

Primordial Yoruba Concept of Time and Calendar: The Case of The Aboòrisàs of Oyo Town

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Abstract

Yoruba people have existed and conducted their affairs based on a concept of time long before their encounter with the West. Though considered unlettered due to absence of early written record, they have observed the passing of time with accuracy as it is all recorded in their oral history that guides their daily life. The adoption of the Gregorian calendar by eighteenth century due to the contact with the west was further implemented by colonization. This led to the indigenization of the Gregorian calendar to the detriment of the cultural understanding of the concept of time. With the progression of technology and the digital world, searches done online reveals the indigenized Gregorian calendar as opposed to the original four-day Yoruba week. Presently, only traditional settings tend to observe the primordial Yoruba concept of time and utilize it as a calendar. The Yoruba Calendar highlights how the people's understanding of time is translated into their daily lives. Their understanding of time guides not just the days and week but how and when to cultivate and construct. Case study research was conducted to understand how the *Aboòrisàs* (traditional worshipers) of Oyo town implement the primordial Yoruba calendar in contemporary period (2) What are its significance to Yoruba Culture and heritage? (3) Why are they not widely in use in Yoruba towns in Nigeria today?

Keywords: Calendar, Time, Yoruba Culture

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1. Introduction

Contact with the West through trade since eighteenth century long before colonization in Yorubaland must have brought about certain changes of basic concept in the native society of the Yoruba. The people identified with the term 'Yoruba' were initially the Oyo people before the whole southwestern part of Nigeria later became known and identified (Peel, 1989). Oyo by its contact with the rest of the world through legitimate trade as well as slavery could be held responsible for Yorubas in Diaspora. Oyo is recorded to have controlled the coastline from Whydah to Lagos in the 18th century. Thus, resulting in encounters with Europeans of varied nationalities. Although other Yoruba groups also had encounter with the outside world through trade or religion (Islam or Christianity), it was recorded at different times. Oyo town today according to scholars, oral history and excavated artifacts is the remains of Old Oyo Empire. Oyo Empire was the largest and most powerful of the Yoruba Kingdoms first visited in 1740s by a Frenchman (Akinjogbin, 1966). Without any documented record, it is difficult to highlight what the empire was like through the eye of the Frenchman. By 1826 Clapperton's visits provided more information about the vastness of the empire and provided the first European account of the Empire. However, Clapperton's account was at a time when Oyo has started to decline thus only providing a glimpse of the empire. Coupled with the fact that Clapperton exploration had more interest in the Hausa country, only little information such as that of Oyo market was well documented. Akinjogbin (1966) compared the report of Clapperton on Oyo and that of Bowdich and Dupius on Ashanti around same time to conclude that the report was not comprehensive enough.

Oyo Kingdom founded by Oranyan (one of the Princes of Ife) started being important towards the end of the 16th century. By the end of the century around 1698, the kingdom had outgrown any other Yoruba kingdom as it consolidated and expanded. By 1700, Oyo could be described as a flourishing Empire with its capital at Oyo Ile (also known as Katunga). The Empire's peculiar feature was the position of its metropolitan kingdom, which remained part of the larger entity thus earning the recognition as a Yoruba country (Akinjogbin, 1966). As a Yoruba country, it was made up of fourteen other large Kingdoms including Oyo and many more minor ones.

The fundamental influence of interactions with the external world was the introduction of foreign religion – Christianity and Islam. Both religions believe God had ordered all things in measure, number, and weight. The very first of these concepts involved the seven-day week traced to Christianity (O'Croinin, 1981). The reckoning of time in Yoruba society was based on four-days week directed by their Orisas (deities). The reckoning of time in Pre-Christian Yoruba Society is based on four (4) and multiple of four (8 and 16). This numbers guides the

periodic market days and other aspects of the Yoruba culture and concept of time. Interestingly the seven-day week Christian ideology of time has long become widely accepted and indigenized to the extent that the Yoruba concept of time if care is not taken to document will become extinct in the near future. The seven-day week have even been indigenized to the point where some even think the Yoruba have a seven-day week. Contemporary religious beliefs have resulted in the total abandonment of Yoruba culture that highlights the enlightenment and intellectual capability of the Yoruba people long before enlightenment in Europe. However, the traditional worshippers of the *Orisas* have continued to keep the culture alive coupled with increasing interest in Yoruba philosophy and religion, Interestingly, the need to be holy and conformity to the new religion is responsible for the abandonment of the Yoruba concept of time. As some believe the four days of the Yoruba week are related to idol. However, the seven-day week is also based on the very same concept.

Anglo Saxon days of the week	Indiginised in Yoruba
Monday	<i>Aje</i>
Tuesday	<i>Isegun</i>
Wednesday	<i>Ojo-Iru</i>
Thursday	<i>Ojo-Bo</i>
Friday	<i>Ojo-Eti</i>
Saturday	<i>Ojo-Abameta</i>
Sunday	<i>Aiku</i>

Figure 1. Indigenized Anglo-Saxon days of the week

1.1 Background

Scholars such as Ayoade have pointed out that Yoruba as an ethnic group ideology of time is based on oral history that cannot be trusted (Gore, 1995). However, it is important to state that the town of Oyo has continued to keep the Yoruba tradition alive through the Oral history that lays the principle with which cultural practices are carried out in Oyo (Peek, 1991: Ogundiran, 1999). The Alaafin Adeyemi III points out that there is no Yoruba land without Oyo. Oyo town as regarded today known as a replica of Oyo Ile (Old Oyo Empire) has continued in this oral tradition till date. Culture and the way of life of the Yoruba's as portrayed by the Oyo people is embedded within the oral tradition guided by their beliefs system based on the *Orisa* divination system. It is through this oral tradition that we can understand the concept of time that forms the primordial Yoruba calendar.

The understanding of Yoruba concept of time will not be complete without the inclusion of oral literature, it is through their beliefs which are passed on from generation to generation orally that will reveal how the days came to existence. Scholars such as Johnson (1929) suggested that lack of written documentation equates 'not lettered'. Interestingly, studies in recent times acknowledge that Yoruba history and culture are recorded in oral history and art forms. As far back as 1875, Buckle has argued that knowledge should be viewed from the perspective or forms, which a community registered and perpetuated its culture for prosperity. By 1970 Eyo Ekpo then director of the Nigerian Department for Antiquities also reechoed Burkle's ideology and argued that studies and reviews as regarding African people cannot be dependent on written literature alone. He suggested that careful study of oral and art forms of literature can reveal information about the culture and its implication in everyday life (Ekpo, 1970). However, Gore argues that oral traditions do not only capture a memorized or recollected past but rather are engaged in an 'active reconstruction of that past in relation to the exigencies of the present and are shaped by authorial voice like written text' (Gore, 1999: 478). Hence the social positioning and status of the person recounting the past -- either through written text or oral tradition -- have significant impact on how such record is perceived.

African cultures are predominantly oral, so auditory space is perceived as a physical field (Peek, 1991). Individuality and human interactions are defined by human speech that is conceived as a tangible entity. In essence the oral tradition is an important way in which African cultures have preserved and disseminated their cultural heritage. To this end, Yoruba concept of time documented through the interpretation of the oral history from the perspective of the traditional worshippers who still apply them in their daily lives today.

1.2 Methodology

The main study was carried out in Oyo town, referred to as the political capital of Yoruba land though contrary under the '*ebi*' constitutional arrangement. The study is qualitative research utilizing mixed methodology involving historical and archival research. Primary data was collected through interviews of *Aboòrisàs* (Yoruba deity worshippers) farmers, chiefs and priests and personal observations and recordings of oral history. Secondary

data was also collected to examine dominant features that emerge in line or contrary to records from the past.

2.0 Yoruba Calendar System: The case of the traditional worshippers of Ọ̀yọ́ Aláàfin

In order to understand the earlier pre-colonial idea of yearly calendar system, it is pertinent to understand the Yoruba early period and their understanding of the myth of the creation of the world. The myth is believed by the *Aboòrìsàs* (traditional divinity worshippers) as the base of the primordial divinatory calendar, which is the first pillar of the Yoruba social structure. According to the *Aboòrìsàs*, the Yoruba new year starts with the arrival of seasonal rains that sprouts new leaves on trees.

**"Onirá ni ke bo lo
 Ìràwé ni de bo le"**
 (Yoruba Proverb)

*"Onira puts the offering out
 Irawe brings the offering in"*

The divinatory system is based on fixed number four (4). A concept, in line with the traditional beliefs about the universe being spherical and its creation started with four (4) corners. This concept is referred to as *Orita* (crossroad). It is believed that the four corners gather to the center to form the origin of circle that forms the universe. The four corners in essence form the circle when the corners are at the center. This ideology also governs how the Yoruba villages are planned through the positioning of the family groups. The Yoruba village plan, illustrates the concept by positioning the village head in the center and all other compounds radiates from there. In same vein, the chief of a family group (*Bale agbo ile*) has his house placed at the center of the family compound. This is a principal planning principle or primordial seed that defines the Yoruba social structure till date

The *Ọ̀rìsà* divination System is a primordial counting and philosophical divination system, a social practice, containing rich oral knowledge. It is also known as *Idáàsà*, meaning *idá-òòsà*, the counting of *Ọ̀rìsà* (divinities) and as well as *Èrindínlógún*, meaning sixteen. The *Èrindínlógún* is divided into sixteen ancient numerical categories known in Yoruba as *Ònkà àgbà*, each one accumulates uncountable *itan* (verses) that serves as narrative oral forms of history for families and towns. Among other cultural concepts, which are recorded in these verses constitutes Yoruba historical, cultural and mythological anthology.

	Yoruba ancient Calendar	Gregorian Calendar	Seasons Wet /Dry (sub-div.8)	Traditional Festivals *
1	<i>Osù Ìràwé New Year</i>	(April / May)2020	<i>Ìràwé</i>	<i>Òòsà Èfú Ìyámápó</i>
2	<i>Osù Egúngún</i>	(May /June)	<i>Ogìnnìntìn</i>	<i>Egúngún</i>
3	<i>Osù Alànú</i>	(June /July)	(Cold rain)	<i>Sàngó</i>
4	<i>Osù Yemoja</i>	(July /August)	<i>Èwo</i>	<i>Sàngó, Yemonja, Ọ̀sun</i>
5	<i>Osù Ọ̀òsà Oko</i>	(Aug / Set)	(Small rain)	<i>Èsù , Ọ̀òsà Oko</i>
6	<i>Osù Orún</i>	(Set / Oct)	<i>Àrámoká</i>	<i>Orún</i>
7	<i>Osù Gbáyanrin</i>	(Oct / Nov)	(strong rain)	
8	<i>Osù Ọ̀gún</i>	(Nov / Dec)	<i>Oyé</i>	<i>Ọ̀gún</i>
9	<i>Osù Írá</i>	(Dec / Jan)	(Cold and noisy wind)	<i>Oya</i>
10	<i>Osù Beere</i>	(Jan / Feb)	<i>Èèrùn</i> (dry)	<i>Obàlúayé, Sàngó</i>
11	<i>Osù Alénù</i>	(Feb /Mar)	<i>Bàárù</i> (Dryness , small night rain)	Impractical month for farming
12	<i>Osù Alàrán Ọ̀yígí</i>	(Mar/ April)	<i>Ìjì</i> (strong wind)	
13	<i>Osù Molè</i>	(April)	<i>Ejidún</i> (1st Daily rain)	<i>Molè</i>

Figure 2. *Osù* (month) in Ancient Yoruba Calendar

The number four identified with the Yoruba week marks the value of four most important divinities in the Yoruba cosmology and the market cycle. The calendar has a very simple divinatory matrix, which draws towards Yoruba past, from the period of *Ọ̀rìsà nlá*, going through cosmological spiritual-sacred status. The semantic

reconstruction of the divinatory system is purely oral through *Oriki*- oral histories and chants. This ancient divination system is seen as a bridge to connect the material life to the spiritual realm and a vehicle to communicate to the ancestral world and it still is strongly practiced not only among Oyo families but as well among other families in other Yoruba towns. The introduction of foreign religion and colonization and the indigenization of the former encouraged the relegation and total abandonment of the practices of the divination system. Considering the fact that most Yoruba families are worshippers of deities such as *Sango, Yemoja, Oya, Osun, Obatalá, Òrìsà Oko*, among others, some have continued to maintain the practice of consulting the *Òrìsà* divination system on weekly basis, in order to connect them to their ancestors, lineage, seeking for advice, protection or solution for varied circumstances.

3.0 Origin of the days

There are limited documentations as regards the Yoruba calendar system or the ideology of time. The unavailability of written document allows for the consideration and use of oral narratives and knowledge as embedded in folklores and songs. It is through some of their numerous oral traditions of the Ifa corpus that scholars such as Omo-Dare have mentioned that the Yoruba week consists of four days. From his work on Ifa, he pointed out that Ifa priest meet every first day of the Yoruba week (Omo-Dare, 1973).

Ifaloloni
Ifalolola
Ifa lo lotunla pelu e
Orunmila lo jino mereerin Oosa daaye"

(Ifa is the master of today
Ifa is the master of tomorrow
Ifa is the master of the day after tomorrow
To Ifa belongs all the four days established by God on earth)

Ifa verse quoted above by Omo-Dare (1973) points out that *Orunmila* created four deities on earth. However, the last line was translated as 'to Ifa belongs all the four days established by God on earth'. This translation though points out four deities; it never ascertained that the four days created belong to Ifa. The traditional religion of the Yoruba people is known as *esin òrìsà ibilè* or *aboòrìsà*. It is believed that *Elédùmarè* (supreme creator) sent the *òrìsà* for the creation of the earth, attributing them different functions related to nature and operation of the world. *Elédùmarè* delegated his powers to the *òrìsà* and gave them autonomy and authority to act, according to the power received from him. According to Oral history, in the beginning, there were no weekdays and *Elédùmarè* decided to give the *òrìsà* four-Day Week. 4 Day- Week history according to oral traditions of the *Odus Ofun* and *Ogbe oun obara* indicates that the four-day week was bestowed upon the *Òrìsà* by *Elédùmarè*.

Day 1 is dedicated to <i>Ògún</i>	<i>Òsè Ògún</i>
Day 2 is dedicated to <i>Sàngó</i>	<i>Òsè Sàngó /Jàkúta</i>
Day 3 is dedicated to <i>Obátálá</i>	<i>Òsè Obátálá</i>
Day 4 is dedicated to the other <i>Òrìsà</i>	<i>Òsè Ayó (joy)</i>

4.0 The Traditional Yearly Yoruba Calendar

The Yoruba year constitutes 4-day week, 28-day month, 13 months in a year and 2 main Seasons, which are subdivided. Unlike the Gregorian calendar, Yoruba calendar does not span to the following year in a fix day or month. Interestingly, the traditional calendar still serves as a reference in today's contemporary period for hunters, traders, farmers, traditional worshippers and major communities and their sociocultural activities. The last and the first day of the month regarded, as *Ojó Oloyin* is very important in the Yoruba society. As it is during this period the farmers and hunters come back to the town to their families, as well as their communities to meet together in the palace. Traditional Festivals have no fix date; hence it varies from town to town.

4 days=1 week (traditional calendar)
7 weeks= 28 days= 1 month
91 weeks=1 year
13 months=1 year

5.0 Julian and Gregorian calendar

The Julian calendar a reform of Roman calendar instituted on 1st January; 45 B.C. was in use for sixteen centuries before the Gregorian calendar formerly known as Lillian came to existence in 1582 (Long, 1989). Western civilization depended on the reformed Roman calendar proposed by Julius Caesar from which it derives the name 'Julian Calendar'. The Julian calendar was deemed inaccurate due to discrepancy between the mean lengths of its year, 365.25 days (Moyer, 1982). By 1852, the quarter of a day has accumulated to approximately 11 days that brought much distress to the Pope Gregory XIII. His concern was that Easter a Christian celebration might be moved to the summer. Since Easter's observance depended on fixed date of the vernal equinox, the inaccuracy of the calendar meant that the Christian celebration was not static.

The Gregorian calendar, which is a slight variation of the Julian calendar, came to effect on 15th October 1582. Pope Gregory XIII commissioned eminent professionals for the reformation of the Julian calendar. The commission wanted a calendar that will be designed for ordinary service that must consist of a whole number of days. Unlike the Julian calendar that has a fraction of a day hanging at the end of the year the civil calendar should have whole day. To solve the initial problem of the accumulated days, the commission agreed to eliminate the 10 days from the year 1582 in order to resolve the date of the vernal equinox to March 21. In the event of the fraction of a day at the end of each year, the vernal equinox had regressed to March 11. Moyer (1982) stressed that the commission agreed to remove three out of every four-century years (1700,1800,1900) that way, the leap day that would have been added to the Julian calendar was henceforth removed as stated in the revision circulated in the *papal bull of February 24, 1582* (Moyer, 1982).

This reform birthed so many treaties for and against as recorded in the *Bibliographies Generale de l'Astronomie* published in 1887 by Jean-Claud Houzeau and Albert-Benoit Lancaster. Francois Vete (father of modern algebra) criticized the Gregorian calendar as a corruption of the Julian calendar. Likewise, 16th century leading scientists Michael Maestlin and Joseph Justus Scaliger argued that the Gregorian calendar was astronomically unsound. Scaliger argued that the ephemeris tables used in calculating the date for Easter were erroneous. Moreover, the Council of Nicaea had decreed the date for Easter celebration by all Christians in A.D. 325, as the first Sunday after the 14th day of the moon. Or next moon after the date of the vernal equinox, which at the time of the council was fixed at March 21 (Moyer, 1982). Thus, Easter can fall on any Sunday from March 22- April 25 in any year. Thus, this principle from the council though considered cumbersome is still being applied today in establishing the date of Easter and all other Christian movable feast.

Remarkably, Moyer (1982) argued that the controversy on the western calendar is much religious as it was academic as it was recorded that the Protestant countries rejected the new calendar. On religious grounds, Protestants saw it as a bloody scheme to bring them under the jurisdiction of Rome. Considering the fact that the Pope had been involved with the infamous St Bartholomew's Day Massacre. He further imposed the calendar reform on the Christian world by threatening to excommunicate anyone who negated its acceptance (Moyer, 1982). Thus, people were compelled to accept the Gregorian calendar as definitive. On academic grounds, though Julian calendar was said to have accumulated errors, many learned men did not deem the Gregorian calendar as a significance advance over the Old Julian calendar.

6.0 Yoruba Indigenization of the Gregorian Calendar

The Yorubas like other parts of the world must have been influenced by the Christian missionary who brought about radical changes to the basic concept in native Yoruba society. The missionaries brought about the introduction of Christian concept of numbers-symbolism. According to O'Croinin (1981), the seven days week is according to Christian concept of time. However, before they became identified with Christianity, the 7-day week is entrenched in the old traditions of the Anglo Saxons who inhabited Great Britain. With superstitious beliefs founded on Northern mythology passed from their progenitors, the Danes and Norwegians. According to the account published in 1855 by the Trustees of Boston University, Northern mythology was once the established religion of Great Britain hence the names of the days of the week were called after the deities of the Northern worship.

Sunday is the day of the Sun

Monday of the Moon

Tuesday of Teucer, the god of hunting and archery

Wednesday the day of Woden, the God of war

Thursday the day of Thor, the god of thunder

Friday, the day of Friga, the god of love and marriage

Saturday, the day of Satur god of fruits

These days of the week, which were to celebrate Anglo Saxon deity found their way not only to modern day Britain but the rest of the world despite widespread of Christianity. Conversely, Yoruba people like other parts of the world are not left out as they not only accept the Gregorian calendar but indigenized the seven days of the week through their various local dialect. This act must have been made possible through moral imperatives of the Christian missionary, British colonial and European cultural invasion. Despite Yoruba days of the week being also associated to their deities, they were abandoned to the point of extinction were it not used by the *Aboòrisàs*. Though most Yoruba Markets are spent based on the Yoruba four day week, in terms of counting, the days are identified by their Anglo Saxon nomenclature. Since both systems of days are related to deities, what makes the Anglo-Saxon days superior to those of Yoruba people? With the advancement of Christianity through missionary effort, the verdict of Pope Gregory XIII prevailed to new territories. Saddled with the task of converting the people, the missionary through education enforced their ideology of time and way of life unto host communities. With fewer interrogations, the four-day week was gradually relegated to the background and use of the *Aboòrisàs* and the seven-day week was used for political, socio-cultural and economic activities. This led to the loss of fundamental element that constitutes a Yoruba settlement.

Month	Indiginised in Yoruba
January	<i>Seere</i>
February	<i>Erele</i>
March	<i>Erena</i>
April	<i>Igbe</i>
May	<i>Ebibi</i>
June	<i>Okudu</i>
July	<i>Agemo</i>
August	<i>Ogun</i>
September	<i>Owawa</i>
October	<i>Owere</i>
November	<i>Belu</i>
December	<i>Ope</i>

Figure 3. Indigenized Gregorian calendar months

7.0 Importance of the Yoruba concept of time to their Architecture

Architecture is culturally dependent and portrays the total way of life of a people as well as their technology and how they relate with their immediate environment (Geertz). The Yoruba architecture is deemed inclusive in concept and style due to their cultural system and belief that guides how they live. Their architecture according to Vlach (1976) is termed architecture of intimacy. In Vlach's (1976) definition, it is a design concept that encourages a lifestyle that actively fosters the success of the extended family. With the extended family as a major consideration long before colonialism and the ideology of individuality. Construction in Yorubaland is a communal endeavor and takes place when everyone can participate in the building work (Goddard, 1965). People return from the farmlands to the town to assist with the construction of the new structure. The main construction work is left to the men whilst the women are in charge of cooking and catering for the wellbeing of the builders (predominantly men) and finishes. The children are in responsible of fetching water and other simple task along with the women. The Yoruba structures constitute of residential, religious, commercial and institutional buildings. All typology of Yoruba structures are constructed through communal endeavor and inclusive participation. For construction of to occur, everyone within the community is aware that a new structure is about to be built. Such information is made known or easily disseminated during market days and similar gatherings when people from the farmland come to town.

The Yoruba architecture is usually an ideology that informs about the economic, social and political position of a larger urban context. As a result, the Yoruba residential structure provides information about the economical and social-political position of the owner in relation to the community. Thus, the buildings of the Oba is larger than that of a high or common chief, which in turn is larger than that of the family head.

Differences in sizes of the residential structures is not only evident in the number of rooms but to the details of the finishes and material used in construction. The Yoruba men like to show their wealth through their houses and are known to count his children and wives when numbering his properties. The Yoruba structures like some other African cultures are panegyric in description as it informs about the family circumstances whether rich, poor or influential within the society.

Construction of structures are done during the dry seasons when the rains are not a disturbance for the earthen walls to dry easily. The construction commences after the owner informs his friends who informs their wives and children. Before colonization, such information is disseminated through the head of the family to everyone in the family compound. Due to the fact that such structures become an extension of the family name and wealth. Friends in turn inform their wives and children. The traditional Yoruba residential structures are either made up of rooms around a general open courtyard or the rooming structure that emerged as the need for individuality spread with colonization. In Oyo, *Ile elese-meta* (three-legged house) emerged as an evolution from the four sided square compound style (Vlach, 1976). The name of the new residential structure is derived from the structure having three major walls. The structure can be put together to form either an L-shape or a U/C shape compound. *Ile-elese-meta* consist of a rectangular structure divided into rooms along the back wall, whilst the remaining front section serves as a verandah (Vlach,1976).

With mainly two seasons in the year, namely dry and raining season. The Yoruba region of southwestern Nigeria experiences high rainfall that comes with high velocity wind. The understanding of their environmental climatic conditions implies that they carry out construction work during the dry season to accelerate dryness and currying (Adedokun, 2014). Dry season starts from end of November to January and heavy rainfall is experienced during the months of April, May, June, and July with a little break in the month of August and early September. Reeds and grass utilize for construction are harvested during the dry season.

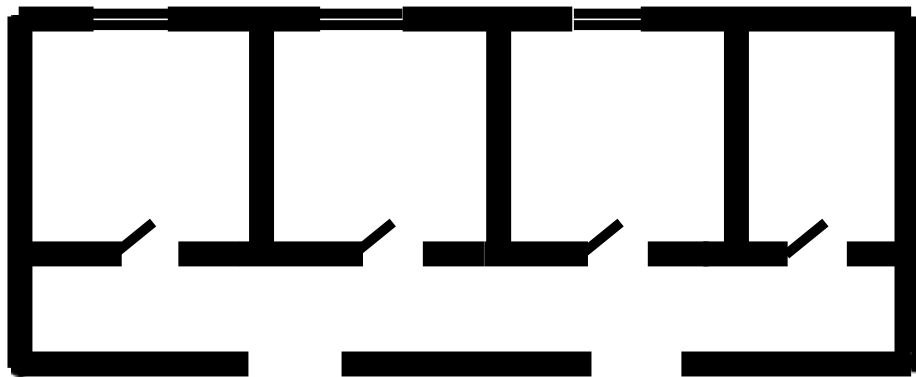


Figure 4. *Ile- elese meta* (three-legged house)

8.0 Conclusion

The paper considered the Yoruba concept of time through the account of the *Aboòrisàs* people of Oyo who still utilize the Yoruba calendar in determining their daily activities. It has also considered the Julian and Gregorian calendar system to understand the western and contemporary concept of time embedded in idolatry but enforced through Christianity. The paper unpacked the western concept of time entrenched in the Anglo-Saxon belief of Northern mythology. The paper highlights the relationship between the source of Anglo-Saxon days of the week and the Yoruba days to conclude that both civilizations are entrenched in idolatry or deity worship that dictates names of the days of the week.

The paper outlined how the *Aboòrisàs* (deity worshipers) of Oyo town understood, and implement the primordial Yoruba calendar in contemporary period. Also discussed the significance of the Yoruba primordial calendar to Yoruba economic, political and sociocultural activities that determine their way of life. Further highlight possible reasons why they not widely in use in Yoruba towns in Nigeria today. The concept of time in terms of days of the week, months and year for Yoruba people has always been governed by their belief in their traditional worship of deities. These deities are believed to be in charge of the days associated with them. Their concept of time further dictates all essence of livelihood within Yoruba communities and towns.

Interesting the Yoruba concept of time despite considered as unlettered seem not to pose any calculation

problem as it constitutes a rounded figure of 364 days in a year. It is used in dictating when to build, farm, marry and other important occurrences should be preserved and practiced to prevent it from extinction. Highlighting the intellectual capability and practicality of Yoruba mythology that had been in existence before the introduction and indigenization of the Gregorian calendar. The paper concludes that the knowledge of Yoruba concept of time should be preserved as it helps in the understanding of Yoruba mythology that guides their way of life as well as their architecture. A panegyric architecture that is informative about diverse perspectives of their culture and encourages sustainable communities to emerge.

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