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THE VOICES OF THE ÒRÌṢÀ

A practical manual for the divination with 16 cowries including 514 versions of odù

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ẸRÌNDÍLÓGÚN
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A practical manual for the divination with 16 cowries including 514 versions of odù

By

Síkírù Sàlámì - Bàbá King, Principal Author
Maja Mesesnel, Co-author



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Síkírù Sàlámì - Bàbá King
Maja Mesesnel

ẸRÌNDÍLÓGÚN – THE VOICES OF THE ÒRÌṢÀ

A practical manual for the divination with 16 cowries including 514 versions of odù

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This book contains material drawn from the sacred corpus of *odù* Ifá, transmitted through oral tradition from master to disciple over many centuries. It originates within and forms an integral part of the knowledge of Yorùbá civilisation.

The authors present them here with the utmost reverence, and solely for educational, cultural, and spiritual purposes, together with their own commentary, translations, and interpretations.

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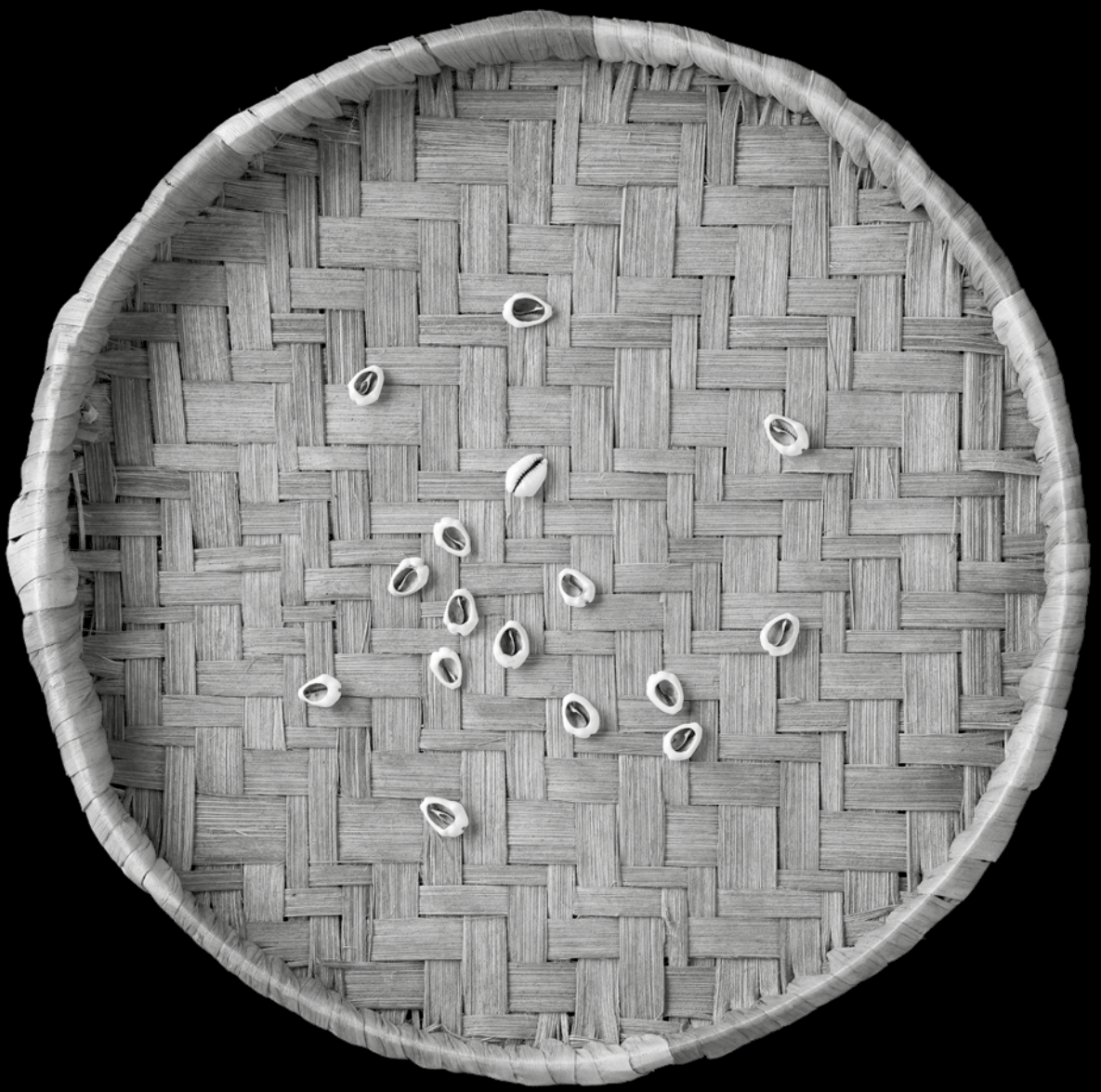
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01

1. ODÙ ỌKÀNRÀN



1. Odù Ọ̀kànràn

About odù Ọ̀kànràn

In the process of the divination with 16 cowries, the *odù* Ọkànràn serves as the very first *odù*[1] and speaks of bravery, perseverance, peacefulness, calmness, progress, and a potential dispute between two individuals that may arise either in the emotional or professional field. This *odù* channels hope and serves as an announcement that the consultee is about to overcome past defeats.

In the process of the fall of cowries, the *odù* Ọkànràn manifests itself through the configuration of one open cowrie and 15 closed cowries. In other words, when one open and 15 closed cowries are positioned on the *àtẹ,* the *odù* Ọkànràn manifests itself. The main *òrìṣà* associated with this particular *odù* are Èṣù, Ṣàngó, Ọya, and Ọ̀ranmíyàn. Whenever this *odù* appears in conjunction with *odù* Ọ̀wọ́nrín (11th *odù*), it raises the issue of ancestry as well.

The *òrìṣà* that manifest themselves in the event of such a fall serve as foundation for the interpretation offered to the consultee, providing additional information alongside the *odù* itself and facilitating better understanding of the consultee's nature while illuminating the way in which the messages relayed are bound to impact his life.

Whenever *odù* Ọkànràn appears during the reading, the orientator's mind inevitably gets flooded by all the possible meanings; however, this does not mean that all of the potential interpretations pertaining to the *odù* in question must necessarily be used. It is important that the consultee studies the fixed meanings and memorises them as best as possible; at a different stage during the process of divination, the interaction between various elements brought forward by this *odù* will be explained in more detail.

Bravery is key to success. Spirit, disposition, and determination are crucial characteristics of an individual who is inclined to seek answers in life. The *odù* Ọkànràn also mentions peacefulness that arises as a result of the consultee's emotional state. Happiness is inextricably linked to the understanding of joy experienced by the consultee in question as well as to the consultee's mode of

[1] This is the first *odù* in terms of sequential order, not with regards to hierarchy or seniority.

functioning, manner of interaction, and the way of responding to everything that transpires in life.

The expectations of this consultee are aimed at scoring a triumph in professional and personal relationships – this is the primary challenge. The *odù* Ọ̀kànràn describes a hope for victory that also signifies an end to suffering.

The question of competitiveness and the resulting dispute raised by this *odù* relates to interpersonal relationships, coexistence, challenges, agreements, and conflicts. Rivalry signifies the presence of other people and cannot be regarded as a negative phenomenon. To the contrary, competitiveness is positive insofar as it stimulates the very best aspects of human beings: it sets the *àṣẹ* into motion and urges people to fight for their beliefs with dogged determination.

The *odù* Ọ̀kànràn also describes the value of making an effort, which signifies the fact that at a certain point in the consultee's life, the need to undertake an endeavour or make an investment is bound to arise, calling for changes in the professional sphere of life. It is possible that a business will be established, demanding either individual effort or collective action. Regardless of whether the consultee will start a business alone or in partnership with someone, this *odù* raises hope that the business venture will be lucrative. Since the same *odù* simultaneously raises the question of competitiveness, it is important that the consultee enters into a business partnership with someone only after thoughtful consideration as the quality of said partnership will be the deciding factor in terms of success or failure.

Within the broader concept of rivalry, the *odù* also warns of potential marital strife, specifically in relation to leadership. The fact is that in every form of coexistence, there is always someone at the helm who serves as the driving force.

Whenever *odù* Ọ̀kànràn sets the divination into motion, meaning that it is the very first *odù* that manifests itself during the reading, it serves as an indication of the inexorable need to help the consultee be truly present in interpersonal relationships. Unyielding competitiveness often leads to an entirely banal outcome, even divorce. In light of this, the consultee's patience paves the way for longevity in relationships, both personal and professional ones.

The *odù* Ọ̀kànràn dissuades the consultee from ever going into debt as this may very well prove fatal.

In addition, this *odù* signifies the emergence of a new project and addresses the need to create something original. The consultee may be entirely clueless in terms of what to do in this particular aspect, and divination may serve as the key to unlocking the puzzle as it provides the opportunity to pose questions that may help the consultee define his own potential. The ultimate goal of the divination process is for the consultee to know exactly what to do and how, but mostly to renew the belief in the eventual triumph.

Whenever the *odù* Ọ̀kànràn appears in the divination process, the orientator must put special emphasis on the issue of timidity, which is reflected in this *odù* as something that must be addressed because timidity may lead a person to generate energy that severely restricts personal spontaneity and development, hampers effective communication with others, undermines the ability to foster emotional relationships, and prevents people from showcasing the full range of their abilities. This *odù* speaks to the need for the consultee to do his very best to overcome

timidity as this will enable him to explore the full potential of his Orí and stimulate the *àṣẹ* contained therein. It is entirely possible that due to the consultee's excessive shyness, certain things in life do not go as desired.

Furthermore, the *odù* Ọkànràn also deals with the topic of financial losses and gains. The consultee will be presented with an investment opportunity that will prove tremendously beneficial. But whenever the reading prognosticates a triumph, the possibility of failure must be taken into consideration as well. The flow of life goes up and down, and material gains sadly go hand in hand with financial losses. In order to facilitate the consultee's progress, the advice offered must primarily be aimed at providing protection.

In the context of this *odù,* lucrativeness appears in the broadest of senses; each and every activity that the consultee is involved in is bound to be successful not only financially but in other aspects of life as well.

The *odù* Ọkànràn relays the message that the consultee will increase material assets through investment. Every investment is bound to turn a profit; however, this does not at all mean that potential risks should be disregarded. The consultee who decides to make an investment and start a business is advised to worship the *òrìṣà* Èṣù in order to receive the blessing of his protection.

Appreciation is primarily expressed in four spheres of life: professional, social, familial, and emotional, with the last one being most intricate. In relation to the emotional sphere and intimate relationships, the *odù* Ọkànràn reveals that the consultee will become involved with an individual who has an equally strong character and personality. The consultee must be advised to exercise patience in this relationship.

In the professional sphere, the consultee is bound to enjoy progress and prosperity. To this end, the consultee must handle all of the work-related issues with utmost care and diligence. This is the field where the consultee must establish harmonious relationships and avoid any kind of friction and strife to enable his Orí to be universally cherished and accepted. The *odù* Ọkànràn reveals that the consultee is bound to make progress due to the considerable potential of his Orí reflected in his charismatic way of being.

In the *òrìṣà* philosophy, social relationships are crucially important. Every individual must present himself in the same manner both in the professional environment and in the social sphere – with neighbours, friends, and other companions. When providing interpretation, the orientator must not forget to let the consultee know that he carries the *àṣẹ* of the moon, meaning that he was born to be seen. In light of this, it is important that the consultee strives to leave a positive impression in the consciousness of people he comes into contact with.

In relation to family, the consultee's task is to help family members as much as possible, and although this will inevitably prove taxing, the consultee must do everything in his power. The question of fondness within the family circle is further addressed by the *odù* Ọsá (9th *odù*). When the latter is relayed in conjunction with the *odù* Ọkànràn, it further underscores the responsibility the consultee has towards his family.

In the emotional domain, the *odù* Ọkànràn addresses another dilemma: it is possible that the consultee is entangled with a person who is already involved

with someone else, and this situation creates a tension between moral principles on the one hand and the desire to follow one's heart on the other. This *odù* clearly indicates the possibility of such an issue arising.

On the spiritual level, the *odù* Ọkànràn addresses the connection to ancestry. This connection is further substantiated when the *odù* Ọwọ́nrín (11th *odù*), also known as the *odù* of ancestry, reveals itself during the same reading. Any consultation that involves a joint manifestation of the two aforementioned *odù* regardless of the consequential order clearly indicates the consultee's strong bond to the ancestors, wherein the ancestral influence is most closely associated with the consultee's state of mind, emotional and material prosperity, and particularly with the ability to redeem one's own existence. The *odù* Ọkànràn indicates that transcendence is accessible through ancestry, enabling the consultee to make both material and emotional gains.

Whenever the *odù* Ọkànràn initiates the process of divination either as the first or the second fall, it serves as an indicator that the consultee is either already in debt or is about to get into a crippling debt that will be virtually impossible to repay. In this respect, the orientator is obliged to advise the consultee against taking out any type of loan simply because he would never be able to repay it, causing all of the past achievements to crumble into nothing.

The same logic applies to the consultee's health. If this *odù* is manifested as the first or the second fall, it indicates a depressive state of mind that often leads to isolation. Depression and isolation are to be addressed in order to try to help the consultee find happiness and improve the quality of life.

ORIENTATION IN RELATION TO ODÙ ỌKÀNRÀN

Whenever the Orí of a certain individual manifests the *odù* Ọkànràn either at the very start of the reading or at any other point during the procedure, it calls for special attention. It is crucial for the orientator to advise the consultee on the demeanour that should be exhibited, the stance that should be adopted, and the actions that must be taken in order to experience personal happiness that one is carrying inside ever since birth.

The primary question pertains to the challenges the consultee is bound to face that call for bravery, perseverance, and a firm belief in whatever the consultee is investing money, time, and hopes in.

The *odù* Ọkànràn is a signifier of a powerful alliance where there is no room for disputes, disagreements, and arguments. In light of this, the orientator must urge the consultee to always exercise patience and not get embroiled in conflicts with his partner either in a professional or personal sphere.

Furthermore, the orientator must advise the consultee against taking out a loan as this may very well alter the dynamics of his Orí and destroy all of the good fortune while the things he perceives as beneficial may actually turn out to be utterly ruinous.

The *odù* Ọkànràn is regarded as the *odù* of discipline leading people to remedy personal and emotional shortcomings. Among other things, the consultee should

avoid using his leadership status for taking any kind of partial or biased action, he should avoid fighting other people's fights and interfere in things that are none of his business, and he should avoid doing evil to prevent the destructive energy from hampering his own progress. If the divination reveals the presence of evil, this means that certain provocations are unavoidable as the consultee will try to exact revenge on other people.

The consultee should also be reminded of the unfortunate fact that progress, love, peace, and serenity are always accompanied by jealousy. As far as taking good care of the consultee is concerned, one of the aims of the *òrìṣà* philosophy is to help the consultee become a highly coveted individual serving as a symbol of progress, success, prosperity, affluence, and well-being. A person associated with the *odù* Ọkànràn must build up his own personal strength and find courage to make up for lost time and all the missed opportunities he was unable to seize. This *odù* opens the window of hope as it reveals that by making a concerted effort, all that was lost may be retrieved.

RECOMMENDATIONS IN RELATION TO ODÙ ỌKÀNRÀN

Below are some recommendations in relation to the *odù* Ọkànràn that are to be used upon concluding the process of divination with 16 cowries. Every fall of the cowries and every single reading of Ifá always provides guidance on how to attract the things we need and lack, how to dispel harmful influences, and how to protect ourselves against negativity.

The *odù* Ọkànràn calls for performing the *ẹbọ* ritual in order to facilitate progress, prosperity, self-confidence, and self-respect as well performing a ritualistic offering to ancestors that prevents the consultee from repeating the mistakes of his forebears. In conjunction with the *odù* Ọkànràn, the performance of the *bọrí* ritual should be recommended as well since it illuminates the path to progress, success, well-being, and wealth. The *bọrí* ritual will pave the way towards the resolution of every dilemma in the consultee's life.

In the event that the consultee is unable to take part in the *bọrí* ritual or is not familiar with the complexity of the Ifá philosophy, he may resort to a different procedure that will aid him in attracting good luck: the consultee should wash his Orí (i.e. the head), making sure that the water is flowing onto the ground, thereby washing away any trace of despondency, neutralising bad luck, and preparing the consultee for the realisation of personal goals.

This *odù* features four *òrìṣà* and ancestors who may work either separately or in unison, depending on the orientator's observations and situational analysis. The *òrìṣà* Èṣù possesses the power to make a person more disciplined, determined, and efficient. The deity Ṣàngó provides the consultee with the feeling of safety when doing what he wants to do in life. The female *òrìṣà* Ọya introduces the ability to reject provocations and overcome fear and insecurity, whereas the *òrìṣà* Ọrànmíyàn, the symbol of purity, dispels the confusion of the mind, reduces uncertainty, and settles internal conflicts, thereby helping people to crystallise their ideas while making them feel confident and protected.

Odù Ọ̀kànràn literary corpus in the divination with 16 cowries

ỌKÀNRÀN VERSION 1

Ọ̀rúnmìlà ló wípé Ọ̀rúnmìlà[2] consulted his priest[3]
Ẹ̀dán tí óùn ńlọ gbé ní Regarding his intention to marry Ẹ̀dán[4],
Ìyàwó yìí ńkọ́, ó pẹ́ nílé òun Asking if the marriage would be beneficial to his life.[5]
Kí ìwọ̀ kàn Kí ìwọ̀ kàn
Kí èmi kàn Kí èmi kàn
Kanni kanni méjì Kanni kanni méjì
Kìí kan ara wọ́n-ọ́n pa Kìì kan ara wọ́n-ọ́n pa[6]
Dáá fún Ọ̀rúnmìlà Consulted the divine wisdom of Ifá[7] for Ọ̀rúnmìlà
Yóò gbé Ẹ̀dán méjì ní ìyàwó When he was about to get married to two Ẹ̀dán.

COMMENTARY: *Odù* Ọ̀kànràn indicates a union of two strong-minded people, where there is a high possibility of interpersonal competition that must be avoided. A person for whom this *odù* appears is destined to have a partner as strong as he is.

ỌKÀNRÀN VERSION 2

Bí Ọ̀kànràn bá fù gun orí àtẹ When Ọ̀kànràn appears on *àtẹ*
Wọ́n ní kí ẹni tí a dáa fún A person for whom this divination is performed
Lọ fi obì kan, orógbó Should put one kola nut, one bitter kola,
Kan sí Orí Èṣù pẹ̀lú epo And some red palm oil onto the Èṣù altar.
Kí ẹni yìí ṣọ́ ara rẹ̀ This person should be careful
Nítorí wípé ní ṣe ni ó ńṣe agídí Not to be stubborn.
Ẹni pàtàkì ni, bí ó ṣe ní iyì tó He is an important, prestigious, honourable person,
Yẹ̀yẹ́ ni wọ́n fi ńṣe But people are still ridiculing him.[8]
Ọ̀kànràn kan ní ìhín Ọ̀kànràn kan ní ìhín
Ọ̀kànràn kan ní ọ̀hún Ọ̀kànràn kan ní ọ̀hún[9]
Dáá fún Olúbámbí ọ̀lájù Consulted the divine wisdom of Ifá for Olúbámbí ọ̀lájù[10]
Ọmọ a rí igba ọta ṣẹ́gun Who would use 200 stones to destroy his enemies
Dáá fún Olúbámbí àrìrá And for Olúbámbí àrìrá[11] as well
Ọmọ a rí igba ọta ṣẹ́gun Who would use 200 stones to destroy his enemies

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2 Ọ̀rúnmìlà, also Ifá Ọ̀rúnmìlà, the name of the consultee who is the primeval *òrìṣà* of wisdom privy to the secret of human destiny.

3 The protagonist went for a divination.

4 Ẹ̀dán, the name of the protagonist that symbolises resilience and devotion to the *òrìṣà* Ìyámi Òṣòròngà. The name also refers to the eponymous *òrìṣà*.

5 If they would have a lasting relationship.

6 The mythical name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

7 The priest performed a divination.

8 This person is constantly being provoked by someone or something. His life is filled with provocation.

9 The mythical name of the priest that translates as "One Ọ̀kànràn appears here, / One Ọ̀kànràn appears there".

10 Olúbámbí ọ̀lájù, the name of the consultee and an alternative name of the *òrìṣà* Ṣàngó, the deity of thunder, lightning, truth, and justice.

11 Olúbámbí àrìrá, the name of the consultee and an alternative name of the *òrìṣà* Ṣàngó, the deity of thunder, lightning, truth, and justice.

15	**Ọmọ a fi òjò wọ̀wọ̀ ṣẹ́ òtẹ̀**	And who possesses the magical power to attract rain
	Ó ńbẹ ní àárín òtá	By the time he was surrounded by enemies
	Ó ńfi ojojúmọ́ kanminú ogun	And all sorts of negative *ajogún* were attacking his life.
	Ǹjẹ́ òún lè bọ́ nínú ogun	He was asking how to come out of his torment.
	Wọ́n ní á bọ́ nínú ogun	He was told [by his priests] he would get out of this turmoil,
20	**Wọ́n ní kí ó rúbọ**	And he received spiritual guidance to perform the *ẹbọ* ritual.
	Ó ní kínni	He asked [his priests]
	Kí òún fi rúbọ	What materials to use for the *ẹbọ* ritual.
	Òkùta akọ mẹ́sàn-án	He was instructed to provide nine small stones,
	Àmàlà mẹ́sàn-án	Nine portions of *àmàlà,*
25	**Àkùkọ adìẹ mẹ́sàn-án**	Nine roosters,
	Orógbó mẹ́sàn-án	And nine bitter kola.
	Wọ́n ní kí ó kó àkùkọ òkùta mẹ́sà-án	He was instructed to provide nine roosters,
	Kí ó kóo sí inú àwò dúdú	To put nine stones into a clay pot,
	Yóò fi bọ òkè ìpọ̀nrí rẹ̀ẹ̀	And to perform the *òkè ìpọ̀nrí* ritual[12] ,
30	**Àti orógbó mẹ́sàn-án**	Using nine bitter kola
	Ogun tí ó dúró tii Olúbámbí àrìrà	So that all the enemies that were challenging Olúbámbí àrìrà
	Ní ọjọ́ tí ogun ṣẹ́ fún-un nì yìí	Would be defeated.
	Àwọn ènìyàn wá wípé	People started singing:
	Ta ní pe Orí rẹ Alàdó	"Who has the courage to challenge you, Alàdó[13]?
35	**Tóó**	My salutations!
	Èmi kò pe Orí rẹ Alàdó	I am not challenging your majesty, Alàdó."
	Gbogbo àwọn òtá rẹ̀ẹ̀	All his enemies
	Wá ń júbà ní iwájú rẹ̀ẹ̀	Were praising and honouring him.

COMMENTARY: The *òrìṣà* say that the authority of this person will be challenged all the time. His enemies will always be threatening his life because they don't feel comfortable with his authority. He needs to resist all kinds of provocation in life. This *odù* teaches that people will always attack the one who is better off or occupies a superior position. The stone is used as part of the *ẹbọ* ritual in order to symbolically throw away all of the negative energies, to neutralise persecution or hostility, and to stand strong against all of the adversaries.

ỌKÀNRÀN VERSION 3

	Àwọn mẹ́ta	[The *òrìṣà* say that] three people
	Ni yóò rùbọ ní ojú	Need to perform the *ẹbọ* ritual
	Odù yí	As indicated by this *odù*
	Kí ẹ̀mí wọn lè gùn ní ayé	In order for them to live a long life.
5	**Ọ̀kànràn Sàá sàá**	Ọ̀kànràn Sàá sàá[14]
	Dáá fún Ọkọ́	Consulted the divine wisdom of Ifá for Ọkọ́[15],

[12] The Yorùbá version of the *odù* uses the term *òkè ìpọ̀nrí,* which refers to a ritualistic offering to the *òrìṣà* Ifá Ọ̀rúnmìlà, Orí, and/or the ancestors, in order to attract blessings to one's destiny.

[13] Alàdó, an alternative name for the *òrìṣà* Ṣàngó.

[14] The mythical name of the priest that translates as "The one who makes an effort".

[15] Ọkọ́, the name of the consultee that means *a hoe.*

Ọmọ Ẹlẹ́rin Sànjé	An offspring of Ẹlẹ́rin[16] of Sànjé,
Ọ̀kànràn Sàá sàá	Ọ̀kànràn Sàá sàá
Dáá fún Aṣọ	Consulted the divine wisdom of Ifá for Aṣọ[17],
Ọmọ Ẹlẹ́rin Sànjé	An offspring of Ẹlẹ́rin of Sànjé,
Ọ̀kànràn Sàá sàá	Ọ̀kànràn Sàá sàá
Dáá fún Àdá	Consulted the divine wisdom of Ifá for Àdá[18],
Ọmọ Ẹlẹ́rin Sànjé	An offspring of Ẹlẹ́rin of Sànjé.
Wọ́n ní kí wọ́n rúbọ ẹ̀mí gígùn	They were told to perform the *ẹbọ* ritual for longevity.
Wọ́n rúbọ tán	They performed the *ẹbọ* ritual,
Ẹbọ wọn dáà kerekere	And their *ẹbọ* was well accepted.
A kì gbọ́ ikú Ọkọ́	We shall never hear the announcement of the death of Ọkọ́,
A kì gbọ́ ikú Aṣọ	We shall never hear the announcement of the death of Aṣọ,
A kì gbọ́ ikú Ilẹ̀	We shall never hear the announcement of the death of Ilẹ̀[19],
À fi kí ó gbó	Each one of them will lead a long life.

COMMENTARY: In this version of the *odù* Ọ̀kànràn, a reference to the importance of soil is made. It indicates that the consultee needs to perform the *ẹbọ* ritual in order to avoid a premature death, to be blessed with the ability to finish all that he starts, and to maintain the same rhythm throughout whatever he is doing. He is advised to be persistent and avoid complaining, to always keep the promises made, and not to change his opinion easily, meaning that he has to think long and hard and feel things deeply before coming to a decision. He is also advised to avoid being impulsive, instead working to be more tolerant, kind, and accommodating. All of these qualities will inevitably attract blessings into his life.

ỌKÀNRÀN VERSION 4

Ẹni tí a dá Ọ̀kànràn fún	A person for whom this Ọ̀kànràn appears
Kí ó fún òrìṣà Ajé	Should make an offering to the *òrìṣà* Ajé
Ní ẹran ẹlédẹ̀ àti ọ̀gẹ̀dẹ̀ ọ̀mìnì	Using a pig and small golden bananas.
Ọ̀kànràn kan ní ìhín	Ọ̀kànràn kan ní ìhín
Ọ̀kànràn kan ní ọ̀hún	Ọ̀kànràn kan ní ọ̀hún[20]
Dáá fún Ajé	Consulted the divine wisdom of Ifá for Ajé[21]
Ajé ńti òde òrun bọ̀ wá ayé	When Ajé was passing from *òrun* into *ayé*.[22]
Ẹbọ ni awo pé kí ó ṣe	She received spiritual guidance to perform the *ẹbọ* ritual
Wọ́n ní ẹni tí ó bá kọ́kọ́ kàn	And was advised that the first person she met in *ayé*
Ní kí ó dúró sí ọ̀dọ̀ rẹ̀	Would be the one she should stay with.
Ení ni a ó kọ́kọ́ kà, kí a tó ka èjì	We are going to count *ení* before we count *èjì*,[23]

[16] Ẹlẹ́rin, the name of the consultee's father that means *laughter.*

[17] Aṣọ, the name of the consultee that may mean *a cloth, a fabric, a piece of clothing, a dress,* or *clothes, wardrobe.*

[18] Àdá, the name of the consultee that means *a cutlass* or *a hatchet.*

[19] Ilẹ̀, the name of the protagonist that means *soil, land, the planet Earth, the world, the universe.* The name also refers to the eponymous *òrìṣà.*

[20] The mythical name of the priest that translates as "One Ọ̀kànràn appears here, / One Ọ̀kànràn appears there".

[21] Ajé, the name of the consultee who is the *òrìṣà* of wealth, prosperity, abundance, and success as well as the guardian of the energy of money.

[22] When she was passing from the invisible world to the Earth in order to start a life, embark on a new cycle, fulfil a new life mission.

[23] *Ení,* a term that means either *the number one* or *the first one. Èjì,* a term that means either *the number two* or *the second one.*

Orí ni à ń pè ní Ení	It is Orí that we call Ení.
Ení ló tọ àwọn aláwo lọ	Ení[24] consulted his priests
Pé, òún lè jẹ̀ẹ̀ ẹni àkọ́kọ́ ní àwùjọ	To find out if he would be a leader[25] in society,
Kí òún sì ní Ajé ní ọwọ́	If he would become wealthy and prosperous.
Kí wọ́n máa kọ́kọ́ dá orúkọ òun	In order to become the foremost person,
Kí wọ́n tó dá orúkọ ẹlòmíràn	Outstripping any other person or divinity,
Wọ́n ní kí ó rúbọ	He received spiritual guidance to perform the *ẹbọ* ritual.
Nígbà tí Ajé yóò dé ilé ayé	When Ajé arrived to *ayé,*
Ilé Orí ló dé sí	She went straight to the house of Orí.[26]
Bí èníyàn bá ńṣe rere ní ayé	When someone is blessed and leads a prosperous life,
Wọn yóò wípé Orí rẹ̀ ni	They say it is all because of the blessings of his Orí.

COMMENTARY: This *odù* describes a symbol of prosperity. The consultee is advised to possess an altar of the *òrìṣà* Ajé, to make constant ritualistic offerings to this *òrìṣà,* and to always remain calm. As long as the consultee is able to keep calm, he is bound to become a societal leader.

ỌKÀNRÀN VERSION 5

Ògómọlẹ́wùjí ló ní	Ògómọlẹ́wùjí consulted his priest,
Òún lè rí ẹni sin-in òun naa	Asking if he would have devotees[27] in his life.
Wọ́n ní kí ó fi ẹlẹ́dẹ̀ rúbọ	He received spiritual guidance to perform the *ẹbọ* ritual with a pig
Kí wọ́n fi oríkèéríkèé ẹlẹ́dẹ̀	And was instructed to use smaller portions of the pig cut at the joints
Àti ewé Ifá	With Ifá plants[28]
Se àsèjẹ fúnun	To prepare the *àsèjẹ*
Kí ó lè rí ẹni sìn-ín	So that he would have someone to venerate him.[29]
Kí ìwọ kàn	Kí ìwọ kàn
Kí èmi kàn	Kí èmi kàn
Kanni kanni méjì	Kanni kanni méjì
Kìí kan ara wọ́n-ọ́n pa	Kìí kan ara wọ́n-ọ́n pa[30]
Dáá fún Ògó	Consulted the divine wisdom of Ifá for Ògó[31],
Tíí ṣe ọmọ Ẹlẹ́wùjí	The offspring of Ẹlẹ́wùjí.
Ògó dé ọmọ Ẹlẹ́wùjí mi	Here is Ògó, the offspring of Ẹlẹ́wùjí,
Ire kan ṣoṣo ni mo pè	I invoke one *ire*
Gbogbo ire ni kí ó jẹ́ mi	For all the *ire* to respond to my invocation,
Ó ńbẹ ní òun kan ṣoṣo gírogíro	When [Ógó] was lonely.

[24] Ení, the name of the consultee that means either *the number one* or *the first one.*

[25] The most important one.

[26] As Orí was the first person she met in *ayé.*

[27] Someone to worship him.

[28] Ifá plants are the plants used for different purposes, for example to activate untapped potentials, attract protection, good luck, abundance, etc. The denomination "Ifá plants" incorporates all the plants a priest uses.

[29] To support him and help him achieve his goals.

[30] The mythical name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

[31] The name of the consultee that translates as "The glorious one".

COMMENTARY: Ọ̀kànràn says that a glorious era is about to commence in the life of the consultee. He is a leader who wants to leave a legacy and has the mission to lay down a strong foundation for future success.

ỌKÀNRÀN VERSION 6

Ẹni tí wọ́n bá dá Ọ̀kànràn fún	A person for whom this Ọ̀kànràn appears
Òrìṣà Ọya ni yóò bọ	Must make a ritualistic offering to the *òrìṣà* Ọya
Kí ó lè rí ọmọ bí	In order to be blessed with the vital energy to procreate.
Ọ̀kànràn náṣán náṣán	Ọ̀kànràn náṣán náṣán,[32]
Awo Ọmú	The priest of Ọmú[33],
Dáá fún Ọmú	Consulted the divine wisdom of Ifá for Ọmú
Ọmú ńbọ̀ wá gba iyì ní àwùjọ ara	When Ọmú had the ambition to gradually assume greater importance among all body parts.[34]
Ẹbọ wọ́n ní kí ó ṣe	She received spiritual guidance to perform the *ẹbọ* ritual,
Ó rúbọ tán	And when she performed the *ẹbọ* ritual,
Ẹbọ rẹ̀ dáà ó fín	The *ẹbọ* was well accepted.
A fi Ọmú jẹ ọlọ́jà	We made Ọmú the queen
Gbogbo ẹ̀yà ara	Of each and every body part.
Ẹ yà wá kí ẹ wá sìn	Come and worship, honour and venerate the breasts.

COMMENTARY: The consultee has the ambition to become famous, important, and celebrated. He will undoubtedly achieve glory, but he has to be prepared to stave off envy, jealousy, and vicious attacks by adversaries. The consultee's Orí carries the blessing of the Moon, meaning that he will always be a notable individual. In order to achieve his goals in life, the consultee only needs to have a healthy dose of ambition and respect for others while maintaining a reasonable level of self-esteem and self-confidence.

ỌKÀNRÀN VERSION 7

Kí ìwọ kàn	Kí ìwọ kàn
Kí èmi kàn	Kí èmi kàn
Kanni kanni méjì	Kanni kanni méjì
Kìí kan ara wọ́n-ọ́n pa	Kìí kan ara wọ́n-ọ́n pa[35]
Dáá fún Ẹ̀ri	Consulted the divine wisdom of Ifá for Ẹ̀ri[36]
Ẹ̀ri ń sunkún pé ìwà òun	When Ẹ̀ri was crying over
Kò ní ipa	Not being able to achieve anything of note.
Bí omi bá ba ilẹ̀, omi á la ipa	Whenever water falls onto the ground, it marks the territory,

[32] The mythical name of the priest that translates as "A slim person".

[33] Ọmú, the name of the consultee that means *breasts.*

[34] To acquire greater energy of attraction.

[35] The mythical name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

[36] Ẹ̀ri, the name of the consultee that means *evidence, proof.*

Òròjọ́ omi balẹ̀	On the day the rain[37] fell onto the ground,[38]
Omi à la ìlú já	On the same day the water found its direction.[39]
Ẹ̀ri ló ní òún lè la ipa sí ire	Ẹ̀ri consulted Ifá, asking if he would leave a legacy[40] in his life.
Wọ́n ní kí ó ní	He received spiritual guidance to perform the *ẹbọ* ritual
Ọkọ́ kékeré, àdá kékeré	With a small hoe, a small cutlass[41],
Obì, orógbó, àkùkọ adìẹ	Some kola nuts, some bitter kola, a rooster,
Kí ó bọ Èṣù	To make a ritualistic offering to Èṣù,
Kí ó kó ọkọ́ t'òun àdá sí ìdí Èṣù	And to place the hoe and the cutlass onto the Èṣù altar
Kí ọ̀nà rẹ̀ lè là	So that *ire* would find him and he would find *ire*.

COMMENTARY: The *òrìṣà* recommend doing the *ẹbọ* ritual for Èṣù to clear the paths and the mind in order to know which direction to go. Different types of agricultural tools (a cutlass, a hoe, a hatchet, a sickle, etc.) are used to cleanse the paths so that the consultee will be able to see clearly where he is headed while becoming consciously aware of what exactly to do and how to achieve great things in life. In the consultee's life, certain directions are blocked, so the prescribed *ẹbọ* ritual will eliminate hurdles and unlock the virtues of the *òrìṣà* Èṣù, which are to be incorporated as the qualities that are necessary for recognising the right path in life and for maintaining discipline, preserving order, and developing communication skills that are needed in order to be able to follow in that path.

ỌKÀNRÀN VERSION 8

Ẹni tí a dá odù yí fún	A person for whom this *odù* appears
Yóò bọ Ajé, tí wọn yóò	Should make a ritualistic offering to Ajé,
Luu ṣẹ̀kẹ̀rẹ̀ ní ìdi Ajé	Play *ṣẹ̀kẹ̀rẹ̀* in front of the Ajé altar,
Ẹni yìí yóò jó ní iwájú Ajé	And dance in front of the sacred symbols of Ajé,
Kí ó lè rí Ajé ṣe ayé	All just to see, experience, and attract the blessings of Ajé into his life.
Ọkànràn kanlá	Ọkànràn kanlá
Ọkànràn kanlà	Ọkànràn kanlà
Ọkànràn kanlà kankan-an-kan	Ọkànràn kanlà kankan-an-kan[42]
Dáá fún Dùndún àti Ṣẹ̀kẹ̀rẹ̀	Consulted the divine wisdom of Ifá for Dùndún[43] and Ṣẹ̀kẹ̀rẹ̀[44]
Wọ́n ńlọ sí òde	When they were about to entertain people at a feast.
Wọ́n ní kí wọ́n rúbọ	They received spiritual guidance to perform the *ẹbọ* ritual.
Ṣẹ̀kẹ̀rẹ̀ rúbọ	Ṣẹ̀kẹ̀rẹ̀ performed the *ẹbọ* ritual,
Dùndún kò rú	But Dùndún refused to perform the *ẹbọ*.
Wọ́n dé òde	Once they arrived to the feast to entertain people,
Owó tí wọ́n ń ná	All the money given to them in recognition of their performance
Àpò Ṣẹ̀kẹ̀rẹ̀ ni wọ́n ńsọ owó sí	Was put into Ṣẹ̀kẹ̀rẹ̀'s pocket.

[37] Water.

[38] This may refer to rain, erosion, a stream, a river, etc.

[39] Water has the *àṣẹ* to find its direction.

[40] If he would do something notable, wonderful in his life.

[41] Or a hatchet.

[42] The mythical name of the priest that translates as "Ọkànràn who dreams, / Ọkànràn who prospers, / Ọkànràn who is deeply involved".

[43] Dùndún, the name of the consultee and a type of a sacred Yorùbá talking drum.

[44] Ṣẹ̀kẹ̀rẹ̀, the name of the consultee and a musical instrument made of a gourd.

	Ṣẹ̀kẹ̀rẹ̀ ní	Ṣẹ̀kẹ̀rẹ̀ started to sing [a song of praise to showcase his glory]:
	Mo rú gbàá kìṣí	"I got a lot of money, I was rewarded generously,
	Ará rọ̀ mí gbẹ̀dẹ̀	So I can lead a comfortable and harmonised life."
20	**Òun ni orin tí Ṣẹ̀kẹ̀rẹ̀ ńkọ di òní**	This is the song Ṣẹ̀kẹ̀rẹ̀ continues to sing to this very day.

COMMENTARY: A person for whom this *odù* appears is bound to have a business partner, and they will have to balance their energies in order to achieve progress and prosperity. The partner is advised to perform the *ẹbọ* ritual and make a ritualistic offering to the *òrìṣà* Ajé. In addition, the consultee should own a ritualistically blessed *ṣẹ̀kẹ̀rẹ̀* and play it ritualistically in the morning in order to invoke progress and prosperity.

ỌKÀNRÀN VERSION 9

	Òrìṣà wípé	The *òrìṣà* say
	Kí ẹni yìí rúbọ	This person should perform the *ẹbọ* ritual
	Pé	And reveal
	Yóò gba obìnrin ọ̀rẹ́ rẹ̀ kan	That he is going to fall in love with his friend's wife,
5	**Tí yóò sì gbàá gbé**	But this will not cause any problem,
	Tí kò sì ohun tí yóò ṣẹlẹ̀ si	And nothing problematic will happen as a result.
	Ọ̀kànran roro ìbà	Ọ̀kànran roro ìbà[45]
	Dáá fún Bàtá ti òun Ṣàngó	Consulted the divine wisdom of Ifá for Bàtá[46] and Ṣàngó[47]
	Wọ́n ńti òde ọ̀run bọ̀ wá ayé	When they were passing form *ọ̀run* into *ayé*.[48]
10	**Ẹbọ wọ́n ní kí wọ́n ṣe**	They received spiritual guidance to perform the *ẹbọ* ritual.
	Àwọn méjèjì ni wọ́n gba oko awo lọ	Both of them consulted their priests,
	Pé, ayé lè yẹ àwọn naa	Wanting to know if they would lead a reputable life,
	Kí à wọ́n ní Ajé ní ọ̀wọ́	If they would be prosperous and have money,
	Kí òkìkí wọn sì kàn kiri	And if both of them were bound to become world-famous.
15	**Àwọn aláwo ni wọn**	Their priests said
	Yóò ní owó ní ọ̀wọ́	They would indeed become prosperous and rich,
	Gbogbo ayé ni wọn yóò mọ̀ wọ́n	And that they would become famous throughout the entire universe.
	Pé ṣùgbọ́n wọn yóò gba obìnrin ara wọn	[Their priests added that] one of them would seduce the other one's wife.
	Kí wọ́n má ṣe jẹ́ kí ó	They received spiritual guidance to be careful
20	**Ba ọ̀rẹ́ wọn jẹ́**	And not allow this to jeopardise their friendship.
	Wọ́n rúbọ tán	After they performed the *ẹbọ* ritual,
	Wọ́n dé ilé ayé	They arrived into *ayé*.
	Ṣàngó fẹ́ Roro ní ìyàwó	Ṣàngó married Roro and took her for his wife.
	Ṣàngó bá ṣe eré jáde	[One day,] Ṣàngó went out for a leisurely stroll around town alone,
25	**Ní ọjọ́ kan, tí Bàtá kò tẹ̀le lọ**	Without his friend Bàtá accompanying him.
	Ni Bàtá bá wọ ilé tọ Roro	And on this very day Bàtá entered the house of Roro[49]

[45] The mythical name of the priest that translates as "The mighty Ọ̀kànràn, I invoke you".

[46] Bàtá, the name of the consultee and a type of a sacred Yorùbá talking drum.

[47] Ṣàngó, the name of the consultee who is the *òrìṣà* of thunder, lightning, and justice.

[48] When they were passing from the invisible world to the Earth in order to start a life, embark on a new cycle, fulfil a new life mission.

[49] Ṣàngó's wife.

Ó sì ba sùn	And had intercourse with her.
Gbogbo wa ni a mọ́ pé Ṣàngó burú	Everyone knew that Ṣàngó was very stringent
Kò sì gbọdọ́ gbọ́ ohun tó ṣẹlẹ̀	And that he must never find out what happened.[50]
Báyìí ni Roro bá sá lọ sí ọ̀dọ̀ Bàtá	This is how Roro became one[51] with Bàtá.
Bí Ṣàngó ṣe yọ ní ọ̀kánkán ni Bàtá	When Bàtá saw that Ṣàngó was coming his way,
Ti ńpa ariwo fún Ṣàngó	He started to talk loudly to Ṣàngó.
Pé, mo bá Roro sùn	[Bàtá started to say:] "I had an intercourse with Roro,
Mo fẹ́ Roro ná	I took Roro for wife,
Ọ̀kànràn roro ìbà	Mighty Ọ̀kànràn, I invoke you."
Ṣàngó kàn ńjó ni	Ṣàngó was just dancing
Ṣùgbọ́n kò fi etí	To the rhythm of Bàtá's singing
Sí ọ̀rọ̀ tí bàtá ńsọ	Without paying attention to the words.
Kí Bàtá tó bá Roro sùn	Bàtá had already made
Ó ti fún Èṣù ní oúnjẹ	An offering to Èṣù beforehand,[52]
Èṣù ti di Ṣàngó ní etí	And the *àṣẹ* of Èṣù blocked Ṣàngó's hearing
Ṣàngó kàn ń jó lọ ni	So that Ṣàngó was focused only on his dancing.
Ẹ̀kan náà ni Èṣù ní kí Ṣàngó	Suddenly, Èṣù told Ṣàngó
Sọ pé máa fẹ́ẹ	To say that Bàtá should marry her.
Ṣàngó ní, máa fẹ́ẹ	Ṣàngó said: "Marry her!"
Nígbà tí Bàtá tẹ̀le Sàngó dé ilé	When Bàtá followed Ṣàngó to his house,
Ni ojú àti etí rẹ̀ tó là sí ohun tí Bàtá ńwí	Ṣàngó's hearing returned, and he became aware of what Bàtá was saying.
Bí Ṣàngó ṣe ní kí òun kọ ojú sí Bàtá láti bínú	Ṣàngó started to become annoyed and angry with Bàtá,
Èṣù ní rántí pé	But then Èṣù came in again and said:
Ìwọ lo ní kí ó máa fẹ́ẹ lọ	"Remember that you said that Bàtá should marry her [while you were dancing].
Kí ó sì rántí àdéhùn tí ó ṣe	And you, Ṣàngó, must remember the pact you made
Pé, kò sí ohun tí yóò yaa ìwọ àti Bàtá	And promise that nothing will ever come between you and Bàtá."
Báyìí ni Bàtá gba Roro	This is how Bàtá seduced Roro,
Obìnrin Ṣàngó ní àgbàgbé	The wife of Ṣàngó, without any problem or quarrelling.

COMMENTARY: The consultee should be careful regarding the relationship with his best friend. Passion, money, and ambition can ruin any relationship when care is not taken. The *òrìṣà* say that the consultee must be content with whatever he has and must never allow himself to be seduced by anyone who is already in a relationship. It is especially important for the consultee to avoid having an affair with the partner of his friend. The consultee possesses the *àṣẹ* that can make him prosperous and world-famous; however, unyielding ambition may also lead the consultee to complete existential ruin. The *òrìṣà* say that there might be an outburst of aggression if the consultee falls in love with a friend's partner, and this may, in turn, lead to the downfall of a personal relationship as well as a business partnership. The consultee is also advised to refrain from getting intimately involved with co-workers or business partners.

[50] Between his wife Roro and his friend Bàtá.

[51] Roro married Bàtá.

[52] In order to prevent a dispute.

ỌKÀNRÀN VERSION 10

	Ọ̀kànràn rùwọ́ rùwọ̀	Ọ̀kànràn rùwọ́ rùwọ̀[53]
	Dáá fún Àdán	Consulted the divine wisdom of Ifá for Àdán[54]
	Ẹ̀kún ire gbogbo ló ńsun	When he was crying over the lack of all types of *ire*[55]
	Àtọ̀lẹ̀dọ̀lẹ̀ ni ti Àdán	And was fighting for survival in his own way.[56]
5	**Kí ó rúbọ kí**	He received spiritual guidance to perform the *ẹbọ* ritual
	Gbogbo ǹkan rẹ̀	So that all the assets belonging to him
	Má lè parun t'ọmọ t'ọmọ	And his offspring would not go extinct.
	Kí ó ní obì, ẹ̀fẹ̀ òwú	He had to provide some kola nuts, some cotton,
	Orógbó, fìtílà olójú mẹ́rin	Some bitter kola, an oil lamp with four eyes,
10	**Ẹ̀ran òbùkọ**	And a male goat.

COMMENTARY: The *òrìṣà* say that the only way for the consultee to lead a more prosperous life and develop it further is to protect what he already has. Through the performance of the *ẹbọ* ritual, the consultee will get an idea of how to protect his achievements and belongings. As part of the ritual, a lamp is used to symbolically light one's senses, vision, understanding, perception and to overcome emotional, intellectual, and spiritual ignorance. As part of the *odù* in question, the lamp with four "eyes" is needed. Each one of these "eyes" symbolises directions in the consultee's life, the four cardinal points, ensuring that any direction he takes is synchronised with his own Orí. One's achievements sometimes get lost simply because they are located in the wrong place.

ỌKÀNRÀN VERSION 11

	Ọ̀kànràn kan ní ìhín	Ọ̀kànràn kan ní ìhín
	Ọ̀kànràn kan ní ọ̀hún	Ọ̀kànràn kan ní ọ̀hún[57]
	Dáá fún Ọya	Consulted the divine wisdom of Ifá for Ọya[58].
	Ọya ńsunkún ọmọ re	Ọya was crying because she was unable to bear children,
5	**Ilé Irá**	So she went to the mythical town of Irá.[59]
	Ẹbọ wọ́n ní kí ó ṣe	She received spiritual guidance to perform the *ẹbọ* ritual.
	Ọya rúbọ	She performed the *ẹbọ* ritual
	Ọya di ọlọ́mọ yọ̀yọ̀	And later had a number of offspring.

COMMENTARY: When dealing with any kind of issues with infertility or when suffering from a reproductive disease, a consultee is advised to make a ritualistic offering to the *òrìṣà* Ọya not only to heal infertility, but also to attract more courage, determination, and persistency. Those who want to achieve their dreams must adopt these attributes and never complain that something is too demanding or too challenging; at the end of the day, they will always succeed.

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[53] The mythical name of the priest that translates as "Thick liquid".

[54] Àdán, the name of the consultee that means *a bat,* an animal that flies at night, lives in caves, and has a very peculiar identity and personality.

[55] In Yorùbá, the term *ẹkún* (i.e. to shed tears, to cry) denotes a deep desire to possess something. It signifies an eager search for solutions, standing in direct opposition to passive suffering and reinforcing a core principle emphasised by Ifá: that humans are not meant to endure suffering and pain.

[56] He was trying to survive by delving into his innermost thoughts.

[57] The mythical name of the priest that translates as "Òkànràn appears here, / Òkànràn appears there".

[58] Ọya, the name of the consultee who is the *òrìṣà* of courage, self-esteem, action, victory, and elegance.

[59] To find a solution to her problem.

ỌKÀNRÀN VERSION 12

	Ẹni tí a dá Ọkànràn fún yìí	A person for whom this Ọkànràn appears
	Òrìṣà kan wà ní ìdílé wọn	Has a specific and important ancestral *òrìṣà,*[60]
	Kí ó lọ bọ́	And he should make an offering [to this *òrìṣà*].
	Òrìṣà náà gba	This *òrìṣà* is asking for an offering
5	**Eku, ẹja**	That should include a dried bush rat, a fish,
	Àti ẹran ewúrẹ́ ní ọwọ́ rẹ̀	And a female goat.
	Ọkànràn dindi kìí ńṣe ààbọ̀	Ọkànràn dindi kìí ńṣe ààbọ̀[61]
	Dáá fún Olú	Consulted the divine wisdom of Ifá for Olú[62]
	Olú ńlọ gba odindi oore	When Olú was about to receive a full blessing
10	**Ní ọwọ́ Olúugbó**	From Olúigbó in the forest.
	Ẹbọ ni wọ́n ni kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.
	Olú ló ní gbogbo ire lè tó òun ní ọwọ́	Olú asked if his life would be filled with all *ire,*
	Kí òún di ènìyàn pàtàkì ní àwùjọ	Allowing him to become a prominent person in society.
	Ó ní	[Olú then made] an invocation:
15	**Odindi eku ni mo fún ọ**	"I gave you a whole bush rat
	Odindi oore ni ma gbà	So I would be fully blessed with goodness,
	Ọkànràn dindi kìí ńṣe ààbọ̀	Ọkànràn dindi kìí ńṣe ààbọ̀,
	Odindi ẹja ni mo fún ọ	I gave you a whole fish
	Odindi ọmọ ni ma gbà	So I would be fully blessed with a child,[63]
20	**Ọkànràn dindi kìí ńṣe ààbọ̀**	Ọkànràn dindi kìí ńṣe ààbọ̀,
	Odindi ẹran ni mo fún ọ	I gave you a whole goat
	Odindi aya ni ma gbà	So I would be fully blessed and find a wife,
	Ọkànràn dindi kìí ńṣe ààbọ̀	Ọkànràn dindi kìí ńṣe ààbọ̀."

COMMENTARY: The *òrìṣà* say that the consultee is a so-called *olú ọmọ* (i.e. a spiritually blessed individual), a prominent person with the *àṣẹ* that enables him to shine. The consultee is advised to perform the *ẹbọ* ritual in order to be able to enjoy the good things in all their glory, finish every undertaking, and find a profound meaning in everything.

ỌKÀNRÀN VERSION 13

Ìgbégbé ló ní òún lè	Ìgbégbé went to his priest,[64]
Jẹ ọlọ́jà ní áwùjọ eku	Asking if he would manage to become the *ọlọ́jà*[65] among bush rats.
Wọ́n ní, kí ó rúbọ	He received spiritual guidance to perform the *ẹbọ* ritual,
Kí ó bọ Ifá	To make an offering to Ifá,

[60] He should discover this *òrìṣà* and introduce it into his life.

[61] The mythical name of the priest that translates as "A whole Ọkànràn, not half". The name denotes an all-encompassing blessing brought by the *odù* Ọkànràn.

[62] Olú, the name of the consultee that means *a mushroom.*

[63] A physically healthy child.

[64] To consult the divine wisdom of Ifá for him.

[65] *Ọlọ́jà,* a term that means *a king of ójà* (i.e. a marketplace). Ìgbégbé wanted to become the king of bush rats at the marketplace, i.e. the king of his community.

Kí ó bọ Orí	And to perform the *bọrí* ritual
Kí ó lè jẹ ọlọ́jà	Just so he could become the *ọlọ́jà.*
Ọ̀nà pọ́ọ̀ ní ẹ̀ẹ̀rùn	Ọ̀nà pọ́ọ̀ ní ẹ̀ẹ̀rùn[66]
Dáá fún eku Ìgbégbé	Consulted the divine wisdom of Ifá for Ìgbégbé
Ó ńlọ jẹ ọlọ́jà	When he was about to be crowned the *ọlọ́jà*
Ní àwùjọ eku	Among bush rats.
A mú Ìgbégbé jẹ ọlọ́jà	Ìgbégbé was crowned the *ọlọ́jà*
Gbogbo eku oko	Of all the bush rats in the forest.
Ẹ yà wá, kí ẹ wá sìn	Come to worship, venerate, and honour him,
Gbogbo eku oko	All the bush rats in the forest.

COMMENTARY: In the Yorùbá version of this *odù,* the penultimate verse uses the term *sìn,* which means *to venerate, to worship, to honour.* It serves as an indication of ambition and success, an entirely common aspect of human disposition. The consultee is advised to perform the *bọrí* ritual, to make a ritualistic offering to the *òrìṣà* Ifá, and to perform the *ẹbọ* ritual with the aim of cleansing the paths, optimising his destiny, arriving at the point that was predestined for him, and attracting the good luck that is needed to achieve glory. Born to reign, the consultee harbours social and political ambitions. He wants to become a leader, the most important member of society. All the *òrìṣà* responding in this *odù* say that there is a strong chance of him ascending to a prominent societal position.

ỌKÀNRÀN VERSION 14

Yangí aborí kugú	Yangí aborí kugú[67]
Dáá fún Ọlọ́kànràn	Consulted the divine wisdom of Ifá for Ọlọ́kànràn
Tó ńfi ọmọ ṣe òwò àbíkú	Who keeps losing every child she gives birth to.[68]
Wọ́n ní kí ó rúbọ	She received spiritual guidance to perform the *ẹbọ* ritual
Kí ó lè bí ábíyè	So that she would not bear a child who would die prematurely again.
Ó fi àpárí iṣu rúbọ	She performed the *ẹbọ* ritual with yam.
A rúbọ ní ónì	We performed the *ẹbọ* ritual today
Ọmọ waa kò kú mọ́	So that we would never again lose a child prematurely,
A ti rúbọ àbíyè	We performed the *ẹbọ* ritual for survival and longevity,
Àpárí iṣu, kò kì kú ní kékekré	Yam sprouts will never die young.[69]

COMMENTARY: The person for whom this *odù* appears experiences failures and delays in life, so this consultee is advised to perform the *ẹbọ* ritual in order to be able to conclude everything he starts. The consultee is in a dire need of a blessing in the form of the ability to see things through and dispel anxiety. The *òrìṣà* say that the consultee needs to perform the *bọrí* ritual to acquire protection against failure. He has the blessing of being able to thrive when embarking on an independent business venture.

[66] The mythical name of the priest that translates as "During the dry season, multiple paths and directions are formed".

[67] The mythical name of the priest that translates as "Yangí has a unique surface [among all the sacred stones]".

[68] Just like a trader always loses what he gains, all because of the *àbíkú* phenomenon.

[69] Yam does not rot quickly and lasts even longer in storage. The verses 7-10 serve as an incantation to invoke longevity.

ỌKÀNRÀN VERSION 15

	Ọkànràn méjì a fi ìdí rodo rédẹ́	Ọkànràn méjì a fi ìdí rodo rédẹ́[70]
	Dáá fún Ọya	Consulted the divine wisdom of Ifá for Ọya[71]
	Ó ń sun ẹkún ọmọ	When she was crying over not having children.[72]
	Lọ ilé Irá	[That's why] she went to the mythical town of Irá.[73]
5	**Ilé Irá tí òún ńlọ yìí ń kọ́**	Ọya wanted to know how it would be for her in Irá,[74]
	Òún lè bí ọmọ	Asking if she would bear children.[75]
	Wọ́n ní yóò bí ọmọ	The *òrìṣà* said that she would, [and]
	Ṣùgbọ́n kí ó rúbọ	For this she had to perform the *ẹbọ* ritual
	Wọ́n ní kí ó ní ẹyẹlé, adìẹ	With a pigeon, a hen,
10	**Orógbó, obì áti epo pẹ̀lú**	Some bitter kola, some kola nuts, some red palm oil,
	Owó tí ẹni náà bá fẹ́ kí ó fi kún ẹbọ rú	And any amount of cowries she wished to add to her *ẹbọ*.
	Ó rúbọ nígbà tí ó rúbọ tán	After performing the *ẹbọ* ritual,
	Wọ́n ní kí ó lọ ní ẹran ewúrẹ́	She was told to provide a female goat
	Kí ó fi bọ Ifá	And make a ritualistic offering to Ifá
15	**Yóò bí ọmọ**	So that she would bear children.
	Nígbà tí ó bọ Ifá tán	After she made a ritualistic offering to Ifá,
	Ti ìwúre rẹ̀ gbà	She was blessed
	Ó bẹ̀rẹ̀ sí ní bí ọmọ	And bore a lot of children.
	Àwọn ọmọ náà pọ̀	[She started to sing:] "The children are so many,
20	**Ọmọ ni kò jẹ́**	Because of maternity
	Ǹbá gun òkè ńbá ree Tápà	I couldn't go to the kingdom of Tápà[76]."

COMMENTARY: The consultee is advised to work on all the aspects of his fertility on the energetic level in order to have good health, facilitate multiplication, and for his wishes to be realised. The *òrìṣà* advise this person to face his difficulties with courage and determination.

ỌKÀNRÀN VERSION 16

	Òrìṣà wípé kí ẹni yìí	The *òrìṣà* say that this person
	Ní aṣọ pupa	Should have a blessed red bedsheet
	Tí yóò ma fi bo ara sùn	To cover his body while sleeping.
	Òrìṣà yìí wípé	The *òrìṣà* say,
5	**Ẹni tí a dá Ọkànràn fún yìí**	If a person for whom this Ọkànràn appears
	Bí ó bá jẹ́ òun ni ó kọ́ ilé tí ó ńgbé	Is the owner of the house where he is living,
	Kí ó gbaa ilé kan sí ìta	He should move out, find a new place,
	Kí ó máa lọ gbé ibẹ̀	And go live there.

[70] The mythical name of the priest that translates as "Two Ọkànràn stand firmly".

[71] Ọya, the name of the consultee who is the *òrìṣà* of courage, self-esteem, action, victory, and elegance.

[72] In Yorùbá, the term *ẹkún* (i.e. to shed tears, to cry) denotes a deep desire to possess something. It signifies an eager search for solutions, standing in direct opposition to passive suffering and reinforcing a core principle emphasised by Ifá: that humans are not meant to endure suffering and pain.

[73] She went to Irá to find the solution for her difficulty and to be treated for her infertility.

[74] To know if the time and the environment will be beneficial for her.

[75] Asking if she would succeed and get cured.

[76] Tápà, the mythological kingdom of the *òrìṣà* Ọya.

Òrìṣà wípé	The *òrìṣà* say
Ẹni yìí, kò ní iyì	That this person has lost all dignity
Nínú ilé tí ó ńgbé mọ́	In the house he is living in.[77]
Ọ̀kànràn kan ní ìhín	Ọ̀kànràn kan ní ìhín
Ọ̀kànràn kan ní ọ̀hún	Ọ̀kànràn kan ní ọ̀hún[78]
Dáá fún Ṣàngó	Consulted the divine wisdom of Ifá for Ṣàngó[79]
Tí ó ń sunkún	When he was crying
Pé, òun kò ní iyì ní ara mọ́	Due to no longer being honoured and admired.
Ẹbọ ni awo pé kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.

COMMENTARY: This version of the *odù* Ọ̀kànràn points out that the consultee has to protect his prestige, honour, and dignity in professional and personal relationships. The consultee has to be careful not to abuse authority or exploit those who depend on him. In addition, the consultee is advised to perform a ritualistic cleansing of his home and work office in order to attract more harmony. The *òrìṣà* specifically advise the consultee to make certain changes in life, particularly with regards to space – to find a new home, to change a working environment, etc.

ỌKÀNRÀN VERSION 17

Ní òde Ọ̀wà	In the mythical town of Ọ̀wà,
Òjò kò rọ̀	There was a scarcity of rain,
Wón ránṣẹ́ pe	And the people of Ọ̀wà requested
Àkùkọ Màgàlàjà	The knowledgeable Àkùkọ Màgàlàjà
Pé, kí ó ràn wọ́n lọ́wọ́	To come and help them sort out their difficulties.
Àkùkọ Màgàlàjà ṣe ètùtù fún wọn	Àkùkọ Màgàlàjà performed *ètùtù* for them.
Àkùkọ ní mo kó eji dé	Àkùkọ[80] announced that he would bring rain
Ará òde Ọ̀wà ní ẹ̀ẹ̀kínní	And repeated "cucurucu" for the benefit of the people of Ọ̀wà.[81]
Mo kó eji dé o ará òde Ọ̀wà	He announced to the people of Ọ̀wà
Ní ẹ̀ẹ̀kejì	For the second time that he would bring rain,
Mo kó eji dé o, ará òde Ọ̀wà	And then he announced to the people of Ọ̀wà
Ní ẹ̀ẹ̀kẹta	For the third time that he would bring rain.
Ṣàngó pé ara rí mi gìrìrì	Ṣàngó responded with a strike of thunder and a storm.
Òjò bẹ̀rẹ̀ sí ní rọ̀	It started to rain,
Ara tù wọ́n ní òde Ọ̀wà	And the rain brought harmony to the people of Ọ̀wà.
Òrómi níwájú	Òrómi níwájú
Ti ẹsẹ̀ bọ ẹrẹ̀ ní ẹ̀yìn	Ti ẹsẹ̀ bọ ẹrẹ̀ ní ẹ̀yìn[82]
Dáá fún Àkùkọ Màgàlàjà	Consulted the divine wisdom of Ifá for Àkùkọ Màgàlàjà
Ó ńlọ si òde Ọ̀wà	When he was about to go to the mythical town of Ọ̀wà.

[77] This indicates a spiritual problem.

[78] The mythical name of the priest that translates as "One Ọ̀kànràn appears here, / One Ọ̀kànràn appears there".

[79] Ṣàngó, the name of the consultee who is the *òrìṣà* of thunder, lightning, and justice.

[80] Àkùkọ, a shortening name for Àkùkọ Màgàlàjà.

[81] During the dry season, they were performing a morning ritual aimed either at facilitation or prevention of rain through a rooster's voice, through his crowing, his "cucurucu".

[82] The mythical name of the priest that translates as "He saw a river / And stepped into wet clay".

Dáá fún wọn ní òde Ọ̀wà He consulted the divine wisdom of Ifá for the people of Ọ̀wà,
Ní ibi ìrì dá Where there was no fog,
Tí òjò kò rọ̀ Where there was no rain.
Ẹbọ wọ́n ní, kí wọ́n ṣe They received spiritual guidance to perform the *ẹbọ* ritual.

COMMENTARY: The consultee is advised to make a ritualistic offering to the *òrìṣà* Ṣàngó due to the scarcity of something in his life. The rain symbolises peace and harmony, and the lack of it signals the total opposite, meaning that the consultee is in dire need of these two qualities. In addition, the rain symbolises fertility. All living beings depend on water, which is crucial for transformation and enables a person, among other things, to water what he plants. Whatever the consultee is doing, he needs the energy of transformation because he is stuck in a dry spell, sapless in all aspects, and all progress is being dried up.

ỌKÀNRÀN VERSION 18

Kí ènìyàn má jẹ ayé kíákíá Kí ènìyàn má jẹ ayé kíákíá
Mà kú wàrà, ni mà jẹ wàrà Mà kú wàrà, ni mà jẹ wàrà[83]
Dáá fún Igún Consulted the divine wisdom of Ifá for Igún[84]
Dáá fún Àṣá And for Àṣá[85] as well.
Kí wọ́n rúbọ They received spiritual guidance to perform the *ẹbọ* ritual
Èrè ní ayé wọn To ensure that their efforts in life would come to fruition,
Igún nì kan ló rúbọ But only Igún performed the *ẹbọ* ritual.[86]
Bí Àṣá bá rí eku Whenever Àṣá sets its eyes on a bush rat,
Á fi jẹ It shall be eaten,
Bí Àṣá bá rí áyán Whenever Àṣá sets its eyes on a cockroach,
Á fi jẹ It shall be eaten,
Bí Àṣá bá rí álàńgbá Whenever Àṣá set its eyes on a lizard,
Àṣá á fi jẹ It shall be eaten,
Bí Àṣá bá rí ọmọ adìẹ Whenever Àṣá sets its eyes on a chick,
Àṣá á fi jẹ It shall be eaten.
Èṣù ní, ṣé Àṣá rúbọ Èṣù asked if Àṣá performed the *ẹbọ* ritual,
Wọ́n ní kò rú Èṣù was told that Àṣá had not performed the *ẹbọ*.
Èṣù ní, kí Igún jẹ Àṣá Èṣù then ordered Igún to eat Àṣá.[87]
Igún jẹ Àṣá Igún ate Àṣá
Àti ìfun inú rẹ̀ Along with its intestines [as instructed by Èṣù].
Ẹnìkan rèé [The *òrìṣà* say that] there is someone[88]
Kí ó rúbọ Who needs to perform the *ẹbọ* ritual
Kí ó lè jẹ èrè In order to bear the fruits of his labour,

[83] The mythical name of the priest that translates as "A person should not live in a hurry, / A person who eats in a hurry will die in a hurry". The name implies that whoever wants to live a long life has to strive for peace and harmony.

[84] Igún, the name of the consultee that means *a vulture.*

[85] Àṣá, the name of the consultee that means *an eagle.*

[86] He was obedient and observed the spiritual guidance.

[87] Including its intestines. Igún was instructed to eat Àṣá and all that was in Àṣá's intestines.

[88] When the message of *òrìṣà* is of such general nature, it refers to the consultee's friend, relative, colleague or anyone else present is his life.

Kí ó ní obì	And so he has to make a ritualistic offering[89] with some kola nuts,
Kí ó ní órógbó, kí ó ní ákùkọ adìẹ	Some bitter kola, and a rooster.

COMMENTARY: In this version of the *odù* Ọkànràn, the consultee is advised to perform the *ẹbọ* ritual to ensure that his efforts will never be in vain, that none of his achievements will be lost, and that all of his actions will be recognised and richly rewarded. The consultee is advised to make a ritualistic offering to the *òrìṣà* Èṣù with the aim of protecting his best interests and safeguarding his achievements.

ỌKÀNRÀN VERSION 19

Òrìṣà wípé kí ẹni yìí	The *òrìṣà* say this person
Fi àkùkọ adìẹ rúbọ	Should sacrifice a rooster as part of the *ẹbọ* ritual
Nítorí ire ọmọ	In order to attract the blessing of being able to bear children.
Igbó etílé ti òun ti ẹgbin	Igbó etílé ti òun ti ẹgbin
Àdàpọ̀ òwò ti òun ti ìyà	Àdàpọ̀ òwò ti òun ti ìyà[90]
Dáá fún Ọ̀rúnmìlà	Consulted the divine wisdom of Ifá for Ọ̀rúnmìlà[91]
Baba ńṣe awo lọ sí ìlú Ìtìlẹ̀	When he was on a priestly mission in the mythical town of Ìtìlẹ̀.
Ẹbọ ni awo pé kí ó ṣe	He received spiritual guidance from his priest to perform the *ẹbọ* ritual.
Ifá, bí o bá dé Ìtìlẹ̀	Ifá, when you arrive to the mythical town of Ìtìlẹ̀,
Kí o gbè mí	Be on my side,[92]
Ifá, bí o bá dé Ìtìlẹ̀	Ifá, when you arrive to the mythical town of Ìtìlẹ̀,
Kí o gbe awo	Be on the side of *awo.*[93]

COMMENTARY: The person for whom this *odù* appears is discouraged by the *òrìṣà* from ever embarking on a joint business venture, primarily due to his temperament. The person in question may have several business partnerships that provide mutual support but should never formally enter into a joint business arrangement.

ỌKÀNRÀN VERSION 20

Kí wọ́n bọ Ifá, nítorí ìgbéyàwó	Make a ritualistic offering to Ifá before marriage
Tí wọ́n fẹ́ ṣe, kí ìyàwó lè bí ìsun	To ensure that the woman will deliver the child safely,
Kí ó lè bí ìwàlẹ̀, kí ó lè pẹ́ ní ilé ọkọ	That the relationship will last long,
Kí ó màá jẹ́ pé	And that she would not attract bad luck
Ọ̀rọ̀ ẹnu rẹ̀	With her mouth;[94]
Ni yóò tí jáde ní ilé ọkọ	Otherwise, her provocative words might lead to divorce.
Ọkànràn méjì	Ọkànràn méjì

[89] To the *òrìṣà* Èṣù.

[90] The mythical name of the priest that translates as "A bush near a house is always full of dirt, / Embarking on a joint business may cause a lot of disturbance".

[91] Ọ̀rúnmìlà, also Ifá Ọ̀rúnmìlà, the name of the consultee who is the primeval *òrìṣà* of wisdom privy to the secret of human destiny.

[92] Ifá, give me your support.

[93] The verses 9-12 serve as a mythical invocation to have the support, the wisdom, the blessing of Ifá to achieve the goals.

[94] The verse serves as a warning not to use her words in a way that would destroy her well-being.

A ṣe ìdí rodorẹ́dẹ́	A ṣe ìdí rodorẹ́dẹ́[95]
Dáá fún Ọ̀rúnmìlà	Consulted the divine wisdom of Ifá for Ọ̀rúnmìlà[96]
Ó máa gbé Ẹlẹ́nu Méjì ní ìyàwó	When he was about to get married to Ẹlẹ́nu Méjì[97].
Ẹbọ wọ́n ní kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.

COMMENTARY: The *òrìṣà* foresee that the consultee and his partner (who may be a romantic partner, a business partner, or any other kind of companion) are bound to get embroiled in a conflict stemming from the use of words. What they are saying is not synchronised because one of them is inconsistent, which renders his speech unreliable. The difficulties in communication, which come as a result of their temperamental differences, may lead to some type of estrangement. The consultee has to be very careful with words as his partner tends to communicate in a contradictory way. In fact, the primary source of their difficulties is the use of *ẹnu* (i.e. the mouth), leading to inconsistent and dubious communication.

ỌKÀNRÀN VERSION 21

Ọ̀kànràn méjì abìdí jáńlábá	Ọ̀kànràn méjì abìdí jáńlábá[98]
Dáá fún Yọnámì	Consulted the divine wisdom of Ifá for Yọnámì,
Tí ńṣe ọmọ Ṣàngó	An offspring of Ṣàngó.
Wọ́n ní kí ó rúbọ àṣeyege	He received spiritual guidance to perform the *ẹbọ* ritual.[99]
Ó rúbọ tán ẹbọ rẹ̀ fín	He performed the *ẹbọ* ritual as prescribed,
Ẹbọ ẹ̀ ṭáà	And the *ẹbọ* was well accepted.

COMMENTARY: The *òrìṣà* say that a person for whom this *odù* appears should be wary of disappointments stemming from business partnerships and unfulfilled promises. He is advised to perform the *ẹbọ* ritual to ensure that whatever he gets involved with will be brought to a successful conclusion. This person will inevitably face turbulences in his line of work but must never allow himself to become discouraged or disillusioned.

ỌKÀNRÀN VERSION 22

Òrìṣà wípé	The *òrìṣà* say
Kí ẹni yìí rúbọ	This person should perform the *ẹbọ* ritual
Kí ẹ̀mí rẹ̀ lè gùn	Aimed at longevity,
Kí ó lè pẹ́ẹ́ ní ayé	Thus securing a long and prosperous life in *ayé*.
Igbó rí ibi dúró sí	Igbó rí ibi dúró sí
Awo Olówu Kàngún ère àmìwò àjà	Awo Olówu Kàngún ère àmìwò àjà

[95] The mythical name of the priest that translates as "Two Ọ̀kànràn / Stand firmly and show unity".

[96] Ọ̀rúnmìlà, also Ifá Ọ̀rúnmìlà, the name of the consultee who is the primeval *òrìṣà* of wisdom privy to the secret of human destiny.

[97] The name of the consultee's partner that translates as "The one who says contradictory things". It is a type of person who fuels controversies, often saying two different things at the same time.

[98] The mythical name of the priest that translates as "Two Ọ̀kànràn stand firmly."

[99] In order to be successful, victorious, and able to bring everything he starts to a successful conclusion.

Ọ̀dàn rí ibi fí èyìn tì	Ọ̀dàn rí ibi fí èyìn tì
Awo Olówu Kàngún ère àmìwò àjà	Awo Olówu Kàngún ère àmìwò àjà[100]
Dáá fún	Consulted the divine wisdom of Ifá
Olówu Kàngún ère àmìwò àjà	For Olówu Kàngún ère àmìwò àjà[101],
Èyí tí yóò gbòó tọ̀kẹ̀ tọ̀kẹ̀	Who is destined to live long.
Ẹbọ ni awo pé kí ó ṣe	He received spiritual guidance from his priest to perform the *ẹbọ* ritual.
Olówu gbó gbó gbóó bí ọta omi	Olówu, may you lead a long, strong, and healthy life,[102]
Ókéré di odò, ó kó ayé já	The river is seen from afar and flows across the universe.

COMMENTARY: The consultee is advised to perform the *ẹbọ* ritual aimed at securing longevity not only in terms of his physical existence but with regards to everything that he is doing in life. Various life's challenges allow the consultee to put down roots, thus becoming more stable and consistent. The *òrìṣà* advise the consultee to be resilient and to never give in to fear.

ỌKÀNRÀN VERSION 23

Ní òde Ọ̀wà	In the mythical town of Ọ̀wà,
Ni ìpọ́njú ti dé bá wọn	There was a period of hardship,
Wọ́n ránṣẹ́ sí Ṣàkótó	So they called for Ṣàkótó
Kí ó wá tú wọn sílẹ̀	To come and use his wisdom to release them from hardship.
Ṣàkótó ṣe Ifá fún wọn	Ṣàkótó consulted the divine wisdom of Ifá for them,
Ará tù wọ́n	And afterwards, they were harmonised and prosperous,
Wọ́n dá Ṣàkótó ní ọlá	Leading them to reward the priest Ṣàkótó generously.
Ṣàkótó awo wọn ní òde Ọ̀wà	Ṣàkótó, the priest of the people of Ọ̀wà,
Dáá fún wọn	Consulted the divine wisdom of Ifá
Ní òde Ọ̀wà	For the people of Ọ̀wà
Wọ́n ńfi ojojúmọ́	While they were facing
Kanminú ogun	Hardship in their everyday life.
Ẹbọ wọ́n ní kí wọ́n ṣe	They received spiritual guidance to perform the *ẹbọ* ritual.
Ṣàkótó o dé	Look at the great Ṣàkótó,
Awo wọn ní òde Ọ̀wà	The great priest of the people of Ọ̀wà.
Kí a tó rí aláwo rere	If we want to find a competent priest,
Àá dé Ọ̀wà	We need to go to Ọ̀wà.

COMMENTARY: This *odù* serves as an ode to competence. The *òrìṣà* say that the consultee is facing difficulties and is going through tough times. He is advised to perform the *ẹbọ* ritual that will inevitably relieve hardship. The consultee has to be grateful.

[100] The mythical name of the priest that translates as "The forest has an environment to grow, / The priest of Olówu Kàngún, the one who invokes Ifá with àjà / The grass field has an environment to grow, / The priest of Olówu Kàngún, the one who invokes Ifá with àjà".

[101] The name of the consultee that translates as "Olówu Kàngún, the one who uses àjà for invocation". The term *àjà* means *the [Ifá] bell,* indicating that the consultee is an Ifá priest.

[102] Be resilient, enduring, and unbreakable like a stone.

ỌKÀNRÀN VERSION 24

Ọkànràn ṣóńṣó ìbà	Ọkànràn ṣóńṣó ìbà[103]
Dáá fún Bàtá	Consulted the divine wisdom of Ifá for Bàtá[104]
Tí yóò gba Roro aya Ṣàngó	Who would snatch and seduce Roro, the wife of Ṣàngó.
Ẹbọ wọ́n ní kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.

COMMENTARY: This version of the *odù* Ọkànràn points to the fact that the consultee is destined to have a turbulent relationship with a partner. In order to address the marital crisis, the consultee is advised to perform the *ẹbọ* ritual for the *òrìṣà* Èṣù with the aim of infusing his life with peace and harmony.

ỌKÀNRÀN VERSION 25

	Òrìṣà pé	The *òrìṣà* say
	Kí ẹni yìí rúbọ	This person should perform the *ẹbọ* ritual
	Ẹ̀mí gígùn kí ó lè jẹ èrè	To secure longevity and achieve recognition, earn reward, and yield profit
	Àwọn iṣẹ́ rẹ̀	In all of his endeavours.[105]
5	**Ìdúró Orósùn**	Ìdúró Orósùn
	Awo kò ní kú	Awo kò ní kú
	Ìpẹ̀yìndà Orósùn	Ìpẹ̀yìndà Orósùn
	Awo kò ní re ọ̀run	Awo kò ní re ọ̀run
	Awo kò ní fi ọjọ́ oyè kú	Awo kò ní fi ọjọ́ oyè kú
10	**Awo kò ní fi ọjọ́ oyè re ọ̀run**	Awo kò ní fi ọjọ́ oyè re ọ̀run[106]
	Dáá fún Àtápánìyòkò	Consulted the divine wisdom of Ifá for Àtápánìyòkò
	Tí yóò gbó gbóó gbó	Who would live long,
	Tí yóò tọ́tọ́tọ́	Who would be glorious,
	Tí yóò fi etí rẹ̀ gbọ́, àìkú ní ẹnu ẹyẹ	And who would hear the sacred birds singing of his longevity.
15	**Ẹbọ ni awo pé kí ó ṣe**	He received spiritual guidance to perform the *ẹbọ* ritual.
	Ẹyẹ ní Àtápánìyòkò	The sacred birds sang a sacred song to Àtápánìyòkò
	Yóò gbòó kùráà	About how he would live long and prosper
	Yóò tọ́ọ́ kùráà	And how he would achieve glory in life.

COMMENTARY: The consultee needs a blessing in order to be recognised and rewarded in any field he is active in. The consultee is faced with the problem of never receiving any recognition regardless of how well he is doing. As this tends to lead to frustration, the consultee is advised to perform the *ẹbọ* ritual in order to prevent tragedy from striking (on an important date in his life).

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[103] The mythical name of the priest that translates as "The edge of something". The edge, the tip, or something small.

[104] Bàtá, the name of the consultee and a type of a sacred Yorùbá talking drum.

[105] To be successful in his line of work and to carry through every project he pursues.

[106] The mythical name of the priest that translates as "The waiting, the expectations of Orósùn, / The priest will not die, / After the ritual, / The priest will not go to ọ̀run, / The priest will not die, / The priest will not go to ọ̀run on the day of his coronation as a high priest". **10** Certain people die on a day that is very significant for their lives – a phenomenon related to abikuism.

ỌKÀNRÀN VERSION 26

	Àràbà ni wọ́n ńlu	They were drumming and honouring *àràbà*[107]
	Ìlù kówó kówó fún	With the drum creating the sound "kówó kówó".
	Ló bá tọ àwọn aláwo lọ	[Kówó kówó[108] went to his priests] to consult the divine wisdom of Ifá for him,
	Pé, òun kò wó lulẹ̀ naa	Asking if he would not fall down.[109]
5	**Wọ́n ní, kí ó ní ẹran àgbò méjì**	He received spiritual guidance to provide two rams,
	Kí ó fi ọ̀kan bọ Ṣàngó	One for Ṣàngó
	Kí ó fi ọ̀kan tó kù bọ Ifá	And one for Ifá.
	Kí ìwọ̀ kàn	Kí ìwọ̀ kàn
	Kí èmi kàn	Kí èmi kàn
10	**Kanni kanni méjì**	Kanni kanni méjì
	Kìí kan ara wọ́n-ọ́n pa	Kìì kan ara wọ́n-ọ́n pa[110]
	Dáá fún Àràbà pàtàkì	Consulted the divine wisdom of Ifá for Àràbà pàtàkì[111]
	Tí wọ́n ńpe Orí rẹ̀	When they were expecting him
	Ní wíwó wíwó	To fall down.
15	**Ẹbọ wọ́n ní kí ó ṣe**	He received spiritual guidance to perform the *ẹbọ* ritual.

COMMENTARY: This version of the *odù* Ọ̀kànràn depicts opposing forces. The drummers are the enemies drumming for the consultee's failure and want to see him fall down and be defeated. There is a negative projection, some kind of negativity sent the consultee's way that his Orí must not accept. The enemies are expecting failure, they are setting a trap and are plagued by jealousy because the consultee is a very strong, noble, and resilient person – just like an *àràbà* tree that has put down wide and strong roots, the consultee is a person who cannot be challenged. As a prominent individual who has achieved something extraordinary, the consultee commands respect. The consultee is an affluent and noble leader (a social, spiritual, or any other kind of leader). His life is full of challenges that attract attention. This person has to be careful with regards to a spell or a curse he has been put under.

ỌKÀNRÀN VERSION 27

Ọ̀kànràn Sàá sàá	Ọ̀kànràn Sàá sàá[112]
Dáá fún Àṣá	Consulted the divine wisdom of Ifá for Àṣá[113]
Tó ńfi ohun gbogbo ṣe àmúbọ̀	Who always lets everything slip away.[114]
Ẹbọ wọ́n ní kó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual,

[107] *Àràbà,* a very resilient sacred tree of great spiritual significance that symbolises impregnable resistance.

[108] The name of the consultee that translates as "To fall down". All Yorùbá drums are sacred talking drums, and the drumming sounds are used to convey sentences, proverbs, songs, *oríkì,* ethical and moral teachings.

[109] If he would not fail.

[110] The name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

[111] The name of the consultee that translates as "The important, the notorious, the notable, the prominent one".

[112] The mythical name of the priest that translates as "The one who makes an effort".

[113] Àṣá, the name of the consultee that means *an eagle.*

[114] His achievements always turn to nothing.

Ó rúbọ ẹbọ rẹ̀ dáà And as he performed the *ẹbọ* ritual, it was well accepted.
Òkò Àṣá kò ní balẹ̀, ki ó ṣánwọ́ Now Àṣá will never land empty handed.[115]

COMMENTARY: The consultee is advised to perform the *ẹbọ* ritual to prevent failure and achieve the blessing of being able to hold onto his achievements. The *òrìṣà* say that the consultee experiences constant ups and downs and suffers from instability and insecurity in his professional life.

ỌKÀNRÀN VERSION 28

Òrìṣà wípé The *òrìṣà* say
Ọ̀tá mẹ́ta ló wà ní iwájú ẹni yìí That this person[116] has three enemies in life
Kí ó rúbọ, kí ó lè ṣẹ́gun wọn-ọn And should perform the *ẹbọ* ritual to defeat them.
Òrìṣà pé The *òrìṣà* determine
Kí ẹni yìí má ṣe rìn ní òru It is an *èèwọ̀* for him to be on the street after midnight
Kí ó sì bọ òrìṣà Olúwẹ̀ri And instruct him to make an offering to the *òrìṣà* Olúwẹ̀ri.
Wọn yóò ki irin bọ iná A ritual has to be performed by putting a piece of iron in fire,
Bí ó bá ti gbóná tí ó pán And after the iron becomes red-hot,
Wọn yóò ma da omi sí irin The priest should pour water onto the red-hot iron to cool it,
Nàà ní orí sí ẹbọ And this water should be spilled into the *ẹbọ*
Kí wọ́n tó gbée lọ sí ibi tí ó bá mú Before the *ẹbọ* is taken to wherever the energies choose to receive it.
A ní kí wọ́n má dàá iná ní ilé A ní kí wọ́n má dàá iná ní ilé
Wọ́n dá iná ní ilé Wọ́n dá iná ní ilé
A ní kí wọ́n má yan ẹ̀pà ní àjà A ní kí wọ́n má yan ẹ̀pà ní àjà
Wọ́n yan ẹ̀pà ní àjà Wọ́n yan ẹ̀pà ní àjà
A kò mọ ibi tí èéfín ti ńgba ojú ilé A kò mọ ibi tí èéfín ti ńgba ojú ilé[117]
Dáá fún Ọ̀rúnmìlà Consulted the divine wisdom of Ifá for Ọ̀rúnmìlà[118]
Bàbá ńbẹ ní àárín ọ̀tá mẹ́ta When Bàbá[119] was facing three enemies.
Ẹbọ ni awo pé, kí ó ṣe He received spiritual guidance to perform the *ẹbọ* ritual.
Òrìṣà má ṣe pa tẹ̀wùrẹ̀ The *òrìṣà* give you protection and grant you longevity
Akọ inú wọn-ọn, ni kí o bá mi pa By destroying the wicked.[120]
Kò gbọdọ́ ṣe àfojúdi sí ẹnikẹ́ni This person has an *èèwọ̀* against disrespecting anyone,
Kò gbọdọ̀ gba ìyàwó oníyàwó Must not date a married person,
Kò gbọdọ́ jẹ olú Must not eat mushrooms,
Kò gbọdọ̀ fi aṣọ funfun bo ara sùn Must not sleep covered with white bedsheets.

COMMENTARY: The priest needs to assist this consultee in discovering whether his enemies are internal or external. Fear is undoubtedly one of the enemies that must be neutralised, and this is precisely why the

[115] An eagle always achieves everything he sets his eyes on.

[116] The person for whom this *odù* appears.

[117] The mythical name of the priest that translates as "They were told not to start a fire in the house, / They disobeyed and started a fire in the house, / They were told not to roast peanuts in the attic, / They disobeyed and roasted peanuts in the attic, / We do not know where the smoke is coming from".

[118] Ọ̀rúnmìlà, also Ifá Ọ̀rúnmìlà, the name of the consultee who is the primeval *òrìṣà* of wisdom privy to the secret of human destiny.

[119] Bàbá, an alternative name for the *òrìṣà* Ifá Ọ̀rúnmìlà that means *a father*. In the *odù* Ifá, Ọ̀rúnmìlà is also referred to as Bàbá.

[120] The enemies.

consultee is advised to perform the ritual of the *òrìṣà* Ògún using iron and fire, which is described in this *odù.* The *òrìṣà* also implore the consultee not to be stubborn or disobedient.

ỌKÀNRÀN VERSION 29

	Kọ́ún àti Ṣáà	Kọ́ún[121] and Ṣáà[122]
	Ni wọ́n tọ àwọn aláwo lọ	Went to their priests[123]
	Pé, áwọn kò mú àmúbọ́ mọ́ ní ayé àwọn	To know what to do to stop failing in life.
	Wọ́n ní kí wọ́n rúbọ	They received spiritual guidance to perform the *ẹbọ* ritual.
5	**A gé igi ní igbó**	A gé igi ní igbó
	Ipóró ipóró	Ipóró ipóró
	A fi ẹnu rẹ̀ kan ara wọn	A fi ẹnu rẹ̀ kan ara wọn
	Ó gún gẹ́gẹ́ ẹ́ gẹ́	Ó gún gẹ́gẹ́ ẹ́ gẹ́
	A gé igi ní ọ̀dàn	A gé igi ní ọ̀dàn
10	**Ipóró ipóró**	Ipóró ipóró
	A fi ẹnu rẹ̀ kan ara wọn	A fi ẹnu rẹ̀ kan ara wọn
	Ó gún gẹ́gẹ́ ẹ́ gẹ́	Ó gún gẹ́gẹ́ ẹ́ gẹ́[124]
	Dáá fún Kọ́ún	Consulted the divine wisdom of Ifá for Kọ́ún,
	Ọmọ ìlú Haúsá	The offspring of Haúsá,
15	**Dáá fún Ṣáà**	And for Ṣáà,
	Ọmọ Òyìnbó ní Òkun	The offspring of Òyìnbó ní Òkun[125] as well.
	O rán ṣáà	When you buy *ṣáà,*
	O kò rán kọ́ún	But you don't buy *kọ́ún,*
	Padà kí o lọ tún kọ́ún rán	You have to go back and buy *kọ́ún* as well.[126]

COMMENTARY: This version of the *odù* Ọkànràn refers to a partnership, a form of alliance the consultee is involved in. The symbolism of *kọ́ún* and *ṣáà* indicates that the results of actions undertaken within the confines of this partnership are nothing short of perfect – just like mixing potash and a tobacco leaf brings meaning to the two elements, the partnership in question inevitably yields positive results for both parties involved. In addition, *kọ́ún* is frequently used in various traditional medicinal preparations with the aim of enhancing the essence of other plants. It has the natural ability to extract an undiluted pigment out of plants. The person for whom this *odù* appears either has the right partner or must find one – a compatible ally who will transform him and reveal his true nature (by the same token, nobody uses *ṣáà* without *kọ́ún*).

[121] Kọ́ún, the name of the consultee that means *cooking potash.* When pulverised and mixed with tobacco leaves, it is used for chewing.

[122] Ṣáà, the name of the consultee that means *a tobacco leaf.*

[123] To consult the divine wisdom of Ifá for them.

[124] The mythical name of the priest that translates as "When we cut a tree in the forest, / It shakes, / When two things come together, / They form a perfect whole, / When we cut a tree in the swamp, / It shakes, / When two things come together, / They form a perfect whole".

[125] The name of the consultee's parent that translates as "The one who comes from a foreign land", meaning "A foreigner".

[126] *Ṣáà* and *kọ́ún* are frequently used in various medicinal preparations. As *kọ́ún* gives an aromatic taste to *ṣáà,* they always go hand in hand.

ỌKÀNRÀN VERSION 30

Ọkànràn Sàá sàá	Ọkànràn Sàá sàá[127]
Awo Ọkọ́	The priest of Ọkọ́[128],
Dáá fun Ọkọ́	Consulted the divine wisdom of Ifá for Ọkọ́.
Ọkọ́ ńlọ sí	Ọkọ́ was about to go
Ìlú Gbẹ̀ǹdù gbẹ̀ǹdu	To the mythical town of Gbẹ̀ǹdù gbẹ̀ǹdu
Lọ ṣe òwò	To do trade.
Ẹbọ wọ́n ní kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.[129]

COMMENTARY: The *òrìṣà* say that the consultee will work hard to achieve prosperity. The harder the consultee works, the more prosperity and progress he achieves. The consultee is a workaholic and a highly creative and forward-thinking person.

ỌKÀNRÀN VERSION 31

Olóbùró ló ṣe ǹkan oṣù tán	Olóbùró's menstrual cycle ended,
Tí ẹ̀jẹ̀ kò dá ní ìdí rẹ̀	Yet she continued bleeding.
Wọ́n ní kí ó rúbọ	She received spiritual guidance to perform the *ẹbọ* ritual[130]
Kí ó ní ádìẹ àgádá fún Ọ̀ṣun	And offer a matured hen[131] to Ọ̀ṣun
Obì, orógbó	Along with some kola nuts, some bitter kola,
Ọtí àti edé	Some distilled alcoholic beverage, and prawn –
Kí ó fi bọ Ọ̀ṣun	All for Ọ̀ṣun.
Ọkànràn méjì	Ọkànràn méjì
A ṣe ìdí rodorẹ́dẹ́	A ṣè ìdí rodorẹ́dẹ́[132]
Dáá fún Olóbùró	Consulted the divine wisdom of Ifá for Olóbùró
Ọmọ a ti ìdí ṣe òwò ẹ̀jẹ̀	Who was bleeding heavily.
Ẹbọ wọ́n ní kí ó ṣe	She received spiritual guidance to perform the *ẹbọ* ritual.
Òwò ẹ̀jẹ̀ kan, òwò ẹ̀jẹ̀ kàn	Any type of bleeding
Tí àwá ṣe ní oṣù yìí	That one experiences over the course of a month
Á di ire ọmọ	Will lead to reproduction.[133]

COMMENTARY: A menstrual cycle, a blessing in the form of a bleeding, is entirely normal. By treating the bleeding, we address issues regarding fertility or infertility, hormonal imbalances, and problems with conception. The consultee is advised to make a ritualistic offering to the *òrìṣà* Ọ̀ṣun aimed at maintaining the health of reproductive organs that enable us to procreate.

[127] The mythical name of the priest that translates as "The one who makes an effort".

[128] Ọkọ́, the name of the consultee that means *a hoe.*

[129] In order to achieve success and prosperity.

[130] In order to stop haemorrhage or hormonal bleeding.

[131] A hen that is already laying eggs.

[132] The mythical name of the priest that translates as "Two Ọkànràn / Stand firmly and show unity".

[133] A blessing that yields positive results.

ỌKÀNRÀN VERSION 32

Kí ìwọ kàn	Kí ìwọ kàn
Kí èmi kàn	Kí èmi kàn
Kanni kanni méjì	Kanni kanni méjì
Kìí kan ara wọ́n-ọ́n pa	Kìí kan ara wọ́n-ọ́n pa[134]
Dáá fún Ólúkòso Alàdó	Consulted the divine wisdom of Ifá for Ólúkòso Alàdó[135]
A rí igba ọta ṣẹ́gun	When the latter used 200 stones to destroy his enemies.
A fi ìrì wọ̀wọ̀ ṣẹ́ ọ̀tẹ̀ ní ẹ̀ẹ̀rùn	The mighty one who can wield his power during the dry season
O ńbẹ ní áàrín ọ̀tá	Was surrounded by enemies,
Ó ńfi ojojúmọ́ kanminú ogun	And he had to face challenges every single day of his life.

COMMENTARY: The *òrìṣà* Ògún is associated with the concepts of war, upheaval, animosity, turbulence, and similar precarious situations where there is minimal chance for peace to prevail. In this *odù,* a reference to the *òrìṣà* Ṣàngó is made. He is the king, an extremely powerful individual who possesses the knowledge that is needed to neutralise enemies. Clearly reflecting someone's supreme power, the *odù* Ọkànràn only rarely occurs in the process of the divination with sixteen cowries. As for the consultee, potential formidable enemies are part of his daily life. A group of people is working against him, meaning that the consultee is in dire need of protection that can be provided by the *òrìṣà* Ṣàngó. The consultee is also advised to exercise self-control because the situation will never change, and people will continue to target him. The better the consultee's position, the greater the number of his enemies.

ỌKÀNRÀN VERSION 33

Ọlọ́fin ló ńṣe àìsàn	Ọlọ́fin[136] was severely ill,
Ọmọ rẹ̀ ńṣe àìsàn	His children were severely ill,
Aya rẹ̀ ńṣe àìṣàn	His wife was severely ill,
Wọ́n ní kí ó ní	So he was told to perform the *ẹbọ* ritual
Ékuru dúdú, èwó dúdú	Using black *ékuru* and black *èwó,*[137]
Ékuru pupa, èwó pupa	Red *ékuru* and red *èwó,*[138]
Ékuru funfun, èwó funfun	White *ékuru* and white *èwó,*[139]
Ékuru àwẹ̀nrẹ́n, èwó àwẹ̀nrẹ́n	*Ékuru àwẹ̀nrẹ́n* and *èwó àwẹ̀nrẹ́n,*[140]
Àti ẹran òbùkọ kí ó fi rúbọ	And a male goat was to be used in the *ẹbọ* ritual as well.
Kùrukùru kò sán àrá	Kùrukùru kò sán àrá
Obí àparò	Obí àparò

[134] The mythical name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

[135] Ólúkòso Alàdó, the consultee who is the *òrìṣà* Ṣàngó, the deity of thunder, lightning, and justice. The name Olúkòso translates as "The king didn't hang himself", whereas Alàdó translates as "The one who destroys mortar".

[136] Ọlọ́fin, the name of the consultee that means *a king.*

[137] Black *ékuru* and black *èwó* refer to *ékuru* and *èwó* seasoned with charcoal powder.

[138] Red *ékuru* and red *èwó* refer to *ékuru* and *èwó* seasoned with red palm oil.

[139] White *ékuru* and white *èwó* refer to *ékuru* and *èwó* without seasoning.

[140] *Ékuru àwẹ̀nrẹ́n* refers to *ofúlójú* seasoned with red sauce, while *èwó àwẹ̀nrẹ́n* is comprised of three types of *èwó:* white, which is left unseasoned, black, which is seasoned with charcoal powder, and red, seasoned with red palm oil.

Akọ àparò	Akọ àparò
Kò d'àgbà tán	Kò d'àgbà tán
Kí ó yọ ogbe ní orí ṣaraṣara	Kí ó yọ ogbe ní orí ṣaraṣara[141]
Dáá fún Ọlọ́fin tí ńrun itẹ́	Consulted the divine wisdom of Ifá for Ọlọ́fin on the throne
Tí aya rẹ̀ ńṣe ọgbọ̀gbọ̀ àrùn	Whose wife was riddled with diseases
Tí ọ̀kànbí ọmọ rẹ̀, ńrẹ̀n gbẹngbẹn-gbẹn	And whose firstborn son was severely ill as well.
Ẹbọ wọ́n ní kí ó ṣe	He received spiritual guidance to perform the *ẹbọ* ritual.
Kí o ní dúdú	May the healing energies to whom the black *ékuru* belongs
Gba dúdú	Come, receive the offering, and deliver it to the appropriate energies,
Kí o ní pupa	May the healing energies to whom the red *ékuru* belongs
Gba pupa	Come, receive the offering, and deliver it to the appropriate energies,
Kí o ní funfun	May the healing energies to whom the white *ékuru* belongs
Gba funfun	Come, receive the offering, and deliver it to the appropriate energies,
Kí aláwẹ̀nrẹ́n kí ó	May the healing energies to whom the *ékuru àwẹ̀nrẹ́n* belongs
Gba àwẹ̀nrẹ́n	Come, receive the offering, and deliver it to the appropriate energies.
Èrìgìàlọ̀, á kó àrùn lọ	Èrìgìàlọ̀[142] will cure our illness.[143]

COMMENTARY: Ever since time immemorial, the primordial wisdom of Ifá has been teaching us that illnesses, infections, contaminations, etc. can spread between family members or people occupying the same environment – these negative influences can only spread physically, not emotionally. This version of the *odù* Ọ̀kànràn points to an illness that is plaguing a fragile family that found itself in a contagious situation. The consultee is critically ill (in a coma, about to undergo surgery or recovering from it). Due to all the physical (not emotional) difficulties, he is in dire need of extra strength. As there is an urgent need for the whole family to heal, all family members are advised to perform the *ẹbọ* ritual.[144]

ỌKÀNRÀN VERSION 34

Ẹranlá àti Ẹṣin ló tọ	Ẹranlá[145] and Ẹṣin[146]
Aláwo lọ pé	Consulted their priests
Ilé ayé tí àwọ́n ńlọ yìí	Regarding their life in *ayé,*
Ó yẹ àwọn naa	Asking if it would favour them.
Wọ́n ní kí wọ́n rúbọ	They received spiritual guidance to perform the *ẹbọ* ritual.
Ẹṣin ló rúbọ	Ẹṣin was the only one who performed the *ẹbọ,*
Ẹranlá kò rùbọ	While Ẹranlá refused to do it.
Kí ìwọ kàn	Kí ìwọ kàn
Kí èmi kàn	Kí èmi kàn

[141] The mythical name of the priest that translates as "The thunder doesn't strike during the dry season, / A female pheasant, / A male pheasant, / When they grow up / They do not grow up with a rooster's crest on their head".

[142] Èrìgìàlọ̀, an alternative name for the *òrìṣà* Ifá Ọ̀rúnmìlà.

[143] The verses 19-27 serve as an incantation to facilitate the spiritual efficiency of the energies with the aim of attracting the *àṣẹ* for healing.

[144] A remark for the priest regarding the *ẹbọ:* when using all types of *ékuru* (baked beans or bean flour) and all types of *èwó* (cooked or baked yam), a priest should utter the healing invocation in order to fight off the consultee's illness. The same invocation is sung at the end of the Ifá initiation by the priests with the aim of neutralising illnesses, preventing premature deaths, etc.

[145] Ẹranlá, the name of the consultee that means *a cow.*

[146] Ẹṣin, the name of the consultee that means *a horse.*

Kanni kanni méjì Kanni kanni méjì
Kìí kan ara wọ́n-ọ́n pa Kìí kan ara wọ́n-ọ́n pa[147]
Dáá fún Ẹranlá Consulted the divine wisdom of Ifá for Ẹranlá
Ó ńbu ọwọ́ kan fún Ẹṣin And Ẹṣin.
Ẹ woo, ìwèn jìgbènnè ní ọrùn Ẹṣin Just look at the royal mane covering Ẹṣin's neck!
Ẹranlá ì bá rú If Ẹranlá had performed the *ẹbọ* ritual,
Á ní ìwèn ní ọrùn He would have had the same royal symbol as well.
Ẹ woo, ìwèn jìgbènnè ní ọrùn Ẹṣin Just look at the royal mane covering Ẹṣin's neck![148]

COMMENTARY: The consultee needs to work on developing his regalness so that he will not be denied the right to reap the rewards of good luck. The *òrìṣà* indicate two friends (or siblings), one of whom is a very disciplined individual while the other one is a total opposite, and advise the consultee to act in a disciplined manner and observe the received spiritual guidance. He needs to perform the *ẹbọ* ritual with the aim of ensuring that everything will match with him in life.

ỌKÀNRÀN VERSION 35

Ọkànràn kìí kọ̀ràn mọ́lẹ̀, kì ó má ṣẹ Ọkànràn kìí kọ̀ràn mọ́lẹ̀, kì ó má ṣẹ[149]
Dáá fún Ewúrẹ́ Consulted the divine wisdom of Ifá for Ewúrẹ́[150]
Tí wọ́n ní kí ó rúbọ When she received spiritual guidance to perform the *ẹbọ* ritual
Kí ó máà rí ọ̀ràn àgbédè In order to avoid being humiliated and tied down.

COMMENTARY: The *òrìṣà* say that a person for whom this *odù* appears must free himself from humiliation and maltreatment. People are putting obstacles in his path and restricting his free movement, all the while working to dominate and exert control over him.

Main òrìṣà and rituals related to odù Ọkànràn

The main *òrìṣà* that appear in the Ọkànràn literary corpus are Èṣù, Ṣàngó, Ọya, and Ọrànmíyàn.

With regards to various rituals associated with this *odù,* there are two that deserve a special mention, namely the *bọ́rí* ritual and the ritualistic offering for any of the four above-mentioned *òrìṣà*. If one was to decide to perform a ritualistic offering for the *òrìṣà* Ọrànmíyàn, for instance, he could prepare various types of food typical for the so-called white offering, such as *iyán, ẹ̀kọ funfun, ègúsí, ègbo,* etc.

[147] The mythical name of the priest that translates as "You are a unique person, / I am a unique person, / Two unique persons / Cannot destroy each other".

[148] This *odù* Ọkànràn is a mythical origin of why the Yorùbás, especially the devotees of the *òrìṣà,* do not consume horse meat.

[149] The mythical name of the priest that translates as "Whatever Ọkànràn utters possesses the àṣẹ".

[150] Ewúrẹ́, the name of the consultee that means *a female goat.*

Fundamental èèwọ̀ and àmọ̀ràn related to odù Ọ̀kànràn

A person for whom *odù* Ọkànràn manifests itself is advised to accept and internalise the following recommendations:

- to never disparage and/or underestimate anything or anyone; to the contrary, he should strive to appreciate and respect everything and everyone;
- to avoid getting embroiled in disputes with anyone over his own excessive emotions;
- to never eat mushrooms;
- to never eat or drink very hot foods and drinks; both should be either moderately hot or cold;
- to never give in to anxiety;
- to be fastidious in forming any kind of partnerships;
- to refrain from arguing with his partner;
- to never form a business partnership with a husband or a wife;
- to never cover his body with white sheets.

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Ẹ̀rìndílógún – The voices of the òrìṣà

A practical manual for the divination with 16 cowries including 514 versions of odù

Is a book written by **Síkírù Sàlámì - Bàbá King** and a renowned academic deeply involved with the divination with 16 cowries, together with co-author Maf[illegible]el, linguist and translator with core expertise in decolonising and preserving authentic Yorùbá sacred orality.

Through a well elaborated methodology, the book teaches how to technically perform the divination with 16 cowries, in addition to providing readily applicable descriptions of the *òrìṣà* and *odù*, focusing on explanations of fundamental ritualistic procedures that follow every act of divination.

The forte of the book is the registration of up to 42 versions of every *odù* related to the divination with 16 cowries, amounting to 514 versions that are enriched with loyal-to-source translations, interpretations, and additional commentaries.

After William Bascom's, this volume constitutes a landmark in the research of Ẹ̀rìndílógún, the divination with 16 cowries, and the Yorùbá oral tradition.

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