

AFOWOFA EDA

ATI AWON

ERE ONISEMIRAN

**Lati Owo Awon Omo Ile Iwe Girama
Ni Ipinle Oyo**

Ni iranti Ologbe D.O. Fagunwa



ERE ONISE

Contributors:

Loyola College

Adesina College

Anglican Commercial Grammar School

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Good Tiding College

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**Second Edition
of Fagunwa**

**Compiled and edited by:
Wole Adedoyin**

Fagunwa Night - An initiative of Society of Young Nigerian Writers

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CREATIVE WORKS (DRAMA)

IN HONOUR OF D.O.

FAGUNWA

1. AFOWOFA EDA

Akinrinde Oluwatoyin

God's Blessing Comprehensive College

2. IKU AITALE

Latinwo Ololade

Adesina College

3. AYE OLOBA AYE IJEKUJE NI TO LE

KO BANI

Isihag Sulaimon

Loyola College

4. WAKATI EDA

Osikoya Folasade

Immanuel College High School

5. TA LONI EBI

Adeyemi Odunola

Anglican Commercial Grammar School

6. ESAN AKE

Oladokunfavour

Good Tiding College

SOCIETY OF YOUNG NIGERIAN WRITERS

(a.k.a Association for the Study of Poets, Playwrights, Novelists Lives and Works)

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SOCIETY OF YOUNG NIGERIAN WRITERS

is a literary organization based in Oyo State, Nigeria. It was established to promote literary and creative writings among youths who are interested in creative and literary arts in the country. **SOCIETY OF YOUNG NIGERIAN WRITERS** is an international and local affiliates of Winning Writers Association (U.S.A), Association for the Study of Poets, Playwrights and Novelists lives and works and World of Poets and Literary Society.

Our thematic areas are creative writing, poetry, essay, drama, diary and short story writing. In a bid to effectively address some social issues like politics, corruption, bribery, child hawking, religion

malpractices to mention but few. We use various means such as poetry, drama, short stories, diaries, essays, novels and other forms of literary and creative arts to express our opinions and different views.

AIMS AND OBJECTIVES OF SOCIETY OF YOUNG NIGERIAN WRITERS

1. To communicate with other writers and publishers
2. To market young writers and their works
3. To organize writers workshops and conferences
4. to organize lectures and symposia
5. To provide access to reference and research sources
6. To provide a forum for all young writers of Nigeria and those of Nigerian origin
7. To seek and vigorously defend freedom of expression for all Africans and the material

and spiritual interests of Nigerian Writers and the association

8. To encourage the inclusion of Nigerian literary works in the curriculum of educational institutions
9. To promote Nigerian languages and the translation of Nigerian Literature into Nigerian languages
10. To promote peace and understanding in Nigerian and Africa through literature
11. To establish Young Nigerian Writers Journal
12. To ensure the protection of the works of Nigerian writers through the appropriate laws and agencies
13. To institute Young Nigerian Writers Literary Awards
14. To organize programmes to promote Nigerian Literary excellence.

10 POINTS AGENDA OF SOCIETY OF YOUNG NIGERIAN WRITERS

- Young Nigerian Writers Hall of Fame
- Young Nigerian Writers Merit Award
- Young Nigerian Writers Journal
- Chinua Achebe Poetry Library
- Creative Writing Correspondence Course by Postal and E-mail
- Wole Soyinka Literary Museum
- D.O. Fagunwa Yoruba Literature Library
- Computerized Database of World Famous Authors
- Postal Exhibition of World Famous Authors
- Multimedia Pix of World Famous Authors

BRIEF HISTORY OF DANIEL O. FAGUNWA

Daniel Olorunfemi Fagunwa MBE (1903 — December 9, 1963), popularly known as **D.O. Fagunwa**, was a Nigerian author who pioneered the Yoruba language novel. He was born in Oke-Igbo, Ondo State. An Oloye of the Yoruba people, Fagunwa studied at St. Luke's School, Oke-Igbo and St. Andrew's College, Oyo before becoming a teacher himself.

In 1938, Fagunwa wrote his *Ogboju Ode ninu Igbo Irunmale*, after entering a literary contest of the Nigerian education ministry, the novel was widely considered the first novel written in the Yorùbá language and one of the first to be written in any African language; Wole Soyinka translated the book into English in 1968 as *The Forest of A Thousand Demons*. Fagunwa's later works include *Igbo Olodumare* (*The Forest of God*, 1949), *Ireke Onibudo* (1949), *Irinkerindo ninu Igbo Elegbeje*

(Expedition to the Mount of Thought, 1954), and Adiitu Olodumare (1961).

Fagunwa's novels draw heavily on folktale traditions and idioms, including many supernatural elements. His heroes are usually Yoruba hunters, who interact with kings, sages, and even gods in their quests. Thematically, his novels also explore the divide between the Christian beliefs of Africa's colonizers and the continent's traditional religions. Fagunwa remains the most widely-read Yorùbá-language author, and a major influence on such contemporary writers as Amos Tutuola.

D. O. Fagunwa was the first Nigerian writer to employ folk philosophy in telling his stories.

Fagunwa was awarded the Margaret Wong Prize in 1955 and was made a Member of the Order of the British Empire in 1959. He died in a motor accident in 1963. Fagunwa Memorial High School and

Fagunwa Grammar School in Oke-Igbo, Nigeria are named after Fagunwa. His daughter Yejide Ogundipe serves as a council chairperson for Ile Oluji/Okeigbo.

WORKS OF D.O FAGUNWA

- The Forest of A Thousand Demons
- *Igbo Olodumare* (The Forest of God, 1949),
- Ireke Onibudo (1949),
- Irinkerindo ninu Igbo Elegbeje (Expedition to the Mount of Thought, 1954),
- and Adiiu Olodumare

An article in the Daily Express of Dec., 7th 1964 by then Dr. Adeboye Babalola (later Prof. Adeboye Babalola), written to commemorate the 1st Year Anniversary of the Late Chief Daniel Oluwafemi Fagunwa.

THE PRESTIGE WORKS OF LATE FAGUNWA

A year ago Chief Daniel Oluwafemi Fagunwa departed this tragic circumstances (a riverside accident) at the age of 60 years. He deserves our veneration for his singular contribution to the cause of enhancing the prestige of the Yoruba language in particular and Nigerians' mother-tongues in general.

In the dense psychological darknesss of the nineteen-thirties when Nigeria was gripped by the fog of British imperialism and colonialism: when the present say morning of our independence as a nation was still far away, Fagunwa started writing novels in his mother-tongue: Yoruba.

The point I am making is that in the absence of the prevailing wind of Nigerian nationalism which has dispersed all over our country the fashion of glorifying our cultural heritage, Fagunwa had the foresight and the courage to florify his mother-tongue. He had then risen to the post of primary school head master in the Anglican Church educational service in Western Nigeria.

By writing full-length novels in Yoruba, Fagunwa demonstrated incontrovertibly that the potentiality of the language is incalculable and that tough clearly less developed than English, it is essentially not inferior to English in any way.

His Yoruba novels achieved and still enjoy a great popularity among the Yorubas especially those who are literate in Yoruba.

He wrote Yoruba prose with an ease, an elegance and a regularity previously unknown, giving it the stamp of high literature and making it the vehicle for

his wide experience of the Yoruba way of life and knowledge of the world at large. English prose translations of his novels are already being contemplated by some publishers.

If we Nigerians would honour the Fagunwa not only with our lips but also with our hearts and actions, we cannot do better than for every one of us resolutely to cultivate the grateful use of his mother-tongue in every situation in which it would not offend the spirit of Nigerian Unity and represented in the role of our current lingua franca.

The sad truth is that the average educated Nigerian today is indifferent to his mother-tongue. He uses his mother-tongue to a very limited extent as a means of oral or written communication in his daily life.

INDIFFERENCE

Even when all the educated Nigerians in a group at a social gathering are people who have the same mother-tongue, almost invariably their conversation is conducted either in English or in a reckless mixture of English and the mother-tongue.

The main cause of this indifference of the educated Nigerian to his mother-tongue lies in the dominant role of the English language as the present “lingua franca” of our nation.

The mastery of spoken and written English is a key which unlocks many doors of progress for educated Nigerian citizens today whereas the mastery of both the spoken and the written forms of this mother tongue is hardly gainfully useful to him.

To add insult to injury, there is the pathetic fact that the average educated Nigerian does not feel any

qualms or twinges of conscience about his indifference to his mother-tongue.

Dr. Adeboye Babalola

(Prof. Adeboye Babalola has since joined the Saints Triumphant; May his soul rest in perfect peace, Amen).

REAWAKENING THE MEMORY OF D.O. FAGUNWA THROUGH FAGUNWA NIGHT

Fagunwa Night is an initiative of the Society of Young Nigerian Writers toward promoting Yoruba Language and Literature in the South Western zone of Nigeria (Yoruba speaking states). It is also a celebration of the life and works of late D.O. Fagunwa, a renowned Yoruba Writer and Author of *Adiitu Olodumare*, *Igbo Olodumare*, *Ireke Onibudo*, *Irinkerindo Ninu Igbo Elegbeje* and *Ogboju Ode Ninu Igbo Irunmale*. The Society has also compelled its Southern and Northern members on the need to promote Igbo and Hausa language through *Imam Abubakar Night* and *Pita Nwana Night*. Before the middle of the year, the society will be embarking on organizing a national competition in Yoruba, Hausa and Igbo languages respectively. We are hereby using this opportunity to call the attention of other writers bodies across the country on the need to promote our indigenous languages and literature.

Aims and objectives of Fagunwa Night Includes: a. to encourage writing and reading in Yoruba Language. b. to promote Yoruba Culture, Traditions and Values. c. to give out awards and reward young writers who are making use of their indigenous languages to write. d. to appreciate the talent and works of writers who are using Yoruba Language to write. e. promotion of reading culture in indigenous language (Yoruba). f. to encourage upcoming and talented young writers in South West in the use of their Yoruba Language in passing across useful and educative information across the globe. g. to promote the works of Late D.O. Fagunwa. Postal Exhibition of Yoruba Culture, Traditions, Figures and Literature. Fagunwa Night will also feature: On-Spot Creative Writing Competition in Yoruba Language among some selected secondary schools, Books Exhibition of Popular Yoruba Novels, Poetry, Plays, Poetry, Essays etc., Presentation of Prize Certificates and Awards to Outstanding Schools,

Reading from Popular works by other Famous Yoruba Writers like Akinwumi Isola, Adebayo Faleti, Afolabi Olabimtan, J.F. Odunjo, Odujinrin, Tunbosun Oladapo, Atari Ajanaku etc. For the past one year now the Society has been struggling in developing Yoruba Language and Literature, as a result of this the Society has come up with the following ideas and which will be launched during this second edition of Fagunwa Night. The project includes:

- Centre for Yoruba Literature Research and Documentation.
- J.F. Odunjo Comparative Yoruba Correspondence Course for Secondary Schools Students.
- Yoruba Fact-Finder CD which contains collections of E-Books, Articles, Papers, Essays on Yoruba Culture, Traditions and Literature.

- Fagunwa Inquirer CD which also contains collections of E-Books, Articles, Papers and Essays on the Late D.O. Fagunwa.
- Egbe Odo Onkowe Ede Yoruba
- Yorubapedia online collections of articles and Essays on Yoruba culture, language and literature.
- Wall Chart and Postals on Yoruba Traditions and Literature

Expected important personalities in this second edition are: Prof. Dotun Ogundeji, Prof. Dele Layiwola, Mr. Jare Ajayi, Alhaji Yinka Olona (South West Chairman of Conference of Nigerian Political Parties), Comrade Yomi Dawodu, Mr. Tunde Ajayi and Comrade Adegboyega Adelu.

AFOWOFA EDA

Akinrinde Oluwatoyin

AWON AKOPA

- Aremu** : Oko Egbinola
- Egbinola** : Iyawo Egbinola
- Asake** : Ore Egbinola
- Ajani** : Ore Aremu ti o ya Aremu lowo
- Anike** : Omobinrin ti n ta Emu
- Baba Ajani** : Okan lara awon ti o ma n lo mu
emu lodo Anike.
- Suraju** : Okan lara awon ti o ma n lo mu
emu lodo Anike
- Sulia** : Ara adugbo pelu awon Aremu
- Aduke** : Omo ile Ajani

IDAN KINNI – IRAN KINNI

*Ni odo Anike elemu, a rii Anike, Aremu ati awon
omokunrin meji won n mun emu*

AREMU: Arike n je o mon omobinrin pupa kan
bayii ti mo ma n ri pelu re si n gbe ni
agbegbe yii?

ANIKE: Se adunola

AREMU: Beeni Adunola

ANIKE: Ko si n le o rinrin ajo, sugbon ko ni
pee de.

AREMU: Omobinrin naa rewa po, o si wu mi
pupo

ANIKE: Se bi o ni iyawo ti re ni le

AREMU: Ngba ti mo ni iyawo nile, wa ni ki n
ma ni ikan ti o wumi lati okan mi wa.

ANIKE: *(o rerin)* O ni iyawo n le, o tun ni
omobinrin kan. *(o si n rerin).*

AREMU: O n rerin ni, se n da to

ANIKE: Kii se oro aidara to, oro owo lo wa ni
ile yii, iwo re oonise lowo

AREMU: Iyun wa tu mo si kinni?

ANIKE: Iwo to nise lowo, to je wipe opo igba lo ma n war a emu la win ni bi, lo fe ma tun ni obinrin.

AREMU: Emi ti mo ni omobinrin wu mi bi n o se se eto ati ma toju re.

(o dide o yan fanda lo siwaju lo si eyin)

AREMU: Nje o mo ore mi Ajani, ti o ni opolopo ile ni ilu way ii

ANIKE: Mo mo daradara, o pupa o sin gbonle

AREMU: O se leri pe oun yoo fun mi ni egberun mewaa naira, lati lo ra oko ayokele pijo ti n o fi ma se kabukabu.

ANIKE: Ijo wo lo ni oun yio fun o lowo naa?

AREMU: *(terinterin)* Ojo to n bo

ANIKE: O da be, ohun ti o fi dara ki eniyan maa ni eni gidi legbe niyen.

AREMU: *(O dide)* Mo ti n lo

ANIKE: O da, bi o ba ti gba owo yen tan ni ojo aje ti o n bo ko kan si mi o

AREMU: Mo ti gbo

ANIKE: O ma a ti san owo emu re

AREMU: n o ma san an o fun o ti o bay a.

ANIKE: (*Nigba ti o ri ti Aremu ti yii pada , ti o n lo, o yinmu si*) oponu, o ni iyawo nile o tun fe ma yan ale nita.

IDAN KINNI –IRAN KEJI

*(Ni ile Aremu, iyawo re Egbinola o joko si inu ile,
lori aga kan, o n fi owi ati abere gan buba ti o ti ya
ni egbe kan, oko re Aremu yo lookan)*

EGBINOLA: Iwo Olorun o wa boju wole ki o
saanu mi lori oro oko mi yii.
Aremu, jo joo jumo aye re ko
mo ju rinrin ka lo, oro ainise re
ko ti le ka lara rara.

AREMU: *(o wole)* E wo lo nse?

EGBINOLA: Aso mi yi ti o tu ni egbe kan yii
ni mo ni ki n gan

AREMU: O da o ounje ti temi n ko

EGBINOLA: *(O rerin muse)* nje nigba ti e fe
jade laaro yii, nje e fi owo
Kankan sile

AREMU: Rara *(O gbon ori re)*

EGINOLA: *(O ran oju mon)* O fi owo sile o
si fe jeun

AREMU: Gebe bi obinrin rere ni ode oko nje ko
ye ki o se ounje sile fun oko re?

EGBINOLA: (*O tun bo ranju mo si*) gegebi
okunrin gidi, ti o dan gajia ti ko ro
lapa ro lese nje ko ye ki o fi owo le
nigba ti o fe jade.

AREMU: Sugbon o mo pe ko si owo lowo mi, n
ko nise lowo

EGBINOLA: Mo mo se bi Afowofa eda ni fa o sit a
eniyan laye, se bi fun ra ara re ni o fi
owo fa bi ise se bo mo o lowo.

AREMU: Gbagbe iyun, o ti o ba ti koja lo ti koja
lo

EGBINOLA: O da mo ti gbo o

AREMU: (*O few o inu yara lo, sugbon o tun
pada bi pe o ranti nkan kan*). Egbinola
nje o ranti oro owo ti mo ni mo fe gba
lowo ore mi Ajani.

EGBINOLA: (*o gbon ori re*) mo ranti, mo ranti

AREMU: O ni ki n wa gba ni ojo aje ti o n bo

EGBINOLA: se bi oko ti e fi ma se kabu
kabu ni

AREMU: Beeni

EGBINOLA: Olorun se un adupe.

IDAN KEJI IRAN KINNI

*(Ni ile ti o rewa kan, omokunrin kan jokoo sita ile
na on gbafe, o ri ore re kan ti o n bo)*

AJANI: Ore mi lo n boy ii

AREMU: Ore mi ka a san

AJANI: O ki pada (*o bere si ni kii ni mesan
mewaa*) ile n ko, iyawo n ko, omo n ko

AREMU: Alafia ni gbogbo wa wa. (*o pe oruko
obinrin kan*) Aduke gbe ounje jije wa
fun ore mi

ADUKE: Mo ti gbo, mo un bo

AREMU: Iyawo re agba n ko

AJANI: O wa, o lo si ode kan ti ore re n se fun
omo re ni oni

AREMU: Layo ni yio de

ADUKE: (*O gbe ounje siwaju Aremu, o bere si
ni je*) Ounje yin re

AREMU: O se pupo

AJANI: Se owo ti mo ni ki o wa gba ni o wa
wa

AREMU: (*O gbe okele eba min*) Beeni, beeni

AJANI: (*O dide*) mo un bo

AREMU: O da mo ti gbo

(*Ki Ajani to de Aremi ti je ounje re tan, o n san wo
lowo ni o de*)

AJANI: E e lo gan ni mo ni maa fun e na

AREMU: Egberun mewaa ni

AJANI: ki lo fe fi se?

AREMU: oko ti ma fi ma se kabukabu ni mo fe
fir a

AJANI: (*o na owo na si*) ohun re, gba

AREMU: (*Aremu gba ni owo re, o si kip e o se*)
o se pupo ore mi

AJANI: Iru ore bii ti e sowon o se
(*O dide o fe maa lo*)

AJANI: O ti ya n lo ni yen to ti e fi okan ounje
re bale

AREMU: Ore mo ti n lo

AJANI: O da o di gba

AREMU: Ba mi ki Iyawo re ti o ba de.

IDAN KEJI, IRAN KEJI

(Ni ile taja, Ani o wa ni ile itaja re)

ARIKE: Omokunrin yii ree

(Aremu ti su mo odo re)

ANIKE: Omokunrin yii ree

(Aremu ti su mo odo re)

AREMU: Anike, Anike

ANIKE: Emi ni yen o

AREMU: mo ti gba owo yen

ANIKE: Se owo ti o so fun mi

AREMU: Beni

ANIKE: Ohun da

AREMU: Ohun ni mo gbe si inu apo owo lati fi
re n gbe

AREMU: *(o boa so re, o gba emu lowo Anike)* O
se

ANIKE: Iru moto wo lo ni o f era na

AREMU: *(O sib ere si ni yan)* Pijo

ANIKE: O da *(iseju die si Aremu ti sunlo)*

Anike gbe apo owo o si sa lo

(Ni ile Aremu, Iyawo re wa ni iwaju ita)

AREMU: Mo ti ku o

EGBINOLA: Ki lose le

AREMU: Anike ti gbe owo oko lo

EGBINOLA: Wahala re ni yen, ori buruku ti
o ba o niyen, o ni wun o ko eru
mi kuro ni ile re

AREMU: *(o be titi sugbon ko da lo un)* jo
jo

EGBINOLA: Emi ti lo o, o di gba.
(Ina ku)

IKU AITALE
Latinwo Ololade
Adesina College

AWON OSERE

SEGILOLA - Iyawo Kadejo

KADEJO - Oko Segilola

AWON GENDE

OMOGE

ORI KINNI-IN

(Ni ile Agbaakin ni ilu Ayede, a ri iyawo kadejo, ti oun suko ni egbe ile. Bi o ti n pon eko sinu apere ni o n korin iwerende lorisirisi. O ko egbe si ikoko eko ni ori ina, o si ma n digba ki owo bo inu ikoko omi ti o wa ni egbe re nigbakigba ti o ba fa eko kuro lara igbako. Lai pe re, a ri Kadejo ti n yoo bo leyin re).

KADEJO: *(O n yo ginigini..... O mu igi eni ni ile, o fi rin Iyawo re lorun)*

SEGILOLA: *(O ta giri) Haa.... Haa.... Baale mi, se fe payan ni? Aya mi ja kojala*

KADEJO: *Segi temi nikan soso, ma binu, ati ojude lohun-un ni mo ti n gbo ohun re bo, eyi gan lo fi mi lokan bale wipe mo ba ile daa daa.*

SEGILOLA: N da naa, e kabo, boo mi ibi e lo?

KADEJO: Ah..... sa koko ba n gbe ounje mi naa, afi bi eni pe won ko ifun mi lo ni ebi ojaja fowomeke se n pa mi.

SEGILOLA: Ah! E je n ba yin gbe ounje yin nigba na (*o dide lo ba oko re gbe ounje..... Kadejo si tele wo ile*).

*(A ri omoge kan ti o sare wo ilea won Kadejo....
Gbo ojugun re n seje woruworu, irun ori re ti daru
yalayala, bee ara re ko bale, o mi si n san jade ni
oju re) awon gende ti on le bo si n pariwo)*

AWON GENDE: E mu.... Ko gbodo loo.. e tii bode o....

SEGILOLA: (*ohun lo koko ri omo naa....
Eru baa nigbe ti o ri.... Ibi ti*

*Kadejo ti fe gbe okele kerin seni
ni Segilola ti sure w ape) Baale
mi.....Baale mi..... e wa wo
nnkan o.*

KADEJO: *(O yoju si omo naa.... Eru sib a
ohun naa.... O gbo ariwo ni ita,
o si yoju....) E pele o, se ko si
nkan?*

AWON GENDE: *E ma ki wa, omo ti o wo inu ile
yin lo ni a fe ri*

SEGILOLA: *(o bi si ita) ti a ba wa laa ti
boode ko (o moju mo won, bee
ni o ko egbe si won)*

AWON GENDE: *(won rerin iyangi
kee.....kee.....kee..... eyi si
bi Segilola ninu) sebi eyin o si
le tele wa lo si odo Kabiyesi ti e
ko ba fe wahala ni ile yii*

KADEJO: *Haa..... Segilola oo gbenu re
soun-un*

SEGILOLA: *(o fi owo ko ori..)* m da, mo ti
sinmi o..... o ku si owo yin *(o*
wo inu ile lo)

SEGILOLA: *(o sure boode..... o si n pariwo)*
Baale mi..... Bale mi..... e ma
bo.... Eemo re o... Haa.....

KADEJO: ki lo tun de iwo iya yii *(o n*
sare wo inu ile lo..... ibi ti o ti n
sare ni o ti fie se ko ni enu ona,
o suubu.... Leseke o ti di oku)

AWON GENDE: Hmmm...Hmmm Baba e je
dide, gbogbo eyi ti e n se yii ko
ba awa loju mo o (won sunmo
Kadejo...won si n wo ara won
loju pea bi Baba yii ti se bee ku
ni..)

SEGILOLA: *(O woe yin, o ri baale re nile)*
Baale mi... e dide... *(o gbe oko*
re ni apa, apa oko re si jabo
pada) haa... egba mi o

Gbogbo ara adugbo (*o tu gele
ori re, o so mo idi*) won ti pa mi
loko o.....

AWON GENDE: (*won ri wipe awon ara ilu ti fe
maa pejo.... Won wo rarara,
won ko bata won, won si fie se
fee*).

**AYE OLOBA AYE IJEKUJE NI TO LE KO
BANI**

Isihag Sulaimon

Loyola College

*(Ni ilu otito koro, ti oruko Oba won si n je Oba
Adewale, Ibe ni awon ijoye pesi lati ri Oba fun idi
kana bi ikeji).*

OBA ADEWALE: *(Oba wole awon ijoye foribale)*

AWON IJOYE: Kaa.... Biesi o, kade o pe lori,
ki bata pe lese, ki rukere pe
lowo pee pee pe o.

OBA: O riade gbeyin o, se ko si n kan,
amo riyin.

AWON IJOYE: Tori ko mo ba wale naa ni o
(Awon ijoye forikori won ni ki Otun koko soro)

OTUN: Kabiesi o, awa ijoye ni awon
ara ilu nwaba latari ohun to n
sele laarin ilu.

OBA: Kinni won lo tun sele o

OTUN: Nipa oro Adeyemi tii se aburo
Oba ma ni, won gale gale re ti n
poju laarin ilu

(O dake)

BALOGUN: Kaabiesi o, gege bi Otun se n
wi, awon ara ilu o je ki a sin
min, bo kan ba ti n lo ni okan
nde nipa Adeyemi, won ko je ki
awon omidan ilu ati awon
abileko o gbadun nise ni n se ri
won mo gbo kaakiri o

(Ijoye miran tun gbe)

OSI: Kaabiesi o, oro ni awon Ijoye
egbe mi ti so kale, bi o si se ri
ni won ti wi toripe “Ala kii ba
omo leru ko maa le ro o”

OBA: E seun, eyin ijoye mi modupe,
ilu yii ko nii tu mo wa lori, ki
wag an-an ni ki a sesi o?

AWON IJOYE: Kabiesi o, “Agba kii wa loja ko ri omo tuntun wo:, E fi lo awon agbaagba ki won ko bi a ba se rin.

ORI KEJI

*Oba n ronnu, o ti mo pe oun ti won ni yoo sele ti fe
mo wa sele bayii, bawo ni oun se fe se oro Adeyemi
bayii, toripe oun loye koje Oriade sugbon
ojukokoro, aimagbalegbon lo se oun bee kede re,
Adeyemi ni etutu ati oro Oba mu o. (ori ironu lowa
ni Olori wole)*

OLORI: Kaabiesi o (*ko gbo*) Kaabiesi o (ko tun
gbo), Olori ba sunmo, o ta giri
Kaabiesi ki lo de, e n ro nu ni?

ADEWALE: Mi kuku ronnu ayaba, oro yii gba ka
daa le, ka wa tun se ni

OLORI: Kii gan lode naa? Ko si n to sele ti ko
ni atunse

ADEWALE: Oro Adeyemi kuku ni o n kan mi lomi
nu, Adeyemi yi ni oye kojoba, sugbon
won ba mi da ogbon si tie mi fi de be,
idi leyi ti ofin da ilu ru, to rip e “omo
de kii meko je, ko ma ra lowo”.

OLORI: *(O do ri kodo, ko mo oun ti yoo somo)*
Kabiesi, ase aduru nkan bayiii wa lee
je ki n gbo si, ki wa le fe se o
Olodumare?

(o bu sekun)

ADEWALE: Dake ekun , omi oju ko gbodo kan
sile nibi, kook o bi senseo lo jare.

*Ori eyi ni won wa ti okan lara awon ijoye sare wole
ti n pariwo Kabiesi o! Kabiesi o!*

OBA: Taa nu-un! Ki lo se le? Ki lode gan-an
naa?

BALOGUN: Wahala ti de, haa! Won o kogun jawa,
Adeyemi ti fi adi bo esu, esu o si se ilu
yii.

OBA: Ki gan-an lo se? eso ro lo bi oro nlo,
oro kii to bi ka fi obe bu.

BALOGUN: Aroko ni won fi ran se lati ilu odi keji
won ni awon yoo palu wa run ti aba
fig e ori Oba wa laarin ojo meta, won
ni Adeyemi ti pa omo binrin kan,

omidan kan, ni ile odi keji tii se omo
oba won.

ADEWALE: Haa! Sangba fo, Adeyemi baluje, ki la
ti se bayi, eyin irumole egba mi, ema
je ki ilu tu mo mi lori
(o mi fee jabo loju oba)

BALOGUN: Haa, Kabiesi akogun kan kii sojo,
eewo agbodo re.

OBA: To ba di owuro kutu ki gbogbo ara ilu
ati awon ijoye pejo ojude, ka mo oun ti
a o se nipa Adeyemi, boy a oun naa ni
a loo fi dipo ori Oba ti won ni ka mun
wa.

(Balogun bosita, Oba naa si woyewu re lo).

Inu iyewu loba ti Olori fi loo ba pe kini Oba fee se

OLORI: Kabiesi o, lori oun to sele ki wa la fe
se si, abi ko si nkankan ti efe se ni

OBA: mo ti ni ki won kede fun gbogbo ilu
lola pe ki apade lojude, atomode, ati

agba, ati onile, ati alejo, ki a pejo sibe
lowuro ola.

OLORI: E e se je ki aw ape Olori onifa ko ba
wa dafa ka to mo ohun ti yio se le lola
naa

*(Oba gba, o ni ki won ran enika lo si odo Awodele)
Awodele, o ri onise Oba, were lo dide, o si tele de
aafin.*

AWODELE: Kabiesi o, mo ri o nise yin o, se ko le
o.

OBA: Ko ma ba le naa ni, mo fe ki o ba mi
dafa lori oun to n sele yii, lori
Adeyemi aburo oba ki gan-an ni kin
se.

AWODELE: O fi opele lele, o fe mo ohun ti Ifa so,
Awodele tun Ifa da bi eemeta, nkan
kan naa lo tun n so, o dake ko mo bi
yio se so fun Adewale.

ADEWALE: *(oba ti n fur ape, ohun ti Odu Ifa so*

lagbara gan, fun ara re lo bi

Awodele). Awodele o o wa soro.

AWODELE: Gege bi oun ti o jade loju Ifa, Kabiesi,

Kabiesi, Kabiesi, e e melo ni mo

peyin?

OBA: E e meta ni

AWODELE: Oun ti Ifa soni ki e gbo, e ma wo

ohun tie mi Awodele ba so, Ifa ni ki

Oba ko jewo ohun buruku ati ohun

aida to ti dan wo koja, leyin ki won fi

ipo le fun eni to si, laise be ati Oba ati

Ijoye ati gbogbo ilu ni Ogun to n bo

yoo ko lo lasise ku eni kan, ayafi ki

won so ilu komooto di ilu tomooto to

si mo ododo.

WAKATI EDA

Osikoya Folasade

Immanuel College High School

AWON EDA ITAN

Tolani

Tayo – Aburo Tolani

(Ni ile Tolani o n ronu nipa igbesi aye re)

TOLANI: Ah! O ma se o. Mo ti wase wase n ko ri. Mo ti ko leta si, orisirisi ile ise pabo ni gbogbo re jasi. Baba to bi mi lomo, ori aisan loku si nigba ti ko si itoju to peye. Gbogbo awon akegbe mi ni won ti ri se. Eyi ti o kole , ti ko, eyi ti o ra oko ti ra. Ki wa ni anfaani wipe mo wa laye, n o wulo fun ebi, ati ri owo mun lo si enu di isoro. Ki n kuku ku ya ju eyi lo (*o gbe majele kan jade ninu apo aso re bi o se fe gbe je ni aburo re wole*)

TAYO: Ah! Egbon mi, ki le fe se. E fe pa ara yin. Ki lo sele

TOLANI: Aburo mi, je ki n ku. Ki n ku ninu wahala yii

TAYO: Egbon mi, Olorun to dayin ko da yinlasan, o ni nkan to fe ki e wa se ni aye. Bibeli so pea won omo Kiniun a

maa se alaini, ebi a si ma pawon
sugbon awon ti o gbekele Oluwa ki
yio se alaini ohun ti o dara. Ti e ba
gbekele Oluwa e ko ni salai ni. Ti e ba
pa ara yin, oro yin a kan dabi ejo ti o
koja lori apata ti ko ni ipa ni. Sugbon
egbon mi se e mo pe wakati eda lo pe.
Eda to ba duro de wakati re ko ni toro
je. Wakati yio ti wa to bayii egbon mi.

TOLANI: Lona wo?

TAYO: Mo mu leta igbani wole si ibi ise wa
fun yin (*o fun ni leta na*)

TOLANI : Ah! Oluwa o se. A se wakati eda lo pe,
se pe eni ti o ba gbekele Oluwa ki yio
se alaini ohun ti o dakati yin, ki e ma
sare ju wakati yin lo (*wonjade*).

Ere Pari.

TA LONI EBI
Adeyemi Odunola
Anglican Commercial Grammar School

AWON OSERE: WALE
FOLAHAN
DUPE

IRAN KIN-NI

(Ni inu ile a ri orekunrin ati orebinrin ti won n takuroso laipe okunrin kan wole won dijo soro)

WALE: Dupe, bawo ni ibi ti o lo ni aro, se o ba won abi o ko ba won.

DUPE: Ha! N o ba won ati wipe mo ti gbagbe wipe n ko ti so fun lati aro ma binu simi, sugbon ti o ba ti di ojo ro n o pada lo.

Wale: Mo ti gbo ko ya ri wipe o pada lo ni irole o

DUPE: Iwo na mo wipe Oloسلو ni won be won o ki fi be gbele amo n o lo ti ojo ba ro

(Bayi ni Dupe gba ona inu ile idana lo kop e ni Folahan ore Wale wole wa).

FOLAHAN: Wole ore bawo ni gbogbo nkan oju re ni o n dan-an yii kini o n je, Dupe ma a n toju re gidigidi

WALE: Ola Olorun ni awa maa fi n mii

*(Kop e ti won jo n soro ni Dupe jade lati ile idana
bosi ibi ti Wale ati Folahan ti n jo soro)*

DUPE: Boda Folahan, eyin re e, e sa ku
ojo meta, e ku airini, aibere eni

FOLAHAN: Ese kee o se mi ise ni ofa ti o fi
ri mi ati wipe mo mo wa si odo
Wale ti mo ba sib ere re lowo
ohun ti o mo so fun mi ni wipe
o wa idi niyii, ma binu si mii.

DUPE: Ibinu kee, se eyin ni n o ma
binu si?

*(Wale sa joko ni tire ni o n wo idan ti awon mejeji n
pa, nigba ti Folahan ri wipe ko soro ni o so wipe)*

FOLAHAN: Wale, o ko da si ohun ti a n so
ni?

DUPE: Ha! Wale sebi ounje ti wa ni on
wa je ki lo wo boya o ti jinna

FOLAHAN: Wale, ounje fun inu, inu fun
ounje. Lojo kan gbogbo re yio
ma dopin o je roar see.

WALE: Folahan wo je ki o di igbana
naa

FOLAHAN: Iwo ni o moo

*(Bayi ni Dupe gbe ounje si ori tabili ti gbogbo won
si jeun nigbati won jeun tan ni Folahan naa so ohun
ti o ba wa si odo ore re)*

FOLAHAN: Wale o ti e bere ti ohun ti o gbe
mi wa si odo re, abi o ro wipe
mo kan wa lasan ni.

WALE: Wo Folahan ma se binu si mi ,
ki I se ejo mi

DUPE: Boda Folahan ema binu jare

FOLAHAN: Ma se wahala ni ti e iwa ore mi
ni mo ti ri un

WALE: Ma binu si mi

FOLAHAN: Ohun ti mo wa so ni wipe oro
awon olorelu ile wayii ma ti
bojumu, abi o ri wipe ile wa ti
n dara.

WALE: Emi na wo bee

DUPE: Olorun yio tun ti awon ti o tun
ile wan a se.

WALE: Ibi ti mo ti n fun ra ni ibi ti mo
ti lo se ise Agunbaniro mi, ibe
ni mo ti rip e ile wa ti n dara

DUPE: Olorun yio se

WALE: Amin

*(Bi won ti n soro yii lowo ni ero ibanisoro Wale
dun)*

WALE: E lo o!

OLUBASORO: E lo awa ni lati ilese ti e fi iwe
iwase ranse si ni ose ti o koja, a
fe fi anfaani so fun yin wipe ki
e wa bere ise ni ose ti o n bo

WALE: E jo e ma binu ile ise e wo nibe

OLUBASORO: Eyi ti o wa ni Cotonou ni ki e si
tete wa ka to fi le elomiran
lowo.

(Bayii ni Wale gbe ero na sile ti o si fi iroyin ayo naa to awon ore re leti sugbon inu Dupe ko dun si eleyi nitori o mo wipe ti Wale ba fi le lo ko ni bojuwo eyin ohun mo, okan re rewesi amo Wale fi lokan bale wipe ko si iyinu sibe inu re ko dun titi o fi lo si ile ti Folahan naa si gba ona tire lo).

(Bayi ni Wale bere ise ni Kutonu ti o si gbagbe Dupe igba ti o di bi odun kan-abo ti ko wa le ni Folahan be gbojuse ore re se leyin odun meji ni Wale ba de, igba ti yio ri afesona re, Dupe ti ni oyun fun Folahan, egbo talo lebi ninu awon wonyii, se Wale, Dupe abi Folahan abi awon ti o fun ni ise ni ona jinjin).

ESAN AKE
Oladokunfavour
Good Tiding College

*(O de ile, ojo keta, Iyawo re loyun, inu re dun pupo,
o bi omo e le kini, ele keji, ele keta ati ele kerin. A ri
ti awon eyan po ni inu ile Odeniran ti won n sun
kun)*

ODENIRAN: Iru ki le le yi o leyin ti mo ri
omo bi ti mo lowo ni omo ku,
ki lo de.

ODUNAYO: Ko si ki a ma ri iru re laye bo
mo se n lo ni omo din e mo ke
mo

ODENIRAN: (*O da ke*) O ranti ogun owo ti
oun se

Aso bori itage

IRAN KEJI – ORI KINNI

*(Arewa tin n ta oja ni Ogunpa, Ibadan, o di ojo kan
ni ijoba ni ohun yio wo shobu oju titi)*

AREWA: E da kun, e maa wo, e jo, mo n beyin

OSISE: Lo ba ijoba ko lo be won. *(Ewo de ni
kin iyawo Odeinran sunkun nitori iku
re lomo ti jade) (o bu sekun)*

AREWA: Mo ti daran o, a mo ti je gbese *(o
ranti) (nigbati o de ile o ro fun oko re
nipa nkan ti o sele inu run oko re pupo
o fe pa)*

ODENIRAN: *(Ni inu ironu)* Iru ki le leyii, un o
pada lo si odo baba lati so fun nipa
awon ajalu ti o n sele boy a yio ba mi
wa nkan si.

Aso bori itage.