

**AN ETHNOGRAPHIC STUDY OF EKPOLEKI CULTURAL
FESTIVAL OF OGHEGHE COMMUNITY IN EDO STATE**

BY

**ENAGBARE DAVID
ART2004722**

**DEPARTMENT OF LINGUISTICS STUDIES
FACULTY OF ARTS
UNIVERSITY OF BENIN,
BENIN CITY**

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**A PROJECT WORK SUBMITTED TO THE DEPARTMENT OF
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REQUIREMENTS FOR THE AWARD OF BACHELOR OF ART
(B.A) DEGREE IN LINGUISTICS STUDIES**

FEBRUARY, 2025.

CERTIFICATION

This is to certify that this project is carried out by **ENAGBARE DAVID** with matriculation number: **ART2004722**, in the Department of Linguistics Studies, Faculty of Arts, University of Benin, Benin City.

ENAGBARE DAVID

Author

DR. J. O. Onu

Project Supervisor

PROF. M.S AGBO

Head of Department

External Examiner

PLAGIARISM CERTIFICATION

I, **ENAGBARE DAVID** with matriculation number **ART2004722** declare that this work title “**AN ETHNOGRAPHIC STUDY OF EKPOLEKI CULTURAL FESTIVAL OF OGHEGHE COMMUNITY IN EDO STATE**” has successfully passed the anti-plagiarism test (with a score of %), and so does not violate any copyright regulations.

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ENAGBARE DAVID

Date: _____

DEDICATION

This project work is dedicated to the Almighty God for His grace upon my life. He has been my strength right from the beginning of this program to this current level.

ACKNOWLEDGEMENTS

My utmost gratitude goes to God Almighty for His unending grace, love and inspiration for the completion of this research work. I am most indebted and grateful to Dr. J. O. Onu, my project supervisor for his invaluable guidance, continuous support and insightful feedback throughout the research process. His expertise and encouragement has been a vital instrument in shaping the direction of this study. I humbly appreciate the H.O.D. Prof. M.S. Agbo and all my lecturers for their teaching and advice so far.

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ABSTRACT

The importance of festivals in any society cannot be over emphasized. Literature evidence shows that there has been researches on festivals in some cultures but scholarly attention to the intricacies of Ekpoleki festival remains limited. It is on this premise that this study aims to provide a descriptive account of Ekpoleki festival. The objective of this study is to examine how Ekpoleki festival is performed and also to discuss the rituals involved why performing it. The study adopts a qualitative research design. Data of the study were collected from twenty (20) principal informants (individuals that have knowledge about Ekpoleki festival) and direct interaction in various gathering in Ogheghe community. The oral interview was classified according to age, gender, and educational status. The study adopts the ethnography of communication as its theoretical framework. Data collected were analyzed using descriptive method. The findings of the study reveal that Ekpoleki festival is an event of celebrating customs and traditions. It is observed in their daily activities. This event also form part of their linguistic functions. Furthermore, Ekpoleki festival is performed in five days. The day of sweeping round the market, the masquerade day, the youths day, the storytelling day and the day of performing sacrifices. Finally, this study recommends that educational institutions should include cultural festivals into their curricular to promote cultural preservation and understanding among students, ensuring that traditional practices are maintained and preserved for future generations.

CHAPTER ONE

INTRODUCTION

2.0 BACKGROUND OF THE STUDY

This study examines Ekpoleki Festival of Ogheghe Community of Edo State. Ogheghe Community is located in Uhumwode Local Government Area of Edo State. It is one of the villages in Edo State where Edo language is spoken.

The Ekpoleki festival is one of the cultural heritage of Ogheghe Community. It portrays the cultural value of the people of Ogheghe. In Benin kingdom, cultural festivals are important aspects of the culture, norms and tradition of the people. It shows the cultural value of the people. All Binis celebrate the Igwue festival at the end of every year. It is used to mark the end of the year.

Osagbovo (2011:24) defines cultural festival as the celebration of the traditions of a particular people or place. The Ekpoleki festival of Ogheghe community is used to mark the custom and traditions of the land. The people of Ogheghe community speaks Edo language and most of the people living

in the community are traditional worshipper (they serve idols), while others are Christians.

1.1 Linguistic Information

The term cultural festivals are event used to celebrate the diversity and traditions of a community or ethnic group. The Ekpoleki festival of Ogheghe community can be trace back as far as 1990's when the elders of the community decided that there should be a social event in the community that will be used to celebrate cultural diversity, traditions and customs in the land. The elders decided that at the beginning of every year a social event should be held to show the unique customs and tradition of the land. So, the elders agreed that in every February this event should be celebrated. This festival was named after a woman late Mrs Helen Edosa. She always sweep the village market before and after the market every market days. She was called Iye Okpoleki, mother of sweeping market. This is where the name came into existence as a festival of Ogheghe community.

1.2 Purpose of the Study

The purpose of the study is to investigate the way in which the people of Ogheghe community celebrate Ekpoleki cultural festival. It also examines the relevance of this cultural festival to the people of Ogheghe community.

1.3 Statement of Research Problem

Though many researchers have carried out research on different cultural festivals like Ogbodu cultural festival in Rivers State (Edwin, 2008), Igwue cultural festival in Edo State (Osaigbovo, 2011), this study provide a platform to ensure that this cultural festival does not go into extinction that is loss of the cultural festival.

This study will also provide the mechanism through which this cultural festival will be pass from generation to generation by documenting this cultural event in books, CDs and other devices that will help students who will want to learn or know more about the festival.

Aim of the Study

This study examines the importance of Ekpoleki festival of Ogheghe community. It reflects the reason behind the celebration of this event.

Objective of the Study

The objective of the study are:

1. To examine how Ogheghe festival is performed .
2. To identify the rituals associated with the festival.
3. To identify the impact of this cultural festival on the people of Ogheghe community.

1.4 Method of Data Collection

The method of data collection that was use in the course of this study are two, they are primary method which involves oral interviews in getting information from informants. This interview was recorded with handset and snap with cameras for proper analysis. The secondary source of information was gotten on journals, books, etc.

1.4.1 Method of Data Analysis

The data collected were analyzed descriptively using Dell Hymes ethnography of communication.

1.5 Significance of the Study

In socio-linguistics, cultural festivals are used to examine the ways in which people live together in a particular community sharing culture, norms

and traditions. By studying these customs and traditions and participating in these festivals, such festival is prevented from going into extinction, preventing the death of the festival and increasing individual interests in this festival.

This study also helps students who want to study and know more about Ekpoleki festival to have access to materials which will make learning process easy this ensure proper documentation for future purpose. This study will be available online, library and videos also made.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents us with review of relevant literatures under the following subheadings; conceptual framework, previous studies, and concern of present study.

2.1 Conceptual Framework

Conceptual framework is primarily focus on defining, analysing and synthesizing the key concepts relevant to the study to gain an understanding on how the concepts are used in different contexts and how they might relate to each other. This section largely discusses the way the researcher approached the analysis of Ekpoleki festival of Ogheghe terminologies. The following concepts were reviewed in this work.

1. Communication
2. Festival
3. Culture
4. Ethnography
5. Community

2.1.1 Communication

Communication can be defined as the means by which people interact with one another, expressing ideals, emotions, and desires. Communication means by which individuals consciously and deliberately make their presence felt by others, show attention, and suggest a type of relationship or social status between themselves and others (Ekanjume, 2013:26). Communication exist in all know human languages and cultures which is seen in the way people greet each other, though they may differ from one culture to another and can be expressed verbally or non-verbally.

Communication according to Adewole (2007:3) can be described as the mode of exchanging expressions, pleasantries or good wishes between two or more persons or group of people interacting for the purpose of satisfying social obligations or establishing interpersonal relationships. Osaigbovo (1992) stated that communication is mostly verbalized but could be non-verbalized as in the head nodding, eye contact, smiles, hand waving, and body gestures and so on.

Wojtowicz (2021:174), noted that “communication have been categorized among speech acts that are used in specific situations for certain

reasons. Speech Act theory is a concept in linguistics and philosophy that explores how language is used to perform actions rather than just to convey information. It was developed by philosophers like J.L. Austin (1962), and later expanded by John Searle (1969). The theory posits that when we speak, we are not only passing information but also performing various kinds of actions (speech acts means using expressions to do things or make people do things). J.L. Austin classified speech acts into three parts; locutionary acts which refers to the actual utterance and its literal meaning. For example, saying “the journey may be long” simply conveys the observation about travelling, illocutionary acts which are the speaker’s intended meaning behind the utterances. For instance, the previous example might be intended as a request to get the car washed. Perlocutionary Acts; this aspect focuses on the effect that the utterance has on the listener. Continuing with the example, if the listener responds by washing the car, that is the Perlocutionary effect of the statement.

John Searle (1969) expanded the Speech Act Theory by introducing a framework that categorizes speech act into different types based on their functions. He identified five main categories.

Assertive: These are statements that convey information and can be evaluated as true or false. For example, saying “The sky is blue” is an assertive act.

Directives: These speech acts aim to get the listener to do something. For instance, asking someone to “please pass you the pen is directive.

Commissive: These involve the speaker committing to a certain course of action. For example, saying “I promise to help you with homework” is a commissive act.

Expressives: This convey the speakers feelings or emotional states, whether the emotion shows intention, congratulation or desire. An example would be saying “I’m sorry for your loss”, which expresses sympathy.

The final one is Declaratives: Bring about change in the external world simply by a word being uttered. For instance, saying, “I now pronounce you husband and wife” during a wedding ceremony is a declaration.

According to J. L. Austin’s Speech Act Theory (1962) communication fall on the category of expressive of illocutionary acts and therefore should not be taken literally. They are used as a sign of politeness. Therefore, there are usually fixed responses to the standard greeting formular and the

interlocutors are not expected to express one's real feelings. For instance, "how are you?" In English is associated with answer 'I am fine' and not only other statement. One is not expected to give a negative answer to elaborate on the real condition. In other words, a greeting should not be regarded as an instance of free conversation, all it shows is an attitude of the speaker, as it is used to express one's feelings towards the hearer (Wojtowicz, 2021:1744).

This is so true because it is evident in the interpersonal communication among people of Ogheghe Community where the speaker will ask his/her interlocutor *vbo jehẹ* (how are you). Knowing fully well he/she is healthy. The response of the speaker is expecting is *ojese* (I am fine).

2.1.2 Festival

A festival is a special event or time when a community comes together to celebrate something. Festivals can be centered around a community's culture, religion, or other characteristics. Festivals are series of special events and performances such as music, film or food festival (Aigbogun, 2012:34). Festivals can have their own social activities, food or

ceremonies. There are many different types of festivals around the world, each with its own theme, focus, and target audience.

According to Falassi, (2014:24), festival is an event, a social phenomenon, encountered in virtually all human cultures. The colourful variety and dramatic intensity of its dynamic choreographic and aesthetic aspects, the signs of deep meaning underlying them. Its roots and the involvement of the “natives” have always attracted the attention of casual visitors, have consumed travelers and men of letters alike.

Johnson (2011:21) said that festivals are commemorative celebrations that strengthen the identity of people in every cultural setting, some of them are religious, secular or mixture of both, others are urban or rural or both. Festivals are part and parcel of human society. Festivals have the ability to recreate and enliven the community in varied dimensions, socially, spiritually, culturally, economically, etc. In their very nature, they mirror human engagements with spiritual and physical climes by sustaining memories that bind human beings to divine realm and beings as well as strengthening both that hold together.

According to Falaani (2008, 10:31) festivals are cultural and social events that bring people together to celebrate and enjoy different forms of artistic expression, music, food and traditions. These events offer a unique and vibrant experience, and there is a wide variety of festival types to satisfy the interest of different audience. A festival is also a public or private event that is organized for the purpose of celebrating, commemorating or promoting a specific cultural, artistic, religious or social activity. Festivals are usually of limited duration, ranging from a few days to several weeks, and are often held on a regular, annual or biannual basis.

According to Falaani (2008, 10:31) festivals are distinguished by certain characteristics that make them unique and attractive.

Celebration: Festivals are occasions of celebrations, where people come together to enjoy, have fun and share experiences.

Diversity: Festivals encompass a wide range of activities and artistic expressions ranging from music and theatre to gastronomy and folk traditions.

Participation: Festivals actively involve the community and participants through attendance, interactions and participation in various activities.

Festival Atmosphere: Festivals often have a festive and joyful atmosphere, where people can enjoy live music, visual performances and exciting activities.

Cultural Identity: Many festivals are rooted in the cultural identity of a community or region, and serve to preserve and promote its traditions and heritage.

Falaani (2008, 10:31) also classified festivals into various types. He said there are a wide variety of festival types around the world, each with its theme, focus and target audience. Below are the types.

Music Festival: Music festivals are events that focus on the presentation of live musical performances. These festivals attract large crowds and can include musical genres such as rock, pop, jazz, electronic, classical music, among others. Examples of world-renowned music festivals include BIME, SONAR and International music summit.

Film Festivals: Film festivals are events where films from different genres and countries are shown. These festivals serve as a platform for the screening and promotion of independent and auteur films, and often include competitions, open-air screenings and the presence of directors and actors.

Food Festivals: Food festivals are events that highlight the cuisine and food of a specific region or culture. These festivals offer attendees the opportunity to taste a variety of traditional dishes, meet renowned chefs, participate in cooking classes and enjoy live culinary demonstrations.

Cultural Festivals: Cultural festivals are event that celebrate the diversity and traditions of a community or ethnic group. These festivals often include music, dance, art exhibitions, religious ceremonies and activities that reflect the cultural identity of the religion.

Arts Festivals: Art festivals focus on the exhibition and promotion of different forms of artistic expression, such as painting, sculpture, photography, theatre, dance and performance. These festivals offer artists the opportunity to showcase their work to the public and encourage interaction and dialogue on contemporary art. Notable examples of arts festivals include Ogheghe Community cultural festival.

According to Falaani (2008, 10:31), festivals play a crucial role in society and offer a range of benefits to both participants and communities in which they take place. These roles are as follows:

Cultural Promotion and Tourism: Festivals are cultural showcases that help to promote and preserve the traditions, arts and identity of a community or region. In addition, festivals attract visitors from different places, which contribute to development of local tourism and the economy of the arena.

Income Generation: Festivals can have a significant economic impact on communities by generating revenue through ticket sales, sponsorship, food and beverage sales, and local commerce. This revenue can benefit local businesses and contribute to the economic development of the region.

Community Building: Festival foster community cohesion and a sense of belonging by bringing people together to celebrate and share experiences in a festive and convivial atmosphere. These events promote interpersonal contact, social interaction and strengthen community ties.

Cultural and artistic stimulation: Festivals provide a platform for artists and creators to exhibit and share their work with the public. This encourages creativity, exchange of ideas and appreciation of different forms of artistic expression. Festivals can also serve as catalysts for the development of new trends in arts and culture.

Fun and entertainment: Festivals offer a unique experience of fun and entertainment for attendees. From enjoying live performances, exploring art exhibitions, sampling delicious dishes to participating in interactive activities, festivals provide moments of joy, excitement and entertainment that create lasting memories.

Festivals are exciting and dynamic events that allow people to immerse themselves in different forms of arts, culture and tradition. Whether it is a music, film, food, culture or art festival, each type of festival offers a unique and enriching experience. These events not only provide entertainment and fun, but also promote tourism, cultural identity and economic development for communities. So, next time you find yourself in the opportunity to attend a festival, don't hesitate and immerse yourself in this unique experience full of joy and celebration. Remember that festivals are special moments that allow us to connect with our passions, discover new forms of expression and enjoy the company of friends and loved ones. Don't miss the opportunity to be part of the magic of festivals with the help of meetmaps technology.

2.1.3 Ethnography

The word ethnography comes from Greek *ethnos*, which means ‘folk’, (people and nation) and *grapho* which means ‘I write’. Therefore, ethnography has a setting in anthropology, which means portrait of a people (Creswell, 2014).

Creswell (2014) in further description says that ethnography represents an approach in which the researcher engages in prolonged observations from the group’s everyday life. In this type of research behaviours, values, and interactions among the members of the group are deeply studied, described, and interpreted by the researcher. In this sense, ethnography is a research methodology that involves a comprehensive and in-depth study of a particular culture or cultural group. It is a qualitative research approach that aims to understand the social and cultural practices, belief, values, and behaviours of specific community from an insider (informant) perspective. Ethnography combines observation, participation, and interviews together rich and detailed data about the studied culture.

According to Kokunre and Omoruyi (2007:21), ethnography is a written description of a particular culture, the customs, beliefs and behaviour

based on information collected through field work. They further explained that Archaeology, linguistics anthropology and ethnology/ethnography are the three main subfields of anthropology. The word anthropology is derived from the Greek “anthropos” meaning man and logia meaning to study. The literal meaning of anthropology is therefore the science of man, the study of man or the study of human being (Kokunre and Omoruyi, 2007:1). Anthropology can be defined as the study of all aspects of human life and culture, the study of human races, origins, society and culture.

According to John Beattie in other culture (1964:’8-’9); the term “Ethnography refers simply to a descriptive account of human societies, usually of those simpler, small-scale societies which anthropologists and ethnographers have mostly studied. At Kinson (2001) defined ethnography as the first-hand experience and exploration of a particular social or cultural setting on the basis of participant observation. Observation and participation (according to the purpose of the study) remain in the characteristic feature of the ethnographic approach.

Bronislaw Malinowski a polish anthropologist is generally considered as the father of ethnography as he wrote numerous ethnographies that are

well known still today. A milestone and his famous publication in anthropology (ethnographies) was Malinowski's *Argonauts of the Western Pacific* (first published in 1932). This indeed made him as a kind of founding father to ethnographic fieldwork, in the practice of the classic method of participant observation. According to Malinowski, the primary task of the ethnographer (who conduct ethnographic work) is "to grasp the nature's point of view, his relation to life, to realize his vision of his world" (Malinowski, 1922:25). The main aim of ethnography is to provide a detailed and in-depth understanding of a particular culture or social group through direct observation and participation. Communication being an important aspect of cultural festivals and cultures. This study tends to uncover the importance of Ikpoleki festival to Ogheghe community.

2.1.5 Culture

One can simply define culture as the total way of life of a people. Culture can also be defined as "the general mode of conduct, the systematic and integrated content of behaviour which is characteristics of a society (Ottie and Ogiowo, 1990).

Calhoun (1994:54), defined culture broadly to mean the learned norms, values, knowledge, artifact, language and symbols that are constantly communicated among people who share common way of life. According to Shaefer (2001), culture can be defined as the totality of learned socially transmitted customs, knowledge, material object and behaviour.

Culture is further defined as “the inter-generational accumulation of learned behaviour, development to reinforce the survival chances of specie (ibid:5). The inter-generational accumulation of learned behaviour is further characterized by Andahand Okpoko (1994:14) in claiming that culture is subjective, they are described it as it “has to do with group characteristics way of perceiving the man-made parts of its environment.

Man as a member of society is believed to have developed certain peculiarities that other animals do not exhibit to a marked degree. Two most important of these peculiarities can be said to be speech and culture. Culture being the accumulation of ideas, experiences, information, misinformation, likes, dislikes and attitudes, that men share with each other and pass on from generation to generation as a result of living in groups and being able to communicate with other members of their group (Peason, 1974:3). No

individual human being has a personal culture exclusive to him or her. The cultural universal within which he or she lives and acts belong to the entire group of people living together in a society. People belonging to a particular culture speak the same language and have similar dress styles and similar traditions among other things. Culture is shared, no one single individual or human being has a personal culture exclusive to him alone.

2.1.6 Community

A community is made up of group of people living in the same place or having a particular characteristic in common within a larger society. A community is a group of people living or working together in the same area. People in communities might go to the same schools, shop in the same stores and do the same things. They help each other and solve problems together.

According to James (2006:13), a community is a group of people who share interests, values, or a common geographic location. It is a collection of individuals who interact, support each other and work together to achieve goals or meet share needs. Communities can be form in various settings, such as neighbourhoods, workplaces, schools, or online.

The community provides a sense of belonging, collaboration, and solidarity. It enables the exchange of knowledge, experience, and resources among its members, fostering personal and collective growth. Active participation in a community can provide meaningful relationships and greater well-being. James (2006:13) classified community into four different types

1. Formal communities
2. Informal communities
3. Urban communities
4. Rural communities

Formal Communities: Formal communities are groups or organization that members are actively participates in at a personal level to further their goals or immerse themselves in a particular interest. The communities often have a structured setup, including leadership terms, scheduled meetings, and rules and regulations. Formal communities offer several benefits that enhance our lives. They provide a sense of social satisfaction as working together with others towards a shared goal brings a sense of fulfillment and accomplishment. These communities also offer excellent platforms to meet

like-minded individuals with similar interest and passions, making it easier to strike up conversations and form connections.

Informal Communities: An informal community is a group of people who are connected by shared interests or circumstances, and form social networks and personal relationships organically. Informal communities are different from formal communities, which are established organizations with recognize goals. Informal communities are less rigid. It operates through socio-cultural mechanisms, thrive true loose connections, social networks and personal relationships.

Urban Communities: An urban community is a densely populated area with a high concentration of people and resources, and many opportunities for employment. Urban communities are typically associated with cities and towns, and are characterized by their physical and social conditions.

Urban areas are locations with high population density. Urban areas are in cities and towns. An urban area is often the main area of employment. Urban areas have the most human built structures. This built environment creates opportunities for health such as sidewalks and public transit.

Rural Communities: A rural community is made up of group of people sharing common values, standards, and norms in place located outside modern development and characterized by poor access to service, and poor infrastructural development, such as electricity, water, and means of communication.

In rural communities or societies, there is low ratio of inhabitants to open land and economic activities. Rural communities always experience low population and poor access to social amenities like water, roads, healthcare; schools, markets and companies. According to James (2006:13) classification of community, this project work falls under the category of rural community since it examine the ethnography relevance of Ikpoleki festival of Ogheghe Community.

2.2 Previous Studies

Several scholars have written on the meaning and purpose of traditional festivals used here to mean festivals are rooted in people's culture. Thus, a festival becomes an event by a given community, centering on celebrating some unique occurrences or symbols (human or spiritual). Such

celebration becomes a period for renewal and fortification by the people through religious rituals sometimes with entertaining components.

Amankulor (2008), Clark (2010), among others sees traditional festivals from their religious and ritual perspectives. To them, since festival is a period of worship of the gods through all manner of propitiations, its sacredness can never be undermined. On the other hand, Omosule (2014), despite the sacred religious components of a festival, the assessment of the performing arts in Nigeria, and indeed Africa as a whole, a good point to begin from is the appreciation of the traditional festival celebration which is the bedrock and prime artistic institution in Nigeria.

Most communities in Nigeria, including Edo State have rich folktales, myths, history and accounts of legends, heroes, ad deities who either brought them into the limelight or saved them in times of peril. Thus, on festival occasions, the people re-enact stories or incidents to commemorate such happening.

According to Osaretin (2005), in his work on the Eghughu festival of Aduhanhan people of Edo State. He said festivals are period of celebrating

culture, custom, and history of the people. Festival is also a means of worshipping the gods.

2.3 Concern of Present Study

The aim of this present study is to give a detailed description of Ekpoleki festival of Ogheghe community. This present study will outline the various activities performed during the Ekpoleki festival. This study will also examine the reason behind the celebration of Ekpoleki festival. This study will also state the various rituals performed during the celebration of this cultural festival.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 Introduction

The theoretical framework adopted for this work is the ethnography of communication by Dell Hymes (1964). This framework provides a rich theoretical foundations and detained methodological procedures through which a description of speech events and other socio-cultural events are carried out.

3.1 Ethnography of Communication

One of the key figures in the development of the theory “ethnography of communication” was Dell Hymes, an American anthropologist and linguist. In 1960s, Hymes proposed the ethnography of speaking in Dell Hymes eponymous 1972 paper. It was later defined in his 1964 paper, Introduction: Toward Ethnographies of Communication to accommodate for non verbal characteristics of Communication. This theory emerge in the mid-20th century as a response to the limitations of early communication research, which often focused solely on the transmission of messages without considering the cultural and social context in which communication

occurs. Hymes (1964) argued for a holistic approach for studying communication that considers not only language but also the cultural and situational factors that influence communication practices.

The orientation of ethnography of communication focuses on understanding of how language and communication practices are embedded within specific cultural contexts. This approach emphasizes the social aspects of communication, examining how language use reflects cultural norms, values and social structures.

According to Hymes (1964), ethnography of communication should be able to “investigate how language is used in different situations or in different contexts in order to determine the proper pattern of speech acts or events. Ethnography of communication also investigate the communicative patterns of community in general. In observing the rules or patterns of communication in any speech event requires the ethnography of communication model. The mode or framework basically includes some elements such as; the form of message being expressed, what the message contains (content of the message), the setting (place where the communication takes place), the scene, those involved in the process, like

the speaker/sender, addressor, addressee, hearer/receiver, audience. The purpose of such communication, the outcomes, keys, channel through which the message is passed across, forms of speech, norms of interaction and also the genres. Hymes considered all of these factors necessary when observing or describing a speech event, if the description is to be accurate. He then classified these element into classes, which come together to form the acronym “SPEAKING”. They are as follows:

1. **S- SETTING OR SCENCE:** The setting or scene in this context refers to the specific location or environment where a speech action or communication event takes place at a particular point in time. For instance, an interaction at the market place or classroom, etc.
2. **P- PARTICIPANTS:** Participants refers to the individuals who are involved in the communication process. A basic exchange of communication or interaction primarily involves an initiator and the person who is being addressed. These are referred to as the participants. It also denotes what role the participants play in the speech event. So persons involved in a conversation fulfill or play actual roles/ for instance, the initator is the speaker and the addressee is the hearer. For who

whatever is being communicated is meant for. These roles also change. An instance is a phone conversation which is made up of the speaker (sender) and the hearer (receiver).

3. **E – ENDS:** When people interact or are involved in the process of communication, they have specific or general objectives/goals which they aim to fulfill through that act. This is what is referred to as ends. So for instance, the purpose of conversation might be in order to teach something or to catch up on events. These might be expected results of conversely exchange.
4. **A – ACT SEQUENCE:** It is also referred to as speech act ordering. It involves the acceptable manner and patterning of speech in a conversation or speech event. For instance, there is an acceptable manner giving how one expresses pleasantries in particular communities. So also there is for starting and ending conversations or speech acts. In other words, act sequence refers to what and what speech acts are patterned in the speech events.
5. **K – KEYS:** The keys of conversation basically refers to the underlying tone with which time, manner, pitch which would be mocking serious,

anger, sad, etc. with which a message is being passed across. Also, these keys also extend and include verbal and non-verbal means of communication. That is, body language and behaviours accompanying a particular speech act. Body languages could be expressed through postures, gestures, movements, which participants tend to pay attention to.

6. **I – INSTRUMENTS:** The instruments or instrumentalities employed in a conversation refers to the various channels through which these conversations or speech acts are carried out or expressed. These channels or mediums of communication could include verbal or non-verbal means, speaking, written forms of communication, e.g. letters. It also includes the forms of language used, that is; dialects, registers, or codes. For instance, writing a letter in English such could be formal or informal. Also there could be a code-switching from English to Edo or Igbo when speaking, etc. As a result different instrumentalities can be used in the course of a speech event.

7. **N – NORMS:** This includes the rules for interactions and prescribed orders of speaking. It refers generally to those characteristics or behaviours which go with speech acts in a speech event. These

behaviours are guided by rules which in turn differ from one speech community to the next. So the acceptable way and pattern of speaking in one particular community or group may not be acceptable in another community or group. For example there are acceptable guidelines for speaking or acting in specific settings. For instance, in the classroom there are norms guiding when to speaking, when silence may be needed, when a lecturer is explaining something, this may not be necessary in a market place. These norms or rules are a shared common knowledge of the speakers or individuals in a social group or community.

8. **G – GENRE:** Also referred to as the types of events, genres are used to denote the types of utterances or speech act used in a conversation. These utterance types are clearly differentiated and stated, as they relate to distinct areas or fields. For instance, someone quoting a poem or saying proverbs, someone praying or giving sermon. These genres of speech are applicable to appropriate situational contexts or on some particular occasions. So some genres seem to be more appropriate in some situations, while others may not e.g. praying in church or preaching in church.

3.2 The Relevance of the Theory to the Present Study

Ethnography of Communication provides a useful framework through which a description of speech events, unique to specific cultures is carried out. Also the ethnography of communication framework serves as a useful way of analyzing or describing interactions in unfamiliar cultures (Holmes, 2015). As regards to this present study, it is observed that festivals are forms of communicative event or speech event. Festivals are used in various speech or social groups with reference to the norms guiding such. As a result of this, and with the definition of the ethnographic framework, the ethnography of communication will be useful in guiding analysis of the festivals in these culture or community. Festivals are important part of the Ogheghe community culture. It is used in communicative events on their day to day basis. So, it is a common knowledge and ritualistic act of the inhabitants of Ogheghe community. However, it is one thing to know what to say, when carrying out cultural festivals and it is another thing to know how to say these things. So having knowledge about this festival is not enough, one need to understand the norms and rules bothering on how these festivals are carried out in various situations and in different contexts. The

ethnography of communication framework helps to describe these acts as they are used in various socio-cultural context in Ogheghe Community.

CHAPTER FOUR

DATA PRESENTATION AND DATA ANALYSIS

4.0 Introduction

This chapter presents and analyzes the data for the research on “Ethnography of Ekpoleki Festival of Ogheghe Community” using the Ethnography of Communication (Speaking model) by Hymes (1964) for its analysis.

This chapter is divided into three parts, data presentation, data analysis and discussion of findings.

4.1 Data Presentation and Analysis

This chapter presents and analyze data for the research on “Ethnography of Ekpoleki Festival of Ogheghe Community” using the Ethnography of Communication (speaking models). The analysis will reflect the specific objectives of the research work. Lastly, the analysis of the presented data will be discussed based on its findings.

4.1.2 Data Presentation

The Ekpoleki cultural festival is carried out within the period of five days. In each of these days different activities are carried out to mark the celebration. The data are presented below.

Day	Edo	English
Day One	Èdẹ Èkpọlẹkì	The day of sweeping around the market
Day Two	Èdẹ Èkpọ	Masquerade day. The day masquerade parade around the community.
Day Three	Èdẹ Ọkọhà	Story telling day. This is a very relevant day in the festival. Stories about the festival are narrated..
Day Four	Èdẹ Igbama	Youth day. The day in which the youth come together to socialize
Day Five	Èdẹ IẸṣẹ	The day of sacrifices to the gods of the land

4.2 Data Analysis

The data above will be analyze using the ethnography of communication (speaking models) by Hymes (1964). In Ethnography of Communication this acronym is used “SPEAKING”.

4.2.1 Ẹḍe Ẹkpọlẹkì (The day of sweeping round the market)



This day marks the beginning of the festival. It's the first day of the festival. On this day all women in the village come together and sweep around the village market. This particular activity is done in honour of late

Mrs. Helen Edosa popularly known as “Iyeki” who the festival is named after. She was a woman who was devoted to community service and she took it upon herself to always sweep around the community market after every market day.

S – SETTING: The setting of this particular activity is the village market. The women gather themselves in the market and sweep round the market.

P – PARTICIPANTS: The participants in this event are the women in the village who take turn to sweep around the village market.

E – ENDS: This event is done to mark the beginning of Ekpoleki Festival and also in honour of late Mrs. Helen Edosa who the festival is named after.

A – ACTS SEQUENCE: The order in which the event is performed is that all the women come with broom from their various houses and sweep the market together.

K – KEY: The manner of carrying out this particular event is in sincerity and laughter.

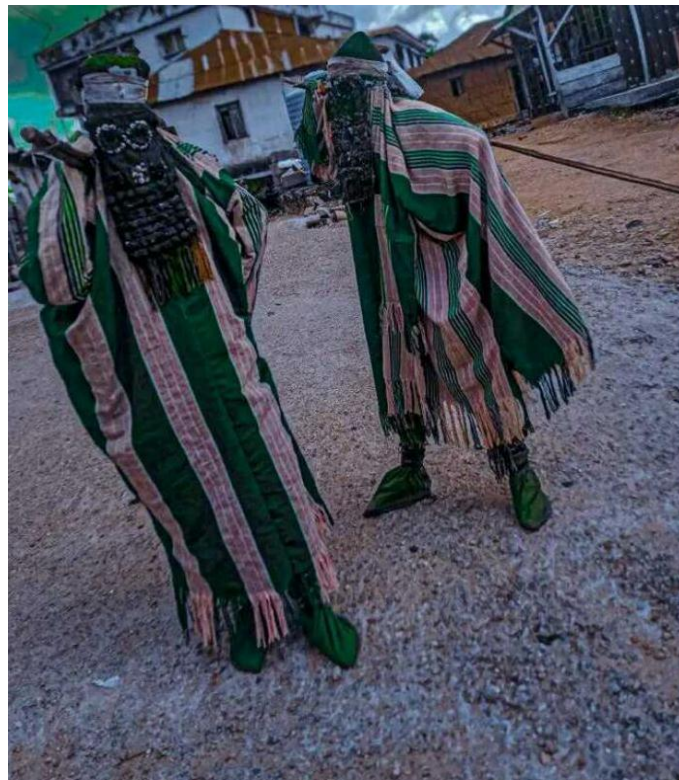
I – INSTRUMENTS: The method of communication during this event is singing, clapping and dancing.

N – NORMS: The rules applied when carrying out this activity is very simple.

It must be done in peace, love and sincerity.

G – GENRES. This particular event is more of commending as it is done in laughter, dancing and singing.

4.2.2 Ede Ekpò (Masquerade day)



This act is usually performed on the second day of the festival. It is usually carried out by only male sons. The masquerade must visit all families. Only men are allowed to see the masquerade, it is an abomination

for a woman to see the masquerade. Why the masquerade is performing, all women must say in door. The masquerade visit each family, while going the masquerade goes with a gift called Eḅewereḅ (leaf). Leaf signifies peace and its presented to only the family heads of each family, in return the family heads gives money to the masquerade in exchange for the leaf. The day is usually rounded up with dance performance by the masquerade in the village square which is open to both male and female.

S – SETTING: The setting for this particular event is the village square.

P – PARTICIPANTS: The participants are the male children in the village and the men.

E – ENDS: The masquerade parade signifies peace and harmony.

A – ACT SEQUENCE: This particular act is carried out with the masquerade visiting each family and presenting gifts to them.

K – KEYS: This event is carried out in laughter, singing and dancing.

I – INSTRUMENTS: The instrument used are leaf, palm-tree leaf drums and eḅewereḅ leaf.

N – NORMS: It is an abomination for female children and women to see the masquerade.

G – GENRES: This event is a commendable event as its done in laughter and sincerity.

4.2.3 Ede Okha (Story Telling Day)

The story telling event marks the third day of the festival. Its usually carried out in the night. It is the day in which the younger ones are told the reason behind the festival. The story is usually narrated by the Odionwere. Apart from the story telling, there are other activities carried out to make the night fun and memorable. Activities like drama presentation by women, dance competition by youth.

S – SETTING: The setting of this event is the village square. Everybody in the village gather together at the village square.

P – PARTICIPANTS: The participants in this event are men, women, youth and children.

E – ENDS: The purpose of this story telling is to let the young people in the village know the reason behind the festival celebration.

A – ACT SEQUENCE: The night usually starts with music, follow by drama presentation, then story telling by the Odionwere and dance competition by the youths.

K – KEYS: This event is carried out in happiness, laughter, sincerity and in joy.

I – INSTRUMENTS: The method of communication during this event is through singing, dancing and clapping using drums, keyboard, etc.

N – NORMS: This particular event is open to all members of the community. Both men, women, youth and children are all allowed to participate.

G – GENRES: This event is a commendable event done in sincerity and laughter.

4.2.4 Ede Igbama (Youth Day)

The youth day usually signifies the fourth day of the festival. It is a day set aside for youths to showcase their skills and talents. Both male and female are allowed to participate in the activities. The day usually start with a football match. The matches are played in two different stages, the semi-final and final matches. The male youth are grouped into four different teams, which are Chelsea, Manchester United, Becelonia and Real-Madrid. Two matches are played in the morning and the final match played in the evening.

The female youths engage themselves in some activities such as cultural dance, singing and drama presentation.

The day is usually rounded up with a wrestling contest carried out by the only male youth. All these activities are carried out so that the youth will get to know each other.

S – SETTING: The setting of this event is usually the community football pitch, and the village square which is used for the drama presentation, dance and wrestling contest.

E – ENDS: The purpose of all these activities is to enable the youth of the community get to know each other.

A – ACT SEQUENCE: The day starts with football match in the morning, and final match is played in the evening by 4pm. It then follows with cultural dance. Also during the match break, dance competition comes in and lastly there is wrestling competition by 7pm the same day in the village square.

K – KEYS: This particular event is carried out in peace and joy.

I – INSTRUMENTS: The instruments used for these events are public address (PA) system, football, jersey, D. J for music, etc.

N – NORMS: This particular event is open to only the youths. Both male and female are allowed to participate.

G – GENRES: This event is done in joy, laughter and sincerity.

4.2.5 Ẹḍe Ẫḗḗḗ (Day of Sacrifices to the gods)



The day of sacrifices is a very crucial day in Ekpoleki festival. It is the day in which sacrifices is offered to the gods of the land for protection.

On this last day all village elders and the Odionwere gather together at the village traditional ground where the village deity (Ayelala) is located.

They offer prayers and sacrifices to the deity using three goats, seven kolanut, three fowls, seven alligator pepper and twenty-five liters of UP palm wine. They offer prayer of thanksgiving and also request for protection from the deity. The goat and fowls are used to prepare (pounded yam and eguisi soup). This particular food is prepared by the elders themselves as women and youth are not allowed to see the community deity. It is an abomination for any elder to tell what at the traditional ground to his family members or anyone else who is not a member of the elders council.

S – SETTING: the setting is the traditional ground where the deity is located.

P – PARTICIPANTS: The participants are the community council of elders and the Odionwere.

E – END: The purpose of this event is to offer prayers of thanksgiving to the deity and also request for protection from the deity.

A – ACTS SEQUENCE: The manner in which the event is carried out include songs of worship to the deity, performing ritual sacrifices to the deity then preparation of the foods.

K – KEYS: The sacrifices is carried out in sincerity and gratitude.

I – instruments: The instruments needed are three goats, seven kolanuts, twenty five litters of Up palm wine.

N – NORMS: Only the Odionwere and elders of council are allowed to see the deity.

G – GENRES: This event is not a comedy type as the activities are carried out in all seriousness and sincerity.

Discussion of Findings

The “Ekpoleki cultural festival” is held annually in Ogheghe community. It is a festival that depicts cultural rights of the people. The festival is held in honour of late Mrs. Helen Edosa who is also known as “Iyeki” meaning “mother of market:.. The festival is carried out within the period of five (5) days.

The festival usually begin with Ẹḍẹ Ẹkpọlẹkị which means the day of sweeping around the market. This particular activity is carried out by all the married women in the community. It usually marks the start of the festival. The second is always the masquerade day (Ẹḍẹ Ẹkpọ). This is the day in which the masquerade goes around the community visiting various homestead for blessings. The masquerade visits all families in the

community and is received by the family heads. The third day, the event begins with story-telling. It's the day in which the Odionwere narrates the story behind the festival to younger ones in the community. It is usually done in the village square. The fourth day is called "Ede Igbama" (youths' day). It's the day set aside for the youths to showcase their different skills. Different activities like football, dance, drama presentation, cultural dance and wrestling competitions are carried out. Only the youths perform on this day.

The festival is concluded on the fifth day which is called "Ede Izeshe" (the day of sacrifices). On this last day, all the village council of elders with the Odionwere gather themselves together at the village traditional ground where the village deity called "Ayelala" is located. Then offers prayers and sacrifices to the deity for protection. Only the Odionwere and council of elders are allowed to see the deity.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This section provides the summary, findings, conclusion and recommendations

5.1 Summary

This research work is divided into five chapters. Chapter one discussed the general introduction to the study and background to the study. it also highlights the scope of the study, statement of research problem, aim and objectives, methodology and significance of the study. chapter two defines and explains different concepts relevant to the study. previous studies related to the study and also states the concern of the present study. chapter three of this study introduced and discussed the theoretical framework adopted for the study and its relevance to the present study. Chapter four presented and analyzed the data collected from the field.

5.2 Discussion of Findings

This research findings are discussed based on the sequence of research objectives.

1. To examine how Ogheghe festival is performed. This project work is carried out to examine how Ekpoleki festival is performed. In my findings, it was discovered that Ekpoleki festival is carried out within five days. Within this period of time, different activities are carried out. This activities includes sweeping around the market, masquerade day, youth day, story telling day and the last day which is the day of offering of sacrifices to the deity of the land for protection.
2. To identify the rituals associated with the festival. The rituals associated with “Ekpoleki cultural festival” is carried out in two different days. The first is the masquerade day in which only the men are allowed to see the masquerade and the masquerade visits each family with an “Ewerere leaf which signifies peace. The second and major ritual is performed on the final day of the festival which is the day of offering sacrifices to the deity of the land for protection.

3. To identify the impact of this cultural festival on the people of Ogheghe community. The Ekpoleki cultural festival is an important event which is celebrated to mark the customs and traditions of the people. It is celebrated to show the unique cultural heritage of the land and to create awareness on the younger generation why the festival is celebrated. The festival is celebrated to bring about peace and unity among the indigenes of the community to enable them live together in oneness.

5.3 Conclusion

In conclusion, festivals are events, a social phenomenon encouraged in virtually all human cultures. Festivals strengthen the identity of people in every cultural setting, some of them are religious, secular or both. Festivals are parts and parcel of human society. Cultural festivals serve as means of socializing within a particular community or society.

The Ekpoleki festival is used to promote peace and harmony among the people of Ogheghe community. It also reveal the culture and tradition of the land. This festival also showcase the rich customs and traditions and also serve as a means of preserving historical events in the community.

5.4 Recommendations

This study recommends that cultural festivals should be included in educational institution curricular to promote cultural preservation and understanding among students, ensuring that traditional practices are maintained and preserved for future generations. Thus study also serve as reference tool for other researchers that tend to carry out more researches related to this study. Examples of research work that can be carried out by other researchers include

1. How the Igwue cultural festival is celebrated in Ogheghe Community.
2. The contributions of Ekpoleki festival to the development of Ogheghe Community.
3. Reasons why the Ekpoleki should be celebrated continuously.
4. The cultural and traditional history of the Odionwere (kingship) of Ogheghe Community.

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