

## **Summary of *The gods are not to blame* BY Ola Rotimi**

*THE GODS ARE NOT TO BLAME*, a play written by Ola Rotimi and first published in 1971 is the tragic story of a prince who grew up to kill his father and marry his mother. It is a play of three acts and ten (10) scenes (act 1: 2 scenes, act 2: 4 scenes, act 3: 4 scenes).

The book began with the prologue. In the land of Kutuje, a son was born to King Adetusa and his wife, Queen Ojuola, the king and queen of the land of Kutuje. The son was their first baby. As is the custom there, the son was taken to a priest of Ifa to tell what the boy's future would be. The priest of Ifa, Baba Fakunle cast his opele and said the child would kill his father and marry his own mother. No one was happy about this prophecy. The only way to stop the bad future from happening was to kill the child. So the priest of Ogun, a member of the king's entourage, tied the baby's feet with a string of cowries meaning sacrifice to the gods who sent the boy to earth, and assigned the king's special messenger, Gbonka, to go to the evil grove in the bush with the child. Two years later, Obatala, God of creation consoled the royal family by giving King Adetusa and Queen Ojuola another son, Aderopo.

Thirty years later, King Adetusa was murdered and the people of Ikolu took advantage of this and attacked Kutuje. The people of Kutuje were left hopeless until Odewale, a wanderer from the tribe of Ijekun Yemoja came. He saw the people's sadness and motivated them to attack the people of Ikolu. They were successful and the people of Kutuje made Odewale their king even though he was not from Kutuje. According to their custom, Odewale married the Queen Ojuola and had four children with her.

# The Gods Are Not To Blame Summary Pdf

**Ola Rotimi**



## **The Gods Are Not To Blame Summary Pdf:**

**The Gods are Not to Blame** Ola Rotimi, 1971 An adaptation of the Greek classic Oedipus Rex the story centres on Odewale who is lured into a false sense of security only to somehow get caught up in a somewhat consanguineous trail of events by the gods of the land

**The Origin, Summary and Analysis of the Gods Are Not to Blame** Fagbemi Olorunfemi, 2018-06-26 This boy he will kill his father and then marry his own mother this is the main plot of The gods Are Not To Blame which was adapted from Oedipus The King By Ola Rotimi the author Sophocles was born in 210 BC and the play has its origins in The Iliad and The Odyssey of Homer I also saw Epicaste whose awful lot it was to marry his own son without suspecting it he married her after having killed his father but the gods proclaimed the whole story to the world Whereupon he remained the king of Thebes in great grief for the spite of the gods had borne him but Epicaste went to the house of the mighty Jailor Hades having hanged herself for grief and the avenging spirits hunted him as for an outraged mother to his ruining bitterly after This is the origin of Oedipus The King from which The gods Are Not To Blame was adapted The gods Are Not To Blame A Critique is a critical look at The Iliad The Odyssey and some of the award winning plays that they inspired including an analysis of Oedipus The King in conjunction with The gods Are Not To Blame

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*Understanding The Gods are Not to Blame* Ola Rotimi, 1984

*The Gods are Not to Blame* M. O. Titiloye, 1984

[The Humans are Not to Blame](#) Emmy Ikanaba Unuja Ideg, 2014

Atanegoma kingdom is in celebration for the birth of the first prince named Enemako to the king and queen of the kingdom The oracle however divines that the prince must be sacrificed in the sacred evil forest to avert the actualization of an abominable curse he has on his destiny The joy of the royal house as well as that of the citizenry is punctuated by this declaration of the gods From this moment a battle line is drawn between the gods and the humans as regards to the implementation of this death sentence At the end of the play the new king of Atanegoma kingdom asserts that after all the clandestine and open confrontations between the gods and the humans without necessarily declaring a victor vanquished position the humans are not to blame for upturning the decree of the gods But can the demands of the gods be challenged by the humans without dire consequences from back cover

**The Gods are Not to Blame** V. Tai Adetuyi, 1978

**The Gods**

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