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A SEMIOTIC INVESTIGATION OF LINKS BETWEEN
NAMES IN *IFÁ* AND *ÌBEJÌ* AMONG THE YORUBÁ PEOPLE
OF NIGERIA

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Abstract

Relationships account for wider patterns of good rapport in human society. Among the Yorubá, *Ifá* is believed to be the foundation of culture. Therefore, virtually every aspect of Yorubá life has one link or another with *Ifá*. Despite the prominent roles of *Odù-Ifá* (*Ifá* corpus) and *Ìbejì* (twins) names in Yorubá society, no relationship has been made between the two. That is, previous studies have neither related *Odù-Ifá* (*Ifá* corpus) names with *Ìbejì* (twins) names. This gap is filled by this study. The study relies substantially on literary texts, *Ifá* literary corpus and discourse in *Ifá/Ìbejì* names, analyzed with semiotics, the science of signs because, symbolism underlies *Ifá* divination system. It is found out from this study that, names of principal *Odù-Ifá* are keenly related with *Ìbejì* compound names. This study concludes that, one of the reasons behind global associations of the Yorubá people with twins can be attributed to and understood by the linguistic affinity in names.

Keywords: *Ifá*, *Ìbejì*, code, name, linguistics, semiotics

RESUME

Dans une société les rapports dictent la plupart des relations humaines. Parmi les Yoruba, on considère *ifa* comme la base de toute culture. Ainsi, virtuellement tout aspect de la culture yoruba est lié à *ifa*. Malgré les importants rôles de *Odu Ifa* (le corpus de *ifa*) et d'*Ibeji* (les jumeaux) dans la société yoruba, aucune relation n'a été établie entre ces deux entités. Autrement dit les études antérieures n'ont pu relier les noms provenant de *Odu-Ifa* à ceux provenant de *Ibeji*. Cette étude se charge de combler cette lacune. Notre étude se base sur des textes littéraires qui sont le corpus littéraire d'*Ifa* et l'évaluation des noms dérivés d'*Ifa/Ibeji* analysés du point de vue sémiotique, la science des signes parce que le symbolisme est la base du système de divination d'*Ifa*. De cette étude, il en ressort que les principaux noms composés à partir d'*Ibeji*. La conclusion est que la raison qui sous-tend les associations globales des Yoruba avec les jumeaux pourraient s'expliquer à travers les affinités linguistiques des noms.

Les mots clés: *Ifa*, *ibeji/jumeaux*, code, nom, linguistique, sémiotique.

Introduction

Twins are generally called *Ìbejì* (twins) among the Yorubá people. The parents of *Ìbejì* are popularly called along with *Ìbejì*: *Bàbá-ìbejì* "twins' father" and *Ìyá-ìbejì* "twins' mother." Even, if the twins were born as the last born of the parents, the popularity or the dominance of the name, *Ìbejì* to address the parents takes prominence over the names of the elderly children. This shows how important the name is to the parents and the Yorubá community at large.

The popularity of the *Ìbejì* among the Yorubá people has some spiritual significance because it is considered a powerful divinity that cannot be underrated. Though the birth of *Ìbejì* or twins is believed to be natural, the Yorubá, an important ethnic group occupying South

western Nigeria have a different disposition. Research has shown that "Mainly for genetic reasons, this very large tribe happens to present the highest dizygotic twinning rate in the world (4.4% of all maternities)" (Leroy, Oláléye-Oruene, Gesina, Koeppen-Schomerus and Bryan, 2004:11). The reason behind this mystery remains hazy till date. The present work is an attempt to relate the names in *Ifá* and *Ìbejì* is subject to scholarship. The study focuses on the names associated with major or principal *Odù Ifá* (*Ifá* corpus) and *Ìbejì* (twins) compound names. The compound names in this context are regarded as the names that signify the two children (twins). That is, the two children bear the names. It should also be noted that, there is no gender bound in *Ìbejì*'s names. For instance, either a male or female child can bear the first as well as the second name. The same is with the names of the three children born after the *Ìbejì*, as indicated in this study.

Ifá has been defined differently by many scholars with its diverse scope of knowledge, wisdom and values serving as the bedrock of Yorùbá life. Due to its complexity and position of high regard in various aspects of Yorùbá culture, *Ifá* is not only related with the religious, economic or sociocultural life of the Yorùbá people but, also associated with linguistic element.

Munoz (2003, p. 179), describes *Ifá*'s scope beyond Yorùbá society. He asserts that, "*Ifá* is the most universal divinity among the Yorùbá and other West African people." This is also true, as *Ifá* is not necessarily geographically isolated, demonstrated by the different names and peoples it is known to throughout the world. *Ifá* is known as *Fá* among the Fon of Republic of Benin, *Eva* to Nupes, *Ifá* in Cuba,

USA, Brazil, Trinidad and Tobago, Jamaica, Surinam and Togo, *Afa* by the Ewe and *Geomancy* by Europeans and Margays (Odeyemi, 2013, p. 5). With these different realizations of *Ifá* nomenclature which cut across nations of the world, the spread of *Ifá* is not in doubt.

Given the geographical and cultural spread of the different nomenclatures, in 2005, the United Nations Educational, Scientific and Cultural Organization (UNESCO) included *Ifá* as one of only 86 transnational cultural traditions to be reeognized as masterpieces of oral heritage (Robinson, 2008, p. 1). By this proclamation, *Ifá* became more esteemed in need of urgent preservation. Through its various interpretations, *Ifá* remains of great interest to scholars across disciplines like medicine, philosophy, religion, art and culture.

Like *Ìbejì* compound names, all the two hundred and fifty-six *odù-Ifá* names derive their names from the sixteen principal *odù-Ifá* symbols. However, with the popularity of *Ifá* and *Ìbejì* among the nations of the world, their names have not been given research attention on one hand, and on the other hand, no attempt has been made to relate the names in *Ifá* and *Ìbejì*

Research Method: Semiotics

Semiotics is adopted for this study because, "symbolism underlies *Ifá* divination" (Olatunji, 2005, p. 135). *Ifá* communicates around signs and symbols; which are best interpreted and comprehended through the knowledge of semiotics that deals with the scientific study of signs and symbols. Semiotics can be traced to the pioneering works of American philosopher Charles Sanders Peirce, and

Swiss Linguist Ferdinand de Saussure. Semiology is the study of signs as part of social life. It 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" (Saussure, 1974, p. 60). He refers to the signified, mostly in form of materials (objects, images, sounds and so on). 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. "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" (Peirce, 1931, p. 35). The human semiosis is what this study employs as it relates with names connections in *Ifá* and *Ìbejì*. "We have two meanings of 'semiotics': semiotics as a discipline or general science of signs and semiotics as specifically human semiosis" (Petrilli and Ponzio, 2007, p. 3).

Code is the semiotic element employed for this study. A code is "a means of conveying messages, a vehicle of communication... The coding takes place simultaneously on different levels, and many other factors, such as memory span and general extralinguistic knowledge, play a part" (Geoffery and Short, 1981, p. 122). The linkage of signs and their meanings are made known by code. This may be realized in a multi-level coding as in this study, where there is simultaneous or concurrent use of linguistic code to establish the relationship of *Ifá* with *Ìbejì*. Code helps to simplify phenomena in order to make it easier to communicate experience. In this case, the interpretation of linguistic code of *Ifá* with *Ìbejì* is desirable for the understanding the possibility

of *Ifá*'s influence on global association of the Yorùbá with highest rate of twinning in the world. The linguistic code in names of principal *Odù Ifá* and *Ìbejì* names will further suggest a strong affinity between the two divinities. One can only comprehend meaning of names in *Ìbejì* in Yorùbá tradition through the linguistic code associated in *Ifá*.

Interpretation of code is important in understanding the meaning of a sign, symbol or text. *Odù* is a code of *Ifá*. Messages of *Ifá* are coded and interpreted by an initiated or professional *Ifá* priest. Meaning that, there are different codes left behind by *Òrúnmìlà*, through which we can read meaning to a particular situation. Adéçkò says: "However, life continues in the exchanges of traces of the instituted Codes that bear fragments of *Òrúnmìlà*'s record. *Òrúnmìlà*'s permanent disappearance signifies that meaning in itself, is gone. The search for recovery launched by the *Ifá* left behind in the material world shows that continued existence revolves around the anxiety of contingency" (2010, p. 297).

Objective of the Study The result of this work is that, the names of major *Ifá* corpus are related with *Ìbejì* compound names. These results provide another major link between the *Ifá* and *Ìbejì* divinities on one hand and on the other hand account for one of the possible reasons on affinities of the Yorùbá people with the highest rate of twinning around the globe, since names are trace element of relationship among Africans generally and in particular among the Yorùbá people.

Discussion

Generally, name is associated with semiotics, as it is a signifier (name) of the signified (individual or thing). Much value is associated with individual names in Africa generally and to the Yorùbá in particular. "African names are derived mainly from the people's beliefs, culture, season or circumstances surrounding the child's birth. These names are easily identified, associated or linked to tribes and languages" (Nwanaju, 2003, p. 5). From this opinion, it is observed that, the belief of Africans generally and Yorùbá in particular cannot be glossed over.

To the Yorùbá people *orúkọ ọmọ ní ọmọ*. That is, the name of a child influences the child's behavior especially, when such names are religious. Names have been examined to be related to the semiotic system. In other words, name is associated with Semiotics, as it is a signifier (name) of the signified (individual or thing).

The name to the Yorùbá and to Africans in general, is a double plane semiotic system. On the first plane the name as an indentifying signifier denotes the person or character (the signifier) who answers to the name. This plane of name semiotics is a universal one. On the second plane, the name is also believed to be the signifier of the historical, sociological and psychological behavioural patterns of characters (Ògúndèjì, 1988, p. 79)..

The two planes of semiotic system associated with names by Ògúndèjì are relevant in this context. For example, the names in *Ifá* and *Ìbejì* are signifiers of individuals and have some cultural beliefs. This is the

reason why Africans value their name as such is associated with symbols in their culture. That is, "Nobody exists in African society without a name and such names are often symbolic" (Qláoqba, 2005, p. 37). Linguistic symbol is also a semiotic system to understand cultural values and relationship in names or naming. This is because,

More often than not, a name is a repository of accumulated meanings, practices, and beliefs, and a powerful linguistic means of asserting identity. The Yorùbá are of the view that the name given to a child are very powerful meaningful, and profound, and that they will eventually have strong influence on him/her, on the entire life cycle, ranging from his behavior professionally and intellectually to accounting for his/her future or success in life (Adéníyì, 2017, pp. 85 -86).

The focus of the present study is to examine the lexical and semantic structure of names of *Odù Ifá* and relate it to that of names of *Ìbejì* in order to establish their relationship with each other. It is believed here that, the links in the composition and structure of names in *Ìbejì* are related to that of *Ifá*. As twins share the same linguistic elements with each other, major *Odù* are also associated with this structure *Ifá* and *Ìbejì* also share some linguistic features in their names. In this case, the behaviors of these divinities are equally felt on the celestial beings that are, mostly associated by their celestial names. Thus, a name, in Yorùbá tradition, has impact and influence on the behaviors and

attitudes of the individual concerned. "Orúko ẹni sì ni ijánu ẹni." That is, name is an individual's anchor (Mustapha et al, 1986, p. 68).

The Yorùbá believe that, a name is proportional to a child's behavior; likewise, the character of individual is connected to his or her name. In Yorùbá tradition, names are realized in different forms, such as *orúko àbísọ* (personal name), *orúko idilẹ* (family/surname), *orúko ẹsin* (religious name), *orúko inagijẹ* (nickname), *orúko àmútòrunwá* (celestial name) among others. These categories of names serve as identification in one way or the other among the Yorùbá people. For instance, this study relates to religious names, *orúko ẹsin* (religious name) and *orúko àmútòrunwá* (celestial name) as the individuals examined are associated with *Ifá* religion. *Ìbejì* is one of the most powerful Yorùbá divinities. *Ìbejì* is classified and regarded as one of the senior deities that descended along with other Yorùbá gods. "Ipò irúnmọlẹ̀ ni àwọn baba nlá wá tò wọn sí láti igbà iwásẹ̀" (Adéoyè, 1985, p. 350). In addition, all the names under study in *Ifá* and *Ìbejì* are celestial, that is, from heaven.

Name is one of the Yorùbá ancient forms of writing (identity) associated with individual in the society. It can be used to establish an individual's history in relation with family, religion, work or profession, chieftaincy or royalty among others. In some cases, "omọ a máa fi Òrìṣà (ẹsin) iran tábí ẹbí hàn. Eléyíí ló mú kí orúko jìjẹ nílẹ̀ káárọ̀ Oòòjìire yàtò gedegbe sí orúko tí àwọn ẹyà miiran, páápáà àwọn ẹyà aláwọ̀ funfun" (Mustapha et al, 1986, p. 68). This means, a name shows the divinity (religion) of a family or lineage. In Yorùbá tradition, names are connected with the divinities. It is observed in this study that,

relationships between one and the other divinities can be established through relationship in names. This means that names serve as trace element of establishing some historical facts.

The names and their symbolism are connected with their birth situations. For instance, the position of a child among other five children in the same family would be seen to be fixed, constant and proportional to his/her name. For example,

Táyéwò "a male or female first child of twins",
Kẹhíndé "a male or female second child of twins."

Any of the twins, male or female bears these names. Likewise, the position of the sixteen principal *Odù Ifá* are fixed by names and symbols, as will be examined in the study.

The spirituality in names is also associated with naming in Africa and among the Yorùbá in particular. Names evince the tribes, family history including religion and future aspirations on the individuals with the names. "In Yorùbá philosophy and religion, names given to a child at birth often times designate among other things tribal or clan affiliations, family ties, religious/deity affiliations, or even the hopes of the family for the child. These names tie neatly into family praise singing known as *oriki*" (Qdèyemí, 2013, p. 7).

The above opinions on names equally show that, *Orúko* (names), are media of tracing relationship. Names could also be connected with past religious, social or attitudinal disposition of the

people concerned. With the links in names associated with *Ìbejì* and *Ifá*, one can say that there are “clan, family/deity affiliations” (as quoted above) between *Ifá* and *Ìbejì*. These affiliations also extend to the linguistic aspect as well. This is necessary due to the fact both *Ifá* and *Ìbejì* are important divinities that have gained popularity around the globe.

Lack of research work on relationship between *Ifá* and *Ìbejì* has not given expected opportunity to see any form of relationship between the two divinities. However, the perceived links between *Ifá*'s principal names and *Ìbejì*, we believe, would allow and pave way for further research to the influence of names in *Ifá* on *Ìbejì* names. Relationship is built on different levels and “it is this relationship between the substance and form of a piece of language on the one hand and the extra-linguistic circumstances in which it occurs on the other, which gives what is normally called ‘meaning’ to utterances” (Spencer and Gregory, 1964, p. 68).

The word formation of the names of sixteen *Odù-Ifá* are realized or classified into two. Abimbólá (1977a, pp. 16 & 7) reports that, “the word *Èjì* or *Méjì* (two)... accompanies each of their names either as a prefix or suffix ... In other words when we see the same generic pattern both on the right and left, the signature is that of one of the *ojú odù* to which a name *Èjì* + X or X + *Méjì* will be ascribed.” The names of the principal *Odù* are realized in the two forms going by Abimbólá's analysis above. For instance, the sixteen principal *Odù* are rendered in these forms: *Èjì* + *Ogbè* = *ÈjìOgbè* as in *Èjì* + X (Rule 1). This is not peculiar to *ÈjìOgbè* alone, but with other *Odù* that have *Èjì*

‘two’ as their prefix such as in *ÈjìÒyè*, *ÈjìÒbàrà*, *ÈjìÒdí* “two or double *Òyè*, *Òbàrà* and *Òdí*” and so on. The noun is formed by compounding: *Òyèkú* + *Méjì* = *Òyèkú Méjì* to *Òfún Méjì* as in X + *Méjì* (Rule 2).

Arrangements of fifteen principal *Odù-Ifá* apart from *Èjiogbè* are:

- (1) *Òyèkú Méjì* “Two *Òyèkú*”
- (2) *Ìwòrì Méjì* “Two *Ìwòrì*”
- (3) *Òdí Méjì* “Two *Òdí*”
- (4) *Ìrosùn Méjì* “Two *Ìrosùn*”
- (5) *Òwónrín Méjì* “Two *Òwónrín*”
- (6) *Òbàrà Méjì* “Two *Òbàrà*”
- (7) *Òkànràn Méjì* “Two *Òkànràn*”
- (8) *Ogúndá Méjì* “Two *Ogúndá*”
- (9) *Òsá Méjì* “Two *Òsá*”
- (10) *Ìká Méjì* “Two *Ìká*”
- (11) *Òtúúrúpòn Méjì* “Two *Òtúúrúpòn*”
- (12) *Òtúá Méjì* “Two *Òtúá*”
- (13) *Ìrètè Méjì* “Two *Ìrètè*”
- (14) *Òsá Méjì* “Two *Òsá*”
- (15) *Òfún Méjì* “Two *Òfún*” (Abimbólá, 1976, p. 27).

The principal *Odù* are associated with two- twin birth.

The same twins are known with major *Ifá* processes. For example, Olátúnjì (2005, p. 126) expresses the opinion of McClelland (1966) about *Ifá* divination's twin birth that, “The recurrence of the number two, and its multiples not only in the twin birth of the major *odù* but also in the paraphernalia of the art of divination and the number of *odù* and *esè Ifá* said to be in the corpus. The major *Odù* are twins” (p. 126).

The above morphological structure of the *Odù Ifá* names are related with the *Ìbejì* name: *Omọ Méjì* "Two Children."

Each of the principal *Odù Ifá* listed above had one time lived on the surface of the earth by the names as human, but today deified, so as to preserve their sacredness. This is the reason why the names are uncommon with human among the Yorùbá. For example, *ẹsẹ Ifá* testify to the fact that, *Ogbè* lived as human-being. The *Ifá* corpus as evinced from *Ogbè-Wẹyin*, verse one says:

Ogbè wẹyin bí ajá rẹ yóò pa ikún

Kò sí ohun tí ó wà léyìn tí ó ju Ifá lẹ. *Ogbè look back, probably your dog may kill a squirrel*

There is nothing at the back other

than Ifá
(Odégbolá, 2014, p. 61 and
Sàlámì, 2002, p. 8).

The above *ẹsẹ-Ifá* attests to the claim that, the major *Ifá* corpus existed in form of human-beings in the time past.

The same is experienced in other religions such as Christianity, where it is uncommon to name a child Jesus Christ or Prophet Muhammed in Islamic religion. It is equally uncommon for a Yorùbá child to be named *Ògún*, the divinity of iron and war, or *Sàngó*, the divinity of thunder and lightning. The believers' names are associated with these divinities. For example, *Ògúnymí* "I am befitted with *Ògún*" and *Sàngóniyi* "Sàngó is honorable" are names associated with these

divinities. However, a Christian or Muslim child is named in accordance with the faith's tenets. The Yorùbá names are as well named in line with the religion of the people as prescribed by *Ifá*, the spokespersons for all the Yorùbá divinities. There is also no Yorùbá divinity that is not associated with a divinity. For example, *Ògún*, the divinity of war and iron is associated with *Odù Ògúndá*. The attempt in this study to associate *Odù Ifá* names with *Ìbejì* is another proof that suggests the keen relationship between *Ifá* and *Ìbejì*.

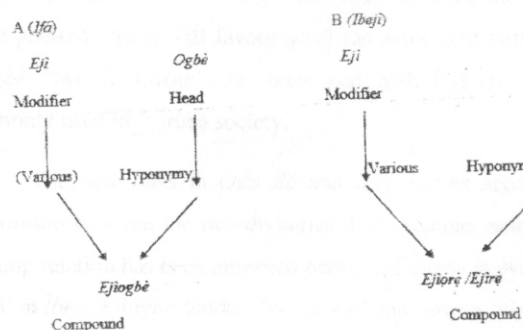
The linguistic component of a name also accounts for a form of relationship. The situation and event before, during and after birth (to the day of naming) are factored into the names of a child. This is because, "The Yorùbá concept of existence transcends the time when the individual is on earth" (Abimbólá, 1975, p. 417). In a predominantly Yorùbá society, religion of the Yorùbá plays a vital role in the names given to a child. The names are believed to have behavioural effect on the child. This is why the pre-birth, during birth and after birth events are not taken for granted. The newborns are named based on specific situations surrounding their birth.

Naming a child is taken very seriously because it is believed that a name can make or mar a person. Thus a name that conveys no concrete meaning, no links to a spiritual source, and evokes neither narrative nor link to any historical events and landmarks is perceived as meaningless. To most Africans, a name represents an essential component of human spiritual anatomy and could serve as an indicator of destiny. Names are often circumstantial, and historical narratives are woven around them... Further, they connote

personality and build ties to culture and ancestry
(Adogame, 2009, p. 88).

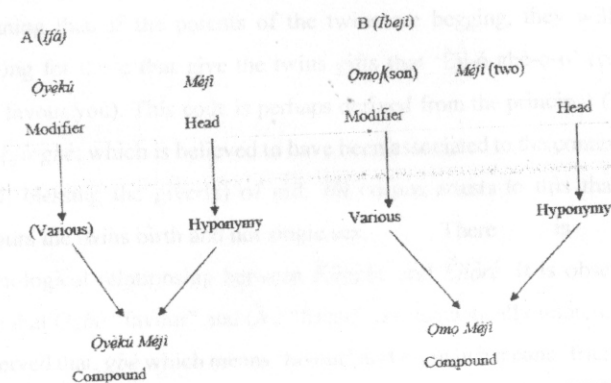
There is hardly anything the Yorùbá people will do that will not be connected with their religion. Naming is also one of such important aspects of the peoples' life that is not taken for granted.

One of the linguistic elements of establishing a relationship is the word/name formation in names. For example, the word formation rules in principal *Odù-Ifá* and *Ìbejì* names will demonstrate further on the linguistic relationship. For example, *ÈjìOgbè* and *Èjìòrè* "two that are friendly" and *Òyèkú Mèjì* and *Omò Mèjì* "two children" are all noun phrases. "Indeed, the signature of each major divinity (odu) consists of two identical halves and this is why the name of each odu has the word 'meji' in it, e.g. *Èjì-Ogbè* (two identical Ogbè), *Òyèkú-mèjì* (two identical òyèkú), etc" (Longè, 1983, p. 25). The words are regular compound nouns. This can further be rendered as follows, as adapted from Lobner (2002, p. 87). For example, the meaning relations between a regular compound and its parts are demonstrated as:



The words are regular compound that comprise of a modifier and the head in both *Ifá* and *Ìbejì*.

The second category showing the meaning relations between a regular compound and its parts is described as:



Adapted from Lobner (2002, p. 87).

The word formation by compounding in arriving at the names in principal *Odù* is the same with that of compound names of *Ìbejì* as well. The modifier adds a specification to the meaning of the head noun. The meaning of the modifier is also bound into the meaning of the compound, but not in the same way as the meaning of the head. "The meaning relation is a special relation to be defined in terms of what the referents of modifier and compound have to do with each other" (Lobner, 2002, p. 86).

The contextual and semantic interpretation will suggest relationship. This is because, these contextual interpretations are couched to make them usable for day-to-day communications within the speech communities and also make them be sustainable within the families, societies, across the time and space. It is also observed that these details are produced and processed into verbal texts and linguo-cultural perspectives in order to make their meanings be reflected denotatively and connotatively... The socialisation, production and perception of "life", etc are entailed in the African name-word. They are systematically couched in specific words, phrases, or sentences in such a way that they do not only convey the peoples' sentiments and affections but they also reflect the unique contexts/environments of the people (Ògúnwálé, 2016, pp. 16-8).

The derivation of Èjiogbè and Èjiré, Omo Méji and Òyèkú Méji to Òfún Méji are related in Linguistic code, including their meanings. 'Èji-ó-gbè-(ó)' "twin will favour you" (as associated with Ìbeji) and Èjiogbè "two in favour" (as associated with Ifá) are related and commonly used in Yorùbá society.

The new links in Odu Ifá and Ìbeji names account for the relationship between the two divinities. For example, before now, no meaning relation has been observed between Èjiogbè in Ifá and 'Èji-ó-gbè-ó' in Ìbeji. Èjiogbè denotes "goodluck" and 'favour' (Lóngé, 1983,

p. 29). Èjiogbè in Ifá is a compound word or noun while 'Èji-ó-gbè-ó' is a sentence, a statement of appreciation of gift(s) to the twins by the twins' mother. This is rendered in form of prayer. For instance, Dáramólá and Jéjé (1967, p. 281) reports that, "Bí àwọn òbí bá n sàgbè wọn yóò maa sàdùrà fún àwọn tó ta ìbeji lórè pé 'Èji -ó-gbè-ó-o'." Meaning that, if the parents of the twins are begging, they will be praying for those that give the twins gifts that 'Èji-ó-gbè-ó-o' (twins will favour you). This code is perhaps derived from the principal Odu-Ifá, Èjiogbè; which is believed to have been associated to the context of Ìbeji, blessing the giver(s) of gift. Ifá corpus attests to this that he favours the twins birth and not single sex. There is an etymological relationship between Èjiogbè and Èjiòré. It is observed here that Ogbè "favour" and Òré "friend" are semantically related. It is observed that, gbè which means 'favour' and ré, which means 'friendly' from Ogbè and òré are semantically related. Also, Èjiogbè and Èjiòré "two that are friendly" perhaps derived their meanings from Ifá. The sounds relations between Èjiogbè and 'Èji-ó-gbè-ó' suggest possible meaning relation as well. This is because,

Knowing the sounds and sound patterns in our language constitutes only one part of our linguistic knowledge. Knowing a language means also knowing that certain sequences of sounds signify certain concepts or meanings... When you know a language, you know words in that language, that is, the sound sequences that are related to specific meaning... There is some sound symbolism in language – that

is, words whose pronunciation suggest the meaning (Chomsky, 2007, p. 5).

This new orientation and understanding of the meaning relations between *Odù Ifá* and *Ìbejì* suggest that the two divinities share some linguistic elements together, because "The coding of information into personal names is based on the lexical, syntactic, semantic and pragmatic rules of the Yorùbá language" (Ògúnwálé, 2016, p. 20).

Conclusion

Looking at the linguistic code in the names of *Odù Ifá* and *Ìbejì* name in the analysis, it reveals that the two divinities are related. The links are not only in the use of *Méjì* "code two", but in the nouns formation of the names in *Ifá* and *Ìbejì*. The semantics of names in *Odù Ifá* are demonstrated to be connected with names in *Ìbejì*. Meaning that, the linguistic code between names in *Ifá* and *Ìbejì* suggest relationship. The links in linguistic elements of *Ifá* and *Ìbejì* is another plane to account for the relationship between *Ifá* and *Ìbejì* on the one hand and on the other hand account for one of the reasons why the Yorùbá are associated with the highest twins birth in the world, which is as a result of *Ifá*'s influence on *Ìbejì*.

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