As an addition to the section of *Awo* Training on *Osanyin* I want to recommend *Indian Herbalogy of North America* Alma R. Hutchens, Shambala Boston & London 1991. In addition I want to recommend a wonderful video on *Osanyin* in Cuba by *Awo* Luis Frausto titled *Osain* of the Magical Herbs of Santeria Volume 1. You can order the tape by calling Botonica Yoruba and Wiccan supplies ph 909 - 352 0921.

In the last lesson there was an introduction of the idea that *Ifa* ritual involves washing, anointing, invoking, feeding and reading a sacred object or a person going through a process of elevation. *Osanyin* involves the *Ifa* sacred technology of washing. Anointing involves the *Ifa* sacred technology of placing *ase* on a sacred object that will attract the attention of a particular *Orişa* or force in nature. The fundamental *ase* used in *Ifa* is as follows:

- **Esu**: Palm oil, honey
- **Osoosi**: Palm oil, charcoal
- **Ogun**: Palm oil, cam wood
- **Obatala**: *Efun* (natural chalk)
- **Olokun**: *Efun* (natural chalk)
- **Yemoja**: *Efun* (natural chalk) & molasses
- **Sango**: Palm oil
In addition to anointing a sacred object, Ifa teaches a process of anointing the tongue prior to saying oriki (invocations). There is no absolute rule on this only tendencies and general patterns based partly on the preferences of individual awo. Drinking palm oil can be used to invoke Esu, Osoosi, Ogun, Oya and Sango. Mixing water and efun can be used for Obatala, Olokun and Yemoja. Honey can be used Osun. When reciting Odu is traditional to feed the tongue atare (guinea pepper).

Anointing can be supported through the use of Odu. Mark the Odu that gives birth to a particular Orisa on the Ifa recite the oriki for the Orisa, push the iyerosun towards the center of the tray being careful not to use the first finger on each hand. Transfer the iyerosun from the tray to the item being anointed.