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YORUBA

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TOYIN FALOLA and
AKINTUNDE AKINYEMI



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CONTRIBUTORS

Oláiywólá M. Abégúnrin, Howard University
Tósìn Abíódún, Hillsboro, Oregon
Oládimèjì Abórìshádé, University of North Carolina at
Charlotte
Olúfadékémi Adágbádá, Olábísí Ọ̀nàbánjọ University
(Àgọ̀ Ìwòyè, Nigeria)
Wálé Adébánwí, University of California-Davis
Àkànmú Adébáyò, Kennesaw State University
Fémi Adédèjì, Ọ̀báfémi Awólówò University (Ilé-Ifè,
Nigeria)
Omótádé Adégbìndìn, University of Ibadàn (Nigeria)
Àrìnpé Adéjùmò, University of Ibadàn (Nigeria)
Julius D. Adékùnlé, Monmouth University
Abímbólá Adélakùn, University of Texas at Austin
Fábáshèhindé A. Adémúlèyá, Ọ̀báfémi Awólówò
University (Ilé-Ifè, Nigeria)
Adébùsúyì Isàac Adénìran, Ọ̀báfémi Awólówò
University (Ilé-Ifè, Nigeria)
Harrison Adéníyì, Lagos State University (Nigeria)
Ìbígbóládé S. Adérìbigbé, University of Georgia,
Athens
Adérónké Adéşólá Adésànyà, James Madison
University, Harrisonburg, Virginia
Olútáyò C. Adéşínà, University of Ibadàn (Nigeria)
Olúşèyè Adéşólá, Yale University
Lèrè Adéyemí, University of Ilorin (Nigeria)
Şólá Adéyemí, University of Greenwich (London)
Olátúndé Adéléyè Adéyemò, Olábísí Ọ̀nàbánjọ
University (Àgọ̀ Ìwòyè, Nigeria)
Níyì Afolábí, University of Texas at Austin

Adéshínà Afoláyan, University of Ibadàn (Nigeria)
Fúnşọ Afoláyan, University of New Hampshire
Michael Ọ̀ládèjọ Afoláyan, M&P Educational
Consulting International, Springfield
Ọ̀láyínká Àgbétúyì, Indiana University
Doyin Àgúorù, University of Ibadàn (Nigeria)
Adérémi Suleiman Àjàlá, University of Ibadàn
(Nigeria)
Timothy T. Àjàní, Fayetteville State University
George Olúşólá Ajíbádé, Ọ̀báfémi Awólówò University
(Ilé-Ifè, Nigeria)
Adéríyì Àkàngbé, University of Ibadàn (Nigeria)
Tópé Olúwabùnmi Akíndípè, Ọ̀báfémi Awólówò
University (Ilé-Ifè, Nigeria)
Tósìn Akínjóbí-Babátúndé, Elizade University (Ilará-
Mòkín, Nigeria)
Akínbíyì Akinlabí, Rutgers University
Şólá Akínrínádé, Ọ̀báfémi Awólówò University (Ilé-Ifè,
Nigeria)
Akíntúndé Akínyemí, University of Florida,
Gainesville
Fenda A. Akíwùmí, University of South Florida
Adétáyò Àlàbí, University of Mississippi
Akin Àlàó, Ọ̀báfémi Awólówò University (Ilé-Ifè,
Nigeria)
Kúnlé Amúwò, Covenant University (Ota, Nigeria)
Ayòlá Ọ̀ládùnké Àrànsí, Kwara State University
(Màlété, Nigeria)
Adémólá Àràoyè, Independent Scholar, Monrovia
(Liberia)

Nurudeen Olátóyè Arógundádé, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Ṣoládoyè S. Asà, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Paul Olúwolé Àsawálé, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Abímbólá Aṣòjò, University of Minnesota

Dàmólá Àyánṣolá, Adélékè University (Ede, Nigeria)

Gabriel Ayòlólá, University of Georgia, Athens

Tòkunbò Ayòlólá, Elizade University (Ilará-Mòkín, Nigeria)

Wahab Adémólá Azeez, Federal College of Education (Lagos, Nigeria)

Abídẹmí Babátúndé Babalólá, Rice University

Adémólá Babalólá, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Emmanuel Gbádébò Babátúndé, Lincoln University Túndé Babáwálé, University of Lagos (Nigeria)

Fàtáì Adẹ́ṣínà Badru, University of Lagos (Nigeria)

Olúyẹmísí Bámbòṣé, University of Ibadan (Nigeria)

John Ayòtúndé Iṣòlá Bẹwájí, University of the West Indies, (Kingston, Jamaica)

Abídẹmí Bólárinwá, University of Ibadan (Nigeria)

Níyí Coker, Jr., University of Missouri, St. Louis

Adémólá Dasyíva, University of Ibadan (Nigeria)

Bólá Dáúdà, Early Years' Education Foundation (Ibadan, Nigeria)

Ayò Fádáhùnsí, Olábísí Onàbánjò University (Àgò Iwòyè, Nigeria)

Ẹmítópé C. Fágúnwá, University of Ibadan (Nigeria)

Julius Fákínlèdé, Federal University of Technology (Àkúrẹ, Nigeria)

Tóyìn Fálólá, University of Texas at Austin

Oláwolé Fámulẹ, University of Wisconsin-Superior

Adémólá K. Fáyemí, Lagos State University (Nigeria)

Stephen Fóláranmí, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Enoch Olújídé Gbádégesin, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Abòṣẹdẹ George, Bernard College, Columbia

Stephen D. Glazier, University of Nebraska, Lincoln

Matthew M. Heaton, Virginia Tech

Samson O. Ijàolá, Samuel Adégbéyèga University (Ogwa, Nigeria)

Daniel Jean-Jacques, University of Texas at Austin délé jégédé, Miami University, Oxford

Obáfẹmi Jégédé, University of Ibadan (Nigeria)

Adépéjú Johnson-Bashua, Lagos State University (Nigeria)

Fẹmi Kólápò, University of Guelph (Ontario, Canada)

Henry B. Lovejoy, University of Texas at Austin

Moses Mabayòjé, Rutgers University

Insa Nolte, University of Birmingham

Ségún Obasá, University of Texas at Austin

Kóléadé Odùtòlá, University of Florida, Gainesville

Olúkòyà Ogen, Oṣun State University (Ikirè Campus, Nigeria)

Bífédún J. Ògúndayò, University of Pittsburgh

Philip Adédòtun Ògúndẹjí, University of Ibadan (Nigeria)

Akínwùmí Ògúndìran, University of North Carolina at Charlotte

Káyòdẹ Ọmọniyí Ògúnfolábí, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Adísá Ògúnfolákàn, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Ségún Ògúngbẹmí, Adékúnlẹ Ajásin University (Àkùngbá-Àkókó, Nigeria)

Abigail Odozi Ogwezzy-Ndisika, University of Lagos (Nigeria)

Akinloyè Ọjọ, University of Georgia, Athens

Mutiāt Títílopé Oládẹjò, University of Ibadan (Nigeria)

Olúwatóyìn M. Oláiyá, Èkítì State University (Adó-Èkítì, Nigeria)

Samuel O. Olóruntóba, University of South Africa

Sunday Olóruntólá, University of Lagos (Nigeria)

Ayò Olúkòtún, Lead City University (Ibadan, Nigeria)

Táíwò Olúnládé, Lagos State University (Nigeria)

Felix Ayoh'Omídire, Obáfẹmi Awólówò University (Ilé-Ifẹ, Nigeria)

Kazeem A. Ọmófóyewá, University of Ibadan (Nigeria)

Bòdẹ Ọmọjòlá, Mount Holyoke College/Five Colleges

Báyò Ọmọlólá, Howard University

Kólé Omótòṣò, Africa Diaspora Research Centurion
(South Africa)

Sànyà Òshá, Tshwane University of Technology
(Pretoria, South Africa)

Wálé Owóṣení, University of Ìbàdàn

Adébáyò Oyèbádé, Tennessee State University

Bùkólá Oyèníyì, Missouri State University, Springfield

Akin Oyètádé, SOAS, University of London

William Oládélé Sàngótóyè, University of Ìbàdàn
(Nigeria)

Kazeem Kèhìndé Sanuth, University of
Wisconsin-Madison

Láídé Sheba, Ọbáfémi Awólówò University (Ilé-Ife,
Nigeria)

Pamela J. Olúbùnmi Smith, University of Nebraska at
Omaha

Adékémi Adégún Táíwò, Èkìtì State University (Adó-
Èkìtì, Nigeria)

Martin A. Tsang, Florida International University

Chinyere Ukpokolo, University of Ìbàdàn (Nigeria)

Aríbidésí Usman, Arizona State University, Tempe

Olúfémi Vaughan, Bowdoin College

Shehu Tìjjání Yusuf, Bayero University (Kano,
Nigeria)

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of instruction in Yorùbá courses offered in linguistics and African languages departments. Graduates of these programs produce their writings in Yorùbá. Interestingly, teacher-training colleges are the dominant institutions for Yorùbá as second-language programs in Nigeria. Many Yorùbá instructors belong to the professional organizations Egbé Akomolédè Yorùbá and Egbé Onímò Èdè Yorùbá.

In Europe, two prominent institutions for the study of Yorùbá are the School of Oriental and Africa Studies (SOAS) in London and the Institut National des Langues et Civilisations Orientales (INALCO) in Paris. In America, the National African Language Resource Center (NALRC) identifies eighteen established Yorùbá language programs, and other centers report thirty-nine institutions offering some Yorùbá courses. The American Association of Teachers of Yorùbá (AATY) serves as the professional platform for Yorùbá educators in the United States. The formalization of the methodology for Yorùbá L2 teaching has developed and grown as a field. A dominant methodology is the goal-based approach, which focuses on the student and emphasizes the interrelationship between L2 pedagogy and knowledge about language, culture, learning strategies, and communication strategies.

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Akinloyè Ọjó

LAW: CUSTOMARY

Before colonial rule, customary law governed the Yorùbá people in southwestern Nigeria. Simply put, customary law refers to those customs generally accepted by a particular community as binding, the breach of which results in customary sanction. A rule of conduct is customarily recognized, adhered to, and applied by

the inhabitants of a particular community in their relationship with one another within or outside their particular community. This conduct has obtained the force of law, in that noncompliance with the rule or custom in question results in adjudication and possible sanction.

A custom is different from a customary law. According to Remigius Nwabueze, a custom is a rule of conduct. When it attains a binding or obligatory character, it becomes customary law. There are sanctions for breach of customary law. Sanction under customary law includes banishment, compensation, excommunication, restitution or restoration, corporal punishment, death penalty, ridicule and humiliation, and apology.

Some of the characteristics of customary law include that it is unwritten, flexible, and generally accepted. D. O. Ibekwu stated:

Regrettably enough, our own customary law is unwritten. It was handed down the ages, from generation to generation. Like a creed, it seems to live in the minds of people. This explains why so little was really known at the beginning about the vast body of laws which had always governed the affairs of our ancestors from time immemorial.

Because customary law is unwritten, it is part of the informal education of children from birth. Proof in the modern court of law is by expert witnesses grounded in customary law.

Customary law is flexible. It is a mirror or a reflection of acceptable usage. This was stated in the case of *Lewis v. Bánkólé* (1909). Customary law remains flexible, evolutionary, and capable of adapting to changing circumstances. In addition, it is a generally acceptable norm by the people subject to it, as illustrated in *Èshúgbàyí Elékódó v. Government of Nigeria* (1931). Assent is supported by sanction, and the sanction is enforceable. Parties to a dispute subject to customary law are usually not strangers to each other. There is usually a social, marital, or tribal tie that binds them. Changes in customary law usually evolve from usage and are not declared by a repeal or amendment.

See also Law: Modern

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LAW: MODERN

Modern Nigeria dates to 1914. This was when the then Protectorate of Southern Nigeria was amalgamated with the Protectorate of Northern Nigeria to form the Colony and Protectorate of Nigeria. As a result of Nigeria's historical link with Great Britain, English law has become a major source of Nigeria's modern law. The Common Law of England, the doctrines of equity, as well as Statutes of General Application in force in England on January 1, 1900, form an integral part of Nigerian law. In addition, certain English statutes that have been received into the laws through local legislation are important parts of Nigerian law. Other modern sources of Nigerian law include local legislation, case law, the Constitution, and laws from various courts.

Local legislation consists of enacted laws that emanate from the major legislative arm of government: either the National Assembly, comprising the Senate and House of Representatives, or a state House of Assembly serving the federal and state legislative interests, respectively. Case law has been defined by John Asien as "that body of principles and rule of law which over the years have been formulated or pronounced upon by the courts as governing specific legal situations." Thus, the principle of judicial precedent is a fundamental part of Nigeria's legal system. The modern legal system in operation in Nigeria is the adversarial system of court proceedings, which is similar to other common law countries. However, the jury system is not used in the Nigerian system of administration of justice.

The 1999 Constitution of the Federal Republic of Nigeria, which is the supreme law of the country, is binding on all authorities and persons in Nigeria. It is another source of law. The Constitution makes provisions for the establishment and constitution of courts, thus making a hierarchy of courts a fundamental part of the Nigerian legal system. The courts provided for by the constitution are the Supreme Court, the apex court in the hierarchy of courts, and the Court of Appeal, with judicial divisions that sit in various states for administrative conveniences. There are judicial divisions in some major cities in Nigeria, such as the Federal High Court and judicial divisions in different states of the federation for administrative convenience. The High Court is present in each of the thirty-six states as well as the Federal Capital Territory. The Sharia Court of Appeal has appellate and supervisory jurisdiction in civil proceedings involving questions of Islamic personal law. The Customary Court of Appeal has appellate and supervisory jurisdiction in civil proceedings involving questions of customary law. The Magistrate Courts, District Courts, Area Courts, and Customary Courts are established in various states by state laws.

See also: Law: Customary

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Olúyémíṣí Bámgbóṣé

LIBATION

Rituals of libation have gained a permanent place in the Yorùbá culture. It is a significant aspect of the traditional religion; it is customary that libations be offered to deities. Oral tradition claims that there are 401 deities in Yorùbá traditional religion, and each requires daily or weekly libations, depending on the deity. Libation is the offering of blood, water, or liquor to deities and sometimes food to ancestral spirits.

The two most common types of libations in the culture are water and liquor. The water libation usually involves complete submergence of the deity's symbols, which represent the deity, or sprinkling water on