

By Akinkunmi O.
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Horuba

Horuba

THE NAME, THE CULTURE, THE GAME, AND THE RESURRECTION.

BY

Akinkunmi O. Akintunde

(AOA)

HORUBA:

THE NAME. THE CULTURE. THE GAME OF LIGHT.
THE RESURRECTION.

PART O

THE PURPOSE OF THE BOOK

This book is an attempt to demonstrate several distinct and historical propositions in answering questions regarding the origin of peoples, and ancient civilizations.

These are :

1. That the name “Yorùbá/Horuba” is not derived from “Yarriba,” a term that holds no meaning in the Hausa-Fulani language.
2. That the name is an ancient name, and it opens up avenues for new narratives based on its history.
3. That the people are being attacked as part of the colonial erasure of indigenous peoples to maintain domination over the world.

Introduction

A great man once said in order to understand the secret of the universe, one must go in terms of energy, vibration, and frequencies. This man was Nikola Tesla. This saying applies when it comes to uncovering the ancient history of the world and of the African people. A story is often a series of nonlinear relative events playing a role of intent. Whatever the case maybe, the history of the world is intertwined. The recollection of the past, the present, determines the awaiting future. There are no coincidences in life. Everything is truly connected.

To understand African history, one must understand the African methods being used and be able to comprehend the psychological properties behind the story being told. Most importantly, to recognize the instructions they carry, one must learn of their deposition. Ancient methods involve key sets of practices and disciplines.

In this book, you'd learn everything you need to know about the ancient world and its secrets in a simplified guide. A path for the mind who seeks alignments and enlightenment. In this, true freedom and independence are within the reach of one's manifestation.

**Intelligence is not something one discovers,
It is something one becomes - AOA**



My goal as a writer is to establish a disconnect of the eurocentric sophistication of Africa and the world. For all peoples of the future to be given a clear mind of their own to be, to discover, to construct, and to define their path of life without any oppressive roots or foundational anti-ism.

I hope the individual reading this book finds the insight and asks the right questions, setting aside personal bounding interests and attachments.

**You are not a prisoner to another man's past,
You are it's freedom, and it's future - AOA**

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1. **Horuba:** The origin of the name Yoruba. The re-establishing of the identity of a people. The Light and Head Culture. The 16 Laws of Ifa. The Horuba Language. The Key to the Kingdom. The Game of Light. Symbolism. The Resurrection. The Culture.

01



C H A P T E R

01

Chapter One

Everything is Connected

The name Yoruba. The Head and Light Culture. The Re-construction of an identity.

To understand the name of a people, we must first recognize the people and learn to understand who they are in the fathomism of the name they bear. Especially how they see themselves and understand their own story. The name “Yorùbá” isn’t just a name of a group of minorities or a wandering clan.

It is a name of peoples with high prestige and excellence. It is a name with roots and branches across many lands and great waters.

The name “Yoruba/Horùbá” is not just a tribal or ethnic label. It is a universal rhythm that echoes the past, the present, and the future. It is a symbolic and cosmological identifier which describes a civilization rooted in a unique ancient culture and traditions.

By understanding the name, we get to have a solid knowledge of the responsibilities surrounding the foundation of the Yoruba people. Most importantly, we get a redefinition of the identity without any doubt in its pride.

The name Yorùbá or Horùbá in its fuller form carries a profound meaning. It means the King of all Kings(Olori'Oba), the Lord of Lords(Iku Baba Yeye). It signifies the supreme divine priest and God-King(Ooniresha), the King of the head and light culture. The God King of the Holy(Oli/Ori) land. God King of Heaven(Orun-Oba).

This title represents the sacred ruler of silence, sound, sight, and memory. It is an indigenous name with deep ancient root with timeless connections and meanings which simply translate to the Priest-King who governs life and death, day and night, culture and people's character (*Ìwà/Ewà*). It is a name that commands respect.

By removing the fallacies that have been created around the name Yoruba, we unlock new avenues in correcting and telling a new history of the world in truths, starting with the accurate meaning of the name and its pronunciation.

To establish the true foundation of any name, removing doubts' one must first understand the core elements that gave birth to it, beginning with the language from which it originated, the land where the people reside, and the factual timeline of events that shaped their existence. Grasping the depth of the language requires a study of its linguistic structure and calculus, including the etymology of its tonal patterns and elemental sounds.



The name “Yorùbá” breaks down etymologically as:

- Yèyé (mother/source-H)
- Ori (Head)
- Oba (Light, Honor, Balance, and Leadership/Kingship).

YEYE-ORI-OBA (OLORI-OBA)

Y+Y= NI \times (**Yh=H/H**)

E+E=8(OIO) \boxtimes (e+e=96)

TONE: A.E.I.O.U.N

When trying to understand people, the first thing to do is to look at the people and focus on what you can see. What are the present practices and principles of the people? What language do they speak?

In Yoruba culture, the honoring of one's head is almost the most important practice of all. Ori, Ori eni. This culture broadens out to the honoring of one's source and one's ancestral links.

The preservation of one's **Ori** (Head), **Orin** (Sound), **Orisa** (Spiritual Ancestors), **Orisun** (Source), **Orile** (Star-Land Alignments), **Ori Ade**/Ade-Ori (The headed crown/Royalty), **Oriki** (Vibrational coding of Origin and identity), and many others.

It is now known that even the English word **Origin** comes from the word **Orikin** (Ori'kin). By etymologically switching the letter **k** to the letter **q**, the word Orikin becomes Oriqin, which later evolved into the word **Origin** in English.

Oriki is a binary, vibrational curated verse that tells the story of the before and after birth, with the coding of the natural elements and the story involved within and out. This is what Orikin (Origin) truly is, not just a place one is born at, but the blood and the contents leading to one's birth.

The name Yoruba is like an Oriki structured to identify the people no matter the fabric of time and space.

While some people often misunderstand the Yoruba name for a singular tribal name, this is not so.

The name **Yoruba** etymologically is a combination of Ori and Oba. Elementally speaking, the Yoruba language is a combination of vibrational combinations and mathematical calculus.

The word **ORI + IBA = ORUBA**. The Binary make up of this is **I + I = II/U** (Ufe, Udo, etc). This is so because in the Yoruba language the source point of the vibration is **○**, starting with the letter **I (+)** as the equating starting point.

This separation of vibrational wavelength is represented with a knife in the ancient symbolism of the Yoruba people.



Horuba:
Traditional Knife, and
Ifa Divination Cutting Stick



OONI holding the gold casted heads of Olokun and Obalufon.

This represents the supreme leadership of the upper world and the lower, being the priest head king of the central kingdom. Ooni represents the North/Knot star +, and the queen Olori(INA/ANI) is the Altair star x.



Olowo of **Owo** (King) with a knife around his waist, holding the **Oghene** (A'gongo/A'kongo).

The letter Y in the name Y'oruba is significant to the Eyo/Oyo empire during their trades with the Mali Empire. It was there that the name Yoruba was first documented. This letter Y was to be able to distinguish Oyo/Eyo from the rest of the Oruba/Horuba kingdoms and empires of the world, not that the Oyo people are the only Oruba tribe.

Simply by understanding what this name means, it becomes easy to know who the people are even if they do not call themselves Yoruba in the current time due to Colonization and decolonization.

To fully understand the Yoruba language in its entirety, mathematics is required. The division, multiplication, addition, and the subtraction of certain elements. It is almost like the language is a tonal laboratory itself.

The word **Ye** means *peace* and *survival*, while Yeye means *mother*. A mother is a representation of a community, and the backbone of the community. To be a mother, you need the father and a child, making a trio(**III**), the family.

It is also important to understand that the word “tribe” means a union of trio/three or more, meaning that more than three empires and peoples of shared origins are befitting of the acclamage.

These words give more insight into the classification of the people. **Ori** means head, **Ba** means to settle, to birth, to set, to witness. **Aba** means land, boundary, collective village.

Baba means father. **Iba** means to honor, to bow, to hide for protection, or settle, while **Oba** means to settle, to lead, to land from above.

It is a word of completion. It is also a generic title for the spiritual priests King of the holy kingdom of light.

By the late 1600s, colonial government invasive missionary trade records have also documented the name with the assumption that only the Oyo tribe were Yoruba based on the established Mali trade document that has been used in the past. While they did not meet the grace of Oyo, it was documented that the Portuguese and the British allies hired some Fulani-Hausa caliphate spies to silently invade the old Oyo kingdoms of Alada and the Capital city of Oyo Ile in Ilorin.

After years of silent invasion through the use of Islam caliphacy, the empire of Oyo collapsed without the people knowing it was a direct colonial collective effort to destroy the power of the empire by using its own neighbors.

The penetration and colonization of the region was guaranteed after this great collapse.

On discovering that the identification of the people has been wrong, an attempt was made to correct the misidentification since there are many other tribes of the same people with same origin and culture, but the damage has been done. Even still today, people are confusing Yoruba for the Oyo speaking people only. While past historical trade documents are about them, the name extends beyond the Oyo people only.

It is a civilizational term that refers to all those who maintain or descend from the culture of the Ori/head and light. A spiritual, philosophical, and political system of the world.

This includes the sacred beaded crowning **Orí Ade**, the Royal burials in Ilé-Ife **Orun Oba**, which translates to Heaven of the Priest Kings. The casting of bronze heads, which preserves the memory of ancestors, queens, and kings like **Obalufon “Ogbogbo-dirin, Ogbogbo-dere”**.

The practice of establishing Yoruba society around celestial order and solar alignments known as “**Ifalorida** and **Ifatedo**.”

The reverence of the sun and sky even in the crowing of the priest Kings called **Ade Imole, Ade Aare, Odobale/Ndebele**).

This reveals a need for a proper reintroduction, and a reeducation on the identity of the people.

Calling for a decolonization of the mind due to the consumed amount of colonial false narratives. This damage must be corrected at all levels.

That being said, the right pronunciation of the name of the people is Horuba/Oruba, not Yoruba. From this name, the words **Ariba**, **Are-Oba**, and **Aruba** also evolved.

It is not only a name of the people but an identity significant to the people of the head and light culture, the people of the source.

The Head Culture

The head culture is a culture of head significance. A cultural head personification and coding of ancestral identity and heritage. The head(Ori) is the supreme leader of the body(Ara), while the body carries the head and serves the all in one, which is nature and the music of life.

The head is the light and the keeper of memory, and it protects the body. The body listens to the head's command, working as one in the creation of a fruitful life.

Any cultural and traditional practices which are significant to the head and ancestry all belonged to **the head culture**.

Part of this culture is the prostration practice of the Horuba people called Ido'Iba'Ile (**Ibale** and **Idobale**), the bowing down(Iba) greetings to honor and greet people in the land.

It is not a culture of submission but a very honorable and humble kind amongst the people of light.

It is a culture that represents the humbleness of the sky light.

The sunrise and sunset. The light of two worlds. The tracking of the constellations and the locking of the star alignments.

It is almost like the ancestors of the Yoruba/Horuba people knew ahead of time that the enemy would try to attack the identity of the people, which called for a very intelligent coding of identity.

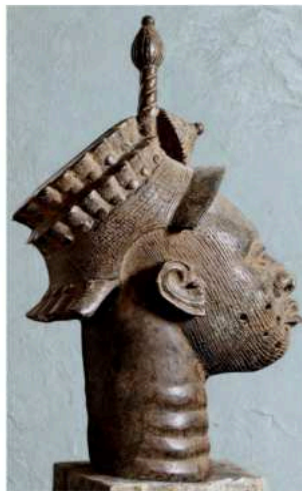
This should make us ask a question, Why? What could have been going on in their time that called for such curated practice? Could it have been that they had seen the future ahead of time due to their mathematical prophetic tool of Ifa? Were they hiding their identity to protect certain information sacred to humanity? The things we'd never know.



Ooni of Ife/Ufe. Ade Are is a crown worn solely in honoring ancestors, and blessing the land and the people. The Yoruba Head Priest unseen King of kings blessing the land and its people.



Ooni of Ife wearing the 9(N/Nii)
light cycle crown. The Feather on the crown
represents the Kingdom/empire have been
heavily wounded many times.



3D Bronze casted Head of Olokun
Ori Olokun, and Gold cast of Obalufon.

Proverbs

**“Omo Yoruba/Horuba
Ati Ata(Atata)”**

OIIXII



This is where Horuba kingship/leadership also comes from. The light that shines and governs the world. The Culture is significant to the kingdom of Aba'Otu Ufe's Ada'Ina(The Sword of Light), Ade Aare(Crown of the sky/Above) and Ade-Imole(The Crown of the Land Light, the Sun/Below) which are symbols sent to Kings to show the legitimacy of their kingdom from Aba'Otu Ufe Priest King of Light OONI/Oghene. The Olori-Oba, Ooniresha.



II/H

II/H(U/N)



Horuba Artifact



Black clothing, *Gold Head plate (Cube)*,
Necklace(**O**), and bracelets (**II/II**),
Waist Front Cover (**V/U**).



Akan (Akanni)

Omanhene (Omo-Oghene/Omo-Ooni)

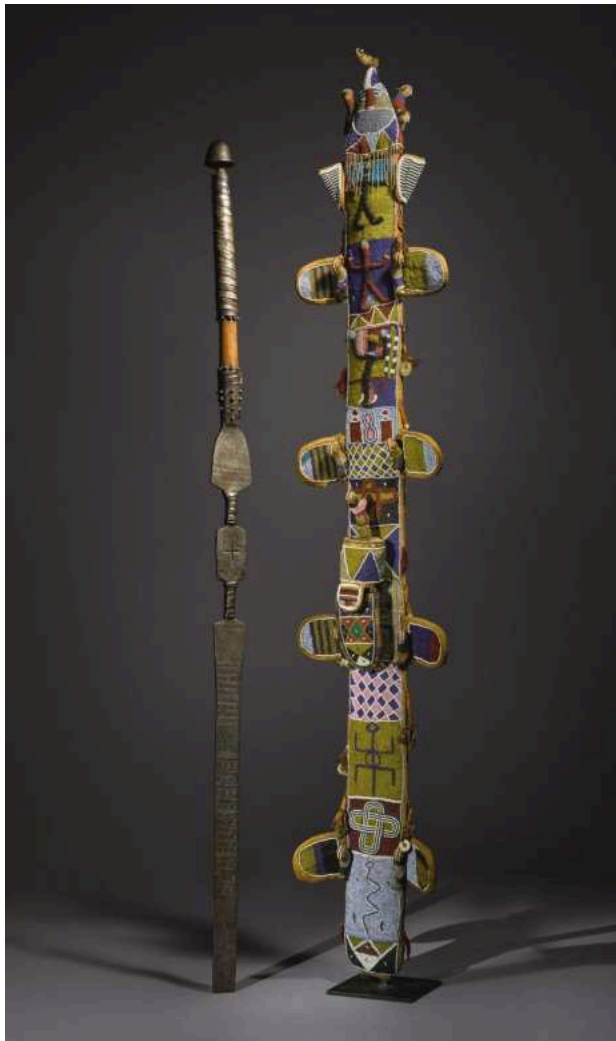
Meaning the first son of Ooni
in the Yoruba language.



The Head Culture:
Akan Gold Plate



Ade Imole
The Crown of the Light.



Opa-Imole (Epamole)

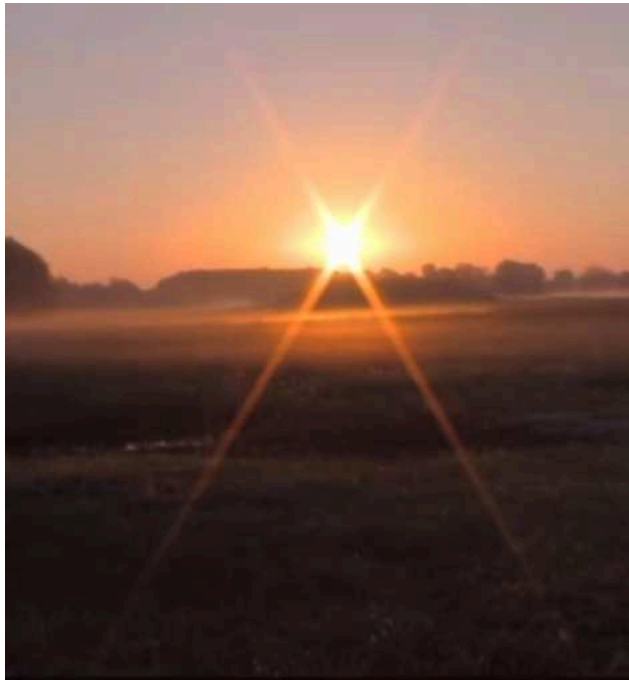


Ori-Oke Okuta (Oku-Ata);

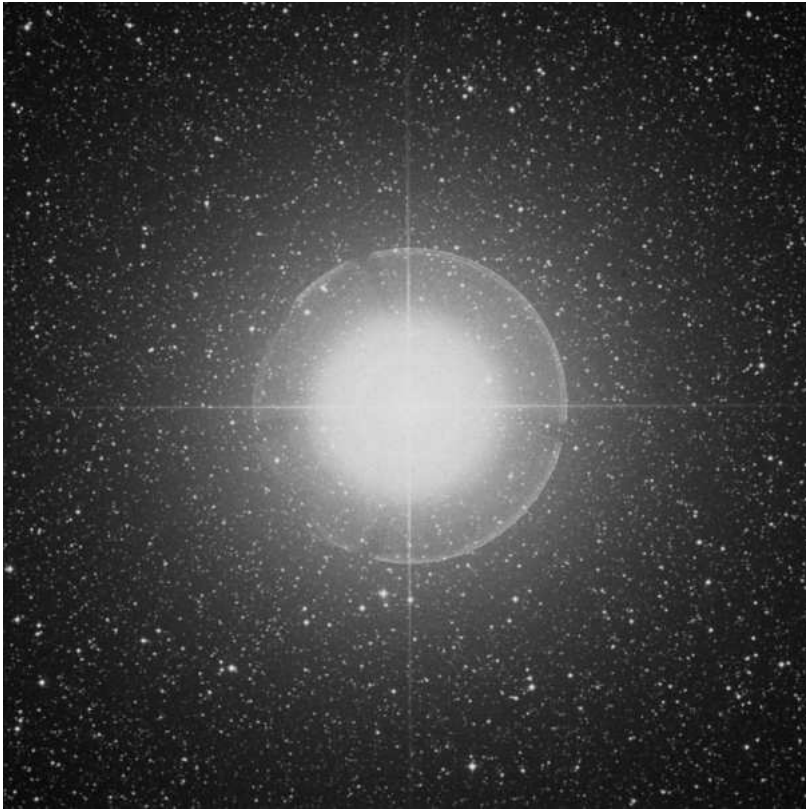
Above of the head of the dead “Ata” that turned into stones. This reveals that Ata was living, but died and turned into stone, and we are above Ata’s head.

The Letter H, Y and T are letters of trinity. In Yoruba culture, it is known as the markings of Abaja Meta(**III**). It is a Yoruba/Toruba/Horuba oral symbol/Signature, which can be found in almost all ancient architectures and artifacts (Art is facts).

The letter **T** is reserved for the **Ata**-Orioba, those who used ATA as kings, which is why we say **Omo Yoruba atata** (Ati Ata). All the ATA Kings also wear the **head** necklaces to represent the origin of the head culture. The letter T is masculine, while the letter Y is feminine. ATA in Yoruba means pepper. The Yoruba people are known as the pepper farmers, traders, pepper eaters of Africa. In Ghana, the Yoruba people are referred to as Alata because of the pepper culture.



The Sun
The Red Giant (X)



The Altair Star
The Hidden One (+)

The Right Pronunciation of the name Yoruba being Horuba.

One of the most effective ways to grasp the true depth of history and identity is to study the spaces *between* the recorded moments. Investigating the intervals and transitions that shaped human experience. It is in these in-between times that the hidden truths often reside.

To genuinely understand any history, we must examine the elements that were present. Trade networks, migration patterns, natural disasters, invasions, wars, monarchies, dynasties, cultural traditions, governing principles, languages, and systems of knowledge. These are not isolated events, they are interwoven expressions of human life responding to its circumstances.

Mapping the timelines of these pivotal elements is essential. History is not a static archive, it is a living continuum of choices, adaptations, and encounters. The people of the past lived in accordance with their reality, their environment, and the pressures of their time. To understand them, we must look at the world as they saw it, not just through what was preserved, but also through what was lost, transformed, or forgotten along the way.

By exploring the history of migrations and studying what could be found, we're able to find evidence that the word **Horuba** is the right pronunciation, which has been written also as "Yoruba-Uoruba". The letter U is half of the letter O. The knife is needed to cut the letter O, therefore the letter I is active to represent the act of cutting into two. U+I=Y, which is also the letter h when flipped upside down. As above, so below. As within, so without.

The name Uoruba or Horuba is directly in alignment with the name Urhobo/Uorobo. The word “ba” in Uoru’ba(Horuba)” would be seen, being the opposite of the word “bo” in Uoro”bo”using the binary make up of 1(A) and 0.

The word “**Ba**” is traditionally associated with the sky, the celestial realm where the sun rises and sets, representing both the source of life and the rhythm of time. In the Yorùbá language, the word “**Bo**” means *to protect, to cover, or to shield*.

When we consider these meanings together, a deeper ancestral alignment begins to unfold. The clans or tribes bearing the name “Bo” are symbolically positioned as *guardians* of the “Ba” , the solar realm.

This implies that these groups are not only in celestial alignment with the sun but are also spiritually and culturally tasked with its protection.

In this context, “Bo” signifies more than a name. It embodies a *warring, Feminine, protective force*, one dedicated to the defense and preservation of cosmic order.

By applying this same method of linguistic and symbolic analysis, we begin to uncover a deeper reality that many ancient civilizations and peoples are not isolated or random, but rather intricately aligned with one another spiritually, cosmologically, and linguistically. These connections reveal a far more sophisticated and intentional foundation than what is often portrayed in mainstream historical narratives. Such alignments challenge the notion that human civilization evolved through a purely unplanned or accidental process.

Instead, they point toward a deliberate design that is shaped by ancestral intelligence, cosmic understanding, and interwoven destinies. The echoes found in languages, names, symbols, traditions, and movements across continents suggest a shared legacy, a deeper memory that binds these ancient peoples together in purpose and vision.

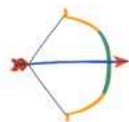
**Are people
aware of these
purposes and
visions today?**

OO/U
W/M
Sun + Moon
Orun + Osupa



o/B

qp
db
 $8/2=B$
I'wo/Iwu
I'mo/Imu
Owo/Owu
Omo/Omu



Arrow is a sign of energy.
Air, Force, Motion, and two
opposite sides.

MO/MU

Iwo-Orun+ Imo-Osupa
(Ak'oo'a'ba) (Akwa'ma)



A(I)/T(Y)/I(E)
III/U/N/F
Star + Land
Irawo + Ile/Ala



1/A

qp
db
NI=RA
I'bi/O'bi
I'di/O'di
I'ba/O'ba
I'da/O'da

BI/BA

O'bi ni' irawo (Obirin). Oni'Ile (Onile/Oniwo).
Oba-ati-Ala (Obatala/Odinala) Omoala, Omo'N'Oba,
Omanbala, etc. Ati=Aye (Earth)
Ekwabo (E'kua'bo) E.K.A.B.O
Morning Light (Ro) Afternoon Light (San) Night
Light (Le)

The Light Culture

Light is the protector of life, and the two groups known today as Uoruba/Horuba and Uorobo are of the same light culture and origin. We have seen this name amongst the people in the land. It is logical to conclude that the right pronunciation of the name Yoruba is Horuba due to the opposite binding forces.





Yoruba Artifact: Ogboni (T/M/W)

The distortion of the name “Horùbá” and the broader history of the Horùbá people is a direct consequence of colonial miseducation. A deliberate strategy rooted in cultural fragmentation. Through reclassification and renaming, colonial powers divided communities that once shared common ancestry, language, and spiritual systems.

Kin were turned into strangers. Neighbors became rivals. What had once been a unified cultural identity was broken into artificial “tribes,” severing the bonds that sustained collective memory and solidarity. This divide and rule tactic made it easier to dominate and control vast regions by weakening their collective identity. This disease is a challenge that must be defeated which would require a new culture to be defined. In these alliances to be made for a better world, a kind of bravery rooted in hopes for the world is to be summoned, therefore sacrifices would be required and made.

One clear example of this artificial separation is the Horùbá and Benin peoples. Historically, these two groups shared deep cultural and spiritual roots. And we were one with cultural and linguistic relations.

Both have similar oral creation history and stories, and have known each other as related for centuries, regardless of conflicts and kingdom clashes. They have maintained a bond since the time of the memorial according to history. But by the late 1800s, the British-Portuguese colonial administration successfully divided the region linguistically, politically, and historically, leading to what has since become a competitive struggle for cultural and historical superiority. The two nations are partly same monarchy bloodline

The two groups are of the head and light culture, which are evident and seen in their traditions. This was not born from ancient enmity, but from the calculated boundaries drawn by colonial powers through the times of trades and expeditions.

Today, both believe one comes from the other, while the truth remains that they both come from the same source.

This is an effect of colonization that pushes indigenous peoples from seeking to understand the whole story. Such makes them seek for unnecessary relevance, supremacy and dominance that was taught to them through trauma.

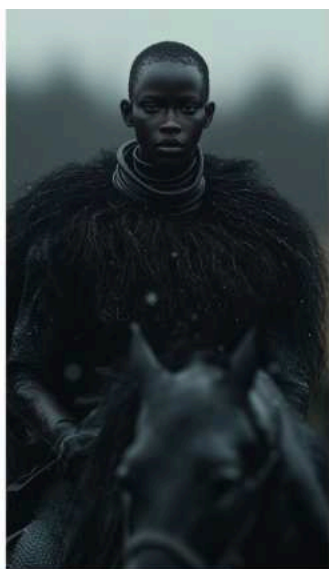
This is what's been happening all over Africa and beyond. The result has been a long-lasting crisis of identity, where peoples who once walked as one under shared cosmologies, rituals, and headship systems now debate their separateness, often unaware of how recent and externally imposed those differences really are.



The miseducation of people is why many are saying they're not Horuba today in our current time. They have been told for many years that the name Yoruba/Horuba comes from a mix of Oyo and Bariba made in 1919 in Ibadan which is a lie. Some even still believe that the name is a corruption of Yariba, a name given to the people by Fulani, which means cunning. All these are direct attacks being propagated by the colonial powers of the west and the modern day middle-east who seek to reduce the people's achievements in the world in order to bring them into their religion.

The name Yoruba/Horuba has been documented long before 1914 when Nigeria became a political unit. It is a name that is known by the people since the time of creation and memorial.

If the Fulani propagated name Yarriba could not be found in the Fulani language, nor in the Hausa language. How can someone give a name that does not belong to their own language linguistic and etymology? These are nothing but lies created to mentally disassociate the Horuba people from the re-membership of their true identity. Unfortunately , this has worked on many Horuba people who are colonized with religious beliefs and sentiments. This mental abuse has to stop.



Darkness (Invisible Light-Odumase) and
Light (Visible Light-Odumare)
The Two Opposite Forces of Life
Up and Down, Right and Left.

(OIO)



Omo'Yeye (Ameya/Ameha/maya)

Omo'Ori (Ommiri/Omari)

Omo'Aye (Omaye/Mahe/Maha)

Omo Eye (Omaye/Amoye/Imole)



The Akan Head Disk showing three heads at the center of the disk. One on each side facing the bigger head at the center. These two heads would be represented with the letter E facing the direction of the head at the center. This is an oral documentation of identity and civilizations. These civilizations are expected to have the head and light culture of the center point they are reflective of. They are expected to be the keepers of the key to the dome(Kindom/Keyndome).



Egyptian Chess showing
the three heads.



The Head Culture: Necklaces
Akan, Horuba, Ufe, etc



An Aba'Otu Ufe light (Imole) priest titled
Araba wearing a pyramid head necklace.
Aba/Iba+Araba + Imole =Abraham/Ibrahim.



The People of Aba'Otu Ufe,
the Holy Kingdom of Light.



Olokun (Olu-Okun) Head wearing
the crown of light.



Ori-Olokun



Ooni and Ani(Ina)



White, Red, Green.



Green, Red, Blue.



Green, Red, White/Yellow.



Yoruba Artifacts: Carved doors showing the zigzag light movement as seen on chess boards. An oral heritage and documentation of priest kings of a Kingdom.



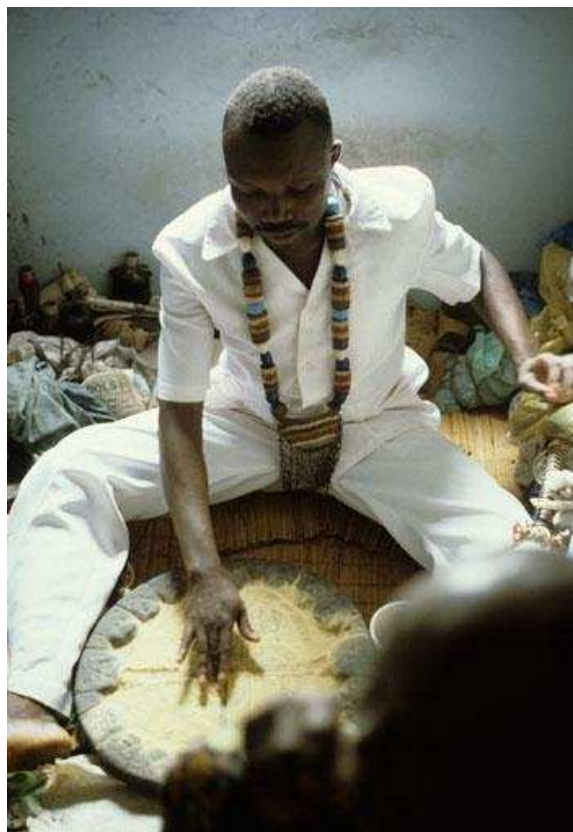
Yoruba Carvings
with Heads.



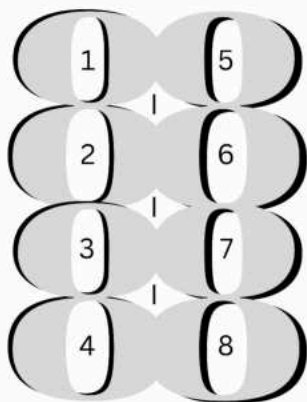
Top: Yoruba Artifact
Sun Disk/Fan (Abebe)



Owo Kingdom (Ancient Ado-Ala'Awo'Odo)
White, Red, and Green are the Yoruba
colors of Ifa. **Ado'nile Fa.**



Ifa Priest (Babalawo)



Ifa: Eji Ogbe

The movements of the sun and the moon around the northern star. The three lights in the sky.
(III)

$$8 \times 3 = 24$$

2 (Up & Down/Darkness & Light)
4= Star, Sun, Moon, Rainbow
/Air, Fire, Water, Sound.



Iwo Orun+ Imo Osupa+ Ifarawo

OO
U/W
Moon, Star, Sun
Osupa, Irawo, Orun

Iwo/I'mo/I'fa
O'wo/O'mo (Child) Oto (Portar)
Obo(Vaginal) Obo(Monkey)
Ida/Ada/Ibo/Abomi/I'do/Adoni (Mother)



Sun



Imole, Oniwo, Ohi ati Ala (Obatala)

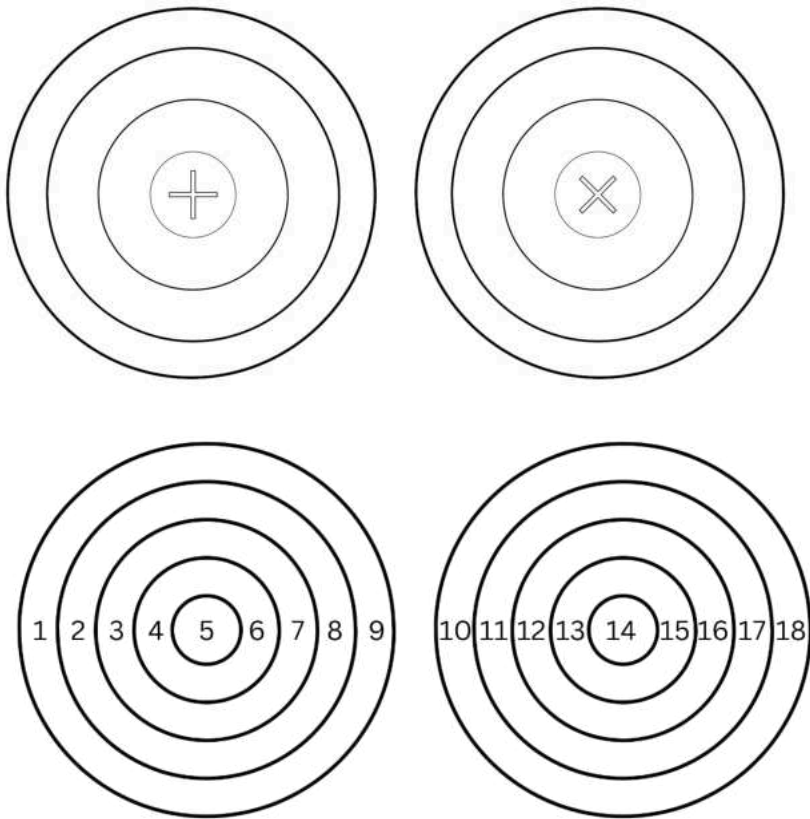
AV
Ile/N/L
Land, Owner
Ile/Ala

Onile, Oniwo, O'ba, Omo N'Oha
O'ba/O'da/ O'bi/O'di/Oqin/Odin/Opin(Ofin)
Oqo/Oko (Penis) Oko(Husband) Oko (Farm) Oko (Farm Hoe)
I'ba (Homage/Respect) A'ba (Village) A'qa/Akan (Father)

Ado+onile+Owo(O+O=U) Adu, (Ile=Ala)
Aduawo/Adoni-ala-owo= Adulawo



The Language of Light,
Sound, and Memory.



$1+4=5$ ($5+5=10$) $1 + 0= 9$ (The value of 0 is 8,
 meaning + is the center point of two equal
 sides/value) (dbqp), $+ = 1$, the dividing
 center/equator.) The number 9/North (N) is the
 center, also known as Ala in the Yoruba language.
 North = The Ooni (The Ani/Dani/Daniel)



Yoruba Ifa Divination
Mathematical Plate.



Ifa Statue/Monument



African Yoruba-Edo
holding a book of Odu Ifa (law).
Oba Olafogiso

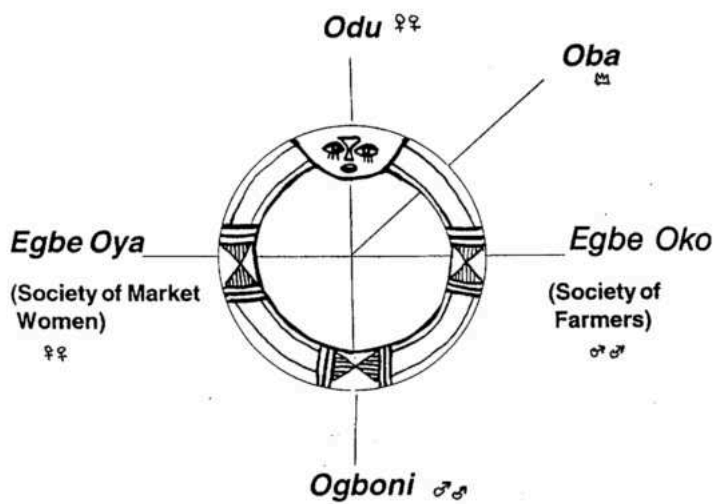
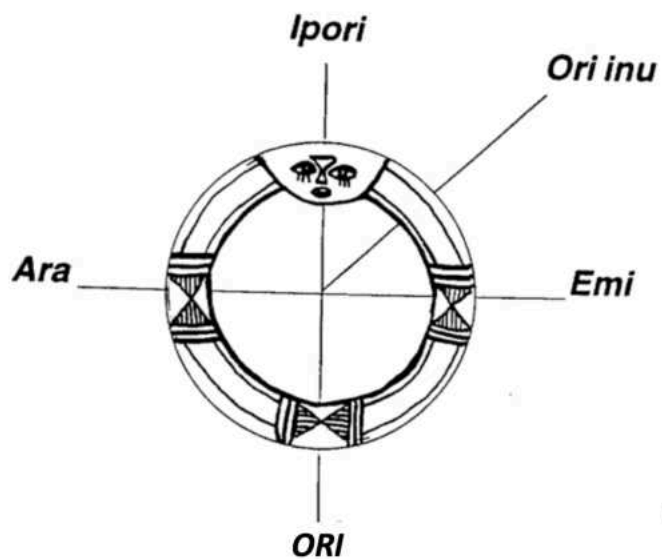
The 16 Laws of Ifa. The True Laws of 1 and 0 (10) Commandments.

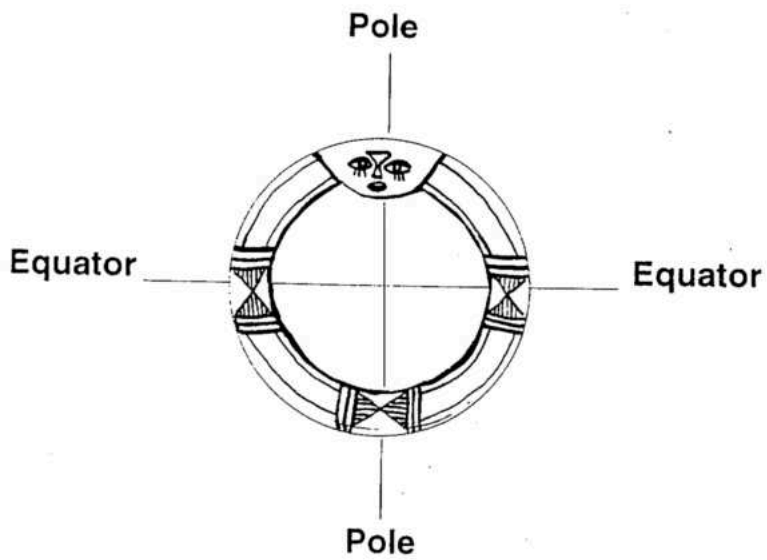
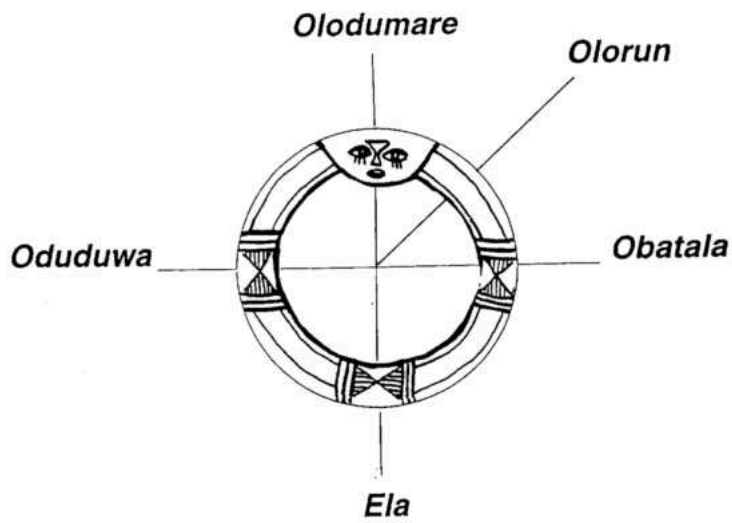
1. There is a single source of consciousness, all life is one.
2. There's no devil.
3. Except for the day you're born, there's no single event in life that cannot be forecasted or necessarily changed.
4. It is your birthright to be happy, successful, and fulfilled.
5. You should grow and obtain wisdom in the process.
6. You reincarnate through your blood relatives.
7. Heaven is your true home, Earth is the marketplace. We are in constant passage between the two.
8. You are part of the universe in a literal way, not figuratively.

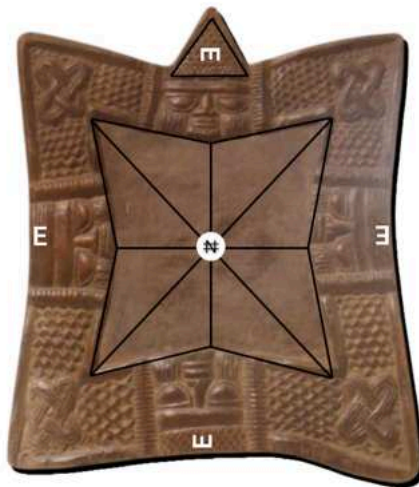
9. Never initiate harm on another
10. Never harm the universe you belong to.
11. Your physical self and your spiritual self must work together as one. Mind and body alignment.
12. You are born with a specific path and roles. It is your goal to find it. Divination and intuition provides the road map. By discovering you, you discover your responsibilities to your universe.
13. Your ancestors exist, honor and respect them.
14. Sacrifices guarantee success. Life is all about giving and receiving.
15. The Orishas live within us.
16. Fear is an illusion that holds you back. One must learn to defeat the illusion.



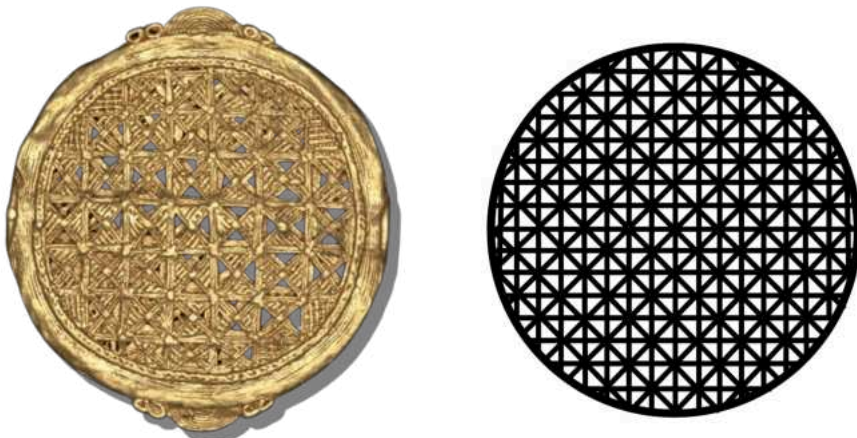
Akan Head Disks



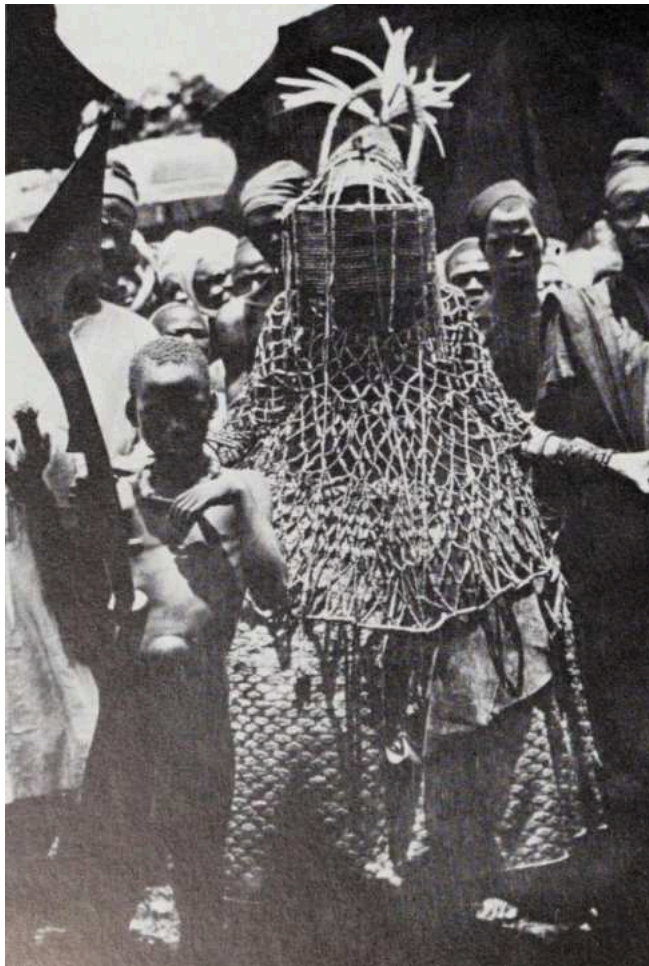




Ifa Divination Board
 88=XX/++ (16) (II/II)



Light Alignment (x/+)



Yoruba King **Olowo of Owo**
1800s. The Sun Threading
(Netting)



Spider Web



Agere Ifa:
Sun and Moon



The Star of David on the Nigerian Coin.
This represents the Eclipse. The Sun and
the Moon coming together. A symbol of
the birth of a new.



OII=H H H=U∩

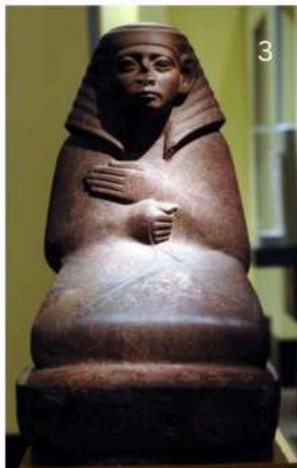
Two Stars of David on Horuba
 Horuba hand fan, and three H & O curated
 together. Hori/Holi (Ori/Oli), Horuba.



Onile: Ogboni (Egbe-Ooni/Oghene)
U (II/II-X+)



The Cow Two Horns: **U/N**
A representation of the Sky light
God Kingdom. Ufe- Owoni/Owodo
Kingdom.
Binary Signature **II**



Ifa Priest

1: Yoruba Babalawo

2: Yoruba Iyanifa

3: Egyptian.



Artifact: An Ifa **Priest** sitting in front of the Ife plate while carrying a bow that represents the Sky, with sun on one side, and the moon on the other side, with a letter U at the center.



IFA Priest Light
Necklace.



Yoruba Artifact:
Pyramid Necklace



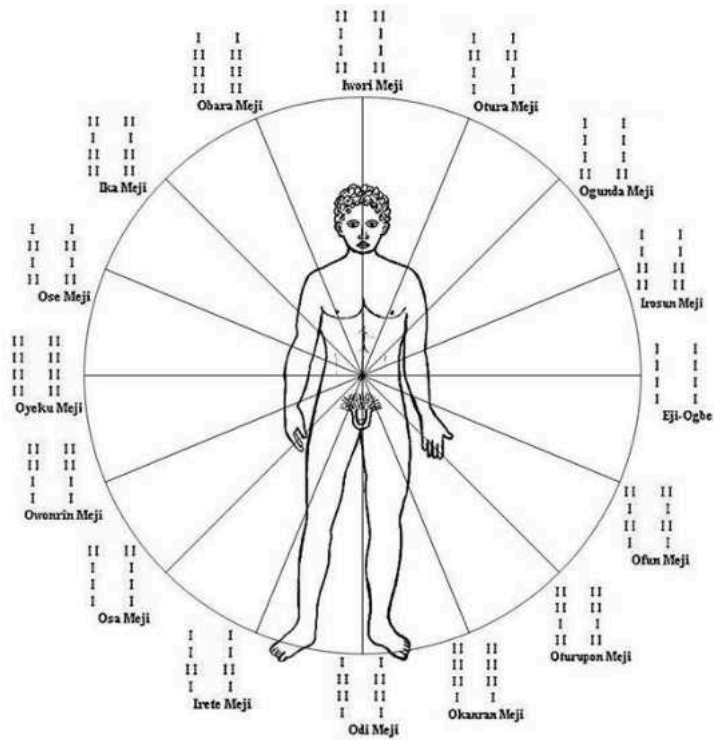
Yoruba artifacts/figurines of women wearing pyramid necklaces. One facing up, one down. Pyramids of the moon (the rising sun) and the sun (Sunrise).



III+III = M/W(8)

Religion is the
canonization of the
African **indigenous**
practices, history,
and **identities.**

Look within!



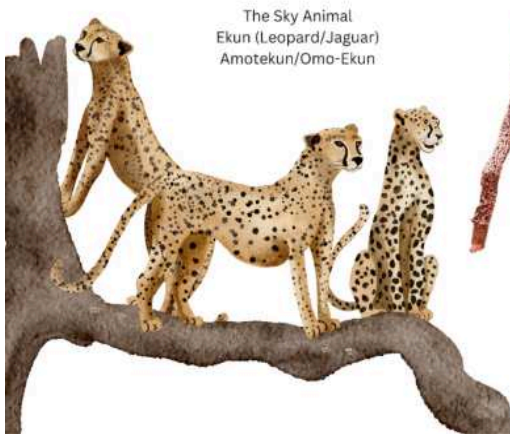
Ifa ati **Akan**=Ifatikan/Fatican (Vatican)
 Dimatikan, Mematikan,
 Semematikan



Ifa: Leopard/Jaguar/Visible Light
Fa(Pa/Va)/Fu-Funfun



Akan: The Black Lion/Invisible light
Ka/Ku-Dudu.



The Sky Animal
Ekun (Leopard/Jaguar)
Amotekun/Omo-Ekun



Yoruba: Omo-Ekun
Festival



Hair(Irun)

Black Jaguar



Black + Lion = Black Panther

Black Panther

A black lion represents a
black Panther/Jaguar.



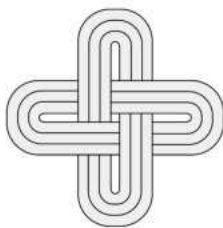
1: The Head Culture: Ufe
2: The Egg Culture: Akan.



The African burning of Incense:
Akan, Yoruba, etc.



Vatican (**Fa ati Akan**)



The Knot of Oyo: This represents the north star(+) in the sky. This is a symbol of the sky kingdom, and a symbol of the Alafin of Oyo.



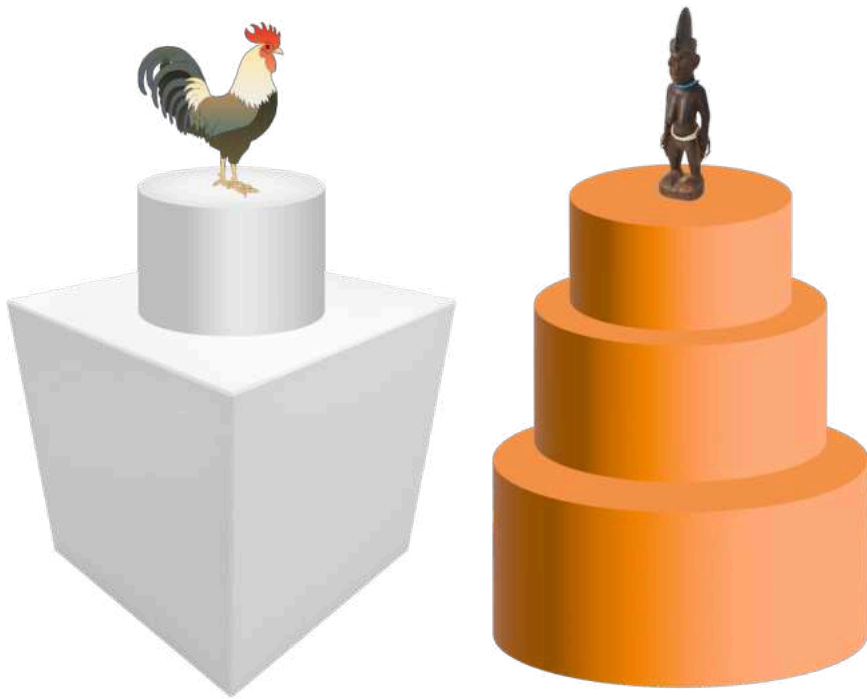
Yoruba Artifacts: A Yoruba Priest with a North Star Cross Staff. Yoruba Priest holding a boomerang seen wearing North Star Necklaces. Yoruba Divine Royal Cross, and the Knot (808) of Oyo.



Ethiopian



The Temple of Lalibela
(x+)



Oshoosi Obatala practice: The Circling of
the Stone: Land, Light (Imole), and
Water (Omi) Culture/Agriculture.



Yoruba Oshooshi Festival
Obatala Practice.



The Circling of the Stone



Agriculture



Top; Isese Yoruba Osun Practice
Bottom; Religion: Baptism



+



=



Egg

Gold

Golden Egg

Eggman

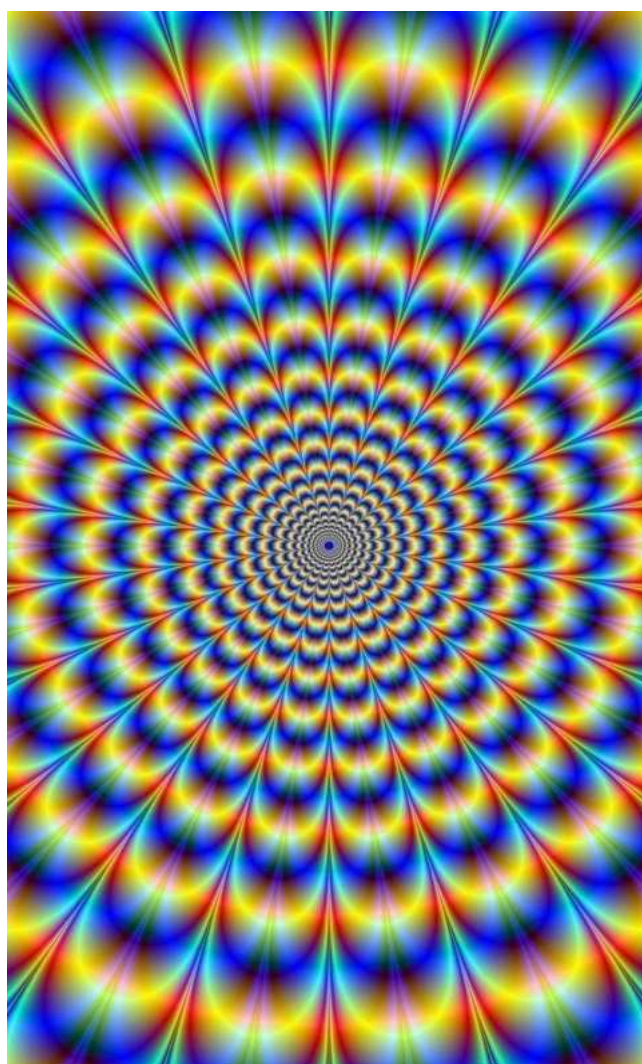


Easter Egg

- Egg (Feminine/Birth)
- Gold (The God Culture of the Akans)
- Chocolate (Eumelanin)

East-ER/Easter Egg

The Sun sets at the east. The **ER** represents "light" (Irawo), which in the Yoruba language means stars. The sun is the biggest star, while the moon is a reflection of the sun. Without the sun, the moon cannot shine.



The Yoruba Language:

The Yoruba language is a rich and expansive system of communication that extends far beyond spoken words. It is a language of sound, light, water, and earth. It encompasses various intricate methods, including:

- Odu Ifá Scripts – a binary script system based on sacred divination codes (using 1s and 0s).
- Oríkì – sound-based or vibrational expressions that encode lineage, praise, origin, and identity.
- Àpáro – symbolic communication through the combination of natural elements.

- Àsòtàn – storytelling and meaning conveyed through fashion fabrics, patterns, clothing, and color combinations.
- Ènà – tonal variations and silent clicks used as coded language in communicating in secrecy.
- Òwe – proverbs that carry layered instructions and ancestral wisdom.
- Èwì – poetic praise compositions that preserve events, history and honor legacy. It can be used to warn people without having to say so much.

Together, these systems form a multifaceted linguistic and cultural framework unique to Yoruba civilization. The letter **◉** is used by Yoruba people to establish a sense of ownership or dominance over a word.

Olu means Owner or dominance. The letter **○** is the most used letter seen in establishing any sense of dominance in Yoruba language. And in some cases, the letter **O** can be switched for **I**, which is pronounced as **E** in Yoruba language. This is also done to reveal the quality and difference over the use of the word. Examples are Omi and Iri in Yoruba language. **○mi** established a sense of dominance over **Iri**. O'mi is Water in liquid form. I'ri is water in gaseous form. Both words are talking about the same thing, but with the use of the words, one can understand the context in which they are being used. **○'mi**, mi means breath.

In this language, water is associated with breathing, life. Revealing that water is indeed life.

○'mi, is used in this context for the water one can drink, giving the ownership of life and humans to water.

While **I'ri** is the water one can see but cannot drink. The letter **O** owns **I**, in the quality of its use.

Ri means “see” (si/c) in Yoruba language. Remember, “O” (Owners) is dominant over “I” (*Elites*). O reveals a source which is then subjective based on its individual use. While I reveal a sight, a mere object. Let us proceed to understand what this means in the language.

In the Yoruba language order, **Mi** is to breathe, **Mu** is to drink, and to grab/hold. With the addition of the dominant letter, which is **O**, **Mi** becomes Mio. A sense of dominance and command over the natural vibrational elements.

This is a common practice in several African languages and indigenous languages of the world.

Mio shows water is making a relative contact, being that water is above and below. The letter becomes a **U** to show its **relation** and not just the source and the sight. Mu means drink/consume a liquid. The same method was applied in almost all of their symbols and letters. Yoruba culture and traditions are rooted in one understanding the foundation. Knowing the source, the sights/objects, and the uses. Giving us a very unique al'ifa'beeti/alphabets and language.



**Ifa Light Plate: I and O.
II/II**

The two names Olodumare and Olohun are used for the God of the sky' being that God is not a singular but plural concept in precolonial Africa. While Olorun (Olu Orun) is the God of the sky, Olokun (Olu Okun) is the God of the Ocean. Like these two words, Olodumare (Olu Odu Aare) also was formed. We have established that the letter O is dominant and used in referencing ownership.

The breakdown of the name Olorun is O'lu O'r'un/Olorun. Pronounced Oh-lu-or-roon. O/oh is dominant over O/Or. And lu, which is pronounced (loo/lu), is the bond between O/oh and run/roon. **Lu** means bond/add force. **La** means remove, separate or divide. We have seen that an incomplete clean curve means to add. **Bu** is a word that means to **collect**.

Lu means to apply force to things or beat something.

Often used in terms of **beating** drums.

Ku means **be** and is used mostly with an addition of **n**, like **Kun** when establishing a welcoming gesture.

Remember, an incomplete circle means a bond/relationship.

Language and linguistics tells not only a story of a word, but the story of the world it comes from. Etymology provides the road map, and guides us in the evolution of the language.

In the Yoruba language. **Iku** means **death**. To understand a word in context intended, one must understand how the letters came to be.

Since **O(oh)** means water, and **I(e)** means sun, **Iku** means a return to the sun/light. When referring to someone who passed, the Yoruba people would say **Oku**. Meaning that the person has completed the cycle of life.

Oku: O/Water, K/land, and U/sky.
In this one, you can understand that the Yoruba belief system is rooted in the natural manifestation and transformation of water, land, and light, the sun. This is the foundational element of life, revealing that the Afrocentric world already evolved into a highly intelligent and civilized class of people(s).

The idea that civility was introduced to “Africans” by their invaders is a total fallacy which has been accepted by the victims of political annihilation, suffering from the political amnesia created by the beneficiaries of the political propagandas.

These conspiracies being executed through the institutions introduced to the people by their invaders ensures a total subjugation of the Afrocentric power. The education systems are to ensure the mis-education of all victims. With this system, the victims of the politically annihilated people will eventually forgets all about the historical relative patterns and simultaneously forgets about who they really are.

This is a system of psychological extinction method. The most effective kind of all. Slow but proactive, just like nationalism and capitalism. A wheel that is now pushed by the victims themselves. Creating an illusion of freedom' masked under the reality of slavery.

Earlier we talked about the letter O being a substitute for I. **Ilu** means society in the Yoruba language. **Ilu** is used in a sentence like this “ **Mo ni ife Ilu mi**” meaning I love my society, or I love my country.

Olu-Orun is the owner of the sky or God of the Sky, the sun. Orun, pronounced Or-roon is the sky in Yoruba language, while Oorun, pronounced oh-roon is sun in Yoruba language.

Understanding the etymology/Isun-ki of this word is understanding that nature is the supreme God of the ancient Yoruba people. The sun in the sky is the masculine God which is known as Irawo-Osun, the biggest star in sight. Irawo is light/stars in Yoruba language.

This is why the binary language system known as Ifa was rotted in the solar movements, star language.

Yoruba language as known today work hand in hand with the ancient binary language system known as Ifa.

This is why the Yoruba language is one of the unique languages of the world, and probably one of the most ancient sophisticated written languages if not the very first.

Due to the erasure of African practices, and the conspiracies set in motions to have the new Afrocentric population in turmoil. Modern Africans are losing severe portions of their practices, and losing the comprehensive quality of the methods used by ancient people of Africa and the world.



Akan and
Yoruba Sun Disks

Yoruba language is a
compass of great elemental factors.
Authority, Morality, and Discipline.

A “ a “ Father
E “ e “ They
I “ i “ Marine
O “ o “ Oil
U “ u “ Rude
AI “ ai “ Aisle
OI “ oi “ Oil
AU “ au “ Now
Kua “Kwa “ Qua

Ʒ Ji	ᠠ Ba	Ǝ E	ᠤ A
ᠤ Fa	ᠠ Di	ᠤ Gbe	ᠠ O
ᠤ Lọ	ᠠ Ọ	ᠤ Ẹ	ᠤ Ti
ᠤ I	ᠤ Mi	ᠤ N	ᠤ Hu
ᠤ Sẹ	ᠤ Si	ᠤ Re	ᠤ Wu
ᠤ Pe	ᠤ Ye	ᠤ Gi	ᠤ Ki
ᠤ Tu	ᠤ Si	ᠤ Wọ	ᠤ Mo
ᠤ Rẹ	ᠤ Ẹwọ	ᠤ Ka	ᠤ Ku

The Yoruba Language:
Odu'du'wa (Odu to da **Iwa) Alphabet**
Odu Ifa Script.



Yoruba Script
on the wall.



Irun (**Hair**): Amoriki/Mohawk
(Omo-Oriki)



Irun-**Imole**: The Hair of Light
Igba/200 **Irunmole**
(200=00/8)



Irun **Irawo**: The Star Hairstyle
Irun **Asoku Sita/Shuku**: The hairstyle
of stone pyramids where dead
bodies are thrown off.



The Sun starts to rise
(Prostrating)

1



The Sun rising
(Kneeling)

2

The land of the rising of the sun.
Ibi ti ojumo ti n'mo.

The Yoruba **prostrating** culture is a coding identity for people of the kingdom of sky light. They are the people of the sun, the moon, and the stars. The land of ancient priestly societies. This particular culture is also why the Yoruba people of Aba'Otu Ufe wear the color white in the ancient land of Aba'Otu Ufe, the people practice IFA and Oriki as a means of identifying individual significances.

IFA is light natural technology, and the binary language of creation. You can also see Ifa in Yoruba practices of Oriki, Orisun, Orisha, Orile, Ori-Ade, Ori-Oke, and Ori Ifa.



The **Horuba** Culture

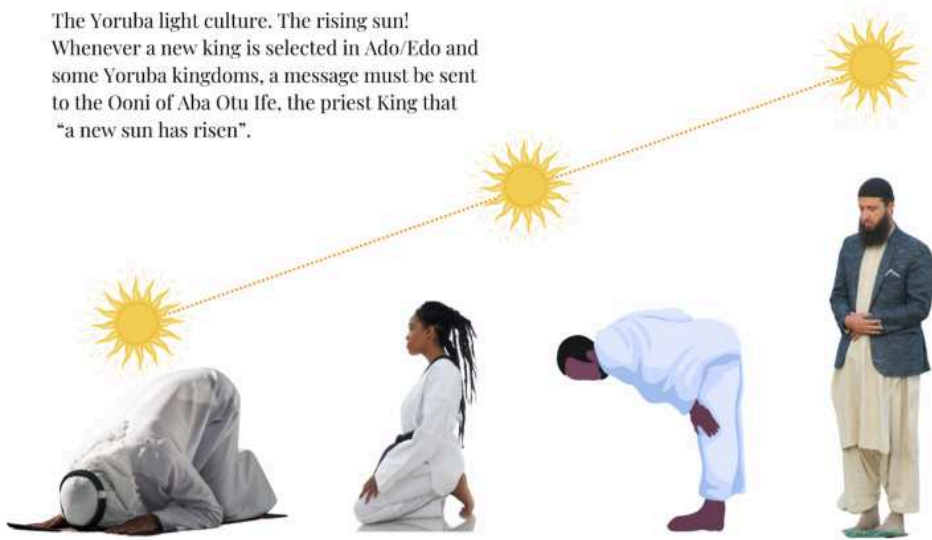
Iba baba: The honoring of the father.

Iba Yeye/Hehe: The honoring of the mother.

Iba-Ori (**Ibri/Hebrew**): The honoring of the head.

Iba Orisa: The honoring of ancestry.

The Yoruba light culture. The rising sun!
Whenever a new king is selected in Ado/Edo and some Yoruba kingdoms, a message must be sent to the Ooni of Aba Otu Ife, the priest King that "a new sun has risen".



Exodus
(3:5)

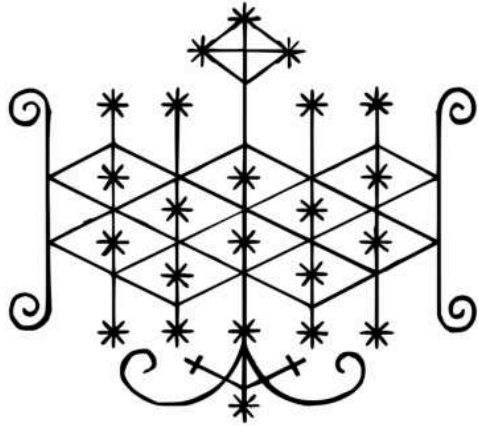
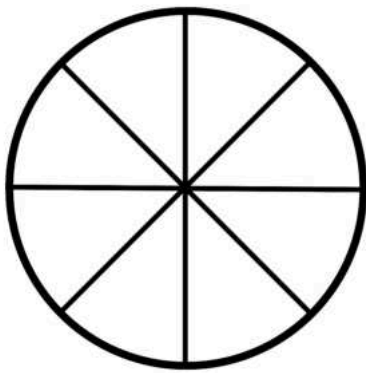
Exodus
(40:31- 32)

Mark
(11:25)

Luke
(22:41)

Matthew
(26:39)

The Yoruba Greeting:
The **Light** Culture.



N (Energy/Light)



Odo'Iba'Ule
(O'dobale/N'dobele)



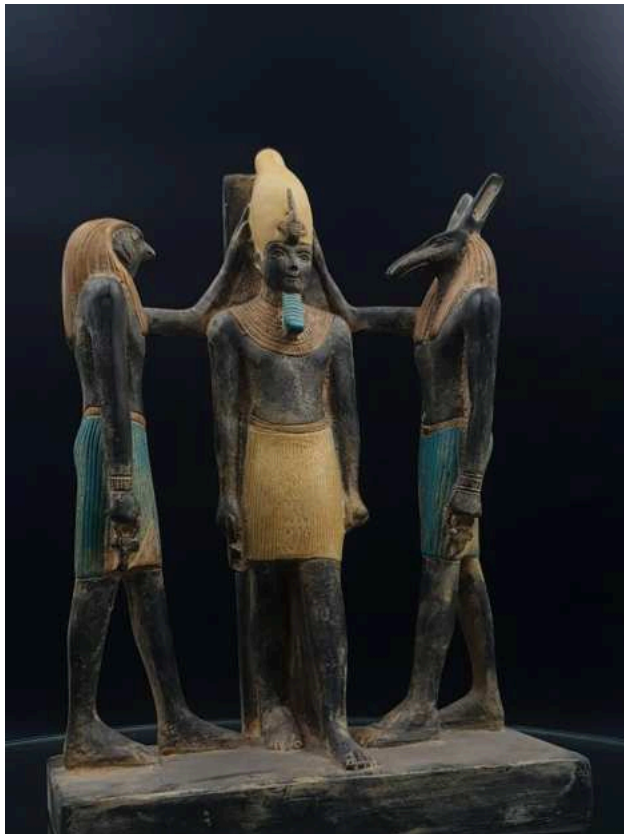
A Yoruba Light Culture:
Divine summoning of blessings



Top: Yoruba. Bottom: Egyptian Artifacts showing the Yoruba culture of chanting & clapping as a praise to the King(Ooni).



(Iba)



The Yoruba head culture of touching the back of the head to bless the head/Ori Ade.

Orun Oba: The Heaven of the Gods.

Orun Oba is a dedicated monumental land for past priest kings and queens. A sacred ground in alignment with the constellations, chosen for burials and ancestral homage.

These sacred spaces are often used as a calendar and oral documentation for monarchy timelines and historical coding and artisan. Priest kings are mostly the one buried here, but others of significant accomplishment in the Horuba civilizations are sometimes given spaces for honoring as well.



ORUN OBA ADO,
ILE-IFE (LIFE)



The covering of the Eyes
and Mouth, Egypt.
Oore of Otun (Ore Oduduwa).



Orisa (Ori'Osa/Ori'Asa)
Iba Orisa, Iba Orirun (Ibru/Hebrew)



Yoruba Spiritual Artifact: Iba Orisa
Nigeria, Africa: The Head at the center.

X



Ancestor Veneration:
Esu(J'Esus/I'Esus/Esua)
Elegba/Elegbara
Light: Moon Kingdom



Monuments of an Ooni are usually erected in priestly poses in front of the palace, showing that the Kingdom belongs to a priest king. Same goes for all other foundational Yoruba civilizations. This is also a traditional continuity of the head culture of Iba Ori-Ade, meaning the honoring of the priest head King of kings.



Ifalorida: Togo
One of the Yoruba civilizations
where Ifa was consulted
when founded.



Ancestral Veneration Festival:
Egungun(Masquerade/Halloween)
Elegba

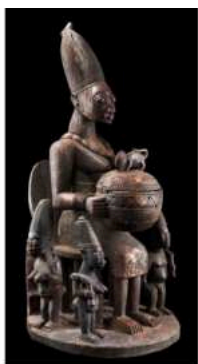


The Crown of the Egyptian
King **Alara**. The Hotep
White Crown.

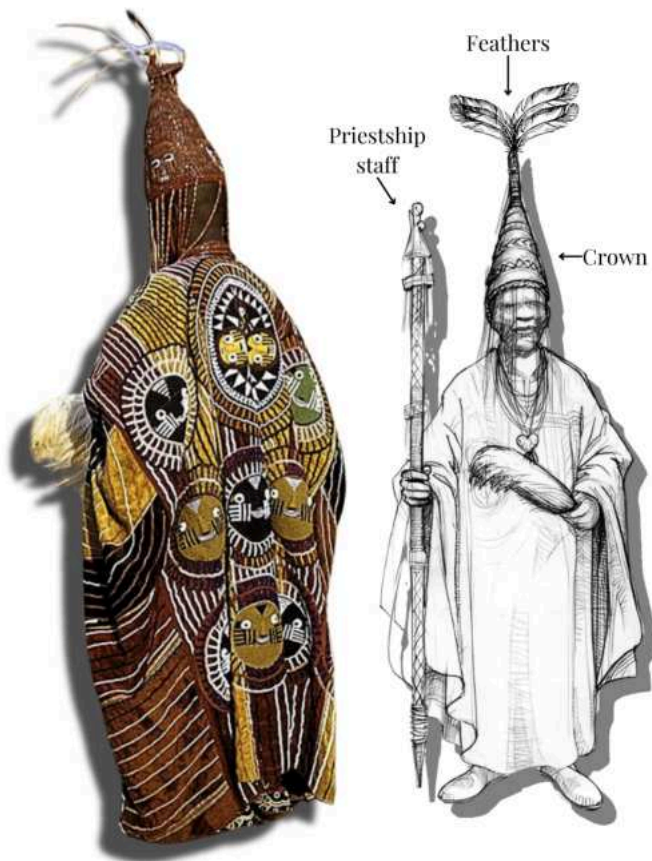


Ade Imole
The Crown of Light

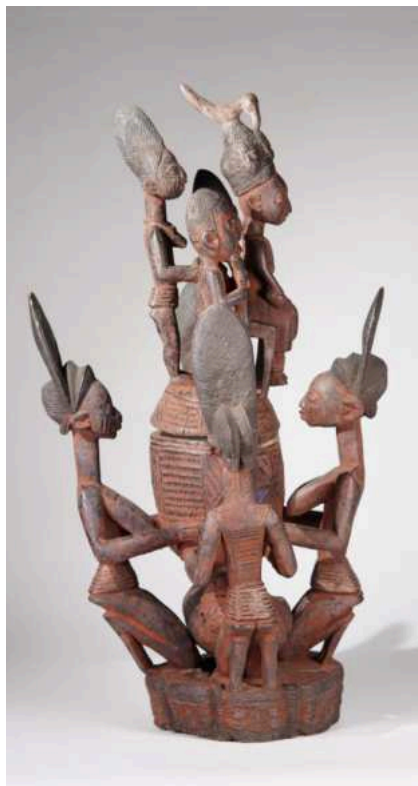




Yoruba Crowns and the Egyptian Crowns



The Crown represents the highest star in the constellations. The clothing represents the planets and constellations.



Yoruba Artifacts
Yeye Ori Oba (Horuba)



Yoruba: The Queen is seen standing behind the sitting King, and one on his knees, one standing.



Egypt: The Queen is seen standing behind the sitting King, and one on his knees, one standing.



The Sphinx/Amoriki/Amori (Omo-Ori),
Olumekun (Omo-Ekun/Olmek), Amoye
(Omo-Eye,Omo-Oya/Amaya). The Head, the
leopard/Jaguar body with the eagle's wings.





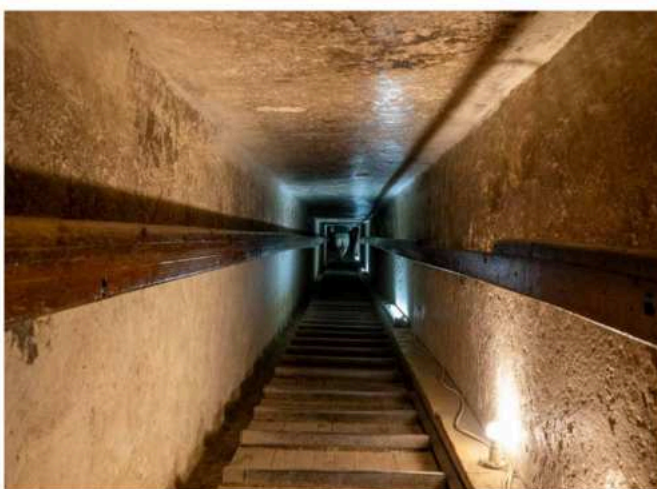
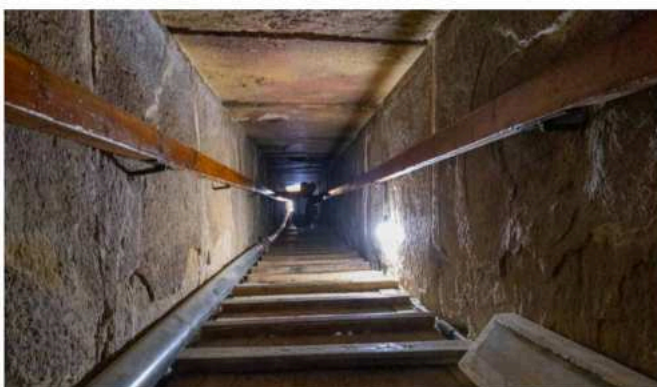
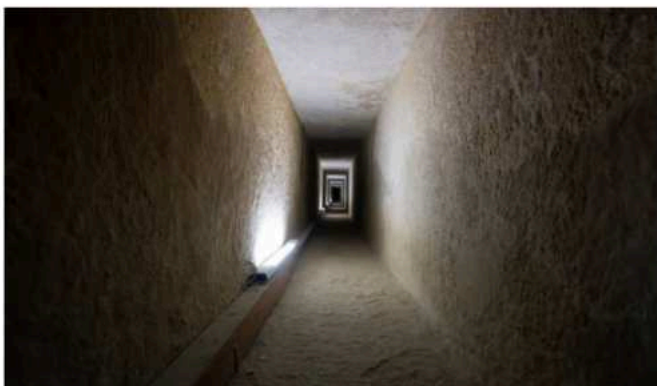
The Pyramids of Giza used to be covered in white limestone, and crowned with a gold top.

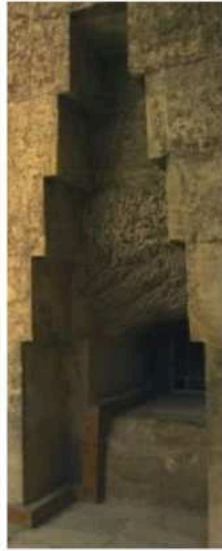
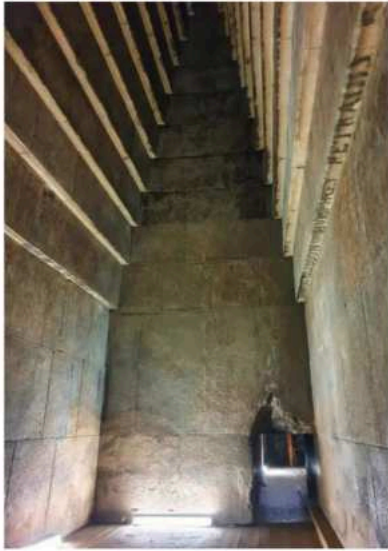
This represents the pyramids of the central Sky kingdom.

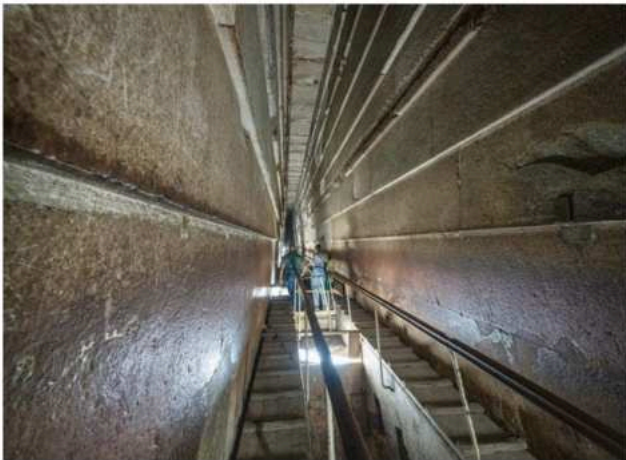
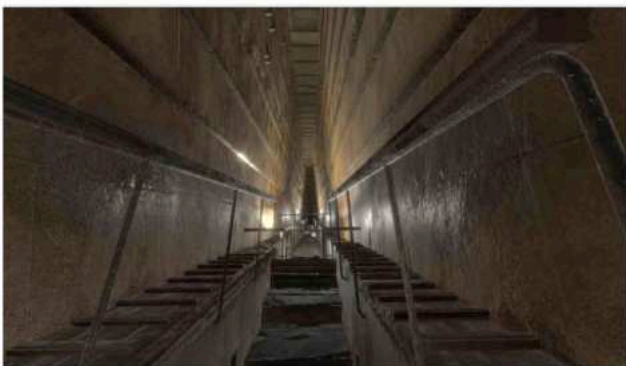
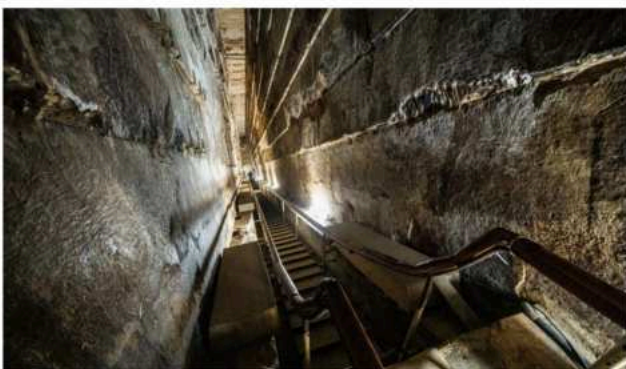
The color white is a color that represents light and soul. The gold crown represents masculinity and the transmigration of soul. Deification of the ancestors into an Orisha.



The Pyramids of Giza

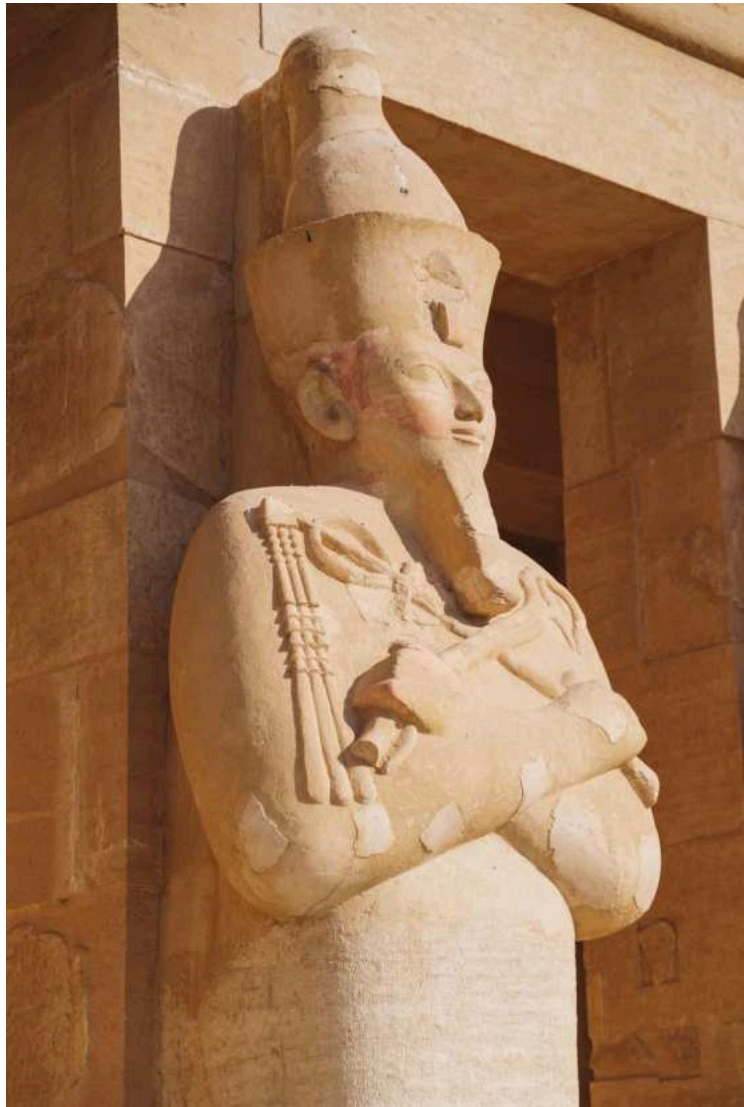








The Speed of Light



(X: W/M)



W



M

Heads facing
opposite sides

III

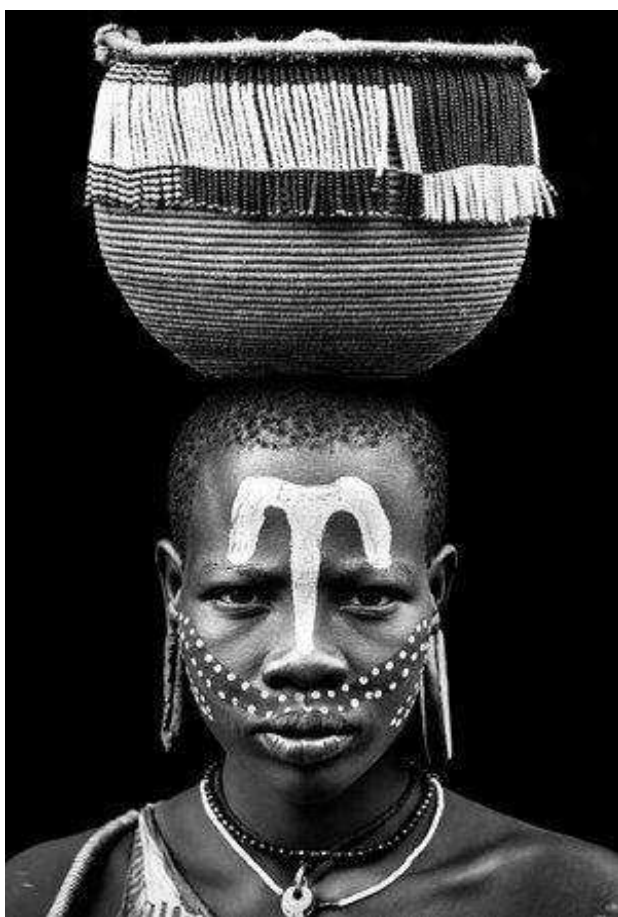
III

Elephant/Erin
Horn/Tusk

III

Hand/Owo
(Mu)

Yoruba **Artifacts**



M
Soudan



W
Congo



M/W (33/8)



M/W
Zimbabwe: Dove



Peacock and Peahens
qb (96) M/W

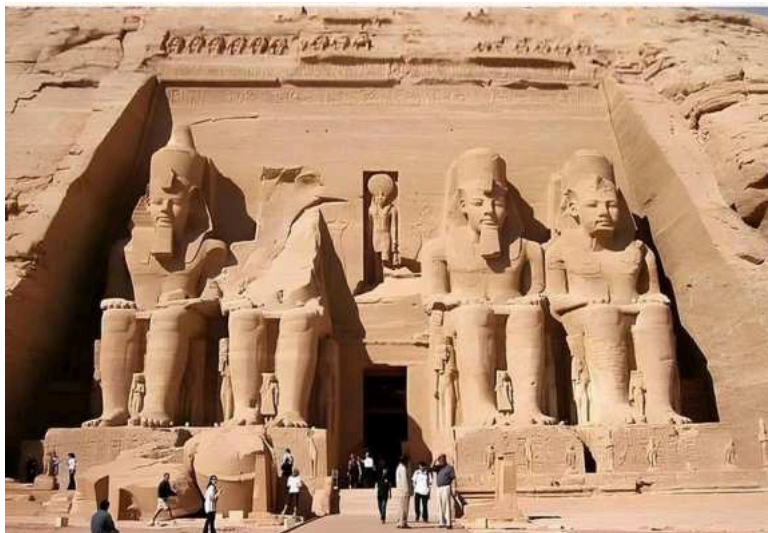


King

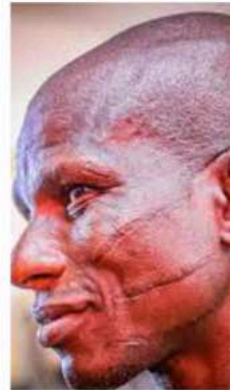
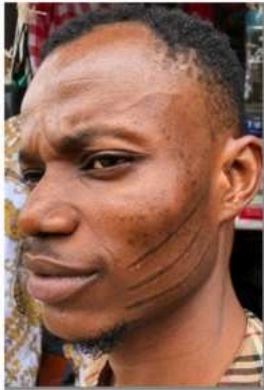


Queen

In Yoruba culture, Okin loba Eye simply means that the Peacock and the peahen are both symbols of the highest royalty. They are both associated with the sky kingdom. The Peacock represents the supreme King/masculine, while the peahen represents the supreme Queen/feminine. The feathers of these two beautiful birds are required to be put on top of the head and crown of the ancient Yoruba kings and queens. This shows the supreme spiritual authority from the supreme Priest kingdom of the Olorioba/Yoruba in Ile-Ife. The Peahen and the peacock are indigenous to India and Congo, and they represent royalty in both places.



**Egyptian Temple
II/II(OONI)**



Abaja Meta(Abara Meji)

Top: Horuba. Bottom Left: **Bamileke** Tribe.

Bottom Right: Native American

Ila (IIIOI) **Abaja** (IOIIIOIOIIIOI)-Meta (IIIIOIIIOI)

1 x 202 to the 0 power

$$20 = 1 \times 1 = 1$$

0 x 212 to the first power

$$21 = 0 \times 2 = 0$$

1 x 222 squared

$$22 = 1 \times 4 = 4$$

1 x 232 cubed

$$23 = 1 \times 8 = 8$$

1 x 242 to the fourth power

$$24 = 1 \times 16 = 16$$

1 x 252 to the fifth power

$$25 = 1 \times 32 = 32$$

1 x 262 to the sixth power

$$26 = 1 \times 64 = 64$$

1 x 272 to the seventh power

$$27 = 1 \times 128 = 128$$

1 x 282 to the eighth power

$$28 = 1 \times 256 = 256$$

1 x 292 to the ninth power

$$29 = 1 \times 512 = 512$$

Adding these values together:

$$512 + 256 + 128 + 64 + 32 + 16 + 8 + 4 + 0 + 1 \\ = \mathbf{1021} \text{ (OIOIII/Oba).}$$

Abaja (Priest King/Oba)

“AbaJa Meta”

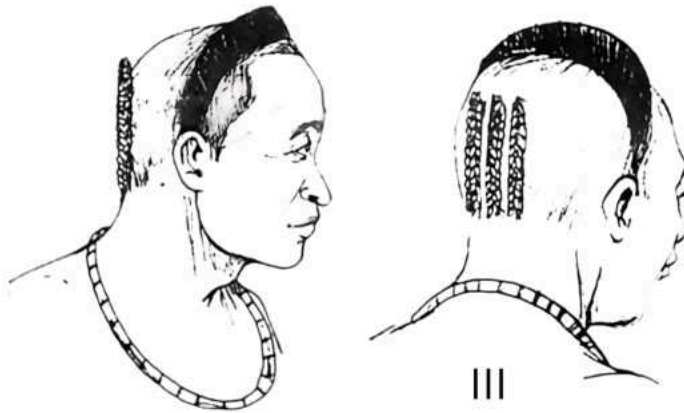
Odu Obara Meji (Òbàrà Méjì) is the sixth Odu in the Ifá divination system. As a Meji (double odu), it is one of the 16 principal signs in Ifá and is considered very powerful and complex. It represents strong energy, transformation, communication, and the potential for both elevation and conflict depending on how the energy is managed.

Primary Themes:

- Speech and communication
- Transformation and innovation
- Disputes and conflict resolution
- Learning through hardship
- Emotional intelligence and personal power.

Esoteric and Philosophical Interpretations

Power of the Voice (Ọ̀rọ̀): Obara Meji teaches that words can create or destroy. The tongue has immense power. In Yoruba metaphysics, “ọ̀rọ̀” (speech) is close to “orí” (consciousness/head). Speaking without wisdom can lead to disaster; speaking truth can be liberating.



Obara Meji:
Abaja Meta.

- **Trial Before Success**

Obara Meji often speaks of a person who will go through great challenges and conflicts, but who will also learn from these trials and become a leader, teacher, or healer.

- **Conflict and Healing**

There is a tendency toward emotional intensity—anger, misunderstanding, ego clashes—but also a divine calling to master emotional intelligence, peace-making, and healing arts (especially of the head and heart).

- **Lightning and Sudden Change**

Like lightning, change comes fast in this Odu. Obara Meji brings revelation and awakening—either through grace or through force. You can be elevated overnight or humbled if pride is unchecked.

Here's a short traditional Ese Ifá (Ifá verse) from Obara Meji (paraphrased in English):

“Ọ̀rọ̀ nì kǐì dání láàmú,
Ọ̀rọ̀ nì kǐì dání lógún,
Ọ̀rọ̀ ló ñ pa ènìyàn,
Ọ̀rọ̀ ló ñ gbé ènìyàn sóri.
A dífá fún Aríyá,
Tí ó fẹ́ dá ọ̀rọ̀ burúkú sílẹ̀,
A sọ pé kó fì ọ̀wọ̀ bọ̀jú,
Kí ọ̀rọ̀ má bà á jẹ.”

Translation:

“Words do not just disturb, they can be medicine or poison. Words kill and uplift.
This was the Ifá cast for **Aríyá** (Joyful One),
Who wanted to abandon negative speech.
He was advised to cover his mouth,
Lest his words destroy him.”

Spiritual Lessons of Obara Meji

- Master your communication: Think before speaking.
- Be open to change, but don't rush decisions.
- Learn from mistakes and emotional wounds.
- Avoid quarrels and gossip—they can destroy blessings.
- Develop your inner light—this odu is linked to wisdom, science, and invention.
- Orí (inner head) and ìwà (character) are key to success under Obara Meji.

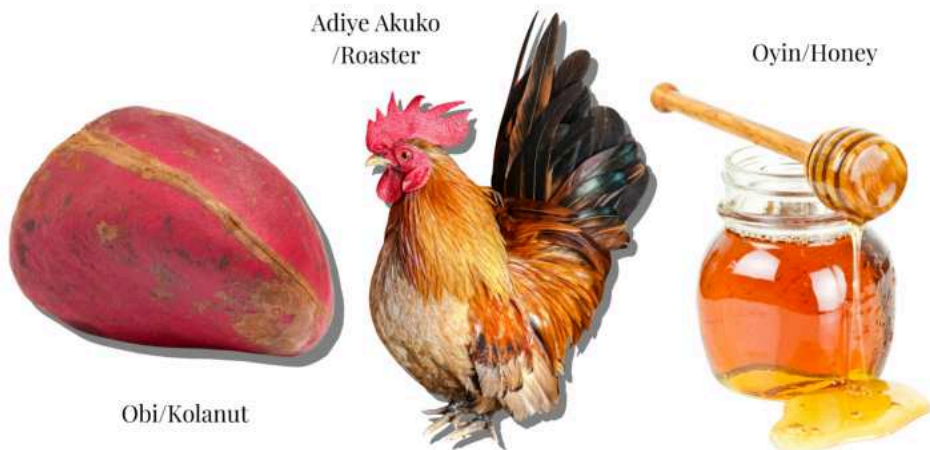
Ritual & Ebo (Sacrifice)

When Obara Meji appears in divination:

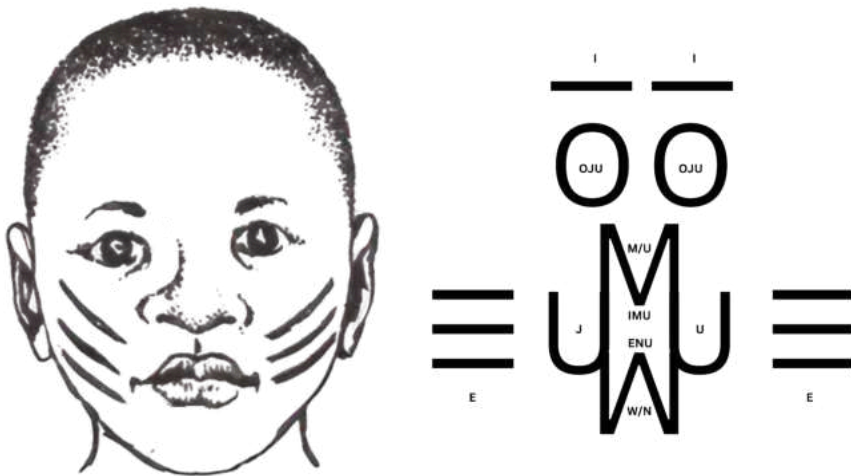
- The person is advised to make ebo to calm tension, especially concerning speech, enemies, or conflicts at home/work.

Offerings often include:

- Bitter kola
- Roosters
- Honey (to sweeten the tongue)
- White cloth (for peace)



These elements are forms of oral documentation of historical events and significance.



Ori/Iro: Head, Irun/Nri: Hair.

Oju/Ujo: Eyes. Imu/Umi: Nose.

Enu/Une: Mouth. Eke/Eke: Cheeks.

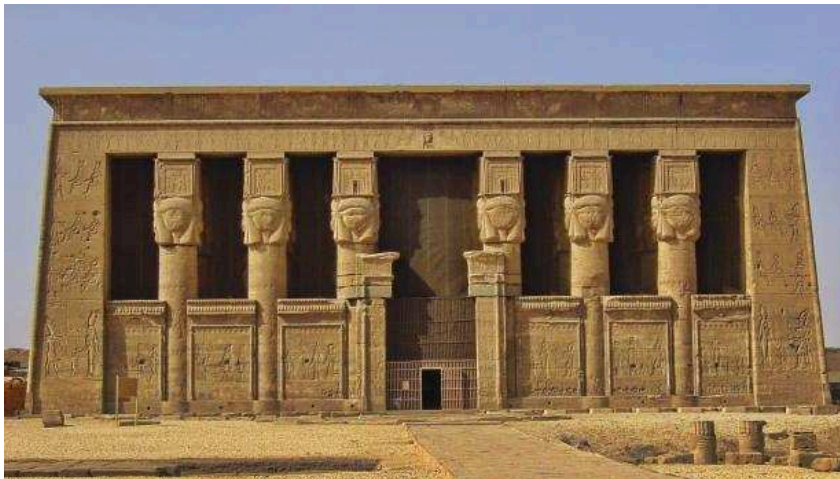
Both are of two relative sides. **Eji (Ibeji)**

(ORI)

Obara Meji (Abaja Meta)

Obara Meji talks about a civilization with self destructive character, leading to its destruction and misalignment. A self-inflicted fall out of honor. This emphasis on egotism and acts of rebellious nature, warning anyone of this nature to work on their ***Iwa*** (character) in order to avoid such fate.

Aspect	Meaning
Element	Fire/Lighting
Orisa	Esu, Ogun, Orunmila (III)
Dominant Force	Communication, Power of Speech, Conflict
Challenge	Impatience, Arrogance, Rebellious
Blessing	Innovation, Leadership, Enlightenment
Advice	Speak with intent, but be mindful of your words.



III/III



II/II
(H)



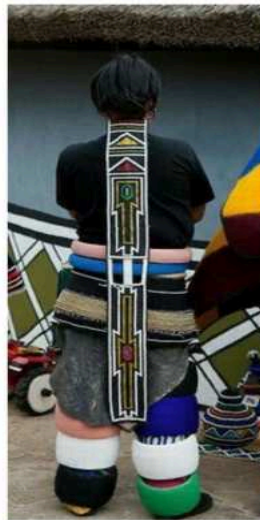
Obelisk of Egypt



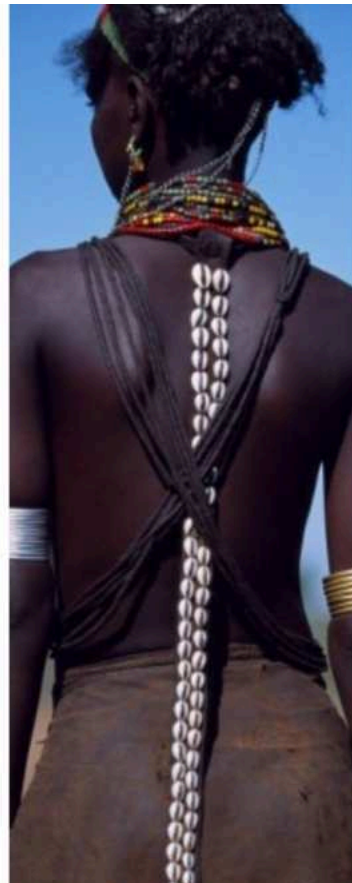
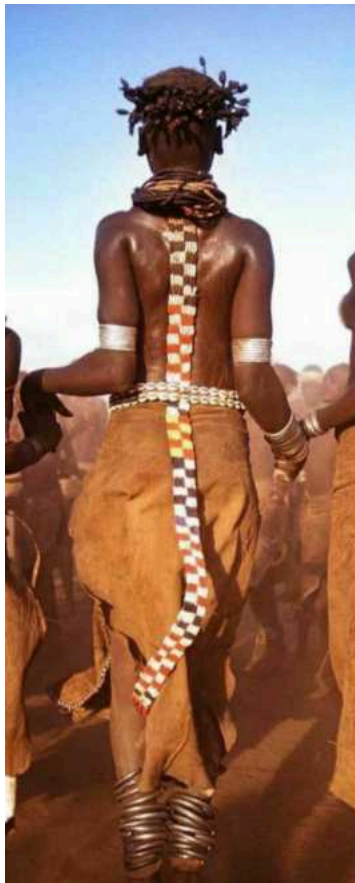
The Obelisk of Oranmiyan Temple. A representation of an inverted obelisk pyramid.



A Yoruba Man wearing a Pyramid
Necklace at the Obelisk of **Oranmiyan**.



II/U/H



Sub-Saharan Africans
White, Black, Red
II/II(X)



III/N/H



Top: Horuba (Ogboni)Odabale,
Bottom: (Ngoni)Ndebele
OIIIO

All the **Ata** Kings also wear the head necklaces to represent the origin from the head culture. The letter T is masculine, while the letter Y is feminine. **ATA** in Yoruba means pepper. The Yoruba people are known as the pepper farmers, traders, pepper eaters of Africa. In Ghana, the Yoruba people are referred to as **Alata** because of the pepper(Ata) culture.



O/I: II/X/TT/YY/H

Red and Green.



1



2

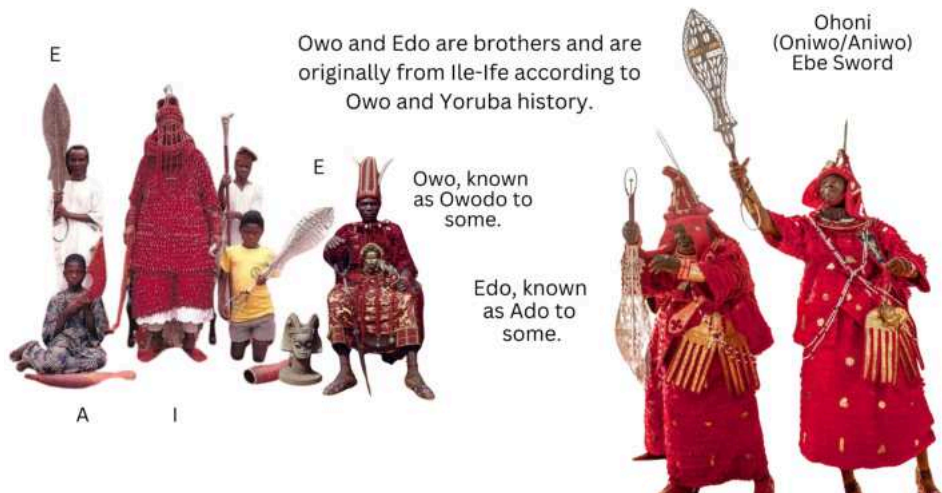
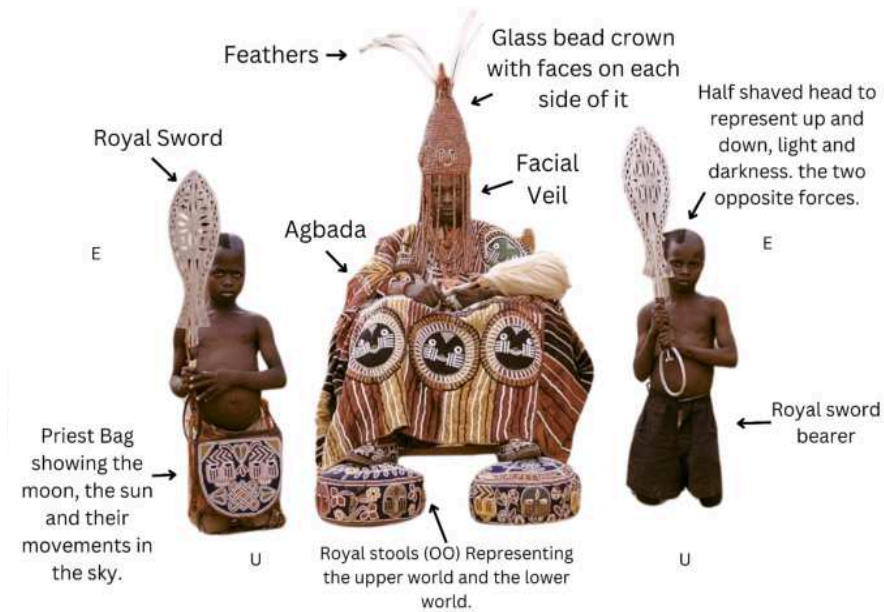
1: Ade Amoye/Amaya(Imole) Meta

The crown of the three wise ones

2: Olokun



Yoruba Igba Ifa, showing the head at the center and a snake around the head. This represents the Sky light, and the North(The Ooni) at the center as the head.



Ada and
Eben/Ebere

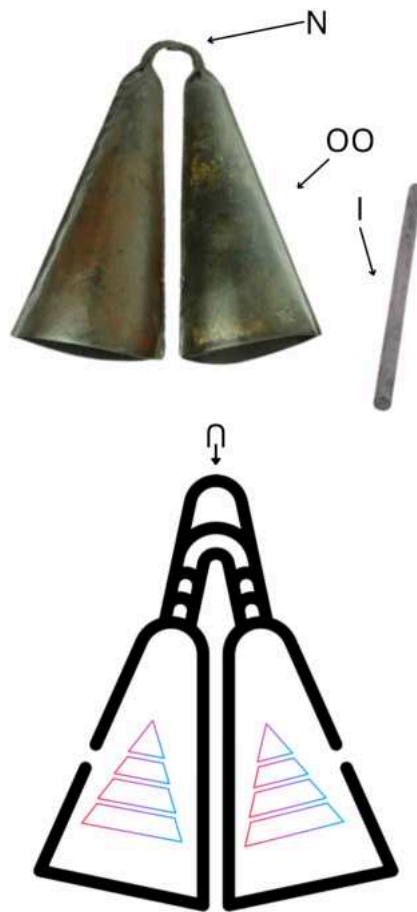


Horuba **Owo** Kingdom
 Ada-Ina/Ina'Ada-Agada
 (Anaga/Naga-Anada/Alada)



The Ooni of Ufe holding the sword of light, Ada-Ina (Idena/Adena). American Mayan Priest king holding the sword of Fire, showing an element of origin from the light and head culture.

Ooni is known as the king of Light (**Imole/Elohim**), Fire (**Ina/Ani**) Land (**Ala, corrupted to Allah**) and Sound (**Orin/Oghene/Organ**).



The Organ (OONI)

Sun, Moon, and the North Star.
Sound is a bonding element.



Trumpet and Drums



Elephant Ivory Trumpet



America: Mayan



Africa: Yoruba & Edo



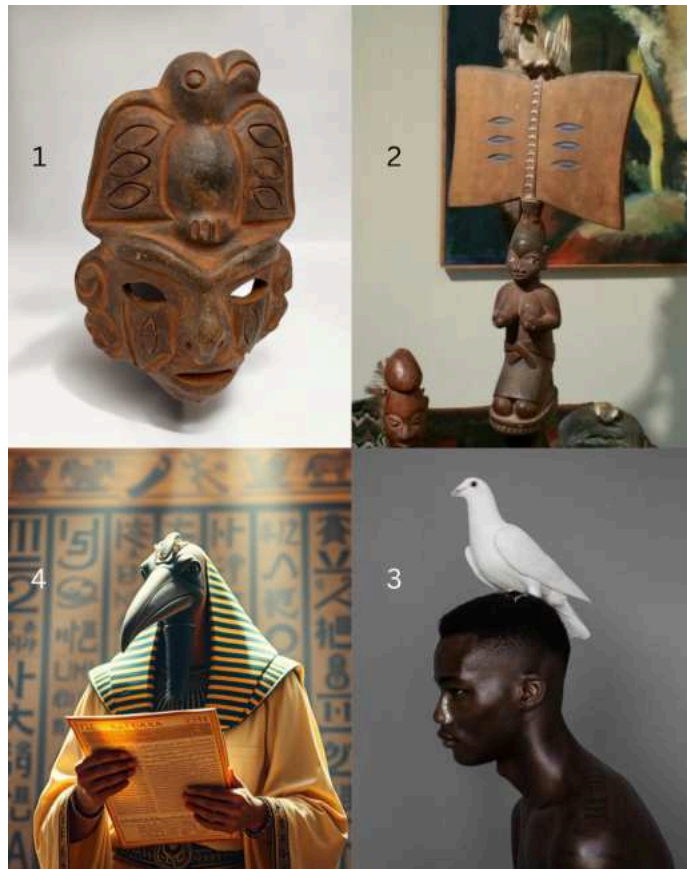
Africa



America



A **Yoruba** head culture of Ifa
priest initiation. II/E-II/E



The Yoruba **Head** Culture (**IFA**)
 Eye-Oba (Ayaba.) 1: Olmek 2: Horuba
 3: Horuba 4: Egyptian Horus.



The Yoruba **Head Culture**
Ibori: The putting of bird, fish,
crocodile/reptile on the head.
An initiation practice of
Ifa priests.



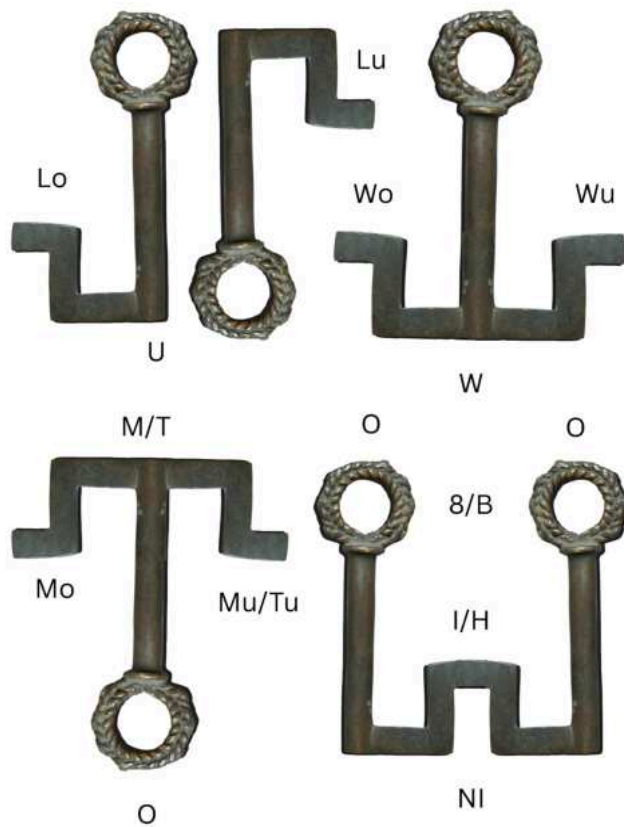
Egyptian God *Geb*



Egyptian Artifacts showing
the Yoruba head culture of
putting fish on the head.

“The Key to the Kin’gd’om”

The Key to the dome

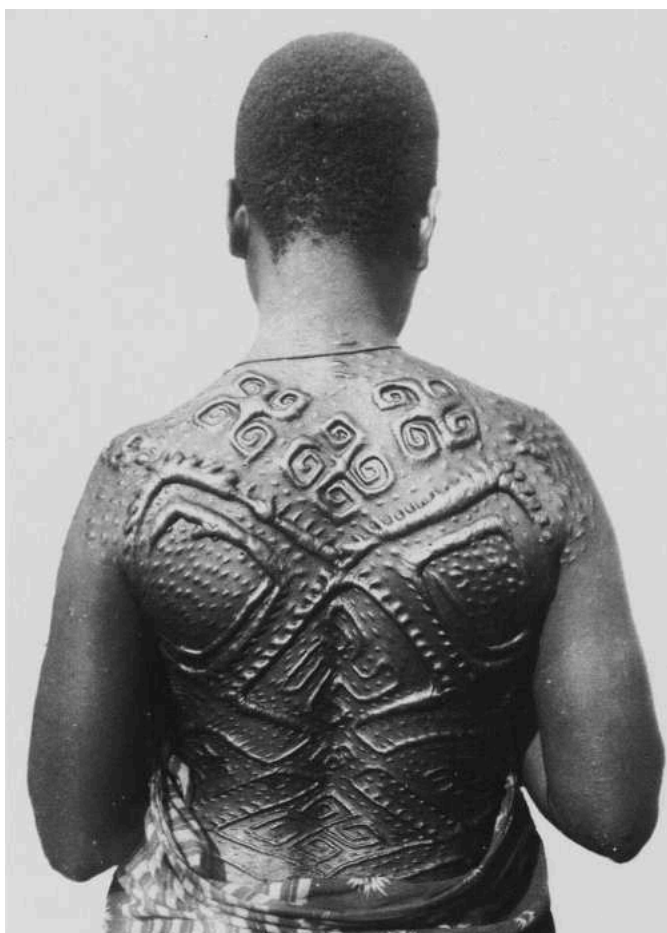


The Key to the Kingdom

(O, B, I, A, M, W, T, U, N). The Head, and
the Eyes. Omo Oluwa Bi, Ooni. Olu,
Omo N'Oba
Owoni.



OO+N+I= OONI



Body Scarification:
Light Motion/Speed

M



1

||||

W



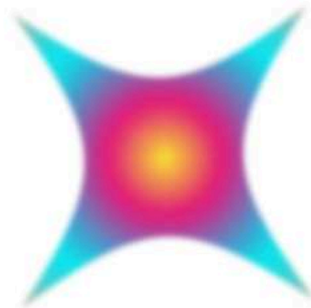
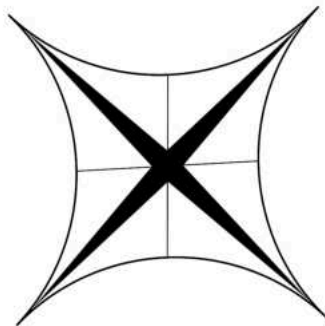
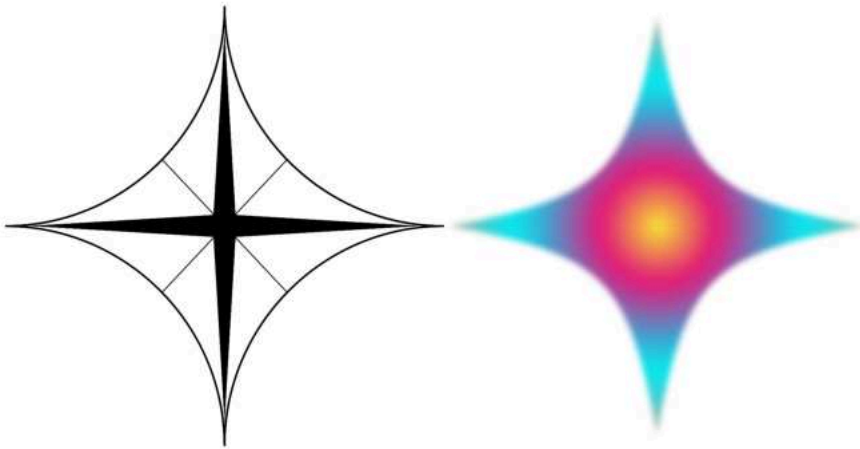
2

≡

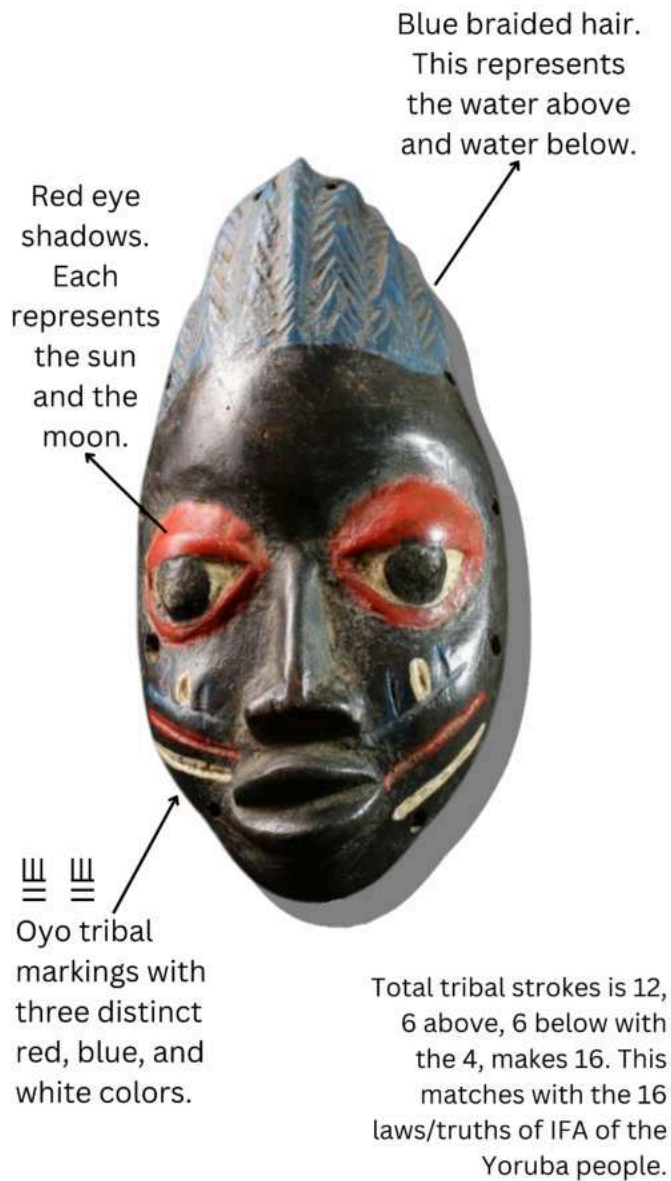
1: Mu. 2: Tu



Owo'Otu/Omo'Otu (Umuntu)
III/III-III/III (E/E)
Horuba: Eyo/Oyo Tribe



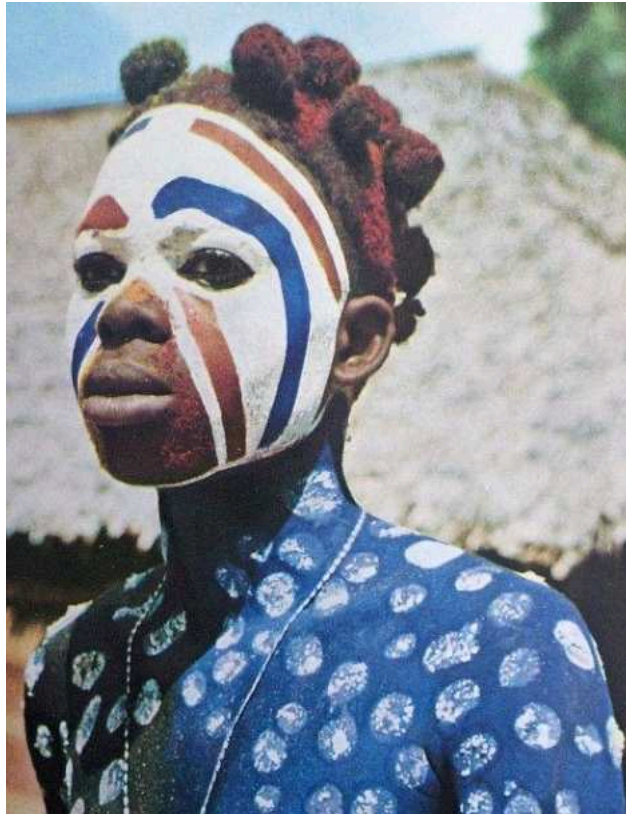
Light Architecture
(pqbd)(fkvz)



M/W/N/T/EE



Guinea Fowl: Black, White, Blue, and Red. It represents the Sky constellation.



(III/III)

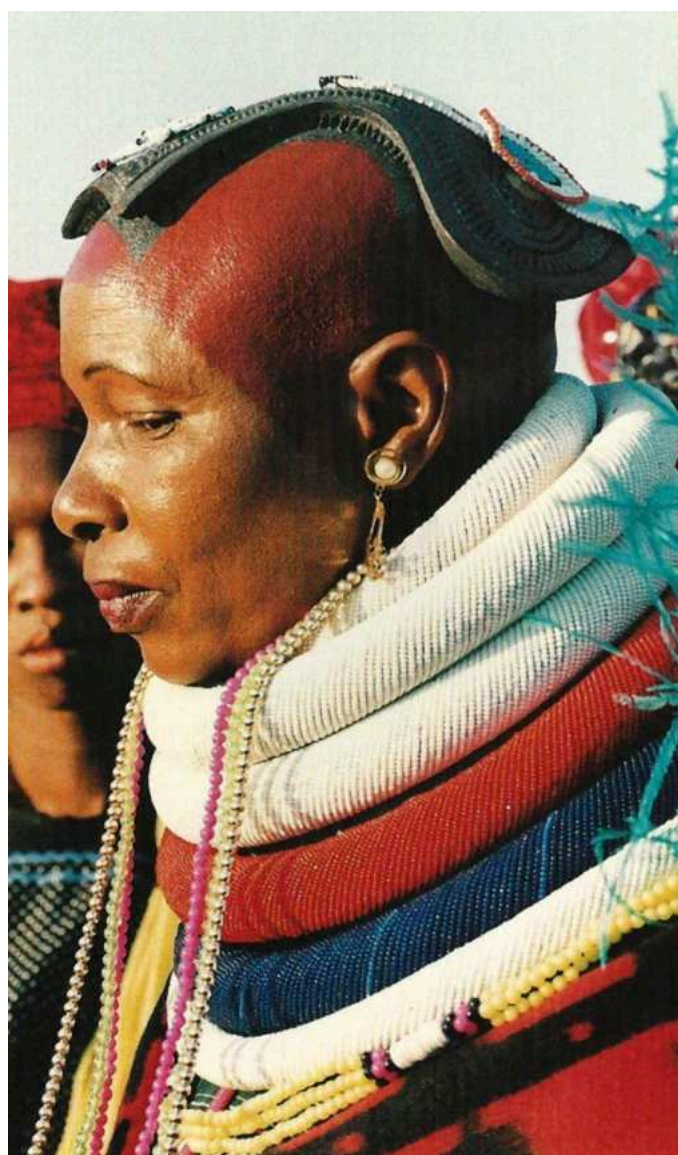
Black, White, Red, Blue



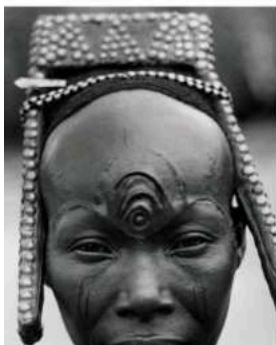
Yoruba: **Ogboni**



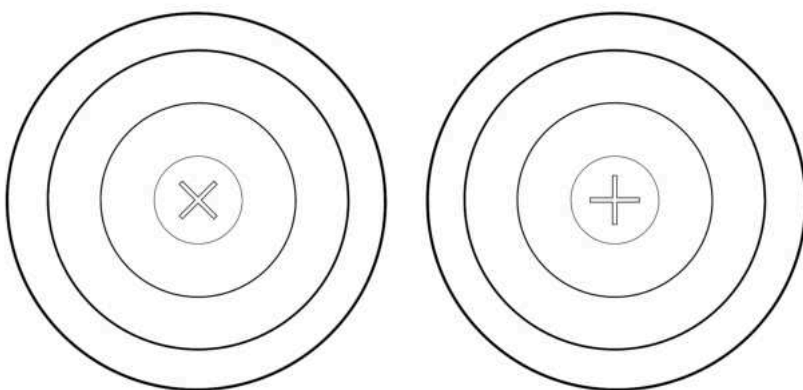
Aso-Oke: Black, White, Blue, Red
Darkness, Light, Moon, Sun.







The Head Culture



The x/+



Yoruba Artifact/Art is facts
Head Disk/Elephant
W



Yoruba Artifacts





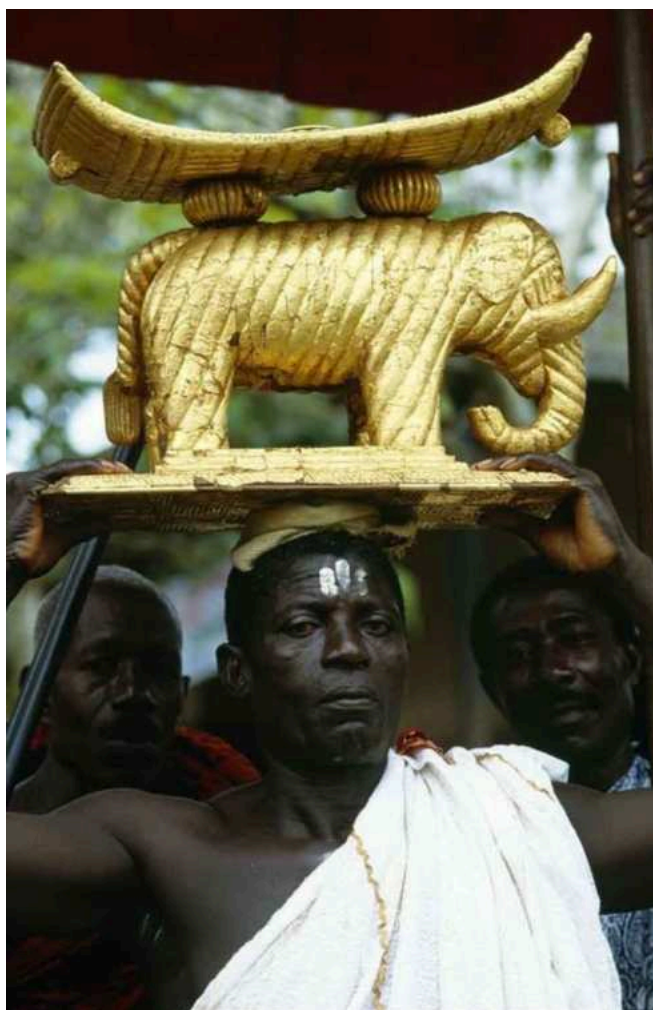
Yoruba Artifact: q=k, p=f.

K+I=Ki. K+II=Ku. K+III=Ka. III=I/N/H.

III+F=Ifa/Afa. Ka+ III=Kan/Akanni.

An oral documentation of Ule-Ufe. The letter K and the letter F with the Yoruba binary signature of III. Ule-Ufe is the central source/origin. The Elephant horn and tusk represents the binary signature III. The tusk is also used by Ifa priests when reading the Ifa divination.

The head/**Ori** at the center, representing the source. The ears represent the **sun** and the **moon**. The trunk represents the **sound** and the **rainbow**.



III



Akan Head Disks



Bamileke Elephant Mask: qp26(qb-1010 MHz) (qp-0110 MHz) (pq-1100 MHz). Ultra High Frequency used for satellite communication, Radar, Air Traffic Control, Military and Scientific Communication. Often regulated by national Agencies, and sometimes not for public use.



dib (OIIIO)
Di, Du, Da. Iba



Yoruba Osun or Olokun Practice
qip (OIIIO)
Ki, Ku,Ka.Ifá



Blue, White, Red, and Green.
An Elephant Yoruba Tribe
Owo Kingdom, the Kingdom of
the Sun/Son.

Meaning: Iwori Meji (Iworiwori)

Ìwòrì Méjì is the fourth of the 16 principal Odu in the Ifá divination system. It carries deep themes of restlessness, transformation, and the pursuit of hidden knowledge. It often speaks of internal conflict, curiosity, and the desire for progress, but also warns against impulsiveness and ungrounded movement.

1 2 3 4 5 6
 $5+5+6=16/91$



1 2 3 4 5



Elephant in the Yoruba language is known as Erin.

1. **Restlessness & Exploration:**

Ìwòrì represents the energy of movement, not necessarily physical, but intellectual and spiritual. It's the mind that questions, seeks, and refuses to remain stagnant. This Odu embodies the traveler, the researcher, the one who dares to look beyond the veil.

2. **Inner Conflict & Duality:**

As a double Odu (Meji), Ìwòrì Méjì reflects a tension between two forces within the self, between tradition and change, between desire and duty. This Odu advises balance and reflection, lest one's internal confusion manifest as chaos externally.

3. **Hidden Knowledge & Initiation:**

Ìwòrì speaks to the presence of secrets, mysteries, and sacred teachings. It may suggest the need for initiation into deeper spiritual knowledge or the unfolding of ancestral memory. It urges one to go beyond the surface.

4. **Warnings & Restraints:**

Movement is not always progress. Ìwòrì Méjì cautions against impulsiveness and fleeing from responsibility. It reminds us that not all that glitters is gold, and that running from discomfort often leads to deeper disarray.

Associated Proverbs (Owe Ifá):

- **Ìwòrì kii jìyà àìmò, ó máa lo kó tó mò.**

“Ìwòrì does not suffer from ignorance forever; it moves until it learns.”

- **Ohun tí a wà kiri ní Sókótó, ó wà l’ápo sòkòtò.**

“What we search for far and wide is often found in our pocket.”

(A reminder to look within for answers before seeking externally.)

Spiritual Lessons from **Ìwòrì Méjì:**

- Seek *knowledge*, but do not abandon wisdom.
- *Balance* movement with introspection.
- Curiosity must be rooted in *purpose*.
- There is power in *patience* and *clarity*.

Iwori Meji talks about a civilization that lost its place due to assuming great height so quickly. This fast achieved greatness led to a loss of sight and discernment, leading to a detrimental collapse out of not having patience and clarity.

Offerings & Remedies (Ebo):

When Ìwòrì Méjì appears in divination, it may call for sacrifices or offerings to ease internal struggles or help the individual access spiritual insight. These often include items that cool the head (ori) or appease specific orisha such as ***Esu***, ***Ifá***, or ***Ogun***, depending on the context.

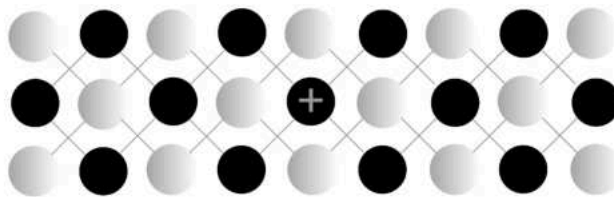
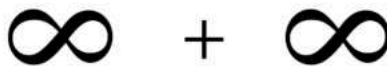
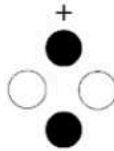
Elemental & Mystical Associations:

- **Element:** Air and Movement
- **Direction:** East(Setting)
- **Orisha Connection:** Esu (messenger, movement), Orunmila (wisdom, divination)
- **Body Focus:** The Head (Ori), the Mind
- **Color Symbolism:** Yellow, Brown, Red, Black or Earth Tones.



Elephant
OIIIO

Middle Kingdom
The Sky
(III/North Star)



$$8+8=16$$

$$1+0=6/9$$

$$116/911$$



A Yoruba Man: Aso Oke/Ofin
ati Ibara Oke.
1800s



Aso-Imole

Sun



Fire

North/Knot
Star

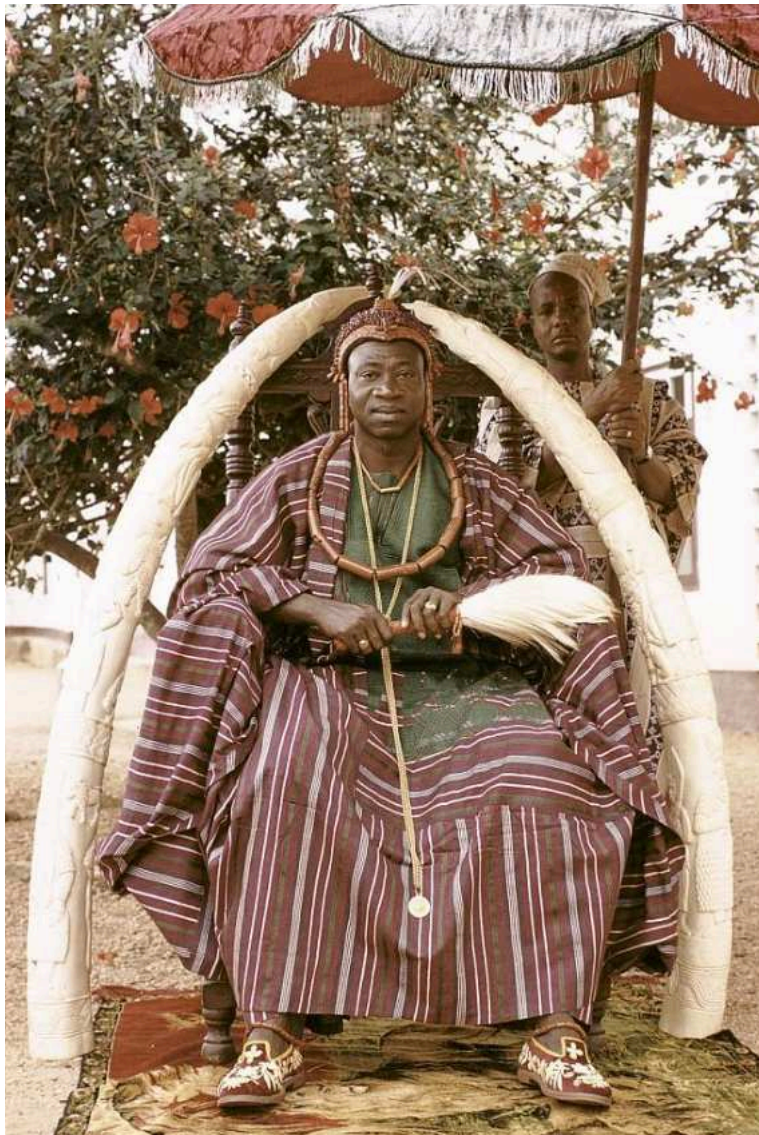


Air

Moon



Water



Yoruba King (**Olowo of Owo**)





Top: **Yoruba Ogboni** holding elephant tusk. Nigeria Bottom: **Obabenyin/Obabinin** of Gomoa(Ijo'omo'wa) Kingdom, wearing a wing-like attire. Ghana



Ndi-Igbo (Idi-Igbo/Idugbo)

Igbo-Amaka (Ugbo Omo'Akanni). Ada, the first daughter of Ooni's first son Akanni.

Ada/Nada(Alada): Ooni's grand-daughter clan.

Migration: Oke-Eri, Gad. Goddess: Ani(Ina)

Spirituality: Afa.

Foundation: The Bottom Forest fire/Light people.



Spiritual Gatherings.

The Game of Light: A Sacred Technology of Time and Transmission

The game of light is no ordinary game. It is the original interface between consciousness and cosmos. It is a divine exchange of information unfolding through vibration, frequency, and illumination. This is a game of memory, of time collection and recollection, of data filtering through both visible and invisible spectrums of light.

Light, as we commonly know it, travels in waves that paint the world in color and shadow, this is visible light. But beyond what the eyes can see lies a vast continuum' invisible light, including infrared, ultraviolet, radio waves, and more.

Our ancestors understood both. They studied not only what illuminated the land, but what encoded the heavens. Theirs was a science woven into spirit.

This sacred interaction with light was not metaphorical, it was infrastructural. They built pyramids, monoliths, stone circles, and mirrored temples not merely as monuments, but as instruments of cosmic calibration.

These structures were light machines, tuned to the solar, lunar, and stellar currents that encode time, energy, and knowledge. While some were used to broadcast frequencies, others were used in the transmigration of souls using sound vibrational coding.

Through this light-based technology, they mapped star alignments, orchestrated seasonal ceremonies, synchronized consciousness across tribes, and traveled through spirit or craft between realms. Whether by navigating solar winds or tuning into energetic portals, their understanding of light allowed for advanced forms of communication and movement far beyond what we now consider **“primitive.”**

Today, fragments of this luminous tradition live on in disguised forms. Our festivals, games, dances, and even sports arenas replay patterns once used in the sacred science of light. We play without knowing the origin of the play.

We celebrate without decoding the echoes of the sky stars. Yet, through these inherited motions, we still partake in the ancient game, albeit unconsciously. This is the Game of Light. It is a cultural and spiritual science dedicated to remembering the ways of the lost world, one not entirely lost, but encoded in ritual, rhythm, and resonance.

In today's world, while many people might be aware of this very game being played in our society, it is obvious that many are not aware of their level of participation in the game of modern life. Whether these games were created to be used as a psychological targeted response, or being used in the subjugation of the mind of its victims, we do not know of the length of its use.

Examples of Light Based Practices (Visible and Invisible Interactions):

- **Sun Calendars and Shadow Tracking:** Using obelisks, gnomons, or pyramid angles to measure time through solar cast shadows.
- **Mirror Portals and Water Reflections:** Employing visible reflections and refracted light to access altered states or hidden knowledge.
- **Ultraviolet Paint in Rituals:** Hidden messages, visible only under certain frequencies, used in initiation or protection rites.
- **Infrared Heat Mapping in Dance:** Body heat patterns creating invisible choreographies, enhancing group cohesion or trance states.

- **Fire and Light Festivals:** Bonfires and light displays timed with equinoxes and solstices, celebrations that mark cosmic gateways.
- **Astronomical Alignments in Ceremonial Grounds:** Stones or pillars precisely oriented to rising or setting stars, transmissions of intention across space-time.

As we begin to reawaken to this science, we reclaim more than just knowledge. We reclaim a relationship with light itself, as a conscious force, a messenger, and a bridge between seen and unseen worlds. In some ancient African civilizations, light, whether visible or invincible, is a symbol of God. Let us play once more, but this time, with awareness. Below are examples of the game of light.



Wedding Ceremony is a Light cultural symbolism of the ancient lost world leading to the new world. The black and white male attire represents the invisible light or the night moon. The white female dress represents the visible light in its purity. This represents **Oduduwa** (black) and **Obatala** (white) in Yoruba oral history. The two worlds causing an eclipse, a new birth, and a beginning of a different timeline. The Bow tie represents the source of the rising light, and a meeting point of the two.



Wedding (Welding) Cake: This represents the destruction of the ancient Pyramids and the true civilizations of the indigenous people of the light culture. This reveals that the pyramids were used in the welding of the firmament during the time of creation. It was a natural light technology to form and mold the sky.

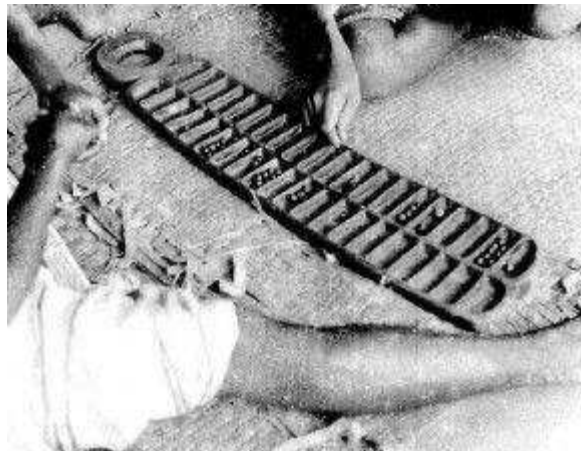


Light Spectrum



Opon Ayo-88(16)

Two Giants holding the sky together with 16 groups of people of light. One represents the Sun, another the Moon. The 8 on both sides represents the visible and invisible light spectrums. The reflective rainbow of the world.
Red, Orange, Yellow, Green, Blue, Indigo, Violet, White.



Ayo-Olopon



Egyptian Chess



Opon Ayo and African and bronze artifacts
Ayo Olopon is mound building and solar
alignment
reminder and calculus, teaching us how to build
mounds star alignments.



Opon Ayo was turned into the Chess game, using African artifacts as chess pieces. Each piece represents our lost Kingdoms. The White represents the spiritual Kingdom of light of the priest father, while the black represents the Kingdom of the Queen.

Symbolism

In Yoruba history, this could also be presented as a symbolic coding of the ancient history between Obatala, the priest King who created deformity and Oduduwa, the warrior King who dethroned him.

This war took place between the Sun and the moon, causing an eclipse, leading to the end of Obatala power drunkenness, and the creation of the new world where Oduduwa restructured the Yoruba world and the people's collective way of life. Oduduwa became the giver of law and order, the guardian of balance and justice.



Pool Table Game



Dart

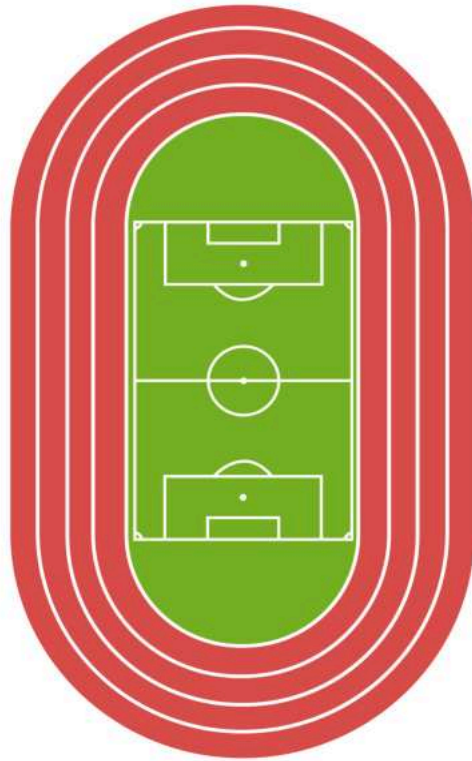
(Osan ja, Orun di Ofa)

The breaking of the binding/firmament, forcing the sky and air to fall and collapse.

Osan(Afternoon/Midday), Osan(Tying/Center),

Osan(Rinsing),

Osan(Binding Rope), Osa(Water), Osun(Water and Wind Goddess), Osu(Sunset), Osi(Left).



Track and Field: The tracking of the light beings and feeding on the energies.



The Net and the Ball

The net represents the filtering of light (Information), the ball represents the egg, the setting and birth of a new.

The Conclusion on the name Horuba/Yoruba and the arising revolution of the people.

The word Yarriba (Ya'riiba/Ya'hiiba) came to be out of a Northern muslim mistranslation of the name Yoruba, which the right pronunciation is Oruba/Horuba. According to their narratives, the name Yarriba is the name that means “the people of Yah/Ya”, in referencing a spiritual people of large walls. This we also see in the name Ya'Mirri, a name used for another group known as Ibo(Ndi-Igbo) of the region.

It is important to point out that the words Yarriba or Yamirri are not present in the Hausa-Fulani languages, therefore there is no substantial evidence suggesting that the name Yarriba actually means cunning. It is logical to conclude that this is either from an derogatory label comes from a particular trade experience with some of the groups, or a mispronunciation of the actual name Yoruba(Horuba) as we have suggested.

It is without a doubt that the name Horuba is the perfect name that describes the people, representing who they are' using the foundational elements of presence and definition. It is not a tribal name but a timeless solar identity sealed within. It's the only name that helps us locate all the people of the head and light culture, and possibly help us unite the world in fulfilling the intentions of creation.

This revelation suggests that the historical attacks on the Yorùbá/Horuba people and their identity are not merely for historical reasons, but constructive psychological and political warfare. The agenda to destroy the memory of the past and of the source is in coalition with the colonial aim of taking over the world.

For this agenda to be thoroughly achieved, both the Arab world and the christian world must defeat the common challenges like the foundational Yoruba people, their practices, and their oral history. This is why there has been a lot of misinformations propagated surrounding the history and the identity of the Yorùbá/Horuba people.



Africa: Horuba, Owambe
Asia: Padang Pandjang

Several colonial books have been published ahead of time to corrupt the history of the world, and to ridicule the global essence as with many others around the world. The mission is to confuse, divide, and possibly erase the memory of the founding blocks of our ancient civilizations.

To be an Horùbá in the modern world is to be a person of the rhythm of life that leads a balanced revolution and reality. To be Horùbá is to be a vessel of light, pride, humbleness, and of knowledge. To be Horùbá is to carry the sacred memory of the Source, and lead with love, bravery, and justice. It is not just an ethnic consideration or an identity, it is a cosmic duty to the universe and all ancestors, including to humanity. It is a call of action for people who are brave enough for an honorable journey.

The Resurrection: Sacrifice guarantees Success.

True evolution is not just change. It is a revolution, consciously declared and courageously executed. It is the kind of change that honors what was, acknowledges what is, and dares to shape what must be.

It requires awareness. It demands accountability. It calls for bravery. These are the sacrifices we must make for any true resurrection. For in resurrection, a new culture must rise.

T'Horuba Culture.



Social: Agbada
(Agbe'Ada).









Spiritual

Women. Iyanifa (Iya'Ibeji)





Temple **Initiation**
Olokun.



Festival
Dancers.



Omo Horuba
Atata Festival.



Olukunmi **F**estival.





Omo-Ekun

(Society of the Leopard/Jaguar)
Festivals.



oqboNI.

EGUNGUN

Celebration of
ancestors just like
the Halloween
festival.



Egungun/**Elagbara**

III/III Queen Mother of
Civilizations.



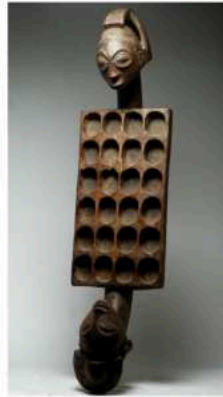
Yoruba New Yam Festival



Ooni of Ufe releasing
the Doves.



1



2



3



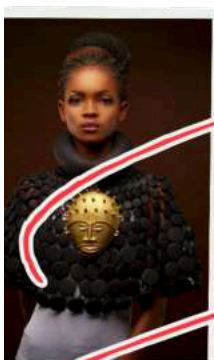
4

1: Spoon, 2: Chess/Ayo,
3: Cup, 4: Chest/Cupboard.

**An End is
A New Beginning**

Meji-meji lada Ile Aye

- Horuba



Foruba

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