APPENDIX I
(Annexure to chapter 6)

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

No. 1  QȘEQ MÒQ YÒ RÒ DÒRO
Ekpare:  E, Oshewere, Eritekone o e!
Ehwe:  Ame ogbeva,
        Økpa eriri o,
        'Ritekone o, wu vbe i rhe-e.

5  Ekpare:  Akpọ na orhie unu firọ ne,
Ehwe:  Ekete avwaran vbo rhọ bẹ enyeren (vwarien),
Ekpare:  Qki mie se inene,
Ehwe:  Ovbere Ugbunu ovwo rhọ t’ unu-u,
Ekpare:  Ki mie se ibaba,

10  Ehwe:  Ovbere ugbunu n’ ofomẹ ugbunu o,
Ekpare:  Ekete avbaran me nya rhe,
Ehwe: Ṓsẹ ro wwię ọmọ n’ ọye ọr’ ọdoro.

Efro: Nene o, nene o,
   Ṓso ijoro ọso hi ne,
   Orho vbo erere r’ ọte rie-e.

Ekpare: Akpọ na orhie unu firho ne,
Ehwe: Ekete avbaran vbo rho bẹ enyerèn (vwarièn)

Ekpare: Ṓkì mie se inene,
Ehwe: Ovwèrè ugbunu ovbo rho t’ unu-u,

Ekpare: Ki mie se ibaba,
Ehwe: Ovbere ugbunu n’ ofomè ugbunu o,
Ekpare: Ekete avbaran me nya rhe,
Ehwe: Ṓsẹ 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.
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,
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,
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,
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 QMUORHOJA**

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

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

Ayi mwu Qmuorhoja,
Egbane, gbane ob’ Egbeda o,
Wu rhe t’ ekete ‘rhe kpe Qmuorhoja,
Imeba, ono gb’ are unu o.

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

5 Ōmuorhoja, 'Muorroha,
Grand mother,
Ōmuorhoja, 'Muorroha,
Father,
Ōmuorhoja, 'Muorroha;

10 'Muorroha captured Ireka,
And 'Reka captured Ōmuorhoja,
'Muorroha captured Ireka,
And 'Reka captured Ōmuorhoja,

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

No. 3 **UMOGU OSIYÊ OGHWA**

Ekpare: Ba Umogu osiyê oghwa,
Ehwe: Otu erieda irha 'obo ghwolie,
Ekpare: Umogu mi rhe vbo eda,
Ehwe: Gbe me kpe mê,

5 Êjo, mi rhe vbo-o,
Gba nya ji mê vbo,
E, ame imeba ame t’ onana,

Ekpare: Uhu r’awa mêrô zê,
Ehwe: Are òvo ah’ obô ghwôlo uhu,

10 Øke r’ uhu n’orho rhe ne o,
Gghwu s’òmo ene kperi se?
Ekpare: Iti obo r’obô ‘soro,
Ehwe: Ghwu s’ôrana y’urhomu olele o.

Efro: Oshewere o,

15 Inene o, ame rha t’ona o,
Ari ne seyi efian (Êvbariên).
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,

Solo: Death that people run away from,
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].

R-solo: It has begun,
15 Grand mother, if we say this,
You (plural) might call it guile (Repeat).

SECOND PERIOD (1900 – 1945)

No. 4 EDIQN GBE SIMI AME

A1 - 7
Ẹkpere: E, Edión biko gbe simi ame, 
E, ame h' urhomu ame r' Edión moré ne (ọ'i ye);
E, ẹdebi rọ sa na,

Ehwe: Ami ne prisi lele amwa o.

Response: Ami ne prisi lele amwa o.

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

EDIQN, PROTECT US

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

5 Solo: Oh Edión, please protect us, protect us,
We’ve given our heads [lives] to Edión;
The day preceding our next worship,
Response: We shall preach around the town.
Èkpere:  
Ughe, Ughe,  
Evbe le ọmọ ada-a, wado,  

Ehwe:  
Ada ọvo yọro le ọmọ,  

Èkpere:  
E, se ob’ Urhobo wu na nya o,  

Ehwe:  
Ọgbọtuvie, wu vbe i’ rhe-e.  

Èkpere:  
E, Ame ihrun ohuan Igoru ame,  
Kpahen otọre,  

Ehwe:  
Ọmọ re ohimi aro,  
Ọgbọ mọ kpa rię,  

En’ ame mẹrẹ,  

Èkpere:  
Ọríomerhan r’ odjegbamudu,  

Ehwe:  
Or’ ohimi aro,  
N’ ọye ọrọ kpare rię o.  

Èkpere:  
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’ ọkere,  
Rhẹ ibe eje, kpahen urhomu o,  

Wu vwe i rhe re.
<table>
<thead>
<tr>
<th>Line No.</th>
<th>Ẹkpere</th>
<th>Ehwe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Imeni ọrhọ djẹ ọse ohu,</td>
<td>Oriomerhan ọvbọ rhọ gbẹ ọse ra o,</td>
</tr>
<tr>
<td></td>
<td>‘Riomerhan aghene ọr’ ọte-e,</td>
<td>‘Riomerhan aghene ọr’ ọte-e,</td>
</tr>
<tr>
<td></td>
<td>Imeni ọrhọ mẹrẹ epahan,</td>
<td>Imeni ọrhọ mẹrẹ epahan,</td>
</tr>
<tr>
<td>25</td>
<td>Kere kere obalo vbiẹ omo na,</td>
<td>Omo na n’ ohworhare or’ Imeni ovbiẹ re o,</td>
</tr>
<tr>
<td></td>
<td>Oma ọmerhe Imeni ne,</td>
<td>Oma ọmerhe Imeni ne,</td>
</tr>
<tr>
<td></td>
<td>A’ ọye ogi vbiẹ ọmọ,</td>
<td>A’ ọye ogi vbiẹ ọmọ,</td>
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<tr>
<td></td>
<td>R’ ono gbe Igoru.</td>
<td>R’ ono gbe Igoru.</td>
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<tr>
<td></td>
<td>‘Riomerhan orho te avbaran,</td>
<td>‘Riomerhan orho te avbaran,</td>
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<td></td>
<td>N’ avbara efian wa mọrọ,</td>
<td>N’ avbara efian wa mọrọ,</td>
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<td></td>
<td>Omo na ote ob’ Igoru re,</td>
<td>Omo na ote ob’ Igoru re,</td>
</tr>
<tr>
<td></td>
<td>‘Mọ re ọy’ ọnọ ọ bër’ ẹfa,</td>
<td>‘Mọ re ọy’ ọnọ ọ bër’ ẹfa,</td>
</tr>
<tr>
<td>30</td>
<td>Ògbukpe ọnana re ọsa me te na o.</td>
<td>Ògbukpe ọnana re ọsa me te na o.</td>
</tr>
<tr>
<td></td>
<td>Eduhwedẹ r’ ọte ri o,</td>
<td>Eduhwedẹ r’ ọte ri o,</td>
</tr>
<tr>
<td>35</td>
<td>Oriomerhan orho ri’ Ẹgbeda;</td>
<td>Oriomerhan orho ri’ Ẹgbeda;</td>
</tr>
<tr>
<td></td>
<td>Oọọ n’ iyeren r’ ọtu erieda,</td>
<td>Oọọ n’ iyeren r’ ọtu erieda,</td>
</tr>
<tr>
<td></td>
<td>Oọọ r’ Imeni’ ovbiẹ re,</td>
<td>Oọọ r’ Imeni’ ovbiẹ re,</td>
</tr>
<tr>
<td>40</td>
<td>R’ ọye ọtare a ọye ọnọ-ọ bër’ ẹfa,</td>
<td>R’ ọye ọtare a ọye ọnọ-ọ bër’ ẹfa,</td>
</tr>
</tbody>
</table>

A1 - 10
“Ne ma rhere mi ne ru kpe yi?”

Otu erieda ezoma koko,
‘Na n’ ehghware,
R’ aye idumu rie,

45 Aye ha rie r’ Oriomerhan,
“Koko, fi ebe na rh’unu,
Wu ye mwu odre emo na,
Seyi Akpoyovihine,
Ora emo na ohu hi ne,

50 Se ora urhomu emo na ote ruo ’bo.

Ekpare: Ikere ona ni kehevere,
Ehwe: Owereren, orho nyarhen rie,
Meni ekpare emo rlo aghwe,
R’ oha ame da o,

55. Udo avbaran r’ emo na ọda,
R’ emo na orho hu o,
Meni ose ugoi ro afen,
Orho se Osolbrughwe o,
E, Omonomohwo,

60. E, evbe rhe kpe ọwan ọre rhi rẹ,
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,

**SIN AGAINST ANCESTORS**
Ọgbọtuvie, 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,
In our presence”.

It is Ôrîomerhan who is overbold,
That became so daring,
To carry it.

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,
(If) you do not know.

Mẹni had one concubinary partner,
And Ôrîomerhan began to have affairs with him.
‘Ôrîomerhan said that wasn’t enough,
Meni became pregnant,

25 And when she would put to bed,
Meni delivered a baby boy.
Meni became joyful,
Meni became joyful,
That she too had a son,

30 Who would perform Igoru.

'Rio merhan got there,
And said "you're deceiving yourself,"
This child would not get to perform Igoru,
She would sacrifice it at feast,

35. The coming year.

On a certain day,
Rio merhan went to witchcraft grove,
She went to inform the witches and wizards,
That the child Meni bore,

40. She had vowed to sacrifice it at feast,
"How do I kill him?"

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

Then with her bulgy eyes,  
She got up and went home;  
Mẹni laid the child on her laps,  
Feeding him with water,  
And as the child drank,  
He (the child) died;  
Then Mẹni came out crying,  
She called on God,  
Oh, creator of mankind!  
Oh, one is not killed unjustly,  
Whether it is Ọriomerhan who killed my child,  
I do not know.
Omamerhi called her (Oriomerhan),
Is this the body by which you manifest witchcraft?
65
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?
With your buttocks that have sunk deep inside,
70
Like the place,
Where Okpagha’s son fell,
At Obalende,
Till now, it is a pool of water,
The sin you committed against the ancestors,
80
God will mete it to you in recompense.
Ehwe: Ohimi aro,
Y’ọrọ kpa re riẹ ne.

Ekpare: Ame imeba ịrhe seyi,
10 Ehwe: “Se wụ rhe ọhụan re wụ ọhụa 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 Ekpare: Ọrịọmerhan rh’ Imenị o,
Ehwe: Aye awava re ny’ usun ri’ Eko;
Aye awava n’ imizu,
Aye awava n’ ụghẹhian;
‘Bo r’ ụghahia oru ụghẹhia,
20 Are otu akpọ, are gba kerọ.

Ọse r’ Imenị ọdjere,
Vw’ Ọrịọmerha omie ọse na djẹ,
Aghene ọran’ oteri rẹ,
Imenị ọrhọ mẹrẹ ephan,
25 Vbẹ gbukpe ‘sa ovbo rho vb’ uvbiẹ-ẹ,
Erhọ ri rhorin aме āmro,
Ịmẹnlọsọn uvbie vb’ Ebutẹ Metta;
Age je mẹrẹ orhere ro vbię rię o.

Line No.
30

Di die ọmọ Imeni ovbię rię?
‘Hworhare Imeni ovbię re;
Di die ọmọ Imeni ovbię re?
‘Hworhare Imeni ovbię re;
Oma ọmerhe Imeni ne,
Qye ogi ji vwię ọmọ,

35
Ro no gbe Igoru;
Ọriomerhan ote avbaran,
Do, vb’ ọkọkọ n’ efian wa mọrọ,
Ọmọ na ote ob’ Igoru re,
Ọmọ mi na ‘a re ikara,

40
Egbukpe ọnana, wo na mẹrię.

Ọna n’ ọke ro seri o,
Ọriomerhan vb’ obo ze rẹ,
Ehwe: Ọverẹ re orho ri ob’ Egbeda.
Ọmọ r’ Imeni’ ovbię re,

45
Re me tare o me na ‘a re ikara o,
“Ma rhẹ mi ne ru kpe yi?”
Ęgbeda es’ oma koko,
Ọna n’ obe na r’ ayi dumurun,
Mọmẹ ọke wu t’ obora,

50
Ne wu fi ọbe na rh’ unu o,
Ne wu mwu odẹ r’ ọmọ na,
Wu seyi Akpọyovihine,
Ọran urhomu ọmọ na ote ruo ‘bọ.

Ọna n’ ọki(e) ro rhie ri o,
Ọrịomherhan ovb’ ọrọ ọbọ ze rẹ,
Ọkọkọ, fi ẹbe na rh’ unu,
Orho mwu odẹ r’ ọmọ na,
Oserie Akpọyovihine,
Ote ruo ‘bọ.

60
Meni ọkpare ọmọ rh’ obọ,
R’ ọha ame da,
Udo ame o r’ ọmọ na orho hu o;
Meni ose ugozie ro afen,
Vb’ Osolorobroghwe,
Ọmọnọmohwo,
Erhe kpe ọwan erhierhi rè,
Orhi’ Qiŋmerhan’ ro kpe ọmọ mẹ,
Mi vbei rhe rè.

Ọkokamo ot’ avbara,
70 Ọkokamo orho s’ Qiŋmerhan,
Oma ye ơkrǝkrǝ kpǝbuǝbuǝ,
Ọnan’ oma we yiren azèn?
We ru urhomu hworè hworè (kpǝghǝ kpǝghǝ),
Je r’ okak’ ovbèlè erimi,
75 Wo rh’ abọ rh’ aghwę ‘dẹre o,
Jiri kurekure,
Kurekure ami se ruo,
We ru ikebe ri se vèrhę,
Jir’ ekete,
80. Rẹ ọmọ Avaje ọghala se bru,
Obe Ọbalade,
Ọghwèrìe oma re oterhe ne;
Ọmọ Ịmẹni wu kpe ri o,
Osolobughwę ọnọ hwa osa ‘e wę 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,  
Call: Oriqmerhan who is overbold,  
Response: Dared,  
And carried it.  

Call: We, members, called her,  
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.  

15 Call: Oriqmerhan and Meni,  
Response: Left for Lagos in company;  
They are sisters,  
And they are friends;  
What a friend did to a friend,  
Public, listen to it.
Mẹni had a concubinary partner,  
And Ọriomerhan craftily took him over,  
She said that wasn't enough,  
Mẹni became pregnant,  
The pregnancy she carried for three years;  
Then we got information,  
Mẹni was in labour at Ebute Metta;  
Luckily, they found a mid-wife.  

What child had Mẹni?  
Mẹni had a baby boy;  
What child had Mẹni?  
Mẹni had a baby boy;  
Mẹni began to rejoice,  
That she now had a son,  
Who would perform Igoru;  
Ọriomerhan got there,  
Saying Lady, you're a liar;  
This child wouldn't get to perform Igoru,  
For it's the meat for my Akara,  
As you'll see this year.
At night,
Ọriomerhan took a chance without delay,
She went to the witchery grove.
“This Meni’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,
Ọriomerhan made haste without delay,
The lady put the medicine in her mouth,
And named the boy,
She named him “Prosper”,
You really got him!
Mẹni bore her child at arm,
Feeding him with water,
And the child died in the process;
Mẹni cried out,
‘Oh God,
Creator of mankind,
We don’t kill unjustly,
Whether it’s Ọriọmerhan who killed my son,
I do not know’.
Ọkokamo got there,
And Ọkokamo called Ọriọmerhan,
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,
Your hands and legs are just equal,
Like a dwarf,
We call you a dwarf;
With the depression on your buttocks,
Like the place,
Where Avaje’s son fell,
At Ọbalende,
It has turned into a public pond;
You killed Mẹni’s child,
And God will pay you for it.

No. 7  

**URHOMU ERHOMẸ EKI RHOM’ ODẸ**

Ekpare:  E, urhomu erhomon eki rhom’ odẹ o,

Ehwe:  Are otu akpo,

Ọwo vbo hwihwiwi ọwa-a o,

Ekpare:  Èvbe orho kpe ọmọ Oluko,

Ehwe:  Ni da ro Èvbe r’omọ Oluko orho dua,

Ekpare:  Ehwihiwi ògoro,

Ehwe:  Ògoro oji ghwe,

E, otele oma mẹ are alalo,

Ekpare:  Igoru r’ame egbe na,

Ehwe:  Nºob’ odjuwu ame rha rhua ye rhe o,

Orhi uvu akpo na, ami rhe yo nie re o.

Ekpare:  Orhomu r’eghwemese,

Ehwe:  Oji rhomu r’Unugbrogodo,

Ekpare:  Ugherighẹn ro se nh’ ame,

Ehwe:  Òke r’ova rhe,

N’ unu ohu ọvo nọ y’oji kporo.

A1 - 25
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 dirts 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 Olaragha Obuebun Unugbrogodo Ẹkuré
Unugbrogodo ọsua ijoro,
Are otu akpọ ese yi ọlaragha,
E, are ta re, ami rhon ri,
Obo r’ ukọro ọmọre re,
5
Unu ọnọ ta,
‘Obọ re gba re o (‘Gbeva).

Obo re rhi ọlaragha,
Oka ye obuebun ne.
E, are otu akpọ,
10
Mi ne dje r’ are.
Ohworho ro kpe irherin,
Okperi ovb’ ukọbo-ọ,
N’ ọlaragha ese yi;
Ohworho r’ ovoro ẹle,
15
Ovoro ri ovb’ ukọbo rè,
N’ ọlaragha ese yi.

Ohworho r’ obel’ edi o,
Ọbele re ovb’ ukọbo rè,
N’ ọlaragha ese yi.
20
Itisha ro yono emo,
Oyono ri, ovb’ epini rè o,
KINDS OF VAGABOND ARE NUMEROUS

Unugbogodo Ọkuru

Unugbogodo sings (performs),
And the world call him a vagabond;
Yeah, you said so and we’ve heard you.
But what the eye sees,
The mouth will say,
To the audience (twice).

How one becomes a vagabond,
Is numerous;
Yes, public,
I will educate you.

The fisher,
Who fished and owns no kobo [money],

E, n’ ọlaragha ye se yi,
Ọnọ me orhi ‘ato me rè-ẹ.
Otu akpọ ari jime vbo;
Obo re rhi ri o,
Nọ ye enyerẹn o.
Is called a vagabond; 
The cultivator of yam, 
Who sowed, but has no kobo, 
Is also called a vagabond. 

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. 

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

No. 9  UNOGBROGODO OSUA IJORA 
Èkpare:  Unugbrogodo osu’ ijoro, 
Ehwe:  Otu akpọ ese yi ṣlaragha, 
       Obo are tare, 
       Ami rhon ri, 

A1 - 29
5 Obo r’ ukêro ọmẹrẹ re,  
Unu ọnọ ta r’ obọregbare.

Emie: E, inene,  
Ukperi Igoru,  
Okp’ ame urhomu rẹ.

10 Ẹkpere: Unugbogodo osu-ijoro,  
Ehwe: ‘Tu akpọ ese yi olaraghα,  
E, are tare,  
Ami rhon ri,  
Obo r’ ukêro ọmẹrẹ re,  
Unu ọnọ ta r’ obọregbare.

Emie: E, inene,  
Ekete r’ Ichakpa ọdote  
Ba Ichakpa ọrhọ je samo rẹ.

Ẹkpere: Unugbogodo ọsu ijoro,  
20 Ehwe: ‘Tu akpọ ese yi ọloragha,  
E, are tare,  
Ami rhon ri,
UNOGBROGODO SINGS SONGS

Solo: Unugbogodo sings songs,
Response: And the world call him a vagabond,
What you said,
We heard,
But what the eye had seen,
The mouth would say it to the audience.

R-solo: O, grand mother,
Igoru criticism,
Cannot kill us.

Solo: Unugbogodo 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.

R-solo: O, grand mother,
Grown as Ichakpa is,
Ichakpa is yet to be circumcised.

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.

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
Idisi ọmọ Adibọ,
Olori ame o,
Dabu mevi,
Ne gbe igoru ame,

5 Wa da me rho unu akpọ-ọ;
Ọmọ ṛchẹ oja ‘kpọ,
Ọmọ ra ovbo t’ edere-e.

Idisi r’ ame edje na,
Itu akpọ (are) irhe mwu odẹ rięn.

10 Ọye ọvo ghwa igberadja o,
Ọye ọvo ghwa ọlaragha,
Ọmọ r’ oghwọọlọ akpọ nyerẹn,
‘Ghene ephan ye ọ’ merhe onyakpọ-ọ,

Line No.

Idisi o, biko romo,

15 ighwẹn re den rhe o,
Ọye ‘nyerẹn

**AS ONE IS DESTINED**

Idisi, son of Adibọ,
Our leader,
Stand firmly,
For us to perform our Igoru,

5  Don’t mind what the world says,
The child who reacts to the world’s provocation,
Never measures with his peers.

This Idisi we are talking about,
Was named by the public;

10  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  ŌRILELE OMA YE ỌFORO Unugbrogodo Ẹkọrẹ
Ame rhere,
E, ọmọ ọrilele r’ ọma ye ọforo,
Ovbo rhiri ọma r’ ọkpere rẹ

Ame rha rhe ne;

5  Ọro vbo ọmọ,
Ovbo phuruhe ọmọ rẹ.

THE WHITE CHICK Unugbogodo Ẹkụrụ
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 OKPITEN
E, otu re kpe iten s’ame,
Ami rhon ne,
Okpiten,
Nu wa mai kpe odẹ ame,
Orho ji rhon er’ oma.

Ẹkpẹn rh’ Eni esime odo,
 Ön’ ughẹghẹn;
Ijọpha rh’ oro vbo rie,

A1 - 35
'Vbe rhi edere-e,

10 Ṙrọ fa Emech ė rhe Ṙnọ fa yi rie.

Ibi Afen otọre ogi kporo,
Aghene Ikelike rọ rhua Ehọ rie;
Akpo i rno rín ame Okpẹ, agbamwa,
Eni,

15 S’ Ṙrọmo,
Ono lele Edjere simi Urhie?
Urhie ọr’ Edjere o,
Ọmo ọgba ogba ọrhrẹ Urhie?

E, me ono gbe ikun?

20 Me Ṙnọ (suọ) ta o?
Inehweri,
Ovbo mw’ unurẹ o.

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.
The Lion and the Elephant contest growth and size,
This is ignorance;
Mortgage and the mortgagor [owner],
Are not equal.

10   He who brings a disabled person will take him home.

The small spirit-manifest might perform well,
Yet it’s the tallest that takes the spirits home.
The world had heard that we, the Okpe, a people,
Are an Elephant.

15   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?

20   What has he to (sing) say?
Love portion (or charm),
Doesn’t keep the mouth shut.
No. 13   AROMOGHWA RO JIRI OTÔRE

E, Aramoghwa r’ ojiri otôre,
Ovbo gbêrhiên urhomu Ologbo,
Orômo ogi rhe o,
Ta Okpê rh’ ijoro,
R’ aye na je so?

Efro: Unu ohu, eghwede odumê,
Ovbo dumê unu eva-a.

AN OLD RAT

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

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

No. 14   WÊWÊ N’OBIRUO

Èkpare: Are otu re rie Urhobo,
Ari t’ obora ‘ri dje Enyabêrôbe,
E, wewe n’obiruo,
Ejokokodo re wu kpe ri o wu ki rie Ausa,

5 Ọvbọ rọ sere amọ èro-o (’shewere),
Ègbukpe igoru orho te ne,
Enyabọrọbe o wo na mere ughie.

Èkpere: E, vbare otu re rie Urhobo,
Ehwe: ‘Ri t’obora o di’ Enyabọrọbe;

10 Wewe n’obiruo,
Èkpere: ‘Jokokodo re wu kpe ri o,
Wu ki rie Ausa;
Ughie, ọvbọ rọ sere ame èro-o,
Èkpere: ‘Gbukpe igoru orho te ne o,

15 Ehwe: Enyabọrọbe o wo na mere ughie.

Efro: Oshevere o,
Èjo ba mi rhe hu o,
Mi t’erimi rè.

Line No.  Èkpere: Are otu re rie Urhobo,
20 Ehwe: Ari t’obora o dje Enyabọrọbe,
Wewe n’obiruo,
Èkpere: Ejokokodo re wu kpe ri o,
Ehwe: Wu ki rie Ausa,
   Ovbọ rọ sere ami ero-o (‘shewere),
25  Èkpare: ‘Gbukpe igoru orho te ne o,
Ehwe: Enyabérọbe o wo na mẹre ughé.

YOU'RE COMMENDED
Solo: You who are travelling to Urhobo land,
   Inform Enyabérọbe 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,
   Enyabérọbe, you'll see [yourself].

Call: You who are travelling to Urhobo land,
Response: Inform Enyabérọbe 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;
   Igoru season is here again,
15   Response: Enyabérọbe, you'll see [yourself].

A1 - 40
R/Solo: It has begun,
No, if I die,
I won’t get to heaven.

Call: You who are travelling to Urhobo land,
Response: Inform Enyabẹrọbe when you get there,
That he/she is commended.

Call: Ejokoko that you killed,
Response: Before you travelled to Hausa land,
Hasn’t eluded our memory;
Call: Igoru season is here again,
Response: Enyabẹrọbe, you’ll see [yourself].

No. 15 URUEMRU OGBEGBON
Are emẹse ra ọmọ ẹbeledi,
Ame na suo are,
N’ ari rhe ghwanre ọ;
Arha jekpẹn Osolbrughwẹ ne ọ,
Erhe dje ọmọ urhomu,
Ọmọ ‘rọ ụgba ya ye,
Ovbo rho fięghwo-ọ,
Biko, are gba djọbọ ame ọ.

Ena n' ehworhare,

10 Re rhorọ igho aye,
Gbẹ ọmase rh' oghwa.
Isi ọmase ọke tokpọ ọ,
‘Himi demru epini rẹ ọ,
I dede ni ob’ uko ọ rẹ ọ.

15 Emarhẹ ehworhare,
Erhọrọ ephephan erie idi ebẹle ọ,
Imeba ame ata ọran obọ,
Esa ọmase on’ okpa rhe ne;
Ta kpo amere ipherhiyen,

20 Hwrọ rhe otøre,
‘Sa mẹ gba ma rọ,
Ọn’ ote emare or’ inyenana ọ”.

Uhu esa are, are aghwoọ?
Otu ra tokpọ, are gba ta r’ ame;
Esa ọmase orho kpomẹ,
Orho ji hu rẹ,
J’ ômase ọdjọ esa ye,
Aghene esa ye na orho hu o,
Omizie ọnana ọye ọnọ ha o;

Aghene esa ye na orho hu o,
Omizie ọnana ọye ọnọ ha.

E, ọnana ụruemru ogbegbon,
R’ eme’se ivbori,
Aye fikie ruẹ ogbiruo na,

Erhi mẹ, nene o,
‘Solobrughẹ gbe biko,
Idolo ọbo ọwan,
Ovbo rho kpe ọwa-an.

**EVIL ATTITUDE**

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.

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).

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,
She served it at table:
“My husband, come and eat,
This is enough food for today”.

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

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

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 OR’ QSA**

Egbikumę Azano

Ugbamugboshe mi te ri o,
E, me mere Etakpovbiere,
Ro bele oma,
Ari me nughe ojoja r’ ufo oruru me o,

Ghwu si are mere ughe? (‘Gbeva)

Qwọ vọ ghwołọ ọmọ-ọ,
Are em’ Okpẹ;

A1 - 45
Me ni bi èmoro rọ soro mẹ so Otebele,
Ufo ọmọre’ ephani idębolo,

Nẹ Urhobo rhe o,
E, Ufo ‘rho ti ufi èmoro na gba le mẹ oma,
Ari me nighe ojoja r’ Ufo oruru mẹ,
Ghwu si are amẹrẹ ughe?

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

Enyeren Takpevbiere,
Ni ti ọr’ ọsa;
E, ọsa ọrhọ r’ enyeren ye,
Hwọ rhe uvu owọ,
E, ọsa ọghwa te rherhe odo,
Owọ orho rhue ọsa,

Qọsa ọdan mwu aghwẹ Igba,
Qẹpare aro n’ odo,
N’ urhurhomu ọsa okpogho.
AS THAT OF THE KING FISHER Egbikumę Azano

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

Never seek for trouble,
Children of Okpẹ;
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?

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?
The life of Takpevbire,

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.

Kingfisher flew, petched on the root of a mangrove tree,
It took a view of the depth,
And continued to shudder its head.

No. 17  ONA KPO Quben ERUO

E, owewere Onakpoberuo,
Ona akpo na no ghene be rudo,
Iroro me djẹ n’ oghwa rhe,
Mi rhe t’ Eko,

Egbukpe orho hin o,
E, ni mierie obo Urhobo,
Nya ya Kanr’ oghwa o.

Ke re mi t’ obo Eko ne,
Akp’ Eko no phieghi mẹ,
Ni mie rho bo r' oma oru mẹ-ẹ o,
Are otu re rie ob’ Urhobo,
Are ite oboran nare idje inene,
Me ghwẹ rẹ Egukpe rẹ ibiamo,
Ri mie kele uvu otọre Eko.

15 Ẹmọ: 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),
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;
And I could not understand, myself.
You who are retuning 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 QDA INYO
E, Abada ọd’ inyo biom’ oma,
Orhör’ ohoro (Edele) yi o,
‘Vbo rho ru isara o,
Osiyẹ ibriji vb’ Apapa,

5.  Otu Iwẹnẹmu ra nya sa,
Nẹ ughe ohoro yi, enọ yi aye enẹ,
Ado, ‘Bada, se wu phoph’ oma o,
Ọmọ r’ Ibaba oviɛere,

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**

Ẹkpere: E, abọ Abada n'abara,
Ehwe: Ne ka mẹrẹ Ukpẹ re mamiwọta;
Ẹkpere: Ọmọ rọ ghwọl' ada nya,
Ehwe: Okuku orho mwu, ọvbọ ghwọl' ukpẹ-ẹ o,

5 Ẹkpere: E, ari dje Urhomu ri Apapa;
Ehwe: Abada ese,
Meba, abada ese.

Ẹkpere: 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 orhọ je samo-o.

**LIKE THE MERMAID’S LAMP**

Solo: Yea, Abada’s hands are reddish,
Response: Like the Mermaid’s lamp;
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.

Call: Oh, Mẹni, as old as Ichakpa,
      Ichakpa is ye to be circumcised.

No. 20 ADA QVO QRO L’ QMQ
Ekpare: Nighe, nighe ‘vbe l’ ọmọ ada-a o ijo,
Ewhe: Ada ọvo ọyọ ro l’ ọmọ;
Ekpare: 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.
THE ASSEMBLY IS PACKED FULL

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

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**

Ekpare: E, mi ne rie, mi ne rie,
Gòvumèti òya iwe rhe,
Otu Ekaragban,
Ime no amwa na (Gbeva).

Efro: Otu aye Isisi,

A1 - 54
Erhọ rọ ewhawahwa rhua rhi moto,
Oghwa te ugbo izede,
Ọ kpare ljoro rọ,

Ehwe: E, mi ne rie, mi ne rie,
Govumẹti oya iwe rhe,
Otu Ekaragban,
Ime no amwa na

Efro: Otu aye Abada re hwọ osẹme 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).

Call I: All people in the category of Sisi,
Packed their properties into a van,
And as they drove on,
They began to sing.

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

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

No. 23 HAVBAREN 1
E, are otu imeba,
Akpọ i havbaren,
Ne farhiẹn farhiẹn,
Enya ye t' ede uhue,
5 Akpọ ye orho rhi bẹde-ẹ.

Avbaye orho se Oloku,
Oloku, yẹ mẹ ibi ekete,
Ni mi rhirhiẹ uv' urhie na;
Oghwẹ i havbaren omwu ọtọre,
10 Ọrhẹ Oloku ne gbe simi odo.

Ọna oja, irimi ride,
Ọmo ọnọ chẹ oja ọna?
Idodo, orho rhi ẹmro are rè!
Akpo iyibo,

15 Nó ye are a ghogho.

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,
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).

No. 24  HAVBAREN 2
E, akp’u havbaren,
Ne farhien, farhien,
E bɛmɛdɛ nga ye t’edɛ uhue,
E, vbavbara orho s’ Oloku, (oja),
Oloku ye mɛ ibiekete,
Re mɛ ne rhirhi otɔre na,
Aghw’uhavbare omwu otɔre,
Nɔ ri’ Oloku er’ agba vbavb’ urhie,
Onivbiɛ,
Irими ride, are na ch’oja na,
Akpɔ oyibo rɔ rhe re,
Ọlẹrhì meba nga fi igidabọ.
HAVBAREN, SPECIE OF MANGROVE TREE

Yea, the life of havbaren [mangrove],
Is rough and meaningless,
Till its death,
And it called on the water god (Oloku),

5   Oloku, god, give me a small portion,
To occupy in this land.

And when its roots became strong in the soil,
It began to measure the river with the god,
This is painful,

10   Great ancestors, you would avenge,
The modern life instituted by the whites,
Makes members to be arrogant.

Line No.  No. 25  ESISO EYĖN

E, are otu imeba,
Ulele Ugo ovbo je ugo tẹ-ẹ;
Ni me are iroro ri,
Ọmọ ọrilele ono ru rẹ izie?

5. E, bẹmẹdẹ ri bẹmẹdẹ,
Ovbẹrẹ owo ọrh’ọsoso owo,
Aye awanva erhi ẹdẹrẹ rẹ.

Are otu imeba, nighe esiso,
Rẹ ame ihwrọ eyen rhọ,

10. Rẹ owerẹn 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

Yes, members,
The Eagle’s feather keeps it ever fresh;
What do you think,
A chick can offer its mother hen?

5. Yes, from everlasting to everlasting,
Half of a canoe and a whole canoe,
The two of them are never equal.

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.

No. 26 OTU IRHOBO ARE ATERAN?
Ame rha mɛr’ emɔ ame re ha orere,
Rh’ irherin ekpokpo,
Aru oma ‘me ọvbo rhọ đon ami kpe ɔ;
Ọrọmo ese otu Irhobo,
Vbare ateran? Ughe!
Ame ọsọmọ rọ are ɔ,
Ari vbe rhe-e;
Ame orh’ ọsọmọ rọ are.

Aghene Iboho otorhẹ inehweri,
’Ha riẹ tan ra ɔ,
'Karo rh' Okpẹ re o;
Emọ Okpẹ rari ekpokpo,
Èmr’ Okpẹ ọrhọ rhe ne o, Ughe!
Are re na K’obaro-ẹ.

15 'Mro-e Méreje ọrhọ rhe ne o, ughe!
Are re na k’obaro-ẹ;
Èmro 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 ẹmọ ọwa re.

DO YOU ASSOCIATE WITH THE ITSẸKIRI?
When we see our children on the streets,
With fresh fish,
We feel sorry for ourselves;
Who are the Itsẹkiri,

That you associate with? A wonder!
You would soon be drowned,
(If) you do not know.
You would indeed be drowned.

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

The Mereje issue has come again,
And you are in front leading it;
The Ekọko issue has come again,
And you’re in front leading it;
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 EMẸRĘJE
E, Ukiri e Mereje,
Ose ughere,
Ne jere ijita o,
Itu akpọ irhe kumie, ‘iye’
Izu ọmọ orho ri eyi,
Orhọ d’ emru rhe,
Oma n’ ọmerh’ ọmọ.

Efro: Ekete r’ ọren orhọ va sa,
Gbe ngh’ ọren ovbo n’ avba ra-a o.

THE MẸРЕJE 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.

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

No. 28 ỌGBẸGHELE [ARIEMURUGBE]
Ekpare: Ọgbẹghẹle ọrhọ kpare unu o,
Rhi ọmẹmẹ ọvo wu ru riẹ-ẹ o,
’kpo ẹphia noye wu ru riẹ ne o;

Ehwe: Ọdẹ-ẹ Ariemurugbe, ọgbẹghẹle,
5 Orho hu rh’ adesa;
Orho vbo ọro sin ruo-o.

Ẹkpare: E, Riemurugbe, orhi ọmẹmẹ ọvo wu ru riẹ-ẹ,
’kpo ẹphia noye wu ru riẹ ne o;
Ehwe: Ọdẹ-ẹ Ariemurugbe, ọgbẹghẹle,
10 Orho hu rh’ adesa,
Orho vbo ọro sin ruo-o.

Ẹkpare: Ẹghwemẹse o rha kpa r’unu o,
Riemurugbe ọrho kpa r’unu o,
Rh’ ọmẹmẹ ọvo wu ru riẹ-ẹ,
15 ‘Kpọ ẹphia noye wu ru riẹ ne o;
Ehwe: Ọdẹ-ẹ ‘Riemurugbe, ọgbẹghẹle,
Orho hu rh’ adesa,
Orho vbo ọro sin ruo-o.

PHILANTHROPIST [ARİEMURUGBE]
Solo: The great philanthropist raised his voice,
I'm not your only beneficiary,
The whole world was your beneficiary.

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.

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.

Response: It's a pity, Riemurugbe, philanthropist,
He died at outskirts bifurcation,
And no one buried you.

No. 29 IKUN ORICHẸDJĘ RHĘ ỌROGHO
Obọ re gba re are kerhọ,
Iku-o re ami asa me gbe na o,
Ikun r’ ami asa me gbe,
Iku- Orichedje ọrh’ọre Orogho vbọ;

Obọ re gba re are kerho,
Ami gbikun r’are,
Ikun r’ ami asa me gbe,
Ikun Orichedje ọrh’ ọre Orogho vbọ.

Vb’ aye awava erha vb’ ọma,
Na n’ orọmo aye awava arọmọ;
Aye awava e ghwoọlọ ọmọ,
Bemede, ovbo ‘tore re;
Vbaye awava emer’ ọma,
Vb’ona n’ orọmo ay’ awava ‘romọ,

Vb’aye awava e ghwoọlọ ‘mọ,
Bemebẹ, ovbo ‘tore re;

Orho rhi obo r’ade ọmọ,
Ma n’ Orichedje ọdẹri r’ Orogho,
Orho rhi obo re mwu ọmọ,
Mani Orichedje omwu rien r’ Orogho ne;
‘Richedje re dje na,
Ọko Ukpongogri o enọye amwa ye o,
Ọrogho r' ami edje na
‘Gborode o, noye arha haye;
25
‘Richédjé re dje na,
Ọko Ukpongogri o enọye amwa ye o,
‘Rogho r' ami edje na,
‘Gborode o, noye arha haye.

Ęduhwẹdẹ r'oteri o,
30
Orichédjé vb'orho s' ikru-ien,
Ọrogho nyer' akpọ yi fughwę,
‘Gbedi ọfugbon r'oha ada,
Vb' aghene ọyọ ha rie r' Ọrogho.
Ọje gba vb' odasa-a,

35
Vb' Orichédjẹ vb'orho s' imizie,
Ọrogho sun oma fughwę pha ne,
‘Gbedi ọfugbon r'oha ada,
Vb' aghene oye oha rie r' Ọrogho;

Ọje gba vb' odasa-a,

40
Vb' Orichédjẹ n'oye or' ohu ru o,
Ker' aghalẹ Ọrogho,
Aye rha ghalię ri Temareti,
Qię gba vb’ odasa-a,
Vb’ Orichędję n’oye or’ ohu ru o,
Iker’ aghal’ Orogho,
Aye rha ghalię ri Temareti vbọ,
Gbe nghį’ Orogho orhiro kpà’ 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,
Qię rh’ owọro evb’ orọmo rè;
Gbe nghį’ Orogho orhiro kpà’ r’unu o se otu re gba re;
Hworho ro mwueghumu owọ,
Vb’ orho se rh’ ame,
55
Owọ na n’ obeghe,
Orichędję ohu hine,
Qię rh’ owọro evb’ orọmo rè.
Qięg’ Orogho ro vẹrẹn re o,
Egborode o n’obora onya re;
60
Itu re ri’ Egborode,
Ari t’oran nya ye dje Orogho,

A1 - 69
Oróghọ gba n'ērhomo, Oróghọ gba n'ērhomo-ọ;
‘Kpọ r'edọrọ wo na rhiọ,
65 Wu r' Orochędjẹ ena rọmọ,
Are awava ena rọmọ,
Emọ aw’ irhiri o nọ ya ri ne vbiẹ.

THE STORY OF ORICHẸDJĘ AND QROGHO

Assembly, listen,
To the story we’re about to narrate;
The subject of our narrative,
Is ‘Orichędjẹ and Qrogho’.

Assembly listen,
And let us tell you a story;
The subject of our narrative,
Is ‘Orichędjẹ and Qrogho’.

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

A1 - 70
They sought for children,  
And never had.

If it were possible to buy a child,  
Orichèdje would have bought for Orogho;  
If it were to catch a child,  
Orichèdje would have caught one for Orogho.

This Orichèdje,  
Hails from Ukpokpogri,  
And Orogho,  
Was taken, in marriage, from Egborode;

This Orichèdje,  
Hails from Ukpokpogri,  
And Orogho,  
Was taken, in marriage, from Egborode.

On a certain day,  
Orichèdje 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  Orichędje assembled his relations,
Orogho has sacrificed so much,
The large container of palm oil with his debtors,
He gives it to Orogho;

40  Not quite three days after,
Orichędje died,
And when Orogho was re-assigned in marriage,
She was given to Temareti,
Not yet three days after,
Orichędje 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,
Orichędje is dead,
And she couldn’t be married to another man;
But Orogho said to the gathering,
The person who controls the rowboat behind,
If he/she falls into the water,
The rowboat loses control,
Orichędjẹ is dead,
And she couldn’t marry another man.

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,
You’ll be married to Orochędjẹ,
Both of you will marry again,
And you’ll have nine children.
Ana mɛrɛ otɔriɛ.

**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 RUẸ**

Mare, ghwugba kẹnɛ oma, ọgbukpe ọnana,
Erharen Igoru ame,
Odi ra mi bru ne;
Ada vre na vrẹ, ọrọ,

5 Mare, wu rẹ t’ avbaran,
Akp’ oyibo ọrherɛ,
Edje ayi mare na f’ igidabo,
E, ọsẹ ro vbiẹ Mare re se Ẹzukọ o,
Ami erhe r’ izede r’onya fi Ọkpẹ rẹ o;

10 Ọkpẹ ghene agbamwa Eni o,
Ame rha ha’ye ba nyerẹn.

Ọn’ izu ro vbiẹ Imare,
Mare, wu rhe dumu obọ rh’ imeba ọro,
Égbukpe ọnana wuna mɛrɛ akpọ;

'Ti obo r'obọ ọnya fi Okpe ọ,
Imare, gbe me dje isẹ ye ọ.

Orh’ ọsẹr’ ame ọro rẹ ọ,
Nighe ọlẹ r’ofomu phia,
Ighwu s’ọye ọvo ọro h’oma r’uvo kpe.

E, y’ọse ro vbiẹ Imare re se Ézukẹ ọ,
Ibi ọvren Ogiso r’onya ‘Okwabude,
Otu ame ẹdере, ame rha ẓẹ rhe;
Orhọ nya vrẹn t’egodo,
Ovren orhọ ‘erhumu rhe,

Ane Ogiso n’ọye ọghwonọ gbẹ ọ,
Ovb’ ọ rọ gbẹ ye mɛrɛ ephani.
Ogiso ‘fi obọ rh’ unu,
“Emru ọna osonọ,
Idama Okwabude, n’ are rhe mọ gba ọ,

Me mɛr’ emru igbe m’unu ọ”.

Éghware ọgbane,
Iti obo ra h’ovren ruẹ ob’ Urhobo,
Ighwu s’omara emọ Okpẹ ine ruo;

A1 - 75
Em’ Okpẹ ‘rha h’oran ru emru.

35  Rhiririn mo t’inyena,
Urhieme Ologbo,
Orhi Ologho rhe-e.
Mare wu rhe rhi ohworho r’ovb’ iroro,
E, ma n’ owewẹ rh’ usun ẹdẹre rẹ o.

40  Mare, wu rhe nye r’ akpọ,
Ji ti ọr’ Eyayughe.

“Mo no sh’ irhe vbo bo yi o?”
Omẹ vbẹ r’ Eyayughe;
Die mu wọ cha vb’irhe ru?

45  Irhe mi vbo chere emu;
Die mu wọ cha vb ’emu ru o?
Emọ me vbo ẹghẹrẹ imọ;
Emọ isọn ọgo wu vbiere wu na ẹghẹrẹ o?
Owewẹ ri Mare, gbe rhi me djisẹ ye o.

Line No. 50

Mare, wu rhe nyoẹn akpọ jir’ Adjumirhe,
Gbe ri uvu ikebi o nya ya gbe erhan rhe;
‘Djumirhe on’ erhan rhi ne o,
Kpare edin erhan fi rh `oghwa,
N'imibara Adjumirhe ọmerhen;

Ọni vbiẹ, onivbiẹ o,
E, s' akpọ idiokpo yi Mare onyeren?
Otu ame na so ijoro i Mare ọro otafi ne o!

WHAT WE DO WITH A SLAVE

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.

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.
Your Okpe 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.

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,
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.
I have seen a terrible thing”.

They had all assembled,
How the slave is treated in Urhobo land,
Is the way we, the Okpe, shall treat him;
And the Okpe used him (executed him).
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;
Mare, you lead a life,
Like Eyayughe.

“Who fetches fire wood there?
I am, Eyayughe;
What would you do with fire wood?
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.

Mare, you just live like Adjimirhe,
Went to the farm to fetch fire wood home;
Heaped the fire wood inside the house,
And Adjimirhe began to pass the night on the veranda;
This is great suffering, it is great suffering,
Yes, what life is Mare living?
We shall sing of Mare this year,
It is already out!

No. 32 AMI VBO ORODJE NE

E, are otu Irhobo,
Gbe ni ghe uvo yoro bru orhien ame;
Emoji Orodje ro se rhe vb’ ediyede,
Otu Irhobo e n’ aye ache ame o,
Sa me i ne gi vbo Orodje.

Uch’ekete r’ oke ohavbo na,
Ame Okpe, ami vb’ Orodje ne;
Irhobo i hohoh Abaka,
‘Baka okpuri o,
Qvbo rho fia-a o.

E, eduhwedeh’ote ri,
Gbe nighe Idi orho rie i Warri o,
‘Ghare Irhobo yo ye orhere;
Qke r’ Idi ote oboran,
Se otu Irhobo,
Aghene ẹghware mẹ noye wo na ha o;
Emro ohu ọr'ohrhẹre o,
Igbe nighe urhi o mi ne je r'are.

Osa urhomu r'are na hwa vb' ẹgbukpe ọnana,
Orodje Okpẹ are na hwa 'e riẹn,
Onye Irhobo rọ fro rhọye,
A ọgbo 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.

Ekereketẹ y'ovbẹ dogbo,
Vb' ẹrhẹrẹ 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 egbọọtọ kpanre awon,
WE NOW HAVE A KING
Yes, you the Itsékiri,
You see, it is the sun that gives verdict to the water;
The issue of King sometime ago,
Made the Itsékiri to scorn us,
That we would no longer have a king.

In the present day,
We, the Okpẹ, now have a king;
The Itsẹkiri are like a butterfly,
The butterfly briefly sharpens knife,
But never cuts.

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':

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

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

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

No. 33   ME TARE VEHRE
Ekpare:  E, metare verhe o,
Me rha mer’ ugbahian re mi ne mwuo,
Re me rh’ oye so oma lalọ, o’ena;
Ọwa ọ’nya ugbahia ero kpa he me re o, o’ena,

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 ahavbo,
Orho t’otọre epha-a o.

Ekpare:  E, metare verhe o,
Me mer’ ugbahian re mi ne mwuo,
Re me rh’ oye o gba su oma lalọ,

Ehwe:    E;
Ekpare:  Ọrhọ mer’ obo r’ono ru me, ọvbọ ta me,

E, vbi lele yo mi rhe ghwaren,

Ehwe:    E;
Ekpare:  Ọw’ọnọ ọ’nya ugbahia ero kpa ‘e me-e,
I PREDICTED EARLIER

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 Ìdjèmeta,
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.

Response: Yes,
Solo: If she foresees evil, she informs me,

15 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 AKPọ-Ọ Egbikume Azanọ
E, vb’ Ọtotagha, we gb’ akpọ-ọ,
We gb’ erimi rè,
E, vb’ Ọtotagha ọrọ hohọ ọleyi,
Ra jara re o zizobo rh’ adesa;
Ọtotagha ọrọ hohọ ọleyi,
Ra jara re o zizobo rh’ adesa;
E, vb’ Ọtotagha, we gb’ akpọ-ọ we gb’ erimi rè,
Wa ge ghwọlọ ehware iyibo re wu ne bruo.
Ibi ọmọ ony’ Igbo,
10 ‘Se rie vb’ oyibo vb’ob’ Ikoyi o,
Obi ehware rode omwu rie nya rhen,
Oyibo ‘rh-Qtotagha gbe ri oberun,
Ọgbare iminiti rẹ,
Nigh’ oyibo le rie ro ọtọre.

15   Me mẹ’ Qtotagha rh’ ibuluku,
Kugb’ edin ewen,
Ami rhe s’ Qtotagha ghwu si diokpo ọyi wu rhorin?
Qtotagha ọrho kpa r’ oviẹ,
Ọrhode-ẹ meba,

20   Oyibo ọgbẹ re mẹ hi o,
Ọrhị ọr’ ukọba-a,
Mi bru ehware mẹ fughwẹ ne.

YOU’RE NOT LIKE THE WORLD
Egbikumẹ Azanọ

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

5   Qtotagha is like a carved image,
Presented as sacrifice at a three-path junction;
Qtotagha, you’re neither like the world, nor the heavens,
Yet, you seek sleep with the white.

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

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

No. 35  OGBE AFEN GBE ARAMO-O  Egbikumę Azanọ
Qtotagha ọrhọ hoh’ ọleyi r’ajarare,
Ye ze izobo rhẹ adesa (Gbeva);
“Qtotagha, we gbe afe-en,
We gbe aramo rọ o;

Ọre wa ge ghwọọ iyibo,
Re wu na gbẹ”.

Ọmọ onye Ihwo,
Ose rie vbe oyibo obo Ikoji o;
Aghene obo Ikoṭun, oboran ana nya.

Ọtotagha ọrhe oyibo i gbe rie oberun,
Ọghwẹ i miniti rẹ,
Oyibo ole rie zẹ ro otọre.

Me mẹrẹ Ọtotagha,
“Ghwu si ni diokpo oyibo oru wẹn?”

Ọtotagha ọrọ wẹnẹ unu,
“E, ọdẹ-ẹ mọmẹ, e, oyibo ọgbẹ re mẹ hi ne,
Ọgbe ọrẹ ukọbọ-ọ,
Ne mi bru ehware mẹ fughwẹ ne o”.

**SHE’S NIETHER A BIRD NOR AN ANIMAL**

Egbikumẹ zanọ

Ọtotagha is just like a carved image,
Offered as sacrifice at a three-path junction;
“Ọtotagha, you are neither a bird,
Nor an animal;
Yet, you seek after white men,
For copulation.”

A young Ijaw fellow,
Invited her to a white man at Ikoyi;
And they decided going to Ikọtun.

Ọtotagha and the white man went up,
And not quite a minute,
The white man sent her down stairs.

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 **ỌHQỌHQ OTORO**
Otetemẹ ọrhọ họhọ otoro,
Ègbukpe orho te;
Otoro ọha oma hẹrhẹ ukpe ne o.

A1 - 91
Efro: Igoru obo ame rẹ ame egbe,
Otetemọ ọha oma mwu egbegbe.

**HE IS LIKE OTORO (A kind of Bird)**

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

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

---

**No. 37 IRUO AME IRHE RI Amereka Emakọ**

Emọ Okwovu irhe te ekete,
Rẹ aye arha won oma,
Are otu akpo,
Are i hwe yi r’ ame,
5 Qna n’ iruo r’ ame irheri;
Uvu oghwa obọ ame vbe r’ ame eha vbọ,
E, vb’ Aworędjo orho ni Warri rhe.
Aghene ami me gbe Igoru.

Qke rẹ ame ite oboran,
10 N’ emọ lJECTEDO erẹ ame vba re;
Ame erhon usi emọ lọjeddo avba agba rhe,
Aghene emọ lọjeddo aye ri vbo Igoru.
Ame rhe aye na damo 'ma o.
Emọ lọjeddo e so hi ne,

15

Emọ, lọjeddo ayi rhe siyẹ;
Emọ Okwovu i kpogho oma,
Ọnana nẹ Igoru r’ ame hworo se re ọ;
E, oyibo ọrhọ kpare echẹ.

Oyibo ọkpare ẹbe rhe,

20

'Ghene emọ Okwovu aye re kpare obọ;
Ephan ri biomu lọjeddo,
Ọnna nẹ ukposo vberẹ aye itiri ọ;
Erhio, are emọ lọjeddo,
Ọmọ ọrilele ame ise r’ are,

25

Ephan ri biomu ọrilele,
Ọrilele osihin ẹvbe kpe-e.

THE JOB WE’VE PERFECTED  Amereka Emakọ
When the Okwovu people get to a place,
And they boast,
Public,

A1 - 93
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.

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.

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

The white man brought his record book,
And declared the Okwovu winners;
The Jẹddo got peeved,
And they invoked a heavy down pour;
Oppression, Jèddo,
We thus call you, but a chick;

The fowl got angry,
But could not trample the Goat to death.

INURU AME OHO
E, ame irha nya m're otu Ekele rhę Akpikeke,
Ob’ otore Ikeja,
Ekaragban irhe nu ame ohọ;
Ghwu sẹ omana awa egbe aye (amwẹhrịn aye),
Oma ọrhọ merhe awan,
Rhua aye rẹ obo Urhobo?
Akpo are ọrhọ ghwẹ omana-a,
Ọke otuọro ose ruo jiri o,
Otu Ekele o,

WE ARE FED UP WITH THEM
Yes, we saw Ekele and Akpikeke,
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,
You do not know.

No. 39 \textit{EHWARE O KPE ṘMQ} \hfill Idisi Adibọ
\begin{quote}
E, Ukonbọ ọsa me no amwa,
Ọghwoọlọ ohworho r'ono o wene oma,
Kolorogho ọrhọ ghwa i rhe;
Are otu imeba, egagọ i rie ri ọ,
\end{quote}
\begin{quote}
5 Ukolorogho ose virhérie,
Are imeba, are nọ ye ọ,
“Nighe Idiokpo wu rhi me ruo?”
\end{quote}

\begin{quote}
Orho rhi omam’ oromo ye wo rhe re,
Kọkọ, ọna omamọ oghwę,
\end{quote}
\hspace{0.6cm}A1 - 96
10 Wo kpọ ne Urhobo rhe;
Orho rhi ephan igberadja ye wo ha rhe,
Oghwẹ ọdandan,
‘Kpọ nẹ Urhobo rhe;
‘Ti oghwẹ ri Meni ọkpọ re.

15 Ame ephian ti Ukolorogho,
‘Tu re nughe, e, are itu emo na ‘a Eko na,
‘Dere ọmọ r’orhon ẹmọ ọwan,
Ame i gbikun ọran hi ne,
Nabutete ame na suọ.

20 Enabutete ọrhọ mẹrẹ ephan,
R’ ọmọ Osibato Qalade;
Eji rhon ta ọmerẹ oma-a o,
Owọ Iboma orho du mu Apapa;
Nabutete ọrhọ zẹ nya rhẹn.

25 Isodja ohu r’ọmẹre rię,
A ọye ọnọ gbẹ ye ososo ogba irhirin,
Ozighẹ na ọrhọ ghwa i hwe;
Isodja na ọban firọ,
Wo rha mɛrien rię ugbẹn osiọ ye,

A1 - 97
30 Ofẹn akpọ ono mwu ari kpe.

Edumu rie rhọ ye ohoro,
N’obo agban ọkro ‘rho rhon ọmọ osiọ na,
Ọjada na orho hwe irhimę “un”;
“Ete oghwa ta”, ọna nɛ odẹ Ọnabutete;

35 Iti obo wu bru ehwarị te kpe ọmọ rh’ephan,
Gbe me dje ise ye.

Line No.

E, ẹdẹ uvbiẹ ọmọ ote otọri ne,
Ahẹrhẹ ekpomọ r’ọnọ va,
Ame imeba ’rha mɛrɛ-e;
“N’ ephan Igari o,
Nọye wo mɛrɛ re?”

Nabutete orho se i Mɛni o,
Biko ye se orhere rhe,
Ephan me orhi ọr’ Igari-i,

40 Aye i vẹrẹn re o,
Ne Emanukẹ nọy’ ayi nya ye se.

A1 - 98
Emamukẹ ọte avba ran,
Ọna nẹ obọ ofi kpahen ephana,
Ọnana oguro?

Ghene t’ ọmọ t’ eyere ne ghwa usun,
Ọmọ na a ọye ovbo lele eyere-e.

Ephan n’obiomu Emanukẹ,
Ọna n’ obọ odumu rhe ohoro;
Ọsa rhe ọmọ rẹ ọlọrọ,

Jiri tu Ihwo ra lorọ ubugba,
Ọmọ na orho bru ze ephan.
Ete oghwa ta,
Ọna nẹ odẹ Enabutete;
Iti obo wu bru ehwari te,

Kpe ọmọ rhe ephan,
Gbe me djẹ isẹ ye.

SEX KILLED A BABY    Idisi Adibọ

Yea, Ukonbo was about to leave the town,
And as he sought for who would replace him,
Ukolorogho arrived,
Members, sacrifices are (over) gone;
<table>
<thead>
<tr>
<th>Line No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Ukolorogho fell down on his/her back, facing up, Members, ask him/her;</td>
</tr>
<tr>
<td></td>
<td>“What have you come to do?</td>
</tr>
<tr>
<td>10</td>
<td>If indeed you’ve come to marry,</td>
</tr>
<tr>
<td></td>
<td>Young lady, it’s a good leg,</td>
</tr>
<tr>
<td></td>
<td>You struck from Urhobo [land];</td>
</tr>
<tr>
<td></td>
<td>But if you’ve come with an illegitimate pregnancy,</td>
</tr>
<tr>
<td></td>
<td>It is a very bad leg,</td>
</tr>
<tr>
<td></td>
<td>You struck from Urhobo;</td>
</tr>
<tr>
<td></td>
<td>Just the kind of leg that Meni struck.”</td>
</tr>
<tr>
<td>15</td>
<td>All of us, and Ukolorogho,</td>
</tr>
<tr>
<td></td>
<td>The audience and our children in Lagos,</td>
</tr>
<tr>
<td></td>
<td>For an obedient child,</td>
</tr>
<tr>
<td></td>
<td>We’ve ended that narrative;</td>
</tr>
<tr>
<td></td>
<td>We’re now going to sing of Nabutete.</td>
</tr>
<tr>
<td>20</td>
<td>Nabutete became pregnant,</td>
</tr>
<tr>
<td></td>
<td>For Ovbravbra’s son at Qbalende,</td>
</tr>
<tr>
<td></td>
<td>When no one had known that she knew a man,</td>
</tr>
<tr>
<td></td>
<td>A military ship arrived Apapa,</td>
</tr>
</tbody>
</table>

A1 - 100
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,
If you see him and his strong genital organ,
30 You would be afraid to live;

It was thrust into her,
And she felt the thrust at her waist,
The careless thing screamed “un,”
“Report when you get home,” turned Ḟnabutete’s name;
The amount of affairs that killed the baby in your womb,
Come to confess it”.

Yes, the day of delivery came,
We waited for the placenta to give way,
And we, members did not see it happen;
40 “Is it the pregnancy of Garri,
That you conceived?”
Nabutete called Meni,
“Please, invite a mid-wife,
My pregnancy is not of Garri;”

They arose,
And invited Emanuke.

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.

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.

“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.

No. 40

ỌTERHE

Ẹkpare: Udomu Ogbe ob’ Qbalade, Ọterhe eyi ro dumu run; Igberadja ro vbo aharọ, ‘Rhe mọ nya fi o, Na fẹn ọterhe na o.

5

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

Ehwe: Udomu Ogbe ob’ Qbalade, Ọterhe eyi ro dumu run; Igberadja ro vbo aharọ, ‘Rhe mọ nya fi o, Na fẹn ọterhe na o.

10

PUBLIC POND

Solo: Ogbe Street, Qbalende [Lagos], A marketable pond arrived; Any sex worker who has fish tackles,
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, Òbalende,
A marketable pond arrived;
Any sex worker who has fish tackles,
Should come out,
And let’s deplete the pond.
Ehwe: Ame ogodo ono t'ogoro gbe,
Ekpere: Izede ophon firho we ne o,
10 Ehwe: Igberadja o, gba nya ye gbe.

Efro: Oshewere, ame rha so,
       Ne vb' iroro so.

Ekpere: Are otu re rie Adeje,
Ehwe: 'Ri te obora n' ari dje Abебe o,
15 Izu ro vi'e Ebеbe Odibo;
Ekpere: Ukoro omoh hu wu vi'e re o,
Ehwe: Wo rha fo rien rie igberadja;
       Akpo ye n' or' osoghororo,
Ekpere: Wewe r'Ebеbe Odibo,
20 Ehwe: Ame ogodo ono t'ogoro gbe,
Ekpere: Izede ophon firho we ne o,
Ehwe: 'Gberadja o, nya ye gbe.
Ekpere: Me mere Ebеbe Odibo,
Ehwe: Am' imeba 'me rha mromra ye,
25 Ekpere: 'Bебe Odibo 'mromra 'me o,
Ehwe: Amie rhe rh' amwa vbe r'odjre re re,
       Nwa nwa nu na nwa nu o,
Nwa nwa nu n’ okorobia;

Ẹkpare: Wēwe r’ Ọbebē Odibo,

30 Ehwe: Kete re wu f’ ọmọ te,
   N’ ọmọ ’ny- Igbon ọnye vbię ruọ rię o,
   Avbaye orho biomu re,
   Obo re rhiri okere t’ akpọ,
   Ọnye nyeręn.

THE WATER IN THE PIT

Solo: Yea, you who are going to Adeje,
Respose: When you get there, inform Abēbē,
         The mother of Ọbebē Odibo;
Solo: You had only one child,
5 Response: And you allowed her to practice sex trade;
         Now she lives a prodigal life,
Solo: It has begun, Ọbebē 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.
Solo: You who are going to Adeje,
Response: When you get there, inform Abẹbẹ, 
15 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, Obẹbẹ Odibo,
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.

Solo: We saw Obẹbẹ Odibo,
Response: And we, members, greeted her,
25 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 Obẹbẹ Odibo,
Response: Beautiful as you are,
Your father is an Igbo,
That’s not bad at all,
It's according to one's destiny,
That he/she lives.

No. 42  **OBO WU RURU OBI SAPẸLE**
Egbọtitoka, obo ruru obi Sapẹle,
Otu ame imeba, ami rho rien rh'erho;
Orho rhi ohworho ro hu ru,
Otörere orhon,

5  Akpọ mẹ, meba,
Ghwu s'obọgo emwu rie se rọh ne?

Egbọtitoka ọkpa r’igberadja ri ob’ Urhiapẹle,
Őrh’ Etukereku ere gba djẹ ọse ne,
Aye gb’ikun ru iruę ne,

10  Obi ehware okpe Egbọtitoka,
Egbọtitoka ọrhọ wẹnụ unu,
“E, ọga biko, dabo djo ‘e mẹ,
Ibroda mẹ dabo hięn ye mẹ,
Anti mẹ, biko, dabo djo ‘e mẹ ne.

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

A1 - 108
‘Na h’ urhomu die ne.

WHAT YOU DID AT SAPẸLẸ
Egbọtitoka, what you did at Sapẹlẹ,
We, members, heard it in our ear;
If someone dies,
The ground hears;
My life, members,
Where had she landed?

Egbọtitoka travelled to Sapẹlẹ for sex trade,
She began a concubinary partnership with Etukerekù;
They were gisting and having foreplay,
Then ogarsm held Egbọtitoka bound,
And Egbọtitoka 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”.

Call: Yea, blame,
My child, the sex workers,
Will pay with their heads.
No. 43

OBI EHWARE  Amukeye Okodide

Ohoro Apuma,
R’otamwu osiọ,
Ishimi [ilemẹ] ọkpọkpọ,
Ni foto,

Ro mwu ọwan gele.

’Vbaran ’sama gbẹ Apuma,
Na vbaran Akpuma ọrhọ djẹ Irhobo, ta:
“Olukan mi, jọlọ gba mi to mi”
Mọmẹ, obi ehware omwu rie gele,

Oti unu n‘Okpẹ, n‘Irhobo ọdjẹ ne.

Efro: E, obi ehware omwu rie gele,
Ehwe: ’Ti unu n‘Okpẹ, n‘Irhobo ọdjẹ.

ORGASM POWER  Amukeye Okodide

Apuma’s cunt,
Sticks to genital organ;
A new singlet [or new file],
Is a photograph;
That thrills one excessively.

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

Call: Yeah, orgasm power held her bound,
Response: And she left Okpẹ to speak Itsekiri.

No. 44 AME TA RIĘN Omaromwaye Igbide
Ekpare: E, ghwo me ta r’ Ibebeka o no n’ Ikeja rhe,
Ibebeka ‘ghene oye ọteren,
Are imeba re gbare o,
S’ are irhobo r’ote rie oma o.

Vb’ ďuhwẹdẹ r’oteri o, mi rie Ikeja,
Me mę r’ Ibebeka o ro se rh’ unu ada o,
Nehwa ọvbięvbię;
Oma ye ni toloko,
Ghw’ qrhọ mere ipaseja vbe ra nya vren o,

‘Vbo dje ay’ urhomu;
Imoko re rie Isi,
Te tiyin avba vue inene,
Ohoro mẹ òbere hi o,
‘Hware ikongo, oma ọgba ye-e.

Ghwo mi rhe roro emọ ame ra lah’oma,
Igberadja aghene idọlọ n’oye are aghwọlọ,
Qke ose ñvbuphele-e,
Oso vbo kpe yi o fi rh’ uvu ikebi;
Ghwu qke ose r’are hine,
Qke qke r’ are hine o,
Are emọ na o, ari vbei rhe-e.
‘Hware ikongo r’ose rhe o,
Vb’oro vb’ esa, ọphọphọ esa ye,
Vb’oro vb’ esa, ọvbọ ten ọneye;
Orọ vbo sa bo te ọneye,
‘Hware igota n’ ọye obrẹ lele amwa,
N’ esa m’ole mẹ 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 overéren,
Ehware igota n’ọye obré lele amwa;
E, ghw’ oma ye obere fi ne,

35 Gwu orho rhi efian mia mọro,
Èbibada o n’ọye oseri ame o.

Èbibada ot’ avbaran vb’ôrhọ kpar’ eche,
Ayi ta d’omemé,
Vb’on’ ehware r’ ame ebré r’ovbo ku mie,

40 Oro vb’ ukọbo ovbo fi r’ ame,
N’ọyi we biọme;
Orhi ọr’ okoro wo ha rhi yo me mẹrẹ obọ,
Ugbu me oyoro;
‘Rhi ọr’ emevi wu ha rhe yo me mẹrẹ r’ obọ,

45 Ugbu me ọyeghẹ;
Vb’ oma ovbo ru jêrêren,

Line No.
Iti ọr’ Èbibada obruru o bere ohoro,
N’ ọyi we si me o.
Ibebeka overere o, orho s’Ogbada,

50 Wewe r’Ogbada, ohoro me, vbe r’obere re o,
Me ha rie ri’ obi shu meka,
Vb’ishu meka, oko rie koko,
Mo t’oke na, orho kugbe-e,
Me ha rie ri’ obi kapita o,

Vbi kapita, ovbia rie dede, okanre rię,
Ovbo kugbe-e,
Me ha rie vb’ibrasimetio,
Brasimetio, odumu-dumu,
Mo t’oke na, orho kugbe-e;

60 Yoro me ha rie ri’ obi shu meka yo,
Vbi shu meka, oko rie koko,
Mo t’oke na, orho kugbe-e,
Me ha rie ri’ obi repiera o,
Vbi repiera, orho kpa r’unu,

Ophiaoro ohoro r’orhurhu ohoro,
Oberere fi do ovbo rho j’eko’e yo meba,

Ehwe: Ina tiubu o, asikova r’obere hi o,
Ina tiubu o.
WE ADVISED HER

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

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,
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.
As Ibebeka did,
Here’s a husband who died of snake bite;
And Ibebeka arose,
To practice gutter love in town;
Her part is now torn open,

If you doubt us,
Ebibada is our witness.

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?
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,
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,
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;
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,
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.
Solo: Once fish net is ruffled,
Members, it becomes unamendable (chorus),

A1 - 118
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 JĘ VẸ?**  
Omaromwaye Igbide

**Ekpare:**
E, ‘no jẹ vẹ,
Eye dje Orerẹdẹ o,
Owọ igoru ame,
Ọsọmọ ghwa dumue;

**5**
Iye iye, ‘no jẹ vẹ o,
Eye dje Orerẹdẹ o,
‘Wọ igoru ame,
Ọsọmọ ghwa dumue.

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

**10**
Ehwe:  
Iye iye, ‘no jẹ vẹ o,
Eye dje Orerẹdẹ o,
‘Wọ igoru ame,
Ọsọmọ ghwa dumue.
Efro: Ogba ro ti oso ‘gbọ h’emru rërhiẹ (Ehwe)
Ododo ri’udje ovbo vrẹ rh’ udje-e (Ehwe),
E, ame ṣdophan, vbo kp’ ọmọ eheri-in (Ehwe)
Orhọmo o’kp-ọmọ ‘mọ no ghwere oma (Ehwe)
E, urhirhi ọṣa ọmọ, ‘mọ no ghwere oma (Ehwe).

**WOULD IT NOT BE EXPOSED? Omaromwaye Igbide**

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

R-solo: Flower doesn’t get missing in a procession (chorus),

Response: Yea, yea, won’t it be exposed?
Go, inform Orerẹdẹ,
That our Igoru row boat,
Would soon row to him/her.
R-solo: Let the great rain maker place containers for it (chorus)

15   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  ASEAGHERE  Idisi Adibo

E, akpo Eko oghene gbahon pha noye so rię,
Qromọ ese Aseagerhe rõge gbẹ iyibo?
Eduhwedę re oteri,
Qomọ onye Ausa orho se Aseagerhe,

5  “Mi na ha rie obẹ oyibo.”

Aseagerhe oghogho ne,
Qye onọ gb’ oyibo inyena,
Itie obo oye ọvbọ mẹrẹ dẹ,
Qmẹre rie, oma n’ omerehięn.

10  “Biko, are so ijoro me.”

Avbaran orho se Ibara,
Ma ya dẹ ewahwa vbe me;
Wu rhe te obo eyi,
Inene yo wo dẹ ibrukutu,

Mọmẹ, wo dẹ ẹvbro rọrẹ 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 vẹrẹn re o,

N’ ob’ Ikoyi, noye aye nyaren.

E, ọke r’ ayi t’ Ikoyi,
‘Mọ onye Ausa ose Aseagerhẹ,
Orhie oyibo me ha ruọ phe-e,
‘Ghene omemẹ era na gbọ;

Aseagerhe obunu ne,
Emro ọnana ọye ohwe rhọye-e,
“Wo phiẹ re mẹ n’ oghwa rẹ,
Aghene oyibo ye wa ha mẹ vbe,
‘Mro ọna, mie hwe rhọye-e.”

E, epban ọbiomi onye Ausa,
Ghwie Aseagerhẹ se bru otọre,
Qran Aseagerhe obunu.
Qna n’ ososọnọ!
Ekpe ri mɛ ban fi rhọ,

35
Udo avba ye na, ọmọ 'yibo orhọ nya rhe,
Orhọ ha orhẹ ye se Oseba o;
Oseba orhọ lele rhe,

Line No.

Oseba orhọ t' avbaran o,
Aseagerhe oghwurhie otọre,

40
Ọyi gifi, ọban firhọ,
'Kpemru rode,
Gbe me unu''
Idedekuma,
Odẹ ohoro Aseagerhe.

45
"Ọnọ re kpe ruo ban firho ekete aran?'
Orodje ohoro yi orhọ salophia;
"Kọkọ biko ha owen rhuon,
Inene yo wo nyarhen rie;
Ukero ọmọẹ ogbe mere-e.

50
Wo doro, Aseagerhẹ,
E, are izu emo re vbiẹ,
Ari n' odẹ ji mwu r'emo are,
Idiokpo ese Aseagerhẹ?
Aseagerhẹ ọgherhẹ iroro izede Ikoyi o.

A1 - 123
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 Asegerhe,
“I’ll take you to a white man.”

And Asegerhe rejoiced,
That she would sleep with a white man that day;
What she’d never experienced,
She found the opportunity and rejoiced,
“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,
My daughter, buy kola nuts, in addition.”

Yea, Ibara returned and they presented the drinks;
The Hausa man rubbed kaolin chalk on his body;
And after they’d applied all cosmetics,
They arose,

20 And went to Ikoyi.

Yea, when they arrived at Ikoyi,
The Hausa man called Aseagerhé,
“I haven’t brought you to any white man,
Rather, I’m the one to sleep with you,”

25 Aseagerhé 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 Aseagerhé down,
While Aseagerhe cried aloud.

“What a painful experience!
I’m beaten and striped naked.”

35 As they were there, white man’s son/daughter came in,
And ran to call Qseba;
Qseba hastened,
And Qseba arrived at the scene;
Aseagerhe was screaming on the floor.

40
Shabbily, she was naked;
What a terrible event,
So confounding;"
Big and thick,
Is the name of 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 SQN
E, akpọ orho nu me ọhọ,
Odedede emọ ne bru ahwerhe;
Emọ na i nyerẹn sọn hine o,
Nẹ ọtu erieda aye 'kperẹ.

Efro: E, ọke mia mẹrẹ 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 ONYOBRO
Èkpere: E, oma riẹriẹ, onyobru o,
Urhe r’ imoko iye;
Ghwo oma riẹriẹ, onyobru o,
Urhe r’ imoko iye;

Efro: Iye, iye, Ọnanughe onyere ọ sọn hi ne o,
Meba do ughe;
Ehwe: Oma rięię, onyobru o,
Urhe r’ ímoko iye;

Ẹkpere/Efro: Ṙnanughe osi h’ iṣọn hi ne o,

10 ‘Meba do ughe (Ehwe);
E, otu igberadja inyeren hwor fughwẹ ne o,
Meba do ughe o, e (Ehwe);
E, otu igberadja isihii’ son hine o,
Are imeba do ughe o (Ehwe);

15 E, idam’ ljęddo inyeren ha hine o,
Imeba do ughe me o (Ehwe);
E, idam’ ljęddo inyeren ha hine o,
Imeba do meba o (Ehwe);
E, ame ọdophan ovbo kp’ ọmọ erhinin rè,

20 Ghele do ughe o (Ehwe);
E, ti ayi Waka onyeren vrẹn hine o,
Imeba do, ughe mẹ o (Ehwe);
E, whiwhiwi ogorọ, or’ ogorọ ‘ghwe o,
Are imeba do ughe o (Ehwe);

25 E, ‘kp ọmọ ‘luko vb-or’ oluko ọdua yo,
Vba ’ri meba do ughe o (Ehwe);
Iye iye, ọrilele ṣọrọ ’kọtọ hi o,
Meba do ughe o (Ehwe);
E, ọka ọchẹ vb’ogberhagha,
30 Mo t’ ọke na ovbo mwu ọmọ yo (Ehwe).

**MASS MOVEMENT**

Solo: Yea, smooth sail and mass movement,
To the tree of parrots;
I say, smooth sail and mass movement,
To the tree of parrots;

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| 5        | R-solo: Yea, Önaghe lived poorly, Members, you see;
|          | Refrain: Smooth sail and mass movement, To the tree of parrots. |
| 10       | Solo: Önaghe 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       | Jędđo young men have lived profitably, |
Members, see (refrain);
Yea, Jęddo 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?

Ẹkpare:  E, Imẹni ogbobọ hi akara,

Ehwe:  Ni maimai r’ ekpo,
Aramo ‘yibo nọy’ Imẹni ọrhẹ (shewere);

Line No.
Oghoro ilele otọre Eko,

5  Ëkpare:  Ghwu s’enana wu ne ruo,
Wo na hw’osa ohuan?

Ehwe: Osi vbe mi sio r’a otọre na?

Imẹni Osotebọbọrọ,

Ẹkpere: Uch’ obo ro kpogho vb’ ame,

10 Ehwe: On’ ame rẹ,

Vb’ ame ọvọrọ fọ-ọ.

IS THIS WHAT YOU WOULD DO?

Solo: Mẹni 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?

Mẹni 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 OBO IJORO OKPẸ

Ẹkpere: E, Pilo kesi n’obo ijoro ‘kpẹ o,
Erhio imeba o rh’igoru Osolobrughwẹ;
Egbiku eghwas ‘ẹ ukpolo on’ oriridje,
Ughe, omam’ ọlẹ ọrh’ urhomue igbe ri-edun ọ;
E ‘phirhi otuato ivbe kp’egodi rẹ ọ,
Vb’ igberadja ọ ame soro are ọ.

Efro:   Inene inene ọ,
Odè vbọ̀rẹ vb’ lkọbọ̀tì ọ ame soro are ọ.

Ehwe:  Ipilo kesi n’ obo ijoro ‘kpẹ,
Erhio imeba o Igoru Osolobrughwẹ;
Egbiku eghwas ‘ẹ ukpolo on’ oriridje,
Omam’ ọlẹ ọrh’ urhmue irigbe rie ‘du ọ;
E, iphirhi otuato ivbe kp’ egodi rẹ ọ,
Igberadja ọ ame soro are ọ.

**PILO CASE IS A GREAT SINGER IN OKPẸ**

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

A1 - 132
We sing your satire, sex workers.

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

Solo: Yea, Pilo case is a lead singer in Okpe,

10 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 ÔYE ORORO
Ogiribo Igoru r’odumurun,
Obo udumu urhie,
Okukumevi rh’ Ekurierhabọ,
Vb’aye wava irhe bele oma o,

5 Olukumevi ọrhọ kpar’ unu,
Ọna uchkete r’ọye orhomu te,
Idama Igoru, vb’aye rha so ọye,
Vb’ọye ono kpe omerhen o,
Enana ọye ororo,
Vb’obo ada ọlọnya ovbo rho mwu ọye-e.

THESE WERE HIS CONSIDERATIONS
Igoru performance stormed,
The street by the River side,
Okukumevi and Ekurierhabọ,
Both became troubled,
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,
That discouraged him from going out.

No. 52  QWAN OVBO BRU UDU-U
E, Ogiribo odumẹ,
E, Idama Ijọddo,
Ghwu si are amerhẹn?
E, s’ are ine gbe Igoru na, e?
Uvu akpọ enyerẹn akpọ hwrọ rho,
Idama Ijọddo;
Qwo vbo bru udu rẹ o,
Biko, are igbe ghwere oma o;
Unuọtёмro oyeyan se ame,

10  Ami rho rin,
Orhan rè okru èròro,
E, 'vbôrìhò zôfèn aphpèrè-è o;
‘Kete ọmase orho fi aghwala,
Unuọtёмro, gbe me djeyi mè o.

**LET NO ONE BE AFRAID**

Oh, the storm rages!
Yes, young men of Jęddo,
Are you asleep?

And would you perform this Igoru?
Our living in the world ends therein.
Young men of Jęddo,
Let no one be afraid;
But please, prepare,
Unuọtёмro threatens to attack us,

10  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 V Bare O Tọre Ijedo O maromwaye Igbide

Ẹkpere: Do mọmọ ughe o e,
       Ṣaye ohwenu urhie,
       E, edjere urhie, ke mawo ohwenu wan?

Ehwe: Ado, ami meba ‘mi vbei rhe-e.

5  Ẹkpere: E, vbe kpe yo, yo, yo, do,
       Ṣe odo Gbide;
       Ṣoro dumu ọbe se ame imeba,
       Ṣo ekpe,
       Ṣoro dumu ọbe se ame imeba,

10  Ṣe ekpe,
    Adan ọkpe o me v bare,
    E, otọre ijeddo me v bare.

    Otu ivbigren ‘rha kpare unu,
    Aghe ne ami hu ọke uvo na,

15  Ghwo ‘tore na ọgbahon phan,
    Mesa bu ọgue ọke uvo na-a;
    Ivbigren erha kpare unu,
Aghene ami hu ḍke oso na,
Ghwo ‘tore na ọlọhọ phan,
Me sa bu ḍke oso na-a.

E, biko, are nya j’ ami vbo,
E, ghwo me tarię t’omana, meba,
Gbini avba t’omana-a vb’ are otu akpọ?

Ehwe: Ḍwo no brudu-u n’obobaro e, e.

I ACKNOWLEDGE THE GOD OF JĘDDO

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

10 Adane [dieties of] Okpe, I acknowledge you,
The land [God] of Jęddo, 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,  
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?  

Response: Fear not, forward ever, yea.

No. 54  IRHORIN IRHOBO

Ọna nẹ (avbaran) otu Irhobo,  
Irhe dumu irhorin ne.  
“Ayelala gba mu o,  
Ibikimo ‘dumu ne”,  
Ọna n’odẹ irhorin ohu o,  
Ri ‘Rhobo ivbori o,  
R’aye ‘dumẹ ne.

A1 - 138
THE ITSĚKIRI CURSE

The Itsékiri,
Invoked a curse:
“Ayelala will kill you,
Ibrikimọ will save you”.

This is a kind of curse,
The Itsékiri own,
And invoke.

No. 55  IRHORIN IGORU

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

Igoru r’ame egbe na,
Re ’roro ni ọr’akpọ ephian,
Ezèko adjẹ ame eghrẹn,
Oberhumu agẹn ọvbọ t’ọr age-ẹn ne (Gbeva).

Ghwu s’are age mai ruẹ,
Irhorin igẹn ọṣa bu kp’ọya-a;

A1 - 139
Bemede ri bemede,
Irhorin Igoru na okpi Lebosi-i ne (Gbeva).

Efro: E, Ukperi o,
Otu igberadja,
Are na mere ughe.

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).

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

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

No. 56 ÈGBUKPE RE VBE RU  
Èkpere: E, evbe le ômọ ada-a o,  
Ehwe: Ada ọvo ọro le ômọ;  
Èkpere: S’ ob’ Urhobo wona nya,  
Ehwe: Ògbọtuvie o wu vbe i rhe-e.

5 Èkpere: E, Ogophori okperẹ ne,  
Ehwe: Ègbukpe re vbe ru o,  
Ovbo vb’ ìgbukpe ra vba re emare-e,  
Akpo ekaragban re rhe re na,  
Igberadja re Ogophori o,  
10 Nẹ urhurhomu o n’ọye okpogho.  

Efro: Inene o, ukperi Igoru okpe ame urhomu-u.  
Èkpere: E, Ogophori okperẹ ne,  
Ehwe: Ègbukpe re vbe ru o,  
Ovbo vb’ ìgbukpe ra vba re emare-e,
Akpo 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.

Ekpere: E, Ogophori okperẹ ne,
Ehwe: Egbukpe re vbe ru o,
Ovbo vb’ egbukpe ra vba re emare-e,
Akpo ekaragban re rhe re na,
Igberadja re Ogophori o,
Ne urhurhomu o n’oye okpogho.

Efuen: E, ughe, ughe, evb le ọmọ ada-a wado,
Ehwe: Ada ọvo y’ọro le ọmọ;
Ekpere: E, s’ ob’ Urhobo ye wu na nya o,
Ehwe: Ogbọtuvie 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: Ogbovtuvie [celebrated lady], you don’t know.

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.

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.

R-solo: Grand mother, like the Guitar, we play.

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.

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 QMỌ IGBE
E, owewé r’ Imemineruo,
Aphię ọmọ igbe,
Ukoréwa ọphię ruọ rhe Igoru (ne),
Uko ọvo ọye ose ọma ye uko,

5.
No wewé ọvo ere valọ ọma phia,
Uchekete rè ọke avbọ na,
“Kono djuvbę o?” ọyi we kperę (pherhe).

A CHILD DECEIVED TO DANCE
Yea, you Imemineruo,
A child deceived to dance,
Ukorọwa has deceived you into Igoru [performance].
It's only the cup that identifies itself as cup,

5. You’ve brought yourself to the open;
And in the present moment,
“Who sent me?” is your cry [or complaint].

No. 58 OFA QRORO MẸ
E, ni mia mẹrẹn Ogberaghwẹ,
Ro vrẹ nẹ uza o,
Ẹdẹre oghini phië mẹ fi rọ akpọ ne,
Ikipsi ọmase oyibo ọto gbẹ,

5 Yọrọ phië re mẹ rọ na;
Se mi na ha kpahen usun aye ri rхо-ọma o,
Semi na mẹrẹ ohworho
R’ọnọ hwa ohuan mẹ.

Otu idama emẹrẹ ughwaro mẹ o,

10 Ohuan mẹ orhom’ aye ẹhwa-a;
Esa mẹ okele ohuan mẹ fi rọ uvu ẹghware,
Ẹdẹ ẹghware, r’otẹri ene rie ẹghware,
Epini dede, mia mẹrẹn hwa-a,
Ofa emru ọnana ọroro mẹ
Ukpokpo ote Afe-en,  
‘Le rie n’etu.

Ohuan mẹ re kele ri,  
Ole (ri) mẹ n’ amwa;  
Are irhe te Ijeddo,  
Are a mere mẹ-ẹ,  
N’obo ọbẹle mi na nya;  
Me nya ọ ẹ  ọbẹle fi Egborode,  
Me nya ọ ẹ  Adeje fi obo Orerokpe,  
Ob’ Urhiapẹle me na nya o.

I WAS ASHAMED

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.
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.

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

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 Egorokpè,
I shall go through Adeje to Orerokpè,
Then, I would go to Urhiapè [Sapele].

---

No. 59 OGHWARA

Ekpare: Abotete n’ Oghwara,
Ehwe: Igoru ame, ‘na t’ urhomemro ne,
Ekpere: Ame na suo Abotete,
Ehwe: N' ekete ose rho,
5 N'oran ami na ha ne (ògbeva).

Òromaido n'oghwara,
Igoru ame, 'na t' urhomemro ne,
Ame na suo Òromaido,
Unu roro (èhwoghwè omoko)
10 Yòro gbe ri rie (ògbeva).

Utiabèren n'oghwara,
Igoru ame, 'na t' urhomemro ne,
Ame na suo utiabèren,
Uvu oghwa èghware,
15 Oraga òrhò gbè ye ne (ògbeva).

Berurierian n'oghwara,
Igoru ame' na t' urhomemro ne,
Ame na suo Oberurierian,
Or' Ugbokodo,
20 Yòro gbe ri rie (ògbeva).
Barusele n’ oghwara,
Igoru ame ‘na t’ urhomemro ne,
Ègbukpe r’ame so rię,
Ègbukpe òranà,

Okpomu ukeribo ne (ògbeva).

Irhomune obunu (okperẹ) ne,
Are otu imeba, are zę bru mę rhe,
Akidi ro rhirię re,
Ègbukpe isiorin,

Ovbo rho vbo ewọ-ọ ne (ògbeva).

Isese n’oghwarà,
Igoru ame na t’urhomemro,
Ame na suo Isese,
Urhure irhirin o,

Yeri gbe ri rie (ògbeva).

Orhan r’okere esẹ,
Oyo ro rh’obo eri rherin ata;
Ohworho rọ kanre ‘kpeti,
Ohi ro so rie,
THE IMPOTENT/BARREN

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

Ọromaido is impotent [barren],
Our Igoru will speak the truth;
We shall sing of Ọromaido,
It's a long mouth (or parrot's claws),
That he/she has (twice).
Our Igoru will speak the truth;
We shall sing of Utiabẹrẹn,
It was in the council hall,
15 That Oragha slept with her (twice).

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

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

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

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 Ëyeogbe (twice).

No. 60  URHIÈME ERHOMÈ EKI RHOM’ ODÈ
Èkpare:  E, Urhième erhomè,
Ehwe:  Eki rhom’ odè,
Owewè r’ Akparukpe,
Wo kpar’ ukpe re,

5 Wu vbe i rhe rẹ o;

Ekpare: Ora n’ urhieme oviogbere,
Ehwe: Ro rhi Akparukpe,
Ekpare: Ugherughen ro se rh’ ame,
Ehwe: Oke r’ọva rhe,

10 N’unu ohu o,
N’ọyo ji kporo.

Ekpare: Akparukpe ọkpa r’ igneradja,
Ehwe: I’ọr’ edje yi n’ọyọye ọghwọlọ,
Ekpare: I-Tomosi ro ni Warri rhe,

15 Ehwe: Ọhi kpayin esa r’Akparukpe,
Nọ n’ọgbọ ha o,
Nosi ye keriẹ o,
Ekpare: Ọmọmẹ, erhi Akparukpe,
Ehwe: Erhi Akparukpe ọghwọlọ idolo-ọ.

20 Emie: E, Imeni o,
Ekete r’ Ichakpa ọdote,
Ba Ichakpa ọrọ je samo rẹ o.
University of Pretoria etd, Idamoyibo O I (2006)

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**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,
5 If you do not know;
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,
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 Mèni,
Grown as Ichakpa,
Ichakpa is yet to be circumcised.

A1 - 155
Solo: Good fate is required,
Response: To gain good reputation,

You Akparukpe,
You’ve eaten up the year,
If you do not know;

Thomas, who just came from Warri,
Packaged six Naira,
And gave to Akparukpe,
That she should have that,
And co-habit with him,

My son/daughter, Akparukpe’s fate,

Akparukpe’s fate does not want even a Kobo.

R-solo: O, my son/daughter,
Akparukpe’s fate,

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,
'Re ọvo 'tu ra gbẹ iboma;
5  Orho rhi ọre pini rè o,
Orho rhi ọri kọbọ rè;
Orho rhi ọre pini rè,
Orho rhi ọri kọbọ rè.

Ọna n’ obo r’are erhie unu ohoro,
10  Jeka mẹrẹ obo r’ oyibo ruru;
Obo r’ oyibo ruru vb’orho ghwoghwo,
Vbe na dẹ orọrọ,
Avba mẹr’ ukọfan dẹ-ẹ,
Ghwu s’ eyi ro vb’ erere,
Ghwu s’ọrana n’ọye ony’ akpọ sua,
15  Avba su’ eyi r’okpe ọwa-a;

Gberadja r’are amẹrẹ na,
Erere ’va n’ọye ọrọ ‘a vbiẹ,
Wu rhe gbe yi gbe gbe gbe ikanghwẹ efu-u,
20  Ophiarọ ohoro ọ’bẹrẹ fi unusọn,
E, wu ne simie t’ ěduhu;

Are otu re rie Urhobo,
‘Ri t’obora na ri dj’ inene,
Ihoro me ‘bërihî o,

25  Hware ikongo
Oma ọgbaye-e ọ.

E, i jovbo ejô,
Mi rhe hu o mi t’ erimi rẹ.

‘Re ọvo ‘tu ra gbẹ ikongo,
Are ọvo ‘tu ra gbẹ iboma,
‘Re ọvo ‘tu ra gbẹ ikongo,
‘Re ọvo ‘tu ra gbẹ iboma;
Orho rhi ọre pini rẹ ọ,
Orho rhi ọri kọbọ rẹ;

35  Orho rhi ọre pini rẹ ọ,
Orho rhi ọri kọbọ rẹ.

Ọna n’ obo rare erhie unu ohoro,
Jeka mërọ obo r’ oyibo ruru;
Obo r’ oyibo ruru, vb’orhọ ghwọghwọ,
Vbe na dẹ ọróró,
E, ghwu s’avba mër’ ukọfan dẹ-ẹ,

Line No.

A1 - 158
Urhomu eyi ro vb’ erere,
Ghwu s’ọrana n’ọye ony’ akpọ sua,
Avba sua eyi r’ose kp’ọwa-a;

45
Gberadja ra re amẹrẹ na,
N’ erere ‘va n’ọye ọrọ ‘a uvuen,
Wu rhe gbe yi gbe gbe gbe ikanghwọ efu-u,
Ophiaro’ horo obeṣe fi unusọn,
E, wu ne simie t’ėduhu;

50
Are otu re rie Urhobo,
Ari t’obora na ri dj’ inene,
Urhie omwo j’ irherin vbo,
Chekete r’ ọke oteri na,
Mie s’ame ovię o, ‘rha mẹrẹ-ę.

55
E, s’ urhie omwo j’ irherin vbo,
Chekete r’ ọke oteri na,
Mie sa me ovię o,
‘Rha mẹrẹ-ę.

THOSE WHO HAVE AFFAIRS WITH SOLDIERS
You have affairs with soldiers,
And you have affairs with scamps,
You have affairs with soldiers,
And you have affairs with scamps;
5   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.

See how you open your part,
10   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;

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

A1 - 160
Those who are going to Urhobo land,
Inform grad mother when you get there,
My part is torn through,

25 Affairs with soldiers,
Got beyond my strength.

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

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.

Is this how you're opening your part,
Like a white man's artifact;
Anything manufactured by the white man,

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

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,
50 And you’ll treat yourself till death;

Those of you going to Urhobo,
Inform grand mother when you get there,
The River dried up, leaving the fishes bare,
At the moment,
55 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 QRHAN

Ёкpare: Otu igberadja irhe vbo ọrhan ohu o r’ese Egbe,
           Ṣebukpe orho te,
           Ṣoro vbo ọrhan,
           Ṣebere ẹfa r’orhan ye o.

Line No. 5

Eduwedẹ r’oteri, vb’ otu ame imeba eri værẹn re,
N’orun ob’ Oshodi oboran ‘me nyare o;
Aghene otu aye i rhe koko,
E ra ṃje iroro iruẹn ay’ ine ruon.

Ame ite oboran,

Egodo Abada ọye ame vberẹ ri o;
Abada, ọh’ i buluku rhuon,
Ọsorọ ulele orho siyẹ aga.

Ёкpare: Otu aye Ṣosoṣon r’emorhan,
Ehwe: Otu ay’ Ṣosoṣon irhe siyẹ ohuobọ;

Line No. 10

15 Ёкpare: Edibidaka r’akọwe,
Ehwe: Edibidaka orho siyẹ ohuobọ.
Ekpare: Ekekeke ri kipi,
Ehwe: Ekekeke orho siyə ohuobo;
Ekpare: 'Gbọtigoru re otota,
Ehwe: Ọgbọtigoru orho siyə ohuobo.

Ekpare: Otu ayi Ledi r’elọkpa,
Ehwe: Era paredi o irhe siyə ohuobo ne o ‘Dogun;
Ekpare: Mi rhe kele aye,
Ehwe: Otuotu aye, ene ghwa uze.

Ekpare: Abada ọrọ kpere unu se Ọgbọtigoru,
Ehwe: “Gba so ijoro ḃọ;
Vbi neneyo me bẹrẹ ᐄfa r’are”
Ekpare: Ọgbọtiguru owerẹn re o,
Ehwe: Ni joro ḃọ n’ọye ọkparare o.

Ekpare: Egbe, aye rhe akpo,
Ehwe: Ayi rhe vbiẹ-ẹ yo, Egbe.
Ehwe: Egbe, ayi rhe akpo,
Ehwe: Ayirhe vbiẹ-ẹ yo, Egbe.

E프로: Egbe, at’ijoro ipoda yi mia ghwoło,
The sex workers had a deity called Egbe.
Each year that comes,
He who has a deity,
Offers sacrifices to him.

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. 

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: Øgbọtịgoru 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.
Otu ri rhe Obiebi,
Otu ri rh’ Obiebi,
Are i gbe ye dje yi;
Aghene owọ Ema ọghwa dumu,
Aye rha phẹrhẹ ne,
Aye i vbe rhe t’ ọghwa vba Obiebi rẹ o;
Obiebi, Ikẹro iphenre,
Ru wa ke ọghọlo ọmọ,
Ada uvbi ọvbo otọre rẹ o.

FOCUS BECAME CLEARER
Those who know Obiebi,
Those who know Obiebi,
Go and inform him/her,
That the military ship has arrived,
Aye rha phẹrhẹ ne,
Aye i vbe rhe t’ ọghwa vba Obiebi rẹ o;
Obiebi, Ikẹro iphenre,
Ru wa ke ọghọlo ọmọ,
Ada uvbi ọvbo otọre rẹ o.

Obiebi, your focus became clearer,
Before you began to seek a child,
It’s no longer possible for you to give birth.
Anamɛrvu, e da ibe ọdẹ,
Orh' ọdẹ agba nya,
Anamɛruvo vbo i rhe-e;
Anamɛruvo, r'oghine rhe ne,

5 E, otu irlèn ye, ayi vbiè hine,
Ghwo노 ghwo노, ọvbohọ mèrẹ-e,
Ni ob' ọbo-epha nọ r'ọye ọnyare (vbariẹn).

N'avbaran ọbo na orho fomu ịn;
"Ọnana ohu ọrha,
Ọnana ohu oghori",
S' Anamɛruvo, …
Bɛmêdê ri bɛmêdê,
"Orh o nene,
‘Vbiè orho vbo otɔre-e.”

10 Anamɛruvo ọvọrhọn ọrhan,
Rhe ukoro ẹbiukpe ne;
E, ọke ọrhọ ke,
Ovbo ze igho ịn;
R'ọzẹn otɔmi nie o,

15 Eghwerẹ mẹ,
Ji mẹ mɛrẹ ọmọ ne o (vbariẹn).

20
Eghwerẹ, ghwerẹ gb’ọọọọ,  
Mo nughe,  
Eghwerẹ, ghwerẹ gb’ọọọọ,  
25 Mo nughe; 
Efro: Eghwerẹ ghwerẹ gb’ọọọọ, 
Mo nughe,  
Ehwe: Eghwerẹ ghwerẹ gb’ọọọọ,  
Mo nughe. 

30 Efro: Eghwerẹ ọmọ, 
Ehwe: Gb’ọọọọ;  
Efro: Eghwerẹ otọme, 
Ehwe: Gb’ọọọọ,  
Efro: Eghwerẹ osiọ,  
35 Ehwe: Gb’ọọọọ. 

**MY DEFENSIVE MEDICINE**  
Anamẹruvo, a terrible name,  
Manifests it meaning in the bearer’s life,  
But Anamẹruvo doesn’t know;  
Anameruvo who had now come,
Yea, his mates have all given birth,
He sought for long and found not;
Then he went to consult the oracle (repeat).

And the oracle inquired on his/her behalf:
“Is it going to be well?
Or, it’s going to be ill?
Would Anamɛruvo, …?
Forever and ever,
What a pity, grand mother,
No more room for birth”.

Then Anamɛruvo moulded an image,
Just by the moulded bed,
Yea, at dawn,
He/she offered money to it as sacrifice,
To ensure long life;
‘My defensive medicine,
Let me find have a child’ (twice).

Defensive medicine, defensive medicine is efficacious,
Come and see;
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.

Call: Medicine for child bearing, 
Response: Is efficacious;

Call: Medicine for long life, 
Response: Is efficacious;

Call: Medicine for male potency, 
Response: Is efficacious

No. 65  IKIKI OFO OMQ RO HUE-Ẹ

Ekpare: E, Ikiki ohu kpa hen otore,
Isodje orho kpare oviẹ,
Isodje, orho se yi o,
Ikiki ovbo rho rho-on;

Erimi okodo phan,
Ma ne Ikiki of’ omọ ro hue-ẹ.

Ehwe: Qda re ame o,
Ikiki ohu j’ ame vbo,
Idie ami ne ruo?

10 Ẹkpare: Uhu ọnana, ọda r’ ame o,
Ikiki ohu j’ ame vbo,
Nighe, Igoru ọ ame vbo.

Emie: Ikiki rẹ olori ame o,
Erimi omie r’ ami kpe ne,

15 Ehwe: Òdare ame o,
Ikiki rẹ olori ame,
Ọnuru ame obọ,
Achę oja ye-e.

IKIKI DESERVED NOT TO DIE

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?

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 Qlocho

E, Aleluya oghene ta,
Ari gbe ti obọ n' ọdadan,
Vbi leleyo ne ru orhorhomu o,
Ba efian are mọrọn re.

5 Ghwu s’obo re ru rie rian,
Ebemede avba sabu je vbo-o.

Kemru kemru r’ ote r’ame obọ,
Orho mwu ame gele,
Are i meba, vb' are dabu nie;

10   Aleluya orho rhe ne,
Shọshi ame harié roro,
N'ọye sorié ame rha nya o.

Orho ghwèrié rhe,
Aleluya oghwerpìe oma rhiè Umogun,

15   R'omw' Irherèn,
Do otọre Okpè o;
Erhi oke ona ghwọghwu aye o,
Na yi j’uvbevru ona vbo.

Otu ame re rie ob' ada,
Re rhon ìmro ada,
'Me rha ta r’are;
Aleluya r'ørhere,
Ishọshi ame harié roro,
Orho ghwèrié rhe,

20 Line No.

25   Aleluya oghwerpìe oma rhiè umogun,
R'omw' Irherèn,
Do otọre Okpè;

A1 - 175
Erhi ọke ọna ghwọghwu aye o,
Na yi j’ uruemru ọna vbo.

30
Otu ame re rie ob’ ada,
Re rhon ẹmọro ada,
‘Me rha ta r’are,
Aya iwe ri Amereka,
Naya n’otu ri vbo rie,

35
Døre, døre, døre, døre,
Kadaga kodogo,
Kodogo kadaga,
Belebo, shewere,
Vb’ Aleluya o r’iyibo e rhua rhe,

40
Is ‘oji mw’ orheren ob’ inọko?

**HALLELUYAH**

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.
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.

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.

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

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,

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

Does it possess the priests abroad?

E, ọke ose ighwoghwo,
Ọke ọkia vbọ n'erhomo,
Erhomo ọr' Aleluya,
Oj 'ame nya 'vu otọre Okpẹ-ẹ;

A1 - 178
E, ọke ose ighwoghwo,
Ọke ọkia vbọ n'èrhomo,
Èrhomo or' Aleluya,
Oj 'ame nya 'vu otòre Okpẹ-ẹ.

Aleluya r’orhere,

Aleluya osim’ ihworho;
Udogun orho ghwoọọ otòriẹ,
Orho kpe ọden kpe unye-e;
Ame rha ghwoọọ otòriẹ,
Orho kpe ọden kpe unye-e.

Akpa r’ ukpolo nya ye,
Nene o, ukpolo ‘vbo vẹrẹ-en;
Akpa r’otuẹro nya ye,
Ikẹro ivbe hwe rhie-e;
Ere fu ivisiọ enya re,

Ivisiọ ivbe hwe muo rẹ ọ;
Ere fu ivi sio enya re,
Ivisiọ ivbe hwe muo rẹ ọ;
‘Tu ra ghwoọọ emo enyare,
T’ ọkẹna ayi vbe vbiẹ-ẹ ọ;
HALLELUJAH PRAYERS

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,

A1 - 180
At dawn, they pray,
The prayer activities of Hallelujah,
Disturb our movements in Okpeland.

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

No. 69 UHU ORODJE OKPẸ, MEBITAGHAN (ESEZI II)
Gabrel Peru Ẹdẹyiọmeta and Egbọtọ Isiniọ
Emro: Ọna Orodje Okpẹ ́rho hu ru,
Ijoro yi,
Ọye Egbọtọ i siniọ,
Asa ma suo inyena na;
Are ‘kerhọ obo r’egbọtọ isiniọ,
Ena suọ inyena na;
Ọna ijoro, ami vbori,
Ame ‘avbię jiri ne.

Orodje Okpę r’ohuru na,
Ọga Okpę omamọ,
Ọda r’ame omamọ,
Gebrẹl Peru,
Y’ose egbọọ i sinio rhe aran,

Ma so ijoro;
Kpare ijoro na rọ,
We j’ udu bru-o-o,
Aha ijoro jiri ne.

Ekpare: Imebitaghan r’ Orodje ame,
Oghine hu ne,

E, emru ọdoro;
Etęgo ana vię ye te?

Ekparha: Ovbo ekete ana sai vię te rę,
Solo: Ghwu s’etęgo ana vię ye te?
Ederę emo Okpę ena gba,

Ghwọọ Orodje,
Arha mẹrẹ-ẹ,

A1 - 183
Etarho: Oji hu-u,
Ehwe: E!
Etarho: Oje 'avbię,
30 Ehwe: E, emru ọdoro.

Emie: 'Mru enana r’a otọre na o,
Ghwu ne ghwa ohwahwa,
I r’oserhe ibiamo esa,
I se dęgo ọnọghwię 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 Edęre emo Okpę ena gba,
Ghwołọ Orodje,
Arha mere-e,
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 vi ibieson wu romo.

50  Ekele:  ‘Dę wu ne rie ibada,  
Ehwe:  E, aghwoọ Orodje,  
     Vbarha mere-ẹ;
Ekele:  Vbędẹ rẹ Oba Aka ọnorhio,  
Ehwe:  E (ado), vba ghwọọ Orodje,  
55  Vb’arha mere-ẹ.

Ekele:  ‘ki ekpako re na gba,  
Ehwe:  E, aghwoọ Orodje,  
     Vbarha mere-ẹ o;
Ekele:  Wu t’ obo ofisi,  
60  Ehwe:  E, aghwoọ Orodje,  
     Vba rha mere-ẹ.

Ekele:  Wu t’ egodo Umueya,  
Ehwe:  E, aghwoọ Orodje,
Vba rha mẹrẹ-ẹ ọ;

65  Ekele:  Wu t’ egodo Orodje,
   Ehwe:  E, wa nekpẹ Orodje,
          Wo vba mẹrẹ-ẹ.
   Ekele:  Iviki ose i Biokoro,
   Ehwe:  E, wa rha viẹ-ẹ,

70  Viẹ ibiesuọn wu romo.

Emie:  Ọnana rọha otọre na o,
       Ne ghwa ohwahwa;
       I r’ ose rhe ibiamo esa o,
       E ne dego ọnọ ghwịẹ?

Line No.

75  Efro:  I Mebitaghan re Orodje ame,
   Ehwe:  Oghine hu ne,
          E, emru ọdoro;
          E tẹgo ana viẹ yi te?
          Ghwu se tẹgo ana viẹ yi te?

80  Edẹ rẹ emo Okpẹ ena gba,
   Ghwọọ Orodje,
   A rha mẹrẹ-ẹ ọ,
   E, e, emru ọdoro.
Ekele: Itu re rie idumu i Bagi,

85  Ehwe: E, ari t' obora,
      Nya ye dje 'mọ Okpẹ;
Ekele: Uhu orho riẹ aghwa-a,
Ehwe: I Biokoro,
      E gba vi ẹ ibiesọn wu romo.

90  Ekele: Ke wu ne rie ibada o,
Ehwe: E, aghwọọ Orodje,
      Wo vba mẹrẹ-ẹ o;
Ekele: Ẹdẹ wu ne rie Aka o,
Ehwe: E, vba ghwọọ Orodje,
95    Vba rha mẹrẹ-ẹ.

Ekele: Kere Oba Aka ọno riọ,
Ehwe: E, wa ghwọọ Orodje,
      Wo rha mẹrẹ-ẹ o;
Ekele: Kere wu t' obo ọfisi o,
100  Ehwe: Vba ghwọọ Orodje,
      Vba rha mẹrẹ-ẹ.

Ekele: Wu t' egodo Umueya,
THE DEATH OF THE ORODJE OF OKPẸ, MEBITAGHAN (ESEZI II)

Gabrel Peru Edeyiometa and Egbọtọ Isiniọ

Speech: This is the late Orodje of Okpẹ,
His song,
Is what Egbọtọ Isiniọ,
Are about to perform today;
Listen to what Egbọtọ Isiniọ,
Will sing today;
This is our song,
We've been in it [performance] for long.

This Orodje of Okpẹ who just passed on,
Served Okpẹ a lot,
His death is very painful to us;
It's Gabrel Peru,
Who invited Egbọtọ Isiniọ here,
To sing songs;

15
Begin the song,
Be not afraid,
We've been in it for long.

Solo: Mebitaghan, our king,
Is really dead,

20
Oh, it's serious;
How long can we mourn him?

Interjection: There's no end to this mourning;
Solo: I say, how long can we mourn him?
The day Okpe sons and daughters will assemble,

25
Look for the king,
And not find him;

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

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?

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,
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.
Solo: The day you’d go to Ibada,
Response: Oh, the king would be sought,
And not be found;

Solo: The day the Oba of Benin would visit,
Response: Oh, the king would be sought,
And not be found.

Solo: When the elders would assemble,
Response: Oh, the king would be sought,
And not be found;
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;
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,
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?

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?

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,
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,
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,
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;

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,
Mourn only a little and stop.
No. 69 AME OGBEVA
Erhio, Enakobonẹ,
Ame ọgbeva ṣọka erin,
Enakobonẹ wu vbei rhe-e.

TWICE IN THE RAIN
Opression, Enakobonẹ,
Twice in the rain causes cold;
Enakobonẹ you do not know.


No. 70 OTU RE GBA RE, JORO ORODJE
[LIJULİOSI RHE IDINİGO] Gabrel Peru Ẹdeyiọmeta

Ẹmọ: Ame egbọtọ isiniọ,
Ye rhe eketaran,
Ma ha ijoro so Ljuliọsi inyenana;
Uruemu r’oruru,
R’ orhomurun,
R’ ọphiọn re,
Ono se i sun Okpẹ,
Me kpare ijoro na rhọ,
Igoru.

10 Ẹkpere: Ughe, ughe,
'Gbọtọ isinị ero afi ne,
Ehwe: Eyeghę yeghę o,
Usekpe omwu orhan o;
Ẹtarho: Ono sun Urhobo ephian toto.

15 Ẹkpere: Otụ re gba re, vbare gba keriọ, 
Qye ikun Orodje,
N’ọye ame ingbe,
Ehwe: Are dabo keriọ ye;
Ẹkpere: Ijuliọsi rẹ orhẹ Orodje,

20 Ehwe: Aye wanva n’ imizu rephan,
Mizu rephan n’ ọmịmịọ o.
Ẹkpere: Ijuliọsi ro ọrẹn re,
Ehwe: Ona n’ eghware vbe n’ọyi oseri,

Line No.  

25 Ẹkpere: Otu ekpako erha kpare unu, 
Ehwe: Qy’ Idinigo nọye aye ha re,
Idinigo ọnọ re Orodje.

A1 - 195
Ẹkpare: Ijuliosi ro ọrẹn re,

Ehwe: Vb’ọna n’ obo Eko n’ọye ọye ọnyanre,

30 Ọne iyẹren ri Gowonì o;

Ěkpare: Igowonì ọrhọ kpare unu,

Ehwe: Qy’ Idinigo vbe r’ọye ọhare,
     Idinigo ọnọ re Orodje (ọna).

Ehwe: N’otọre Urhobo vbe n’ọye ọrhere,
     Ọnẹ iyẹren rẹ otu ekpako;

Ẹkpare: Otu ekpako erha kpare unu,

Ehwe: Vb’ ọna n’ ẹrhomo vbe r’aye nere,

Ẹkpare: Obore wu mevi rẹ Idinigo,

40 Ya re Orodje,
     Adane Okpe gbe biko,

Ehwe: E bẹmẹdẹ ri bẹmẹdẹ,
     Aghene ukperi ovbo rho kpare-e.

Emie: Edele, de oseghwune,

45 Amae wia-a,
     Me vb’iroro so.

Ẹkpare: Otu re gba re, vb’ are gba kerhọ,
Ọye ikun Orodje,
N'ọy' ame ine ọgbẹ,

50 Ehwe: Are dabo kerho ye;
Ẹkpere: Ijuliọsi rẹ ọrhe Orodje,
Ehwe: Aye wanva n' imizu repban,
Mizu repban n' ọmięmié o.

Line No. Ẹkpere: Ijuliọsi ro vẹrẹn re,
55 Ehwe: Ọna n' eghware vbe n'oyi ose ri,
Idinigo onọ re Orodje;
Ẹkpere: Otu ekpako erha kpare unu,
Ehwe: Ọy' Idinigo noye aye ha re,
Idinigo onọ re Orodje.

60 Ẹkpere: Ijuliọsi ro vẹrẹn re,
Ehwe: Vb'ọna n' obo Eko noye ọye ọnyanre,
Ọn' iyẹrẹn ri Gwọnọ ọ;
Ẹkpere: Igwọnọ ọrhọ kpare unu,
Ehwe: Ọy' Idinigo vbe r'ọye ọhare,
65 Idinigo onọ re Orodje.

Ẹkpere: Ijuliọsi ro vẹrẹn re,
Ehwe:  N’ otôre Okpê vbe noye ọrhere,
Ọnê lyêren rê otu ekpako;
Ekpare:  Otu ekpako erha kpare unu,

70  Ehwe:  Vb’ ọna n’ ẹrhomo vbe r’aye nêre,
Ekpare:  Obore wu mevi r’ Idinigo,
           Ya re Orodje,
           Adane Okpê gbe biko,
Ehwe:  E bêmêde ri bêmêde,

75  Aghene ukperi ovbo rho kp’ are-e.

Emie:  Ghene ukperi ovbo rho kp’ are-e,
       Aghene, ukperi ovbo rho kp’ are-e,
Efro:  E bêmêde ri bêmêde,
Ehwe:  (A)ghene ukperi ovbo rho kp’ are-e;

80  Ekele:  E, evb’ ekpako evba n’ ẹrhomo
Ehwe:  E bêmêde ri bêmêde,
       (A)ghene ukperi ovborho kp’ are-e;
Ekele:  E, vb’ ẹghwa emêsê evba rha n’ ẹrhomo
Ehwe:  E bêmêde ri bêmêde,
       (A)ghene ukperi ovbo rho kp’ are-e;
Ekele:  Okpê Unioni evba rha n’ ẹrhomo,
Ehwe:  E bêmêde ri bêmêde,
(A)ghene ukperi ovbo rho kp' are-e;
Ekele: E, vb’ ekakuro evba rha n’ ěrhomo,
90 Ehwe: E běmědě ri běmědě,
(A)ghene ukperi ovbo rho kp’ are-e;
Emie: Běmědě ri běmědě,
‘Ghene ukperi ovbo rho kp’ are-e;
Ekele: Okpę Unioni evba rha n’ ěrhomo,
95 Ehwe: E běmědě ri běmědě,
‘Ghene ukperi ovbo rho kp’ are-e.

ASSEMBLY, SONG OF THE KING

[JULIUS AND DIMINGO] Gabrel Peru Ėdeyiọmata

Speech: We’re the Egbọtọ Isiniq,
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 Okpę,
I begin the song;
It is Igoru.
10 Solo: Entertainment, entertainment, Egbọọ Isioni 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,
Response: Listen to it attentively;
Solo: Julius and the king,
Response: Are brothers of same mother, Brothers in sweet harmony.

20 Solo: Then Julius arose, Response: And called an assembly together, Presenting Dimingo to be king,
Solo: The elders raised their voices and said, ‘He, Dimingo, is accepted, Dimingo will be sworn king’.
Solo: Julius again arose,
Response: And travelled to Lagos,

30  He reported to Gowon;

Solo: Gowon lifted his voice saying,

Response: He accepts Dimingo;

Dimingo will become (this) king.

Solo: Julius arose,

35  Response: Returned to Urhobo land,

And reported to the elders [of Okpe];

Solo: The elders in a loud voice,

Said the following prayer:

As you stood for Dimingo,

40  To become king,

Adane-Okpe, please,

From everlasting to everlasting,

Let not criticism ruin you.

R-solo: Great, It has begun,

45  Not by hard work,

But singing with wisdom.

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;
Solo: The elders in a loud voice,
70 Response: Said the following prayer:
Solo: As you stood for Dimingo,
To become king,
Adane-Okpẹ, please,
Response: From everlasting to everlasting,
75 That criticism cannot ruin you.
R-solo: That criticism cannot ruin you,
That criticism cannot ruin you;
Call: From everlasting to everlasting,
Response: That criticism cannot ruin you;
80 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 Okpẹ Union prayed,
Response: From everlasting to everlasting,
That criticism cannot ruin you;
Solo: Yea, the chiefs prayed,

90 Response: From everlasting to everlasting,
That criticism cannot ruin you;

R-solo: From everlasting to everlasting,
That criticism cannot ruin you;
Solo: The Okpẹ Union prayed,

95 Response: From everlasting to everlasting,
That criticism cannot ruin you;

No. 71 ỌKAKURO ẸDIWINI AYOMANỌ RHẸ ORODJE

Gabriel Peru Ẹdeyiometa and Egbọtọ Isiniọ

Emro: Ame Egbọtọ Isiniọ,
Ye rhe eketaran,
Ma h’ ijoro so Ẹdiwinin ọmọ Ayomanọ;
Uruemru orhorhomu,

5 Ovbo kpahen Orodje;
Ọh’ oma rie oto re riẹn omamọ;
Are gba kerhọ ijoro yì.

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

10 Ehwe: Eyẹghẹ, yeğhẹ,
Usekpe omwu orhan o.

Ekpare: Ekperi ne,
Idọlo i Naijiria,
Ote r’ ame obọ ne,
Aghọghọ,
Obo r’ irhomuru o,
Osomo t’ ame obọ.

Emie: Edele, e, vb’ oseghwu ne,
Vb’ ason rhẹ uvo,
Enya mẹrẹ oma-a o.

Ekpare: E, ekperi ne,
Ehwe: Idọlo i Naijiria,
Ote r’ ame obọ ne,
Aghọghọ,
Obo r’ irhomuru o,
Osomo t’ ame obọ.

Emie: Edele, de vbo seghwu ne,
Amai wia-an,
Me vbo iroro so.

Ekpare: E, ekperi ne,
Ehwe:  Idọlọ i Naijiria,
Oteri ame obọ ne,
Aghọghọ,
Obo ri rhomurun,
35 Osomo t’ ame obọ.

Ẹkpare:  Èdịnị ọmọ Ayomano,
Ehwe:  È, èkpékpe múme ame na kpémmè, 
Userhumu wa ye Orodje;

Ẹkpare:  Èdịnị are a mɛ̀rɛ na,
40 Ehwe:  Ôye Urahịpêlê vbe n’ōye orhirhị, 
Erhụmụ Okpụ nọye ọghwọlọ;

Ẹkpare:  Orodje ọsị mo ri’ ekete, 
Ehwe:  È, vb’ ọrh’ ọye ne ghwa usun, 
Erhụmụ Okpụ nọye ọghwọlọ;

45 Ẹkpare:  Orodje ọsị ma djẹ iro, 
Uvu ọghwa ye, 
Ehwe:  (Ado,) È, vb’ ọrh’ ọye ne ghwa usun, 
Erhụmụ Okpụ nọye ọghwọlọ

Ẹkpare:  Oye emẹsẹ ri gberi rie, 
50 Ehwe:  Ovbọ rhọ karo rh’ aye-e,
Erhumu Okpe noye oghwole;
Ekpare: Oye imizu ri gberi rie,
Ehwe: Ovbọ rhọ karọ rh’ aye-e,
Erhumu Okpe noye oghwole;
55 Ekpare: Oke orho se n’ọsa o,
Ehwe: E, ọke orhọ ke n’orie,
Ekpare: Otu ezeko na nọ ame,
Ehwe: Ghwu s’idiokpo vbe ame eruę o;
Ekpare: Unu r’oghwọlo erhumu,
60 Ehwe: Ghwu n’erhumu ọravbo ọmẹrę o.

Efro: Edele se vb’ oseghwune,
Vb’ason rhę uvo,
Enya mẹrę oma-a o.

Ekpare: Ediwini ọmọ Ayomanọ,
65 Ehwe: E, ẹkpẹkpemegẹ amẹ na kẹpmẹ,
Userhumu wa ye Orodje;
Ekpare: Ediwini are a mẹrę na,
Ehwe: Oye Urhiapelę vbe noyę orhirịę,
Erhumu Okpe noye oghwole;
70 Ekpare: Orodje ọsa mo ri’ ekete,
Ehwe: E, vb’ ọrh’ ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọọ;

Ẹkpare: Orodje ọsa ma djẹ iroro, Uvu oghwa ye,

75 Ehwe: (Ado,) E, vb’ ọrh’ ọye ne ghwa usun, Erhumu Okpẹ nọye ọghwọọ.

Ẹkpare: Ọye emẹse ri gberi rie,

Ehwe: Ọvbo rọ karo rh’ aye-e, Erhumu Okpẹ nọye ọghwọọ;

80 Ehwe: Ọvbo rọ karo rh’ aye, Erhumu Okpẹ nọye ọghwọọ;

Ẹkpare: Oke orho se no sa o,

Ehwe: E, ọke orho ke n’orie,

85 Ehwe: Otu ezeko na nọ ame,

Ẹkpare: Unu r’oghwọọ erhumu o,

Ehwe: Ghwu ne erhumu ọravbọ ọmọrẹ o.

CHIEF EDWIN AYOMANỌ AND THE KING
Gabriel Peru Ẹdeyiọmeta and Egbọtọ Isiniọ

Speech: We’re Egbọtọ Isiniọ,
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.

Solo: Entertainment, entertainment,
    Egbọọ Isinio has come out;
10   Gently, gently,
    The snail climbs the tree.
Solo: We’ve raised alarm,
Response: That Nigeria’s money,
Has got to our hands;
15   It is joyful,
    More precious things,
    Would soon get to our hands.
R-solo: Great, yea, it has begun,
      Night and day,
20   Never come to meet.
Solo: We’ve raised alarm,
Response: That Nigeria’s money,  
Has got to our hands;  
It is joyful,  
25 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] Ayomanô,  
Response: Yes, we shall always thank him,  
For the assistance you give the Orodje;  
Solo: This Edwin you see,
Response: Lives at Ughae (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;

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,
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;

Solo: At night, he comes,
Response: Yea, at dawn, he returns home,
Solo: Some people began to ask us,
Response: ‘What are you doing’?
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] Ayomanọ,

65 Response: Yes, we shall always thank him,
        For the assistance you give the Orodje;
Solo: This Edwin you see,
Response: Lives at Urhiapétrẹ (Sapele),
        He wants the progress of Okpọ;

70 Solo: Whenever the King travels,
Response: Yea, he’s just in his company,
        He wants the progress of Okpọ;
Solo: The king wants to draw a plan,
        In his palace,
Response: Yea, he’s just in his company,
        He wants the progress of Okpọ.

Solo: His wives,
Response: He no longer remembers,
        He wants the progress of Okpọ;
80 Solo: His relations,
Response: He no longer remembers,
         He wants the progress of Okpê;
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
Ekpare: Ar’i romo, obo r’ukêro òvbò mërê,
        Osolobroghwê òvbò ma’e-e;
        E, ar’i romo, obo r’ukêro òvbò mërê,
        ‘Solobrughwê òvbò ma’e-e.

5 Emie: Ame emwegbe igoru ame r’ami ne gbe,
        Nighe, otu igberadja n’aye a dj’ame eghrên;
Ehwe: Ari romo, obo r’ukêro òvbò mërê,
        Solobrughwê òvbò ma’e-e;
Efro: Ame emwegbe igoru ame r’ami ne gbe o,
E, otu igberadja n’aye adj’ame eghren;

Ehwe: Ari romo, obo r’ukêro ọvbọ mẹrẹ o,
‘Solobrughwẹ ọvbọ ma’e-e.

Ekpare: Ar’i romo, obo r’ ukêro ọvbọ mẹrẹ o,
Ogani: (Ebemede ri bemeded, ame yi vb’ijoro),

Solobrughwẹ ọvbọ ma’e-e;
(mọ na i rhonri Urhobo ughẹ o),
Ari romo, obor’ ukêro ọvbọ mẹrẹ o;
‘Solobrughwẹ ọvbọ ma’e-e.

Efro: Ame em’ Okpẹ ame egbe igoru,

Otu igberadja are ne bru ame urhe;

Ehwe: Ari romo, obo r’ ukêro ọvbọ mẹrẹ o;
‘Solobrughwẹ ọvbọ 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.

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.

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.

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.

Call: We, the Okpe 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
Ghwu s’ edêdami adam ‘emru,
Ame na dam ‘Igoru,
Ègbukpe ọnana o,
Ododo ro ri udje,

WE TRY THINGS OUT
I say, we keep trying things out,
So shall we try Igoru performance,
This year;
The flower that goes on a procession,

5

The flower that goes on a procession,
Does not get lost in the procession.

No. 74 ORHERHE RI SE ODIN
Èkpere: E, ghu orherhe ri s’ odin,
Odê igoru em’ lêddo;
Imebe se n’ are amerhê o?
Ukpe orho t’otôre ne vbo,

5

Onyobru o ughe na,
Èghwemese re ri’ eyi do,
Ehwe: Vb' ayi nya j' eyi vbo ne;
Ẹkpare: 'Mẹse re rie 'hware ebro,
Ehwe: Aye nya j’ehwari vbo;
10 Ẹkpare: 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

Solo: Yea, I say cricket doesn't fall odd [quently],
This is the name of Jęddo’s Igoru;
Members, are you asleep?
A new year has begun,
5 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 Q' VASA

Ẹkpare: Otu re gbe igoru irhe bunpha ne o,
Ubeku o, e noye soriṣe ami erhe ziken o;
E, nighe ubgenu r'ami mevi r'ami erhe nughe are o,
E, uchekete r'ari ne gbe te,

5  Q'e na;
Ami e Meřeje ri vb' igoru o,
E, owọ ro ri'odo,
N'odo rhe-e;
E, uchekete r' ọren ọrhọ vasa o,

10  N'avbara ọren ọhavbo.

Efro: Inen' inene,
Oɗe vboré Ikọbòtĩ o,
Ame so r'are o.

Ẹkpare: E, otu re gbe igoru irhe bunpha ne o,

15  E, noye soriṣe ami rhe ziken,
Ehwe: E (o'ena);
Ẹkpare: Ami mevi ubgenu r'ami e nughe are o,
Uchekete ari ne gbe te,

Ehwe: E;

A1 - 218
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.

See,
We, of Mereje, own this Igoru,
Yea, the canoe that rowed to the River depth,
Never returned;
Where the sun rises,
It does not leave [set] there.
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.

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.

No. 76  

EHỌ 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 godness,
When the dry season comes,
When the dry season comes,
The stream godness returns to its abode.

No. 77  **OFI QR'UKOKO NE**

Egbe igberadja na fi qr'ukoko ne,
Arire phopho akpọ 'i fughwẹ
Are emọ na o, ari vbe rhe-e;
Egb' igberadja na fi qr'ikitibẹ ne,

Arire phopho akpọ 'i fughwẹ,
Are emọ na o, ari vbe rhe-e.

Otu agbado irhe bru ise,
N' is' ọrana nọye ami ne bruo,
Otu agbado irhe bru ise,

N' is'ọrana nọye ami ne bruo,
Areọọ ọmọ rhe ro yọrọ ọmọ k' ohwo,
Ọmọ de ghwu nu o, ọyor' ọmọ ko kpo;
Iboma irie ne, Arire oji ha igberadja, 'Rire,
Egb’ igberadja na fi ọr’ukoko ne,
Arire phoph’ akpọ ‘i fughwẹ,
Are emo na o, ari vbe rhe-e;
Egb’ igberadja na fi ọr’ikitibẹ ne,
Arire phoph’ akpọ ‘i fughwẹ,
Are emo na o, ari vbe rhe-e.

Otu agbado irhe bru isẹ,
N’ is’ ọrana nọy’ ami ne bruo,
Otu agbado irhe bru isẹ,
N’ is’ orana nọy’ ami ne bruo,
Arey’ omọ rhe rọ yọr’omọ k’ ohwo,
Omọ de ghwu nu o, ọyor’ omọ ko kpo;
Iboma irie ne, Arire ọji ‘a igberadja, ‘Rire,

Egb’ igberadja na fi ọr’ukoko ne,
Arire phoph’ akpọ ‘i fughwẹ,
Are emo 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,
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.

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,

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.

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

No. 78  IBOMA IHIN IKEJA
Ekpare:  Ukpe ri Pita okel' ohuan,
         Ibom' irhe hin Ikeja;
Ehwe:    E, emru me o, no mana orhirhie.

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
Ekpare:  E, vb' ar' imeba re gbare,
S' ari rh' odé o re se Onanuvi,
Ọnanuvi n' ọdjeyakpo;
Ahwobisi ro kpe 'rhan,
Vbe bẹmèdè 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,
Wo sa bu l' ami meba n' Eko.

Ekpare: Emi Jeddo re gbare,
Ehwe: S' ari rh' odé o re se Ọnanuvi,
Ọnanuvi n' ọdjeyakpo;
Ekpare: Ahwobisi ro kpe 'rhan,
15 Ehwe: Vbe bẹmèdè ovbo kp' uwara-a,
E, ọvbọ h' uwara b' oma;
Ekpare: 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.

Ekpare: E, ọdẹ o, e vb' ame ọdopha,
YOU CAN'T SEND US PACKING

Solo: 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;
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 Ṙnanuvi?
         Ṙnanuvi, 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.

Solo: Yea, too much water,
Doesn’t kill little fish,
Members who are gathered;

Solo: The Jeddo assembly,
Response: Do you know Ṙnanuvi?
Ọnanuvi, 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**

Ọbẹrokpa orho n’ifi,
Om’ ọrhọ lọhie vb’ ino wen’ aye,
Onyakpo ovbo wen’ oma-a;
Ame ta r’ Qtibekpe gbe j’ ehwari vbo,
Aghene ọgy’ ọteren,
Irie oma ye kako ne,
Lel’ usun ilelivbeghwru,
Vru rh’ ikebi,
O’rhi ọmho ame-e.

**STOP HAVING AFFAIRS WITH MEN**

If an oil palm farmer examines his ropes,
And they're weak, he changes them;
But human beings don't change body parts.
We counselled Otibekpe 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  EDÈ MI NE VBIÈ ÔMỌ
Ekpare:  Èdère mi ne vbiè ômọ,
Ehwe:  E,
Ekpare:  Èdè re mi ne vbiè ômọ,
Ehwe:  E,
5  Omẹmẹ ọvo ye ọ ri ọh' ọdẹ,
Mi ne se ômọ ọmẹ,
E, ômọ ọmẹ aghwanritoma,
Amwa e Mereje ọ,
Ikun akpọ ovbo je gbe-e.

Line No.

10  Èkpere:  Èmọ awasa izu ômọ vbiè re ọ,
Tena tena olori 'paya ọ,

A1 - 229
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,

I alone know the name,
I'll give to my child,
Look, my child is ‘Be full of wisdom’,
Merreje community,
Experiences are unpleasant to narrate.

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',
Mëreje community,
Experiences are unpleasant to narrate.

No. 82  Ember OTU ISHOSHI  
Amukeye Okodidę

Emro r’ itu ishọshi e tare,
Oghini sẹ ne,
Ohworho ro k’obaro, ọmọ k’erhumọ o;
Ọna omizu mẹ,
Ro teti mẹ bi,
Ọro ghwẹri ọma ru mẹ.

Omizu ọnanar,
N’oyarhe ro re ọwan,
Qy’ ọvo n’aramoghwa,
10 R’ onyom ọwan;

A1 - 231
THE PROPHECY OF THE CHURCH

Amukeye Okodidę

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.

This brother,
Is but a floor worm that sucks one's blood,
He is also a rat,
That bites one;
After biting,
It blows to cool the spot.

I’m afraid of this brother,
Please, rather than oppress me,
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 ovbromọ ne o;
E, awan irhe ri-ekete,

Awan irhe tughe erhu,
Ọr’ Abada ovbo mara-a;
Abada orho ri-ekete,
Ọrhọ, mẹrẹ orọ da ri’ urhomu 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.

RHURHU UBIOBIOMUO
E, Ibobori, rhurh’ ubiobiomuo,
Rh’ ekpeti;
E, wo rha ghwọọ ne gi rhie yi,
Ne wo ta,
Ozighe na orho hwe r’ ame.

Amẹrẹ ephan Ibobori,
Ibiamo irhirin,
Ọmase ọmẹrẹ ephan,
Edẹ ye orho gba,
N’ọmase ovbié.

Ẹgbukpe esa,
Ọye ame’ephan Ibobori,
Izu Ibobori ọkomiẹ aro ne o,
Ọna n’ọrhere er’ ayi se ri,

I kugbe ọbo-epha o.
Ọna n’épha r’ aye bọ re,
Ibobori a n’ọya ọsaa rẹ o,
Aghene ọye ọhomo,
No b’odjuwu rhe,

Ubiobiomu okpe rie oma hu o
Abo rẹ awan evbo,
‘Ghene ọye ovbo yi-i,
Ọra na oji ọye rhi akpọ-ọ.

Orhere ọrhọ kpare unu,
‘Rho se Ibobori.
Wu rhe burhun abo kugbe aghwẹ,
Wo rhe, aye na ha,
E, Ibobori ọrhọ kpare unu,
Ubiobiomu are ame’ẹ na,
30 Ovbo ekete r’ oba.
Aghene ọnọye na,
Oba ekete-e,
Se ọye ọrhọ rhe akpọ
S’ọmo ‘no ru riẹn re?

35 Orho rhi omaran,
Agba yẹ ye ọvrẹn,
Ọna nẹ ẹbi ọvrẹn ohu,
Iyi se r’ Ibobori o,
Ibobori ọrọ otori ne,

40 Otu re gba avbaran,
Aye irhe kumie eche,
Aghene ‘odidi uj’ amwa eni,’
Orho mi rien ta ghene ọye ọrhọ akpọ-ọ.

A kpa ri fughwẹ,

45 Odẹ ọmọ oragha o,
Egbegbe rhọriẹ o,
Ọran odẹ ọmọ Akikọn;
Aye rha wọ Ibobori,
Firhọ avbaran.

A1 - 236
E, adjasa oje gba-a,
Ọvuru orho ni oma ye,
Orho ni oma Ibobori,
E si ọye rhi ọvuru ọnana,
Ọmo oro fo ọvuru?

Ephan ni bio mi rie o,
Ọvuru na orho zẹ rie o,
Akpo Ibobori nẹ okporon edi o,
Ibobori osemerhen ukpe,
N’ ororo akpo,
E, n’ izede uhu ororo mẹrẹ,
Ọna nẹ ekete rẹ ọnya rẹ uhi eso, e.

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

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

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

This is what the oracle found:
Ibobori said he wouldn't come,
He said he is a leper,
From heaven,
20   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.

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

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),

The crowd there,
Burst into laughter,
And remarked: terrific, community is an elephant,
No wonder he said he wouldn’t come to this world.

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.

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?

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,

He then thought of death,
This is what led him to robbery.

No. 85  TI EWUN NU OMA
E, oma rọ merhe Abada,
Abada ọrhọ ta ẹmro ohu,
Avbaran ẹdije,
Aghene erhe gbe Igoru bẹn,

Ghene n’ agha Ohworho,

Y’ana ọrọn (ya na mọrọn).

Abada, gba herhẹ ame,

Emọ Onyeke,

Ibru ruo vba ne,

Wu rha ha Owhorho roro Igoru,

Ru we gbe,

Ru we ku i shẹti rhow,

E, Owhorho ọghwọlọ erana-a,

Abada, ti ewun nu oma,

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,

It's Ohworho broom,

That we shall prepare [hold],

Abada, now wait for us,

The sons and daughters of Onyeke,
Have come to meet you;

If you think that *Ohworho* is Igoru,

Which you dance,

While wearing a shirt,

Yea, *Ohworho* doesn't want that,

Abada, pull off your shirt,

And dance *Ohworho*.

**No. 86**

**ỌTAN**

Ẹkpare:  E, ọtan, ọtan ọrhọ rhọmọ urhiọke,

Rhie ẹro eva ya mẹrẹ egbọlo [ọgbeva].

Efro:  Igoru obọ ame vberẹ ame egbe,

Isisi Odibo ọrhọ ro ukọ rohọye.

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Ehwe:  Ọtan, ọtan ọrhọ rhọmọ urhiọke,

Rhie ẹro eva ya mẹrẹ egbọlo

Efro:  Igoru obọ ame vberẹ ame egbe,

Isisi Odibo ọrhọ ro ukọ rohọye.

Ehwe:  Ọtan, ọtan ọrhọ rhọmọ urhiọke,

Rhie ẹro eva ya mẹrẹ egbọlo.

**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.

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,
Opened its two eyes and saw bullets.

No. 87 OTU EGBOTQ
E, are otu egbotọ,
Omafuvbe nọye are havbọ;
Ame na suọ otu igberadja,
Are egbotọ n’are irhe ghwaren;
Ọmọ ro rhe urhi,
Vb’omọ ran, ọvbọrhọ sua urhi-i;
Ofurhierharen,
Ọvbọrhọ ha obọ mọrọ erhedi-i.

YOUNG LADIES
Yea, young ladies,
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 qji rhon er’oma.
   One who is indirectly spoken of [referred to] hears of him/herself.

2. Ẹkpęn rh’Eni esimi ọdo, ughẹghẹn
   It is stupidity for the lion to contend growth [or size] with the Elephant

3. Ijọpha rhẹ ọro vbo rie vbe rhi ẹdẹre-e,
   Mortgage and the mortgagor are never equal

4. Ọrọ fa Emechẹ rẹh ọno fa yi rie.
   He who brings a disabled person will take him/her home

5. Ibi Afen otore ogi kporo, Ikelike ọro 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 hẹrhẹ Urhie?

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Who builds a fence against the river?

9. *Inehweri ovbo mwè unu-u.*
   Love portion does not seal the mouth

Song 13 [page A1 – 24]

10. *Aramoghwa ro jiri oto re, ovbo gberhi en urhomu ologbo*
    The rat that lives long, cracks the head of the cat

11. *Unu ohu eghwede odumè ovbo dumè 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. *Ogba ro ti oso ogbo ha emru herhi e*
    Let the great rain maker place containers to gather it

13. *Ododo ro rie udje ovbo vr’ udje-e*
    The flower doesn't get missing in a procession

Song 25 [page A1 – 39]

14. *Ulele ugo ovbo j’ ugo tè-e*
    The eagle's feather keeps it ever fresh

15. *Me are iroro ri omọ ọrilẹle ono ru r’ izie?*
    What do you think a chick can offer its mother hen?

16. *Ovvere owọ orh’ ọsọso owọ erhi ẹdẹre-e*
    Half of a canoe and a whole canoe are never equal.
Song 32 [page A1 – 52]
17. Uvo yo ro bru orhiën ame
   It’s the sun that gives verdict to the water
   The butterfly briefly sharpens [knife], but never cuts.

Song 48 [page A1 – 82]
19. Ọnanughe osi h’iṣọn hi ne,
   Ọnanughe has stepped on excreta,
20. Otu igberadja inyer en hwr ọfughw ẹne,
   The sex workers lived wastefully,
21. E, idam’ Ijddo inyer ẹn 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. Ìti ayí Waka onyer en vreñ hine o,
   One like Waka has lived prosperously,
24. Ewhiwhiwi ọgọrọ, ọr’ọgọrọ oghwe
   Amid envy, the raffia palm yields its wine,
25. Ekke ọmọ olu ko vb’ọra olu ko ọdua yo,
   Amid destruction, the plantain sucker grows,
26. Ọrilele ọṣọrọ ọkọtọ hin,
   Yea, the fowl ate excreta,
27. Ọka ọdjebu ogberhaghga, 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 *Egodì* [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 doe 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 omear* [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 ukeroro ovwo mere, Osolobrughwe 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. *Osolobughwe omere ukon afen* [song 81, line 12, page A1 – 148]
   God sees the back of the bird