

## **MODERNITY AND HUMAN VALUES IN CONNECTION WITH DEATH AND BURIAL RITES IN YORÙBÁLAND**

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### **ABSTRACT**

Almost all religions in the world acknowledged the existence of God who is believed to be the creator of all things including human beings. Also, almost all the believers of these religions in the world are of the opinion that out of all creatures, man is the most sacred and the most loved by God. This is the reason why some religions like Christianity, Islam and African traditional religion affirmed that man was given dominion and rulership over all other creatures despite the fact that man was lastly created by God. However, it is quite unfortunate that the sacredness and values ascribe to human beings are gradually washing away. What can we say are the factors responsible for this devaluation? How can we redefine the position of man among the creatures back to where it belongs? Can we say all hope is lost in that respect? These and many more questions are what this paper tries to address. Efforts shall be made to conduct in-depth interview that will include 10 male and 10 female who are above 100 years old; 5 male and 5 female above 70 years; and 10 male & 10 female below 50 years of age.

**Keywords:** The Creator, Sacredness of Man, Religion, Death and Burial Rites, Human Values.

### **INTRODUCTION**

Regardless of where one lives, where one comes from or the religion one might belongs, there is no doubt that one acknowledges the superiority of God as the Creator of all things. All the religions in the world, be it Judaism, Hinduism, Buddhism, Jainism, and Confucianism to modern religions like Christianity and Islam acknowledged the existence of a Creator that is responsible for the creation of all things in the world. Again, these religions placed man above every other things created by God. Decrees and laws are made to show the importance and sacredness of man in these diverse religions. One of the laws of the Jewish religion forbids man to commit murder Exodus 20.<sup>13</sup> Likewise, the laws of *Ifá* do not give room for anyone to kill his or her fellow beings.<sup>1</sup> Although, some notable religions in the world today have in one way or

<sup>1</sup> E. M. Lijadu. 1923. *Ifa: Imole re ti ise Ipile Isin ni Ile Yoruba*. London: James Townsend and Sons. 48.

the other, especially in the past, involved in using human beings for sacrifice, and they all have their reasons to justify the killings. However, whether these reasons were genuine or not now depend on the society and the individual perceptions.

Today, the respect, love and sacredness ascribed to human beings, created in the image of God with part of Olódùmarè in them, are no longer fashionable. People kill one another at will without any consideration that they are both special before the Creator. Any little provocation could lead to the death of a person or group of people involved.

Many have died as a result of meaningless and resolvable incidence. Intertribal and religious wars have claimed so many lives we can lose count of. According to United Nations report, Boko Haram alone have claimed more than 7,700 lives and displaced about 2.5million people across the four most affected African countries namely: Chad, Cameroon, Niger and Nigeria.<sup>2</sup> Also, there had been political, economic, geographical, and social killings in this country and all over the world.<sup>3</sup> Hatred and selfishness have replaced brotherly and communal love that made lives valuable and sacred in the past. No wonder people are killed for ritual money, inheritance and boundary sharing.<sup>4</sup>

In the olden days when love and value for life was in high esteem, if any of the married couple dies, especially the male, it is customary in Yorùbáland and many other parts of African countries for the wife to mourn the death of the husband for at least a period stemming from three months to one year by wearing sad cloths – *Aṣọ Òfọ*, and there ought to be no commercial activities during that period in which some rites are usually performed.<sup>5</sup> She must be able to display in that period her love for her man. It is sad to note today that some of these customs are no longer observed perhaps due to women empowerment, western education, foreign religions, and civilisation among others. Indeed, the need to profoundly understand the hidden factors responsible for the non-observation of these customs represents the major poser that this paper tries to explore and discuss. In-depth interview was conducted in Ibadan among religious people, businessmen and women, educated and non-educated people, while their views were contextually analysed in this discourse.

### **Etymology of burial and Human Values in *Ifá***

In the beginning of time in Yorùbá society, there was nothing like burial. Therefore, there were no rites designed to accompany any deceased person. Though, this does not indicate that the Yorùbá do not mourn, care for or value human beings then. What they normally do when

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<sup>2</sup> <http://internationalmedicalcorps.org/niger-response>. Retrieved on the 15th June, 2016.

<sup>3</sup> <http://www.hawaii.edu/powerkills/s>. Retrieved on the 15th June, 2016.

<sup>4</sup> [www.robminds.com](http://www.robminds.com). Retrieved on the 15th June, 2016.

<sup>5</sup> C. L. Adeoye. 1979. *Asa ati Ise Yoruba*. Nigeria: Oxford University Press.

someone dies is to wrap the person with a cloth and mat, after which the body will be taken to the thick forest where it would be dumped at *igò* or *gògò igi* – in between two protruding or enclosed roots of a big tree for the body to decay. Then the family will go back home to mourn the dead for at least a period of one year.

However, an incident happened that made the people of the past changed their method of disposing the corpses of their deceased ones. According to *Ifá* in *Odu Ogundabede*<sup>6</sup>, there *Ifá* says:

<i>Èdé pi</i>	Ede pi
<i>Èrà pi</i>	Era pi
<i>Obìnrin kú nílé ọkọ</i>	A woman dies in her husband's house
<i>Ó gbilé àlè lọ jí</i>	She wakes up in her concubine's house
<i>Bó o kólá o kólá</i>	If you want to buy okra, buy okra
<i>Bó o gbèni o gbèni</i>	If you seek for discount*, seek and get
<i>Èwo làbòrò wójú ọlọjà</i>	Why looking at the seller's face
<i>Lọjà Èjìgbòmẹkùn</i>	At Ejigbomekun market
<i>Aiwó ó</i>	Abomination
<i>Ojú òkú lò n wò nì.</i>	You are looking at dead person's face

According to the *Odu*, there was a woman who wanted to divorce her husband (some claimed it was *Òrúnmilà* that the incidence happened to) and marry another one, but, because the husband did not give her breathing space to do this, she devised another means. Women with their antics pretended she was sick, she told the new man that she would die on a particular day that he should come to the bush where her family will drop her as a hunter so that when her people might have left, he would come and lose her, and they will go to another place to continue with their lives. She fell sick as planned and died, the family wept and took her to the bush to be dumped. They dropped the body there and left her. The new husband came down from where he was watching the scene and cut her lose. They went away to a distance land where they were living happily. In the new land, the woman was vending okra in the market place where she was seen by (one of the apprentice of *Òrúnmilà* for those who viewed that the incident happened between him and one of his wives called *Èdí*) some people from her former town she had lived.

As said earlier, the former husband and the family of the woman mourned her death for almost a year before they heard from people that went to the market in the town where the woman and the new husband ran to that the woman was still alive. The husband and the family of the woman

<sup>6</sup> E. M. Lijadu. 1923. *Ifa; Imole e ti Ise Ipile Isin Ile Yoruba*. Exeter: James Thousand & Sons. 60.

\*In Yorubaland and some parts of Africa, if one buys some food items like *gààrí*, beans, salt, rice, okra, etc., usually with measurement at a retail prices,, it is customary to add just little part of what the seller is selling to what the buyer buys. This little quantity added is what the writer meant by discount since it has no literary interpretation.

initially dismissed the notion but later investigated and discovered the truth that the woman was much alive. They went there and picked the woman back to her former husband. The shame of the incidence became real sickness that eventually killed the woman. Rather than to just drop the woman in the bush as usual, the husband dug a grave, buried her there and made some people stay beside the grave for few days so that they will not come and exhume the body again. It later became a tradition till date to bury the corpse of anybody that died, and rites were designed to accompany it according to the dictate of Ifa and the tradition of the deceased environment. Part of such rites is, when someone dies, some members of the family will keep vigil beside the body before burial and besides the grave for some days after the burial<sup>7</sup>, although this tradition varies from one locality to another.

### Values attached to Death and Burial Rites in Yorùbá Society

Death in old age is accepted as a blessing not only in Yorùbá society but all over Africa. In Yorùbáland, the conditions that surrounded the death of a person determine the kind of treatment to be given to the corpse. It is in the saying of the Yorùbá that:

<i>Òkú olówó oṣùméje</i>	–	Death of a rich person is done for seven months
<i>Òkú òtòṣì oṣù méfà</i>	–	Death of rich person is done for six months
<i>Òkú olómọ àṣe è ṣe tán ni</i>	–	Death of a person with children is done endlessly.

In the olden days, if a person died at a young age, or at his/her prime age maybe as a result of a sudden death whose cause is unknown, or as a result of the fact that such a child is *àbíku* or *emèrè*,<sup>8</sup> which is part of the Yorùbá's belief that, there are some children that have playmates in the spiritual world that would come to the earth only to die after few years on earth, and return to the earth after a while to the same mother. Such a child is treated with wickedness by burying the corpse anyhow. The going and coming of such child to the same person often and often, is believed by the Yoruba to be an act of wickedness in preventing the normal child who would like to stay till old age from being born. This is responsible for the reason why the corpses of such children are treated with cruelty by their parents. However, we should also note that it is not every child of this category is *emèrè* because some children died as a result of carelessness on the part of their parents particularly the mother. Therefore, such children do not come back to their parents after death. However, when a young person suddenly died in a community, such a person is mourned not only by his family alone but the larger community with a lot of sacrifice by the parents and the entire community so that such a thing would not occur again in that home or community. Such a death is a calamity that befell the whole community and not the parents of such a child alone. Again, in the time past, what belongs to one belongs to all in Yorùbáland. If a

<sup>7</sup> Olatundun Fatunluse. Trader. *Oral Interview*. Beere, Ibadan. 22nd April, 2016.

<sup>8</sup> Olu Daramola & Adebayo Jeje, 1975. *Awon Asa ati Orisa Ile Yoruba*. Ibadan: Onibon-Oje Press and Book Industries (Nig.) Ltd. 146.

child succeeds in any profession in a community, he succeeded for the whole community and not for the family alone as we have today. That was the time when communal love was in operation, and this is the reason why such an occurrence is a communal affair.

The death of a beggar or a stranger as well do attract much attention because they are given proper burial too. Although a leper is not buried at home simply because the Yorùbá do not want such disease to repeat itself. On a similar note, the corpse of pregnant woman, person with hunch back, somebody that died of smallpox, and by thunder are buried at *Igbórò* - evil forest with a lot of rituals (evil forest here does not indicate that evil resides there. Rather, it is a forest believed to be abode of spiritual beings and since the person that died did not die a natural death, then he better lived with the spirits so that he would not bother to come to the earth again. After all *Igbórò* is a place for the meeting of *orò* cult, a sacred place set aside for such) and be forgotten because they are not people whose death can be celebrated and their death are not to be remembered by any one even till today.<sup>9</sup> If a person fell from palm tree, such a person is buried at the bottom of the tree. Likewise, if a person died in a river, he is buried at the bank of such a river with sacrifice for such not to happen again. It is only criminals in the society that are not buried but left for dogs, vultures and other raven birds to devour their corpses. This is done deliberately so that they would serve as deterrent for any one that has inclination to do similar thing, to desist from such an act. Besides, for all the categories of death and burials mentioned above, there would not be any form of drinking, eating and dancing because to all the Yorùbás, they are *òkú òfò* - sad death<sup>10</sup>.

However, when a man that is qualified to be called an ancestor dies, the burial is always different from those ones mentioned above. When such a person is confirmed dead, the corpse is wrapped up in a mat and messages concerning his death is sent to the relations far and near. However, we should note that there are four different ways of sending this message depending on the status of the person that died. In other words, the way a message is passed across to announce the demise of a king is different from that of a young person. Likewise, that of *àbíkú* is different from an old man. For instance, an *Ọba* is never dead in Yorùbáland, rather, *Ọba* will either sleep - *Ọba sùn* or enter the ceiling - *Ọba wàjà*. The message is always passed across at night when the night market is fully in session with *Ọkinkín* flute or *kòso* drum. This is deliberately done in the olden days so as to easily pick on the person to be buried with the king because during this period, it is a must for the person to be buried with the king to be picked from the market place, which is often located in front of the king's palace. When such a flute or drum is sounded, every one present in the market will run for their lives because the sounding of the flute and the drum is a

<sup>9</sup> J. Olumide Lucas. 1948. *The Religion of the Yorubas*. Lagos: C.M.S. Bookshop. 148.

<sup>10</sup> Olajide Aina. Tailor. *Oral Interview*. Beyerunka, Ibadan. 22nd April, 2016.

symbol that all is not well again in the palace.<sup>11</sup> It is at midnight that the message of the death of a young person is rendered. If it is difficult to pass the message across to the family, may be as a result of the fact that the young child is the only child of the parents or the bread winner of the family, elders can make use of the masquerade to do this. *Àbíkú's* case is very easy. Once he dies, they will only tell able body men in the family to take care of his burial since there would not be any *serious* ceremony to be done. However, as earlier indicated, when an elderly or old man died, the remaining elders in the family will gather together to send a congratulatory message to the wife/wives, children and the rest of the family for the demise of the old man.

Arrangements are made to wash the corpse. Soap and sponge are provided. The body is washed with warm water in a big calabash with a special soap called *móláfó*, the hair shaved, and the nails cut. If the corpse is a woman, the hair will be plaited. Also, it is a must that the first son must be there when the corpse is being washed. In fact, based on the information gathered from Elder Ajiboye<sup>12</sup>, he would be the first person to pour water on the corpse. This is the reason why issue of *Àrólé* - a first male child is always important to the Yorùbá man. The washing of the corpse according to Adebusoye<sup>13</sup> is crucial because the remaining materials used in bathing the corpse is very important and must be kept very well in the hands of *Babaláwos* who might use them for other purposes if they lay their hands on them. It is also important to clean the corpse very well because, it is the belief of the Yorùbá that it amounts to the passport for the admission of the corpse to the spirit world of the ancestors.<sup>14</sup>

After the washing of the corpse, the next thing to be done is to tie the corpse. Though, this tradition varies from one place to another in Africa, however, regardless of the variation, the following items must be present where this rite will take place; white cloth, black and white tread, *èrù* - seven for female and nine for male. The tread would be used to tie the *èrù* while the cloth would be used to rap the whole body. After rapping, the corpse is either laid on the mud bed that mat had been spread on or placed in a sitting position for people to come and see. The women in the family together with the drummers will come and be chanting the *oríkì* - of the corpse and people around would be giving them money. This may last for few days before the burial. They would find means of preserving the copse from decomposing within that period. During these few days, expensive garments are donated by the children and relations. These clothes will be buried with the corpse to be taking to hereafter.

The grave of the corpse would be dug usually inside the house or compound so that the living members of the family can still continue their relationships with the dead most especially during

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<sup>11</sup> C. L. Adeoye. 1979. *Asa ati Ise Yoruba*. Nigeria: Oxford University Press. 322.

<sup>12</sup> Elder Ajiboye. Chattered Accountant. *Oral Interview*. Challenge Area, Ibadan. 12th May, 2016.

<sup>13</sup> Adebusoye Titilope. Business Woman. *Oral Interview*. Alesinloye Market, Ibadan.

<sup>14</sup> Adeagbo Kolawole. Oral Interview. Jericho, Dugbe, Ibadan. 12th May, 2016.

the time of breaking kolanuts, libation, and settlement of disputes. They would be able to do this on the burial tomb of the departed ancestor when the need arises.<sup>15</sup> On many occasions, the departed ancestor may have chosen where he would want him to be buried in the house to his eldest son or junior brother in case his sons are too young to understand this before he dies. If he did not do so, then the decision is left for the son or his brother to decide where to bury him within the compound. It is the responsibility of the first born of the dead man to make the first and the last digging of the grave and all the sand dug must be kept. This is called *ilèpa òkú* in Yorùbá and it is used for swearing at the grave side of the deceased in case of any dispute or misunderstanding. A little part of the sand would be put in water for the person or people involved to drink with the hope that anybody that swear forcibly would die within seven days.

On the burial day, people will gather from far and near; relations, friends, neighbours and well-wishers. The corpse is brought out. Dancing and singing are performed to entertain the people present. Usually, burial always take place in the evening. Therefore, as the sun is going down, the corpse is wrapped in beautiful heavy clothing and a special mat. The corpse is taken to the burial ground to be buried, usually with gift items. A woman is always buried with her properties, hunters with their weapon and so on. Although every tribe in Africa have different ways of burying their dead, even among the Yorùbá of South-western Nigeria, there are various means of doing this. However, the common theme among variety of burial systems is that sands are pure into the grave first by the first born of the deceased, a he goat is also killed by the grave side and the blood drained in the grave to appease the *irókò* tree that was used to make the coffin of the deceased. In the past, this rite is associated with those who could afford coffin since it takes many months or years for a coffin to be ready for use. What they do is to choose a good tree, usually *irókò*. The tree is felled and a hollow that can contain the owner is made in it. Then it is allowed to dry before they brought it home. This is the reason why some coffins may have been readily made long before the death of the owner. As a result of the tedious work and time it involves, only few people have the means to afford it. Therefore, the general means is to wrap the corpse very well with lots and lots of clothes to the level that the corpse can stand without anybody holding it.

Shortly after the burial, there are some rites that must also be performed depending on the locality. On the third day of the burial which is called *ojó ikóta*, a goat called *eran kò yà tan* is killed on the grave because it is the belief of the Yorùbá that it is that day that the deceased would resurrect from the compound and make his way to heaven. The symbolic representation of the goat is that though the deceased has resurrected and go to heaven, he is still part and parcel of the family. This belief is one of the reasons why Africans do not bury their dead outside their compounds. The meat of the goat would be shared among the family after which eating, dancing

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<sup>15</sup> C. C. Chenimuya. 2011. *African Traditional Religion*. Lagos: Chenfems Ventures. 171.

and drinking of wine will start. In some culture within Yorùbá society, this rite is performed on the seventh day which is called *Ìje*. The following day, the sons and daughters of the deceased would go round the extended family houses to greet and thank them for their supports during the burial. As earlier mentioned that *òkú ọlómọ àṣeṣetá* – meaning the death of a person with children is done endlessly, therefore, few years after the burial, the children may gather together again for memorial celebration of the deceased. This is what the Yorùbá called *yíyí ẹ̀yìn òkú padà*, which could be done annually, every five or ten years with a big feast. Traditionally, on the day of the remembrance, the children and the family will go and pray to the deceased by the grave side and kill a goat on the grave, from there food would be prepared to entertain family, friends and well-wishers. However, these days, things like this are done in the church by going there for thanksgiving, while entertainment of the guest will subsequently follow.

### **Modern Attitude toward Death, Burial Rites and Human Values**

There are so many changes involved in death and burial rites in Yorùbá society today as a result of modernity, Western education and foreign religions. Things had fallen apart culturally, traditionally and religiously to the level that the center could no longer hold. All those values ascribed to human dignity as a special creature of Olódùmarè are now far eroded by the tides of modernity and other variables mentioned above. Looking at the society today, in some quarters, animals are even more valuable than human. Indeed, frequent cases of dead bodies in public places are not uncommon, however, many a people will pass such a scene indifferently only to leave these bodies waiting for town councils to evacuate. On the other hand, any failure on the part of the town councils to do this amounts to rotteness and decay of these bodies. People are killed at will either for ritual purpose, anger or some other reasons due to the fact that the love and kindness that prevented humans from killing one another are no longer there. All these are indications that the values attached to human life in the past are no longer there now.

Also, due to civilisation, traditional burial rites and rules that always accompany the burial of deceased persons are hardly obeyed these days. In the past, the message about the death of a young person is exclusively left for the elders, which are always done at night sometimes with the help of masquerade. However, in this modern time, it is done anyhow. There are times it is done or passed across through phone or social media. A good example is that of former *Qòni* of *Ifẹ* Ọba Okùnádé Şíjúwádé, Olúbùṣe the second who passed on in London and his death announced through internet, even before traditional stake holders in *Ifẹ* heard. This degenerated into a big controversy because the traditionalists believed that the announcement violated the custom of the Yorùbá in announcing the demise of a king like *Qòni*<sup>16</sup>.

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<sup>16</sup> [www.bbc.com/news/world-africa](http://www.bbc.com/news/world-africa). Retrieved on the 10th May, 2016.



Corpses are no longer treated in the traditional way, rather, they are taken to morgue and left in the hands of mortuary attendance that treats corpses anyhow. This is predominantly as a result of the fact that the corpses are not their relations, besides, they always have many corpses to attend to at the same time. The remaining materials used in washing the corpse are mostly left in the hands of the morgue attendance who otherwise handle them as they like. Corpses are not properly dressed or tied as in the past. Above all, corpses are taken to public cemetery as final resting place where the family will no longer have access to the grave at the same time would not be able to ascertain what becomes of the dead body after leaving the cemetery. Some will even claim that they know what awaits those corpses at the cemetery based on what people see around them in respect of negligence of the place without adequate care, over congestion and poor treatment of the corpses. The traditionalists often scorn those corpses buried at public cemetery, particularly church cemetery with derogatory songs. One of such is:

<i>Babaláwo sun inú ilé<sup>17</sup></i>	Ifa priest died and was buried in the house
<i>Mùsùlùmí sùntan</i>	The Muslim devotee died and was buried outside the compound
<i>Ìgbàgbó ò ribi sùn</i>	The Christian faithful has no place to be buried
<i>O dinú igbó</i>	Except in the bush (Cemetery)

Once a corpse is taken to the morgue and from there to public cemetery, the actions will prevent the family from performing some rites considered necessary. One of such is the digging of the grave by the in-laws. Although this may not have any serious significant role to play in the burial rites other than to pay the last respect for their in-laws, however, the importance of the first and last digging by the first born of the deceased cannot be ignored. In as much as this rite is not performed, there would not be opportunity for the family to have *ilèpa òkú* that may be useful in case of any misunderstanding, arguments or any dispute. All these require the use of *ilèpa òkú* for swearing to avoid wrong judgment by the elders or false accusations by any members of the deceased family, friends or relations in relation to money or property's lending or borrowing. Since there is nothing like this, the only option is the law court. No wonder these days, the struggles and fighting over inheritance by the family of the deceased always resulted in termination of life, madness and use of charms to overpower one another. In fact, if the deceased left behind enormous property, the family are always careless about how is being buried. What they would be agitating for is the property. This is the reason why if one visits some homes, where somebody just died, one would be wondering whether the person just died or has died long time ago because of the attitude of his or her family. Even the immediate family may not show signs of losing an important member of the family.

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<sup>17</sup> T. A .A. Ladele (et.al.) 1986. *Akojopo Iwadi Ijinle Asa Yoruba*. Lagos: Macmillan Nigeria Publishers Ltd. 215.

The influence of modernity, foreign religions and Western education are preventing women from mourning the death of their husbands as the tradition permits. Since education has empowered women in this modern time, some women will therefore hinge their excuses on their works that would not permit them to stay at home to mourn as tradition stipulated. At this present time, I have seen cases whereby men got married six months after the demise of their wives as if the women meant nothing to them or probably as if they have been expecting them to die despite the fact that they were not terminally ill. Although one basic factor that one may think is responsible for this act is that, in those days, and in most cases, love is always developed after marriage not love before marriage as we have today. This is responsible for why couples could endure and tolerate one another in every circumstance. Once love is developed, any bad occurrence to any of the parties always has lingering effects for a longer period. Some may even find it difficult to come out of the situation for the rest of his/her life as if the love affairs involved total satisfaction or swearing to an oath<sup>18</sup>. An informant is of the opinion that in the past, love is not base on material things or beauty, rather, on happiness, joy and rest of mind. That is the reason why couples can die for one another. Today, people prefer their jobs to anything else, and women can always substitute their children for their husbands because couples do not trust one another any longer as a result of material things and beauty. This considerably represents the reason why they do not value their unions again.

## CONCLUSION

Yorùbá culture, religion and tradition are nose diving day by day. Some of these rites have gone with time such that they are not remembered again. Some that can still be remembered are either considered too barbaric in the face of modernity or are against the new found religions. What they have forgotten is that the majority of what is written in these holy books represents the traditions and customs of the people in the land where they came from. A good example is the public cemetery that the Bible says is meant for the strangers or visitors and not for the natives. Even Jesus upholds the traditions of his land when he was on earth. For he says in the Bible, “Do not think that I have come to abolish the law or the Prophets; I have not come to abolish them but to fulfill them (Matt 5-17).” That was the reason why he paid tax, worshipped on the Sabbath days and observed all their festivals. What we should note in all that we regarded as our culture today is that they did not come to us by chance, rather, through revelation from the spiritual. The divine revealed himself to us the way he likes. This we can see in the experience of Hilari Adesina in the book, *The Mystery World under the Sea* written by Omolaye<sup>19</sup>. According to Adesina in that book, she explained that:

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<sup>18</sup> Harold Courlander. 1973. *Tales of Yoruba Gods and Heroes*. U.S.A: Fawcett Publications, Inc. 150-154

<sup>19</sup> Mike Omolaye. 1979. *The Mystery World under the Sea*. Ibadan: Omoleye Publishing Company. 23.

It is customary in the world under the sea that whenever a dead person appeared there, he or she would hold a goat in hand. That is in the area where the African live. While the deceased is being welcome, some people will get hold of the rope used in tying the animal and drag it to a place which I don't know anything about. Unfortunately, whoever arrived without the goat would be neglected, scorned and be given a cold welcome.

This is a clear indication that all the rites that the Yorùbá in particular and African in general are performing during burial are not done for the fun of it or for the elders to put the deceased family into unnecessary spending. Rather, they are obeying divine command as revealed to them by the Creator who design different means as He feels would be convenient for each region and continent to reach him. As a result, we should try and uphold our culture, tradition and religion. The Creator is not stupid by given us the knowledge. Olódùmarè is good to mankind, it is the people on earth who turn the good works of God to bad, and subsequently turn round to put the blame on God.<sup>20</sup> If our traditional means of approaching His throne through our prayers and other rites are wrong, he would not give himself headache to answer our prayers, an indication that mankind should check his ways and go back to Olódùmarè in love, truth and kindness through his fellow beings for us to have a happy end.

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