

Line No.

APPENDIX I
(Annexure to chapter 6)

IGORU POETRY
SONGS OF THE FIRST PERIOD (1170 – 1900)

No. 1 ỌSE ỌMỌ YỌ RỌ DORO

Ẹkpare: E, Oshewere, Eritekone o e!

Ehwe: Ame ọgbeva,
 Ọkpa eriri o,
 'Ritekone o, wu vbe i rhe-e.

- 5 Ẹkpare: Akpọ na orhie unu firhọ ne,
 Ehwe: Ekete avwaran vbọ rhọ bẹ enyeren (vwariẹn),
 Ẹkpare: Ọki mie se inene,
 Ehwe: Ovberẹ Ugbunu owwo rho t' unu-u,
 Ẹkpare: Ki mie se ibaba,
10 Ehwe: Ovberẹ ugbunu n' ofome ọgbunu o,
 Ẹkpare: Ekete avbaran me nya rhe,

	Ehwe:	Ọsẹ ro vwiẹ ọmọ n' ọye ọr' ọdoro.
15	Efro:	Nene o, nene o, Ọso ijoro ọso hi ne, Orho vbo erere r' ote rie-e.
	Ẹkpare:	Akpọ na orhie unu firho ne,
	Ehwe:	Ekete avbaran vbo rho bẹ enyerẹn (vwariẹn)
	Ẹkpare:	Ọki mie se inene,
20	Ehwe:	Ovweṛẹ ugbonu ovbo rho t' unu-u,
	Ẹkpare:	Ki mie se ibaba,
	Ehwe:	Ovbere ugbonu n' ofomeṛ ugbonu o,
	Ẹkpare:	Ekete avbaran me nya rhe,
Line No.	Ehwe:	Ọsẹ ro vbiẹ ọmọ n' ọye ọr' ọdoro. FATHER IS GREATER...
	Solo:	Yes, Eritekone, it has begun!
	Response:	Twice consecutively in the rain [or water], Causes cold, 'Ritekone, you're not aware.

- 5 Solo: The world has opened its mouth (ie. it is free),
Response: Yet, it could be difficult to prosper in it;
Solo: When I call grand mother,
Response: The two lips do not touch one another,
Solo: When I call father,
10 Response: The lips begin to hit one another;
Solo: Then I came to realise,
Response: That father is greater.
- R-solo: Grand mother, grand mother,
The singer has performed,
15 But made no profit.
- Solo: The world has opened its mouth (ie. it is free),
Response: Yet, it could be difficult to prosper in it;
Solo: When I call grand mother,
Response: The two lips do not touch one another,
20 Solo: When I call father,
Response: The lips begin to hit one another;
Solo: Then I came to realise,

Response: That father is greater.

No. 2 EMWU ỌMUORHOJA

Line No.

5

E, ayi mwu Ọmuorhoja,
Egbane gbane, ob' Egbeda o,
Wu rhe t'ekete 'rhe kpe Ọmuorhoja,
Imeba, ono gb' are unu o.
Ọmuorhoja, 'Muorhoja,
Inene,
Ọmuorhoja, 'Muorhoja,
Ibaba,
Ọmuorhoja, 'Muorhoja.

10

'Muorhoja ro mwu Ireka o,
'Reka orho mwu Ọmuorhoja;
'Muorhoja ro mwu Ireka o,
'Reka orho mwu Ọmuorhoja.

15

Ayi mwu Ọmuorhoja,
Egbane, gbane ob' Egbeda o,
Wu rhe t' ekete 'rhe kpe Ọmuorhoja,

Imeba, ono gb' are unu o.

THEY CAPTURED ỌMUORHOJA

Oh, they captured Ọmuorhoja,
And held him/her bound at the coven;
If you get to the scene where they beat Ọmuorhoja,
Members, you would be astonished.

5 Ọmuorhoja, 'Muorhoja,
Grand mother,
Ọmuorhoja, 'Muorhoja,
Father,
Ọmuorhoja, 'Muorhoja;

10 'Muorhoja captured Ireka,
And 'Reka captured Ọmuorhoja,
'Muorhoja captured Ireka,
And 'Reka captured Ọmuorhoja,

Line No.
15

They captured Ọmuorhoja,
And held him/her bound at the coven,
If you get to the scene where they beat Ọmuorhoja,

Members, you would be astonished.

No. 3 UMOGU OSIYẸ OGHWA

- 5
- Ẹkpare: Ba Umogu osiyẹ oghwa,
Ehwe: Otu erieda irha 'obo ghwole,
Ẹkpare: Umogu mi rhe vbo eda,
Ehwe: Gbe me kpe mẹ,
Ejo, mi rhe vbo-o,
Gba nya ji mẹ vbo,
E, ame imeba ame t' onana,
- 10
- Ẹkpare: Uhu r'awa mẹrẹ zẹ,
Ehwe: Are ọvo ah' obọ ghwoḷọ uhu,
Ọke r' uhu n'orhọ rhe ne o,
Gghwu s'omo ene kperi se?
- Ẹkpare: Iti obo r'obọ 'soro,
Ehwe: Ghwu s'orana y'urhomu olele o.
- 15
- Efro: Oshewere o,
Inene o, ame rha t'ona o,
Ari ne seyi efian (Ẹvbariẹn).

UMOGU WAS AT HOME

Solo: Umogu was at home,
Response: And the witches looked for his trouble,
Solo: Umogu, if I possess the witchery power,
Solo: Kill me,
5 But if I do not have it,
Then leave me alone,
Yes, we, members say so,

Line No. Solo: Death that people run away from,
10 Response: You're looking for death yourselves,
And when the death comes,
To whom would you cry?
Solo: The evil the hand causes,
Response: Is what the head follows [pays for].
15 R-solo: It has begun,
Grand mother, if we say this,
You (plural) might call it guile (Repeat).

SECOND PERIOD (1900 – 1945)

No. 4 EDIQN GBE SIMI AME

Ẹkpare: E, Ediṣon biko gbe simi ame,
E, ame h' urhomu ame r' Ediṣon mọre ne (ọ'i ye);
E, ẹdebi rọ sa na,
Ehwe: Ami ne prisi lele amwa o.

5 Ẹkpare: E, Ediṣon biko gbe simi ame, igbe sim' ame,
Ame h' urhomu ame r' Ediṣon mọre;
E, ẹdebi rọ sa na,
Response: Ami ne prisi lele amwa o.

EDIṢON, PROTECT US

Solo: Oh Ediṣon, please protect us,
Yea, we've given our heads [lives] to Ediṣon;
The day preceding our next worship,
Response: We shall preach around the town.

5 Solo: Oh Ediṣon, please protect us, protect us,
We've given our heads [lives] to Ediṣon;
The day preceding our next worship,
Response: We shall preach around the town.

Line No.

No. 5 EMRU IRIMI 1

- 5 Ẹkpare: Ughe, Ughe,
 Evbe le ọmọ ada-a, wado,
 Ehwe: Ada ọvo yoro le ọmọ,
 Ẹkpare: E, se ob' Urhobo wu na nya o,
 Ehwe: Ọgbọtuvie, wu vbe i' rhe-e.
- 10 Ẹkpare: E, Ame ihrun ohuan Igoru ame,
 Kpahen otọre,
 Ehwe: Ọmọ re ohimi aro,
 Ọgbọ mọ kpa riẹ,
 En' ame mẹrẹ,
 Ẹkpare: Ọriọmerhan r' odjegbamudu,
 Ehwe: Ọr' ohimi aro,
 N' ọye ọrọ kpare riẹ o.
- 15 Ẹkpare: Avbaran imeba irhe seyi,
 Ehwe: Se wu rhe ohuan re wu rhua re na?
 Kọkọ, wo kpare isibe o,
 Kọkọ, wo kpar' edin erhan,
 Wo kpar' ọkẹre,
 Rhe ibe eje, kpahen urhomu o,
20 Wu vwe i rhe re.

	Èkpare:	Imèni ọrhọ djẹ ọse ohu,
	Ehwe:	Ọriọmerhan ọvbọ rhọ gbẹ ọse ra o, 'Riọmerhan aghene ọr' ote-e, Imèni ọrhọ mẹrẹ ephan,
25		Kere kere obalo vbiẹ omo na, Ọmọ na n' ọhworhare or' Imèni ovbiẹ re o, Oma ọmerhe Imèni ne, Oma ọmerhe Imèni ne, A' ọye ogi vbiẹ ọmọ, R' ono gbe Igoru.
30		'Riọmerhan orho te avbaran, N' avbara efian wa mọrọ, Ọmọ na ote ob' Igoru rẹ, 'Mọ re ọy' ọnọ ọ bẹr' ẹfa,
35		Ègbukpe ọnana re ọsa me te na o.
	Èkpare:	Èduhwẹdẹ r' ote ri o,
	Ehwe:	Ọriọmerhan orho ri' Ègbeda; Ọyọ n' iyẹrẹn r' otu erieda, Ọmọ r' Imèni' ovbiẹ re, R' ọye ọtare a ọye ọnọ-ọ bẹr' ẹfa,
40		

“Ne ma r̄h̄e mi ne ru kpe yi?”

Otu erieda ezoma koko,
‘Na n’ ẹghware,
R’ aye idumu riẹ,
45 Aye ha riẹ r’ Ọriọmerhan,
“Kọkọ, fi ẹbe na rh’ unu,
Wu ye mwu ode rẹ ọmọ na,
Seyi Akpọyovihine,
Ọra ọmọ na ohu hi ne,
50 Se ọra urhomu ọmọ na ote ruo ‘bọ.

Ẹkpare: Ikẹro ọrana ni kpehwerhe,
Ehwe: Oveṛeren, ọrhọ nyarhen rie,
Mẹni ọkpare ọmọ rhọ aghwe,
R’ ọha ame da o,
55. Udo avbaran r’ ọmọ na ọda,
R’ ọmọ na orho hu o,
Mẹni ose ugoviẹ ro afen,
Orho se Osolobughwe o,
E, Ọmọmohwo,
60. E, evbe rhe kpe ọwan ọre rhi rẹ,

Line No.		S' Ọriọmerhan ọro kpe ọmọ mę na, Mie rhe yi rẹ.
	Ẹkpare:	Omamerhi orho se yi,
	Ehwe:	S' ọna n' oma ru we yir' azen?
65		'Ma ye ọkrẹkrẹ kpebuẹbuẹ, We ru urhomu hworhẹ hworhẹ, E, jire okaka ovbele Erimi, Ọnana oma ru we yir' azen?
70		We ru ikebe ri se verhẹ, Jiri ekete, R' ọmọ 'kpagha ọghala se bru, Ob' Ọbalade, T' ọke na ame ọverhe rię o. Emru irimi wu ruru o,
80		Osolobughwe ọno hwa osa ye we o.

SIN AGAINST ANCESTORS

Entertainment, entertainment!
You don't stop a child from going out,
The things that confront him outside stop him.
Yes, whether it is Urhoboland you'll go,

5 Ogbotuvie, you don't yet know.

Yes, we packaged our load of Igoru,
And laid it on the ground,
"Let the child who is daring,
Come to carry it,
10 In our presence".
It is Oriomerhan who is overbold,
That became so daring,
To carry it.

15
Line No.

Then members called her,
"Do you know the load you've carried?"
Young lady, you've carried fever,
Young lady, you've carried a bundle of wood,
You have carried great trouble,
And a dangerous uterine prolapse upon your head,
20 (If) you do not know.

Meni had one concubinary partner,
And Oriomerhan began to have affairs with him.
'Riomerhan said that wasn't enough,

25 Mēni became pregnant,
And when she would put to bed,
Mēni delivered a baby boy.
Mēni became joyful,
Mēni became joyful,
30 That she too had a son,
Who would perform Igoru.

35. 'Riḡmerhan got there,
And said "you're deceiving yourself,"
This child would not get to perform Igoru,
She would sacrifice it at feast,
The coming year.

40. On a certain day,
Ḡriḡmerhan went to witchcraft grove,
She went to inform the witches and wizards,
That the child Mēni bore,
She had vowed to sacrifice it at feast,
"How do I kill him?"

Then the witches and wizards came together,

45
Line No.

And at this meeting,
Prepared a charm for her;
They gave it to ȖriȖmerhan,
“Young lady, put this charm in your mouth,
Then, go to name the baby,
Call him AkpȖyovihine (He’s prospered already),
And the child would be dead,
That is, you’ve got the child’s head in your hand.”

50

Then with her bulgy eyes,
She got up and went home;
MȖni laid the child on her laps,
Feeding him with water,
And as the child drank,
He (the child) died;
Then MȖni came out crying,
She called on God,
Oh, creator of mankind!
Oh, one is not killed unjustly,
Whether it is ȖriȖmerhan who killed my child,
I do not know.

55

60

65 Omamerhi called her (Ọriọmerhan),
Is this the body by which you manifest witchcraft?
She's short, and very short,
'With your bald shiny head,
Like a piece of heaven's calabash,
Is this the body by which you manifest witchcraft?
70 With your buttocks that have sunk deep inside,
Like the place,
Where Okpagma's son fell,
At Ọbalẹnde,
Till now, it is a pool of water,
80 The sin you committed against the ancestors,
God will mete it to you in recompense.

Line No.

No. 6 **EMRU IRIMI 2**
Ekpere: Meba ihrun ohuan Igoru aye,
Kpahen otọre,
Ehwe: Ọmọ r' ohimi aro,
Ọgbọ mọ kpa riẹ,
5 Ni meba emẹriẹ,
Ekpere: Ọriọmerhan r' odjegbamudu,

- Ehwe: Ohimi aro,
Y' ọrọ kpa re rię ne.
- 10 Ẹkpare: Ame imeba irhe seyi,
Ehwe: "Se wu rhe ohuan re wu rhua re na"?
Kọkọ, wo kpar' edin erhan,
Kọkọ wo kpare isibẹ,
Wo kpar' ukọ rhi ibe eje,
Re wo rh' ọye o egba ny' usun ri' Eko na.
- 15 Ẹkpare: Ọriọmerhan rh' Imẹni o,
Ehwe: Aye awava re ny' usun ri' Eko;
Aye awava n' imizu,
Aye awava n' ugbehian;
'Bo r' ugbahia oru ugbehia,
20 Are otu akpọ, are gba kerhọ.
- 25 Ọse r' Imẹni ọdjere,
Vw' Ọriọmerha omie rie ọse na djẹ,
Aghene ọran' oteri rẹ,
Imẹni ọrhọ mẹrẹ ephan,
Vbẹ gbukpe 'sa ovbo rho vb' uvbiẹ-ẹ,

Erhọ ri rhorin ame ẹmro,
Imẹni ọsan uvbiẹ vb' Ebute Metta;
Age je mẹrẹ orhere ro vbiẹ riẹ o.

Line No.

30

Di die ọmọ Imẹni ovbiẹ riẹ?

'Hworhare Imẹni ovbiẹ re;

Di die ọmọ Imẹni ovbiẹ re?

'Hworhare Imẹni ovbiẹ re;

Oma ọmerhe Imẹni ne,

Ọye ogi ji vwiẹ ọmọ,

35

Ro no gbe Igoru;

Ọriọmerhan ote avbaran,

Do, vb' ọkọkọ n' efian wa mọrọ,

Ọmọ na ote ob' Igoru rẹ,

Ọmọ mi na 'a re ikara,

40

Ẹgbukpe ọnana, wo na mẹriẹ.

Ọna n' ọke ro seri o,

Ọriọmerhan vb' ọbo ze rẹ,

Ehwe:

Ọvẹrẹ re orho ri ob' Ẹgbeda.

Ọmọ r' Imẹni' ovbiẹ re,

45

Re me tare o me na 'a re ikara o,

50	<p>“Ma r̄h̄e mi ne ru kpe yi?” Ēgbeda es’ oma koko, Ọna n’ ọbe na r’ ayi dumurun, M̄om̄e ọke wu t’ obora, Ne wu fi ọbe na rh’ unu o, Ne wu mwu ode r’ om̄o na, Wu seyi Akp̄oyovihine, Ọran urhomu om̄o na ote ruo ‘b̄o.</p>
55	<p>Ọna n’ ọki(e) ro rhie ri o, Ọrīomerhan ovb’ ọrh̄o ọ ze r̄e, Ọk̄ōk̄o, fi ẹbe na rh’ unu, Orho mwu ode r’ om̄o na, Oserie Akp̄oyovihine, Ote ruo ‘b̄o.</p>
60 Line No.	<p>M̄eni ọkpare om̄o rh’ ob̄o, R’ ọha ame da, Udo ame o r’ om̄o na orho hu o; M̄eni ose ugovie ro afen, Vb’ Osolobroghw̄e, Om̄on̄omohwo,</p>
65	

Erhe kpe ọwan erhierhi ẹ,
Orhi' Ọriọmerhan' ro kpe ọmọ mẹ,
Mi vbei rhe ẹ.

- 70 Ọkokamo ot' avbara,
Ọkokamo orho s' Ọriọmerhan,
Oma ye ọkrẹkrẹ kpebuẹbuẹ,
Ọnan' oma we yiren azen?
We ru urhomu hworẹ hworẹ (kpeghẹ kpeghẹ),
Je r' okak' ovbele erimi,
- 75 Wo rh' abọ rh' aghwe 'dẹre o,
Jiri kurekure,
Kurekure ami se ruo,
We ru ikebe ri se verẹ,
Jir' ekete,
80. Rẹ ọmọ Avaje oghala se bru,
Obe Ọbalade,
Ọghwẹriẹ oma re otẹrhe ne;
Ọmọ Imẹni wu kpe ri o,
Osolobrugwe ọno hwa osa 'e wẹ o.

SIN AGAINST ANCESTORS

	Solo:	Members prepared their Igoru load, And laid it on the floor,
	Response:	Let any daring child, Come to carry it, Before our presence,
5	Call:	Ọriọmerhan who is overbold,
	Response:	Dared, And carried it.
	Call:	We, members, called her,
10	Response:	“Do you know the load you’ve carried”? Lady, you carried a bundle of fire wood, Lady, you carried fever, You carried trouble and deadly uterine prolapse, With you to Lagos.
	Call:	Ọriọmerhan and Mẹni,
15	Response:	Left for Lagos in company; They are sisters, And they are friends; What a friend did to a friend,
		Public, listen to it.
20		

25 Mēni had a concubinary partner,
And ȐriȐmerhan craftily took him over,
She said that wasn't enough,
Mēni became pregnant,
The pregnancy she carried for three years;
Then we got information,
Mēni was in labour at Ebute Metta;
Luckily, they found a mid-wife.

30 What child had Mēni?
Mēni had a baby boy;
What child had Mēni?
Mēni had a baby boy;
Mēni began to rejoice,
That she now had a son,
35 Who would perform Igoru;
ȐriȐmerhan got there,
Saying Lady, you're a liar;
This child wouldn't get to perform Igoru,
40 For it's the meat for my Akara,
As you'll see this year.

Line No.

At night,
Qriqmerhan took a chance without delay,
She went to the witchery grove.
“This Məni’s son,
45 I’ve vowed to have him as meat for Akara,
How do I kill him?”
The witches reasoned together,
And they prepared a medicine,
“My daughter, when you get there,
50 Put this medicine into your mouth,
And name the child,
Call him ‘He has prospered’,
And you would have his head”.

At dawn,
55 Qriqmerhan made haste without delay,
The lady put the medicine in her mouth,
And named the boy,
She named him “Prosper”,
You really got him!

60 Məni bore her child at arm,
Feeding him with water,
And the child died in the process;
Məni cried out,
'Oh God,
65 Creator of mankind,
We don't kill unjustly,
Wether it's Qriqmerhan who killed my son,
I do not know'.
Qkokamo got there,
70 And Qkokamo called Qriqmerhan,
She's very short and chubby,
Is this the body by which you manifest witchcraft?
With your bald head (flat head),
Like heaven's broken calabash,
75 Your hands and legs are just equal,
Like a dwarf,
We call you a dwarf;
With the depression on your buttocks,
Like the place,
80 Where Avaje's son fell,
At Qbalənde,

It has turned into a public pond;
You killed Mēni's child,
And God will pay you for it.

No. 7 URHOMU ERHOME EKI RHOM' ODE

	Ẹkpare:	E, urhomu erhome eki rhom' ode o,
	Ehwe:	Are otu akpo, Owo vbo hwihwiwi owa-a o,
5	Ẹkpare:	Ẹvbe orho kpe omọ Oluko,
	Ehwe:	Ni da ro Ẹvbe r'omọ Oluko orhọ dua,
	Ẹkpare:	Ehwihwiwi ogorọ,
	Ehwe:	Ogorọ oji ghwe, E, otele oma me are alalo,
10	Ẹkpare:	Igoru r'ame egbe na,
	Ehwe:	N'ob' odjuwu ame rha rhua ye rhe o, Orhi uvu akpo na, ami rhe yo nie re o.
	Ẹkpare:	Orhomu r'eghwemese,
	Ehwe:	Oji rhomu r'Unugbrogodo,
	Ẹkpare:	Ugherighen ro se rh' ame,
15	Ehwe:	Oke r'ova rhe, N' unu ohu ovo no y' oji kporo.

Line No.

GOOD LUCK BEFORE GOOD NAME

- Solo: Yeah, one requires good luck to become reputable,
Response: Public,
Do not be envious of one another;
Solo: If the Goat destroys a plantain sucker,
5 Response: The sucker surely shall grow to maturity in its presence;
Solo: Even when they envy the rafia palm,
Response: The palm continue to yield its wine;
Yeah, you're only licking the dirt on our body.
- Solo: This Igoru that we perform,
10 Response: We brought it from heaven,
We did not learn it on this earth;
Solo: May it be well with the women,
Response: May it also be well with Unugbrogodo,
Solo: The rattle that falls into water,
15 Response: When it floats from the deep,
It retains its pitch at vibration.

No. 8 OKA LARAGHA OBUEBUN Unugbrogodo kur
Unugbrogodo sua ijoro,

5	Are otu akpọ ese yi ọlaragha, E, are ta re, ami rhon ri, Obo r' ukẹro ọmẹrẹ re, Unu ọnọ ta, 'Obọ re gba re o ('Gbeva).
10	Obo re rhi ọlaragha, Oka ye obuẹbun ne. E, are otu akpọ, Mi ne dje r' are. Ohworho ro kpe irherin, Okperi ovb' ukọbọ-ọ, N' ọlaragha ese yi; Ohworho r' ovoro ele, Ovoro ri ovb' ukọbọ rẹ, N' ọlaragha ese yi.
15	
20	Ohworho r' ọbẹl' edi o, Ọbẹlẹ re ovb' ukọbọ rẹ, N' ọlaragha ese yi. Itisha ro yono emọ, Oyono ri, ovb' epini rẹ o,

E, n' ɔlaragha ye se yi,

Ọnẹ mẹ orhi 'ato mẹ rẹ-ẹ.

Otu akpọ ari jime vbo;

25

Obo re rhi ri o,

Nọ ye enyerẹn o.

KINDS OF VAGABOND ARE NUMEROUS

Unugbrogodo Ẹkure

Unugbrogodo sings (performs),

And the world call him a vagabond;

Yeah, you said so and we've heard you.

But what the eye sees,

5

The mouth will say,

To the audience (twice).

How one becomes a vagabond,

Is numerous;

Yes, public,

10

I will educate you.

The fisher,

Who fished and owns no kobo [money],

Line No.

15 Is called a vagabond;
The cultivator of yam,
Who sowed, but has no kobo,
Is also called a vagabond.

20 The oil palm farmer,
Who harvests, but has no kobo,
Is called a vagabond;
And the teacher who teaches children,
If he taught, and lacks a penny,
Yes, he is also called a vagabond.

25 I'm not the first to be seen in the above light;
Puplic, leave me alone.
As one is destined,
So he lives.

No. 9 UNOGBROGODO OSUA IJORO

Ẹkpare: Unugbrogodo osu' ijoro,
Ehwe: Otu akpọ ese yi ọlaragha,
Obo are tare,
Ami rhon ri,

- 5 Obo r' ukẹro ọmẹrẹ re,
Unu ọnọ ta r' obọregbare.
- Emie: E, inene,
Ukperi Igoru,
Okp' ame urhomu rẹ.
- 10 Ẹkpare: Unugbrogodo osu-ijoro,
Ehwe: 'Tu akpọ ese yi ọlaragha,
E, are tare,
Ami rhon ri,
Obo r' ukẹro omẹrẹ re,
Unu ọnọ ta r' obọregbare.
- Line No.
15
- Emie: E, inene,
Ekete r' Ichakpa ọdote
Ba Ichakpa ọrhọ je samo rẹ.
- 20 Ẹkpare: Unugbrogodo ọsu ijoro,
Ehwe: 'Tu akpọ ese yi ọloragha,
E, are tare,
Ami rhon ri,

Obo r' ukẹro ọmẹrẹ re,
Unu ọno ta r' obọregbare.

- 25 Ẹkpare: E, Igoru ẹghwemese oro otafi ne o,
 Onyobru o, nene,
 Ehwe: Ọmọ ro rhon ri,
 Ogbomo nughe ame o.

UNOGBROGODO SINGS SONGS

- Solo: Unugbrogodo sings songs,
Response: And the world call him a vagabond,
 What you said,
 We heard,
5 But what the eye had seen,
 The mouth would say it to the audience.
- R-solo: O, grand mother,
 Igoru criticism,
 Cannot kill us.
- 10 Solo: Unugbrogodo sings songs,
 Response: And the world call him a vagabond,

Line No.		
15		Yea, you said so, And we heard, But what the eye had seen, The mouth would say to the audience.
	R-solo:	O, grand mother, Grown as Ichakpa is, Ichakpa is yet to be circumcised.
20	Solo:	Unugbrogodo sings songs,
	Response:	And the world call him a vagabond, Yea, you said so, And we heard, But what the eye had seen, The mouth would say to the audience.
25	Solo:	Yea, the women Igoru has come to the public, Mass movement, grand mother;
	Response:	Everyone who hears about it, Must come to watch our performance.

No. 10 IGHWEN RE DEN RHE

5
Idisi ọmọ Adibọ,
Olori ame o,
Dabu mevi,
Ne gbe igoru ame,
Wa da me rho unu akpọ-ọ;
Ọmọ rọ chẹ oja 'kpọ,
Ọmọ ra ovbo t' ẹdẹre-e.

10
Idisi r' ame edje na,
Itu akpọ (are) irhe mwu ode riẹn.
Ọye ọvo ghwa igberadja o,
Ọye ọvo ghwa ọlaragha,
Ọmọ r' ọghwọlọ akpọ nyeren,
'Ghene ephan ye ọ' merhe onyakpọ-ọ,
15
Idisi o, biko romo,
Ighwẹn re den rhe o,
Ọye 'nyeren

Line No.

AS ONE IS DESTINED

Idisi, son of Adibọ,
Our leader,
Stand firmly,

- 5 For us to perform our Igoru,
Don't mind what the world says,
The child who reacts to the world's provocation,
Never measures with his peers.
- 10 This Idisi we are talking about,
Was named by the public;
He alone is a philanderer,
He alone is a vagabond;
The child who attempts to live a worthy life,
People are never pleased with him, is the saying;
Idisi, please hold your peace,
15 As one is destined,
So he lives.
- No. 11** **ỌRILELE OMA YE ỌFORO** Unugbrogodo Ẹkure
Ame rhere,
E, ọmọ ọrilele r' oma ye ọforo,
Ovbo rhiri oma r' ọkpare re
- 5 Ame rha rhe ne;
Ọro vbo ọmọ,

Ovbo phrurhe ọmọ rẹ.

Line No.

5

THE WHITE CHICK Unugbrogodo Ẹkure

We have come,
Yeah, the white chick,
Can never hide from the hawk.
We have come again,
He who has a child,
No longer recognizes him/her.

No. 12

5

OKPITẸN

E, otu re kpe itẹn s' ame,
Ami rhon ne,
Okpitẹn,
Nu wa mai kpe odẹ ame,
Orho ji rhon er' oma.

Ẹkpen rh' Eni esimẹ ọdo,
Ọn' ugheghen;
Ijọpha rh' oro vbo rie,

10	'Vbe rhi ẹdẹre-e, Ọrọ fa Emechẹ rhe ọnọ fa yi rie.
15	Ibi Afen otọre ogi kporo, Aghene Ikelike ọrọ rhua Ehọ rie; Akpọ i rho rin ame Okpẹ, agbamwa, Eni, S' ọrọmo, Ono lele Edjere simi Urhie? Urhie ọr' Edjere o, Ọmo ọgba ọgba hẹrẹ Urhie?
20	E, me ono gbe ikun? Me ọnọ (suọ) ta o? Inehweri, Ovbo mw' unurẹ o.
Line No.	INNUENDO COMMUNICATOR Yes, those who make innuendoes against us, We've now heard; Innuendo communator, You're only trying to destroy our image, The derided hears through his clairvoyance.
5	

- 10 The Lion and the Elephant contest growth and size,
This is ignorance;
Mortgage and the mortgagor [owner],
Are not equal.
He who brings a disabled person will take him home.
- 15 The small spirit-manifest might perform well,
Yet it's the tallest that takes the spirits home.
The world had heard that we, the Okpẹ, a people,
Are an Elephant.
- 20 Who is he,
That would contend the river with the crocodile?
The River is the crocodile's;
Or who builds a fence against the (flowing) river?
Yes, what story has he to tell?
What has he to (sing) say?
Love portion (or charm),
Doesn't keep the mouth shut.

No. 13 AROMOGHWA RO JIRI OTỌRE

E, Aramoghwa r' ojiri otọre,
Ọvbo gbẹrhiẹn urhomu Ologbo,
Ọrọmo ogi rhe o,
Ta Okpẹ rh' ijoro,
R' aye na je so?

5.
Line No.

Efro: Unu ohu, eghwede odumẹ,
Ovbo dumẹ unu eva-a.

AN OLD RAT

Yes, the rat tha lives long,
Cracks the head of a cat;
Who ever knew,
That Okpẹ have songs,
To sing [perform]?

5

Call: The Needle punches only a hole,
It does not punch two (at once).

No. 14 WẸWẸ N'OBIRUO

Ẹkpare: Are otu re rie Urhobo,
Ari t' obora 'ri dje Enyaberọbe,

- 5 E, wẹwẹ n' obiruo,
Ejokokodo re wu kpe ri o wu ki rie Ausa,
Ọvbọ rhọ sẹrẹ ami ẹro-o ('shewere),
Egbukpe igoru orho te ne,
Enyabẹrọbe o wo na mẹrẹ ughe.
- 10 Ẹkpare: E, vbare otu re rie Urhobo,
Ehwe: 'Ri t'obora o dj' Enyabẹrọbe;
Wẹwẹ n' obiruo,
Ẹkpare: 'Jokokodo re wu kpe ri o,
Wu ki rie Ausa;
Ughe, ọvbọ rhọ sẹrẹ ame ẹro-o,
Ẹkpare: 'Gbukpe igoru orho te ne o,
15 Ehwe: Enyabẹrọbe o wo na mẹrẹ ughe.
- Efro: Oshewere o,
Ejo ba mi rhe hu o,
Mi t' erimi rẹ.
- Line No. 20 Ẹkpare: Are otu re rie Urhobo,
Ehwe: Ari t' obora o dje Enyabẹrọbe,
Wẹwẹ n' obiruo,
Ẹkpare: Ejokokodo re wu kpe ri o,

- Ehwe: Wu ki rie Ausa,
Qvbọ rhọ sẹrẹ ami ẹro-o ('shewere),
25 Ẹkpare: 'Gbukpe igoru orho te ne o,
Ehwe: Enyabẹrọbe o wo na mẹrẹ ughe.

YOU'RE COMMENDED

- Solo: You who are travelling to Urhobo land,
Inform Enyabẹrọbe when you get there,
That he/she is commended.
Ejokokodo that you killed before travelling to Hausa land,
5 Hasn't eluded our memory;
Igoru season is here again,
Enyabẹrọbe, you'll see [yourself].

- Call: You who are travelling to Urhobo land,
Response: Inform Enyabẹrọbe when you get there,
10 That he/she is commended.
Call: Ejokokodo that you killed,
Response: Before you travelled to Hausa land,
Hasn't eluded our memory;
Call: Igoru season is here again,
15 Response: Enyabẹrọbe, you'll see [yourself].

- R/Solo: It has begun,
No, if I die,
I won't get to heaven.
- 20 Call: You who are travelling to Urhobo land,
Response: Inform Enyaberobe when you get there,
That he/she is commended.
- Line No. 25 Call: Ejokokodo that you killed,
Response: Before you travelled to Hausa land,
Hasn't eluded our memory;
- Call: Igoru season is here again,
Response: Enyaberobe, you'll see [yourself].
- No. 15 URUEMRU OGBEGBON**
Are emese ra romo ebeledi,
Ame na suo are,
N' ari rhe ghwanre o;
Arha jekpen Osolobrugwe ne o,
Erhe dje omu urhomu,
5 Omu 'rho nya ye,
Ovbo rho fiughwo-o,

Biko, are gba djobo ame o.

10 Ena n' ehworhare,
Re rhoro igho aye,
Gbẹ omase rh' oghwa.
Isi omase oke tokpen o,
'Himi demru epini re o,
I dede ni ob' ukoba re o.

15 Emarhe ehworhare,
Erhoro ephephan erie idi ebele o,
Imeba ame ata oran obo,
Esa omase on' okpa rhe ne;
Ta kpo amere ipherhiyen,
20 Hwro rhe otore,
'Sa me gba ma ri o,
On' ote emare or' inyenana o".

Line No. Uhu esa are, are aghwo lo?
25 Otu ra tokpen, are gba ta r' ame;
Esa omase orho kpome,
Orho ji hu re,

30 J' omase odje esa ye,
Aghene esa ye na orho hu o,
Omizie onana oye onon ha o;
Aghene esa ye na orho hu o,
Omizie onana oye onon ha.

35 E, onana uruemru ogbegbon,
R' emese ivbori,
Aye fikie ruon ogbiruo na,
Erhi me, nene o,
'Solobrughwon gbe biko,
Idolon obon onan,
Ovbo rho kpe onan-an.

EVIL ATTITUDE

5 You, women who are married to oil palm farmers,
We'll sing to satirize you,
So that you become wise;
Having honoured God,
If a child is sent on errand,
And the child runs it,
It does not lead to dissension;

Please, leave us alone.

10 These are men,
 Who spent their money,
 To marry wives into the home;
 And the women began to be miserly;
 She cannot buy anything worth half a penny,
 Not to talk about one a penny (1k).

15 These men,
 Went to harvest oil palm without food?
 Members, while we're talking about that,
 The woman's husband returned from farm.
 Provided Tapioca was found,
20 She served it at table:
 "My husband, come and eat,
 This is enough food for today".

25 Is it your husband's demise you want?
 Those who are miserly, tell us.
 If the woman's spouse is sick,
 Even when he is not dead,
 The woman is already choosing her husband.

30 She says, if her husband dies,
She would marry that his relation.
She says, if her husband dies,
She would marry that his relation.

35 Yes, this is the evil attitude,
Of women,
That makes them misbehave;
Oh my soul, grand mother,
God, please,
One's own money,
Doesn't kill him.

No. 16 **NI TI ỌR' ỌSA** **Egbikumẹ Azano**
Ugbamugboshe mi te ri o,
E, me mẹrẹ Etakpovbiẹre,
Ro bele oma,
Ari me nughe ojoja r' ufo oruru mẹ o,
5 Ghwu si are amẹrẹ ughe? ('Gbeva)

Ọwọ vbọ ghwọlọ ẹmro-o,
Are em' Okpẹ;

Line No.

10

Me ni bi ẹmro rọ soro mẹ so Otebele,
Ufo ọmẹr' ephan idẹbolo,
Nẹ Urhobo rhe o,
E, Ufo 'rho ti ufi ẹmro na gba le mẹ oma,
Ari me nighe ojoja r' Ufo oruru mẹ,
Ghwu si are amẹrẹ ughe?

15

Ekete rẹ ọda re mẹ oma ẹmro na o,
E, ni bangoro Igoru mẹ mi dumurun;
E, me ha riẹ rhẹ Ijọpha me t' ọke na;
Ari me n' ojoja r' Ufo ruru mẹ,
Ghwu si are amẹrẹ Ughe?

20

Enyerẹn Takpevbịere,
Ni ti ọr' ọsa;
E, ọsa ọrhọ r' enyerẹn ye,
Hwrọ rhe uvu owọ,
E, ọsa ọghwa te rherhe odo,
Owọ orho rhue ọsa,
25 Ọsa ọdan mwu aghwe Igba,
Ọkpare aro n' odo,
N' urhurhomu ọsa okpogho.

AS THAT OF THE KING FISHER Egbikume Azano

5 I got to Ugbamugbose,
Yea, and I saw Takpevbiera,
Lamenting greatly;
See how much pain Ufo inflicted on me,
Can you imagine?

Line No.
10 Never seek for trouble,
Children of Okpe;
Just see the tiff I had with Otebele,
Ufo had an evil pregnancy,
From Urhobo land.
Yes, and Ufo wound the cord around me.
See how much pain Ufo inflicted on me,
Can you imagine?

15 The part that hurt me most in this case,
Is my Igoru bangle that I made,
Oh, I mortgaged it till this day;
See how much pain Ufo inflicted on me,
Can you imagine?

20 The life of Takpevbịere,
Is likened to that of the kingfisher,
Yes, the kingfisher packed all his possession,
Into a row boat.
Yes, the kingfisher rowed to the deepest point of the river,
And the row boat capsized.
25 Kingfisher flew, perched on the root of a mangrove tree,
It took a view of the depth,
And continued to shudder its head.

No. 17 ONA KPỌ QBẸN ERUO

E, owẹwẹ rẹ Onakpọberuo,
Ona akpọ na nọ ghene be ruo,
Iroro me djẹ n' oghwa rhe,
Mi rhe t' Eko,
5. Ẹgbukpe orho hin o,
E, ni mie rie ob Urhobo,
Nya ya Kanr' oghwa o.

Ke re mi t' obo Eko ne,
Akp' Eko no phiegghi mẹ,

10. Ni mie rho bo r' oma oru mę-ę o,
Are otu re rie ob' Urhobo,
Line No. Are ite oboran nare idje inene,
Me ghwe rię Egbukpe rhex ibiamo,
Ri mie kele uvu otore Eko.

15 Emro: Dumu, dumu.

THIS WORLD'S CRAFTSMANSHIP IS DIFFICULT

Oh, difficult craftsmanship,
The world's craftsmanship is truly difficult;
I had a plan from home,
That when I get to Eko (Lagos),
5. I would at the end of the year,
Return to Urhobo land,
To build a house.

But when I got to Lagos,
Life in Lagos began to toss me about;
10 And I could not understand, myself.
You who are returning to Urhobo land,
When you get there, tell (my) grand mother,

That I've changed years to months,
That I so count in Lagos.

15 Interjection: Pears through, pears through!

No. 18 ABADA ỌDA INYO

E, Abada ọd' inyo biom' oma,
Ọrhọr' ohoro (Edele) yi o,
'Vbo rho ru isara o,
Osiyẹ ibriji vb' Apapa,
5. Otu Iwẹnemu ra nya sa,
Nẹ ughe ohoro yi, enọ yi aye enẹ,
Ado, 'Bada, se wu phoph' oma o,
Ọmọ r' Ibaba ovbiere,
Ọkọrẹbe ob' otọre Eko.

Line No.

ABADA IS DRUNK

Oh, Abada ruined herself in drunkenness,
She took up her vagina (great thing),
And offered it as a sacrifice,
While sitting on Apapa bridge;
5. The crafty passersby,

Began to glimpse her vagina;
Yes, 'Bada, you've disgraced yourself,
The daughter of a father,
Is mad under Eko bridge.

No. 19 NE JER' UKPE EMAMIWỌTA

- Ẹkpare: E, abọ Abada n'abara,
Ehwe: Ne ka mẹrẹ Ukpẹ re mamiwọta;
Ẹkpare: Ọmọ rọ ghwọl' ada nya,
Ehwe: Okuku orho mwu, ọvbọ ghwọl' ukpẹ-ẹ o,
5 Ẹkpare: E, ari dje Urhomu ri Apapa;
Ehwe: Abada ese,
Meba, abada ese.
Ẹkpare: Abada ọko' baro hi ne,
Ehwe: Okuku orho mwu, arha ghwọl' ukpẹ rẹ o.
10 Efro: E, Imẹni, ekete r'Ichakpa ọdu [o] te,
Ba Ichakpa ọrhọ je samo-o.

LIKE THE MERMAID'S LAMP

- Solo: Yea, Abada's hands are reddish,
Response: Like the Marmmaid's lamp;

- Line No. 5
- Solo: Any child (one) who wants to go out,
Response: When it is dark, does not need a lamp,
Solo: Yes, just send a message to Apapa,
Response: To invite Abada,
Members, just invite Abada,
Solo: Once Abada is in front,
Response: In the dark, we no more need a lamp.
- 10
- Call: Oh, Mēni, as old as Ichakpa,
Ichakpa is ye to be circumcised.
- No. 20 ADA ỌVO ỌRO L' ỌMỌ**
- Ẹkpare: Nighe, nighe 'vbe l' ọmọ ada-a o ijo,
Ewhe: Ada ọvo ọyọ ro l' ọmọ;
Ẹkpare: S' ob Urhobo wu na nya o,
Ewhe: Ọgbọtuvie ọvab' igoru-u.
- IT'S THE OUTSIDE WORLD THAT STOPS A CHILD**
- Solo: Look, look, we don't stop a child from going out,
Response: It's the outside world that stops him/her;
Solo: Whether you would go to Urhobo land,
Response: Ọgbọtuvie cannot escape Igoru.

No. 21 ẸGHWARE ỌGBA NE

Ẹkpare: E, ọrhọ vẹ ne Ohworerhinẹ o,
Ẹghware ọgba r' ilebe ne o,
Ọkọ r'unu mẹ o, nọy' are aherhẹ o.
E, ọrhọ vẹ ne Ohworerhinẹ o,
5 Ẹghware ọgba r' ilebe ne o,
Ọkọ r'unu mẹ o, e.

Efro: E, vb'ododo ri'udje
Ovbo vrẹ rh' udje-e,

Ehwe: Ọrhọ vẹ ne Ohworerhinẹ o,
10 Ẹghware ọgba r' ilebe ne o,
Ọkọ r'unu mẹ o, nọy' are aherhẹ o.

Line No.

Efro: Ọgba ro ti oso 'gbọ he mru rherhiẹ (Ehwe)
E, vb'ododo ri'udje ovbo vre rh' udje-e (Ehwe),

THE ASSEMBLY IS PACKED FULL

Solo: Yea, Ohworerhine, it is spread out again,
The assembly is packed full for the pigeon,

- 5 And you're waiting for my remarks.
Yea, Ohworerhine, the news is spread out again,
The assembly is packed full for the pigeon,
And you're waiting for my remarks.
- R-solo: Yea, the flower that goes on a procession,
Doesn't get missing in the procession.
- 10 Response: Ohworerhine, the news is spread out again,
The assembly is packed full for the pigeon,
And you're waiting for my remarks.
- R-solo: Let the great rain-maker place containers for it (chorus),
Yea, flower doesn't get missing in a procession (chorus),
- No. 22 MI NE RIE**
- Ẹkpare: E, mi ne rie, mi ne rie,
Gòvumẹti ọya iwe rhe,
Otu Ekaragban,
Ime no amwa na (Gbeva).
- 5 Efro: Otu aye Isisi,

Erhọ rọ ewhwahwa rhua rhi moto,
Ọghwa te ugbo izede,
Ọ kpare Ijoro rọ,

10
Line No. | Ehwe: | E, mi ne rie, mi ne rie,
Gọvumẹti ọya iwe rhe,
Otu Ekaragban,
Ime no amwa na

15 | Efro: | Otu aye Abada re hwrọ oşeme rọ,
Aye asa ma ruọ imoto,
Aye rha kpare Igoru so (Ehwe).

I WILL GO HOME

Solo: | Yes, I'll return home, I'll return home,
Government wrote a letter to us,
That all the 'goats' suffering from dermpytosis,
Should leave the city (twice).

5 | Call I: | All people in the category of Sisi,
Packed their properties into a van,
And as they drove on,

They began to sing.

10 Response: Yes, I'll return home, I'll return home,
Government wrote a letter to us,
That all the 'goats' suffering from dermpytosis,
Should leave the city

15 Solo: People like Abada who dressed well,
Were about to board the van,
And they began to sing Igoru (Refrain).

No. 23 HAVBAREN 1

5 E, are otu imeba,
Akpọ i havbaren,
Ne farhię farhię,
Enya ye t' ęde uhue,
Akpọ ye orho rhi będe-ę.

Line No.

Avbaye orho se Oloku,
Oloku, ye mę ibi ekete,
Ni mi rhirhię uv' urhie na;
Oghwę i havbaren omwu otọre,

10 Ọrhe Oloku ne gbe simi odo.

Ọna oja, irimi ride,
Ọmo ọno che oja ọna?
Idodo, orho rhi emro are re!
Akpọ iyibo,

15 Nọ ye are a ghoghọ.

HAVBAREN, SPECIE OF MANGROVE TREE

Yes, members (listen),
The life of Havbaren [mangrove],
Is rough and meaningless,
To its death.

5 Its life is no longer perpetual.

It called on Oloku (the water god),
Oloku, give me a small place,
To inhabit in the river;
And when Havbaren's roots became strong,
10. It began to contend lordship with Oloku.

This is offensive, great ancestors,

15. Who would avenge this cause?
What a pity, it's not your fault!
It is white man's administration,
That has given you joy (Liberty).

Line No.

No. 24

HAVBAREN 2

- 5 E, akp'u havbaren,
Ne farhiẹn, farhiẹn,
E bẹmẹdẹ nya ye t' ẹdẹ uhue,
E, vbavbara orho s' Oloku, (oja),
Oloku yẹ mẹ ibiekete,
Re mi ne rhirhiẹ otọre na,
- 10 Aghw'uhavbare omwu otọre,
Nọ rh' Oloku er' agba vbavb' urhie,
Ọnivbiẹ,
Irimi ride, are na ch'oja na,
Akpọ oyibo rọ rhe re,
Ọlẹrhi meba nya fi igidabọ.

HAVBAREN, SPECIE OF MANGROVE TREE

5 Yea, the life of havbaren [mangrove],
Is rough and meaningless,
Till its death,
And it called on the water god (Oloku),
Oloku, god, give me a small portion,
To occupy in this land.

10 And when its roots became strong in the soil,
It began to measure the river with the god,
This is painful,
Great ancestors, you would avenge,
The modern life instituted by the whites,
Makes members to be arrogant.

Line No.

No. 25

ESISO EYEN

E, are otu imeba,

5. Ulele Ugo ovbo je ugo tẹ-ẹ;
Ni me are iroro ri,
Ọmọ ọrilele ono ru rẹ izie?
E, bẹmẹde ri bẹmẹde,
Ovberẹ owọ ọrh' ọsoso owọ,
Aye awanva erhi ẹdere rẹ.

10. Are otu imeba, nighe esiso,
Rẹ ame ihwọ eyen rhọ,
Rẹ overen mevi,
Ọrha rhumu rhe,
Ghini n' ọrana yọ ro himi ame;
Ame ine tu eyen ni esiso no se bru otọre,
Vbi neneyo ni ogbon rh' avbaran.

A SACK OF SAND

5. Yes, members,
The Eagle's feather keeps it ever fresh;
What do you think,
A chick can offer its mother hen?
Yes, from everlasting to everlasting,
Half of a canoe and a whole canoe,

The two of them are never equal.

10. Members, see the sack,
That we filled with sand,
Which now stands erect;
It turned events,
And came back to insult us;
We shall pour out the sand so that it falls down,
And rot there.

Line No.

No. 26

OTU IRHOBO ARE ATERAN?

5 Ame rha m̄er' em̄o ame re ha orere,
Rh' irherin ekpokp̄o,
Aru oma 'me ɔvb̄o rh̄o d̄on ami kpe ɔ;
Ọr̄omo ese otu Irhobo,
Vbare ateran? Ughe!
Ame ɔs̄om̄o r̄o are ɔ,
Ari vbe rhe-e;
Ame ɔrh' ɔs̄om̄o r̄o are.

10 Aghene Ibobo otorh̄e inehweri,
'Ha rīe tan ra ɔ,

'Karo rh' Okpẹ rẹ o;
Emọ Okpẹ rari ekpokpo,
Ẹmr' Okpẹ ọrhọ rhe ne o, Ughe !
Are re na K'obaro-ẹ.

15 'Mro-e Mẹrẹje ọrhọ rhe ne o, ughe!
Are re na k'obaro-ẹ;
Ẹmro Ekọkọ 'rhọ rhe ne o, mọmẹ,
Are re na k' obaro-ẹ,
'Rherin Ikuta r' ari akọn, ughe,

20 Are re na k'obaro-ẹ;
Ari rhe lele usun irherin vru rh' ekpara o,
Orhi ẹmro ọwa rẹ.

DO YOU ASSOCIATE WITH THE ITSEKIRI?

When we see our children on the streets,
With fresh fish,
We feel sorry for ourselves;
Who are the Itsekiri,
5 That you associate with? A wonder!
You would soon be drowned,
(If) you do not know.

Line No.

You would indeed be drowned.

10

We were informed that Ibobo prepared a love portion;
And spread it here,
But did not remember Okpe;
The Okpe that you trouble,
Their issue has come up again;
And you are the ones in front (leading it).

15

The Mereje issue has come again,
And you are in front leading it;
The Ekoko issue has come again,
And you're in front leading it;

20

The fish you catch from the pond,
And you're ever in front leading it;
If follow fishing expedition and get lost in the creeks,
It is nobody's fault.

No. 27

UKIRI EMEREJE

E, Ukiri e Mereje,
Ose ughere,
Ne jere ijita o,

5
Itu akpọ irhe kumie, 'iye'
Izu ọmọ orho ri eyi,
Ọrhọ d' emru rhe,
Oma n' ọmerh' ọmọ.

Efro: Ekete r' ọren ọrhọ va sa,
Gbe nigh' ọren ovbo n' avba ra-a o.

THE MẸRẸJE UKIRI

Yes, the Mẹrẹje Ukiri,
Sounds at the outskirts,
Like Guitar,
And the world gives ovation 'fine!'
If a mother goes to the market,
And brings a gift home,
Her child rejoices.

Line No.

5

Call: The place where the sun rises,
It does not set there.

No. 28 ỌGBẸGHẸLE [ARIEMURUGBE]

Ẹkpare: Ọgbẹghẹle ọrhọ kpare unu o,

- 5 Ehwe: Rhi omẹmẹ ọvo wu ru riẹ-ẹ ọ,
'kpọ ephia nọye wu ru riẹ ne ọ;
Ọdẹ-ẹ Ariemurugbe, r'ọgbẹghẹlẹ,
Orho hu rh' adesa;
Orho vbo ọro sin ruo-o.
- 10 Ẹkpare: E, Riemurugbe, orhi omẹmẹ ọvo wu ru riẹ-ẹ,
'kpọ ephia nọye wu ru riẹ ne ọ;
Ehwe: Ọdẹ-ẹ Ariemurugbe, r'ọgbẹghẹlẹ,
Orho hu rh' adesa,
Orho vbo ọro sin ruo-o.
- 15 Ẹkpare; Ẹghwemẹse o rha kpa r'unu ọ,
Riemurugbe ọrhọ kpa r'unu ọ,
Rh' omẹmẹ ọvo wu ru riẹ-ẹ,
'Kpọ ephian nọye wu ru riẹ ne ọ;
Ehwe: Ọdẹ-ẹ 'Riemurugbe, r'ọgbẹghẹlẹ,
Orho hu rh' adesa,
Orho vbo ọro sin ruo-o.

PHILANTHROPIST [ARIEMURUGBE]

Solo: The great philanthropist raised his voice,

Line No.		I'm not your only beneficiary, The whole world was your beneficiary.
5	Response:	It's a pity, Riemurugbe, philanthropist, He died at outskirts bifurcation, And no one buried you.
	Solo:	O, Riemurugbe, I'm not your only beneficiary, The whole world was your beneficiary.
10	Response:	It's a pity, Riemurugbe, philanthropist, He died at outskirts bifurcation, And no one buried you.
	Solo:	The women folk raised their voices, Riemurugbe raised his voice, I'm not your only beneficiary, The whole world was your beneficiary.
15	Response:	It's a pity, Riemurugbe, philanthropist, He died at outskirts bifurcation, And no one buried you.
	No. 29	IKUN ORICHĒDJĒ RHĒ ỌROGHO Obọ re gba re are kerhọ,

5 Iku-o re ami asa me gbe na o,
Ikun r' ami asa me gbe,
Iku- Orichedje orh'ore Orogbo vbo;
Obọ re gba re are kerhọ,
Ami gbikun r'are,
Ikun r' ami asa me gbe,
Ikun Orichedje orh' ore Orogbo vbo.

10 Vb' aye awava erha vb' oma,
Na n' oromo aye awava aromo;
Aye awava e ghwoło omọ,
Bemeđe, ovbo 'tore re;
Vbaye awava emer' oma,
Vb'ona n' oromo ay' awava 'romo,
Vb'aye awava e ghwoło 'mọ,
Bemeđe, ovbo 'tore re;

Line No.
15

20 Orho rhi obo r'ade omọ,
Ma n' Orichedje oderie r' Orogbo,
Orho rhi obo re mwu omọ,
Mani Orichedje omwu rien r' Orogbo ne;
'Richedje re dje na,

25 Ọko Ukpokpogri o enọye amwa ye o,
 Ọrogho r' ami edje na
 'Gborode o, nọye arha haye;
 'Richẹdje re dje na,
 Ọko Ukpokpogri o enọye amwa ye o,
 'Rogho r' ami edje na,
 'Gborode o, nọye arha haye.

30 Eđuhwẹde r'oteri o,
 Orichẹdje vb'orho s' ikru-ien,
 Ọrogho nyer' akpọ yi fughwe,
 'Gbedi ọfugbon r'ọha ada,
 Vb' aghene ọyọ ha riẹ r' Ọrogho.
 Ọje gba vb' odasa-a,
35 Vb' Orichẹdje vb'orho s' imizie,
 Ọrogho sun oma fughwe pha ne,
 'Gbedi ọfugbon r'ọha ada,
 Vb' aghene ọye ọha riẹ r' Ọrogho;

40 Ọje gba vb' odasa-a,
 Vb' Orichẹdje n'ọye ọr' ohu ru o,
 Ker' aghale Ọrogho,

45
Line No.

Aye rha ghalię ri Temareti,
Ọje gba vb' odasa-a,
Vb' Orichędję n'oye ọr' ohu ru o,
Iker' aghal' Ọrogho,
Aye rha ghalię ri Temareti vbọ,
Gbe nigh' Ọrogho ọrhọ kpa r'unu o se otu re gba re;
Hworho ro mwueghumu owọ
Vb' orho se rh' ame,
50 Owọ na n' obeghe,
Orichędję ohu hine,
Ọye rh' ọwọrọ evb' orọmo rẹ;
Gbe nigh' Ọrogho ọrhọ kpar'unu o se otu re gba re;
Hworho ro mwueghumu owọ,
55 Vb' orho se rh' ame,
Owọ na n' obeghe,
Orichędję ohu hine,
Ọye rh' ọwọrọ evb' orọmo rẹ.

60

Ọrogho ro vẹren re o,
Egborode o n'obora ọnya re;
Itu re ri' Egborode,
Ari t'oran nya ye dje Ọrogho,

65 Ọrogbo gba nẹrhomo, Ọrogbo gba nẹrhomo-ọ;
 'Kpọ r'edọrọ wo na rhiọ,
 Wu rh' Orochẹdjẹ ena rọmọ,
 Are awava ena rọmọ,
 Emọ aw' irhiri o nọ ya ri ne vbiẹ.

THE STORY OF ORICHẸDJẸ AND ỌROGHO

5 Assembly, listen,
 To the story we're about to narrate;
 The subject of our narrative,
 Is 'Orichẹdjẹ and Ọrogbo'.
 Assembly listen,
 And let us tell you a story;
 The subject of our narrative,
 Is 'Orichẹdjẹ and Ọrogbo'.

Line No.

10

 They both met,
 And were married;
 They sought for children,
 And never had.
 They both met,
 And were married;

- 15 They sought for children,
 And never had.
- If it were possible to buy a child,
 Orichedje would have bought for Orogho;
 If it were to catch a child,
20 Orichedje would have caught one for Orogho.
 This Orichedje,
 Hails from Ukpokpogri,
 And Orogho,
 Was taken, in marriage, from Egborode;
- 25 This Orichedje,
 Hails from Ukpokpogri,
 And Orogho,
 Was taken, in marriage, from Egborode.
- On a certain day,
30 Orichedje assembled his family,
 ‘Orogho has sacrificed her life’,
 The large container of palm oil with his debtors,
 He gives it to Orogho [as inheritance].
 Not quite three days after,

35 Orichędję assembled his relations,
Orogho has sacrificed so much,
The large container of palm oil with his debtors,
He gives it to Orogho;

Line No. |
40 | Not quite three days after,
Orichędję died,
And when Orogho was re-assigned in marriage,
She was given to Temareti,
Not yet three days after,
Orichędję died,
45 | And when Orogho was re-assigned,
They gave her to Temareti,
And Orogho told the gathering;
The man who controls the rowboat at the back,
If he falls into the water,
50 | The rowboat loses control,
Orichędję is dead,
And she couldn't be married to another man;
But Orogho said to the gathering,
The person who controls the rowboat behind,

55 If he/she falls into the water,
The rowboat loses control,
Orichędję is dead,
And she couldn't marry another man.

60 Ọrogho arose,
And departed for Egborode;
Those who are going to Egborode,
When you get there, inform Ọrogho,
Ọrogho then pray, Ọrogho then pray;
When next you come to this world,
65 You'll be married to Orochędję,
Both of you will marry again,
And you'll have nine children.

Line No.

No. 30

ỌDA RIĘ

E, obo 'ruru na ọda rię,
Ędę rę uloho ono ghwie,
Ana męřę ughe,

Ana męę otęę.

IT HURT HIM/HER

Oh, what he/she did hurt him/her so much,
The day *Uloho* tree will fall,
We shall see what will happen,
We shall see the result.

THIRD PERIOD (1945 – 1970)

No. 31

OBORA HA ỌVREN RUĘ

Mare, ghwugba kęę oma, ęgbukpe ọnana,
Erharen Igoru ame,
Odi ra mi bru ne;
Ada vre na vre, iroro,
5 Mare, wu rhe t' avbaran,
Akp' oyibo r'ọrhere,
Edje ayi mare na f' igidabọ,
E, ọşę ro vbię Mare re se Ęzuke ọ,
Ami erhe rh' izede r'ọnya fi Okpę rę ọ;
10 Okpę ghene agbamwa Eni ọ,
Ame rha ha'ye ba nyeręn.

Ọn' izu ro vbię Imare,

15	Mare, wu rhe dumu obọ rh' imeba ẹro, Egbukpe ọnana wuna mẹnẹ akpọ; 'Ti obo r'obọ ọnya fi Okpẹ o, Imare, gbe me dje isẹ ye o. Ọrh' ọsẹr' ame ẹro rẹ o, Nighe ọlẹ r'ofomu phia, Ighwu s'ọye ọvo ọrọ h'oma r'uvo kpe. 20 E, y'ose ro vbiẹ Imare re se Eẗukẹ o, Ibi ọvrẹn Ogiso r'ọnya 'Ọkwabude, Otu ame ẹdẹre, ame rha zẹ rhe; Ọrhọ nya vrẹn t'egodo, 25 Ọvrẹn ọrhọ 'erhumu rhe, Ane Ogiso n'ọye ọghwọnọ gbẹ o, Ọvb' ọ rhọ gbẹ ye mẹnẹ ephan. Ogiso 'fi obọ rh' unu, "Emru ọna osọnọ, Idama Ọkwabude, n' are rhe mọ gba o, 30 Me mẹn' emru igbe m'unu o".
	Eghware ọgbane, Iti obo ra h'ọvrẹn ruẹ ob' Urhobo, Ighwu s'omara emọ Okpẹ ine ruo;

- 35 Em' Okpẹ 'rha h'oran ru emru.
Rhiririn mo t'inyena,
Urhieme Ologbo,
Orhi Ologho rhe-e.
Mare wu rhe rhi ohworho r'ovb' iroro,
E, ma n' owẹwẹ rh' usun ẹdẹre rẹ o.
- 40 Mare, wu rhe nye r' akpọ,
Ji ti ọr' Eyayughe.
- 45 "Mo no sh' irhe vbo bo yi o?"
Omẹ vbẹ r' Eyayughe;
Die mu wọ cha vb'irhe ru?
Irhe mi vbo chere emu;
Die mu wọ cha vb 'emu ru o?
Emu me vbọ ghẹrẹ imọ;
Emọ ison ọgo wu vbiere wu na ghẹrẹ o?
Owẹwẹ ri Mare, gbe rhi me djise ye o.
- Line No.
50 Mare, wu rhe nyeren akpọ jir' Adjumirhe,
Gbe ri uvu ikebi o nya ya gbe erhan rhe;
'Djumirhe on' erhan rhi ne o,

55 Kpare edin erhan fi rh 'oghwa,
N'imibara Adjumirhe ọmerhẹn;
Ọni vbiẹ, onivbiẹ o,
E, s' akpọ idiokpo yi Mare onyerẹn?
Otu ame na so ijoro i Mare ọro otafi ne o!

WHAT WE DO WITH A SLAVE

5 Mare, be careful this year,
The fire of our Igoru,
Has come upon us;
If we overcome this by wisdom,
Mare, if you get there,
The coming of the white man's regime,
Makes people like Mare to puff up;
Yes, Ẹzuke, Mare's father,
We do not know how he became an Okpẹ.
10 Okpẹ, as a community, is indeed an Elephant.
So we took him along with us.

This is Mare's mother,
Mare, if you put your finger into members' eyes,
This year, you will suffer for it.

15	Your Okpẹ genealogy, Mare, come to trace it; We haven't forgotten, See, it is the yam seedling that sprouts over the soil level, That gives itself to the sun to scotch.
20	Ẹzuke, Mare's father, Was Ogiso's slave who walked about in Ọkwabude. We, peers, ran out (to see him); He walked passed and came back to the compound. Then the slave secretly,
25	Sought to sleep with Ogiso's wife; And he impregnated her; Ogiso put his finger into his mouth, "This is very painful, Young men of Ọkwabude, come together.
30	I have seen a terrible thing". They had all assembled, How the slave is treated in Urhobo land, Is the way we, the Okpẹ, shall treat him; And the Okpẹ used him (executed him).

35 Till the present day,
The destiny of the cat,
Never came to life with it;
Mare, if you had wisdom,
You would not have joined your peers;
40 Mare, you lead a life,
Like Eyayughe.

“Who fetches fire wood there?
I am, Eyayughe;
What would you do with fire wood?
45 To cook food;
What would you do with food?
To feed my children;
What worthless children have you to feed?
Look, Mare, come to explain it.

50 Mare, you just live like Adjumirhe,
Went to the farm to fetch fire wood home;
Heaped the fire wood inside the house,
And Adjumirhe began to pass the night on the veranda;
This is great suffering, it is great suffering,

Line No.

- 55 Yes, what life is Mare living?
We shall sing of Mare this year,
It is already out!
- No. 32 AMI VBO ORODJE NE**
- 5 E, are otu Irhobo,
Gbe ni ghe uvo yoro bru orhiẹn ame;
Emro Orodje ro se rhe vb' ẹdiyẹde,
Otu Irhobo e n' aye achẹ ame o,
Sa me i ne gi vbo Orodje.
- 10 Uch'ekete r' ọke ọhavbo na,
Ame Okpe, ami vb' Orodje ne;
Irhobo i hohọ Abaka,
'Baka ọkpuriẹ o,
Ọvbo rho fia-a o.
- 15 E, ẹduhwẹde r'ote ri,
Gbe nighe Idi orho rie i Warri o,
'Ghware Irhobo yoye ọrhere;
Ọke re Idi ote oboran,
Se otu Irhobo,

Aghene ẹghware mẹ nọye wo na ha o;
Emro ohu r'ọhẹhẹre o,
Igbe nighẹ urhi o mi ne je r'are.

20 Osa urhomu r'are na hwa vb' ẹgbukpe ọnana,
Orodje Okpẹ are na hwa 'e riẹn,
Onye Irhobo rọ fro rọye,
A ọgbọ rhorọ owọ n'oghwa ri Eko;
Nene o, nene, vbi nene,
Aghene 'se-se mi si nene,
I nene mẹ, ọre adawon,
Inene mẹ, ọre umerin.

25
Line No.

30 Ekẹrẹkẹtẹ y'ovbẹ dogbo,
Vb' ẹrheri r'ohwo y'ohwo ta,
R'ọke r' oni mẹ vbọ mr'evu mẹ,
Uvbo r'omoko vbo n'umu da,
Ọnẹ rh'unu mẹ vbọ t' ijoro,
Obi ku r'ovbọ ki tie avbọ dia.

'Die metẹ daghwo,
Wu rhi ọke ẹgbọtọ kpanre awon,

35 Wu ghwe rię oma rhi ọmare o,
Irherin ekpokpo noye wa więn,
E, ęde wu s'omọ e Męreje,
Ebo irimi Okpe ine hwe nu węn (Vbarien)

Efro: Dọ dọ dọ dọ, Igberadja chuen,
40 Ehwe: Chuen,
Efro: Igberadja nwain,
Ehwe: Nwain;
Efro: Ọna du vbe,
Ehwe: Present sir;
45 Efro: Ọna ji duọ,
Ehwe: Present twice.

WE NOW HAVE A KING

Yes, you the Itsekiri,
You see, it is the sun that gives verdict to the water;
The issue of King sometime ago,
Made the Itsekiri to scorn us,
5 That we would no longer have a king.

In the present day,

Line No.	We, the Okpẹ, now have a king; The Itsẹkiri are like a butterfly, The butterfly briefly sharpens knife, But never cuts.
10	
	Yes, on a certain day, Idi travelled to Warri, To attend Itsẹkiri meeting; And when idi got there, He addressed the Itsẹkiri, And said 'You've got to accept my decision', But one thing is left, I shall give you a rule':
15	
	Your tax this year, Is payable to the Orodje of Okpẹ; And any Itsẹkiri man who flouts this order, Should take his boat and row to Lagos; Grand mother, grand mother, oh grand mother! I call grand mother repeatedly, For salt, it is my grand mother, For catalyst, it is my grand mother.
20	
25	

30 The Antelope is smart any day,
One is talking to his peers;
When my mother conceived my pregnancy,
She drank medicine of parrots' beak,
It makes my voice to sing unequivocally,
And so shall I ever live.

35 At young age, you became an old woman,
As a young lady, your teeth are already broken,
You turned to an old woman,
Chewing only fresh fish;
The day you'll invite M̄reje's son or daughter,
The ancestral deities of Okpe will answer you.

Line No.

40 Call: Yea, yea, yea, yea, sex workers run away,
Response: Run away;
Call: Sex workers, be smart,
Response: Be smart.
Call: This slept with me,
Response: Present, sir;

45 Call: That also slept with me,
Response: Present twice.

No. 33 ME TARE VEHRĒ

Ēkpare: E, metare verhe o,
Me rha mer' ugbahian re mi ne mwuo,
Re me rh' oye so oma lalọ, ọ'ena;
Ọwa ọ'nya ugbahia ero kpa he me re o, ọ'ena,
5 Nighe ọse ohu re me dje re obi Djemeta;
Nighe esa ye ovbo ji rho-o,
Omizu repha ọro gborhirie o;
Agba che ru iruen kpekpa o n'oye ahavbọ,
Orho t'otọre epha-a o.

10 Ēkpare: E, metare verhe o,
Me mer' ugbahian re mi ne mwuo,
Re me rh' oye o gba su oma lalọ,
Ehwe: E;
Ēkpare: Ọrhọ mer' obo r'ono ru me, ọvbọ ta me,
15 E, vbi lele yo mi rhe ghwaren,
Ehwe: E;
Ēkpare: Ọw'ọnọ nya ugbahia ero kpa 'e me-e,

20 Line No.	Ehwe: E, Eḱpare: Ọmase ohu o re me gbe re o vb'ediyede; Nighe 'sa ye ovbo ji rho-o, Mizu repha ọro gborhiri me;
	Ehwe: Agi che ru iruen kpekpa o n'ọye age havbo, Orho t'otore epha-a o.
	I PREDICTED EARLIER
5	Solo: Yea, I predicted earlier, I found a lady to befriend, With whom I took blood covenant; here it is, Let no friend gossip me about; here it is, Here's a concubine I had at Idjemeteta, Her husband hadn't discovered it, It was a brother who reported it. We might smile and crack jokes together, But it doesn't get down to the heart.
10	Solo: Yea, I predicted earlier, I found a lady to befriend, And we took blood covenant; Response: Yes,

- 15 Solo: If she foresees evil, she informs me,
So that I would be cautiously wise;
Response: Yes,
Let no friend gossip me about,
Response: Yes,
Solo: I slept with a certain concubine years ago,
20 Her husband was yet to discover it,
But a brother reported it.
Response: We might smile and crack jokes together,
But it doesn't get down to the heart.

No. 34 WE GBE AKPO-Ọ Egbikume Azano

Line No.

5

E, vb' Ọtotagha, we gb' akpo-ọ,
We gb' erimi re,
E, vb' Ọtotagha ọrhọ hohọ ọleyi,
Ra jara re o zizobo rh' adesa;
Ọtotagha ọrhọ hohọ ọleyi,
Ra jara re o zizobo rh' adesa;
E, vb' Ọtotagha, we gb' akpo-ọ we gb' erimi re,
Wa ge ghwoło ehware iyibo re wu ne bruo.
Ibi omọ ony' Igbo,
10 'Se rie vb' oyibo vb'ob' Ikoyi o,

Obi ehware rode omwu rie nya rhen,
Oyibo 'rh-Ọtotagha gbe ri oberun,
Ọgbare iminiti re,
Nigh' oyibo le rie ro otore.

15 Me mer' Ọtotagha rh' ibuluku,
Kugb' edin ewen,
Ami rhe s' Ọtotagha ghwu si diokpo oyi wu rhorin?
Ọtotagha orho kpa r' ovię,
Orhode-ę meba,
20 Oyibo ọgbę re mę hi o,
Orhi or' ukoba-a,
Mi bru ehware mę fughwe ne.

YOU'RE NOT LIKE THE WORLD Egbikumę Azano

Ọtotagha, you're neither like the world,
Nor are you like the heavens;
Ọtotagha is just like a carved image,
Presented as sacrifice at a three-path junction;
5 Ọtotagha is like a carved image,
Presented as sacrifice at a three-path junction;
Ọtotagha, you're neither like the world, nor the heavens,

Yet, you seek sleep with the white.

10
Line No.

A young Igbo fellow,
Invited her to a white man at Ikoyi,
Strong amorous sensasion took her there;
The white man and Ọtotagha went up,
But not quite a minute,
The white man sent her down stairs.

15

And I saw Ọtotagha in her skirt,
With a heap of clothes,
Then we asked Ọtotagha: 'what is the matter with you'?
And Ọtotagha began to weep,
Members, it's no joke,
The white man slept with me,
And gave me no penny,
I slept for nothing.

20

No. 35 **OGBE AFEN GBE ARAMO-O** **Egbikume Ọzanọ**

Ọtotagha ọrhọ họt' ọleyi r'ajarare,
Ye ze izobo rẹ adesa (Gbeva);
“Ọtotagha, we gbe afe-en,

- 5 We gbe aramo re o;
Ore wa ge ghwoḷo iyibo,
Re wu na gbẹ”.
- 10 Omọ onye Ihwo,
Ose rie vbe oyibo obo lkoyi o;
Aghene obo lkotun, oboran ana nya.
Ototagha orhe oyibo i gbe rie oberun,
Oghwe i miniti re,
Oyibo ole rie ze ro otore.
- 15 Me mere Ototagha,
“Ghwu si ni diokpo oyibo oru wen?”
Ototagha orho wene unu,
“E, ode-e mome, e, oyibo ogbe re me hi ne,
Ogbe ore ukobo-o,
Ne mi bru ehware me fughwe ne o”.

Line No.

SHE’S NIETHER A BIRD NOR AN ANIMAL

Egbikume zano

Ototagha is just like a carved image,
Offered as sacrifice at a three-path junction;
“Ototagha, you are neither a bird,

5 Nor an animal;
Yet, you seek after white men,
For copulation.”

10 A young Ijaw fellow,
Invited her to a white man at Ikoyi;
And they decided going to Ikotun.
Ọtotagha and the white man went up,
And not quite a minute,
The white man sent her down stairs.

15 Then, I saw Ọtotagha,
“What did the white man do for you?” I asked,
And Ọtotagha retorted,
“Oh, it’s serious, my son,
He slept with me and gave me no penny;
I slept unprofitably.”

No. 36

ỌHỌHỌ OTORO

Oteteme ọrhọ họhọ otoro,
Egbukpe orho te;
Otoro ọha oma hẹhẹ ukpe ne o.

Efro: Igoru obo ame rẹ ame egbe,
Oteteme ọha oma mwu egbegbe.

HE IS LIKE OTORO (A kind of Bird)

Oteteme is like otoro,
At the beginning of each year,
Otoro presents itself.

Call: We perform our Igoru,
And Oteteme came to disgrace him/herself.

No. 37 IRUO AME IRHE RI Amereka Emakpo

Emo Okwovu irhe te ekete,
Re aye arha won oma,
Are otu akpo,
Are i hwe yi r' ame,
Ona n' iruo r' ame irheri;
Uvu oghwa obọ ame vbe r' ame eha vbọ,
E, vb' Awọrẹdjo orho ni Warri rhe.
Aghene ami me gbe Igoru.

Ọke rẹ ame ite oboran,
N' emo ljeđdo ere ame vba re;

Line No.

5

10

15 Ame erhon usi emọ ljeđdo avba agba rhe,
Aghene emọ ljeđdo aye ri vbo lgoru.
Ame rhe aye na damo 'ma o.
Emọ ljeđdo e so hi ne,
Emọ, ljeđdo ayi rhe siye;
Emọ Okwovu i kpogho oma,
Ọnana ne lgoru r' ame hwrọ se re o;
E, oyibo ọrhọ kpare eche.

20 Oyibo ọkpare ebe rhe,
'Ghene emọ Okwovu aye re kpare obọ;
Ephan ri biomu ljeđdo,
Ọna ne ukposo vberẹ aye itiri o;
Erhio, are emọ ljeđdo,
25 Ọmọ ọrilele ame ise r' are,
Ephan ri biomu ọrilele,
Ọrilele osihin ẹvbe kpe-e.

Line No.

THE JOB WE'VE PERFECTED Amereka Emakpo

When the Okwovu people get to a place,
And they boast,
Public,

5 Agree with us,
For this is the job we have perfected;
We were in our home(s),
And Awọrẹdjo came from Warri,
Inviting us to perform Igoru.

10 When we got there,
We met the Jẹddo people;
For a long time, we'd heard the fame of the Jẹddo,
That Igoru music belonged to them [the Jẹddo];
We shall contest with them.

15 The Jẹddo performed,
And the Jẹddo sat down;
The Okwovu shook their bodies,
And we began to cook Igoru;
Then the white man smiled.

20 The white man brought his record book,
And declared the Okwovu winners;
The Jẹddo got peeved,
And they invoked a heavy down pour;

25 Oppression, Jęddo,
We thus call you, but a chick;
The fowl got angry,
But could not trample the Goat to death.

Line No.

No. 38

INURU AME ỌHỌ

5 E, ame irha nya męřę otu Ekele rhę Akpikeke,
Ob' otọre Ikeja,
Ekaragban irhe nu ame ọhọ;
Ghwu sę omana awa egbe aye (amwęrhien aye),
Oma ọrhọ merhe awan,
Rhua aye rię obo Urhobo?
Akpọ are ọrhọ ghwę omana-a,
Ọke otuęro ose ruo jiri o,
Otu Ekele o,
10 Wu vbe i rhe rę o.

WE ARE FED UP WITH THEM

Yes, we saw Ekele and Akpikeke,

5 Under Ikeja (bridge),
And we became fed up with the plagued goats;
Is this the way others practice love,
That people are pleased,
To take them to Urhobo land in marriage?
You worth , but nothing,
The blind man's darkness blindfolded you too long,
Ekele,
10 You do not know.

No. 39 EHWARE O KPE ỌMỌ Idisi Adibọ

5 E, Ukonbọ ọsa me no amwa,
Ọghwọlọ ohworho r'ono o wene oma,
Kolorogho ọrhọ ghwa i rhe;
Are otu imeba, egagọ i rie ri o,
Ukolorogho ose virherie,
Are imeba, are nọ ye o,
“Nighe Idiokpo wu rhi me ruo?”

Line No.

Orho rhi omam' oromo ye wo rhe re,
Kọkọ, ọna omamọ oghwe,

- 10 Wo kpọ nẹ Urhobo rhe;
Orho rhi ephan igberadja ye wo ha rhe,
Oghwẹ ọdandan,
'Kpọ nẹ Urhobo rhe;
'Ti oghwẹ ri Meni ọkpọ re.
- 15 Ame ephan ti Ukolorogho,
'Tu re nughe, e, are itu emọ na 'a Eko na,
'Dere ọmọ r'orhon ẹmro ọwan,
Ame i gbikun ọran hi ne,
Nabutete ame na suọ.
- 20 Enabutete ọrọ mẹrẹ ephan,
R' ọmọ Ọvbravbra Ọbalade;
Eji rhon ta ọmẹrẹ oma-a o,
Owọ Iboma orho du mu Apapa;
Nabutete ọrọ zẹ nya rhen.
- 25 Isodja ohu r'ọmẹre riẹ,
A ọye ọnọ gbẹ ye ọsoso ọgba irhirin,
Ozighẹ na ọrọ ghwa i hwe;
Isodja na ọban firhọ,
Wo rha mẹriẹn rhe ugben osiọ ye,

30

Ofen akpọ ono mwu ari kpe.

Edumu rie rhọ ye ohoro,

N'obo agban ọkro 'rho rhon ẹmro osiọ na,

Ọjada na orho hwe irhime "un";

"Ete oghwa ta", ọna nẹ ode Ọnabutete;

35

Iti obo wu bru ehwari te kpe ọmọ rh'ephan,

Gbe me dje isẹ ye.

Line No.

E, ẹde uvbiẹ ọmọ ote otọri ne,

Aherhẹ ekpọmọ r'ọnọ va,

Ame imeba 'rha mẹn-ẹ;

40

"N' ephan Igari o,

Nọye wo mẹn re?"

Nabutete orho se i Mẹni o,

Biko ye se orhere rhe,

Ephan mẹn orhi ọ' Igari-i,

45

Aye i vẹren re o,

Ne Emanukẹ nọy' ayi nya ye se.

Emamukẹ ote avba ran,
Ọna nẹ obọ ofi kpahen ephana,
Ọnana ọguro?
50 Ghene t' ọmọ t' eyẹre ne ghwa usun,
Ọmọ na a ọye ovbo lele eyẹre-e.

Ephan n'obiomu Emanukẹ,
Ọna n' obọ odumu rẹ ohoro;
Ọsa rẹ ọmọ rẹ ọlọrọ,
55 Jiri tu Ihwo ra lọrọ ugbugba,
Ọmọ na orho bru ze ephan.
Ete oghwa ta,
Ọna nẹ ode Enabutete;
Iti obo wu bru ehwari te,
60 Kpe ọmọ rhe ephan,
Gbe me djẹ isẹ ye.

SEX KILLED A BABY **Idisi Adibọ**

Yea, Ukonbọ was about to leave the town,
And as he sought for who would replace him,
Ukolorogho arrived,
Members, sacrifices are (over) gone;

Line No.

5

Ukolorogho fell down on his/her back, facing up,
Members, ask him/her;
“What have you come to do?

10

If indeed you've come to marry,
Young lady, it's a good leg,
You struck from Urhobo [land];
But if you've come with an illegitimate pregnancy,
It is a very bad leg,
You struck from Urhobo;
Just the kind of leg that Meni struck.”

15

All of us, and Ukolorogho,
The audience and our children in Lagos,
For an obedient child,
We've ended that narrative;
We're now going to sing of Nabutete.

20

Nabutete became pregnant,
For Qvbravbra's son at Qbalende,
When no one had known that she knew a man,
A military ship arrived Apapa,

And Nabutete ran to the scene.

25 One soldier that saw her,
Proposed to have nine-round sleeping with her,
And the mad lady agreed at once;
When the soldier became nude,
30 If you see him and his strong genital organ,
You would be afraid to live;

Line No. It was thrust into her,
And she felt the thrust at her waist,
The careless thing screamed "un,"
35 "Report when you get home," turned Qnabutete's name;"
The amount of affairs that killed the baby in your womb,
Come to confess it".

40 Yes, the day of delivery came,
We waited for the placenta to give way,
And we, members did not see it happen;
"Is it the pregnancy of Garri,
That you conceived?"

45 Nabutete called Meni,
“Please, invite a mid-wife,
My pregnancy is not of Garri;”
They arose,
And invited Emanuke.

50 When Emanuke got there,
She placed her hand upon the belly,
“Is this a mighty frog?”
Let the baby and the flowing liquid come together;”
But the baby said it wouldn’t follow the flowing liquid.

55 Emanuke became peeved,
And she thrust her hand in;
She began to pull the baby,
Like the Ijaw who are pulling a fish net,
And the baby’s part cut, leaving it still in the womb.

60 “Report when you get home,”
(This) is the name of Enabutete;
The amount of affairs you had,
That killed the baby in your womb,

Come to confess it.

Line No.

No. 40

OTẸRHE

Ẹkpare: Udumu Ogbe ob' Ọbalade,
Oṭẹrhe eyi ro dumu run;
Igberadja ro vbo aharọ,
'Rhe mọ nya fi o,
Na fẹn oṭẹrhe na o.

5

Efro: Urhirhi ọ'sa ọmọ,
Ọmọ no ghwere oma.

Ehwe: Udumu Ogbe ob' Ọbalade,
Oṭẹrhe eyi ro dumu run;
Igberadja ro vbo aharọ,
'Rhe mọ nya fi o,
Na fẹn oṭẹrhe na o.

10

PUBLIC POND

Solo: Ogbe Street, Ọbalende [Lagos],
A marketable pond arrived;
Any sex worker who has fish tackles,

- 5 Should come out,
And let's deplete the pond.
- Call: If an ant bites a child,
He/she must shake the body.
- Response: Ogbe Street, Qbalende,
A marketable pond arrived;
10 Any sex worker who has fish tackles,
Should come out,
And let's deplete the pond.

Line No.

- No. 41** **AME OGODO**
- Ekpere: E, are otu re rie Adeje,
Ehwe: 'Ri te obora n' ari dje Abẹbẹ o,
Izu ro vbiẹ Qbẹbẹ Odibo;
- Ekpere: Ukoro omọ hu wu vbiẹ re,
5 Ehwe: Wu rha fọ riẹn no rie igberadja,
Akpọ ye n' ọrẹ osogoro,
Ekpere: Oshewere o, vb' Qbẹbẹ Odibo,

- 10 Ehwe: Ame ọgọdọ ono t' ogoro gbe,
Ekpere: Izede ophẹn firhọ wẹ ne o,
Ehwe: Igberadja o, gba nya ye gbe.
- Efro: Oshewere, ame rha so,
Ne vb' iroro so.
- 15 Ekpere: Are otu re rie Adeje,
Ehwe: 'Ri te obora n' ari dje Abẹbẹ o,
Izu ro vbiẹ Ọbẹbẹ Odibo;
Ekpere: Ukoro ọmọ hu wu vbiẹ re o,
Ehwe: Wo rha fọ riẹn rie igberadja.;
Akpọ ye n' ọr' osoghoru,
Ekpere: Wẹwẹ r' Ọbẹbẹ Odibo,
20 Ehwe: Ame ọgọdọ ono t' ogoro gbe,
Ekpere: Izede ophẹn firhọ wẹ ne o,
Ehwe: 'Gberadja o, nya ye gbe.
Ekpere: Me mẹn Ọbẹbẹ Odibo,
Ehwe: Am' imeba 'me rha mromra ye,
25 Ekpere: 'Bẹbẹ Odibo 'mromra 'me o,
Ehwe: Amie rhe rh' amwa vbe r'odjẹ re ẹ,
Nwa nwa nu na nwa nu o,

- Line No. 30
- Ekpare: Nwa nwa nu n' okorobia;
Wewę r' Ọbẹbẹ Odibo,
Ehwe: Kete re wu f' ọmọ te,
N' ọmọ 'ny- Igbon nọye vbię ruọ rię o,
Avbaye orho biomu rẹ,
Obo re rhiri okere t' akpọ,
Nọye nyeren.
- THE WATER IN THE PIT**
- 5
- Solo: Yea, you who are going to Adeje,
Response: When you get there, inform Abẹbẹ,
The mother of Ọbẹbẹ Odibo;
Solo: You had only one child,
Response: And you allowed her to practice sex trade;
Now she lives a prodigal life,
Solo: It has begun, Ọbẹbẹ Odibo,
Response: The water in the pit is enough for frog's play,
Solo: The way is now open to you,
10 Response: Continue the sex trade.
- R-solo: It has begun, but when we sing,
We shall sing with wisdom.

15 Solo: You who are going to Adeje,
Response: When you get there, inform Abẹbẹ,
The mother of Ọbẹbẹ Odibo;
Solo: You had only one child,
Response: And you allowed her to practice sex trade;
Now she lives a prodigal life,
Solo: It has begun, Ọbẹbẹ Odibo,
20 Response: The water in the pit is enough for frog's play,
Solo: The way is now open to you,
Response: Continue the sex trade.

25 Solo: We saw Ọbẹbẹ Odibo,
Response: And we, members, greeted her,
Solo: 'Bebe Odibo greeted us,
Response: And we couldn't understand her tongue,
Nwa nwa nu na nwa nuo,
Nwa nwa nu n' okorobia;
Solo: You Ọbẹbẹ Odibo,
30 Response: Beautiful as you are,
Your father is an Igbo,
That's not bad at all,

Line No.

It's according to one's destiny,
That he/she lives.

No. 42 OBO WU RURU OBI SAPELE

5 Egbotitoka, obo ruru obi Sapele,
Otu ame imeba, ami rho rien rh'erho;
Orho rhi ohworho ro hu ru,
Otore orhon,
Akpọ mę, meba,
Ghwu s'obogo emwu rie se rho ne?

10 Egbotitoka okpa r' igberadja ri ob' Urhiapele,
Orh' Etukereku ere gba dje ose ne,
Aye gb'ikun ru irue ne,
Obi ehware okpe Egbotitoka,
Egbotitoka orho wene unu,
"E, oga biko, dabo djo 'e mę,
Ibroda mę dabo hien ye mę,
Anti mę, biko, dabo djo 'e mę ne.

15 Efro: E, ukperi o,
Mome, otu igberadja o,

'Na h' urhomu die ne.

WHAT YOU DID AT SAPELE

Egbotitoka, what you did at Sapele,

We, members, heard it in our ear;

If someone dies,

The ground hears;

My life, members,

Where had she landed?

Egbotitoka travelled to Sapele for sex trade,

She began a concubinary partnership with Etukereku;

They were gisting and having foreplay,

Then ogasm held Egbotitoka bound,

And Egbotitoka began to speak:

"Yea, my master, please, thrust it well for me;

My brother, thrust it down for me;

My aunty, please press it well for me".

Line No.

5

10

15

Call:

Yea, blame,

My child, the sex workers,

Will pay with their heads.

No. 43 OBI EHWARE Amukeye Okodide

Ogoro Apuma,
R'otamwu osiọ,
Ishimi [ileme] ọkpokpo,
Ni foto,
5 Ro mwu ọwan gele.

'Vbaran 'sama gbẹ Apuma,
Na vbaran Akpuma ọrhọ djẹ Irhobo, ta:
"Oluku mi, jọlọ gba mi to mi"
Mọmẹ, obi ehware omwu rie gele,
10 Oti unu n' Okpẹ, n' Irhobo ọdjẹ ne.

Efro: E, obi ehware omwu rie gele,

Ehwe: 'Ti unu n'Okpẹ, n' Irhobo ọdjẹ.

Line No.

ORGASM POWER Amukeye Okodide

Apuma's cunt,
Sticks to genital organ;
A new singlet [or new file],

5 Is a photograph;
That thrills one excessively.

Apuma was to sleep with a man,
And Apuma began to speak Itsekiri, saying:
“Do it well and thrust it down,”
10 My son or daughter, orgasm power held her bound,
And she left Okpe to speak Itsekiri.

Call: Yeah, orgasm power held her bound,

Response: And she left Okpe to speak Itsekiri.

No. 44 AME TA RIEN Omaromwaye Igbide

Ekpare: E, ghwo me ta r' Ibebeka o no n' Ikeja rhe,
Ibebeka 'ghene oye oteren,
Are imeba re gbare o,
S' are irhobo r'ote rie oma o.

5 Vb' eduhwede r'oteri o, mi rie Ikeja,
Me me r' Ibebeka o ro se rh' unu ada o,
Neghwa ovbięvbię;
Oma ye ni toloko,

10 Ghw' օrhօ mօrօ ipaseja vbe ra nya vrօn օ,
'Vbo dje ay' urhomu;
Imoko re rie Isi,
Te tiyin avba vuօ inene,
Ohorօ mօ օbere hi օ,
'Hware ikongo, oma օgba ye-e.

Line No.

15 Ghwo mi rhe roro emօ ame ra lah'oma,
Igberadja aghene idօlօ n'oye are aghwօlօ,
օke ose օvbuphele-e,
Oso vbo kpe yi օ fi rh' uvu ikebi;
Ghwu օke ose r'are hine,
20 օke օke r' are hine օ,
Are emօ na օ, ari vbei rhe-e.
'Hware ikongo r'ose rhe օ,
Vb'oro vb' esa, օphօphօ esa ye,
Vb'օro vb' esa, օvbօ ten օneye;
25 օrօ vbօ sa bo te օneye,
'Hware igota n' օye obrօ lele amwa,
N' esa m'ole mօ rie,
Mi ye bru ehware ikongo,

S' are emọ na, oja ono te are unu o.

30

Ti ọr' Ibebeka obruru o,
Ọna n' esa ye o r'eghwobi okperi;
K' Ibebeka overeren,
Ehware igota n'ọye obre lele amwa;
E, ghw' oma ye oberere fi ne,
35 Ghwu orho rhi efian mia mọro,
Ebibada o n'ọye oseri ame o.

40

Ebibada ot' avbaran vb'orho kpar' eche,
Ayi ta d' omeme,
Vb'on' ehware r' ame ebre r'ovbo ku mie,
40 Oro vb' ukobo ovbo fi r' ame,
N'oyi we biome;
Orhi ọr' okoro wo ha rhi yo me mere obo,
Ugbu me oyoro;
'Rhi ọr' emevi wu ha rhe yo me mere r' obo,
45 Ugbu me oyeghe;
Vb' oma ovbo ru jerenen,
Iti ọr' Ebibada obruru o bere ohoro,
N' oyi we si me o.

Line No.

- 50 Ibebeka oṣere o, orho s' Ọgbada,
Wewe r' Ọgbada, ohoro me, vbe r' oṣere re o,
Me ha riṣ ri' obi shu meka,
Vb' ishū meka, oko rie koko,
Mo t' oke na, orho kugbe-e,
Me ha rie ri' obi kapita o,
- 55 Vbi kapita, oṣbia rie dede, oṣkanre riṣ,
Ovbo kugbe-e,
Me ha riṣ vb' ibrasimeti o,
Brasimeti, odumu-dumu,
Mo t' oke na, orho kugbe-e;
- 60 Yoro me ha riṣ ri' obi shu meka yo,
Vbi shu meka, oko rie koko,
Mo t' oke na, orho kugbe-e,
Me ha riṣ ri' obi repiṣera o,
Vbi repiṣera, oṣho kpa r' unu,
- 65 Ophiarṣ ohoro r'orhurhu ohoro,
Oṣere fi do ovbo rho j' eko'e yo meba,
- Ehwe: Ina tiubu o, asikova r' oṣere hi o,
Ina tiubu o.

70 Ekpare: E, ẹriri ọtagha hi ne,
Ovbo rho j' eko 'ẹ yo meba (Ehwe),
'Kofan ne yagha-yagha,
Jiri gini aropleni o meba (Ehwe),
Ooro ọtagha hi ne,
Ovbo rho j' eko 'ẹ yo meba (Ehwe).

Line No.

WE ADVISED HER Omaromwaye Igbide

Solo: Yea, I advised Ibebeka to return from Ikeja,
And Ibebeka refused,
Members, who have assembled,
Do you know what happened to her?

5 On a certain day, I travelled to Ikeja,
And I found Ibebeka fallen in the street,
She was in pains;
She was very weak,
Whenever she saw passersby,
10 She sent then on errand;

Parrots that are travelling overseas,
Inform grand mother when you get there,
My private part is completely torn,
Affairs with soldiers, got beyond my strength.

15 If I think of our children who trouble themselves,
That in sex trade, you look for money,
If night doesn't fall against the greedy man,
Rain would drench him in the farm;
Night is already fallen over you,
20 It's again dawn before you,
And you, children, do not know.
Affairs with soldiers came in vogue,
The married would then abuse her husband,
And the married would deny her husband;
25 Any one who couldn't deny hers,
Practices gutter-side love making,
So that my husband sends me packing,
And I go for soldiers' affairs,
Daughters, you'll suffer greatly.

Line No.

30

As Ibebeka did,
Here's a husband who died of snake bite;
And Ibebeka arose,
To practice gutter love in town;

35

Her part is now torn open,
If you doubt us,
Ebibada is our witness.

40

Ebibada got to the scene and laughed,
They thought they could emulate me,
Is this the affair for which we receive loud ovation,
And those who have money would throw to reward us,
That you're spoiling?

45

If it were squatting style, I'm prepared,
My path is pleasant;
If it were standing style, I'm prepared,
My path is a strong trap;
And the body vibrates in reaction,
Not as Ebibada has torn her part,
Which you now treat.

Ibebeka arose and invited Ogbada,

50		Ogbada, my part is torn, And I took it to the shoe maker, The shoe maker tried to mend it, And up till now, it couldn't come together; Then I took it to the carpenter,
55		The carpenter plained and nailed it, Yet, it couldn't come together; I took it to the blacksmith, The blacksmith tried to mould it several times, And up till now, it couldn't come together;
60		Yes, I took it to the shoe maker, The shoe maker made several efforts to mend it, And up till now, it couldn't come together; Then I took it to the [bicycle] repairer, And the repairer concluded,
65		That if the skin covering the part, Is torn, it can't be sewn, members.
	Response:	It's a tube, once tyre is torn, It's a tube.
70	Solo:	Once fish net is ruffled, Members, it becomes unamendable (chorus),

The part is now so rough,
Members, like the engine of an aircraft (chorus),
The part is ruffled,
Members, it's unamendable (chorus).

No. 45 **'NO JẸ VẸ?** **Omaromwaye Igbide**

Ẹkpare:

E, 'no jẹ vẹ,
Eye dje Orerẹḍe o,
Owọ igoru ame,
Ọsọmọ ghwa dumue;
Iye iye, 'no jẹ vẹ o,
Eye dje Orerẹḍe o,
'Wọ igoru ame,
Ọsọmọ ghwa dumue.

5

Efro: Ododo ri'udje ovbo vrẹ rh' udje-e (Ehwe),

10 Ehwe:

Iye iye, 'no jẹ vẹ o,
Eye dje Orerẹḍe o,
'Wọ igoru ame,
Ọsọmọ ghwa dumue.

15
Line No.

Efro: Ọgba ro ti oso 'gbọ h'emru rherhie (Ehwe)
Ododo ri'udje ovbo vrẹ rh' udje-e (Ehwe),
E, ame ọdophan, vbo kp' ọmọ eheri-in (Ehwe)
Orhomo o'kp-ọmọ 'mọ no ghwere oma (Ehwe)
E, urhirhi ọsa ọmọ, 'mọ no ghwere oma (Ehwe).

WOULD IT NOT BE EXPOSED? Omaromwaye Igbide

5

Solo: Yea, won't it be exposed?
Go, inform Orerẹde,
That our Igoru row boat,
Would soon row to him/her;
Yea, yea, won't it be exposed?
Go, inform Orerẹde,
That our Igoru row boat,
Would soon row to him/her.

10

R-solo: Flower doesn't get missing in a procession (chorus),
Response: Yea, yea, won't it be exposed?
Go, inform Orerẹde,
That our Igoru row boat,
Would soon row to him/her.

15 R-solo: Let the great rain maker place containers for it (chorus)
Flower doesn't get missing in a procession (chorus),
Yea, too much water doesn't kill little fish (chorus)
If a child is hungry, it must give a sign (chorus)
If an ant bites a child, he must shake the body (chorus).

No. 47 ASEAGERHE Idisi Adibo

5 E, akpo Eko oghene gbahon pha noye so rie,
Oromo ese Aseagerhe roge gbeyibo?
Eduhwede re oteri,
Omọ onye Ausa orho se Aseagerhe,
"Mi na ha rie obeyibo."

Line No.

10

Aseagerhe oghogho ne,
Oye onogb' oyibo inyena,
Itie obo oye ovbo mere de,
Omere rie, oma n' omerhien.
"Biko, are so ijoro me."

Avbaran orho se Ibara,
Ma ya de ehwahwa vbe me;
Wu rhe te obo eyi,

- 15 Inene yo wo dẹ ibrukutu,
Mọmẹ, wo dẹ ẹvbro rhọ ye.
- E, Ibara orhe ne, aye rha hwro inyo rẹ otore;
Ọmọ onye Ausa ogbe ọrhen rh' oma ne o,
Ayi gbe hi ne o,
Ti ọke r'ayi vẹren re o,
20 N' ob' Ikoyi, noye aye nyaren.
- E, ọke r' ayi t' Ikoyi,
'Mọ onye Ausa ose Aseagerhe,
Orhie oyibo me ha ruọ phe-e,
'Ghene omẹmẹ era na gbọ;
25 Aseagerhe obunu ne,
Emro ọnana ọye ohwe rhọye-e,
"Wo phiẹ re mẹ n' oghwa rhe,
Aghene oyibo ye wa ha mẹ vbe,
'Mro ọna, mie hwe rhọye-e."
30 E, ephan 'i biomi onye Ausa,
Ghwiẹ Aseagerhe se bru otọre,
Ọran Aseagerhe obunu.
Ọna n' ososọnọ!

35	Ekpe ri mę ban fi rhọ, Udo avba ye na, ọmọ 'yibo ọrhọ nya rhe, Ọrhọ ha orhę ye se Ọseba ọ; Ọseba orho lele rhe, Ọseba orho t' avbaran ọ, Aseagerhe oghwurhie otọre, 40 Ọyi gifi, ọban firhọ, 'Kpemru rode, Gbe me unu" Idedekuma, Ode ohoro Aseagerhe.
45	"Ọnọ re kpe ruo ban firho ekete aran?" Orodje ohoro yi ọrhọ salọphia; "Kọkọ biko ha owen rhuon, Inene yo wo nyarhen rie; Ukero ọmẹrẹ ogbe mẹrẹ-ẹ. 50 Wo doro, Aseagerhẹ, E, are izu emọ re vbiẹ, Ari n' ode ji mwu r'emọ are, Idiokpo ese Aseagerhẹ? Aseagerhẹ ọghẹrẹ iroro izede Ikoyi ọ.

WOMEN BEND (ARE NOT FIRM)

Oh, life in Lagos is indeed too difficult,
Who is Aseagerhe to sleep with white men?
On a certain day,
An Hausa man invited Aseagerhe,
5 "I'll take you to a white man."

And Aseagerhe rejoiced,
That she would sleep with a white man that day;
What she'd never experienced,
She found the opportunity and rejoiced,
10 "Please, sing the song."

Then, she called Ibara,
"Go and buy something for me.
When you get to the market,
Buy a big jar of wine,
15 My daughter, buy kola nuts, in addition."

Yea, Ibara returned and they presented the drinks;
The Hausa man rubbed kaolin chalk on his body;

Line No.

15

20 And after they'd applied all cosmetics,
They arose,
And went to Ikoyi.

25 Yea, when they arrived at Ikoyi,
The Hausa man called Aseagerhe,
"I haven't brought you to any white man,
Rather, I'm the one to sleep with you,"
Aseagerhe cried aloud;
She disagreed with this proposal.
"You deceived me from home,
That you were bringing me to a white man;
I disagree with this proposal."
30 Yes, the Hausa man got angry,
And knocked Aseagerhe down,
While Aseagerhe cried aloud.

35 "What a painful experience!
I'm beaten and striped naked."
As they were there, white man's son/daughter came in,
And ran to call Qseba;
Qseba hastened,

40	And Ọseba arrived at the scene; Aseagerhe was screaming on the floor. Shabbily, she was naked; What a terrible event, So confounding;" Big and thick, Is the name f Aseagerhe's part.
45	"Is this how you're beaten and striped naked here?" The king of her part budged out, "Young lady, please, tie a wrapper, And go home; The eyes would not (want to) see rubbish.
50	"You're respectable, Aseagerhe;" "Yea, you, mothers who are still procreating, Be careful how you name your children. What is 'women bend?' Women bend has bent her thought (wisdom) at Ikoyi.
No. 47	ENYEREN SON E, akpo orho nu me oho,

Odedede emọ ne bru ahwerhe;
Emọ na i nyeren sọn hine o,
Nẹ otu erieda aye 'kperẹ.
Efro: E, ọke mia merẹ Emanukẹ!

WRONGFUL LIVING

Yes, I became fed up with life,
The children freely yawn;
The children have failed in life, for wrong leading;
They now blame it on the witches and wizards.
Call: Oh, when I see Emanukẹ!

No. 48 ONYOBURU

Ẹkpare: E, oma riẹriẹ, onyobru o,
Urhe r' imoko iye;
Ghwo oma riẹriẹ, onyobru o,
Urhe r' imoko iye;

Line No.

5

Efro: Iye, iye, Ọnanughe onyeren sọn hi ne o,
Meba do ughe;

Ehwe: Oma rięrię, onyobru o,
Urhe r' imoko iye;

10 Ekpere/Efro: Ọnanughe osi h' ison hi ne o,
'Meba do ughe (Ehwe);
E, otu igberadja inyeren hwrọ fughwe ne o,
Meba do ughe o, e (Ehwe);
E, otu igberadja isihi' son hine o,
Are imeba do ughe o (Ehwe);
15 E, idam' ljeđdo inyeren ha hine o,
Imeba do ughe me o (Ehwe);
E, idam' ljeđdo inyeren ha hine o,
Imeba do meba o (Ehwe);
20 E, ame odophan ovbo kp' omọ erhirin re,
Ghele do ughe o (Ehwe);
E, ti ayi Waka onyeren vren hine o,
Imeba do, ughe me o (Ehwe);
E, whiwhiwi ogoro, or' ogoro 'ghwe o,
Are imeba do ughe o (Ehwe);
25 E, 'kp' omọ 'luko vb-or' oluko odua yo,
Vba 'ri meba do ughe o (Ehwe);
Iye iye, orilele osoro 'kotọ hi o,

30 Meba do ughe o (Ehwe);
E, ọka ọchẹ vb'ogberhagha,
Mo t' ọke na ovbo mwu ọmọ yo (Ehwe).

MASS MOVEMENT

Line No. Solo: Yea, smooth sail and mass movement,
To the tree of parrots;
I say, smooth sail and mass movement,
To the tree of parrots;

5 R-solo: Yea, Ọnanughe lived poorly,
Members, you see;
Refrain: Smooth sail and mass movement,
To the tree of parrots.

10 Solo: Ọnanughe has stepped on excreta,
'Members, see (refrain);
The sex workers lived wastfully,
Members, see (refrain);
The sex workers have stepped on excreta,
Members, see (refrain);

15 Jẹddo young men have lived profitably,

Members, see (refrain);
Yea, Jèddo young men have lived profitably,
Members, see (refrain);
Too much water doesn't kill little fish,
20 Youths, see (refrain);
Waka has lived prosperously,
Members, see with me (refrain);
Amid envy, the raffia palm yields its wine,
Members, see (refrain);
25 Amid destruction, the plaintain sucker grows,
Members, see (refrain);
Yea, the fowl ate excreta,
Members, see (refrain);
Yea, the maize flowered,
30 But couldn't yield grains till today (refrain).

No. 49 ENANA WU NE RUO?

Èkpare: E, Imèni ogbobọ hi akara,

Ehwe: Ni maimai r' ekpo,

Aramo 'yibo nọy' Imèni ọrhe (shewere);

Oghoro lele otọre Eko,

Line No.

5

Èkpare: Ghwu s'enana wu ne ruo,

- Wo na hw'osa ohuan?
Ehwe: Osi vbe mi sio r'a otore na?
Imeni Osotebọbọrọ,
Ekpere: Uch' obo ro kpogho vb' ame,
10 Ehwe: On' ame re,
Vb' ame ọvbọ fọ-ọ.

IS THIS WHAT YOU WOULD DO?

- Solo: Meni forsook Akara,
Response: It's moimoi of palm oil,
This white man's meat that Meni now sells,
She hawks it through the streets of Lagos.
5 Solo: Is this what you'd do,
To pay your husband's divorce claim?
Response: This "pull me, I pull you" that lies there?
Meni Osoteboboro,
Solo: The thing that shakes the water,
10 Response: If it doesn't leave the water,
The water cannot be still.

No. 50 PILO KESI ỌBO IJORO OKPE

- Ekpere: E, Pilo kesi n'obo ijoro 'kpẹ o,

5 Erhio imeba o rh'igoru Osolobrughwę;
Egbiku eghwaseę ukpolo ọn' oriridje,
Ughe, omam' ọlę ọrh' urhomue igbe ri-edun o;
E 'phirhi otuato ivbe kp'egodi rę o,
Vb' igberadja o ame soro are o.

Efro: Inene inene o,
Ọdę vborę vb' Ikọbọti o ame soro are o.

Line No. 10 Ehwe: Ipilo kesi n' ọbo ijoro 'kpę,
Erhio imeba o Igoru Osolobrughwę;
Egbiku eghwaseę ukpolo ọn' oriridje,
Omam' ọlę ọrh' urhmue irigbe rie 'du o;
E, iphirhi otuato ivbe kp' egodi rę o,
Igberadja o ame soro are o.

PILO CASE IS A GREAT SINGER IN OKPE

5 Solo: Yea, Pilo case is a lead singer in Okpe,
Opression, members, in this God-given Igoru;
Narrating a crible's sorcery power is endlessly amazing,
The white yam goes to barn with its head,
Yea, smokes of burning bush kill not *Egodi* [birds of prey],

We sing your satire, sex workers.

Call: Grand mother, grand mother,
Great, sex workers, we sing your satire.

10 Solo: Yea, Pilo case is a lead singer in Okpe,
Opression, members, in this God-given Igoru;
Narrating a cripple's sorcery power is endlessly amazing,
The white yam goes to barn with its head,
Yea, smokes of burning bush do not kill *Egodi*,
We sing your satire, sex workers.

No. 51 ENANA OYE ORORO

5 Ogiribo Igoru r'odumurun,
Obo udumu urhie,
Okukumevi rh' Ekurierhabo,
Vb'aye wava irhe bele oma o,
Olukumevi orho kpar' unu,
Ona uchkete r'oye orhomu te,
Idama Igoru, vb'aye rha so oye,
Vb'oye ono kpe omerhen o,
Enana oye ororo,

Line No.

10

Vb'obo ada ẹnya ovbo rho mwu ọye-e.

THESE WERE HIS CONSIDERATIONS

Igoru performance stormed,
The street by the River side,
Okukumevi and Ekurierhabo,
Both became troubled,
5 Then, Okukumevi said,
As handsome as he is,
If Igoru young men [musicians] sing his satire,
He would have sleepless nights;
These were the considerations,
10 That discouraged him from going out.

No. 52

ỌWAN OVBO BRU UDU-U

5

E, Ogiribo odume,
E, Idama Ijẹddo,
Ghwu si are amerhen?
E, s' are ine gbe Igoru na, e?
Uvu akpo enyeren akpo hwrọ rho,
Idama Ijẹddo;
Ọwo vbo bru udu re o,

10 Biko, are igbe ghwere oma o;
Unuotemro oyeyan se ame,
Ami rho rin,
Orhan re okru eroro,
E, 'vborho zofen apherere-e o;
'Kete omase orho fi aghwala,
Unuotemro, gbe me djeyi me o.

LET NO ONE BE AFRAID

Line No. 5 Oh, the storm rages!
Yes, young men of Jeddo,
Are you asleep?
And would you perform this Igoru?
Our living in the world ends therein.
Young men of Jeddo,
Let no one be afraid;
But please, prepare,
10 Unuotemro threatens to attack us,
We'd heard it,
The tree trunk whose top is already broken,
Doesn't fear the storm;
Where a woman throws the oracle pellets,

Unuotemro, come and prove it to us.

No. 53 ME VBARE OTỌRE IJEDDO Omaromwaye Igbide

Ekpare: Do mọmẹ ughe o e,
Eṣvaye ohwenu urhie,
E, edjere urhie, ke mavọ ohwenu wan?
Ehwe: Ado, ami meba 'mi vbei rhe-e.

5 Ekpare: E, vbe kpe yo, yo, yo, do,
Vb' ọdẹ Gbide;
Ọro dumu ọbe se ame imeba,
Vb' ekpe,
10 Ọro dumu ọbe se ame imeba,
Vb' ekpe,
Adane Okpẹ o me vbare,
E, otọre Ijeddo me vbare.

15 Otu ivbighrẹn 'rha kpare unu,
Aghe ne ami hu ọke uvo na,
Ghwo 'tọre na ọgbahon phan,
Mesa bu huẹ ọke uvo na-a;
Ivbighrẹn erha kpare unu,

Line No.
20

Aghene ami hu ọke oso na,
Ghwo 'tọre na ọlọhọ phan,
Me sa bu huẹ ọke oso na-a.

E, biko, are nya j' ami vbo,
E, ghwo me tariẹ t'omana, meba,
Gbini avba t'omana-a vb' are otu akpọ?
Ehwe: Ọwo no brudu-u n'obobaro e, e.

I ACKNOWLEDGE THE GOD OF JẸDDO

Omaromwaye Igbide

Solo: My son/daughter, it's amazing,
The Alligator cries so loudly in the River,
Then how would the Crocodile cry?

Response: Thanks, we, members do not know.

5

Narrative: Yea, kill him...
Gbide, it's great!
Whoever prepares charms against us [members],
Kill...

10

Whoever prepares charms against us [members],
Kill...

Adane [dieties of] Okpẹ, I acknowledge you,

15 The land [God] of Jèddo, I acknowledge you;
Our enemies raised their voices,
Saying we should die in this dry season,
And I said the ground is too strong,
We can't die in this dry season;
Our enemies again raised their voices,
Saying we should die in this rainy season,
And I said the ground is too soft,
20 We can't die in this rainy season,
Please, leave us alone.
Members, I negotiated it this way,
Or, public, can't we say so?

Line No. Response: Fear not, forward ever, yea.

No. 54

IRHORIN IRHOBO

5 Ọna ne (avbaran) otu Irhobo,
Irhe dumu irhorin ne.
“Ayelala gba mu o,
Ibrikimọ 'dumu ne”,
Ọna n'odẹ irhorin ohu o,
Ri 'Rhobo ivbori o,
R'aye 'dume ne.

THE ITSEKIRI CURSE

The Itsekiri,
Invoked a curse:
“Ayelala will kill you,
Ibrikimọ will save you”.
This is a kind of curse,
The Itsekiri own,
And invoke.

5

No. 55 IRHORIN IGORU

E, ọpha ọrhọ rhe amwa,
Ọna n’ ukoroghwe ohu o n’oye ọpha ọkpara;
E Lebọsi ọrhe i Deghele,
Udj ’aghw ẹ igoru na n’oye ọkpara ri ne (Gbeva).

5

Igoru r’ame egbe na,
Re ’roro ni ọ’akpọ ephian,
Ezẹko adjẹ ame eghren,
Oberhumu agẹn ọvbọ t’or age-ẹn ne (Gbeva).

10

Ghwu s’are age mai ruẹ,
Irhodin igẹn ọsa bu kp’ ọya-a;

Bẹmẹde ri bẹmẹde,
Irhodin Igoru na okpi Lebosi-i ne (Gbeva).

Line No.

Efro:

E, Ukperi o,
Otu igberadja,
Are na mẹnre ughe.

15

THE IGORU CURSE

Yea, when a stranger arrives any town,
The stranger walks on only one leg;
But Lebos came to Deghele,
And took the step [began] to perform Igoru (twice).

5

This Igoru that we perform,
That is thought to be for everyone in the world,
Some people do keep enemty with us;
The barren's absence reports no events to her.

10

I say you might try to hurt us,
But the curse of the fish cage cannot kill the Beer;
From everlasting to everlasting,
The curse of Igoru cannot kill Lebos (twice).

15 Call: Yea, great blame;
Sex workers,
You would see what is ahead.

No. 56 ÈGBUKPE RE VBE RU

Èkpare: E, evbe le ọmọ ada-a o,

Ehwe: Ada ọvo ọro le ọmọ;

Èkpare: S' ob' Urhobo wona nya,

Ehwe: Ọgbọtuvie o wu vbe i rhe-e.

5 Èkpare: E, Ogophori okperẹ ne,
Ehwe: Ègbukpe re vbe ru o,
Ovbo vb' ègbukpe ra vba re emare-e,
Akpọ ekaragban re rhe re na,
10 Igberadja rẹ Ogophori o,
Nẹ urhurhomu o n'ọye okpogho.

Efro: Inene o, ukperi Igoru okpe ame urhomu-u.

Èkpare: E, Ogophori okperẹ ne,

Ehwe: Ègbukpe re vbe ru o,

Ovbo vb' ègbukpe ra vba re emare-e,

- 15 Akpọ ekaragban re rhe re na,
Igberadja re Ogophori o,
Ne urhurhomu o n'oye okpogho.
- Efro: Inene o, iti ọr' Igita o n'oye ame ekporo.
- 20 Ẹkpare: E, Ogophori okperẹ ne,
Ehwe: Ẹgbukpe re vbe ru o,
Ovbo vb' ẹgbukpe ra vba re emare-e,
Akpọ ekaragban re rhe re na,
Igberadja re Ogophori o,
Ne urhurhomu o n'oye okpogho.
- 25 Efuen: E, ughe, ughe, evb le ọmọ ada-a wado,
Ehwe: Ada ọvo y'oro le ọmọ;
Ẹkpare: E, s' ob' Urhobo ye wu na nya o,
Ehwe: Ọgbọtuvie o wu vbe i rhe-e.

THE YEAR WE DO NOT FARM

- Solo: Yea, we don't stop a child from going out,
Response: It's what he experiences outside that stops him;
Solo: Whether it's Urhoboland you would go,

	Response:	Ogbotuvie [celebrated lady], you don't know.
5	Solo:	Yea, Ogophori [the low farm land] cries,
	Response:	There could be the year we do not farm, But there's never a year we do not eat food. The life style of pleagued goats that came in vogue, The sex trade of Ogophori [the low farm land], He/she [it] continues to shake his/her [its] head.
10		
	R-solo:	Grand mother, the blames of Igoru cannot kill us.
	Solo:	Yea, Ogophori cries,
	Response:	There could be the year we do not farm, But there's never a year we do not eat food. The life style of pleagued goats that came in vogue, The sex trade of Ogophori, He/she [it] continues to shake his/her [its] head.
15		
	R-solo:	Grand mother, like the Guitar, we play.
	Solo:	Yea, Ogophori cries,
20	Response:	There could be the year we do not farm,

But there's never a year we do not eat food.
The life style of plagued goats that came in vogue,
The sex trade of Ogophori,
He/she [it] continues to shake his/her [its] head.

- 25 Solo: Yea, we don't stop a child from going out,
Response: It's what he experiences outside that stops him;
Solo: Whether it's Urhobo land you would go,
Response: Ogbotuvie [celebrated lady], you don't know.

No. 57 APHIĘ ỌMỌ IGBE

E, owẹwẹ r' Imemineruo,
Aphię ọmọ igbe,
Ukorẹwa ọphię ruọ rhe Igoru (ne),
Uko ọvo ọye ose ọma ye uko,
No wẹwẹ ọvo ere valọ oma phia,
Uchekete rẹ ọke avbọ na,
"Kono djuvbẹ o?" n'ọyi we kperẹ (pherhe).

A CHILD DECEIVED TO DANCE

Yea, you Imemineruo,
A child deceived to dance,

Line No.

5. Ukoręwa has deceived you into Igoru [performance].
It's only the cup that identifies itself as cup,
You've brought yourself to the open;
And in the present moment,
"Who sent me?" is your cry [or complaint].

No. 58 OFA ỌRORO MĘ

- 5 E, ni mia męřen Ogberaghwẹ,
Ro vrẹ nẹ uza o,
Ẹdẹre oghini phiẹ mẹ fi rhọ akpọ ne,
Ikipi ọmase oyibo ọto gbẹ,
Yọọ phiẹ re mẹ rhọ na;
Se mi na ha kpahen usun aye ri rho-oma o,
Semi na męřẹ ohworho
R'ọnọ hwa ohuan mẹ.
- 10 Otu idama emęřẹ ughwaro mẹ o,
Ohuan mẹ orhom' aye ẹhwa-a;
Esa mẹ okele ohuan mẹ fi rhọ uvu ẹghware,
Ẹdẹ ẹghware, r'oteri ene rie ẹghware,
Epini dede, mia męřen hwa-a,
Ofa emru ọnana ọroro mẹ

15 Ukpokpo ote Afe-en,
'Le rie n'etu.

20
Line No.

Ohuan mę re kele ri,
Ole (ri) mę n' amwa;
Are irhe te lįęddo,
Are a męre mę-ę,
N'obo ọbẹlẹ mi na nya;
Me nya ọr' ọbẹlẹ fi Egborode,
Me nya ọr' Adeje fi obo Oorerokpẹ,
Ob' Urhiapelẹ me na nya o.

I WAS ASHAMED

5

Yea, I see one with deformed legs,
Getting lost in the street,
My peer really deceived me and ruined my life;
It was the first lady chief to have affairs with a white man,
That deceived me this way;
Whether I would follow those of them, who are pretty,
If I might find someone,
To pay my husband's divorce claims.

10 The young men saw my face (appearance),
And they were not delighted to pay for me;
My husband put forth his divorce claims at the law court,
On the appointed day to appear in the court,
Even half kobo I hadn't to pay;
I was ashamed of this.

15 Even if a piece of stone did not strike a bird,
It chased it away from the plants.

20 The divorce suite and claims against me,
Chased me away from the town;
If you get to Jeddo,
And you don't find me there,
I would go through the bush path,
I shall go through the bush path to Egborode,
I shall go through Adeje to Orerokpe,
Then, I would go to Urhiapẹlẹ [Sapele].

Line No.

No. 59 OGHWARA
Ekpere: Abotete n' Oghwara,
Ehwe: Igoru ame, 'na t' urhomemro ne,

- 5 Ekpare: Ame na suo Abotete,
Ehwe: N' ekete ose rhọ,
N'oran ami na ha ne (ogbeva).
- 10 Ọromaido n'oghwara,
Igoru ame, 'na t' urhomemro ne,
Ame na suo Ọromaido,
Unu rọrọ (ẹhwoghwe omoko)
Yoro gbe ri rie (ogbeva).
- 15 Utiaberẹn n'oghwara,
Igoru ame, 'na t' urhomemro ne,
Ame na suo utiaberẹn,
Uvu oghwa ẹghware,
Oraga ọrhọ gbẹ ye ne (ogbeva).
- 20 Berurierian n'oghwara,
Igoru ame' na t' urhomemro ne,
Ame na suo Oberurierian,
Ọr' Ugbokodo,
Yoro gbe ri rie (ogbeva).

25 Barusele n' oghwara,
Igoru ame 'na t' urhomemro ne,
Egbukpe r'ame so rie,
Egbukpe orana,
Okpomu ukeribo ne (ogbeva).

Line No. 30 Irhomune obunu (okpere) ne,
Are otu imeba, are ze bru me rhe,
Akidi ro rirhie re,
Egbukpe isiorin,
Ovbo rho vbo ewo-o ne (ogbeva).

35 Isese n' oghwara,
Igoru ame na t' urhomemro,
Ame na suo Isese,
Urhure irhirin o,
Yeri gbe ri rie (ogbeva).

Orhan r'okerere ese,
Oyo ro rh'obo eri rherin ata;
Ohworho ro kanre 'kpeti,
Ohi ro so rie,

40

Y'orọ merẹ uvue ne (ogbeva).

Ọyi ufi uphele okpokpo ọtan,
Ọlẹhẹ ọtan b'oghwa rh' izede,
Ufi uphele okpokpo Isese,
Ọlẹhẹ Isese b'oghwa rh' Ẹyeogbe (ogbeva).

THE IMPOTENT/BARREN

Abotete is impotent [barren],
Our Igoru will speak the truth;
We shall sing of Abotete,
Wherever it ends,
5 We shall accept it (twice).

5

Ọromaido is impotent [barren],
Our Igoru will speak the truth;
We shall sing of Ọromaido,
It's a long mouth (or parrot's claws),
10 That he/she has (twice).

10

Line No.

Utiaberẹn is impotent [barren],

15 Our Igoru will speak the truth;
We shall sing of Utiaberẹn,
It was in the council hall,
That Oragha slept with her (twice).

20 'Berurierian is impotent [barren],
Our Igoru will speak the truth;
We shall sing of Oberurierian,
It is the attitude of Ugbokodo,
That he/she has (twice).

25 Barusele is impotent [barren],
Our Igoru shall speak the truth;
The year we sang of him/her,
That year,
He/she was leprous (twice).

30 Irhomune cried aloud,
"Members, come to me"
Akidi had been under menstruation,
For five years,
And the menstrual flow had not stopped (twice).

35

Isese is impotent [barren],
Our Igoru will speak the truth,
We shall sing of Isese,
For it's nine navels,
That he/she has (twice).

Line No.
40

It's the tree nearby the stream,
That understands the language of the fishes;
When a man makes a box [safe],
It's the thief, who steals it,
That sees the inside (twice).

It is the greed of the squerrel,
That makes it build its nest by the road side;
Isese is greedy,
Hence he/she built a house at Ēyeogbe (twice).

No. 60 URHIEME ERHOME EKI RHOM' ODE

Ēkpare: E, Urhieme erhome,

Ehwe: Eki rhom' ode,

Owēwe r' Akparukpe,

- 5 Wo kpar' ukpe re,
Wu vbe i rhe rẹ o;
Ekpere: Ọra n' urhieme ovbiogbere,
Ehwe: Ro rhi Akparukpe,
Ekpere: Ugherughen ro se rh' ame,
Ehwe: Ọke r'ova rhe,
10 N'unu ohu o,
N'oyo ji kporo.

Ekpere: Akparukpe ọkpa r' igberadja,
Ehwe: Iti ọr' edje yi n'oyoye ọghwọlọ,
Ekpere: I-Tomosi ro ni Warri rhe,
15 Ehwe: Ọhi kpayin esa r' Akparukpe,
Nọ n'ogbo ha o,
Nosi ye kerie o,
Ekpere: Omome, erhi Akparukpe,
Ehwe: Erhi Akparukpe ọghwọlọ idọlọ-ọ.

20 Emie: E, Imeni o,
Ekete r' Ichakpa odote,
Ba Ichakpa orho je samo rẹ o.

Line No.	Èkpare:	Urhieme erhome,
25	Ehwe:	Eki rhom' ode, Owe r' Akparukpe, Wo kpar' ukpe re, Wu vbe i rhe re o;
30	Èkpare:	I-Tomosi ro ni Warri rhe,
	Ehwe:	Ohworo ikpayin esa, Ha r' Akparukpe, Aghen' ogbo ha o, No siye kerio o,
	Èkpare:	Mome, erhi Akparukpe,
	Ehwe:	Erhi Akparukpe oghworo ukobo re o.
35	Efro:	E, mome, Erhi Akparukpe,
	Ehwe:	Erhi Akparukpe oghworo idolo-o.
		IT IS GOOD FATE BEFORE GOOD NAME
	Solo:	Yea, good fate is required,
	Response:	To gain good reputation,

		You Akparukpe, You've eaten up the year, If you do not know;
5	Solo:	That was the fate of poverty,
	Response:	Inherent in Akparukpe,
	Solo:	The rattle that falls into the water,
	Response:	When it comes afloat,
10		It's the same pitch, It vibrates.
	Solo:	Akparukpe went on sex trade expedition,
	Response:	She was then looking for her age mate,
	Solo:	Thomas, who just came from Warri,
Line No. 15	Response:	Gave Akparukpe six Naira, That she should have that, And co-habit with him,
	Solo:	My son/daughter Akparukpe's fate,
	Response:	Akparukpe's fate didn't want money.
20	R-solo:	O Męni, Grown as Ichakpa, Ichakpa is yet to b circumcised.

- 25 Solo: Good fate is required,
Response: To gain good reputation,
You Akparukpe,
You've eaten up the year,
If you do not know;
- 30 Solo: Thomas, who just came from Warri,
Response: Packaged six Naira,
And gave to Akparukpe,
That she should have that,
And co-habit with him,
Solo: My son/daughter, Akparukpe's fate,
Response: Akparukpe's fate does not want even a Kobo.
- 35 R-solo: O, my son/daughter,
Akparukpe's fate,
Response: Akparukpe's fate doesn't want money.

No. 61 OTU RA GBẸ IKONGO RHẸ IBOMA

E, are ọvo 'tu ra gbẹ ikongo,
Are ọvo 'tu ra gbẹ iboma,
'Re ọvo 'tu ra gbẹ ikongo,

5	'Re ọvo 'tu ra gbẹ iboma; Orho rhi ọre pini rẹ o, Orho rhi ọri kọbọ rẹ; Orho rhi ọre pini rẹ, Orho rhi ọri kọbọ rẹ.
10	Ọna n' obo r'are erhie unu ohoro, Jeka mẹrẹ obo r' oyibo ruru; Obo r' oyibo ruru vb'orho ghwoghwo, Vbe na dẹ ọrọrọ, Avba mēr' ukofan dẹ-ẹ, Ghwu s' eyi ro vb' erere, 15 Ghwu s'orana n'oye ony' akpọ sua, Avba su' eyi r'okpe ọwa-a;
20	Gberadja r'are amẹrẹ na, Erere 'va n'oye ọrọ 'a vbiẹ, Wu rhe gbe yi gbe gbe gbe ikanghwe efu-u, Ophiarọ ohoro ọ'bẹrẹ fi unuson, E, wu ne simie t' ẹduhu; Are otu re rie Urhobo,

25 'Ri t'obora na ri dj' inene,
Ihoro mę 'bęrihi o,
Hware ikongo
Oma ọgbaye-e o.

E, ijovbo ęjo,
Mi rhe hu o mi t' erimi rę.

30 'Re ọvo 'tu ra gbę ikongo,
Are ọvo 'tu ra gbę iboma,
'Re ọvo 'tu ra gbę ikongo,
'Re ọvo 'tu ra gbę iboma;
Orho rhi ọre pini rę o,
Orho rhi ọri kọbọ rę;
Orho rhi ọre pini rę o,
Orho rhi ọri kọbọ rę.

35
Line No.

40 Ọna n' obo rare erhie unu ohoro,
Jeka męrę obo r' oyibo ruru;
Obo r' oyibo ruru, vb'ọrhọ ghwọghwọ,
Vbe na dę ọrọrọ,
E, ghwu s'avba męr' ukọfan dę-ę,

45 Urhomu eyi ro vb' erere,
 Ghwu s'orana n'oye ony' akpo sua,
 Avba sua eyi r'ose kp'owa-a;
 Gberadja ra re amere na,
 N' erere 'va n'oye oru 'a uvuen,
 Wu rhe gbe yi gbe gbe gbe ikanghwe efu-u,
 Ophiaro' horo obero fi unuson,
 E, wu ne simie t' eduhu;

50 Are otu re rie Urhobo,
 Ari t'obora na ri dj' inene,
 Urhie omwo j' irherin vbo,
 Chekete r' oke oteri na,
 Mie s'ame oviu o, 'rha mere-e.

55 E, s' urhie omwo j' irherin vbo,
 Chekete r' oke oteri na,
 Mie sa me oviu o,
 'Rha mere-e.

THOSE WHO HAVE AFFAIRS WITH SOLDIERS

You have affairs with soldiers,

5
Line No. | And you have affairs with scamps,
You have affairs with soldiers,
And you have affairs with scamps;
You don't gain half a Kobo,
And you don't gain a Kobo;
You don't gain half a Kobo,
And you don't gain a Kobo.

10 | See how you open your part,
Like a wite man's artifact;
If the white man's product gets spoilt,
We then buy another one to replace it;
But one can't find the human part to buy,
It is a profitable market,
15 | That one should trade on,
We don't trade unprofitably;

20 | Sex trade as you see it,
Has two profits,
If you practice it for long, your legs might swell,
Your skin might cut through to the anus,
And you'll treat yourself till death;

25 Those who are going to Urhobo land,
Inform grad mother when you get there,
My part is torn through,
Affairs with soldiers,
Got beyond my strength.

Yea, stop and you say no,
If I die, I'll not get to heaven.

30 You have affairs with soldiers,
And you have affairs with scamps,
You have affairs with soldiers,
And you have affairs with scamps;
You don't gain half a Kobo,
You don't gain a Kobo;
35 You don't gain half a Kobo,
You don't gain a Kobo.

Line No.

40 Is this how you're opening your part,
Like a white man's artifact;
Anything manufactured by the white man,
If it gets destroyed,
We simply buy another,

45 But we can't find human parts to buy,
It's only a profitable trade,
That one gets involved in,
We don't trade to our destruction;

50 Sex trade as you see it,
Has but two profits,
If you practice it for long, your legs might swell,
Or your part might be torn to the anus,
And you'll treat yourself till death;

55 Those of you going to Urhobo,
Inform grand mother when you get there,
The River dried up, leaving the fishes bare,
At the moment,
I seek tears and find none.

Yea, the River dried up, leaving the fishes,
And at the moment,
I seek for tears,
And find none.

No. 62 IGBERADJA IVBO ỌRHAN

Ẹkpare: Otu igberadja irhe vbo ọrhan ohu o r'ese Egbe,
Ẹgbukpe orho te,
Ọro vbo ọrhan,
Ọberẹ ẹfa r'ọrhan ye o.

Line No.

5

Ẹduhwẹde r'oteri, vb' otu ame imeba eri vẹren re,
N'ọran ob' Oshodi oboran 'me nyare o;
Aghene otu aye i rhe koko,
E ra djẹ iroro iruẹn ay' ine ruon.

10

Ame ite oboran,
Egodo Abada ọye ame vberię ri o;
Abada, ọh' i buluku rhuon,
Ọsoro ulele orho siyẹ aga.

15

Ẹkpare: Otu aye Ọsọsọn r'emọrhan,
Ehwe: Otu ay' Ọsọsọn irhe siyẹ ohuobọ;
Ẹkpare: Ẹdibidaka r'akowe,
Ehwe: Ẹibidaka orho siyẹ ohuobọ.

- 20 Ëkpare: Ekekeke ri kipi,
 Ehwe: Ekekeke orho siyẹ ohuobọ;
 Ëkpare: ‘Gbọtighoru re ọtota,
 Ehwe: Ọgbọtighoru orho siyẹ ohuobọ.
- Ëkpare: Otu ayi Ledi r’elọkpa,
 Ehwe: Era pardi o irhe siyẹ ohuobọ ne o ‘Dogun;
 Ëkpare: Mi rhe kele aye,
 Ehwe: Otuotu aye, ene ghwa uze.
- 25 Ëkpare: Abada ọrho kpare unu se Ọgbọtighoru,
 Ehwe: “Gba so ijoro ẹbo;
 Vbi neneyo me bẹrẹ ẹfa r’are”
 Ëkpare: Ọgbọtighoru overẹn re o,
 Ehwe: Ni joro ẹbo n’oye ọkparare o.
- 30 Ëkpare: Egbe, aye rhe akpọ,
 Ayi rhe vbiẹ-ẹ yo, Egbe.
 Egbe, ayi rhe akpọ,
 Ayirhe vbiẹ-ẹ yo, Egbe.
- Efro: Egbe, at’ijoro ipoda yi mia ghwoḷo,

Line No.

- 35 Ehwe: Egbe, ayi rha rhe akpọ,
Ayi rhe vbiẹ-ẹ yo, Egbe.
- Ẹkpare: Abada ọrhọọ Aghwala,
N'ẹmromra ẹbo noy'omromra re;
“Ẹbo hian iya, otu je ije,
40 Ame igberadja,
Otu ikorovan,
Orhi ẹde ukporo ipoda do,
N'orana oye mia ghwoḷo”.

THE SEX WORKERS HAD A DEITY

The sex workers had a deity called Egbe.
Each year that comes,
He who has a deity,
Offers sacrifices to him.

- 5 On a certain day, we, members, arose,
And journeyed to Oshodi;
We gathered that their group had converged,
Drawing a plan for a musical performance.

When we arrived there,

10 We negotiated into Abada's compound;
Abada tied a skirt wrapper around her waist,
She fixed a feather on her headgear and sat on a chair.

Solo: The category of Ọsoson who were followers,

Responses: The Ọsoson category sat on one side;

15 Solo: Ẹdibidaka who is an elite [the secretary],

Responses: Ẹdibidaka sat on one side.

Line No. Solo: Ekekeke who is a chief,

Responses: Ekekeke sat on one side;

20 Solo: 'Gbọtigoru, the spokesman,

Responses: Ọgbọtigoru, sat on one side.

Solo: The category of Ledi who are police,

Responses: Who were on parade, sat on one side, 'Dogun;

Solo: When I counted them,

Responses: They were altogether twenty.

25 Solo: Then Abada called on Ọgbọtigoru,

Responses: "Now, sing divination songs,

So that I offer the sacrifice on your behalf;"

Solo: Ogbotigoru arose,

Responses: And sang a traditional worship song:

30 Solo: Oh, Egbe, they came into the world,
And had no children, Egbe;
Egbe, they came into the world,
And had no children, Egbe.

Call: Egbe, I desire such as powder song,

35 Responses: Egbe, they came into the world,
And had no children, Egbe.

Solo: Abada picked a rattle,

And greeted after the divination manner;

“We greet you great deity, please tell us what the fate is,”

40 We, the sex workers,
A category of barren people;
Even if it's on powder worship day, please,
That is even the type we desire.

Line No.

No. 63

IKERO IPHEN NE

5 Otu ri rhe Obiebi,
Otu ri rh' Obiebi,
Are i gbe ye dje yi;
Aghene owọ Ema ọghwa dumu,
Aye rha phẹrhe ne,
Aye i vbe rhe t' oghwa vba Obiebi re o;
Obiebi, Ikẹro iphenre,
Ru wa ke ghwoḷo ọmọ,
Ada uvbie ovbo otore re o.

FOCUS BECAME CLEARER

5 Those who know Obiebi,
Those who know Obiebi,
Go and inform him/her,
That the military ship has arrived,
And that they have gone there again,
They no longer meet 'Biebi at home;
Obiebi, your focus became clearer,
Before you began to seek a child,
It's no longer possible for you to give birth.

No. 64 EGHWERE ME

5	Anamẹruvo, e da ibe ode, Ọrh' ode agba nya, Anamẹruvo vbo i rhe-e; Anamẹruvo, r'oghine rhe ne, E, otu irhen ye, ayi vbiẹ hine, Ghwonọ ghwonọ, ọvbọrhọ mẹrẹ-ẹ, Ni ob' ọbo-epha nọ r'oye ọnyare (vbariẹn).
10 Line No.	N'avbaran ọbo na orho fomu riẹn, "Ọnana ohu ọrha, Ọnana ohu oghori", S' Anamẹruvo, ... Bẹmẹde ri bẹmẹde, "Ode o nene, 'Vbiẹ orho vbo otọre-e." 15 Anamẹruvo ọvorhọn ọrhan, Rhe ukoro ẹbiukpe ne; E, ọke ọrhọ ke, Ovbo ze igbo riẹn, R'ọzen otomi nie o, 20 Eghwere mẹ, Ji mẹ mẹrẹ ọmọ ne o (vbariẹn).

- 25 Eghwere, ghwere gb' oyoyo,
Mo nughe,
Egwere, ghwere gb' oyoyo,
Mo nughe;
Efro: Eghwere ghwere gb' oyoyo,
Mo nughe,
Ehwe: Eghwere ghwere gb' oyoyo,
Mo nughe.
- 30 Efro: Eghwere omọ,
Ehwe: Gb' oyoyo;
Efro: Eghwere otome,
Ehwe: Gb' oyoyo,
Efro: Eghwere osiq,
35 Ehwe: Gb' oyoyo.

MY DEFENSIVE MEDICINE

Anameruvo, a terrible name,
Manifests it meaning in the bearer's life,
But Anameruvo doesn't know;
Anameruvo who had now come,

5 Line No.	Yea, his mates have all given birth, He sought for long and found not; Then he went to consult the oracle (repeat).
10	And the oracle inquired on his/her behalf: “Is it going to be well? Or, it’s going to be ill? Would Anameruvo, ...? Forever and ever, What a pity, grand mother, No more room for birth”.
15	Then Anameruvo moulded an image, Just by the moulded bed, Yea, at dawn, He/she offered money to it as sacrifice, To ensure long life;
20	‘My defensive medicine, Let me find have a child’ (twice).
	Defensive medicine, defensive medicine is efficacious, Come and see;

25		Defensive medicine, defensive medicine is efficacious, Come and see; Call: Defensive medicine, defensive medicine is efficacious, Come and see; Response: defensive medicine, defensive medicine is efficacious, Come and see.
30	Call:	Medicine for child bearing, Response: Is efficacious; Call: Medicine for long life, Response: Is efficacious; Call: Medicine for male potency, Response: Is efficacious
35	No. 65	IKIKI OFO ỌMỌ RO HUE-Ę Ekpere: E, Ikiki ohu kpa hen otọre, Isodje ọrhọ kpare ovie, Isodje, orho se yi o, Ikiki ovbo rho rho-on; Erimi okodo phan, Ma ne Ikiki of' ọmọ ro hue-ẹ.
5	Ehwe:	Ọda re ame o,

- 10 Ẹkpare: Ikiki ohu j' ame vbo,
 Idie ami ne ruo?
 Uhu ọnana, ọda r' ame o,
 Ikiki ohu j' ame vbo,
 Nighe, Igoru o ame vbo.
- 15 Emie: Ikiki rẹ olori ame o,
 Erimi omie r' ami kpe ne,
15 Ehwe: Ọdare ame o,
 Ikiki rẹ olori ame,
 Ọnuru ame obọ,
 Ache ọja ye-e.
- IKIKI DESERVED NOT TO DIE**
- 5 Solo: Oh, Ikiki lay dead,
 Isodje began to weep,
 And Isodje called him,
 But Ikiki no longer could hear;
5 Heaven is too deep,
 Otherwise, Ikiki deserved no death.
- Response: It is painful to us,

		Ikiki died and left us, What do we do?
10	Solo:	This death is painful to us, Ikiki died and left us, See, he left our Igoru too.
	R-solo:	Ikiki, our leader, Heaven took him from us and killed him;
15	Refrain:	It is painful to us, Ikiki, our leader, Is out of our hands It's unavengeable [irredeemable].
	No. 66	ALELUYA Udogun Olocho
5		E, Aleluya oghene ta, Ari gbe ti obo n' odadan, Vbi leleyo ne ru orhorhomu o, Ba efian are moron re. Ghwu s'obo re ru rie rian, Ebemede avba sabu je vbo-o. Kemru kemru r' ote r'ame obo,

10 Orho mwu ame gele,
Are i meba, vb' are dabu nie;
Aleluya ọrọ rhe ne,
Shọshi ame harię roro,
N'ọye sorie ame rha nya o.

15 Ọrọ ghwẹrię rhe,
Aleluya ọghwẹrię oma rhię Umogun,
R'omw' Irheren,
Do otọre Okpẹ o;
Erhi ọke ọna ghwọghwu aye o,
Na yi j'uvbevru ọna vbo.

20
Line No. Otu ame re rie ob' ada,
Re rhon emro ada,
'Me rha ta r'are;
Aleluya r'orhere,
Ishọshi ame harię roro,
25 Ọrọ ghwẹrię rhe,
Aleluya ọghwẹrię oma rhe umogun,
R'omw' Irheren,
Do otọre Okpẹ;

Erhi ọke ọna ghwoghwu aye o,
Na yi j' uruemru ọna vbo.

30 Otu ame re rie ob' ada,
Re rhon ẹmro ada,
'Me rha ta r'are,
Aya iwe ri Amereka,
Naya n'otu ri vbo rie,
35 Dọre, dọre, dọre, dọre,
Kadaga kodogo,
Kodogo kadaga,
Belebo, shewere,
Vb' Aleluya o r'iyibo e rhua rhe,
40 Is 'oji mw' orheren ob' inoko?

HALLELUYAH

Udogun Ọlocho

Yes, halleluyah [the church] truly said,
That you should turn away from evil,
And let's begin to do good,
But you're just liars;
5 Because habits that are inveterate,
Are forever unavoidable.

10
Line No.

Whatever gets to us,
If it over-thrills us,
You members, examine it;
Hallelujah has come again,
We thought it was a church,
Hence, we joined its membership.

15

In its change of event,
Hallelujah transformed to *Umogun* (a God),
That possesses priests,
In Okpeland;
Let us reprimand them now,
To stop going astray.

20

Those of us, who go out,
And hear what people say outside,
Apprised you,
That this Hallelujah that came,
We supposed it was a church,
Hence, we joined its membership;

25

But in its change of event,

Hallelujah transformed to Umogun,
That possesses priests in Okpeland;
Let us reprimand them now,
To stop this behaviour.

30

Those of us, who go out,
And hear what people say outside,
Requested you,
To write queries to America,
To inquire of those who own it,

35

Dore, dore, dore, dore,
Kadaga kodogo,
Kodogo kadaga,
Belebo 'shewere,
The Hallelujah brought by the white (missionaries),

40

Does it possess the priests abroad?

Line No.

No. 67

ERHOMO ALELUYA

Udogun Olocho

E, oke ose ighwoghwo,
Oke okia vbọ n'erhomo,
Erhomo or' Aleluya,
Oj 'ame nya 'vu otore Okpe-e;

5 E, ọke ose ighwoghwo,
Ọke ọkia vbọ n'ẹrhomo,
Ẹrhomo ọr' Aleluya,
Oj 'ame nya 'vu otọre Okpe-ẹ.

10 Aleluya r'orhere,
Aleluya osim' ihworho;
Udogun ọrhọ ghwọlọ otọriẹ,
Orho kpe ọden kpe unye-e;
Ame rha ghwọlọ otọriẹ,
Orho kpe ọden kpe unye-e.

15 Akpa r' ukpolo nya ye,
Nene o, ukpolo 'vbo vẹrẹ-ẹn;
Akpa r'otuẹro nya ye,
Ikẹro ivbe hwe rhie-e;
Ere fu ivisiọ enya re,
20 Ivisiọ ivbe hwe muo rẹ o;
Ere fu ivi sio enya re,
Ivisiọ ivbe hwe muo rẹ o;
'Tu ra ghwọlọ emọ enyare,
T' ọkena ayi vbe vbiẹ-ẹ o;

25 Emọ Okpẹ eghwẹriẹ rhe Alufa,
Edegbe irhiọke, n'ọye riẹ i preya;
Ọke ọkia 'yi ghwoghwo,
Ọke ose 'vbo n'ẹrhomo;
Erhomo r' Aleluya,
30 Oj 'ame nya-a otọre Okpẹ-ẹ o.

Line No.

E, Emọtobone o blaki,
Ame ọgbeva,
Ọkpa eririn,
Emọtobone wu vbe irhe-e.
35 Oshewere o, Emọtobone o e,
Ame Ọgbeva,
Ọkpa eririn,
Emọtobone, wu vbe irhe-e.

HALLELUJAH PRAYERS

Udogun Ọlocho

5 Yea, at night, they preach,
At dawn, they pray,
The prayer activities of Hallelujah,
Disturb our movements [peace] in Okpeland;
Yea, at night, they preach,

At dawn, they pray,
The prayer activities of Hallelujah,
Disturb our movements in Okpeland.

10 Hallelujah that came,
Hallelujah heals people;
Udogun investigated it,
It neither kills a tsetse fly nor a house fly;
We investigated it,
It neither kills a tsetse fly nor a house fly.

15 The cripple was taken there,
Grand mother, the cripple couldn't rise to feet;
The blind was taken there,
The eyes refused to open;
Those with swollen scrotum went there,
20 The scrotums refused to reduce;
Those with swollen scrotums went there,
The scrotums refused to reduce;
Those seeking for children went there,
Till now, they haven't given birth.

Line No.

25 Sons and daughters of Okpe have become Muslims,
So early in the morning, they go for prayers,
At dawn, they preach,
At night, they pray,
The prayers of Hallelujah,
30 Disturb our movements in Okpeland.
Oh, Emotobone, Blaki,
Twice consecutively in water,
Causes cold,
Emotobone, you're not aware;
35 Yeah, It has begin, Emotobone,
Twice consecutively in water,
Causes cold,
Emotobone, you're not aware.

No. 69 UHU ORODJE OKPE, MEBITAGHAN (ESEZI II)

Gabrel Peru Edeyiometa and Egboto Isinio

Emro: Ona Orodje Okpe r'ohu ru,
Ijoro yi,
Oye Egboto i sini,
Asa ma suoy inyena na;
5 Are 'kerho obo r'egboto isinio,

		Ena suọ inyena na; Ọna ijoro, ami vbori, Ame 'avbiẹ jiri ne.
10		Orodje Okpẹ r'ohuru na, Ọga Okpẹ omamọ, Ọda r'ame omamọ, Gebreḽ Peru, Y'ose egbọtọ i siniọ rhe aran, Ma so ijoro;
15		Kpare ijoro na rhọ, We j' udu bruo-o, Aha ijoro jiri ne.
	Ẹkpare:	Imebitaghan r' Orodje ame, Oghine hu ne,
20		E, emru ọdoro; Etego ana viẹ ye te?
	Ẹtarho:	Ovbo ekete ana sai viẹ te rẹ,
	Solo:	Ghwu s'etego ana viẹ ye te?
25		Ẹdẹrẹ emọ Okpẹ ena gba, Ghwọlọ Orodje, Arha mẹrẹ-ẹ,

- 30 Etarho: Oji hu-u,
 Ehwe: E !
 Etarho: Oje 'avbię,
 Ehwe: E, emru ọdoro.
- Emie: 'Mru enana r'a otọre na o,
 Ghwu ne ghwa ohwahwa,
 I r'oserhe ibiamo esa,
 I se deęo ọnoghwię o?
- 35 Efro: Imebitaghan r' Orodje ame,
 Ehwe: Oghine hu ne,
 E, emru ọdoro;
 Etęgo ana vię ye te?
 Ghwu s'etęgo ana vię ye te?
- 40 Ederę emọ Okpę ena gba,
 Ghwọlọ Orodje,
 Arha męre-ę,
 E, e, emru ọdoro.

Line No.

Ekele: Otu re rie idumu i Bagi,

45 Ehwe: E, ari t' obo ran,
Nya ye dje emokpe;
Ekele: Uhu ovbo rhi aghwa-a,
Ehwe: E, Bikoro,
E, gba vie ibiesuon wu romo.

50 Ekele: 'De wu ne rie ibada,
Ehwe: E, aghwolo Orodje,
Vbarha mere-e;
Ekele: Vbede re Oba Aka onorhi,
Ehwe: E (ado), vba ghwolo Orodje,
55 Vb'arha mere-e.

Ekele: 'ki ekpako re na gba,
Ehwe: E, aghwolo Orodje,
Vbarha mere-e o;
Ekele: Wu t' obo ofisi,
60 Ehwe: E, aghwolo Orodje,
Vba rha mere-e.

Ekele: Wu t' egodo Umueya,
Ehwe: E, aghwolo Orodje,

		Vba rha męřę-ę o;
65	Ekele:	Wu t' egodo Orodje,
	Ehwe:	E, wa nekpę Orodje, Wo vba męřę-ę.
	Ekele:	Iviki ose i Biokoro,
	Ehwe:	E, wa rha vię-ę,
70		Vię ibiesuon wu romo.
	Emie:	Onana rōha otōre na o, Ne ghwa ohwahwa; I r' ose rhe ibiamo esa o, E ne dęgo onō ghwię?
Line No.	75	Efro: I Mebitaghan re Orodje ame, Ehwe: Oghine hu ne, E, emru odorō; E tęgo ana vię yi te? Ghwu se tęgo ana vię yi te?
	80	Ędę rę emō Okpę ena gba, Ghwōlō Orodje, A rha męřę-ę o, E, e, emru odorō.

- 85 Ekele: Itu re rie idumu i Bagi,
Ehwe: E, ari t' obora,
Nya ye dje 'mọ Okpẹ;
Ekele: Uhu orho rhię aghwa-a,
Ehwe: I Biokoro,
E gba vię ibiesuon wu romo.
- 90 Ekele: Ke wu ne rie ibada o,
Ehwe: E, aghwọlọ Orodje,
Wo vba męre-ę o;
Ekele: Ede wu ne rie Aka o,
Ehwe: E, vba ghwọlọ Orodje,
95 Vba rha męre-ę.
- Ekele: Kere Oba Aka ono rhiọ,
Ehwe: E, wa ghwọlọ Orodje,
Wo rha męre-ę o;
Ekele: Kere wu t' obo ofisi o,
100 Ehwe: Vba ghwọlọ Orodje,
Vba rha męre-ę.
- Ekele: Wu t' egodo Umueya,

Line No.	Ehwe:	Ya ghwọlọ Orodje, Wo vba mẹn̄-ẹ ọ;
105	Ekele:	Wu t' egodo Orodje,
	Ehwe:	Wa nekpe Orodje, Wo vba mẹn̄-ẹ;
	Ekele:	Iviki ose i Biokoro,
110	Ehwe:	E, wa rha viẹ rẹ, E, viẹ ibiesuon wu romo.

THE DEATH OF THE ORODJE OF OKPE, MEBITAGHAN (ESEZI II)

Gabrel Peru Edeyiometa and Egboto Isinio

5	Speech:	This is the late Orodje of Okpe, His song, Is what Egboto Isinio, Are about to perform today; Listen to what Egboto Isinio, Will sing today; This is our song, We've been in it [performance] for long.
10		This Orodje of Okpe who just passed on, Served Okpe a lot,

15 His death is very painful to us;
It's Gabrel Peru,
Who invited Egboto Isiniq here,
To sing songs;
Begin the song,
Be not afraid,
We've been in it for long.

20 Solo: Mebitaghan, our king,
Is really dead,
Oh, it's serious;
How long can we mourn him?

Line No. Interjection: There's no end to this mourning;
Solo: I say, how long can we mourn him?
25 The day Okpe sons and daughters will assemble,
Look for the king,
And not find him;

Interjection: He's not dead yet,
Response: Oh!

30 Interjection: He's still alive;
Response: Oh, it's serious!

- R-solo: These issues on ground,
I say, are real hamattan,
That has lasted three months;
Oh, when will it end?
- 35 Solo: Mebitaghan, our king,
Response: Is really dead,
Oh, it's serious;
How long can we mourn him?
I say, how long can we mourn him?
- 40 The day Okpe sons and daughters would assemble,
Look for the king,
And not find him;
Oh, oh, it's serious!
- Solo: Those who are going to Bagi street,
45 Response: Oh, when you get there,
Inform Okpe sons and daughters,
Solo; Death is not a taboo;
Response: Oh, Biokoro,
Just mourn a little and stop.

- 50 Solo: The day you'd go to Ibada,
Response: Oh, the king would be sought,
And not be found;
- Line No. Solo: The day the Oba of Benin would visit,
Response: Oh, the king would be sought,
55 And not be found.
- Solo: When the elders would assemble,
Response: Oh, the king would be sought,
And not be found;
- 60 Solo: Even if you get to the office,
Response: Oh, the king would be sought,
And not be found.
- Solo: And if you go to Umueya's compound,
Response: Oh, the king would be sought,
And not be found;
- 65 Solo: Even if you go to the king's palace,
Response: You would ask after the king,
And you wouldn't find him;
- Solo: Vic. [Victoria] called Biokoro,
Response: Oh weep no more,

- 70 Mourn only a little and stop.
- R-solo: These issues on ground,
I say, are real hamattan,
That has lasted three months;
Oh, when will it end?
- 75 Solo: Mebitaghan, our king,
Response: Is really dead,
Oh, it's serious;
How long can we mourn him?
I say, how long can we mourn him?
- 80 The day Okpe sons and daughters would assemble,
Look for the king,
And not find him;
Oh, oh, it's serious!
- Line No. Solo: Those who are going to Bagi street,
85 Response: Oh, when you get there,
Inform Okpe sons and daughters,
Solo; Death is not a taboo;
Response: Oh, Biokoro,
Just mourn a little and stop.

90 Solo: The day you'd go to Ibada,
Oh, the king would be sought,
And you wouldn't find him;
The day you would visit Benin,
Oh, the king would be sought,
95 And not be found.
When the Oba of Benin would visit,
Oh, you would seek the king,
And not find him;
When you get to the office,
100 Oh, the king would be sought,
And not be found.

Even if you go to Umueya's compound,
To seek the king,
You wouldn't find him;
105 Even when you get to the king's palace,
You ask after the king,
And not find him;
Vic. [Victoria] called Biokoro,
'Oh, weep no more,
110 Mourn only a little and stop.

Line No.

No. 69 **AME OGBEVA**
Erhio, Enakobone,
Ame ogbeva okpa eririn,
Enakobone wu vbei rhe-e.

TWICE IN THE RAIN

Opression, Enakobone,
Twice in the rain causes cold;
Enakobone you do not know.

FOURTH PERIOD (1970 – 2005)

No. 70 **OTU RE GBA RE, JORO ORODJE**
[IJULIŌSI RHE IDINIGO] Gabrel Peru Edeyiŋmeta

Emro: Ame egbotŋ isiniŋ,
Ye rhe eketaran,
Ma ha ijoro so Ijuliŋsi inyenana;
Uruemu r'oruru,
R' orhomurun,
R' ophiŋ re,
Ono se i sun Okpe,
Me kpare ijoro na rho,

5

Igoru.

- 10 Ẹkpare: Ughe, ughe,
 'Gboto isiniọ ero afi ne,
 Ehwe: Eyeghe yeghe o,
 Usekpe omwu orhan o;
 Ẹtarho: Ono sun Urhobo ephian toto.
- 15 Ẹkpare: Otu re gba re, vbare gba kerho,
 Oye ikun Orodje,
 N'oye ame inegbe,
 Ehwe: Are dabo kerho ye;
 Ẹkpare: Ijuliosi re orhe Orodje,
20 Ehwe: Aye wanva n' imizu rephan,
 Mizu rephan n' omiemie o.
 Ẹkpare: Ijuliosi ro veren re,
 Ehwe: Ona n' eghware vbe n'oyi oseri,
Line No. Idinigo onọ re Orodje;
- 25 Ẹkpare: Otu ekpako erha kpare unu,
 Ehwe: Oy' Idinigo noye aye ha re,
 Idinigo onọ re Orodje.

- 30 Ẹkpare: Ijuliṣi ro ẹrẹn re,
 Ehwe: Vb'ona n' obo Eko n'oye oye onyanre,
 Ọne iyẹrẹn ri Gowṣni o;
 Ẹkpare: Igowṣni ọrhọ kpare unu,
 Ehwe: Ọy' Idinigo vbe r'oye ọhare,
 Idinigo ọnọ re Orodje (ona).
- 35 Ẹkpare: Ijuliṣi ro ẹrẹren,
 Ehwe: N' otọre Urhobo vbe n'oye ọrhere,
 Ọnẹ Iyẹrẹn rẹ otu ekpako;
 Ẹkpare: Otu ekpako erha kpare unu,
 Ehwe: Vb' ona n' ẹrhomo vbe r'aye nẹre,
 Ẹkpare: Obore wu mevi rẹ Idinigo,
40 Ya re Orodje,
 Adane Okpẹ gbe biko,
 Ehwe: E bẹmẹdẹ ri bẹmẹdẹ,
 Aghene ukperi ovbo rho kpare-e.
- 45 Emie: Edele, de oseghwune,
 Amae wia-a,
 Me vb'iroro so.
- Ẹkpare: Otu re gba re, vb' are gba kerhọ,

- 50 Ehwe: Ọye ikun Orodje,
N'oy' ame ine gbe,
Are dabo kerhọ ye;
Ekpere: Ijuliọsi re ọrhe Orodje,
Ehwe: Aye wanva n' imizu rephan,
Mizu rephan n' ọmiemię o.
- Line No. 55 Ekpere: Ijuliọsi ro veren re,
Ehwe: Ọna n' eghware vbe n'oyi ose ri,
Idinigo ọnọ re Orodje;
Ekpere: Otu ekpako erha kpare unu,
Ehwe: Ọy' Idinigo nọye aye ha re,
Idinigo ọnọ re Orodje.
- 60 Ekpere: Ijuliọsi ro veren re,
Ehwe: Vb'ona n' obo Eko nọye ọye ọnyanre,
Ọn' iyeren ri Gowoni o;
Ekpere: Igowoni ọrhe kpare unu,
Ehwe: Ọy' Idinigo vbe r'oye ọhare,
65 Idinigo ọnọ re Orodje.
- Ekpere: Ijuliọsi ro veren re,

- Ehwe: N' otore Okpe vbe noye orhere,
Ono Iyeren re otu ekpako;
- 70 Ekpere: Otu ekpako erha kpere unu,
Ehwe: Vb' ona n' erhomo vbe r'aye nere,
Ekpere: Obore wu mevi r' Idinigo,
Ya re Orodje,
Adane Okpe gbe biko,
- 75 Ehwe: E bemeđe ri bemeđe,
Aghene ukperi ovbo rho kp' are-e.
- Emie: Ghene ukperi ovbo rho kp' are-e,
Aghene, ukperi ovbo rho kp' are-e,
- Efro: E bemeđe ri bemeđe,
- 80 Ehwe: (A)ghene ukperi ovbo rho kp' are-e;
Ekele: E, evb' ekpako evba n' erhomo
Ehwe: E bemeđe ri bemeđe,
(A)ghene ukperi ovborho kp' are-e;
- Ekele: E, vb' eghwa emese evba rha n' erhomo
- Line No. 85 Ehwe: E bemeđe ri bemeđe,
(A)ghene ukperi ovbo rho kp' are-e;
Ekele: Okpe Unioni evba rha n' erhomo,
Ehwe: E bemeđe ri bemeđe,

- (A)ghene ukperi ovbo rho kp' are-e;
Ekele: E, vb' ekakuro evba rha n' ẹrhomo,
90 Ehwe: E bẹmẹdẹ ri bẹmẹdẹ,
(A)ghene ukperi ovbo rho kp'are-e;
Emie: Bẹmẹdẹ ri bẹmẹdẹ,
'Ghene ukperi ovbo rho kp' are-e;
Ekele: Okpe Unioni evba rha n' ẹrhomo,
95 Ehwe: E bẹmẹdẹ ri bẹmẹdẹ,
'Ghene ukperi ovbo rho kp' are-e.

ASSEMBLY, SONG OF THE KING

[JULIUS AND DIMINGO] Gabrel Peru Ẹdeyiọmeta

- Speech: We're the Egboto Isinio,
Who have come here,
To sing the praise of Julius today;
For his deed,
5 That is worthy;
That is straightforward.
He is indeed capable of leading Okpe,
I begin the song;
It is Igoru.

- 10 Solo: Entertainment, entertainment,
Egboto Isiniq has come out,
Gently, Gently,
The snail climbs the tree;
Interjection: He will rule the whole of Urhobo.
- 15 Solo: Assembly, listen,
It is the story of the king,
That we shall narrate,
Line No. Response: Listen to it attentively;
Solo: Julius and the king,
20 Response: Are brothers of same mother,
Brothers in sweet harmony.
- Solo: Then Julius arose,
Response: And called an assembly together,
Presenting Dimingo to be king,
25 Solo: The elders raised their voices and said,
'He, Dimingo, is accepted,
Dimingo will be sworn king'.
Solo: Julius again arose,

- 30 Response: And travelled to Lagos,
He reported to Gowon;
Solo: Gowon lifted his voice saying,
Response: He accepts Dimingo;
Dimingo will become (this) king.
- 35 Solo: Julius arose,
Response: Returned to Urhobo land,
And reported to the elders [of Okpe];
Solo: The elders in a loud voice,
Said the following prayer:
40 As you stood for Dimingo,
To become king,
Adane-Okpe, please,
From everlasting to everlasting,
Let not criticism ruin you.
- 45 R-solo: Great, It has begun,
Not by hard work,
But singing with wisdom.

Line No.

Solo: Assembly, listen,

- It is the story of the king,
That we shall narrate,
- 50 Response: Listen to it attentively;
Solo: Julius and the king,
Response: Are brothers of same mother,
Brothers in sweet harmony.
- Solo: Then Julius arose,
55 Response: And called an assembly together,
Presenting Dimingo to be king,
Solo: The elders raised their voices and said,
Response: They accept Dimingo,
Dimingo will be sworn king.
- 60 Solo: Julius again arose,
Response: And travelled to Lagos,
He reported to Gowon;
Solo: Gowon lifted his voice saying,
Response: He accepts Dimingo;
65 Dimingo will become (this) king.
Solo: Julius arose,
Response: Returned to Urhobo land,

And reported to the elders;

70 Solo: The elders in a loud voice,
Response: Said the following prayer:
Solo: As you stood for Dimingo,
To become king,
Adane-Okpe, please,
Response: From everlasting to everlasting,
75 That criticism cannot ruin you.

R-solo: That criticism cannot ruin you,
That criticism cannot ruin you;

Line No. Call: From everlasting to everlasting,
80 Response: That criticism cannot ruin you;
Solo: Yea, the elders prayed;
Response: From everlasting to everlasting,
That criticism cannot ruin you;
Solo: Yea, the women prayed;
Response: From everlasting to everlasting,
85 That criticism cannot ruin you;
Solo: The Okpe Union prayed,
Response: From everlasting to everlasting,
That criticism cannot ruin you;

90 Solo: Yea, the chiefs prayed,
Response: From everlasting to everlasting,
That criticism cannot ruin you;

R-solo: From everlasting to everlasting,
That criticism cannot ruin you;

95 Solo: The Okpe Union prayed,
Response: From everlasting to everlasting,
That criticism cannot ruin you;

No. 71 ỌKAKURO ẸDIWINI AYOMANỌ RHE ORODJE
Gabrel Peru Ẹdeyiomete and Egboto Isiniọ

5 Emro: Ame Egboto Isiniọ,
Ye rhe eketaran,
Ma h' ijoro so Ẹdiwini omọ Ayomanọ;
Uruemru orhorhomu,
Ovbo kpahen Orodje;
Ọh' oma rie otore riẹn omamọ;
Are gba kerhọ ijoro yi.

Ẹkpare: Ughe, ughe,
Gboto isiniọ ero afi ne;

10 Ehwe: Eyeghe, yeghe,

Line No.		Usekpe omwu orhan o.
15	Èkpare:	Ekperi ne, Idọlọ i Naijiria, Ote r' ame obọ ne, Aghọghọ, Obo r' irhomuru o, Osomo t' ame obọ.
20	Emie:	Edele, e, vb' oseghwu ne, Vb' ason rhẹ uvo, Enya mẹrẹ oma-a o.
25	Èkpare: Ehwe:	E, ekperi ne, Idọlọ i Naijiria, Ote r' ame obọ ne, Aghọghọ, Obo r' irhomuru o, Osomo t' ame obọ.
30	Emie: Èkpare:	Edele, de vbo seghwu ne, Amai wia-an, Me vbo iroro so. E, ekperi ne,

35	Ehwe:	Idọlọ i Naijiria, Oteri ame obọ ne, Aghoghọ, Obo ri rhomurun, Osomo t' ame obọ.
	Ẹkpare:	Ẹdiwini ọmọ Ayomanọ,
	Ehwe:	E, ẹkpẹkpẹmẹ ame na kpẹmiẹ, Userhumu wa yẹ Orodje;
40	Ẹkpare:	Ẹdiwini are a mẹrẹ na,
	Ehwe:	Ọye Urhiapẹlẹ vbe n'ọye orhirhiẹ, Erhumu Okpẹ nọye ọghwọlọ;
	Ẹkpare:	Orodje ọsa mo ri' ekete,
45	Ehwe:	E, vb' ọrh' ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọlọ;
	Ẹkpare:	Orodje osa ma djẹ iroro, Uvu oghwa ye,
	Ehwe:	(Ado,) E, vb' ọrh' ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọlọ
50	Ẹkpare:	Oye emẹse ri gberi rie,
	Ehwe:	Ọvbọ rhọ karo rh' aye-e,

- Erhumu Okpẹ nọye ọghwọlọ;
Ekpere: Ọye imizu ri gberi rie,
Ehwe: Ọvbọ rhọ karo rh' aye-e,
Erhumu Okpẹ nọye ọghwọlọ;
55 Ekpere: Ọke orho se n'osa o,
Ehwe: E, ọke ọrhọ ke n'orie,
Ekpere: Otu ezẹko na nọ ame,
Ehwe: Ghwu s' idiokpo vbe ame eruẹ o;
Ekpere: Unu r'ọghwọlọ erhumu,
60 Ehwe: Ghwu n' erhumu ọravbọ ọmẹrẹ o.

Efro: Edele se vb' oseghwune,
Vb'ason rhe uvo,
Enya mẹrẹ oma-a o.

Ekpere: Eḍiwini ọmọ Ayomanọ,
65 Ehwe: E, ẹkpẹkpẹmẹ ame na kpẹmiẹ,
Userhumu wa yẹ Orodje;
Ekpere: Eḍiwini are a mẹrẹ na,
Ehwe: Ọye Urhiapẹlẹ vbe nọye orhirhiẹ,
Erhumu Okpẹ nọye ọghwọlọ;
70 Ekpere: Orodje ọsa mo ri' ekete,

	Ehwe:	E, vb' ọrh' ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọlọ;
	Ẹkpare:	Orodje ọsa ma djẹ iroro, Uvu oghwa ye,
Line No.		
75	Ehwe:	(Ado,) E, vb' ọrh' ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọlọ.
	Ẹkpare:	Ọye emese ri gberi rie,
	Ehwe:	Ọvbọ rhọ karo rh' aye-e, Erhumu Okpẹ nọye ọghwọlọ;
80	Ẹkpare:	Ọye imizu ri gberi rie,
	Ehwe:	Ọvbọ rhọ karo rh' aye, Erhumu Okpẹ nọye ọghwọlọ;
	Ẹkpare:	Ọke orho se no sa o,
	Ehwe:	E, ọke ọrhọ ke n'orie,
85	Ẹkpare:	Otu ezẹko na nọ ame,
	Ehwe:	Ghwu s' idiokpo vbe ame eruẹ o;
	Ẹkpare:	Unu r'ọghwọlọ erhumu o,
	Ehwe:	Ghwu ne erhumu ọravbọ ọmẹrẹ o.

CHIEF EDWIN AYOMANỌ AND THE KING

Gabrel Peru Ẹdeyiọmeta and Egbọtọ Isiniọ

Speech: We're Egbọtọ Isiniọ,

5		Who have come here, To sing of Edwin, son of Ayomanọ, For his good attitude, Towards the Orodje; He humbled himself before him a lot; Listen to his song.
10	Solo:	Entertainment, entertainment, Egbọtọ Isiniọ has come out; Gently, gently, The snail climbs the tree.
15	Solo: Response:	We've raised alarm, That Nigeria's money, Has got to our hands; It is joyful, More precious things, Would soon get to our hands.
20	R-solo:	Great, yea, it has begun, Night and day, Never come to meet.

- 25 Solo: We've raised alarm,
Response: That Nigeria's money,
Has got to our hands;
It is joyful,
More precious things,
Would soon get to our hands.
- R-solo: Great, it has begun,
Not by hardwork,
But singing with wisdom.
- 30 Solo: Yea, we've raised alarm,
Response: That Nigeria's money,
Has got to our hands;
It's joyful,
More precious things,
35 Would soon get to our hands.
- Solo: Edwin [son of] Ayomanḡ,
Response: Yes, we shall always thank him,
For the assistance you give the Orodje;
Solo: This Edwin you see,

40 Response: Lives at Urhiapele (Sapele),
He wants the progress of Okpe;
Solo: Whenever the King travels,
Response: Yea, he's just in his company,
He wants the progress of Okpe;
55 Solo: The king wants to draw a plan,
In his palace,
Response: Yea, he's just in his company,
He wants the progress of Okpe.
Solo: His wives,
50 Response: He no longer remembers,
He wants the progress of Okpe;
Solo: His relations,
Response: He no longer remembers,
He wants the progress of Okpe;
55 Solo: At night, he comes,
Response: Yea, at dawn, he returns home,
Solo: Some people began to ask us,
Response: 'What are you doing'?
60 The mouth that seeks (speaks) progress,
I say, he surely finds progress.

R-solo: Great, it has begun,
Night and day,
Never come to meet.

Solo: Edwin [son of] Ayomano,
65 Response: Yes, we shall always thank him,
For the assistance you give the Orodje;

Solo: This Edwin you see,
Response: Lives at Urhiapele (Sapele),
He wants the progress of Okpe;

70 Solo: Whenever the King travels,
Response: Yea, he's just in his company,
He wants the progress of Okpe;

Solo: The king wants to draw a plan,
In his palace,

Line No.

75 Response: Yea, he's just in his company,
He wants the progress of Okpe.

Solo: His wives,
Response: He no longer remembers,
He wants the progress of Okpe;

- 80 Solo: His relations,
Response: He no longer remembers,
He wants the progress of Okpẹ;
Solo: At night, he comes,
Response: Yea, at dawn, he returns home,
85 Solo: Some people began to ask us,
Response: 'What are you doing'?
The mouth that seeks (speaks) progress,
I say, he surely finds progress.

No. 72 ARI ROMO

- Ẹkpare: Ar'i romo, obo r'ukẹro ọvbọ mẹrẹ,
Osolobroghwẹ ọvbọ ma'e-e;
E, ar'i romo, obo r'ukẹro ọvbọ mẹrẹ,
'Solobrugghwẹ ọvbọ ma'e-e.
- 5 Emie: Ame emwegbe igoru ame r'ami ne gbe,
Nighe, otu igberadja n'aye a dj'ame eghrẹn;
Ehwe: Ari romo, obo r'ukẹro ọvbọ mẹrẹ,
Solobrugghwẹ ọvbọ ma'e-e;
- Efro: Ame emwegbe igoru ame r'ami ne gbe o,

10		E, otu igberadja n'aye adj'ame eghren;
	Ehwe:	Ari romo, obo r'ukero ɔvbɔ mɛrɛ o, 'Solobrughwɛ ɔvbɔ ma'e-e.
	Ẹkpare:	Ar'i romo, obo r' ukero ɔvbɔ mɛrɛ o,
	Ogani:	(Ebɛmɛdɛ ri bɛmɛdɛ, ame yi vb'ijoro), 'Solobrughwɛ ɔvbɔ ma'e-e; (mɔ na i rhonri Urhobo ughe o), Ari romo, obor' ukero ɔvbɔ mɛrɛ o; 'Solobrughwɛ ɔvbɔ ma'e-e.
15 Line No.		
20	Efro:	Ame em' Okpɛ ame egbe igoru, Otu igberadja are ne bru ame urhe;
	Ehwe:	Ari romo, obo r' ukero ɔvbɔ mɛrɛ o; 'Solobrughwɛ ɔvbɔ ma'e-e.
		BE CALM
	Solo:	Be calm, whatever eyes have not seen, Is not created by God; Yea, just be calm, whatever eyes have not seen, Is not created by God.
5	Call:	We're preparing to dance (perform) our Igoru,

And the sex workers began to keep enmity with us.

Response: Be calm, whatever eyes have not seen,
Is not created by God.

10 Call: We're preparing to dance (perform) our Igoru,
And the sex workers began to keep enmity with us.

Response: Be calm, whatever eyes have not seen,
Is not created by God.

15 Solo: Be calm, whatever eyes have not seen,
Lower voice: (Forever and ever, I own the song),
Is not created by God;
(The children heard in Urhobo land, you know);
Be calm, whatever eyes have not seen,
Is not created by God.

20
Line No. Call: We, the Okpẹ are dancing Igoru,
And the sex workers began to advise us;
Response: Be calm, whatever eyes have not seen,
Is not created by God.

No. 73 ADAMA EMRU

5
Ghwu s' ẹdẹdamo adam 'emru,
Ame na dam 'Igoru,
Egbukpe ọnana o,
Ododo ro ri udje,
Ododo ro ri udje
Ovbo vrẹ, rh 'udje-e.

WE TRY THINGS OUT

5
I say, we keep trying things out,
So shall we try Igoru performance,
This year;
The flower that goes on a procession,
The flower that goes on a procession,
Does not get lost in the procession.

No. 74 ORHERHE RI SE ODIN

5
Ekpere: E, ghu orherhe ri s' odin,
Ode igoru em' ljeđdo;
Imeba se n' are amerhe o?
Ukpe orho t'otore ne vbo,
Onyobru o ughe na,
Eghwemese re ri' eyi do,

- Ehwe: Vb' ayi nya j' eyi vbo ne;
Eḱpare: 'Mẹse re rie 'hware ebro,
Ehwe: Aye nya j'ehwari vbo;
10 Eḱpare: Ughe imeba 'ri rhi mo no,
Ehwe: Onyobru o e, ughe ami o ono t' are ni o.

Line No.

CRICKET DOES NOT FALL ODD

- 5 Solo: Yea, I say cricket doesn't fall odd [quietly],
This is the name of Jẹddo's Igoru;
Members, are you asleep?
A new year has begun,
Come enmass, here's entertainment.
Women who are going to market,
Response: Have stopped going to the market;
Solo: Women, who are going to their lovers,
Response: Have stopped going to them;
10 Solo: You've all come to watch members,
Response: Come enmass, you'll be satisfied with us.

No. 75 EKETE ỌREN Ọ' VASA

Ẹkpare: Otu re gbe igoru irhe bunpha ne o,
Ubeku o, e nọye sorię ami erhe zikęn o;
E, nighe ugbenu r'ami mevi r'ami erhe nughe are o,
E, ucekete r'ari ne gbe te,
5 Ọ'e na;
Ami e Męreje ri vb' igoru o,
E, owọ ro ri'odo,
N'odo rhe-e;
E, ucekete r' ọren ọrhọ vasa o,
10 N'avbara ọren ọhavbọ.

Efro: Inen' inene,
Ọde vborę Ikọboti o,
Ame so r'are o.

Ẹkpare: E, otu re gbe igoru irhe bunpha ne o,
15 E, nọye sorię ami rhe zikęn,

Ehwe: E (ọ'ena);

Ẹkpare: Ami mevi ugbenu r'ami e nughe are o,
Ucekete ari ne gbe te,

Ehwe: E;

Line No.

20 Ḙkpare: E, aghwa urhie ri' odo,
 Eni odo rhe-e,
 Ehwe: E;
 Ḙkpare: Ami e Mèrèje o rivb' igoru o,
 Ehwe: E, uchelete r' ọren ọrhọ vasa o,
25 Oren ovbo n' avbaye-e.

WHERE THE SUN RISES

Solo: Igoru performers are too many now,
 Ubeku, this is why we have relaxed;
 Yea, we're watching you from the mountain top,
 To see how well you would perform.
5 See,
 We, of Mèrèje, own this Igoru,
 Yea, the canoe that rowed to the River depth,
 Never returned;
 Where the sun rises,
10 It does not leave [set] there.

Call: Grand mother, grand mother,
 What a pity, Uboreti,
 We sing your satire.

- 15 Solo: Yea, Igoru performers are too many now,
And this is why we have relaxed;
Response: Yes [here it is],
We're watching you from the mountain top,
To see how well you would perform.
- 20 Response: Yes,
Solo: Yea, we rowed canoe to the River depth,
And never returned;
Response: Yes,
Solo: We, of Mereje own this Igoru,
Response: Where the sun rises,
It does not leave there.

Line No.

No. 76 **EHO ẸSẸ**
Ughe o (oja o) Biamudo,
Wẹwẹ ehọ r'ẹsẹ,
Ọke uvo 'rho te,
Ọke uvo 'rho te,
Ehọ r' ẹsẹ ne rie.

THE GODDESS OF THE STREAM

See (regrettably), Biamudo,
You are a stream goddess,
When the dry season comes,
When the dry season comes,
The stream goddess returns to its abode.

No. 77 OFI ỌR'UKOKO NE

5 Egbe igberadja na fi ọr'ukoko ne,
Arire phopho akpọ 'i fughwe
Are emọ na o, ari vbe rhe-e;
Egb' igberadja na fi ọr'ikitibe ne,
Arire phopho akpọ 'i fughwe,
Are emọ na o, ari vbe rhe-e.

10 Otu agbado irhe bru ise,
N' is' ọrana nọye ami ne bruo,
Otu agbado irhe bru ise,
N' is' ọrana nọye ami ne bruo,
Areyọ ọmọ rhe rọ yọrọ ọmọ k' ohwo,
Ọmọ de ghwu nu o, ọyọr' ọmọ ko kpo;
Iboma irie ne, Arire oji ha igberadja, 'Rire,

Line No.

15

Egb' igberadja na fi ọ'ukoko ne,
Arire phoph' akpọ 'i fughwẹ,
Are emọ na o, ari vbe rhe-e;
Egb' igberadja na fi ọ'ikitibẹ ne,
Arire phoph' akpọ 'i fughwẹ,
Are emọ na o, ari vbe rhe-e.

20

Otu agbado irhe bru ise,
N' is' ọrana nọy' ami ne bruo,
Otu agbado irhe bru ise,
N' is' orana nọy' ami ne bruo,
Arey' ọmọ rhe rọ yọr'ọmọ k' ohwo,

25

Ọmọ de ghwu nu o, ọyọr' ọmọ ko kpo;
Iboma irie ne, Arire ọji 'a igberadja, 'Rire,

Egb' igberadja na fi ọ'ukoko ne,
Arire phoph' akpọ 'i fughwẹ,
Are emọ na o, ari vbe rhe-e.

IT HAS BECOME CIGARETTE HOLDER

They've turned sex trade to a cigarette holder,
Arire smoked [blew] her life away,

5 Children, you don't know yet;
This sex trade has turned to cigarette holder,
Arire smoke [blew] her life away,
Children, you don't know yet.

10 The Urhobo have an adage,
It's that adage I want to restate,
The Urhobo have an adage,
It's that adage we want to restate,
House help was brought to look after a child,
If the child dies, the house help then leaves,
Soldiers have departed, yet Arire is in sex trade, 'Rire,

Line No.
15 This sex trade has become cigarette holder;
Arire smoked [blew] her life away,
Children, you don't yet know;
This sex trade has become cigarette holder;
Arire smoked [blew] her life away,
Children, you don't yet know.

20 The Urhobo have an adage,
It's that adage I want to restate,

25

The Urhobo have an adage,
It's that adage we want to restate,
House help was brought to look after a child,
If the child dies, the house help then leaves,
Soldiers have departed, yet Arire is in sex trade, 'Rire,

This sex trade has become cigarette holder;
Arire smoked [blew] her life away,
Children, you don't yet know;

No. 78 IBOMA IHIN IKEJA

Èkpare: Ukpe ri Pita okel' ohuan,
 Ibom' irhe hin Ikeja;

Ehwe: E, emru mę o, no mana orhirhię.

NO SOLDIERS IN IKEJA

Solo: The year Peter divorced his wife,
 There were no more soldiers in Ikeja;

Response: Yea, this is how my things always end.

No. 79 WU SE LE AME-E

Èkpare: E, vb' ar' imeba re gbare,

Line No.	
5	S' ari rh' odę o re se Onanuvi, Onanuvi n' ọdjeyakpo; Ahwobisi ro kpe 'rhan, Vbe bęmędę ovbo kp' uwara-a, E, ọvbọ h' uwara b' oma; Nighe vbe dumu dumu, Evbe ti ehọ r' ami nie, Wu rhe l' ene imizuo rie, 10 Wo sa bu l' ami meba n' Eko.
	Ękpare: Emi Jeddo re gbare, Ehwe: S' ari rh' odę o re se Onanuvi, Onanuvi n' ọdjeyakpo;
15	Ękpare: Ahwobisi ro kpe 'rhan, Ehwe: Vbe bęmędę ovbo kp' uwara-a, E, ọvbọ h' uwara b' oma;
	Ękpare: Nighe vbe dumu dumu, Ehwe: Evbe ti ehọ r' ami nie, Wu rhe l' ene imizuo rie, 20 Wo sa bu l' ami meba n' Eko.
	Ękpare: E, ọdę o, e vb' ame ọdopha,

Vbo kp' omọ erheri-in,
[E, vb' are imeba re gba re];

- 25 Ekpere: Emi Jęddo re gbare,
 Ehwe: S' ari rh' odę o re se Qnanuvi,
 Qnanuvi n' odjeyakpo;
 Ekpere: Ahwobisi ro kpe 'rhan,
 Ehwe: Vbe bęmedę ovbo kp' uwara-a,
 E, ọvbọ h' uwara b' oma;
- 30 Ekpere: Nighe vbe dumu dumu,
 Ehwe: Evbe ti ehọ r' ami nie,
 Wu rhe l' ene imizuo rie,
 Wo sa bu l' ami meba n' Eko.

Line No.

- 5 Solo: **YOU CAN'T SEND US PACKING**
 Members, who are gathered,
 Do you know who is called Qnanuvi?
 Qnanuvi, the one who sends wives packing;
 Ahwobisi [the deity] that kills trees,
 Never kills *uwara* [specie of tree],
 Yea, it rather associates *uwara* with itself;

10 Look, even in much imprecation,
The water deity is exempted,
Though you send your brothers' wives packing,
You can't send us [members] packing from Lagos.

Solo: The Jeddo assembly,

Response: Do you know Qnanuvi?

Qnanuvi, the one who sends wives packing;

Solo: *Ahwobisi* that kills trees,

15 Response: Never kills *uwara*,
It rather associates *uwara* with itself;

Solo: See, even in much imprecation,

Response: The water deity is exempted,

20 Though, you send your brothers' wives packing,
You can't send us [members] packing from Lagos.

Solo: Yea, too much water,

Doesn't kill little fish,

Members who are gathered;

Solo: The Jeddo assembly,

25 Response: Do you know Qnanuvi?

30
Line No.

Qnanuvi, the one who sends wives packing;
Solo: *Ahwobisi* that kills trees,
Response: Never kills *uwara*,
It rather associates *uwara* with itself;
Solo: See, even in much imprecation,
Response: The water deity is exempted,
Though, you send your brothers' wives packing,
You can't send us [members] packing from Lagos.

No. 80

J'EHWARE VBO

Qberokpa orho n' ifi,
Om' orho lohie vb' ino wen' aye,
Onyakpo ovbo wen' oma-a;
Ame ta r' Qtibekpe gbe j' ehwari vbo,
Aghene oy' oteren,
Irie oma ye kako ne,
Lel' usun ilelivbeghwru,
Vru rh' ikebi,
O'rhi emro ame-e.

STOP HAVING AFFAIRS WITH MEN

If an oil palm farmer examines his ropes,

5

5 And they're weak, he changes them;
But human beings don't change body parts.
We counselled Ọtibekpe to stop having affairs,
And she refused to heed advice,
She no longer has strength,
If you follow the deceitful bird,
And get lost in the farm,
It's not our fault.

No. 81 ẸDẸ MI NE VBIẸ ỌMỌ

Ẹkpare: Ẹdẹre mi ne vbiẹ ọmọ,

Ehwe: E,

Ẹkpare: Ẹdẹ re mi ne vbiẹ ọmọ,

Ehwe: E,

5 Omẹmẹ ọvo ye ri rh' ode,
Mi ne se ọmọ mẹ,
E, ọmọ mẹ aghwanritoma,
Amwa e Mẹreje o,
Ikun akpọ ovbo je gbe-e.

Line No.

10 Ẹkpare: Emọ awasa izu ọmọ vbiẹ re o,
Tena tena olori 'paya o,

Osolobroghwẹ ọmẹr' ukon afen,

15 Ehwe: Ẹdẹ mi ne vbiẹ ọmọ,
Omẹmẹ ọvo ye ri rh' ode
Mi ne se ọmọ mẹ,
Nighe ọmọ mẹ aghwanritoma,
Amwa e Mẹreje o,
Ikun akpọ ovbo je gbe-e.

THE DAY I'LL HAVE A CHILD

Solo: The day I'll have a child,
Response: Yes,
Solo: The day I'll have a child,
Response: Yes,
5 I alone know the name,
I'll give to my child,
Look, my child is 'Be full of wisdom',
Mẹreje community,
Experiences are unpleasant to narrate.

10 Solo: A woman had three children,
Each of them was a great *Payan* dancer,

God sees the back of the bird.

Response: The day I'll have a child,
I alone know the name,
I'll give to my child,
Look, my child is 'Be full of wisdom',
Mereje community,
Experiences are unpleasant to narrate.

15

Line No.

No. 82

EMRO OTU ISHOSHI

Amukeye Okodide

Emro r' itu ishoshi e tare,
Oghini se ne,
Ohworho ro k'obaro, ono k'erhumu o;
Ona omizu me,
Ro teti me bi,
Oror ghwerie oma ru me.

5

Omizu onana,
N'oyarhe ro re owan,
Oy ' ovo n' aramoghwa,
R' onyom 'owan;

10

Orho nyomu hine,
'Vbo rho phoph ' owan.

15

Ofen omizu ona omwuru me,
E, ukpe wu ne kekime,
Ghwa i le me,
E, ne mi ghwa i rh' orhe re mi na ze;
Evanen ovo oro fi oma rh' otore,
Are itu akpo igbe me kpe.

THE PROPHECY OF THE CHURCH

Amukeye Okodide

5

The prophecy of the Church,
Has come to pass,
The first shall become last;
Here's my relation,
Who used to honour me,
That now turned to do evil against me.

Line No.

This brother,
Is but a floor worm that sucks one's blood,
He is also a rat,

- 10 That bites one;
 After biting,
 It blows to cool the spot.
- I'm afraid of this brother,
 Please, rather than oppress me,
15 Send me packing;
 Yea, so that I know how to run,
 It's only the crocodile that submits,
 That man should come to kill it.

No. 83

ỌBẸMẸ ABADA

- E, ekpako eghini ta o,
E, ọbẹmẹ Abada,
Omwu ovbrọmọ ne o;
E, awan irhe ri-ekete,
5 Awan irhe tughe erhu,
 Ọr' Abada ovbo mara-a;
 Abada orho ri-ekete,
 Ọrhọ, mẹn ọrọ da riẹ urhому o,
 Ọran, n' erhu rẹ Abada otughe re o.

ABADA'S ABJECT POVERTY

Yes, elders actually said,
That Abada's poverty,
Has gotten a grand child;
Yea, when people attend occasions,
And they put on their hats,
Abada's case is different;
If Abada goes to a place,
And he finds anyone who cuts his hair,
That is the hat that Abada has worn.

5

Line No.

No. 84

RHURHU UBIOBOMUO

E, Ibobori, rhurh' ubiobiomuo,
Rh' ekpeti;
E, wo rha ghwoḷo ne gi rhie yi,
Ne wo ta,
Ozighẹ na orho hwe r' ame.

5

Ameṛẹ ephan Ibobori,
Ibiamo irhirin,
Ḷmase ọmeṛẹ ephan,
Eḷe ye ọrhọ gba,

10

N' omase ovbię.

Egbukpe esa,

Ọye amę' ephan Ibobori,

Izu Ibobori okomię aro ne o,

Ọna nę orhere er' ayi se ri,

15

I kugbe obo-epha o.

Ọna n' epha r' aye bọ re,

Ibobori a n'ọye ọsa rę o,

Aghene ọye ọhomo,

No b' odjuwu rhe,

20

Ubiobiomu okpe rie oma hu o

Abọ rę awan evbo,

'Ghene ọye ovbo yi-i,

Ọra na oji ọye rhi akpọ-ọ.

Orhere ọrhọ kpare unu,

25

'Rho se Ibobori.

Wu rhe burhun abọ kugbe aghwę,

Wo rhe, aye na ha,

E, Ibobori ọrhọ kpare unu,

Ubiobiomu are amęrę na,

Line No.

- 30 Ovbo ekete r' ọba.
 Aghene ọneye na,
 Oba ekete-e,
 Se ọye ọrhọ rhe akpọ
 S'ọmo 'no ru riẹn re?
- 35 Orho rhi omaran,
 Agba ye ye ọvrẹn,
 Ọna nẹ ibi ọvrẹn ohu,
 Iyi se r' Ibobori o,
 Ibobori ọro otọri ne,
40 Otu re gba avbaran,
 Aye irhe kumie eche,
 Aghene 'odidi uj' amwa eni,'
 Orho mi rien ta ghene ọye ọrhi akpọ-ọ.
- 45 A kpa ri fughwe,
 Ode ọmọ oragha o,
 Egbegbe rhorie o,
 Ọran ode ọmọ Akikọn;
 Aye rha wọ Ibobori,
 Firhọ avbaran.

50 E, adjasa ọje gba-a,
Ọvrẹn orho ni oma ye,
Orho ni oma Ibobori,
E si ọye rhi ọvrẹn ọnana,
Ọmo ọro fo ọvrẹn?

55 Ephan ni bio mi rie o,
Ọvrẹn na ọrhọ zẹ rie o,
Akpọ Ibobori nẹ okporon edi o,
Ibobori osemerhẹn ukpe,
N' ororo akpọ,
Line No. 60 E, n' izede uhu ororo mẹrẹ,
Ọna nẹ ekete rẹ ọnya riẹ uhi eso, e.

HIDE YOUR UGLINESS

Oh, Ibobori, hide your ugliness,
Inside the box,
Yea, if you however want it opened,
Then say so,
5 And the mad man gave us his consent.

Ibobori was conceived,

10 It's for nine months,
That a woman carries pregnancy,
When the days are complete,
She puts to bed.

15 It was for three years,
That Ibobori was conceived,
Iborori's mother began to put up agonized face,
Then they invited a mid-wife,
And an oracle.

20 This is what the oracle found:
Ibobori said he wouldn't come,
He said he is a leper,
From heaven,
He added that ugliness had ruined him,
Hands that people have,
He doesn't have,
For this cause, he wouldn't come to this world.

25 The mid-wife raised her voice,
And called Ibobori,

Line No.	
30	“Even if your arms and legs are broken, Come,” and they would accept you. Oh, Ibobori raised his voice, “Ugliness, as you see it, Has limits” But that his own, Does not have limits, And that if he comes into the world, Who would labour to feed him?
35	For this reason, He demanded for a slave, Here is one little slave, That was invited to serve Ibobori; Ibobori now came out (of the womb),
40	The crowd there, Burst into laughter, And remarked: terrific, community is an elephant, No wonder he said he wouldn’t come to this world.
45	Throw it away, Is the name of the young snail,

Manageably picked up,
Is the name of the young Whelk;
So, they washed Ibobori,
And laid him there.

50 Yes, before he was three months old,
The slave examined himself,
And examined Ibobori's body,
He said, he and this slave,
Who is more suitable to be a slave?

55 He became angry,
And the slave ran away for his home;
Ibobori's life is the tool for pulling palm fruits,
Ibobori lied on the bed,
And began to think over his life,
60 He then thought of death,
This is what led him to robbery.

Line No.

No. 85

TI EWUN NU OMA

E, oma rọ merhe Abada,
Abada ọrhọ ta ẹmro ohu,
Avbaran ẹdiyẹde,

5 Aghene erhe gbe Igoru bẹn,
Ghene n' agha Ohworho,
Y'ana ọrọn (ya na mọrọn).
Abada, gba hẹrhe ame,
Emọ Onyeke,
Ibru ruo vba ne,
10 Wu rha ha Owhorho roro Igoru,
Ru we gbe,
Ru we ku i shẹti rọ,
E, Owhorho oghwọlọ erana-a,
Abada, ti ewun nu oma,
15 Wu gbe Owhorho.

PULL OFF YOUR SHIRT

Yea, the pride of Abada,
Abada said something,
There sometime ago,
That after performing Igoru for a season,
5 It's *Owhorho* broom,
That we shall prepare [hold],
Abada, now wait for us,
The sons and daughters of Onyeke,

10		Have come to meet you; If you think that <i>Ohworho</i> is Igoru, Which you dance, While wearing a shirt, Yea, <i>Ohworho</i> doesn't want that, Abada, pull off your shirt, 15 And dance <i>Ohworho</i> .
	No. 86	ỌTAN
	Ẹkpare:	E, ọtan, ọtan ọrhọ rhọmọ urhiọke, Rhie ẹro eva ya mẹrẹ egbọlọ [ọgbeva].
	Efro:	Igoru obọ ame vberẹ ame egbe, Isisi Odibo ọrhọ ro ukọ rhọye.
5	Ehwe:	Ọtan, ọtan ọrhọ rhọmọ urhiọke, Rhie ẹro eva ya mẹrẹ egbọlọ
	Efro:	Igoru obọ ame vberẹ ame egbe, Isisi Odibo ọrhọ ro ukọ rhọye.
10	Ehwe:	Ọtan, ọtan ọrhọ rhọmọ urhiọke, Rhie ẹro eva ya mẹrẹ egbọlọ.
		SQUIRREL
	Solo:	Oh, the squirrel, the squirrel woke up at dawn,

- Opened its two eyes and saw bullets [twice].
- R-solo: We're performing our igoru,
And Isisi Odibo came to put obstacles.
- 5 Chorus: The squirrel, the squirrel woke up at dawn,
Opened its two eyes and saw bullets.
- R-solo: We're performing our igoru,
And Isisi Odibo came to put obstacles.
- Chorus: The squirrel, the squirrel woke up at dawn,
10 Opened its two eyes and saw bullets.

No. 87

OTU EGBỌTỌ

E, are otu egbọtọ,
Omafuvbe nọye are havbọ;
Ame na suọ otu igberadja,
Are egbọtọ n'are irhe ghwaren;
Ọmọ ro rhe urhi,
Vb'ọmọ ran, ọvbọrhọ sua urhi-i;
Ofurhierharen,
Ọvbọrhọ ha obọ mọrọ erhedi-i.

YOUNG LADIES

Yea, young ladies,

Line No.

5

5

You're at peace [liberty];
We shall sing of the sex workers,
That you ladies would be wise;
The child who knows the rules,
Does not break them ;
The fire fighter,
Does not hold palm nut shafts [fuel] in his hand.

SYNTHESIS OF PROVERBS IN IGORU

Songs 12 [page A1 – 23]

1. *Ọre kpitẹn se oji rhon er' oma.*

One who is indirectly spoken of [referred to] hears of him/herself.

2. *Ẹkpẹn rh' Eni esimi ọdo, ughẹghẹn*

It is stupidity for the lion to contend growth [or size] with the Elephant

3. *Ijọpha rhe ọro vbo rie vbe rhi ẹdẹre-e,*

Mortgage and the mortgagor are never equal

4. *Ọrọ fa Emechẹ rhe ọnọ fa yi rie.*

He who brings a disabled person will take him/her home

5. *Ibi Afen otọre ogi kporo, Ikelike ọrọ rhua Ehọ rie*

The short spirit-manifest may perform well; but the tallest leads them home

6. *Okpẹ, agbamwa Eni,*

Okpe, a community is an Elephant

7. *Ọmo ono lele Edjere simi Urhie?*

Who would contend the River with the Crocodile?

8. *Ọmo ọgba ogba hẹrhe Urhie?*

Who builds a fence against the river?

9. *Inehweri ovbo mwẹ unu-u.*

Love portion does not seal the mouth

Song 13 [page A1 – 24]

10. *Aramoghwa ro jiri otọre, ọvbọ gbẹrhiẹn urhomu ologbo*

The rat that lives long, cracks the head of the cat

11. *Unu ohu eghwede odumẹ ovbo dumẹ unu eva-a*

The needle punches only a hole and not two at a time

Song 21 lines 12 and 13 [page A1 – 34]

12. *Ọgba ro ti oso ọgbọ ha emru hẹrhiẹ*

Let the great rain maker place containers to gather it

13. *Ododo ro rie udje ovbo vrẹ rh' udje-e*

The flower doesn't get missing in a procession

Song 25 [page A1 – 39]

14. *Ulele ugo ovbo j' ugo tẹ-ẹ*

The eagle's feather keeps it ever fresh

15. *Me are iroro ri ọmọ ọrilele ono ru r' izie?*

What do you think a chick can offer its mother hen?

16. *Ovvere owọ ọrh' ọsoso owọ erhi ẹdẹre-e*

Half of a canoe and a whole canoe are never equal.

Song 32 [page A1 – 52]

17. *Uvo yọ ro bru orhiẹn ame*

It's the sun that gives verdict to the water

18. *Abaka ọkpuriẹn ọvbọ fia-an.*

The butterfly briefly sharpens [knife], but never cuts.

Song 48 [page A1 – 82]

19. *Ọnanughe osi h' isọn hi ne,*

Ọnanughe has stepped on excreta,

20. *Otu igberadja inyerẹn hwrọ fughwe ne,*

The sex workers lived wastefully,

21. *E, idam' Ijẹddo inyerẹn ha hine,*

Jeddo young men have lived well,

22. *Ame ọdophan ovbo kpe ọmọ erhiri-in,*

Too much water doesn't kill little fish,

23. *Iti ayi Waka onyerẹn vrẹn hine o,*

One like Waka has lived prosperously,

24. *Ewhiwhiwi ọgọrọ, ọ' ọgọrọ oghwe*

Amid envy, the raffia palm yields its wine,

25. *Ekpe ọmọ oluko vb'ora oluko ọdua yo,*

Amid destruction, the plantain sucker grows,

26. *Ọrilele ọsọrọ ọkọtọ hin,*

Yea, the fowl ate excreta,

27. *Ọka ọdẹbru ogberhagha, me t' ọke na ovbo mwu ọmọ-ọ yo*

Yea, the maize flowered, but couldn't yield grains till today

Song 50 [page A1 – 85]

28. *Egbikun eghwase ukpolo, oriridje*

Narrating the cripple's medical-spiritual power is endlessly amazing

29. *Omamo ole rhe urhomue igbe rie edun*

The white yam goes to barn with its head

30. *Iphirhi otuatu ivwe kpe egodi re*

The smokes of burning bush do not kill *Egodi* [a bird of prey].

Songs 52 [page A1 – 87] and song 55 [page A1 – 90]

31. *Uvu akpo enyeren akpo whrorho* [song 52, line 5]

Our living in the world ends therein

32. *Orhan ro kru eroro ovwo zofen apheree* [song 52, line 11 and 12]

The tree trunk whose top is already broken does not fear the storms

33. *Omase ovwo fi aghwalaa* [song 52, line 13]

No woman plays the oracle's pellets

34. *Opha orho rhe amwa ukoroghwe ohu noye okpara* [song 55, line 1 and 2]

If a stranger comes to town, he/she raises or walks on only one leg

35. *Oberhumu agen ovwo ta re ageen* [song 55, line 8]

The barren's absence reports no events to her

36. *Irhorin igen osabu kpe oyaa* [song 55, line 10]

The curse of the fish cage cannot kill the beer

Songs 57 line 4 [page A1 – 93] and 58 lines 15 and 16 [page A1 – 94]

37. *Uko ovo yo se oma ye uko*

It's the cup that calls or identifies itself as cup

38. *Ukpokpo ote afeen, ole rie ne etu.*

If a piece of stone does not hit the bird, it would chase it from the plants.

Songs 59 lines 36 to 42 [page A1 – 96]; 61 lines 41 to 42 and song 61 line 52 [page A1 – 101]

39. *Orhan ro kere ese yo rhon bo irherin ata* [song 59, line 36 and 37]

It's the tree nearby the stream that understands what the fishes say

40. *Owhorho ro kanre ekpeti, ohi ro so rie yo mere uvue* [song 59; 38 and 39]

If a man makes a box [safe], it's the thief who steals it that sees the inside

41. *Ufi uphele okpokpo otan, olehe otan bon oghwa rhe izede* [ng 59; 41-42]

It's the greed of the squirrel that makes it build its nest by the roadside

42. *Urhie omwo je irherin vwo* [song 60, line 52]

The river dried up, leaving the fishes bare

Songs 70 [page A1 – 126], 70, 73

43. *Yeghe yeghe Usekpe omwu orhan* [song 70, line 10 and 11]

Gently, gently, the snail climbs the tree

44. *Kpare fughwe ode omo oragha* [song. 82, lines 44 and 45]

Throw it away is the name of the young snail

45. *Ason rhe uvo evwa nya mere omaa* [song. 70, line 19 and 20]

Night and day do not meet

46. *Amai wiaa, me vwo iroro so* [song. 70, line 28 and 29]

Not by hard work, but by singing in wisdom

47. *Unu ro ghwolo erhumu, ne rhumu oravwo omere* [song 70: 59 & 60]

The mouth that seeks blessings, shall surely receive blessings

48. *Obo re ukero ovwo mere, Osolobrughe oma yee* [song. 72, lines 1 and 2, page A1 – 138]

Whatever the eye hasn't seen was not created by God

49. *Orherhe ri se odin [orherhe ovwo se odiin]* song 74: 1, page A1 – 140

The cricket doesn't fall oddly or quietly

50. *Ugbenu ame erhe nughe are* [song 75, line 3, page A1 – 141]

We are on the mountain observing you

51. *Owo ro rie odo one odo rhee* [song 75, lines 7 and 8]

- The boat the sailed to the middle of the sea did not return
52. *Agwa urhie rie odo, ene odo rhee* [song 75, lines 20 and 21]
We rowed the boat to the middle of the river and did not return
53. *Ekete oren orho vasa, ne avwran oren ohavwo* [song 53, lines 9 & 10]
Where the sun rises, that is where it remains
54. *Ekete oren orho va sa, oren ovwo ne avwayee* [song 75, lines 24 & 25]
Where the sun rises, it does not leave there
55. *Oke uvo orho te, eho ese ne rie* [song 76, lines 4 & 5, page A1 – 143]
When it is dry season, the stream Gods return home
56. *Ahwobisi ro kpe erhan, ovwo kpe uwaraa* [song 79, lines 4 and 5, page A1 – 145]
Ahwobisi that kills trees does not kill uwara
57. *Edumu dumu, evwe tie ho ame nie* [song 79, lines 7 and 8]
When we invoke curses, we always exempt the stream Gods
58. *Oma orholoho ifi, oberokpa no wene aye* [song 80, line 1 and 2, page A1 – 148]
When ropes become weak, the oil palm farmer changes them
59. *Osolobrugwe omere ukon afen* [song 81, line 12, page A1 – 148]
God sees the back of the bird