

and information science system lie in the orientation of the field towards a scientific logic of ‘information retrieval’ and ‘information access’.

IFA DIVINATION AND ETIQUETTE OF IFA DIVINATION

The Ifa divination system was added in 2005 by UNESCO to list of the “masterpieces of the oral and intangible heritage of humanity”. Performing Ifa divination is called ‘Ifadida’ or Idafa (or didaowo and ounte ale). Idafa/Ifadida is performed by a babalawo or iyalawo or iyanifa (an initiated priest or priestess). Babalawo can be translated as ‘father of the secrets’ while “iyalawo” (mother of secret) or sometimes “iyanifa” means mother that has Ifa (i.e. its blessing). The babalawo or iyanifa provides insights about the current circumstances impacting the life of a person requesting this information and provides any necessary information to and the individual.

Initiation into Ifa requires rigorous study, a babalawo must learn and understand each of the 256 chapters (Odu) of Ifa. The minimum of four verses will of necessity include ‘ebos’ and ‘oogun’ (medicine) that are embedded and relevant to each of the verses, plus other issues that compliment divination. An accomplished babalawo must know about ten verses of each of the 256 chapters of Ifa (256 oduifa). Regardless of gender, whoever aspires to practice Ifa must have this qualification. In essence, ifa practice does not preclude a woman provide such woman acquires that required qualification. Odu – a special orisa can only be received by a babalawo who decides to perform the special initiation that will allow him access to Odu. A woman cannot be initiated into Odu. This is because since she already has a womb, she has no need to receive Odu. (See appendix)

PROCESS OF IFA DIVINATION

rites, but egungun priests are the ones in charge of invoking the spirit of the Ancestor and bringing them out. The invocation is done when the egungun worshippers dance, drums, and possessed by the ancestral spirits, that they beat everybody they see with their Whips. They believe using the Whip against people could help to clean the community from wickedness. After this, the egungun priest advice, warn and pray for their spectators, and people give them money which evidently results to the priests becoming richer.

Egungun is otherwise known as the masked ancestors of the Yoruba kingdom which assures the people that the dead are among the living. The chief priest of egungun that does invoke the spirit of the ancestors is called “Alapini”. The festival is celebrated annually in the Yoruba kingdom, in almost all the towns and cities and this has tremendously contributed positively to the Nigerian economy, and also helped to foster unity among indigenous people.

METHODOLOGY

Issa (2001) opined that research design is meant to provide a detailed explanation on the procedures to be used in carrying out the research; that is the master plan to be followed in the conduct of the study. Research design therefore is that logical model inferences regarding casual relations among the variables that are being investigated.

The research design adopted for this study is the survey research method. It enhances the gathering of data on the management of indigenous knowledge (Ifa and egungun) in southwest of Nigeria.

The interview was conducted on 10 Ifa and Egungun priest. The interview was personally carried out by the researcher with the assistance of an ifa priest. Also personal observations done by the researcher also go a long way in gathering relevant information to compliment the response of the respondents.

- IV) The festival of ifa is usually done in June and worshippers or ifa priests do attend the ceremony all over the world as it marks the new ifa year.
- V) The documentation of ifa divination process has been passed orally all these years from superior to subordinate. The only form of documentation done is the prescriptions done for clients, which are documented in order to have a reference point when another client comes for the same kind of consultation.
- VI) It was also discovered that the documents were preserved traditionally using traditional medicine like 'kafora' to preserve the material.
- VII) The festival has to be done on yearly bases in order to mark the new ifa year thereby divining or making consultation for the do's and don'ts of the new ifa year.

CONCLUSION

On the account of summary of the findings presented above, the following conclusions are hereby drawn.

The documentation and management of indigenous knowledge especially the divination of Ifa and egungun has not been encouraged. Even with the traditional method of preservation, the process has not been justified compare to the developmental era we are in now. This knowledge has to be documented and managed so that records or events of the past can be used as the frontier of knowledge of the present in order to benefit these that will be coming in the future.

RECOMMENDATIONS

Based on the summary of the study, findings and the conclusions drawn, the following recommendations are made:

- I) The Ifa and egungun priest should come together and reason within themselves for the need for documentation of their divinations for future references.
- II) Both oral and written documentation should be done so that if by any means the person with the oral knowledge dies, the written knowledge will remain and vice-versa