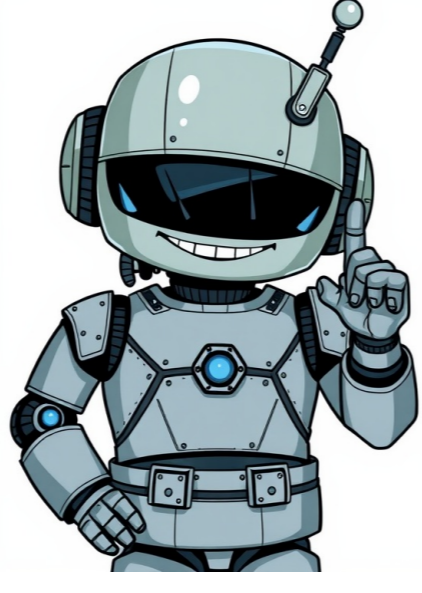


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paraphrased text here
Baba mi arugbo ojo My Father the ancient of Days
Baba mi ta o le pe lejo My father that can't be summoned for questioning
Baba wa Our father
Commander ni o ninu awon orun The Commander of the heavens
Efi ilekun se omi okun mo nigbati o ya jade bi enipe o ti inu tu jade wa You marked the boundaries for the waters when you creates them
Ekun oko Pbaraoh The powerful One who destroys every Pharaoh (stumbling blocks)
God who's care for us overflows
Eleda - Creator of the earth and the heaven
Eleri (Kehur - The supplier of the evidence at judgment
Eleru ni yin - God is fearful in praise
Eleti gbohan gba ro yu - He's attentive to whatever we say
Eletigb'aroye - The great ear that hears all over the world
Elewu oye - The One obeyed in royalty
Eleviyin Imole - The One with Holy eyes
Emi ni ti nje Emi ni I am the I am
Eni aiyeraye - The Eternal One
Eni yanu - Miracle working
God Eni ko o mo - Those who challenge Him, do not know Who you are against
Eni mo o ko - Those who know Him, do not dare challenge Him
Eni ti nrin lori iye apa afefe - He moves on the wings of the wind
Enita ki ki ta o le ki tan - You can never exhaust all His Attributes
Eniti ofo ilekun ide - He that broke the gates of brass
Eri Olola - Evidence of the wealthy
Eru jeju l'eti okun pupa - The Most powerful by the red sea
Eru re saa lo mba mi erujeje - I fear you my God
Ghani, gbani tan sa ya - A Deliverer that we can always run to for help
Ghbanigani ni'jo ogun le - Our defense in time of war
Gbongbo idile Jesse - The root of the tribe of Jesse
Iberr atin opin - The Alpha and omega
Iberr iparan ko si ni iboju - Destruction has no hiding place from Him
Ibi isadi olodumo - The refuge of the righteous
Ibi isadi wa - Our refuge
Ihoho ni ipo-okun niwaju re - Death is naked, it can't hide from Him
Ijinle Ife - Original Lure
Ikan lana - Same yesterday
Ikan lona - Same tomorrow
Ikan loni - Same today
Imole ninu okunrun aye - The light in darkness
Ireti wa - Our Hope
Iwo la ko la ogun aye - Creator and owner of the world
Iwo la lade Ogo - The One with a Glorious Crown
Iwo la lagbala itura - The owner of the palace of comfort
Iwo la so ro ma y'e - His word will always stand and not fail
Iwo lo fi aiyese
Iwo lori ipile re ti ko le sipo pada lailai - He who has established the foundation of the earth that can't be moved forever
Iwo pa da fun awuro lailai igba ojo re wa - He gave orders to the morning
Iwo loba to mo Iwon ipinle aye - The one who measured the foundations of the earth
Iwo loughbeja omo orukan - The defender of the orphan
Iye - Resurrection
Jaquijaqun ode orun - The great warrior of heaven
Jehovah Rapha - The Healer
Kabiyeesi - The King
Metalokan - The Trinity
Mimo, Mimo, Mimo - Holy! Holy! Holy
Nipa ase re ni idi nfi fo lo soke ki o le fo lo re si oke gigig - By the order of the Almighty, the eagle soars to heights to build its nest
Nipa ti Olodumare awa ko le wa di re - The ways of God is past finding out
O da Okun ati Iyangbe ile, oorun osupa ati awon irawo - Creator of the sea, land, sun, moon and stars
O ki iba idogbo ati opolopo otito - Righteous
Justice O rekoja ni ipa - Excellent in might
O si ke opa-idabu irin si agbedemeji - He cut the bars of iron in sunder
O si mu ila orun mo ipo re - He shows the dawn its place.
O wa fi omi bo ipile aiyese mole bi aso - He covered the foundation of the earth with water as with a garment.
Oba Agbikitan - Eternity
ni mo are not enough to praise and honour you, O Lord.
Oba alade alafia - The Prince of peace
Oba alagbada imole - The one with the garment of light
Oba alaya funfun - Immaculate
God Oba aseeyiwu - Unquestionable
God Oba awani obo - King of Kings
Oba lana, Oba loni, Oba titi aiyeraye - God of yesterday, God of today, God for ever
Oba mi eyin le kan okuta iyun ipile aiy'e - My King, who sets the cornerstone of the earth in place
Oba onise nla - The great worker of good
Oba t'ao ri, sugbon t'ari ise owo Re - The God whom you can not see but whose handwork we see
Oba t'engban o le pe l'ejo - The King that can not be judged
Oba t'obi idi Jeriko wo - God who fell down the walls of Jericho
Oba t'oda monomona fun ojo - The God who created lightning for the rain
Oba t'oro f'oro da ile aye - He that created all things by his spoken word
Oba t'ori fi di aye s'ole s'ori omi - He who established the earth on waters
Oba t'oro y'ogbo orisa lo - The Almighty
God Oba t'omo wa - He that knoweth us
Oba t'omu 'banju tan - God who puts an end to sorrow
Oba t'omu mi dake roro - God who commands the storm, peace be still
Oba t'ona dahun adura -GodOba t'oni ninu mimo is Righteous
GodOba t'opi pin okun pupa n'ya is God who parted the red sea
Oba t'osa san gbogbo 'gbese wa is God who pays the price for our sins
Oba t'ose 'gun agbara ese is God who delivers from the grip of sin
Oba ti wa, t'osi ma, ti o si ma wa lailai means The God that was, is and forever shall be
Oba t'oni gbogbo ope means He who deserves all praise
Oba t'oni k'omasi, ti o si si mo means The God who can close a door and no man can open it
Oba t'oni k'owa, t'owa means The God who commands
Oba t'oni olo, t'olo means The God who commands
Oba ti aamu Re duro lailai means God whose mercies endureth for ever
Oba ti emi gbogbo enia wa l'owo Re means He who has the keys to our existence
Oba ti gbobo oba nt'owo Re gb'ase means Kings from whom kings take directives
Oba ti ki sun, ti ki togbe means The king that neither sleeps nor slumbers
Oba ti kiki s'ojusaju means The just
GodOba ti ko ni pin ojo Re pel'enikanran means God that does not share his glory with any man
Oba ti mbe nibi gbogbo nigba gbogbo means The ubiquitous
GodOba ti n'g'ijo iku da means God who can change one's appointment with death
Oba ti nki s'oji saju awon omo-alade beni ki nka oloro si ju talaka lo, nitoripe ise owo re ni gbogbo won je means A King that doesn't impress the rich/famous, nor favor the rich over the poor, because they are all the work of His hands
Oba ti nsi t'enikan o leti means He who opens and no one can close
Oba ti nti t'enikan o lesi means He who shuts and no one can open
Oba ti ntu won ka nibi ti won na iro means He who causes confusion in the camp of the enemy
Oba ti nwo sugbon aiy'e eni san means The healer of our weaknesses
Oba ti nyoni kuru ninu ofin aye means God who rescues from the dungeon
Oba ti o mo wa nigba t'aye o ni si mo means He who will remain at the end of all things
Oba ti oton gbogbo nbe n'ikawo Re means God who has the whole world in his hands
Oba ti t'agan d'olomo means The God who opens the womb of the barren
Oba titi aiyeraye means God forever
Oba tui fi awosanma se aso okun means You made clouds as garments for the ocean
Oba tui gbe irin ti o rifo means The one who suspends the earth on nothing, Halleluyah!!!
Oba to joko soke orun to fi aye ase sitse Re means He makes the heaven His seat and the earth His footstool
Oba tui owa t'owa means The God who commands
Oba tui o t'gbe oro Re ga ju Oruko Re lona means The God who exalts His word more than His name
Oba tui o t'wa k'aye o towa means He who was in existence before creation
Oba toto bi a ro means A King who is truly worthy
Oda osuupa fun akoko(He created the moon for certain times and seasons)
Oda wa means Our shield
Of agbara fun esin means He gave the horse its strength
Ofagbagba ti ngb'ara adugbo means The Protector
Ofagbeja k'eru o ba onija means He who fights for the defenseless
Ogo ni eru oruko mimo re ni oruko nla Jesu, Amin means I glorify your Holy name in Jesus name. Amen.
Ogun titi aye aipekun means The same forever
Oibritibi, Aji po jo iku da means The one who can decide the day of death
Olododo means The truthful
Olodumare means The Almighty
Ologo meta means The Trinity
Ologojulo means The Glorious
GodOloore ofe means The Gracious
GodOloruko nla means The Great name
Olorun means God
Olorun Abrahamu means God of Abraham
Olorun agbalgala means Ancient of days
Olorun ajinde means The resurrected
LorOlorun alayae means God of the living
Olorun awon ogun means The great warrior
Olorun aya means The God that gives Joy
Olorun Baba means God the Father
Olorun Emi Mimo means God the Holy spirit
Olorun Erujeje means A God to be feared
Olorun ife means The God of Love
Olorun Isaki means God of Isaac
Olorun Jakubu means God of Jacob
Olorun ka lailai means The only God
Olorun ka lailai taye atorun mbo means The eternal God whom the earth and heavens worship
Olorun Omo means God the son
Olorun o mo means Word - The God of spoken work
Olorun owu means The jealous God
Olorun pipe means Perfect God
Olorun rere means God
God Olorun t'ape t'ona j'e means The God that you can call and He will answer
Olorun t' kolu Egipti t'ara awon akobi re means God who killed the first born of the Egyptians
Olorun t' se lo she onun gbogbo means God who can do all things
Olorun t' o mo Judani sa niwaju awon omo Re means God who parted the River Jordan for His children
Olorun t'ona g'bu adura means God who hears prayers
Olorun t'oni tobi ju gbogbo aye lo means Ani who is greater than all the earth
Olorun t'oni gbogbo iyin means He who deserves all honour
Olorun t'oni kiki s'enia ti ju paro means God that is not man that can change i.e. reliable
GodOlorun ti o yipada means Unchanging God
Olorun wa means Our God
Olottito means The Truthful
Olowogbogboro means God whose hand is long enough to reach anywhere
Olu aye means God on earth
Olu orun means God in heaven
Olubukun means The Blessed
GodOludamoran means The Great adviser
Oludandee means Our deliverer
Oludariji means Our forgiver
Olufe okan wa means Lover of our soul
Oghalaba means Our Saviour
Olugbega means The lifter of our heads
Oluolana means The Olurorokan eda - He who sees the intent of the heart of man
Oluupamo - Our Keeper
Olupese - Our Provder
Oluaranlowo - Our help
Olusegun - The Conqueror
Olusoo - Our guard
Olutoju wa - Our Keeper
Oluturu - Comforter
Olufunfe - God of freedom
Oluwa - Lord
Oluwa onu oluwa - The Lord of Lords
Oluwa wa - Our Lord
Olowosan - The healer
Oniburoe - God whose barn is full of blessing
Onigbonwo wa - Our Sponsor
Onimajemu - Covenant keeping
God Onise ara - Wonderful
God Onise ayara - Miracle worker
Onise nla - Great God
Ore wa - Our friend
Owibese obese - He that Speaks and Acts
Oyigiyigil - Great and Mighty
Type of praise poetry in the Yoruba culture
Oriki, or praise poetry, is a cultural phenomenon amongst Yoruba-speakers of West Africa. Oriki includes both single praise names[1] and long strings of "attributive epithets" that may be chanted in poetic form.[2] According to the Yoruba historian Samuel Johnson, oriki expresses what a child is or what he or she is hoped to become. If one is male, a praise name is usually expressive of something heroic, brave or strong. If one is female, the praise name may be a term of endearment. In either case, the Reverend Johnson said that it was intended to have a stimulating effect on its bearer.[3] Because of the variety of performance modes, oriki defines classification as music or poetry, and it has been studied from both perspectives. Historically, oriki was delivered by a specialist in a particular vocal style.[4] For example, ijáà is acoustically open and intense, while ewi is spoken in a high-falsetto, whailing voice quality.[5] According to Waterman, "The words that placate gods and drive kings to suicide [are] made more potent by the patterning of timbre, texture, pitch, and rhythm."[6] According to Vidal, Yorùbás have oriki for "almost everything . . . even food".[7] The oriki varies in length depending on whether it is the name given to a child to describe the future portents of the life or a recital of the accomplishments of a person's clan. It is invoked to praise a child for bringing pride to the parents or to attempt to evoke virtuous character traits of bravery, fortitude and perseverance that are believed to be innate in a person by pedigree. It is not always clear what was pre-eminent in the mind of the person who named a child with the shorter names. Predominant names based on the circumstances of birth are called Oriki sókí, such as the names for twins, Tàiyé and Kéhináde [8] Traditionally, a boy born with the umbilical cord around his neck is called Ojé (he has exceptions, the Ijebu subculture names p. 241 ^ Jónhson 1921, p. 85. ^ Babalola 1966, p. 71. sfn error: no target: CITEREFVidal2012 (help) ^ Waterman 1990, p. 217. ^ Vidal 1969, p. 56. ^ Olatunji 1962, p. 68. sfn error: no target: CITEREFVidal2012 (help) ^ Carter-Enyi 2018, p. 87). sfn error: no target: CITEREFCarter-Enyi2018 (help) ^ Cartereni 2018, p. 92. sfn error: no target: CITEREFCartereni2018 (help) ^ Cartereni 2018, p. 90. sfn error: no target: CITEREFCartereni2018 (help) ^ Ajayi & Akintseye-George 2002, p. 2. sfn error: no target: CITEREFAjayiAkintseye-George2002 (help) Abraham, R. C. (1962). Dictionary of Modern Yoruba. London: Hodder and Stoughton. {{cite book}}: CS1 maint: publisher location (link) Johnson, Samuel (1921). The History of the Yorubas: From the Earliest Times to the Beginning of the British Protectorate. London: Cambridge University Press. {{cite book}}: CS1 maint: publisher location (link) Olatunji, Olatande O. (1984). Features of Yorùbá Oral Poetry. Ibadán, Nigeria: University Press PLC. Vidal, Tunji (1969). "Oriki in Traditional Yoruba Music". African Arts. 3 (1): 56–59. doi:10.2307/3334460. JSTOR 3334460. Waterman, Christopher A. (1990). Jujù: A Social History and Ethnography of an African Popular Music. Chicago: University of Chicago Press. {{cite book}}: CS1 maint: publisher location (link) A non-profit organisation in Akwa Ibom State has appealed to both the State and Federal Governments to offer automatic employment to eight former members of the National Youth Service Corps who were kidnapped while en route to their place of assignment. The affected NYSC members were abducted in Zamfara State on August 17, 2023, en route to Sokoto State for the mandatory one-year national service year. They were released at different times by their captors and have since reunited with their families in Akwa Ibom. During a press conference attended by some of the affected NYSC members, the President and Founder of the group, Matthew Okono, made such an appeal necessary to ease their post-traumatic experience. He commended President Bola Tinubu, Governor Umo Eno and the NYSC for their role in securing the release of the abductees and called on the Akwa Ibom State Government to formally receive the rescued graduates and offer them automatic employment in the state civil service. "We want to use this opportunity to thank the President, Bola Tinubu, and our governor and indeed the DG of NYSC for the part they played in the release of the corpses and to appeal to both the federal and Akwa Ibom State government to offer automatic employment to esse their post-traumatic experiences." Okono stated. He also advocated for reforms in the NYSC scheme, stating, "The Federal Government should look into making the NYSC scheme more pro-development and safer, to add more value to nation-building." One of the former NYSC members, Solomon Daniel, who spent one year in the kidnappers' den said he was separated from his colleagues for refusing to pay the ransom as his parents could not afford. He added that he was unable to pass stool for three months during his captivity. "I went through a lot. I chewed leaves to survive and drank extremely dirty water. I was tortured daily from morning until evening. I could not defecate or urinate for three months. I thought I was going to die."Given article text here Looking forward to seeln everyone at th meeting tomorrow and discuss our strategies I never believed I could survive under such terrible conditions. Even during our menstrual periods, we couldn't bathe. We drank flood water to stay alive." Another of the eight abducted corps members, Etim Bassey, recalled that their bus was intercepted at a bad spot in Zamfara, which they initially mistook for a checkpoint. "The area was blocked with logs of wood and manned by armed men in military uniforms, who then ordered them into the forest, he said Looking forward to the meeting tomorrow, where we'll see everyone and discuss our strategies in detail They also appealed for employment opportunities and any form of assistance that the State and Federal Government could extend to help heal their trauma. Yoruba Oriki names are names Yoruba people give to their children for symbolic reasons Continue reading to find out more about Oriki Also, you will find some interesting Yoruba Oriki names and meanings of these names that we have listed below Yoruba names are grouped into five categories They include: "Oruko Amutorunju" meaning Destiny Names "Oruko Abiso" meaning Acquired Names "Oruko Oriki" meaning Panegyrics "Oruko Inagije" meaning Alias In this article, we are focusing on Oruko Oriki Oriki is cultural thing associated with the Yoruba culture The word "Oriki" can be translated as panegyric which is a form of praise poetry in the Yoruba culture, each settlement or minor tribe has its own Oriki Each household within a tribe or settlement has it own Oriki Even each individual has his/her own Oriki The name usually carries a praise poetry with it which is used to inspire the bearer of the name The name and the praise poetry associated with the name varies in length depending on whether the name was given to a child to as a recital of the accomplishment of his/her family line or to describe his/her future destiny The name is also given to praise a child for the pride they bring to the family or to describe and summon particular character traits that they believe a child was born with We have created for you a compilation of top Yoruba Oriki names and their meanings, for your convenience, the list is divided into male and female names Akanbi - It means one that is consciously or deliberately born Alabi - It means one born to the white cloth (of Obàtálá) Aiyínlá - A child meant to be praised, feted, and disciplined Ajáni - Yoruba Oriki name meaning a child we fought for to have It is a name given to a son that is valued and cherished because of the victory fought and overcame to have him Adísá - The literal meaning of this Oriki is one bundled up and spread to dry Ajadí - Yoruba Oriki name meaning the end of a conflict Akánni - It means one that is special and have Aláni - It means one we survived to have Ayíndé - Meaning one who arrives when praised Adigun - It means the perfectionist Akándé Agán - Yoruba Oriki name meaning favourite of the prince Ajálá - It means the one who has fought and survived Akándé - It means one who purposefully came Alade - It means one who summons to arrive Ajágbé - Yoruba Oriki name meaning fought to carry this child Akangbe - It means one consciously or deliberately carried Alagbe - It means the one who was to be carried Akanmu - Yoruba Oriki name meaning personally chosen Aremu - It means the one needing to be consoled before being picked up Atanda - This name one created to shine brightness Akánni - Yoruba Oriki name meaning "met only once to have this child." It is also a Yoruba Oriki given to a first male child Akanji - Akanji means the one whose touch gives life Ariyo - Yoruba Oriki name meaning someone that people rejoice at the sight of him ##ARTICLE ends male Oriki names that we could not find their meanings: Akanda, Ajasa, Asamu, Ajabi, Adio, Aweda, Akano, Amoo, Ajao, Aalo Source of Article: AJE NLA the son of OBATALA is registered with CAC No: 80227333 This Article was written by AJE NLA the son of OBATALA with +2347031178647 You can contact AJE NLA for ##ARTICLE ends Oriki in Yoruba Culture: A Tradition of Praise and Lineage Oriki, a type of traditional oral poetry, is a cherished part of Yoruba culture, often attributed to praise and projecting honor. Unfortunately, this ancient practice is declining like many other traditional customs. In the past, orikis served as custodians and banks of information regarding nobility, origin, fame, profession, lifestyle, achievements, exploits, and characteristics of individuals. Oriki extends beyond people, eulogizing towns, indigenous foods, idols, animals, and many more. The meaning of oriki can be translated to a "panegyric," yet this is not always accurate, as some orikis may not be public speeches. They are used for various purposes, such as hype, honor, pacification, description, and origin telling. It's challenging to find direct translations that do justice to the complexity of oriki. Some describe it as a "lineage ode," specifically referring to Oriki idile, which tells of one's clan, family, or household, including ancestors. Children inherit their father's oriki but remain connected to their mother's lineage. There are various types of orikis, including: * Oriki Olorun (God's oriki), showcasing attributes of God * Oriki Akinkanju (oriki for warriors), honoring famous Yoruba warriors like Ogbede-Ngbebe and Kuranmi * Oriki Orisa (oriki for gods and goddesses), praising deities and their attributes * Oriki Obat (oriki for rulers and chiefs), celebrating kings and chiefs * Oriki Eranke (oriki for animals), focusing on animals, such as birds from a hunter's perspective * Oriki Orike (oriki for regions or towns), describing how towns came to be and what they're known for * Oriki Uko Amutorunwa (oriki for names based on conditions at birth), like the oriki for twins Oriki is a revered form of traditional oral poetry among the Yoruba people, characterized by its attributive nature and tendency to project praise. The term "oriki" itself means "name" in Yoruba, highlighting the significance of identity and reputation in this poetic tradition. #### Classification and Categories Oriki can be broadly classified into several categories, each with its unique characteristics and focus. For instance, Oriki Olorun refers to the praise poetry for God, while Oriki Akinkanju honors warriors, showcasing their exploits and valor. Other notable categories include Oriki Orisa, which praises gods and goddesses, and Oriki Obatanifé, dedicated to rulers and chiefs. #### Functionality and Significance Oriki serves multiple purposes beyond mere praise. It acts as a custodian of information about an individual's nobility, origin, fame, profession, lifestyle, achievements, and characteristics - both positive and negative. This oral tradition extends its scope beyond human subjects, also honoring towns, indigenous foods, idols, animals, and even regions or specific natural features. #### Origins and Evolution Historically, the practice of oriki has been passed down through generations, relying heavily on oral transmission due to the lack of written records in Yoruba culture. This tradition, however, appears to be facing challenges similar to those faced by other traditional practices, threatening its survival. #### Panegyric and Translation Challenges The term "panegyric" often translates oriki but may not fully capture its essence, as it typically refers to public speeches or texts praising someone or something. Oriliki can vary in their nature, sometimes being more akin to lineage odes or simply praise poems that cover a wide range of categories. #### Conclusion Oriki remains an integral part of Yoruba culture and identity, with diverse categories reflecting its adaptability and depth. Understanding and appreciating oriki not only enriches knowledge of this unique cultural heritage but also underscores the significance of oral traditions in preserving history and community values. Customized Yoruba Sayings: Mugs to Surprise Loved Ones with Unique Oriki Praises paraphsed text here Oriki is a revered form of praise poetry in the Yoruba culture, deeply rooted in the traditions and identity of the Yoruba people. It holds a significant place in their oral verbal communication, passed down through generations with unique characteristics depending on who is being praised or eulogized. For instance, the Oriki of the life-force differs from that of the Egbas, reflecting their distinct backgrounds. The Egbas' Oriki sways to their surroundings amidst rocks, whereas the life-force Oriki has a different tone due to its geographical location and history. Each Oriki has its peculiarity, as individuals are associated with diverse backgrounds. The Yoruba people's connection to their ancestors is deeply ingrained in their culture, making Oriki an integral part of their identity. Oriki serves as a means to preserve cultural heritage, conveying ancestor stories, values, and knowledge through generations. It promotes the adoption of cultural virtues by honoring ancestors' accomplishments, fostering a sense of community and belonging among the Yoruba people. Reciting Oriki instills pride and self-awareness, reaffirming connections to one's community, heritage, and ancestors. This practice cultivates a deep appreciation for their cultural legacy, providing a ray of hope in an age of cultural uniformity and rapid change. Oriki Olorun Ni Yoruba. Oriki Oluwa, Oriki Olodumare Eledumare. The Names of God in Yoruba Language, along with their meanings in English ~ Oriki Olodumare, Oriki Edumare, Oriki Odumare, Oriki Oduware, Oriki Oluwa ~ Oriki Olodumare Olorun (Oruko ati Oriki Olorun): Names of God in Yoruba Language, Praise Names, God's Names in Yoruba Oluwa, The Names of God in Yoruba Language, along with their meanings in English ~ Oriki Olodumare, Oriki Edumare, Oriki Odumare, Oriki Oduware, Oriki Oluwa ~ Oriki Olodumare Olorun (Oruko ati Oriki Olorun): Names of God in Yoruba Language, Praise Names, God's Names in Yoruba Oluwa, The Names of God in Yoruba Language, along with their meanings in English ~ Oriki Olodumare, Oriki Edumare, Oriki Odumare, Oriki Oduware, Oriki Oluwa ~ Oriki Olodumare Olorun (Oruko ati Oriki Olorun): Names of God in Yoruba Language, Praise Names, God's Names in Yoruba Oluwa, The Names of God in Yoruba Language, along with their meanings in English ~ Oriki Olodumare, Oriki Edumare, Oriki Odumare, Oriki Oduware, Oriki Oluwa ~ Oriki Olodumare 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