

Ìwontúnwònsì: Deconstructing Cognomen of Money Obsession in Ìjẹ̀bú Oríkì

TABI-AGORO Ayobami Mistura,
Ph.D.
Department of Yorùbá Studies, Tai
Solarin University of Education,
Ìjagun, Ògùn State.
ayobamimistura2020@gmail.com
+234 803 389 4332

Abstract

One of the ways through which Africans exhibit the quality of their past heroes and heroines is panegyric called *oríkì* in Yorùbá. *Oríkì* is a lineage or praise poem that harbours the history, qualities and characters that becomes the habit of a lineage. While positivity in *oríkì* is celebrated, the bearers of *oríkì* also pick strength in the negativity that surface in their *oríkì*. Excessive and immodest sought for wealth is one of the negative qualities people attribute to Ìjẹ̀bú through their *oríkì*. In this study, the Aristotle's *golden mean* that is synonymous with one of Yorùbá ethics *ìwòntunwònsì* will be used to appraise Ìjẹ̀bú lineage to justify or reprimand the quest for money as one of the attributes of Ìjẹ̀bú. The primary data for this study will be solely extracted from Ìjẹ̀bú lineage *oríkì* and will be subjected to Aristotle's *golden mean* principle deemed *ìwòntunwònsì* in this study. It is projected that seeking money excessively as indicated in the panegyric of Ìjẹ̀bú contravenes principle of *ìwòntunwònsì* and *omólúàbí* ethic by extension which Aristotle *Golden mean* also goes against. Yet, their quest for money is justified giving that

geography positions them for wealth creation and they labour for money not at others' detriment. It is therefore proven in this study that *Oríkì* does extravagantly present some facts beyond how they tend to be projected because it is silent a bit about how diligent the said lineage is but only concerned about how they amass wealth excessively.

Keywords: Aristotle, *Golden mean*, *Ìwòntunwònsì*, moderation, *Oríkì*

Introduction

One of obvious utilities of panegyrics called *oríkì* in Yorùbá, which has equivalents in other African cultures is its ability to express the qualities and unique characteristic of the bearers (Mapanje and White, 1983). While the positive aspects of the *oríkì* of lineage in Africa is celebrated people aside from the bearers of the *oríkì* do point to the negative connotation they are decipherable from them. It is no longer disputable unlike before that Ìjẹ̀bú have *oríkì* and their *oríkì* narrate, describes and project everything about them. Yet, the seemingly dark side of

their *oríkì* that people usually earmark for condemnation is their inordinate and immodest sought for money and wealth regardless of whatever comes to their way. To the claimants of this notion, Ijebu lack of *wòntúnwònsì* contravenes Yorùbá belief and thought system about *omólúàbí*. This we think aligns with what Aristotle advocated for in his Golden mean that connotes modesty, moderation and love for humanity first while searching or seeking to arrogate wealth to oneself.

In thought and belief system, *omólúàbí* is expected to do everything with moderation so that it will not amount to lack of *iwòntúnwònsì*. Desire to be wealth, sexual urge, quest for power and other great dreams of people are expected to be moderated otherwise, it becomes the burden of the society in general. Lack of self-control and *iwòntúnwònsì* is the root cause of many evils today. To advocate for *wòntúnwònsì*, *Olánrewájú Adépòjù* once said:

A ò lè sọ pé owó ló ba ilé ayé jé

A ò lè sọ pé owó ló tún ilé ayé ẹ

Bí owó bá ba ti èlòmíràn jé

Owó a tún ti èlòmíràn ẹ

Owó owó, àpèkánukò

(We cannot say money spoils the world

We cannot say that money redeems the world

If money spoils some people's life

Money redeems some people's life

Money, money, the dreadful one)

This implies that, excessive quest for money is not good while one cannot rule out the importance of money as well from general well-being of people. It is now commonsensical for someone with native intelligence to strike the balance. That process of striking for balance is generally called *iwòntúnwònsì* in Yorùbá. It is etymologically derived *iwòn òtún* + *iwòn òsì* which connote standing on the fence. Standing on the fence in the scenario of moderation does not translate to having no ambition to progress, to be wealthy and to be adventurous when the need arises but it means putting the welfare of other in mind while courageously seeking to arrogate whatever desires one has to himself. So apathy for work, politics or marital life is not seen as *iwòntúnwònsì* because *n ò lè wá kú kan kò lè rí oyè ilé baba rẹ jẹ* (One who detest being persecuted cannot get to the throne of his father). Therefore, being ambitious is good, being adventurous is superb but having the tendency for extremism is against principle of *omólúàbí* termed *iwòntúnwònsì* (moderation).

Theoretical Framework: Aristotle's *Golden Mean*

Aristotle's notion of the golden mean is articulated in his *Nicomachean Ethics*, he begins with the assertion that, virtue is a state of character, concerned with passions and actions in which excess and defect are a form of failure and in which choice lies in a mean. To Aristotle, the ultimate decider of a virtuous person is ability to reach the middle point while doing something. Courage is the middle point between adventurous and laziness, generosity is the middle point between moderation

and miserliness. It takes someone's native intelligence and a deep consideration for *omolúàbí* to overlook excess for moderation because human beings are by nature attracted to material things for power. Aristotle (1990: 2.9) says:

it is so hard to be virtuous; for it is always hard to find the mean in anything, e.g. ... anybody can get angry ... anybody can give or spend money, but to give it to the right persons, to give the right amount of it and to give it at the right time and for the right cause and in the right way, this is not what anybody can do, nor is it easy.

From the foregoing, Aristotle is also aware of the fact that, striking the balance to achieve moderation is herculean task because we are dealing with humanity and what is moderate or modest enough for someone might not be modest for another. Besides, what someone sees as greed for others might just be inconsequential for others. So, demarcation between lack of ambition, apathy, indolence in one hand, moderation, modesty and satisfaction on the other and extremism, immodesty and overambition at the other hand is a hard nut to crack. But once, humanity, concerns for others are the paramount decider of what moderation and Aristotle's golden mean implies. We therefore posit in this study that, desire to have as much as possible whatever we have without harm or injury to emotion or physical make up of others is moderation according to Aristotle and Yorùbá concept of *ìwòntunwònsì*. Moderation is the state of

character which enables a person to fulfill his or her proper function aim at an intermediary point between the opposing extremes of excess and deficiency. The morally virtuous person, then, always chooses to act according to the "Golden mean", but ... the mean is not the same for all individuals (Denise, 1996:39). Individual according to Denis (1996) is allowed to dream and express his desires because the desires are not the same in all context or person but the desire must neither be less attractive or too extravagant so as to ensure the maintenance of virtues contained in Aristotle's golden mean. Ayemere (2018:23) equates moderation to natural desires and equate extremism to unnatural desires. If one pursues unnatural desires too much, it becomes immodest, social vices and unstable co-harmonious living among people of the society. He says; 'Desires should not be eliminated completely nor should they be allowed to develop fully. This is because some desires are natural and thus necessary while others are artificial and thus unnecessary. The artificial desires are not only unnecessary to health and tranquility or peaceful, happy and pleasurable living, they are destructive to them. The natural desires are the desires that must be fulfilled to preserve bodily health and mental peace.'

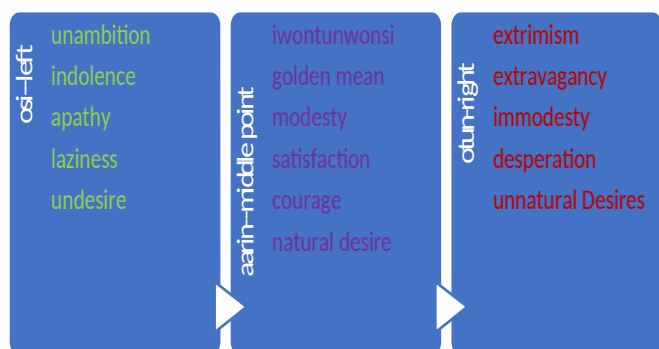


Chart showing the constituents of three strata in Aristotle Golden Mean and Iwontunwonsi

Obviously, staying in the first column is good but staying there for long is indolence, apathy and laziness which is not appropriate for would-be successful person. Proceeding to the second stage (B) is the for ambitious person but desperation to dominate in (C) is the ultimate cause of social vices like kidnapping, money ritual, internet fraud, ritual killing, prostitution among other social ills in the society because one’s success, ones, satisfaction or feats may results to excess number of categories in (A). Therefore, Aristotle *golden mean* prioritizes virtues, human well-being over overzealousness and extremism that result in desperation for wealth.

Oriki Lineage Briefly Reviewed

Panegyrics, praise poems, descriptive poem, are common co-hyponyms of the word we called oriki in Yoruba. These obviously use to describe a poem that narrate, describe and commend the heroic deeds of the past heroes of a particular lineage in Yoruba land. It is a conglomerate of description, history and commendation of the lineage that make them

unique to others. Quite a number of inexhaustible works have been done on *oriki* in Yoruba. Some partly while others centered upon the subject matter itself. Some of the scholars who have dabble into it are Aristotle (1990: 2.9) (Denise, 1996:39). Ayemere (2018:23), Finnegan (1970-:111), Babalola (1975), Mapanje and White (1983:7-28), Barber (1991:12-13), Akinyemi (2002:37), Barber (2014) among others. To almost all of these scholars, *oriki* is multipurpose, narrative and descriptive. And the contents according to ost of the are almost the same all over Africa, most importantly in Yoruba land. Mapanje and White (1983:7-28) explicitly put it thus:



Praise-Poems exist in many different parts of Africa. In Yoruba they are called *Oriki*, in Zulu *Izibongo*, in Tswana *Moboko* – the list of examples would be a very long one. Their most common purpose is to praise the character and the achievements of chiefs and kings, and the ‘acts of kinship’... The Praise-Poem, in short, is more accurately described as an account of a ruler’s character and of his historical importance. A series of praises makes up a national biography. Praise-poems do not deal only with chiefs and with kings. Any person may be praised for his skills or his personality... Above all, it is

concerned with character, with the huge variety of human beings.

It is seen from the above premise that *oriki* is a praise poem that commend and expresses the alluring qualities of the lineage most especially the eminent dignitaries in the society but they go further to reiterate that *oriki* is both for all not only for kings and chiefs. In fact, nothing to the best of our knowledge does not have *oriki* in Yorùbá cosmology, trees, animals, soups, foods, land among others have their panegyrics. We disagree with the assertion that *oriki* only praises but agrees on the fact that they describe *oriki* as a poem that recounts the character of personalities. “Ki” the last syllable in the *oriki* to us is to define and describe. That’s why Finnegan (1970) reference to *oriki as panegyrics fits our description perfectly well*.

Barber (1991:12-13) is also of the opinion that, emotion that result from *oriki* is almost tantamount to spiritual lift because *oriki* elicits from its subject inner joy and satisfaction when they hear it. She posits:

They invoke the subject’s qualities, go to the heart of it and elicit its inner potency. They are a highly charged form of utterance. Composed to single out and arrest in concentrated language whatever is remarkable in current experience, their utterance energises and enlivens the hearers. They are ‘heavy’ words, fused together into formulations that

have an exceptional density and sensuous weight.

This is not quite from the characteristics of *oriki*. Apart from its ceremonial utilities, it elicits some kind of emotion that cannot be described when heard. The hearers feel the electrified when they hear the concatenated words woven together to formulate *oriki*. That is why those kinds of words take them to other realms different from ordinary one. That is why the negativity in *oriki* of lineage are even seen as strength that drive the hearers to be prouder in the *oriki*.

There are different types of *oriki* in Yorùbá as stated by Tabi-Agoro (2015). *Oriki* might be short epithet in form of appellation, the *oriki* of mysterious children called *oriki àmútòrunwá*, *oriki* might me that of personality called praise poetry, or lineage poetry. The one that fits in to the current study is lineage panegyrics because when we are talking about Ìjẹ̀bù, whose *oriki* is our major focus in this study, it is more than a mere town, Ìjẹ̀bù has over 16 towns and villages that come out of them. This makes their *oriki* lineage panegyrics rather than a town *oriki* as contained in Tabi-Agoro (2015). Olatúnjí (1984:71-72) summarises the contents and definition of *Oriki* when he says:

Oriki is spoken, chanted, or sung, depending on the situation of performance. When a child prostrates itself to its parents in the morning, its *oriki* is generally spoken, but on the festive occasions the ‘*oriki* may be chanted or sung...

Several types of *oriki* can be recognised on the basis of the subject matter. There are the *oriki* of lineages, towns and places, chiefs and kings, divinities, individuals, and plants and animals.

The means that *oriki* is of diverse forms and types. In fact, its form is determined by the host poem or the context, it might be sung, it might be chanted or recited depending on the host genre. He goes further to reiterate that *oriki* might be that of individual, lineage, towns, chiefs and kings, divinities, or object. This implies that typology of *oriki* cannot be said to be exhaustible. In this study, as said above, lineage panegyrics of Ìjẹ̀bú is our focus.

Projection Quest for money as Negativity in Ìjẹ̀bú Lineage Panegyrics

One of the attributes of *oriki* as earlier said is its ability to present the negative qualities of some lineage in such a way that the subject still derives pleasures and strength in such negativity. In *oriki* Ijebu, excessive quest for money and material things as against the principle of *omólúàbí* is one of their attributes portrayed by their *oriki*. People are quick to label the lineage as money-monger not considering how nature position them for wealth and the enterprises nature. They are quick to condemn them that they lack *iwòntunswònsì* or respect for what Aristotle referred to as *golden mean*. If the one wants to be honest, it is unquestionable logical to reason along such school of thought because of wrong exaggeration contained

in the *oriki* that will be examined in this section of the work. Example is given below:

Kára fowó páwùú
 Kára fèrìgì jobìì
 Ká í fèrèkèè mèèjì pere ọmu
 Owó nílá
 Owó gọboyi rée yèn.
 Owó Àpèkánukòò robòótó
 Èwẹn ọmu Onówó şínlè ríkòbì
 Kékerée Jẹ̀bú
 Owó re n wà
 Ààgbà Jẹ̀bú
 Owó n wà
 Obẹ̀nrẹn Jẹ̀bú
 Owó n wà
 Ọkònrẹn Jẹ̀bú
 Owó n wà

(To live long
 And enjoy immense longevity
 To stay healthy for so long
 It is all down to big money
 It is down to huge amount of money
 Money, the dreadful marvellous
 entity called with mouth rounded

The offspring of he the hoard huge
 shilling money at his household

The Young Ijebu

They are after money

The adults in Ijebu

They all seek money

Women of Ijebu are after money

The men in Ijebu

They are after money)

In the excerpt above, having money is a must for all Ìjẹ̀bú citizens come what may. They are indirectly taught to look after material things that earn them money because being poor is not an option. That is why they say that both the young, adults, children, men or women in Ìjẹ̀bú have no option than to have money. This is a negative impression about Ìjẹ̀bú that their *oríkì* and attributes make people to believe. By so doing, people tend to be careful with the way they deal with them because of wrong connotative interpretation of the languages contained in the *oríkì*. This is by no means an error because people hold words from oral traditions so seriously and the same is done for Ìjẹ̀bús. Therefore, Ijebu are money mongers to them because of the impression from their *oríkì* and therefore advised to embrace *ìwòntunwònsì* as contained in principle of *òmólúàbí* and Aristotle's *golden mean*. Another example is given below:

Bí wẹn bá mrẹ Jẹ̀bú

Bí wẹn mọwó nọwó

Núlẹ ọmu Ajẹbú Onóde

Kí wẹn má gbágbèè kọbọ kọbọ

KÍjẹ̀bú mọwó ráàpò

Kẹn rọowó mú wá

Bí wọn bá wọnú ilé

Dùgbẹ dùgbẹ rọwó şilè mmì ráàpò

Anówó şínlè ríyewù

Ọmu Ajẹbú Onóde

(If one os going to Ijebu

And such person going without money

In the house of Ìjẹ̀bú Olóde

They should never forget huge kobo currency

So that Ijebu can have money arrogated in their pocket

Ensure you come with money

So that when they enter their house

Dangling is shilling money in the house

Offspring of he that has plenty money in his house

Offspring of Ìjẹ̀bú Olóde)

The foregoing portrays Ìjẹ̀bú as people who are too ambitious and desperate for money. If you go to visit them and you go without money for them, they see you as nothing. It is therefore advised in the foregoing that a would-be visitors or guest must go along with money so as to be received with ultimate respect not otherwise. This is a negative portrayal of the lineage giving that the host entertains the guest no matter who he is or what he brings for the host. It is part of *òmólúàbí* traits to entertain guest but not in the case of Ijebu as contained in this *oríkì* reading it from mere surface, thereby, seen Ìjẹ̀bú as not good *òmólúàbí*. Another example from lineage *oríkì* of Ìjẹ̀bú goes thus:

Ọmu Onówóó é mù joyè méjì pò

Reè jẹ Awùjalè

Ré tòọ jẹ Dágbùrèwé

Ọmu ọnájà á mù ná koru

Ọmu ilé é ọnií béèrè oko

Ómu ọni dááşo wọlè bÓyibó

(The offspring he that is rich and robbed two titles

He is made the Awùjalè

Also made the Dágbùrèwé

The offspring of he that trade at the market till midnight

He used his house and ask for farm in return

And made it a cloth as big as the white men cloth)

In their lineage according to the point projected above, only the rich and the wealthy one are respected. If the kingship or chieftaincy title is to be bestowed on anyone, they look out for the wealthy one to be crowned or robbed as a king or chief. They don't mind giving two titles to only one person, which is not common in Yorùbá land, because of his money. It is plausible to even say that Ìjẹ̀bù worship money is the assertion from the oríkì and people impressions about them is what to go by. There are even some conspiracy theorists

that hold the belief that money ritual or ritual killing are common in Ìjẹ̀bù because of this impression. They are in a nutshell described as a lineage without considerable regards for virtue, morality or *iwòntunwònsi* in summary.

Deconstructing the Fallacy of Negative Portrayal of Ìjẹ̀bù Through Oríkì

Debunking the wrong impression about Ijebu's will be a lot easy if we go through the route through which the name is soiled. The impression that money answers all things is universal but under the notion hidden the assertion of the moralists that money is the root of all evils. Ijebu are actually money inclined, wealth arrogation among them is massive yet, they are not against the moral ethics as other school of thought want us to believe. There are two factor that position Ìjẹ̀bù for money making inclination that portrays them as if they are money mongers. Firstly, they are positioned close to trade route and secondly, their geographical advantage gave them the avenue to be enterprising, to the point of buying goods, such as cloths, agricultural products including slaves from other ethnic groups such as Ọ̀yó, Ọ̀wu, Ìjẹ̀sà, Ìbàdàn among others, to resell in high rate for the Portuguese and Brazilian merchants. Mapanje and White, 1983 Aristotle (1990: 2.9) Denis (1996) Ayemere (2018:23) Finnegan (1970-:111), Babalolá (1975), Mapanje and White (1983:7-28), Barber (1991:12-13), Akínyemí (2002:37), Barber (2003:329), Olátúnjí (1984 and 2004), Tabi-Agoro (2014) Ọ̀nànúgà (1997:26) makes the clarification as follows:

Ìjẹ̀bú-Òde became an important centre on... trade route to the interior. Trade in native cloth developed between Ìjẹ̀bú-Òde and Brazil... between 1500 and 1700 A.D...The increased wealth from the internal and international trade with Brazil was an important factor which helped the growth of Ìjẹ̀bú-Òde... Slave trade and inter-tribal war had an adverse effect on the growth of Ìjẹ̀bú-Òde and her trade link with rival groups like Òwu, Òyó, Ìjàyè, Ìbàdàn and Benis... It was even narrated to us in the history of Ìjẹ̀bú that they invented money order in lieu of trade by barter.

With the geographical advantage that Ijebu have, they become more enterprising, they become more synonymous with money and they arrogate wealth and money to themselves. Who would not be if one considers the gravity of being poor among several rich people. It makes not being wealthy or rich a crime to them. They even went as far as inventing money to be spent among themselves to buttress how advanced and exposed they were compared to other ethnic groups. Therefore, our deconstruction of fallacy about Ijebu regarding their obsession with money will be presented in two ways. Geographical advantage and enterprising nature all evident in their *oriki* as well.

Geographical Advantages

Each region, tribe or ethnic regions in Nigeria and Africa as a whole are blessed with different things that make their survival and progress very easy for them. It is now left with each to harness these potentials maximally. For Ijebu, they take maximum advantage of their geographical position along the

trade route with Portuguese and Brazilian merchants and dealt in business with them before other region or ethnic group realized such potentials. Hence, their positional advantage is buttressed with this:

Ìjẹ̀bú ọmu Èrèniwà

Ọmu Olówó-Ìşẹ̀nbáyé

Ìran Jẹ̀bú ré mnáwó Dólà

Kóyibó í dé

Òyibó ró dé

Rowó neṅ mpò sí i.

Ọmu bíbíire èè jùú fowó rà

Ẹwẹn nọmu Abóyibó şòwò pò

(Offspring of Ijebu Èrèniwà

The offspring he with of ancient money

Ijebu lineage spent Dollars

Even before the arrival of the whites

When the whites finally arrived

The money became more robust

Being virtuous cannot be bought

You, the offspring of those that trade with the whites)

People hardly wait to listen to the rest part of *oriki* of Ìjẹ̀bú once they hear the part where money is a plaything to Ijebu, they are offended and conclude that Ìjẹ̀bú are money obsessed. Addressing if from this point of view, it is evident that dealing in trade with Òyìnbó (the whites) exposed them to plenty avenues to make money directly and indirectly.

People from other regions used to come to them, sell goods to them and they resell in higher rate to the whites. Hence, the money-like obsession cognomen in their oríkì because everyone, adults, children, women and men involved in one business or the others. Some are even left with huge investment or legacy.

Owó n wà
 Obènren Jẹ̀bù
 Owó n wà 30
 Èwẹ̀n rArówóşefúújà nójà
 Owó baa wẹ̀n ríi wón mná
 kíiri
 Owó reJẹ̀bù wáá tà nójà
 Ibaa wẹ̀n tẹ̀rúú
 Èwẹ̀n ọ̀mu Abóyibó sòwò pò
 (There is money
 The women of Ijẹ̀bù
 They have money
 The offspring of he that had
 money for show-off at the
 market
 The money gathered by the
 father is what they spend
 Ijebu are in the market to
 gather money
 They are no more dealing in
 slave trade.)

After several years that Ijebu have been making money through trades and slave trade, it got to a time they stopped dealing in slave trade and left it for other tribes. That's the reason for the words in the sentences above that they only dealt in money

not slave trade again because they have mass plenty money from slave trades.

Enterprising Nature

Couple with the position they were in the coastal area which enable them to have direct contact with the whites that bought from them, they were also described in their oríkì as being very enterprising, adventurous and courageous. They dealt in trades of all kinds and also complimented them with farming as seen in the oríkì below.

Ọ̀mu Afowó şiké Èlẹ̀
 Kẹ̀lẹ̀ múrun ọ̀wọ̀ rẹ̀ róniyàn
 Ọ̀mu Onówó káyé
 Ọ̀mu oníşu méfà nótòtòtò
 Ijẹ̀bù taşu méjì
 Wón múşu méjì jẹ̀ síkùn araa
 wẹ̀n
 Wẹ̀n mú méjì yòókù fÓòşà.
 Ọ̀mu ọ̀nọ̀pẹ̀ kan ọ̀jẹ̀gẹ̀tirigé
 Ọ̀mu ọ̀nọ̀pẹ̀ kan ọ̀jẹ̀gẹ̀tirigé
 Kò ga jù
 Kẹ̀kẹ̀ kúúrú
 Ó n fowó rẹ̀ méjèjèjì gbálẹ̀
 geerege
 (The offspring of one that
 spend on damsel
 So that the beautiful damsel
 can caress one lovingly
 One who is famous for
 money

One with six huge different
tubbers of yams
That sold two tubbers of the
yams
Eat two tubbers of the yams
themselves
And use the remaining two to
appease the deity
One who is blessed with big
fruitful palm tree
One that is blessed charming
huge palm tree
That is neither too tall
Nor too short
That sweep the ground with
its frond)

They have money to cater for women and give them the best treatment according to this *oriki*. It is also deciphered from it that they derived money also by farming including massive cultivation of yams, arable crops and cash crops for their consumption and commercial purpose. Therefore, positive enterprising nature of Ìjẹ̀bú must not be overlooked while people are fixated only on wrong portrayals.

Conclusion

Indication from the whole discussion establish that Ijebu are positioned for trade that make them rich and wealth because they had direct contact with the white trade merchants and they are also enterprising in nature. People hardly listen to the end part of their *oriki* where the positivity linked to the money-making is corroborated. They easily point accusing fingers at Ìjẹ̀bú for having money because they

jettisoned principle of *iwòntúnwònsì*. Ìjẹ̀bú are not quite different from other tribes where humanity is prioritised. While *oriki* may be held at esteem for harboring records and truth about lineages as a literary genre, one must not be carried away by the extravagant descriptions that do occur in its composition, otherwise, negative impression will continue to soil lineage pride and reputation which will in turn prevent peaceful dealings and mutual co-existence among people that are the goal of *iwontunwonsi* and Aristotle *golden mean*.

References

- Akínyẹmí, A. (2002). *Ìlò Oríkì Láwùjọ Ìlú Òyó*, Ph.D. Thesis, Oḃáfẹmí Awólówò University.
- Aristotle. (1990). *Nichomachean Ethics*. W.D. Ross. Trans Reprinted in *Great Books*. Vol. 8. Mortimer J. Adler. Ed. Chicago: Encyclopaedia Britannica, Inc.
- Aristotle. *Nichomachean Ethics*. Quoted by Williams Sahakian. *Ethics: An Introduction to Theories and Problems*. New York: Banes and Noble Books, 1974.
- Ayemere, Felix, (2018). The virtue and practice of moderation. *Albertine Journal of Philosophy & Related Disciplines*, Vol. 3, P. 16-28.
- Azenabor G. (2000). Philosophy of education” in J. I. Omoregbe (ed) *Introduction to*

- Philosophy and Logic*. Lagos: Dept. of Philosophy, Faculty of Arts, University of Lagos, P. 160.
- Babalolá, A. (1967). *Àwọn Oríkì-orílẹ̀*, Glasgow. Collins.
- Babalolá, A. (1973). *Orin Ode Fún Àṣeyẹ*, Lagos. Macmillan Nig. Publishers.
- Babalolá, A. (1975). *Àwọn Oríkì Bòròkìnní*, Ìbàdàn. Hodder and Stoughton Education.
- Babalolá, A. (2000). *Àwọn Oríkì-orílẹ̀ Mètàdínlògbòn*. Longman Nigeria Plc.
- Barber, K. (1979). "Oríkì in Òkukù town", Ph.D. Thesis, University of Ifè.
- Barber, K. (1991). *I could speak until tomorrow, Oríkì, woman and the past in a Yorùbá town*. Edinburg. University Press.
- Barber, K. (2003). *Difference, dissent, and contradiction in Yorùbá oral literature*. paper presented at DALL seminar series, University. Ifè.
- Barcalow, E. (1994). *Moral philosophy: Theories and issues*. Belmont: Wadsworth Publishing Company.
- Briceno, S. & Pitt, D.C. (1998). *New Ideas in environmental education*. London: The C.V. Mosby Company, P. 34.
- Dáramólá, O àti Jéjé Adébáyò (1967): *Àṣà àti Òrìṣà Ilẹ̀ Yorùbá*. Ìbàdàn Oníḅon-Òjé Press, Nig. Ltd.
- Denise, Theodore. et al. (eds.). (1996). *Great traditions in ethics*, Belmont: Wadsworth Publishing Company.
- Finnegan, R. (1970). *Oral literature in Africa*. London, Glasgow. Oxford University Press.
- Finnegan, R. (1974). *Oral poetry*, Nairobi: Oxford University Press.
- Kneller, G. F. (1964). *Introduction to philosophy of education*. London: John Willey and Sons, P. 20.
- Olátúnjí, O. (1984). *Features of Yorùbá Oral poetry*. Ìbàdàn University Press PLC.
- Olátúnjí, O (2004). "Classification of Yorùbá Oral poetry" nínú Afóláyan, A (ed). *Yorùbá Language and Literature*. Pp 57-81.
- Omoregbe J. ((2004). "Ethics: A systematic and historical study. Lagos: Joja Educational Research and Publishers Limited. J.
- Omoregbe J. (2008). *Ethics: A historical and systematic study*. Lagos: Joja press Ltd, P.4
- Ọnànúgà, C.O. (1997) "Régbérégbé: An innovation in age grade association for community development in Ìjẹ̀bú land". M.A. Dissertation, University of Ìbàdàn, Ìbàdàn

Peters R.S. (1980). *Philosophy of education*.

London: Oxford University Press, P.1

Tabi-Agoro, A.M. (2014), *Ìtupalẹ̀ Àssàyàn Oríki*

àwọn Ọba Aládé ní Ilẹ̀ Ìjẹ̀bú”, Ph.D Thesis,

Department of Linguistics and African

Languages, OAU, Ile-Ife.

Tsanoff, R. (1981). History of ethics. In Emanuel

Friedman. (ed). *Collier's Encyclopedia*,

Vol. 9. New York: Macmillan

Educational Company. pp. 333-346.