for the creation of the earth. Among those who met was *Òrúnmilà*. In fact, it was this *Òrúnmilà* that consulted *Ifá* oracle for them where *Odù Òbàrà Olùsayèrò* came out and necessary *ebò* offered before they went for the creation of the earth and Olódúmarè granted their request. Among the principal divinities that went to make this request were *Òrúnmilà*, *Obàtálá*, *Ìyámi* – witches, *Òyígí Gùèdè*, *Àjàlòrun Tòrun*, *Afèfèlèlè Awo Ìsáláyè*, *Òyì fèrè*, *Awo Alòrun*, *Agogo Šékété Mọlẹjigbò*, *Òpẹpẹ Alẹ*, *Aálòlàà*, *Abá*, *Ìjókóbirikitikalẹ*, *Ojùrere ún wò wón*, *Àşẹ and Ùnlẹ omolòkun*.

Again, as Salami claimed that *Ifá* is the word of Olódúmarè (Lijadu, 2001: 4) also agreed with the assertion. He, Lijadu opined that Olódúmarè, the *Olú Awo òrun* has uncountable numbers of *Awo* in heaven beside those mentioned above by Salami and Adeoye. Lijadu went further to claim that all the *Irúnmolẹ*- gods had been in existence before the creation of the earthly world and in the process of creating it, Olódúmarè gave all of them duties to perform. For instance, *Òrìşà nla* was in charge of molding the physical body of man, while *Òrúnmilà* was put in charge of destiny and in charge of *ebò* – offering for healing in every aspect of man's life. However, contrary to Salami's view that it was only cow meat that was shared by the divinities, Lijadu included some material things like money, clothes, gold, and silver as part of what they shared. He affirmed that the creation of the world was performed by *Òrúnmilà* rather than *Oduduwa* as postulated by Salami and Idowu (Lijadu, 2001: 4). However, there are a host of other writers who claimed that it was *Òrúnmilà* that actually performed the work. Writers like Adeoye, Ogunbiyi, Abimbola and Fasinaare in this category. Other school of thought who asserted that the art of creation was done by *Oduduwa* may possibly be trying to justify his (*Oduduwa*) claim on the throne of the highest and prestigious seat of tradition of the Yorùbá. Although this is not to justify the claim that he came from Mecca or Egypt as opined by some historians after all, *Ifá* made it clear in *Odu Oyeku Meji* (Abimbola, 1968: 33) that *Odùdúwà* descended from heaven to the earth with a chain like other divinities.

Òrúnmilà was trained in the art of divination and was initiated into the cult of *Ifá*. This is to affirm the fact that there were many priests of *Ifá* in heaven among which *Òrúnmilà* was a prominent figure. This fact was attested to by (Abimbola, 1976: 116) in one of his works where he cited *Ogbègúdá*. According to the *Odù*, *Orìşékú omọ ògún*, *Oriléméré omọ ijà* and *orí Afùwápé omọ Òrúnmilà* were going to *Àjàlà*'s house to choose *ori* while they decided to go to the world. They were warned not to branch to anywhere while going to *Ajala*'s house to choose *ori*. However, when *Orí Afùwápé* heard that his father *Òrúnmilà* was divining, he went to go and see him despite the warning. He met his father being divined for by some priests. He told them of his mission and he too was divined for by these priests. He was asked to offer some *ebo* and part of what he offered was given to him to go with and was told how to dispose them. The point here is that, there were many priests in heaven, but *Òrúnmilà* was chosen as a special candidate of Olódúmarè to carry out a big job for Him. The reason for this favour could be as a result of many factors which could be his diligence, consistency, truthfulness and competency.

Again, some scholars like Ògúnbiyí, Adéwálé and Adéşinà maintained that *Òrúnmilà* and *Odùdúwà* are the same just as *Ifá* and *Òrúnmilà* are thought to be the same. But report has it that when *Odùdúwà* who some scholars said created the world had a problem along the line, it was *Òrúnmilà* that performed divination for him. This has however, contradicted the earlier claim and report that *Òrúnmilà* was the same thing as *Oduduwa*. When *Òrúnmilà* was coming to the earth, *Èşù* who was also a created being in the city of heaven followed him and became the first *omo awo* – apprentice that *Òrúnmilà* had. This however corresponds with what Baba Raul (Canizares, 2000: 2) said about *Èşù* that he knows and studied *Ifá* under *Òrúnmilà*. Besides the *àşẹ*-command power that was given to *Èşù* by Olódúmarè, *Èşù* also stole four additional powers from *Òrúnmilà*, one for making money, another one for making children, the third for making all good things of life while the last one he uses to trouble the world. This is the reason why the Yorùbá believed that *Esu* can give human kind children, money and all good things of life. However, we should not forget that no power surpasses that of Olódúmarè, therefore, *Èşù* cannot use his power without Olódúmarè's permission. In (Adéwálé's, 1999: 44) opinion, *Òrúnmilà* is also known as *Oduduwa* who lived in heaven but came to the earth with the order of

Olódùmarè to come and partake in the creation of the world. According to him, Oduduwa as a spiritual being has capacity to operate both in heaven and on earth.

Under the leadership of Ọ̀rúnmilà, other divinities came to the earth to control it. This evidence can be found in *Odù Ọ̀sẹ̀ Méjì* (Akintola, 1999: 45) where *Ifá* says:

<i>Èrì ẹ̀ yára gbémi.</i>	Salvation quickly uplift me
<i>Èfufùlẹ̀lẹ̀gbémi gòkè fẹ̀rẹ̀</i>	whirl wind take me uphill quickly
<i>A dífá fún Ọ̀rúnmilà</i>	a divination is cast for Orunmila
<i>Tí yíó gbé igbá iwà</i>	who is to carry the ancient calabash of fate
<i>Fóòsà lóde isálayé.</i>	To the deities on earth

This *Igbá iwà* that *Ọ̀sẹ̀ Méjì* is talking about here was what Lijadu said was given to Ọ̀rúnmilà to create the first man and woman.

However, with the look of things and opinion of scholars mentioned so far, it seems everything revolves round Ọ̀rúnmilà. He was the one believed to have been handed over all the affairs of the world by Olódùmarè. In Yorùbá cosmology, it was Ọ̀rúnmilà that Olódùmarè handed the four pillars that held the world firmly. It was this same Ọ̀rúnmilà that Olódùmarè gave the order to appoint those who will hold the four pillars. Ọ̀rúnmilà in turn placed *Ejiogbe* in the rise of the sun, *Oyeku Méjì* at the close of the sun, *Ìwòrì Méjì* at the right pillar while *Èdí Méjì* held on firmly to the left side of the pillars. They are believed to be the people that held on to the pillars till today.

Among other things given to Ọ̀rúnmilà for humanity and other divinities are rules and regulations, ethical, and moral guides for proper man to man relationship, man to divinities relationship, divinity to divinity relationship and man, divinities relationships to Olódùmarè.

4. NEXUS BETWEEN THE TEN COMMANDMENTS OF THE BIBLE AND THE GUIDING LAWS OF IFÁ ORACLE

The Yorùbá never lost the consciousness of the divine presence and intervention in their daily affairs. Everywhere in Yorùbá land there is the concept of the Supreme Being called Olódùmarè. Also, the concept of divinities, spirits, as well as the belief in ancestral cult. However, the Yorùbá believe in Olódùmarè as one and only who is responsible for the creation of everything on earth and in heavens can be seen through the involvement of Him in everything they do. They also expressed their belief in Him in proverbs, myths, short statements, songs, prayers, stories and religious ceremonies and in *Ifá* Oracle the words of Olódùmarè that contained ethical and moral instructions and the will of the creator for man expressed for the betterment of humanity. Ọ̀rúnmilà the custodian of this *Ifá* strongly advise us to believe in Olódùmarè as the only God because *Ifá*, the word of Olódùmarè says there is no *Ọ̀rìsà* that can give any man child beside Olódùmarè. *Ọ̀rìsà* are just means to an end. Therefore, Ọ̀rúnmilà explained further that it is only in Olódùmarè that all our hopes is and we should therefore worship Him. *Ifá* attests to this fact in *Ọ̀sẹ̀ Ìrẹ̀tẹ̀* (Kolawole, 2003: 31) where it says;

<i>Àbitì bitì</i>	Abiti bitì
<i>Òkò balẹ̀ ta bitì bitì</i>	Oko bale ta bitì bitì
<i>A dá fún kẹ̀kẹ̀ réré</i>	cast divination for chariot and the righteous
<i>Àtì aṣòtító</i>	the righteous bow down for Olodumare
<i>Aṣòtító inú foribalẹ̀ fún Olódùmarè</i>	the almighty who is only one
<i>Ọ̀lórún oba tí nǹẹ̀ ọ̀kan ṣoṣo</i>	for him to receive what he desire
<i>Nítòrí kí nkan tó nǹẹ̀ bàà le to lówó</i>	More so to receive goodness from Olodumare
<i>Àtípé kí ó bà le rí ire gbà lówó Olódùmarè.</i>	

This was the position of the Yorùbá, their attitudes and belief in Olódùmarè before the advent of the white with their religions. The Yorùbá have been keeping and are still keeping the rules and commandments of Olódùmarè till today. They believe in Olódùmarè as one and only creator, no contention and the verdict remain till today. In *Odù Ọ̀sẹ̀ túrá* (Akintola, 1999: 42), Ọ̀rúnmilà further emphasized that we should worship and pay homage to Olodumare alone because he would one day leave the people. Therefore, if he leaves, who would humankind be worshipping then, he asked.

The second commandment in the Bible says; you shall not make for yourself an idol. Also in *Ifá*, as said earlier, besides belief in Olódùmarè, the Yorùbá also have belief in Ọ̀rúnmilà, *Ela*, other divinities and spiritual beings, belief in ancestors, and mysterious powers as agents that Olódùmarè sent to the world for one purpose or the other. *Ifá* does not say or encourage anybody to worship these agents. The fact that these agents, particularly the divinities could sometimes be an agent of disease causation, whenever such happened, about to happen, or when preventing it from happening, the Yorùbá can appease them by giving them the type of foods they delight in eating. They, divinities are regarded as just middle men between Olódùmarè and human beings. This is so because they were not created like man. Rather, they were brought forth to carry out Olódùmarè's creative functions of the world. Therefore, they were his ministers with different portfolios.

They have their belief in Olódùmarè as one God. The *Ọ̀rìsà* are used as means to get to Olódùmarè. No wonder the Yorùbá believe that there is no *Ọ̀rìsà* that can give anyone a child beside the creator (Olódùmarè.). This is the reason why after offerings, prayers, and worship the conclusion, is always "may Olódùmarè grant your request". It is also the belief of the Yorùbá that *tàwòrán kò níyì ju ẹ̀ni tó ṣe* - image does not have prestige than the maker. They also affirmed

that “*A kùì bẹ̀’gi nígbó kó di Olórun ẹ̀ni*” – one does not cut a tree in the forest and turn to one’s god. This is what *Ọ̀rúnmilà* divined in *Ọ̀dí Mèjì* (*Lijadu, 1923: 72*) where *Ifá* says;

<i>A kólé kótópó fòrìṣà</i>	a small house was built for the deity
<i>Kòrìsà ó gbá bẹ̀é</i>	that the deity should manage it
<i>Ọ̀rìsà sọ wípé kò dára tó</i>	the deity complaint that it was not good enough
<i>Àwọn akólé Ọ̀rìsà dàùn pé,</i>	the builders respond
<i>Tí kò ba dára tó</i>	that if it is not good enough
<i>K’òrìsà ó wọ̀nú igbó lọ</i>	the deity should enter into the forest
<i>K’ó pa igi</i>	and cut plank,
<i>K’ó já okùn</i>	cut rope,
<i>K’ó já ewé</i>	and gather leaves
<i>K’ó wá mọ̀ bí agara ti ndáni.</i>	Then he will feel the pain

The Yorùbá knew and aware that images have ears but cannot hear , they have eyes, but cannot see, it has mouth but cannot speak, and have legs but cannot walk. Therefore, why should they become their god they queried , when they are aware that Olódùmarè is somewhere , though they cannot see Him but they can feel his presence everywhere and in all things they do?

Third commandments of the Bible says; “you shall not make wrongful use of the name of the Lord your God”. However, in *Ifá*, the thought of the Yorùbá about Olódùmarè is so deep that they have it in their words that “*Ọ̀ba lónilé aye, Ọ̀rìsà ló sì ni ọ̀ba , ṣùgbón Olódùmarè ló ni àwọn Ọ̀rìsà*—the earth belongs to the king while the *Ọ̀rìsàs* own the king, but Olódùmarè is the owner of the *Ọ̀rìsàs*. This is to show that everything in heaven and on earth is under the care and control of Olódùmarè. However, looking at the social and political structures of the Yorùbá in the olden days , a child is not bold enough to go and make any request before his or her father directly. Rather, he or she must go through the intermediary of either the mother, being the closest person to the child or through the elder brother or sister. Also, before a case is brought before the king, the *Baálé*—the head of the house and *Olóyè àdúgbò*—quarter chiefs must have settled the matter to certain level without success. A matured lady is not directly approached for a marriage proposal; rather the man goes through *alárenà*—intermediary. Wives do not look at their husbands in the face while talking and they are always on their knees while given food to their husbands, even when the husbands are not on seat does not matter. While preparing food of some powerful chiefs in those days, their wives dare not utter a word till they finished preparing the food. Some would even be on their knees till their husbands finish eating. This is the kind of a respect that is given to the fathers by their children , subjects to their chiefs and their kings , the way the Yorùbá move their society forward with decent culture/tradition and the way the wives have fear and respects for their husbands before the pollution of the Yorùbá culture with the advent of foreign culture . With this kind of structure that involves honour and prestige given to the earthly people and the people believed to be the earthly representatives, it should be expected that something better than this must be given to the owner (Olódùmarè) of everything in heaven and on earth. Therefore, the Yorùbá, from time immemorial have been respecting and keeping the name of Olódùmarè holy . This is the reason why the Yorùbá approached the throne of Olódùmarè through the divinities.

Although, I do not say here that the Yorùbá do not have direct way of worshipping Olódùmarè., but this is done on rare occasions. Furthermore, if the Yorùbá cannot mention some divinities names for the sake of incurring their wrath, how much more the creator of such divinities. A good example is that of *Ṣòpàná* whose name is not mentioned directly, rather he is called *Olóde, Bàbá Àgbà,* and *Ọ̀balúwayé* and so on. *Odu Ọ̀bàrà otura* and *Osa-turupon* (Ilayemi, 2015), attest to the fact based on Araba Awo Olayemi’s citation. The fact that the Yorùbá cannot mention the name of some divinities because of the fear of what they would do , how much more he who created the divinities ? Therefore, rather than to call the names of the creator like every other divinities , the Yorùbá would prefer to deal with His ministers.

Remember the Sabbath day, and keep it holy is the fourth commandment in the Bible. In *Ifá*, after the creation of the world, the divinities came to dwell on earth before the creation of mankind. When humankind was created they were living together with the divinities in harmony. It was after the earth was populated with these living beings that *Ọ̀rúnmilà* went to Olódùmarè to request for the days of the week . Olódùmarè gave him five days of the week . *Odu Ọ̀gúndá-sẹ̀ẹ̀* (Adeoye, 1989: 80) revealed this where it says;

<i>Àtàn pàkò ṣ’èyìn kọ̀lì pòbì</i>	the thumb is bulky and it breaks kola nut,
<i>A dífá fún Ọ̀rúnmilà</i>	cast divination for Orunmila
<i>Ifá nlo sode ọ̀run</i>	oracle was on voyage to heaven.
<i>Lọ̀rẹ̀ é gba ọ̀jọ̀ wá silé ayé.....</i>	to bring days of the week to the earth.

After receiving the days of the week, he then distributed it among the *Irúnmalès*. He gave *ọ̀jọ̀ ọ̀sẹ̀* – the first day to *Obatala* and nineteen other divinities. It is a special day to all the divinities because it is a day of showing and receiving mercy. *Ọ̀bátálá*, being the leader is known for his purity , cleanliness and toughness, this he teaches. This is the reason why Yorùbá regard that day as the day they do not play with . They do not do any other event like marriage, laying of foundation, travelling and naming of a child on that day beyond worship. One of the informants says, “As important as that day is, if divination is carried out, any *ẹ̀bọ* that comes out of such a divination must be offered same day without delay. It must not wait till the following day”. He explained further that *Babaláwo*—*Ifá* priest knew that there are some *Odu Ifá* that must not be chanted if they come out of divination that day. Some of such *Odu Ifá* are *Ọ̀wónrín Mèjì* and

Òbàrà Ìká. The *Babaláwo* must make haste to stop the divination and park his divination materials which he must not touch till the following day. Other days of the week are *Ojó awo*—the second day of the week meant for *Orunmila* and fifty eight other divinities. The third day is *Ojo Ògún*, for *Ògún* and twelve other divinities. While the fourth day, *Ojó Jákúnla* is for *Şàngó* and fourteen other divinities. However, there is also *Òsẹ̀ Èlà – Èlà*'s week that was given to him because of his spectacular role. This corresponds with the modern seven days of the week. However, all days of the week, month and year are sacred to the Yorùbá. Worship, to the Yorùbá controls and ends all affairs.

The fifth commandment of the Bible says, honour your father and your mother, so that your days may be long in the land that the lord your god has given you. While it is a must and part of the Yorùbá culture to respect ones father and mother, it is also a must to respect elderly ones even if the difference in age is just a matter of few days or weeks. Once the person is declared older than one, then one does not have option than to give honour to whom honour is deserved, and it is not compulsory that the person must come from ones family. Therefore, it is a built-in matter in the moral and ethical standard of the Yorùbá. *Ifá* stressed it further in *OdùÒsẹ̀'túrà or Òsẹ̀- Òtúrà* (*Jubril, 2007*) that;

<i>Àgbàrà kò lówó,</i>	erosion has no hands
<i>Ó gbèlẹ̀ kàn 'lẹpa dódó</i>	it digs grand dip to the red soil
<i>A dífá fún ìşẹşẹ</i>	cast divination for tradition
<i>Tí şomọ olóri nífẹ</i>	who is the son of a leader in Ife
<i>Kílà nbọ nífẹ kátó ríre,</i>	what do we worship in Ife before we get fortune,
<i>Ìşẹşẹ là nbọ nífẹ</i>	it is the tradition that we worship in Ife
<i>Baba eni</i>	ones father
<i>Ìşẹşẹ eni ni</i>	is ones tradition
<i>Ìyá eni</i>	ones mother,
<i>Ìşẹşẹ eni ni</i>	is ones tradition
<i>Ìşẹşẹ là nbọ nífẹ kátó ríre.</i>	It is the tradition that we worship in Ife before we get fortune

As earlier said, it is not only the parents that a Yorùbá child must respect. They must respect those who are older than them. Every elderly man and woman in Yorùbá land is regarded as parents. If a child had done something bad, they don't wait to see the parents before they discipline the child for bad conduct. This validates the Yorùbá proverb that says; “*oju merin lo nbimo, igba oju lo nto*”— it is only four eyes that gave birth to a child, it is two hundred that will look after the child. Matters relating to children then was a matter of our children not my children as we have it today. *Ifá* further explained this commandment in *Odù Ìká-dí* (*Lijadu, 1923: 49*) that;

<i>Bòmọdẹ bá nşawo ògbójú</i>	if a child is initiated into the cult of boldness,
<i>Tó bá pàdẹ awo lónà kó gba loju</i>	if he sees an initiate on his way, he should slap him
<i>Tó bá riàwọn àgbà ìşẹgùn lónà kó jẹwọn níyà</i>	if he sees great herbalists, he should punish them
<i>Tó bá rí àwọn abọrẹ nibi wón nfori balẹ júbà fólórun</i>	if he sees the priests where they are bowing to worship Olodumare,
<i>Kó dojú wón bolẹ</i>	he should push them face down
<i>A dífá f'áwọn omọ aláìgbóran</i>	cast divination for the disobedient children
<i>Tí wón wípé kò sẹni tó le e múwọn</i>	that claimed, no one can arrest them
<i>Háà, èyin ò mò pé</i>	Haa, you don't know that
<i>Àjẹpẹ ayé kò sí f'ómọ tó n' àgbà awo</i>	long life is not meant for a child who beats the initiates
<i>Àtẹlẹpẹ kò sí f'ómọ tó n' àgbà ìşẹgùn</i>	longevity is not a portion of a child who beats great herbalists
<i>Omọ tó bá na abọrẹ,</i>	the child that beats a priest
<i>Nibi tó gbé nfori balẹ júbà Qlórún,</i>	where he is bowing to worship Olodumare
<i>Ikúara rẹ ló nwá</i>	seek for his own death
<i>Wàràwàrà níkú idin</i>	instantly is the death of maggots
<i>Wàràwàrà m̀ani.</i>	It is instantly.

Based on this *Ifá* injunction therefore, for a child not to go astray, die young or face any calamity beyond his capacity, it is the responsibility of the whole elders in any given community in Yorùbá land to collectively train their children. Also in *Odù Èjìogbè* (*Lijadu, 1923: 11*) there are further explanations that if a child respects his parents, whatever he desired in life, he would get it.

You shall not murder is the sixth commandment in the Bible. Murder is a grievous offence in every society in the world. If we ask for the causes of murder, we shall realise that greed, selfishness, and anger or provocation are some of the factors. Among them all, anger, or provocation is the greatest cause of murder in every society. For this reason why *Ifá* warned that we should be careful and deal with people gently and desist from anger so that we can inherit what is good. *Ifá* says in *Odù Ìdí-Kànràn* (*Lijadu, 1923: 48*) that;

<i>Ìbínú awo ilé alárá,</i>	anger, the priest of Alara's house hold
<i>Èdò fífú awo Ajerò,</i>	wrath, the priest of Ajero
<i>Pèlẹ kùtù awo Òràngún</i>	patience, the cult of Orangun

Ló dífá fún ọmọ iyáMéta cast divination for three siblings
Pé kí wọn máṣe binú that were told to avoid anger
Toripé, ọfínràn kan nbò wá because one assaulter will come their ways
Láti dán wọn wò to tempt them.
Ọfínràn àlejò yí dé ọdọ Alará the assaulter visited Alara
Ó bèrè sìnì fìn níràn. He picked quarrel with him
Alárále e jáde Alara sent him away
Ó tún dé ọdọ ajerò, ajerò lee jáde he equally visited Ajero, he also sent him away
Ó dé ọdọ eníketa wọn, he visited the third person,
Ó fìn níràn tí tí he picked quarrel with him for long to exhaust his patience
Agara fì dá ọ̀un tikara rẹ̀ till he gets fed up
Lo bá kó gbogbo ire tó wà lówó ẹ̀ fun. he therefore released all his blessings for him
Ló bá wípé inú bíbí kùì gbeni he said anger will not bring blessing
Èdò fífù kùì làniyàn wrath cannot bring prosperity
Ìwà pèlétù la fì nríre gbà láyé with patience, one can access all good things of this world
Ayé Ọ̀ràngún wá dára Orangun became prosperous
Ó tutù pèsẹ̀ pèsẹ̀ ju tàwọn tó kù lọ he was so comfortable than his colleagues.

You shall not commit adultery; the seventh commandment of the Bible is an act that the Yorùbá generally condemn in all ramifications till today. Even in the face of Western education, civilization, science and technology, they still look at the act with disdain. They have various names they call it such as *òwò nàbì*, *òlenkére*, *ọkọkan ọ̀ kún kónbódù*, and so on. This is to show their displeasure to such an act. Besides economic reasons, people are encouraged to marry more wives rather than engaged in adulterous. To teach those who engaged in such an act the lesson of their lives, or let them desist from adultery, powerful magic like *mágùn* and *tésọ́* can be placed on a woman. Any man that has intercourse with such a woman will die either immediately or shortly after that. Also, *Ifá* specifically warned that such an act is bad and does not end well for those who engaged in it. For instance, *Odù OgbèAtẹ̀* (Lijadu, 1923:35-36) sounded the warning bell that;

Ogbè wá tẹ̀ kára ọ̀ rọ̀ wọn Ogbè come and imprint for them to be at peace,
Mo gbà motẹ̀ nírègún Ifá Ifa I accepted to be initiated into Ifa cult
Nígbàtí mo gbà, when I accepted
Bàbá mì tẹ̀mí my father initiated me
Bíá bá tẹ̀fá tán, after the initiation into Ifa cult,
Ara a rọ̀nì. One becomes comfortable
Aláì lógbòn ọ̀un ọ̀ye lack of wisdom and knowledge
Ní múnì wọgbódù lẹ̀mẹ̀ta leads one into initiation groove thrice
Bí a bá tẹ̀fá tán, after the initiation into Ifa cult,
Ọ̀rà̀n ẹ̀sù ọ̀dà̀rà mà ló kù it remains Esu's concern
Kílódé tó fì ku ọ̀rà̀n Ẹ̀sù Ọ̀dà̀rà? Why does it remain Esu's concern?
Bí a bá tẹ̀fá tán after initiation into Ifa cult,
A kùì fòbínrìn awo. One does not befriend initiate's wife.
A kò gbódò gbaya ìṣẹ̀gùn. One must not snatch the wife of a herbalist
A kò gbódò ba obínrìn aborẹ̀ wò kẹ̀lẹ̀kẹ̀lẹ̀. It is a taboo to make tete-a-tete with the wife of a priest.
A kò gbódò bá obínrìn ìmùlẹ̀ ẹ̀kà. It is a taboo to connive with initiate's wife to perpetrate evil
Awo ẹ̀nì kì í bini lórọ̀ ká sẹ̀. It is forbidden to tell lie to fellow initiate.

Here, *Ifá* did mention *Awo*, *Ìṣẹ̀gùn* and *Aborẹ̀* which especially belong to some particular cults. But *ìmùlẹ̀* generalized this rule because it involved the generality of people. As part of the *awo* rules, code of ethics and respect that another *awo* can accord his fellow *awo* is the fact that an *awo* should not, or cannot sit on the seat that another *awo*'s wife just stood up. To be a qualified *Babaláwo*—*Ifá* priest till date, *Àràbà Oláyemí* (Olayemi, 2015) explained that such a candidate must enter a sacred bush called *Igbódù*. This is a place where the secret of *awo* is being exposed to the candidate.¹ Seven days before the initiation rite is performed, the candidate is locked up in a room with a woman to attend to his needs. If he has any sexual intercourse with the woman during these seven days, then he is not qualified to be initiated to the cult because he could not control his sexual urge. Such a candidate is not competent to be called a good *Babaláwo*. *Òtùrà Méjì* (Atunfagbonbiada, 2014) further buttressed the point that adultery is not a good venture where it narrated the ordeal that *Anípupa* passed through in the hands of *Ọ̀rúnmilà*'s friends and his *Ìwàrẹ̀fà* as narrated by *Atúnfagbòn* an informant. According to him,

¹It should be noted here that it is not all the practicing *Babaláwos* that we see around us are qualified to enter this sacred bush whenever such a rite is to be performed. Unless such a practicing *Babaláwo* had undergone such a rite before, or during his practice before he can be qualified to enter the sacred place. Otherwise, he stays at the back stage to listen to whatever the qualified ones are saying there.

Òtùrá méjì l'Òrúnmilà dá, otura meji was the oracle casted by Orunmila
Lójó tó fì ààyò Ìyàwó rẹ̀ silẹ̀ on the day he left behind his favourite wife
Tí àwọn iwàréfà yíó maa fẹ̀ e that his subordinates would befriend her
Tí wọn wípé, they said
Kíni Òrúnmilà yíó ẹ̀ fún wọn what would Orunmila do to them?

They forced the woman against her will. After which they felt sorry for what they had done. They then connived together and sold the woman off with a conclusion that when Òrúnmilà returns, they would tell him that his wife, *Anípupa* had died. They did and Òrúnmilà was sad because the woman was precious to him. He then consulted Ifá to know whether he could still get a very good woman like her and Ifá told him that he should offer a big he goat and a very big fish because the wife was still alive. Òrúnmilà then sent two of his apprentices *Amoore* and *Amoosu* to go and buy the two items for the offering. He warned them that they should not haggle the price. Rather, they should pay whatever amount the seller placed on the items. The two apprentices went and got to *Atoosu* the fish seller who was a former apprentice of Òrúnmilà. He said he would sell his fish for *egbèfà òkẹ̀* and the two paid the money. *Atóòsù* was surprised and sent for his wife to come and see those who paid *egbèfà òkẹ̀* for a fish of *òkẹ̀ méfà*. When the wife came, they discovered that it was *Anípupa* the wife of Òrúnmilà. When they got home, they told Òrúnmilà what they saw where they went to buy fish that his wife that he was told died was seen in the market. He sent his loyal servants to go and bring her back. The perpetrator of this evil act later came to come and beg for forgiveness.

You shall not steal, the eighth commandment of the Bible says. There is no society or religion on earth that encourages stealing, Yorubá society is not an exception. General ethics of the society does not support stealing. So also *Ifá* does not encourage stealing. One of the informants sited *Odù Ògúndá-Fú* (Akintola, 1999: 119) and narrated a story that follows. The story goes thus, a wealthy man has two sons whom he left with a lot of wealth after his death. The family picked a date to share the wealth for the children. However, before the date fixed for the sharing, the two sons decided to go and hide a bag of an expensive beads. On the day of sharing, the family could not see this bag of beads and this caused a lot of misunderstanding among them that resulted into killing one another. After a long period of time, the sons took some of these beads and sold them. When they have sold up to half of the bag, the eldest of the sons decided to cheat his brother. As a result, he took the remaining beads and kept it with the king without the knowledge of the junior brother and told his brother that thieves had stolen the beads. The king also was planning to steal the beads by poisoning the eldest son so that the beads would become his own. However, before he does that, he said he was going to test all his *Babaláwo*. He took part of the beads in a bowl, put the poison he wanted to kill the person that kept the beads with him on it and cover it. He thought to himself that any of the *Babaláwo* if they can reveal what is inside the bowl, he would not steal the beads and he would not kill the child. If otherwise, he would even use the poison to kill the boy, all the fake *Babaláwo* and inherit the beads. He called all his *Babaláwo*, they divined but could not reveal what was inside the calabash bowl. They now sent for the last youngest *Babaláwo* in town. When he got there he asked for the *odu* that came out and they told him *Ìká-Fú*, he told the king that what he had intention of doing, he should stop it and give all the *Babaláwo* that were present there some money. The king asked him why, and *Kékeré awo* said;

Emi Kékeré awo ki sinile aye, there is no little or junior initiate on earth
Lódifá fún èyin babaláwo abidè jẹ̀gbèdè, cast divination for you priests decorated with beads
Tí wón ẹ̀sobira ọ̀pẹ̀lẹ̀ jìnwinnì, 'that owns numerous Opele
Tí Olófin yíó dégbá iwo fún, who Olofin will present with calabash of poison
Tí wón kì yíó lèè kì Ifá ẹ̀. Which they will not be able to recite its Ifa verse.

The king was amazed at this revelation. The *Babaláwo* continued, he said the king should go and offer eighty snails to the *odu* that came out, and offered sixteen she goats to *Ifá* so that what he planned to do will not boomerang. *Olófin* asked again the reason why he should do that and *Kékeré Awo* said;

Fúnmi ng ko fún ọ, give me, I will not give you
A kò lèè jìjà ilẹ̀kẹ̀ d'Óyó we cannot fight for beads till Oyo land
Ká já délé Olófin, and fight to Olofin's house
Bí a bá ti nìjà ikòkò tẹ̀lẹ̀, if we have been fighting in the secret before,
Níjọ a bá délé Ọba ni à n sọ 'tító the day we get to the king's palace, we must tell the truth.
A dífá fún iwo ọba, tí a gbé àpò ilẹ̀kẹ̀ fún pamó cast divination for you the king, who was entrusted with a bag of beads in your care.
T'ó ẹ̀tán t'ó ni iwo yíó fì iwo f'ónilẹ̀kẹ̀ jẹ̀, that you now proposed to poison the owner of the beads
Kí oun le rí àyè fì ilẹ̀kẹ̀ ẹ̀ tie. So that the beads may be yours
Nje Ogunda ma foun foloun o oh you Ogunda, return it to the owner
Òrán ilẹ̀kẹ̀ kii tán bọ̀rò. Issues of beads cannot be resolve on time.

You shall not bear false witness against your neighbor says the ninth commandment of the Bible. Bearing false witness is detestable to the Yoruba. This has led many to their early graves. According to *Ìka Ófún*, (Adewale-Somadhi, 1993: 14) when some sixteen elders were coming from *Ìkòlẹ̀ Ọrun* to Ile-Ife, to ask for long life, they were given some instructions to guide their deeds. They were advised not to say what they do not know, not to perform anything for which they do not have the basic knowledge, not to mislead people, not to deceive people and not claim wisdom that they lacked. When they got to the earth, they started doing all those things they were advised not to do. As a result, they were

dying one after the other and they claimed that it was *Ọ̀runmilà* that was killing them. *Orunmila* said the elders were dying because they broke *Ifá* laws. For those who do not have the fear of *Olódùmarè* at heart would say “if a fowl spills my medicine, I will break its eggs.” They have forgotten what *Ifá* says in *Ika Ofun* that;

<i>Eléké lẹ̀ idálẹ̀ ogùn odún kò dé</i>	A deceiver traveled for twenty years he could not return
<i>Ọ̀pùrọ̀ lẹ̀ idálẹ̀ ọgbọn ọ̀sù kò dẹ̀yinbọ̀</i>	A liar traveled for thirty months he could Not return
<i>A d'ifá fún ọ̀pùrọ̀ àti èké</i>	cast divination for a liar and deceiver
<i>Nígbà tí wón dé idálẹ̀</i>	when they get to a sojourn land,
<i>Wón nfi orúkọ Olódùmarè. Purọ̀</i>	they deceived people with the name of Olodumare
<i>Wón nhu iwà kíwà</i>	they engaged in an un awesome act
<i>Wón nlu jìbitì</i>	they dupe people
<i>Wón ngbà lówó ẹ̀ni tó ní Kékeré fì kún tiwón</i>	they were collecting from people with little and add to their own
<i>Wón nkó ọ̀rọ̀ èké jọ fúnra wón</i>	they gather false wealth
<i>Ọ̀tító inú kilẹ̀ fúnwón tíí</i>	truthfulness warned them
<i>Wón kò gbọ̀</i>	they disregard his warning
<i>Wón kògbà</i>	they rejected his advice
<i>Béni Olódùmarè Ọ̀ba atẹ̀nilẹ̀gẹ̀ lé gẹ̀ forí ọ̀sagbeji</i>	and Olodumare in his grace
<i>Kí kú kí rùn</i>	who would not die nor sick
<i>Ojúkan náà ní í gbé</i>	who abodes in same place
<i>Níbi tí tí nri oun gbogbo</i>	where he sees everything
<i>Tó wà nísálú ọ̀run àti tayé.</i>	Both in heaven and on earth
<i>Èsan ni t'Olódùmarè.</i>	Vengeance is of Olodumare.

The last commandment of the Bible says you shall not covet your neighbor's house. In Yoruba society, it is part of home training for the parents to teach their children to be contented with whatever they have. This they do through storytelling, proverbs, sign language and so on. Ifa also teaches that Covetousness is not good . There are so many places where Ifá pointed it out that the act is not welcome. Here Ifá says in *Ọ̀kàrà̀n –túrùpòn* (Lijadu, 2001: 34) that;

<i>Ifá kíkọ̀ ní múni mọ́fá</i>	Ifa knowledge comes by learning Ifa
<i>Ọ̀nà ọ̀sìsì ní múmi mọ̀nà</i>	making mistakes bring perfection
<i>Ọ̀nà tí a kòbá rìn rí ní ọ̀seni ọ̀sìbá ọ̀sìbo</i>	a strange road brings confusion
<i>A dífáfún Ọ̀sányìn</i>	cast divination for Osanyin
<i>Nijo tí Olódùmarè. degba sile</i>	on the day Olodumare covered a calabash
<i>Pe Ọ̀runmilà ki o wa ki ifá ọ̀</i>	that Orunmila should recite Ifa verse to reveal what was inside it
<i>Tí Ọ̀sanyìn ní ọ̀un kò ọ̀sàì bá Ọ̀runmilà lẹ̀</i>	that Osanyin insisted that he must go with Orunmila.
<i>Tia ní kí ó jókó</i>	though he was told to stay back
<i>Ọ̀rán wà lórùn ẹ̀</i>	for misfortune was looming over him
<i>Ọ̀sùgbón tí kò gbọ̀</i>	but he was adamant

Also, *Ọ̀yẹ̀kú Ìkà* (Lijadu, 2001: 65) says;

<i>Ajé tete ló dífá fún Ìkà ọ̀un Ọ̀yẹ̀kú,</i>	Aje tete cast divination for Ika and
<i>Oyeku</i>	
<i>Nṣawo lẹ̀ ọ̀sápá ẹ̀hìn ọ̀kun</i>	on a sacred voyage to the other side of the sea
<i>A ní kó rú ẹ̀rìn àgbàdọ kan,</i>	they were told to offer sacrifice of a corn
<i>Ọ̀yẹ̀kú kò kó rú, Ìkà nikan ló rú.</i>	Oyeku ignored the oracle, it was only Ika that observed the sacrifice
<i>A ní tí wón bá dóún ké kè kèni kí wón máa yan 'bọ̀ ọ̀,</i>	they were told to take things easy in the new place
<i>Ọ̀yẹ̀kú dóhún, ọ̀un yan ẹ̀gbàárún gbàárún lẹ̀bọ̀</i>	Oyeku got there, he was prescribing ten thousand as sacrificial items
<i>Wón sá kúrò lódó ẹ̀</i>	people ran away from him because of that
<i>Ìkàún yan ọ̀kàlélógún owó ẹ̀yọ̀ lẹ̀bọ̀,</i>	Ika prescribed twenty one cowries as sacrificial item
<i>Àwọn ẹ̀niyàn sì nyà lẹ̀ sódò Ìkà</i>	many people patronized Ika
<i>Nígbà tí wón n bọ̀ lónà,</i>	On their way home,

Òyèkú ti iká sómi, ó sì lóun ò ríká mó

Bíká ʒe rì sínú omi,
Èsù fi ẹrínkà lee lówó
Èdún ri I bótise undura ninú omi

Ó sì sárẹlọ sídì ọkà, ó tẹ ori igi ọkà lé ori omi
Qwọ iká sì tẹ
Agbawo ni igi náà,
Igi tí ó gba awo là kí a má a pé ní agbawo.

Ìkà délé, ẹrú sì ba Ọyèkú láti rii

Ó sì dá gbogbo ẹrù ẹ tí ó jí padà fún un
Wón bá Ọyèkú wíjọ,
Wónsi lee kúrò láarin ilú fún iwà búbúru rẹ.

Again, *Ìrosùn Ogbè* (Salami, 2002: 216-18) narrated a story of a king called *Olórèè Àgbon* who had three children that were entitled to his throne after his demise. They were *Igún*- vulture, *Èlúlú*—a kind of bird and *kólikóli*—another kind of bird. *Èlúlú* was specifically warned that he should not be covetous if he would actually be enthroned as the next king so that he would not die a premature death. He did not listen and he died before he was made the king.

Oyeku pushed Ika into the river and claimed he did not see Ika again.
as Ika was drowning in the river,
Esu gave him erinka
Red monkey saw him as he was struggling in the river,
It quickly bent oka tree toward the river
Ika grab the tree
the tree is called initiate's saviour
The tree that safes the initiate should be called agbawo
Ika got home, Oyeku was afraid when he saw him
he handed over all that he had stolen from him
people quarrel with Oyeku
He was sent out of the town for his evil deed.

5. CONCLUSION

There are other places in *Ifa* that one can refer to as far as all these useful instructions are concerned; in fact, there is no limit to this. They are made for us to live in peace and harmony with one another. They are words of wisdom, knowledge and understanding that we have been using from the beginning of the world. Besides the Bible and *Ifa* Oracle, they are also found in other religions of the world. Therefore, no one is superior to another. They are equal before the Creator who gave them to the people of the world living in different continents of the world. The striking similarities between the commandments of the Bible and *Ifá*, no doubt is an indication that the giver is not stupid and silly after all these religious laws and commandments had been in existence before the world became a global village.

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