

**ITUPALE EWI ODUN OBA NI AWON ILU AJORUKOMO-OWU  
(AN EXAMINATION OF OBA FESTIVAL'S POETRY IN OWU  
NAME-RELATED TOWNS**

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## ABSTRACT

This study examined the poetry of Oba festivals in Owu name-related towns, by focusing on the sociology, dispersal and interrelationship of the Owu name-related towns in Yorubaland. It also conducted a contrastive analysis of the poetry. This was with a view to identifying the similarities and differences in the poetry and elucidating the sociological background and the effects of the Yoruba Civil War of 1821-1826 on the oneness of the Owu people.

The field investigative method of research was employed. Six Owu name-related towns, namely, Orile-Owu, Owu-Kuta, Owu-Telemu, Owu-Ogbomoso, Owu-Abeokuta and Owu-Ajaawa were purposively selected and performances of Oba festivals in them were recorded on video tapes and transcribed. Oral material on the poetry of Oba festivals (*Odun-Oba*), their myths and history were collected through open-ended interviews with six priests and six priestesses of Obatala and six traditional chiefs in each of the six Owu name-related towns. Books, journals, articles, magazines and other relevant materials on related topics were consulted. The data collected were analysed within the general framework of sociology of literature.

The results showed that each Owu name-related town constituted an independent community, but accepted Orile-Owu as their common origin. Their dispersal was a consequence of the Yoruba Civil War of 1821-1826. It was found that, after their dispersal and settlement in their new communities, there emerged dialectal variations and distinctive divergent features in the poetry of Oba festivals. Liturgical features adornment of shrines and the form and content of the poetry associated with the festival in the six communities were also found to be of different styles and modes. In Owu-Kuta, Orile-Owu, Owu-Telemu, Owu-Ogbomoso and Owu Ajaawa styles and modes were the same following

the liturgical features of the standard Yoruba, while those of Owu-Abeokuta replicated the Egba dialect. In Orile-Owu, Owu-Kuta and Owu-Telemu, the shrines were located in the bush, while in Owu-Abeokuta, Owu-Ajaawa and Owu-Ogbomoso the shrines were sited in the palaces of their traditional rulers. The content of the poetry was similar, although the mode of chanting differed among the six communities. The poetry was chanted by only women in Owu-Abeokuta, but in the other Owu name-related towns both men and women chanted the poetry of *Odun Oba*. The poetry was replete with figures of speech such as repetition and metaphor and teemed with allusions that pointed to the historical background of the Owu people.

It was concluded that the poetry of *Odun Oba* in Owu name-related towns was highly informative because it was a repertoire of history, sociology and interrelationships of Owu name-related towns.

## **ASAMO**

Ohun ti ise yii da le ni itupale ewi odun Oba ni awon ilu Ajorukomo-Owu. A wo ohun to je akoonu awon ewi ti won n lo lasiko Odun Oba ni awon Ajorukomo-Owu. Bakan naa a wo ijora ati asepo to wa laarin awon ilu Ajorukomo-Owu ko to di pe pentuka de ba awon ilu yii. A tun se agbeyewo ipa ti ewi odun Oba n ko laarin awon ilu Ajorukomo-Owu.

Ise yii je mo iwadii, o mu ka gba ohun sile ni asiko odun Oba ni awon asayan ilu Ajorukomo-Owu mefa. Awon ilu ti a lo ni Owu-Orile-Owu, Owu Kuta, Owu-Telemu, Owu-Abeokuta, Owu-Ajaawa pelu Owu-Ogbomoso.

A se iforowanilenuwo pelu awon aworo odun Oba lokunrin ati lobinrin. Bakan naa ni a beere ibeere lowo aworo Obatala, awon Babalawo, awon ijoye ati awon Oba alaye ni awon ilu Ajorukomo-Owu. A tun de awon ojubo odun Oba, a se amulo awon akoole to wa nile lori odun Oba ni awon ilu Ajorukomo-Owu. Leyin eyi ni a wa se adako awon ohun ti a ti gba sile. Tiori ibara-eni-gbe-po ni a fi se itupale awon agbekale yii.

Ninu iwadii ti a se, o han pe pataki ni ewi odun Oba ni awon ilu Ajorukomo-Owu, eyi ti awon to ti sise lori Owu tele ko ko ibi ara si. Ise yii je ko di mimo idi ti okookan awon ilu Ajorukomo-Owu fi da duro leyin ti ogun abele ti tu won ka. Bakan naa lo foju han ona ti awon eeyan Owu n gba bo orisa odun Oba.

Ni ikadii, ise yii je ko di mimo pe ewi Odun Oba ni awon ilu Ajorukomo-Owu je eyi to kun fun opo itan, asa ati ilana ibara-eni-gbe-po ni awon Ajorukomo-Owu.