

OGBINABE

A marketer that trades everywhere decided to go and see reason to why her market is falling in Okae Ominigbon shrine, OGBI-NABE came out for her.

Illustrations: - she was told to trade where she was, never to travel far to trade, but she refused she grumble away and traded in another man's land without progress, then she packed her goods after long suffering and returned home. In her return, she sold her good well and prospers well. Since then her case has been a reference point in Ominigbon with the saying Iyare Ovbinghodo, iri no fiokhen yeki ogha vbe fiere.

When Ogbinabe comes but for a business man or any person who is trying to relocate, it said you should be wise and patience not to go and return to start from square one. For a sick person, be careful for the sickness not to come back a second time, for choice of business, no, stay where you are. Ogbinabe is turning negative into positive and turning positive into negative.

OGBI-OGHO

The tiger, leopard, puffada and Erha were one family, Erha was pregnant close to deliver, so she went to okae ominigbon to ask what she can do to have a safe delivering the native doctor advised her to use goat, calabash of wine, calabash with water, rabbit, antelope akara and many eatable items to make a sacrifice at three junction leading to her house and also to return the cause she laid on her husband, that way she will deliver successfully and also she should beware of her family members, Erha delivered three children before she could perform the sacrifice. Erha family members came to visit her after the deliver she gave her children out to her family against the native doctor's advice when the children were a little grown. Erha became pregnant after some years, she decided to go and see her children before puffada told her that her children has been killed by Red ant, she cried home in pains. Erha performed the sacrifice she was suppose

to make in three junction, then she moved and leave far away, Erha later delivered twelve children, then the tiger, leopard and puffada decided to go and kill her children, jetting there they saw the sacrifice and begin to eat, the tiger eat the antelope, leopard eat the goat why the puffada eat the rabbit. The tiger dined up on a tree after eating, the blood of the antelope she has eaten was dropping from his mouth, they all slept off a hunter who was hunting for Erha and her children saw the leopard sleeping, he walked closer and used a machete to cut his neck, he discovered that blood was dropping from the tree, than he traced it to the tiger and kill him with a gun, in trying to get the tiger, he matched the puffada's tail, the puffada bit him and be managed to kill the puffada, the four of them died at a spot. Erha lived happily with her twelve children.

When you have Ogbi-Ogho in iha, leave far from your family after the sacrifice not to lose three children and never to give his or her children out to any family member.

OGBI - ORUHU

The oracle came for all the trees in the forest they were advised to cleanse themselves of setback, they all greed and cleansed themselves, it was only one that refused to perform the ritual. Later as years rolls by, storm break and others to observe strongmen, storm break and others, he decided to rush and go for cleansing but it was too later, that is the tree called (Eran noba ya kpoti hundore). When you have Ogbi-Oruhu you must make the necessary sacrifice not to have step back.

OGBI - ETE

This is the story of small ants, they went to a chief priest to ask if there is any sacrifice they can do before they can cut an ewere leaf, but the native doctor advised that they should cut a small ewere leaf to cover their hole not the big one, they refused owing to the fact that the bigger one will protect their hole more

OGBI-OHUN

The tortoise was a student under the devil, the devil taught him wisdom, tricks and many other devilish things, the tortoise became tired of being a slave, so he wanted freedom by all means. The tortoise decided to go to God almighty to change his life for good, hence he went to a chief priest to ask what he can do to get blessed by God without his master the devil knowing it, Ogbi'-ohun" came out for him, then he advised him to give big he goat, knife Obobo Pumpkin and calabash of water to his master the devil and also beg him to grant him freedom and also for him not to have delay in heaven when he is returning from God, the tortoise refused out of anger that he has pass through enough for the devil so he is not ready to offer him anything. The tortoise ran away from devils house one day before devil returns from hunting, he traveled to heaven to see God, God blessed him and he became successful, the tortoise begged people to carry him on their shoulder to prevent him from meeting delay. Few distance to the house, the devil changed into a very young handsome man with bushy hair, he begged the tortoise to help him shave his hair, he tricked the tortoise into doing it, hence he started shaving it, the more he shaves the hair the more it grows, he shaved the hair till it was evening, then the young man changed into devil his master, all his slaves and wife throws what they were carrying away in fear and ran home. The tortoise was almost melting seeing that it was his master he was shaving his hair, the devil delayed him till it was dark, later the tortoise begged his master to please allow to ease himself, the devil agreed, that was how the tortoise ran away into a refuse bin, his master looked for him and called him but he refused to answer even though he heard him, then the devil caused him to remain there all the days of his life, fear did not allow the tortoise to come home.

AKO - OKAN

There leaved a very prosperous farmer at that time his farm was larger than that of ten good farmer put together in his community, one day God decided to pay

from sun and rain, so they did. One day, a hunter shot at an elephant severally, the elephant staggered and matched the big ewere leaf thinking it was just a leaf on the ground, the elephant fell into the hole and died there, the hunter could not trace the elephant, the ants could not come out of the hole, when the elephant finally got rotten only a few ants were remaining, many were dead. That was how they shrieked to the size they are today Ogbi' ete is free favour but don't be greedy.

OGBI - ERHOKHUA

When Ogbi-Erhokhua comes out in Ominigbon, the person has to be humble a careful the story of the antelope and illustrates this the more they both went to a native doctor to ask what day should do before going out in search of food. The native doctor advised them to be humble and watchful, two of them got into the forest in search of food, but stopped half way the antelope ask why he stop, he said he smell danger in front but the antelope hissed and jumps away, not far away the antelope fell into a trap, he begins to scream and he friend ran away. The quotation says oguoziran nobo ero sabewe kuegbe mu owe rhunda iron ma ron ebe no rodaro.

OGBI OSE

Ikhianre oguzo, ogberue ovbegbobidon noveiye

Meaning: Don't travel anywhere, you may return with sickness if not death. In the story of the leopard, antelope and they went to a native doctor to ask what to do before they go to the bush in search of food the native doctor asked them not to move but they used anxiety and hunger to enter the bush, they got killed by a hunter.

him a visit in a calm afternoon when he was already in his farm, God went round the farm and compliment his effort, he praised him for his hard work, but instead of him to give God thanks for the strength he boasted to God that he did not do well compare to the previous years, but he promised to do better the following year. God left him in hunger, he allowed Satan and all evil spirits to attack him, they went to his farm and they were sucking his blood every day the farmer strength was reducing by day and very soon he lost the strength to farm, then he went to a chief priest to inquire of him and Ak-Okan came out. The priest ask him to pound yam from his barn, and make two hundred and one pot of soup, two hundred and one calabash of water and wine to make sacrifice in his farm and anytime any spirit comes in form of human to ask him where he got the strength he is using, he should tell them it is from God. The evil spirits kept visiting him day after day and the farmer was feeding them and talking good of God, the evil spirits took the report back to God, after toro investigation, God stops the evil spirits from tormenting him but yet he cause the farm, the farmer was saved but he lost the farm. When Ak-Okan comes out for any person, the person must drop pride and be humble, then for business, the person is going to fall.

AKO-ETE

All elders in the community visited a priest at that time, "Ako-Ete" comes out for them, the priest hurried them to make sacrifice with Akara, Ibenghen, moimoi, calabash of water, calabash of wine, stick of any kind to make sacrifice to the devil and they should also wash their eyes on the devil to avoid pains, death, tears and lamentation, they did the sacrifice without hesitation, few months later a very bad sickness entered the village, they were all sick, lamentation came and fear griped the elders who consulted the oracle but not too long, the sickness stopped and everybody was at peace because of the sacrifice they made.

When Ako-Ete comes out in the oracle, it means bad beginning for business but later there will be joy if sacrifice is made, same for health and other things.

AKO-EKA

The devil and the ram were friends a long time ago, both of them were not married and the devil was the youth leader, later, the ram got married and raised children by her, the Ram neglected the devil, he no longer visit him as usually, the devil felt betrayed. One day devil went to inquire from the oracle what he should do to get the ram back, the oracle told him to use pounded yam and drink to serve his father in a path leading to the market, and invite the Ram to eat from it, that way he can get him back. The devil did as he was told, he trickishly invited the Ram to come and feast with him, but the Ram wonder why in a bush path, the Ram eat and drank, suddenly there was commotion in the market, market women were fighting, God mother was trying to separate them, the devil sent the Ram to go and look after their goods before the matter can be settled, as his youth leader the Ram obeyed. Getting there the Ram started fighting all of them because he was drunk, in the process he beat Gods mother, the villager summoned an emergency meeting, they took a decision that the Ram should be killed for fighting Gods mother, finally he was handed to the youth leader his friend the devil, the devil killed him without hesitation. When Ako-Eka comes out for you, beware of friends, sudden invitation and drunkenness.

OGHOI-NABE

There leaved a rich and famous cattle marketer, he had slave's wealth and more than a thousand cattle, gradually his cattle's started dying one after the other, but he neglected the death because he felt they were much. Gradually the cattle's died till one was remaining, then he ran to an oracles to inquire from him why he was passing through step back, lost and degradation, the oraclist told him to use three wraps of pounded yam with meat, rotten yams to make sacrifice in a tree that was uprooted by wind itself to bring back his lost glory. He went home, instead of making the sacrifice immediate he decided to sell the last cattle first, before he got to the market the cattle died, he cuts it into pieces and sold the

meat but it affected the price, some were even owing him because he has to sell on credit. What he could raise only bought a hen, the taught he could start a poultry business with it, the next day it rained heavily, the hen was soaked to death, that was when he angrily went to make the sacrifice, in the process of praying under the uprooted tree, he discovered a big box, he opened it and discovered that beads, Gold and so many wealth was in it, he took it home and his lost glory returned. When "Ogho-Nabe" comes out in an oracle, don't procrastinate, hurry to make sacrifice because it goes with step back, penury and total lost.

OGHORI – AKHO

The Rabbit had a community case, everyone was against him, he ran to the oraclist to inquire from him what to do to defeat them all, but the priest advice him to use, dried pepper, shako with fire on it waste from palm frond to make sacrifice to avoid been killed by the people instead the rabbit felt he was saved in his dome of many rooms under the ground, he went and hid himself there only to come out when men and spirits are already at sleep. The community warriors tried to get rabbit for a long time but they failed, one day one of them advice that they should smoke the whole, they took the waste from palm frond put dried pepper in it and put fire on it, the rabbit became restless so he ran out, the warriors killed him and tore him into two, they took him to Oronmila, Oronmila sprinkled his power on him and sent him to Esu. When you get Oghor-Akho in the oracle, make sacrifice to avoid death, ascending from house and community.

QGHOL – QRUHU

This is the story of Ezomon three sons, he went to consult the oracle on what to do in life, the oraclist warned them not to travel, he also told them to serve their head with white goat, white colanuts, and coconuts, the first and second son traveled without performing the sacrifice, but the third one stayed back and

perform the sacrifice. Few months later the first and the second was returned dead, it was the third son that now because the Ezomon after the death of their father. When Oghoi-Oruhu comes out for any person, don't travel within seven days, or fourteen days or three months to seven months after performing the sacrifices.

ODIN – NABE

Qdin was a very wealthy man, but he never cared for his mother, one day his mother planned for youths to go and kill him, the youths planned against the seventh day. On the third day, odin wife dreamt that he was going to be killed, he ran to an oraclist to inquire from him, there he was told to send some yams and meat to his mother, odins wife dried some bush pigs meat for him to take to his mother along with some yams, his mother took the items with joy she cooked and eat from it then she advised odin to leave home very early on the seventh day, he took the advice and left. When the youths came, odin was not at home, his mother cook for them to eat and entertained them, she now later begged them to forgive her son, they agreed and drop the sticks they were holding, odins mother picked the sticks and used it to cook for him. So the quote goes thus. "Aigbodin, Aimuodin, Ukpokpo Nawe Naya Gbo odin, Anaiya Lemam Nodin Riere", so when you get odin-nabe in oracle, just buy a gift for your mother, or serve her if dead.

ODIN – OVBA

Oba Esigie went to the oracle to ask what to do for him to conquer Udo and Aruarain, odin-ovba came out for him, he was told to be well prepare for war, and it will take him three times to war udo before he can win them and it was so, Esigie won the battle the third time. So when Odin-Ovba comes out for you any time, know that it is going to take three attempt for what you are about to do to work no matter the sacrifice.

ODIN-OKAN

Vulture was ready to go to heaven, he went and consult the oracle on what to do to meet sanity in his return. The oracleist told him to use half mat, seven palm carnels, native magi and other rotten items to make sacrifice so that his things will not go bad or spoil before he returns, but he refused, he said he has made a lot of sacrifices before. The vulture spent three years in heaven, on the third year when he was about returning, his mother became sick and died after four days, the people wrapped her with a half mat and placed her on the boundary of the community. On the seventh day, the vulture was returning very hungry, he saw his mother's corps and eat her remaining small pieces, he went straight to the king that sent him heaven to narrate what happened to him, the vulture return home to look for his mother, there was told that his mother died seven days ago and has been wrapped in a half mat at the boundary; he felt bad and wept, he took the remains of his mother and went back to God to report his case, he also begged God to make everybody have a taste of his mother and also everybody in the world should eat their mother for life, God agreed and used his mother to form a woman breast, so for life all children must suck their mothers, breast milk. It is interpreted as "Umalele Umalei Noma Giemwen Fo, Edin Vien Ayanmwen Nokhua Ghogho Sokpan Ayanmwen Nokhua Imwen Ukpe Naya Riedin" Odin means heaven or sky why Okan means earth or land, this too cannot end, when Odin-Okan comes out for anybody, know that is an issue that cannot end. Too for a pregnant woman, she must be careful not to have premature or be pregnant for years.

ODIN-ORUHU

Oronmila was sick in the past, he went to consult the oracle, he was told that the witches are the one oppressing him, he was also told to use an he goat to make sacrifice for them to eat, he used the he goat to cook for them as he was told, the

witches eat and died, then Oronmila became free, so the say goes thus: "Okulubu, Uwu Nogha Gbokhonmwon Keg hi Rie Ma Re.

QBARA - NABE

Ukpezu was a trader of beautiful things he sold some items to one of his friend who refused to pay him, he went to an oraclist to inquiries of him what to do for his friend to pay him on the contrary, the oraclist told him to use charcoal, dried pepper, calabash of water, calabash of drink, corn, plantain and yam, pounded yam and meat to make sacrifice at the junction leading to his friends place, also he should not leave the house or travel within seven days. Ukpezu became angry and impatient, he went to meet his friend without the sacrifice, his friend welcome him and gave him a warm refreshment, his friend asked one of his servant to go and draw debt for him to pay Ukpezu, his servant left and returned with a big bag of money, Ukpezu was so happy, he pour the money down and started counting with Ukpezu, immediately thunder and lightning came at once, the house caught fire, Ukpezu, his friend and the money burnt to ashes.

OBA-AGHOI

The oraclist advised the tiger to make sacrifice with palm frond, seven rice leaf, sherry leaf, calabash of water, calabash of drink to Esu, to avoid poverty, hunger and high expectation without result, but the tiger refused to make the sacrifice. One day the tiger set out for hunting in the morning, he killed an antelope, he took the antelope under a palm tree to eat, as he was about eating it, a palm frond fell from the tree and scared him, the tiger ran away in fear of the sound, in the afternoon, he killed a dear, when he was about eating it he took it under the sherry tree, then the sherry fell from up and scared him too, in the evening, he killed another animal and took it under a rice tree, same thing happened. The tiger became hungry, he has to quickly take the items to Esu for sacrifice

according to the prediction of the oraclist, that was when he came back to his glory as a hunter as he use to be Oba-Oghoi brings set back, promise an fail.

OBARA-OGHAE

The oracle told God himself to be careful within seven days not to sustain an injury that will sprinkle his blood. God laughed, and called him a liar, he ordered that the oraclist should be locked in the prison for seven days, if in the seventh day there is nothing like injury, he will kill the oraclist on the seventh day, when God was coming out to sit on his throne, a broom stick fell from the mouth of a bird that was building her nest, the broom stick went straight to pierce God on his chest, blood was gushing out and the prediction of the oraclist came to pass. God ordered his release and bless him with gifts. When Obara-Oghae comes out for a man, it means accident or injury, but for a woman it means monthly flow or delivery. There must be blood.

OKAN-OGHOI

God called all the deities to his palace, he told them that anybody who is able to piece his iron staff (Osunigiogio) into the ground in his palace automatically becomes the senior among them all, they all started thinking as they return home, but the youngest of them when to consult the oracle, he was told to use white cola nuts, white cock to serve his head, then he should also take food items along with him and give it to anybody he sees on his way back to heaven whether man or spirit, he obeyed and did exactly so. On the day of the competition all native doctors and deity started piecing their staff to the ground but all failed, the neglected small one was the one that piece his own to the ground and it stood tall, God asked all of them to sit, he offered them cola nut, but he orders that the small one who was able to piece his own to the ground should brake it, he also blessed him, that was how Oronmila became the head of all deities. When Okan-Oghoi comes out for you, you must be bold and courageous in what you are about

Nwata Dibi, Nwa m

to do after making the sacrifice. So the interpretation goes thus "Uhun Oghe Okangho, Ero Ze Okan Gho Odion".

OKAN-ORUHU

There leaved a warrior who fought his enemies many years without success, he went and consult the oracle, there he was told to give thanks to God, he was also told not to beat war drums, he should quietly go and lay arm bush in the forest, as his enemies are coming, he should attack them by surprise, he did as he was told, that was how he captured all his enemies and killed them all, his village and his family became free. So when Okan-Oruhu comes out for you in the oracle, be very careful and reserved to succeed in what you are about to do or be careful not to enter into the hands of unknown enemies (Joshua 8:3-29).

OKANRAN-OGHAE

Okanran-Oghae, came out for a hunter that hunts with harrow, puffada, squirrel, harrow, palm tree, and tangled bush. The oraclist warned the hunter not to be greedy or have eye on any good thing he sees, he warned the puffada not to allow anybody say amen to his prayers when he prays for his head, he warned the harrow not to leave with a deceiver and the palm tree should pray for a deliverer because it is a deceiver that destroys a tangled bush in order to see what is on the tree. One day the puffada was trying to serve his head he went under a tree but the tree drive him away, then he went under a palm tree, the palm tree allowed him, as he was praying, the squirrel that was on top of the palm tree was saying amen, the amen he was saying draw the attention of the hunter, the hunter brought out his bow and harrow and shot the squirrel but the squirrel fell and hang on the tangled bush on top of the palm tree. The hunter brought out machete to cut down the tangled bush to get the squirrel, in the process he machet the puffada's tail and the puffada stings him, and he used his machete to cut the puffada to death before he gets home so it was only the palm tree and the

tree that survived it. So it is interperated as "Aro Miemwin ban ogbe ofiekpede. So when okanran oghae comes out for you, you must be careful because it is sudden death.

OKAN -ETE

God, created all parts of the body at that time, the head went to an oraclist to ask what to do for him to be the head and most worship, he was told to use two hundred and one things to make sara for the whole body, the head did, the whole part of the body eat and drink until they became drunk, the head in return asked the whole part of the body to carry him up high to dance round the village as a thank you for what they have eaten. When the time came for him to come down, he refused, he asked them to make sara for him as he has done for them before he can step down from the whole body, but all of them said there is no way they can do it with him on top of them, they took him to God to complain, God asked them to make sara for him as he has done for them, they said they can't with him on them, so God blessed the head and pronounced him to remain on top forever, so when Okan-Ete comes out for you in oracle, make sacrifice for your group or people, don't be selfish so that you can later be their head.

OKANRAN - OHUN

There leaved a drunk who went to the oraclist to ask what he should do in order not to have troubles in life, the oraclist warned him to stop drinking to avoid sudden death, disgrace and indebtedness, but he laughed at the oraclist and tagged him a liar, he said he has been drinking now for years, he has drink so much that drinking does not affect him again. One day he drank so much to the extent he started insulting elderly people he destroyed items worth good money and he vomited all over is body, when the people were trying to get him to pay for what he has destroyed, he ran away, in the process he fell into a well and died.

When Okanran-Ohun comes out for anybody, the person should reduce his drinking habit or stop drinking at all it is the something with Obara-Ohun.

ORUHU-NABE

The bat lost his mother and father, she became very poor, feeding became a problem, she went to a priest to inquire of him what to do in order to have a new life free of hunger, the priest told her to use a she goat to serve her mother, and also the bat should avoid eating anyhow to avoid throwing up all the time. The bat could not perform the ritual because of poverty, she now traveled to heaven to tell his parents what she is passing through on earth, getting there he discovered that his parents were in more penury than she is, they too had nothing to eat, when the bat was about to go, he saw a very little food on the ground he quickly picked it and begins to eat, his mother shouted at her to vomit the food immediately because it belongs to her guardian angel, if her guardian angle cannot feed and die, she too will die, so the bat began to threw up, that is why all bat vomits after eating till tomorrow. When Oruhu-Nabe comes out for you in oracle, don't take what you are not given, if not you will pay for it, don't eat any how to avoid operation or disgrace, if your thing is missing and you are looking for it, you will surely get it.

ORUHU - QHA

There leaved an elephant hunter who has toyed all his life killing elephants yet the elephants will run away and die in a place he cannot discover. One day, he went to an oraclist to inquire from him what to do to be able to kill an elephant and bring it home, the oraclist told him that he can never bring an elephant home, but he will use white cola nuts, white cloth and white chalk to serve Osagbaye and beg God to favour him, he will find favour. The hunter did as he was told, he went to the forest three days after the sacrifice, he toyed round the forest without getting animal to kill, he got to the lake that has always been his

bus stop each time the elephant he shoots passes through it, he was so scared to pass through it as usual, when he was about to leave, he hear a voice from heaven telling him to cut a stick to cross the lake, he did it and crossed to the other side, getting there he found the teeth of the rotten elephants he has been kill, he pricked them all and put them in his bag, when he was about to leave, he heard the voice again telling him to pluck the fruit that was on his right hand side, the voice advised him to use it to rub his son when he gets home his wife will put to bed before he gets home, the hunter obeyed. Getting home he discovered that his wife has been delivered of a bouncing baby boy, he use to fruit to rub his body then he proceeded to the palace to give the elephant teeth to the Oba, he told the Oba all that has happened in the bush the Oba told him that the voice he heard was that of God, the oba gave him five wives, slaves and all good things and later crown him with the title of Ohenosa (meaning prophet of God he leaved forever happier in his life. So when Oruhu-Oha comes out for you, be very careful and listen to advice, don't do anything with strength.

ORUHU-ETE AND ERHOKHUO-ETE

Raining season and dry season were sisters to cocoyam but raining season was the elder. Raining season took proper care of her younger sister the coco yam, she bought her many cloths and cocoyam, had many children, one day, the raining season decided to travel for five months, she left the cocoyam in the mercy of dry season, the dry season dealt with the cocoyam, burnt all her clothe, killed her children. The cocoyam went to the oracle to consult on what to do to be free from the torture of the dry season, the oraclist told her to pray for the return of the raining season and always pray for peace, she did as was told. One day the raining season returned, she dealt with the dry season drove her away and took proper care of the cocoyam till she gave birth to many children and bought her new cloths. When Oruhu-ete or Erohokhuo-Ete comes out for you, beware of

family members as there are bad once in it and take your children away for them, for business, raining season will be the best.

OGHAE-NABE

There leaved a woman called Iyenurubi (meaning mother of Urubi) she had three sons, her three sons were bushers in the palace, they were very famous and well to do, but they neglected their mother, one day the woman angrily went and joined the witch craft, she complained to them what she was passing through, hunger and starvation, yet she has wealthy children the witch craft people took her words and promised to deal with her children, that time the chief butcher does not cut any sacrifice to the gods twice, he must cut it once or he will be killed alongside the sacrifice. One day, the senior son was asked to come and slaughter a sacrifice to the gods, the witch people covered the neck of the sacrifice with a spiritual metal on known to him, he got there an cut the neck of the sacrifice but he couldn't cut it once so he was asked to be killed, same thing happened to the second son but the third son ran to the oracle for solution, the oraclist told him to buy cloth for the mother, food stuffs and many important things his mother was so happy, she went back to the witches to tell them to forgive her son and let him slaughter the sacrifice once without error, they gave a golden bangle to the mother to give to her son, they told her to place it on his left hand. Before slaughtering the sacrifice, he should use that left hand to touch the head of the sacrifice before slaughtering it, one the very day, oghae did as instructed by his mum, they were all very happy. So when oghae-nabe comes out for you always respect your mother and do good for her. "Iyenurubi o fiokhunmwun osokpa uhukpa oghae novbiere era yago.

OGHARI-AKHO

Oghari-akho came out for Ogun and a palm wine tapper in an oracle, they were told to use a keg of palm wine, roasted yam and palm oil to make sacrifice for

them not to kill themselves but ogun and the palm wine tapper refused. One day Ogun traveled from his village to fight war in a neighboring village, in his return he saw the palm wine tapper with his friends dinning and wining, he was so angry, he came into their midst with anger, they did not honour him because he didn't greet any of them, a little while later, he asked them to serve him some wine since he can see that the roasted yam and palm oil was finished, they replied him that there was no wine anymore, ogun used his sword to kill all of them, he went down to drink from the calabash, there he knew they were telling the truth, the wine was finished, he regretted killing them he now declared since that day that anybody who's drink is finished should lay the calabash or keg flat on the floor. So when oghari – Akho comes out for you, use palm oil, roasted yam and palm wine to serve Ogun and beware of anger not to kill somebody and go to jail and for somebody not to kill you too.

OGHARI – OKAN

Oghari-okan came out for Ebomisi in oracle, he was warn never to have a fight with any priest who fights under the power of a deity called ake, after a long time, Ebomisi fought an ake priest out of pride, the priest gave him a leg and he fell down, he sustained little injury, the injury later spread into a big sickness which Ebomisi was treating, fear did not allow him return the fight because of Osuneren called Aikpeloguihien he was in ilobi, the village the ake priest came from. So when oghari-okan comes out for you, beware, of people named after ake "akesuyi, akesogie, akemwonyi, igbinake, akedolor, evbakeru, akezuwa" etc for them not to poison you or harm you and also don't take oath in any ake shrine not to be harmed by it.

OGHAE-IGHITAN

God created all animals including the elephant, he gave the elephant a long tail, but when the elephant was about to come to the world, he went to an oraclist to

ask what to do to survive the journey, oghae-ighitan came out for him, the oraclist told him to use calabash of water, akara, pumpkin and tangled bush to serve esu, in order not to have disappointment with his tail, the elephant refused, he boasted that no one can cut his tail, out of pride and his size he left for the world. When he was about to get to the world, his tail got tangled up in the bush, the elephant needed help, after a long suffering the devil came and free him by cutting off his tail, the elephant now come into the world with a short tail, so it is interpreted as "Adagba ne ni Eni kpolor sokpan eruruhenren khere". When oghae-ighitan come's out for you, be careful not to be reduced to nothing.

OGHARI – OSE

Bata was a very handsome young man, a singer and a drummer all his fellow singers and in-law was against him because all the women in the village loves bata. One day they were invited to come and play in a neighboring village, bata when to consult the oracle, he was told to use a big he goat to make sacrifice to Esu, he was warned not to drink all throughout his stay in that village, Bata neglected the sacrifice and traveled to the village. Getting there, they invited him to drink but Bata refused, it was his in-law who went with him that convinced him to drink out of trust Bata drank, he vomited all over his body and made fool of himself. His in law quickly ran to the market to buy him some cloths to change, the used those cloth to rub a smelling he goat on his way back, they took Bata and cleaned him up, then they gave him those cloths to wear, Bata started smelling the kings daughter who was expected to marry Bata ran away everybody avoided him, the news spread even to his village before his return. So when Oghari-Ose comes out for you, you have no friends, be careful, avoid drinking, avoid your in-law.etc.

OGHAE-RIOHUN

Olukun was a very rich man he had everything in abundant, one day he called God to a challenge, he told God that he is richer and more powerful than God, the people at that time fixed a date for God and Olukun to come and declare their wealth, God was seated in his throne with his chiefs and people in heaven all about him waiting for Olukun to come and disclose his wealth, God sent Cameleon to go and tell Olukun to hurry up and dress in his very best, he sent him with the ability to change. The cameleon got to Olukun's palace, he told the guard at the gate that he was sent from God, they led him to Olukun, Olukun was richly dressed, seated on his throne with all his subjects around him, immediately the cameleon sees him, he changed into the expensive dress Olukun was wearing, Olukun was surprise that cameleon of all the message of God could dress in such an expensive way. He grumbles in to his room and wear a more expensive one, the cameleon did same, he went in and changed for seven times, the cameleon did same, Olukun now sent one of his servants to go with the cameleon back to God to tell him that he is the king of kings and the lord of birds if his servant could be this rich, the wealth of God is uncountable. The cameleon returned with the servant, the message was delivered, everyone praised God and worshiped him. So when Oghae-Riohun comes out for you, don't be proud, not to be defeated by a nobody, for a rich man be calm and be respectful, for a poor man, you will be rich but remove pride (1 Samuel 17:44 - 51).

IGHITAN - NABE

Igitan-Nabe came out for a man who was planning to take another man's wife, the priest warned him to make sacrifice against an unknown person and set back, but he refused, he used anxiety to take the woman away and hid her in a far place, but one day before he returns to give the woman food, he couldn't find the woman again, the woman was stolen by someone else, the woman's husband was told by eye witness who stole his wife, he came with a cutlass to kill him and take

back his wife getting there this wife was not there, instead of killing the man, he commanded him to go with him in search of his wife. So Ighitan-Nabe is set back, lost, starting from square one if sacrifice is not made.

IGHITAN - OGHOI

Ighitan was a seer; oghoi was a seer, born of same mother. One day, their mother left for the market, Ighitan asked his oracle what his mother was going to buy from the market, Ighitan interpreted and said his mother was going to buy a beautiful she goat from the market, Oghoi throws his oracle and interpreted it saying that the goat was going to be two, they both argued and almost fought Ighitan threatened to beat Oghoi and Oghoi dared him to do it, Oghoi threatened to beat Ighitan, Ighitan dared him too, neighbors came to settle them, they asked them to wait till their mother arrives, not quite long their mother was returning from the market with a beautiful she goat getting to the house the goat fell down and delivered the goats became two, their mother advice them not to quarrel again, for both of them are good prophets indeed, so it is interpreted as "Ighitan zobo, oghoi zobo, ighitan we naghe gbobo, oghoi we naghe gobo, oghoi we nag he gbobo evbo na na gbobo rokpa ma". From that day, the Oba now employed both of them as his personal oraclist.

IGHITAN-OSE

There leaved to wealthy farmer who has many servants, every day he must take them to his big farm to work whether weekend or not, One day it rained heavily from morning till night, the slaves were so happy to rest, the farmer was laughing with them but he was bittered deep down his heart. So it is interpreted as "Akon gie wuria eko mae iyoha emae no yane nigho" so when ighitan -Ose comes out for a business man, be careful not to experience set back, for a friend, he is not happy with you, he is pretending.

OHA - NABE

There leaved a palm wine tapper, he has a pregnant wife who was receiving the symptoms of labour, he went to an oraclist to inquire of him what to do for his wife to deliver safely, the oraclist told him that his wife will deliver safely but he need to make sacrifice with five yam tied together, keg of palm wine and eggs to make sacrifice at the path leading to where he tap palm wine, to avoid sudden thing that will happen to him during his palm wine taping from that day to seven days time. The palm wine tapper laughed, he ignored the oraclist saying he has been into the business years ago, nothing can happen to him. His wife quickly used an egg to tough her stomach and break it at the road path, she delivered that night. Seven days later, on the day of the naming ceremony, the palm wine taper set out very early to get some fresh palm wine for the ceremony, he climbed to the top of the palm tree and got the keg, then he returned home, a little closer to home, he decided to get some fresh cola nuts, he climb the cola nut tree, as he was plucking them, thunder struck the branch of the cola nut tree he was resting on he fell down and used his chest to hit a thorn stick, the wife waited till evening, then they got some youths to go in search of him, there they found him long dead. So it is interpreted as "utinmekon, utiavara-van, a kinokp vbudin, oke ya de vbe erhan. So when oha-nabe comes out for you be very careful not to get sudden accident or death.

OHA - AKHO

There Leaved a snail, the oraclist warned him to sharp four swords of war and place them two at his front, two at his back, in case of any war so that he can survive the battle, the snail obey but placed the four swords in his front because in his wisdom it is face to face battle are fought. One day a very serious war came, the snail drew out enemies discovered that the snail was not protected behind, they quickly went behind him and caught the snail alive, then the snail started

hissing in regret to his action to what the oraclist told him. So it is interpreted as "Okuo iyeke oro khon mu egile gharie"

QHQ - QGHOI

Long time ago, the people of the world gathered together in a meeting, they wanted to be killing the vulture for meat, they sent the wise man in their midst to go to heaven and take permission from God so that they can be killing the vulture for meat the wise man got to heaven but God was busy receiving so many visitors, God asked him to wait, in fear the vulture ran to an oraclist to ask what to do for the people of the world not to use him for meat, the oraclist told him to wrap many cola nuts and use it to make sacrifice at the junction between heaven and earth, the vulture did exactly, on the third day, God granted the wise man audience but before God could pass judgment, he was short of cola nuts and he was having so many visitors, God sent the wise man to go back to the world and by him cola nuts, the wise man left, on his way, he found the cola nuts that the vulture used in making sacrifice, he quickly took that one to God, the next morning the vulture decide to go heaven and appeal his case getting there, God serve him with cola nut, the vulture discovered that the cola nuts were his, he told God that those cola nuts were his, God argued with him few minutes later, God ordered a quaked to call the wise man, the wise man came and agreed that the cola nuts were picked at the junction for the journey to be quicker. God became so angry for what the wise man did, he seized the wise man in heaven and frees the vulture to return to the world, then he made a declaration that anybody that kills the vulture will die with him, the vulture became a free bird. So it is interpreted as "Ugu ragbon, umenwaen re rhinmwini uwewaen ke rhinmwini agha riugu, kevbe we atamamwonr ghae ringu, owa rioe emwan ni riugu vbo, owiran rehinmwini noie. So when oho-ghoi come out for you, be careful, don't be too wise, don't take what does not belong to you.

OH'-ODIN

Longtime ago, the tortoise trap caught a spirit. When the tortoise got there, the spirit commanded the tortoise to take him home. The tortoise took the spirit home and the spirit became a problem to him. The power of the spirit was his voice of command to any hearing object. The tortoise went into the bush to summoned all the bush animals to help him take the spirit away from his house.

But the spirit commanded them to be at his service just as he did to the tortoise they started farming, cooking and doing all kinds of things for him. One day, one of the animals went to a priest to inquire of him what to do in order for him to be able to remove the spirit the native doctor advise him not to use strength, force and stubbornness to remove the spirit. But, he went against the priest advice and decides to block his two ears in order for him not to hear the voice of spirit since the power of his command lies in his voice.

He went straight to the tortoise house and use his strength to remove the spirit and they were all freed but the animal became deaf for life. One day, he decided to sit near the river to take fresh breeze, the son of a hunter sighted him and called him three times but he was deaf, he didn't hear. The hunter son went to call his father, the father brought out a gun and shot at the animal and he died

So, oh'-odin is interpreted as (iyehọ ero gbo miamwenze) when it comes out for you, you... must be careful, don't use strengths, don't be stubborn, take advice in what you are about to do for it not to claim your life (1st Samuel 15:22).

ET' - AKHO

Et'-Akho came out for beans In an oracle, at that time beans was a savant to morning, afternoon and evening. Maize advice beans to be humble and be loyal that the evening or later and will benefit him more than morning and afternoon. But the beans neglect the advice and decided to free himself from morning and

afternoon but evening decided to grant him his benefit as a servant and the beans became very rich.

That is why it is interpreted as (Ota Omaere, Otabor, Otasoawie so, when et' Akho comes out for you in an oracle, you must be loyal and hummable to any situation you have so that you will gain at the end.

beans didn't do so

(Job 42:12-17)

ET' - OGHOI

Et' - Oghoi came out for elephant grass in an oracle, the oraclist warn him to make sacrifice to the devil, and Ogun in order for him to last long in his house but, elephant grass refuse. He said no body can move him out of his house. After a short while, a farmer decided to cut the elephant grass and use it to make a roof in his farm hut. When the farmer discover that there was not leakage during the rain, he decided to cut more elephant grass to build his house and everybody started to use the elephant grass to roof their house.

So when Et'-Oghoi comes for a woman, it will be difficult for her to settle with one man, if it comes out for any person at all, the person will have no base except you made that sacrifice to Esu and Ogun.

ET' - ODIN

A cat was made king in a particular village and every day was merriment for the cat and the enterer village. One day, cat went to consult the oracle Et'-Odin came out and the chief priest of the oracle told him to hurriedly apiece his ancestors (Ehra) with a cock so that the war plan toward him from now to 14 days, 7 months or 7 years will be abolish.

The cat burst into laff and said that the priest did not speak the truth that as a king war cannot come to his village.

Getting, to the second day, war entered his village and all his warrior were killed and he was on hostage, the cat started calling on his ancestors as they were going. Getting to a place, they decided to rest and sleep because it already night. As the cat was about to sleep, he saw a grasshopper and get hold of it. He quickly prayed to his ancestor with the grasshopper and put his blood on the big toe on his father legs.

Getting to midnight, the grandfather who ate the food came and kill those warriors. The remaining of them have to run away so cat went home happily safe and sound and went to apiece his ancestors with everything and his life.

So if "Et'-Odin comes out for any person in an oracle, the person should be careful, the person must use wisdom and advice in whatever he or she is doing for him or her not to experience war and sudden misfortune. (Aihewe, Aimumu, Emwindamwen Kevbe emwin Idavburi hia oro lele Et' Odin khian).

ETE - IGHITAN

"Ete-Ighitan came out for an hunter in an oracle and the oraclist told him to use roasted yam, oil (Obobo) pieces yam, meat and all other food that mouth can eat do make sacrifice do the devil for his expectation not to be cut short (Ne mwin no soḅo mi eke na se runu) but he refuse to harking the of the oraclist saying that since, he have be making sacrifice nothing good has come out of it.

After some years, suddenly, they brought the hunter a wife and as he went to get roast yam and it burn him so, he quickly throw it on the ground and goat ate the yam. He went and prepare pound yam for the people that brought the wife so, as he set the table for them to eat, the kings guards came all of a sudden and took the wife saying that she has been betrothed to the king. The woman ran into the bush in fear after hearing what the kings guard said the guards ate the pounded yam and took the woman away. Hanger dealt with the hunter sesively and he also

loses his wife. It is interpreted as it (Ete-Ighitan oro khue amwen n'ohue, o vbe mi e re weriegbe rin obo ere).

So, if 'Ete-Ighitan comes out for any person, the person should use wisdom and advice in doing things for his or her expectations not to be cut short (Ne mwin no so bo mieke na se unu) because, given to someone at the same time collecting it back moves with "Ete-Ighitan.

ETE - OHA KEVBE ERHOKHU-OHA

A parrot married a beautiful wife and she was pregnant. Devil, witch and the king of death came to ask him to help them in their farm and that they will kill his child if he refuses to go with them. In fear, the parrot went to consult the oracle and Ete-oha and Erhokhuo-oha came out for him. The oraclist told him to used akara, fish bone, emieki, native calabash (uko) with water in side to sacrifice to the devil and not to refuse them but to prepare to follow the three of them to farm the very day that his wife will put to birth and he went to make the sacrifice.

After some months, his wife put the birth a baby girl that very day, the three of them came to call him one after the other to come with them to the farm and he dress up and told them he will go with them. So, the three of them told him not to go at all that day and they told him look after the child that they will marry the child and he also agree. The girl grows and turn into a beautiful maiden so, parrot marry her out to someone else when devil, witch and the king of death came to confront him for such act, he told them one after the other to go fight for it they taught it wise and live him in peace.

That is why it is interpreted that ("Okhue hiede oke yukpo mo ihiede ma gi azen gbo ovbie okhure re).

So, if "Ete - Oha and erhokhua -oha comes out for any person, the person should use wisdom and advice in doing things not to refuse when someone came to beg you for something and not to prosptone the thing you are to do at that moment

because things that you will do that you have not done at all, things that will take long before it is done and things that one have done in the past move with Erhokhua-oha

Etur' Odin Nokaro

Long time ago, pit told an elephant that he will kill him; and the elephant told him he cannot that even if he did kill him, the pit will forever be unable to kill any animal. One day, pit caught elephant begin heavily. The elephant use his teeth to destroy the pit after a long fight the elephant died there and sand the elephant use feet to destroy fill from down to top and from that way the pit were unable to kill any other animal.

So, it is interpreted as (Azakhu rukhuru, eni gb'uye, uye ke ube gbe eni)

So if "etur"-odin comes out for any person the person should use wisdom to do things, he or she should not threaten anybody, and not to plan evil to kill his or her neighbor for he or she not go the same way his or her neighbor go (Death) because, the death that kills one's enemies will not hesitate to call for you and anyone who set a trap of death or whatsoever for his or her neighbor to fall into, him or herself will definitely fall into it. Big fight is what move with Etur'Odin.

ETURE -ODIN NOGIEVA

Longtime ago, tiger and erhue always threaten each other with fight all the time. After a long time tiger started playing the native guitar-ature-odin eture-odin and he was also calling the erhue with trick for them to come together and reconciled and stop fighting for that reason, erhue also went there getting there tiger kill him. So, as the tiger were going back to his hut that evening, he was shot and kill by an hunter that same day.

So if Etur'-Odin came's out for any person, the person should use wisdom not to think of a way of killing his or her neighbor or anybody so that someone who is

higher than him, will not also kill him because, the hand that push the door to open, goes with the door and also, whatsoever you do to others will also come to you (Number 32:33, Mathew 7:2).

ETUR'-OKAN

Oronmila went in search of himself one day from an oracle and "Etur-Okan" came out for him the oraclist told him to use wisdom and seize from quarrel and to be careful because his two enemies have planned and they have went to hide and wait for him in the road he pass to make sacrifice to Esu (devil) all the time. The oraclist also told him to buy two empty calabash (Uko) and tie it to a wood and carry it on his shoulder to go and make sacrifice in devil presence that his enemy will ran away. After he finish tying the empty calabash to the wood, they started hitting each other on his shoulder as he was walking. Meaning (wag ha gb' eture, wae gha gb' okanran, wag ha gbe' eture, wag ha gbo okanran). So, the two men who went and hide and wait for oronmila so that he will not make sacrifice to devil, ran away with fear the thing oronmila took along with him fell on him. Oronmila truly saw his enemies running away as the oracles as said to him.

So if "Etur" Okan come out for any person, the person should follow the part of wisdom in doing things for him or her to see the enemy running away and also abstain from quarrel.

ETUR' - IGHITAN

Long ago, there live two friend, who lived in abject poverty. They used to set trap for guinea fowl and ukoboza. Once the trap catches any, they sale it to take care of themselves. After a long time, "Etur' -Ighitan came out for a king when he went to consult the oracle. The oraclist told the king to use cow, goat, duck, fowl, eagle, guinea fowl and ukoboza to serve his head in order for things to be good for him. The king bought all the things expect ukoboza because, it was scare at that time so, he promises to bless and reward anyone who will bring him ukoboza.

The news about this two friends came to the king and he send his servants to call them so he can plead with them to help him. With fear, they ran into the bush as the king's servant arrives there they chase them and caught one of them and take him to the king. The king told him not to be afraid and he means no harm but what he want is for him to bring him ukoboza. He return into the bush and use trap to catch ukoboza three with one of his friends own. He wrap it and take it to the king and the king was so happy and give him a house to stay. After the king finish serving his head, he sent him a wife, clothes and male servant and after a while, the king gave him the title of uwangue because the one they have was late.

Three years later, uwangue sent his servant to go bring his friend to benin he dress like a king to receive him in his chamber as he comes in he was afraid when he saw uwangue because he didn't recognize. He quickly fell on his knees and greets him. Uwangue gave him sweet food and beautiful clothes and he conform to him at night that he is his friend and they both go the forest to set trap. Uwangue went to the palace and tell the king the second day that his friend that join him get the three ukoboza I brought for you is in his house that the king should also bless his friend just as he as bless him. For that reason, the king bless him with a wife and so many things and after awhile, the man with the title of Eribo die and uwangue solicits for the title of Eribo to be given to his friend and the Oba gave him the title.

So, it is interpreted as (agbon no ma e uwangue, oro ube ma e Eribo)

So, if a Etur Ighitan came out for any person, the person should praise his or her head for him or her to meet a friend that will help him or her to make progress in life, that will mingle you with king to have upliftment, and successful in life. Help from friends, Good head and kings that uplift person from one position to another move with "Etur" – Ighitan.

ETURE – ETE

As tiger was killing the children of other animals, they held a meeting and decided to consult the oracle on how to solve their problem. "Eture-Ete came out for them. The oraclist told them to use oil and palm front to rub the tree where tiger and it children lives and they did so. One morning, tiger went bush to set trap, soldier ant cover it children and ate them up. As tiger return, he saw what happened and in grief cried oya kevbe ehorie (suffering and agony) in the bush Etur'-Ete, Etur' – Ete, Ete'-Ete.

So, it is interpreted as ("Etur-Ete Ero suma gbeli vbi ekpen, ne ekpen nag ha tu oya kevbe ehorie nhian)

So, if "Etur' – Ete comes out for any person, the person should carefully use wisdom and advice to do things in order for people not to convince to kill him or her, for suffering not to pull you down, for him or her not to be in poverty and agony. He or she should not plan evil against anybody for evil not to happen to him or her (Psalm 70:1-3).

ETUR' OHUN 1

'Etur'-Ohun saw a spirit head as he about to pluck garden eggs from farm. He was afraid as the spirit head was tell him to pluck the garden egg and not to be afraid. He also ask him to go house as he was shivering so, the spirit head told him not to tell anyone what he saw in the farm. 'Etur'-Ohun got home and went straight immediately to the king in the palace that he saw a spirit head and it also spoke to him in farm and he ask the king to send some servant with him and to see if it will not talk the king send two servants with him to the farm. When they get there, 'Etur' –Ohun greeted the spirit head seven times. He kept mute and did not reply him. The servant went back home and tell the king that Eter'-Ohun lied that the spirit head did not open its mouth to speak as they got there the king ordered them do arrest etur-ohun and put him in prison for seven before they kill him.

So as they were about to kill etur'-Ohun on the seven day, he cried with a loud voice saying "I am a son of a king, I am a son of a king, so the king ask them to release him immediately and set him free.

So, it is interpreted as (the mouth of Eter'-Ohun is what put him into trouble, his mouth also set him free)

So, if etur'-Ohun comes out for any person, the person should be careful, he or she should mind how he or she speaks for his or her month not to put her into trouble and also bless his or mouth for him or her to be set free in everything that will happen to him or her. Words of the mouth is what move with Eter' ohun and etur'ose (2nd Samuel 1:1-16, 2nd Samuel 12:1 - 13)

ERHEKHUA - NABE

Ogheghe was a pet to God, she is pretty and also commits fornication so, she lost her child one day as she was committing fornication with another man. She quietly backed the dead child and went to stand at the door post with her hand blocking the door post. So, as God wanted to pass, she refuse and he ask her to let him pass. She quickly unties the wrapper she use in backing the dead child and refuse to remove her hand for God to pass. With anger and strength God remove her hand and pass Ogheghe fell on the ground and hold God that he has killed her child.

God told her his not the our who kill that child but she insisted so, for that reason, God invited the spirits in his palace and report to them the use Ososomaye to lay a course saying if it is him who truly kills the child, that soldier ants should kill all his children and if he is not, that Ogheghe will take into a tree in the forest and soldier ants should eat all her children forever and ever. Ogheghe truly turn into a tree as she was walking in the morning and soldier ants eat all her children from that time till now.

So, it is interpreted as (Oroni, Orede ra udeleku-deleghughu ovbi ogheghe e roghoghe mu gho to n' eto na fure).

So, if erhokhu'-nabe come out for any person, he or she should take stand in the area of children for his or her children not died all the time, for his wife not to commit fornication and kill her child with it and for her not to be throw out of her home because of fornication.

ERHOKHU'-OGHOI

Erhokhu'-Oghoi' came out for Awelubi son of a king as he went to consult the oracle concerning a particular village he is going to called okpiko, the oracle told him to use palm kernel oil, pepper and egg to touch his body for sacrifice and put it on the road that leads to Okpiko for him to go and return in peace and he did so before he went.

His father gave him a chewing stick with charm to be chewing, no to eat, not to drink water and also not to open his mouth to talk to anybody until he return awulubi did as his father has instructed him to do. All the maidens eyes were on him and they put pepper for water for him to bath and he screamed my father the king and my mother the queen" and the maidens saw his white teeth. They followed him home saying they will marry him Awulubi started singing as he was going home saying "Awulubi son of a king Awulubi, Awulubi son of a king Awulubi, my father warn me not to eat nor drink Awulubi, I should speak to no one Awulubi, as I got to Okpiko Awulubi, they wash rubbish in my water, wash heat in my water Awulubi, I started running hectaseta Awulubi, I call on my father the king Awulubi and my mother the queen Awulubi" the king angrily brought out the native pot contain python and of money and of bead to check if he open his mouth to those maiden willingly. They all come home with him so, the king start to test the pot and caught the pot of money and of beads and everybody scream so, the king for that reason gave him the money, bead and

those maiden to marry. Awulubi took a male servant and a female servant, money and one bead to his second brother.

His brother refuses and said what will he do with one thing? Awulubi gave his brother two each the same word he spoke up to the third so, Awulubi left him alone.

His went to Okpiko with anger to act exactly as Awulubi as done. Getting, there, he ate food, drink water and he also laugh with the maidens. He return home they all said for that reason that he is not like the king son who came here long time ago. He fell into the pot of python as he was passing through it as test to know if he eat, drink and laugh with the maidens the python open its mouth and swallow him immediately and everybody said he died a useless dead imitation and pride and open eyes.

So, it is interpreted as (Ame nay a kpe e kon- Okhokho e mu ere egbe, sokpan uden vbe evbi n' ovbi iyee).

So, if "Erhokhu'-oghai come out for any person, the person should try as much as possible to work with wisdom and advice to do all things, not to use open eye and imitation to do anything at all for him or her to gain victory and rejoice at the end (Timothy 6:6 - 9).

ERHOKHU'-ODIN

A trader who trade in all village market all the time, went to consult an oracle concerning the market she is going to "Erhiokhu'-Odin came out for her and the oraclist told her to use cock to serve her head for she not to be kill in that place she is going to but she refuse to do so and she went to the market. After awhile, she went to ighan (idah) to sell her thing, she was arrested and put into prison that the king of ighan use to feast. On the fourth day that she was arrested, a chick walked into the prison, she caught the chick quietly and cut its neck with her hand and put its blood on her head.

It was night of the feast, the guard forget to lock the prison door and went to ease himself. So, the trader quickly follow him in his back and with her legs she ran back to her home in peace getting home, she use everything to serve her spirit and head for return back with great happiness.

So, if "Erhokhua'-Qdin" comes out for any person, the person should be careful, should use wisdom and advice to do things and also bless his or her spirit and head all the time because if it's also an animal that will take his or her life, he or she will survive in peace and sound health God, spirit and his or her head is what he or she should serve all the time. (Act 12:1 - 19).

ERHOKHU' - ETURE

Ighan- Ighan have a friend and they play together as best friends after a long time, ighan-ighan friend became angry with him and thought of a way of killing him, one day, they both went to the river to take their bath. Ighan-ighan friend rub soap in his eyes and push him into the deep part of the river. Ighan-ighan went town straight into the deep of the river immediately were Olukun is but he did not die. His friend went home say he did not see ighan-ighan at all and he did not know where he is. Ighan-ighan is mother search for ighan-ighan and she did not see ighan-ighan she went to consult the oracle so, "Erhokhua'-Eture" came out for her the oraclist told her that ighan-ighan is inside the river and his friend is the one who pushed him into the river that he is sitting with Olukun. The mother went and bring him out of the river in peace after three years of search. His friend was now ashamed seeing ighan-ighan sound and health and he never succeed in his plans to kill ighan-ighan for the rest of his life.

So, it is interpreted as (ighan-ighan de ti eze oma yonho ra o ma wi, ose ighan-ighan o gb ighan-ighan no na y' ukpo eha vbeto eze o ma wu) that is ighan-ighan is place in Olukun.

So, if "Erhokhu'-Eture comes out for any person, the person should abstain from bad friends, also bless his or her mother all the time for him or her to gain victory from his or her bad friends and that what so ever evil plan they plan against him or her will come to pass forever and if he or she loose his or her belonging, he or she will find it but, it will take time.

Abstain from bad friends all the time because he who walk alone and have peace is better than one with bad friends. Ighan-ighan and bad friends move with "Erhokhua'-Eture.

OS'-AKHO

So Akho came out for uhiri went he consulted the oracle the oraclist told him to use goat to serve his head for him to be able to become king, that oghen will not elude him and to be one man standing all the days of his life. He refuse to do according what the oraclist told him after a very long time, as he crying along the bush path, he saw a goat head that a hunter use to serve his father under a tree called ihieghe close to the road. He quietly took the goat head and use it blood to rub his head and run back home.

Later on after that, all the oghen in the bush came to him when they hear him cry and they all gather and were greeting him and made him their king. Right from that day, uhiri became the king of all monkeys in the world.

So, if "Os'-Akho comes out for any person, he should use wisdom and advice to do things for him to prosper and to become a well know person (king) at the end. Also bless your head all the time for Oghen not do elude you for you to breath and also proper in life, not to be in pains and struggle in life.

OS'-OGHON

There live two friends who perambulation the street they both went to consult the oracle to know more about themselves so that they will make progress in life so, "Os'-Oghol came out for them and the oraclist told them to use rotten yam rotten cocoyam and other rotten thing to make sacrifice for them to be progressive in life and that what so ever they lay their hands not to turn into emptiness, spoilt and scatter.

They did not do according to the oraclist they start farming, they planted yam and cocoyam it did not produce. They go into market it did not work at all. So, they went back to their old life and remain like that.

So, it is interpreted as (Okiyan ma k'eubi-rhia, okiyokho ma vbe ha-ogieru, ose yeghe, oghai yeghe, ose I mwen ugho, oghan n'ose ore i-vbe mwan hiehie)

So, if "Os'-Oghoi came out for any person, the person should use wisdom and advice to do things, should be ready to work well for him to be successful in life because dryness, emptiness, poverty and set back moves with "Os'-Oghoi.

OS'-ORUHU

Os'-Oruhu come out for igbaghon Olukun's pet the oraclist told her to use red and white half pound yam (Obobo) to make sacrifice to the devil for her to be favoured and for her husband not to throw her out of the house but igbaghon refuse to do so. Later on, Olukun other wife plan to get rid of igbaghon and they consult the oracle. The oraclist told them to use half pound yam to make sacrifice to the devil and to also use cherry water to rub her clothes and make her enemies to her husband they did and igbaghon's clothes were now smelling. After they have done what the oraclist told them, they went and tell Olukun that igbaghon is menstruating inside the house and she now smell including all her clothes. Olukun went and look at igbaghon's clothes, he saw something like blood stains. He got angry with igbaghon that she mistreated inside the house and she also smell so,

he throw her out of his house. For that reason she left with anger to the middle of the forest and start to cry and her tear turn into a river that is now called igbaghon's river in iyekorhion today.

So, if Os'-Oruhu comes out for any person, she should use wisdom and advice to do things, for her to found favour, for she not to experience disgrace, not to be enemy to people that love her and others. Favour and disgrace move with Os'Oruhu.

OS' OHA

Akinyan marry God daughter whom he so much love and God was boosting that not one can kill him. For that reason, all spirit came and kill him one night. When God wake up the morning the next day, he call on akinyan, his child started quarreling with him that he could not wake him up from sleep because Akinyan is his witness and he also remind God in everything God do all the time. When God saw that Akinyan did not respond to his call as usual, he lay a curse with Osaomaye that whosoever that kill Akinyan. So, the witches and spirits quickly in fear start flying and vomiting Akinyan meat one after the other saying Akinyan, Akinyan, Akinyan". They all vomited Akinyan's meat but their servant called akha-ankhuan that was sent to fetch fire wood, did not test the water that use to prepare Akinyan that survive in all.

God gather the meat they vomit on the ground and breath on it, Akinyan came back to life the second day that he was killed and everyone was happy that Akinyan the son of God resurrected. So God use native chalk to mark akhuankhuan's neck before chasing it from dead to life for people to know it a witch and he lay a curse that no witch will ever return to dead, akhunakhuan is now the mother of all witches in the world the mark God gave to it became permanent in its neck right from that time and that is why we don't eat it and since then, Akinyan is what witches cry saying oghe kee I ro ghe legosi ra orhion

no re kirist n'qvbi osanobua nag be no vbe rhiokpaegbe vb'idinvbo ri ede nogieha ere ominigbon ya khin keilbe no tie re Akinyan vb'owiha na"

So, if Os'-Oha comes out of any person, the person should know that he is special and have the spirit of God and God will not allow any harm come close to him in life. But, he should be gentle, be a truthful person for people not to plead and kill you and not to call bad meeting for you. "Agere, Orhion, Erhumohi kevb'iko azen dan hia oro lele "Os'-oha khian Agere spirits, birds and witch craft, moves with "Os'Oha.

OS'-ETE

Os'-Ete came out for ezamo a long time ago when he went to consult the concerning the war is going to. The oraclist told him to use the goat to make sacrifice to devil, serve Ogun and every other god in the house before going to war for him to return home in peace. Ezomo refuse to do it saying when he returns he will do all at once. He went to war and gain victory so, as he was returning back home, the drum of war they play along with him, turn his eyes, he started acting like a drunk as he close to home for that reason, he ran to the palace immediately with his machete and sword he tied to his waist. Ezomo is supposed to return to his house in uzebu as he return from war before going to the palace the second or third day to give report to the king about the war. After ezomo have display with the sword in the presence of the king, the king quickly tell him to put his sword, away and go home first that he can hone and report to him on the second day. As he was about placing it where it belong, he missed it and the sword pears his stomach and he went home (uzebu) and died later that evening with the sword poison.

That is why is use as parable and interpreted as ("uwu re egbe a ve uwu khian kebbe we osatan ma osotan oghe egbe ere).

QHUN – NABE II

So, if “Os’-Ete comes out for a man he should use wisdom and advice to do thing for dead and sickness not to kill him suddenly because unburied dead and things that will happen that has not happen move with “Os’-Ete”.

Os’-Eture

Os’-Eture came out for a red yam when he consulted the oracle. The oraclist told him to serve his spirit, to bless God and his head for him to live long on earth and he was doing it regularly and he live long more than other yam.

So, it is interpreted as (“Ikpen no K’aro ugbo, okiekie oya ri owa)

Os’-Eture also came out for king Oba Esigie as he ascend his throne. The oracle told him he well live and last long on his throne but he should be careful and also use wisdom and advice to do things esigie truly last long and was old with grey hair and also feast with golden staff before he lives the earth.

So, if “Os’-Eture comes out for any person, he should be merciful and use wisdom and advice to do things in order for him to live long on earth, for things to go well with him. Long life is what moves with “Os’- Eture and Odin-Eture”.

QHUN – NABE I

Long time ago, Ewuare (Ogun) was chase away from the land of benin. He went to consult the oracle on how he will be king over the Edos (Benins) so, ohun-nabe came out for him. The oraclist told him to use four cola nut, four native chalk, snake teeth, eagle feather, red cloth, bell, ebakhue and ukpogho yan-ugigho to make sacrifice to ovia for him to becomes king but, not to fight ovia and other people for the good they have done for him after he become king. So, he did as the oraclist has said. After a long time, he go with those things to thank ovia and he was doing it regularly in his life time and that is why benin kings go to ovia yearly,

There was a palm wine tapper who bring drink to the king all the time for that singular act, the king call a his kinsmen and they discuss to give him a wife. Ohun-Nabe came out for him one morning as he was carry drink to the king house in benin. Heaven rain drain him and sun also dry him before he get to benin.

As the king was about giving him a wife, one of the kinsmen quickly as him where the rain started draining him and where sun also start drying him. He was able to tell him of the rain but were unable to tell them that of the sun.

Other kinsmen now told the king that a man who remember where he was drain by rain and did not remember where the sun dry him up is not worthy of this favour and he is an ingrate. The king for that reason tell him to go and he went home. It pains him for not making sacrifice to the devil to stop hindrance before going to benin.

So, it is interpreted as (Iyayota Ovbioghudu O ye eke n’ amen a gbee O ma vbe ve eke n’alan na kare).

So, if “Ohun-nabe comes out for a man, he should use wisdom and advice to do things, for him not be an ungrateful person to people that have done him good because good happiness and ingrate move with “Ohun-Nabe.

OHUN-OGBI

“Ohun-Ogbi came out for an antelope one day in an oracle. The oraclist told him to sacrifice to the devil, not to take another man ‘s wife and not to keep secret for hindrances not to be his portion. The antelope did not take the advice and did not make sacrifice to the devil as he was told by the oraclist. One day, God’s wife cried out of the room that antelope as done to her an abomination. Antelope quickly ran away for God not to know that he is the one who did it and he was caught by a trap, he was there for a long time and was unable to live there. When

his news came to God, he sends his servants to go check where he face as he was held by the trap. The servant went back to tell God that he face the bush so God now know that the antelope commit abomination with his wife. He servant went and bring antelope and deal with him messlessly and God later forgive him.

So, it is interpreted as ("Idan'uzo oro d'uzo y'ifi").

So, if "Ohun-Ogbi comes out for any person, the person should use wisdom and advice in dealing with women, not to marry another man's wife, not to keep secret for the secret not to turn against him and to beware of Connie roads, because, hindrances, bad things, women moves with "Ohun-Ogbi.

OHUN - OKAN

One day "Ohun-Okan came out for Agbaghuzale when the king and the kinsmen in benin plan to apiece the ground at a junction of Eyan ena that he is a bad person. The oraclist told him to praise God, his spirit and his head for him to gain victory and if he do so, he will gain victory. The day they will catch him to kill, he should say "Ohun" gha mu "Okan", O ghi vbe fan on yoto, a gha mu omo ku fo, a ghi vbe mu e e gie evbi ebioe" Agbaghuzale did it that very day so, as the servant were talking him to go and kill him there, Agbaghuzale hit his head with his hands, he brings out Ukokogho two and two Akhue with charm when they have brought him to Idunmw'lgun Eyaen Ugie he throws one akhue up and blow charm with it in the hot afternoon. Afternoon turn in tonight immediately in benin every where was dark and could not locate any road, people started putting on light in the afternoon.

The servant that took him there went back to king Ehengbuda in the palace. He told them not to kill him and he ask them to bring him back to the palace. Agbaghuzale for that reason throw the second akhue with charm down instantly sun began to shine again when they brought him to the palace king Ehengbuda

ask he to do it again for him to see, he did it up to three times. He throw one akhue up and day became night, he throw another down, night became day.

King Ehengbuda freed him for that reason, he blessed him with all things and made him the "Odionwere of Idumwuebo. Agbahuzale is the first Odionwere that king Ehengbuda place in idumwuebo. He is now the king and all respect because of his charm right from that time.

So, it is interpreted as ("Ohun-Gha mu okan oghi vbe fan en yoto, a gha mu omo ku fo, a ghi vbe mu ee gie evbioe).

So, if "Ohun-Okan" comes out for a man, he should know that no harm can harm him for life but he should praise God, his spirit and his head all the time for if he is caught in the trap of dead, he will be set free where ever he is.

Things that hold someone and things that set one free and good health and everything move with "Ohun-Okan and Ohun-Oruhu".

OHUN-OGHAE

Oronmila travel three times to another village to do things for people as a native doctor but he came home empty handed that three times that he went. He decide to consult the oracle so "Ohun-Oghae came out for him. The oraclist told him not to live his town to work for any person in another town but he should use goat to serve his head and share it among the kinsmen and men of caliber in his town that if he do so, he start getting money.

Oromila did as he was instructed the people is gave goat meat to where now sending him money as a favour in return Oronmila was happy and he stated singing saying.

"E ri igho ye o E ri lgho ye Egb'omwa E ri' igho ye

"E ri igho ye o E ri lgho ye Egb'omwa E ri' igho ye

"E ri igho ye o E ri lgho ye Egb'omwa E ri' igho ye

"E ri igho ye o E ri lgho ye Egb'omwa E ri' igho ye. As he was dancing, people were spraying him with money and they were greeting him.

So, if "Ohun-Oghae" comes out for any person, the person should use wisdom and advice to do things, should work in his town for money, God, his spirit will lift him up and give him assistant at the end of it all.

OHUN - IGHITAN

There live a beautiful maiden long time ago. She refuses to marry the man her parents want her to marry and start doing prostitution everywhere. After a long while she became sick, her parent use money and so many things to take care of her but she did not survive because nobody entered her house and all the men were running away from her. With anger, she went to the junction in the middle of life and dead and sit in a hole inside a tree there. She began to blow native flute (Okuo) all the time there. The people in life and dead start fighting themselves for that reason.

One day after a long time, a hunter quietly went there and hide to see what is making such noise. He sees Ohun - Ighitan came out of the wood and start play the native flute and he held on to her immediately.

The warriors of life and dead were angry and cut "Ohun - Ighitan into two equal part and they buried her in that same junction in the middle of life and dead. The warriors of life put a palm tree leaf where one part was buried and the warrior of dead cut sugar cane on where the other part was buried.

So they lay a foundation that the warrior of life and dead will no longer meet and fight each other for life. So, it is interpreted as ("Agbon-khon gb' ome erinmion ke vbe khon gb' ukherhe).

So, if "Ohun-ighitan comes out for a man, he should be careful not to contact sickness from women and he should use wisdom and advice to do things for him not to experience quarrel with women. For a woman, she should be careful not to contact bad sickness through prostitution and not to be ill with sickness that people will start running away from her at the end. Women, quarrel prostitution and sickness move with Ohun-ighitan (Judges 19:20 -21).

QHUN - QHA

Oyenmwen was a pretty maiden at that time. All the men in her town came begging her to marry then but she refused all of them. Her parent went to consult the oracle to know the reason why she refused all the men and what to do for her to get married. The oracle told them to serve her spirit and her head for her so, they did, the very day she served her spirit and her head was the day God put everything on ground to bless the moon and the sun. He sent both of them to earth that whosoever return first, will be given all the treasure.

When Oyenmmwan saw the moon, she quickly ran and tell her parents that she has seen a white man that she want to marry and her parent agree. She force moon to come in, he follow her into her house. Oyenmmwan prepare a sweet meal for moon to eat and also fornicate with him before letting go. Sun got home by day, so he gave him the treasure as promise. Moon came back home very late and tell God that it was a woman called Oyenmmwan in life is the reason he didn't return on time it pains God because, God wanted him to have those treasure because God love him more than sun at that time. For that, he pray for moon that everyone in the world will call on its name all the time in everything they do that is why, we call on him and also count month. One month, two months right from then and the night is now not for the moon to shine, day time is met for sun to shine. Oyenmmwan born him a son called Ogbeide known as Agukisinmwegie.

So, it is interpreted as (Oyenmmwan s'uki ra Oyenmmwan s'ok huo uki nab a lelee la owa)

So, if "Ohun-Oha comes out for any person, he or she should use wisdom and advice to do things for him or her to have his or her heart desire, for woman not to drag him back with love when its time for him to be successful in life. Joy, happiness and blessings of God moves with "Ohun-Oha".

OHUN-ERHOKHUA

Long ago, Osunghede an oralcist as he was planning to travel to Emu. The oraclist told him to use cock to serve his ancestors before he go for Emu people not to capture him and to return home safely but Osunghede did not harking to his word. He went and said after his return, he will do it, they capture Osunghede for death in three days that he got there for their king to make fast. He was taken to one of the chief to bring him to palace on the seven day of the feast to be killed.

One the fourth day, the chief told Osunghede to consult the oracle for him. Ohun - Erhokhuo came out for him Osunghede told him to quickly serve his ancestor with cock for him not to be an enemy to the king and for the king not to kill him. The chief quickly get the cock to serve his ancestors Osunghede quickly use the dead cock do pray to his ancestor to save him from this death and he use the blood to rub his right leg and he was able to escape to his home at midnight.

When the chief could not find him on the sixth day, he told the king that he ran away at night and the king told him to let him go and the chief was so happy that the king did not kill him. Osunghede use cock to serve his ancestors for saving him from sudden death.

So, if "Ohun-Erhokhua comes out for a man, he should use wisdom and advice to do things for him to gain victory over death and sickness. Bondage and capture move with "Ohun-Erhokhua", Erhokhua-Akho and Oghor'-Odin.

"Ohun-Ose came out for Ogbeide whom is known as Okhuaihe. The oraclist told him that everybody will come and bow down to him. After a long time, okhuaihe started performing signs and wonders. His father took him to Oba Ewuare in benin to stay to him that he is heavy for him (okhu iyen ihe) so, that was how he was called Okhuahe (Okhua-ihe) since then.

Okhua ihe really work for people and perform signs and wonders that people start bowing down to him and worshipping him at the end.

So, if "Ohun-Ose comes out for a woman, she should praise God, her spirit, and her head all the time, she should use wisdom and advice to do things for her to prosper for people to bow down to her worship him all her life. If it comes out for a man in the area of women or anything. He should know that is woman or something will course strash and woman, slave and what is bigger than one that disturb one. Things that strash, disturb, agony and greater than one move with "Ohun-Ose".

EKA-NABE

As Oghoghon was about to be coronate, he went to consult the oracle on what to do so, "Eka-Nabe came out for him the oraclist told him to get ready and he should kill a tortoise in the chest for it blood to split in his two eye for him to became white and for him to be king that everyone will fear and worship and he did so.

But it took him time because of his bad eyes before he was able to kill the tortoise he truly became king and everyone fear, worship and respect him all the days of his life.

So, it is interpreted as ("Obereku Oghogho-ma gbe equi e tu oyan e re oba kevbe ekhaemwen ni r' edo hia na vbe y' igon-oghogho mu egbe em-winegie kevbe ogh'ugie k'eghe ni ghade).

So, if "Eka-nabe come out for a man, he should use wisdom and advice to do things for his eyes not to be dim and for him to have upliftment in his life. Things that are hard to do and bad eyes that causes hindrance to upliftment move with "Eka-nabe especially grudge.

EK'-AKO

"Ek'-Ako came out for a monkey in an oracle. The oraclist told him to quickly serve it mother and Ogun before she goes anywhere for her child not to die but she refuse to do what the oraclist told her to do. Because of that, she backed her child in the second day in the morning to go wash her lands saying when she return she will do it.

So, as she about to wash her hand in the river, a hunter coming back from hunting that morning saw her and her child. He shot at them instantly but he miss her and meet her child and the child die in her back. The hunter took them home and she jump on a tree and she was screaming in the bush as she was walking saying "Ek'Ako, "Ek'Ako, "Ek'Ako, she did not know she would as did what the oraclist told her to do before going to the river to wash her hands.

So, it is interpreted as ("Emen sobo mu erhan o keg ha tu ek'ako khian ra ohi o nue oro gbe emen owie).

So, if "Ek' Ako comes out for a woman, she should use wisdom and advice to do things, she should not go to the river or anywhere early in the morning for her child not to die a sudden death. Child death and things that hold one and also release one move with Ek'Ako and Etur'-Oruhu.

Ek' Odin come out for Olukun in an oracle when he was little and suffering. The oraclist told him to build two hundred and one dust bin, he should use goat to serve his head and should also forbid drink for him to be the king of the rivers for life and he did so.

After a long time, he got married. One day, he got drunk and his wife got angry and left him. It pains him so much that he set rules for himself not to drink again in his life.

Later on, a wealthy and pretty woman married Olukun and he became wealthy the two hundred and one dust bin were filled up. He became the king of the rivers at last, other rivers came to bow down and worship him and so it was all the time. The wife came back to him at the end and Olukun made her a slave to his wives to always fetch them fire wood all the time.

Olukun set rule that anybody that want to see him or ask of favour from him, should go through his pet wife and anyone who fails to do so, he will not do anything for them and they follow the rules by asking saying.

"Oha o, oha o, oha o, oha o, Oha o, oha o, oha o, please tell Olukun the king that the grasshopper said that the king of the river is greater than the king in the land that he should protect him and bless him with money and wealth.

Ek'-Odin came out for an Oba in benin and he make the same sacrifice and he was able to rule all the kings at that time. So, it is interpreted as ("Olukun s' eze o de yan eze, Oba vbe regie o de yan egie, Ughanmwan se-erhan o de yan ehron)

So, if Ek'-Odin came out for a man, he should use wisdom and advice to do things for him to be great and be worship as a king for the rest of his life, always praise Olukun, king and his head. Olukun, trouble, Oba (king) and great people move with "Ek'-Odin.

Edo language

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NOGISEN

KEVBE

NOGIEHAN.



EMWENOKARO

EMWENKOKAO

Omwobi ore omwan na yi khin, eghe iketin kherhe, oro mwen, eghe isoken tinne kevbe ede irhiaeko nibun vbe ede kherhe no gha ya vbe agbon. Ti ima kposusu kevbe kpighiri kua ke kan vbe oto agbon, ma ma mobo ren no re ode kpataki; ode vbo gh'ode, ode vbo gh'ode, vbe gh'ode ore ima hia tu khian. Ya ghe ebe Isaiah 55:6-11. Rhunmwuda ma hia ru-orukho ne, ma ke khin ukhionmwen ghe uyi Osanobua Roman 3:23.

Ese oghe Osanobua oro re iro no rhiaeko, iro no rhia eko, kevbe ekhoh no von ne akhie, Osanobua oninwe ira zan. Psalm 51:17.

Ke omuhen ghade ore emwin irenmwin ni dinmwin hia ke gha re domwade evbo vbe oto agbon, domwade evbo ni rhanro vbevboto ke ghen emwin irenmwin oghe evbo iran eso ye ebe ni ma tie ugbugbehia, rhunmwudonin o kere ne ima vbe gha rhie eso ma kherhe, kherhe vbe oghe evbo mwan ke eban ghakhian.

Ominigbon (Ogbeide) ore a tie enin omwan no rhie Iha na ke Uhe (Ile - Ife) ghadi Edo. Obo Oronmila no re Uhe oro na rue iha, ren ore ovbiewaise n'odion oghe Oronmila vbe eghe nin, o ke vbe ren iha dinmwin esesemwese o ke do mu oghe obo re tobo-re yoto gha fi vbe Edo. Emwen irenmwin okpokpa no ke unu Ominigbon ladian re ore a ti ere iha, omerhan na s'ere enene vbe uvien okpokpa vbe ihe ene na vbe ya ren emwen onren ore a ti ere Oguaga.

Iha Ominigbon keghi yevbe "Ohun" na ta ra na ze ya guan-emwen no dinmwin esesemwese.

Okpere esesemwese ni ke gha ho ni ren oto emwin kpataki vbekpa irenmwin no dinmwin oghe Iha Ominigbon. Ike rhunmwudonin rue Oguaga na fi ne imieke na ren emini ra oto emwen Ominigbon (Iha) esesemwese vbe Ite ghen-ebe ere, Isuen onren na rue vbe Uki May 1927.

Iha keghi re emwin no ze afianma-dan, no gbe okpo-owa[nokhua, no ze eghian yoto vbe adese eten kevbe no rhia ose eva, o ke vbe re ehoho no hoho emwin ohe kevbe evbare gie avbe Ebo Oronmila kevbe Oka Ominigbon ugbugbehia. Ore a na yae kpe itan we Oguaga ma se na lele ye ukonmwen kevbe we ewaen o se Iha. Uvien okpa vbeuwu Iha Ominigbon na ti ere "Etur-Ogbi," khare we ren ma ren emwinrhokpa-rhokpa hiehie, sokpan vbane oka Ominigbon no iren ota erio iren vbe no erinmwin.

Rhunmwuda utianmwèn nòkhua ne Iha Omini-gbòn tian emwin kevbe afianma òghe òbanabe nò zè ọrẹ Ọba Ẹsigie na yi yi na ghe-ghi fi Iha Ominigbòn vbe Ẹguae Ọba Edo ẹdẹdẹmwende. Ọrhenrhembienrhèn emwan nekhua ni re Edo nẹdẹ ọrẹ avbe ebo ra ọka ye ikhuiwu bọ mu na gbele kua kẹkan kevbe na khufua hin ore Edo re. Ibi-Iba emwan na gbele ba emwèn Osopakharha vbe ẹghẹ Ọbanosa, eriọ ọvbe ye ne avbe:- Ihaza (Ọkẹ) vbe ẹghẹ Ọsemwende, Osasemwonyen (Ọgagun) vbe ẹghẹ Adọlọ, avbe Ọbaraye, Ọbazelu etc. Vbe ẹghẹ Ọvonramwèn kevbe Ọvienri Ọba (Agbeleri) vbe ẹghẹ Ẹwẹka II. Sokpan akponmwèn Osanobua esesemwese rhunmwuda aighi setin min egbe emwin ni yerio ọvbehe ke ẹghẹ ọgbongbòn na ghakhian rhinrin vbe ẹvbo mwan, rhunmwuda irhanro ọghe ọfunwegbe ne ariọba avbe Ebo British rhie gie ima.

I ma fi okan ne avbe erha mwan odede hiehie, rhunmwuda Iha keghi re ọbude, aronde kevbe emwin kpataki ne iran mu ẹtin iran hia yan vbe ẹdẹ agbòn iran hia. Sokpan ọkere ni ma hia vberian na esesemwese ne ima mieke na dọlọ emwin hia ne iran bakuru yi rhunmwuda ẹghẹ ọgbòn ni ma ye na.

Paul nọ huanrèn khare wẹ, na gha gualọ otọ emwin hia na vbe de nọ ma yi vbevbo gbangbangban I Thessalonians 5 : 21. Sokpan I tama uwa ighe ode Osanobua ode ẹfe, ọfunmwengbe, nọ gbae see kevbe nọ ma see emwin hia vbe agbòn na. Emwin kpataki ni miẹn vbeuwu Iha Ominigbòn keghi re na yae gha mu-egbe ran ugbeneso kevbe wẹ, na setin họn Edo kevbe na rẹn ẹwaen irenmwin nẹdẹ ni dinmwini esesemwese vbevbo.

Sokpan omwan-ikomwa nọ vbe ho ne iren gha fi Iha Ominigbòn ọ setin gha fiẹn khian rhunmwuda domwan-doghoe ọrọ ọgha ye unu enren niyen egbe ẹre vbe odaro Osanobua vbe ẹde ibuohien; ke nọ wina iwina nọ ma kevbe nọ wina iwina dan vbe agbòn na. Rhunmwuda ne emwin nẹdẹ hia ghe wi fo vbe

Ebo ọrẹ I na gbenbe na, rhunmwuda nọ ma rẹn emwin ẹvbo ẹre oriọvbe nọ, kevbe wẹ nọ ma ze ẹvbo ẹre to wiri. Ya ghe ebe I Samuel 9:9; Jonah, 1:7; St. Math. 27:35 St. Luke 23:34; Act 1:26. Rhunmwudonin, wa ne eten mwèn ni mwèn iyayi nekherhe, ebe Iha Ominigbòn na isetin fi uwa ekhoe werie hin ode Osanobua re hiehie, sokpan, deghe uwa rẹn emwin kpataki nuwa ru ọ gha kakabo rhie iyobo nòkhua ọvbehe nuwa nuwa ya rẹn emwin nọ dinmwini esesemwese vbekpa iwina ọ yunuan ọghe Osanobua. Emwata ire awua vbe odaro Osanobua hiehie sokpan ohoghe. Wa gie ima gha te emwata vbekpa emwin irenmwin ni dinmwini ọghe ẹvbo mwan na vbe rẹn ode Osanobua bare. Ya ghe ebe Mattiu 22 : 17-20, ọ khare wẹ, "rhie emwin ọghe Siza ne Siza kevbe emwin ọghe Osanobua ne Osanobua.

Orhion ọrẹ Osanobua khin, iran ni gae setin gae vbe orhion kevbe Emwata. St. John 4:24.

Rhunmwudonin, omwan nọ rẹn emwin nọ ma ruẹ orukho nọ ni - en. James 4 : 17.

Iha Ominigbòn ọrẹ aza kevbe isanhen emwèn Edo. Nọ ma rẹn Iha Ominigbòn ẹi setin rẹn otọ emwèn Edo ese. Ọ vbe mobo rhie iyobo nòkhua me ni ya gben-ebe Edo ni gbe hia.

Emini kevbe iwinwinzin hia bun gbe vbe Iha Ominigbòn Ogi, Ako, Oghoi kevbe Ọdin ọ re edion nene ni re Iha Ominigbòn; iran i-vbe fi-werie khin ọvbehe hiehie vbene nekpa hia ye.

Igba enẹ ọrẹ a mu ọguẹga gboto vbe iyan-uta ọkpokpa a ke rẹn emwanta nọ re Iha Ominigbòn, ọguẹga nọ rhirhi de vbe owiha ọkpokpa ọrẹ a vbe ria.

I kponmwèn avbe Oka Ominigbòn na; ni irue Iha Ominigbòn vbe obọ iran:- Idemudia, Omorodion, Ọviahọn Uwagboe, ibi-iba Idahosa Ọriakhi kevbe Ẹdogun ni ye edanmwèn onren vbe obọ iran vbe Uselu vbe November 30, 1931.

I kponmwen avbe:- Odionwere (Aghimien) no re Idunmwebo, Edarighon kevbe Idiado ni re Idunmw-Ewaise, Ogbebo no re Idunmwi-Ibiwe, Esennua (Sokponna) kevbe Ogiekpolo ni re Ogbe, Aimiuwurinmian no re Ogbelaka, Obasuyi no re Idunmwo-wina, Baderian n'obo Oronmila kevbe Irabo no re Ugbowo ni ruẹ eria ni dinmwin esesemwese vbe obo iran. I vbe kponmwen Dr. H. J. Melzian no rhie Udinmwen me ni ya gben-ebe na ladian kevbe no tama mwen ni ye-urhu ne khuerhe, khuerhe gbon en ne emwan ni ren-ebe Edo hia mieke na ren Iha Ominigbon esesemwese.

Jacob U. Egharevba,
Lagos Street,
Benin City.
December 1936.

EFEN NOKARO

ARHIEMA

1. Oguega.
2. Enin Iha Ominigbon.
3. Itie ra ama na ya ren Iha Ominigbon.
4. Eria:- Ogbi vbe Iha Ominigbon.
5. „ Ako „ „ „
6. „ Oghoi „ „ „
7. „ Odin „ „ „
8. „ Oba „ „ „
9. „ Okan „ „ „
10. „ Oruhu „ „ „
11. „ Oghae „ „ „
12. „ Ighitan „ „ „
13. „ Oha „ „ „
14. „ Ete „ „ „
15. „ Eture „ „ „
16. „ Erhokhua „ „ „
17. „ Ose „ „ „
18. „ Ohun „ „ „
19. „ Eka „ „ „
20. Enin omwan ni re uwe Iha Ominigbon.

OGUEGA

Iha Ominigbon keghi re uviẹn enẹ (4) ọmerhan Oguẹga enẹ (4) kere uviẹn ọkpọkpa, uviẹn enenẹ ke gha re ọmerhan Oguẹga enẹirovbugie (16). Uviẹn ọkpọkpa ke-ghi mwẹn enin na tie ẹre, uviẹn ọkpọkpa ghi vbe gha ta emwẹn enẹirovbugie (16) emwẹn onrẹn hia ke-gha re ehan-nyan-kegbesiyeha-yan-uri (256). Otọ ra emini emwe onrẹn vbe uviẹn ọkpọkpa ke-ghi bun esesemwese. A ghi ke oberhomwa ti ẹre ghe obiyomwa vba gha boe ne emwa. A ghi ka ti uviẹn nokaro kevbe ne okiyeke, aghi dolegbe tie uviẹn nokaro, a ke tie ogieva, ogieha kevbe ogienẹ ra uviẹn nokiyeke (okieke). Sokpan obiyomwa ọre a ke ti ẹre ghe oberhomwa vbe ebe. Enin iran ọre ena khin ze vbe-na mwa mwa iran vbe uvuviẹn na:-

EFEN NOGIEVA

ENIN IHA OMINIGBON

IHA OKHIN-OKPA

1. Ogbi
2. Ako
3. Oghoi
4. Odin
5. Oba
6. Okan
7. Oruhu
8. Oghae
9. Ighitan
10. Oha
11. Ete
12. Eture
13. Ose
14. Ohun
15. Erhokhua
16. Eka

IHA AGBEVA

1. Ogbinabe.
2. Akonabe
3. Oghoinabe.
4. Odinnabe.
5. Obanabe.
6. Okannabe.
7. Oruhunabe.
8. Oghaenabe.
9. Ighitannabe.
10. Ohanabe.
11. Etenabe.
12. Eturenabe.
13. Osenabe
14. Ohunnabe.
15. Erhokhuanabe.
16. Ekanabe.

EFEN NOGIEHA

ITIE

IRA AMA NA YA REN IHA OMINIGBON VBA GHA FI OGUĘGA ỌRE ENA KHIN:—

1. Deghe Oguẹga nokaro, ogieva, ogieha kevbe ogienẹ de we aro-rua vb' uviẹn ọkpa ọr' a ti ẹre "Ogbi"
2. Deghe Oguẹga nokaro, ogieva, ogieha kevbe ogienẹ de mu aro rhu vb' uviẹn ọkpa ọr' a ti ẹre "Ako"
3. Deghe Oguẹga nokaro kevbe ogienẹ de mu aro rhu otọ, vb' ogieva kevbe ogieha gha vbe we aro rua vb' uviẹn ọkpa rin ọre a ti ẹre "Oghoi"
4. Oguẹga nokaro kevbe ogienẹ gha de w' aro rua, deghe nogieva kevbe ogieha vbe de mu aro rhu otọ vb' uviẹn ọkpa rin ọre a ti ẹre "Odin"
5. Oguẹga nokaro, ogieva kevbe ogieha gha de mu aro rhu-otọ deghe nogienẹ vbe w' aro rua vb' uviẹn ọkpa rin ọre a ti ẹre - - - "Oba"
6. Oguẹga nogieva, ogieha kevbe ogienẹ gha de mu aro rhu-otọ deghe nokaro vbe uviẹn ọkpa rin gha waro rua ọre a ti ẹre "Okan"
7. Oguẹga nokaro kevbe ogieva gha de mu aro rhu-otọ, deghe nogieha kevbe ogienẹ vbe uviẹn ọkpa rin gha vbe de we aro rua ọre a ti ẹre "Oruhu"
8. Oguẹga nokaro kevbe ogieva gha de w' aro rua, deghe nogieha kevbe ogienẹ vbe de mu aro rua-otọ vb' uviẹn ọkpa nin ọre a ti ẹre "Oghae".
9. Oguẹga nokaro gha de mu aro rhu-otọ deghe nogieva ogieha kevbe ogienẹ vb' uviẹn ọkpa nin gha w' aro rua ọr' a ti ẹre "Ighitan"

10. Oguęga nokaro, ogieva kevbe ogieha gha de w' aro rua, deghe nogiene vb' de mu aro rhu-oto vb' uvięn okpa nin or' a ti ere - - - "Oha".

11. Oguęga nokaro, ogieha kevbe ogiene gha de w' aro rua, deghe nogieva vb' uvięn okpa nin gha vbe de mu aro-rhu-oto or' a ti ere "Ete"

12. Oguęga nokaro, ogieva kevbe ogiene gha de we aro rua, deghe nogieha vbe de mu aro rhu-oto vbe uvięn okpa nin or' a ti ere "Eture".

13. Oguęga nokaro kevbe nogieha gha de mu aro rhu oto, deghe nogieva kevbe ogiene vbe uvięn okpa nin gha vbe de w' aro rua or' a ti ere "Ose"

14. Oguęga nokaro kevbe nogieha gha de w' aro rua, deghe nogieva kevbe ogiene vbe uvięn okpa nin gha vbe de mu aro rhu-oto or' a ti ere "Ohun"

15. Oguęga nokaro, ogieha kevbe ogiene gha de mu aro rhu-oto, deghe nogieva vbe de w' aro rua vb' uvięn okpa nin or' a ti ere - - - "Erhokhua"

16. Oguęga nokaro, ogieva kevbe ogiene gha de mu aro rhu-oto, deghe nogieha vbe uvięn okpa nin gha vbe de w' aro rua or' a ti ere "Eka".

ERIA OGHE OGBI

1. Ogbinabe. Eria:- Iyare ovbi oghodo iri no fi okhen y' eki, o gha vbe fie weriegbe re. Emini ere no we, emwi na ka ru, na gha vbe dolegbe ru, omwa no ri ehe no gha vbe weriegbe re, emwi no wiri ra noyi dovio na gha vbe weriegbe mien ra emiamwen no te fo no gha vbe weriegbe re emwi nokhua no gha vbe khin nekhere.

2. Ogbi Akho. Eria:- khirhi-khirhi-khirhi, igiawe dan oro gb' imazuoko; Emini ere no we, na na le-yo-le-re vbe emwi a sunu, ra emwin no gha he sunu na gha le gbege yi.

3. Ogbi-Oghoi. Eria:- erha ye ukonmwęn o ma re ekpen kevbe ubidon ke we na ma iran ode ne iran ya gbele Ivbi erha eha re, iran kevbe wulo yo; odo onio me erha no na bięle emo okpa-yan-iweva (13) okieke. Emini ere no we, omwa na rhovbie ra tihen na ra orhovbie, igbina ra ukpokpo eten hia.

4. Ogbi-Odin. Eria era:- esili gb'ode ode na te la na ma ghi la, ra a gb-ode ebe rua, Emini ere no we, emwin na te ru yi na ma ghi ru, ra ode na te la deyi na ma ghi la.

5. Ogbi-Ovba, Eria kevbe emini ere no we, emwin no r' ode ore ra no vbe k' od' ore re.

6. Ogbi-okan, Eria:- egbe ran ehien, o ke ran no rięe. Emini ere no we, ne egbe do ran, ra egbe gha ran omwan n' uhunmwunva, Egberanmwęn.

7. Ogbi-Oruhu. Eria:- akp' ewobi, aikpe ayan-erhan, ayan-erhan kp' oghoe o ke muęe wo-egbe. Emini ere no we, emwin no tu ewobi tu ehorie lele omwan.

8. Ogbi-Oghae. Eria:- alawe fianwere oro bo nu uhuki, no vbe bo ni igbakhian. Emini ere no we, uhuki, ra emwi no lele omwa ke erinmwın re kevbe oghe ikpia kevbe ikhuo.

9. Ogbi-Ighitan, Eria:- egbon-ide urhokhięe, ei ye ehe. Emini ere no we, urho ra gh' urho kevbe urho. "Unurho."

10. Ogbi-Oha Eria:- ede rei emwen ke re. Emini ere no we, Ihięde, emwi no kpere na ru gbera kevbe emwi no gha kpee a ke ruęe.

11. Ogbi-Ete, Eria:- ekpen ri ohe eni ri ohe. Emini ere no we, emwi ohe.

12. Ogbi-Eture; Eria:- ekhuarha oro bie e-yen, oro bi arighon. Emini ere no we, emwi no k' ode ekhuarha re, ode igiogbe ra eke no rei re.

13. Ogbi-Ose. Eria:- ikhian-rhie oṛẹ gbe' uzo, nọ gbe ẹrhue kevbe ubidoṅ n'otin iran. Emini ẹre "Ikhian-rhie," na ghe do khian rhie, ra nọ khianrhie emwin esi kevbe emwin dan.

14. Ogbi-Ohun. Eria:- egwi ri Uhe ọ rua-owe nọ ma, ọ ghi weriegbe de ọ we na mu iren sulele ni iren ghe rua-owe nọ kọ. Emini ẹre nọ we, na w' idobo Esu siyo na do rua-owe nọ ma.

15. Ogbi-Erhokhua, Eria:- oguzuma n'obo ọ khian, s-abiwe, ọ ke kuegbemu. Emini ẹre nọ we, emwin nọ kuegbe mu nọ ma he sunu, ra "Okuta."

16. Ogbi-Eka. Eria:- a mu awa vbe okhian ai mu-ee vbe ule. Emini ẹre nọ we, ọmwan nọ ri okhian ra nọ kpaọ ghari ehe kevbe nọ gha vbe ye ehe ra ekita na gha gbe ya ru ẹrinmwinra zese.

ERIA OGH' AKO

1. Ako-nabe, Eria:- igbedia im'ogie kevb' uhunmwun sokpun okhuo nọ biẹ wa. Emini ẹre nọ we, Igbedia, imu, ra ne emianmwẹ na mu ọmwan gue.

2. Ako-'Ogbi, Eria:- kevbe emini ẹre nọ we, usun-nọ-bun nọ mi ọrhe, oghen emwan ra emwan nibun, emwin nibun.

3. Ako-Oghoi. Eria:- egbo woro, alezi woro ọṛọ bo n' eghele ni r' otọ egbo. Emini ẹre nọ we, emwin nọ k' otọ egbo re, ra nọ koto egbo re do gha rhia kevbe kpkpo ọmwan ugbu gbe hia.

4. Ako-Odin. Eria:- ighelu arin-egbe ọṛọ z' egbe vb-ihu. Emini ẹre nọ we, emwin nọ buye, "idin" ra na ghe wu. Na ghe do mu ọmwan ye uwu idin.

5. Ako-Ovba Eria:- ezihorho ogie nọ ri emila. Emini ẹre nọ we, ẹrinmwidu.

6. Ako-Okan. Eria:- izighigba, nimaen-maen, niso-erua-so-erua. Emini ẹre nọ we, iro nọ ma kugbe ra a ma t-emwen okpa nin, kevbe emwin na ru nọ ma ma.

7. Ako-Oruhu. Eria:- ikian lohien ọ ma re. Emini ẹre nọ we, emwin nọ ma mwon uhun mwun ra emwin na ru nọ ma soto.

8. Ako-Oghae. Eria:- abekpen hin-ako ọ gbe emwi. Emini ẹre nọ we, emwin na gha gbe, ra aranmwẹ na gbe re kevbe na ya zese, ra ugbe mwẹ emwin hia.

9. Ako-Ighitan. Eria:- agbanmwẹ koko ebe ne ewe. Emini ẹre nọ we, "Ewe".

10. Ako-Oha. Eria:- uleku nọ bo n'e owa. Emini ẹre nọ we, "Owa" ra owa na boe ne ọmwan ye.

11. Ako-Ete. Eria:- igiomi kha emwen ọ ke vie-egbeua. Emini ẹre nọ we "Eve", na ghe do vie ra amen nọ rho kevbe na won ra awua oghẹ egbe owa nekherhe oghẹ ikhuo.

12. Ako-Eture. Eria:- ikomaviagba uma ẹrin mwi ye. Emini ẹre nọ we, "Iko" ra emwin gha ko yi.

13. Ako-Erhokhua. Eria:- ihiwene ọre ana gbalọ okhokho ekun ma si iren otọ ọṛọ ye tu. Emini ẹre nọ we, n' ekun ma seroto; nọ leyọ-lere, ra nọ ma tota ye ihe okpa.

14. Ako-Ose. Eria:- ibikpo agbon kevbe ẹrin mwi si egbe koko a ma ren nọ bun see. Emini ẹre nọ we, "Iko" ra na na ko guan emwen kevbe bu-ohien.

15. Ako-Ohu. Eria:- ologun ha uzo ọ ke gbe ewe. Emini ẹre nọ we, "Ewe", na gbe re ra na ya ru ẹrinmwin.

16. Ako-Eka Eria:- isusu magba ọṛọ bi-ogho, a we Ogho dolọ eki ọ ke ya gb' iye Osanobua, Ose Ogho ọre Ogho gbe eki na. Emini ẹre nọ we, iwina Esu, isusu kevbe idobo.

ERIA OGHE OGHOI

1. Oghoi-nabe. Eria:- vbere vbere, ẹi gue ne-ọkhen, ẹi gue nọ vbe. Emini ẹre nọ wẹ, "Ogve", omwan nei mwẹ emwin rhokpa-rhokpa, ivbabọ kevbe avbiere, nọ ke odafen la ovbiogue.
2. Oghori-Ogbi Eria:- obọ gha ro, ọ mu fi ẹzọ, ọ gh' iyeke ọ mu fi emwi. Emini ẹre nọ wẹ, emwin na gbe ra ẹzọ na gui.
3. Oghori-Akho. Eria:- ugbogboya ofinoto dodia ighoi gho ke hẹ irue giẹ. Emini ẹre nọ we, "Ezọ", ra omwa na he emwẹ gie vbe owa re.
4. Oghori-Odin. Eria:- ikan mu eni gba, uku gba keghi mu enaren. Emini ẹre nọ wẹ, "Omue", en-en ra eriọ nọ zẹ.
5. Oghori-Ovba. Eria:- olẹri okpeze h' okọ ọ ke y' iyeke khian. Emini ẹre nọ wẹ, "Okọ" ra okọ na ya gua vbe ẹzẹ. Okọ uwu na nọ khian rhọ emwi ye okọ ra amen ẹzẹ kevbe ebọ ovia.
6. Oghori-Okan. Eria:- ise ben r'ohue. Emini ẹre nọ wẹ, "Ake" ra ukpokpo erinmwin ake kevbe ohue nọ ruobafi.
7. Oghoi-Oruhu. Eria:- kevbe emini ẹre khare wẹ, ọrọ bọ ne nọ reri-owa, nọ wu, ra nọ kpaọ vbe owa nẹ ghi weriegbe de ovbehe ededemwede.
8. Oghori-Oghae. Eria:- asogun suza, odanmwẹn okuo vbe esagien. Emini ẹre nọ wẹ, "Ogun" okuo, esagien kevbe emwin nọ nọ esagien hia.
9. Oghoi-Ighitan. Eria:- olague, olohieru ọrọ bọ ne ẹkun nọyi reghe. Emini ẹre nọ wẹ, "Okhuo" ẹkun.
10. Oghori-Oha. Eria:- yan yan yan, okpeze h' okọ ọke ye iyeke khian. Emini ẹre nọ wẹ, "Okọ", Ovia, ẹzẹ ovia ra ebọ ovia kevbe Oronmila.

11. Oghori-Ete. Eria:- ogudu teneyen, eyen kpọlo, emianmwẹ re eyen ẹko. Emini ẹre nọ wẹ, "Eko" emianmwẹ-ẹko.

12. Oghori-Eture. Eria:- olague, olohie ru ọrọ bọ ne ẹkun nọ ye ireghe. Emini ẹre nọ wẹ, "Okhuo".

13. Oghori-Ose. Eria:- oguduteneyen eyen kpọlo emianmwẹn re eyen ẹko Emini ẹre nọ wẹ, "Eko", emianmwẹn-ẹko ra ẹko nọ zughu omwan.

14. Oghori-Ohun. Eria:- a ma khuonmwi ai wu. Emini ẹre nọ wẹ, "Emianmwẹn" ra emianmwẹn na khuon mwin hia.

15. Oghoi-Erhokhua. Eria:- olague olohiru ọrọ bọ ne okhuo nọ yemekun ra ireghe. Emini ẹre nọ wẹ, "Okhuo".

16. Oghori-Eka. Eria:- a gbe ofen omianmwẹ lẹ. Emini ẹre nọ wẹ, "Ezọ", ra emwẹn ẹzọ na na hayo-hare

ERIA OGHE ODIN

1. Odin-Nabe. Eria:- ai gbe odin ai mu odin ukpokpo na te khian ya gbe odin a ke yae le ema ne odin re. Emini ẹre nọ wẹ, na gha rabọ ne orhion iye omwan nọ re erinmwin ra na gha gbaro ghe iye omwan nọ ra agbon na mieke na khon-miotọ vbe uhunmawu eghian hia.
2. Odin-Ogbi. Eria:- ibu-ale ọrọ de nọ khen vbe ihẹ. Emini ẹre nọ wẹ, okhen nọ duẹki ra ihẹ-eki.
3. Odin-Akho. Eria:- esi khon vbe ugbo, omumu kevbe khon vbe owa. Emini ẹre nọ wẹ, "Okhon", ẹzọ ra ẹzọ vbe adese orue eva ra ikhuo eva.

4. Odin-Oghoi. Eria:- ori male ọrọ bọ ne igiogbẹ, igiogbẹ fe ọ ma kpe ema ọ ke wẹ ne ọmwan ọvbehe ghe kpe gbera re. Emini ẹre nọ wẹ, "Iriakhue" ra ohu ọmwan na gba yin kugbe ghe ọmwan kevbe igiogbẹ owa ọmwan.

5. Odin-Ovba. Eria:- oseigie n'atolo khon okuo udo muoto vbe ukpogieha. Emini ẹre nọ wẹ, emwin na ru kevbe na gha ru vbe igba eha a ke setin ruẹ soto fo.

6. Odin-Okan. Eria:- umalele umaleri nọ ma gie emwe fo vbe oto ra edin vien ahianmwẹn nokhua ghoghọ sokpan emwẹn ukpe nọ gha ya riẹ. Emini ẹre nọ wẹ, emwi ẹzo ra emwẹn nei rherhe fo vb-oto, ra ugu, edin kevbe udin reotoe kevbe ukhunmwun, aro oto kevbe iso.

7. Odin-Oruhu. Eria:- ukulubu uwu nọ gha gbe okhonmwọ baẹ ku. Emini ẹre nọ wẹ, na do le fe, ra emwin nọ gha te sunu nọ ma ghi sunu.

8. Odin-Oghae. Eria:- adunmwugbe ze aranmwẹ ola. Emini ẹre nọ wẹ, emwi na ho na gbe ne erinmwın.

9. Odin-Ighitan. Eria:- aile gbe emwin otoe ihe okhonmwon. Emini ẹre nọ wẹ, "Otoe" ra erinmwın otoe na ru.

10. Odin-Oha. Eria:- ize de yan nọ okpo, ayan ni ize ayan n' ihiehie. Emini ẹre nọ wẹ, "Ize", emwin na gbe kevbe na gha gbe yanno ra ghae ra ize.

11. Odin-Ete. Eria:- madegun umwehen nọ mọ vbe ideghe-deghe. Emini ẹre nọ wẹ, "Orhuo", na ghe rhuo ra na ghe si uko ro etc.

12. Odin-Eture. Eria:- kudu ku ghene ọrọ de n' ofedin wẹ, vb-ohi rhi-ghaye-he ren gha vbe fan ogh'e ogbe. Emini ẹre nọ wẹ, "Utomwẹn" ra vb-ohi rhi-ghaye-he a gha na na ghe odaro vbe agbon.

13. Odin-Erhokhua. Eria:- oguoguo-nuwa. Emini ẹre nọ wẹ, "Eten" ra etion omwa hia ra egbee ra emwin ohe.

14. Odin-Ose. Eria:- okhaen hanmw' igban, ọ bi igban ma gb' okhaen kevbe emọ ni ne ẹko ẹre. Emini ẹre nọ wẹ, "Akhionmioto", ra emwin na te ro igh'e ọ gha sunu nọ maghi sunu ra nọ ma ghi gbe emwin rhokpa rhokpa; ra okhaen.

15. Odin-Ohun. Eria:- inenne ne iye omọ ne omọ da. Emini ẹre nọ wẹ, iye omwan, ra iye nọ ho emwin ovbi ẹre.

16. Odin-Eka. Eria:- atete le omumu fe, egbe nọ ya le iran fe to ku-asa ku-aghada rua. Emini ẹre nọ wẹ, na do le fe, ra ọ gha loho vba te le fe, egbe na ya le fe ei re egbe.

ERIA OGHE OBA

1. Oba-Nabe. Eria:- kevbe emini ẹre nọ wẹ, emwi aro eveva, ra na y' aro mien nọ gha sunu egiẹgiẹ ra nọ sunu; emwi nabalọ vbe-ne erhen kevbe akpoko balọ "Erhen".

2. Oba-Ogbi. Eria:- ikpatazun oyi b' emwin yoto avan ọ ke ya rhi ẹre vbe ason, ra oyi ba aremwi ba, nọ ka zo-ese, ore ese gha ruẹ na. Emini ẹre nọ wẹ, "Oyi" ra emwi n'e oyi do viọ kevbe nọ gha do viọ ra rhie.

3. Oba-Akho. Eria:- emen zighi, erhan zighi, emen rueghe erhan oma gbe erhan orueghe ma fo erhan n' emen vbiere egbe. Emini ẹre nọ wẹ, "Emen", oru eghe ra emwin nọ mu omwan rueghe ra na gha ye emen ru.

4. Oba-Oghoi. Eria:- oba-ogho gbe ọ ma re. Emini ẹre nọ wẹ, emwin nei-mwo-uhunmwun ra emwin na ru nọ ma soto; nọ ye ogioḡio mu ohe ẹre fua.

ERIA OGHE OKAN

5. Oba-Odin. Eria:- ose ōba-odin ōro gbe ōba-odin. Emini ere no we, ose-dan ra na gha mīen ēwaen vbe egbe ose om̄wa ne ēkevbi-wenwen.

6. Oba-Okan. Eria:- okhue om̄w-ero, owon won om̄w-eke. Emini ere no we, "Ero", om̄w' ero, ero na ru ra azen.

7. Oba-Oruhu. Eria:- efi fi alagba rhi uhunmwu lere. Emini ere no we, emwin no lere gha kpokpo om̄wan, ra na do le-fe vbe ebe hia.

8. Obara-Oghae. Eria:- okperhe-yara. Emini ere no we, "Esagien", ra ehe n'e okhuo dia kevbe emwin esagien hia.

9. Oba-Ighitan. Eria:- asohan neogi obo, obo re owa, ukhunmwu re oha. Emini ere no we, "Obo", ebo ra ukhunmwun.

10. Obara-Oha. Eria: oghe ekpen oro ze ekpen, o-ghe eni o z' eni. Emini ere no we, oghogho, o-yenmwẽ; na do ghogho ra na oyenmwẽ do se om̄wan.

11. Oba-Ete. Eria:- uhunmwun ve awa o ke ve agbanmwẽ gha erhen. Emini ere no we, uhunmwun-ova, afienrhan kevbe evbira ro ra ekita.

12. Obara-Eture. Eria:- heyo, iha dati ime ne "Oka" ni ghe khien emwen oren re. Emini ere no we, "Afiwerie", emwin kevbe emwe na fiwerie. Na ghe fi emwen werie kevbe na fi-ee werie.

13. Oba-Erhokhua. Eria:- kevbe emini ere no we, "Ewaen", na gha y' ēwaen ru emwi-kemwin hia.

14. Obar'-Ose. Eria:- ugbo ogie erhan aleke ogi-iri. Emini ere no we, "Osun", ra ebo osun ne obo gho ra obo.

15. Obar'-Ohun. Eria:- kevbe emini ere no we, "Ayon", no dayon ra no ru emwin om̄wan ayon.

16. Obara-Eka. Eria:- esa n' oto degbe esa ne uhunmwu, o ke va eva. Emini ere no we, Emwi eva no de kugbe ra no sunu kugbe vbe uhu-kpa nin.

1. Okan-Nabe. Eria:- ughogho gbe erhan, ede ezo vbe ezo. Emini ere no we, "Ezo" igbinna ra emwikemwi na gha gui yi.

2. Okan-Ogbi. Eria:- ukọ sikhede o ri-egun, ukọ agbon ima uke erinmwun ima. Emini ere no we, "Uko", ra ukọ na gie ere uhunmwun y' ehe kevbe oghe om̄wan ikomwan.

3. Okan-Akho. Eria:- oro bo n' odafen, a ma mīen odafen ai guo ne ukpafen. Emini ere no we, odafen, om̄wan kpataki ra odafen no yan owa.

4. Okan-Oghoi. Eria:- omode ko kpe agba, uhunmwun okan-oghoi oro ze okan-oghoi odion. Emini ere no we, ovbokhan ra ovbokhan khere no do khin enowanren vbe oki eke.

5. Okan-Odin. Eria:- kevbe emini ere no we, memwen gedegede ra emwi-kemwin na ye obo sudu yi; "Ema" ra ebo na kpe ema na vbe na kpe ne olokun.

6. Okan-Ovba. Eria:- adagin ihan-eni, ihan-eni na ya ke-erha om̄wan egb' om̄wan a yae ko. Emini ere no we, emwi na ru n' erh' om̄wan ra om̄wan ovbehe o ma wi egbe om̄wan a ruẽ na.

7. Okan-Oruhu. Eria:- efi fi alagba vberẽ. Emini ere no we, emwin no lere gha kpokpo om̄wa ra na do le-fe.

8. Okan-ran-Oghae. Eria:- kevbe emini ere no we, na do rhuru, obo ra na do ghogho kevbe na do gha mwẽ emwin na na y' obo om̄wan si emwin no gha sinmwĩ om̄wa kevbe emwi no gha vbe gb' om̄wan.

9. Okan-Ighitan. Eria:- asohan ogiobo, obo r' owa ukhunmwun re oha. Emini ere no we, obo ra ukhunmwun no obo ya zobo kevbe no ya gbaro ghe om̄wan.

10. Okan ran-Oha. Eria:- omo ghade o ghi yan erha. Emini ere no we, oghogho ra o yemwe. Na do ghogho ra ne o yemwe do s' omwan.

11. Okan-Ete. Eria:- nokaro, ogun gha kan erhe dia o r' ohanmwe; ra nogieva:- egie-ehendia ene ri eghughu ri okele oke se okpen eze samen won, o we idunmwu iru ya ren ke de. Emini oghe nokaro no we, na kan erhe-dia, na dehen ra na tota soto kpe-kpe-kpe; kevbe nogieva no we, Iruya, na na ru omwa emwi ya Osanobua, avan nukhunmwu, erhen, eze, emianmwe ogun, oba.

12. Okan ran-Eture. Eria:- erh' omw-odede oro bi okankan, okankan gha de orogbo o mien. Emini ere no we, Erh' omwa-odede ra emwin no bun esesemwese.

13. Okan-Erhokhua. Eria:- enahen amwobo ovbiakhe amw'-iwe. Emini ere no we, amwe omwa, ra amw'-omwa vbe okhuo no gue obo omwa esesemwese kevbe eso no vbe fi akharha bare.

14. Okan ran-Ose. Eria:- ubo ogi erhan aleke ogi-iri. Emini ere no we, "Osun", ra ebo n' obo ya sinmwini okhonmwon.

15. Okan ran-Ohun. Eria:- oma dayon, o ke-ghi ru emwin omwan ayon. Emini ere no we, "Ayon" na da, odayon ra no ho ayon, n' ayon gbe ra omwemwen.

16. Okan ran-Eka. Eria:- iwobo vb-asa, obo r' asa, owe r' okhian. Emini no we, "Iwobo", na wobo ra na kakabo gha ru emwi-kemwin na ru na mieke na rie ere ere kevbe na ghogho vbe-vbo. Ibalegbe ra na ghe balegbe agbon.

ERIA OGHE ORUHU

1. Oruhu-Nabe. Eria:- owo gha re, owo kpa, eni gha ri uwowe o ghi kpa kua. Emini ere no we, "Ekpa", na na kpa kunu ladian re, ra emwikemwin na te rhie na vbe rhie weriegbe yoto

2. Oruhu-Ogbi. Eria:- kevbe emini ere no we, "Evbare"; na na ri evbare.

3. Oruhu-Akho. Eria:- kevbe emini ere no we, "Evbare", na na ri evbare ra no ho evbare no gha re.

4. Oruhu-Oghoi. Eria:- kevbe emini ere no we, "Evbare", na na ri evbare ra evbare na re.

5. Oruhu-Odin. Eria:- Iho-are gb' erinmwi ohanmwe. Emini ere no we, "Evbare".

6. Oruhu-Ovba. Eria:- Adunmwu fianre a mien egun. Emini ere no we, "Evbare", ra ema na re.

7. Oruhu-Okon. Eria:- Adunmwu fianre a mien egun. Emini ere no we, "Evbare", ra ema na re.

8. Oruhu-Oghae. Eria:- Atota bu-anu o rie-aranmwon rhunu. Emini ere no we, "Aranmwon" ra emiowo na re, ra omwa no talo kevbe no mwonunu.

9. Oruhu-Ighitan. Eria:- Ema le gbutu o ke le weriegbe, isi ema ra isi emwin a na gualo ema ra emwi. Emini ere no we, na gualo emwin rin vbe vba ze, ra emwikemwi na gualo ra na gha gualo vb' isi ere.

10. Oruhu-Oha. Eria:- Ede rei emwen ke re. Emini ere no we, Ihiede, emwikemwi no kpere na ru gbera ra no gha he kpe a ke rue.

11. Oruhu-Ete. Eria:- Ekpen ri ohe, eni ri ohe. Emini ere no we, "Ohe" emwin ohe ra emwikemwi na rhi ere ohe ra iyokho na re.

12. Oruhu-Eture. Eria:- Ema le gbutu o ke le weriegbe, isi ema a na gualo ema. Emini ere no we, Emwikemwi na gualo, ra na gualo vbevba nin esesemwese vbe ezi ere.

13. Oruhu-Erhokhua. Eria:- Ema le gbutu o le hinmian re isi ema a na gualo ema. Emini ere no we, Emwin na gualo, ra emwikemwi na gualo kevbe na gha gualo vb' isi ere ra ezi ere.

14. Oruhu-Ose. Eria:- Popopo a tuasen awua. Emini ere no we, "Awua", emwin awua ra emwikemwi na wua kevbe na gha wua.

15. Oruhu-Ohun. Eria:- Ohanmwèn gbudu ẹ gbama. Emini ẹre nọ wẹ, "Ohanmwèn" ohanmwèn evbare nọ gb' ọmwa-ikọmwa ra ọmwan hia nọ ho evbare nọ gha re khian.

16. Oruhu-Eka. Eria:- Ehuẹka ma s' ẹko. Emini ẹre nọ wẹ, "Ohu", ohu nọ mu ọmwan ra iriakhue.

ERIA OGHE OGHAЕ

1. Oghae-Nabe Eria:- Yeye-remọ, Iyenurububi gb' ọsọkpa n' oghae ya go. Emini ẹre nọ wẹ, Iy' ọmwan; na ka-ka bọ gba ro ghe iye ọmwan nọ r' agbọn, ra na nerhunmwun ghe orhion nọ wu n' ọmwan mieke na khon-miotọ vbe uhunmwun eghian ren nọ vbe ọtonmu vb' agbọn.

2. Oghari-Ogbi. Eria:- Odede ma-wọ, ma-ku ọrọ bọ ne ado wẹ kevbe ogie nọ hin ẹsin. Emini ẹre nọ wẹ, Ogie, ra adowẹ nọ sukpu-owẹ khian. Ogie nọ hin ẹsin, ẹkete ra ẹsin.

3. Oghari-Akho. Eria:- Ogun ria-ẹben, ogun zagbede. Emini ẹre nọ wẹ, Ogun, ọpia, osisi, ero, ọgiọrọ kevbe eghan ra ẹbọ ogh' ogun nọ kpokpo ọmwan.

4. Oghari-Oghoi. Eria:- Adabekon ọberẹkuele alama si-gheke, agobo-reri-obọ, ẹkpen mwèn ob-erha, ọ ke-gha y' obi-iyee rhia. Emini ẹre nọ wẹ, "Agobo"; ẹkpen-na-agobo, na na fi agobo y' emwikemwi na ru kevbe na gha ru. "Ekpen" ifiabọ ra ivbabọ ọrọ lele oghari-oghoi khian vbi Iha Ominigbọn.

5. Oghari-Odin. Eria:- Ematon bunrun iwina kunse. Emini ẹre nọ wẹ, "Ikunse", emiamwèn ra emwikemwi nọ mu ọmwa gueyoto kevbe na ru lekun ne idobo na de obọ yi.

6. Oghari-Ovba. Eria:- Osa-yemwèn ọmoyemwèn zẹ gbo. Emini ẹre nọ wẹ, "Emọ" ọmọ na biẹ ra n' Osanobua rhie n' ọmwa biẹ.

7. Oghari-Okan. Eria:- Iseben n'o-hue. Emini ẹre nọ wẹ, Ake, ẹbọ ra erinmwun ake nọ kpokpo ọmwan; nọ gho ẹbọ ra uhanbọ.

8. Oghae-Oruhu. Eria:- Owa pupu ọ ma setin mu. Emini ẹre nọ wẹ, Egb'-iba, egbe nọ z' ọmwa iba, ọmwan n' egbe ẹre ighi kpaọ ese vb' egbe ikhuo, ra emwi na gha y' ọwa ru emwi yi ra emwin na te khian ru na ma ghi setin ru.

9. Oghae-Ighitan. Eria:- Udagba n' eni, eni kpolọ ẹ mwèn ẹrhunrhun-mwu. Emini ẹre nọ wẹ, emwikemwi nọ ma gba fo, ra nọ ke ekherhe nọ ma ra gba fo, emwin nọ ma keifo.

10. Oghari-Oha. Eria:- Buye-buye-buye ọhon-etinmwèn vb' iyan-aton. Emini ẹre nọ wẹ, Etinmwèn; ọmwan-ikọmwan n' ẹtin fo kevbe n' egbe ma ran fo, ra na na y' iyan-aton ru emwi ra zese.

11. Oghari-Ete. Eria:- Ugbova, uhunmwun v' awa ọ ke y' agbanmwèn gha erhen. Emini ẹre nọ wẹ, Uhunmwun-ova, evbira ro ọmwa-ikọmwa ne uhunmwu va ra ne egbe ma ran kevbe ne uhunmwu gha va.

12. Oghae-Eture. Eria:- I ma taegiogie, I ma kp' ema, I ma vbe kp' egion. Emini ẹre nọ wẹ, Emwata; emwata n' emwata na ta, ra emwin nei r' ohoghe hie. "Akhase", emwi nọ see kevbe nọ gha se vbe riọ ze.

13. Oghae-Erhokhua. Eria:- Emin yan, emi-iyokho, sokpun uhunmwun. Emini ẹre nọ wẹ, Uhunmwu, ra na tu ti uhunmwu ọmwan n' emwikemwi na ru hia mieke na ma..

14. Oghari-Ose. Eria:- Ovbukhọ ti amwenerhae ọ ke y' ekhue yaro ọrọ de ne Bata vbọ ri iku ogh' ikhuo. Emini ẹre nọ wẹ, "Ekhue", ekhue nọ mu ọmwa ra na na y' aranmwẹ ovbukhọ ru emwi kevbe na gbe re kẹkan.

15. Oghari-Ohun. Eria:- Ukopa nọ kha emwen n' egb' igho. Emini ere nọ wẹ, "Igho", igho na ya d' emwikemwi vbẹ ẹki, ra emwẹ nọ gha l' egbe igho sunu.

16. Oghari-Eka. Eria:- Eghene-khe-ghene ẹkhue vẹ l' efẹn safua. Emini ere nọ wẹ, Iriakhue, ohu na mu' ikh-ẹko emwikemwi na riakhue kevbe na mu-ohu yi ra emwin nọ pe fua.

ERIA OGHE IGHITAN

1. Ighitan-Nabe. Eria:- Atagbarhagba orọ bo n' erẹe, a gha su erẹe ọre a na miẹn erẹe vb' ode. Emini ere nọ wẹ, "Erẹe", igbina erẹe, ra erẹe nọ kpokpo omwan, oghian omwan.

2. Ighitan-Ogbi. Eria:- Orhunmwuyen re, obokhian. Emini ere nọ wẹ, Orhunmwuyen, oriọ vbe, ra omwa nọ ru emwin orhunmwuyen ri-eybo.

3. Ighitan-Akho. Eria:- Itakhuen dolọ owa ọ ma gb' owa iyeke nọ mu kotọ keghi wiẹn rua. Emini ere nọ wẹ, Emwi nọ wiẹn omwan vb-oto, ezọ ra emiamwen nọ wiẹn omwan vb-oto.

4. Ighitan-Oghoi. Eria:- Ighitan obo, oghoi awo; Ighitan wẹ, ren gha gb' oghi, oghi wẹ nọ ghe gb' iren rhunmwu da iren robo ra omwan na gbe y' eybo. Emini ere nọ wẹ, "Obo" ebo eva ni ze esesemwese; na le gbinna, obo ra na rhu ewaen vb' egb' obo, ra ọ gha se vberioze.

5. Ighitan-Odin. Eria:- Ezọ imwo-uhunmwun ai guiee n' Ogie Eghaevbo ne enẹ ile. Emini ere nọ wẹ, Emwin kekan nei re kpataki, ẹ re oho-ho emwin ra emwikemwin nei mwọ uhunmwun.

6. Ighitan-Ovba. Eria kevbe emini ere nọ wẹ Adaze omwan, ohoho omwa ra emwi kpataki.

7. Ighitan-Okan. Eria:- Olih' eybo, ogie na kpega. Emini ere nọ wẹ, Ogie, Oka-olutu eybo ra odionwere.

8. Ighitan-Oruhu. Eria:- Okpolo emuen ifiabo. Emini ere nọ wẹ, "Ohe", emwin ohe, ra emwikemwin nei mwen ọ ma sunu.

9. Ighitan-Oghae. Eria:- Arue hian ọ gb' uhunmwun aranmwun. Emini ere nọ wẹ, Uhunmwun aranmwẹ kevbe aranmwun na yu uhunmwu enren ru emwin ra uhunmwu aranmwun na gbe ya nu emwin.

10. Ighitan-Oha. Eria:- Ayemwire erhunmohi ke y' ogo n' ukpo re. Emini ere nọ wẹ, "Ayere", emwi na ro vbe ekhoe kevbe na ye vbie ugbugbehia.

11. Ighitan-Ete. Eria kevbe emini ere nọ wẹ, "Erẹ" amen erẹ erhan kevbe erẹ oghaba nọ ka r' ugbo, Ebo amen, ebọ nọ r' okpen ezẹ ra osun ukodo n' amen ye kevbe ebọ-ikebọ nọ n' amẹ ra emwin okaro vbuwu emwin eha.

12. Ighitan-Eture. Eria kevbe emini ere nọ wẹ, "Ehi"; na tu-ti ehi; na tu-ti ehi omwan nọ ton omwan mu kevbe nọ miẹn omwan fan hin ebe ra obọ erẹe.

13. Ighitan-Erhokhua. Eria:- Uki rae, uki de. Emini ere nọ wẹ, Emwin nọ gha rherhe sunu egięię ra uki nọ de.

14. Ighitan-Ose. Eria:- Akon gię iwu riara, ọ ma n' iyoha, ẹ ma ne nọ yan igho. Emini ere nọ wẹ, Ikhọ-ẹko, ohu, n' ohu mu ra n' ẹko ere ma rhięnrhięn. "Akon, ra iyoha".

15. Ighitan-Ohun. Eria kevbe emini ere nọ wẹ, Ogborhue riase, na na riase vb' ezọ. Ezokezọ n' omwa ra riase ra nọ na wimin "Orhue".

16. Ighitan-Eka. Eria:- Iriakhue riagbe. Emini ere nọ wẹ, Iriakhue, ohu nọ mu omwa kevbe na mu ohu ere.

ERIA OGHE OHA

1. *Oha-Nabe. Eria:- Utimēkon, utiavanravan a kinn okpe vb' udin o ke ya de vb' erhan, a kinn erhan nọ wu nọ ma wu keghia de ra o ke yan-abọ. Emini ere nọ wẹ, Emwin-udemwuri, avannuhunmwu ra emwin nọ sunu kevbe nọ gha sunu vb' udemwuri, raIsago.*

2. *Oh'-Ogbi. Eria.- Ukpọn vb' uyen ovbi-iyē egbe, ukhọn ọtẹn ẹko. Emini ere nọ wẹ, Ovbi-iy' ọmwan ra emwan n' erh' ọkpa kevbe iy' ọkpa biẹ.*

3. *Oha-Akho. Eria kevbe emini ere nọ wẹ, "Iyeke", emwin na fi iyeke gbe, ra egilẹ (Urhe), evbisun, okuo iyeke etc.*

4. *Oh'-Oghoi. Eria:- Ọgbẹ khokho, odib' osa. Emini ere nọ wẹ, "Ohoghoi", ohoghe na ta kevbe na ba ọmwa re, emwi ohogho kevbe nẹi re ohoghoi. (Ohoghe)*

5. *Oh'-Odin. Eria:- Iyenhọ ẹ gb' omiọnmwẹzẹ. Emini ere nọ wẹ, "Iyenhọ", ayenhọ, aihon-ẹmwẹn, ra ọmwa na guguan ugbugbẹ hia nẹi họn, kevbe nẹ ye ude ọmwan ru emwin.*

6. *Oh'-Ọvba. Eria:- Ọba ọr' osa, osa ọr' Udazi. Emini ere nọ wẹ, Osanobua, Oghodua, Udazi.*

7. *Oh'-Ọkan. Eria.- Udu-agele nọ bọ nọmọ-owẹ, o wẹ iriri-owa ẹ ruan iren ariavbehe. Emini ere nọ wẹ, "Okpia", ọmọ-okpia ra ikpia.*

8. *Oh'-Oruhu. Eria:- Igan ẹma ọkhọkhọ egbe o ke vbọe fua. Emini ere nọ wẹ; Emwikemwi nẹi ma, emwin nọ ma ke.*

9. *Oh'-Oghae. Eria:- A ma karutu a ka rẹ egbee. Emini ere nọ wẹ, Eten, ọtẹn, ra egbe-ọmwan na gba yukhu rẹ ọkpa rin ru ẹrinmwun.*

10. *Oh'-Ighitan. Eria:- Ọkhọkhọ h' ọkpa o ke y' oghunmwu bude. Emini ere nọ wẹ, Ude, ibude ra ude na bu ọmwa re. "Ọkhọkhọ".*

11. *Oh'-Ete. Eria:- Igueze-emwi, n' eve siyo n' amẹn rho-rẹ. Emini ere nọ wẹ, Eve na viẹ, na na viẹ kevbe amẹ nọ rho.*

12. *Oha-Eture. Eria:- Ibude-ikhin olẹzọ. Emini ere, nọ wẹ, Ude, Ibude, ude na bu ọmwan re.*

13. *Oha-Erhokhua. Eria:- A ri ọkhọkhọ ai ri ude ere. Emini ere nọ wẹ, Ude na bu ọmwa re, ibude na rhiẹ n' ọmwan ya wan.*

14. *Oha-Ose. Eria:- Olukpalaza kọn ọrọ bọ n' ọkhọe kevbe aran-mw' obi hia. Emini ere nọ wẹ, "Ọkhọe", ọkhọe nọ fian ọmwan re vb' ẹko kevbe ọgh' egbe hia.*

15. *Oh'-Ohun. Eria:- N' ehọ do họn ẹmwata, na na họn ọta kevbe iyẹn emwi esiesi hia. Emini ere nọ wẹ Emwi nata yotọ nẹ' ke na gha họn.*

16. *Oh'-Eka. Eria:- Ọkpa gb' ifuẹn, ọkpa tu, ọkpa ọr' ẹkperẹ ẹrinmwun. Emini ere nọ wẹ, "Ọkpa", utumwẹ, ọkpa nọ viẹ, na gbe re kevbe na ya ru ẹrinmwun. Emini ere nọ wẹ, na wẹ ne utumwẹ dan siyo; utumwẹ dan kevbe utumwẹ esi ra ọkpa ọrọ lele Oh'-Eka khian vb' Iha Ominigbọn.*

ERIA OGHE ETE

1. *Ete-Nabe. Eria:- Oghede-gb'-eva, isi-emwin eveva umwọn-umwẹn. Emini ere nọ wẹ, Emwi eva, ra eveva umwọ-mwẹn.*

2. *Ete-Ogbi. Eria:- Ogba ik' iya dunmwun. Emini ere nọ wẹ, Emwi nọ r' uwu oha kevbe nọ kuwu oha re, ra ri owa. "Oha" etc.*

3. *Et'-Akho. Eria kevbe emini ere nọ wẹ; Ota, vb' ẹgh' ota, ra emwikemwi na ru kevbe na gha vbe ru vb' ẹghẹ ota khuerhẹ.*

4. Ete-Oghoi. Eria:- Ugbakhua b' owa okpa o ma yin enren o ke vbe gha rho emwin y' ovbehe. Emini ere no we, "Ot'-egbo", n' ekun ma soroto, omwan no siyo sire, no ma tota y' ihe okpa ra no gha wu yot'-egbo kevbe evbo ovbehe.

5. Et'-Odin. Eria:- Atamukere o bo n' ogie ra oligbo. Emini ere no we, "Okuo", okuo no khon evbo ra emwin no gha sunu vb' ikpede ihiaron ra iwene. etc.

6. Et'-Ovba. Eria:- Ir'-oba, iro-Ewuare. Emini ere no we, "Ore", emwin no k' ore re kevbe na gha ya ru vb' odore.

7. Et'-Okan. Eria:- Evbee ir' oko, o r' ohia. Emini ere no we, "Evbee", evbee na re ra na ya ru erinmwin.

8. Et'-Oruhu. Eria:- Ugbaghua, akhuokhua b' owa okpa o ma yin evren o ke vbe gha rho emwin y' ovbehe. Emini ere no we, ne ekun ma soroto, omwan no ma tota y' owa ra ih' okpa.

9. Et'-Oghae. Eria:- Ihienhien r' agbon o ke vbe r' erinmwin. Emini ere no we, Orhikhan, ukpokpo kevbe oyangan; emwi no yin omwa ehien.

10. Et'-Ighitan. Eria:- Oro khue amwon n' ohae, o ke vbe mien ohae re. Emini ere no we, Emwikemwin na rhie nomwa fo na na vbe mien enren weriegbe hin obo re re.

11. Et'-Oha. Eria:- Okhue hiede o ke yukpo mo, ihiede ma gi azen gb' ovbi okhue re. Emini ere no we, Ihiede, emwin na gha ru na mu ya na ma he ru; emwin no kbere na ru gbera kevbe no gha vbe kpee a ke ruce, ra "Okhue" oro lele Et'-Oha khian vb' Iha Ominigbon.

12. Et'-Eture. Eria:- Iha ti ehien o ke ri evbee. Emini ere no we, "Evbee", evbee na re vb'-unu, kevbe na ya zese.

13. Ete-Erhokhua. Eria:- Ihienhien r' agbon, o ke vbe r' erinmwi. Emini ere no we, Ukpokpo, orikhan kevbe emwin no bal' omwa egbe vb' erhen; emwikemwin no kpokpo omwan.

14. Et'-Ose. Eria:- Ovihen nere. Emini ere no we, "Ihen" na ven re, "Ihen" ra ihen kevbe ebọ na tie n' omwa. Omwan no vihien re. etc.

15. Et'-Ohun. Eria:- Ogbota, ogbotu owie vb' ede a ya bie Esigie. Emini ere no we, "Owie" emwikemwi na ru ra na gha ru vb' owie kevbe owie ogh' edenede rin.

16. Et'-Eka. Eria:- Awa fiven o ke ghi r' okhian. Emini ere no we, "Okhian"; na na khian y' ehe omwan no kpa o vb' owa ghari ehe kevbe no gha vbe kpa o ghari ehe ra "Ekita".

ERIA OGHE ETURE

1. Eture-Nabe. Eria:- Ezo gb' iye otan, o gb' erha otan, otan ke ye gha gui. Emini ere no we, "Ezo", ezo na gui ra igbinna n' omwa kevbe arhunmwu eva gbina, ra "Otan".

2. Eture-Ogbi. Eria:- Unomunon n' ovbi egogo; a no ohue, ohue no ekhe; Ominigbon khare we, vbe n' agbon ra oka no iren erio ren vbe no erinmwin. Emini ere no we, "Inomwen", emwin na no vbobo omwa ovbehe kevbe emwikemwin na no oto re na ren.

3. Eture-Akho. Eria:- Alu-we, we, we, emwen na ta vbebovbebo kevbe ekhokho. Emini ere no we, Emwen-ekhokho, emwen na ta kevbe emwikemwi na ru vb' ekhokho, ra na gha ru ra ta vb' ekhokho.

4. Eture-Oghoi. Eria:- Akpakon fion ogui re o ke we na y' emwen on'ren ero. Emini ere no we, Emwikemwin na yerero; emwin na sin er'-ero ra akpokon ra ogui.

5. Etur'-Odin. Eria:- Azahuru-huru-huru, Eni gha gb' uye, uye ghi vbe gb' eni, Uye nọ gb' eni ẹ ghi dọlegbe gb' aranmwẹ ọvbehe. Emini ẹre nọ wẹ, okhọn, ẹzọ ra igbinna vb' adese arhunmwu eva. N' arhunmwu eva na ruegbe yan-ghan-egbe.

6. Etur'-Ọvba. Eria:- A gha kp' ọkpan ọ ghi fua, a gha kp' uro ọ ghi fua. Emini ẹre nọ wẹ, "Emwin-nọfua", na do fua kevbe na do ma vb' agbọn.

7. Etur'-Okan. Eria:- Ikharmo ma gia ri awọ. Emin ẹre nọ wẹ, "Imua-emwen", emwen na muan, arhunmwu eva ni ma guan emwen ọkpa rin.

8. Etur'-Oruhu. Eria:- Ọrhiokhue ọ gb' emen owie Emini ẹre nọ wẹ, "Uwu", na na wu, akhie, irhiaeko ibi-iba vb' uwu ibieka.

9. Etur'-Oghae. Eria:- Ogie nogise; ọ wẹ, awaise ren rhie y-unu ya gha guan. Emini ẹre nọ wẹ, Emwen na guan nọ vbe sunu kevbe nọ see vb' awarokparin, ra ata mu emwe; "ra awa se".

10. Etur'-Ighitan. Eria:- Agbọn nọ ma n' Uwan gue ọrọ vbe ma ni Eribo. Emini ẹre nọ wẹ, Uahunmwun nọ-ma, ẹhi nọ ma ra ose eva ni gba ma kevbe ni gha gba ma kugbe. N' ẹhi ose omwan na ton omwan mu; ra su-omwa s' eke na gha na ma; vb' egbe ogie, ra eke n' Oba ye.

11. Etur'-Oha. Eria:- Wẹ, wẹ, wẹ emwen na ta vbebo-vbebo. Emini ẹre nọ wẹ, "Ekhokho", emwen na ta vb' ekhokho na ma he ta ladian kevbe emwikemwi na ru vb' ekhokho ra na gha vbe ta vb' ekhokho

12. Etur'-Ete. Eria:- Oya be, ehorie be, ọrọ suma. gb' ivbi ekpen, ekpen kegha tu oya khian. Emini ẹre nọ wẹ, "Oya", oya na re; na ghe do gha tu oya kevbe ehorie khian. Oy' evbare kevbe emwi hia.

13. Etur'-Erhokhua Eria:- Vba tae kpokpan ya ma gi iyoha wi. Emini ẹre nọ wẹ, Emwikemwi na tae kevbe na ru yoto; emwe na ta yoto; kevbe na gha vbe ta yoto.

14. Etur'-Ose. Eria:- Ofen z' emwen-obe igban ke su ẹre unu. Emini ẹre nọ wẹ, "Ofen", ra emwen-dan; nọ t' emwendan nọ wegbe nọ k' unu ladian.

15. Etur'-Ohun. Eria:- Unu Etur'-ohun ọ gb' Etur'-ohun, unu Etur'-ohun ọrọ vbe miẹn ren fan. Emini ẹre nọ wẹ, Emwen na guan k' unu ladian re; Unu na mwen, "Unu", ra na miẹn ewaen unu.

16. Etur'-Eka. Eria:- Orokomi ọkpa tu. Emini ẹre nọ wẹ, Ọkpa nọ vie, ọkpa na gbe re kevbe na ya ru erinmwu ogh' egiegie kevbe wẹ, na wẹ n' utumwendan siyo. Ọkpa, utumwen esi kevbe utumwendan ọrọ lele Etur'-Eka khian vb' Ih' Ominigbọn.

ERIA OGH' ERHOKHUA

1. Erhokhua-Nabe. Eria:- Ọroni, ọrọde, ra Udeleku-deleghughu, ogheghe mu ovbi ẹre gboto ọr' otọe na fure. Emini ẹre nọ wẹ, "Uwu ogh' ovbi omwa", omọ nọ wu kevbe nọ gha wu. Omwa ra okhuo nọ y' oghe gb' ovbi ẹre rua.

2. Erhokhu-Ogbi. Eria:- Iyase n' obodo-iken nọ z' Eka z' Idu. Emini ẹre nọ wẹ Omwan nọ fi unu iverie z' evbo ọvbehe. Omwan nọ z' Igban, Eka, Yoruba, Ibo, Hausa, Ebo etc.

3. Erhokhu'-Akho. Eria kevbe emini ẹre nọ wẹ, Umumwe, ra Imue, ọ muen. Emwi na sunu yi ze kevbe emwikemwi na ren otọ re; en en, eri oye ze, ra ona nọ ze.

4. Erhokhu'-Oghoi. Eria:- Amen na ya kp' okhokho e mu ere egbe sokpun uđen kevb' evbi n' otion ren. Emini ere no we, Ovbi-iy'-omwa, otion omwa. Uđen, evbi kevb' ekon-okhokho.

5. Erhokhu'-Odin. Eria:- Atua omerhan mu ekun ai gb' ivu y-oron. Emini ere no we, Ebe; ra ebe rhokpa ei ghi ro; emwin rhokpa ighi sunu hiehie.

6. Erhokhu'-Ovba. Eria:- Erinmwin ivbi-igie no rhuun ukpon ehuan. Emini ere no we, ivbi-oba ra ogie. etc.

7. Erhokhu'-Okan. Eria:- Egbe ran ehien o ke vbe ran no riye. Emini ere no we, Egberanmwen, egbe do ran, ra egbe gha ran ghen ren.

8. Erhokhu'-Oruhu. Eria:- Oga imu-eyen, oghoro imu ihunmwun, ifi no gb' e-yen e doglegbe gb' aranmwewe ovbehe. Emini ere no we, E-yen; ra emwi rhokpa iro, kevbe we, emwin rhokpa ira sunu. sokpan uwu ogh' ovbi omwan nukpogieha ra nekherhe.

9. Erhokhu'-Oghae. Eria:- Ukpokpo gb' e-yen o we oghodan a ru ere, ra atatabuanu oriaranmwen rhu-unu. Emini ere no we, Aranmwewen, italemwe, emi-owo, kevb' ota na ta ra no na y' oghodan kponmwewen ese, unu-dan kevbe aranmwewen dan na mwewen.

10. Erhokhu'-Ighitan. Eria:- Egui gbal-akpa o ma setin gbera iya. Emini ere no we, Emwikemwi no ma gia ru kevbe na ma setin ru, ra emwin na gha gb' egui ya ru-erinmwin yi hia.

11. Erhokhu'-Oha. Eria:- Okhue hiye o ke y' ukpo mo, ihiede ma gi azen gb' ovbi okhue re. Emini ere no we, Ihiede, emwikemwin na te ra ru na dayi na ma he ru ra "okhue".

12. Erhokhu'-Ete. Eria:- Orhokhomobo o bo n' iyokho, ukpun-ri n' iyokho rhuun-eyen uyunmwu ke bannohia viy gharie fo fefe-efe. Emini ere no we, Omwa no te mwe emwi nei ghi mwe; omwan na mu mwin-ere emwin no te mwe-hia, kevb' omwa na ya-re obo sin oto. Iyokho, orho ra uyunmwun.

13. Erhokhu'-Eture. Eria:- Ighan-ghan de fi eze o ma wi, ose ighan-ighan gb' Ighan-ighan y' eze o ma yonho. Emini ere no we, Emwikemwi n' omwa ma setin dayi no ghe sunu, emwin nei-ra-wi, ra emwikemwin na y' ighan-ighan ru kevbe na gha yae ru; kevbe we, na rhu-ewawen vb' egbe ose-dan.

14. Erhokhu'-Ose. Eria:- Olukumi madile no rhuun ukpon-egho. Emini ere no we, omwa evbo ovbehe, oriqvbe kevb' omwa no z' evbo ovbehe ra ebo oriyo vbe.

15. Erhokhu'-Ohun. Eria:- Ukpon mose ai ri e vb' unu. Emini ere no we, Ukpon; ukpon hia na ya hin-egbe kevbe emwikemwin na gha y'-ukpon ru, ezo ra emwen vb' egb' ukpon.

16. Erhokhu'-Eka. Eria:- Kpoko-yankan no kpaoren eke ni iren rie. Emini ere no we, Okhian; na na k' owa kpaoren y' ehe, omwa-ikomwan no kpaoren kevbe no gha kpaoren ghari ehe ra evbo-vbehe.

ERIA OGH' OSE

1. Ose-Nabe. Eria kevbe emini ere no we, Emwi aro eveva, emwi no sunu kevbe no gha sunu, aro omwa eve-va ghi mien ra dae esesemwese, kevbe we, na we n' igbinna Esu k' idobo siyo.

2. Os'-Ogbi. Eria:- Ade vb' eki ovien eze, ukhurhe ovien erinmwin. Ovien; evien, iyoha kevbe omwa-ikomwa na y' igho de, ra ukhurhe.

3. Os'-Akho. Eria:- Uhiri ma y' ẹki, ọ ke lele ab'-erhan s' ẹki. Emini ẹre nọ wẹ, Emen; Ukpokpo kev' oyanganhan hia; na vbe rabọ n' Uhumwun n' omwan mieke na ma vb' agbọn okiekie.

4. Os'-Oghoi. Eria:- Oki-yan ma k' evbi-rhiaie, okiyokho ma haogieru (ra ugan-eru); ra ose yeghe, oghoi yeghe, ose i-mwo ugbo, oghoi i-vbe mwẹn hiehie. Emini ẹre nọ wẹ, I yan, iyokho, oroho, avbiere ra omw'-oroho, orhiaie, oku kev' ozaghae hia ọro lele os'-oghoi khian vb' Ih' Ominigbọn.

5. Os'-Odin. Eria kevbe emini ẹre nọ wẹ, Opirhi-a yan ọro bọ n' "arhu-aro" orhion-dan, azen, oso, kev' emwi-dan ovbehe hia ni khian vb' asọn, ra "asọn".

6. Os'-Ovba. Eria:- Ogiginyankan ọro bọ n'ọ mwa nofua kevbe urhu nọ y' ivie. Emini ẹre nọ wẹ omwan nofua, ivie kevbe emwikemwi nọ-fuofua hia, ra (Ebo).

7. Os'-Okan. Eria:- So-somaye. Emini ẹre nọ wẹ, Emweta, en-en, erio nọ ze.

8. Os'-Oruhu. Eria:- Igbaghọn ikhu' amen ogudu i khuẹ hoyogbo, ra igbaghọn hueki agbọn, kevbe erinmwi, ọ ke ya l' amẹ dia. Emini ẹre nọ wẹ, "Igbaghọn", ebọ kev' eze igbaghọn ra emwikemwi nọ ku, nọ ku-ẹki kevbe nọ rhiaie. Oku kevbe ozaghae etc.

9. Os'-Oghae. Eria kevbe emini ẹre nọ wẹ, ọ rharo rue; nọ mudia gha kh' omwa kevbe n' emwẹn omwa da, ra ho na miẹn er-aro.

10. Os'-Ighitan. Eria:- Na ghe kuabọ rhunmwuda ikuabọ ọro rhiaie iku igbakhian. Emini ẹre nẹ wẹ, Emwidamwe. Na ghe gi emwi d'omwan na mieke na setin ru emwin na ho hia.

11. Os'-Oha. Eria:- Ayemwi-re erhumohi ke ye-ogo n'ukpo re. Emini ẹre nọ wẹ, Ayere, orhion; emwikemwin na ye-vbie kevbe na ro vb' ekhọe ugbugbehia.

12. Os'-Ete. Eria kevbe emini ẹre nọ wẹ, Os'-Ete ebọ n' orinmwun na ma he re kevbe emwikemwi nọ d' omwa obọ yi na ma he ru, ra idobo nọ doḡyi.

13. Os'-Eture. Eria:- Ikpen k' ar' ugbo, ọ ke vbe k' iyeke ẹre. Emini ẹre nọ wẹ, Utomwẹn, Na do to kevbe n' ede agbọn omwa do na na gh' odaro; emwikemwi na ka ru kevbe na gha vbe ru okiyeke, ra "ikpen".

14. Os'-Erhokua. Eria kevbe emini ẹre nọ wẹ, Os'-Erhokhua ọ bọ n' ẹkun nọ yireghe, Okho nọ rhie emiegbe y' ẹkun ra "Okho".

15. Os'-Ohun. Eria:- Oyin-ero. Emini ẹre nọ wẹ, "Ero", ero n' omwa ru, omwan nọ ru-ero kevbe nọ gha ru ero. Uyinmwẹn ero.

16. Os'-Eka. Eria:- Aze n' agbọn, agbọn ze n' erinmwun, ozena ima. Emini ẹre nọ wẹ, Oze na; oseka, na na z' omwa igho, ivbabọ, igho na ze kua vb' ezo kevbe emwi ovbehe hia.

ERIA OGH' OHUN

1. Ohun-Nabe. Eria:- Iyayota ovbi oghudu ọ y' eke n' amen na gbẹe, ọ ma y' eke n' oven na ka re. Emini ẹre nọ wẹ, Ugbonmway'-ese; omwa nọ y' oghodan kponmwẹn ese kevbe omwa nọ ma ren ese na ru n'-en.

2. Ohun-Ogbi. Eria:- Idan-ow'-uzo, d' uzo yi ifi. Emini ẹre nọ wẹ, Edayi, emwikemwin nọ d'-obọ yi kevbe nọ gha d' obọ yi vba gha ru emwin ra idobo.

3. Ohun-Akhu. Eria:- Ozizigborigbo Oba ru-eghe ete emen rueghe uwowe. Emini ẹre nọ wẹ, Oba; emen ra evbo-hoho-ho. Ezo nọ y' omwa s' odaro Oba ra na gha na ya aranmwe emen ru emwi yi.

4. Ohun-Oghoi. Eria:- Uku igb' ohan, uwu igb' oḍiḍ nọ ma rẹn emwẹ. Emini ẹre nọ wẹ, ọmwan nọ ma rẹn emwi rhokpa, imua-emwẹn, ra nọ muan-emwẹn, "Ogboi" etc.

5. Ohun-Odin. Eria:- Agba rhirhi agba-tirikpi. Emini ẹre nọ wẹ, Akpa nọ r' ẹko; ọmọ ni ikhuo hanmwa vb' ẹko, ra uru vba nọ mu ikpia.

6. Ohun-Ovba. Eria:- Ke-ke-bidu ibiḍo Oba miẹn Ewuare kue. Emini ẹre nọ wẹ, Ore Edo-Oba, kevbe emwikemwi na ru ra na gha ya ru vb' ore Edo ra na rabo n' Ewuare kevb' otọ n'ore Edo.

7. Ohun-Okan. Eria:- Ohun gha mu okan gba, o ghi vbe fan-en yoto a gha mu ọmọ ku fo a ghi vbe muẹ gi evbibioe. Emini ẹre nọ wẹ, emwikemwi nọ loḡho kevbe nọ te mu ọmwa gba nọ vbe z' ọmwa obọ gha khian. Egbe-ranmwẹ, nọ fe vb-obọ uwu, emianmwẹ kevb' ẹzọkẹzọ hia.

8. Ohun-Oruhu. Eria:- Amẹn nọ bi kuan. Emini ẹre nọ wẹ, Ufemwẹn, na do lẹ fe hin vb-ob' uwu, emianmwẹ, ẹzọ kevbe emwi-dan ọvbehe nọ kpokpo ọmwa hia.

9. Ohun-Oghae. Eria:- Sasa-memo, o gbe n' uhunmwu o ke nono ku izabo. Emini ẹre nọ wẹ, "Uhunmwun". Na rabo n' uhunmwun ọmwan nọ gha su ọmwan vbe emwikemwi na gha ru vb' agbon, ra na gb' emwin n' uhunmwu. Esagiẹn.

10. Ohun-Ighitan. Eria:- Agbo khon y' omẹ ẹrinmwun khon y' ukhuere. Emini ẹre nọ wẹ, Ezo, okhon okuo ra oti kevbe okhonmwọ-oti, ra om-udin.

11. Ohun-Oha. Eria:- o-yenmwẹ suki o ke ba la-owa nọ ganno. Emini ẹre nọ wẹ, "Oghogho", o-yenmwẹ. Uki nọ ba, kevb' oghogho nọ ma soto fo ra idobo kherhe.

12. Ohun-Ete. Eria:- Oru igbakhian udin, ọgu udin ku o ke gb' ẹre omẹ rie. Emini ẹre nọ wẹ, Okho, oru nọ rudin kevbe ose-dan nọ ho okho y' ọmwan egbe.

13. Ohun-Eture. Eria:- Na do hewẹ soto Emini ẹre nọ wẹ, Iketin, ofumwegbe, kevbe n' egbe do fu ọmwan re khuẹrẹ.

14. Ohun-Erhokhua. Eria kevbe emini ẹre nọ wẹ, Umumwẹ, emwikemwin na rẹn otọ re esesemwese kevbe na sunu yi gban-gban, ra I sobo yo. I muẹ, o muẹ ra ore nọ zẹ.

15. Ohun-Ose. Eria:- O d' Osa d' ogho o ke ya z' igbo d' ohen-Okhuaihe nei mu n' ọmwan ne vbe si ọmwa. Emini ẹre nọ wẹ, "Okhuaihe", ebọ Okhuaihe ra emwi nọ tolo ọmwa egbe, kevbe ọmwa nọ ya rhi igbo d' emwikemwi nọ loḡho, nọ vbe kpokpoe hia.

16. Ohun-Eka. Eria:- Atete lomumu fe, egbe nọ ya lẹ fe to kuasa-ku aghada rua. Emini ẹre nọ wẹ, Ufumwẹn. Na do lẹfe hin ebe, ukpokpo kevbe oyangan. Na na gaga lẹfe kevbe na na-hia lẹ-fe vb-obọ emwin hia, uwu kevbe emianmwẹn.

ERIA OGHE EKA

1. Eka-Nabe. Eria:- Iriakhue-riagbe. Emini ẹre nọ wẹ, Iriakhue, Ohu, imuohu, ibaro, na na mu-ohu ọmwa kevbe na na khue du gh' ọmwan. N-aro ọmwa na vbo vb' emwin na ru hia.

2. Ek'-Ogbi. Eria:- A ma miẹn ogie a ke miẹn ukọ re. Emini ẹre nọ wẹ, "Uko"; Uko na gi ẹr' uhnmwu ri eke n' ọmwa ye, kevbe ukọ ẹrinmwun.

3. Ek'-Ako. Eria:- Emẹn tu-ekako o sobo mu erhan, ekako ore Emẹn ye tu. Emini ẹre nọ wẹ, Emwi nọ mu ọmwa nọ vbe do z' ọmwan abo, ra emwikemwi na gha y' aranmwẹn emẹn ru kevbe zese yi.

4. Ek'-Oghoi. Eria:- Orimalẹ ọbọ n' erinmwi-igiogbẹ, igiogbẹ fẹ ọ ma kp' ema, ọ wẹ ne nọ fẹ ghẹ kpe gbera iren. Emini ẹre nọ wẹ, Igiogbẹ ọmwa kevbe ọmwa nọ yin k' ọmwa nọ muohu ọmwan.

5. Ek'-Odia. Eria:- Olokun s' ẹzẹ ọ de yan ẹzẹ, Ọba vbe s'-igie, ọ de yan igie, ughanmwan s' orhan ọ ke de yan erhan. Emini ẹre nọ wẹ, Olokun, Ọba kevbe emwi ra emwa nekhua ni si ọmwa hia.

6. Ek'-Ovba. Eria:- Adagin ehan-eni, emwin na ya te-aro erhọ ọmwa egb-ọmwa ọr'-a yae te. Emini ẹre nọ wẹ, Emwikemwi na ru n' erha ọmwan kevbe ọmwa ovbehe, ọ ma wi egb' ọmwana ruẹ na. "Erha".

7. Ek'-Okan. Eria:- Asiginta ọ wẹ, akharho rhuun egeṅ ghe ighe emwi nọ gb' ekeṅ r-uhe ekeṅ. Emini ẹre nọ wẹ, Oghe, emwi nọ r' ọmwa akharha hia ra ekeṅ kevbe uro.

8. Ek'-Oruhu. Eria:- Ọmọ-moro ọ si Ọzọlua y' ẹde. Emini ẹre nọ wẹ, Emọ, ọmọ na biẹ ra emọ ni-bun na gha biẹ.

9. Ek'-Oghae. Eria:- Gban mwẹn nigban. Emini ẹre nọ wẹ, Igbán-obo, iwobọ ra ikakabo, na na kakabo ru emwikemwi hia.

10. Ek'-Ighitan. Eria:- Obẹrẹkueṅ ẹki mwẹn emwi, ẹi fi-ohan. Emini ẹre nọ wẹ, Emwidamwẹn, ọmwan nemwi da kevbe neṅ sẹtin y' emwin ru-ese n' ọmwan rhokparhokpa hiehie.

11. Ek'-Oha. Eria:- Uhunmwun ọmọdion gbakpan ọ ke-gha n' abẹ. Emini ẹre nọ wẹ, Ọmọdion uhunmwu odion, nọ r' odion vb' owa.

12. Ek'-Ete. Eria:- Ama-igba ma ọ bọ n' ogbehẹn; obọ nọ gb' ehẹn gha vbe rhan ehẹn. Emini ẹre nọ wẹ, Ehẹn; ogbehẹn kevbe ehẹn na gbe ra na gha ya ru erinmwi ra oghe ese na zọ.

13. Ek'-Eture. Eria:- Na tu-tie erha ra erinmwi ukhurhe. Emini ẹre nọ wẹ, na tu tie kevbe na rabọ n' orhion kevbe erinmwi erh-ọmwa na mieke na gbian kevbe na ma vb-agbon. Na ẹ gbinna orhion kevbe ukhurhe erh' ọmwan vb' iyobọ vb' emwi na gha ru hia.

14. Ek'-Erhokhua. Eria:- Umu-mu-adan uku gba ke mu ena-rẹn. Emini ẹre nọ wẹ, Eten, egbee, adan, otion ọmwa na gba y' ukhurhe okpa rin ru erinmwi kevbe emwi nọ k' oghọ otẹn re.

15. Ek'-Ose. Eria:- Kpama-kpe-ehi, Emini ẹre nọ wẹ, Na tu tiẹ ehi, na rabọ n' ehi ọmwa, ra na ru ehi n' oha nọ ghẹ-ghi rhia ọmwa emwi rua.

16. Ek'-Ohun. Eria:- Nene n' iye ọmọ-nomoda. Emini ẹre nọ wẹ, Iye; iye nọ bi ọmwa, kevbe iye nọ ho-emwẹn ovbi ẹre.

EFEN NOGIENE

ENIN OMWAN

NI RE' UWU

IHA' OMINIGBON

ENE NA ORE ERIN OMWAN NI R' IH'
OMINIGBON

Ogbi-nabe	ke ghi ri:-	Iyare, Iyovbere
Ogbi-Oghoi	„ „ „	Iserhiernhiẹn.
Ogbi-Odin	„ „ „	Aigbe, Eboigbe, Aigburebo
Ogbi-Ighitan	„ „ „	Egbon
Ogbi-Oha	„ „ „	Edegbe Ede kere Ede yenmwe etc.
Ogbi-Ete	„ „ „	Ese-ohẹ, Uyiẹkpen, Egun, Grace etc.
Ogbi-Eture	„ „ „	Isibo, Agheyisi
Ako-Ogbi	„ „ „	Usunnobun, Nabuulele
Ako-Oghoi	„ „ „	Ugbo, Ailogboze
Ako-Odin	„ „ „	Aimiẹn-uwurinmwian, Uwu- oruya etc.
Ako-Ovba	„ „ „	Igbinidu, Idubo, Idudolo, Iduseri
Okọ-Oha	„ „ „	Owa, Ariowa, Omorowa
Ako-Ete	„ „ „	Amena gha won, Orinmwian- men etc.
Oghori-Akho	„ „ „	Ihevba, Aihevba, Ilevba
Oghori-Odin	„ „ „	Eriọ ye
Oghori-Ogbi	„ „ „	Iyoboyi
Oghori-Oha	„ „ „	Igbinnovia, Oviahon Okpefa etc.
Oghoi-Erhokhua	„ „ „	Igbinnokhuo, Okhuo, Okhuo- marunyi
Oghori-Ose	„ „ „	Ekowenrenren Ekogiawe etc.
Oghori-Ohun	„ „ „	Emian mweiru ko mwen
Odin-Nabe	„ „ „	Iyobasogie
Odin-Ogbi	„ „ „	Ugiẹki, Aburiẹki, Ekiomado etc.
Odin-Oghoi	„ „ „	Ogbewe, Ogbefun, Ogbeyo-en etc.
Odin-Ovba	„ „ „	Irakhue
Odin-Ighitan	„ „ „	Oteẹ, Oteghile
Odin-Ete	„ „ „	Airhuoyuwa, Airhuoyo, Emila
Odin-Erhokhua	„ „ „	Emokpolo

Oba-Oruhu	keghi ri:-	Enofe, Ilefẹ
Obara-Ighitan	„ „ „	Obo, oboite, Ebose
Obara-Erhokhua	„ „ „	Ewaẹn, Ewaensiha
Obar'-Ose	„ „ „	Igbinnosun, Osunbo Osunde etc.
Okan-Ogbi	„ „ „	Noma miuko
Okan-Ovba	„ „ „	Erhasuyi, Erhaze, Erhabo
Okarian-Ighitan	„ „ „	Igbinnosun, Osunde, Osunbo
Okan-Ete	„ „ „	Iheya, Iruya, Idehen, Idemudia Egunmwedia
Okaran-Eka	„ „ „	Aibalegbe
Oruhu-Oghae	„ „ „	Unuigbe' Unugiagegbe
Oruhu-Ete	„ „ „	Ewere, Egun, Iyokho
Oruhu-Ose	„ „ „	Iwua
Oghari-Akho	„ „ „	Igunbo, Igbinnogun Ogunbo etc.
Oghari-Ovba	„ „ „	Omosede, Omoruyi Emovon, Emokpaogbe
Oghari-Okan	„ „ „	Igbinnake, Akerobo Akesuyi Akesogie
Oghari-Eture	„ „ „	Oghayerio
Oghari-Ose	„ „ „	Ilekhue, Yalakhue
Ighitan-Nabe	„ „ „	Ihoeghian, Aigboeghian, Erer- ikomwen
Ighitan-Ogbi	„ „ „	Eirumweoriqvbe, Iyoriqvbe
Ighitan-Okan	„ „ „	Ogie, Igbinnedion, Edionseri
Ighitan-Ovba	„ „ „	Uwadiae, Uwagboe, Uwahen, Uwaraye etc.
Ighitan-Oha	„ „ „	Aghayere, Ayemwere
Ighitan-Eture	„ „ „	Ehiwe, Agbonnoma, Ehiosu, Ehigie, etc.
Ighitan-Ohun	„ „ „	Iriase, Orhue
Ighitan-Eka	„ „ „	Ogbou, Ohuimumwen
Oha-Nabe	„ „ „	Idada, Azari, Ojo, Oni, Aya- nno,
Oh'-Ogbi	„ „ „	Aimiereovbiye
Oh'-Akho	„ „ „	Iyekepolo, Iyekekhegbe
Oh'-Ovba	„ „ „	Osawe, Osagie, Osahon, Jacob, Peter, John, etc.

Oh'-Okan	keghi ri:-	Okpiauḃe
Oh'-Oghore	„ „	Aiban-egbe Egbegiaban
Oha-Igbitan	„ „	Ibude
Oha-Ete	„ „	Ezēmweghiau, Ekundayo Ekundeḃe
Ete-Nabe	„ „	Ogieva, Emwighadeva
Et'-Akho	„ „	Otabo, Otasowie, Otakpon- mwehi etc.
Et'-Oha	„ „	Ighodaro, Iheghe Egbarevba etc.
Et'-Ose	„ „	Aivihenyo
Et'-Eture	„ „	Oloi Iloibo
Et'-Ohun	„ „	Owie Owiaḃoḃo etc.
Etur'-Oruhu	„ „	Uwuoruya, Uwubanmwēn
Etur'-Oghae	„ „	Igbinnawase Igbinniakhase
Etur'-Ovba	„ „	Ufua, Oghafua, Ideḃua
Etur'-Eka	„ „	Ighitu, Utumweilelemwēn
Erhokhu-Ogbi	„ „	Izeduwa
Erhokhu-Akho	„ „	Onaghino, Emumwe, Onagh- ise etc.
Erhokhu-Oghoi	„ „	Agbonnwaneten
Erhokhu-Ovba	„ „	Igbinnigie Igbinnigie Igiewe, Idubo etc.
Erhokhu-Oruhu	„ „	Ogaimuēnyen
Erhokhu-Ohun	„ „	Ukponmwan
Os'-Ogbi	„ „	Ovienbu, Oviērioba, Oviē- ta-ba etc.
Os'-Ovba	„ „	Ivie, Ideḃua, Ebo, Osomwiv- ie etc.
Os'-Oruhu	„ „	Igbaghonsogie Igbinnigbagh- on
Os'-Oha	„ „	Aghayere, Ayemwēre, Orhi- nsere
Os'-Eture	„ „	Atoḃ, Ehigiato, Atosogie, Ekhatḃ etc.
Os'-Ohun	„ „	Erorewaen, Ikilo
Os'-Ohun	„ „	Ighizekua, Ighiruorhiae
Ohun-Nabe	„ „	Iyayota
Ohun-Ogbi	„ „	Edaeyi, Ighimidobo etc.

Ohun-Ovba	keghi ri:-	Edo, Edokpoḃo, Edosuyi
Ohun-Oghae	„ „	Uhunmwagho, Uhumwuosere
Ohun-Oha	„ „	O-yenmwēn, Ukinebo, Iriowēn
Ohun-Erhokhua	„ „	Ikuoboyuwa, Emumwēn
Ohun-Ete	„ „	Osiomw-Uri, Oghian-Omwa- Uri
Ohun-Ose	„ „	Okhuarobo, Igbinnokhuaḃe, Okhuaḃesogie
Ek'-Ako	„ „	Ete
Ek'-Odin	„ „	Olokunoroḃo, Igbinnokun, Oku nsogie, Obasuyi
Ek'-Oghoi	„ „	Ogbeḃo, Ogbeide, Ogbeḃu, Ogb- emudia
Ek'-Ovba	„ „	Erhabo Erhahon
Ek'-Oruhu	„ „	Omoḃefe, Omoḃiate Omoḃegbeḃe
Ek'-Oghae	„ „	Agbonghae Ob-alagba, Obogazi etc.
Ek'-Eture	„ „	Ikhurhe
Ek'-Ose	„ „	Ehiorūmwēn, Ehimamiēgho, Ehioroḃo, Nehizeḃa

EFEN NOGISEN

IYAN-UTA KEVBE EWANNIEN

IYAN-UTA KEVBE EWANNIEN

1. Owihā:- Emwan Nekhui gha s̄etin khin niyan egb' iran ra?
2. Owihā:- Emwa Nekhui gha gele khin niyan egb' iran ra?
3. Owihā:- Edo gha s̄etin t̄onmu khin ẹvbo n̄o khua ra?
4. Owihā:- A gha ruẹẹ vberio Edo gha gele s̄etin t̄onmu ra?
5. Owihā:- I gha ma vb' agb̄on na ra
6. Owihā:- I gha ruẹẹ vberio I gha gele s̄etin ghogh̄o ra?
7. Owihā:- Oba Akenzua II gha ru ẹse m̄e ra?
8. Owihā:- I gha ye eke n̄o ye ugbu gb̄ehia ọ gha gele ru ẹse m̄e ra?
9. Owihā:- Eki I gha do ya ma vb' agb̄on ra?
10. Owihā:- I gha ruẹẹ vberio I gha ghogh̄ovbe-vbo ra?
11. Owihā:- Ugbo I gha gbe ya ma vb' agb̄on ra?
12. Owihā:- Iwina Ebo I gha wina ra?
13. Owihā:- Obo I gha z̄e ya ma vb' agb̄on ra?
14. Owihā:- I gha mi Okhuo esi rhie ra?
15. Owihā:- I gha m̄wẹ Om̄o vb' agb̄on na ra
16. Owihā:- I gha s̄etin b̄o owa egedege ra?
17. Owihā:- I gha s̄etin t̄o vb' agb̄on ra?
18. Owihā:- Iye m̄wẹ ọ gha ka wu kh̄emw̄e ra
19. Owihā:- I gha s̄etin mīen ọd̄o esi r̄on m̄w̄e ra?
20. Owihā:- I gha s̄etin bīe h̄en̄enden ra?
21. Owihā:- I gha s̄etin mīen Om̄o bīe vbe agb̄on ra?
22. Owihā:- I gha s̄etin riase vb̄e-ẹz̄o osa na ra?
23. Owihā:- I gha s̄etin riase vb̄e-ẹz̄o ohoghoi na ra?
24. Owihā:- I gha s̄etin riase vb̄e-ẹz̄o okhuo na ra?
25. Owihā:- I gha s̄etin riase vb̄e-ẹz̄o oyi na ra?
26. Owihā:- I gha ruẹẹ vberio I gha gele setin riase ra?
27. Owihā:- Iga rherhe wu ra?

28. Owihā Ni ya wina vb' isi ra?*
29. Owihā I gha khuonmwi ra?
30. Owihā Ni ya z' Iyenagb̄on ra?
31. Owihā Ni ya z' erhanagb̄on ra?
32. Owihā I gha s̄etin rie egie n̄okhua vb-or' Edo na ra
33. Owihā Edo gha ye s̄etin kh̄on okuo ẹd̄e ra?
34. Owihā Iwina Es̄osi gha s̄etin t̄onmu vb-ot Edo ra?
35. Owihā Iwina Od̄olukp̄on (Tel̄o) I gha rūe ra?
36. Owihā Iwina Egolsimiti I gha rūe ra
37. Owihā Iwina o-wina (Ekapita) I gha rūe ra?
38. Owihā Iwina Em̄oto I gha rūe ra?
39. Owihā Ni ya gha rūobafi ra?
40. Owihā I gha s̄etin gbera Edunm̄w̄e ebe na ra?
41. Owihā Okuo I gha kh̄on yama vb' agb̄on na ra?
42. Owihā Okhuo nofua I gha rhie ra
43. Owihā Ov̄bokhan m̄w̄e n̄o hanm̄wa gha s̄etin bīe h̄en̄enden ra
44. Owihā O gha rūe vberio a gha s̄etin ghogh̄o ra
45. Owihā Ni ya kin ifi ghe vb-uwuoha ẹr̄e ra
46. Owihā M̄e ọ gha ri-Oba lele erha m̄w̄e ra
47. Owihā I gha rūe vbe rīo I gha gele s̄etin rioba ra
48. Owihā Edin I gha fan ya ma vb' agb̄on ra
49. Owihā Ok̄o I gha gua ya ma vb' agd̄on ra
50. Owihā Ni la em̄oto gha rīe Sap̄el̄e akhūe ra
51. Owihā Ebo na gho gha s̄etin fo vb-ot' Edo Ede ra
52. Owihā I gha mi evbare re ẹr̄e ra
53. Owihā Niya gha wina vb owa m̄w̄e n̄o r-ore ra
54. Owihā Ebe I gha gb̄en ya ma vb' agb̄on ra
55. Owihā I gha gele ye ebe na gben ma ra
56. Owihā Am̄en gha rh̄o ẹr̄e ra
57. Owihā Iyase gha rhi ovbi ẹr̄e n'okhuo m̄e r̄on-m̄w̄e ra
58. Owihā Ovbi m̄w̄e gha rherhe ke ehe re ra
59. Owihā Niya rhi ovbi ọba r̄onm̄w̄e ra
60. Owihā I gha s̄etin ye Ekiadol̄o r̄e h̄en̄enden ra

61. Owaha Ovbī mwe gha mi iwina oḡbenbe wina ra
 62. Owaha I gha setin min emwi mwe n' oyi do viq ra
 63. Owaha I gha setin sowa henenden vbe ehe ni yo na ra
 64. Owaha Ni gu oḡbokhan mwe lovbie ason na ra
 65. Owaha I gha min iwina wina vb' uki na ra
 66. Owaha Ni ya wina vbe Eko ra
 67. Owaha I gha setin de esin gha hin ra
 68. Owaha Igh' ebe na gha setin sobo mwe ra
 69. Owaha Ni rie egie vbe eghe na ra
 70. Owaha I gha ruḡe vberio o gha ma ra
 71. Owaha I gha ruḡe vberio o gha gelema ra
 72. Owaha Iyama erio o gha na gele ma ra
 73. Owaha Akenzua II Oba oḡhe Edo gha setin rie egie Ebo O. B. E. ra C. M. G. ra
 74. Owaha Oba Akenzua II gha setin rie egie Ebo ra
 75. Owaha Oba Akenzua II gha gele setin rie egie Ebo ra
 76. Owaha Iyama Oba Akenzua II gha gele setin rie egie Ebo ra
 77. Owaha Edo i-hun utumwe, Uselu i-hon laho, Uzebu i-vbe Zam' omwa; rhunmwudorin tama mwe eghe ne ekhoḡ ifueko, itohan kevbe iyobogha na setin sot' Edo ze vvene avbe evbo oḡbehe nekpa hia ni rhanro ye vb-ot' agbon?
 78. Owaha Emianmwe ni khuonmwi na gha setin fo ede ra
 79. Owaha O gha gele fo vb' ore Edo na ra
 80. Owaha I gha kpaḡ ghari isi ya sinmwi egbe o gha na fo ra
 81. Owaha Ni ya b-owa tota vb' oḡbe ra
 82. Owaha Akenzua II gha setin bu iwebo oḡhe obo-re ra
 83. Owaha O gha ruḡe vberio o gha gele setin bu Iwebo oḡhe obo-re ra

84. Owaha Edo gha setin doḡegbe khi eke ne evbo nekpa hia gha ga re vbe-nog ka ye deyī ra deyī ra
 85. Owaha A gele tu-tie ghi rin o ghi ma ra
 86. Owaha Edeḡbe gha setin fe vb' emwe okhuo na ra
 87. Owaha O gha setin lefe vbevbog ra
 88. Owaha O gha gele setin lefe vbevbog ra
 89. Owaha Iyama o gha gele setin lefe ra
 90. Owaha Dawodu gha setin weriegbe ku Sapele re ere ra
 91. Owaha Omozuwa gha setin bie henenden ra
 92. Owaha O gha setin bie henenden ra
 93. Owaha O ghi bie henenden
 94. Owaha Iyama o gha gele bie henenden ra
 95. Owaha Idahosa gha setin rhie ovbi ere Imasuen me ra
 96. Owaha O gha setin rhi ere me ronmwe ra
 97. Owaha O gha rhi ere me o gha gele ma ra
 98. Owaha Iyama o gha rhi ere me o gha gele ma ra
 99. Owaha Obog Arioba gha setin k' ukhunmwu vb' emwe igh ameghe owa ra
 100. Owaha O gha k' ukhunmwu vb' emwe na ra
 101. Owaha Obog re gha setin k' ukhunmwu ra
 102. Owaha Obog re gha k' ukhunmwu ra
 103. Owaha Iyamu obog Arioba gha gele setin k' ukhunmwu vb' emwe igh ameghe na ra
 104. Owaha Ov' evbo o gha k' ukhunmwu ra
 105. Owaha I gha riegie Olaye o gha ma ra
 106. Owaha I gha riegie Olaye o gha ma ra
 107. Owaha I gha riegie Olaye o ghi ma
 108. Owaha I ri okpa vbe egie eva nin o gha gele ma ra

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IYAN-UTA KEVBE EWANNIEN

Owiha 1:- Emwarnekhwi gha setin khin ni yan egb' iran ra

Os'-Eka
Ose-Ete
Ete-Akho
Ako-Eka

En' ozena ma he ye na, sokpan erinmwi tobo re oro gha bu ere okiekie vbe a gha rie eghe ota eghe rin isusu ghi la iran egbe, kevbe we na gho Esu yo no mieke na soto fo vbe riyo ze

Owiha 2:- Emwa nekhwi gha gele khin no yan-egb' iran ra?

Ek'-Ose
Ek-Ako
Ako-Ete
Ete-Ose

Na gha kpeti ehi (Osanobua) n' iran ekose ima rhi obo n' iran ya mu ima hin ima egbe re rhunmwuda eve n' ima hia ye na, kevbe we na gha tihen vberian we t' iran gha kpaq, n' iran mieke na gele kpaq n' ima ghe gha re eve kevbe utumwe oseka na khian rihinrin. Sokpan o gha he kpee esesemwese rhunmwu da iran gha Sima rae vberian na n' ima gha ru oghe egbe mwa eve kevbe utumwe nokhua gha re okiekie kevbe we orinmwi ghi gha dele ogh' obanabe vbe-na rha emwi rua. Ominigbon khare we, ren tae ne ren ke vbe y' ihen sosee yo ighe vbe-ni iren tae eriyo gha se ze

Owiha 3:- Edo gha setin tonmu khin evbo nokhua ra?

Ako-Ohun
Ako-Ovba
Obara-Oghae
Oghari-Ohun

N, Oba kevbe ekhaemwe hia koko y' igbo d' ewe emila kevbe emwin esagien ovbehe hia na gbe dugie er' oba kevbe ehoy n' Edo mieke na tonmu

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khin ɛvbo nɔkhua, kevbe wɛ na gha rabo nu uhunmwu n' emo esi gha bun vb-ore ne emwi rhokpa ghe-ghi dɔlegbe mu ɛvbo rueghe ɔvbehe.

Owiha 4:- A gha ruɛ vberio, Edo gha gele setin tomu ra?

Ogbi-Ovba
Ogbi-Akho
Ako-Ovba
Oba-Nabe

En' a gha ruɛ, a gha y-aro omwa eveva min ore hia vbɔ gha we tii n' ubunmwɛ emwa vb' eghe rin, sokpan, a ghi-gha rabo nɛ Erinwindu (erh-omwa) kevbe na rhi aranmwɛ emen ba emwi na khian ya dugie rin ne emwi rhokpa ghe-ghi mu ore ɛvbo rueghe hiehie ɔvbehe kevbe wɛ na ghe gbigiawɛ-dan vbevbo.

Owiha 5:- I gha ma vb' agbon na ra?

Erhokhua-Nabe
Erhokhua-Nabe
Erhokhu-Oghoi
Oghoi-Erhokhua

En' u gha ma vb' agbon, sokpan nu kakabo gbaro ghe emwɛ omɔn amw-on nɔ ghe ghe do gha y' oghe gbel' ivbi ɛre ugbugbehia, Nu kponmw' Osanobua nɔ ma giɛ emwi-dan nɔ okhuo rin kevbe otion ren ya ho ruɛ hia sunu vbe egbe ruɛ hiehie.

Nu sɛ n' okhuo raɛ gharie, kevbe wɛ, ɛ ghi dɔlegbe mwɛ omɔ ɔvbehe ba nɔ ka biɛ wuɛn ɔ ke suɛn gha ghe khian zɛ vbe-na mi' mi omɔ n' ogheghe fere. Osanobua i-vbe gi obɔ omwa rhokpa gba ruɛ hiehie vbe ɛdɛ agbon ruɛn hia nidekɛ.

Owiha 6:- I gha ruɛ vberio I gha ghoghɔ ra?

Oh'-Ohun
Oh'-Eka
Ek'-Ose
Os-Ohun

En, ehɔ ruɛ gha hon emwata; ghe gie egbe agbon baluɛ hiehie, sokpan nu gha rabo nɛ ehi kevbe wɛ, nu gha hekɔ ye ero ru emwi, nu ghe t' emwikemwi

nu gha ru hia ma omwa rhokpa u ke ruɛ fo. Nu y' okpa ru ehi ra ekose ruɛ n' oha n' omwa ne ebese ruɛ ghe mieke na ye ero rhia ruɛ emwi rua kevbe wɛ omwa ɔvbehe ka t emwɛ na ma ruɛn yi.

Owiha 7:- Oba Akenzua II gha ru ɛsɛ mɛ ra?

Ogbi-Eka
Ogbi-Eka
Ek'-Ighitan
Ighitan-Eka

En, gha ye eke nɔ ye ugbugbehia nɔ gha y-aro kan ruɛn, rhunmwuda emwi dae gbe, ghe vbe muohu ighe ɔ ma rherhe ru ɛsɛ wuɛn, sokpan kakabo gha gbigiawɛ ugbugbehia ye evba nɔ mieke na ru ɛsɛ rin wuɛn okiekie. Sokpan ghe gie emwi daa vbe egbe ukɔ nɔ tuɛ yuɛ hiehie no mieke na tuɛ yuɛ ɛsɛ nɔ ghe muohu ruɛ.

Owiha 8:- I gha ye eke nɔ ye ugbugbehia ɔ gha gele ru ɛsɛ me ra?

Ete-Nabe
Et-Okan
Okanran-Odin
Odin-Ete

En' ɛsɛ eva kpataki nɔ he gbalɔ y' oko hin ɔrɔ gha ru wuɛn yan-egbe-yan-egbe ge-dɛ ge-dɛ sokpan ghe rhuɔ hiehie; nu y' oko evbɛɛ zɛsɛ ohe ne emwa hia kevbe nu vbe yɛ evbɛɛ ru Olokun yɔ nu mieke na kanerhe dia gɛgɛgɛ kevbe na gha kpe ema letuɛ vbe na kpe n' Olokun vbe eghe rin. Kevbe wɛ nu rabo ne emwa na ti ɛre Ogieva kevbe Airhuoyuwa. Nu w' igbinn' ɛrɛ siyo vbevbo.

Owiha 9:- Eki I gha do ya ma vb' agbon ra?

Eki'-Ohun
Ek'-Oghoi
Oghoi-Erhokhua
Erhokhu'-Ohun

En, rabo ni iyue n, okhuo esi nɔ r' igiogbe; nu vbe d ukpon nɔ mose ɛsɛsɛ n'-en ne eki kevbe emwi nu gha ru hia mieke na gha ma kevbe nɔ gbian wuɛn. Nu vbe rabo no omwa na ti ɛre Ogbebo ra Ogbeide.

Owiha 10:- I gha ruẹẹ vberio I gha ghogho ra?
 Oruhu-Ogbi
 Oruhu-Eka
 Ek'-Ogbi
 Ogbi-Nabe

En' u gha ghogho, evbare gha vbe kpo wuẹn vbevbo esesemwese vbe eghe rin, Ohu kevbe ikọ rhokpa e ghi ro hiehie, kevbe we emwinruẹn ni wiri hia ghi gha weriegbe re okpokpa. Nu rabo n' omwan na ti ere Iyovbere.

Owiha 11:- Ugbo I gha gbe ya ma vb' agbon ra?
 Odin-Erhokhua
 Odin-Ighitan
 Ighitan-Eka
 Ek'-Erhokhua

Ghe mu ugbo hiehie nu ghe khuonmwin kevbe ne etuẹn ghe do gha muohu ruẹ ugben nu gha mi evbare gha re vbevbo; sokpan eki nu ka do deyi or' u gha do.

Owiha 12:- I wina Ebo I gha wina ra?
 Odin-Ogbi
 Odin-Eka
 Eka-Nabe
 Ek'-Ogbi

Eki u gha do; ghe wina wina Ebo rhokpa hiehie rhunmwuda iriakhuẹ, ohu kevbe ikọ dan hia ni ro, nu mieke na lefe vb' obọ Oba kevbe emwan nekhua, kevbe n' aro ghe vbo ruẹ vbevbo rhunmwud? ikọ dan ni ro.

Owiha 13:- Obo I gha ze ya ma vb' agbon ra?
 Okanran-Ighitan
 Okanran-Ighitan
 Ighitan-Akho
 Ako-Ighitan

En' obo u gha ze ya ma vb' agbon, sokpan nu gha zedia gb' ewe ya le evbare ne emwan hia re nu ghe khuẹkhuẹ vdevdo, kevbe ne emwi ruẹn hia mieke na sikoko wuẹn, nu mieke na vbe khin odafen kevbe ogie na kpe-ga okieke.

Owiha 14:- I gha mi okhuo esi rhie ra?
 Ohun-Erhokhua
 Ohun Eka
 Ek'-Ose
 Ose-Erhokhua

En' u gha gaga mi okhuo esi rhie, sokpan nu gha kpe ti-ehi-ue nu mieke na mi okhuo esi nei re ekose ruẹ rhie kevbe nu mieke na lefe. U gha ha asa yo kevbe we okhuo iy' omọ no nu d' ukpon no mose n' en.

Owiha 15:- I gha mwẹn omọ vb' agbon na ra?
 Ako-Ogbi
 Ako-Okan
 Okanran-Ose
 Os-Ogbi

En' u gha mwẹnemọ nibun, sokpan nu ya le gbin' obo ra ebo (osun;) nu ghe rhi okhuo n' ovion omwan na ti ere Iyoha ronmwẹ kevbe nu ghe rhi omwan na ti ere Igbinosun y' owa nu mieke na khin Odafen kevbe nu gha ra obo n' Osanobua kevbe nugha sokpan idobo ugbugbehia vbe emwin-ikemwin nu gha rhirhi ru hia.

Owiha 16:- I gha setin b ow' egedege ra?
 Okanran-Eka
 Okan-Akho
 Ako-Oha
 Oh'-Eka

En' u gha setin b' egedege, sokpan nu tuabo yo esesemwese, rhunmwu da emwan hia gha vbe tu y' ose ere u gha setin boe fo. We tobọ ruẹ gha vbe kakabo khin Odafen nokhua vbe ner owa, sokpan nu ghe balegb' agbon, kevbe we nu ghe rhi okhuona ti ere Owa ronmwẹn n' utumwẹn ghe re vbevbo. Nu gb' okpa okpa ya le evbare ne emwa ni gha wina vbevbo re vb' ede nu gha gb' eyoto ere n' iran ya nerhunmwun ayinto yo wuẹn nu vbe gb' okpa no vie ovbehe ya le evbare ba emwi ovbehe ne emwa re n' iran ya nerhunmwu ofumwegbe yo wuẹn vb' ede nu gha si la nen' owa dandandan. Nu vbe rabo n' owa kevbe okhuo na ti ere Aibalegbe.

Owiha 17:- I gha setin to vb' agbon ra?

Ose-Eture

Os-Oha

Oh'-Ovba

Obara-Eture

En' yerero, gha nerhunmwu gho Osanobua nu mieke na to vb agbon, kevbe nu ghe fi' uyinmwen ruen werie kiehie sokpan nu heko gha y' ewaen ru emwin vbe nu ka ru deyi. Nu vbe rabo ne emwa na tie ere Atqe, Ekhatq kevbe Osagie.

Owiha 18:- Iye mwen o gha ka wu khe mwen ra?

Erhokhuo-Ighitan

Erhokhua-Akho

Ako-Eture

Etur-Ighitan

Hen- Iyue o gha ka wu khe rue. Wa n' ivbi ere gha vbe koko gha y' iho orinmwini enren; kevbe we ehi iyue ghi vbe gha sue khian rhinrin vb' agbon Nu vbe rabo n' omwan na ti ere Ehiosu ra Ehiwe, ra Eribo kevb' Uwangu.

Owiha 19:- I gha setin mi odo esi esi ronmwen ra

Oh'-Ovba

Oh-Ighitan

Ighitan-Ovba

Oba-Nabe

En' gha nerhunmwu gh' Osanobua nu vbe gha y' ude ru emwin nu mieke na y' aro rue eveva mien adaze omwan nu gha ronmwen egiegie na, sokpan nu gha rabo n' omwan na ti ere John Ibude.

Owiha 20:- I gha setin bie henenden ra?

Ete-Nade

Et-Oha

Oh-Okan

Okan-Ete

En' emi ikpia eva (ivin-eva) or' u gha bie vbo zekpee kherhe, Sokpan nu tota vb' owa kpekpekepe nu ghe ye ehe rho kpa vbu-te bie, iran eveva gha

vbe gue dia esesemwese, sokpan iruya iran khin iran gha wanre, kevbe we uhunmwun iruya or' iran eveva mu ri agbon. Ogieva ore a gha tie erin na ka bie kevbe nu kpogieva Idehen.

Owiha 21:- I gha setin mi omo bie vb' agbon ra?

Erhokhua-Akho

Erhokhua-Nabe

Erhokhu-Ete

Et'-Akho

En, u gha bie emu nibun, sokpan u gha vbe y' oghe gbeli iran hia okiekie vb' eghe ota. Nu gha mwe ewaen oghe vbe egbe omwan na ti ere Emumwen kevbe emwen iyokho vb' obo omwan na ti ere Otabo.

Owiha 22:- I gha setin riase vb' ezọ osa na ra?

Ighitan-Ohun

Ighitan-Oha

Oh-Ovba

Obara-Ohun

En, gha nerhunmwu gh' Osanobua ugbugbehia nu mieke na riase vbe n' ezọ, Sokpan ghe ru emwin odayon hiehie, kevbe we nu gha wua ayon na da. Or' Edo, or' a gha na gui n' ezọ, kevbe we okhon nokhua no, rhunmwudorin nu y' ude ru emwin vbe-vbo, nu vbe rabo n' omwan nati ere Osawe kevbe Orhue ni r-ore Edo

Owiha 23:- I gha setin riase vb' ezọ ohoghe na ra?

Oghari-Akho

Oghari-Akho

Ako-Eka

Eka-Ako

En, a gha mu y' igbedia (atimale) rhunmwud' isusu no leue khian, sokpan u gha gb' oghe ya gho Esu yo a gha vbe sue rae ghakhian vb' ofumwegbe; nu rabo n' omwan nati ere Igbinnogun kevbe Ogunoze.

Owiha 24:- I gha setin riase vb' ezo okhuo na ra?

Ek'-Odin

Ek'-Ose

Ose-Eka

Ek'-Odin

En, a gha fin-an igho, sokpan nu kakabo rabo n' Oba kevbe ehi rue nu mieke na riase vbevo, nu ghe vbe z' ezena re oseka rhokpa. Nu vbe rabo no omwan na ti ere Olokun-orobo, Obaduagbon ra Obasogie no gha tue yue vb-obo Oba; no omwan n' ekose rue ghe mieke na z' oseka yue egbe

Owiha 25:- I gha setin riase vb' ezo oyi na ra?

Oghari-Akho

Oghari-Ohun

Ohun-Akho

Ako-Nabe

Ya gige gige ru ogun, nu vbe gb' ewe ya ru uhu-nmwu yo na ghe mue y' eghan ba emwen igho evbo, kevbe na ghe y' osisi kevbe opia mue kunse y' oto

Owiha 26:- I gha rue vberio I gha gele setin riase ra?

Ako-Nabe

Ako-Oha

Oha-Nabe

Oha-Akho

Hen-O U setin riase hiehie, vb' ezo evbo na, rhunmwudi iran gha gi omwan na ti ere Oni ra Azari l' iyeke re do mue vb' owa ghari udemwuri. Omwan na ti ere Iyepolo oro gha la erhan ezo gue gui, a ghi gele mue y' eghan rin.

Owiha 27:- I gha rherhe wu ra?

Ohun-Ete

Ohun-Oruhu

Oruhu-Ete

Ete-Nabe

Hen-o, u he wu hiehie, sokpan nu rhu ewaen vb' egbe osedan n' omen ghete; nu vbe rabo n' ose rue eva ni khian y' ehe hia na ti Ewete kevbe Ogiewa,

u gha mi emwi ohe eva vb-ob' iran vb' ege owie ed' okpa: sokpan ghe gi ohanwen gb' iran hiehie Kevbe we, uu vbe gha wua iyokho na re fefefe.

Owiha 28:- Ni ya wina vb' isi ra?

Ogbi-Oghae

Ogbi-Nabe

Ogbi-Oghoi

Oghori-Oghae

Omwan na ti ere Iyare nu mien ere amwen n' arianusin oro y' uhiki tihen wuen, sokpan ya ru ogun yo kevbe nu rinmwu omwan na ti ere Igbinnogun no serhien uhiki rin wuen u ke kpa ghakhian, rhunmwuda n' opia ra ematon ghe fin-an owe vb, odo rin. Nu ghe vbe rhi okhuo ere vb' odo na ghe y' opia kalue owe.

Owiha 29:- I gha khuonmwun ra?

Ohun-Ete

Ohun-Erhokhua

Erhokhua-Akho

Ako-Ete

En, o se rue (osue) na ti ere Onaghino nu gbe y' ese oro khian gbe, rhunmwudorin u ma wu ota u gha vbe wu vb' owie ede nogieva. U gha rhe gb' ewe ya zese yo tu gbee kua kakan e mwen a ma weve rue

Owiha 30:- Ni ya z' iyenagbon ra?

Ohun-Ighitan

Ohun-Ighitan

Ighitan-Ohun

Ohun-Ighitan

En' ya z' iyenagbon sokpan ghe z' ikhuo ni ghe na ti Iriase kevbe Orhue n' ezo ghe re vbe vbo; kevbe we, iran gha khuonmwun emianmwun oti kevbe ite, nu ghe ya mu emianmwun ti vb' egb' iran vb' okieke n' ezo ghe re vb' ades' uwa.

Owiha 31;- Ni ya z' erhanagbɔn ra?

Ako-Eka
Ako-Oghoi
Oghoi-Nabe
Oghori-Eka

En, ya z' erhanagbɔn, sokpan ghɛ z' ikpia na ti ɛrɛ Ugbo kevbe Ogbeide. Vb' eke na l' egbo yo hiehie, rhuumwuda emwan isusu, ɛzɔ kevbe ivbabɔ ɔr' iran khin vb' ede agbɔn iran hia, kevbe wɛ, olɔ. rɔ esesemwese, rhuumwuda iran imwen owa, iran mwenode, iran ivbe mwe ad' ugbo kevbe ad-ogo

Owiha 32:- I gha setin ri egie nokhua vb' ore Edo na ra

Ohun-Oghae
Ohun-Ovba
Oba-Okan
Okanran-Oghae

En, gha rabo n' uhunmwun oto ore Edo Oba Ewuare kevbe eniwanen-ason n' okuo ero siyo vbevbo, nu vbe heko gha ye ewaen ero ru emwi nu mieke na setin rie egie nokhua vb' ore Edo na. Gha ye ewaen ru emwi vbe egbe oruerɔ no r' owa rue nu mieke na ru rhuurhuobɔ vbevbo esesemwese, sokpan nu vi etuen na ti Igbinnake kevbe Erhabo ba egbe nu y' ayon ru erha nu mieke na mi igho ya rie n' egie vbe eghe rin

Owiha 33:- Edo gha ye setin khon okuo ede ra?

Etur-Ogbi
Etur-Ighitan
Ighitan-Ogbi
Ogbi-Nabe

En, eri emwan hia vbe no na, sokpan na rabo n' ehi (Osanobua) na setin khon Erhunmwuyen ni gha weriegbe dokhon vbe Edo ede ovbehe muoto. Na ru urho odin Edo hia yo na mieke na setin khon iran muoto. Uwanguɛ kevbe Eribo oro gha ru urho odin rin hia, omwan na ti ɛrɛ egbon oro gha vbe fi erhan-egbon eveva yoto lele hia okpokpa; sokpan eghe rin gha he kpee esesemwese

Owiha 34:- I-wina Esosi gha setin tonmu vb' oto Edo ra?

Ohun-Oruhu
Ohun-Oha
Oh'-Ohun
Ohun-Oruhu

En' o gha tonmu esesemwese vb' oto Edo rhuumwud' idobo rhokpa e ghi r' ode hiehie ovbehe. O sueren ne kevbe we, a gha vbe hon alaghadaro oghe nen inwina vbe ehe hia vben' uki ba sokpan na rabo n' Ukinebo ra emwan ni fua vbe uki, ra Ebo.

Owiha 35:- I wina Odolukpon (Telɔ) I gha rue ra?

Erhokhu-Ighitan
Erhokhu-Oghoi
Oghoi-Nabe
Oghoi-Ighitan

Hen-o, ghe rue iwina odolukpon hiehie rhuumwuda n' okhuo no Lekpa-obo khian ghe do z' ivbabo yue egbe vbevbo, sokpan u gha rhehe mi iwina esi ovbehe nu gha rue egiegie na. Nu rabo n' omwan na ti ɛrɛ Agbonwaneten nu mieke na mi iwina esi nu gha rue.

Owiha 36:- I wina Egolsimiti I gha rue ra?

Et-Odin
Et Ohun
Ohun-Eture
Etur-Odin

Hen-o, ghe rue iwina Egolsimiti hiehie, rhuumwuda okhon kevbe omen ro wuen kevbe we unu ruen e gue to vbevbo hiehie. Wa gha ru egbe yo esesemwese, u gha kpaɔ hin evba re vb' owie izola ogieva nu gha se evba. Ose dan vbe re evba wuen rhuumwdorin nu ya hewe soto ze.

Owiha 37:- I wina Owina (Ekapita) I gha rue ra?

Odin-Okan
Odin-Oha
Oh'-Ohun
Ohun-Okan

En' owina na na val' erhan giere or-ugha wina dandandan, kevbe we a gha hon emwen ruen oghe esi re vbevbo, nu rabo nu uhunmwun nu mieke na setin ru' ore rhunmwuda or-u gha na lefe kevbe nu gha wina khian rhinrin, sokpan ghe ru emwin odayon, nu ghe vbe yenho ye emwenna ta na hiehie no ghe muce fanran.

Owiha 38:- I wina Emoto I gha rue ra?

Ek'Ete

Ek'-Ohun

Ohun-Oghoi

Oghori-Ete

Hen-o, ghe rue iwina Emoto hiehie, rhunmwuda ne emianmweko ghe ya a kpaq vbevbo; sokpan nu ye ehen ru iyue nu mieke na gaga lefe vbe-ne emianmweko ra evbiraro. Ghe muan-emwen ye nene emianmweko na tama ruen hiehie.

Owiha 39:- Ni ya gha ruqbafi ra?

Ogbi-Eture

Ogbi-Odin

Odin-Ose

Os'-Eture

En, ya gha ruqbafi vbe eke no rei nu ke re, rhunmwuda ebe rhokpai-ro vbevba hiehie; u gha to vbevbo esesemwese, sokpan nu heko gha no ota, u gha vbe mi emwin ra ihe oduki mu vb, ode ason ed' okpa kevbe nu heko vb' okhian ason na khian. Nu rabo n' Atoe ra Utomwen.

Owiha 40:- I gha setin gbera Edanmwe ebe (Ezame-son) na ra?

Okanran-Ighitan

Okan-Ogbi

Ogbi-Ovba

Obar-Ighitan

En, rabo n' Obo (ra osun) no r' ore nu mieke na setin gbera rhunmwud, iko dan no ro wuen vbevbo; nu vbe rabo ne adazen omwa no ru emwin ogie vbevba.

Owiha 41:- Okuo I gha khon ya ma vb' agbon ra?

Erhokhu'-Oha

Erhokhu'-Ovba

Obari-Oha

Oha - Nabe

En, u gha khon okuo, sokpan o gha he kpee esesemwese; nu rabo n' Osanobua kevbe erinmwidu, kevbe nu gha y' ewaen ru emwin nu mieke na ghogho, vbevbo udemwuri. Nu vbe we ne emwin udemwuri siyo kevbe nu gha rabo emwan na tie Idubo, Iduriase kevbe Igbinnigie nuviyo y' okuo ugbugbèhia nu mieke na seti gha khon mioto.

Owiha 42:- Okhuo nofua I gha rhie ra?

Etur'-Eka

Etur'-Ohun

Ohun'-Okan

Okanran-Eka

Hen-o, ghe rhi okhuo nofua hiehie rhunmwud egbe baloe gbe, O mwonu gbe, O wegbe gbe, o vbe ghe gbe. Aro gha vbo rue esesemwese u gha rhi okhuo nofua. Kakabo y' ehen ru iyue nu mieke na lefe vb-obo re kevbe we o gha kpaq ghare okieke. Nu vbe ya ru erinmwun ukhurhe yo no mieke na kpaq henenden.

Owiha 43:- Ovbokhan mwe no hanmwun gha setin bie henenden ra?

Oha-Nabe

Oh'-Ete

Et-Odin

Odin-Oha

En, udemwuri O gha bie, sokpan nu y' ewaen kevbe ude ru emwi vbevbo, ne nen' nokhuo ye ekon-okhokho kan eko ere no ya gbee y' ada no mieke na bie henenden ne ne' omu mieke na dia agbon ya, na ghe vbe weve ere udemwuri vb ede ihinron ere ra ne erhae ghe ke odukhunmwun de wu udemwuri vb ede nederio.

Owiha 44:- Ogha ruẹ vbe riọ a gha setin ghogho vbevbo ra?

Oba-Naba
Oba-Okan
Okan-Ovba
Oba-Naba

En, nen' Omọ gha dia agbon ya vb' aro eveva, sokpan n' uwe ne erhae ya y' oka, oghede, iyan, akpokok' ame, uko-ayon kev' ogiomwerhen zese y' ada ode nu la y' ugbo ra eki ne emwi udemwuri no balo vbe erhen ghe sunu vbe egbe ruẹ vb-aro eveva vb' ede na gha zomọ dandandan.

Owiha 45:- Ni ya kin ifi ghe vb' uwu oha ere ra?

Ogbi-Ose
Ogbi-Erhokhua
Erhokhu-Oruhu
Oruhu-Ose

Hen-o, ghe yo ere hiehie nu ghe ya khian rhie vb' odọ, nu gha begbe kevbe nu gha ku-egbe mu vb' okhian ugbugbehia n' enyen ghe mieke na kwan ruen nu gha vbe do gha kpodonghon vbe no ri awua. Ghe ru emwinovien hiehie nu ghe ku-eki kevbe we nu bu omwan na tie ere ovienbu ra Iyoha no z' Edo z' oghon no ru ukhunmwu ugbeyen nuwe nu mieke na lefe vbevbo.

Owiha 46:- Me O gha rioba lele erha mwẹn ra?

Erhokhua-Akho
Erhokhua-Oha
Oh-Oghae
Oghari-Akho

En, O gha kpee, we o gha rioba lele erha, sokpan nu ya ru Ogun Oba yo n' ukpokpo kevbe idobo o gha eten mieke na siyo vbevbo,

Owiha 47:- I gha ruẹ vberio I gha gele setin rioba ra?

Ohun-Erhokhua
Ohun-Oghae

Oghari-Ohun
Ohun-Erhokhua

En, we o gha rioba lele erha dandandan, sokpan nu gha rabo n' uhunmwun kevbe nu gha y' igbo kev' ukpon zese ohe ra ru-ese ne emwan hia ugbugbehia rhunmwuda ukpokpo kev' idobo oghete rin nu vbe kakabo gha y' ude ru emwin vbevbo

Owiha 48:- Edin Igha fan ya ma vb' agbon ra?

Oha-Nabe
Oha-Akho
Ako-Oghae
Oghari-Oha

Hen-o, ghe fendin hiehie n' otuen na ti ere Iyekekpolo no r' owa ruẹ ghe do l' iyeke re ya y' opia kaluẹ egbe vb-uwu oha udemwuri, nu ghe vbe gha ru buye-buye-buye ugbugbe hia, kevbe we nu ghe ya de wu vb' uhunmwunudin ra erhan udemwuri.

Owiha 49:- Oko I gha gua ya ma vb' agbon ra?

Ighitan-Okan
Ighit-Ose
Os'-Ete
Et'-Okan

Hen-o, ghe gu-okọ hiehie eko emwan hia i-setin rhien-rhien yo kevbe we a gha gio rhunmwud, ogie u khin, nu y' evbee kevbe ovbukho ru Esu kevbe erinmwun owa ruẹ yo nu mieke na khin ogie kevbe obo no kan-erhe dia kevbe na kpe ga okieke, nu ghe vbe wu uwu udemwuri rhokpa. Ominigbon khare we ren tae nen kevbe vinhen ya sosee yoi ghe erio gha se ze.

Owiha 50:- Ni la Emoto ghari Sapele akhue ra?

Et'-Oghoi
Et'-Oha
Oh'-Ete
Et'-Oghoi

Hen-o, ghe yo akhue hiehie, rhi ede ere gh-odaro ne emianmwun-eko ghe ya muẹ gboto vb' ote egbo na la s' okpen eze, n' eve oriara ghe mieke na re vbevbo

Owiha 51:- Ebo na gho gha setin fo vb'-oto Edo ede ra?

Ogbi-Nabe
Ogbi-Akho
Ako-Odin
Odin-Ogbi

En, gha kpee esesemwese o ke fo, rhunmwud' iran hia ni gho ebo vbe-na dueki gha fo ne fere or' ebo gha na setin fo fefefe vb-oto Edo. Sokpan, a gha y' etin ruee no fo uhukpa vberian, ule vb-okhian or' iran gha ya muce weriegbe re rhunmwud' iran gha kha we n' iran na ri eb' iran kua oro siee n' emwan nibun na gha wulo kevbe we ebo or iran gho dey, n' ebo ghe do khin eki nokhua nei ghi khian rherhe fo vb-oto n' emwa hia vb' egher rin.

Owiha 52:- I gha mi evbare re ere ra?

Obar'-Erhokhua
Obar'-Oha
Oh'-Ohun
Ohun-Erhokhua

En, gha y' ewaen ru emwin rhunmwuda u gha mi evbare na kpehe ere yoto khe rue re ere. U gha ghogho esesemwese, u gha vbe gha rhun ukpon esi-esi vb-ore Edo na vben' ovbi ogie rhuon.

Owiha 53:- Ni ya gha wina vb-owa mwem no r-orere ra?

Ighitan-Akho
Ighitan-Erhokhua
Erhokhu-Eka
Ek'-Ako

En, u gha khuonmwun egiegie na vb' eke nu kpa yo rin, sokpan na y' ovbukho gho Esu yo n' egbe mieke na ran ruon. Emianmwe-efen ke gele mu mwengue yoto vbe 17th. April 1933, vb' izoleva ghalaka, I ke vbe fe vbe vbo henenden okiekie.

Owiha 54:- Ebe I gha ghen ya ma vb' agbon ra?

Odin-Oghae
Odin-Okan

Okanran-Ohun
Ohun-Oghae

En, evbare ro wuen vbevbō esesemwese, usi ere ghi vbe ghakhian rhinrin, sokpan nu gha wua ayon na da kevbe nu gha rabo n' nhunmwun nu ghe mi emwin idobo rhokpa vbekp' ighe ere rhunmwuda oro-r' iwina kpataki nu gha wina ya ma vb' agbon gedegede. Gha rabo n' avbe Ebo, nu ghe vbe rhi omwa ra ose dan rhokpa bae egbe ni ikunse ghe re vbevbō.

Owiha 55:- I gha gele y' ebe na ghen ma ra?

Okanran-Eka
Okanran-Oha
Oh'-Ohun
Ohun-Eka

En, kakabo tuabo yo, ghe balegbe nu ghe vbe gi aro ruevien y' emwi ra iwina ovbehe hiehe nu mieke na ghogho vbevbō rhunmwuda u suen enren ne u gha vbe ruee fe esesemwese, sokpan gha rabo n' iyue n' idabo oruero kevbe omwan eti siyo nuwe n' okpia mieke na ghogho vbevbō. Nu, vbe kakabo gha y' emwaen ru emwin n' idobo omwan no z' oghon-en ra evbo ovbehe ghe do re vbevbō n' eko rue ghe do rhia yo okiekie, kevbe we nu vbe rhu emwaen vbe egbe okhuo dan vbevbō.

Owiha 56:- Amen gha rho ere ra?

Oh'-Ohun
Oh'-Akho
Ako-Ete
Et'-Ohu

En, amen rho gh' iyeke ne owie na, sokpan o ma rho ota nere, o gha vbe rho igba-ha vb' owie n' akhue yase eghe ota, e khian giuki ba hiehe, o gha vbe gb'-osue n' omwan dan okpa s' owa vb' egh' ota rin.

Owiha 63:- I gha setin s-owa henenden vb' ehe ni yo na ra?

Ako-Oha

Ako-Ovba

Obar'-Erhokua

Erhokhu-Oha

En, gha rabo n' erha nu vbe gha y' ewaen ru emwin nu ghe bu ede nu gha re gh' odaro n' omwan rhokpa na mieke na setin s'-owa henenden. Ghe fi iyeke gb' emwen na tama ruen na hiehie, nu vbe gbaro gh'-iyeke nu gha y-ude ru emwi n' ogie ra ovbi-ogie ghe mue rueghe ra ruemwi kho vb'-iyeke okieke. Nu vbe gha rhu ewaen vb' egbe emwa na ti Igiewe kevbe Ogierikhi Iran ni r-owa ruem m-ohu ruem rhunmwud' emwi oboro ruem, iran vbe kha ighe emwi da gbe, sokpan ob' iran rhokpa i setin gba ruem hiehie. Rhunmwudorin v' ewe ya n' evha no gi emwi ruen siloko, no ghe guem mi emwin u-wienmwewu orueghe ogie, iriakhuagem kevbe ukpokpo owa rhokpa vb' egbe hiehie, kevbe wem no guem khin odafen nokhua okieke.

Owiha 64:- Ni gu ovbokhan mwe lovbi-ason na ra?

Ohun-Oghae

Ohun-Odin

Odin-Eture

Etur'-Oghae

En, gha rabo n' uhunmwun, no ghe dia kpee yas' ogbe o ke gha hanmwa, kevbe wem n' egbe ghe guem ru vb'-oghe emwata vbo rhirhi gha ye he. Gha rabo n' iyue n' uwa ghe ru egbe ba emwen igho. Ominigbon khare wem ren ma ta-re ogho oden hiehie.

Owiha 65:- I gha mi wina iwina vb'-uki na ra?

Oghori-Okan

Oghoi-Erhokhua

Erhoku-Ohun

Ohun-Okan

En, u gha mi iwina wina, sokpan ya d'-uk po n' amwo no n' ohu ghe mue n' Ak'o-re ghe do gha kpokpue ne egbe mieke na ran ruem kevbe wem n' uwa ghe gui hiehie nu mieke na mi iwina wina esesemwese.

Owiha 66:- Ni ya wina vb' Ebo ra?

Ogbi-Ohun

Ogbi-Okan

Okanran-Eka

Ek'-Ohun

En, ya z' Esu kua nu mieke na rua-owe no ma kevbe ne egbe mieke na ran ruem vb-odo; kakabo mu aro yo nu vbe rabo n' iyue vbevbo. Ghe ru ero d' egbe yi nu mieke na lefe vb-oboro emianmwem ogh' idobo kevb' ikoro dan ni ro hia.

Owiha 67:- I gha setin d' esin gha hin ra?

Oghae-Eture

Oghari-Ohun

Ohun-Erhokhua

Erhokhuo-Eture

En, u gha setin d' esin gha hin, sokpan nu kakabo mu aro ye emwen igho nu vbe rabo n' osue nu mieke na setin doe vb' emwata, u tae ne, u gha vbe gha y' ukpon esi-esi hin nen esin, sokpan gha rabo n' uhunmwun uen esesemwese ugbugbehia.

Owiha 68:- Igho ebe na gha setin somwobo ra?

Ek'-Ete

Ek'-Oruhu

Oruhu-Ose

Os'-Ete

En, nen igho gha suobo' sokpan o gha vbe lahin oboro ruem re, ra u gha ya rhi ere hin vb' ehe ovbehe. Nu heko n' ovbue ghe ya ri awua ra emwin no ma ga kevbe emwi no dewu no ghe do loghoe, sokpan e setin gbee. U gha vbe y-igho rin ru emwi vb' egbe emo. Sokpan n' en kevbe ohu ghe do re vbevbo

deghe nen' igbo ma rherhe s-obo rue, ke obo osue no y-unu kan ren ugbugbehia re. Sokpan ya hewe soto ze rhunmwuda a y-unu tae yoto ne ighe n' ighogha s-abo rue sokpan kakabo gha rabo n'-uhun mwun no mieke na sobo rue nu ghe vbe yae z' ozena dan rhokpa vb' egbe emo. N-ivbue hia gha kinogbe vb' egbe abe, ero kavb' opia na ya fi-n emwin ikemwin hia.

Owiha 69:- Ni ri egie vb' eghe na ye na ra?

Erhokhuo-Oghae
Erhokhuo-Oha
Oh'-Odin
Odin-Oghae

Hen-o, ghe he ri egie vb' eghe na ye na, ghe vbe y-unu kan ren hiehie, sokpan nu gie kpee fua esesemwese u ke rie egie. Ghe y' iyinhoo ru emwin vbevb' hiehie; nu vbe y' okhokho ru uhunmwun nu I' ize yo ghae n' emwan hia gue riye, no mieke na soto fo kevbe we n' ikunse rhokpa ghe re vbevb'. Nu kakabo gha y' ewaen kevb' ude ru emwi vbevb' khuankhuankhuan nu vbe rhu-ewaen vbe egb' ize na re ra vb' ototo erhan-ize.

Owiha 70:- I gha ruee vberio o gha ma ra?

Oruhu-Oghoi
Oruhu-Eture
Etur'-Ose
Os'-Oghoi

En, erio o gha na ma ze kevbe we evbare ro wuen vbevb' esesemwese vb' eghe rin. Sokpan, ghe he y-unu kan ren hiehie vb' eghe na ye na n' ivbabo, orhia. emianmwe-eko kevbe uwu ghe re vbevb', kevbe we n'-uwe kevb' ivbue mieke na to-' kpee vb'-agbon.

Owiha 71:- I gha rue vberio o gha gele ma ra?

Okanran-Ose
Okan-Oghoi
Oghori-Ete
Et'-Ose

En, erio o gha na ma ze, sokpan rabo n' osun nu gha wun ukhunmwun ugbugbehia nu ghe vbe ru emwi ovbokhan hiehie n' emianmwe-eko ghe re kevbe we na ghe ti Osunnake wuen vbevb' no ghe do lohoo o vb-oto egbo ra no ghe vbe ya-ku-owa kevb' ode rua. Nuwe to-bo-rue ghe vbe tinhen ra vinhen re hiehie vb' emwi-ikemwi hia.

Owiha 72:- Iyama erio o gha na gele ma ra?

Ek'-Eture
Ek'-Oghoi
Oghori-Oha
Oh'-Eture

En, erio o gha na ma ze, sokpan, nu gha rabo n' erinmwi ukhurhe erha odede kevb' ovia no r' igiogbe, kevb' omwa na ti ere erin Ogb' ra Ogb' etc. Nu kakabo gha y' ewaen kevb' ude ru emwin vbevb' nu ghe tae ladian ma omwa-rhokpa hiehie no ghe ya ba rue ohoghe ogho oyunuan nokhua na tu yi kankankan, kevbe we nu y' okpa ru erha yo.

Owiha 73 Akenzua II Oba Edo gha setin rie egie Ebo

O. B. E. ra C. M. G. ra?

Oban-Oghoi
Oba-Okan
Oka-Ogbi
Ogbi-Oghoi

En, ibiaka ra isere ni r' ore evbo oro ri ikoo dan vb- evbo nei khian gie rherhe mwu-uhunmwu. No ru Ake kevb' ovia yo no mieke na soto kevbe ne eghe mieke na ran gien ren.

Owiha 74:- Oba Akenzua II gha setin rie egie Ebo

O. B. E. ra C. M. G. ra?

Oruhu-Eture

Oruhu-Okan

Okanran-Oha

Oh'-Eture

En, ore ne dandandan. No gha y' evbare n' iran ne ugbugbehia erio gha na ghogho vbe vbq, no gha ra soto, no gha na vbe hewe soto khuerhe vb' eghe rin. Ovbi ere n'okpia no he rhi uhunmwu lere gha vbe re bare. Eghe owie or' iruemwi nene egie gha ya suen vbe ede na gha rhi ere n'-en rin dandandan. Sokpan no y-ude ru-emwi vbevbq no mieke na soto henneden.

Owiha 75:- Oba Akenzua II gha gele setin rie egie Ebo ra?

Os'-Ovba

Os'-Ighitan

Ighitan-Nabe

Ighitan-Ovba

En, no gha rabo n' emwa nofua ra avbe Ebo vbevbq kevbe we no ghe gie emwi dae hiehie vbe egb' iran rhunmwud' igbinn' erere emwa n' adaze ni ro. Kevbe we no ru Osun ba nen' igbinn' erere rin no mieke na soto fo. Ke vbe we no ti obo s' owa yo no mieke na hennhen fo.

Owiha 76:- Iyama Akenzua II gha gele setin rie egie Ebo ra?

Ohun-Ose

Ohun-Ovba

Obar'-Eture

Etur'-Ose

En, oghe udeyanmwan nokhua no, e vbe re no tolo omwa egbe hiehie. O ghi rabo n' Oto n' or' Edo kevbe Oba Ewuare ne erhae odede kevbe we no vbe gha y-unu kevbe ero no iran ugbugbehia,

no ghe kpee gbe a ke rhi ne gie ne-n kevbe we ni iren na adaze obo ghe ru ero no ghe vbe ru emwi odayon vbevbq. Sokpan no gha heko y-ayon ni iran da ugbugbehia na mieke na rhi nene egie ne-ne. No ghe fi uyinmwon onren werie, kevbe we no ghe temwendan ladian vbunu hiehie.

Owiha 77:- Edo i-hon utumwe, Uselu i-hon laho, Uzebu i-vbe zam' omwa; rhunmwudorin ta ma mwe eghe ne ekh, ifuko, itohan kev' iyabo gha na setin s' ote Edo ze vbane avbe evboqvbehe nekpa hia ui rhanro ye vb-ob' agbon?

Et'-Oha

Et'-Oha

Oh'-Ogbi

Ogbi-Oha

En, a he hie ede ere gh' odaro kevbe we o gha he kbee esesemwese a ke gha ye ekh' itohan ru emwi ovbi-erha kev' ovbi-ye okpa rin vb-oto Edo. Eghe rin a ghi gha y' ameve ogh' itohan ru emwin ovbi-erha kev' ovbi-ye okpa rin vb' egbe ede ovbehe gban. Na gha rabo n'avb' oriqvbe ni ri-urho odin evbo mwan n' iran su mwa vbevbq n' ima mieke na ren vbe-na tohan egbe he.

Owiha 78:- Emianmwon ni khuonmwin na gha setin fo ede ra?

Ohun-Oghae

Ohun-Oghoi

Oghori-Odin

Odin-Oghae

En, o gha fo, sokpan nu gha rabo nu uhunmwu nu-gha muanemwe vbevbq hiehie, nu ho emwin nu gha ru yo no mieke na fo. Nene emianmwe na oro fueu igho rue hia fo vb' eghe no na mue kunse vb' igiogbe. Sokpan nu kakabo y' igho ru emwi yo no fo kevbe we no ghe ghi dolegbe mue kunse ovbehe.

Owiha 79:- O gha gele setin fo' vb' ore Edo na ra?

Obar'-Oha
Obar'-Eture
Etur'-Oha
Oha-Nabe

En, u gha ghoghò vbe vbò. Sokpan ghe fi u-
yimwe ruen werie nò mieke na heko fo udemwuri;
kevbe we, ne emwi udemwuri fo vbevbo. Nu vbe
gha rabo n' Osanobua kevbe we nu gha y' ewaen
kevb' ude ru emwi vbevbo nò mieke na fo udemwri.

Owiha 80:- I gha kpaò ghari isi ya sinmwinegbe o
gha na fo ra?

Et'-Odin
Et'-Ohun
Ohun-Ogbi
Ogbi-Odin

Hen-o, ghe y' ehe rhokpa ya sinmwinegbe
hiehie n' okuo ere ghe dogbe re, rhunmwudorin
nu d' egbe yi y' owa nò mieke na fo, ghe vbe rhuo
ra ghe muohan hiehie nu mieke na ru a-owe esi vb'
eki nu do kevbe we n' idobo ogh' ose dan ghe si-
omen re vbevbo, Ra rhunmwuda n' okuo emwi
ovbehe nu ma ro ya hiehie ghe vbe do sunu vb'
egbe rue udemwuri vb'-odo

Owiha 81:- Ni ya b' owa tota yi vb' ogbe ra?

Obar'-Oghae
Obar'-Odin
Odin-Oruhu
Oruhu-Oghae

Hen-o, ghe b' owa ya tota vb' ogbe hiehie, rhuumwuda
ose dan ro gha bere gha khokpuè nu gha na vbe gha
ho emwi esagien nu gha gbele n' erinmwi ugbugbe-
hia, vb' ede eheha ba emwe omò. Rhunmwudorin
e ma hiehie nu ghe yo ya b' owa tota ye evba.
Sokpan heko rhi uhunmwun lere hin ebe re ze.

Owiha 82:- Akenzua II gha setin bu Iwebo ogh'
Obò re ra?

Okanran-Oha
Okan-Ovba
Obar'-Oha
Oha-Nabe

En, o gha setin b' ugha ogh' obò-re, o gha vbe
ghoghò vbevbo esesemwese, sokpan nò gha rabo n'
Osanobua kevbe erhae nò mieke na setin bu ere
henenden vb' udemwuri, kevbe we, o gha vbe ru
emwi usi ovbehe bare; sokpan nò gha nerhunmwu
ne emwi-udemwuri ghe re vbe nene emwi usi nò
khian ru.

Owiha 83:- O gha ruee vberio o gha gele setin bu
Iwebo ogho obò-re ra?

Erhokhu'-Ohun
Erhokhu'-Eture
Etur'-Ohun
Ohun-Nabe

En, o gha setin bu ere, sokpan nò y' ukpon
kevbe igheghan ra ero ru emwi vbevbo, nò ghe
y-unu tae ladian hiehie o ke ruee nò mieke na
ghoghò vbevbo kevbe nò gbetin soto khuerhe ze.

Owiha 84:- Edo gha setin dogbe khin eke n' evbo
nekpa hia gha ga re vbe-nò ka ye deyi ra?

Etur'-Ighitan
Etur'-Oruhun
Oruhu-Nabe
Oruhu-Ighitan

En, na gha kpe ti-ehi owiowie n' Edo mieke na
setin khin eke n' evbo nekpa hia gha ga re ed'
ovbehe vbe-nò ka ye deyi ze,

Owiha 85:- A gele tutie ehi rin o ghi ma?

Oruhu-Oghoi
Oruhu-Eka
Ek'-Oghoi
Oghoi-Nabe

En, evbare ghi gha ro vb' eghe rin esesemwese, sokpan na ghe y-iran mu ohu kevbe we, na ghe ya tua iran egbe hiehie n' iran mieke na gha ga ri Edo vb' igiogbe n' ivbabo kevb' orhiaeghe re vbevbo. N' iran ghe vbe rhunmwud' olo rin muohu kpaoghari oghe ededemwede nei ghi dologbe weriegbe re.

Owiha 86:- Edogbe gha setin fe vb' emwen okhuo na ra?

Oh'-Ogbi
Oh'-Akho
Ak'-Ohun
Ohun-Ogbi

En, o gha lefe vb' onona, sokpan no gbaro ghe iyeke vb' ogho oten ra edogbo ere ovbehe na gha gb' ewe yi.

Owiha 87:- O gha setin lefe vbevbo ra?

Ogbi-Oha
Ogbi-Ohun
Ohun-Akho
Ako-Oha

En, a he hiede ere gh' odaro, o gha setin lode esi vbevbo o gha rua-owe no ma ne nen' ezoghe so s'odaro oha kevbe ik' evbo rhunmwud' omwan n' iran gba r' owa okpa no yaghae.

Owiha 88:- O gha gele setin lefe vbevbo ra?

Ighitan-Eka
Ighitan-Ohun
Ohun-Nabe
Ohun-Eka

En, o gha lefe, sokpan a gha muohu ere yo esesemwese, sokpan o gha riase, o gha vbe yae yota okieke o gha setin domian ladian vbevbo, sokpan no ghe gb' omwa y'ese hiehie no ghe ya logho okieke.

Owiha 89:- Iyama-o gha gele setin lefe ra?

Ek'-Ighitan
Ek'-Ohun
Ohun-Nabe
Ohun-Ighitan

En, o gha lefe vbe ehia, sokpan no ghe gi emwi dae vbevbo kevbe egbi iyee. No rabo n' iyee no sinmwin en no meike na riase, kevbe we no ghe gb' omwa y'ese vbevbo hiehie n' okhon ra okuo ezoghe re vbevbo. No vbe gha rhu-ewaen-vbe egbe okhuo n' oti re egbe ere kevbe no ghe.

Iha na sunu vbe:- 18/5/36

Owiha 90:- Dawodu gha setin weriegbe ku Sapele ri ere ra?

Ete-Eture
Et'-Akho
Ako-Erhokhua
Erhokhu-Eture

En, o gha re vb' eghe ota, sokpan Iha no evbee vb' Obogruere n' re ke tama ruere ighe e vbie odoghe hiehie rhunmwuda ekun enre i sotogbe ihe okpa. O tu-oya rian rhunmwuda emwi no khian ta yoto ra ru vb' odogbe rin, amen gha vbe kakabogbee s'owa ere. A gha vbe rhi evbee wunen ere na nu rhi n'en vbevbo.

Iha na sunu edere dandandan vbe 18/6/36

Owiha 91:- Omozuwa gha setin bie henenden ra?

Erhokhua-Okan
Erhokhua-Ose
Os-Oghoi
Oghoi-Ohan

En, eke n' azekazedu ye or' o gha na bie ne egbe mieke na ran ren esesemwese, kevbe n' erinmwi akę ghe mu-orhia re vbevbọ.

Owiha 92:- O gha setin bie henenden ra?

Okan-Akho
Okan-Odin
Odin-Nabe
Odin-Akho

En, gha rabọ ne erha, olokun kevbe iyue n' okhon owa no ro siyo ra no ghe re vbevbọ

Owiha 93:- O ghi bie henenden

Ohun-Oha
Ohun-Ighitan
Ighitan-Eture
Eeur'-Oha

En, a gha ghoghọ, sokpan na ghe gui hiehie na vbe gha kpetie ehi rhunmwuda na na tota re vbevbọ ubugbehia.

Owiha 94:- Iyama o gha gele bie henenden ra?

Ogbi,-Ovba
Ogbi-Oha.
Oha-Nabe
Oh'-Ovba.

En, ore o gha na bie udemwuri vbọ kpee fua ne, vbe gha rabọ n' osanobuwa no setin bie henenden, kevbe we ne emwi-udemwuri siyo vbevbọ.

Iha na sunu vbe na boe kevbe na gbọnen yotoze, vbe April 12, 1937, no bie dandandan.

10/10/36

Owiha 95:- Idahosa gha setin rhi ovbi ere Imasuen me ronmwẹn ra?

Ohun-Oha
Ohun-Oghae
Oghari-Ohun
Ohun-Oha

En, o-yenmwe gha sue vbevbọ esesemwese, sokpan nu gha rabọ n' uhunmwu nu mieke na mi igbo ya kha emwe onren.

Owiha 96:- O gha setin rhi ere me ronmwẹn ra?

Etur'-Ohun
Etur'-Ighitan
Ighitan-Eka
Ek'-Ohun

En, o gha rhi ere wuen, ke vbe we o gha mobọ ma sokpan nu gha kpeti ehi rue, nu ghe vbe gha muohu y' emwe izohu no gha gue guan, ghe vbe gi emwi daa vbevbọ hiehie, rhunmwuda iy'-omọ no esesemwese. N' uwa eveva gba y' evbee nofua kevbe noba, ivin-ebo kevbe okpa nofua ru uhunmwun n' uwa mieke na ronmwẹn egbe to-kpee

Owiha 97:- O gha rhi ere me o gha gele ma ra?

Okan-Oruhu
Okanran-Oghae
Oghae-Eture
Eruro-Oruhu

En, heko lere rue nu mieke na ru rhuru-obọ vbevbọ vbọ oghe emwata, kevbe we nu yowe evba yatama erhae. Na ru akę rhunmwuda ne emwi avan no ru ghe ya gb' ero omọ okaro vbokieke. Iha na sunu vbe na boe ze

Owiha 98:- Iyama o gha gele ma ra?

Obar'-Oha
Obar'-Odin
Odin-Eka
Ek'-Oha

En, u gha ghoghọ vbevbọ esesemwese sokpan nu lobọ os' ore ya rinmwin en n' isusu omwawbehe no gha rhi obọ yo mieke na lahin vbevbọ kevbe we n' omen ghe re, nu rue lefe henneneden vbobọ odion Iha oghe Edanmwe

Owiha 99:- Obọ Oba gha setin k' uhunmwu vb' emw' igbo amen oghe owa ra?

Obar'-Ogbi
Obar'-Oghae
Oghari-Ose
Os'-Ogbi

Owiha 100:- O gha k'uhunmwu vb' emwe na ra?

Ighitan-Oruhu
Ighitan-Ogbi
Ogbi-Ose
Os'-Oruhu

Owiha 101:- Obọ' re gha setin k'uhunmwu ra?

Oruhu-Oghoi
Oruhu-Ighitan
Ighitan-Ovba
Oba-Oghai

Owiha 102:- Obọ' re gha k' uhunmwu ra?

Okan-Ete
Okan-Akko
Ako-Nabe
Ako-Ete

Owiha 103:- Iyama Ob' Oba gha gele setin k'uhunmwu vbe emwe ame na ra?

Etur'-Oghoi
Etur'-Oghoi
Oghori-Ete
Et'-Oghoi

Owiha 104:- Obọ evbo o gha k'uhunmwu ra?

Ogha-Ighitan
Oghori-Eka
Ek'-Eture
Eturi-Ighitan

9th. May, 1939

Owiha 105:- I gha riegie olaye o gha ma ra?

Et'-Oghae
Et'-Ovba
Oba'-ohun
Ohun-Oghae

Hen o, ghe riegie Olaye hiehie rhunmwud' ihienhien ro vb' ore vb' eke nana gb' aranmwun esagien no omwayon ye, sokpan u ghu gbe emwi-esagien nu uhunmwun uen nu vbe gha rabo n'-en.

Owiha 106:- I gha riegie Olaye o gha ma ra?

Ohun-Nabe
Ohun-Eture
Etur'-Ighitan
Ighitan-Ohun

U gha yae yota, sokpan nu hunwan ze, rhunmwuda u ma riegie uwangu e u gha ri Eribo u ghu vbe gborhue oghogho.

Owiha 107:- I gha riegie Olaye o ghi ma?

Erhokh'-Eture
Erhokhu-Okan
Okanran-Oghae
Oghar'-Eture

En, vbemwata, u gha gele ri okpa vbe egie eveva na khare na; egbe gha ran ruen, u gha vbe ru ruruobọ vbevbọ esesemwese.

Owiha 108:- I ri okpa vb' egieeva rin o ghi ma?

Ak'-Ohun
Ak'-Okan
Okan-Nabe
Okanran-Ohun

En, u gha gb' ewe vbevbọ, sokpan ghe gui ghevbe muanmwę vb' eke na na gho rhunmwudọ omwayon.

EFEN NOGIEHAN.

IGIEMWIN KHERHE OGHE

ERIA

OMINIGBON NO DINMWIN



ARHIEMA

EFEN NOGIEHA

- | | |
|-------------------|---------------------|
| 1. Ogbinabe | 36. Oghari-Ose |
| 2. Ogbi-Oghoi | 37. Oghari-Ohnn |
| 3. Ogbi-Oruhu | 38. Ighitan-Nabe |
| 4. Ogbi-Ete | 93. Ighitan-Oghoi |
| 5. Ogbi-Erhokhua | 40. Ighitan-Ose |
| 6. Ogbi-Ose | 41. Oha-Nabe |
| 7. Ogbi-Ohun | 42. Oha-Akho |
| 8. Ako-Okan | 43. Oh'-Oghoi |
| 9. Ako-Ete | 44. Oh'-Odin |
| 10. Ako-Eka | 45. Et'-Akho |
| 11. Oghoi-Nabe | 46. Ete-Oghoi |
| 12. Oghori-Akho | 47. Ete-Odin |
| 13. Oghori-Oruhu | 48. Ete-Ighitan |
| 14. Odin-Nabe | 49. Et'-Oha |
| 15. Odin-Ovba | 50. Eturo-Odin |
| 16. Odin-Okan | 51. Etur'-Okan |
| 17. Odin-Oruhu | 52. Etur'-Ighitan |
| 18. Odin-Ete | 53. Etur'-Ete |
| 19. Odin-Ose | 54. Etur'-Ohun |
| 20. Odin-Eka | 55. Erhokhua-Nabe |
| 21. Oba-Nabe | 56. Erho khuo-Oghoi |
| 22. Oba-Oghoi | 57. Erho khuo-Odin |
| 23. Obaro-Oghae | 58. Erho khuo-Eture |
| 24. Okan-Oghoi | 59. Os'-Akho |
| 25. Okan-Oruhu | 60. Ose-Oghoi |
| 26. Ekanran-Oghae | 61. Ose-Oruhu |
| 27. Okan-Ete | 62. Os'-Oha |
| 28. Okanran-Ohun | 63. Ose-Ete |
| 29. Oruhu-Nabe | 64. Ose-Eture |
| 30. Oruhu-Oha | 65. Ohun-Nabe |
| 31. Oruhu-Ete | 66. Ohun-Ogbi |
| 32. Oghae-Nabe | 67. Ohun-Okan |
| 33. Oghari-Akho | 68. Ohun-Oghae |
| 34. Oghari-Okan | 69. Ohun-Ighitan |
| 35. Oghae-Ighitan | 70. Ohun-Oha |

- | | |
|--------------------|-----------------|
| 71. Ohun-Erhu khua | 77. Ek'-Okan |
| 72. Ohun-Ose | 78. Ek'-Oghae |
| 73. Ohun-Eka | 79. Ek'-Ighitan |
| 74. Eka-Nabe | 80. Ek'-Ete |
| 75. Eka-Ako | 81. Ek'-Eture |
| 76. Ek'-Odin | |

OGBI-NABE

Odueki ra okhen okpa no dueki y' ehe-hia keghi ro nede gban ugben no ghi ze khien emwi eki ere vb'-owa vb' eghe rin no ma na rherhe khion en hiehie, o ke rhunmwudorin ya fi Iha yo ghe vb' ogho Oka ominigbon okpa; oro "Ogbi-Nabe" na de n'en; n' oka ke tama ren no heko gha y' ewaen kevb' izin-egbe khion on vb' owa no ghe y' ehe rhokpa igho o gha khien okieke. Sokpan n' Odueki ma y' ude Oka rin ru emwi hiehie, o ke muohu kpaq ghari isi evbo ovbehe ya gha khion en; ugben no ghi kpee fua esesemwese vb' odq rin no ma na khien emwi rhokparhokpa o ke vbe muohu weriegbe ghadi owa, orq na do khien emwi eki ere esesemwese vb' okieke, Or'-a ghi na yae ria Ih' Ominigbon. k' eghe rin ghade we "Iyare ovbioghodo iri no fi-okhen y' eki gha vbe fiee weriegbe re."

Rhunmwudorin "Ogbi-nabe" ghade n' omwa vb' Ihe ominigbon, o ghi heko gha y' ewaen, izin-egbe kevb' ude ru emwi hia rhunmwuda o gha muohu kpaq vb' owa ghari ehe, ohu o gha ya vbe weriegbe k' odq rin ghadi owa, emwi enren gha wi ra oyi do ee viq gha rie, o gha vbe weriegbe mion en, o gha khuonmwin o ghi kakabo y' ewaen ru emwi ne emianmwon rin ghe mieke na weriegbe re, o gha te gha kpolo esesemwese o ghi heko no ghe do khin nekherhe n' ovbi-aragua, N' emwin nekhere na dologbe khin nokhua, kevb' ne nokhua na vbe dologbe khin nekhere; emwin na dologbe ru ra no gha weriegbe gh' odaro kevb' iyeke hia orq lele Ogbi-nabe khian.

2 OGBI - OGHOI

Ekpen, ubidon, arhunmwoto kevb' erha keighi ir' eten okpa vb' eghe rin. Ugben n' erha ghi hanmw' omọ okaro o ke ya fi Iha yo ghe vb' oghe oka ominigbon okpa emwi n' iren gha ru n' iren mieke na bie henneden kebbe n' ivbi iren rhokpa ghe wu; ore "Ogbi-oghoi" na de n'-en; nen' oka ke tama ren no ya y' ewe, uzo, ofionto, eka, ibenghen, uk'-amen, uk'-ayon kevb' iku evbare nibun hia zese vb' ad' ode na la y' owa re, kebbe no ya serhien orhovbie ra ihen vb' obọ obọ ighe eri-o emọ gha na setin guęe dia. Sokpan erha ke bięle emọ eha vb' udemwuri vbọ ma he ko-re ya zese riu. Ugben n' ivbi ere ghi waure kherhe, ekpen, ubidon kevb' arhunmwoto ne etion ren ke gualọe gha khian ya tuọe vb' owa re no na bie; orọ ghae ivbi ere eheha rin n' iran okpa-kpa n' iran rhie ghari owa ya gha rhie dia kebbe na ma iran emwin ewaen esesemwese; iran ke gbele ivbi ere eheha rin re vb' iran s' owa vb'-owarokpa rin. Ugben n' erha ghi vbe hanmwan o ke kpaọ ghari ogh' avbe etion ren ed' okpa no ya mi ivbi ere aro ne vbọ te bię, sokpan asanmwoto ke ma rhu ubuunmwun ivbi ere eheha n' iran gbele re muoto vbote s' odọ. Iran ke khama ren igh' eghe n' iran na ghari eria vbe-uw' oha or' asanmwoto na gbel' iran re.

Ore erha na vie gharie ede riq, o ke vbe rhunmwudorin ya zese rin hia y' ada vbevba, o ke vbe nerhunmwu we, omwa no gha y'-uwu ho iren kebbe emọ n' iren gha bie n' uwu udemwuri gbee, orọ na le gbera uwu egbo ghari uwu ogo no rei esesemwese ya bię-le emọ ewera y' ezi oghede vb'-uwn ogo vbe vba. Or' ekpen, ubidon kevb' arhunmwoto ne etion ren na vbe kpaọ gha kualọe khian n' iran ya gbel' ivbi ere re, sokpan ugben n' iran ghi s'-ada no zese yi rin iran hia ke suen gha rie nene emwin izobo hia. Ekpen kevb' ubidon ke ghi' ewe kevb' uzo re,

arhunmwoto ke vbe ri ofin-o-to kevb' iku evbare nekpa hia, eko ke vin iran eheha tententēn.

Ekpen ke hin uhunmwu erhan mu unu da oto, ore esagien na gha nono tuore vb'-unuęren, ubidon ke lovie y' ezi nene erhan vb' oto, arhunmwoto kebbe rhuę y' wwu irun mwun vbevba.

Ugben n' ohue okpa no ruobafi ri uwu ogo no ya gb' erha kebbe aranmwun ovbehe vbevba vb' eghe ota gban ghi vbe s' evba, o ke min ubidon vbọ vbie vb' ezi erhan vbevba, orọ na y' opia gbee; esagien ke k' odukhunmwun no-no y' egbe e e orọ na vbe y' osisi fi ekpen o ke de gboto, sokpan ugben no ghi kakabo yo opia gb' ekpen vb-oto o ke rhi owe yan erhunrhunmwun arhaunmwoto orọ na kuan ren udemwuri; ren kebbe giegie s' opia y' uhunmwu enren muoto, ore n' ohue na gha kpa vb'-owarokpa rin, o ke vbe wu ye evba. Or' iran enene ni te khian gb' erha kevb' ivbi ere re vb'-uwu ogo na wulo uwu okpa rin vb' ed' okpa rin vbevba; or' erha kevb' ivbi ere n' iweka na gha ro vb' ofunmw-egbe l' ede agbin iran ni dekọe hia fo; ohue ovbehe ke munọ ikun iran ghari owa. Or'a ria we, erha y' ukonmwun o mare, ekpen kevb' ubidon n' etion ren we na ma iran ode eke no ye. Iran ke ya gbel' ivbi ere eheha re, sokpan iran ke vbe wulo yo; odọ orọ ma n' erha no na bięle emọ iwera okieke Rhunmwudorin "Ogbi-Oghoi" gha de n' omwan vb' Ih' Ominigbon, o ghi kakabo gha y' ewaen kevb'-ude ru emwi hia n' okuo eten ghe guęe khon kebbe no ghe kpokpo oten kevb' omwa ovbehe gbe ni iren tobore ghe mieke na vbe y' uhuunmwun yo; no ghe vbe rhi ovbi ere n' otion-ren rhokpa rhie gha dia hiehie.

"Ogbi-Oghoi" gha de n' okhuo, o ghi ban otion on-ren no guęe eru emwin awua egiegie n' emọ eha ghe mieke na wu vb'-obọ re o ke do gha rhi omọ

mwen okike; nọ ghẹ vbe rhi ovbi ẹre n' ọtọn rẹm nkipia kevbe nikhuo rhokpa rhie ghadia hiehie. Ukpokpo eten, uwu ovbi omwa kevb' orhovbiẹ orọ lele "Ogbi-Oghoi" khian hia.

3 OGBI-ORUHU

"Ogbi-oruhu" ke de n' erhan ni r'-uwu oha hin vb' Ih' Ominigbọn ẹd' okpa, orọ Oka na tam' iran n' iran ya ye emwi hia kp' ẹwobi kua vb' egb' iran, n' iran mieke na gbian kevbe n' iran ghẹ mi emwi oya rhokpa hiehie vb' egb' iran. Erhan nekpa hia ke giegie ya kpọ ogb' iran hin egbe re vb'-uwu egbo. Sokpan ugben n' ayaonerhan ghi mu emwiọ ghọe yan uhunmwu okieke n' iren vbe ya kpọe kua vb'-uwu egbo, amẹn nọkhua okpa ke gbẹe n' emwi hia ke lẹ y' egbe ẹre ore eha na vbo-rua khin oti vbọ-aworokpa rin. Ora ghi ti ẹre erhan n' oba ya kp' oti hin or' Edo re k' eghe rin ghade.

Rhumwudorin "Ogbi-oruhu" gha de n' omwa vb' Ih'—Ominigbọn, o ghi kakabọ gha rherhe y' ewaen kevb' ude ru-emwi vb' eghe nọ ghẹ do gha tu ẹwobi, oya kevb' ẹhorie vb' ẹd'-agbọn rẹ i okiekie, rhunmwuda ẹwobi, oya kevb' ẹhorie hia orọ lele "Ogbi-ornhiu" khian.

4, OGBI-ETE

Ogbi-Ete ke de n' avb' iranmwẹn vb' Ih' Ominigbọn ẹd' okpa vb' iran khian ya fi Uhunmwu-ẹwẹre vb' eghe rin, orọ Oka na tam' iran n' iran hẹko y' ewaen kevb' ude ru emwi n' iran fi uhunmwẹwẹre nekhere vb'-obọ obo, n' iran ghẹ mieke na kuan-gbe vbevbọ. Sokpan iran ke y' aihenmwẹ kevb' arovbẹ mwẹn ya fi uhunmwẹwẹre nọkhua vb' obọ obo, iran ke yae wo unu uvun n' iran y' ẹd' okpa, iran kevbe ya tota y' uwu uvun vbevba.

Edẹ riọ dandandan or' ogbeni okpa vbe y' obi s'eni okpa; n' eni ke ya de y' unu uvun n' avb' iranmwẹn ye n' Uhunmwẹwẹ iran nọkhu rin wo o ke wu ye

evba, iran mien odẹ ovbehe la ladian; Ogbeni nọ fie n' eni ma vbe miọn ẹn mu hiehie. Sokpan ugben nọ ghi kpẹe fua kherhe, eni ke kẹkẹ rua fẹ fẹ fẹ or' amẹ onrẹn na gbel' iranmwẹn nibun ẹsẹsemwese y' uwu uvun rin; or' oghen iranmwẹ ghi na khin nekherhe k' eghe rin ghade.

Rhumwudorin "Ogbi-Ete" gha de n' omwa vb' Ih' Ominigbọn, o ghi kakabọ gha y' ewaen kevb' ude-ru emwi hia nọ ghẹ vbe y' aihenmwẹn ruemwin. Arovbẹmwẹn kevb' ohe orọ lele "Ogbi-Ete" khian. Khereor' amẹnron la uwu uko na ma fian ya, ghe ebe Zachariah 4 : 10 O khare wẹ "Domwan nọ gha zan ẹdẹ emwi nekherhe"?

5, OGBI-ERHOKHUA

Ogbi-Erhokhua ke de n' oguzuma kevb' uzo vb' Ih'-Ominigbọn ẹd' okpa vb' iran khian kpaọ ghari uwu oha ya ho-evbare, orọ oka na tam' iran gha begbe kevbe n iran gha ku-egbemụ vb' okhian ugbugbehia n' iran ghẹ ya khian-rhie. Ugben n' iran eveva ghi gele kpaọ ghari uwu oha ẹd' okpa vb'-iyeke orin, oguzuma ke tam' uzo nọ hẹko gha khian kevbe nọ gha begbe. Sokpan uzo ma zeyọ hiehie; ugben n' iran ghi s'-okpen ogo okpa, oguzuma ke hẹko mudia vbevba n' iren rẹn deghebe r' odaro, sokpan uzo ke muohu san gbera re, ugben nọ ghi khian gh' odaro kherhe ifi ke muẹ, o ke gha tu kankankan, or' oguzuma na lẹ weriegbe gha ri owa hẹnẹnden.

Ora ghi na yae ria Ih'-Ominigbọn k' eghe rin ghade wẹ "Oguzuma n'obo o s' abewe ku-egbe mu ighi iren ma rẹn ebe nọ r' odaro". Rhunmwudorin Ogbi-Erhokhua gha de n' omwan vb' Ih'-Ominigbọn, o ghi kakabọ gha y' ewaen kevb'-ude ru-emwin hia nọ ghẹ ya khian la-uwu eb' uwu kevbe emianmwẹn udemwuri. Na gha hẹko, na gha ku-egbe mu kevbe na gha begbe ugbugbehia a ke ru emwi hia orọ lele Ogbi-Erhokhua khian. Ore a vbe ya mu okuta.

OGBI-OSE

"Ogbi-Ose" ke de n' uzo, ɛrhue kevb' ubidoŋ vb' Ih'-ominigboŋ eɔ' okpa vb' iran ri ukonmwɛn vb-uwu oha, ɔr' oka na tam'iran n' iran ya zes' "ikhian-rhie" kua n' iran ke kpaɔ ghari uwu oha n' iran ghe mieke na khian rhie kevb' n' iran mieke na setin weriegbe k' uwu oha s'owa henenden. Sokpan iran ke y' oguegue kevb' aihenmwɛn ghakhian, ɔr' ohue okpa na gbel' iran eheha vb' uwu oha eɔ' okpa rin.

Or' ghi na yae ria Ih' ominigboŋ k' eghe rin ghade we "Ikhian-rhie" o gb'-uzo, ɔro gb' ɛrhue kevb' ubidoŋ n'-otin iran, Rhumwudorin "Ogbi-Ose" gha de n' omwan ub' Ih'-Ominigboŋ o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no ghe he kpaɔ vb' owa ghari ehe rhokpa hiehie rhinrhin yase eɔ' hinron, no ghe mieke na ya khian-rhie uwu kevb' emianmwe vb' odo rin. Ohue no gbele nen'-uzo, ɛrhue kevb' ubidoŋ ke khian rhie emwin ohe, Sokpan iran eheha ke khian rhi uwu; rhumwudorin "ikhian-rhie" o ghe emwinesi kevb' ohe kevb' ikhian-rhie ogh' uwu kevb' emianmwɛn hia ɔro lele "Ogbi-Ose" khian Vbe-na rhirhi yan-uta yi he erio a vbe ria re ghe vb' Ih'-Ominigboŋ.

6 OGBI-OHUN

Obɔ esu ɔre egui na rue iwina ewaen nokhua kevb' emwin ni wegbe din hia no ru khian vb' eghe rin Ugben no ghi ze kpee vb' iruemwin vb' obɔ Esu, o keghi ho n' iren y' etin firin kpaɔ hin otote esu re' rhumwundo oya no re vb' obɔ re ugbugbehia.

O ke ziro igh' iren gha y'-Uhe n' oluhe dol' iren yi, ugben n' egui ghi muegbe fo no gha ya kpaɔ ghakhian, o ke ya fi Iha yo ghe vb' ogh' oka ominigboŋ, ɔr' "Ogbi-Ohun" na de n'-en. N' oka ke tama ren no mu ovbukho okpa, abe obobo, ibenghen kevb' uk-ame gie Esu n' arowa re kevb'

no rinmwian en esesemwese no firi iren hin iruemwi re, rhumwuda ne emwin no gha ru hia mieke na gha dagben, kevb' no mieke na rua-owe no ma vb' Uhe no rie.

Egui ke gha gui ez'-unu ighi iren i ghi setin rhi emwi rhokparhokpa ɔvbehe gie esu ba oya n' uden kevb' n' evbi n' iren re vb-obɔ-re n' iren ke gha r' eke no ye gae rhinrin do s' eghe na ye na. Ugben ne egui ghi mien ighe Esu ri obafi eɔ' okpa, o ke heko do le kpaɔ ghari Uhe vb' iyeke ere, o ma vbe zese idobo oghe Esu n' oka ominigboŋ tama ren rin hiehie. O ke rhumwudorin we na mu iren sulele ghakhian n' iren ghe rua-owe no-kho vb' ode.

Oluhe ke gele ye emwi hia n' egui esesemwese, a ke vbe muegbe sulele ghogho weriegbe ghadi owa; o ke vbe gha ziro vb' ekhoe re igh' iren gha ri egie yan Esu'arow' iren n' omwan dan rin vb' iren a s' owa. Sokpan, ugben n' egui ghi khian s'owa, o ke we na mu iren yoto vb'-uhunmwun ughe igh' iren i ghi setin rua-owe na no kho rhokpa. Esu ke rhumwudorin khin adesusu gbogbogbo ya mudia y' ughe vbevba-rin gha khe egui, o ke vbe heko y' ero rinmwian en no z' iren eto igh' o tol' iren guoguogu.

Ugben n' egui ghi ze efen okpa fo o ke vbe suen gha ze efen nogieva, sokpan, vb' owaropa rin efen nokpa no ka ze sin ke vbe son; o ke dogbe gha zoe, sokpan vbɔ te zoe fo efen nokpa ke vbe son; eri o ze ehia ze, ze, ze vbɔ-te do s' egh' ota. Sokpan ugben no ghi kpee kherhe, Esu ke fi egbe werie udemwri, ore egui ghi na mien ighe Esu n' arowa iren ɔr' iren ze ere eto, o ke gha guo zezeze; ibieka re hia ke y' ohan v' ihe kua vbevba rin, iran ke le fua serae ghari owa obiribara vbɔ-owarokpa rin n' iran na mien ighe Esu no. Ugben n' ohanmwɛn ghi khian gb' egui rua, o ke heko y' ero rinmwian Esu igh' iren khian ghughe kevb' we ren gha

weriegbe re ne ren ke do zoe fo, ore egui na la oha ya heko lere y' uwu iku eti. Ugben ne Esu ghi dati ere no ma na hon urhu ere, o ke rhunmwudorin fi ere ekhuae oghe sosomaye nokhua igh' uwu ekpiku eti ore egui gha wu yi. Esu ke vi emwi no te vi o k' uke re hia ghari owa, ohan ma vbe gi egui ghadi owa hiehie ne Esu ghe gbee. Or'a ghi na mu egui vb'-uwu ekpiku k' egho rin ghade.

Rhunmwudorin "Ogbi-Ohun" gha de n' omwa vb' Ih' Ominigbon, o ghi zes' idobo Esu kua no ghe y' etin kevb' imuan-emwen ru emwi rhokpa hiehie, sokpan no gha y' ewaen, ude kevb' ahemwen ru emwi no mieke na ghoghohot o vb' owe no ma no gha rua, ne emwi no sor' obo vbe sor' unu. N' emwenosobono masunu rhokpa ghe ruan ren

7, AK'-OKAN

Owee nokhua okpa keghi ro vb' ege nede gban ugbo ere keghi kpolo esesemwese ukpukpo ze vben' ogh' arhunmwi igbe ye. Sokpan ugben n' Osanobua ghi kin Eguae khian vb' erinmwiaed' okpa O ke beghe nen' ugbo, oro na giegie ni-owe s' evba vb' ivbiero vb' egh' avan wowowo ya gh' ere ghe. O ke vba nen owe tobore vb' ugbo vbevba oro na no ren we, ren "okpa o yan ugbo na ra"? O ke vbe wani en tama Osanobua ighi iren okpa o yan ren kevb' we ugb' iren ma zede kpolo vb' ukpo na hiehie sokpan ukpo no de. Osanobua ke muohu kpa o vb' eke no ye ghari erinmwi vb' owarokpa rin rhunmwada no ma na zede sokpan iren n' Osanobua kevb' Esu n' Oka-ighele hierchiere, Oke tal' emwen opakharha kevb' izohu oghenen owe ma avb' ighele-erinmwi Oke vbe tam' iran n' iran heko ya gha da esagien egbe ere re kherhe kherhe edegbegbe. Ugben ne nen owe ghi don edegbegbe kevb' no ma na setin ghi wina iwina rhokpa vb' ughere ovbehe vbe-no ka

wina deyi, oke rhunmwudorin ya bo yo ghe ed' okpa vb' ogh' oka, ominigbon or' "Ako-okan" na de n'en. N' Oka ke tama ren no ya giegie y' usugbema wu uwawa uwonmwun uri, uk'-amenri, kevb' uko ayon ri' ghoh' avb'. Ighel'-erinmwin vb' ades' ugbo kevb' owa re edegbegbe rhinrin yase ede ihinron kevb' we iran gha no ren no gha kha vberian we etin Osanobua or' iren ya gb'-ugbo n' iren gbe ukpukpo; no vbe gha sokpan Esu kevb' idobo ugbugbehia no ghe wu egiegie na.

N' owe ke gele gha ru vberio ze edegbegbe, or' avbe Ighel'-erinmwi na ya ta vb' erinmwin emwe esi oghi imuegberiot o no ta gh' Osanobua kevb' Esu edegbegbe kevb' ogho no mu y' iran egbe ugbugbehia. Osanobua ke te muan-ren esesemwese igh' ohoghe no, sokpan ugben n' avbe Ighel'-erinmwin ghi tuanu mun khuankhuankhuan vberio, O ke rhunmwudorin tama avb' Ighel'-erinmwin n' iran ghe ghi yo ya won esagien onren ovbehe. Sokpan, O ke ye sosomaye fi n' owe ekhuae ighe ugbo ere e gha dolegbe ma ovbehe ededemwede. Ugbo owe rin ma ghi gele dolegbe ma ovbehe l' ede agbon onren hia fo; ore ghi na vbe ti ugbo ni yerio hia "Ugbo-Ak',-Okan' k' ege rin ghade. Rhunmwudorin "Ak'-Okan" ghade n' owe vb' Ih'-Ominigbon, o ghi ren kpataki igh' ugbo iren i khia ma hiehie; o gha vbe de n' omwa ovbehe kekan, o ghi kakabo y' ewaen kevb' ude ru emwin no vbe gha sokpan Osanobua kevb' Esu vbe emwin hia no gha rhirhi ru, vberian we vb' etin kevb' iyobo Osanobua ren gha ru-emwin na ra orin; ra no gha khawe, sokpan Osanobua, s o k p a n E s u, sokpan emwa kevb' idobo. No ghe gha y' obo sudu vbe kpa etin ogh' obo-re hiehie ne emwi no gha rhirhi ru hia mieke na ma kevb' no dagben, n' Osanobua kevb' emwan

qvbehe ni s' ore ghe mieke na muohu gh' ere hie hie ya ghe ebe Akhasẹ Daniel 4:30-33 vbe n' Osanobua ru.

Nebukadineza n' Oba Babilon he no na y' obo sudu ugbugbehia vbekpa etin ogh' obore okpa. Vbe ya ghe ebe James 4:13-16, gha khian ri'an wa ni kha we ere ra akhue ma gha y' evbo okpa ma gha vbe r' evba vb' ukpo okpa, ma ghi gha de a ghi vbe gha khien a ghi vbe rie ere. Vberio wa ma ren emwin no gha sunu akhue. vb' orhion ruen a khin? etc. etc.

8, AKO-ETE

Ako-Ete ke de ne eniwaren evbo vb' Ih'-Omini-gbon vb'-iko ed' okpa, vb' eghe rin, or' oka na tam' iran n' iran ya ye eka ibenghen, emieki, uk'-amen kevb' ukpokpo zese y'-aro Esu, ni' iran hia kp'-aro yan ren, kevbe n' iran vbe y' uk'-amen uk'-ayon, okihoi, egile, ughunghon kevb' ukpokpo erhan ru erere bare egiegie ne eve kevb' irhiaeko nokhua ghe mieke na la ore evbo; iran hia ke gele ya ru vberio ze. Ugben no ghi kpee fua kherhe vbi-yeki' orin, eniwanren; ikpia, ikhuo kevb' ibieka negiere hia ni r-ore evbo rin ke gha khuonmwi oghe, ohanabe kevb' ohanabe nokhua, eve, afianma kevb' irhiaeko nokhua ke-gha r' ehe-hia. Sokpan egbe ke vbe ran iran hia esesemwese okieke; ikhuo hia ni ma te bie ede vb' ore n' evbo kegha hanmwan, iran ke vbe gha biele wewewele kevbe henenden; egbe ke vbe ran ivbi iran hia ghenren, ore emwan evbo rin hia na ghoghohogho nokhua okieke.

Rhunmwudorin "Ako-Ete" gha de n' omwa vb'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru-emwi hia no mieke na setin ghoghohogho vb' iyeke eve kevb' irhiaeko.

Ame no rho, ahio, eve nokhua kevb' oghoghohogho nokhua vbi-yeke eve oro lele "Ako-Ete" khian. Eve kevb' irhiaeko gha no vb' owie, oghoghohogho kevb'

oyenmwewen nokhua vbe de vb' egh' ota; no y' amewe k' emwioko, oghoghohogho gha ya rho re.

Omwanno ye eve khian, no vbe mu emwioko ighobioye mwewen, emwata, ogha y' oghoghohogho weriegbere, ogha vbe mu ikun enren. Psalm 126: 5-6.

9, AKO - EKA

Esu kevbe oghe ke gba gha r' ose vb' eghe nin, iran eveva imwen amwen hiehie. Ughen no ghi kpee fua esesemwese, oghe ke rhi okhuo okpa no bie em nibun n'en oma ghi zede y' eke ne Esu ye ya gha guce ku vbe-no ka ru deyi. Ore Esu na rhunmwudorin ya f' Iha yo ghe vb' ogh' oka ominigbon emwin iren gha ru ne ob' iren gha ru ne oboren gha na setin rhanmweweghe oghe, ore "Ako-Eka" nade n'en. N' oka ke tama ren no ya ye ema, ukpokpe erhan eha kevb' uk'-ayon ru erhae n' Esu vb' otoghe egbo vb' ode na la y' eki evbo rin, no vbe ti Oghe ye evba vb' gha ruce, ore Esu na gele ya ruvberio ze.

Oke y' etin kevbe erere mu Oghe ya ri ema kevbe d' ayon. Vbe owarokpa rin, ekhen eki hia ke gha gbina, or' iye Osanobua na giegie rhanbo y' ode gha mu iran igbina n' iran ghe ghi-gbina. Esu ke giegie y' ero kevbe erere tam' Oghe no lahogho no ya gu iren gbaro ghe eki n' Osanobua mu n' iren gha gbaro ghe or' oghe na gele gie gie rhule ghari evba vb' owarokpa rin vb' ayon ghi gbee, o ke gbel' iran hia kevb' iye Osanobua tobore bare, or'-a na rhunmwudorin mu oghe izigha gie Esu n' Oka-Ighele no gbee oghe o d'izigha nokhua, ore Esu na gele ghe oghe ya ru-erhae vb' otoghe egbo vbevba.

Rhunmwudorin "Ako-Eka" gha de n' omwa vb' Ih' ominigbon, o ghi kakabo gha y' ewaen ru-emwin vb' egbe os' ore no ghe ye evbare kevb' ayon ya rere-ee ghua vb' otoghe egbo, kevbe no ghe mi os' ogbon mu oghe nede fua hiehie n' isusu ghe mieke

na la re egbe ra ne Esu ghe sua re gbua. No ghe vbe ri evbare kevbe d'ayon vb' obo os' ore rhokpa vb-uwa egbo hiehie l' ede agbon onren hia fo. Isusu, orueghe, asua kevb' olighi oro lele Ako-Eka khien.

10 OGHOI-NABE

Okhen ra oduki okpa keghi ro no fe esesemwese vb' eghe rin; ughen no ghi kpee fua esesemwese evien kevbe emwi-iri no mwen hia ke dele wu fo fefefe okpokpa. Oro na rhunmwudorin ya fi ha yo ghe vb' ogh' oka ominigbon or' "Oghoi-Nabe" na de n'-en; oka ke tama ren no ya y' ipapa ema eha, ose-emiowo eha kevb' obobo, iyan no kekke kevb' iyokho no kekke zese vb' ezi erhan nokhua okpa no vu l' ezi gbotu vb' ode eki o ke kpa ghari eki. Oduki rin ke giגיע mu emila okpa kekan no kere ghari eki ya khien vb' ede nogieva no ghe vbe wu igh' iren gha weriegbe k' eki sowa ren ke do zese n' oka tam' iren rin. Sokpan emila ke de wu vb' ode vbote s' eki, o ke valoe khien, sokpan oma ghi sigo no ya doe hiehie, oro na y' igho n'ikun emila d' okhokho okpa kekan vbeno ghi se rhunmwuda iran ma vbe ha-osa re hia gban fo. Amennokhua okpa keghi gbese vb' ghi weriegbe di owa, oro okhokho no y' igho n' emila okpa de na vbe wu y' irhu vb' owa vb' ede nogieva te gbe. N' oduki ke rhunmwudorin y' irhiaeko nokhua ya zese rin vb' ezi erhan okpa no vu ezi gbotu vb' ode eki. Ughen no ghi nerhunmwu vbevba, oke mien oghunmwu nibun ekpeti ukpon kevb' ivie n' ikpata viore vb' ezi ne erhan udemwuri, oro na giגיע kpan aban hin ob' iran re, o ke v' iran ghadi owa ba oghogho nokhua. O ke vbe gha ruwe efe nokhua vbeno ka ye deyi - l' ede agbon onren nodekke hia fo.

Rhunmwudorin, omwa—ikomwa n' "ogboi-nabe" rhirhi de na vb'. Ih' Ominigbon o ghi rhu-ewaen esesemwese kevbe no y'—ude ru emwi no ghe k'

odafen la ovbiogue; rhunmwuda emwi oku, akuokan orhiae kevb' ozaghae hia oro lele "Oghoi-nabe" khian.

12. OGHORI-AKHO

"Oghori-Akho" ke de n' ofinoto vb' Iha' Omini-zgbon ed' okpa no-na sote evbo vb' eghe rin, oro Ok na tama ren no ya y' im-edin, akpoko kevb' uwerhen zese vb' aro Esu no mieke na lefe vbe n' ezo evbo. Sokpan ofin-oto ma zeyo no ru vbe n' oka rin tamaeren hiehie, o ke y' opakharha kha igh' omwa rhokpa no gha setia do mu iren vb' ikun okpa-yan-uri n iren bo yuwu oto iro.

Ughen n' uk' evbo ghi ze gualoe kpee esesemwese n' iran ma na rherhe mion-en iran ke rhunmwudorin ya vi im-edin kevb' akpoko, iran ke kok' uwerhen yo y' unurho owa ra uvun ofin-oto oro na giגיע le ladian vb'-uwu uvun enren vb' owarokpa rin or, avbe uk' evbo na gbese iran ke see y' erhan, evbo ke muen gi oronmila oro na vbe bomw' iye yo mien gie Esu.

Ora ghi na yae ria Ih' Ominigbon k' eghe rin ghade we "Ugbogboya ofir-oto dodia ighoigho ke he irue giye.

Rhunmwudorin "Oghori-Akho" gha de n' omwan vb' Ih'-Ominigbon o ghi kakabo gha y' ewaen kevb' ude ru emwi vb' egbe ezo hia n' ukpokpo kevb' oyanghan ghe la re egbe no ghe vbe le hin owa re re kevbe na ghe do gbese vb' okiekie.

Ezo, ukpokpo, oyanghan, ibaro kevb' orueghe oro lele "Oghori-Akho" khian hia vb' Ih'-Ominigbon.

13. OGHOI-ORUHU

Oghoi-oruhu ke de n' ivbi Ezomo eha, n'odion, n'ukpogieva kevbe n'ukpogieha vb' Ih'-Ominigbon ed' okpa, Oka ke tam iran n' iran ya y' evbese nofua, ewe nofua, Ivin-Ebo kevb' ukpon nofua ru

uhunmwu iran n' iran ghe wu, kevbe we n' iran ghe be' kpao ghari ehe rhokpa hiehie, sokpan n' iran ya ru uhunmwu iran ni iran ke ghari ehe. Nodion kevbe nukpogieva ke y'-aihenmwun kpao ghari ehe, iran ma vbe zeyo hiehie n' iran ru vben' Oka tam iran, ore nukpogieha na ya gięgię ru uhunmwu enren vberio zę. Ugben no ghi kpee fua kherhe, ivbi Ezomọ nodion kevbe nukpogieva ke wulo yan-egbe udemwuri vbe eke r' iran kpao gharie. Nukpogieha ke ri egie Ezomọ lele erhae vbe erhae ghi wu okieke. Ore a ghi na yaeria Ih'-Ominigbon we "Oghoi-Oruhu" o bo ne no rierie-owa, no wa kevbe no kpao ghari ehe no ma ghi weriegbe ghadi owa. Rhunmwudorin "Oghoi-Oruhu" gha de n' omwan vb' Ih'-Ominigbon o ghi kakabo gha y' ewaen kevb'-ude ru emwinhia no ghe he kpao vb' owa ghari ehe rhokpa hiehie vbọ te yase ede hinron, ede-iwene kevbu uki ihinron no ghe ya wu vb' odọ.

No wu, no rierie-owa kevbe no kpao ghari ehe no ma ghi weriegbe ghadi owa hia orọ lele "Oghoi-Oruhu khian.

14. ODIN—NABE

Odin keghi r' omwan no fe kevbe no khin-usi esesemwese vb' eghe nedę gban, sokpan o ma gbaro gh' iyee hiehie. Iyee ke rhunmwudorin gha muohu ere, o ke vbe ya tama avh' Ighelę-erinmwun n' iran do gbee; iran ke bu ede ihinron n' iran gha re do gb' ovbi ere.

Ugben no ghi s' ede nogieha, amwebo Odin ke khama ren imina dan okpa n' iren mina vbekpa re rhunmwudu uwu no k' obọ iyee dedo gbee egiegię kevbe we no ya fi Iha yo ghe vb' ogh' oka Ominigbon, ore "Odinnabe" na de ne-en N' oka ke tama Odin no ya mu ikun iyan kevbe emiowo gi iyee n' eko ere mieke na fure n' Ighelę-erinmwi ghe do rhi ere ghari on egiegię na.

Odin ke gele ya ru vberio zę, amwon ren ke ya dolọ ow' iyee rua sesese; iye odin keghi le evbare re esesemwese ede rin, o ke vbe ranmwun aranmwun esi n' Odin mu gię re, eko ere ke gele fure khuerhe, o maghi muohu gh' Odin n' ovbi ere ovbehe. Iye Odin ke rhunmwudorin khama ren no gha ri ugbo vb' owie vbirivbiri ede no-gihinron na avb' Ighelę-erinmwun bu n'-en igh' iran gha ya re do gb' ovb' ere rin dandandan.

Ugben n' iran ghi re, iran ke do vba iye Odin okpa kękan vb' owa, o ke tam' iran igh' ovbi iren i he r' owa. o ke gięgię le evbare n' iran re esesemwese, o ke vbe rinmwun iran n' irans' Odin n' ovbi iren rae igh' o kakabo gbaro gh' iren ne rian. Or' iran na gele vi ukpokpo iran hia kua yoto iran ke kpao gharie.

Iye Odin ke so ukpokpo iran rin hia ya le-evbare n' odin n' ovbi ere re. Ore-a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "Ai gb' Odin ai mu Odin, ukpokpo na te khian ya gb' Odin, a ke yae le-ema n' Odin re".

Rhunmwudorin, omwan n' "Odin nabe" rhirhi de na vb' Ih'-Ominigbon, o ghi kakabo gbaro gh' iyee no r' agbon esesemwese, ra o ghi rabo n' orhion iyee no wu y' erinmwun n' ebe rhokpa ghe mieke na de kun enren hiehie vb' ede agbon onren hia.

15. ODIN—OVBA

Ugben no Oba Esigie ghi muegbe oku Udo, o ke fi Ih' yo ghe vb' obọ Oka Ih'-Ominigbon okpa, ore "Odin-ovba" na de n' en; n' Oka ke tama ren no kakabo muegbe esesemwese igh' o gha khon Udo muoto vb' uhunmwu Aruanran vb' ukpogieha no gha ki okuo ya khon vb'-Udo.

Igba' va or' okuo hughu n' Aruanran na khu, Esigie weriegbe ghadi ore Edo, oro na gele khon Aruanran muoto vb' ore Udo vb' ukpogieha no k'-ore Edo mu okuo ghari Udo.

Rhunmwudorin "Odin-Ovba" gha de n' omwan vb' Ih'-Ominigbon, igba-ha o gha ya ru emwin no khian ru o ke do setin ru ee soto fo vb' ukpogieha; ra emwinkemwin na gha y' ewaen kevb' ude ru igba'-ha ake setin ru ee soto fo. Emwinkemwin na ru kevb' na khian ru ra na gha ru igba'-ha ake setin ru ee soto fo vb' ukpogieha oro lele "Odin-Ovba" khian.

16. ODIN-OKAN

Odin-Okan ke de n' ugu (Ukusemi) vb' Ih' Ominigbon vbo rhi emwinoko ri, Uhe vb' eghe rin, ore Oka na tama ren no ya y' osomwan aghen, evbarie, ikpedin ihinron kevb' emwin ovbehe ni ke-kee hia zese kua o ke kpaq ghakhian, rhunmwuda n' emwin enren ghe mieke na rhia vbo te weriegbe s' owa. Ugu-ma zeyo hiehie no ru vbe' oka tama ren o ka kpaq ghakhian, o ke kha we, ese n' iren zo ugbugbehia rin see kevb' we ren gha weriegbe re ne ren ke zo orin.

Ugben no ghi s'-ukpo nogieha n' ugu kpaq vb' owa iyee ke gha khu onmwi emianmw' uwu, a ye emwi hia gbaro gh' ere o ma fe, o ke wu vb' ede nogiene no suen gha khuonmwin. A ke gbal' ikun enren y'-uwu osommw' aghen ya mu ee y' uhunmwun ughe Ugben ne ohanmwun ghi gb'-ugu vbo weriegbe k'-Uhe di owa no na se vba vb' ede nogihinron n' iyee wu o ke r' ikun orinmwine iyee ven eko tententen vbevba o ma ren hiehie o kevb' se no kere rae ghari Eguae ya ni yen ma ogiso vb' owarokpa rin. Ugben no ghi no emwen iyee vbo s'owa, iran ke tama ren igh' iyee wu kevb' we ikun orinmwin enren oro re vb'-uhunmwun ughe vbevba rin ban vbo k'-Uhe de.

Or' ugu na fi obo yunu o ke kakabo dae esesemwese, o ke vbe rhunmwudorin mu aranmwin ikun iyee no re debee kpaq ghari erinmwin ya talo ma Osanobua kevb' we no laho no gi emwan ni r' agbon hia vbe gha gu iren ri orinmwin iy' iren kevb' ne domwandoghoe vbe gha ri iyee ededemwede. Osanobua ke gele y' aranmw' ikun orinmwi iy'-ugu no kere rin ru ukpe ewen ogh' ikhuo hia, ore emobo hia ghi wen vbe ewen k' eghe rin ghade; or a ghi na vbe yae ria Ih'-Ominigbon we "Umalele-Umualeri no ma gi emwen fo, edin vien ahianmwun rokhuaghogh'o, sokpan e mwun ukpe no gha ya rioe"

Rhunmwudorin "Odin-Okan" gha de n' omwan vb' Ih' Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia ne emwin enren ghe khin no rhiae vb'-agbon; o gha de n' okhuo no hanmwun o ghi vbe gha heko y' ewaen kevb'-ude ru emwin o ghe zorua sokpan no mieke na s'uki bie.

Odin-Okan or' osanobua ya yi erinmwi kevb'-agbon; "Odin" oro r' odukhunmwun ar' Iso vb' erinmwi "Okan" oro vbe r' ot'-agbon hia, iran eveva na' i-vbe setin fo ededemwede. Emwin nei setin fo vbo to ededede kevb' emwi orhie ovbehe hia oro lele Odin-Okan khian.

17. ODIN-ORUHU

Ugben n' oronmila ghi khuonmwi vb' eghe rin, o ke rhunmwudorin ya f' Iha yo ghe vb' ogh' Ominigbon ed' okpa, or' "Odin-Oruhu" na de n'-en; Ominigbon ke tama ren igh' avbe azen ra emwababe oro y' ovbukho no wua le-evbare n'-en re vb' aro oybe, kevb' we no vbe ya y' iyin ranmwun emiowo n' iran re. Oronmila ke gele ya ru vberio ze, or' avbe ne emwababe hia na wulo kua vb'-owarokpa rin; egbe ke ran Oronmila henenden okiekie. Or' a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, "ukulubu uwu no gha gb' okhonmwonke bae ku ra rhi ema re.

19. ODIN-OSE

Rhunmwudorin "Odin-Oruhu" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia no mieke na khon mioto vb'-uhunmwun eghian ren hia no lefe. Na khon mioto vb'-uhunmwun eghian, na lefe hin uwu eb' uwu kevb' emianmwun hin oro lele "Odin-Oruhu" khian.

18. ODIN-ETE

Osorhue keghi gbele ivbi umwehen re ugbugbehia vb' eghe rin, o ke rhunmwudorin nana ghari uhunmw' erhan vb'-odukhunmwu ya v' ivbi ere hia lere yi n' bo osorhue ghe ghi soe hiehie, o ke vbe gha rhuo vb'-iyeke orin igh' osorhue ghi setin gbele ivbi iren re ovbehe ededemwede vbe-no ka ru deyi. Ugben n' osorhue ma ghi na mi ivbi umwehen gbele re hiehie ovbehe, o ke ya rinmwin okhoe no ya fian en gbotu n' iren. Okhoe ke tam' umwehen no rhe ovbi ere okpa n' iren sokpan umwehen ke he o ma rhi ere n'-en hiehie; or' okhoe na rhunmwudorin guolo oto ya fin irian umwehen vb' ototo, o ke kuebe, or' ivbi ere hia na kharha yoto n, osorhe gha re ugbugbehia k' eghe rin ghade.

Rhunmwudorin "Odin-Ete" gha de n' omwan vb' Ih'-Ominigbon o ghi kakabo gha y' ewaen kevb' ude ru emwin hia no ghe rhuo hiehie kevb' no ghe gi ohan muee hiehie, a gha do rinmwi en vb' emwen omu kevb' emwin ovbehe hia na rhine n' omwan no ghe vbe he hiehie na ghe rhunmwudorin la-ere egbe gha gbele ivbi ere hia re okpokpa vb' okieke, kevb' we ne ekhue dan ghe do mu omwan no ghe vbe ya si-uko ro vb' odukhunmwun rhunmwuda emwin no rhuo yi no ma ghi setin ru-ee okieke.

Na ghe rhuo na ghe do siukoro, na ghe gi emwi d' omwan kevb' na ghe muohan oro lele "Odin-Ete" khian.

Aranmwoha ovbehe hia ke gha gbele ivbi okhaen re ugbugbehia vb' eghe rin, o ke rhunmwudorin y' irhia eko nokhua ghari ogh' oka Ominigbon ya fi Iha yo ghe ed' okpa emwi n' iren gha ru ne emwi ghe ghi gbele ivbi iren re, or' "Odin-Ose" na de n'-en; n' oka ke tama ren no ya y' emwin hia ruhi ere, o ke gele ya ru vberio ze. Ugben no ghi kpee fua esesemwese vb'-iyeke' orin, okhaen ke gha hanmwan, ore ehi ere na ya rinmwin Osanobua no laho no ghe ghi gi emwi rhuokpa gha gbele ivbi okhaen re ugbugbehia ovbehe or' Osanobua na rhunmwudorin kan-igban y' ivbi okhaen egbe hia k' uwu eko iy' iran ghade, o ke vbe ye sosomaye kha emwe yo ighe to gha biel' ivbi ere hia kevb' igban ni r' iran egbe henenden ededemwede.

Okhaen ke gele bie henenden vb'-iyeke' orin kevb' igban ra ise hia nibun vb' egb' ivbi ere, ori igban ni r' iran egbe na gha solo emwi no rirhi khian gbel' iran re, iran ghi giegie mu iran yoto, aranmwohan rhuokpa ma ghi setin gbel' iran re hiehie ovbehe vben' iran ka ru deyi. Ora ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, "okhanen hanmw' igban, o bi igban, igban ma gbee kevb' emu ni r, eko ere.

Rhunmwudorin "Odin-Ose" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia no mieke na lefe vb' obo eghian, uwu kevb' emianmwun hia.

20. ODIN-EKA

Atete keghi r' ibierugha Osanobua vb' eghe rin, Osanobua ke tama amwon ren no gha y' evbare n'-en re ugbugbehia. Ugben no ghi kpee fua esesemwese n' okhuo ke bun atete igh' o gu iren ru emwi

awua nokhua, or' Osanobua na rhunmwudorin y' ohu gi iyokuo avb' ibierugha nekpa hia:- ekparhurhu agbukhokho, iranmwen, asanmwoto kevb' omumu n' iran ya mu-ee ghadi Eguae, sokpan iran hia kebae ku, oro na gi omumu gha-khian okieke. Ugben n, atete ghi hon vberio, o ke giogie ya f' Iha yo ghe vb' ogh' oka Ominigbon emwin n' iren gha ru n' iren mieke na lefe. Oka ke tama ren no ya ru ehi ere keve no bunmwen emu en lega egbe vb-aro ehi ere no vbe gha khie vbevba rhinrin yase' ede eha. O ke gele ya ru vberio ze. Okuo omumu ma setin gbera emuen rin ya mu atete hiehie. Atete ke heko kpolo emuen rin kua vb' ede nogieha, o ke rhun ukpon nofua sesese, o ke san gbera okuo omumu ghari egua Osanobua. Ugben n' Osanobua ghi ladian miendia vb' ekete do min atete aro unu ke yanen esesemwese vbq min egbe no mu' o ke digue zien vb' odaro Osanobua igh' iren ma gu amwon ren ru-emwin awua rhokpa hiehie' Osanobua ke gele yae yi vberio ze keve we ohoghe ore amwe' iren tae. O ke rhunmwudorin yiyi n' okuo omumu ghe ghi guce khon ovbehe, O ke vbe y' odigba, ogbon kevb' emwi hia n'-en no ghari owa re heneden. Ugben n' atete ghi khian s'owa fo, okuo omumu ni lega owa re rin ke y' ohu yan ow' ore okpa fua igh' Osanobua gha ya boe iran i-setin yae boe fo hiehie rhunmwuda no na y' iran rialo kpee. Oh' a ghi na yae kp' itan we "omumu n' ayenho" keve na na vbe yae ria Ih' Ominigbon k' egherin ghade we, "otete ke le omumu fe, egbe no ya le iran fe to kuasa kuaghada rua".

Rhunmwudorin "Odin-Eka" gha de n' okpia vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin n' amwen arowa re ra okhuo ovbehe ghe bun enren no ghe do loghoe esesemwese o ke lefe vbevbo okiekie. Rhunmwuda akhie ra irhiaeko nokhua kevb' oghoghq nokhua okieke oro lele "Odin-Eka keve Ohun-Eka khun.

Okpia okpa n' odueki na ti ere Ukpezu keghi ro vb' eghe rin; o ke khien emwin n' ose ore okpa de ed' okpa, sokpan orin ma rherhe min igho ya ha-osa n'-en vb' eghe hiehie vbeno y' evba se ugbugbehia ya gha siee. Ugben no ghi kpee fua esesemwese no ma ra min n' igho ha-n'-en. Ukpezu ke rhunmwudorin ya f' Iha yo ghe vb' ogh' oka Ominigbon okpa, or Oba-Nabe na de n' en; n' oka ke tama ren no ya y'-oka, oghede i-yan, ema, emiowo, uk'-amen, uk-ayon, akpokq kevb' ogionmw-erhen zese ya ad' ode na la ye eke no khian na ya si nen' osa, keve we no ghe he kpaq vb' owa ghari evba ra ehe rhokparhokpa hiehie vbq-te s' ede ihinron ne emwi udemwuri ghe mieke na sunu vb' egbe ere. Ukpezu ma ru emwin n' oka rin tama ren hiehie o ke muohu kpaq ghari evba vb' owie ede nogieva igh' ede nere dandandan oro gha ha igh' iren n' iren, keve we o ma ha re n' iren ere ren i-di owa hiehie. Ugben no ghi s'evba vb-owarokpa rin, n' os' ore ke ghoghq mu-ee esesemwese. O ke vbe rbunmwudorin gi oguomwadia re okpa ghari ore no ya si osa gi iren n' iren ya ha osa n'-Ukpezu O ke vi evbare nibun hia yoto iran eveva ke gba gha riqe. Ugben n' iran ghi dayon vbevba okieke rhinrin do s' eghe ota, oguomwadia rin ke mu igho k' ore gi-ee, or'-Ukpezu keve n' os' ore na giogie vi ukpu ayon yoto gha k'-igho. Ore efi nokhua okpa na re vb'-owarokpa rin, avaunukhunmwun ke de gbel' iran eveva umoto vb' eke n' iran na gha k' igho vbevba udemwuri; erhen n'-avanukhunmwun keve ghen ikinegbiran eveva, igho kevb' emwin hia ni r' owa rin.

Rhunmwudorin "Oba-Nabe" gha de n' omwa vb'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia no ghe he k' owa re kpaq ghari ehe rhokpa keve no ghe y' etin okpankpan,

kevb' ikebezu si-osa hiehie rhunmwuda n' emwi udemwuri ghe re. Emwin udemwuri kevb' emwin no gha sunu vb'-aro eveva egięgię oro lele Oba-Nabe khian.

22. OBA-OGHOI

Oba-Oghoi keghi de n' ekpen vb' Ih'-Ominigbon edo okpa vb' ege rin, no ya y' ikpedin ihinron ebize, ebotion, uk-amen kevb' ayon zesi idobo Esu ogh' osobo-no ma sunu kua egięgię n' ohanmwęn ghe gbee vbote s' edi ihinron, sokpan ekpen ma zeyo, o ma vbe zese rin hiehie. Ugben no ghi s' ede nogisen ekpen ke gb'-uzo okpa o ke mu-ee ghari ez' udin okpa ya re, sokpan, ugben no ghi khian suęn gha rięe, usubumwedın okpa keghi de gboto udemwuri, or' ekpen na y' ohan le si ikun uzo rae yoto vb' ezi n' udin vbevba gharie.

O ke gb' oguzuma vb' egh' avan, o ke mu-ee ghari ezi erhan otien no ya rięe, or' omọ-otien na de gboto udemwuri, o ke y' ohan le se n' ikun oguzuma rae yoto vb' ezi erhan otien rin gharie. O ke vbe gb' erhue okpa mu-ee ghari ezi erhin izę no ya rięe vb' egh' ota ede nedę rię dandandan, sokpan o ke vbe y' afianma nokhua le s' ikun n' erhue rae yoto vb' ezi erhin izę rin vbevba gharie sokpan ugben n' ohanmwęn ghi khian gb' ekpen rua, o ke gięgię ya zese rin, oro ghi na gha gb' aranmwęn re ugbugbehia vbe- no ka ru deyi.

Rhumwudorin "Oba-Oghoi" gha de n' omwa vb' Ih' ominigbon, o ghi kakabo gha y' ewaęn kevb' ude ru emwin hia ne emwi no so r' obo mieke na so r' unu, kevb' we ne emwin no y' egbo owię ru mieke na lele sota, ra no setin ru-emwi no khian ru hia; no ghe kon, no ghe vbe giogio hiehie no ghe mu ohe ore fua. Osobo no ma sunu, ogiogio kevb' akuokan oro lele "Oba-Oghoi" kevb' Oghari-Oghoi khian.

23 OBARA-OGHAE.

Obar'-Oghae keghi de n' Osanobua vb' Ih'-Ominigbon ed' okpa, or' Ominigbon na tama ren no rhu-ewaęn no ghe min esagię vb' egbe ere vbote s' ede ihinron Osanobua ke gię kuakuakua igh' Ominigbon ma t'emwata hiehie. Oke rhunmwudorin y' ohu mu Ominigbon khui y' ewedo no ghe y' o wa vbote s' ede rin, kevb' we ren gha gbee deghe lha re masę vberio ze. Sokpan, ugben n' Osanobua ghi ladian do mięndia vb' ogbeleze vb'-ugha vb' ede nogihinron vba ghi khian gb' Ominigbon, or' igbonwe-ee okpa na fe de vb' unu ahianmwę akha okpa, oke ba y' Osanobua ewe vb'-udemwuri; esagię ke gbe' kua sienren vb-owarọ kpa-rin, or' iran na gięgię ka re hin, iran hia ke we tii igh' Ih'-Ominigbon gele se. Osanobua ke rhunmwudorin fan Ominigbon fua no gharie; oke ye emwin n'-en, oke vbe rho ere esesem-weise rhunmwuda n' lha ra emw' onren na se vberio ze. Osanobua ke ye sosomaye nerhunmwu n' Ominigbon ighę t' lha re hia gha se khian vberio edede mwede.

Rhunmwudorin "Obar'-Oghae" gha de n' okpia vb' Ih'-Ominigbon, oghi kakabo gha y' ewaęn kevb' ude ru emwin hia no ghe kuan-egbe; ogha vbe de n' okhuo, oghidia, egbe ghi gu-ee ru ra oghi bię. Ikuan-egbe kevb' emwin esagię hia oro lele "Obar'-Oghae" khian.

24 OKAN-OGHOI

Osanobua ke ti ebo hia ye Egua re no danmwi iran ghe ed' okpa, igh' omwan-ikomwa no rhirhi setin ba osun ematon onren yoto no mudia kpati vb-oto eghod' iren oro gha r' odion kevb' olotu vb'-

uwu iran hia. Ovbokhan nekherhe okpa ke rhunmwudorin ya f' Iha yo ghe vb' ogh' Oka Ominigbon okpa, or' "Okan-Oghoi" na de n'-en; n' Oka ke tama ren no ya y' evbee nofua, kevb' okpa nofua ru uhunmwu enren, kevb' we no vi iku evbare nibun hia kpehe y' ekpo gha-khian no ya gho ekhen ode eriwmi avbe odibosa kevb' Ighele-erinmwi hia bare; no ghe kon, no ghe vbe giogio hiehie, sokpan, no kakabo din esesemwese no mieke na setin ba osun ematon oghoe mudia kpasi no khin odion kevb' olotu iran ne ebo hia, o ke gele ya ru vberio ze.

Ebo ni wanren hia ke bae ku iran ma setin ba osun ematon ogh' iran yoto no mudia kpasi hiehie vb' iran s' odo rhunmwud okuta ni r-oto eghodo vbevba, sokpan ovbokhan rin ke ba osun ematon oghoe yoto mudia kpasi vb' egb'-uroramen vbevba vb' owarokpa rin, or' iran hia na we tii. Ugben n' Osanobua ghi y' evbee n' iran hia vb-iyek' orin, iran ke tama ue' ovbokhan no vae igh' iren o ghi r' odion, oro na gele vae. Osanobuwa ke rhunmwudorin ye sosomaye nerhunmwu n'-en igh' iren o gha re odion kevb' olotu ebo hia ededemwede; oro ghi r' obo Oronmila na tie Babalawo k' eghe rin ghade

Or' a ghi na yae ria Ih' Ominigbon we "omode ko kpa agba uhunmwu "Okan-Oghoi" o z' Okan-Oghoi odion". Rhunmwudorin "Okan-Oghoi" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no ghe kon no ghe vbe giogio hiehie, sokpan no din esesemwese no mieke na setin ru emwin kpataki no gha ru hia, no khin odion kevb' olotu na rabo na vb' ede agbon onren okieke-Emwi' no ke nekherhe khin nokhua kevb' no vbe tonmu esesemwese hia oro lele "Okan-Oghi" khian.

25. OKAN-ORUHU

Okakuo nokhua okpa n' iyokuo evbo ovbehe khufua vb-aro okuo ugbugbehia keghi ro vb' eghe nedo gban, O ke rhunmwudorin ya f' Iha yo ghe vb'

ogh' oka Ominigbon ed' okpa vbo vbe muegbe okuo ovbehe, or' "Okan-Oruhu" na de n'-en. N' oka ke tama ren no rabo n' Osanobua kevb' no heko le vb' aro okuo no ya lere vbeuwu oha no gha gu iran khon vbevba igh' o gha khon-mioto vb' uhunmwuneghain ren vberio. N' okakuo ke gele ya ru vberio ze, oro na gele khonmioto vb' uhunmwu eghian ren hia; iren kevb' evbo ere ke lefe vb' ofumwegbe hin uwu ebere Ore a ghi na yae via Ih'-Ominigbon k' egherin ghada we "efi fi agbala ke rhi uhunmwun lere" Rhunmwudorin "Okan Oruhu" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no mieke na lefe hin uwu ebere, kevb' we n' omwan vbehe ghe vbe lere gha guce khon vb' ekhokho no ghe siee digien. Ya ghe Josua 8:3-29

26. OKANRAN-OGHAE

"Okanran-Oghae" ke de n' ofiekpede, arhunmwoto otan, erhan, eti kevb' udin n' eti rhu yi vb' Ih'-Ominigbon ed' okpa, or' oka na tama ofiekpede no ghe gi aro ere vien y' emwi-rokpa gbe, n' arhunmwoto ghe gi omwan rhokpa guce gbise hiehie vbo gha ru ehi ere, n' erhan ghe rhi oruero k' egbe, kevb' we n' udin rabo n' oruero rhunmwuda oruero o gb'-eti. Ugben no ghi kpee fua kherhe vb-iyek' orin, arhunmwoto ke ghari, ezi erhan okpa no ya ru ehi ere vbevba sokpan nene erhan ke khu-ee fua, oro na ghari, ezi udin okpa n' eti rhu yi no vbe ya ru ehi ere vbevba, or' otan na kakabo gha gu-ee gbise yo vberian we "Ise, Ise, Ise." Ugben n' ofiekdede ghi s' evba vbo k'-ugbo de, o ke giogie mu ike erhan no r' uhunmwunenren yoto vb-owarokparin, o ke ka erhan rhie mwen no gha ya gb'-arhunmwoto oro na y' ekpede fi otan o ke de y-uwu eti, ore ne n' arhunmwoto na giogie rhie mire. Ugben n' ofiekpede ghi rhi erhan no kare rin y' agobo no na vbe y' opia giagia eti vb' ez' udin rin gha gualo otan o ke rhi owe yan erhunrhunmwu na arhunmwoto udemwuri oro na kuan ren; iren ke vbe giogie ba erhan rin y'

uhunmwu enren muoto vb'-owarokpa rin, orọ na wu vb' ode vbọ te s' owa. Iran hia ke wulo uwu okpa rin iran ke ru rhuru obọ ogho dan gbele egbi iran kua, sokpan u d i n kevbe erhan rin eva kekan orọ lefe vbevbọ kevbe ni vbe rhuru obọ ogho esi esesemwese okieke. Or-a ghi na yae bu ere vb' Ih-Ominigbon k' eghe rin ghade we "aromin emwin ban orọ gb' ofiekpede.

Rhunmwudorin "Okaran Oghae" gha de n' omwa vb' Ih'-Ominigbon, oghi kakabo gha y' ewaen kevb' ude ru emwin hia no ghe gi aro ere vien y' emwi rhokparhokpa gbe no ghe vbe ya wu uwu udemwuri vben' ofiekpede, arhunmwoto, otan kevb' eti wulo rha, kevbe we no ghe y' obore si-ewe ra emwi no gha gbee. Emwi na ru soto kevbe na na y' obọ omwan si emwi no gha sinmwi omwa kevbe emwi no gha vbe gb' omwa orọ lele Okaran-Oghae khian.

27 OKAN - ETE

Ugben n' Osanobua ghi yi ukhu-egbe hia okpokpa vb' eghe rin, uhunmwun ke rhunmwudorin ya f' Iha yo ghe vb' ogh' Oka Ominigbon emwin n' iren gha ru n' iren mieke na setin gha r' odion vb' ukhu-egbe hia, or' "Okar-Ete" na de n' en, n' Oka ke tama ren no ya y' emwin uri, uri gho ukhu-egbe hia no mieke na setin gha r'-odion vb-uwu iran hia, uhunmwun ke gele ya ru vberio ze. Ugben n' iran ghi ri-evbare kevbe n' iran na vbe dayon fo, Oke y' ero tam' iran n' iran mu iren sulele ku yo ku re, or' iran hia na gele y' ague gbae mu egbe gha ku yo ku re vbevbba, sokpan, ugben no ghi ze kpee kherhe iran ke tama ren no tuore, o ke he igh' iren ituore hiehie, sokpun n' iran okpokpa vbe do kuanzo n' iren ne vben' iren kun n' iran, iran rho-kpa ma setin ru vberio hiehie. Iran hia ke rhunmwudorin ya gui ezọ ore ma Osanobua orọ na vbe tama

iran n' iran okpokpa gele ya kuanzo ne vberio ze o ke tuore soto vb' izabo iran ugben n' iran ma ghi setin ru vberio Osanobua ke rhunmwudorin ye sosomaye kha emwe yo n' uhunmwun tonba mu iran no gha revba ededemwede rhunmwuda n' iran ma na setin kuanzo ha Osa nen kevbe we no gha rodion vb-ukhu-egbe hia k' eghe rin ghade.

Rhunmwudorin "Okar-Ete" gha de n' omwa vb' Ih-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no vbe gha rhanbo emwi ohe n' emwa hia no mieke na tonmu kevbe no khin olotu no kan-erhe dia vb' ed' agbon onren okieke. Iruya ra emwin ni ru omwa emwi ya, avbe:- Osanobua avaunukhunmwu, erhen, eze, emianmwun Ogun kevb' oba orọ lele "Okar-Ete khian.

28. OKANRAN - OHUN.

Okaran-Ohun ke de n' odayon okpa vb' Ih'-Ominigbon ed' okpa vbe eghe rin, orọ Oka na tama ren no gha y' ewaen ru emwi vb' egbe ayon na da vb' azo kevb' ehe hia n' emwin ekhui kevbe uwu udemwuri dan ghe re vbe egbe ere; o ke gie kuakuakua ighe n' Oka ma t-emwata hiehie rhunmwuda ayon i-ghi setin ru iren emwin rhokparhokpa ovbehe. Ugben no ghi kpee fua kherhe vb-iyek' orin, o ke dayon gbe egbe vb-azo ed' okpa, orọ na gha tihen n' eniwanren kevbe emwa hia ni r'azo vbevbba, oke gha kpa bi egbe ere, oke vbe guoghọ emwi ighobioye ni r' evba kevb' owa re hia rua. Oke gha mu uhunmwu gb' eken kevb' erhan de yuwu isan khian; ugben n' iran ghi khian mu-ee n' iran ya kan ren muoto vb' owa re oke ya kpigogo de wuy-uwu uhae udemwuri o ke wu yo.

Rhunmwudorin "Okaran-Ohun" gha de n' omwa vb' Ih'-Ominigbon, oghi heko, oghi vbe kakabo gha y' ewaen kevb' ude ru-emwi vb' egb'-ayon na da gbe egbe vb'-azo kevbe ehe hia, kevbe we, no gha wua ayon na da fefefe. Ayon kevbe emwemwe orọ lele "Okaran-Ohun" kevb' obara-ohun khian.

29 ORUHU-NABE

Ugben n' erha kevb' iye owo ghi wu, use ke gha soe esesemwese, o ma min evbare rhokpa re' hiehie, oke rhunmwudorin ya f' Iha yo ghe vb'-ogh' Oka Ominigbon ed' okpa, oro Oruhu-Nabe na de n'en n' oka ke tama ren no ya y' ewe ru iyee n' ohanmwę ghe ghi gbęe kevbe we noghe ya yo ohanmwę ri evbare vb' ehe rhokpa no ghe mieke na gha kpa. Ugben n' owo ma ghi min emwin rhokpa ya zese ovbehe kevbe n' ohanmwę khian na gbęe-rua oke rhunmwudorin kpa o bu erhae kevb' iyee ghari erinmwi n' iran ghe vben iren ghi ye he vb-agbon. Ugben no ghi s'-oto, oke mien igh' use no s'-erha, iye kevb' ehi ere vbe erinmwi oro s' ogh' iren esesemwese; ugben no ghi min evbare okpa kherhe vbevba o ke gięgię rhi ere yunu, or' iyee na tama ren no kpa e ladian yoto egięgię no ghe mieke na wu banban na ighe evbare hia n' ehi ere mwę vb' owa oro orin khin; or' owo na gele y' ohan mu-ee khua unu mu uhunmwu da oto gha kpa e ladian kherhe, kherhe rhinrin, oro na vbe rhunmwudorin weriegbe ghadi agbon igh'-iren min iyeke ese ne. Evbare ehi owo no mu khua unu no te khian mire gha y' ohan kpa ladian yoto kherhe, kherhe ede rin or' owo hia ghi vbe mu uhunmwu da oto kpa ladian yoto kherhe, kherhe k' egehe rin ghade.

Rhunmwudorin "Oruhu-Nabe" gha de n' omwan vb' Ih'-Ominigbon, o ghi heko gha y' ewaen kevb' ude ru emwi hia vb' egbe evbare no ghe mieke na kpa; kevbe we, emwin enren ghe wii ra oyi gha doee rhi o gha weriegbe mion en, ren gha vbe y' etin rhi emwi eręe ra omwa-vbehe to gha vbe rhi ere ladian. A rekpa ra ekpa oro lele Oruhu-nabe khian.

30 ORUHU-OHA

Use ke gha s' Ogbeni okpa esesemwese vb' egehe rin ogha fi eni vb-uwu oha e mien mu hiehie, Ugben no ghi khian kpa o ghari uwu oha ya ruobafi ed' okpa, o ke ya f' Iha yo ghe vb' ogh' Oka Ominigbon

okpa deghe iren gha setin min eni ra aranmwę ovbehe gbe ghadi owa, or' "Oruhu-Oha" na de n' en n' oka ke tama ren ighe i setin min aranmwę rhokpa gbe k-uwu oha re hiehie, sokpan no ya yukpon nofua, evbee nofua, kevb' orhue ru Osanobua vb-odaro owa re no vbe rabo N'-en esesemwese kevbe no y' ewaen kevb'-ude ru emwin vb okpen-eze okpa no mieke na mion ohe ra emwi ohe mu ke evba ghadi owa, o ke gele ya ru vberio ze o ke kpa o ghari uwoha vb' ede nogieha.

N' ohue ma gele min aranmwę rhokpa gbe vb' uwoha hiehie, sokpan, ugben n o s'okpen-eze ra odighi okpa ohan ma gię gbera ghari iyeke nokpa; ugben no ghi khian y' ohan weriegbe ghadi owa urhu okpa ke guank'odukhunmwu re udemwuri tama ren we, no ya fien erhan no ya l-eze rin gbera ghari iyeke nokpa, no ghe gi ohan mu-ee hiehie, oro na gele ya ru vberio ze; o ke min akeni nibun vi o vbot o vbevba ghogh o ghadi owa. Ugben no ghi vbe gbera nene eze gh' iyeke vb' edinrna vb o ghi weriegbe di owa, urhu okpa ovbehe ke vbe k' odukhunmwu guan re udemwuri tama ren we no ko o omerhan okpa no re evba-rin no ya yae wo om o n' amwę onren gha bię vb o te sowa, oro na gele vbe ru vberio ze; unu ke kakabo yan en yo esesemwese n' amwę onren na gele bi om o okpa okpa gbogh o do vb o te sowa, o ke vbe ye n' omerhan wo n'en o ke vi akeni eva gi o ba vb' Eguae vb o sowa owarokpa rin, o ke vbe niyen emwin ni sunu hia vbuwoha ma o ba, or' o ba na rhunmwudorin vi ikhuo isen kevb' oguomwadia ikpia kevb' ikhuo isen n'en o ke rho ere yo esesemwese; ugben no ghi vbe kpee kherhe, o ke yae m' ohęsa igh' Osanobua oge guan vbuwoha. Ore n' ohue ogbeni na y'-efe nokhua kevb' ofumwegbe l' ed'-agbon onren ni deke hia fo. O ke he erin ovbi ere no y' omerhan rin wo na Osazuwa; n' omerhan oro ghi re unien ne emwanhia ghi ya wo ne emobo k' egehe rin ghade.

Rhunmwudorin "Oruhu-Oha" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen, ude kevb' izin-egbe ru emwi hia kevb' no gha rabo n' Osanobua no mieke na setin min emwi ohe ke vbe no tonmu vb' ed' agbon onren okieke. Emwikemwi no gha kpee a ke ru-ee kevb' no gha kpee o ke ma okieke hia oro lele "Oruhu-Oha" khian,-kevb' izin-egbe nokhua rhunmwuda izin-egbe ore eu'-agbon ra ozin-egbe oriuwa. Eri o a vbe ya ria Ighitan-oghoi vb' do'-ovbehe ze vb' Ih'-Ominigbon.

31. ORUHU—ETE KEVBE ERHOKHUO—ETE

Orho kevb' uyunmwu keghi re etin iyokho vb' eghe rin. Orho ke kakabo gha gbaro gh' iyokho n' otio ren esesemwese, o ke biere em o nibun o ke vbe gha mw o ukpon nibun bare esese. Ugben n' orho ghi kpa o ghari ehe no na kpee kherhe vb' omwan uki isen vb' egh' okpa uyunmwun ke gha kpokp' iyokho, o ke gbel' ivbi ere, o ke vbe bann' ukpon onren hia kua fo fefefe. Ore iyokho na rhunmwudorin ya f' Iha yo ghe vb' ogh' Oka Ominigbon ed' okpa, or' Oruhu-Ete ra Erhokhu-Ete na de n'en, Oka ke tama ren no rabo n' orho n' oten o ren n'odi on, or' iyokho na gele kakabo gha tu-ti orho n' ovbi iyee n'odi on no mob o gbaro ghe ere ugbugbehia. Ugben n' orho ghi gele weriegbe re, o ke rhunmwudorin gb' uyunmwun bare, o ke vbe kakabo gbaro gh' iyokho n' otien ren esesemwese vbe-no ka ru deyi, oro na vbe gha biere kevb' rhun ukpon nibun hia. K' eghe rin ghade ori iyokho ke kakabo gha ma vb' eghe orho kevb' no na khorhion vb'-egh'-uyunmwun.

Rhunmwudorin "Oruhu-Ete ra Erhokhu-Ete" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi vb' egbe etion ren ni kpokpee n' iran ghe mieke na gbele ere em o kevb' no gha rabo n' eghe orho kevb' etion ren ni gbaro gh' ere kevb' ni ho emwen onren esesemwese. Emwen iyokho, orho, uyunmwu kevb' ofuan hia oro lele "Oruhu-Ete kevb' Erhokhu-Ete" khian.

32. OGHAE - NABE

Okhuo okpa keghi ro vb' eghe rin na ti ere Iyenurubi o keghi mwen em' ikpia eha ni r' odi onmwa, sokpan erhokpa ma gbaro ghe re gh'ere vb' -uwu iran eheha rin hiehie, kevb' we iran ghi vbe gha tihen n'en ugbugbehia. Ugben n' ohanmw e ghi khian gbee rua o ke y' ohu ya la-azen, o ke vbe tal' ez o ivbi ere eheha ma emwababe, iran ke rhunmwudorin kp'ise ebo y'-eho oghunmwun n'ovbi ere n'odi on khian fian vb' ugie. Ugben no maghi setin fien n' oghunmwu fo uhukpa ake fi n' iren tobore yo bare, rhunmwuda orin ore iyi na yi yoto k' omuh en ghade igh' odi onmwa gha b' oghunmwu ku na fian fo uhukpa vb' ugie a ghi fi-n' iren tobore yo. Avbe emwababe ke vbe ru ovbi ere nukpogieva vberio ze, ore a na vbe gbee no ma na vbe setin fian oghunmwu fo uhukpa rin vb' ed' ugie.

Ovbi ere nukpogieha ke rhunmwudorin y'-ohan ya fi Iha yo ghe vb' ogh' Oka Ominigbon emwi n' iren gha ru n' iren gha na setin fian oghunmwu fo uhukpa rin na ghe mieke na gb'-iren rua vbena vbe gbele eten iren n'eva. Oghae-Nabe ke de n'en, ore nen' Oka na khama ren ro ya gi egi e d' ukpon no mose n' iyee, no vbe mu ikun iyan, emiowo kevb' ititi erhan bare gi ee, kevb' we no y' evbare ni rhi en rhi en esesemwese hia koko-ee igh' ogha lefe vberio.

Ugben no ghi gele ru vberio fo ne, eko iyee ke fure khuerhe; o ke rhunmwudorin ya niyen no ma ogh' ovbi ere ma avbe emwababe, o ke vbe rinmw in iran esesemwese n' iran rhi iyobo n'en no mieke na setin fion oghunmwu fo uhukpa vb' ed' ugie Or' iran na vb' kp' egba eronmw o okpa n' Iyenurubi no rhi e gi "Oghae" n' ovbi ere no rhi ere y' agobo vbo khian fian oghunmwu vb' ugie, kevb' we no gb' agobo n' egba ye rin yan n' oghunmwun ubunmwu

tuore o ke fian en. Or' oghae n' ovbi Iyenurubi na gele fian oghunmwu uhunmwun fua fo viri vb'-uhukpa rin; emwa hia keghi we tu. Or a ghi na yae ria "oghae-nabe" vb' Ih'-Ominigbon k' eghe rin ghade we "Iyenurubi o fian oghunmwu o s o k p a (uhukpa) n' oghae n' ovbi ere ya go."

Rhunmwudorin "Oghae-Nabe" gha de n' omwa vb' Ih'-Ominigbon, oghi kakabo gha y' ewaen kevb' ude ru emwi hia na ghe y' opia kaloe ra y' osisi fi-ee kevb' n' iren ghe vbe y' opia kevb' osisi d'izi-gha na ghe mieke na y' ogioro ra eghan mu-ee.

33. OGHARI - AKHO

Oghari-Akha ke de n' ogun kevb' okpe okpa vb' ogh' oka Ominigbon ed'-okpa, ore n' oka na tama iran n' iran eveva ya y' uko-ayon ome-udin kevb' iyan-aton zese kua n' ohu dan ghe mu iran ya gbele egbe kua kekan; sokpan, iran eveva ma zeyo hiehie n' iran ru vben' oka tam' iran rin. Ugben no gh kpee fua esesemwese ogun ke k' Ire n' evbo ere kpaq ghari ehe ed' okpa, ohanmwe ke gha gbee esesemwese vbq ghi weriegbe di owa; ugben no ghi s' igue okpa n' okpe rin ye; o ke min uk' ayon hia vb' imudia kevb' emwa ni bun ni vbe ten lega n' uk' ayon vbevba, o ke tam' iran n' iran sayon n' iren da, n' okpe kevb' iran hia ke vbe y' ohu waniyen tama ren igh' ayon fo fefefe kevb' we o ma zede tu iran hiehie o ke gha no ayon na da' or' ogun na rhunmwudorin y' ohu-dan y' umozo fian iran ni re evba rin hia uhunmwu fua kevb' n' okpe tobore bare vb'-owarokpa rin. Ugben no ghi gh' uko rin hia vb'-iyek' orin no ma na min ayon rhokpa vbevbo

hiehie, o ke dae esesemwese no na gbele emwa rin hia kua kekan. Ogun ke rhunmwudorin yiya na gha m' uko ayon hia lovbie deghe' ayon fo vb'-uwu iran k' eghe rin ghade.

Rhunmwudorin "Oghari-Akha" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia na ghe y' opia kaloe ra y' osisi fi-ee kevb' n' iren ghe vbe y' opia kevb' osisi d'izi-gha na ghe mieke na y' ogioro ra eghan mu-ee.

34. OGHARI - OKAN.

Oghari-Okan ke de n' Ebomisi vb' Ih'-Ominigbon ed' okpa, ore oka na tama ren no rhu-ewaen vb' egbe omwa na ti ere Ohenmwe no y' Ake ri ovan no ghe khuomwi. Sokpan, ugben no ghi kpee fua esesemwese vb'-iyek' orin, Ebomisi ke ye aihumwe ya mu Ake vb' even ed' okpa, or' Ake na y' akpan mu-ee gbotq o ke bolegbe kherhe, o ke khin emianmwe esalo nokhua y' egbe ere no ma setin sinmwi fe vbevbo l'-ed'-agbon onren no dekee hia fo. Ohan ma ghi gi Ebomisi ke isinmwegbe kpaq bu Ake ghari Ilobi ya guce gbin-na vb' odq rin hiehie rhunmwud' ifenmw'-obi ere kevb' osun enren na ti "aikpologueh-ien" no r' Ilobi.

Rhunmwudorin "Oghari-Okan" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi vb' egbe emwa na tie mu erin Ake vberian hia:- ohenmwe, Akesogie, Akerobo Akesuyi, Akedolo, Igbincake, Akemwoyi, Evbakeru, Akezuwa etc. n' emwi no gha k' ob' iran re ghe do gha lohqo kevb' kpokpo-ee ugbugbehia. No gha y' ewaen kevb' ude ru emwi hia no gha rhirhi ru, kevb' we no ghe vinhen Ake re hiehie, no ghe vbe ri-evbare na ya ru erinmwi A ke n' egbe mieke na rokho-ee kevb' no ghe khuomwi hiehie. Ya ti ebe Isam 15:22.

35 OGHAE-IGHITAN

Erhunrhunmwu eni tan wọrọ vb' eghe n' Osanobua na yi-ee vb' erinmwi. Sokpan, "Oghae-Ighitan" ke de ne vb' Ih'-Ominigbon ed' okpa vbọ khian kpaọ vb' erinmwi ghadi agbon, or' Oka na tama ren nọ ya giegie y' eka, ibenghen, uko-ame kevbe emwi uwu eti zese idobo oghe Esu kua n' erhunrhunmwu enren mieke na lelee soto agbon kevbe nọ ghe khin nekherhe, rhunmwuda Esu o gbaro gh' owa n' Osanobua vi erhunrhunmwu aranmwoha hia yi vbe eghe rin. Eni ma zeyo hiehie nọ zese idobo oghe Esu rin kua ne o ke kpaọ ghadi agbon, o kevbe y' opakh-arha kha we emwi rhokpa i-ro nọ gha setin fin erhunrhunmwu iren fua. Sokpan, ugben nọ ghi s' ode vbọ di agbon, eti nokhua ke da gb' ode o ma min eke la gbera vb-owarokpa rin, ore Esu na y' ohu bu ere ghade o ke do vba re vbe ehe n' erhan eti de yi rin, o ke fiẹn erhunrhunmwu enren mu gharie; eni ke rhunmwudorin mu ukhionmwe erhunrhunmwu nọ kere ghadi agbon vberio, oban ma ghi vbe giee weriegbe ghari erinmwi ya tama Osanobua ne Esu ghe gbee. k' eghe rin ghade ore erhunrhunmwu eni hia ke khin nekherhe; or' a ghi na vbe yae ria Ih' Ominigbon vberian we, "idobo ma gi erhunrhunmwu eni tan ra udagba n' eni, eni kpolo sokpan erhunrhunmwu orọ k' ere."

Rhunmwudorin "Oghae-Ighitan" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia n' idobo ghe mieke na mien ere ede kevbe nọ ghe yae khin nekherhe ra de ghe-iyeke. Idobo orọ lele "Oghae-Ighitan khian.

36. OGHARI-OSE

Bata (ra Abaghata) keghi r' igbama nọ mose esesemwese vb' eghe rin' ibiek'-ikhuo hia ke le ya gha romw-on-en rhunmwud' ose kevb' otiti ere, o ke vbe

r'omwa nọ guara kpe ema, sihan kevbe ku esesemwese s' iran nekpa hia, ibieka ikpia hia ke rhunmwudorin gha muohu ere. Egh' okpa, iran hia ke gha muegb' iku ghari or' evbo ovbehe; Bata ke ya f' Iha yo ghe vb' ob' Oka Ominigbon okpa, or' "Oghari Ose" na de n'en N' Oka ke tama ren nọ ya y' ovbukho gho Esu vbote kpaọ vb' owa ghari e n' iku ra ugho, kevbe we nọ gha wua ayon ra nọ ghe d' ayon hiehie vb' eke nọ khian rie rin n' emwi-ekhue ghe ruan ren k' odo ghadi owa. Bata ma zede zeyo nose idobo oghe Esu n' oka tama ren rin hiehie o ke kpaọ gha-khian. or' ihua re hia kevb' oruan ren na rere d' ayon gbegbe vb' iran s' odo, o ke gha kpigogo de gboto gha kpa bi-egbe hia, iran ke vbe heki y' ikperha wo ukpon onren vb'-iran mu-ee kpaọ vbe eke nọ na de gboto, oruan ren ke vbe sua ovbukho nọ y' ebo ewia wo ere egbe gbee, ore egbe ere hia na gha wia zuzuzu. Ibiek' ikhuo hia ni te ve lelee kevb' ovbi ogie n'okhuo nọ te khian romw on-en ke rhunmwudorin sere igh' omw' oya Bata khin. Ore emw' owa re na ghakhian ya rhi ere ghadi owa.

Rhunmwudorin omwa n' oghare-Ose rhirhi de na vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia, kevbe nọ gha wua ayon na da ne emwi-ekhue ghe ruan ren vbe emwi-ikemwin nọ rhi obọ yi nọ khian ru hia. Nọ vbe rhu ewaen vbe egbe oruan ren hia nọ h' ode esi y' ore egbe kevbe nọ h' ode dan y' ore egbe. Emwi-ekhue kevbe efa hia orọ lele "Oghari-Ose" khian.

37. OGHARI - OHUN

"Oghari-Ohun" o de n' Olokun nọ na gha rhuo i gh' Osanobua ma s' iren vb' emwi rhokparhokpa. Sokpan, ugben ne ghi ze kpee kherhe iran ke rhunmwudorin bu ede n' iran gha rhi egbe ma na mieke na ren ren nọ sere vb' efe, etin kevbe emwi-kemwi hia vb' iran eveva. Ugben nọ ghi s' ede rin, Osanobua

ke muegbe oghe ekhiankhan kevbe afiwere n'okhua n' erokhin, o ke gię-e gha-khian n'okya min Olokun aro nę vb' owa re kevbe wę n'okya tama ren n'okya muegbe n'okya mose esesemwese ghade ighe emwanhia s' Eguae fo nę. Ugben n' erokhin ghi s' Eguae Olokun o ke tama avb' ibierugha Olokun n' iran tuę y' iren; Olokun ke y' ewu ivie, ed' ivie kev' ada ivie miendia vb' agba eronmw' vb' ekete kee k' iloi ni mose fo kevbe emada kevbe Enobore eva ni ye vb' ugbongbon ni tan r'-ob' do min erokhin aro.

Sokpan, vb'-owarokpa rin unu ke kakabo yon Olokun esesemwese n'okya min erokhin vb' vbe miendia vb' ekete kev' aro emwi n' Olokun ya muegbe hia vbe egbe ere. Olokun ke gięgię la-ugha ya muegbe n'okhua ovbehe n'okya s' orin ladian, o ke vbe min aro ere zę vb' egbe erokhin; Olokun ke vbe dolegbe la-ugha ya muebe ogh' onyunuan n'okhua ovbehe ladian, sokpan, vb'-udemwi o ke vbe min erokhin vb' vbe muegbe n' iren mu vberio zę; igba ihinron ore olokun ya muegbe aro ughughan landia vb-ugha, igba ihinron rin ore erokhin ya vbe muegbe vberio zę. Olokun ke rhunmwudorin gi uk' oghoe lele erokhin ghari ogh' Osanobua na tama ren igh' iren n' Osanobua o r' Ogie n'okya s' ogie, omwa n'okya s' omwa kevbe omwa n' orhion emwa ni r' agbon hia r' atatabo Re, igh' iren n' olokun muegbe riot' N'enke eban gha-khian rhinrin ededemwed deghe erokhin n' uk' iren n' Osanobua setin muegbe n' iren n' olokun mu vb' iren n' Udazi Tobore gha ye he yi? Ugben n' erokhin kev' uk' Olokun ghi niyen ma Osanobua fo, iran hia ke we tii vbe Eguae Osanobua ore iko na ve.

Erokin ke rhunmwudorin y irinmwian rhie ekherhe vbe egbe ekhiankhan kev' afiwere n'okhua n' Osanobua mu y'e ghari ogho Olokun ede rin; oro ghi lelee khian rhinrin ke eghe rin ghade do se ede nere. O gha mien omwa ra emwi nofua o gha fuofua o gha mien nekhwi o ghi vbe gha khwikhwi.

Rhunmwudorin "Oghari-Ohun" gha de n' Ogie kevbe ni fe hia vb' Ih'-Omonigbon, o ghi heko, o ghi vbe kakabo gha y' ewaen kev' ude ru emwi vbe egbe igho kevbe wę no ghe y' igho rhuo hiehie n' ovbokhan kherhe ghe mieke na y' ekhue mu-ee vb' azagba. N'okya ghe vbe rhi igho; ogh' orhure n'okya ma kei vb'-ob' omwa rhokparhokpa hiehie. "Oghari-Ohun" gha vbe de n' ovbiogue, o ghi ren igh' iren gha he mwen igho esesemwese vb' ede agbon onren okieke, sokpan n'okya gha y' ewaen kevbe ude-ru emwi n'okya ghe vbe rh' igho orhure n'okya ma kei kevbe oyi; Sokpan n'okya gha wina esesemwese n'okya mieke na gha mwe igho ogh' obore. Emwi ra emwen igho hia oro lele "Oghari-Ohun" khian. Omwa gha mwe igho kev' etin n'okya ghe yae rhuo hiehie, n' ekhue ghe mu-ee rhunmwuda ovbokhan kherhe o gbe Eguanran (Aruanran) vb' ore Udo; Devidi n' ovbi-ovbokhan kherhe oro vbe gbe Goliath n' Aruanran n'okhua oghe avbe Filisitin ya ghe ebe I Samuel 17: 44-51.

38. IGHITAN - NABE

Ugben n' okpia okpa ghi khian do amwen okpia ovbehe rhie le ya gha ronmw' vb' eghe rin, o ke rhunmwudorin ya fi Iha yo ghe vb' ogh' Oka Ominigbon, ore "Ighitan-Nabe" nabe n'en; n' oka ke tama ren n'okya gięgię zese ere kua re vb' te rhie n' okhuo le kevbe wę, n'okya kakabo y' ewaen kev' ude ru emwin vbev' n' ere ra okpia ovbehe ghe mieke na vbe rhie n' okhuo le gharie vb' ob' re vb'-odo.

Sokpan o ma zeyo n'okya ru vben' Oka tama ren rin hiehie, o ke yo oguegue ya rhie n' okhuo le, oro okpia ovbehe na gele vbe y' etin rhie n' okhuo le gharie vb'-ob' re vb' owa n'okya ya rhi ere lere yi. Ugben n' odafen okhuo rin ghi ren omwan n'okya rhi amwon ren le gharie, o ke rhi umozo bu ere ghakhian n'okya ya rhi amwon ren weriegbe ghadi owa vb'-ob' re.

okpia nọ rhie n' okhuo lẹ ke gięgię ghughe gha rho ebe nọ ma ren hia vb' otọ vbevba vbọ begh' odafen okhuo rin vbọ de vb'-urian Ugben nọ ghi n' emwen amwon ren vb' obọ re, ọ ke tama ren igho okpia ovbehe orọ rhi ere lẹ ei vbe ri iren hiehie, or' iran eveva na rhunmwudorin gba gha gualọe, sokpan iran ma ghi dọlegbe mi n' okhuo ovbehe. Or-a ghi na yae ria Ih' Ominigbon k' eghe rin ghade wẹ "Ighitan Obo, oghoi Awo, Ighitan khian Ih' Obo, Oghoi wẹ nọ ghe y' obọ kan iren ighi iren ir' Obo na gbe y' evuo kua kekan hiehie, kevbe wẹ Oghe Ighitan gha se, ogh' Oghoi gha se vberio ze rhunmwuda ebo kevb' Oka nekhua or' iran eveva khin. Ugben n' Oba ghi hon vberio, ọ ke rhunmwudorin vi iran eveva y' ebo kevbe ewaise ogh' obore, Obo rin or' iran eveva ghi ze l' ede agbon iran ni dekee hia fo.

Rhunmwudorin "Ighitan-nabe" gha de n' omwa vb' Ih'-Ominigbon ọ ghi kakabo gha yi ewaen kevb' ude ru emwi nọ ghe ye ero rhi emwi erere nọ ghe fiabo vbevbo kevbe n' emwi nọ s' ore obọ mieke na vbe s' or' unu Igbina erere kevb' osobo nọ na s-unu orọ lele "Ighitan-nabe" khian Sokpan obọ omwa rhokpa ivbe setin gba re hiehie vb' ede agbon onren hia Sokpan nọ ghe su-omwan vb' ezọ kevbe su-omwa k'uwowa re l' ode hiehie.

39. IGHITAN - OGHOI

Ivb' iye eva na ti Ighitan kevb' Oghoi keghi ro nede, iran eveva keghi r' Ebo kevb' Oka Ominigbon. Ugben ni iy' iran ghi kpaọ ghari eki ed' okpa iran eveva ke fi Iha yo ghe ore Ighitan na kha we, iy' iren gha d' ewe okpa nọ mose k' eki ghadi owa ere, Oghoi ke vbe kha ighe ewe eva ọ gha de k' eki ghadi owa, ighe e ro okpa hiehie. Ugben ni iran ghi ze muan-emwen yo kpee kherhe, Ighitan ke tihen n' oghoi igh' iren gha gbee, or' oghoi na vbe tama ren igh ọ gha y' obọ kan iren ọ gha min erhen nọ balọ vb' arọ, ore emwa ni r' evba na rinwin iran n' iran ghe gui yo hiehie, iran ke gele rhunmwudorin mu ezọ yoto. Iy' iran ke gele d' ewe okpa nọ mose esesemwese vb' eki ghadi owa, Sokpan ugben nọ ghi khian s'-onurho ow'-iran fo, n' ewe ke

bi omọ okpa, ọ ke mwee ba iye la-uwowa. Ugben n' iy' iran ghe ghi hon vbọ la owa owarokpa rin, ọ ke tam' iran n' iran ghe ghi gui hiehie, ighi Iha iran eveva ọ see kevbe no sunu vberio ze, kevbe wẹ Obo kevbe Oka kpataki iran eveva khin Or-a ghi na yae ria Ih' Ominigbon k' eghe rin ghade wẹ "Ighitan Obo, oghoi Awo, Ighitan khian Ih' Obo, Oghoi wẹ nọ ghe y' obọ kan iren ighi iren ir' Obo na gbe y' evuo kua kekan hiehie, kevbe wẹ Oghe Ighitan gha se, ogh' Oghoi gha se vberio ze rhunmwuda ebo kevb' Oka nekhua or' iran eveva khin. Ugben n' Oba ghi hon vberio, ọ ke rhunmwudorin vi iran eveva y' ebo kevbe ewaise ogh' obore, Obo rin or' iran eveva ghi ze l' ede agbon iran ni dekee hia fo.

Rhunmwudorin "Ighitan-Oghoi" ghade n' omwa vb' Ih'-Ominigbon, ọ ghi kakabo gha y' ewaen kevbe ude ru emwi hia rhunmwud' obo na ria' Iha na ma ren yi ighe eri ogha vbe sunu ze vbe emwiikemwi na rihri yan uta re yi, Okhonmwun khonmwun i-vbe ro hiehie. Nọ kakabo rabo n' obo ra ebo eva kevbe nọ ghe gb' Obo rhokpa hiehie. Nọ vbe gha rhu-ewaen vb' egb' obo.

40 IGHITAN - OSE

Ugben n' amẹ ghi rho vb' owie ed' okpa rhinrin yase egh' ota nọ ma na ka kevbe nọ ma na gi eghe-de okpa vi evien ren ghari ugbo ere ya wina hiehie ede riọ vbe-nọ ka yo ya gha wina edegbegbe, ọ ke rhunmwudorin gię kuakuakua vb' ukpunu k e k a n, sokpan eko ere ke rhia yo ọ ke vbe dae esesemwese vb' idobo ogh' amẹ rin. Sokpan avbo evien ren hia ke gha ghogho n' amen ma na gi iran y' ugbo ya wina ede nede riọ. Or' a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade wẹ "Akọn gię iwu ria-ra ọ ma n' yoha, sokpan ei ma ne nọ yan igho.

Rhunmwudorin "Ighitan-Ose" gha de n' omwan vb' Ih'-Ominigbon, ọ ghi kakabo gha y' ewaen ru emwi nọ ghe mien emwi irhia eko ra n' eko ere ghe rhia n' avbe eghian ren ghe vbe mieke na ghogho kevbe gię. Akon, Ogię kevb' irhia-eko hia, orọ lele Ighitan-Ose khian.

41 OHA-NABE

Okpe okpa ke ghi ro no mwen amw' okpa no hanmwa vb' eghe rin, ugben ne emwi-ubiemwen ghi ru n' amwon ren kherhe, kherhe ed' okpa, O ke rhunmwudorin rhi ere ghari ogh' Oka Ominigbon ya f' Iha yo gbe emwi n' iren gha ru n' amwin iren mieke na setin bie henenden, oro "Obanabe" na de n'-en. N' Oka ke tama ren igh' amwon ren gha bie henenden vb' udemwuri, Sokpan n' okpe tobọ re ya y' iyin isen na gbae kugbe uko-ayon kevbe ekonkhokho zese y' ad' ode no la y' oha-din ne emwi udemwuri ghe mieke na Sunu vb' egbe ere vb' ohudin no yo yase ede ihinron ere. N' okpe ke rhunmwudorin gie kuakuakua we Oka ma temwata hiehie ighe emwi-rhokpa e ghi setin sunu vbe egb' iren vb' ohudin n' iren yo ugbugbehia ovbehe rhunmwuda okpere n' iren ke gha yo ne emwi rhokparhokpa mana sunu vbe egb' iren k' odo re. O ma zeyo no ru vbeno Oka tama ren hiehie; amwon ren ke rhi eken okhokho okpa kan eko ere ya gbee y' ada oro na bie vb' akota edenede rin dandandan henenden.

Ugben no ghi s' ede nede ihinron n' ed' izomo, n' okpe ke rhiokpaọ ghari ohudin vb' owie vbirivbiri no ya mu ayon ogh' izomo ghadi owa. O ke van ezi erhan evbee okpa vb' ode vbọ ghi weriegbe fdu owa, o ke mu uko-ayon yoto, o ke hin n' erhan evbee gha kolọ evbee vb' uhunmwu enren, ore aberhan evbee okpa no sobo mu na buu vb' udemwuri n' avannukhunmwu na van, o ke ke nu uhunmwu erhan evbee de gbotọ mu ewee ba y' erhan isese, o ke wu y' evba vb' owarokpa rin. Ugben n' amwon ren ghi ze kh' ore s' eghe ota vb' owa no ma na re, iran ke ya gualo ikun orinmwı enren mu ghadi owa vb' ezi nene erhan evbee vbevba. Or-a ghi na yae ria Ih' Ominigbon k' eghe rin ghade we "Utinmekon, utiavanravan a kinna okpe vb' udin o ke ya de vbe erhan.

Rhunmwudorin "oha-nabe ghade n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwikemwi hia ne emwi ra uwu udemwuri ghe mieke na sunu vb' egbe ere; kevbe we, udemwuri o gha ya min emwin no rhirhi gha ho hia. Emwin udemuri ra emwin no gha sunu egięię hia oro lele "Oha-nabe" khian.

42. OH'-AKHO

"Oh'-Akho" ke de ne egile vb' Ih'-Ominigbon vb' Egua Osanobua vb' erinmwı vb' eghe rin, or' oka na tama ren no ya dunmwu umozo ene vb' ogh' ogun, no vi eva y' ako vb' odaro kevbe eva vb'-odiyeke ere, rhunmwuda no gha y' umozo eva ni r' odaro khon okuo no gha k'-odaro re kevbe eva ni r' odiyeke khon okuo no gha vbe k' odiyeke re. Sokpan egile ke y'-aihenmwen vi umozo enene rin y'-ako vb'-odaro ere okpa kekan igh' odaro okuo gha la re. Ugben no ghi kpee fua esesemwese vb'-iyeke orin, okuo ke ghae y'-ode vb'-odaro egile vb o rie ehe ed okpa oro na gięię yuo n'- umozo enene ni r' odaro ere vb'-ako n' iren yae khon okuo, sokpan, ugben ni iyokuo ghi beghe ere vberio, iran ke rhunmwudorin gięię ya l' odiyeke egile re udemwuri, iran ke khon mu-ee gharie vb'-owarokpa rin. Oro na gha me suen igh' iren ma ren n' iren ru vbe-n' oka tam' iren. Or-a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we okuo iyeke oro khon mu egile ra urhe gharie.

Rhunmwudorin "Oh'-Akho" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia n' okuo ra emwi no gha rhirhi k' odiyeke re hia ghe mieke na rha re emwi Egile, emwi iyeke ra ugbihan hia oro lele "Oha-Akho" khian.

43. OH' - OGHOI

Vb' eghe okpa nedē emwa hia ni r' agbōn keghi ho n' iran gha gb' ugu re, iran ke rhunmwudorin gi umowaen ghari erinmwi nō ya tam' Osanobua igh' iran ho n' iran gha gb'-ugu re; Osanobua ke d'-umowaen yi nō g'-iren ru emwi fo nē Rēn ke rhi ewannien n'-en. Ugben n' ugu ghi rēn iro dan n' emwa ni r'-agbōn zē gh' irēn, o ke giēgiē ya fi Iha yō ghe vb' ogh' oka Ominigbōn (ra Orōmila), orō "Oh'-Oghoi" na de n'-en, n' oka ke tama rēn nō ya gbal' evbēe nibun y'-oko nō ya yae zese vb'-ada agbōn vb' erinmwi. Ugu ke gele ya ri vberio zē; o ke vbe hēko rhi evbēe okpa kēkan y' uhunmwu n' oko evbēe o ke weriegbe ghadi owa.

Ugben n' Osanobua ghi khian y' evbēe n' emwa ni ya tuōe ovbiodibo ke tama Rēn ighe evbēe fo vb'-owa fēfēfē. Osanobua ke gi umowaen nō ya giēgiē d' evbēe gi Irēn vb' eki agbōn sokpan, ugben n' umowaen ghi s'-ada agbōn vb' erinmwi o ke mu oko evbēe n'-ugu ya zese ye evba-rin gi- Osanobua. Or'- ugu na vbe kpaō ghari erinmwi vbē edē nogieva nō ya tama Osanobua. Nō ghē vbe gi emwa ni r'-agbōn gha gb'- iren re. Ugben n' ugu ghi s' erinmwi Osanobua ke y evbēe n'-en, Ugu ke tama Rēn ighe evbēe ni irēn ya zese ya ada agbōn kevbe erinmwi orō Osanobua na rhien irēn, Osanobua ke tama rēn wē ohoghe nō ighe rō re hiehie, sokpan ugu ke kakabō tama Rēn gbangbangban ighō re nō. Osanobua ke gi ukō ya ti umowaen re vb' eke nō dia. Nō nō nen ghe, nu umowaen ke gele mienkue ma Osanobua igh'-ada agbōn vb' erinmwi or' irēn na mu n'-oko evbēe gi Osanobua n' okhian mieke na kē' irēn. Osanobua ke muohu gh' umowaen esesemwese nō na mu oko evbēe ogh' izobo gi Irēn. O ke vbe rhunmwudorin dae yi y' erinmwi-nō ghē ghi rin agbōn ededemwēde igh' omwa dan kev' ohon-ohoghe or'-umowaen khin.

Osanobua ke fan ugu fua nō ghari agbōn, O ke vbe yi yi n' omwa rhokpa ghē gbēe kevbe wē omwa ikomwa nō gha rhirhi gb'-ugu re nō vbe gha wu lelee. K' eghe rin ghade ore ai ghi na gb'-ugu re, ora na vbe yae kp' itan wē "ugu r'-agbōn, umowaen r' erinmwi; umowaen kpa k' erinmwi re a gha gha ri ugu. Kevbe wē a tam' ovbokhan igh' ai riugu o wē a riōe, a ke vbe nō rēn wē iran ni riōe ghi vbo? O wē iran re erinmwi n'-owie.

Rhunmwudorin "Oh' Oghoi" gha de n' omwa vb' Ih'-Ominigbōn, O ghi hēko gha y' emwen kev' ude ru emwi hia nō ghē ziro dan gh' ogieva re kevbe wē nō ghē t'-emwē ohoghoi rhokpa hiehie, Sokpan nō gha t'emwata kev' uhunmwemwē nō ghē mieke na riōya vb'-odaro Osanobua vbō zēkpēe vbenu umowaen rin riōya edē rin. ya ghe uhi ihinrin vb' ebe Ekisodu 20:16, o khere wē "ohan iguē t'-ohoghe ra' oseē ohoghe gb' ogieva ruē." Vbe ye ghe ebe Iruemwi oghe avbe Apositol 5: 1-10. Ohoghe ra na ghē tohoghe orō lele Oha Oghoi khian vb' Ih'-Ominigbōn.

44 OH'—ODIN

Ugben n' ifi egui ghi mu ovbierinmwini okpa vb' uwoha ed okpa' o ke tama rēn nō mu irēn ghari owa re egiegiē, ore egui na gele mu-ee ghadi owa. Ugben ne nen' ovbierinmwi ghi kpokpo egui ugbugbēhia nō ma na giē re' o ma giē da kevbe nō na ba r' igban ugbugbēhia, egui ke rhunmwudorin kpaō ya rinmwini ivbi aranmwoha hia n' iran nō muē hin owa irēn re; iran ke y' evba rin okpokpa, sokpan, iran rhokpa ma setin muē hin hiehie rhunmwuda nō na vbe ba iran igban "Alalutan,, Or' omionmwēzē na ya f' Iha yō ghe vb' Oka Ominigbōn, "oh'-odin" ke de n'-en; n' oka ke tama rēn nō ghē yo kevbe nō ghē ye-iyenho ru emwi vbevbo hiehie.

N'-Omionmweze ke rhunmwudorin ya kan ise ra ukeke y' ehọ re eveva gha-khian okiekie n' iren ghe hon vb'-ovbierinmwi a gha ba iren igban; o ke gele y' etin enren hia mu-ee fua kpaọ hin owa egui re, o ma vbe hon hiehie vbọ ba r' igban Ugben ne nen' omionmweze ghi ya mu n' ovbierinmwi fua hin owa egui re fo ne, o ke yuo ise ra ukeke no kan mu ehọ re eveva hin, sokpan o ma ghi dolegbe henmwẹ hiehie ovbehe.

Ugben ne nen' omionmweze ghi ghae oven vb'-okpen ugbo vb' ede nogieva, orọ ovbokhan okpia nekherhe okpa na min n' omionmweze vb eke no rhuẹ yi gha ghae oven; o ke datu ti ere igba-ha we "omionmweze, omionmweze, omionmweze" sokpan o ma hon hiehie, or' ovbokhan rin na gięię rhulẹ ghari okhagbo ya ti erhae re, ore erhae na y' osisi gbẹẹ vbevba vb' owarokpa rin. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we. Iyehọ o gb omionmweze.

Rhunmwudorin "Oh'-Odin" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no ghe y' Iyehọ ru emwi rhokpa hiehie nebe ghe mieke na re vb' egbe ere Iyehọ kevbe egbodin orọ lele Oh' Odin khian. Ya ghe ebe 1 Samuel 15:22. Okhare we yerero imuegberiotọ orọ ma s' izese kevbe ahemwen.

45. ET'-AKHO

"Et'-Akho" ke de n' Ere vb' Ih'-Ominigbon vb' eghe no na r iyoha vb'-obo owie, Avan kevb' ota; or oka na tama ren no kakabo mwen izin-egbe, no muegbe-rioto esesemwese kevbe no gha rabo n' ota igh' ota gha ma r'-en esesemwese vb' ed' agbon onren no dekee hia. Ugben no ghi kpee fua esesemwese vb'-iyek' orin, Ere ke tobọ re rhan egbe ere vb'-iyoha vb'-obo owie kevb' Avan sokpan ota ke y' igbo iyoha oghoe boe; Ere ke gele fe esesemwese okiekie, or a ghi na yae kp' itan k' eghe rin ghade we "Ota" o me ere, kevbe na na he erin otabo, otamere kevbe otasowie"

Rhunmwudorin "Et'-Akho" gha de n' omwa vb' Ih'-Ominigbon, oghi kakabo gha y' ewaen kevb' ude ru emwi hia no mieke nagha mwe izin-egbe, imuegberiotọ kevb' ogho n' ota mieke na ma n-en vbe-no ma n' Ere vb' eghe rin.

Izin-egbe, imuegberiotọ, ogho kevbe emwi nagha y'—ota ru ra no gha vbe sunu vb' egh' ota hia orọ lele "Et'-Akho" khian. Ya ghe ebe Zobu 42: 12-17.

46. ET'-OGHOI.

"Et'-Oghoi" ke de ne ebeni vb' Ih'-Ominigbon ed' okpa vb eghe rin, or Oka na tama ren no ya zese. Esu kevb' Ogun kua n' ekun enren mieke na soto vb'-owa re no ghe ya wu y-ote egbo ra evbo ovbehe no ma ren ede. Ebeni ma zeyo no ru vben' Oka tama ren hiehie, o ke kha ighẹ emwi rhokpa i-setin do mu iren vb' ow' iren, Ugben no ghi kpee fua kherhe vb'-iyek' orin, owee okpa ke ya gia ebeni ya b' okhogbo vb' ugbo ere ed' okpa; ugben no ghi mien igh' o ma rherhe gin hiehie vbenẹ eko-awamnwe ye, o ke dolegbe ya fien ne ebeni ya yae b' owa re. K' eghe rin ghade ore emwa hia ke gha y' ebeni b' owa; erio ebeni na b' owa okpa-yau-uri o ma yin enren o ke gele ya wu yot' egbo kevbe evbo ovbehe no ma ren ede hiehie. Or a ghi na yae ria Ih' Ominigbon ke eghe rin ghade we "ugbakhua b' owa okpa o ma yin enren o ke vbe gha rho emwi y' ovbehe."

Rhunmwudorin "Et'- Oghoi" gha de n omwa vb Ih' Ominigbon, o ghi kakabo gha y' ewaen kevb'-ude ru emwi hia no ghe mieke na ku owa rua no ghe vbe ya wu y' ot'-egbo kevbe evbo ovbehe no ma he ren ede. O gha de n' okhuo o ghi kakabo gha y' ewaen kevb' ude ru emwi n' ekun enren mieke na soto kevbe no setin tota kpekpekpe vb' ow'-odo re no ghe ya wu yot'-egbo kevbe evbo ovbehe no ma he ren ede. Sokpan vbọ rhirhi gha ye

he "Et'-Oghoi" gha de n' okhuo vbi Ih'-Ominigbon ekun enren i-setin soto vb' ow'-odo okpa hiehie l', ede agbon onren hia fo. "Et'-Oghoi" oro ru-aro ru-ona kevb' orin o na gi okhuo gu' obo odo. 'Et'-Oghoi" gha vbe de n' ogie, o ghi gha heko, o ghi vbe kakabo gha y' ewaen kevb' ude ru emwi hia n' evbo ghe lighi kevb' no ghe ve y-or' obo n' okuo ghe vbe do khon mu iren tobore lote egbo ghari evbo ovbehe no ma he ren ede. Olighi, ukpokpo, orueghe kevb' na na khian yo, khian re oro lele "Et'-Oghoi" kevb'. "Ete-Oruhu" khian vb' Ih'-Ominigbon.

47. ET' - ODIN

Oligbo keghi r' ogie nokhua vb' evbo okpa nedeghan, ede hia or'-ede iku kevb' oghogho vb' Eguae kevb' ore evbo ere. Eghe okpa Oligbo ke gi ukoye f' Iha vb' ogh' oka Ominigbon, ore "Et'-Odin" na de n'-en, n' oka ke tama ren no ya giegie y' okpa okpa ru erha-e n' okuo ghe do khon mu-ee gharie k' irakhue kpaoye-s' ede iwene, uki ihinron kevb' ukpo ihinron oligbo ke rhunmwudorin gie kuakuakua igh' oka rin ma t' emwata hiehie rhunmwuda okuo rhokpa no setin do khon mu iren gharie vb' evbo iren iron. Sokpan, ugben no ghi s' ede nogiehan okuo keghi re udemwuri, iran ke gbele Okakuo oligbo hia, iran ke mu iren tobore gharie. Oligbo ke-gha tu ti erha-e vb' iran rhi ere khian; Ugben n'iran ghi s' eke n' iran na mu eko lovbie vb' ode ason ede nederio, Oligbo keghi min asese okpa okpa mu vb-oto vb' khian lovbie vb' eke n' iran rhi ere yi, oke giegie heko yae nerhunmwu n' erhae oke y' obo fian en oke ye esagien onren ra owe erha-e kevb' uhunmwu enren vb-owarokpa rin.

Ugben no ghi s'-ogiason ozi ra efi nokhua okpa keghi re, ore erhan nokhua okpa nore evbarin na vu de gbe avb' iyokuo rin hia muoto udemwuri iran ni kere ke y'-afiauma le gharie. Or' Oligbo na ghogho ghadi owa vb' ofumwegbe; oke rhunmwudorin ye

emwi hia kpe ru erha-e kevb' uhunmwu enren Rhunmwudorin omwa n' "Ete-Odin" rhirhi de na vb' Ih'-Ominigbon, o ghi gha heko, o ghi vbe kakabo gha y' ewaen kevb' ude ru emwi hia no ghe mire okuo kevb' emwi udemwuri rhokpa vb' egbe. Aihemwe, aimumu, emwi-damwenkevb' emwi udemwuri hia oro lele Et'-Odin khian.

48 ETE-IGHITAN.

"Ete-Ighitan" ke de n' Ohae okpa vb' Ih'-Ominigbon ed' okpa vb' eghe rin, or' Oka na tama ren no ya yi iyanton, ofigbon, papama, emiowo kevb' iku evbare ovbehe hia zese idobo oghe esu kua ne emwi no ser' obo mieke na ser' unu, Sokpan n' ohae ma zeyo no ru vberio hiehie, o ke kha we, n' iren ke gha zese ren ma in emwi ra oma rhokpa no ladian vbevbo. Ugben no ghi kpee fua esesemwese vb'-iyeke orin, a ke khuo okhuo gie n' ohae ed' okpa udemwuri vb' te khian r' i-yan no ton si oro na giegie mu nen' iyanton fi oto: ewe ke riye.

O ke ya wehe vb'-ore no l' ema n' ukoye ni rhi oha gie, sokpan ugben no ghi vbe mu ema yoto n' iren tobore kevb' ukoye gha re, ukoba ke re vb' owarokpa rin udemwuri do rhi n' okhuo weriegbe gharie vb'-obo re igh' okhuo na ba r' igban gi oha no; n' ohae ke rhunmwudorin y' ohan defi uwoha vb' hon vberio, ore avb' ukoba na rhi ema rin re, iran ke vbe rhi n' okhuo gharie. Ohamwe dan ke ghi n' ohae ede nede rio esesemwese, kevb' we n' okhuo ke vbe fee fua gharie bare. Or a ghi na yae ria Iha Ominigbon k' eghe rin ghade we "Et'-Ighitan oro kua amwen n' ohae ren o vbe mi re weriegbe hin obore re."

Rhunmwudorin "Ete-Ighitan" gha de n' omwa vb' Ih' Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia ne emwi no sor obo mieke na vbe

sq-r' unu rhunmwuda na na rhi emwi n' omwa fo kevbe na vbe mien re weriegbe hin obọ re re ọrọ lelele "Ete-Ighitan" khian.

49. ETE—OHA KEVBE ERHOKHU—OHA

Okhue ke-ghi r' okhuo nọ mose esesemwese vb' eghe rin, o ke vbe gha hanmwan, Esu, azen kevb' ogiwu ke rhunmwudorin ya rinmwian en nọ do gu iran wo ema vb'-ugbo iran ed' okpa rin, n' iran mieke na gb' ovbi ere re ede nọ gha bie degh' o ma yo. Okhue ke rhunmwudorin y'-afianma ya f' Iha yọ ghe vb' ogh' Oka Ominigbon okpa, Ete-Oha kevbe Erhokhuo—Oha ke de n'-en, ore n' oka na tama ren nọ ya ye eka, ibenghen, emieki, uko amen gho Esu yọ kevbe we nọ ghe he n' iran rhokpa hiehie, sokpan nọ muegbe igh' iren gha lele iran eheha yo vb' ede nọ gha bie dandandan, o ke gele ya ru vberio ze.

Ugben nọ ghi kpee fua kherhe okhue ke bi omọ okhuo okpa vb' owie ede n' iran eheha bu n'-en dandandan nọ gha lel' iran ya wina vb' ugbo. Iran eheha ke re okpokpa do ti ere vb' osegbe-osegbe nọ lel' iran ghari ugbo ede rio, ọrọ na gele muegbe igh' iren gha lel' iran yo, sokpan iran eheha ke vbe tama ren nọ ghe ghi yo ede rio hiehie, sokpan nọ gbaro gh' omọ nọ bie kevbe we nọ rbie n' omọ n' iran n' iran rhi ere ronmwẹn, o ke gele kue yọ vberio ze igh' o gha wanre khin uvbi ren gha ghi ere n' iran, n' iran rhi ere ronmwẹn, sokpan okhue ke rhi ovbi ere nokhuo rin n' orbọ nọ rhi ere ronmwẹn okieke, ugben ne Esu, azen kevb' oginwu ghi ya nọ ren otọ re nọ na rere iran vberio? O ke tam' iran okpokpa we, n' iran eheha ghe ya gbina yọ or' iren na ruee vberio, or' iran na vbe rhunmwudorin soraе vb' ofumwegbe. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "Okhue hiede o ke y' ukpo mọ; ihiede ma gi azen gb' ovbi okhue re."

Rhunmwudorin "Ete-Oha kevbe Erhokhua-Oha" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo ghi y' ewaen kevb' ude ru emwin nọ ghe he vba do rinmwian re emwi kevbe we nọ vbe hiede emwi-ikemwi nọ gha rhirhi ru gh'-odaro ne o ke rue, rhunmwuda emwin na gha ru na ma he ru hia kevbe emwin nọ gha kpee a ke rue kevbe emwin nọ kpere na ru gbera ọrọ lele "Ete-Oha kevbe Erhokhua-Oha" khian.

50. ETUR' - ODIN NOKAO

Vb' eghe rin, uye ke gha yan khe eni igh' iren' gha gbee, ore eni na vbe kha ighe i-setin gb' iren kevbe we o gha gb' iren e ghi setin gb' aranmwẹn ovbehe ededede. Ugben nọ ghi kpee fua kherhe vb-iyek' orin uye ke mu eni ed' okpa, or' iran eveva na kakabo gha gbina ogh obanabe vbevba; eni ke y' igiawe gb'-uye muoto khuerhekhuerhe. Ugben n' iran ghi ze gbina kpee esesemwese, eni ke wu ye evba, ore ekẹn-igiawe ere na vbe ran uye muoto yas' unu, o ma ghi gele dogbe gb' aranmwẹn ovbehe.

Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "Azakhurbukhurhu, eni gb' uyi, uye ke vbe gbe eni.

Rhunmwudorin Etur'-Odin gha di n' omwa vb' Ih'-Ominigbon o ghi kakabo gha y' ewaen ru emiwin nọ ghe yan kh' omwan rhokpa, kevbe we nọ ghe h' ode dan nọ gha ya gb' ogieva re hiehie n' iren ghe vbe wu uwu okpa rin rhunmwuda uwu nọ gbe eree-omwa ọrọ vbe kp'itan ti omwan, kevbe we nọ y' ikhuiwu fi eben yoto kh' omwan ovbehe ren tobo-re o gha de yo. Igbinna nokhua ọrọ lele ETUR'-ODIN KHIAN.

51. ETURE - ODIN NOGIEVA

Vb' eghe rin, ekpen kevb' erhue ke gba gha rhuo orhuo igbina gi egbe ugbugbehia. Ugben nọ ghi kpee fua esesemwese ekpen ke gha kp'-akpata ed'

okpa vberian wẹ “Etur’-Odin, Etur’-Odin” ọ ke vbe gha y’ ero ti ẹrhue nọ lare n’ iran do gha ku n’ iran ghe ghi gui ezọ rhokparhokpa ọvbehe.

Erhue ke gele rhunmwudorin bu ẹre gha khian, ọre ẹkpen na gbẹe re vb’ awarokpa rin. Sokpan Obue okpa ke vbe y’ osisi gb’ ẹkpen vbe ghi weriegbe ri irhu ẹre vb’ ẹghe ota vb’ ẹde nede riọ dandandan.

Rhunmwudorin “Etur’Odin” ghade n’ omwa vb’ Ih’-Ominigbon ọ ghi kakabo rhu ewaen nọ ghe h’ ode dan nọ gha ya gb’ ogieva re kevb’ omwa ọvbehe kua kekan n’ omwan nọ s’ iren ghe vbe gbẹe rhunmwunda obọ nọ bi ẹkhu vbe ẹkhu ọrọ gba khian kevbẹ wẹ, Omwan nu ya mwan n’ omwa ọre a gha vbe ya m w a n Wuẹn; ya ghe Num. 32:23 Mattin 7:2. vbọ rhirhi gha ye he, ẹ setin fira hiehie nọ ghe se vberio ze, ighe ai min Obo nọ ko onisan.

52 ETUR’-OKAN

Oronmila ke ya gual’ otọ egbe ẹre vb’-obo Ominigbon ẹghe okpa vb’ ẹghe rin, ọre “Etur’-Okan” na de n’-en, Ominigbon ke tama ren nọ mwe ewaen ezọ, kevbẹ we nọ heko ighe eghian ren eva suma kughe lere gha kh’ ọre vb’ ode eke nọ la ya gha zese ne. Esu ugbugbehia. Ominigbon kevbẹ tam’ Oronmila nọ ya de uko ohogha eva y’ erhan, n’ iren tobore muẹ yan izabo nọ ya yae zese vb’-aro Esu igh’ a gha min iyeke eghian ren vberio. Ugben ne Oronmila ghi ru vberio fo, uko ohogha eva rin ke gha delegbegbe vbi izabo re vbọ-zowe khian vberian wẹ:- “Wa gha gb’ Eture, wa gha gb’ okanran, wa gha gb’ Etwre, wa gha gh’ okanran. Ore ikpia eva ni te lere gha kh’ Oronmila n’ iran mieke na ghesua rin na y’ afianma nokhna le gharie ighi ivbi iyokuo n’ Oronmila viọ ba egbe de bun gbe’ Oronmila ke gele min iyeke eghian ren vbe kp’ ude n’ Ominigbon rhie n’ -en rin.

Rhunmwudorin, Etur’-Oka” ghade n’ omwa vb’ Ih’-Ominigbon ọ ghi y’ ode ewaen okpa rin ru emwin nọ mieke na min iyeke eghian ren hia kevbẹ nọ rhu ewaen ezọ.

53. ETUR’ - IGHITAN

Ose eva ivbiogue sekele ni ye otalugbo hin egbe vbie keghi r’ Use nede, ifi ukoboze kevb’ oronmwun ọri iran eveva khuen lele otọ oha hia khian kevbẹ n’ iran khien ya koko egbe iran ugbugbehia vb’ ẹghe rin. Ugben nọ gbi kpee fua esesemwese “Etur’-Ighitan” ke de nọ Oba okpa vb’ Iha-Ominigbon vb’ ẹghe rin, ọre oka na tama ren nọ ya y’ emila, ewe ẹkpekpeye’ okhokho, oghohon, Orhonmwun kevb’ ukoboze ru uhunmwun enren n’ ode emwin hia mieke na kie n’-en; n’ Oba ke gele dele emwin rin hia vb’ ọwarokpa rin, sokpan ọ ma min ukoboze hiehie, ọrọ na tama emwan hia n’ iran ho ighi iren gha ru ese n’ omwa-ikomwan nọ gha rhirhi mien mu gi iren.

Ugben n’ Oba ghi hon emwen iran ne eva rin, ọ ke gi ukọ ya ti iran n’ iren rinmwun iran n’ iran gu iren ho’ Sokpan iran eveva ke y’ ohan le fi wu oha vb’ uk-oba s’ evba, ọre n’-uk-Oba na y, etin khu okpa mu re vbe-vbo. Oba ke tama ren ighi iren i-gbee hiehie, sokpan nọ ya gh’-ukobozo gi iren, ọrọ na weriegbe ghari Oha ya yi fi munọ ukobozoeha kevbẹ oha ogho ose ẹre bare, ọ ke ye emwingbalqe eha rin mu gi Oba, ọrọ Oba na ghogho esesemwese ọ ke ya rhi okpia rin y’ owa okpa. Ugben n’ Oba ghi ru uhunmwun enren fo kherhe ọ ke rhi okhuo okpa, ukpon kevb’ ọguomwadi ikpia giẹ; sokpan ugben nọ ghi vbe kpee kherhe, ọ ke mu egie Uwanguẹ n’-en n’ Uwanguẹ nọ rọ vb’ ẹghe rin na wu.

Ugben n’ ukpo eha ghi gbera, Uwanguẹ ke gi omwa ya rhi ose ọre n’ iran te gba gha khuen ifi ukoboze k’ uw’ oha ghadi ore Edo; ọ ke muegbe agie nokhua ya mien ẹre aro vb’ ikun-n’ ughore vba

ghi rhie ere la owa. Ohan ke muae esesemwese no na min Uwague rhunmwuda o ma ghi ron ren hiehie oro na giegie digue tue ere domo; Uwague ke rhie evbare no rhiernhien esese n'-en kevb' ukpon no mose bare, o ke heko tama ren vb' ason rin ighi iren n'ose ore n' iran te gba gha khuen ifi ukoboza vb'-ote-egbo vb' eghe rin.

Uwague ke rhi ere ghari Eguae ya tam' Oba vb' ede no-gieva no ghe os'-iren n' iran gba gbele ukoboza ehan n' iren vio giere vb' ede rin kevbe we, n' omoo laho no vbe doloyei vbe-no dol'-iren yi. Oba ke rhunmwudorin rhi okhuo kevbe emwi nibun hia bare n'-en, Sokpan ugben no ghi kpee fua esesemwe se, Eribo no te ro vb' eghe rin keghi wu, on' Uwanguae na ya kakabo tue ye n'ose ore, vbe eke n' Oba ye, Oba ke vbe mu egie Eribo n'-en. Ore a ghi na yae ria Ih'-Ominigbon ke eghe rin ghade we "Agbon no ma nu Uwanguae oro vbe ma n' Eribo."

Rhunmwudorin "Etu'-Ighitan" ghade n' omwa vb' Ih'-Ominigbon o ghi kakabo rabo n' uhunmwun-eren no mieke na min ose esi no gha rhi iyobo n'-en no mieke na ma vb'-agbon kevbe no gha suee re egbe ogie no mieke na vbe tonmu kevbe no yonho vb'-agbon. Iyobo ese ogh' ose, uhunmwuesi kevb' ogie ra Oba no ton omwa mu oro lele "Etu'-Ighitan" khian.

54. ETURE - ETE

Ugben n' ekpen ghi ze gbele ivbie aranmwohare, iran hia ke suma kugbe ghari ogh' Oka Ominigbon ya fi Iha yo ghe edo okpa, ore "Eture-Ete" na de n' iran. N' Oka ke tam' iran n' iran ya y' ofigbon kevbe ikpedin wo erhan n' ekpen vi ivbi ere lere yi. Iran ke gele ya heko ru vberio ze vb' owie ed' okpa n' ekpen na ruobafi ghari uwoha, ore asanmwoto na ma rhu ivbi ekpen muoto gha ri iran. Ugben n' ekpen ghi mion en vberio vb' weriegbe k' uwoha re

o ke kakabo y' ibalegbe nokhua gha tu oya kevbe ehorie lel' uw' oha hia khian vberian we:- Etur'-Ete, Etur'-Ete, Etur'-Ete. Or' a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "Etur'-Ete" oro s u m a gbeli ivbi ekpen, ore ekpen na gha tu oya kevbe ehorie khian.

Rhunmwudorin omwan ne "Etu'—Ete" rhirhi de na vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia ne emwa ghe suma gbee kevbe we n' oya dan ghe mu-ee gboto no ghe do gha tu oya kevbe ehorie khian no ghe vb' ru emwi dan gh' omwa ovbehe hiehie ne emwi dan rin ghe mieke na vbe sunu vb' egb' iren tob' iren. Ya gh' uhi eva, o khare we, Osanobua. No rue ore me khin no no orukho erha vb' egbe emon rhinrin yas' ore nogieha kevbe nogiene ni ho emwen, I gha vbe rhi itohan mwen ma ariasen-ariason vb' uwu iran ni. ho emwen mwen kevbe ni vbe rhi uhi mwen lere Ghe (Psalm) 70:1-3.

55. ETUR'-OHUN. I

"Etu'-Ohun" keghi min uhunmwu orinmwii vb' ezi ekhue vb' ogo ed' okpa vb' khian kol' ekhue re; ohan ke mu-ee esesemwese ne nen' uhunmwun orinmwii na vbe gha gu-ee guan no kol' ekhue re no ghe le kevbe no ghe gi ohan mu-ee hiehie. Nen uhunmwu orinmi ke vbe tam' Etu'-Ohun no ghari owa vb' guo zezeze, sokpan no ghe t' emwi no mien vb' ogo ma omwa rhokpa hiehie. Ugben ne Etu'-Ohun ghi s' owa vb'-owarokpa rin o ke ya tam' oba vb' Eguae ighi iren min uhunmwu orinmwii okpa no gu iren guan vb'-ogo ere kevbe we n' Oba gi ukol' lel' iren ya ghe ere kevbe no gb' iren deghe o ma ghi guan vb' iran a s' evba. Oro Oba na gele gi ukol' eva lele gha-khian; igba ihinron ore Etu'-Ohun ya datu gu n' uhunmwun orinmwii guan, sokpan o ke hunwan kpokpokpo, o ma vbe guan hiehie; or'-avbe ukol' rin na weriegbe ghadi owa do tam' Oba igh' ohoghe ore Etu'-Ohun tae igh' m' uhunmwu orinmwii ma zede rhan unu guan

ladian hiehie vò' iran s' evba; Oba ke rhunmwudorin yiyi na ya mu Etur'-Ohun kan y' ewedo eghan' vb' ede ihinron a ke gbée.

Sokpan, ugben na ghi khian gbe Etur'-Ohun vb' ede nede ihinron rin, o ke datu kankankan igh', ovbi oba ogisi ren khin o, ovbi oba ogisi ren khin o, orò oba na vbe giègiè yiyi n' iran fan-en yoto nò gharie. Or-a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we unu Etur'-Ohun orò gbe Etur' Ohun, unu Etur'- Ohun orò vbe min Etur'-Ohun fan yoto".

Rhunmwudorin "Etur'-Ohun" gha de nò omwa vb' Ih'-Ominigbon, o ghi gha heko, o ghi vbe kakabo gha rhu ewaen unu, n' unu ere ghe gbée, o ghi vbe rabo n' unu enren nò mieke na min enren fan yoto vb' emwe-ikemwe hia nò gha rhirhi suen vb' egbe ere Emwen unu orò lele "Etur'-Ohun kevbe Etur-Ose', khian. Ya ghe ebe 2 Samuel 1:1-16; 2 Samuel 12:1-13.

56. ERHOKHUA-NABE.

Ogheghe keghi r'-amwəbò Osanobua, o keghi r' okhuo nò mose kevbe nò vbe ghe esesemwese vb' eghe rin. sokpan o ke y' okiekie gb' ovbi ere rua vb'- ukpo ed' okpa bv' igbakhian ren gu-əə ru emwi awua. Ogheghe ke heko y' ero mu ovbi ere nò wu rin vbovbo ya mudia tonbo y' ode vb'-unrho owa Osanobua. Ugben n' Osanobua ghi khian gbera vb' unwrho o ke tama ren nò rhi obò hin ode re n' iren gbera, Ogheghe ke heko giègiè bun ukpon noya mu omò vbovbo rin gheghe vb' ekun enren, o ma vbe rhi obò hin ode re hiehie; Osanobua ke y'-ohu kevbe' etin rhan obò re hin ode re gbera, oro ogheghe na de gbotò, o ke dobo mu ukpon Osanobua vb'-owarokpa rin igh' o gb ovbi iren rua.

Osanobua tama ren ighe e r' iren o gbée, sokpan Ogheghi ke kakabo babo yo re ekun ighi iren o gb' ovbi iren rua. Osanobua ke rhunmwudorin ti avbe ighele-erinmwi hia y' iko vb' Egua re o ke talo ma iran; orò na ye sosomaye fi ekhuae yo we, o gha r'

Iren n' Osanobua o gb' ovbi Ogheghe nò wu rin dandandan n' asanmwoto gha ri ovbi Iren hia, deghe e vbe r' Iren o gbée n' Ogheghe khin erhan y' oha n' asanmwoto vbe gha ri ivbi ere hia ededemwede. Ogheghe ke gele khin erhan Okhikhan vb' owarokpa rin or' asanmwoto ghi na ri ivbi ere ra omò onren ugbugbehia iran gha dele yoto vb' owarokpa rin k' eghe rin ghade do vbe s' eghe na ye na. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we Oroni, orode ra udeleku-deleghu-ghu ovbi Ogheghe or' Ogheghe mu gbotò n' otò na fure

Rhunmwudorin "Erhokhua-nabe" gha de n' omwan vb' Ih'-Ominigbon, o ghi kakabo gbaro gh' emwen omò n' ovbi ere ghe gha wu ugbugbehia, ra n' okhuo ra amwenonren nò ghe ghe vbe gha y' oghe gb' ovbi ere rua. Nò ghe vbe khin nei mw, omò ovbehe odafen onren gha khuee fua vb' owa okieke vbene ogh' Ogheghe ye ze.

57 ERHOKHU'-OGHOI

"Erhokhuo-Oghoi" ke de n' Awulubi n' ovbi Ogiso vb' Ih'-Ominigbon ed' okpa vbò khian kpaò ghari evbo okpa na ti ere Okpiko vb' eghe rin, ore Oka na tama ren nò ya y' uden, evbi, ehien kevbe ekon-okhokho kan egbe nò ya yae zese y' ada ode na la y' Okpiko nò mieke na setin y' odo re henenden; o ke gele ya ru vberio ze o ke kpaò gha -khian

Erhae ke rhi ukpakon ebo okpa n'-en nò rhi y' unu gha khian, nò gheri-evbare, nò ghe won amen kevbe we nò ghe rhan unu gu omwa-rhokpa guan hiehie vbò te y' odo re. Ugben n' Awulubi ma ghi gele zede ri-evbare, o ma won amen kevbe we o ma rhan unu gu omwa-rhokpa guan hiehie vbò s' odo evbokhunvbi hia ni re n' evbo ke rhunmwudorin heko ya rhi otolo kevbe ehien y' amen n'-en ya khue, orò na datu we, "Erha mwen n' Ogiso kev' Iye mwen n' Ohonmi" ore evbokhunvbi rin

hia na beghe akon onren ni fua vbe esanmw, iran ke rhunmwudorin le lelee ghadi owa ighi iran gha ronmwon-en.

Ore Awulubi na gha sihan di owa vberian we, Awulubi n' ovbi Ogiso Awulubi, Awulubi n' ovbi Ogiso Awulubi, erha mwen we ni ghe re ni ghe da Awulubi, ni ghe guan emwen n' unu Awulubi, Ugben ni ghi s' Okpiko Awulubi, iran ke kp' otolo yo mwen amen kp' owowo yo mwe ame Awulubi, I ke tu iyayamiya Awulubi, I ke ti erha mwe n' Ogiso Awulubi kevbe Iye mwen n' Ohonmi Awulubi" Erha-e n' Ogosi ke rhunmwudorin y' ohu ya yae d' itan yo, no nana ona-oru egh' ukodo ikpin vb' ehue, kevb' ofieghe ogh' akhe igho kevb' ivie deghe to gheghe rhan unu guan vb' odo ne evbokhunvbi rin. Hia na le lelee ghadi owa, or' itan na hian ren, O ke nana uma-oru ogh' ukodo ikpin vb' ehue fo henenden, O ke ya de vb'-ufieghe ogh' akhe igho kevb' ivie, ore emwa hia na we tii, erha-e ke rhunmwudorin vie n' igho kevb' ivie ba evbokhunvbi rin hia n'-en no gha ronmw' iran, Awulubi ke rhi ovien okpia kevb' okhuo okpa, igho kevb' uhu ivie okpa n'otien iren nukpogieva.

Sokpan o ke he, o ke vbe kha we, vb' iren a ye emwin okpokpa no kpa omwa rua ru yi? O ke vi eveva n'-en, o ke we, vb' iren a ye emwi eveva no va omwa rua ru yi? O ke vbe vi eheha n'-en, o ke vbe kha we, vb' iren a ye emwi eheha no ha omwa rua ru yi? Or' Awulubi na sora.

N' otien ren ke rhunmwudorin y' ohu kpa o ghari Okpiko n' iren vbe ya ru vban' Awulubi ru, sokpan o ke ri-evbare, o won ama o ke vbe gie kuakuakua gha gu evbokhunvbi n' r' evba ku esese-mwese O ke weriegbe ghadi owa, iran hia ke rhunmwudorin kha we ona i' ye vben' ovbi Ogiso no ka rie ediran nedeso ye. O ke de y' ukodo ikpin vbe ehue vb' vbe nana iran vb' s' owa, ore ikpin-vbe ehue na rhi ere mire vb-owarokpa rin vb' te soto Emwa hia ke vbe we ere tu ogh' uwamwen oya,

osono kevbe yon rhunmwuda arovbemw' onren Ori a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "ame na ya kpe ekon-okhokhon e mu ere egbe, Sokpan uden vbe-evbi n' ovbi iyee.

Rhunmwudorin "Erhokhu'-Ogha" gha de n' omwa vbe' Ih'-Ominigbon, o ghi kakabo gha y' ewaen' kevb' u de ru emwi hia no ghe y' arovbemwen kevb' ikhuwu ru emwirhokpa hiehe no mieke na lefe kevbe no do ghogh'o okieke ya ghe ebe Timothy 6:6-9

58 ERHOKHU'-ODIN

Oduki okpa no duki ye ehe hia ugbugbehia keghi ro vb' eghe rin; O ke ya t' Iha vb' ogh' Oka Ominigbon ed' okpa vb' khian kpa o ghari ehe vbe-no ka ru deyi, ore "Erhokhuo-Odin" na de n-en N' Oka ke tama ren no y' okpa no vie ru uhunmwu enren na ghe mieke na mu ere oghunmwu kevbe we na ghe gb'ee vb' eke no rie rin, Sokpan n' oduki ma zeyo no ru vberio hiehe o ke kpa o vb' owa gha khian. Ugben no ghi kpee fua kherhe, o ke kpa o ghari Ighan (Idah) no ya khien emwi eki ere, or' iran na gele mu ere oghunmwun y' ewedo n' ogie Ighan yae dugie. Sokpan, Ugben no ghi s' ede nogiene na mu-ee, ovbi okhokho okpa ke kon la-uwu ogbolegh-an vbevba o ke heko mu e o ke y' ob'o fian en o ke vbe ye esagien onren ra uhunmwun.

Ugben no ghi s' ason-oghidian, Erigbo ke mianmian ki ekhu yoto ladian ya hi o vb' ekhokho, or' Oduki rin na giegie lelee odiyeke vb' ikawe-ikawe ladian le ghari evbo ere henenden. O ke kakabo ye emwin hia kpe ru ehi kevb' uhunmwu enren vb' s' owa owarokpa rin ba oghogh'o nokhua.

Rhunmwudorin omwa n' "Erhokhua-Odin" rhi rin de na vb' Ih'-Ominigbon, o ghi heko, o ghi vbe kakabo gha y' emwae kevb' ude ru emwi hia kevbe no gha rabo n' ehi kevb' uhunmwu enren ugbugbehia rhunmwuda o gha rhe gha r' aranmwen uwu to

gha lefe vbevbọ henenden kevb' ofumwegbe Osanobua ore ehi kevbẹ uhunmwun enren nọ gha kpe tie ugbugbẹhia. ya ghe ebe Iruemwi oghẹ avbe Aposol 12.1-19

59 ERHOKHU'-ETURE

Ighan-ighan keghi mw' ose okpa n' iran gba ku esesemwense vb' eghe nedẹ gban rin, Ugbẹ nọ ghi kpee fua esesemwense ose ighan-ighan rin ke gha muohu ere o ke vbe ho ode dan nọ gha ya gbee, Oro na gele sua ighan-ighan fi uw'ezẹ vb' eke nọ dinmwın esesemwense vb' iran eveva gba ya khue vb'-ezẹ ed' okpa vbọ gbe evbakhue y' aro. Ighan-ighan ke dinmwınghari ototo amẹ ra ezẹ vb'-owarokpa-rin ya miendia vb'-otọ ezẹ vb' eke n' olokhuı ye, o ma wu hiehie. N' ose ore ke ya kha vb'-owa ighi iren ma min ighan-ighan hiehie, ren ma vbe ren eke nọ lae.

Ugben n' iye ighan-ighan ghi ze gualọe lele ehe hia nọ ma na miön-en, O ke ya f' lha yọ ghe vb' ogh' Oka Ominigbon okpa, ore "Erhokhua-Eture" nade n'-en; n' Oka ke tama ren igh' uw' ezẹ or' ighan-ighan ye igh' o ma wu hiehie kevbẹ wẹ ose ore o sua re fi uw' ezẹ, o ke ya tota k' olokun. Or' iye ighan-ighan na ya heko rhi ere ladian hin uw' ezẹ re henenden vb'-iyek' ukpo eha gbalaka n' iran ke gha gualọe. Urhu ighan-ighan ke ye gha la goro gioro vba rhi ere s' owa, ore ekhue nokhua na mu ose ore dan rin sekele, sokpan obọ re ma ghi gba ighan-ighan hiehie lede agbon iran ni dekẹ hia fo. Or-a ghi na yaeria Ih'-Ominigbon k' eghe rin ghade wẹ, ighan-ighan de fi ezẹ o ma yonho ra o ma wi ose ighan-ighan oro gb' ighan-ighan nọ na y' ukppo eha vb' otọ ezẹ o ma wu; oreana vbe rhi ighan-ighan y' aro olokun k' eghe rin ghade.

Rhunmwudorin "Erhokhu'-Eture ghade n'omwa vb' Ih'-Ominigbon, o ghi kakabọ gha rhu ewaen vb'

egbe ose dan hia, o ghi vbe rabọ n' iyee ugbugbe hia nọ mieke na lefe vb' obọ ose dan, kevbẹ wẹ obọ omwa rhokpa i-vbe setin gba re l' ede agbon onren hia fo. Emwi enren gha vbe wi to gha weriegbe miön -en vbọ rhirhi gha ye he, o gha rhe kpee.

Gha rhu-ewien vb' egbe osa dan hia ugbugbẹhia rhunmwuda okhin-okpa ogh' ofumwegbe oro ma s' ose dan. Ighan-ighan, afinhue oro lele Erhokhua-Eture khian.

60 OS'-AKHO

"Os'-Akho" ke de n' uhiri vb' Ih'-Ominigbon ed, okpa Oka ke tama ren nọ ya y' ewe ru uhunmwu enren nọ mieke na khin Ogie, n' oghen ghe ve soraе, kevbẹ wẹ nọ ghe khin okhionkpa vb' ede agbon onren vbọ zekpee, Sokpan uhiri ma zeyo nọ ru vberio hiehie. Ugben nọ ghi kpee fua esesemwense vb' iyek' orin, oghen emen hia ke ve se n' uhiri rae le gharie, or iren okpa kekan na gha tulele uw' cha hia khian. Ugben nọ ghi vbe kpee fua. esesemwense n' iren okpa ke-gha tu lele uwaha khian, o ke min-uhunmwu ewe n' ohue ya wa n' erere vb' ezi erhan ihieghe vb' okpon ode ed' okpa, ore nu uhiri na heko baba tuore vb' uhunmwu erhan, o ke gięię ye esagięn uhunmwu ewe rin ra uhunmwu enren o ke vbe le weriegbe gharie.

Ugben nọ ghi zekpee kherhe vb'-iyek' orin, oghen enren ni r'uwaha hia ke le bu ere ghade n' iran na hon utumwe onren, iran hia ke ten lega re vb'-owarokpa rin gha tuoe; iran ke vbe yae ri ogi' iran. K'-eghe rin ghade ore uhiri ke gha r' oge emen ni r-otọ agbon hia. Rhunmwudorin "Os'-Akho" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabọ gha y' ewaen kevb' ude ru emwi hia nọ mieke na ma kevbẹ nọ khin omwa nokhua na kpe ga vb' okieke agbon onren. Nọ vbe gha rabọ n' uhunmwu enren ugbugbẹhia n' oghen ghe ve soraе nọ mieke na yonho ke

vbe n' agbọn ota ma n'-en, nọ ghẹ vbe mien emwi-nibaro kevb' ukpokpo vb' egbe hiehie l' ede agbọn onren hia fo.

61 OS'-OGHOI

Ose eva n' ulevbo keghi rọ vb' eghe rin, iran eveva ke rhunmwudorin ya gualo oto egb' iran ghe vb' ogh' Oka Ominigbọn ed' okpa emwi n' iran gha ru n' iran mieke na ma vb'-agbọn, or' "Os'-Oghoi" na de n' iran. N' Oka ketam' iran n' iran ya y' iyan nọ kekẹ, iyokho nọ kekẹ kevbe emwi orhiaie ovbehe hia zese n' iran mieke na ma vb'-agbọn kevbe wẹ ne emwi n' iran gha rihiri sobo mu hia ghẹ khin ogh'-ivbabọ, oku, orhiaie kevb' ozaghae

Iran eveva ma zeyo hiehie n' iran ru vben' Oka tam' iran rin ze, iran ke suen ya gha mu ugbo iyan kevbe iyokho, o ma ma, iran duęki o ma vbe ma hiehie. Or' iran eveva na gha rialo kevbe soroho lele ehe hia khian l' ede agbọn iran ni' deke hia fo. Or a ghi na yae ria Ih'-Ominigbọn vberian k' eghe rin ghade wẹ, "okiyam ma k'-evbi-rhiaie, okiyokho ma vbe ha-ogieru, Ose yeghe, Oghoi yeghe Ose i-mwen-ugbo, Oghoi n' ose ore i-vbe mwe hiehie.

Rhunmwudorin "Os'-Oghoi" gha de n' omwa vb' Ih'-Ominigbọn, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia kevbe nọ mwegbe y' iwina na wina esesemwese nọ mieke na ma vb'-agbọn rhunmwuda Akuokan, ivbabọ, avbiere, oroho, oku, orhiaie kevb' ozaghae hia orọ lele "Os'-Oghoi" khian.

62 OS'-ORUHU.

Os'-Oruhu ke de n' Igbaghon n' amwẹbo Olokun vb' Ih'-Ominigbọn ed' okpa, or' Oka na tama ren nọ yayo obobo nọfua kevbe nọba gho Esu nọ ghẹ mieke na khin Oku kevbe ne efa ghẹ laere egbe n' odafen onren ghẹ khu-ee fua hin owa re re; Sokpan, Igbaghon

ma zeyo hiehie nọ ru vben Oka tama ren. Ugben nọ ghi kpeefua esesemwese amw' olokun nekpa hia ke rhunmwudorin suma kugbe ya gual' emwi n' ehi Igbaghon mienren vb' ogh' Oka Ominigbọn, niran mieke na setin khon mioto vb'-uhunmwu enren n' odafen iran na ho emwe onren okpa s' iran ni deke hia ugbugbehia; Oka ke tam' iran n' iran ya y' obobo gho Esu yo kevbe wẹ n' iran ya heko y' amẹ otien kevbe ikperha wo ukpon onren hia nọ mieke na khin oghin odo re, iran ke gele ya ru vberio ze; ukpon Igbaghon hia kegha wia zuzuzu.

Ugben n iran ru vberio fo, iran ke ya tama olokun ighe Igbaghon dia y' uw' owa kevbe wẹ, agbite ghi nọ, rhunmwuda ukpon onren hia wia, or' olokun n' odafen iran na ya gh' ukpon Igbaghon, Sokpan ugben nọ ghi gele min emwi nọ ye vb' esagie nvbe-vbe kevbe wẹ ne ehia na gha wia gotere, o ke rhunmwudorin muohu ighi Igbaghon gele dia y' owa kevbe wẹ o gbite, o ke khu-ee fua vb-erie ere nọ gharie. Ore Igbaghon na rhunmwudorin y' ohu ghari adese egbo, o keghi vie, vie, rhinrin ameneve ere ke khin eze na ghi ti ere eze Igbaghon vb' Iyekorhion-nmwọ vbevba na.

Rhunmwudorin "Os'-Oruhu" gha de n' omwa vb' Ih' Ominigbọn, oghi kakabo gha y' ewaen kevb' ude ru emwi hia nọ ghẹ mieke na khin oku, n' efa ghẹ la ere egbe kevbe nọ ghẹ khin oghin emwa owa re ni ho emwen onren kevbe emwa ovbehe hia. Oku kevbe efa orọ lele "Os'-Oruhu" khian.

63 OS'-OHA

Akinyan keghi r' ovbi Osanobua nọ ho emwe onren esesemwense vb' eghe rin; Osanobua ke vbe gha rhuo ugbugbehia igh' omwa rhokpa i-ro nọ gha setin gbẹe. Avbe Ighel-erinmwi hia ke rhunmwudorin tiko gbẹe re vb' ason okpa. Ugben n' Osanobua ghi rhiore vb' ovbe owie ede nogieva, oke dati Akinyan n' ovbi ere gha gu-ee gui igh' o ma setin huen'ren

vb' ovbe, rhunmwuda Akinyan or' ose kevb'- ayere ogh' Osanobua no ye ere re vbe emwi hia no gha rhirhi ru ugbugbehia. Ugben n' Akinyan ma ghi khuenriyen utiemw' Osanobua hiehie vbe-no ka ru deyi, Osanobua ke fi ekhuæ oghæ sosomaye ye emwi kevb' omwa no gb' Akinyan n' ovbi ere, ore emwa babe Ighel-eriumwi hia na giegie yi ohan gha gbifuen kpi kpi kpi kpa aramwen Akinyan ladian okpokpa vberian we, Akinyan, Akinyan, Akinyan." Iran hia ke kpa aramwen Akinyan ladian fo fefefe, Sokpun oguomwand' iran na ti ere akhuankhuan n' iran gie ghari oherhan okpan kekan oro ma ghi mien ame aranmwen Akinyan kherhe no laloe kpa ladian hiehie.

Osanobua ke koko aranmwenn' iran kpaæ yoto rin hia kugbe, O ke hionron yo, ore Akinyan na rhiokpaegbe vb' ede nogieha n' iran gbee re; avbe ibierugha hia keghogho oghogho nokhua igh Akhinyan n' ovbi Osanobua rhiokpaegbe.

Osanobua ke rhunmwudorin y' orhue yama yi urhu akhuankhuan, o ke khu-ee fua vb' erinmwi ghade agbon ne emwa hia mieke na ren igh' azen no. O ka vbe ye sosomaye kha emwen yo igh' azen rhokpa ighi dolegbe gha rie erinmwini ededemwedede. Akhuan khuan o ghi bi'-azen hia ni r' agbon; ama orhue n' Osanobua yi y urhu ere ede rin oro ghi faofua vbevb' k' eghe rin ghade, ore ai ghi na ri akhuankhuan hiehie "Akhinyan" or' azen hia vbe tu k' egh rin ghade. "O gha kee I ro ighæ Logosi ra Orhion no re Kirast n' ovbi Osanobua na gbe no vbe rhokpaegb vb' idin orinmwi vb' ede nogieha or' Ominigbon ya khin kevb' no ti ere Akinyan vb' owiha na".

Rhunmwudorin "Os'-Oha" gha de n' omwa vb' Ih'-Ominigbon, o ghi ren kpataki igh' Orhion esi ogh' ovbi Osanobua re egbe ere, kevb' we Osanobua gi obo omwa rhokpa gba re ledede agbon onren hia fo. Sokpan no hekoo gha ru khuerhe, no vbe gha ho

emwenemwa hia vbe-no ka ru deyi na ghe suma kube gbee ra na ghe vbe tiko dan y' ore egbe. Asere, Orhion, erhunmohi kevb' iko azen dan hia oro lele "Os'-Oha khian.

64 OS'-ETE.

Os'-Ete ke de n' Ezomoo no ro vb' eghe rin vb'-Ih'-Ominigbon ed okpa vb'o khian kpa o ghari okuo Aye, or' Oka na tama ren no ya y' ovbukho okpa gho Esu yo kevb' no ru ogun kevb' ebo ni r' owa re hia o ke kpa o ghari n' okuo no mieke na setin weriegbe sowa henenden. N' Ezomoo ma zede zeyo no ru vben' oka tama ren rin hiehie, o ke kpa o gha khian ighi iren gha weriegbe k' okuo re ne ren ke do ru ehia kugbe. Egiegie na, n' Ezomoo ke khon mioto vb'-uhunmwu iran ne ete, sokpan, ugben no ghi weriegbe di owa, em' okuo n' iran kpe lelee ke fi aro ere werie, o keghi ru vben' ayon gbe vb'o khian so' Edo fo, o ke rhunmwudorin gbukpukpe ghari Eguae vb'-owarokpa rin kevb' agbada ra umozo no gba y' ekun vb'-obo re. vberio, k' omuhen ghade, Ezomoo gha k'okuo di owa o ka sowa re ne vb'-Uzebu o ke ghari Eguae vb' ede nogieva ra nogieha ya niyen okuo ma oha. Ugben vbe nen' Ezomoo ghi ye nen umozo ku vb'-odaro oha ede rio, Oha ke giegie tama ren no fi umozo ere y' ako kevb' we no ghari owa re ne o ke do niyen n' okue ma iren vb' ede nogieva. Ugben no ghi khian rhi n' umozo y'-ako, unu enren ke fi ako don, o ke fian re eko rua, a ke rhunmwudorin muwe ghari owa re vb'-Uzebu, o ke wu vb' egh' ota ede noderio dandandan rhunmwud' obi no r' umozo ere. Or-a ghi na yae kp'-itan kevb' na ya ria Ih'-Ominigbon k' eghe rin ghade we, uwu re egbe a ve uwu khian kevb' we osotan ma osotan oghæ egbe ere.

Rhunmwudorin "Os'-Ete" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia n' ebe uwu kevb' emianmwæ ghe

mieko na re vbe egbe ere udemwuri; rhunmwuda erinmwi orinmwi ni wu na ma here kevbe emw-ikemwi no gha sunu no ma he sunu hia oro lele "Os'-Ete" khian

65 OS'-ETURE

Os'-Eture kede n' ikpen vb' Ih'-Ominigbon ed' okpa vb' eghe rin, or' Oka na tama ren no gha ru khuerhe kevbe no gha rabo n' Osanobua ehi kevb' uhunmwu enren no mieke na to kevbe no kpee vb'-agbon. Ikpen ke gele gha ru vberio ugbughia, oro na to, o ke vbe kpee vb' agbon rhinrin siyan nekpa hia. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, "ikpen k'-aro ugbo o ke vbe k' iyeke ere"

"Os'-Eture" ke vbe de n' Oba Esigie vb' Ih'-Ominigbon vbo s'-uhunmwu ekete kherhe, or' Oka na tama ren igh' o gha to kevbe kpee esesemwese vb' uhunmwu ekete ere, Sokpan no gha heko y' ewaen kevb' ude ru emwi hia khuerhen, Ore Esigie na ri-oba kpee esesemwese, o ke khin amaen hegheghe, o ke vbe y' okpo eronmw dugie o ke sore agbon na rae.

Rhunmwudorin "Os'-Eture" gha de n' omwa vb' Ih' Ominigbon, O ghi kakabo heko gha ru khuerhe kevbe no gha y' ewaen kevb'-ude ru emwi hia no mieke na to kevbe kpee vb'-agbon esesemwese, ne emwi enren hia gha ma kevbe no dagben. Utomwe kevb'-ukpemwe ravbo-rhirhi gha yehere oro lele "Os'-Eture kevb' Odin-Eture" khian vbe emwi h'a.

66 OHUN-NABE I

Ugben n' use ghi s' Ewuare (Ogun) khian n' iran na khu-ee hin or' Edo re vb' eghe rin, o ke rhunmwudorin ya f' Iha yo ghe vb' ogh Oka Ominigbon ed' okpa emwi n' iren gha ru n' iren mieke na setin rioba yan Edo, or' "Ohun-nabe" na de n-en. Nen' Oka ke tama ren no ya y' ikpe evbee ene, osorhue

ene, akeni, igonghohon, ododo, ero, ebakhue kevb' ukpogho-yan-ugigho ru ovia yo igh' o gha rioba vb' Edo, Sokpan no ghe gb'-ovia rin kevbe emwa ovbehe y'-ese o gha rioba ne okieke. Ewuare ke gele ya ru vberio ze, oro na do rioba vbo ghi kpe fua esesemwese, o ke vi emwi ni hia ya kponmwon ovia, o ke vbe suen gha ru vberio ukpukpo rhinrin l' ede agbon onren hia fo; oro ghi re "ekpan" n' oba Edo hia ghi rhie yaro ovia ukpukpo k' eghe ni ghade. Ona or' "Ohun-nabe" no ma vb' Ih'-Ominigbon.

67 OHUN-NABE II

Okpe okpa no do gha y'-ayon g' oba vb'-ore Edo ugbughia keghi r' Oka nede, n' oba ke rhunmwudorin gu ekhaemwonenren ziro n' iren khue okhuo okpa n'-en. "Ohun-nabe" ke de ne n' okpe vb' Ih'-Ominigbon owie ed' okpa vbo te mu ayon Oba kpaq vb'-owa ghadi or' Edo. Or amenokhua okpa na gbee vb'-ode; oven ke vb' ka re vbo te sore Edo Ugben n' Oba ghi khian rhie n' okhuo n'-en, O khaemwen okpa ke giegie no n' okpe eke na amena suen gha gbee kevbe eke n' oven na vbe suen gha ka re; o ke tam' iran eke n' amena suen gha gbese, Sokpan, o ma ghi ye eke n' oven na suen gha ka re hiehie. Or' avbe ekhaemwe nekpa hia na tam' oba igh' omwa no ye eke n' amen na gbese o ma vbe ye eke n' oven na ka re makei na ru ese na hiehie kevbe we omw'-ese oghedan no. Or' Oba na rhunmwudorin tama ren no gharie, o ke gele ye ekhue nokhua fiabo ghari Oka n' evbo ere ede riyo. O ke dae esesemwese no ma na zesi idobo oghere Esu rin kua o ke kpaq vb'-owa ghadi ore Edo. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "Iyayota ovbioghodu O ye eke n' amena gbese o ma vbe ye eke n' oven na ka re.

Rhunmwudorin "Ohun-nabe" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude

ru emwi hia na ghe mieke na y' oghodan kponmwe ere ese kevbe n' iren ghe vbe y' oghodan kponmwen emwa ovbehe n' ru ese n'-en, rhunmwuda oghoghoghe ese kevbe oghodan ren oro lele "Ohun nabe" khian vbe emwi hia.

68 OHUN-OGBI

"Ohun-Ogbi" ke de n'uzo vb' Ih'-Ominigbon ed' okpa, or' Oka na tama ren no ya gho Esu yo no ghe rhi okhuo okpia ovbehe kevbe no ghe ru ero hiehie n' idobo ghe mieke na re vbe egbe ere. Sokpan uzo ma setin zin-egbe no rhi ude rin lere ese, o ma vbe zese idobo ogho Esu n' Oka tama ren kua hiehie. Ugben no ghi kpee fua esesemwese amwebo Osanobua ke datu kankankan vb' ughugha ed' okpa igh'uzo ru iren emwi awua vb' egbe, uzo ke giegie y' ero le la obele n' Osanobua ghe mieke na ren ighi iren o guce ru emwi awua, oro na de y'-ifi o ke gha re evba rhinrin o ma setin la hin hiehie. Ugben n' Osanobua ghi bon vberio, o ke gi ukọ ya gh' ere ghe no mieke na ren eke no mu aro da vbe nen' ifi, n ukọ ke weriegbe do tam' Osanobua ighe od' uwoha o mu aro da Or' Osanobua na ren igh'-uzo o gele gu amw' Iren ru emwi awua, ibierugha hia ke rhunmwudorin ya mu uzo gba iran ke vbe rhi oya n' en esesemwese, or' Osanobua na vbe ya boe okieke. Or' a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we "idamw'-uzo oro d' uzo y' ifi".

Rhunmwudorin "Ohun-Ogbi" gha de n' omwa vb' Ih'-Ominigbon o ghi kakabo gha y' emwaen kevb' ude ru emwi vb' egbe ikhuo, no ghe rhi amw' okpia ovbehe hiehie kevbe we no ghe vbe ru ero, n' ero ghe loghoo, kevbe no vbe gha begbe vb' obeleo n' ebe ghe re vbe egbe ere Rhunmwud'-idobo, ere okeke kevbe isusu ikhuo oro lele "Ohun-Ogbi" khian vbe emwi hia

69 OHUN-OKAN.

"Ohun-Okana" ke de n' Agbaghuzale vb' Ih'-Ominigbon ed' okpa vb' eghe n' obo kevbe ekhaemwe ni r' ore Edo hia na suma kugbe n' iran yae khonmwen oto ore Edo hia na ya gbee y' ada Eyan-en igh' omwa dan no, Or' Oka na tama ren no gha rabo n' Osanobua ehi kevb' uhunmwu enren no mieke na lese vb'-obo iran kevbe we o gha ru vberio obo iran ighi setin gba re hiehie. Ede n' iran gha mu-ee dandandan na gbее, no gha kha vberian we, "Ohun" gha mu "Okana", o ghi vbe fan-en yoto a gha mu omọ ku fo, a ghi vbe mu ee gie evb Ebioe". Agbaghuzale ke gele ru vberio ze ede rio dandandan. Sokpan, ugben n' ukọ ghi rhi ere khian n' iran ya gbее y' evba rin, Agbaghuzale ke y' obo kp'-uhunmwu enren dididi, o ke vi ukokoghoo eva kevb'-akhue ebo eva ladian vb' iran ghi rhi ere s' Idunmw'-igun Eyaen ugie. O ke fi akhue okpa gh' odukhunmwu o ke hoho ebo lelee vb' ogiavan wowowo, ore ebiebi na so kankankan vb' -owarokpa rin, avan ke kin ason vb' ore Edo hia, a ma ghi beghe' ode hiehie; emwa hia ke rhunmwudorin gha rhukpa vb'-avan-rin.

Uko ni rhi ere khian ke giegie weriegbe ya tam' Oba Ehengbuda vb' Eguae, oro na tam' iran n' iran ghe ghi gbее kevbe we n' iran rhi ere weriegbe ghadi Eguae; Agbaghuzale ke rhunmwudorin fi akhue ebo nokpa gh' oto, ore ebiebi rin na vbe khin uwanmwe vb'-owarokpa rin; ede ke vbe khin avan vbe-no ka ye deyi ede rin. Ugben na ghi rhi Agbaghuzale s' Eguae fo, obo Ehengbuda ke tama ren no vbe dolegbe ruce n' iran ghe, o ke gele ruce vberio ze igbaha o gha fi akhue ebo rin okpa gh' odukhunmwu avan ghi khin ason, o gha fi nokpa gh' oto ason ghi vbe khin avan. Ore Ehengbuda na rhunmwudorin fan-en fua, o ke ye emwi hia n'-en, o ke vbe ya rhi ere y'-Odionwere vb' Idunmwuebo. Agbaghuzale oro r' Odionwere nokaro n' Ehengbuda rhi y' Idunmwuebo

ren ore emwa ni r' Idunmwuebo kevbe Oba Edo hia ghi gho vbe-na gho ebo vbevba k' eghe rin ghade. Or' a ghi na vbe yae ria Ih'-Ominigbon we "Ohun gba mu Okan o ghi vbe fan-en yoto, a gha mu omu ku fo a ghi vbe muje gie evbibiye".

Rhunmwudorin "Ohun-Okan" gha de no omwa vb' Ih'-Ominigbon, o ghi ren kpataki igh' obo ere rhokpa setin gba re ededemwede, Sokpan no gha rabo no Osanobua ehi kevb'uhunmwu enren ugbugbehia a gha rhe mu-ee na gbce a gha vbe fan-en yoto, vbo rhirhi gha ye he.

Emwin no mu omwa gba no vbe z' omwa obo yoto ra fan-en yoto kevbe egberanmwe oro lele "Ohun-Okan kevbe Ohun-Oruhu" khian vbe emwin hia ibi-iba oge egberanmwen.

70 OHUN-OGHAE

Vb' eghe rin, Oronmila ke kpa o vb'-owa ghari si vbo ovbehe ya zobo vb'-igbaha yan-egbe-yan-egbe, Sokpan o ma min emwin rhokpa rhie k' odo ghadie' owa hiehie vbe-no kpe se vb' igba eheha rin, O ke rhunmwudorin ya f' Iha yo ghe vb-obo Ominigbon, or' "Ohun-Oghae nade n'-en; Ominigbon ke tama ren no ghe he kpa o ya zobo vbe ehe no rei rhokpa, Sokpan no ya ye ewe ru uhunmwun enren ne kevbe we no giagi aranmw o onren ghae gi avbe ekhaemwen nekhua kevbe emwa kpataki ovbehe ni re vbo, igh e ogha ru-ee vberio o gha min igh e sesemwese

Oronmila ke gele ya ru vberio ze, or' avbe ekhaemwe no ghae aranmwene we no ya ru uhunmwu rin gie hia na gha y' igh o z'-oh e gie vb' ehe hia khirhikhirhi, igh' o gha sinmw i-en o, or' Oronmila na gha ghogho, o ke vbe gha sihuan ku khian vberianwe:-

Or' igho ye o or' igho ye, egb'-omwa or' igho ye

Or' igho ye o or' igho ye, egb'-omwa or' igho ye,
Or' igho ye o or' igho ye, egb'-omwa or' igho ye,
Or' igho ye o or' igho ye, egb'-omwa or' igho ve.
vbe-no ku khian rin emwa hia ke vbe gha rhi igho ya fi n'-en, iran ke vbe gha kpe tu-oe vb' ehe hia.

Rhunmwudorin "Ohun-Oghae" gha de n' omwa vb' Ih'-Ominigbon, O ghi kakabo gha y' ewaen kevb' ude ru emwi no heko gha wina vbowa kevb' vbo ere ne, igho, Osanobua, ehi kevb' uhunmwu enren gha ton ee mu kevbe rhi iyobo n'-en esesemwese okieke vbo rhirhi gha ye he.

71 OHUN-IGHITAN.

Okhuo okpa no mose kevbe no ghe esesemwese keghi ro ned e gban, o ma ronmw' odo n' erhae kevb' iyee yae na, o ke-gha ghe gbigeraza lele ehe hia khian. Sokpan ugben no ghi kpee fua esesemwese o ke-gha khuonmwi emianmwee oti kevb' ite; erhae kevb' iyee ke y' igho kevbe emwi nibun hia gbaro ghe ere o ma fe hiehie. Ugben n' omwa rhokpa ma giee ghi la owa re kevbe n' ikpia hia na vbe gha le n'-en, O ke rhunmwudorin muchu kpa o ghari ada agbon vb' erinmwi ya tota yuwuvun erhan no khua okpa no revba. O ghi vbe gha susomw' okuo vbevba ugbugbehia igh' okuo re, emwa ni r' agbon kevbe ni r'erinmwi ke rhunmwudorin ke okuo gha gu egb' iran khon ugbugbehia.

Ugben no ghi kpee fua esesemwese, ohue okpa ke ya heko lere gha khe-emwi no so vberio vbevba ed' okpa, oro na min Ohun-Ighitan vbo ladian vbwuvun erhan rin gha vbe susomw' okuo vbevba; ere n' ohue na mu-ee udemwuri.

Iyokuo ogh' agbon kevb' erinmwi ke rhunmwudorin y'-ohu y'-umozo fin "Ohun-Ighitan eva umwemwe, iran ke vbe rere vb'-ada agbon vb' erinmwi vbevba. Iyokuo ogh'-agbon ke some ye eke ni iran

re oyōnmwọ onren ọkpa yi, iyokuo ọghẹ erinmwi ke vbe gia ukhuerhe yan eke ne iran vbe re oyōnmwẹ onren nọkpa yi.

Iran ke ye sosomaye kha emwẹ yọ ighi iyokuo ọgh' agbọn kevbe erinmwi ẹ gha ghi dọlegbe ki-okuo gha gu egbe iran khon ededede. Or' a ghi na yae ria Ih'-Ominigbọn k' eghe rin ghade we, "agbọn khon gb' omẹ erinmwi ke vbe khon gb' ukhuerhe".

Rhunmwudorin Ohun-Ighitan gha de n' okpia vb' lh'-Ominigbọn, ọ ghi heko nọ ghe vi emianmwẹn vb' egbe okhuo nọ ghe khian kevbe nọ vbe gha ye emwaen kevb' ude ru emwi nọ ghe mien ezo ra okhon vbe egbe okhuo. Ọ gha vbe de nọ okhuo, ọ ghi gha heko nọ ghe y' oghe vi emianmwẹ dan kevbe nọ ghe dọ khuonmwi emianmw' oti kevb' ite oikeke ed' agbọn onren, Emwẹn okuo, ezo, oghe kevbe emianmw' oti kevb' ite ọrọ lele "Ohun-Ighitan" khian vb' emwin hia. Ya ghe ebe avbe obuohien Judgesr uhunmwun 19, 20 kevbe 21 ti ehia rere nu mien, vbene oghe ọgh' okhuo ọkpa kekan okuo kevb' okhon nọkhua vb' adese agban-eybo ewera oghe ivbi Isirael vb' eghe rin he.

72 OHUN-OHA

Oyemwẹn keghi r' ọvbokhunvbi nọ mose esesemwese vb' eghe rin; ibieki ikpia hia ke rhunmwudorin ya rinmwian en nọ ronmwẹ iran, sokpan ọ ma kue n' omwa rhoparhokpa hiehie vbuwu iran iha. Erha-e kevb' iyee ke rhunmwudorin ya gualo oto re ghe vb' ọgh' ọka Ominigbọn ed' ọkpa emwi n' iran gha ru nọ mieke na min ọdọ nọ gha yo re ronmwẹn n' ọka ke tam' iran n' iran ya ru ehi kevb' uhunmwu enren n'-en, iran ke gele ya ru vberio ze. Ede nọ ru ehi vb'-uhunmwu enren rin dandandan or' Osanobua vi emwi hia yoto vb erinmwun nọ gha ya yi uki kevb' owen. Ọ ke vbe rhunmwudorin gi iran eveva ghadi agbọn ighẹ nọ ka weriegbe sowa vb' erinmwun ọrọ gha vi emwi ni mose see vb' ehia.

Ugben n' O-yemwẹn ghi min uki ọ ke giegie ya tama erha-e kevb' iyee vb-owarokpa rin ighi iren mi okpia nofua ọkpa n' iren gha ronmwẹn; iran ke gele kue yo n'-en. Ọ ke rhunmwudorin y' etin rhi uki la owa, or'-uki na gele heko ba lelee la owa O yemwẹ ke l' evbare nọ rhienrhien esesemwese n' uki re, Ọ ke vbe dae yi rhinrin ọ ma gie kpaọ gharie vbọ te gu-ee lovbie ru emwi awuato. Owen ke y'-avan wowowo sowa, ọrọ na vi emwi ni mose see esesemwese vb'-uwu emwi rin hia kevb' ede asan iyoyo ra ititiako n' Osanobua vio yoto khe iran eveva. Ason gban or' uki ghi ya sowa, ọ ke tam' Osanobua igh' okhuo ọkpa na ti ere. ọ-yemwẹ vb'-agbọn ọrọ ma gi iren rherhe sowa; ọ ke kakabo d'-Osanobua yo esesemwese m' uki ma na rherhe sowa nọ vi emwin ni mose see rhunmwuda uki or' Osanobua ho emwẹn onren sowaen esesemwese vb' eghe rin. Ọ ke rhunmwudorin nerhunmwu n' uki ighi iren ore emwan ni r' agbọn hia gha ti ugbugbehia vb' iran te ru emwinikemwin n' iran gha rhirhi ru hia. Or' a ghi na tie kevbe na na k'-uki ọkpa, uki eva kevbe uki eha gha-khian rhinrhin k' eghe rin ghade, kevbe we ason n'-uki ya sowa ede rin ọrọ ghi ya ba na; avan n' owen ya sowa ọrọ vbe ya yunmwun kevbe ede ason iyoyo nọ mu rhue rin. Omọ nọ ọ yemwẹn bie n' uki or' a ti ere ogbeide nọ ya agukisinmwegie ri-ovan. Or'-a na vbe yae ria Ih'-Ominigbọn k' eghe rin ghade we "O-yemwẹn s' uki ra onyemwẹ s' okhuo ọru uki na ba lelee la owa."

Rhunmwudorin "Ohun-Oha" gha de n' omwa vb' lh' Ominigbọn, ọ ghi kakabo gha y' ewaen kevb' ude ru emwi hia nọ mieke na min emwi ne ekho re ho, kevbe we n' okhuo ghe y' okiekie kevbe oguoguo si-ee gh' iyeke vb'-ukpo nọkhua nọ gha se. Oghogho, ọ yemwẹn kevb' afgangbe ọgh' Osanobua ọrọ lele "Ohun-Oha" khian vb' emwi hia.

73 OHUN-ERHOKHUA

Osungbede kegbi r' Oka Ominigbon nokhua vb' eghe rin, "Ohun-Erhokhua" ke de n'-en vb' lh'-Ominigbon ed' okpa vbo khian kpaq ghari evbo okpa na ti ere Emu, or' Oka na tama ren no ya giegie y' okpa okpa no vie ru Erhae o ke kpaq gha-khian ne emwa ni re Emu ghe muje kevbe no setin weriegbe sowa henenden, sokpan osungbede ma zeyo no vben' Iha tama ren hiehie. O ke kpaq gha khian, o ke kha we, ren gha weriegbe re ne ren ke do ruje Iran ke gele mu Osungbede oghunmwu vb' ede nogieha no sore Emu, n' ogie Emu mieke na yae dugie; o ke ya rhi ere y' ogh' okaemwe onren nokhua okpa no rhi ere ghadi Eguae vb' ed'-ugie ned' ihinron ere na gbee.

Ugben no ghi s' ede nogiene' n' okhiaemwe ke tama Osungbede no f' Iha n' iren or' "Ohun-Erhokhua" na vbe de n' en vb' lh' Ominigbon. Osungbede ke tama ren no ya giegie y' okpa no vie ru erhae no ghe khin oghin Enogie kevbe no ghe gbee, ore n' okhaemwe na gele ya giegie gb' okpa okpa ya ru erha-e, Osungbede ke heko y' okpa na gbe rin nerhu nmwu ghe erha-e no gh' okpa n' iren ya ru-ee no laho mi iron fan vb' ebe uwu nokhua na ne Enogie ghe gb' iren, o ke vbe giegie ye esagien onren ra owe erha-e obo ibieka ni vbol' igan ren. Oro na min ode na le fua ghari evbo ere vb' ason-oghidian ede nogise udemwuri. Ugben n' okhaemwen rin ma ghi mi Osungbede vb' owie ede nogiehan, o ke y' afiauma nokhua ya tam' Enogie Emu igh' oghunmwu rin le gharie vb' ason' ore Enogie na vbe wa rien tama ren igh' o ma no gije gharie; okhanemwe rin ke rhunmwudorin ghoghq ghari owa re n' Enogie ma na gbee bare Osungbede ke kakabo y' okpa no vie kevbe emwi ovbehe hia kpe ru erha-e esesemwese vbo sowa rhunmwuda no na mien ren fan hin uwu udemwuri re.

Rhunmwudorin "Ohun-Erhokhua gha de n' omwa vb' lh'-Ominigbon, O ghi kakabo gha y' ewaen kevb' -ude ru emwi hia no mieke na lefe vb' ebe uwu kevbe emianmwun Imu ra umunmwe oro lele "Ohun-Erhokhua", Erhokhua-Akho kevbe Oghor'-Odin khian vbe emwi hia.

74 OHUN-OSE

"Ohun-Ose" ke de n' Ogbeide no y' okhuaihe ri-ovan vb' lh'-Ominigbon ed' okpa vb' eghe rin, Or' Oka na tama ren ighi iren ore emwaan hia gha y' uhunmwu rhanmw-oto na ede ovbehe gban. Ugben no ghi kpee fua kherhe vb'-iyek' orin, Okhuaihe ke suen gha ru emwin oyunnuan hia, ore erna-e na rhunmwudorin rhi ere gi Oba Ewuare vb'ore-Edo no gha guee dia igh' o khua iren ihe, ore a ghi na ti ere Okhuahe (Okhua-ihe) k' eghe rin ghade.

Okhuahe ke gele khia omwa, Obo kevbe ebo ogh' oyunnuan nokhua ne emwa hia ghi y' uhunmwu rhanmw-oto na kevbe na kpe ga vbot' Edo hia okieke.

Rhunmwudorin "Ohun-Ose" gha de n' omwan vb' lh'-Ominigbon, O ghi kakabo gha rabo n' Osanobua, ehi kevb' uhunmwun enren ugbugbehia, ke we no vbe gha y' ewaen kevb' ude ru emwi hia no mieke na khin omwan nokhua na y' uhunmwun rhanmw-oto na kevbe na kpe ga vb' ede agbon onren okieke. O gha vbe de n' okpia vb' emwe okhuo ra emwi ovbehe hia. O ghi ren kpataki igh' okhuo ra emwi no tolo omwan egbe no, kevbe we okhuo, ogu-omwadia kevbe emwin no somwa no kpokpo omwa no. Emwi Otolo, Ukpokpo, Oyanghan kevb' asomwan hia oro lele "Ohun-Ose" khian.

75 EKA-NABE

Ugben n' oghohon khian ri-egie vb' eghe rin, O ke rhunmwudorin ya f' Iha yo ghe vb' ogh' Oka Ominigbon ed' okpa ore "Eka-nabe" na de n'-en; Oka ke tama ren no kakabo muegbe esesemwese no ya y' ukpe gbe egui vb'-adese ewee ne esagien onren sa y' or' aro eveva no gha ba kian ne egbe ere hia mieke na fuofua fo kevbe no khin Ogie nokhua ne emwa hia gha muohan ren kevbe na kpe ga n' Oghohon ke gele ya ru vberio ze.

Sokpan aro ere vboro o vbe loghpe esesemwese o ke setin gbe egui, O ke gele khin Ogie nokhua emwa hia ke gha muohan ren, iran ke vbe gha rhi ogho kevb' uyi n'-en esesemwese vb' ede agbon onren okieke.

Or' a ghi na yae ria Ih'Ominigbon no dinmwin esesemwese k' eghe rin ghade we "Oberekuele Oghohon ma gbe egui e tu oyan Or' Oba kevbe ekha-emwen ni r' Edo hia na vbe y' igen-oghohon muegbe emwinegie kevbe ogh' ugie k' eghe rin ghade.

Rhunmwudorin "Eka-nabe" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia n' aro ere ghe vbo kevbe no mieke na setin tonmu esesemwese vb' ede agbon onren okieke. Emwinkemwin na ru no logho kevbe n' aro omwa na vbo esesemwese a ke setin ru-ee fo de toama vbevbo okieke oro lele Eka-nabe" khian vbe emwi hia ibi-iba "irhiakun" dan.

76 EK'-AKO

Ek'-Ako ke de ne emen vb' Ih'-Ominigbon ed' okpa Or' Ok na tama ren no ya giegie ru iyee kevb' Ogun ne o ke kpa gharie ehekehe n' ovbi ere ghe wu Sokpan o ma zeyo hiehie no ru vben Oka tama ren rin. O ke rhunmwudorin mu ovbi ere vbevbo gharie eze vb'-owie ede nogieva vbirivbiri no ya

kp'-obọ egho ighi iren gha weriegbe k' eze re ne ren ke do ru-ee.

Ugben no ghi khian kp'-obọ vb'-eze, Ohue okpa no ke obafi de vb'-owie rin ke mion-en kevbo ovbi ere, oro na giegie fi Osisi gi iran vb'-owarokpa rin, Sokpan n' Osisi ke fiee don ya vba ovbi ere o ke de wu yoto vb'-iyeeke ere, n' ohue ke mu-ee ghari owa, or iren tobore na giegie y' ohan san hin erhan ghari odukhunmwu; O ke gha tu kankankan lele uwoha hia khian we, "Ek'-Ako, Ek'-Ako, Ek'-Ako" ighi iren ma ren n' iren ru vben Oka tam' iren ne ren ke ghari eze ya kp'-obọ egho. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, "emen sobo mu erhan o ke gha tu Ek'-Ako khian ra orhiokhue oro gbe emen owie.

Rhunmwudorin "Ek'-Ako" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwi hia no ghe rhiyo ye eze kevbe ehekehe rho-kpa vb' owie no ovbi ere ghe mieke na wu udemwuri, ra nuwu udemwuri ghe gb' ovbi ere, Uwu ovbi omwa kevbe emwi no te mu omwa no vbe sora e oro lele Ek'-Ako kevbe Etur'-Oruhu khian vbe emwi hia vb' Ih'-Ominigbon.

77 EK'-ODIN

Ek'-Odin ke de n' Olokun vb' Ih'-Ominigbon ed' okpa n'-use na gha soe vbo ye kherhe vb' eghe rin, or Oka na tama ren no ya bo-owa ikun okpa -yan-uri yoto, no y' ewe okpa ru uhunmwu enren vbevbo kevbe no gha wua ayon na da no mieke na khin Ogi-eze ni r' oto agbon hia, O ke gele ya ru vberio ze.

Ugben no ghi kpee fua kherhe vb'-iyek' orin, Oha ke bu ere gha khian ya ronmwon-en, Sokpan Olokun ke mianmian da ayon ed' okpa, Or' oha na rhunmwudorin y' ohu sora e gharie vb' ayon gbee; O ke dac esesemwese, oro na tobore yiye ne egbe ere

ighi iren i-ghi dōlegbe dayon ededemwede.

Ugben nō ghi vbe kpee fua esesemwese, Ora nō le, nō mose esesemwese kevbe nō mwe evien okpa yan uri ke ya ronmw' olokun, or' olokun ha kakabo tonmu esesemwese, ikun okpa-yan-uri nō boe ke von tententen. O ke gele khin Ogi' eze hia okieke, ore eze nekpa hia na ya gha y' uhunmwu rhanmwoto n'en khirhikhirhi, iran ke vbe kakabo ya gha kpe gae ugbugbehia. Oro oha na vbe dōlegbe bu ere gha khian okieke, Sokpan, Olokun ke y' ohu rhi ere y' eguomwadia ne Ora n' amweuonren n'-odion kevbe amwebo nō gha ho erhan giēe ugbugbehia.

Olokun ke rhanmwudorin yiye n' eze kevbe emwan hia n' iran gha l-obo Ora n-amweb' iren min iren aro kevbe rinmwiri iren emwi ugbugbehia; kevbe we nō ma ru vberio ren i ru emwi rhokpa n'en hiehie ededede. "Or a ghi na kakabo ti ere rinmwian re emwi hia vbeiran k' eghe rin ghade we "Ora o, Orao, Ora o, Ora o, Ora o, Ora o." laho tam' Olokun ugbolu atetewere oha na men nō se nō r'oke nō sinmwiri mwen kevbe nō y' igho kevb' efe mwen. Ek'-Odin rin oro vbe de n' oha Edo vb' Ih'-Ominigbon nō na vbe zese okpa rin oro na see kevbe de yan Ogie nekpa hia mucto okieke vb' eghe rin. Ore a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, "Olokun s'eze o de yan eze, Oba vbe sigie o de yan igie ughanmwa se-erhan o de yan erhan".

Rhanmwudorin "Ek'-Odin" gha de n' omwa vb' Ih'-Ominigbon, O ghi kakabo gha y' ewaen kevb' ude ru emwiri hia nō mieke na khin omwa nokha kevbe ogie na kpe ga vb' ede agbon onren okieke.

Sokpan nō gha rabo n-Olokun, Oba kevbe uhunmwu enren ugbugbehia. Emwen Olokun, Oba kevbe nō s'omwan ra asonmwanoro lele "Ek'-Odin khian.

Ugben n' Ogbeide nō y' Ominigbon rie-ovan ghi kpaō hin iruemi Iha re vbobo Oronmila vbe ghadi Edo, o keya mu ugbo vb' egb'-ebo na wua.

Ugben nō ghi y' evba ya bokhi yo ed' okpa, a ke fi ugbo ere hia fo vbote Sugbo vb' ede nogieva unu ke mobo yan-en yo esesemwese. Er' iran vbe ruēe vb' eghe egbo, ekhuen, egua, ifema, abema rihirin ya eghe ikpenma. Ugben nō ghi vbe vu iyan eva ghari owa ghe ed' okpa a ke vbe vu ovbiagban okpa fo fefefe vbote sugbo vb' owie ede nogieva. O ke tu yo kankankan, oro na rhanmwudorin ya guol' uvun huēren yuwoto vb' ugbo ere vbeva, O ke vbe guol' uvun y' uro okpa, o, heko mu ekpede la uwuvun rin, oke vbe mu uro rin gu uhunmwun enren vbe-unu nene uvun, o kecha khe emwi nō ri ugbo ere vberio ugbugbehia. Ukben nō ghi ze kpee kherhe vbiyeko-rin, akhrha (emen) nokhua okpa ke k' uhunmwun erhan tuore tota yan uro rin, o ke giēie mu oguega gbotō vb' egb'-uwu ti ere ore "Ek'-Okan" na de n' en, oro na giēie y' obō kan akharha re ghe ugben nō ghi khian vbe mu-ee gb'oto ukpogieva Ominigbon ke rhi ifenmwun obi okpa l-uvun nene uo ya sae vbototo egen onren udemwuri o ke de gbotō vbeva vb'-owarokpa rin, or' Ominigbon na giēie we nenuro fua o ke ladian vb-uwu nenuvun o ke y' opia gbe n' akharo fo, o ke vi oguega re rin ghadi owa, o ke dōlegbe dōlee yi esesemwense; oro ghi r' oguega n' oka hia fi vb' Ih'-Ominigbon k' eghe rin ghade. Ori a ghi na vbe kha we, ovbokhan i-fi egbo ebō sokpun Ogbeide nō y' Ominigbon rie-ovan okpa; kevbe na ya ria Ih'-Ominigbon we, " n'-akharo rhanuan e-gen ghe ighe emwi nō gb' eken r' uhe eken,

Rhanmwudorin 'Ek'-Okan gha de n' omwan n vb' Ih'-Ominigbon, oghi kakabo gha y' kevb' ude ru emwiri hia rhanmwunda ne emiamwen akhara, emwi ra omwanō rowa re kevbe nō sik' ore ghe

mieke na kopkpoe ra nọ ghe gbee; kevbe we nọ heko gha fi akharha ra nọ heko gha ghe ne emianmwera akpatale (atorbi) kevb' ite ghe vbe mieke na logh-
o-ee ra gbee. Rhunmwud' oghe, akpatale, eken, akharha kevbe emwi ovbehe na y' egen ra ero ru hia orọ lele "Ek'-Okan" khian vb' Ih' Ominigbon.

79. EK'-OGHAE

"Ek'-Oghae" ke de n' Oba Ewuare vb' Ih'-Ominigbon ed' okpa vb' eghe rin, or' Oka na tama ren nọ ya kpe ru obọ re kevbe we, nọ gha rabo n'obọ re ugbugbehia ighe ikakabo ra iwobọ orọ zee igh' osetin do ri-oba. Ewuare ke gele ya gha ru vberio zẹ ukpukpo.

Sokpan, ugben nọ ghi mien ighe emwi n' iren ya ruẹ e ukpukpo bun gbe rhunmwuda ukhukhu emwin nọ y' obọ re ru hia, o ke rhunmwudorin yiya na gha heko dugi-obọ kherhe, kherhe rhunmwuda a gha we na kakabo dugie ere emwin gha fo vbaza.

Ore a ghi na yae ria Ih'-Ominigbon k'-eghe rin ghade we, gban emwen ni gban, obọ o zee ighe irunmwu ma min ugbo.

Rhunmwudorin "Ek'-Oghae" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha y' ewaen kevb' ude ru emwin hia nobọ re mieke na setin gba emwi nọ ho ra nọ setin ru emwin nọ ho nọ ru hia.

Obọ, ikakabo kevbe iwobọ nokhua' orọ lele "Ek'-Oghae" khian vbe emwin hia vb' Ih'-Ominigbon.

80 EK'-ETE

Ehen kegha rhuo ugbugbehia vb' eghe rin igh' omwa rhokpa i-setin ghi iren hiehie. Ogbehen ke rhunmwudorin ya f' Iha yo ghe vb' ogh' Oka Ominigbon ed' okpa emwi n' iren gha ru n' iren mieke na setin gbe-ehen, ore "Ek'-Ete na de n'-en; n' oka ke tama ren nọ kakabo muegbe yo esesemwese nọ mieke na setin gbe ehēn kevbe we nọ ya rhi ikolo y' eghoe

ra nọ mu Ogua (Oguva) y' amẹ nọ mieke na setin gbe ehēn. N' ogbehen ke gele ya ru vberio zẹ, orọ na setin gbe ne ehēn okieke, o ke ye erhan see ra y' ague gbae; uwonmwẹ or a ghi na rhan ehēn. ori a ghi na yae ria Ih'-Ominigbon k' eghe rin ghade we, ama i-gb'-ama orọ de n' ogbehen nọ na setin gbe ehēn.

Rhunmwudorin "Ek'-Ete" gha de n' omwa vb' Ih'-Ominigbon, o ghi kakabo gha ye ewaen kevb' ude ru emwin hia nọ mieke na setin ru emwin nọ ho nọ ru hia, kevbe we, nọ vbe gha y' ewaen ru emwin n' omwa ovbehe ghe gbee ra mu-ee gba ye erhan okieke Emwen ehēn, eghoe, ikolo, emwin nọ logho hia kevbe akhonmiotọ orọ lele "Ek'-Ete" khian vbe emwin hia vb' Ih'-Ominigbon.

81 EK'-ETURE

Ek'-Eture ke de n' Ewuare (Ogun) vb' Ih'-Ominigbon ed' okpa vb' eghe na na khu-ee kin or' Edo re use na gha soe, or' oka na tama ren nọ ya gha mu ugbo ighe erio agbon gha na ma n'-en, kevbe we ne emwan ni r' agbon kevbe erinmwun hia gha hon emwen onren ugbugbehia, o ke gele ya ru vberio zẹ. Ugben nọ ghi ha iyan ren hia y' eru fo ne, oyi keya gha duce fannọ ugbugbehia, Ewuare ke rhunmwudorin ya khe n' oyi vb' ugbo ason okpa, orọ na mien erha n'omaen okpa nọ y' ukhurhe khin okpo khian ghadiere vbevba vbe do fannọ iyan, Ewuare ke gigie mu-ee vbewarokpa rin, sokpan unu ke yan-ee esesemwese nọ na mien igh' ohen n' erhae nọ. Orọ na sobo mu ukhurhe rin vb' obọ erhae, o ke tama ren ighe vboze nọ na gha kpokpo iren vberio be yi? Rhunmwuda ren ma min emwin rhokpa vb' ukhu ere nọ serae y' agbon, ore ren na ya mu ugbo n' ohanmwun ghe gb' iren rua. Ugben n' Ewuare ma ghi rhi obọ hin ukhurhe erhae rin re rhirin nọ kpaọ ghari erinmwun, erhae ke rhunmwudorin gha sihan rinmwian en vberian na we:-

Ogun n' ovbi Oḥen darigho dase,
 Ogun n' ovbi Oḥen darigho dase,
 Ede igbe erinmwini darigho dase,
 Efe r' aro erha darigho dase
 Efe r' aro iye darigho dase
 Efe r' aro ehi darigho dase
 Ogun n' ovbi Oḥen darigho dase

Sokpan, ugben no ghi kpee fua kherhe vb' iyek' orin, nen' ikhurhe ke bun eva umwo-unwen, or' Oḥen ne erhae na ru gbene y' or' aro vb-owarokpa rin. Ewuare ke mu ukhionmw' ukhurhe ogho ghadi owa. Ugben no ghi rioba fo ne okieke, o ke mu ukhurhe rin gboto vb-aro erha, iye kevbe aro ehi erha-e, oro na gele guolo oto evba rin hia v' efe ogho erha-e orherheubien rh-en ladian. Oke rhunmwudorin y' ukhurhe rin k-aro erhae, o kegha rue ukpukpo. Na fu ukhurhe mw' oboro or' aghi ya ria "Ek'-Eture" vb' Ih'-Ominigbon k' eghe rin ghade. Ore emwanni r' Edo hia ke suen gha y' ukhurhe k-aro erh' iran gha vbe rue ukpukpo k' eghe rin ghade. Rhunmwudorin "Ek'-Eture" gha de n' omwa vb' Ih'-Ominigbon, oghi kakabo gha y' ewaen kevbe ude ru emwi hia no mieke na ma vb' okieke ed' agbon onren.

IHA UGHUGHAN OVBEHE HIA NI RO

Iha ughughan ovbehe hia ni ro ena khin:-

Ih' Oronmila
 Ih' Akhuekhuere
 Ih' Obiro
 Ih' Olokun (Akpele)
 Ih' Ewawa
 Ih' Umian-aro
 Ih' Alufa (Imole)

Oh'-ovba osa or'udazi
 Oh'-odin Na ghe yenhoro y' emwen onren,
 Odin-Eka Na min ehe na lefe,
 Ek'-ovba Rhunmwunda Ren ore erhamwane
 No r'erinmwini.

No hunwan ma kon, sokpan oko emwen ye vbosisi.
 Ufomwen

AVBE EBE VRO-BO OGEBE OKPANI:-

Ekherhe vbe Itan Edo.

Okha Edo.

Agbedogbeyo.

A short History of Benin.

Ebe Imina.

Bini Law and Custom

Concise lives of the famous Iyases of Benin.

Murder of Imaguero and Tragedy of Idah war

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Urodagbon

Ihuan Edo

Some stories of Ancient Benin.

Some Tribal Gods of Southern Nigeria

Ozedu—Interpreter.

The City of Benin.

The Origin of Benin.

Bini Titles.

Amaze vbo omwan tawiri.

A brief life of the Hon. Gaius I. Obaseki (C.B.E.)

Marriage of the Princesses of Benin.

Ere Edo.

Iha Ominigbon.