

# **IROKUTE TRADITIONAL FESTIVAL IN IKALELAND**

***BY***

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## **CERTIFICATION**

This is certify that this research was carried out by **Igbekoyi Busayo** with **Matriculation**  
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**Name & Signature**  
**Supervisor Signature**

## **DEDICATION**

This research work is dedicated to the Almighty God, the Lord of the universe and to my parents in person of Mr. and Mrs. Igbekoyi.

It is also dedicated to my lecturers at Tai Solarin College of Education, Omu-Ijebu and all those that contributed one way or the other toward building me up academically. It is also dedicated to the memory of my Late Grandfather High Chief Odofin Ajimisogbe.

## **ACKNOWLEDGEMENT**

I thank Almighty God for his guidance, protection and provisions since the beginning of my course in this institution for making it possible for me to stay through this N.C.E programme despite all the difficulties.

My gratitude goes to my supervisor Mr. Talabi for his guidance and understanding throughout the period of this research.

I also acknowledge my incomparable loving parent Mr. and Mrs. Igbekoyi for their support both financially, spiritually, mentally and psychologically, and how their encouragement helped me throughout my course of study.

My sincere gratitude goes to entire family of Igbekoyi, Somoye Oluwapelumi, Ogede Idowu, Iwaleyin Obansajo, Ibayemi Oluwasegun and Olabisi Igbekoyi. All your efforts towards the successful completion of this course of study are recognized.

## **ABSTRACT**

This project work would be examined in chapter different chapters. However, the problems faced in the cause of Vol. study would be analyzed also the chapter deals extensively on why the topic was chosen to be studied. We would equally discuss about the focus of our study, the is, the Irokute traditional festival in Okitipupa and method through which information were gathered.

In chapter two of the essay the historical background of Ikale land and its political structure here also the historical background of Okitipupa is examined. The chapter also focuses on the role of the following that constituted the hierarchical structure of Okitipupa as applicable in the whole Ikale land.

The committee of Otus, the priests and the Herbalists, the kings Bales, villages and the household to be assessed. The chapter goes as far as examining the economic and social setting of Okitipupa in Ikale land.

In chapter three, the essay focuses, it's examining on the main topic of the discussion, Irokute traditional festival in Ikale land and the genesis of the festival in Okitipupa that was chosen as a case study.

In addition to this, the chapter also discusses how Aworos and the priest usually visit the shrine on the eve of the festival, and the preparatory ceremony that would be observed before the actual, day of the festival. The taboos connected with this festival is also discussed in this chapter. More also discussed in the chapter.

However, in chapter four of this research work, attention has been given to the relevance of Irokute festival to Ikale land and how its influence positively affect our social, economic, political and religious development.

Finally, chapter five formed the conclusive part of our research work, here we summarily analyzed our view or opinion on Irokute traditional festival in Ikale land and in Okitipupa and provide useful suggestions about it for public consumption.

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## **CHAPTER ONE**

### **INTRODUCTION**

This essay is presented to a vivid understanding of socio religions, political, economic and cultural heritage of Yoruba race which calls for a special weeks been celebrated in Ikale land once a year. Most especially for the Ikales, the last week of the festivals period is set apart in honouring the higher being, that is God, like some festival been celebrated all over African nations by all religion followers. For example, Christians annually celebrate the birth of Jesus Christ who is regarded as their say jour and thunder on every 25<sup>th</sup> of December each year.

Muslim set apart a day in every year to celebrate the birth of Prophet Muhammad known as “HIHRA MOI.U” Also African Traditional Religions worshippers their own festival in honouring some gods like Ogun. Osun, Esu, Iwo, Irokute, Orisa-Oke, Obalaba which are believed to have served as their intermediary between them and God the creator.

This essay deals significantly to express the fact that every ethnic, race or Nation has gone through one form of religions development or another which is based on cultural and spiritual dynamism. African traditional religions is one of such. It also examined the religions assertion of the people living in Okitipupa and Ikale.

This research work also goes to examine one functions of the participants of Irokute traditional festival (Bales) in Okitipupa and Ikale as a whole. It also deals extensively with the development of Ikale with regard to the celebration of the festival. The research work does not escape. Itself in dealing with the influences of external factors such as Christianity. Islam and western education and the extent to which they affect continuity in the celebration of the festival. Also discussed here are conflicts criticism and there action of the people as regards Irokute traditional festival in Okitipupa. Moreover the essay is designed to present and preserve the culture and religions belief of the people in Ikale.

### **BACKGROUND TO THE STUDY**

We could observed in Ikale land particularly Okitipupa that different problems are confronting Irokute festival and if urgent and positive steps are not take those problems might likely undermine the celebration of Irokute traditional festival in Ikale and Okitipupa. This may negatively affect the social religions and cultural development of the society.

Nowadays, we observed a lot of development in Ikale land, for instance, religion like Christianity and Islam vis-à-vis western education. Changed the way of life of the people in Ikale and Okitipupa. Those that embraced those religion preached vehemently against African



traditional religions as this gradually affects African traditional festival adversely part from this, most of the priest of the traditional religions and most of their Aworos also take part in the worship of these foreign deserted their own traditional ways of communion with their God. According to Mr. Akinboyo one of the Aworos he confirmed that most of them were born again Christians or born again Muslim. As a result of this, most of the main participants of the festival have partially deserted the celebration of the festival and this had led them to move the main theme of the celebration of the festival from the center of the town to the outskirt of the town.<sup>1</sup> As a result of these delinquencies in dealing with their religion beliefs, there are problems that are unavailable, such problems of the study therefore called for a systematic approach to this project work. Those problems involved as follows. Despite the fact that, festival is a traditional festival, the research reveals the significance of the festival. This would enable people to know more about it. It is common that only the officiating priest and the Aworos have vivid understanding about the festival.

Another problem encountered during the course of research as that, the researcher was disallowed from using all the electrical appliances intended to be used for the recording and collecting information. They believed that if this was allowed the researcher might likely expose the secret of the traditional festival.

## **OBJECTIVE OF THE STUDY**

Every human endeavour in life has definite goals and objective. It is in this regard that the research work is carried out to know the way Irokute traditional festival relates to Ikale peoples religion belief and its consequences. If it is not properly demonstrated. The work is therefore addressed in traditional way to expose the adherents of African traditional religion view about Supreme Being God.

Finally, the study is carried out to have a preserved write-up about traditional festival in Yoruba race, particularly in Ikale land in order for the incoming generation to have the knowledge of traditional festival and provide useful suggestions to sustain the image of their beliefs before they are totally forgotten.

## **SCOPE OF THE STUDY**

The scope of this study's is limited to Irokute traditional Festival in Okitipupa and what promoted the people of Okitipupa and Ikale to be observing this festival annually. He was critically looked into the organization and what depicted a vivid understanding of the festival. Because of the fact that there are lot of town and villages that celebrate this Irokute festival annually.

This would fully discussed the subsequent chapters. Those towns and villages are Iju-Oke, Okutipupa, Ikoya. Ajogba, Irele, Itutitun, Osooro, Akotosgbo, Igbotako, Omoosho, Ayila, Erekiti. Igodan. Erinje.

## **SIGNIFICANT OF THE STUDY**

Man method were taken in carrying out the research first of the method used was that the researcher went through some pamphlets that some educated sons and daughters of Ikale had written, about the historical background of Ikale.

Apart from this, the investigator importantly gathered useful information that assisted in writing this essay even though oral interview from elders, priests Aworos, children of the priests that know about the festival thereby indicating its advantages to people.

Also the research work deals extensively with available library materials, textbooks on African religion are also employed for the study.

Finally, it is pertinent here to declare that, the researcher had sometime participated in the festival and this would assist her in carrying out her research work for the benefit of the people willing to know about it.

**End Note**

Chief Williams Maka, 55yrs, Chief Priest 12/4/2021.

## **CHAPTER TWO**

### **THIS HISTORY OF IKALE LAND AND ITS SOCIO-CULTURAL AND POLITICAL BACKGROUND**

The Ikales are Yoruba speaking peoples but the generally accepted history confirms them as Edo Origin. The Ikales spread over two local government councils respectively of Ondo State through which flow, some of the great rivers in southern Ondo State.

These are Gbaragada, Akele, Ufara, Lokuta, Oken, Oluwa and Osoroimi. They share boundaries with Odigbo to the North, the Edo to the south and the Ijebu to the west. It is a rain forest area, rich in herbs and rubbers growers with food crops like yam, Plantain, beans, maize, Cassava, etc. According to Mr. SO. Oso around (2008) who says that Ikales are descendants of Esigie a king in Edo that had ruled as far back as 16,000 years ago.

According to history, king Esigie had two wives. One from Edo origin and the place of the other wife had been lost in antiquity. Both became pregnant at the same time, and the non-Edo gave birth to a male child first. The Edos preferred a male whose male child born to a king in Edo would succeed him. As a result of this, immediately the non-Edo mother gave birth, the Edo people within the palace that heard about this development conspired and hid the baby in the palace without the knowledge of king Esigie.

This was done in order for the king to avoid the necessary ritual to be performed according to him. At the same time the queen mother wanted her son to succeed his father.

Not quite long the Edo mother delivered and luckily for her. The baby was a boy without wasting time, the information about this got to king Esigie. The king then performed a necessary ritual that qualified the newborn baby reached the king,

Furthermore, the king was bitterly annoyed. He lamented and regretted that the news was broken to him late. He was totally confused, but later he regained his heart he then named the first son "ABODI" means something that is hidden that cannot be made available at all. To avoid trouble in future, the king called the mother of the child, ABODI, his people did the necessary ritual to him as it was done to the initial boy. The ceremony serves as an instrument of authority that ABODI received from his fathers.

After this king Esigie gave Abodi all his inheritance it is important here to say that no history has even revealed to use the name of the two wives of the king that gave birth to those children. Their names were also not known in short and there was no historical record about their family.

Later, the king called the mother of Abodi with some people and instructed them to follow the child Abodi out of Benin. He directed them to carry the child to a hamlet called Ale"

where they used to farm that was called Eko. He did this because he anticipated problems if the future kings stays as the same place. History revealed that this ALLE or Eko was the settlement area of Benin warrior and their commander in chief. People follow the king's wife and her son Abodi, those whom the king sent were charged with the responsibility of carrying Abodi king Esigie did this because he believed that when Abodi grew old he will become the king of that village. Another thought of the king Esigie was that, if the child could not become the king there when he grew up would have been equipped with a lot of experience to establish his own town. This was done the king to save the child before he grew up. History has it that, it was in this hamlet of that the name Ikale originated, but in history revels of how the name came about, because of this, we was coined to Ikale.

Ijose A.A. (Dec. 2008): says historically Ale village have a god called Ehi who was believed to have settled disputes and passed judgment to the people who refused to uphold the truth, it is a fact that, Edo people always establish a shrine for that god whenever they settle for the purpose of protection. Likewise, Ikale people and also Ikale people always establish and worship a new settlement, like Edo people. It is noted that, till today any body who is cursed by Eli is doomed in life. Both Ikale and Edo fear the god and attached important to it in their day to day activities.

History has it that Abodi's mother and his followers initially staved for a long time in Eko Ale. When Abodi grew up he was not allowed by the warrior of Ale village to become their king. This is because they were mostly warriors, and as a result of this, Abodi and his people tell this environment and settle for somewhere at Irele. History also has it that, there is a river called penpe in this new environment from there Abodi and his people left for Ife to see Ooni, on his way to Ife, he and his people stayed for sometimes at Ijama near the king govern his subjects. They also learned about chiefs that helped the king in making vital decision like senators, representative, ministers, governors, assembly men e.t.c. in Nigeria government. All these are known and called by Abodi, and his as Ujama Ufe of Ikale land.

It is in record that, this period Ikale worshiped one god called Ajuwelu. When returning from Ife to the present Ikale, they established Ajebamidele known as Umoron. This environment generated a lot of controversies between Ikales and Ondo peoples.

Ikale held that they are the original owners of that place because Abodi stayed there for some time and left some people there when he was returning from Ife. The Ondos held that they are the owner of that place they claimed that they used the land to cut timber which they imported for sale for long period of time.

Today, Ikale people are the dominant settlers of the place from there Abodi and his people migrated to Ikoya the present seat of that Abodi of Ikale land. Ikoya is significant to Ikale people because is always the seat of Ikale paramount rule. (The Abodi of Ikale land).The town is the present Okitipupa local government council area of Ondo State, it is from Ikoya that the descendant of Abodi went out and established their own out throughout Ikale land.

Those town and their titles

Abodi of Ikale land

Olura of Oloto

Larogbo of Akotogbo

Halu of Aye

Ahaba of Ajagba

Odogbo of Orne

Jagun of Idepe-Okitipupa

Olofun of Irele

Lumura of Ayeka

Obagbemure of Igbodigo

Rebujia of Osooro

It is in record that during this period Ikale collected one good called Ajuwelu when they 'ere returning from Ife to the present Ikale.

The paramount ruler of Ikale land, the Abodi of Ikale land whose palace is always at Ikoya with beaded crown, heeled shoes, weaving stick, state umbrella, heads as necklace, state bugles headed staff of officers.

It is imperative here, to state that apart from these mentioned above there are other town, village, hamlets and sub-towns under the ruler ship or domain of the Abodi of Ikale land, they received authority from him to guide their subject. Abodi always sanctioned the newly elected or selected kings.

Finally, it is here imperative to say that, the political background ale land is the same as the political background of Okitipupa which we shall examine under the political background of Okitipupa.

## **THE HISTORY OF OKITIPUPA LAND**

Okitipupa town is situated in Ondo –State, it is at the central of Ikale land. It is the headquarters of Okitipupa local government area. The local government longitude  $4^{\circ}3'$  and  $6^{\circ}00'$  east of green which meridian and latitude  $5^{\circ}$ ,  $45^{\circ}$  and  $8^{\circ}15'$ , North of the equator. It is bounded on the east by Irele and Ese -Odo local government area. To its North lies Odigbo local government area, while it is bounded in the south by Ilaja local government area. Other towns in Okitipupa local government area include, Aye, Ikoya, Ilutitun, Iju-Ode, Igboloko, Ayetoro, Erinjo. Igodan, Okunmo, Omotosho and Mile 49 along Lagos Benin express way.

The local government is in the high forest zone rainforest, the humanity is relatively high and the annual rainfall is about 200 millimeters. It experience a dry season dry that is not completely day during the months November to march with occasional rainfall within the months. The temperature ranges between  $21^{\circ}$  centigrade. Apart from River Oluwa, which runs through the local government, the area is blessed with rivers -and streams, such rivers includes Akeun, Omije Osorami, Yara and Siloko etc. Some of which flow into the Atlantic Ocean. They all support fishing, farming and production of swamp rice. Okitipupa community is blessed with fertile soil. It is not rocky, no hill and the land is plan and rich for farming. Hence in the olden days nobody applied fertilizer for high yield up till today. Farmers plant their crops and reap and still get good reward for their labour.

Having discussed the Geographical local and historical background of Ikale land. It is pertinent to discuss the history of Okitipupa which is the focus this research work, it is an integral part of Ikale land, it is believed to have been founded by a man called OGUNDUBUJA he was the Jegun of Idepe Okitipupa.

History has it that one of the important chiefs that left Edo with Abodi was Larogbo who decided to stay in the present Akotogbo when Abodi left Irele area and as wandering all over the present Ikale land on way to Ufe (Ife). He became the king of his followers and subsequent kings who succeeded him assumed the title of Larogbo. It is in record that it is through this lineage that Okitipupa which Idepe is an integral part originated. This goes to say that Okitipupa is among the descendants of larogbo and Abodi respectively.

History also has it that Okitipupa simply means “the Red Hill” the given by some European settlers who first settle in the area. Okitipupa town was founded by a man called Ogundubaja, he was the first off Idepe Okitipupa. He originated from Akotogbo where he first settled right from Edo. Larogbo of Akotogbo was the father of Jegun, while his-in-law was Portuguese. During that period there was scarcity of salt as await of which his-in-law was used to supply him salt.

Larogbo was superior to his father and was also greater than him. As a result of this, his father and his servants went and destroyed Larogbo and his-in-law settlement then he escaped and ran to Okitipupa and Ogundubuja look up the leadership. This was how Okitipupa town was founded the people who occupy Okitipupa town are called IKALE. It has Osooro, Igbotako, Omi Ikova, Ayeka, Oloto, Iju-Oke, Iyansan and Akintogbo.

### **SOME COMMON EXISTING FESTIVAL IN IKALE LAND**

Having stated earlier that the political background of Okitipupa are the same, the research will now examine both under one heading. It is a fact that non-indigene of Ikale and Okitipupa might view the political setting of Ikale as one man show and erroneously concluded that, the king has absolute authority over all creature in his domain, Many may say that, they act as they like, but from the researcher experience, it is never like that, among the Yorubas the king is usually called second in command to the gods. Also, their authority is rigid in Ikale land and Yoruba in general. As my Uncle Mr. Daramola confirmed it that;

Ni ile Yoruba kosi  
Enkiken ti oni ase kankan  
Lori ile afi oba. Idi ree  
Ni eyi ti afi rna n korin  
Pe, oba lo ma nile  
Je kin le rin.

### **English Translation**

In Yoruba land no one has  
authority over land than the king  
He is the owner of the land

This is reason why we use to sing that, king is the owner of the land, allow me to pass on it. What Mr. Daramola was saying is that, Ifa non-indigene in the town needed a land he or she should ask from the king who will sanction it. Not the king alone has the absolute power, it is the combined effect of the kings and subject that enhance the peace and harmonious co-existence of the society. A town cannot be so small without a leader in Yoruba land.

As a result of this Ikale and Okitipupa political is divided into six categories which we shall examine below. These are the committee of OTUS the priest amid herbalists, the kings, village head and household heads. The committee of Ujamas and Ujamas, this is one of council



of elders who act as the traditional adviser to the king in Ikale land. This include the head of the four families that constituted Okitipupa and Ikale respectively they are the holders of these four titles in Okitipupa PEPU, OJOMO, LUMURE. JOROLARA. Their role is of vital important in decision making Okitipupa. Though we still have some other notable personalities among like chief Seja. Odogho, Lumeko. etc. They are kings makers who installed or coronate new chiefs. The erect a new in based on their collective decision as revealed by Ifa oracle.

Also most of them had Jegun of Idepe Okitipupa to attain his independence from Akotogbo and equally helped in obtaining the authority from the king of Benin. Most of them received monthly allowance from Okitipupa and Ode-Irele local government council area of Ondo State. They used to meet at a place called Owa (OGWA) every nine days.

### **THE PRIEST AND HERBALISTS**

According to Mr. Oshodi one of the Aworos, he confirmed that, there is inseparable between the religion and politics of Okitipupa and Ikale as a whole. The process of religion are used to operate policies among them as a result the priest and the herbalist played a dominant role in the custodian of all gods and shrines in Okitipupa. They are to make any important or required rituals for the progress of the town according to how the oracle demanded. They are to sustain the peaceful atmosphere of the society. They are usually hold and strong.

They organized traditional festival for example. IWO, IROKUTE and ERUN traditional festival respectively the priest and Elegunegba Irokute. The Alaaka is the custodian of Igba-Oluwa, "Oluwa Calabash" Ajana responsible for the creation of sword in the absence of Akogun. The herbalist on the other hand are the diviner. They settle spiritual and matters of any kind to the kings. They settles matters and frequently committed them for the progress and unity of the community, the equally oversees, past, present and future matter that may hinder the development of the town and profess solution to it. If needed arises.

### **THE KINGS, VILLAGE HEADS AND HOUSE HOLD**

The kings being the head of town, had absolute authority, through exercising power according to the decisions reached by these committees mentioned above. He is regarded as next in rank to the gods. t n:v regarded him as their intermediary between them and God. As a result this, he is the Alfa and Omega or the theocratic governance of the and to him every authority on earth is accorded.

The village heads are called Baales, they oversee to the implementation of the policies made by those committees mentioned above in their respective villages. They are regarded as chiefs and they organized meetings.

Most of them are members of the committee of Ijomas, Otus, Priest, and herbalists. They usually reported every important activities held in their villages to the king during meeting. They make sure that their subjects pay their taxes.

While the household head is responsible to maintenance of laws and orders in her various home. This is the first stage of human socialization it is the first stage of where individual are trained to interact with fellow being. If there is dispute in the absence of the household head, they must have patience and wait for him till her return and in the evening the matter will be called to settle. And if there is any matter that is above their jurisdiction such matter will be referred to the committee of Otus.

## **THE ECONOMIC AND SOCIAL STRUCTURE**

Ikale environment is an area with fertility of land that made different plants to grow. The area is a rain forest area, the land is full of timbers and most of the people living there are farmers, Most of their planted crops are cocoa palm tree and rubber. These are “Tree of money” also we see those who are planting items like yam, plantain, beans, cassava, maize etc which led to the growth of the Ikales. Also this has led to the common decision of all Ikales to lease acres of land to the government to plant and grow palm trees on the basis of payment of tribute every year. At the same time land were also lease to non-indigenes on this same basis to plant rubbers, thick timbers, palm trees and to cultivate farm cassava yam, corn etc. this had led to migration of non-indigene of Ikale land with the friendly nature of the indigenes has boosted the socio-cultural relationship among the indigene and non-indigene again the land that was lease to the government and non-indigene opened many way for the establishment of some small scale and large scale industries in Ikale land. Especially the building of oil palm cases and the establishment of oil mill company at Okitipupa in Ikale towns and its neighbouring villages. This provides a gainful employment opportunity to the indigenes and non-indigene. Apart from this rubbers research institution of Nigeria is located at Igbotoko and Okitipupa. Also we have sawmills rubbers or plants are sawed for sale within Ikale land and to the whole world. Cocoa and kolanut stores are also located throughout Ikale land, some were on large scale some were on small scale while other people carry their own to the market for sale.

Again, the local palm trees were located among the non-indigenes especially the Edo's. They did this to sustain their living within but they pay annual tribute to the land. This may be in terms or cash kind depending on agreement of both parties.

Furthermore, food items were taken to the market for consumption and this has greatly developed the society. Socially, the indigenes and non-indigenes interact with one another. They inter-marry do things in common without molestation some of them built houses in Ikale land, their market flourished and the non-indigenes are free to exchange their goods without any obstacle. Ikale today is regarded as one of the harmonious environment in Nigeria. But from all indication, there is sharp different between the indigene and non-indigenes. For example, it only the non-indigene that can pay tribute. They also observed some of the norms and values of the society.

Finally, from what we examined we can see that economic and structure of Ikale and Okitipupa can be easily separated. This goes to that, they are cemented together. It is a thing of price that, they are cemented together. It is a thing of price that, the mutual friendship with the Ikales bring a peaceful co-existence among people in the region and its environment.

**End Notes**

Chief Williams Maka, 55yrs retired teacher, 6/4/21.

Chief Daramola Tijani 65yrs trades 6/4/2021.

Chief Oshodi Babatunde 56yrs priest 12/4/2021.

Mr. A.B. Monona, 55years. Traditional Priest Intervene on 6/4/21.

### **CHAPTER THREE**

#### **IROKUTE FESTIVAL IN IKALE LAND**

Irokute festival is a traditional festival in Ikale land for honouring, adoration and veneration of the god, called “OMTNALE”, This Irokute festival is one of the most important festival in Ikale land. It is the festival where people believed that female should not come out they should be indoor, only men that are allowed to come out.

The dignity is usually honoured and venerated elaborately during the months of February and March every year. This is during the harvest of agricultural products like colanut, yam, Okro. etc. all these goods are used celebrating or honouring this god.

According to priest Enitufo one of the Aworos, he confirmed that the god originated from “OME” a town that was founded at the time ABODI established Ikale land, Ogundubuja went to this town and carried this god to Okitipupa and it was, from this town that the Jegun of Idepe Okitipupa went and carried this god to Okitipupa. The purpose collecting this god was that, they saw this god as a powerful god who could deliver them from different kind of difficulties they usually encountered for example, history revealed that non-indigene or mysterious things happened Ome before the collection of this god.

For instance cases of when some women died during pregnancy some gave birth to baby without the baby crying and later the baby died. Soon as the god arrive all these calamities stopped. Hence they consider him as a deliverer sent from the most high God.

Another thing we examine about the god is that they are two series male and female but the female is the most popular. As a result of they can be classified as different places. One is the Abode of the male town in Ikale land embrace this god worship the female.

Also they have different characters. The male who is very wicked and stubborn. During the celebration of the festival especially on the day of festival, when the priest of this festival are coming from the bush or where their shrine are located. Meanwhile before this time the priest would have severally warned the whole inhabitants and this is how it has been until the time of this research. From my research work, we examine that, one of the sources of this god, refused to develop. No social amenities in the area. And the town witness not new change to qualify a town as an idea town.

Many people suggested that, the reason might be connected with love of participating had tradition medicine by the inhabitants’ people suggested this, because they believed that bad things retard the progress of a town.

Also having said earlier that the gods is two kinds male and female and that, the seat of abode for the male who is very wicked and stubborn is at OME, he might use his wickedness

to suppress his people and thereby retard their progress. The female is so popular that every towns (those who embraced her) in Ikale land worshipped her.

They worship her because they believed that it is only the female Yoruba land that attached too much, importance on ceremonious things. And that female are so caring.

## **ADVENT OF IROKUTE FESTIVAL IN OKITIPUPA**

Irokute festival in Okitipupa is not usually celebrated for fun, but a definite purpose, it is celebrated to examine the attitude of man or towards or man's consciousness of a power other and greater than himself a power which is donated and control the unseen world in which he felt himself enveloped. A power which he therefore made out by institution to be ultimate determine destiny made him to recognize the present of God. And is celebrated by these people, for the incoming generation to have knowledge of their forefathers social, political, cultural and religious believe.

According to prince Faduyile the king of Ikoya confirmed that, Irokute traditional festival was received from OME the seat of Abodi of Ikale land and was curried to Okitipupa for worship and celebration during the reign of OGUNDUGBUJA in 1930s. Okitipupa people has easier received this god from OME in order to solve their incessant problems. As she did to OME and Okitipupa then received this god too. Some pregnant died during children birth.

Also, diseases invaded the land which are beyond human understanding. All these problems, made all the elders and king in the town for powerful god. A divinity that can place their problems and request before God for solution. History had it that, the resulted effect of the reception of this god is fruitful, things go on smoothly in Okitipupa. This was what promoted Ikale people and Okitipupa in particular to look an interpreter, they fear God and believed that they can not approach him directly. This is why one of their priest is fond of saying;

Iba Olodumare, Oba Fifun gbeleje,

“Alejo mani koriko

Iba akoda

Iba agba agbagba merindinlogun

Iyote ilu yi do”.

### **English Translation**

We do obeisance to  
Olodunmare, the immaculate being  
He that is vast and yet spotless  
Obeisance to the creator  
Adoration to the creator of all mankind  
We held the founders of our  
Land in high esteem.

The people worshipped and celebrated festival for the god every year. They received that god as a warrior and heroine that could solve all their problems. As a result of this the king and his executive selected priest to be the custodians in charge of this god, without his consent nothing can be done on this festival. The priest usually consults the king when the time of the festival draws near, and it is the king with his chiefs that organizes, and gives out money and material that the priest needs in preparing for the festival every year.

The priest are charged with the responsibility to make any ritual to this god if mysterious things befall the town, or when the need arises they are the one respect itself.

They are also responsible for the burial or any non-indigene woman dies frequently it is in the evil groove (Igbo Oro) that the burial ceremony of such kind is performed for example, if a pregnant woman dies they are the one who will operate the woman and separate the child, before they will be buried separately.

All these ceremonial jobs are allocated to the priests in the town. Also, all these problems have different names that the priests give them. For instance, if a woman delivers and the baby refuses to cry, before he/she they will say that AKUKO RE ko ko. If the mother that died they will AWO RE LOFAYA. If both the mother and the child they will say a novice resigns to his fate "o pe sin le idi re".

### **VISITING THE SHRINES BY THE PRIESTS AND HIS AWOROS**

It is pertinent here to briefly examine the shrine at the Irokute festival before we discuss the visitation of the shrine by the priest.

The festival of this god (Ominale) is called Irokute traditional festival as earlier stated she is the popular god the shrine is of Irokute kind and Arowa stand as the meeting point of the two gods – when there is any joint celebration. In the olden days their shrines are separated located at the outskirts of the town, but nowadays development had spread to one of the shrines. One at the entrance of the town and the other at the exit of the town, but nowadays

what the priest do is that they created wall round the shrine and created a small entrance through which they enter, into shrine. The second shrine is still in the forest, where it is forbidden for non-initiates.

It is in these shrines that different associate's rituals are performed. At the same time rituals are usually performed at their meeting point. AROWA hall but not up to the half that is usually observed at the real shrine. The priest is always sadly with the responsibilities of initiating of a new entrant. This is usually done with the use of guttural or disguise voice to invoke the divinity through the singing of her totem, it is only the male that could be initiated.

Early in the morning on the day of the festival the priest would warned all the indigene and non-indigene to keep themselves away because the day is usually tough they will also made it known to the people that the priest are going to the evil groove - Igbo Oro. This is usually the time set apart for going to the shrine that is situated at the beginning of the town. This is the first place they use to perform the rituals there require material for this rituals are local gin, kolanut, palm front, fowl, white cloth and Atori cane. It is the cane that Yoruba usually used for beating drums, this is where the priest will perform divination and ask for the progress of the and the festival, it is important to say here that the god of Irokute festival is usually worshipped elaborated during Irokute festival.

Again, all the materials used for sacrifices or ritual of the god have different purposes, for example, they use kolanut and the Atori, symbolically because those two things never go dry no matter the season.

As a result, they should not he want of anything throughout the year the each in every one should be alive all the year round. Again kolanut symbolized longitivity and success and anything associated with it will be lasting and successful. Moreover, the priest ask for protection, progress forgiveness and prosperity of the town. They also ask about what should be make that day (festival day) peaceful and a happy day after series of situation, praises supplication, propitiating might have been said to might God. The god is regarded as a means to an end and not end to herself. The priest also makes salutation to the late king and ancestors in the town. Elders and the late priest (in a nutshell the living dead and the whole goes of the land). They make necessary rituals to see that the administration the town is peaceful.

## **PREPARATORY CEREMONIES AND EVE OF THE FESTIVAL**



Irokute is usually celebrated in the month of February to March which also marks the beginning of harvest of the new yam. This is because pounded yam and new agricultural product is the favourite meal of the god, so, before any person (especially the priest) taste the new product Irokute must first taste them.

The preparation starts with the celebration of the coming out of the moon by the priests, this is done to notify the people and to show that the Irokute moon meet them well and peacefully. This is the time the priests usually perform divination which Ikale normally called, Ho ILU MA OKE. He drum at up and anybody even church should not beat drum until realized it down. During this period, they express their gratitude for the year and ask for protection in the year ahead at the god forest or shrine. This prayer and propitiation the god will gutturally speak and this is show that she is present with them.

Again, the priests will make arrangement for the cleaning of the footpath that lead to the rivers in the town. This is because, it is the general believe of the people that the divinity of Irokute, has a relationship with the god of river. As a result of this, they accept that these invisible spirits usually comes out of the river to join the people in celebrating the festival. During the clearing of the footpaths passerby usually offer gills of any kind to the priests and the priests in turn offer prayer for them. It is important to state here that whenever the priests are going for the clearing, they usually says that, their going to clear KOGUN's road a member AWORO cult.

The king and his executive, working in conjunction with his subjects and priests, would called the meeting of the street or ward chiefs and fixed a date for the celebration of the festival.

Here, the King and his chiefs subject donates money which the priests will use for the festival to make it a befitting one.

Also the king, through radio broadcast, newspaper, television broadcast would send message to the Sons and daughter of Okitipupa informing them on the need for them, to come home with their guests to grace the occasion. After this the king will send his messenger to inform all the inhabitants the actual day of the festival, they usually fixed day, is twenty-seven day respectively, after the featuring or fixing of the date.

Again woman, strangers and infants would have brought and kept food stuff, drinks and other necessary materials needed for the festival, because it is forbidden for them to come out on that day. They usually stays indoor throughout that period unless coring the lime permitted by the priests which is usually very short. They are to salute and prepare food for the

family, friends and guests of their husband. Non indigene are also to salute and give out money. Kolanut to the guttural god to offer them prayer the priests.

Moreover, the priests and adherents of this festivals prepared in advance and received different protective traditional medicines. Such traditional medicine are prepared and worn like belt and rings. These are medicine that are used to test each others ability on the day of festival. This is done to show the most powerful and strongest person in the town.

On the eve of the festival, the priests will assembled at their heads house, the name of their head house is OLUDAMEJI. Here different kind of food stuff, drinks, kolanut, bitter kola are presented to them. They will be in a joyous mood. This is the time they usually tells each other the types of traditional medicine they possessed. After this they gathered all the traditional medicines for jointly use on the festival day, and the dance happily, to AROWA HALL were different rituals and meetings are observed. Here disputes are settled among them, series of traditional songs and praises were also be appease the god the priests also give testimony and votive offering to that effect are presented to the god.

On the part of the people of the town, the eve is always characterized with series of jungle meetings, this is usually mark with drinking of local gin, wine, eating different food and kolanut and singing of different traditional songs, some family fixed that day for communal worship of their ancestors. The powerful medicine man will also boast round the town on that day. In fact, most of the people usually observed night vigil till 5:30am. When the first guttural or disguise god's voice called AJIL GBANA (The first guttural god to clear to road) in the town, this is done to show that, the festival has begun. After this, the priests would return to their different homes to prepare for the day. Before this time everybody must have keep him/herself.

## **TABOOS CONNECTED WITH THE FESTIVAL**

According to Ajetunmobi R.O. (2003) confirmed that, the word taboo is derived from Polynesian team "Tabu" which means "forbidden". Taboo is defined as "a ritual avoidance" or "ritual prohibited" as a rule of behaviour associated with a belief. Taboos are prohibited actions, the breaking of which is followed by the supernatural penalty. Each divinity has her own set of taboos, which is regarded as taboo to Irokute festival god are don'ts.

Irokute traditional festival worshippers should not eat new yam until after the celebration of Irokute festivals. As out of worship respect or veneration, they must prepare pounded yam from new yam and sacrifice it to the god of Irokute before the whole populace

could he on eating. Also the priest are forbidden to new ok soup until after the celebration of the festival. Even some forbid the eaten of Okro soup till their death, because they perceived that Okro soup can easily be mixed. Some lethal (Poisonous substances of drums most stop during that period of the festival because drum have hang up for twenty-seven days, if any church beat drum, they would face the penalty.

Again women, non-indigene infants are not allowed to come out on that day. This is done to avoid the wrath of the god. And this is the reason why the Yoruba people say: Obirin kii igbe oro ko nia mira. English translation: when a woman hear the cry of the evil groove she trembles.

As a result of this, woman non indigene infants are usually kept or stay indoor when the priest are going to the evil groove Igbo Oro and when they are coming back.

Again during the festival, if a person dies mysteriously, such a person shall be taken to the evil groove-Igbo Oro for burial, and charge with double items for the ritual in the forest. If a pregnant women died, it is compulsory they operate the woman and bring out the child, and be buried differently in the evil forest Igbo-Oro.

Also no one is allow to put on any kind of shoe. Everyone is bared looted. This is because those who are kept indoor hear the sound of shoe they will believe that it is human being disguised to be god. No one is allowed to look at mirror. The reason for this is that, the people believed that whenever they look at mirror, they will see the shadow of the god as lead to death of such a person.

Finally, all passerby when the priests and Aworo's are coming out from OWA or forest god should standstill. This shows sign of respect or god as the spiritual leader of the town. Also, at that time priest conceived that same wicked people harm them. As earlier started festival is a mixture fusion of bad and good.

## **INITIATION OF NEW MEMBERS INTO AWORO SOCIETY**

According to chief Lebi one of the Aworos, he confirmed that there principle ways which someone can become a member of Aworo (Priests), firstly that if someone see himself as competent and charismatic and have interest in becoming a member he could registered their head and passes through the initiation process.

Secondly, some people join because of their religion background as result of being born during the festival or that the god bestowed on the family the gift of the child. While some people joined to represent their wards, streets, or family. But what is important is that

everybody that wishes to join must be very strong and hold, he should possess strong and powerful traditional medicine that he would use at time to subdue his energy.

It is on the festival that new members are initiated those who are interested have provided the items needed for the initiation, items such as white chalks, bitter kola kolanut, local gin, palm wine, dish, two ten kobo (21 ok) and kept them at Arowa hall for further ceremonies that will take place on the eve of the festival. It is in the gathering that the absorption of new members usually takes place.

After the initiation or absorption, new members start to mark absorption into the cult its elaborateness depends on the wealth of individual members. After this, they now become full members of the Aworo priests cult.

## **THE CELEBRATION OF IROKUTE FESTIVAL**

The grand finale of Irokute festival usually starts as early as 10.00pm. Invited guests from far and near indigene who had come to grace the occasion seated in their respective destinations. The women would be allowed for certain time to prepare food for the family. Everybody is in a joyous mood in his or her home. After sometimes, there will be public announcement that the priest are going to the god forest "Igbo Oro". This is usually marked with the warning of the women, infants and non-indigene to keep themselves that the day will be very tough.

Again, it is usually the period when the priest visit the Irokute shrine that is located at the entrance of the town. It is usually the first place rituals sacrifices are presented to the god. The materials for the rituals and sacrifice are kolanut, white chalk, fowl, cowry Atori cane and palm wine. All these materials have different meaning in its usage in the shrine for example. kolanut and the Atori is presented because these two trees never goes dry no matter the season. Kolanut is also yearly present in the market, that each and everyone should be alive all the year round and anything associated with it will be lastly and successful. The white chalk stands for the shelter of the god.

Dog, fowl, cowry wine, serves as the favourite meal and drink of the god. They also use the local gin to appease her not to disgrace them in all their activities throughout the year the believed that whatever coming to the town. This is their usual saying in our language when they are retuning from the evil groove Igbo Oro Alara para mo. Agbara e bo gbo ooo, wo fere. E dubule gbo o, E dangbo ooo dangbo inaa dan tan ooo, Alara para mo. Bi wo fere, E ku fere.

Let everyone take cover, Aworo emerges from the evil grove. No one dares look unto her face whosoever peeps from his hiding shall die lie prostrate with your face to the earth, whosoever test her shall die woe beside one that dares him.

The god's voice will be going round the town and the priest will assembled at the centre of the town, where traditional medicine are tested among the priest, herbalists and powerful people in the town. The god voice will be going on continuously. While people donates money, kolanut, cowry, pepper, fruit local gin through each head of the family to the god and in return of these the disguise god offers prayers to them, the priest will also carry along with them, the emblem or structure of the god during the festival this is what the disguised gods are saying: ORO: O don majooo legbu eee. Asevi Samodun ma ni ooo Eeduhule gbo ooo. Aju wee (Igba meta) Aseyi Samodun ooo, Eeee, a ma pa mi ooo ELEGBE IROKUTE:

Irokute ooo (Igba meta)

English Translation

**ORO:** The New Year has come oo we celebrate this, may we live long to worship this deity year in year out lie prostrate with your face to the earth, one must be dated Ajuwee (Thrice) may we live to witness the next.

***Chorus Irokute oo thrice;***

This saying or crying of the Irokute disguised god is conceived by Okitipupa people that is usually wards off that be fell or about befalling the society she also cries to help her people to dispel their past and present difficulties. People then offer gift materials to praise and thank her. This is how it is usually done throughout the day night of every year when the people celebrate the festival.

Furthermore, as they are passing through the middle of the town, local gin is used for would not spoil forever. They so use palm frond, this serves as the cloth of the disguised god.

Moreover, it is in the shrine that the priest will perform divination sacrifice and ask for peaceful celebration of the festival and the ritual that is concerned with it, is performed and whatever Ifa says should be done.

During this propitiation and appeasement of god, the head of the priest started saying this word, while the remaining members of the priest will be saying may it be sanctioned (ASE).

*O OLORO WON AWORO*

*AJUBA NENI OO, IBA OLODUMARE*

*OBA ATEKU GBELEJE MA MI*

*KOROKO, IBA AKODA, IBA ASEDA  
IBA AWON YOO TI NAWO KI  
ORISA YI, RI JAWA TAN NAWO  
HI, IBA E O OMINALE SODON  
IJE JE JI A TULESE, TUMODUN  
OOO,  
IBA AWON AGBAGBA MERINDINLOGUN  
TIN WON TE ILU YI DO  
AWON AWOKO YOKU: ASE EE.*

**English Translation:-** We do

Obeisance to the owner of  
Today. We do obeisance to  
Olodumare, the immaculate  
Being. He cast and yet spotless  
Obeisance to the creator, adoration  
To the creature of all mankind  
We do obeisance into the first  
Worshippers of this deity before us  
Adoration to the god of ominale  
We held the founder of our and in high esteem  
We celebrate this anniversary.  
May we live to witness the next.  
**CHORUS:** So it e.

These are usually followed incantations, prayers, praise and song to God and the deity. After these have been, the priests will prepare to accompany the god to the town. This is usually called Oro, the Oro will be crying and the priest will be following, by beating drums and singing traditional song until they get to the town. During this period infant, women and non-indigene would have keep themselves indoor and started making merry and listening to the voice of Oro. This is the time when the festival started parcel. It is imperative here to say that when these priest are coming to the town again to warn the people and notify them that the

god and her priest are to the second shrine that is situated at the exist or end of the town. It is important here to say, that the priest converged at the avenue of most of them use the avenue to prepare protective medicines, while some wicked people uses this avenue to harm themselves. Some people harmed and this may eventually lead to their untimely death. While some people are struck by the god for using bad medicine to harm their fellow being. The town is usually in joyful mood throughout that day, women infants and non-indigene are not left out, they enjoys In their different houses and give out to food to others, through qualified male children, who are allowed to come out on that day.

The chief and kings will assembled at the ARO WA HALL, food especially pounded yam, with vegetable and Okro soup. Palm wine, kolanuts varieties of drinks are presented to the people or jointly merry making to celebrate the festival. All will eat and be satisfied. It is a fact that the priests usually appears in white and red cloths, usually second Da traditional wear. n for this is that the divinity of Irokute am Obatala share the same clothes and some of the priests, minister in both the shrines of Irokute and Obatala respectively, and this cloth differentiate them from non-initiates.

It is important to say that from our research work that around 5,000 am the crying of the god. Oro will stop and the priest usually allow the women to come out and go to their different places. And this is usually avenue for the women and the non-indigene to “entire outside and se mc of their neighbours. After the priest will return to the forest exit shrine and this mark the final preparation of the end of the day. And when they are going to the forest for the second time, they usually marked it with public announcement and strict warning as it was during the first visit, they will return to the forest to give appreciation to the god and ask for protection. When they are going they found of saving.

O hee, okan ohun Abodi Ludodo

Ohun Abodi lema, ohun jegun ogudubuja

Ohun jegun juba Aworo e

Lo hugbo alarapara ma oo o hee.

### **English Translation**

Only one voice

Voice of ludodo. jegun lema

Voice of jedun oguduhuja

The Aworo sire heading to the evil groove for the second time let everyone take over.

This goes to say that, the priest, invoking the combined spirit of all the late kings and ancestors in performing their final rituals, after these rituals the disguised god Oro will no again cry and bid farewell to the people. Gradually, until 5.00am on the second day when the crying of the god will be stopped when the god is going, she cry by saying.

Aseyi samodun oo  
O ma du modon oo  
O pami pami nodon yi  
O ma hu he pe mi ni modan oo ee  
Elegbe oro: Irocutite oo

### **English Translation**

The head of the disguised god  
We celebrate this, anniversary  
May we live to witness the next until next year oo  
Choruses: Irokute oo

When the day break, people exchange greetings and food, drinks are equally changed. Those who are not opportune to come out during the festival usually come out to celebrate and this mark the opportunity of eating meal and agricultural product.

The following day nobody is allowed to go to the farm so that the left over medicine in their body would destroy or spoil the farm products.

Also on the second day of the festival, the priest usually assembles at AROWA HALL and prepare one medicine known as propitiation medicine (ERO). This is use to destroy bad traditional medicine used by individual during the festival, this is done so that the medicine may no longer harm them and their farm products.

It is usually prepare in water with its leaves. Each priest brings a bucket where they would store the medicine collect and carry to their respective streets or wards and pour over the body of their people. Whenever they spill this, water on people, they usually donate materials such as money, kolanut, pepper, fruit which they shall drop inside the bucket.

History has it that it, was cowry they use to donate or present before its contemporary period, all these materials or money gathered by each priest will be returned with their bucket to AROWA hall. It is evident that the priest don't usually hid part of the money.



This is done not to occur the wrath of the god on them, they are all there and committed to their works. Whoever acts contrary al' miseriously and such a person will seize to become an ancestor in the among his formal family.

In conclusion, we observed in our research work that the sharing materials is on seniority bases. The head of the priest is OLUDAMEJIUN warrior, egebe awon wopa and Aworo but their general name is after these events that Irokute festival for that year.

**End Note**

Chief Enitufo Michael, 60 years. Aworo. 4/7/21.

## **CHAPTER FOUR**

### **THE IMPORTANCE OF IROKUTE FESTIVAL TO IKALE**

In Yoruba land and Ikale in particular worship of gods or go is a definite purpose. This goes to say that no definite venerated or moured in Ikale land and Yoruba land without goals and objectives. Ominale the god of Irokute traditional festival is an important occasion in Ikale land, the people benefit much from it and they are still benefiting from the festival.

The significance of Irokute festival in the history of Ikale is to be understood in the context of its establishment, the political set-up and occupational practices of the people coupled with their religions beliefs, customs and social norms.

The festival is a repository of honour, promote for religions activity, a source of social, political and psychological device for protection of Ikale people and their communities. As a result of this the importance of the festival is here examined in categories.

#### **SOCIAL IMPORTANCE**

Irokute festival is an occasion for social reunion. Old friends who have departed for decade or years are afforded the opportunity of meeting again at time. A situation which may have been rare if not for the festival, because all the san and their friends are usually invited to come home to participate in the festival as part of the people's custom, because the Irokute festival sees as a cohesive factor that binds the society together.

Irokute festival also affords an opportunity for family meeting to settle disputes, make Communal worship of their ancestors and deliberate on how to develop their family and their community as well as decide upon issues involving its scattered members who attended the festival Irokute festival is a forum to interact with very successful indigenes, in which people who are jobless are encouraged to visit big cities and serves as apprentices or secure new jobs.

It is also a forum for young one to seek marriage partners, with the religious belief that Irokute festival god called Ominale is the one that provides partners in love.

#### **ECONOMIC SIGNIFICANCE**

The economy of Ikale land is usual boosted during this festival because of many people invited to grace to occasion, the hotels and bukataria, will be filled up especially during the period of the festival, Even many of them used to buy food stuff like yam, cassava powder, pepper on their return to their various places of work and this increased their economic activities Although celebrant through few way stop work during the festival which may last

them for these days. This may have adverse on the economy of few people But what is important is that the economic advantage supersedes the economic disadvantages.

## **POLITICAL RELEVANCE**

In African society religions and politics are quite inseparable traditional worshippers are expected to be law abiding and they should obey the constituted authority. As a result of this, some of the worshippers are among the traditional chiefs in Ikale land, and also among the judges in the native courts.

Irokute Festival also serve as unifying point, for all the traditional worshippers in which they settle disputes and make if there is any among them. They also believe that the festival of the divinity protects them from external attacks. Traditional has it that, with file help of Irokute or Ominale no invading army or non-indigenes had ever successfully invaded Ikale land. They always won cases of land disputes another tribe with the help of this god.

## **RELIGIONS ADVANTAGES**

According to Ogunbowale P.O. in his book, Awon Irun male ile Yoruba (1980) traditional festival is inherited from our forefather, which the Yoruba cannot do without. It is usually associated with the worship of their gods and goddess.

During this period they usually dress gorgeously and be in a joyous mood with me making. The Yoruba believe in the worship of invisible spirits that were created by God. Hence, they bases their worship on ancestors Ikale regard the worship of these gods as love and development of the town.

This is the reason why people usually worship them. Example of how Ikale use to worship their god can be seen in how Yoruba give respect to their Kings. It is the belief of the Yoruba and Ikale in particular that death is not the end of life.

According to Prince Batuga Kayode, the jegun of Idepe Okitipupa confirmed that Irokute festival is important for its theological values. Religions values are respected and renewed through Irokute traditional festival. The link between human beings and God is renewed although the words are kept of a good distance with each others.

Irokute festival is primarily an occasion in which people thank the divinity for their past blessings and protections ask for the divinity blessing on their trade and their activities They also appease Irokute god OMINALE that all may be well with them throughout the coming year.

Irokute festival is also celebrated in honour our divinity this is supported in the believe that death does not write 1inish to life.” this goes to say that life does not end in this physical world but continued in the spirit world after death. Once can see this from the belief of the people that Irokute festival is still protecting them.

Again. Irokute festival is celebrated to Sh1o people relationship communication and communion with their god and their ancestors. To this content, people keep their taboos. These taboo arc what most of them forbid their prohibit during their life time. It is the believe that such spirit or ancestors are still in their midst.

Though the festival, that Ikale believe that the lift of the town is renewed, people are entertained and their tensions find and outlet. New covenant relationship is entered into while grievances are put aside or settled amicably.

## **CONCLUSION**

Irokute traditional festival has proved that Ikale people are purely religious and attached importance to their religion, which certainly led to persistence of traditional festivals. The influence of the festival on both Christians and Muslims manifests itself in the attitude of many of them. Although, they outwardly processed the foreign religion, many Christian and Muslims are at heart attached with Irokute traditional festival, people in the area still belief in the destruction forces of witchcrafts, magic sorcery, consult dividers and medicine men Irokute traditional festival priest in this regards students, undergraduates, business men, politicians and others either in Christian and Muslims have benefited and they will continue to benefit from the services of traditional specialists, like Irokute priests. And it is our hope that festival will continue to triumph and it will not die.

Finally, the Okitipupa people have always seen themselves as brother and sisters whose socio-economics, cultural and political activities must be geared towards the survival of the nation. The rule of customary law relating to the celebration of the Irokute traditional festival must be amicably applied to reconcile the conflicting interests between the citizens and the community or state.

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3.	Daramola Tijani	Chief	65yrs	Trader	Okitipupa	6/4/2021
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