



ELETI

OFE

A-NJU-WON KO SE WI LEJO...

VOL. XIV NO 812 LAGOS SATURDAY MARCH 24.—MARCH 30, 1962. KOBO MEJI (2D)

IPINLE KERIN ILE NIGERIA DI ISU ATAGBONGAN-GBONGAN.

EKO - Ninu - Ile Igbimo Asofin Apapose ti ile Nigeria ni Olotu Ijoba Apapose, Oloja Alhaji Sir Abubakar Tafawa Balewa ti gbe imoran jade fun dida sile ipinle kerin ti oruko re yio ma je ile Mid - West nile Nigeria.

Imoran Olotu Ijoba na tun se afikun wipe ipinle kerin ti ao da sile na yio je ile Benin ni ipinle Iwo-orun Nigeria pelu Akoko Edo ni agbegbe Afenmai ati ilu Warri, pelu agbegbe re ni akopo Delta ni Iwo-orun Nigeria, Oloja Alhaji Abubakar so wipe asise kan ti o wa ninu imoran na nigbatu nwon da ni akoko nipenwon ko ka iye enia ti o fe ati awon ti ko fe, gegbe Iwe Eto Iselu wa ti wi.

Olotu Ijoba wa kesi Asiwaju Alatako ninu Ile Igbimo, Oloye Obafemi Awolowo ati awon Ijo Alatako pe ki nwon mase se idaduro fun imoran na, ki awon le tele se idasile ipinle na; nitoripe asiko yi gan-an ni Oloye Awolowo so fun on pe kia se eto dida sile agbegbe na.

Logan, Oloye Obafemi Awolowo dide, o gbe imoran atako le lori wipe ki nwon yo Akoko Edo ni Afenmai ati Warri ati ile awon Ijo ti a npe ni Delta kuro lara ipinle kerin na ki ato da sile ati pe ko tun ni si ibikan ti yio kuro lara ipinle Iwo-orun mo.

Oloye Awolowo tun so wipe ki nwon gba lati da awon ipinle iyoku sile bakanna (1) Ni ipile Ariwa Oke-Oya, ile Iromu ati Sardana tatan 2) Ni Ilorin Nigari Kaba (3) Middle Belt Adamawa Bauchi ati Benue ati iba Gusu Zaria. Nibi soki ipinle marun nile Ariwa merin nile Ila Orun Nigeria. Imoran Oloye Awolowo yi ni gbogbo ijoko igijigi pelu erin ati lho ayo bi enipe ghere re 1 kotti ni iforiti.



Olotu Ijoba Apapose Sir Abubakar Tafawa Balewa ti o fi imoran ati da agbegbe "Mid-West" siwaju Ile Igbimo asofin apapose na ni a nwo ninu aworan yi.

IBUKUN NI IRANTI ONINURE

NI IRANTI BABA WA QWON



JOSIAH HENRYSON DOHERTY

Oba ninu awon Onisowo ti o sinmi ninu Oluwa ni ojo kerinlelogun osu keta odun 1928.

Nibe ni omije aye gbe
Nibe ni ohun to pamọ han gedegbe
Nibe ni ao ti bere ise ti a se
Lodọ Adajọ otododo to ju t'aye lo.

ORUN RERE O.

Oloja Oloye Obafemi Awolowo asiwaju ijo alatako ile Igbimo asofin apapose ti o fi g'oba-g'ayi imoran ge ti Olotu Ijoba lori dida sile agbegbe kerin nile Nigeria ni a nwo ninu aworan yi.



Lagos Chiefs Tangle Repeats



...the Lagos, with her reputation of political stability, is about to be engulfed in a whirlwind of controversy because of political magnitude. The Federal Government takes a very firm attitude on the issue of the Oba and Custom as well as the move by Oba Adele to depose the Chiefs at a time - four of the five Chiefs themselves, can only bring about unity, peace and disorder among the indigenous community of the Federal Capital.

Of the three or four acts of omission and commission with which the five chiefs in the present case been charged, I would like to examine only and as briefly as possible, that is the non-attendance at Ose Iga, which a writer has described as

Oba Adele of Lagos



(Hewants to depose Lagos chiefs)

Of the three or four acts of omission and commission with which the five chiefs in the present case been charged, I would like to examine only and as briefly as possible, that is the non-attendance at Ose Iga, which a writer has described as

Originally, Ose Iga was a weekly or fortnightly assembly of the Oba of Lagos and his Chiefs at which current affairs of the state are discussed. No Oba could accept the collective advice of his Chiefs as given at the meetings invariably, an element of paganism was introduced into the opening and closing ceremonies by the fact that normally, an Oba brings to Iga Idé (antennae) the religion he professed. If he worships Sango, Ibe, Esu or Egun, the paraphernalia and physical objects of any of these gods would be prominent in the Iga. In his reign, No Oba is bound to

follow and propagate the religion of his predecessor. Thus the late Ibikunle Akintoye, a Christian Oba, would not conduct his Ose Iga in the way of his predecessor, Esugbayi Eleko did. There was nothing repugnant about those meetings. Now that we have a Muslim Oba, an Ahmadiyya Muslim for that matter, one would expect to find a completely different picture and a pattern that is far from being heathenish. This Ose Iga must be completely devoid of heathenism.

(Continued on page 8)

Federation Of Nigeria THIRD DEVELOPMENT LOAN

The Central Bank of Nigeria has been authorized by the Federal Minister of Finance to raise funds within Nigeria by the issue of £7 million registered Stock in February/March, 1962. The Stocks to be issued will be—

- £2 million 5% Federation of Nigeria Third Development Stock 1966—to be repaid in full on 7th June, 1966.
- £5 million 6% Federation of Nigeria Third Development Stock (1986—to be repaid in full on 7th June, 1986.

Both Stocks will be issued in multiples of £10 at par, and applications will be accepted at banks throughout Nigeria or at the Central Bank during the period 20th February to 26th March 1962. Prospectuses, which contain full information, and application forms may be obtained from banks or at the Central Bank on or after 20th February, 1962.

W. A. TIBBLES
General Manager
CENTRAL BANK OF NIGERIA,
Lagos/FEBRUARY, 1962.

Iyawo T'oloyun Fun Egbon Re P'oko Lejo

Abeokuta—Muslihu Ayoka eni nwon dafo igbeyawo re s'ona ni nwon so wipe o loyun fun ibatan lée kan ti o ne Israel Soley, igbatu iyawo na gbe ojo lo si iwaju Adajo Kotu-Okoko kan laipe yi.

Nigbatu nwon beru ni oyo na, Ogbosi David Okolawé ihola oko ti o le Ayoka s'ona ni on ti dajo aise iwaju omobirin na ki on tori eyan nira re nigbatu on si se iwaju eyan na on ni i pe ibatan iyawo ni o loyun lán u. Awon aje ti ro ojo na niwaju Oba Alake nigbatu ihola ni ponun marundiladoti ni owo idata ti on si na tori iyawo na ki ne ponun itacen ti o fasinu (se-ipejo) rara.

Nigbatu nwon re ojo na iwaju ti nwon re o s'chin ni Adajo ba si o clarin na lo da ponun midogun pada fun oko re.

IF NIGBATU UNIN OWN

Tani Bami Ri Omo Mi O? Adajo Da Onisowo "Fayawo" Lebi.

IBADAN—Pelu omije l'aju ni iya agbalagba kan ti omo omo re kan ti oruko re nje Abiola Durosoyo omo odun marun, ti nwon ti awa kakiri lati nkan bi oju mejila sehin ti nwon ko ri i, fi so wipe, enikeni ti o ba le so ibiti on le ri omo na on a fun oluware ni ogorun ponun sarai.

Iyafin Durosoyo, iya tobi omo na ti o ngbe NW-3/97, Ekotedo, ni Ibadan, so wipe on ni nwon f'omo na silẹ fun l'ajo ti omo na sonu. O ni ko tile si nkan ti mba on lokan je ju bi ki nwon ma so wipe, nwon ri omo na nibi loni, ki o tun d'ola, ki nwon tun so wipe nwon ri i pelu enikan ti o fa a lowo lo s'ode.

Awon elomiran ni Oyo ni awon ti o ji omo na gbo fe gbee lo. Sugbon, dajudaju, omo na koiti de odo awon "Omomeji da'wo silẹ" ti nwon nji omo olomo rubo lati ni owo kakiri.

Ibadan—Laipe yi ni adajo Kotu kekere kan ni ki Ogbeni onisowo ti oruko re nje Raimi Sadiku, eni odun marundinlogoji, ti awon olopa ba s'ajo wipe nwon ka oja "fayawo" oni ponun mejilelo-dunrin (£308) mo lowo lo ti igba ponun tanran, ki o si tun lo s'ewon odun meji pelu ise asekaru.

Odaran yi ni ajo ti nwon da on yi ko te on l'orun, o si gbe ajo re na lo siwaju Adajo-agba nibiti nwon ti nro ajo kotemilurun. Nigbati Adajo-agba, Olofa Sir Samuel Quashio-Idun gbe ajo daran na yewo, ni o ba tun fi egbesan ponu (£1,800,) kun owo ti nwon ni ki o fi tanran ati pe o din oju mejila ku ninu ojo ti yi lo ninu ile-ewon. Gbogbo owo ti odaran na nilati san si apo ijyba wa je egba a ponun (£2,000).

OMO ILE NIGERIA TO NKISE ISEGUN

omo ile Nigeria ti onkose isegun ninu ile Iwosan ti Guy ni London.

On ni o nfi egungun-ara-ara kose nibiti o ti nkose isegun na, o si tun je okan ninu egbe owere idaraya ti ile ise re, ile Iwosan, ti Guy.

ANIMASHAUN JARE EJO KOTEMILURUN

IBADAN - Laipe yi ni Adajo Kotunia, Ogbeni W.A.H. Duffus, so wipe lehinti on ti gbe ajo ti a da Oloye Lamina Sekoni Animashaun yen wo lotun losi on ri wipe Oloye na ko jebi esun ajo ti a romo g, ti Adajo kotu kekere kan ti oruko re nje Aderemi so wipe ki o lo s'ewon oju mesan si, adajo agba yi ni on f'awe ajo Animashaun idajo ewon na ya ki Oloye Lamina ni lo ni aiafa.

Rogbodiyan oro ajo na bere lori owo kan ti Oloye na so wipe on na lori egbe Onisowo gedu (Ibadan United Timber Company Limited) ti o je oga pataki nibe. Awon alabase ise onisowo Gedu na ni awon ko fun un lase ki o to yowo na fun aina raru.

Oloye Lamina je eni ogota odun, Oloye pataki ni o si je ni Ago Iddo l'Abekokuta, o si je ikan ninu awon Egbe onisowo ti o ti nsowo ni Gbagi lailai, Adugbo Idikan nilu Ibadan ni o ngbe nisisiyi.

Oloye Lamina awa "Eleti-Ofe" ba e yoo. "Ewu ina ki i pa awodi, awodi o ku ewu".



Ogbeni Emeka Egwuatu ti a nwo ninu aworan yi ni

E wo oju-ewe karun Fun oro AYI-LUKA Omo "Ajegboro - dagba"

ELETI-OFE

Iwe Si Olotu

Awamoto Niwa-kuwa

ANJUWON KO SE WI L'EJO

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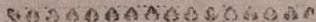
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"ELETI OFE," LAGOS.

P. O. Box 467

Phone 23370.

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Ere Eyo Adamu-Orisa Pabambari !

Kosi b'isiri ni ere eyo Adamu-Orisa ti nwon se ni oju Satide ijejo nilu Eko wa yi, seranwo gbe borokii ni e'e eyo na ni op. po Eluu-Ogba, ti oruko re ti di Nnamdi Azikiwe Street, nisisiyi.

Eniti o ba de Opopo Ehin-Ogba woran Eyo ni yio jeri si oro wa nigbati a ba so wipe "aja 'Po ni eru, iro ni pepe npa", kosi igi meji obi ninu igbo, eyiti o fe Para j'obi ni o nyabidun. Oloye Aminu Kosoko Awon Olo a Ereko, ni o gbayi tio gb'eye oju nla na nilu Eko. Niba soki, a fi wosika wa ose yi ki enyin okawe wa, e ku afojuba Eyo Adamu-Orisa, e si ku ayege ere alarinrin na.

Beni ki a ma ri o.

E Wo Irun Asiko



Irun ori kiko ni alarabara ti o b'ode mu ni asiko yi, ni a nwo l'ori Alaiyeluwa Oba obinrin Elizabeth, Keji, nigbati o lo be ile ijo awon omo-ola wo ninu O g ba nla London laipe yi.

Olotu,

E jowo e gba mi laye ninu iwe nyan "Eleti-Ofe" lati kesi awon oselu wa ti a ran lo si Igbimo Asofin wipe ki nwon jowo ki nwon bawa tun ofin ejo awamoto niwa-kuwa se, ki ofin na le die siwaju si. Eniken ti o ba ti wa moto ti o fi daran lerin meji, ki nwon gba iwe ase iwamoto re lowo re ki o ma wa moto ri q lailai. Eniti o ba si fi moto re p'ania, ki iya re mase din ni ewon odun medogun rara.

Ni ilu Ghana, ko si aibikita fun ofin oju opopona fun awon awamoto nibe nitori pe awon olopa ibe ki i ba awon awamoto niwa-kuwa j'ere rara. Ijekuje ni arun ti o mba awon olopa tiwa ja.

Emi ni,

AYODELE

Ebute Metta.

Pana-pana (E.C.N)

Olotu,

yio je didun inu okan wa bi e ba le fi si et awon oga ibi ise oni-ina mona-mona. (E.C.N.) wipe ki nwon ki o ma se ikede iranti fun wa l'ojumọ ti nwon l'ba fe pa ina won, nitoripe le nu oju meta yi, o ndi oجومو ti nwon npa ina yi mowa l'aju lojiji.

Nigbamiran, ninu ki o je wipe a nfi ina na se ise pataki lowo tabi nkan bebe. Gbogbo inu awon ara ilu yio si dun bi a ba nle se ikede lati pana yi ninu ero asoro-ma-gbesi (Radio) ni owuro ati l'osan ki a ba le ma mura silẹ. E se pupo, aye ti e gbami.

Emi ni

Shagamu

Oduwole

Iku Obadeyi Pa Tologbon T'ogberi Labo

Abokuta-- Laipe yi ni Adajo Oniwadi oku ti o baku- lojiji, Oloye Ade Okenla, ti ijoba ipinitẹ lwo-orunki o se iwadi iku ojji ti Oloye J. Adekunle Obadeyi ku niwon nkan bi osu kewa sehin, ni iku ologbe na ru awon ologbon ati Oloye l'aju, nitorina, on ko le ko q, sinu iwe-eri on pe iku at'odo Olorun wa ni.

Dokita alabe kan, A. E. Ikomi ti o la oku Obadeyi lati wadi nkan ti o pa l'aju ti o ku, so wipe gbogbo ogbon ori on ni on lo l'otun l'osi, on ko si mo nkan ti o pa ologbe na.

Obadeyi ku s'enu ona ile ana re ni Ago Oba, oju ti o gbe Omidan Bisi Akinsanya ni iyawo arede.

Nihin, Lohun Ati Nibi Gbogbo

(LATI OWO AYILUKA)

Ole Gun Awon Olopa L'obe

IBADAN—Laipe yi ni owo awon Olopa ibile te awon ole mej ti oruko won nje Akintofu Obisẹsan ati O. Adejina nibiti nwon ti nji moto oni-moto gbe salo.

Orọ na lo bayi: iya ti o ni moto Morris-Minor titun na. Abibatun, ara Oke Bere ni Ibadan ti moto na moto ki o to lo sun ni alẹ ojo ti awon ole yi wa ji gbe lo. Wara-wore ti o ti lo ibisi de odo awon Olopa ni awon ti beresi ba wa a; nwon si wa moto na titi de abule kan ti nwon npe ni Onipe Feti Ibadan nibiti awon titun tu ta diedie.

Bi awon olopa na ti foju kan awon Olopa ni o ni nwon ba fi ja peta, ti nwon si gun nwon l'obe yanna-yanna ki nwon to mu awon olopa na lo sile ipamọ. Ejo nwon wa loḍo olopa niyi.

Ayiluka de o! emi nihin, emi lohun ati emi na nibi gbogbo. Mo ki nyin pupo enyin okawe mi. Mo si fe ki e ba mi dupe lowo Olotu Iwe "Eleti-Ofe" yi pupo ti o ni on yio ma gbami laye l'osose lati ma se enu-foro fun nyin bi nkan ba ti nlo si ni ode nisiyi. Boya onile merenti nyin ni o fe fi owo kunle ni, boya awon iyawo wa "alarede" ni o fe bawo ja ti nwon fe so ipampa siwa, ti nwon ko fe se onje fun wa mo ni, e o ma gbo l'enu emi Ayiluka omo "Ajegboro-dagba."

Omo Eko

L'ose ti o koja yi ni mo gbo ferẹn lenu Olotu iwe yi pe awon ogunna gbomgbo kan ninu awon omo Eko sese da egbe kan sile ti awon npe ni "Egbe Omo-Eko" oro isiri ti mo gbo nipa egbe yi dun mo mi pupo nitoripe emi Ayiluka alara paapa, omo Eko ni mi laye-kaye. L'ona kinni, l'Eko ni nwon bi mi, l'ona keji omo Olowogbowo mi iyawo ni, l'ona keta, ewe, l'sale-Eko ni mo ti mba nwon kirun ti mo si tun mba nwon f'eyo Adamu-Orisa, ti o ba si lo si Popo-aguda wa ba oruko mi loḍo Alufa padi nibiti mo ti mba nwon fi abeja gbadura.

Otite Titun Fun Iranlowo Awon Ti Oji-lile Se Lose

Enyin omo Eko l'okunrin l'obinrin, orọ niyi o. Bi e de ihin, e o gbo irohin nipa egbe Oyo Parapo; bi e de ohun, e o gbo egbe ara Oro Parapo; bi e nlo e o; gbo wipe awon omo l'ebu Pesepo; Li e mbo, e o tun gbo pe awon egbe kan tun wa ti nwon npe ni l'jesa Da'jelu, ki lose ti awa omo Eko paapa ko le dawopo? Orọ re o, emi Ayiluka nlo fi oruko temi sile l'Opopo Odunlami, iyoku d'owo nyin ara wa; Ayiluka ni ki e jeki a parapo se ohun rere fun ara wa ati awon omo wa.

l'ORI MIRAN DE

Bi l'ori kan ti nlo beni l'ori miran tun mbo. Ayiluka ti tun de Abekota, ilu Egba. Boya e ko mo wipe mo ni lati lo ki ore mi Oloye Victor Adolapo l'ori. Adajo-agba Kotu ibile Egba ti a sese sun ipo re siwaju si, ni arin awon adajo, wipe o ku orire, ori Adedapo baba re yio ma a gbe o. Orisa l'ajaye yio ti o lehin.

O se pupo, fun ti awon olopa ilu Egba ti o bawa lelo. Dolapo, ki o jowo ki o se oḍe gbegiri ti o gbadan sile fun Ayiluka fun l'oye ti e fe wu laipe yi. Mo mbo emi ati awon ore mi; agbo'le Gbengba ni ao de si, nitoripe mo tun fe mu om odo Gbangba lerinkan si.

ADAJO AKE K'ABO

Oloye David Ojo Abiodun Oguntoye, Adajo-agba Ake, ti o sese de, emi Ayiluka ki nyin ku abo; ilu Egba d'owo nyin. Se e gbo wipe kete ti awon olopa agbe ilu Egba ti gbo wipe Oloye l'ori ti kuro l'ori aga ni awon enibubu yi ti tun pada l'Abekota. Oni, a jale ni Sodeke, Ola, a ko nwon nile ni Sapon yi su wa. Toyẹ, Ayiluka ni ki e gba pasan lowo l'ori, ki e na nwon daradara bi l'ori ti ma una won lai boju w'chin.

Laipe, emi Ayiluka paapa mbowa joko si Wasinni, Ake, ki una wo nyin bi e ti asa nwon ni konko.



Ijoba British Honduras ni o se atito titun ti a nwo ninu aworan yi lati fi owo re se iranlowo fun awon ogunlogo enia ti ojilẹ se loje mi ojo kọkan-ke-igbon oju October odun 1961.

Ijoba ilu Gesi ti fi awon ojogbon ile kiko ranje pelu egbarun ponun fun iranlowo ibaje ti oji lile na se sinu British Honduras. Lehin opolopo ile to baaje, o fere to iranwo enia ti o ku sinu oji lile na.

O-~~Se~~ Nisiwaju Ekun, Abamo Ni Gbehin Oro

Lati owo L.A.T. BABALOLA

OKUNRIN—KAN ni ketekete kan ati eja daradara ni akoko kan. Ibuje eran ni o fi ketekere na si lati ma gbe, o si ko opolopo onje fun lati ma je nibe. Aja ti o je enikeji ketekete yi je alarekere, orisirisi ogben ewe lo mbe lowo re, on si ni oluwa won feran ju, okunrin na ki i lo si ode ki o ma mu nkan wa fun u, nitori ti o be ti de ni aja yi yio ma yo ti yio si ma fo mo olowo re yi ti ti yio fi wun enikeni ti o ba ri won.

Aja yi ki siye, ere ni o ma fi gbgbo oje se.

Segbon ketekete ro pe ise ti pa on lori pupu ju, on ni yio lo agbado, on ni yio si ru agi ati eru miran lati oko wa ile.

Nigbalagba ni inu ketekete yi ma nbaje fun iru ipo wahala ti o ro pe on wa, a si ma ba aja jowu nitori o ro pe gbgbo nkan ndan fun lai ko siye rara, ko gbgbo pe aye ki idun fun eniti ko nise lowe, o nfi ara re we aja, eniti oluwa won ti fi wa oje baje.

Ki a ma fa oje gun lo titi, ketekete yi ro ara re pin o si bere si ro ogben ti yio lo lati fi gba ara re silẹ lowo wahala ti o nse.

Ni ojo kan, ketekete yi ja okun orun re loj ji, o si se lakalaka wo inu ile oluware, o bere si ta nipa kikankikan, o nyo mo oluwa re, o si tun mba kiri inu ile, o si da gbgbo ile ru, o ba opolopo nkan je ninu ile.

(Wo yoku loju ewe keje)

OKUJA WOLU

NIGBATI OJA KO BA TA, TI ENITI O RA OJA KO TA EYITI O RA, BAWO NI YIO SE LE RA OMIRAN, EYI NI OGUN TI ONISOWO LE SE

TI OJA LE FI MA TA

BI ISU AKARA AKARA GBIGEONA

E Polowo

Oja Nyin Sinu Iwe Irohin

Eleti - Ofe

Itan Ajapa Ati Aja

APA KEJI
Lati Oro Ojajide Babon

Ni igbati o sun isu je tan, ni ljapa de, Aja si ti di eru re silẹ ki o to de, nigbati o de, o ni eru yi kere, boyan on le ma ri aye wa ni ojo keji si ojo karun, ki isu na ma ba tete tan, nitoripe irin yi poju ese on lo.

Ajapa ni se on so fun o tele, nitorina ni on fi di eru iba ti irin re yio fi ya kiakia fun fun o. O so fun Aja pe ki o fi die si, Aja si fi isu meji si, o tun so fun ljapa pe awon Oloko ko ni pe de mo o, wa tete ma rin lo, on a ba e ni ona.

Aja gberu ljapa, o to bi wakati meji ki Aja to gbe eru tire ru fun rara re, nigbati o bo si ona ti orin die siwaju ni ori ljapa ti o nyun idi ruburubu, Aja ni Ha! ljapa lati igbati mo ti gberu e, ibi kekere yi ni o rin de lati owuro, ljapa ni, on gbinyanju aje, sebi enia ni o wa ni ile ti kori nkan je ati gbe eyi ti on papa ru de ibiti o nlo.

Aja ni on a ma lo siwaju de e, ki o tete mura die si irin re o, Aja ti mo wipe ti on ba nba rinpo, awon oloko yio mu awon mejeji po, nitori Aja ti mo asiko ti nwon nwa oko won.

Bi Aja ti te siwaju ni ljapa pee pe ki o wa ran on ni eru die, Aja ni se on ti wi fun e tele pe iba eyiti yio mu irin re ya niki o di, on kole ran e ni eru rara, eyiti on ru yi ti to on ni eru o.

Ni ljapa ba bere si ko orin wipe Aja o, Aja o, ran mi lera, enyin a ma gbe orin na bayi - Je ki Oloko o gbo, bi oko ba a ran mi lera ma ki gbe bi Oloko o ba gbo, ko sainsi mu wa de. Je ki Oloko gbo. Ni Aja ba te ese morin ni tire nigbati o ti gbo orin ljapa.

(Wo yoku loju ewe keje)

IJOBA IWO-ORUN KO GOLOBA ADIE W'OLU

IBADAN - Ninu ikan ninu awon oko - Ofurufu ti o gun le si Ikeja ninu ose yi, ni nwon ti ja egbea-run (10,000) Goloba adie lobi fako silẹ fun Ijoba ipinle Iwo-orun ninu egbaawa (20,000) iru adie bayi ti nwon ra nilu Oyinbo fun sinsin ninu oko o - oja jake - jado ipinle Iwo-orun.

Gegebi onirohin wa kan ti so fun wa, lodo awon Oyinbo aladiẹ kan ti nwon npe ni Sterling Poultry Products Ltd., ni ilu Okehampton ni Devon, ni nwon ti ra awon goloba adie na, o si to egbedogun ponun (£3,000), ti nwon san fun rira awon adie wonyi.

Ogbeni J.P. Quick, Oyinbo oja oko ibiti nwon gbe ti nsin iru awon adie na fi igbakan dakan wa si ile Nigeria lati wa wo bi ategun ile - wa le ba won fara mu. Awon Ijoba ipinle Iwo-orun paapa si ran iko kan, Ogbeni Aribisala, akowe-agba ibi ise ohun ogbin lo si ilu Oyinbo nipa rira awon adie na.

Lagos Chiefs Tangle Repeats History

(C/SE OF ESUGBAYI ELEKO CITED)
(Continued from Page 2)

Iga Idungaran I repeated like the State House, at the Mission, has no respect of its own. It take the colour and stamp of the current occupier. What therefore should obtain at the Iga at the moment is Miridim rites and there can be no objection to such rites from any section of the chieftaincy family houses in Lagos since practically all of them have discarded heathenism.

We have heard and read about the Native Law and Custom governing appointment and/or deposition of Chiefs in Lagos. In fact, the move now being taken by the Ministry for Lagos Affairs over the present dispute is to ascertain what those laws and customs are.

The issue is not as difficult as all that. No Oba can depose a Chief. The worst he an Oba can do is to ask him not to come to Iga and participate in the deliberations and functions in the Iga Idungaran. The reason is that a Lagos Chief is not made by the Oba, but his Chieftaincy family. He is the creation of their joint and collective action. The Oba is to a sept who ever is presented to him as chief from a particular house. But whereas the Oba cannot make and unmake a chief it is the Chiefs who can make and unmake an Oba of Lagos. The Chiefs cannot only reject any candidate put forward by the ruling houses but they can depose an Oba for acts calculated to jeopardise the peace and prosperity of his subjects. And this can be done at any time by a simple majority of the chiefs in a special conclave. This is a live law and customs. The Oba, by native laws and customs belongs to the people. And the Chiefs, being the accredited and traditional leaders of the people, have the power to make and unmake.

I hope by now, the position of Lagos Chiefs in relation to the Oba of Lagos is clear. They are first and foremost, the heads of their families and lastly the Oba's counsellors. If for one reason or the other the Oba refuses to have their counsel, that would be his business. But the mere refusal to have them in his court cannot invalidate their position as heads of their respective chieftaincy families. In law, their position is recognised, whether or not they choose line up with the Oba.

In the last few days, enough has been revealed by the Chiefs concerned to convince the Ministry for Lagos Affairs that the move to "unravel" them was influenced by political considerations and, in two cases, personal feuds as well. Now question is whether the men of the Ministry can allow themselves to be used as tools to realise sordid political ends. From the attitude so far displayed, it is gratifying to note, at least, for the time being, that they keep an open mind in the matter.

The alleged meeting of certain chiefs at which decision about withdrawal of recognition was reached was a flagrant breach of native law and customs, if ever it was held! Every Chief of Lagos functions in his own right. He is not subordinate or responsible to one or a group of chiefs. He owes his public status to members of his family who appointed him their head.

ORO OLOTU

BI ENU TI TOBI TO KO NI AFI NSORO.

A kole gb'ojufu gboluhun oru ti ko mu ogbon dani kan ti a gbo wipe o jade lenu Olugbimo kan nile Ariwa, Oke-Oya, Alhaji Shehu Sigari, ti o je omu egbe Olomi (N. P. C) ti o wa fun iha Gusu Iwo-orun ipinle Ariwa ilu Sokoto ninu Ite Igbimo

Asofin ipinle Ariwa, wipe. "Ki won le gbogbo enia iha Gusu ile Nigeria kuro ninu ise Ijoba ile Ariwa".

Gboluhun yi je ohun ti o yemi lenu pupo lati gbo lenu eniti o je okan ninu awon Olugbimo ti won nfi gbogbo agbara won wa isokan ile Nigeria w a yi, ede omugo alamokan patapata gbaa, ni a ka eyi si, nitoripe bi o ba ronu arare jinle ni, yio mu wipe bi awon ipinle yoku bi Ila-orun ati Iwo-orun ba tele lati se iru iwa agadama si on gba lero na, yio mu qpolopo inira ba awon enia ile Ariwa ti won n je igbadun nile Nigeria apa ihahin.

Tabi ki a wipe ki won le gbogbo awon afoju ati aru enia ti won ti ile Ariwa wa nse bara toro owo jeun, ti won si ndi enia atata ti o ni owo lowo kuro nile wa pada si ilu won ti o je pe agbara-kaka ni onibara (Beggars) fi le ri onje ojo re je.

Ao senu ku nitori ti eni-ola Alase ile igbimo, Alhaji Umaru Gwandu, ti o je ologbon enia ti o te lese-ehin, nigbati o tun so wipe "ki won mura ki o mase si elomiran ti yio se Alakoso ile Nigeria yato si omu ipinle Ariwa", bi Nigeria ba di ilu ko l'O b a. (Republic).

Eyi se kelebo! Bi enu enia ti le la gbaragada to ko ni won fi nsoro ninu ile Igbimo, enyin ojogbon ati amoye, e ko awon omu nyin.

LAGOS RACE CLUB

FEBRUARY MEETING 1962

NOTICE OF ADJUSTMENT OF RACING CALENDAR

There will be no Race Meetings on Saturdays 17th & 24th March, 1962 and the Third Day Racing has been cancelled.

The last day racing will take place on Saturday 31st March, 1962.

I.A.S. Adewale

Chairman

LAGOS RACE CLUB