

***Yoruba culture and it's international
recognition.***

***A case study of the Osun Oshogbo
UNESCO world heritage site.***

By

Dawodu Olawale

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Abstract

The Yoruba people. Are believed to be one of the greatest races on earth. Some historians claim that they have ancestry from the Hebrew tribe in Israel, because they believe that Lamrudu is the bible character Nimrod. While others claim that the Father of Yoruba land, Oduduwa, was from.Egypt. But one thing is sure about the Yoruba people: in that, they are a great race with a great culture of morals; values; language; music, dance; art; sculptures ; dressing; food and architecture.

Most of these aspects of the culture can also be seen from the sculptural artworks present at the UNESCO world heritage site in Osogbo. At the Osun grove you see different aspects of Yoruba culture expressed in artistic ways, as sculptures, from their history, to dressing, to musical instruments to indigenous architectural building designs. This write-up is to meant to describe to readers the different aspects of the rich cultural heritage of the Yoruba ethnic group. It is also aimed at explaining the impact That Yoruba culture has made in the international scene or in the world at large. It also seeks to reveal the aspects of Yoruba culture that has gained international appeal like the language, artworks, festivals etc.

INTRODUCTION

The Yoruba people are one of the most populous ethnic groups in Nigeria. They are located in Lagos, Oyo, Ogun, Ondo, Ekiti and in some parts of Kwara, Kogi and Edo states in Nigeria. The Yoruba people are very proud of their culture and are conscious in preserving their language and other aspects of their culture.

Although there has been a decline in those who speak the language fluently, due to westernization and globalization, there has been concerted efforts to make the younger ones appreciate their culture again. Furthermore there has been a new drive for cultural reawakening and Renaissance in Yoruba land: for its people to begin to appreciate their culture in general and their language in particular. At the fore front of this crusade, for the speaking of Yoruba language is the traditional title holders like the kings, queens and high chiefs in Yoruba land. They always encourage people at different occasions to speak Yoruba language to their children both at home and even in schools. They believe that if children are taught their mother tongue early in life, it would be easy for them to learn English properly and even other languages. They also argue that the child would be more brilliant and intelligent in their educational pursuits, and in life in general.

The Yoruba people have a rich cultural history. According to Akinjogbin and Ayandele(1980) in their essay: "Yoruba land up to 1800" described how the Yoruba race formed different great kingdoms at different periods in history. They formed powerful kingdoms like the Oyo and Ibadan empire, which were great kingdoms that ruled over many people on vast areas of land spanning from Nigeria to Ghana. The Yoruba people are further made up of different sub ethnic groups. And to corroborate this claim, Samuel Johnson (1921) in his book, The history of the Yorubas: from the earliest of times to the beginning of British

protectorate, asserted that the Yoruba nation is divided into provincial tribes. According to him; Egbado division includes Ota and Lagos which are close to the sea coast and form a belt for Nigeria on the banks of the lagoon. Also in the Egbado division are the Egbas of Abeokuta. He further said that the Yoruba proper inhabit the plains in the northward part and they include: Ife, Ijesha, Ondo, Ekiti, Ijamo, Idoko, and Ado near the banks of the river Niger. (1921:xx). Ileife is believed to be the source or ancestral home of the Yoruba nation and its founder and Father of Yoruba land, Oduduwa gave his children special gifts to migrate from ile-ife to set up their own kingdoms. Hence the spread of various dialects and kingdoms in Yoruba land in southwest Nigeria today.

Another writer Biodun Adeniran (1998), in his work, Yoruba land up to the emergence of States, stated that the Yoruba language includes various dialects and is understood by all the members of the tribe. He explained further that virtually all the indigenous inhabitants belong to, the same linguistic stock (1998:1).

Yoruba Culture:

According to Lucy Mair (1965) in an introduction to Social Anthropology, described culture as the common possession of a body of people who share the same traditions in social terms. Furthermore Clarke wisler(1983) believes that the content of the culture of a people includes their: speech, material traits, art, religious practices, family and social practices, property, government and warfare (1983:66).

From the above definitions, culture of a people can then be described as everything, both tangible and intangible, that makes a set of people unique and to dominate in their environments.

Yoruba people in this world:

The slave trade had its negative impact on the Yoruba race, but it didn't kill the culture, rather the culture is still one of the most appreciated and embraced culture in Latin America, where most people were taken to the America's, in the 80's to work on the plantations. The Yoruba people carried their culture and traditional practices with them and made their descendants to retain aspects of their culture from that period of time even up till now. Different evidence shows that they have passed the native culture of theirs from generation to generation like the Yoruba names and songs which are used in Brazil and Cuba.

Furthermore this strong cultural tradition that has been maintained by the Creoles has made them to have strong bonds with their ancestral home in Africa. That is why a lot of them travel from the Americas to Africa and to Osun state where the Osogbo grove a UNESCO world heritage site is located, in order to connect with their ancestral roots and have more understanding on different aspects of forefather's culture.

Yoruba in the international scene

The Yoruba race and the language has made and is still making headway internationally. There are great Yoruba icons that have made their mark in the world like professor Wole Soyinka, a Nobel Laureate of literature. Interestingly, he has used some words from his local Yoruba language to form some English words. We have Samuel Ajayi Crowther who translated the Bible to the first Nigerian language which is Yoruba. He later translated the Bible to other languages. We also have international music and sports stars like Hakeem Olajuwon, Seal a musician, Tunde Baiyewu of Light House Family, Fela Kuti, Sade Adu, Wale amongst others. There are up coming international music stars like Wizkid, who became popular through his Yoruba song: Ojuelegba, this song made him become an international star, because established international stars like Drake and Chris Brown took interest in the song and made musical collaborations with Wizkid. We also have Davido who has featured Meek Mill, Tinashe amongst others. It can also be noticed that international music stars adopting Yoruba names like Nas father's name. It is believed Kanye West's name has roots from the Yoruba in Nigeria because AdeKANYE is a popular Yoruba name.

Yoruba Norms and Customs (Osun Oshogbo grove as case study)

The Yoruba people have a very rich cultural heritage with good social values that impacts on its people's sound and good morals, with taboos also that attracts sanctions for defaulters. Like in the Osun Oshogbo UNESCO heritage site, where taboos and

traditional rules have been used to maintain the virgin status of forest over the centuries.

The elderly are also held in very high esteem and respect in the society as men are expected to prostrate on the ground while the women kneel down on the ground wherever they meet an elderly person especially one that's related to them. There are also strong bonds of kinship amongst family members in Yoruba custom.

Yoruba architectural designs are also built to reinforce the communal customs and values of the people as their houses, are usually built in compounds called Agbo ile (flock of houses). This form normally takes the form of a hollow square or a circle enclosing an area, with one principal gateway, the houses are normally divided into compartments that held several families, although most of the times they are usually related by ties of kinship. (Johnson 1921:97-99). This architectural and building design can be noticed in the way the first palace and second palace in the Osun Oshogbo UNESCO world heritage site are built.

The Yoruba people right from time clothed themselves in loose flowing robes. The men normally wore gowns, vests, with extremely free and ample type of trousers called sokoto. There are three types of flowing gowns which are the suliya; agbada; and girike. The suliya is the plainest and the lightest. It is always made of cotton material, and it reached well below the knee. And it was open at the side. The Agbada was larger and Girike was the largest. The way the men also wear their traditional caps (fila) in Yoruba land show's their marital status: for example the married men turn their caps to the left, while the bachelors wear their cap to the right. They also have different materials and clothes that they produce, prominent amongst these is the Adire

clothes, which are produced through local textile technology. The major materials used are some leaves that are soaked in water and the colored substance they produce are used for the tie and dye clothes. This Adire textile material has made Oshogbo a popular commerce centre because of the uniqueness of the designs of the clothes. The history of the Oshogbo kingdom is also connected with this clothe when according to oral history: while the first settlers were clearing the Osun Oshogbo forest for planting season, a tree fell into the river osun and a loud voice, believed to be the Osun goddess' said: "Larooye, Olutimehin (the first king of Oshogbo and his hunter friend respectively) you have destroyed my tie and dye pot." And almost immediately, some strange voices believed to be that of lesser spirits within the grove, pacified the Osun goddess by saying : Oso-igbo Pele o. Oso igbo rora o' that was how the name of the town Oshogbo was coined. The goddess was believed to have instructed that the forest trees must not be felled again and the people of the town should come and pay homage to her during the annual Osun Oshogbo festival. It also shows the goddess was also into the making of tie and dye materials and seemed to have passed on the knowledge to inhabitants and descendants of Oshogbo land. There are also other unique materials made by Yoruba people like aso-oke, Kampala, etc.

Concerning marriage, the Yoruba society requires that the intending couple must pass through three stages. These stages are : introduction; engagement and the real marriage. During introduction the men make a formal intention to the brides family of their interest in marrying their daughter. If the lady's family agrees, a date is fixed for the engagement and boxes filled with clothes, food, and other gifts are brought by the groom and his family to the brides family. The bide price is also paid here. There is also a traditional masculine exercise they call "gudu gudu meje

ati yaya yaya mefa” where the groom and His friends, who are mostly in his peer group, prostrate severally before the parents of the bride to show their capability to take good care of her. People also pick uniform clothes called aso-ebi to show oneness and solidarity. During the marriage proper people are served the favourite Yoruba meals which are Iyan and egusi(pounded yam swallow and melon seed soup) or amala and ewedu or efo riro (powdered plantain swallow and different vegetable soups) this is normally done with praying ,dancing ,singing and other forms of celebration and merriment.

Another important aspect of Yoruba culture was how wars were declared back then. According to Johnson(1921) :every expedition is supposed to be sent out by the king. It is his name that war was generally declared. His assent must be obtained before an army can March out (1921:135). For example the Oshogbo war of 1840 were the Fulani’s where defeated and prevented from conquering Yoruba land further. It was at Oshogbo that the Fulani warriors met their waterloo after they had previously defeated and conquered the Ilorin Kingdom in their jihad quests of southwestern Nigeria. The Oshogbo king was worried that the Yoruba nation and culture would be completely wiped out if the Fulani’s took over his kingdom, hence he called on other Yoruba kings especially from Ibadan to help in defeating the Fulani warriors and the Oshogbo kingdom was successful in that war.

Beliefs

The Yorubas believe that there is a supreme God called Olodumare. They believe Olodumare created the heaven and the earth with all that is in them including men, women and spirits. According to Omosade Awolalu (1979), in his book, Yoruba

beliefs and sacrificial rites. Yoruba people believe that the Supreme being also brought into existence “divinities and spirits” who act as his lieutenants and agents in the “theocratic world”. These beings also play the role of intermediary between mankind and this all powerful supreme being (1973:3).

These divinities act as his functionaries in the world and are called Orisa or eborá in Yoruba land. These divinities can either be primordial or deified heroes and they include: Osun, Sango, Oduduwa, Orunmila etc

Oduduwa, for example, may be seen as a deified ancestor or hero. While Osun goddess is seen as a primordial divinity.

Yoruba Calendar

The traditional Yoruba calendar (Kojoda) has a 4-day week and 91 weeks in a year. The Yoruba year spans from 3 June of a Gregorian calendar year to 2 June of the following year. According to the calendar developed by the thinker, Remi-Niyi Alaran, the Gregorian year 2011 A. D. is the 10053th year of Yoruba records of time.[2] With the British colonial and European cultural invasions, came the need to reconcile with the Gregorian calendar: Yoruba people also measure time in seven days a week and 52 weeks a year.

KÓJÓDÁ 10053 / CALENDAR 2011–2012 [3]

ÒKÙDÚ 10053 / June 2011

ÒSÈ Week 22nd 23rd 24th 25th 26th

ójó-Àíkú Sunday 5 12 19 26

ójó-Ajé Monday 6 13 20 27

ójó-Ìsěgun Tuesday 7 14 21 28

ójó-Rírú Wednesday 1 8 15 22 29

Ójó-RuBò Thursday 2 9 16 23 30

Ójó-Ètì Friday 3 10 17 24

Ójó-Àbáméta Saturday 4 11 18 25

Calendar Terminologies

ÓSÈ in Yoruba calendar DAYS in Gregorian calendar [4]

ójó-Àíkú Sunday

ójó-Ajé Monday

ójó-Ìsègun / Atalata Tuesday

ójó-RíRú / Alaruba Wednesday

Ójọ-RuBò / Alamisi Thursday

Ójọ-Ètì / Jimoh Friday

Ójọ-Àbáméta Saturday

Yoruba Language:

Language expresses ideas, mood and feelings. It controls attitude, manners and behavior. Memories, history, knowledge and rules are stored by language. Cultural transmission, expression and spread is made possible by language. With that said. It is good to describe more about Yoruba language. Yoruba is a Niger-Congo language (sub classification: Kwa > Yoruboid) spoken natively by nearly 20 million people, the vast majority of them in southwestern Nigeria. There are also approximately a half million Yoruba speakers in Benin, as well as speakers in Togo and Ghana and among the emigrant populations in the United States and the United Kingdom. In addition, roughly two million people in Nigeria speak Yoruba as a second language.

The Yoruba language in the diaspora is wide, stretching from southwestern Nigeria and Benin westward to the Caribbean and islands along the southeastern United States coast. Yoruba and other African dialects arrived in the Americas and the Caribbean as a consequence of the Atlantic slave trade. Throughout the region, Yoruba dialects blended with each other and with languages like Spanish and French to form a variety of creoles

such as Gullah in the United States and Nagô in Brazil. Many of those creoles have become the language of liturgy and music in Cuba, Brazil, Argentina, Trinidad, Jamaica and parts of the United States and Canada.

Yoruba has three tones: a high tone, a middle tone and a low tone. Each syllable in a Yoruba word must have at least one tone and long vowels may have two tones. Grammatically, Yoruba is a Subject-Verb-Object (SVO) language. Verbs have no infinitive forms, past or present tense and typically have only a single syllable. Discrete auxiliary words provide information on the verb tense. Nor do Yoruba nouns have plural or singular form their number derives from the context in which the word occurs.

The Yoruba dialect continuum consists of over fifteen varieties, with considerable phonological and lexical differences among them and some grammatical ones as well. Peripheral areas of dialectal regions often have some similarities to adjoining dialects. *Standard Yoruba* is a koine used for education, writing, broadcasting, and contact between speakers of different dialects. It is also called Literary Yoruba, common Yoruba, or simply Yoruba without qualification. Majority now speak the Oyò and Ibadan dialects, it incorporates several features from other dialects and has a simplified vowel harmony system and some other features not found in other Yoruba dialects. Yoruba language has also been blended with other languages as described below.

Languages	Description
Gullah->	Gullah is a creole spoken in the coastal Low Country of South Carolina and Georgia in

the United States.
Although the language is no longer spoken to a great extent, its words are still commonly used for personal names and nicknames.

Lucumí->

Lucumí is the ritual language of the Santeria religion practiced in Cuba.

Trinidadian->

Trinidadian is a creole which blends English, French, Spanish and African languages.

The basic Yoruba alphabet are:

a b d e e f g gb h i j k l m n o o? p r s s t u w y

The letter *gb* is a digraph, two letters that combine to form a single phoneme. In written Yoruba, *gb* functions as a single letter. As Yoruba is a tonal language, the written language uses additional diacritic marks to denote tones. The orthography uses three tones:

Low: denoted with a grave symbol (`) as in à

Mid: plain letter without diacritics

High: denoted with an acute (^) symbol as in á

Yoruba poems

The Yoruba also have a very rich literature and use of words that are used in poems, songs, stories amongst others. For example poems are used to teach children and the youth how to be responsible citizens in the society. For example the most common poem used in schools talks about hard work by J.F Odunjo:

ISÉ NI ÒÒGÙN ÌSÉ

Work is the antidote for poverty.

MÚRA SÍ ISÉ RE, ÒRÉ MI

Work hard, my friend.

ISÉ NI A FI Í DI ENI GIGA

Work/Labour is a major tool for elevation.

(Aspiring to higher height is fully dependent on hard work).

BÍ A KÒ BÁ RÉNI FÈYÌN TÌ, BÍ ÒLE LÀ Á RÍ

If we do not have anyone to lean on, we appear indolent.

BÍ A KO RÉNI GBÉKÈLÉ

if we do not have anyone to trust (or can depend on).

À A TERA MÓ ISÉ ENI

we simply work harder.

ÌYÁ RE LÈ LÓWÓ LÓWÓ

Your mother may be wealthy.

BÁBÁ SÌ LÈ LÉSIN LÉÈKÀN

Your father may have a ranch full of horses.

BÍ O BÁ GBÓJÚ LÉ WON

if you depend on their riches alone,

O TÉ TÁN NI MO SO FÚN O

you may end up in shame and disgrace, I tell you.

OHUN TÍ A KÒ BA JÌYÀ FÚN

whatever gain one does not work hard to earn.

KÌ Í LÈ TÓJÓ

usually does not last.

OHUN TÍ A BÁ FARA SISÉ FÚN

whatever gain one seriously Laboured for,

NÍ Í PÉ LÓWÓ ENI

is the one that lasts in one's hands (while in one's possession).

APÁ LARÁ

the arm is a relative

ÌGÙNPÁ NÌYEKAN

the elbow is a sibling.

BÍ AYÉ N FÉ O LÓNÍ

YOU may be loved by *all* today.

BÍ O BÁ LÓWÓ LÓWÓ

It is when you have money,

NI WON Á MÁA FÉ O LÓLA

that they will love you again tomorrow.

TÁBÍ TÍ O BÁ WÀ NÍ IPÒ ÀTÀTÀ

or when you are in a high or respectable position,

AYÉ Á YÉ O SÍ TÈRÍN-TÈRÍN

All will honour you with cheers and smiles.

JÉ KÍ O DI ENI TI N RÁÁGÓ

wait till you become poor or a struggler,

KÍ O RÍ BÁYÉ TI Í YINMÚ SINI

and you will see how all grimace at you as they pass you by.

ÈKÓ SÌ TÚN N SONI Í DÒGÁ

Education also elevates/promotes to higher positions.

MÚRA KÍ O KÓ O DÁRADÁRA

work hard to acquire good education.

BÍ O SÌ RÍ ÒPÒ ÈNÌYÀN

and if you see a lot of people,

TÍ WÓN N FI ÈKÓ SE ÈRÍN RÍN

making Education a laughing stock.

DÁKUN MÁ SE FARA WÉ WON

please do not emulate or keep their company.

ÌYÀ N BÒ FÓMO TÍ KÒ GBÓN

suffering is lying in wait for an unserious kid.

EKÚN N BE FÓMO TÓ N SÁ KIRI

sorrow is in the reserve for a truant kid.

MÁ FÒWÚRÒ SERÉ, ÒRÉ MI

Never toy with your early years, my friend.

MÚRA SÍSÉ, OJÓ N LO

Work harder; time and tide wait for no one.

Yoruba drums:

Drumming is an integral part of the rich musical heritage of the Yoruba people. In Yoruba land Drums are always used on special occasions, festivals, carnivals and other ceremonies. They are meant to add special effects and style to some bits of our culture. Drums are differentiated by the sound they make, how they are made, history, and appearance. Also in Yoruba land, the ceremony being organized will dictate the kind of drums to use.

Here is a look at some of these important drums.

1. Gangan/ Dundun (Talking Drum):*

Gangan is also known as 'The talking drums' . It holds a special place in the tradition of the Yoruba people, Its origin can be traced to the Old Oyo Empire in South-West, Nigeria. It was introduced as a means of communication during inauguration of the Alaafin of Oyo. Talking Drums are used to imitate different tones and chant patterns of the Yoruba language. Its hourglass shape makes it possible for it to be held under the arm. It is made of adjustable cords. This cords can determine the pitch of the drum. If the cords and strings are pulled hard, the sound or tone from the drum would increase and if the chords are softly squeezed, the sound will be low. They are frequently used in modern churches, festivals, wedding ceremonies and carnivals.

2. Bata:*

Bata is another important drum used by the Yoruba people, a double-headed drum shaped like an hourglass with one cone larger than the other. It's used majorly in religious functions, festivals, carnivals and coronations. It's also used to convey messages of hope, divination, praise and war.

A set of batá consists of three drums of different sizes. The drums are similar in shape to an hourglass and each drum has two different sized heads. The batá are played sitting down with the drum placed horizontally on the knees. This allows the drummer to play with both hands.

The Iyá (“Mother”) is the largest drum and leads the group, playing long, complex patterns with many variations and initiates conversations with the other two drums. Iyá are often adorned with a garland of bells and bronze caps called “Chaworo” which enrich the vibrations and the timbre when the drummer plays the instrument.

The Itótele is the middle-sized drum, playing long, but less complex patterns with some variations as well as answering and occasionally initiating conversations.

The Okónkolo is the smallest of the three playing short, simple patterns with occasional conversations and variations.

The Bata drum has different parts which include; “Igi Ilu”(wooden frame work), leather, “Egi ilu”(thick brooms for support), “Osan”(wire work), “Iro”(black substance placed on the drum surface), “Bulala”(drumstick made from leather), and cowries.

3. Omele ako:*

Fondly called ‘Omele’, it is known as the “Sakara” drum. It is a shallow drum with a circular body made with baked clay. Goat

skin is used in making the heads of the drum while spaced pegs around its body are used for tuning. They are used during wedding ceremonies, traditional coronations and festivals.

4. Gbedu/ Ogido:*

Gbedu literally means “a big drum” is a percussion instrument traditionally used on state occasions or during ceremonies of Ogoni, the ancient Yoruba secret society.

The Gbedu drum is said to have been brought to the Lagos area in the seventeenth century by Edo diplomats, symbolizing the hegemony of the Benin Empire. Among the Yoruba, the Gbedu drum signifies royalty.

It is covered in carvings representing an image of a goddess, animals and birds. They are played by drummers using both their palms and drumsticks. It signifies royalty in the Yoruba land. In ceremonies such as the “Isagun rites”, the Oba might dance to the music from the drum and no one else is allowed to do the same.

5. Ashiko:*

Another important musical instrument among the Yoruba people, Ashiko is a tapered cylindrical shaped drum with its head on the wide end and its narrow end open. It's usually made with hardwood and goatskin hide, played with the hands and tuned by ropes. They are mostly used in festivals and community celebrations.

6. Saworoide:*

Saworoide also known as “Saworo” is a type of talking drum decorated with brass bells and chimes. Such bells are attached to leather straps for support. They are called “Chaworoide” and “Chaworo” in Cuba.

Yoruba Proverbs- owe

The Yoruba language is very rich in proverbs owe which has been a very integral part of the language and culture, and its being used in the socialization process for its young ones. The elderly people have also used proverbs to make important decisions because of the rich wisdom that can be derived from the proverbs.

Proverbs are part of the language vocabulary and learning curricular of the young ones because of their usefulness in raising people with good morals (omoluabi) principles.

Here are some examples of some Yoruba proverbs.

“Bi emi bag was iret nbe”

Meaning: As long as there is life, there is hope.

“Eye ko le fi apa kan fo “

Meaning: team work/ cooperation is crucial.

Yoruba Art:

The Yoruba which are one of the largest ethnic groups in Africa, number more than twenty-five million people today and live mainly in Nigeria and the republics of Benin and Togo. By the beginning of the second millennium, Ilé-Ifè, the place they regard as their ancestral source and home, had become a major urban center with highly sophisticated religious, social, and political institutions with a very rich art history. Yoruba art, are generally cosmological expressions of the origin of the world, a High God or Supreme Divinity, supernatural beings, and society life and culture. They also use different materials for their artworks like wood, clay,

bronze e.t.c. for example, the ancient arts of Ilè-Ifè include extremely naturalistic terra-cotta and bronze sculptures dating from the eleventh to the sixteenth century, indicating an era of economic prosperity and cultural enlightenment. The most popular artwork from Yoruba is from ile-ife, and it is the Ooni bronze head. The sculptural works of late Susanne Wenger in the Osun grove are also very artistic and rich: like the meandering walls depicting the river osun, the sopona, ela and yamopo statues amongst others were erected to tell more about Yoruba Mythology. There are other aspects of Yoruba art like games and entertainment. And one of the most popular Yoruba games is the Ayo game.

Yoruba Folklore:

Yoruba people have a rich folklore that talks about the deities and history of the race. These stories are meant to inculcate good manners amongst the people in the society, for example the story about the origin of iyawo(wife). The story is meant to give people patience in their marriage. And it goes like this:

The Origin Of 'Iyàwó', The Yoruba Word For Wife !!!

It is unknown to many speakers of the Yorùbá language that the original Yorùbá word for wife is 'aya' and not the commonly used 'Iyàwó'.

Long ago in Yorùbá land, a beautiful princess and daughter of the first king of Iwó town named Wúràqlá was in the quest of getting herself a patient, tolerant and well-mannered husband.

Strong and good-looking men, the likes of Sàngó, Ògún and others, had already traveled to Iwó town to seek the hand of Wúràqlá in marriage but left not with a wife but uncontrollable anger. Wúràqlá had been rude to everyone of them. In fact, she hurled insults and curses at her suitors which made them all leave on the same day they arrived the town of Iwo because they couldn't tolerate her bad behaviors.

Òrúnmìlà, a good-looking man, also journeyed to Iwó in the bid to win the hand of Wúràqlá in marriage. But before he set out, he had already consulted Olódùmarè, the supreme being, through Ifá. Olódùmarè revealed to Òrúnmìlà that he must be patient with Wúràqlá and endure her behaviors no matter how bad they are in order to succeed in the quest of marrying Wúràqlá.

When Òrúnmìlà got to the palace of the king of Iwó, he was greeted with a hiss and scornful look by Wúràqlá. The unperturbed Òrúnmìlà smiled and returned her greetings with kind and sweet words and also presented gifts to the king.

Òrúnmìlà stayed in Iwó for seven days which can be described as nothing but a hell on earth. Wúràqlá didn't serve Òrúnmìlà water let alone food. She insulted the goodness out of Òrúnmìlà but he stayed calm and smiled at her. He even smiled when she used his opon ifa (divination board) as firewood and when she took his pouch (àpò ominijekun) from him. Though, Òrúnmìlà boiled with rage, still, he didn't show it or leave Iwo according to the instructions of Olódùmarè.

On the sixth day of Òrúnmilà's stay in Iwó town, the king of Iwó gave Wúràplá in marriage to him after concluding that he is a patient, kind and tolerant man suitable to marry his daughter. Meanwhile, Wúràplá's bad behaviors were planned to test her suitors so as to get her a husband with good manners and temper. She was a lovely, caring and well behaved lady. Òrúnmilà was glad that he heeded to the instructions of Olódúmarè and on the seventh day, he and Wúràplá journey back to his town.

Òrúnmilà was welcomed and praised by his townspeople for his achievement. When they asked him about Wuraola, his wife, he responded, "Ìyà tí mo jẹ ní Iwó" (my sufferings in Iwó town) That was how wives became known as Ìyà-Iwó (sufferings in Iwó) and now Ìyàwó . So men don't be afraid or surprise by what u experience daily, it started from ages.

Names used in Praising Almighty God in Yoruba

The modern Yoruba nation has gradually shifted from traditional religion worship to Christianity and Islam. Despite the differences in religion and beliefs of the Yoruba people, all religious followers believe in a supreme God. This has made them to leave peacefully with each other. This is also one of the reasons why the southwestern part of Nigeria, where the Yoruba people inhabit is the most peaceful places to stay in Nigeria. One would be surprised to see a family that has a Muslim father and Christian mother with a traditional worshiping Uncle leaving peacefully in the same house with their children. The Yoruba also have different names that they use in worshiping and praising the almighty God. For example the Yoruba have a lot of Christian worshipers with churches that have one of the biggest group of followers in the world, like the Redeemed Christian church, whose leader is Pastor E.A.Adeboye. He was declared by Forbes as one of the most powerful men on earth. We also have Bishop Oyedepo who is the leader of winners chapel international, he was also regarded by Forbes as one of the richest pastors in the world today. We also have other great church leaders like Pastor Kumuyi of Deeper life, Doctor D.K Olukoya of Mountain of Fire and Miracles Ministries, Pastor Adefarison of house on the rock church, amongst other great men of God. These great men of God have also influenced the greatness of the Yoruba nation internationally, they also organize great revival crusades and programs annually, that attract pilgrims from all over the world to

worship God in his glory. And listed below are some names the Yoruba use in worshiping the almighty God.

GOD IN TYPICAL YORUBA LANGUAGE_

1. *Oluwa- Lord
2. *Oluwa wa* - Our Lord
3. *Olorun* - God
4. *Olorun wa* - Our God
5. *Oluwa awon oluwa* -The Lord of lords
6. *Olorun awon olorun* - The God of gods
7. *Kabiyeesi* - The Unquestionable
8. *Oba awon oba* - King of kings
9. *Olodumare* -
The Almighty
10. *Arugbo ojo* - Ancient of days
11. *Olorun Awon AYANFE* - God of the ELECTS
12. *Adagba ma paaro oye* - Unchanging King
13. *Olorun IFE* - GOD OF LOVE
14. *Olorun Olumuyiwa* - God Who brings Good Things
15. *Okan naa lana* - Same yesterday
16. *Okan naa loni* - Same today
17. *Okan naa lola* - Same tomorrow
18. *Okan titi aye ainipekun* - The same forever
19. *Oba ti mbe nibi gbogbo nigba gbogbo* - The Ubiquitous God)
20. *Metalokan* - The Trinity
21. *Olorun Baba* - God the Father
22. *Olorun Omo* - God the Son
23. *Olorun Emi Mimo* - God the Holy Spirit
24. *Olorun Abrahamu* - God of Abraham
25. *Olorun Isaki* - God of Isaac
26. *Olorun Jakubu* - God of Jacob
27. *Olorun owu* - The jealous God
28. *Olorun Awon OLORIRE* - God of the FORTUNATES
29. *Alewilese* - He that can Speak and Act

30. *Aleselewi* - He that can Act and Speak
31. *Owibee sebee* - He that Speaks and Acts _Talk and Do_
32. *Awimayehun* - He who Speaks and does not change His words
33. *Asoromaye* - He who prophesize and comes to past
34. *Onimajemu* - Covenant keeping God
35. *Olulana* - The wonderful way maker
36. *Olorun oro* - TheWord - _The God of spoken word_
37. *Oba to gbe oro Re ga ju Oruko Re lo* - The God who exalts his word more that HIS name
38. *Olutoju wa* - Our Keeper
39. *Onibuore* - God whose barn is full of blessings
40. *Afunni ma s'iregun* - The God who blesses without asking for reward
41. *Adanimagbagbe* - The creator who never forgets the creatures
42. *Oyigiyigi* - Great and Mighty
43. *Alakoso orun at'aye* - The Director of Heaven and Earth
44. *Atogbojule* - Dependable God
45. *Alagbawi eda* - Our Defender or Advocate)
46. *Alagbada Ina* - He that covers Himself with Fire 🔥 branded robe
47. *Alawotele oorun* - He whose underwear is Sun ☀️
48. *Asorodayo* - The God who gives joy
49. *Oba t'o mu 'banuje tan* - God who puts end to sorrow
50. *Ogbeja k'eru o ba onija* - God who fights for the defenseless
51. *Jagunjagun ode orun* The great Warrior of heaven
52. *Olowogbogboro* - God with Long Saving Hands
53. *Olorun awon omo ogun* - The God of Host _Great warrior_
54. *Aduro tini bi akoni eleru* - The Faithful Fearful God
55. *Eru jeje l'eti okun pupa* - The Most Dreadful by the Red sea
56. *Oba t'o mu iji dake roro* - God who commands the storm, peace be still
57. *Alaabo* - Our keeper
58. *Oluso* - Our guard
59. *Olupamo* - Our keeper
60. *Oludande* - Our Deliverer
61. *Olugbala* - Our Saviour
62. *Olutusile* - God of freedom
63. *Oludariji* - God of forgiveness
64. *Oba t'o se'gun agbara ese* - God who delivers from hold of sin
65. *Oba t'o san gbogbo 'gbese wa* - God who pays our debts _The price for our sins_

66. *Olorun Ajinde* - The Resurrection Lord
67. *Olutunu* - Our comforter
68. *Olufe okan wa* - Our Lover
69. *Oba t'o yan wa fe* - God who has predestined us
70. *Olusegun* - The Victor
71. *Ajasegun* - The conqueror
72. *Gbanigbani ni'jo ogun le* - Our ever Defender _Defense in time of war_
73. *Ogbagba ti ngb'ara adugbo* - The Deliverer
74. *Oba t'o pin okun pupa n'iya* - God who parted the red sea
75. *Olorun t'o mu Jodani sa niwaju awon omo Re* - God who parted the Jordan River
76. *Oba t'o bi odi Jeriko wo* - God who pull down the walls of Jericho
77. *Olorun t'o kolu Egipiti l'ara awon akobi re* - God who killed all the first born of the Egyptians
78. *Oba t'o ju gbogbo orisa lo* - The Almighty God
79. *Olorun t'o tobi ju gbogbo aye lo* - Greater than all the earth
80. *Oba t'o da monamona fun ojo* - The God who created
lightening for the rain
81. *Aimoope ani O si nje* - We pray amiss, but He Answer
82. *Oba to j'ewe at'egbo lo* - GOD who is GREATER than herbs
83. *Oba to ni ko wa t'o si wa* - The God who commands to come
84. *Oba t'oni ko lo, t'o si lo* - The God who commands to go
85. *Oba t'oni k'owa, t'owa* - The God who commands to be
86. *Oba t'oni k'omasi, ti o si si mo* - The God who can close a door and no man can open
87. *Oba t'a o ri, sugbon t'ari ise owo Re* - The unseen God but we can feel his impact _The invincible God_
88. *Olorun t'o n gbo adura* - God who hears prayers
89. *Oba t'o n dahun adura* - Prayer answering God
90. *Olorun t'ape t'o n je* - The God that you can call and He will answer
91. *Oba t'o n dahun adura pelu ina* - God that answered by fire 🔥
92. *Eleda* - Creator
93. *Akoda aye* The First on the Earth
94. *Aseda orun* - He created the Heavens
95. *Oba t'o fi'di aye s'ole s'ori omi* - He who established the earth on waters
96. *Oba t'o mo wa* - Our Potter
97. *Oba t'o mo wa* - He that knows us
98. *Oba t'o mo ohun gbogbo* - The all knowing God _The Omniscient_
99. *Olorun t'o le se ohun gbogbo* - God who can do all things _The Omnipotent_
100. *Oba ti ohun gbogbo nbe n'ikawo Re* - God who have ALL Things

101. *Oba to joko soke orun to f'ile aye se apoti itise Re* -He makes the heaven his seat and the earth his foot stool

102. *Oba ti ntu won ka nibi ti won nti da'na iro* - He who causes confusion in the camp of the enemy

103. *Atererekariaye* - The God that spreads out across the earth

Yoruba Names

Yoruba people also place enormous belief in names. Almost every Yoruba name is a complete sentence. Their names also reveal instances that surround the birth of the bearer for example when twins are born the first twin that comes out is called Taiye (meaning the first who comes to check how the world is and then tells his/her second twin Kehinde (he or she who follows) that the world is sweet to come into. Below are other Yoruba names and their meaning are:

Aanuoluwapo; God's mercy is great.

Aarin; refers to centre/middle

Aarinade; in the centre of the crown

Aarinola; the centre of wealth

Abayomi; the enemy would have gloated over me

Abejide; born during the rainy season

Abidemi; born before the fathers arrival

Abidoje; born before the arrival of a chieftaincy title

Abiodun; born during the festival

Abiola/ Abimbola/Abisola; one born into wealth

Abiona; born during a journey

Abioye/Abisoje; born into status/title

Abisogun; born during a war

Abisuga; one born into the palace

Abodunrin; one who walks in with the festival/holiday

Abosedo/Abiose; born on the first day of the week

Adaramola; one who complements wealth with beauty

Ade; this refers to crown or royalty

Adebajo; the crown returns from a trip

Adebambo; the crown returns with me

Adebanjo; the crown fits me

Adebanke; the crown helps to pamper me

Adebankole; the crown assisted me to build a house

Adebayo; the crown meets with joy

Adebimpe; the crown birthed me complete
Adebisi; the crown has given birth to more
Adebiyi; the crown gave birth to this one
Adebola; the crown meets with wealth
Adeboro; the crown meets wealth
Adebowale; the crown has come home
Adeboye; the crown meets the title

B

Baba; means father or grandfather
Bababunmi; father gave me
Babajide; father has awoken
Babalola; father is wealth
Babarinsa; "father saw and ran". Name given to a child whose father dies shortly after his birth
Babasola; father makes wealth
Babatola; father is the worth of wealth
Babatunde; father has come again
Babatunji; father had arisen/reincarnated
Babawale; father has come home
Dideolu; the rising of God
Durodola; wait for wealth
Durojaiye; wait to enjoy (eat) life
Durosinmi; wait to bury me

E

Ebudola; insults have become wealth/honor
Ebunoluwa; gift of God
Emiola; the spirit of wealth
Eni; means person
Enilo; the person who went away
Eniola; person of wealth
Enitan; a person about whose birth a story is told
Eniolurunda; a person created/moulded (especially) by God
Eniolorunopa; a person who God will not kill
Enitanwa; a person who we have been waiting for
Ekundayo; tears have become joy
Ereola; the benefit/advantage of wealth
Erioluwa; evidence/testimony of God
Etoade; right of the crown
Ewaoluwa; beauty of God
Eyiloreoluwa; this is the favor of God
Eyitola; this (one) is the worth of wealth

F

Faramade; move closer to the crown
Fadekemi; make use if the crown to pamper me
Fadesewafunmi; make beauty from the crown for me
Fehintiola; rest/relax on wealth
Feyifoluwa; give this (one) to God
Fijinjesu/ Fijinoluwa; consecrated unto Jesus/God

Fiyinfoluwa; give prestige to God
Folagbade; receive a crown with wealth
Folashade; use wealth as a crown
Fowosade; use money as a crown

G

Gbekelolu; rest on God
Gbadewole; enter a place with the crown
Gbolagunte; ascend the throne with wealth
Gbolahan; show off wealth
Gbowoade; receive the crown

I

Ibidokun; family becomes (as wide as) the sea
Ibidun; child birth is sweet
Ibijoke; family pampers together
Ibikeye; childbirth brings honor
Ibikunle; birth (children) fill the house
s beautiful
Iyanda; a selected being
Iya; refers to mother/grandmother
Iyabo; mother has come
Iyadunni; mother is sweet to have
Iyaniwura; mother is (as precious as) gold
Iyatunde; mother has returned
Iyanuoluwa; mercy of God
Iyinoluwa; Praise of God
Iyiola; the prestige of wealth
Iyunadeoluwa; beads (corals) of the crown of God

J Jejelaiyegba; life should be treaded gently
Jejeolaoluwa; the wealth of God is gentle/restful
Jenrola; let me find wealth
Jokotade; sit with the crown
Jokotola; sit with wealth

K

Kalejaye; sit and eat (savor) life
Kasimawo; let's wait and see (if this child will live long)
Kikelomo; children are destined for pampering
Kofoworade; he does not buy the crown with money
Kofoworola; he does not buy wealth with money
Kokumo; he/she will not die again
Koledowo; build a house in anticipation of wealth
Kosoko; theres no hoe
Koyinsola; put honey into wealth i.e. experience sweet wealth
Kukoyi; death rejects this (one)

M

Magbagbeoluwa; do not forget God
Mofeyisade; I use this (one) as a crown
Mofeyisola; I use this (one) as wealth

Mofogolorun; I give God glory?
Mofolami; I breathe with wealth

Moradeyo; I have found a crown to rejoice over
Morakinyo; I have found a warrior to rejoice over
Morayo; I see joy

Yoruba Festivals

The Yoruba ethnic group also celebrate a lot of cultural and religious festivals yearly as part of their rich cultural heritage. Prominent amongst these festivals are the Osun Oshogbo festival held every August in Oshogbo. This festival draws people from all over Nigeria and the world to witness it. This particular festival has made UNESCO to enlist the site where the festival is held as a world heritage site. There are other popular festivals that are held in Yoruba land like the Olojo festival in Ile-Ife, Ladunwo festival in imesi-ile ekiti, Eyo masquerade festival in Lagos, Ojude Oba festival in Ijebuode amongst others.

These festivals that take place, most of the time, yearly, both have religious and social significance. Singing, dancing, drumming are also important parts of the festival celebrations. These important aspects of festivals serve as social factors of integration for the society which encourages communal affinity, friendships and continuity of cultural bonds.

According to Eric Ayisi(1980), “festivals are the only means, apart from worship, whereby man has sought from time immemorial, to express his awareness of a transcendental being outside himself. “that’s why a lot of people in Yoruba land sees festivals as a way of acknowledging their history.

Societal Hierarchy

The Yoruba runs its socio-political institution hierarchically. The social, political and religious position of every member of the Yoruba society is clearly stated in its Norms and customs. The smallest unit of organization in the society is the family. And the family is basically a patriarchal one in Yoruba land. There is however the extended type of the family referred to as Agbo-Ile. The Baale (compound head) is the head of the unit. Olori Ebi, usually the oldest male, heads an agglomeration of biologically related families. This is because of Yoruba culture respect of the elderly ones. An ilu (town) or village usually consists of several families and is the basic political unit.

The importance of towns in their socio-political structure made the Yoruba nation to be regarded as one of the most urbanized and sophisticated group of people in Africa. The head of each Yoruba town is the Oba (king). The king sits on the throne and is always chosen from a Royal family to succeed his predecessor. He might not necessarily be the immediate son of the previous king but must be chosen from the different Royal families that are entitled to claim the throne. There are different titles or names given to kings or obas in Yoruba land depending on the history of the town. Some notable prominent titles are: Ataoja for Oshogbo town, Deji for Akure, Ooni of Ile-Ife, Soun of Ogbomosho, Ewi of Ado-ekiti, Aalafin of Oyo, Olubadan of Ibadan, among others. Ilorin was originally a Yoruba kingdom but was taken over by the Fulani warriors during the Islamic jihad and the revolt of Afonja (A Yoruba war commander) against the Oyo kingdom, hence it is now under the caliphate and the king is referred to as the Emir of Ilorin. The Ilorin Yoruba culture has since evolved to be a mixture of Yoruba and Fulani culture due to cultural assimilation and intermarriages between the Yoruba and Fulani people.

Olaoba(2007), in his work, Yoruba Palace Historian through out the ages, wholly espouses the sanctity and supremacy of kings in the Yoruba nation. The Oba, according to him, is a “sacred personality with attributes of the social, political, and economic realms, are too cumbersome for sole discharge, hence the need for the involvement of chiefs and palace officials in his administration.

As can be seen from above, the Yoruba political chain of command and administration, from the Oba(king) to his chiefs; to the baale; to the Parents of the house; to the children, was highly structured with each and every member of the society being expected to perform their roles and duties with all diligence and honesty.

Due to the shift from monarchical system of government to the Democratic system of government has made the Kings to be now answerable to the democratically elected official of his domain especially the governor of the state.

Yoruba herbs and medical science

The Yoruba people also believe strongly in the use of herbs in treatment of ailments and diseases. They have gained these medical knowledge from their ancestors and have passed it down to their descendants. Yoruba traditional medical practitioners have also become popular as alternative medical practitioners in the world. And they basically use herbs which are collected from fruits plants and trees in places like the Oshogbo Grove which has a lot of trees that have a lot of medicinal use. The Yoruba

call their local medical concoctions Agbo. And here are some of the ways to prepare them.

1. ENGLISH: TYPHOID FEVER (1)

Take Alabukun with lime water, squeeze ugu vegetable into a glass cup with two local eggs, half tin milk and two spoons of natural honey mix together and drink it. Three times a day after meal.

YORUBA: IBA JEDOJEDO (1)

E lo Alabukun pelu omi osan wewe, egbo efo igu sinu cup kan,eyin adie ibile meji, idaji agolo miliki ati sibi oyin igan meji, e po papapo ki e si gbemu. Emeta loojumo leyin ounje.

2. ENGLISH: TYPHOID FEVER (2)

Ten lime oranges (H2O) mixed with garlic and three teaspoons of original honey should be used morning & night after meal.

YORUBA: IBA JEDOJEDO (2)

E fun osan wewe mewa,lo ayu(garlic) si, pelu sibi oyin igan meta. Eloo leemeji lojumo aaro ati ale.

3. ENGLISH: TYPHOID FEVER (3)

Get unripe pawpaw, unripe pineapple, ginger, lime orange, sugarcane and Lipton tea 2sachet.Cut everything into Pieces and boil them with fermented corn water(omidun) for one hour+. Take one glass cup 3 times daily for one week with original honey mix together.

YORUBA: IBA JEDOJEDO (3)

E wa ipepe ati ope oyinbo dudu, atale, osan wewe, ireke ati lipton tea meji. E ge gbogbo awon eso wonyi, ki e si fiomidun se e fun wakati kan ati die. E ma mu ife kan ni eemata ni ojojumo pelu oyin igan die ninu e fun ose kan.

4. ENGLISH: EZEMA/RING WORM

Mix some native soap with grounded potash, add lime orange to it and apply the mixture on the spot after bathe.

YORUBA: IFO/EELA

E mu ose dudu ibile, koun ti a nfi nsebe ati omi osan wewe, e po gbogbo e papo ki e fi ma pa oju e.

5. ENGLISH: HYNEA

Get some leavesof casia alata, boil with water and drink one glass cup daily.

YORUBA: IPAKE

E mu ewe panseke ki e se pelu omi ti o mo ki e fi oyin igan die si. E ma mu ife kan ni ojojumo.

6. ENGLISH: INTERNAL HEAT

Get some quantity of dry pawpaw and cashew leaves. Boil with water and drink 1 cup 2 times daily.

YORUBA: ORU INU

Ewe ipepe ati ewe kasu ti o ti gbe daada. E se ki e ma mu ife(cup) ni emeji ni ojojumo.

7. ENGLISH: NATURAL FAMILY PLANING

Get some root of cashew tree, boil and add original honey to it. Take one cup per day after monthly period for one week before making love.

8. ENGLISH: JAUNDICE PAIN

Get the water of unripe pineapple, three lime oranges, and three ijagaun orange, mix them together. Four spoons 3 times a day after meal.

YORUBA: AWOKA ARA

Fun omi ope oyinbo ti kopon, pelu osan wewe meta, osan ijagaun meta papo, sibi merin, eemeta lijumo leyin ounje.

9. ENGLISH: ANUS PULLING OUT (1)

Tetracycline (6) mixes with original honey 2 spoons. Rub the anus with the solution when it pulls out.

YORUBA: IDI YIYO (1)

E po tetracycline (6) pelu sibi oyin igan meji.

E maa fira idi na ti o ba tiyo.

10. ENGLISH: ULCER (1)

Use three spoons of original honey with pap early in the morning before meal for 6 days.

YORUBA: OGBE INU (1)

A o fi sibi oyin igan meta fo eko mu laaro ki a to jeun fun ojo mefa.

11. ENGLISH: ULCER (2)

Squeeze either pineapple or pawpaw seed to produce water and filter it. Mix the solution with tin milk and drink it for seven days.

YORUBA: OGBE INU (2)

A o gbo pineapple tabi eso ibepe a o se. A o po agolo milk kan mo. A o si mu fun ojo meje.

12. ENGLISH: ULCER (3)

Get 8 unripe plantains, peel them and cut them into pieces and pound them to paste. Pack everything into a container (1 five liters gallon), fill the gallon with drinkable water add little honey. Allow to ferment for 3-5days and take one cup 2 times a day.

YORUBA: OGBE INU (3)

E mu ogede agbagba dudu mejo, e bo lara ki si rin dada ni tutu. leyin eyi, e ko sinu galonu kan ti e ti pese sile, e ro omi mimu sinu e pelu oyin igan die e file fun ojo meta ki o toro dada. E ma mu ife(cup) meji leemeji lojumo.

13. ENGLISH: TOOTH MUCH FAT (OBESITY)

Peel the back of maize, lime orange and cook them with water. One tumbler 3 times daily.

YORUBA: ARA SISAN JU

Eepo eyin agbado, osan wewe, a o se pelu omi lasan. 1 tumbler emeta lojumo.

14. ENGLISH: SLEEPLESS NIGHT(1)

Undiluted honey, aloe Vera juice mixed together, take two or 3 spoons every day.

YORUBA: AIRI ORUN SUN DAADA (1)

Ogidi oyin ilarin coke, oje ewe eti erin (aloe vera), a o da papo, sibi metameta lojojumo.

15. ENGLISH: SLEEPLESS NIGHT (2)

Add(2) 3 spoons of honey into glass cup of milk(low in cholesterol).Take all as soon as you are ready to go to bed.

YORUBA: AIRI ORUN SUN DAADA (2)

E da sibi oyin igan gidi meta sinu ife miliki kan, ki esi mu ni ale ti e ba ti fe sun.

16. ENGLISH: WEAKNESS OF THE BODY

Cut aloe Vera into cup, put water for 5 minutes and drink the liquid.

17. ENGLISH: THROAT PROBLEM

A handful of Abeere seed, grind it well and mix it with honey (half coke bottle).One spoon every hour.

YORUBA: BELUBELU

A o lo eso abeere ekunwo kan kunna, a o fi sinu oyin igan idaji igo coke. Sibi kan wakati kan.

18. ENGLISH: CIRCUMCISION/SCAR ON NEW BORN BABY MANHOOD

Mix groundnut oil and goya oil, original honey ¼ coke bottle, use it to rub it with cotton wool.2 times a day.

YORUBA: OGBE ATI ITOJU OMO TI A DAKO FUN

Ororo epa, Ororo goya, ilarin oyin igan, a o dapọ a o ma fira ogbe naa leyin fifo, a o fi owu otutu si oju re. Emeji lojumo.

Animals in Yoruba land:

Yoruba land has a lot of forests with different wild animals that exist in them. They appreciate these creatures and also love domesticating animals. In the average Yoruba house you will see at least two different kinds of animals that have been domesticated. Yoruba culture have laid down rules to prevent indiscriminate killing of wild animals. For example in the osun Oshogbo grove, it is prohibited to kill wild animals. Also the names of all animals are also being thought to students and young ones in order to make sure they don't go extinct.

Below are animals and their various Yoruba names:

Cobra *** Ọka

Ox , Bull *** Malu

Spit-Snake *** Ọsebe

Dog *** Aja

Hedgehog *** Ọya

Pangolin *** Akika

Crocodile *** Ọoni

Alligator *** Ahonrihon

Pig *** Eledẹ

Vulture *** Igun, Gunnugun, Gurugu, Akala

Wood-Carrier *** Arigişegi

Hawk *** Asa

Palm-Bird *** Ologiri

A species of Bird *** Olofeře

Sparrow *** Ologoşẹ

Peacock *** Ọkin
Squirrel *** Ọkẹrẹ
Rabbit *** Ehor
crickets *** Okinrin
Pouch Rat *** Okete
Wild Goat *** Edu
A species of Deer *** Ekulu
Shark *** Akurakuda
Rat/Mouse *** Eku/Ekute
Earthworm *** Ekolo
Sing Bird *** Ẹyẹ-Orin
Partridge *** Aparo
Horse *** Ẹṣin
Donkey *** Kẹtẹkẹtẹ
Camel *** Rakunmi
Ass *** Ibakasiẹ
Bat *** Adan
Pelican *** Ẹyẹ-Ofu
Water-bird *** Osin
Dove *** Adaba
Viper *** Paramọlẹ
Sea-Gulls *** Peju-peju
Yellow-haired Monkey *** Sọmidọlọti/Oloyo
Sea-Bird *** Yanja-yanja
Mosquito *** Ẹfọn/Yanmu-yanmu
A species of Beetles *** Yanrinbo
Raven *** Ẹyẹ-Iwo
Snail *** Igbini/Aginniṣọ
Freshwater Snail *** Iṣawuru
Stay *** Igala
Steer *** Ẹgbọrọ-Akọ Malu
Trout *** Ẹja
Buffalo *** Ẹfọn
Monkey *** Ọbọ .
Ape *** Ẹdun
Lizard *** Alangba, -

Lobster *** Alakasa

Boa *** Constrictor Ere

Boar Eḽeḽe *** Igbo,

Gorilla, Baboon *** Inaki, Inoki, Iro

Chimpanzee *** Elegbede

Python-Constrictor *** Ojola

Electric Fish *** Ojiji

Scorpion *** Ojogan/Akeekee

Yoruba culture and world heritage:

According to UNESCO, heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration. UNESCO seeks to encourage the identification, protection and preservation of cultural heritage around the world considered to be of outstanding value to humanity. What makes the concept of world heritage exceptional is its universal application. World heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located.

UNESCO helps countries to safeguard world heritage properties by providing technical assistance and it also encourages participation of the local population in the preservation of their cultural and natural heritage.

History of Osun Oshogbo grove

The grove is said to be the largest untapped forest in west Africa with over 75 hectares of land. It has a lot of rich flora and fauna and has been preserved through traditional rules and regulations like the prohibition of poaching, hunting of wild animals and banning the felling of trees. These traditional rules and regulations have been further enforced by the federal government of Nigeria through the National Commission for Museums and Monuments.

The grove is located in Oshogbo the capital of Osun state and according to chief Oparanti the Ajagunna of Oshogbo (a very high chief), "Oshogbo was founded by Oba Larooye(the first king) and Olutimehin a very great hunter in the year 1370AD. The story goes as this the people of Oshogbo were looking for a place to settle because of draught and famine in their former habitat or town which is ipole omu. The hunter Timehin was the first person who saw the water source or river Osun in the present Osun grove. But as they decided to settle down in the grove, it is claimed that the Osun goddess warned them to leave the forest and move to another part of the town to settle. Which is today the main town of Oshogbo. The goddess however instructed the king and his subjects to always pay homage during the annual Osun Oshogbo festival. She specifically wanted a virgin, votary maid to carry some materials as sacrifices to the river Osun. During the annual Osun Oshogbo festival the votary maid carries a big calabash with a clothing material on top of it. This procession of the maid who must be related to the king moves from the palace to the grove and attracts a lot people to this public spectacle.

Osun Oshogbo Grove as a UNESCO world heritage site

The Osun Oshogbo grove came into international prominence and lime light when late Madame Susanne Wenger, an Austrian relocated from Europe to settle in Oshogbo and began to promote the development of the Osun Oshogbo grove. She established a modern art group called New Sacred Art Movement with her Nigerian friends, artists, artisans, and colleagues. This group comprised of popular artist like Kasali, Akangbe, Chief Buraimoh amongst others. In 1958-59, she and her group started the renovation and reconstruction of some historical monuments in

the world heritage site like the first traditional palace, iyampoopo statue, the first market and others.

During her lifetime she made the uniqueness of Osun Oshogbo grove to evolve from local significance to regional and global dimensions. The osogbo grove is regarded as a pilgrimage center for many Yoruba people and those descendants of Yoruba in the diaspora especially the creole speaking people in Latin America. They have a common purpose of coming to the grove to identify with their roots.

Madame Susanne Wenger's works in the Grove was to explain the history of Oshogbo and the intangible heritage of the grove. Yoruba cultural history was explained in gigantic structures, gates and other monumental art works.

However Susanne Wenger could not have succeeded without the great support of the traditional royalty of Oshogbo kingdom (Ataojas)

On 15th July 2005, UNESCO recognized the outstanding universal values of the grove by designating the sacred grove as a world heritage site. Some of the attributes duly recognized included:

The sculptures and monuments created by Susanne Wenger and new sacred art movement that reinforced the unique qualities of the Osun grove.

- The role of the grove in sustaining Yoruba cultural traditions particularly through the annual Osun Oshogbo festival.
- The protection and transmission of traditional knowledge with indigenous technology in the production of adire textile wares and local building techniques in the maintenance of the structures and sculptures in the grove.

- The importance of the grove in the preservation and identity of Yoruba culture, both in Nigeria and among the Blacks in the Diaspora.

Today the Osun grove attracts thousands of visitors each year who come to appreciate its natural, artistic and cultural endowments. These are certainly unique in the world as they combine artistic interpretation of Yoruba culture in the highly preserved virgin forest. And it shows that the Yoruba culture is highly recognized in the world today.

Conclusion:

The speaking of Yoruba language and the appreciation of the culture has been declining in recent years due to education and globalization of its people. But interestingly, the international committee, the government and the traditional institutions have started introducing some measures to stem that tide like the compulsory registration of Yoruba language by students in secondary school. The Lagos state government has also made it compulsory for all those seeking admissions into tertiary institution. Those seeking admission into tertiary institutions of the Lagos state government, have at least a credit pass in Yoruba language as one of the major prerequisites to secure admission into them. These can be copied by other institutions of higher learning.

The national museum Osogbo under the National commission for museums and monuments runs the UNESCO world heritage site have also been organizing workshops and seminars for secondary school students to make them know more about Yoruba language and then making them to participate in Yoruba quiz to test their level of knowledge in Yoruba proverbs and language. They need more support from international bodies.

The international committee can sponsor programs through Yoruba language teaching in schools through volunteers and voluntourists. Some local voluntourism networks are developing now in Nigeria like www.voluntourismnetwork.com this network can serve as a link between international donors who want to

donate Yoruba language text books to various primary and secondary schools in the south west part of Nigeria.

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