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Editorial 03

ARTICLES

A Semiotic Investigation of Ifa Links with Ibeji in Indices 05
Oluwole T'ewogboye Okewande

Their Rights, Our Rights: A Critique of Sexual Laws and Advocacies 16
in Nigeria

Danoye Oguntola-Laguda

Pauline Work Ethics in Ephesians 6: 5-9 as a Model for Public Service 33
in Nigeria

Cletus C. Orgu

Pentecost and Pentecostalism, Forms, Manifestations and 44
Developments in the Contemporary Nigerian Christianity

Ruth Oluwakemi Oke and Samuel Kehinde Fabunmi

Small Work, Big Money: The Implication of Nigerians' Philosophy 54
of Money to the ongoing Anti-Corruption Campaign in Nigeria

Godwin O. Adeboye

Bride Price System and Child's Paternity: The Prima Facie of 70
Marital Indissolubility in Esan Culture

Thomas O. Ebohmenlen and Emmanuel I. Ukpabor

The Relevance of Cultural Assimilation in the Missionary Enterprise: 81
A Focus on Samuel George Pinnock's Work in Yoruba Missions (1888-1924)

Ezekiel O. Ajani

The Role of Central Banks in Financial Inclusion and Sustainable 94
Development: Comparative Analysis of Islamic and Conventional

Banking Environments

Murtala Kewuyemi Kareem and Abiodun Surajudeen Bankole

Editorial

This volume is a collection of multi-disciplinary articles that examine a wide range of issues. Okewande opens it with the argument that Ifa is the basis of Yoruba metaphysics and culture. On this ground, he examines the link between Ifa and Ibeji indices, and reaches the conclusion that such interface accounts for the recognition of Yoruba dizygotic twin around the globe.

Oguniola-Laguda re-examines the criminalisation of homosexual practices in Nigeria. He observes that despite the law, there are those who are still inclined to practise it, and questions whether they do not have the right to express their sexuality.

Orgu contextualizes the work ethics in Ephesians 6: 5-9 in the Nigerian public service. He argues that there are virtues in the text that if embraced will result in new positive attitude to work among the Nigerian public servants.

Okand Fabunmi trace the history of Nigerian Pentecostalism to the events of the 1906-06 in Azusa Street. They also highlight the different origins of Pentecostalism in Nigeria. As a consequence of some prevailing practices, they conclude that Nigerian Pentecostalism has not lived up to the dictum of the Bible and the revival at Azusa.

Adeboye discusses the causes of corruption in Nigeria. He identifies among other that the zest for getting rich quick without corresponding work is responsible for the many sharp unethical practices that many youths now engage in. He recommends moral re-orientation as a means of arresting the trend.

The issue of indissolubility of marriage is revisited by Ebhomielen and Ukpabor from the cultural prism of the Esan people of Nigeria. They argue that once dowry is paid on a woman, legal divorce of the marriage does not mean that the marriage is culturally dissolved.

Ajani exhumes the almost forgotten efforts of Samuel Pincock as a Baptist missionary among the Yoruba. He highlights some of his extant contributions to Christianity and challenges contemporary missionaries and Christian leaders to emulate him.

Kareem and Bankole compare the Islamic banking system and its conventional counterpart, and suggest that the Central Bank should work towards entrenching realistic financial inclusion that will enable sustainable development in Nigeria.

As we welcome you to savour these articles, it is however important to state that the views expressed in this volume and their accuracy are entirely the authors'.

A SEMIOTIC INVESTIGATION OF IFÀ LINKS WITH IBEJI IN INDICES

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Abstract

Ifá is believed to be the foundation of Yorubá culture. This means every aspect of Yorubá life, including religion, philosophy, science, ideology, literature and so on has one link or another with Ifá. Before now, there is no work that relates the indices of Ifá with Ibeji (twins). However, in this study, Ifá and Ibeji are investigated to be connected, especially in indices. The work relies substantially on Ifá literary corpus and patergyrics. Semiotics, which is the science of signs, is adopted for the analysis of the data, because, symbolism underlies Ifá divination system. It is found out that, there is a synergy between indices of Ifá and that of Ibeji. The work establishes that, Ifá semiotic elements, especially in indices are connected with Ibeji (twins), and as a result, making the Yorubá religious and cultural life in this regard to be appreciated. The work concludes that indexical connection is one of the Ifá semiotic elements that relate Ibeji to Ifá. This accounts for one of the reasons why the Yorubá is associated with the dizygotic twin around the globe.

Keywords: Ifá, Ibeji, indices, dizygotic twins, code, semiotics

Introduction

This work examines the relationship between Ifá¹ and Ibeji² in indices.³ Before now, indices of Ifá and Ibeji are independently realized. However, this study attempts to relate indices of Ifá to Ibeji, especially, dizygotic twins.⁴ Ifá has been defined by scholars in different ways that establish the inexplicable and unlimited scope of its knowledge, wisdom and values. Indeed, it is regarded as the bedrock of other aspects of the Yorubá life. Therefore, to simply define Ifá as a religion,

¹The Yorubá oracle that encapsulates all that relates to the Yorubá life.

²Ibeji myth is believed in this study to be symbolized with human, Teyewo and Keshinle, a male and a female twin. This is associated with Ibeji/Zero semiotics.

³It is a semiotic sign that point to something.

⁴This is a male and a female twin form.

without exploring its social and cultural links with other aspects of Yorubá life will be inadequate. Ifá is "the philosophy or wisdom divinely revealed to the Yorubá deity, *Ọ̀ṣunmílá*."⁵ Ifá is the greatest Yorubá oracle that is "consulted on all important occasions."⁶ Ifá is regarded as the spokesperson not only for the gods but also for the living. It is regarded as the living foundation of Yorubá culture.⁷

Munoz sees Ifá's scope beyond the Yorubá cultural society when he says "Ifá is the most universal divinity among the Yorubá and other West African people." Ifá is known to different people by different names throughout the world. For example, Ifá is known as Fa among the Fon of the Republic of Benin, Eya to Nupes, Ifá in Cuba, USA, Brazil, Trinidad and Tobago, Jamaica, Surinam and Togo. Ifá is referred to by the Ewe as Afa, Ephod by Jews, Geomancy by Europeans and Magasy.⁸ With this different nomenclature across the nations of the world, the ubiquitous nature of Ifá is not in doubt.

In 2005, the United Nations Educational, Scientific and Cultural Organization (UNESCO) proclaimed Ifá as one of the 86 traditions of the world to be recognized as masterpieces of oral and intangible heritage of humanity.⁹ By this proclamation, Ifá joined the league of heritages threatened by extinction and therefore requires urgent preservation. Ifá, as a religion, science or literary text, has over time been of great interest to scholars in different areas of human endeavor, like medicine, philosophy, religion, art and culture.

Ifá also has some interesting associations with Ibeji. According to Wikipedia, the Yorubá is known with the highest rate of dizygotic (a male and a female non identical twins) twins throughout the world.¹⁰ Jerkins notes that, while the birth rate of monozygotic twins (twins of the same zygote) is relatively constant worldwide, "... that rate for dizygotic twins varies widely."¹¹ This work attempts to account for one of the reasons why Yorubá is associated with the highest rate of dizygotic twin birth in the world by looking at the close relationship in indices between Ifá and the (Ibeji) dizygotic twins.¹²

There are six forms of Ibeji, based on their sex and their level of resemblance. Three forms for monozygotic and three forms for dizygotic twins). Gurevich says "dizygotic twins occur when two eggs are fertilized by two separate sperm, leading to two separate zygotes, unlike monozygotic twins, dizygotic twins do not share the

⁵A. Akinwálé, *Yorubá Ethics and Metaphysics*, (Igbomoso, Village Publishers, 1999), 1.

⁶S. Farrow, *Yorubá, Yorubá, Yorubá*, (London: Society for Promoting Christian Knowledge, 1926), 36.

⁷W. A. Akinwálé, *Ifá divination poetry*, (New York: NOK Publishers, 1977), 14.

⁸T. Munoz, *A Living Tradition: Studies in Yorubá culture*, (London: Dargatz Press, 2003), p. 179.

⁹UNESCO, *Ifá and Orishas Temple*, (orishas.org/ifa.htm, 2008), p. 1.

¹⁰Wikipedia, *Twins*, <http://en.wikipedia.org/wiki/Twins>, 2011.

¹¹J. Jerkins, *Twins: A History of the African American Church North Carolina*, (Fayetteville: University of North Carolina Press, 1979), 2.

¹²The challenge of why and how the Yorubá is associated with dizygotic twins' birth throughout the world is taken up by this work.

same genes... dizygotic twins are also known as fraternal or non-identical twins.¹⁴ This means that dizygotic twins occur when two or more genes (eggs) are released in one cycle. If each of the egg is separately fertilized, dizygotic twins may result. Monozygotic twins on the other hand, share the same genetic composition. According to Gurwicz, there are three gender possibilities of dizygotic twins: the Male-Female twins (the most common kind of dizygotic twins, occurring 50% of the time, Female-Female twins and Male-Male twins. According to Wikipedia, dizyosity, which is the degree of identity in the genome of twins is realized in six forms:

- (i) Male-Female twins which is the most common among the twins' types. It is realized in over 50% dizygotic form of twins' variation.
- (ii) Female-Female dizygotic twins (sometimes called "sororal twins")
- (iii) Male-Male dizygotic twins.
- (iv) Female-Female monozygotic twins (less common).
- (v) Male-Male monozygotic twins (less common).
- (vi) Male-Female "monozygotic twins" (possible but exceedingly rare).

(v) *Previous pregnancies* This work will limit itself to the Male-Female dizygotic twins form, because, it is the form recognized in this work as Ifá symbol among others. This form is also identifiable amongst Ifá symbols and has also been conspicuously associated with the Yorùbá amongst whom we have highest occurrence of Itseji. The occurrence of the dizygotic twins among other tribes of the world is not sufficiently large as to generate controversy. The male-female dizygotic twins can be regarded as the commonest form, while other forms are variants, since dizygotic twins has the highest occurrence amongst humans. Jerkin asserts that each of the Odu has a dual nature, that is, male and female. According to the Wikipedia "dizygotic twin pregnancies are slightly more likely when the following factors are present (i) She is of the West African descendant (especially Yorùbá) ... (ii) She has had several previous pregnancies ..."⁴⁸ The symbols of male-female dizygotic twins are therefore examined in relation to Ifá/Orunmila to establish their relationship.

Although the Yorùbá are associated with the highest dizygotic twin birth rate throughout the world, no acceptable factor has been established for this high production of dizygotic twins among the Yorùbá people. This issue is fascinating to the extent that it is even discussed in the popular media. For example, according to Dr. Gad "researchers may need to take further steps in unraveling this myth."³⁶ The only reason suggested for the high rate of twin births among the Yorùbá is the consumption of specific specie of yam, cassava flour and *ilaka* "soup in *legbona*." Further reports about *legbona* says, "Interestingly, this rare gift of nature has short-

¹⁴R. Gurevich, 'Dizygotic Twins,' <http://infertility.about.com/infertility/twos.aspx/a/Dizygotic-Twins.html>, 2013, p. 1.

¹⁶The Nation of October 6th, 2012, p. 13.

¹⁰This is a soup derived from okro's leaves. It is a soup commonly taken by the mother of the new born baby generally among the Yoruba people.

¹⁴ Igboora is a town in (Ike-ogun of Oyo State in Nigeria. This town is declared by the WFA as the worst environment for ...

the obscure community into international limelight with the United Nations World Health Organization rating it as the community that has the largest number of twins globally... The cassava flour and lassa (dry okro leaves) soup that we eat have been touted to be responsible for the multiple births over the years."³⁹ These food nutrients contain a natural hormone (phytoestrogen) which may stimulate the ovaries to produce an egg from each side. This claim which has generated a lot of interest among scientists is yet to be proven on any reliable findings. On this issue, Asiedu affirms that, "nobody has provided any scientific explanation or evidence that could prove that yam consumption can cause multiple births."⁴⁰

The extent to which we associate the Ijeji symbols with *Oṣunmilá/Iṣa* symbols has been a subject of research for long, and more work deserves to be done to have a more illuminating insight. The association involves the two aspects of Yorùbá life with which *Iṣá* has been related, which are scientific knowledge and religion.²⁴ On the issue of scientific knowledge, Yemman and *Oṣundélé* assert that *Iṣá* can be divided into two broad areas—as a science and as a religion. According to them “*Ojú èlẹ̀mọ̀jẹ́lẹ̀ ọ̀ṣọ̀ ara rẹ̀, ohun ti a le pe ni èkà imọ̀ sayensi. Èkejì, o jẹ oríṣi èsìn ibiṣẹ́lẹ̀ Yorùbá kan.*”²⁵ (It is a branch of science on its own. Secondly it is a separate Yorùbá religion.) The knowledge of the symbols of *Iṣá* as a religion and traditional Yorùbá religion). The knowledge of the symbols of *Iṣá* as a religion and the symbols of Ijeji as one of the Yorùbá supernatural gods²⁶ are shown to be related in this work. The scientific knowledge of *Iṣá* provides a framework for the association of *Iṣá* with the dizygyotic twin’s symbols.

Leroy, Oreinté, Gesina, Koepen Schomems and Bryan put the percentage birth rate of dizygotic twins among the Yorùbá at 4.49% of all maternities,²⁴ while Buckles and Trenin put the percentage figure at 4.7% per 1000 births.²⁵ Mòpòládè in his work looks at Ifeji as an aspect of the Yorùbá religion, as Ifeji is considered to be a powerful divinity like any other important god among the 401 estimated Yorùbá deities.²⁶ The present research work does not only agree with the position of these scholars that Ifeji, like Ifá has religious connotation, but it goes further to show the religious link between the two by investigating their symbols.²⁷

Before now, objects and symbols of Ifá have been examined in one form or the

²⁸The Nation of October 6th, 2012, p. 12.

²⁴W. Abimbola, IFA: An Exposition of Ifa literary Corpus. Oxford University Press, 1976 and A. Salami, IFA: A complete Divination

NIDD Publishers, 2002.

²³Iboi, as human symbol has been rewarded along with other gods as divinities. This is V. O. Yemitan and O. Ogundele. *Oju Osupa*. Apa Ilimi. Oxford University Press, 1970, p. 13.

Yorubá gods.
 342. *Ẹ̀ṣ̣ẹ̀* T. Olajide Odejinu. C. Coiro. K'onnen Schomms and F. Bryam. Yoruba custom and belief pertaining to twins.

²⁶R. Buckles and S. Trentin. Regional styles of cret-ibell. www.randafricanart.com/yourbustomandbeliefspectraindigenetwins.html, 2004, p. 4.

²⁶ T. Mobiláidé, 'Beji customs in Yorùbá land', *African Arts*, <http://www.randafricanart.com>, 1971

²⁷The use of symbols is believed to be known with any human society before oral and written forms of writings.

other as a different entity. However, no effort has been made to advance enough evidence to establish links between the elements of *iya* nomenclature on one hand and *Ibeji* on the other hand. The semiotic study is employed to advance this evidence on the links of elements of *iya* with *Ibeji* in indices.

Methodology: Semiotic Approach and Data Collection

Semiotics can be traced to the pioneering works of Charles Sanders Peirce, the American philosopher and Ferdinand de Saussure, the Swiss Linguist. According to Saussure, semiology is the study of signs as part of social life. He focuses on the functions of social and cultural phenomenon within semiotic system. Saussure classifies signs into two entities: "signified and or sign-vehicle or meaning."²⁸ He refers to the signified, mostly in form of materials (objects, images, sounds and so on). Saussure is credited with structuralism approach. To him, language is formed by signs which are related in multiple ways. A sign or a word consists of two parts: one part is its form; the other part is its meaning. The association between form and meaning of a sign is fixed by conventions of language use. The link between the form and meaning are inseparable.

According to Peirce, Semiotics is an abstract entity. Sign is something which stands to somebody or something in some respects or capacity. This relation of 'standing for' is mediated by an interpretant. According to Peirce "a sign is anything which determines something else (its interpretant) to refer to an object to which itself refers (its object) in the same way the interpretant becoming in turn a sign."²⁹ This means anything can be adopted as a sign.

Three modes of significations are regarded to be sufficient to describe any form of sign. These are icon, symbol and index. In an iconic mode, the signifier is perceived as resembling or imitating the signified in one way or the other. According to Peirce, one can perceive a direct resemblance between the signifier and the signified. For instance, photograph of an individual is an iconic symbol.

In symbol mode, there is no resemblance or connection between the signifier and the signified, that is, the object and what it stands for. A symbol's connection with its object is a matter of convention, rule or agreement between the users. In Yorùbá tradition, it can be realized in form of *Aroko*,³⁰ as such an object or something stands for something or somebody in real life. For instance, the Yorùbá believe that "fish" stands for negative and 'crab' for positive or to determine the 'yes' or 'no' of an interrogative statement such as *Ẹja n bakan?* (fish or crab?). It is culturally accepted that 'fish' symbolizes (stand s for) no or negative and 'crab' symbolizes (stands for) yes or positive.³¹

²⁸ De Saussure, *Course in General Linguistics* (London: Collins, 1974), p. 69.

²⁹ Peirce, *Semiotics*, <http://www.semiotics.com/semiotics.htm>, p. 33.

³⁰ This is a traditional concept of Yorùbá people used to determine if a symbol is object.

³¹ This is established Yorùbá cultural form of communication.

In an indexical mode, the signifier is not arbitrary but is directly connected in some ways (physically or casually) to the signified. For instance, 'odour' is an index for the presence of a he-goat around. This makes Yorùbá to say '*orúko dé oorun dé*' (a he-goat is around with odour) or in a statement such as '*Ẹja n bakan moja n yoo sofofo*' (moja is the tell-tale of the bush burning). The link rule of signs and their meanings are made known by a code. According to Geoforty and Short a code is "a means of conveying messages, a vehicle of communication."³² This may be realized in a multi-level coding. Code helps to simplify phenomena in order to make it easier to communicate experience. Codes are realized in different forms: behavioral, verbal, gnomonic, poetic, mythic, linguistic, acting, binary, odd codes and so on.

The knowledge of semiotics covers different aspects of life. This work adopts the cultural semiotics, which is concerned with the use of cultural objects or signs associated with cultural meanings. A sign can create multiple meanings, depending on the culture in which it exists. The application of the cultural categories depends on the individual or personal knowledge. According to Lobner, "But we are all some ways apart from commanding all cultural knowledge, as we all have little experience in many areas of everyday life."³³ The distinction between the semantic knowledge and world knowledge (for example, cultural and personal knowledge) is a doctrine of cultural semiotics. Proper interpretation of literary piece cannot be undertaken outside the cultural components of the text. According to Lobner, "Cultural knowledge defines what can be called cultural categories, the categories which are tacitly accepted by the community as an identity...personal knowledge usually includes the greater part of cultural knowledge, depending on the range of the experience of the individual."³⁴ In analyzing any religious and cultural material, it is important that cultural background knowledge is adopted for adequate and accurate analysis to be arrived at.³⁵

If semiotics involves associating meaning to a given cultural sign and symbol, then it is appropriate that the analyst be adequately acquainted with the culture within which the signs and symbols originated. Therefore, analyses of cultural symbols require cultural knowledge and cultural meaning. Individual knowledge usually includes the greater part of cultural knowledge, depending on the range of experience of the individual. According to Lobner, "personal knowledge usually includes the greater part of cultural knowledge, depending on the range of experience of the individual, but we are all some way apart from commanding all

³² A sign that has grown to a certain stage.

³³ E. J. Schmalz, *World's Proverbs and Philosophy* with 2,500 Proverbs, Translated, (London: Nisus, 2000), 178.

³⁴ Geoforty and M. Short, *Style in Fiction: Language Introduction to English* (London: Longman, 1984), 124.

³⁵ Lobner, *Understanding Semiotics*, (London: Hodder Yorùbá Publishers, 2002), p. 201.

³⁶ Turner, 200.

³⁷ W. Ashforth, *In a Study of Knowledge and Human Academic Discipline*, *Journal of Culture and Media*, 1983, 3.

cultural knowledge, as we all have little experience in many areas of everyday life.”³⁸ The distinction between semantic knowledge and ‘world knowledge’ is a doctrine of traditional semantics. It is plausibly argued that we do not need to have the total cultural knowledge about a sign and symbol in order to know the meaning of such a symbol.

This work makes use of Ifá corpus and orílá (paraglyphs).³⁹ These sources provided a reliable database, free from human manipulations. According to Atanda, the available written materials, especially on Ifá, are enough to conduct research. He says “But what still survives in oral tradition and oral literature, particularly in the Ifá corpus is a good indication of the intellectual achievement of the Yorùbá.”⁴⁰ They are free from the constraints of authorship, this means, these materials are the properties of the Yorùbá community.⁴¹ The information through these media is therefore dependable. The materials are “preserved undisturbed as they have been for generations and handed down intact by each succeeding generation.”⁴²

Justification for this approach to data collection is based on the fact that the data are sourced mostly from Ifá corpora sources. In Yorùbá tradition, the earliest forms of communication were oral stories and histories that were passed down from generation to generation by word of mouth. The Ifá corpus epistle is therefore believed to be preserved in preliterate societies. It is a media which, “could develop, preserve and disseminate bodies of academic knowledge even without knowing the act of writing.”⁴³ Ifá’s corpus materials remain intact till date. Abimbola observes that Ifá “...therefore, remains till today one of the most reliable genre of the Yorùbá oral literature.”⁴⁴

Despite the fact that the Ifá text is a culture bound genre, the data in the study is translated into English for the benefit of a wider audience. Some cultural terms or names are not translated to preserve the local or cultural flavor, color and values of African oral arts; this is to avoid misinterpretation and low comprehension “since the indigenous language is more conducive to the interpretation of an indigenous genre.”⁴⁵ However such are explained as may be necessary to ensure their understanding.

Objective of the Study

The main objective of this study is to establish the relationship of indices in both the Ifá divination and IḂeḂi myth. This is imperative because, before now, index in Ifá is

only used within Ifá context. However, an attempt is made in this work to relate indices of Ifá with IḂeḂi so as to account for synergy between Ifá and IḂeḂi. The association or the connection of indices in both Ifá and IḂeḂi is aimed to unravel, as one of the reasons behind the mystery of the Yorùbá people with dizzyotic twins around the globe.

Discussion: Indices of Ifá divination Linked with IḂeḂi

Preamble

In an indexical mode, the sign is directly connected in some ways to its objects. Natural signs like thunder and cloud to rain and smokes to fire; the relationship between the signifier (thunder and cloud and smokes) and the signified (rain and fire) are expressed in indices. These are signs that signal the indexical symbols. One of the ways symbolism is represented in religion is referred to as “symbolic places.”⁴⁶

A location or a specific place can be used symbolically. This is observed to be one of the ways to establish the relationship of Òrúnmìlá and IḂeḂi. For instance, “heaven” is a location (destination or place) for those that enter the kingdom of God. And “hell” is a location (destination or place) for those that end their eternity in fire.

In this study, the indices of Ifá divination are compared with the indices of IḂeḂi on the basis of which their relationships are established. Combs and Freedman assert that, by comparing or linking two things, including human beings or animals with each other, one would eventually realize, by symbol association, their relationship.

The basic strategy in using a symbol as a cue is to pair something with the thing that it is to cue. Depending on the particular person, if this pairing is done often enough with enough intensity, over a long enough duration, or in an environment sufficiently free of distraction ... the person will come to associate the two things with each other. Such a symbolic association allows one thing to be used as a cue for the other.⁴⁷

The Yorùbá adopts this consciousness of pairing two similar things that share related features, values and forms in common. This is why Yorùbá do say that ‘Ohun tó bá iḂeḂi ni a fi n wé ara wọn; ẹ wo ẹ̀pọ̀ ẹ̀pà bí i pọ̀ ẹ̀lẹ̀, àràn ọ̀pẹ̀ jẹ ọ̀wọ̀ aláḡbáṣùn.’⁴⁸ (What are similar are comparable, the peanut shell resembles the midge rat’s coffin, palm- seed bud resembles Tortoise fingers).

Òkún (sea) as Index for Ifá and IḂeḂi

³⁸ Jones, 2011.
³⁹ Ifá does not only praise but also condemns. It encapsulates everything that is associated with an individual or a family.
⁴⁰ Atanda, Yorùbá History. Ibadan: University Press, 1984, 29.
⁴¹ OjoḂá, Yorùbá oral poetry: Composition and performance. I. Abiodun, C. Ashewale and R. Amadi-Tishawale (eds), Oral Poetry in Nigeria, 1981.
⁴² A. Jeleman, *Mapping For studies in For AḂeḂi*. Papeback, Publishers, 1988, 11.
⁴³ Abimbola, 1983, 10.
⁴⁴ Abimbola, 1978, 20.
⁴⁵ At. Ilesanmi, *Yorùbá culture and literature: A cultural handbook* (Ibadan: Twohows! University Press, 2014), p. 111.

⁴⁶ O. Kijaké, *Understanding African Traditional Religion*. University Press, 1984, p. 5.
⁴⁷ Combs & J. Freedman, *Symbolic story, and ceremony: Using metaphors in individual and family therapy*. Norton and Company, 1996, 124.
⁴⁸ T. I. Sogbolu, *Yorùbá Proverbs and Philosophy*. Darang, Nig. Ltd 2009, p. 285.

Different meanings evolve from the use of the terms, *òkun/olókun* (sea/owner of the sea) by different authors. The related meanings are also associated with the context of the use of the word(s). On one hand, *Ifá Olókun* is a variant of the *Ifá* divination system. On the other hand, *Olókun* is known to be one of the wives of *Orunmila*. The practice of *Ifá Olókun* divination system is dominated by women. Adeoye reports that “*Olókun* nàà jẹ́ *Ifá* kan ti o l’agbara nitorí gbogbo eniyan ni won mọ̀ wí pé jàwọ̀ *Orunmila* ni *Olókun* nṣe ...” (*Olókun* is a form of *Ifá* divination that is powerful as everyone knows that *Olókun* is a wife of *Orunmila*). *Daramola* and *Jeje* assert that the symbol of *Olókun* is also represented with *Orunmila*’s *Ejigbe*,⁹⁰ while Adeoye referred to the same symbol as *Ogbe-Ate*.⁹¹ Adeoye further says the deity’s place of abode is under the sea.⁹² Friendship between *Orunmila* and *Olókun* was initiated as a result of *Ifá*’s divination to *Olókun* in a period of confusion, as a result of which *Olókun* prevailed and overcame.⁹³ Ever since, *Orunmila* has been visiting *Olókun* to divine for her. The manifestation of their relationship can be seen in *Orunmila*’s oriki.⁹⁴ *Iwori Meji* verse one⁹⁵ that:

Ifá re lile *Olókun* ko de mọ̀ o!
O ni eni ti ẹ̀ bá rí
Ni ẹ̀ maa pé ni babal

Ifá went to *Olókun*’s house unreturned!
He said “whoever you see adopts as a father!”

Adeoye⁹⁶ further gave a form of *Orunmila*’s oriki that is independent of friendship between *Olókun* and *Orunmila*. He is referred to as:

Ifá *Olókun*
À sọ̀ ọ̀rọ̀ di ayọ̀
Orunmila dudu kẹ̀rẹ̀ ...

Ifá of *Olókun*
A changer of fortunes
Orunmila, the dark complexioned ...

Adeoye⁹⁷ reports that this Oríkì refers to the names given to *Ifá* when he was on the earth. The death of one of the twins is not announced directly but symbolically. The indexical mode of *Okun* (sea) is also accounted for in Ibeji. *Daramola* and *Jeje* report that the dead child would be reported to have gone to *Okun*. “*Bí ọ̀kàn bá kú*

*nínú àwọn ibeji, wọn kò gbọ́d’o tító rẹ̀ fún enikéní kí ẹ̀kẹ̀jì igbá. Bí eni kẹ̀nì bá bẹ̀rẹ̀ eyi ti o kú, àwọn obi rẹ̀ yóò sọ̀ pé ‘o re okun’...” (If one of the twins dies, it is forbidden to announce this to anybody or for the partner to hear. If anyone asks of the dead twins the parents will respond that “he/she has gone to the sea”). Because, *Ibeji* is a divinity and therefore, death is not an end to existence on the earth. In this regards, the death must not be announced as an ordinary being but as supernatural beings, just like any other Yorùbá divinity.*

Okun (sea) that ends the physical journey of *Orunmila/Ifá* is the same place that ends the physical journey of the *Ibeji* from the surface of the earth. Furthermore, the black monkey (*Edun dudu*) or monkey of the sea (*edun ori okun*) symbolizes *Ibeji* which is a resemblance of *Orunmila*’s complexion as referred to by Adeoye⁹⁸ above. *Okun* (sea) and *edun* of the sea are index of both *Orunmila* and *Ibeji*. *Okun* is a connecting symbol for the two of them.

Index of Trees in *Ifá* Linked with *Ibeji*

The *Ifá* and *Ibeji* ancestors - symbolized by *edun* and *Àyá/Orunmila* and *Ibeji* is further related to their food. The two species of monkeys are always associated with the locust bean tree (*igi igba*), and Shea-butter tree (*igi emi*). This equally manifests in their Oríkì. *Daramola* and *Jeje* relate *edun* (*Ibeji*) on locust and Shea-butter trees.⁹⁹

Àbimbola in *Ireje Meji*¹⁰⁰ verse eight puts it that:
Àyá kòrò orí ibò
Edun kòrò orí igi emi
K’iwọ̀ f’iru ná ml
K’emi firu ná ọ̀...

Àyá jumps over on ibo tree
Edun jumps on shea-butter tree
That you wag tail on me
and I wag tail on you...

Adeoye¹⁰¹, while linking this symbolic location with *Ibeji* on locust tree (*igba*) and shea-butter tree (*igi emi*) says “*esé bejé, bejé, bejé, lórí igba, o ta pọ̀nla o run by sori igi emi*.” (legs here and there on *igba* tree. It jumps over on Shea-butter tree). The association of *edun* with tree is further given by *Àjùwọ̀n*¹⁰²

... *B’edun bá jì*
Edun a gbẹ̀jo orí igi...
Edun bú mī, kí n bá ọ̀ rẹ̀lé

⁹⁰ C. I. Adeoye, *Igbajọ́ àti èlẹ́n Yorùbá*, Evans Nig. Ltd., 1985, 227.
⁹¹ O. Daramola and A. Jeje, *Àwọn ọ̀rọ̀ àti ọ̀rọ̀ Yorùbá*, Onibon-Oje, 1967, 260.
⁹² Adeoye, 231.
⁹³ Adeoye, 227-36.
⁹⁴ *Àbimbola*, *Ijine Okun emi Ifá*, Ams Press, 1968, 42.
⁹⁵ *Àbimbola*, *Ijine Okun emi Ifá*, Oxford University Press, 1969, 39.
⁹⁶ *Àbimbola*, *Ijine Okun emi Ifá*, 212 &3.
⁹⁷ Adeoye, 227-36.

⁹⁸ *Àbimbola*, *Ijine Okun emi Ifá*, 348 & 9.
⁹⁹ *Àbimbola*, *Ijine Okun emi Ifá*, 349.
¹⁰⁰ *Àbimbola*, *Ijine Okun emi Ifá*, 282.
¹⁰¹ W. *Àbimbola*, *Àwọn ọ̀rọ̀ ada mererindigbin*, Oxford University Press, 1977, 83.
¹⁰² Adeoye, 227-36.
¹⁰³ B. *Ajùwọ̀n*, *Iremojé ọ̀rọ̀ igbá ọ̀dẹ̀*, University Press Limited, 1981, 61-3.

Èjìé yín mǐ, kǐ n pàdà lèyìn é...
 Èdúnjòbí tò mǐ l'ágbà Oyè

Edun wakes up on trees...
 Edun, abuse me so as to follow you home
 Praise me to turn back from you
 Edunjòbí is sufficient for me as elderly chief

It is revealed in the above Oríkì that *edun* is associated with tree and are identifiable with the poor and those that dislike having them. Twins are as well regarded as "chiefs." From the analysis above, it is discovered from this work that there is a relationship between *edun* (*ibeji*) and *àáyá* (*Orinmílà*) at different level of semiotic significations.

Conclusion

The relationship between *Ifá*, the springboard of the Yorubá culture and *Ibeji*, which is associated with the Yorubá people around the globe, has been established in indices. It is discovered in the study that *Ibeji* indices are related with *Ifá*'s indices. In other words, *Ibeji* indices are derived from *Ifá*. Connectivity between a sign is what the sign points to. In this case, signs that connect *Ifá* with *Ibeji* have been examined in this study. Two major indices: *Okun* (sea) and tree have been indices that connect *Ifá* with *Ibeji*. *Ifá* as the spokesperson for all other Yorubá divinities has been enforced on *Ibeji* as well. *Ibeji*, is connected with *Ifá*, the foundation of the Yorubá culture, and therefore, *Ibeji* is believed in this study to be religious part of the Yorubá culture. It has been observed that religion is the "heart beat" of the culture of a society. For example, *Ìṣọ̀lá* supports this opinion when he says "if you leave out the religion, you are left with deformed culture."⁴⁴ Indices in *ibeji* are believed in this study to be the extensions of the *Ifá* divination indices. *Ifá* and *Ibeji* are forms of Yorubá religion that form parts of their cultural life. However, the semiotic links between *Ifá* and *Ibeji* have further been established around codes, symbols and icons.⁴⁵ In other words, the connections between *Ifá* and *Ibeji* are not limited to indexical symbols examined in this study.

⁴⁴ A. Igàlè "Harnessing, Mobilising and Deploying Cultural Heritage for Development" In O. Olatunji and D. Adedoké (eds) *Making culture memorable: Cultural Group Journal*, 2010, 27-45.

⁴⁵ O. T. Okeawale, *Semiotic Investigation of Ifá Links with Ibeji Myths and Ayo Ologbon Game*, PhD thesis, Edin Sane University, Ado-Ekiti, 2017.