

## **Magic And Hunting In Igbeti, Oyo, Nigeria**

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### **Abstract**

*Hunting is one of the primal and oldest professions among the people of Igbeti. Other professionals are pathologically jealous of the respect hunters command in society. They, therefore, simulate the hunters' achievements. The aim of this paper, however, is to chronologically delineate how hunters use magical methods to achieve their hunting voyage when it seems difficult to naturally kill animals. Previous works have focused on how Ijala is used by hunters, Yoruba hunters and their culture and narratives. They have largely ignored the vital role magic plays in hunting among the people of Igbeti. The paper used ethnographic research. In-depth interviews were conducted with recognized hunters in the community. The paper found out that the use of magic in hunting is an age-long practice among hunters and that it is still popular in our contemporary society. The paper used Akinsipe's socio-cultural relevance theory to examine the importance of the hunters in Yorubaland. It recommends that since magic could be good or bad, the good ones should be sustained while the bad ones popularly referred to as sorcery should be effaced. In conclusion, hunters in Igbeti were seen as utilizing rituals, incantations and sacrifices as magical tools to carry out their hunting enterprises.*

**Key words:** *magic, hunting, Igbeti, rituals, incantations, sacrifices.*

### **Introduction**

#### **Igbeti Community Worldview**

Igbeti is a town located in the northern part of Oyo State, Nigeria. The town's population was approximately 81,000 as of the 2006 census. Igbeti is also known as the "Marble City" for its rich marble deposits. It is situated in the Olorunsogo Local Government area which is one of the thirty-three local governments in Oyo State. It has Ilorin, the Kwara State capital to her East,

Ikoyi Ile to the South, Igboho and Saki to her West, while the old Oyo National Park lies to the North. Iya Mopo and Agbele Rock are the two most visited of the 16 hills in Igbeti which occupies over six kilometres of land mass and is as high as one hundred and fifty feet. It was once used as shelter against attacks. Agbele rock is a naturally formed statue said to depict a mother with a load on her head carrying her child. There is also Bata Erugba. It is so named because of its drum-like structure. There are annual activities of interest and tourist attractions in Igbeti such as an annual mountain, hiking and picnics for Easter Mondays. These attract tourists inflow into the town.<sup>7</sup>

The first settlers around this area were Alaafin Sango Olufiran Ajaka Iji and his followers. Sango, son of Oranmiyan, settled on Iyamapo hill with his supporters after the death of their father, when the Oyomesi (Kingmakers) did not select him to be the king. Instead, Oyomesi selected his brother, Dada Ajuwon Ajaka Iji. He spent about seven years on the hill before he was recalled to the throne by the Oyomesi when they deposed his brother, Ajaka Iji, for his wickedness. His palace is still there on the hill<sup>8</sup>.

Alaafin Sango ruled Oyo town with an iron hand and subdued Oyo enemies for about 14 years. After his sudden death, his followers made him an Orisa (Semi god) and along with his wife, Oya. The Oyo Yoruba accepted him as an Orisa and he had many followers. A few years after his death, the Iji family came from Oyo to settle. They were brave hunters and worshippers of hills that protected their mentor. Later, more famous hunters, princes, princesses and other traditionalists migrated to join the early dwellers. These numerous but separate settlements dotted the expanse of the rich valley of the sixteen hills. According to Ogunbiyi, the record shows that when Abiodun Adegolu (1770-1789) was Alaafin and Gaa was his Basorun, the advancement of Uthman Dan Fodio Jihadists towards Yorubaland was imminent. This forced Alaafin Abiodun to invite many Yoruba leaders, Obas (Kings), chiefs and others to Oyo for a crucial meeting. At the meeting, he advised all Yoruba to get set to fight the Jihadists. He encouraged the amalgamation of small settlements and for big towns to absorb small settlements. This led to the amalgamation of various settlements under a strong bond of Oath (imule) to forge a common front against the invaders at Ile Imule of Ile Igbeti in 1807.

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<sup>7</sup> Igbeti, en.m.org. retrieved 22/4/2023

<sup>8</sup> D.O. Ogunbiyi, The history of Igbeti. An unpublished paper on the History of Igbeti, 2006

That the Igbeti people are religious admits no arguments. They are glued to their religion. They believe in the power that brought the universe into being. Despite the changing phase of the world as exemplified in civilization, westernization, etc., they believe that there are human cases that need solutions through divination. Through divinations, truths surrounding bewildering situations are unravelled.

Since God is first in the religion of the people, it becomes imperative to mention the machinery God uses to rule the world. In the theocratic governmental belief system of the Igbeti people, the Supreme Being, Olorun, is at the centre while other agents assist him in managing the affairs of the community.<sup>9</sup>

Going by the belief of the people, the divinities come immediately after God and the majority of them assist in the creation and theocratic government of the world. They are also seen as the assistants of God. They were brought into existence by God and they can only operate on the authority given to them by God. They are not in any way ranked equally with God and they have no power to usurp the functions of the Supreme Deity. The Igbeti people are conscious of the fact that Olodumare is the Supreme Being and that the divinities are His subordinates. These divinities serve as intermediaries between man and God. For instance, the divinity attached to hunting among the people is Ogun. Ogun is usually worshipped by hunters. They appease and pray through this god to have smooth hunting and this god of iron in turn takes their petitions to God for final approval. The divinities that are common among the people are Orisa Oko, Ogun, Esu, Sango, etc. They are called Orisa.

After the Orisa, the people believe so much in the power associated with the ancestors. They believe that death is a continuation of life, the fact that one dies at old age or any age does not mean the end of life. Although the dead may not be seen on the surface of this earth, life continues where their souls go to. Whether the person will enjoy or suffer when s/he gets to heaven depends on what s/he did while on earth. Those who were not involved in any anti-social activities and those who had contributed meaningfully to their immediate environments while on earth are the ones considered qualified to be called ancestors.

Spirits, according to African belief, are ubiquitous; there is no area of the earth, no object or creature which has no spirit of its own or which cannot be inhabited by a spirit. Thus, there are

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<sup>9</sup> Chief Gbadegesin, The Oluwo of Igbeti Interviewed 21-06-2023

spirits of trees, that is, spirits which inhabit trees; and there are those attached to stones, mountains, lakes, sun, moon and stars. They are called by different names.<sup>10</sup>

Finally, the people believe in magic and medicine. According to them, these phenomena came into being because of their urgent need. In Igbeti, magic and medicine are so popular, that they are used daily by the people. Hunters, farmers, traders, chiefs and even their monarchs make use of the phenomenon. Hunters who have suffered and are injured in the bush make use of magic to kill animals and heal themselves. They know the different leaves that could be combined for their healing.<sup>11</sup>

### **Magic and Religion**

In his popular work, *The Golden Bough*, James Frazer<sup>5</sup> gives a striking explanation of the difference between magic and religion. According to him, magic had existed before religion. He gives an evolutionary explanation to support his position. According to him, the history of humanity began with the age of magic, followed by the age of religion and then the age of science ended it all. The age of science, according to Frazer eroded the belief of the people in magic and religion because the advent of science gave solutions to the problems of the people. Frazer analyses how this erosion started. He says that the age of magic started when primitive people noticed that the world was a battle ground. These people believed that they could not live without facing one problem or the other, so they concluded that there must be some hidden powers inherent in the natural phenomena that could be tapped for their good. During this period, magical spells and rites were used. But when the early man realized the terrible weakness of magic which they earlier believed in, most especially when their magical spells and rites did not work, they then resolved that a more adored power could be controlling Nature. This power they referred to as superior beings. They believed that these superior beings could help them combat some of their difficulties and explain the unexplainable. Thus, the age of religion registered its presence.

To Frazer, religion has to do with total “conciliation and propitiation of powers superior to man which are believed to direct and control the course of nature and human life”. The move from magic to religion vividly gives some unassailable explanations for the fluidity of nature, as man, then, believed that Nature possessed a mightier power. Frazer, in his chronological explanation,

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<sup>10</sup> Mugambi and N. Kirimi 1971. *The African Religious Heritage*, Oxford University Press, New York. 108

<sup>11</sup> Chief Gbadegesin, *The Oluwo of Igbeti* Interviewed 21-06-2023

believes that the human race is traceable from the age of magic to that of religion and finally the third stage, that of science which exceeds the previous reasoning (magic and religion).<sup>12</sup>

The phenomenon of magic is also explained by Edward Tylor. Tylor believes that the position of Frazer on magic should not be questioned. It has attracted the attention of many scholars. According to Frazer, from the above argument on the evolution of magic, it was after the failure of magic that religion came to be remembered by the primitive people. Frazer's view was still generating vituperations among scholars when he threw in another bombshell - that man later discovered that the mighty beings that he tried to conciliate were truly extraneous.

The division of the human race as created by James Frazer, in his evolutionary theory that splits human history into the age of magic, religion and science, has been a subject of concern to many scholars. Malinowski<sup>13</sup>, for instance, publicly disapproves of the former's thesis. To Malinowski, evolving human history will be practically inarticulate and will never fit into the discussion. He challenges and asks this mind-burning question: "Who was there when the event as claimed by Frazer happened?" Malinowski, therefore, warns that scholars should be careful in giving judgement. Malinowski also says that if Frazer claims that he was told, he should say the name of the country and when the fellow told him. He states further that by trying to evolve human history, it means that the fellow was present when it happened or had prior knowledge about the issues in the quote.

He argues that human history has not evolved through coexistence and is present in society at all times. Malinowski was able to reach this conclusion having studied and done lots of work among the Trobrianders and Islands tribes in Guinea. He was able to explain how backwards the Trobrianders were when it comes to science and technology. According to him, despite this obscurity of science, it still exists in its rudimentary shape there. In his argument, he points out the canoes built by the Islanders for fishing and transporting themselves from one place to another. Building canoes alone, according to him, simply means that the Islanders must have acquired some skills and crafts which gives a convincing explanation for the fact that science cannot be said not to exist in that society.

He explains further that:

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<sup>12</sup> J. Frazer, *The Golden Bough*, New York, Macmillan, 1922, 176

<sup>13</sup> B. Malinowski, *Magic, Science and Religion and other Essays*, Boston. Beacon Press. 1948, 128

If science be understood a body of rule and conceptions, based on experiences derived from it by logical inference, embodied in materials achievements and infixed form tradition and carried on by some sort of social organisation even the lowest savage has science however rudimentary.<sup>8</sup>

Proving his argument, Malinowski believes beyond a shadow of a doubt that the evolutionary theory as propounded by Frazer should not be taken into consideration because the primitive people did not rely merely on magic for their activities. They believed that having empirical and scientific knowledge of something is also very important. Malinowski, apart from this assertion, also rejects the merging of science and magic in one form and religion in another as sacred. This is because these phenomena involve traditional acts and observances that are regarded by natives as sacred while science belongs to the position of the profane. He relates to the arts and crafts which were carried out based on empirical observations of natural processes and a firm belief in nature's regularity.

Malinowski sees magic and religion from another perspective. Religion and magic according to Malinowski played an important role among the people he studied and its significance cannot be carpeted. He sees magic and religion as:

as important and play psychological and social function in a society, while science is a pure empirical or practical function. Every religion has two entities that is in form of belief in providence and immortality. Providence means that every individual who believes in the existence of God communicates and makes connection with him for his troubles and problems because the supernatural agent is in sympathy towards man's destiny.<sup>14</sup>

Malinowski further argues that the general and acceptable belief of individuals in life after death and reincarnation has given lots of interpretations as representations of their psychological stress. In a sharp rejection of Frazer's view, Malinowski suggests that science does not provide a single answer to these questions. He makes a scary suggestion that anyone who lives his life on the principle of science would find himself completely dispirited. To him, religion, as a social phenomenon, provides answers to man's petitions.

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<sup>14</sup> B. Malinowski, *Magic, Science and Religion and other Essays*, Boston. Beacon Press. 1948, 128

Salutary augury to evolutionary theory as propounded by Frazer. Science, according to him, has succeeded in taking up the position of magic and religion. his position is arbitrary and lacks veracity because so called secularized countries like the United States of America, the United Kingdom and even Russia where there is advanced technology, belief in the supernatural still exists. Therefore, the evolutionary theory of Frazer is not only speculative but, it also lacks pragmatic evidence. The antithesis of Malinowski is brilliant and scholarly as it provides sound scientific evidence.

In fairness to Frazer and Tylor, whose scholarly works have contributed to the study of magic and religion, hardly can one study magic and religion without acknowledging the duo. We can honestly deduce the fact that when new things come, right from the history of the human race, the previous ones are considered obsolete. Magic, which was once known by the primitive people or those who did not have the practical knowledge of technology, was looked down upon during the medieval times although the medieval period was still a time of magic, religion was just catching on, so there was still deep belief in magic. When the church got powerful and marginalized magic by labelling it as a left over from a barbaric past, history tells us that about 50,000 people were massacred over two centuries, mostly by religious figures in the name of witch-hunting. Moreover, Islam, Judaism and other religions reject magic outrightly. Appreciating Tylor and Frazer does not mean that their views are acceptable. The above arguments by Frazer and Tylor with the explanations given have clearly shown that their positions are not tenable. They have only succeeded in contributing to the argument. Also, both have clarified the existence of magic no matter what they must have written for or against it. For them to have agreed that magic once existed has shown their positions as to what magic was and is all about. Also, in our contemporary society, when magic is mentioned, people tend to see it as something used for entertainment. Many people do not know that there is good and bad magic. They also do not know that magic is in categories. The one that captures our attention is the one used by hunters<sup>15</sup>.

### **Magic used for hunting in Igbeti**

Hunting is so popular in Igbeti so much so that the hunters have associations. Many hunters do not develop any other skills other than hunting. The majority of them interviewed believed that

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<sup>15</sup> P.A Dopamu, 1977. *The Practice of Magic and Medicine among the Yoruba*. Being a Ph.D Thesis submitted to Department of Religious Studies, University of Ibadan. 11

they could not live without hunting. They are proficient and versed in it. There is magic attached to hunting. The fact that there is a bush where one can easily kill animals does not mean that killing animals is easy. Odediran Mathew,<sup>9</sup> a well-known and highly revered hunter in Igbeti, said that in his family, they always sing a song to introduce themselves as hunters. The song goes thus:

Ògún ógbè mi, Ògún gbè mí  
Ògún tó mo orúko ìyá mi  
Ògúnsilé lorúko bàbá mi  
Èmi lòmọ alága Ògúnsilé ìlú Ìgbètì

Ogun is always at the right side of my fence  
Ogun who knows the name of my mother  
Ogunsile is the name of my father  
I am the son of the leader of Ogunsile in Igbeti

Stealing, according to Odediran, is forbidden in his family. Instead of indulging in it, they will pick up their guns and head straight into the bush. If a hunter wants to kill more animals, he does the following:

**Prescription:** The hunter will give a razor blade to his mother to cut his hair, burn the hair with Odindi ataare (alligator pepper), mix it with pap, get one hen and go straight to the farm, remove the feather of the bird, touch it with his head and pray, mention the type of animal he wants to kill and the number of animals that he wants to go home with and pray never to meet an intruder on his way going. He will kill the animals of his choice. After the prayer, he will bury the hen at the spot and then go into the bush. The hunter will come home with all the animals he must have mentioned in his prayers.

After the hunter's enterprise in the bush, he must return to where he buried the hen, cut the intestine and hearts of some of the animals killed, put them in a plate, put palm oil on it and keep it there. Having done this, he would not lose any member of his family. The penalty for infractions could be as severe as losing up to two members of the family to the cold hands of death. This is why those who are less adept in the use of magic refrain from it. The hunter who successfully uses this magic always comes home with enough animals. On several occasions, he

will hire people to help carry the dead animals home. If a hunter wants to kill Ehoró (rabbit) or Aparó (peacock), Odekunle<sup>10</sup> advises that he should do the following:

**Prescription:** Get a sport where aparó has eaten, pack the left over and eat it with ataare alligator pepper, remove four feathers of aparó from the two sides, burn them and put yenko inside. Rub it on your hand and touch your face with it, you will see where all the aparó assemble. To kill Ehoró – hare-, remove its left eye, pick beans scattered on your way to the farm, pick a broken mirror or any sharp object to make an incision on your forehead, you will see ehoró – hare -, anywhere it is.

To kill a rabbit, one does not need to set any trap. Do the following: look for goin goin, eru alomo, iru okete - rabbit tail, the right hand of a rabbit and one alligator pepper. Pack all with black soup and bath with it when you are going into the farm. When you get to the hole where a rabbit lives, kneel and sing. While singing, hit the ground with your hand:

Òkété jáde wá mu gòìn gòìn

Òkété jáde wá mu gòìn gòìn

Òkété jáde wá mu gòìn gòìn

Òkété come out and drink goin goin

Òkété come out and drink goin goin

Òkété come out and drink goin goin

The rabbit will come out of its hole and you will kill it with your bare hands. Rabbits like this song and anytime the song is sung, they come out to listen and in the course of listening to the song, you can easily kill them.

Another type of magic used for hunting is that which is used when there is an organized hunting enterprise. Before leaving for hunting, the magic is prepared and each hunter passes through the place, stepping on the magic as he passes. The magic is called “didi igbe ode” - the use of magic against animals of the forest or the use of magic to cause a commotion among the forest animals. Just like the one we earlier discussed, the belief is that as soon as the magic is done, the animals will be running to the place where they could be killed easily. By the time the hunting expedition finishes, animals of different species would have been killed. According to Odegbemi,<sup>11</sup> the following magic is used for this purpose:

**Prescription:** Get the leaves of the itapara plant and bend the leaves around to form a head pad (osuka). Put or is it Drop? the osuka on the way to the hunting forest. When the expedition is to begin, put fire on the osuka, then put gun-power in the fire and let it burn. Let the hunters pass through it and step over it with the left leg, as the fire burns. This will make the animals run helter-skelter to meet the hunters who will kill them.

Odegbemi states further that it is important to note, at this juncture, that every hunter has a taste; many of them would not want to kill any type of animal but particular ones. In this type of case, the principle of using like for like or the principle of similarity in magic is seen here. Something that looks exactly like the animal they want to kill is included in the magical preparation. This type of magic is scarce and it is not always used. It is used when important hunting enterprises are to take place. In this case, the entire village may support it. Below is the recipe:

**Ingredients:** The root of the itapara plant, the root of the senifiron plant; the root of the akerejupon plant, the root of the ilakosi plant; nine eeru (xylopia aethiopicum, ethiopian pepper).

**Prescription:** Cut the mentioned roots into pieces, and get the tail of a deer and that of any other animal you want. Paint a mortar in nine places with white chalk (efun) and cam wood (osun). Place the mortar in the open space outside. Paint the skull of the animal with efun and osun. Put all the ingredients in the mortar. When the hunters are ready for the enterprise, they will open the mortar and let each dip his left hand into it and rub his gun with the water. The general belief is that they will kill the type of animal whose skull has been included during the magical preparation.

Another one under this category based on the principle of similarity is the magic used to kill Igala (Bushbuck). Here is the recipe:

**Prescription:** Get the eji ogbe mark at the back of Igala, the white sport in the front, burn everything, mix the power with body cream and go into the forest. The hunter would kill as many as possible. It is believed that immediately they perceive the fragrance of the body cream, no matter the distance to where the hunter is, they would run to the spot where they can easily be killed because they would think that the hunter was one of them.

The last two types of magic discussed above are used by all the hunters taking part in hunting expeditions. This is simply called public or community magic. But some are individualistic. The ones used privately are much more popular in Igbeti. The ingredients and prescriptions explained below are good examples.

**Ingredients:** The head of a hen, the leg of a guinea fowl, and the leg of a bush fowl.

**Prescription:** Burn them together with adigbonronku beetle, mix the powder with black soap, and paste the soap on one ridge of aridon fruit (*tetrapleura tetrapters; minoscireae*). Hang the aridon in the house. When going on private hunting, take the soap and wash your hand as you recite the following incantation:

Bí awó tan ilè a rí jẹ;

Bí adìẹ tan ilè a rí jẹ;

Bí àparò bá tan a ri jẹ;

Adígbonrónkú kii sún ọjọ ikú rẹẹ dọ la

Kí n pa ẹran nílá lónì

If guinea fowl spreads the ground, it gets to eat;

If hen spreads the ground, it gets to eat;

If bush fowl spreads the ground, it finds something to eat.

Adigbonronku beetle never postpones its death till the next day.

Let me kill big animals today

After chanting the incantation, wash your hands with soap. The hunter must also rub the gun in his hands with the water. Once this is properly done, it is believed that the hunter will return home with success.

### **The Importance of Incantation in Magical Hunting**

One thing about incantation that makes it more efficient and powerful is that it tells the true name of an object or the true nature of a subject. It is through incantation that we get to know that there is nothing in this world that does not have a secret name. Knowing the secret name of a thing through incantation makes it easier in the spiritual realm to address some difficult issues. Incantation, therefore, is likened to Yoruba Ori (man's personality soul or guardian angel) who knows the real name of the material being. Incantation, when it is properly chanted addresses some spiritual issues that a layman might find difficult to unravel. Those who are skilful and versatile in it have some information in the spiritual realm that ordinary person(s) do not have. It

is, therefore, not an overstatement to say that the use of incantation enables one to commune and communicate with spiritual beings.<sup>16</sup>

In Igbeti, hunters know that during their hunting expeditions, there are poisonous and noxious animals or insects that could endanger their lives. They do not take this for granted. For instance, they know that snake bite or scorpion sting could kill. When this happens, they know the right incantation to chant to curtail the power of the poison. They do not only use the incantation to curtail the poison deposited in them, when this incantation is properly chanted, the snake or the scorpion also dies instantly and the poison in the body of the hunter will come out at the spot of the wound. The following incantation can be used for this purpose. To make this incantation more effective, the hunter is advised to eschew crying:

Atééré mó ní kókó  
Alùyàndà Òrìsà  
Òpè tí kékeré hu ègún  
Opè omo a fidí sòró  
Ẹgbèta ènìyàn ni yín  
Èrú Onímèsín lè é se  
Ebè àlùbòsà lòòsà ni e wà ko lágbalá  
Ebi ló pa yín  
Le báyo àlùbòsà ààdòta tà  
Òòsà dè, Òòsà òbí nu  
Òòsà ní sèpè  
Igba yín bínú wọlé  
Igba yín bínú wọgbé  
Igba yín bínú wọnú ọmọ ènìyàn  
Èyí tí o bínú wọlé ni wọn ní pè lékòlò  
Èyí tí ó bínú wọgbé ni wọn ní pè ni paramọlẹ  
Ọká sèbé erè

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<sup>16</sup> O.F. Abilawon, 2019. Traditional Magic and Medicine among Farmers in Igbeti Community, Oyo Nigeria. Being a Ph.D Thesis submitted to the Department of Religious, University of Ibadan. 108

Eyikèyí tí ó bá jẹ́ ñbẹ̀

Tí ó lè wà nínú ọmọ lágbájá

Jáde! jáde! jáde!

Small and tiny but without bones

Slaves of the divinities

The palm tree develops thorns from childhood

The palm tree that stings from the bottom

You were altogether too

You were slaves of Onimesin (the king of Imesin town)

Oosa instructed you to make some onion ridges

You were hungry

And you sold fifty onions

Oosa came and was angry

Oosa began to curse

Two hundred of you angrily entered into the ground

Two hundred of you angrily entered into the bush

Two hundred of you angrily entered into the human stomach

Those that angrily entered into the ground are called east worms

Those that angrily entered into the bush are called rattlesnakes

Those that angrily entered into human

Stomach are known as worms

Whichever one of these might be inside

XYZ the son of ABC

Come out! come out! come out!

After chanting the above incantation, the venom will come out. If it is suspected that there are still some venoms in the hunter's body, he can suck and spit out the remaining venom. Why then do we categorize this under magic and not medicine? As we have seen, the healing process is inexplicable and does not involve any material objects like herbs and leaves used for healing. It

is strictly incantation hence it is grouped under magic, and since the healing process is beyond human understanding, it is not medicine, it is called magical- medicine or magico-medicine?

Many of today's New Age beliefs and the increasingly popular "alternative" and "complementary" medical practices are based on magical thinking. A clear example is homoeopathy, based on the principle of "similar". The founder, Samuel Hahnemann, explicitly declared the activity of "dynamic" forces left behind after successive dilutions had removed all particles of the original substance. Magic happens when someone appears to cause something to occur that seems to be outside of the known principles of normal human perception.

### **Ijala and Hunting**

Many Yoruba cultural aesthetics that add beauty to their traditions are gradually been eroded. Ijala is one of them. Ijala is a traditional song text chanted by Yoruba indigenous hunters. Its history and historicity are traceable to Ogun, the god of iron among the Yoruba.<sup>17</sup>

Hunters and blacksmiths are predominantly worshippers of Ogun. They chant Ijala songs to appease the deity. The songs are also used to pray for good fortunes in their hunting voyages. Ijala is, therefore, chanted to show reverence to Ogun, the god of iron. In Igbeti, hunters believe that whenever they see animals in the forest, Ogun's presence is there.

In the traditional Yoruba environment, Ijala is used as a chanting contest organized for only traditional hunters. The chanters would try to outshine one another, using their poetic prowess and in the course of this, incantations are employed. Odede<sup>14</sup> maintains that Ogun was the first to chant Ijala. He affirms that whenever Ogun was drunk with palm wine, he loved to sing and the songs he sang are known as Ijala. He concluded that anytime Ogun went hunting, he would sing Ijala. Today in Igbeti, a good number of hunters know how to chant Ijala but the culture of chanting the songs is eroding. The younger generation does not fully know what Ijala is.

### **Conclusion**

In summation, there are several technological products that one finds difficult to explain how they work: it is no longer news that with one's card, one can easily withdraw money from the Automated Teller Machine. The matches used in the kitchen are another good example: the only aspect of it produced in Nigeria are the sticks, and the one that produces light is imported. Have we ever asked questions about how these things work? They are accepted because they come

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<sup>17</sup> Chief Gbadegesin, The Oluwo of Igbeti Interviewed 21-06-2023

from advanced countries. Our technology is seen as fossil and outdated. Some of the issues raised here can be addressed by our government if we cherish research. Although some must not be encouraged the ones that are not injurious could be given space.

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