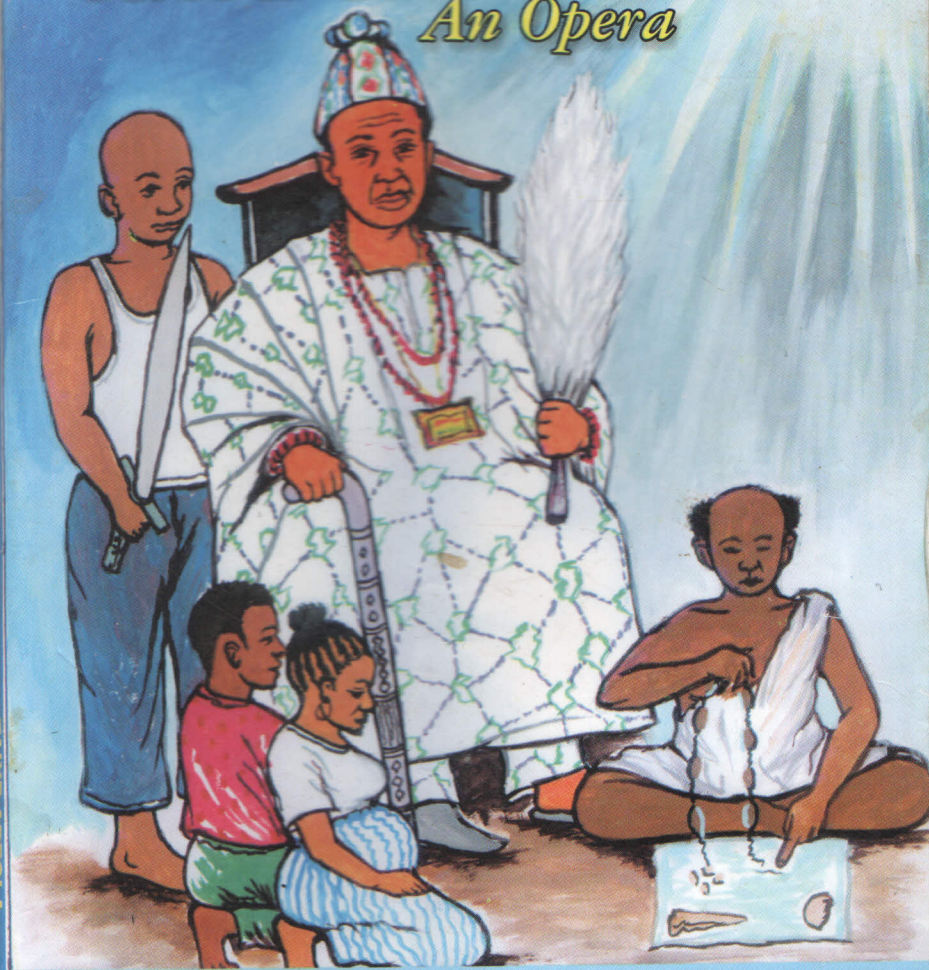


THE GODS HAVE SPOKEN

An Opera



TAIYE ADEOLA

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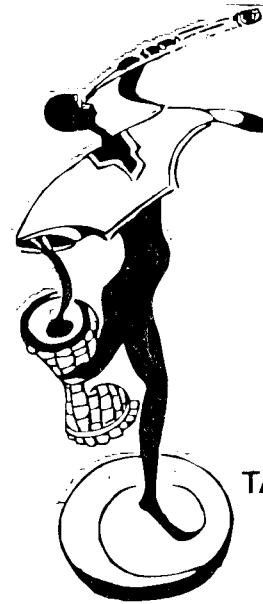
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THE GODS HAVE SPOKEN

An Opera



TAIYE SHOLA ADEOLA
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Dedicated

To the almighty God the source of my inspiration.
To all who are struggling to fulfill their purpose and
destinies in life

Author's Note

The gods have spoken is an opera that mirrors the political situation in Nigeria especially in matters of leadership. It is a satire that employs folk, contemporary and classical musical idioms to give expression and meaning to the content and message of the opera.

Attaining, maintaining and retaining power has been serious issues in the Nigerian politics and this has translated to destructive tendencies such as blackmail, character assassination and even killing in the Nigerian politics. Leadership in Nigeria is being regarded as exclusive to some, a case which makes certain tribes in the country to lord it over others and insist that they must be in charge. The antics and power play that led to the death of the acclaimed winner of the 1993 presidential election in Nigeria is not unconnected to this posture. The gods have spoken conveys the message that evil will thrive only to the extent that men of good intention and noble character keep quiet and refuse to stand out to defend what is right. The fear of losing one's life makes many who do not subscribe to evil play along with evil, thereby compromising their right posture and allowing evil men to have their way. Evil will however, produce its negative consequences on the land thereby making the innocent to suffer; hence, a cry for help by the oppressed and hope for a change. Restoration can however, only be attained when the gods have been appeased and the only requirement from the gods is doing what is right as originally prescribed by the gods.

Destiny, justice, determination, hope and restoration are key issues raised in the opera. Some questions raised and answered in the opera are: Can mere mortal fight the gods and win? Can the pronouncement of the almighty about a man be altered, changed or stopped? Who determines who should rule or reign? And how should men in power use their office?

Taiye Adeola
October 7, 2012

Dramatis Personae

CHARACTERS

Narrator

King Adeteru	-	King of Apera
Adigun	-	Slave of King Adeteru
Aduke	-	Wife of Adigun
On Oye	-	Adigun's son
Ogunlakin	-	Ogun Priest
Ilawale	-	Ifa Priest
Adetoye	-	Son of King Adeteru
First Chief		
Second Chief		
Third Chief		
Fourth Chief		
First Wife	(Adeteru's Wives)	
Second Wife		
Adeteru's /Adetoye's Warriors/Guards	- 1, 2, 3, 4, 5, 6	
Orioye's Warriors	- 1, 2, 3, 4, 5, 6	
Priest's attendants	- 1 Praise Singer & 1 Servant	
Town's people / Orchestra		
Drummers		

ACT I SCENE 1

The stage is dimly lit to reveal the shrine of ogun. The priest and his attendants are seen getting the shrine and environment ready for celebration. Sound effect is used to create the mood of the time of the day (early hours of the morning) choral music is heard from back stage, as the music fades, the Narrator appears, briefly observes the shrine, the priest and his attendants from a distance, stands thoughtfully on a spot, then turns to address the audience.

NARRATOR (Speech)

The life of a man is that of struggle, many struggles; He is conceived in the midst of struggles. Coming into the world is in itself another struggle. As soon as he is born, he faces life's trouble, many there are, who wants him disabled. If and when he walks, some wants him to stumble. He is loved by some and hated by others but man must struggle to be stable or else he becomes a fable.

(He stops to observe the shrine again, and then turns to the audience)

Our play is about a child, a child who before his birth has great enemies. Enemies, ready to work against his foretold destiny. The God's, oh the god's have spoken about the child. He is to be great, though born to a slave. A king, he will become says the gods.

The words of the gods mark the beginning of the child's troubles. *(Music is heard back stage with drumming (Bata), towns people devotees dance in with their gifts, Ogun priest welcomes them as they await the arrival of the king and his chiefs).*

Song Ogun laka aiye Osimole
Ogun Laka aiye, Ogun Onire Okoo
mi iba re etc.
(This song goes on solemnly with dancing. As the ogun priest speaks the others hum).

OGUNLAKIN *(sings)* May the gods show you
favour,
May Ogun never be angry
with you
May your joy never
cease,

You are welcome, E kaa bo
se da a daa le de.

Kabiyesi, our one and only
Apa nla of Apera sends you
his greetings, you are
welcome,

E kaa bo se daa daa le de.

(Song swells again as the king and his entourage appears, all rise to greet the king)

CHORUS – KABIYESI O

KING ADETERU - Eku odun, eku lyedun
Eku ayo pupo eyin e'yan mi
L'omode lagba eku odun o
Eku ayo gbogbo t'ode bawa
Awa omo ilu apera atunde
A more wa ogun wa gbore wa
Tayo tomo ade lati rubo o.
A mebo wa ogun tewo gbebo
wa

Towns People
King Adeteru
Resp

Emi ati lee ni mo tunde
Ogun ma je n ri ja re
Emi at' awon eruu mi
gbogbo ogun ma je a ri ja re
Ogun laka aiye, laka aiye

Resp Iba re
Iba re, Ibare Ogun o
Ogun laka aiye Iba re. /3x
(Music goes soft)

NARRATOR It is time to celebrate. The people of Apera are devotees of Ogun, every year, they appear before Ogun, They have come to thank him for the blessings of the Past and ask him for more in the years a head. It is also a time to hear the gods speak, Ogun, the god of Iron is believed to have insight to every secret about what the future holds.

(Singing begin's as people dance to present their gifts to Ogun, starting with the King with a slave conspicuously carrying the Kings gifts, two others presents their gifts after the King as the chorus is repeated Mo gbebo wa o etc. The priest blesses them.

SONG Orisa e, Orisa o, Orisa e e e
Orisa e, orisa o, dakun ma bami ja o
Ma je nri ja re Orisa orisa o, Orisa e

orisa o
Ogun laka aiye Osin mole
Ogun onire okoo mi
Mo gbebo wa o, mogbebo wa o
orisa o orisa e, orisa o

Adeteru

All

Adeteru

All

Adeteru

All

Adeteru

All

Iluu yi jeko roju
Orisa e, orisa o
Ko ye wa o tebi t'omo
Orisa e, orisa o
Karon a gbe gba ka lowo lowo
Orisa e orisa o
Ko dara fun wa o nile loko
Orisa e orisa o, Agbebo wa o
Agbebo wa o, orisa o, Orisa e,
Orisa o.

(The slave that carried the king's gifts comes out with a lady that is heavy with pregnancy to offer his own gifts.)

ADIGUN (Sings) Ogun laka aiye Osinmole
Ogun laka, laka laka, la-ka
aiye
Emi Adigun mo gbe bo wa
Emi at'aya to - fun mi
Jeko yemi o o, nile loko,