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The Yoruba Orisa-Divinities and their Significance in Times of Pandemics as Evidenced in Osa Meji in Ifa Corpus

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Abstract

In every human society, religion performs significant roles. It is one of the most important institutional structures that make up the total social system most, especially in Yorùbá society where religion and the divinities are in charge of all human activities. Religion and the divinities are regarded as the sources of ethical and moral behaviours, public order and inner peace of the individual persons. They become even more active during economic, political and health-threatening crises and situations that could affect individual, groups, communities or cities. An example of such a critical situation was the COVID-19 pandemic that ravaged the world. It is on this background that we want to further examine the significance of these divinities, particularly in times of epidemics and the role that Ifá can play in such a situation. Africa is a continent endowed with rich traditions and Nigeria, particularly the Yorùbá is not less endowed and blessed with knowledge and means of solving problems physically and spiritually through these divinities. These innate knowledge and wisdom are believed, can still be employed in this contemporary time for the betterment of the society and the world at large. Twenty priests and priestesses of some prominent and principal Yorùbá divinities like Ògún, Ifá, Ọ̀ṣun, Ọbàtálá and Èṣù were interviewed personally and through Telephone calls for their views and their views content analysed. The study revealed that the Yorùbá have confidence in Olódùmarè and the divinities he sent to help us in all our everyday affairs including diseases and epidemics.

Keywords: Yorùbá divinities, COVID-19 Pandemics, Ifá Corpus, Yorùbá society

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Introduction

Belief in Òrìṣà- divinities constitutes the second pillar of the Yorùbá belief system. One may ask who these Òrìṣà- divinities are. Òrìṣà are beings brought forth by Olodumare. They are called Òrìṣà by the Yorùbá because of the circumstances that surrounded their coming into being (E. Bolaji Idowu, 1960). The word Òrìṣà, according to Idowu (1960, p56) is derived from an incident that happened to Òrìṣà- nla through his slave Àtọwọ́dá that he brought home to care and work for him. Àtọwọ́dá killed his master with a rolling stone that crushed him to bits and scattered the flesh. Ọ̀rúnmìlà was able to gather the parts in a calabash, took it to Ìrànjé, the city of the arch-divinity. He deposited a portion of the pieces and distributed the rest all over the world as ohun tí a rí ṣà – what was found and gathered of Òrìṣà nlá. Thus, the word Òrìṣà was from the pieces of the Òrìṣà-nla gathered together. (Adeoye, 1985) However, Adeoye's (1985, p26-30) explanation of the word Òrìṣà is slightly different. According to him, the Akosejaye – destiny finding of every man on earth was done to know which Òrìṣà they belonged. Those he was able to identify that day became Òrìṣà. Another name for this Òrìṣà is Imọlẹ̀ and because he was able to identified and pick Irinwó-four hundred, their name became Irinwómọlẹ̀. It was this Irinwómọlẹ̀ that was later shortens to Irumole. When Ọ̀rúnmìlà was added to the number, it became Okanlenirinwo – four hundred and one Imale. The names Òrìṣà, Imọlẹ̀ and Irúnmọle are used inter changeably by the Yorùbá. According to Adeoye, these four hundred and one Òrìṣà/Imole did not come to the world at once. Rather, they came in thirteen batches.

They came into the world, lived helped and performed spectacular things and many of them became object of worship and reference till today, most especially, Obatala also known as Òrìṣà-nla, Oyigi, Ajalorun, Ogun, Ọ̀rúnmìlà, Esu, Sanponna, Osun, Oya, Sango, Ọbà, and so on. Some of their spectacular duties were their protection and prevention during Àjàkálẹ̀ àrùn- epidemics like the present COVID19 pandemics that is ravaging the world.

Literature Review on the Origin of the Yorùbá

The history and myths surrounding the existence and coming into being of the Yorùbá are numerous of which adequate information has not been ascertained. While some believed that Ilé-Ifẹ̀ is the birth place of the Yorùbá nation, some historians are of the opinion that the Yorùbá migrated there. However, because they have stayed too long at Ilé-Ifẹ̀, they can no longer remember that they migrated from another place to their present homeland. To consolidate and validate their claim, Obatala and Odùdúwà who were neither mythical nor heavenly beings, rather, human who played significant roles in the nation of the Yorùbá the names of these two

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personalities were added to the existing myths of Yorùbá creation. Particularly Odùdúwà to the high position he deserved in the transformation of Yorùbá civilization during his reign as Olofin of Yorùbá nation (Akintoye, 2010, p 2-3).

A similar history was told by Samuel Johnson (Johnson, 1969, p3) that the Yorùbá sprung from Lamurudu one of the kings in Mecca from where the Yorùbá migrated to Ilé-Ifẹ̀ and finally settled among the people they met there. The Yorùbá historians also traced the origin of the Yorùbá people to the middle Niger around the Niger Benue Confluence thousands of years ago in the southern Nupe and Northern Yorùbá groups, the Yàgbà Okun Yorùbá. From there, the historians claimed the Yorùbá spread out to the south and the west (Ajayi, 2025). This may responsible for the reason why an informant claimed that the divinities, on their arrival on earth first touched down at Ìkọ̀lé in the present Ekiti State, from where they migrated to Ilé-Ifẹ̀. The Yagba towns of the past in the South western area where Ìpaọ̀, Ìrèle, Òkè Àkò and Ìtápájì annexed by Aiyédé Ekiti. All these towns and villages were formerly under Ekiti North local government area with headquarter in Ìkọ̀lé Ekiti. However, today, these towns and villages are now under two local governments. Ìpaọ̀, Ìrèle, Òkè Àkò and Ìtápájì are now under Ìkọ̀lé local government area and Ayédé that annexed these towns and villages is now under Ọyẹ́ local government area that was carved out of former Ekiti North Local Government area in 1996 when Ekiti State was created. Therefore, claiming that the Yorùbá were from the Niger Benue Confluence may not be wrong since Ìkọ̀lé (Ìkọ̀lé Aye) share border with Niger Benue confluence (Dada, 2025). According to the information gathered, because the Òrìṣà first landed in Ìkọ̀lé Ayé in the area we are talking about here gave Ogun, one of the Òrìṣà the opportunity to pave way for the rest of the Òrìṣà since he was the only Òrìṣà with iron cutlass that is good for such a task (Adewale, 2025).

Mythologically, this may be true based of the fact that it is very common in the Yorùbá incantations to hear words like nígbàtí àwọn Irúnmọ̀lẹ̀ nt'Ìkọ̀lé ọ̀run bọ̀ wá s'Íkọ̀lé ayé- when the divinities were coming from heaven to the earth. This is a clear indication that in the city of heaven, there is a departed place called Ìkọ̀lé Ọ̀run that can be liken to modern Airport and Ìkọ̀lé aye, arrival where they first landed before dispersing to various places. Ìkọ̀lé, which is in the present Ekiti State is in the same axis with Yagba – Okun people. Therefore, there is possibility that rather than referring to Okun area, it could be Ìkọ̀lé Èkìtì since it is not too far away from this Okun community (Ojo, 2025). Also, the Okun people of Yagba land till today claim that they are all Yorùbá speaking from Ilé-Ifẹ̀ and the old Oyo (Iyekolo 2006, p24). Even, Ìyá Gbẹ̀dẹ̀, who claimed that they came together from various locations in Okun land averse that they came from Odùdúwà land (Ayinmode, 2004, p24)? The Yagba people who claimed that they are Yorùbá are, according to Iyekolo (2000, p1), a descendant of a princess called Iya-Agba (old woman) who migrated from Oyo to settle at Atata-

Adáná yá Òkéte
Àfàkalẹ̀ gbọ̀ọ̀rọ̀
Bí tètẹ̀ ègún bá so lódò
A tiri gọ̀gọ̀ọ̀gọ̀ sínú omi
A dífá f'éèkàn, aláwọ̀ mìnìnjọ̀
Òun le níyì báyí
Ni èèkán dá'fá sí (kiniun)
Wọ́n ní púpọ̀ ni iyì rẹ̀
Ṣùgbọ́n kó rúbọ
Ó sì rú u…

Ika Meji (Abimbola, 1968, p118) also explained that:

Ere in Yagba west local government now in Kogi State. The name of the princess was shortened from Iya-Agba to "Yagba" that became the name of the community till today.

However, regardless of wherever they may claim the Yorùbá are from, to the Yorùbá, Ilé-Ifẹ̀ remains the origin of their birth place and heaven was where they came from. Thus, according to Ologundudu (Ologundudu, 2008,), Ilé-Ifẹ̀ was the spot where the Earth and life began. A place where the sun rose and the days of life began. Also, in support of this assertion is Makinde (2012, p14) who believed that headquarter of the Yorùbá Empire began at Ilé-Ifẹ̀, the origin of their birth place. A view also shared by Olupona (2011, p36) when he was explaining various names ascribed to Ilé-Ifẹ̀ such as Ifẹ̀ Oòdáyé – The expansive space where the world was created. That is, ritual creation occurred in Ilé-Ifẹ̀ and Ifẹ̀ Oòyèlàgbò ibi ojú ti mọ́ wá – where the day downs and so on.

Theoretical Framework and Methodology

This study is best situated within the framework of Functionalism, particularly as advanced by scholars such as Émile Durkheim and Bronisław Malinowski, because the paper strongly presents Yoruba religion and the Òrìṣà tradition as social and spiritual institutions that sustain communal order, moral stability, healing, and protection during periods of crisis such as pandemics. The theory suitably explains how religion functions beyond mere belief by serving practical purposes in society through divination, sacrifice, herbal knowledge, ritual performance, and collective solidarity in moments of fear and uncertainty. The work also aligns with Indigenous Knowledge Systems theory, since it foregrounds Ifá corpus, oral traditions, sacred groves, herbal therapeutics, and ancestral wisdom as valid epistemological resources for understanding and responding to health emergencies within Yoruba cosmology. Methodologically, the study adopts a qualitative and ethnographic approach through the use of oral interviews, telephone conversations, textual analysis of Ifá verses, and interpretive examination of Ọ̀sá Méjì within the Ifá corpus. The methodology is appropriate because it allows the researchers to explore lived religious experiences, indigenous interpretations of pandemics, and the socio-spiritual relevance of Yoruba divinities from the perspectives of priests, herbalists, and devotees within their cultural context.

The Yorùbá Religion and Her Divinities

The religion of the Yorùbá occupied their space and time. In everything they are religious. According to Idowu (1990, p5, religion forms the foundation all principle of life for the Yorùbá. All affairs of life belong to the deity and their responsibility and duty is to obey the dictate of the divinities. Therefore, from birth to death, and every stage of life, the divinities, is in charge of men's affairs. This is evident in Irosun Meji (Abimbola, 1968, p65) where Ifá says:

Adáná yá Òkéte*
Àfàkalẹ̀ gbọ̀ọ̀rọ̀**
If tete-egun*** sprouts beside the stream
It streams into the water
Cast divination for lion the beautiful one
Would I be honoured?
Was what lion made enquiry on
He was told that he has enormous honour
but must make sacrifice
And he made the sacrifice

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Ení tere
Èjì tere
A dífá fún Àgbàdo
Nígbà tí nlooko àlérò ọdun
Òun ha le ríre bí
Wọ́n ní pípò ni ire rẹ̀
Ṣùgbón ẹbọ ni kó rú
O gbó rírú ẹbọ Ó ru…

One by one
Two by two
Cast divination for maize
When maize was going to the farm
Would she prosper
She was told she would be prosperous
but she should offer sacrifice
She heard and offered sacrifice…

Today, one may not border to make enquiry for an important thing like prestige when there are other factors that one would consider would bring it to the person seeking the help of Ifá for such. The religious belief of the Yorùbá centres on five major beliefs that can be called the five pillars of the Yoruba which are belief in God- Olodumare, who is at the peak of all beliefs. He is the one in charge of all things of which all other beings must bow for. According to the Yorùbá, Olodumare is the one responsible for the existence of all things in heaven and on earth. Similarly, the Yorùbá belief in the existence of Òrìṣà- divinities. According to the myth of creation, they assisted Olodumare in the creation of the earth. There is also belief in ẹ̀mí àirí- spirits who are lesser in ranks to the Òrìṣà- divinities but also help Olódùmarè in one way or the other. Particularly in guiding natural resources created by Olódùmarè (Olaleye, 2022).

The Yoruba, likewise belief in Ònilẹ̀- ancestors who are the living dead, though they are dead yet they are still interested in the affairs of the living most especially during difficult times. That is why the Yorùbá will say Òkú Ọlọ́mọ kìí sùn- a dead person that left children behind does not sleep. Therefore, to the Yorùbá, they are not dead but only change place and space. A very good example was a story narrated by one of the informants when she was kidnapped. According to her, it was revealed to her that it was her dead mother that prevented the kidnappers from using her for money ritual (Fajembola, 2025). Finally, there is a belief in the power of magic and medicine called mysterious powers. That is, the making use of available natural resources and tapping the invisible powers for man's purposes when the need arises. These five pillars are what constitute the religious belief of the Yorùbá.

General Views of the Yorùbá on Health and Pandemics

The desire of every African in general and the Yorùbá in particular, is to be healthy without which there is no life and man. Therefore, good health is a freedom from conditions that could jeopardize healthy life whether physically and spiritually. To attain this, adequate measures are taken by individuals, groups, villages, towns, cities and countries. The importance of living and appreciating good health is first noticeable from early morning Yorùbá greetings of ká à rọ́ ọ̀, a à jí bí or ṣé a jí dá a dá a. These are form of greetings that is asking and cares about person's state of health. The person greeted will either answer positive or negative depending on the state of his/her health.

With a negative response, the problem becomes the problem of both parties and how to solve the problem would be the issue. However, the nature of the health challenge will determine the kind of solution that would be provided. Nevertheless, regardless of the health challenges physically or spiritually, the following measures can be taken one, the use of natural resources in the environment in terms of herbs and animal parts or whole. Preparation of these medicinal plants could be the use of leaf, bark and root that could be processed and applied through infusion, concoction, decoction, and tisane or maceration (Sofowora, 1993, p4). Two, there is also the use of words. These are sets of words spoken out in a particular sequence to conjure up forces to activate medicinal plants. A good example is:

Osanyin mole o dowo re loni dandan dan
Iba Olubikin to koko jawe ninu igbo
Iba Osanyinbikin to ko wa gbongbo nile
Iba Ajigbapo oogun ko
To fun won lomo olo lojo kinni ana
Iba baba, iba yeye
Iba awon to ti nja ki nto ja
Iba awon to ti nwa ki nto wa
Gbogbo ewe ti mo ba ja loni kasai je.

Osanyinmole everything is committed into your hands today
I pay homage to to Olubikin who first plucked leaf in the forest
I pay homage to Osanyinbikin who first uproots roots from the ground.
Reverence to Ajigbapo oogun ko
Who gave them grinding stone on that day
I pay homage to the father and mother
Reverence to those who have been collecting leaf before me
Homage to those who have been uprooting roots before me
Every leaf I pluck today must work for me.

Again, incantations are praise words and stories that are said to activate words for positive use. However, when we are saying it or vomiting it, it means we are praising it. This is the reason why the Yoruba will say "À nkí á nsá, o ló ò m'ẹnì ó kú- we are praising him, we are shouting words, yet you claim the ignorance of the person that dies" therefore, the Yoruba will say;

Kiki – sisa nla a ran Fa (Adeniji, 1982, p ix-x)
Kiki-sisa ni ti Igede
Bi Igede o ba je
Ohun ni o pe
Awon ni won dIfá fun Aládèékún
Asekun sagede
Nijo ti yio maa sawo igede kaa kiri
Won ni awo kope kope
Ni ko maa se
Aara san ni ko maa won mo

chanting and reciting is that of Ifa
chanting and reciting is that of incantation
If incantation is not effective
the chanting is incomplete
They were the ones that cast divination for Aladeekun
Asekun sagede
on the day he embarks on incantations initiation
A prolong initiation
His what he was told that he would embark on
the striking thunder says he should not be bothered

Igede ni ko ji giri si

He should work hard with incantation

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Ofo ni ko maa se lo	He should continue with effective words
Ire ni ko fi se	He should do good with it
Mama fi sika	and not bad
Ka ma sika	We should not do evil
Kama baa kuku oro	for us not to die miserably
Ire ni ka maa se	We should do good
Igba oro kii fo	Wicked acts are never forgotten
Osunwon ika	the measurement of wickedness
Laja lo wa	Is in the house roof
Ko seni ti o sika	No one will perpetrate evil
Ti Olodumare o ni mu	That Olodumare will not judge
Furu gbàgì	Undoubtedly
O dojo ikona.	It is on the judgment day

Three, the use of Ẹbọ-sacrifice that has to do with performing some rites to appease the divinities and some invisible elements after diagnosing through the use of Ifá divination system or through Osanyin the tutelary spirit of the herbalists. The divinities and some of these spiritual elements like Aje-witches and Ajogun are sometimes parts of major causes of ill-health, particularly Àjàkálẹ àrùn- epidemics/pandemics that can kill in thousands when and if they are offended by man, maybe as a result of neglect or violation of one of their rules. Once they are appeased through offering of Ebo by given them what they delight in eating or what they dictate, it is believed that peace and calm will return to such a community. Epidemics/pandemics such as COVID 19, olóde or Ìgbóná-smallpox, onígbá méjì-cholera etc are known as Àjàkále àrùn in Yoruba. It's devastating effect is not always forgotten in a hurry in any town, states, or country where it happens. As earlier said and adequately informed by some of the informants, Ajakale àrùn is a disease sometimes caused by the divinities and spiritual elements that move and spread it through the air. This is the reason why the effect and spread are always fast and devastating (Olokose, 2025). To combat the spread therefore, ewé akòko–newbouldia laevis (fertility leaf) is always advised to be hung by the door, most especially in places where the spread has not been reached because of its spiritual purpose and functions that will prevent the diseases and sickness from penetrating such a house (https://m.facebook.com, 2025).

There are number of cases of epidemics breakout that can be recorded in Yoruba society in sometime past. In the time of the divinities in Yorubaland, at Ile-Ife, during the time of Obatala and Oduduwa conflict, over who controls the city, there was an outbreak of smallpox in the camp of Obatala. It was this outbreak that puts an end to the conflict. The annual Itapa festival and the imagery of smallpox lesions painted on the bodies of Obatala priests with white chalk during this festival is a reminder of the epidemics by the Ife people till today (Ogundiran, 2020). Again, there was an outbreak of Pẹhẹ, an infectious disease of the respiratory organs similar to COVID19 pandemics in the city of Oyo in 1831 (Johnson, 1969, pp215-216). There was an outbreak of a cholera epidemic in Ibadan in 1970 that affected over 1,384 persons (Lawoyin, 1999). Similarly, in November 2020, eight people were reported dead and ten hospitalised in a suspected cholera outbreak in Lagelu local government area, Ibadan (Akanbi, 2020). Also, there was a Kúrùkúrù outbreak in Itapa Ekiti in 19. From description, the epidemic may not be different from the modern-day misuses that affected and killed the young ones in the small community (Ajaja, 2026). However, in most of these outbreaks and some other ones, the groves, temples and shrines of these divinities always served as isolation centres. For instance, a victim of Ayelala in Okitipupa area of Ondo State will be taking to the shrine of Ayelala with all his or her property where he or she will die and be buried (https://ilutitundiary.wordpress.com, 2016).

The Significance of the Yorùbá divinities in Times of Pandemics and the Views of Ifá as found in Ọ̀sá Méjì

It was expressed a little while ago that the divinities, the witches and Ajogun are part of disease causation. This is so because whenever their laws and taboos are broken, they are bound to react negatively. However, having said that, they are the great protectors of their devotees, and the entire community. Their duties are to protect before, during and after an ugly situation like an epidemic to make sure it does not rear its head again. Once they are fed, the duty of the divinities is to make sure that there is no evil in the land. However, if it is a situation that is inevitable, they will inform the community through the priests who are the custodians and what to do to minimize the effect of such an epidemic as explained by Aladekomo (Personal Interview, 2025). In addition to offering of Ẹbọ-sacrifice, they can sometimes prescribe natural herbs in addition to the sacrifice. A question that may readily come to mind is, how do they relay their message to the people? The divinities do this through Ifá divination. We should note that there is no shrine, temple or grove where Ifá divination does as not take place except if prayers are not offered, once it is offered, to ascertain that the prayers had been answered, divination through kolanut will be carried out and in the process, such a god will reveal his message to his or her people through the priest that casts the kola nut.

Besides, there are some that speak directly with their priests. While some devotees may go on trance during which the divinities will speak through such devotees. Apart from casting kolanut at the shrines, temples or groves, there is also Ifá, the spokesperson of all the divinities that is always speak and protect his people through the Babaláwo by revealing what has happened in the past, what will happen now and in future. When Ọ̀rúnmìlà was on earth, he was going round helping people, and healing them of their ailments like the type we have in Ọ̀sá Méjì (Agboola, 1989, p142) when he traveled to Ọ̀fà and healed Ọ̀fà people of their ailments. Here, Ifá says:

Ifá ní wọ́nó kí un mòjò mòjò	Ifa says he should be greeted
Ifá ní wọ́nó kí un meji meji	Ifa says he should be greeted with rain
Ifá pẹ̀lẹ́ mòjò mòjò	Ifa is greeted with rain
Ifá pẹ̀lẹ́ meji meji	Ifa is greeted with a downpour
Ifá pẹ̀lẹ	Hi Ifa
Ọmọ ọlọ́gbágbárá etí òde Ọ̀fà,	The offspring of Ologbagbara besides Ofa
Ọ̀rúnmìlà lóun kíí ṣará òde Ọ̀fà	Orunmila says he is not from Ofa
Ó ní òun dóde Ọ̀fà	He said he got to Ofa town
Ó lóun bá wọn Òjòjo	He said he met them with sicknesses

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Kégé kègè kégé ní nse wọn...

Of various types was worrying them…

After Òrúnmìlà had left the world, he is still speaking, but through his disciples called Babaláwo till today. During Òkè Ìtáṣẹ̀, an annual Ifá festival organised in remembrance of Òrúnmìlà, he used to speak to the world of what will happen the following year or in the near future. For instance, in 2018/2019 Ifá of the year which was Ìrẹ́tẹ̀-Ìká (Fagbohun, 2019, pp13-14), Ifá warned that people should give due respect to taboo, law, rules and regulations of the city so that people will not incur the wrath of the ancestors or the super power.

Atare rẹ́ni gbá ìdí rè
Ó nfi ògbùró ṣèsín
Ògbùró ìbá rẹ́ni gbá ìdí rè
Á pọ́n ju atare lọ
A dífá fún Àtèká
Tó nṣawo lọ s'óde Ìbàdàn
Ní kùtùkùtù, òwúrò
Ní ìjínjí erérí
Wọ́n ní wọ́nó rúbọ
Kí ogun ó má lé ja ìlú wọ́n…

Alligator pepper has someone to tend its root
It was making jest of Ogburo*
Ogburo could have seen somebody to tend its root
It could have been better off than alligator pepper
Cast divination for Ateka
Who was on a divination tour of Ibadan
Early in the morning,
as soon as he wakes up
He was asked to offer sacrifice
So that war will not ravage his town…

However, the outcome of the wrath of the ancestors and of the super power was the COVID19 pandemic that ravaged and sent thousands of people to early grave, not only in Nigeria but all over the world. Besides, Ifá had stated this warning a year before 2017/2018 Ifá of the year that we should appease Osun and respect women because they are the one capable of rescuing the world from war and adversaries as explained by Ògúndá-Ìwòrì (Fagbohun, 2019, pp35-36) where Ifá says;

Ògúndá ò lápó,
Ìwòrì ò lọ́fà
Ọfà kan ṣoṣo Ìwòrì
Ló nṣàpò riyo riyo
A dífá fún wọn lálède Ìdó
A bù fún Yemesè Ilé Ìdó
Iyán Ilé Idoĺ, Yemesẹ̀ Ilé Ìdó ló fi jẹ
Ọkà Ilé Ìdó, Yemesẹ̀ Ilé Ìdó ló fi jẹ́
Ẹ̀kọ Ilé Ìdó, Yemesẹ̀ Ilé Ìdó ló fi jẹ
Ṣé bógun Ilé Ìdó bá dé
Ó lóun ó finú gbọ́sán
Ó lóun ó fèyìn gbọ́fà
Óun á fi gbogbo ara pagunrun….

Ogunda has no quiver
Iwori has no arrow
the only arrow of Iwori
Was the one troubling the quiver
Cast divination for Ido Town
Was given to Yemese of Ido Town
Pounded yam of Ido town, Yemese Ido ate all
Yam flour of Ido town, Yemese Ido ate all
Corn meal of Ido town, Yemese Ido ate all
If war rises against Ido
He says he would defend it with all he has
He says he would receive arrow with his back
He will defend with his life…

Research Findings

Though Ifá did not mention COVID19, epidemics or any form of sickness but anything that can exterminate human life massively, whether sickness or not is a war against humanity that Ifá was talking about in the Odù Ifá.

Besides, most of the time, Ifá always explain things bí ẹnà bí òwe – speak in proverbs and riddles. It is when the fulfillment comes that one will then understand what Ifá was saying and that is the reason why offering of Ẹbọ–sacrifice that comes with divination is very important and crucial.

Findings also revealed that the roles of the divinities in every difficult situation is to warn ahead, prevent and protect their people from danger and the duty of the citizens is to obey and heed the warnings by offering Ẹbọ-sacrifice approximately and on time to prevent calamity.

Recommendation

The creator that created humans in different colours, in different continents and regions could not be stupid. He created nature and spiritual entities for the benefit of humans. Therefore, if he decides to make use of the spirits and the so-called divinities for the benefit and safety of humans, we should not neglect his message. After all, we all believed that the creator is capable of using different and diverse means to disseminate his information to whomever he wishes at any time. Some through dreams, trance, hearing of audible words without seeing the person talking, through divination, signs and symbols. Disregarding his messages through any of these mediums is to human peril.

Conclusion

All over the world and in every religion, and at every point in time, there have always been agents of that give warnings for impending dangers. They may be prophets, angels or whatever names they bear or called their duties is to prevent and help protect the life and prosperities of their citizens? This is exactly what the divinities are doing in the Yorùbá society till date; unfortunately, foreign religions, western education and civilization have dealt a devastating blow to this role. Take it or leave it, foreign divinities cannot protect Yorubaland because Olódùmarè is not stupid by giving the Yorùbá Òrìṣà different from those of foreign nations. African/Yoruba divinities will understand their peculiar situations than foreign divinities. Though we are not saying African/Yoruba should not embrace other people's culture but not to the detriment of theirs. We would not have been waiting for vaccine from foreign lands if we take seriously the potentials and the divinities of the land because they are capable of preventing COVID19 through sacrifice and the use of natural herbs we are notable for. This will be better than the vaccine that may have side effects on the people that took it. It is high time we value the divinities given heritage.

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