

COMMUNAL LIVING IN IFÁ DIVINATION: FUNCTIONAL INTERPRETATIONS OF OGBÈTÚRÁ AND OGBÈROSÙN IN NIGERIA CONTEMPORARY SOCIETY

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ABSTRACT

This paper examines the representation of communal living in Ifá divination and explores its relevance to contemporary Nigerian society. Specifically, it investigates the communal values embedded in Ifá mythology and examines how these values address current social challenges in Nigeria. The study adopts Myth Theory as its analytical framework. Primary data consist of myths from Àpólà Ogbè, collected through interviews with an Ifá priest. Two selected myths from Àpólà Ogbè serve as the basis for the analysis. The findings reveal that these myths promote unity, cooperation, and collective responsibility as fundamental principles of communal living. They further demonstrate that traditional Yoruba society regarded communal life as essential to social stability and harmonious coexistence. The study concludes that the ethical values embedded in Ifá mythology provide enduring lessons for contemporary Nigerian society by encouraging communal solidarity, peaceful coexistence, and mutual support. Revitalizing these values can contribute to social harmony, national cohesion, and sustainable societal development.

Keywords: communal living, Ifá divination, mythology, Nigeria, social cohesion

INTRODUCTION

Communal living has long been a defining feature of traditional Yorùbá society, where social harmony, mutual cooperation, and collective responsibility are regarded as essential to communal existence. Guided by indigenous institutions and cultural values, the Yorùbá emphasize interdependence as the foundation of social life. This worldview is reflected in the proverb “*Ká fowó wẹ ọwọ ní í jẹ ọwọ mó*” (washing both hands together makes them cleaner), which underscores the belief that cooperation enables individuals and communities to achieve shared goals. Consequently, communal living remains deeply embedded in the social and moral fabric of Yorùbá society. Communal living refers to a social system in which individuals share responsibilities, provide mutual support, and make collective decisions for the common good. As Anukam and Obineche (2022) observe, it is a broad concept that shapes interpersonal relationships and promotes collective well-being across all aspects of human life. In many African societies, including the Yorùbá, the community functions as an extended family in which members share responsibilities and bear one another's burdens.

African oral literature preserves indigenous knowledge, cultural values, and social philosophy, (Òjó and Bólárinwá, 2021). Abe (2024) argues that myths communicate communal traditions that reflect African experiences and worldviews. Within Yorùbá culture, myths occupy a central place in Ifá divination, where they function as sacred narratives and moral guides. Ifá is regarded as an indigenous corpus of oral literature that preserves historical knowledge while providing guidance for understanding the past, interpreting the present, and navigating the future. According to Ọdégbọlá (1976), Ifá serves as a repository of myths concerning Yorùbá divinities, their origins, genealogies, and relationships. Through these narratives, Ifá transmits ethical principles, reinforces cultural identity, and promotes values that sustain communal life. As an enduring body of oral poetry, aphorisms, and narratives transmitted across generations, Ifá continues to shape Yorùbá moral consciousness. Oyebamiji and Bólárinwá (2025) note that myths and other forms of oral literature were traditionally narrated during moonlight gatherings, where elders instructed younger members of the community. These communal performances strengthened social cohesion, facilitated the transmission of cultural knowledge, and cultivated values of cooperation, solidarity, and mutual responsibility.

Against this background, this study examines how selected myths from Àpólà Ogbè represent and promote the philosophy of communal living. It argues that the communal ideals embedded in Ifá mythology remain relevant to contemporary Nigerian society by encouraging unity, peaceful coexistence, and collective responsibility as foundations for sustainable social development.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Communal living has remained an important subject in African scholarship because of its significance for social cohesion, cultural continuity, and sustainable development. Within the Yorùbá context, Oladípupo and Oluwadáyisi (2023) argue that communal principles constitute the foundation of social order and justice. According to the authors, peaceful coexistence and indigenous mechanisms of conflict resolution contribute to enduring harmony within the community. From a religious perspective, Enegho, Abalaka, and Jesutunwase (2023) contend that African communalism promotes respect for indigenous traditions and strengthens relationships among diverse cultural groups. They further maintain that preserving these traditions is essential to sustaining African cultural identity and communal values. In the same view, Anselm et al. (2025) examine the communal lifestyle of the Gbágyì people of Abuja and demonstrate how indigenous leadership structures, customary practices, festivals, and economic activities contribute to community development and cultural preservation. Their findings underscore the continuing relevance of communal living despite the pressures of modernization and urbanization. From the Christian tradition perspective, Amadi-Nche, Aniagboso, and Ukachukwu (2026) analyse communal living in Acts 2:42–47 as a model for addressing poverty and socio-economic challenges in Nigeria. They argue that mutual care, social responsibility, and good governance can enhance socio-economic development through a communal approach to human welfare. Although these studies affirm the importance of communal living from socio-cultural, religious, and developmental perspectives, they pay little attention to how communal values are represented in Ifá mythology. This gap is significant because Ifá constitutes one of the richest repositories of Yorùbá indigenous knowledge and moral philosophy. Scholars have equally emphasized the cultural and social significance of myth. Oḍégbolá (1976) describes Ifá as a repository of Yorùbá myths, preserving the origins, genealogies, and relationships of the divinities. This position highlights the centrality of myth within the Ifá corpus and its role in preserving indigenous knowledge. To Bólárinwá (2019), myth (*itàn*) is a major component of Yorùbá oral tradition and classifies its principal forms. The study demonstrates the richness of Yorùbá mythological traditions, although it offers limited analysis of their social functions.

Uti (2008) argues that myths perform practical functions by promoting education, moral development, social cohesion, and community formation. According to him, myths contribute to shaping human behaviour and strengthening interpersonal relationships within society. While demonstrating the practical value of myth through the account of British colonial engagement with Māori mythology, Manimehalai (2021) illustrates how knowledge of indigenous myths facilitated intercultural communication and mutual understanding. The study affirms that myths are not merely imaginative narratives but valuable cultural resources. In the approach of Halpé (2010), myth from a literary perspective, arguing that it functions as a narrative framework through which historical realities and ideological meanings are interpreted. This perspective reinforces the view that myths remain relevant for understanding both cultural values and contemporary social realities. The concept of myth has also attracted considerable theoretical attention. Kumar (2019) traces the word *myth* to the Greek *muthos*, meaning story or oral narrative. Childs and Fowler (2006) similarly define myth as a traditional narrative that explains origins, religious beliefs, or the exploits of supernatural beings and heroes. Expanding this understanding, Lévi-Strauss (2016) argues that myths reveal the underlying structures of human thought by mediating the relationship between nature and culture.

Several theoretical approaches have been developed to explain the functions of myth. Scott (2004) identifies Rational, Structural, Psychological, and Functional Myth theories as the major approaches to myth criticism. Rani (2015) likewise observes that these approaches explain the origins, meanings, and functions of myths within different cultural contexts. This study adopts Functional Myth Theory because it views myth as a cultural instrument for transmitting knowledge, preserving social values, and regulating human behaviour. Scott (2004) maintains that myths shape society by prescribing acceptable patterns of conduct and reinforcing communal ideals. Functional Myth Theory therefore provides an appropriate framework for analysing the selected myths from Àpólà Ogbè, not merely as sacred narratives but as cultural texts that promote communal living, peaceful coexistence, unity, and collective responsibility.

Despite the contributions of previous studies, such as Bólárinwá (2020 and 2022), little scholarly attention has been given to the representation of communal living in the myths of Ifá divination. Existing studies either examine communalism from socio-cultural, religious, or socio-economic perspectives or discuss the functions and classifications of myth without analysing how Ifá myths articulate communal values. This study therefore fills the gap by examining selected myths from Àpólà Ogbè to demonstrate how Ifá divination promotes communal living and how its ethical teachings remain relevant to addressing contemporary social challenges in Nigeria.

METHODOLOGY

This study adopts a qualitative research design because it explores the meanings and ethical values embedded in selected Ifá myths on communal living. The primary data consist of the Ogbètúrà and Ogbèròsùn myths from the

Àpólà Ogbè section of the Ifá corpus, collected through recorded interviews with two Ifá priests who are also custodians of Yorùbá cultural traditions. The two Odù were purposively selected because they explicitly articulate the values of generosity, reciprocity, cooperation and collective responsibility. The verses were recited in Yorùbá, translated into English, and subjected to textual and interpretive analysis.

Secondary data were sourced from relevant books and scholarly publications on Ifá, Yorùbá mythology, African philosophy, communal living, and myth theory to provide the conceptual basis for the study. The analysis is anchored on Functional Myth Theory (Scott, 2004), which views myth as a cultural instrument for transmitting moral values, regulating behaviour, and promoting social order. Guided by this framework, the selected myths were examined for their symbolic representation of communal living and their relevance to contemporary Nigerian society. The interpretation was further enriched by established scholarship on Ifá as a repository of Yorùbá indigenous knowledge, ethical instruction, and cultural memory.

DISCUSSION AND FINDINGS

Ogbètúrà: Generosity, Collective Action and Social Responsibility

The philosophy of communal living in Ifá is vividly articulated in *Ogbètúrà*, where generosity, reciprocity, and collective responsibility are presented as indispensable foundations for social harmony. The following *ẹsẹ Ifá* recited by Babaawo Morakinyo, introduces the narrative that forms the basis of this analysis:

*Pòrògún etídò ní í wẹ̀wù ẹ̀jẹ̀ kanlẹ̀
A dífá fún Olódùmarè baba gúnnugún
Pòrògún etídò ní í wẹ̀wù ẹ̀jẹ̀ kanlẹ̀
A dífá fún Olódùmarè baba àkàlà
Pòrògún etídò ní wẹ̀wù ẹ̀jẹ̀ kanlẹ̀
A dífá fún Olódùmarè baba Tẹ̀tẹ̀rẹ̀
Pòrògún etídò ní wẹ̀wù ẹ̀jẹ̀ kanlẹ̀
A dífá fún Elédùmarè, baba elegiiri èniyàn
Àwọn méré̀rẹ̀rìn Olódùmarè rán wọn wá silẹ̀ ayé
O fún wọn ní ogún ọ̀ké owó
Ó ní kí wọn ó máa gbẹ̀ lọ̀ silẹ̀ ayé
Kán lọ̀ máa rẹ̀ é fí tún ilẹ̀ ayé se*

Translation

Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Vulture.
Pòrògún by the riverside, clothed in blood-red garments,
The divination was casted for Olódùmarè, the father of Àkàlà.
Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Tẹ̀tẹ̀rẹ̀.
Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Elégúìrì.
Olódùmarè sent the four of them into the world.
He gave each of them two hundred cowries,
And instructed them to use the money
To make the world a better place.

The *Odù* narrative recounts how Olódùmarè entrusted Vulture (*Gúnnugún*), Àkàlà, Tẹ̀tẹ̀rẹ̀, and Elégúìrì with equal resources and commissioned them to improve the world. While the first three spent their wealth solely on personal gratification, Elégúìrì used his to assist others, cultivating friendship and goodwill within the community. Later, when a huge tree blocked the road leading to King Èlérin's residence, Vulture, Àkàlà, and Tẹ̀tẹ̀rẹ̀ were unable to remove it despite their efforts. Elégúìrì, however, received the voluntary support of the community because of his generosity, and together they cleared the road. In appreciation, King Èlérin rewarded him with a substantial portion of his wealth and gave him his daughter in marriage.

The narrative foregrounds one of the cardinal ethical philosophies embedded in Ifá divination: society flourishes through generosity, reciprocity, and collective responsibility rather than individual achievement. This reflects Scott's (2004) Functional Myth Theory, which views myth as a cultural instrument for transmitting moral values that regulate behaviour and sustain social order. Likewise, Abimbola (1976) argues that Ifá preserves Yorùbá philosophical thought by encoding ethical principles within its verses. The *Ogbètúrà* myth therefore functions not merely as a sacred narrative but as an indigenous discourse on responsible citizenship, a message that remains particularly relevant to contemporary Nigeria amid widening socio-economic inequality, insecurity, and weakening communal ties. The contrasting dispositions of the four characters reinforce this philosophy. Although each receives

the same opportunity and divine mandate, their different choices produce different outcomes. The equal distribution of two hundred cowries symbolises equality of opportunity, whereas the contrasting use of those resources demonstrates that societal progress depends less on possession than on character. This resonates with the Yorùbá proverb, "*Ònà nì inú obinrin, oriṣiriṣii ọmọ nì ó lè gba ibẹ̀ jàde*" (the womb is only a passage through which different kinds of children emerge), affirming that common origin does not necessarily produce similar values or conduct. The lesson speaks directly to contemporary Nigeria, where people occupying comparable educational, political, and economic positions often differ markedly in integrity, accountability, and commitment to public welfare.

The myth further contrasts selfishness with communal responsibility. Vulture, Àkàlà, and Tèntèrè expend their resources entirely on themselves, symbolising greed and social indifference, whereas Èlégùrì invests in the welfare of others and consequently earns the trust of the community. As Uti (2008) observes, myths perform important social functions by cultivating moral values, strengthening interpersonal relationships, and promoting social cohesion. Accordingly, the narrative presents generosity not merely as a private virtue but as social capital that strengthens communal bonds and becomes invaluable in times of need. This ethical principle reaches its climax when the fallen tree blocks access to King Èlérin's residence. Beyond its physical presence, the tree symbolises the social, economic, and political challenges confronting every society. The inability of Vulture, Àkàlà, and Tèntèrè to remove it illustrates that certain societal problems cannot be solved through individual effort alone. By contrast, Èlégùrì succeeds because his earlier generosity inspires voluntary communal support. This reflects the Yorùbá proverb, "*Eyèlé kì í bóni lé jẹun, bóni lé mu, kó dojó ikú, kó yeri*" (the dove does not eat and drink in one's house only to abandon the host in times of difficulty), underscoring that cooperation is sustained through reciprocity and mutual responsibility rather than obligation.

The relevance of this philosophy extends beyond the traditional Yorùbá setting. Mbiti (1969) maintains that African societies are fundamentally organised around communal existence, where individual fulfilment is realised through relationships with others. In contemporary Nigeria, where insecurity, unemployment, poverty, environmental degradation, and declining public trust continue to challenge national development, the *Ogbètúrà* myth advocates an indigenous model of collective action in which citizens, communities, traditional institutions, and government complement one another in promoting peace and sustainable development. The reward of wealth and marriage bestowed upon Èlégùrì further symbolises society's recognition of integrity, generosity, and public service above personal gain. As Odegbola (1976) notes, Ifá myths preserve the moral values through which Yorùbá society regulates human conduct. The *Ogbètúrà* myth therefore presents communal living not simply as a cultural ideal but as a practical philosophy for strengthening social harmony and national development.

Ogbèròsùn: Communal Support, Shared Responsibility and Social Solidarity

The philosophy of communal support is further developed in the *Ogbèròsùn* Odù, where collective responsibility and mutual assistance are presented as indispensable for overcoming life's challenges. The following *ẹsẹ Ifá*, recited by the *Babaawo* Awosola during the interview, introduces the narrative that forms the basis of this analysis.

Àlúwéréje, awo ilé Ọ̀rúnmìlà

A difá fún Ọ̀rúnmìlà

Baba dá ọjó Ọ̀rò, yóò sì dá ọjó ọ̀dún.

Translation

"Àlúwéréje, the diviner of Ọ̀rúnmìlà's household,

Performed divination for Ọ̀rúnmìlà,

When he fixed the date for the Ọ̀rò ceremony and the annual festival".

This *Odù* narrative recounts how Ọ̀rúnmìlà encountered financial difficulty while preparing for the annual Ọ̀rò and Ègúngún festivals. Unable to meet the expenses of the celebration, he consulted Ifá for guidance and was instructed to perform the prescribed sacrifice and place a light before his house. As members of the community saw the light and learnt that the annual festival had been announced, they voluntarily brought gifts, including fish, rats, palm oil, and other items required for the celebration. Through these collective contributions, Ọ̀rúnmìlà successfully organised the festival, illustrating that communal solidarity can transform individual hardship into collective success.

While the *Ogbètúrà* myth establishes generosity and reciprocity as the moral foundations of communal living, the *Ogbèròsùn* narrative demonstrates how these values are translated into practical communal support. Consistent with Scott's (2004) Functional Myth Theory, the myth functions as an indigenous social guide that encourages cooperation, mutual assistance, and collective participation in addressing human challenges. Its message remains particularly relevant to contemporary Nigeria, where economic hardship, unemployment, and rising living costs continue to test the resilience of individuals and communities. The financial challenge confronting Ọ̀rúnmìlà is significant because the narrative presents economic hardship as a universal human experience rather than a personal failure. Even Ọ̀rúnmìlà, the custodian of wisdom, requires assistance to fulfill an important communal obligation.

Instead of abandoning the festival, he seeks guidance through Ifá, demonstrating humility, prudence, and confidence in indigenous knowledge. This reflects the functional role of myth in directing human behaviour toward socially acceptable responses to challenges. In contemporary Nigerian society, the lesson extends beyond divination to the importance of consulting elders, professionals, religious leaders, and other experienced persons before undertaking major responsibilities.

Equally significant is Ifá's instruction that Ọ́rúnmílà should place a light before his house. Beyond its literal function, the light symbolises communication, visibility, and public awareness. It announces the forthcoming festival and mobilises communal participation, suggesting that effective communication is fundamental to collective action. This symbolism remains evident in contemporary Nigeria, where radio, television, social media, community meetings, and religious gatherings perform similar functions by disseminating information, mobilising support, and attracting sponsorship for communal projects and social events. The climax of the narrative lies in the community's response. The voluntary gifts of fish, palm oil, rats, and other items transform Ọ́rúnmílà's personal challenge into a collective responsibility. The success of the festival therefore becomes a communal achievement rather than an individual accomplishment. This reflects the Yorùbá philosophy that important occasions belong to the community, with every member contributing according to ability. Similar practices remain widespread across contemporary Nigerian society, where weddings, naming ceremonies, funerals, housewarmings, religious celebrations, and community festivals are sustained through financial contributions, gifts, and voluntary labour from relatives, neighbours, associations, and religious organisations.

The narrative further suggests that communal support is sustained by trust and longstanding social relationships. The people's willingness to assist Ọ́rúnmílà reflects confidence in his character and reinforces the reciprocal ethic established in the *Ogbètúrá* narrative: generosity nurtures solidarity, while solidarity strengthens communal resilience during periods of difficulty. This interpretation resonates with Mbiti's (1969) conception of African communalism, which locates individual fulfillment within collective existence, and with Odegbolá's (1976) observation that Ifá myths preserve the moral values through which Yorùbá society regulates social life. Ultimately, the *Ogbèròsùn* myth presents communal living not merely as a cultural ideal but as a practical strategy for overcoming shared challenges. Through the symbolism of financial hardship, consultation, communication, and voluntary communal support, it demonstrates that sustainable development depends on cooperation, mutual trust, and shared responsibility. These indigenous values remain highly relevant to contemporary Nigeria, where they can complement institutional efforts to promote social cohesion, economic resilience, and sustainable national development.

Taken together, the *Ogbètúrá* and *Ogbèròsùn* narratives demonstrate that Ifá myths are not merely sacred traditions but repositories of indigenous social philosophy. By foregrounding generosity, reciprocity, consultation, and collective responsibility, both Odù affirm the central proposition of Functional Myth Theory that myths transmit ethical values and capable of regulating behaviour, strengthening communal cohesion, and providing culturally grounded responses to the socio-economic and developmental challenges confronting contemporary Nigeria.

CONCLUSION AND RECOMENDATIONS

This study examined the representation of communal living in the *Ogbètúrá* and *Ogbèròsùn* myths of the *Àpólà Ogbè* section of the Ifá corpus through the lens of Functional Myth Theory. It established that Ifá myths are not merely sacred narratives but repositories of indigenous knowledge that preserve ethical values such as generosity, reciprocity, cooperation, consultation, and collective responsibility. While *Ogbètúrá* emphasises generosity as the foundation of communal support, *Ogbèròsùn* demonstrates how shared responsibility and collective action enable communities to overcome common challenges. Together, the two Odù affirm the Yorùbá worldview that individual well-being is inseparable from the well-being of the community.

The study further reveals that these indigenous values remain highly relevant to contemporary Nigeria, where insecurity, economic hardship, and weakening social bonds increasingly require collective responses. It therefore concludes that Ifá mythology constitutes not only an important aspect of Yorùbá cultural heritage but also a valuable indigenous framework for promoting social cohesion and sustainable national development.

In view of these findings, the study recommends that the ethical values embedded in Ifá myths should be integrated into cultural and civic education to strengthen communal consciousness and responsible citizenship. It also advocates greater engagement by scholars, traditional institutions, and policymakers with indigenous knowledge systems as complementary resources for addressing Nigeria's contemporary social and developmental challenges.

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APPENDIX I

Ogbètúrá I

Pòrògún etidò ní í wèwù èjè kanlè
A difá fún Olódùmarè baba gúnnugún
Pòrògún etidò ní í wèwù èjè kanlè
A difá fún Olódùmarè baba àkàlà
Pòrògún etidò ní wèwù èjè kanlè
A difá fún Olódùmarè baba Tètètèrè
Pòrògún etidò ní wèwù èjè kanlè
A difá fún Elédùmarè, baba elegiiri èniyàn
Àwọn méréjèrin Olódùmarè rán wọn wá silé ayé
O fún wọn ní ogún òkè owó
Ó ní kí wọn ó máa gbé lọ silé ayé
Kán lọ máa rẹ é fi tún ilé ayé se

Translation

Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Vulture.
Pòrògún by the riverside, clothed in blood-red garments,
The divination was casted for Olódùmarè, the father of Àkàlà.
Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Tètètèrè.
Pòrògún by the riverside, clothed in blood-red garments,
Cast divination for Olódùmarè, the father of Èlégíiri.
Olódùmarè sent the four of them into the world.
He gave each of them two hundred cowries,
And instructed them to use the money
To make the world a better place.
(BabaawoMóràkiyò Fasehun)

Ogbèrosùn II

Àlúwéréje awo ilé Ọ̀rúnmìlà
A difá fún Ọ̀rúnmìlà
Baba dájó orò yóó sì dájó ọ̀dún

Ọ̀rúnmìlà ló fẹ̀ se ináwó, ináwó náà sì tí kà á láyà, ó n sàròyè pé báwo ni àṣírí ọ̀un yóó se bò. Ọ̀rúnmìlà bá gboko aláwo lọ, bí àṣírí yóó se bò ni ó difá sí. Àwọn awo sọ fún un pé kí ó fi ọ̀kàn balẹ̀, wọn ní àṣírí rẹ̀ yóó bò. Ọ̀jọ̀ orò àti ọ̀jọ̀ eégún jẹ ọ̀dún ibilẹ̀ tí wọn n se ní èẹ̀kan soṣo ní ọ̀dún. Ọ̀rúnmìlà dájó méjéjì, ó sì n wá bí àṣírí yóó se bò. Ọ̀rúnmìlà kò ní nńkan kan, àwọn èniyàn náà ni ó gbẹ̀kẹ̀lẹ̀. Àwọn awo ní kí Ọ̀rúnmìlà ó rúbọ̀, wọn ní kí Ọ̀rúnmìlà tan iná sí iwájú ilé rẹ̀, nígbà tí Ọ̀rúnmìlà tan iná tí àwọn èniyàn rí iná yí, wọn bèrẹ̀ sí ní bèrẹ̀ pé kí ni Baba fẹ̀ se. Wọn ní baba dájó orò ni o, gbogbo ará ilú bá n dide, èyí tí yóó fún baba ní eku, èyí tí yóó mú eja wá, òmíràn á mú epo wá. Bí wọn se fún baba ní gbogbo ohun tí n fẹ̀ niyí, àṣírí bá bò, ni Ọ̀rúnmìlà bá n jó.

Njẹ àlúwéréje ogbè màmà sùn
Ọ̀ba ló dájó aré
Àlúwéréje ogbè má mà sùn
(Babaawo Awosola)

Ogbèrosùn (English translation)

Àlúwéréje the initiate of Ọ̀rúnmìlà's house
It divines for Ọ̀rúnmìlà
Father declared the Orò and masquerade's festival days.

Ọ̀rúnmìlà wanted to have a ceremony, and that ceremony has overwhelmed him, he was complaining about how he would get money to settle the bill for the ceremony. Ọ̀rúnmìlà then went for consultation; he made a consultation on how he would get money for the ceremony. Ọ̀jọ̀ orò and ọ̀jọ̀ eégún is a traditional festival that they celebrate every year. Ọ̀rúnmìlà declares the festive day and he was looking for how he would get money for it. Ọ̀rúnmìlà has nothing but he relies so much on people. The initiates asked Ọ̀rúnmìlà to make sacrifice, and he was also told to kindle a light and put it in front of his house, and he did so. As people saw the light placed in front of Ọ̀rúnmìlà's house, they started asking, "what is happening" and they were told that Baba has declared the orò festive day. Then all the people were going to him one after the other. They were presenting gifts to Ọ̀rúnmìlà towards the forthcoming festival. Some give rats, some give fishes, others palm oil. That is how Baba was given all that he needed for the festival. Ọ̀rúnmìlà started dancing.

Àlúwéréje of ogbè do not sleep
Ọ̀ba has declared a day
Àlúwéréje of ogbè do not sleep