

to Government *the* *Editor Proprietor*
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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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juni le ni' Ona woti Awolale a
Salasa ti oye woti le ni' jin' ni.
IRONIKO TO ATOJUE

OWUYE.

ASIKUTI AREMO-OBÀ.

Asi ki ti Aremo-Oba wa Nla ti mbo yi ko kore. Inura na gbi ile gbi oko. Sise ni mọto ti o ku ni igboro ile yi ti a ko ti i ta. Asia Aremo' Oba si lori. Eyi fihan daju pe a o fi mọto da lita ni gna Oyo nigbatu oju ba pe.

Ki Olorun unu it ba wa ni ayo; ati alafin.

Awon Iju, de bery Awẹ, otun ni ijeje. Ijeja ni awon ero ni to bere nitiori osu titun fi ara pem'. E ku orugbe.

BALẸ ONIPE, ORUN REO!

Dudley John Lala (Payne) Balẹ Onipe, eniti o ti nse amodi agba fun iwon sàà dẹ ti o kọja se alaisi ni agogo meta aṣog ni awuro Sunde ifeja. Bi onise ti de laci Onipe ni Alufa Agba, Eni-owo J. Okusinde, Eni-owo C. E. Doherty, M. A., L. T. B., ati Eni-owo E. M. Alalade unura, ti nwon si lo si ohun lati sin oku na. Ogbeni Samson Fayemi Balogun (niipe) ba wọn lo pelu.

A ki awon Ọmọlọku, ati awon Ijo Kudeti ati Aremo'. E ku asehinde.

IKU GBIGBONA.

Moto mejji kedu arawon ni Adio ni awuro yi. Anu seni pe okan ninu awon ero ku patapata, awon pupọ ni nwon fi ara pa. A ki oye wa Ogbeni Odetola iwo ti egbon re ti o ku ninu tamba yi.

Ogbeni ara Ogbomoso ti oruko re nje Ojo sese lo ra Reo titun kan ti o ko eru panu ile si lati na lo si Ogbomoso. Anu seni pe bi o ti de Ojọ ni Reo dejede si ina koto, ti gboṅbo eru jutu si bo Ojo oni-Reo papa mọle: o so ku patapata si oju onu niṣe ni.

The Twelfth Annual Session of the Nigerian Baptist Convention commenced at Abeokuta this morning; about 400 delegates from Baptist churches all over Nigeria are expected.

We pray for Divine Guidance upon their deliberations.

ABẸKUTA.

Anu se wa lati w gbo Ogbeni wa Augustus Alebomi Obaji ti o se alaisi ni Ile re ni osun ọjọni 28/3/25 a duple pupọ lowo. Ogbeni wa J. S. Okubemi fun ayan ati wabala re nipa fi fi unato re ghe oku na lo si Sọni ati si ibisinku: ki Olorun jeki oju ki o juna si ara wọ.

Ologbe yi je okan ninu awon Egbẹ "Christian Parakoyi" ati Onisowo nigba atye re.

A se idarọ lopolopo fun Iya ti o fi silẹ, obainrin ati awon ọmọ re. Ki Olorun ninu anu Re fi oju anu wọ awon ọmọ na ati ki igbelam Iya ti o fi silẹ ki o le daru.

A ki awon ebi I'okunrin; I'obainrin; ati Aburo; papa July awon Parakoyi, E ku nla oju yi, Olorun ko fi eruun ke.

O je elun okan wa lopolopo lati gbo pe wọn gbe Ogbeni Adewolu (Catechist) ti Ijo Wesley Iwo si lo, Osogbo ni Munde ana fun ise re kanta.

Ogbeni yi ti wa ninu fun opolopo odun: Itunse ilosiwaju Ijo yi ni nwa lofoluro ati, pe a ko si le rohin gage bi o ti se ise rere to fuba idagba soke Ijo yi.

Nigbati awon Ijo re gbo pe wọn ngbe o lo si Osogbo opolopo ninu wọn nsa gbara pe ki wọn ma le gbe e lo si. Ohun, sugbon ife okan re ni lati lo.

Ogbeni yi je enia tutu, oninure ati alayan ninu ise Olorun. Ki Olorun Oloдумare pelu re ni ibikibi ti o ba nlo, ati Aya re.

A si ni ireti pe eniti yio wa gba ipo re yio se bi tire adju ba lo.

**QNI-IFE, ALAFIN QYQ ATI
"BABA."**

(LATI QWQ AL-OI-AU, EKO)
Iṣeṣe si Oniṣe "Yoruba"

Mo ju ba awon Agbo.

Adete so oru meta o si meji puro; Ekini:—o ni oun lu u n' doku-kii (ko puro) ekeji:—o ni oun lu a l'ekana (o s'kobo ni eyini) eketi:—o ni oun le re ekanna ese oun: (iṣe gba a ni laye yi, a sedun si tun ni pelu) Oru adete yi, ni o wa si iranti wa nigbati a ri wosika "aramu" ti enikan ti o pe ara re ni "Baba" ka nin iwe nyan ti oju (17.3.25) nipa awon Baba wa meji "Iku baba-yeve" Kabiyesi o! Oni-Ife ati Alafin Qyq, ade a pe lori, ileke a si pe lowo nyan o. Nigbati a fi iwu finle a ri pe alagba ni eni na nitoto, nititori eyi kise ife kan wa ni abo igaju "ipepeju" lati ba "Baba" na ti iposogan "kalami" sugbo a o se kilo-kilo fun eni na abi "Baba-aramu" na ki o lo sora pelu itan "aramu" ti o npa, bi beko, yio gl'orun ara re niba ti biriki gbe dun le. Ki ng to pari wosika mi yi, mo fe bere lowo "Baba" aramu-kandu na pe, nititori pe eni "Ai" ti fi biriki ko ile ti mo si so ala ko "Afii" siwaju ile na, eyini ti o wa ni Ilu ti mo ngbe? Bawo ni "Alafin" ti se di "Alafin"? Ninu ede Ilu wo ni a gbo mu oru ni jade? Ilu to wo ni o ti ko dudu "Alafin" ri Mo to wa na kan ara Qyq? Iwo nikan ni "Baba" ti o ku lorile aye? A sa wi. Baba "aramukadu" ni ko si eniti o le pita ni mo; bi iwo "Baba" ko ba le pita ni ki o wi. Ng kote pari wosika mi yi lai fenu kan itumoti "Baba" fe fun ni bi itumoti "Alafin" oruko Alafin-Qyq ati ibere ti o tun be nipa oruko Oni-Ife. Ki Baba ki o mo daju pe "agbasinadan" itumoti re, apo ara re li o ni so eyini si; Dajudaju lai se awami Alafin-Qyq (Kabiyesi o) papa mo (bi ko ba ni fi aye se aye obio,) pe mo lehin Oni-Ife li oun se, eyiti eru ko si ba wa lati

kin i lehin titi d'ja. Eni "Ai" yio gba "Baba" na ni imoran pe bi o ba ife ni, itumoti "Oni" ki o kowe si a yio omi. He iwe "abpadi" tabi "alabi ifidigbi" (nititori itan oruko Oni-Ife ko bo fon enikeji ab "Baba") wa ni o si se fun a ni kan-ukosi. Ki ng to pari wosika na, mo fe lo ele ore mi kan ti mo fi wosika "Baba" na han; nigbati o ri i, o ni:—

"A! Pa bi Eku n' aji na pa-bi-ogidun li o bi eni..... ni He-Ife; o re kilo fun baba "Falany" ni ki o gbo ti Ekiti ti o n-lun u."

Wara ko ti si lomi, Wara ma nba l'elo.

Kabiyesi o! Oni Ife, Oba-Ado, Alafin-Qyq ati Owa Il'ese.

Mo dupe lowo re o Editor fun aye to fi jinki mi ninu iwe yi; lowo nyan a roke o.

Eni ni ti gbogbo nyan fun ire Ilu wa. Lagos. 19/3/25. "Ai"-Eko.

Iparoko.

Si Oni Iwe-irohin Yoruba.

Jowo fun mi laye diẹ lati da Ogbeni ti o npe ara ni Ekiti yi lohun; je abunjo kan-mokan bi Eko Mofat-mokan nipati Aduloju ni mo fe so fun e yi:—Nigbati ogun ko Ado Ewi, ni Aduloju sa wa si odu Ogedengbe-ayigbe ako Erinla abori popo—pelu awon ti o ku ki ogun ko lo tan ni Ado. Aduloju ni oun o wa si abe abo re; Ogedengbe si ni o dara. oun gba o. Nigbati o si to oju melo kan ni gbogbo awon Janmon Ijesa paero po pe awon fe ta gbogbo awon ara Ado ti nwon ba Aduloju wa ati Aduloju papa; sugbo nwon ranse pe Idanmi lati wa gbero yi. Idanmi ni Ogedengbe ko ni gba be. Lehin eyi ni nyan ko fi oru ko Ogedengbe loju pe awon fe ta awon ara Ado ti nwon ba Aduloju wa ati Aduloju papa. Ogede-

ngbe ni "O ti o." ki e ni si to om wa, ki e si ta a? O ni e un ko fe fe ma. Oru yi di ia la in la ga. Nwon tun pe Ilaomi lati persi lati ba Ogedengbe ja, Ilaomi ni om ko ni owo si o. Nigbana ni asiri tu; lehin na ni Ogedengbe rangi si Ilaomi, nigbati o de o lo re, o ni omu gbo bi o ti se. O ni o s e pupu, o ni sugdu un ko fe fe o. O ni ti o ba fe ki o lo japo mo won, ki omu wa fi Ilaomi ati A-lami bi won wiji.—Nigbana ni gbogbo won bi fi Aduloju silẹ ati awon emu re. Laro-laro, ni Aduloju ma nwa si olo Ogedengbe. Lehin eyi ni Ogedengbe sgun Ise; Aduloju wa gagebi omu ogun, o si ma nse oju fun Ogedengbe; o ni ogbo-kojbo lati tu Ogedengbe loju, o si tun fun Ogedengbe l'omo bibi inu re. PAPA o ju Ogedengbe lo ni olo ti abini si aye.

Iwo Oairihin Ekiti, o ko ma Itan kankan. Mo rope lati kekere ni ogun ti gbe o lo; a o si fe ki o ma daruko gbogbo Ekiti mo—Nitoripe, ki ise Ado Ewi nikan ni Ekiti. Bi o ba fe soro, soro nipa ti Ado Ewi nikan-nitori ki i se gbogbo Ekiti lo ran e ni isokuso. Nigbati Ewi nile nje "Osoke Ekiti soko Akoko" ilu wo ni Ado da ko ri? Tabi ilu wo ni o sgun la ri? Igbati Ewi nje oriki bayi, kinise ti Elekole ati ara ilu re ko binu si i eyi?

Iwo ti o rope enu re gberu, mase je ki owo ya o lenu rara. Oba wo ni Ogedengbe ma ranse pe, ti ko ni su si sokoto nigbana?

Iwo "Adijasilẹ ta kete" gbogbo Ekiti ko ni o ran o. Bi oju ba ri, enu a ma dake. Ijesa ati gbogbo Ekiti frepe ni nwon ti wa lailai. Iwo wi pe o mo A.B.D., o wa fe ya awa pelu w9n nipa si ara wa? Ohun gbogbo ti nwon ba ti fege nwon je ma nse e ni ibi gbogbo ni:—Ibadan, Abeokuta ati ni Eko a ko mo enikan si enikan ati ni Igbati Obe wa tutu tan, adaran wa fe laila? Omo Ijesa ko fe da o lohun rara, fi enu re m9nu, a kise Ikere ti enyin ara Ado ma npi-

tu le Ibi, Ija ti tan ni g'ogbo aye; niise da ijasilẹ na.

Nigbati won wa ni Ijesa Ogedengbe ni gbogbo won Ekiti di ni Oros.

Sofun mi, tani mo Aduloju ni asiko ma?

Ti nyin nitoy
Oribewo-Ijesa.

Koi tipiri.

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ORIGIN OF THE YORUBAS.

11

IN ADDITION to those already published, other histories are being prepared from the accounts of the surviving elders and historians of the leading Yoruba Nations.

And as might be expected from the conflicting tribal interests, each of these histories will not be without its local colouring. This is already noticeable in the existing books on the subject. It is the business of our foremost educationists to investigate, sift and co-ordinate the real history of Yorubas from the mass of useful informations now lying within their reach and give to the whole world a correct and impartial history that will stand the test of time and be acceptable to all the Nations and tribes of Yoruba land.

We made a very curious discovery in the year 1903 when a postal packet addressed to the writer was mis-sent to Cairo, Egypt, and from whence it was re-directed to Ibadan. Yariba. We regard this incident as a clue to our identification by the Egyptians as 'Yaribas.' The word 'Yariba' is an Eastern name which appeared in the Hebrew Chronology in 1 Chronicles chap. 4 verse 24 also in the Book of Ezra 8. 16 and 10. 18 as 'Yareb' 'Yarib' or 'Yoiarib' written Jareb, Jarib and Joiarib in the Authorized British Version. There was also an Assyrian King named Yareb see Hosea 5 13 and 10 6. We are known to the

ASAN SILE NI OWO GRIGBA RE.
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K fi owo pelu Letter rates si Editor.

Arabs and Fulanis as 'Yarba vide 'Affairs of West Africa' published in 1902 by E. D Morel. We are also known to the Hausas as Yerebe."

It is quite probable that the Yorubas are the descendants of Yarib (Jarib) a Priest of the house of Joshua who married a strange woman. The offsprings of this union might sometime have migrated to Egypt during the Jewish Dispersion. And as in the time of their great ancestors the Children of Israel, they would be welcomed by their maternal relations with open arms. We read in the Book of Genesis that when the Israelites first migrated to Egypt under the auspices of Joseph they were settled in the richest part of the country—the land of Goshen the principal city of which was On (latterly called Heliopolis) It was the daughter of the Priest-King of On who was married to Joseph and by whom he had two sons, Manasseh and Ephraim. It is certain that the descendants of this Priest-King would still remain in the land of Goshen at the time of the Dispersion of the Jews. History we know often repeats itself. As in the case of Joseph, when he from a slave lad became the powerful ruler of Egypt, so it was quite probable that these Hebro-Egyptians could possibly have worked their way up to the position of the ruling Priest-King of On or Oni.

When Egypt was invaded by the Arabs under the guise of religion, the whole country was torn to pieces, many of the important towns were deserted months before the approach of the fierce

hordes of wild be-lin-fana-lis who were devastating the country with fire and sword.

With the breaking up of Egyptian Empire, many peaceful inhabitants rather than wait destruction at the hands of the conquering Arabs, escaped further and further into the interior of Africa, far beyond the reach of their pursuers, until they found themselves safely in the forest regions. They carried with them in their flight as many as possible of the images and statues from their home temples, and these they erected in their new settlements, to ever remind them of their religion and place of origin.

Their King continued under the same name and title "Oni" ("Onin" "Onilaye" i.e. the Owner or King of Ox. "He who owned the world." The term "Owoni" as applied to Oni the father of Yoruba Kings is totally wrong: it has no foundation in facts as known to the "Arjkins" or Court Historians of the other Yoruba Kings.

To be continued

MR. D. ABIOLA JACOBS.

Our respected countryman and friend Mr. Abiola Jacobs left here finally on Thursday the 5th inst. to take up his new appointment at Abeokuta. For a couple of weeks prior to his departure, he was the recipient of so many honours from friends, countryfolks and societies.

On Saturday the 21st ultimo, all Egba Muslims both young and old held a Farewell Dance in his honour at Mr. Y. O. Lalejan's residence, Gage Hill. Among those responsible were Messrs Y. O. Lalekan, who principally engineered the function and was energetic in stirring others up, Kotoye Adeyanju who greatly contributed to the success of the evening financially and otherwise, Mustapha Adeniran and several others. The show was very successful. On Sunday the 22nd the Social Glee Club Ibadan with their Patron and Vice (Messrs B. I. Ajansa & T. H. Johnson) respectively, and all the other Officers and members of the Club had a group Photograph in great

and on Thursday of the week held a Farewell gathering at the Ibadan Billiard Saloon, to which select ladies and gentlemen were invited. An address of Farewell which has been prepared by the Asst. Secretary Mr. W. O. Simeye was presented, with its accompaniment—a Book and a Photograph. As is usual with the noble "Glees" great success attended their functions of that evening. Refreshments were sumptuously served to the entire satisfaction of the guests; and this was followed by a Dance (Fox Trot Blues and High Life) which lasted till late after 12 midnight. The floor was of course opened by the guest of Honour and Miss Alice Davies. Long live the "Noble Glees."

Mr. Jacobs would have been elected the Vice-President of the Club this year but for his removal to Abeokuta.

On Saturday the 25th the Egba Friendly Society, at Pa' Pelligrim's residence also bade him "Farewell." Theirs was of course the last but not the least. They have done their utmost to show their high appreciation of Mr. Jacobs' past services in the different offices of the society and for the Fatherland.

An Eye-witness.

AERIAL NAVIGATION.

To The Editor "Yoruba News"

Dear Sir,

Kindly allow me a space in your valuable journal.

Aerial Navigation continues to make rapid progress. The most important of recent developments has been in Army Aviation. Since its invention, we in Nigeria have been greatly surprised to hear of a ship flying in the air. One wonders why it has not been reckoned among the Wonders of the World.

We hope the time is coming when Aerial Navigation will be introduced into Nigeria at which we shall be able to satisfy our CURIOSITY. At present we are sharing the honour of one of us who has 'voyaged in the air' that is Mrs. S. C. Phillips of Onitsha when in England. A consolation in deed. So she has thus been the first

Lives have been lost time after time since the invention either by dropping into the sea and drowning or by catching fire in mid-air. Well, as time rolls, on improvements have been made to prevent these deplorable disasters. One of the latest improvements is as follows:-

"The Lifeboat Basket, making the Air Safer." "A clever safety basket has been devised for balloonists.

Two airtight chambers are attached to the outside of the basket. Ordinarily they are compressed and held in position by a rope, but if an aeronaut finds himself dropping into the sea, he simply cuts this rope the chambers are forced out to their full size by springs and the basket becomes practically unstagable."

The "Children's Newspaper 24/1/25."

For this and other achievements it is worth one's while to congratulate the untiring thinkers of our Mother Country England.

I can doubtless say that when all the dangers of the air and water have been completely guarded against, the arrival of Aerial Navigation in Nigeria is at hand.

Thanking you Mr. Editor ever so much for the space thus allowed.

J. Ade Ajayi

ILESA.

Arun Sọpọna pe ni ilu nisisiyi. Di-po ki o ma lo silẹ, o dabi enipe o tubu nposi i ni. Ohun ti a le sọ pe o nje ki arun yi po si i nipe awon ti o ni arun yi lara a ma fari yi awon ti ko ni i lara. "A ni ki a je Ekurũ k' o tan, a si tun ngbon owo re 'awo" ni awon enic ni arun yi se : o di owo enyin enia wa o.

18. 3. 25 Eñi-owo I. M. Lamihun pada de lati Oñ loni o si tun bere si ise re geggẹ bi o ti imã nje. E ku abẹ o.

20. 3. 25. Awon owo Ile-Eko ti Otapete se dabi ara ere idaraya kan fun

Ogbani M. obaw Ake, oñi oñ ti ile- gbo aragisi sere bi Oko ngba nlan Ile-Eko yi. A ko le gboabe ise Ogbani Ake ara. A dupe pupu fowg awon ti nwo se wahala nipa Ewe yi. Nin a awon go igbe ti o wa si ibi ere yi ni Eñi-owo J. Sọpọna ati Iyawo re (won fun Akoniwo i'aki ti owo re to £1-4) Eñi-owo M. O. Dada ati Iyawo re (won fun Ake ni Bẹbi Yoruba oñi-ere kan)

Dokita T. C. Lonie ati Iyawo re, awon Onidun S. Liony ati Baker, ati awon jakin jakin je. Eburu ti Ogbani Ake gba ko kere. Ni Saale igwa awon Ijo Otapete tun se isin ipinya fun Ogbani Ake, awon agba Ijo si yin Ake pupu fun ira eku ti o ko awon owo won. Awon Ijo si fun u ni agogo ti egbe ogiri nla kan.

21. 3. 25 Ogbani J. A. Oluş ja tun de gbe re si ilu.

Wiwa ti o wa ni ete yi mu owolepe isiri wa, o si daju pe wiwa re yio se awon enia wa ni anfani. O ba owolepe sere ni Ijo Otapete ni ale Fraide nipa Egbe ti a upe ni "Nigerian Labour Corporation." O si la itan owo Egbe yi ye enia pupu. O si tun fi ire ti o wa ninu re han won. Ogbani nu yio lo si Ofa ni oni (24. 3. 25) yio si pada de Eko ni ibi ise re ki ose yi to pari.

QFA ILE

Lawani Afelabi se sa o ba si lo.

Awon egbe Killa se inkaran ara yi igboro Ofa kor ni ale Sunde igwa ni iranti iku Giwa won owo ti o fi aye silẹ ni Satide 14/3/25

Ni agogo mefa abo ni awon bere si sere. Ni Satide re ni awon ti kowe ranje si gbogbo awon agbagba ati enia patakipataki ti nwon gbadun Giwa nigba aye re pe, awon yio sere ni iranti iku re ni Sunde; nwon se ere yi titi ile fi mo gbako. Ibi kibi tabi ile kile ti

o wa ki awon egbe yi wo, ti nwo ba ko orin won, onile wa ni lati sokin. O si wa ta si wa lori pe awon agbagba ingle, mba awon Killa se apin fun ore na ti won se ni inadi iku siwa sapa ti o je Afa.

Ni ijeji awon Killa pa mosu kan, nwon si jin i kakiri fun iye awon ti nwon nife Gisa won nigba niye re; ta li ti o ye won si ni alẹ Sodu.

Ni osan Toside 26/3/25 ni inkari ti agozo kan Oso ni o ju si wa leti pe gogokunrin kan ti oje — kuro ni Ila Orangun ni agozo meje awon, o si de si Ofa ni agozo inlokula pelu awon bi o ti ni y' tira, o lo si ile-aji Ala gbon (P.Z) o si ra inkari ti o fe sibe o wa lo si ti Agberu lati ra "Sardines" ti o fe fi sinu ni irule; zage-bi o ti de Ohun ti o si bere pe Eto ni e nta "Sardines" ti won si so fun u, ko ju be lo ni oyi gbe e lule; warawere, nwon gbe e n' ile, won pe e, ne e, ki o to le dahon to iseju mewa; lehin ajo gogokunrin ti oju re si wale tan, nwon ni ko o jeun, o si ko ko je o ni ki awe onn mase baje omokunrin yi je ara Abeokata, o nsise ni Ila Orangun, o ti nse gjo obinrin kan ni Ilorin, Owo-Ife ko wa to; o wa sure lo si Ila o mu owo, o wa nipa lo si Ilorin ni o fi kan agbako; be, irin Ila si Ofa to wakati mejo gin, sugbon nitiori pe ife obinrin ti o fe gba mu u lokan, o rin irin na ni wakati merin pere, yio ku lori asan, ko iti mo iru itu ti obinrin na yio fi oun pa bi o ba de le tan.

O nwa ese asiwere lati ba s' ogun, o ko ri? Ti okunrin yi nko?

Ope pupo ni a fi fun Ogbeni I. S. Ade Sodipe akowe Alagbon fun ajo ati ala re (aj), o nsure soko nsure sodu fun ajo, sugbon a dope lowo Olorun pe ajo re gba ki Olorun sajo onn na ki o si teju ile ati ise re fun u.

EYI NKQ?

O dabi enipe, odun 1925 wa pelu anfani fun pipa oruko ilu ti ko ba te awon olugbe ilu na loran di.

Ni ibere olun yi, ni a gbo pe olu ilu Ijebu *Norway* ni *Ode* laipe yi ni a si tun ri i gbowo "S. Peterburg," olu ilu ti *Russia* ti tun yi pada si *Lenin* grad?

Ede Jamani ni St. Peterburg; nigbati Ogun/Ajokoye ni de, nwon yi "Peterburg" pada si ole ilu won, nwon pe e ni Petrograd, lati fi han pe awon ko ni o-hunkohun lati se pelu ilu Jamani Nigbati o tun se, lehin irukera lo ti o wa ni ilu won nwon tun yi i pada si "Lenin grad" (Ilu Lenin). Nwon pe e mo oruko Lenin.

Nj; le nwon ba nse eyi ni *Europe* ti ilain ti wa a ba wa, a ko ri idi re ti a fi le lora lati yi "Ijebu Igbo" pada, ki a si pe e mo oruko qniti o te ilu yi do.

Otitokoro.

OBA AWUJALE.

Ni irule Monde ijesan ni awon gbanimo omodeseso ati omoge ti Awujale ti fi Iwe Ipele ranse si lo je ipe na ni Ijebu Ode nipa Ariya ti Oba Awujale fe se fun Ajele Glogun Burrough ti ngba aye isinmi osu diẹ lo si Ilu Oba.

Mo to *Reo* meji ni nwon mu lo; ninu awon pataki ti nwon lo ni Ogbeni Elen Davies ati Iyawa re, Ogbeni Cole ati Iyawa re, awon Omidan Lucy Thomas ati Ayo Williams, awon Ogbeni J. E. Peters, H. S. Talabi, T. A. Kuku, Potts — Johnson, E. Popo. Owunye, M. K. Assaf, M. Sarkis, Lloyd Whitbourne ati awon elomi ti a ko le mi daruko lo titi. Nwon da Ijebu Ode ni agozo meje ale. Tara ti mo to nlo o di ile Ogbeni Thos., Kuku lati ije ni nwon ti lo si ile Ogbeni J. Efuwumi Nigbati o di agozo mesan abo ni nwon lo si Gbangan ibi Ijo na; awon agbagba ati bokini ilu pese sibe. Bata npe bata, Kola npe Kola, Oibo lo sibe Turu fo, kugu so ni ale ije na. Lehin ti nwon ti si aje, ti nwon si ka Iwe Idagbere fun Ajele, ti awon meji si gb'e lese tan ti Oba Awujale

rápá, "Baba, moku Oye," soro diẹ lati dapọ lẹwọ Ologun Burrough. Ajẹyẹ fun ọjọ rere gboṣo ti o se si Ijebu. Awon Afanfere ati Ilu *Philharmonic* wa lati Eko. Ki o ni wu ko Ijo *Ball Afese* kera l'ese waiyo. Awon ara Ibadan ati Ijebu Ode se kisi si ibi Ijo yi. Lady nise Lady Genti nise Genti, gboṣo re ndun lo yungba. O ye Ajẹyẹ Burrough pupa ni aje ijo na. Ere yi ni akese fun Oibo ni Ije Ijebu. Awon ara Ibadan pada de ni agogo meta abo oru ni abisi. Irepe larin Ibadan ati Ijebu be-re lati ọdọ awon gbanju ọmọdẹmọde ati ọmọge ilu meji. Bebe ni ki a ni ri.

His Highness Adedoyin II.

The Akarigbo of Ijebu Remo.

I am well pleased to say something worthwhile about your Highness. It first came to my light that your Highness came up to Ibadan purposely for the case of our countryman Mr. Ogunlesi. The purport of your coming was then obscure to me.

It was quite recently that I read in the "Yoruba News" the truth underlying your coming at all. The motive of your coming I fail to attribute to nothing but PATRIOTISM.

This main fact prompted me to make some remarks on your Simplicity Integrity Right Ruling Spirit Infinite Sociability Philanthropy Deep feeling consideration remarkable Ambition and the very true Patriotism that your Highness has invariably been showering over your subjects. Since your Highness has assumed the title Akarigbo there have been, and will be apparent improvements in the whole Ijebu Remo. It is in your time that macadamised roads for all sorts of vehicle are constructed in Ijebu Remo, it is in your time that four-wheeled vehicle have footstep to Ijebu Remo. Oro festivals which is evidently uncouth to natural and individual comfort

able living is utterly eradicated. Your Highness is the first true worshipping king in Ijebu Remo. Your Highness never forego morning and evening prayers in your premises. Your Highness has not on any occasion deemed it rather *infra dig* to pay personal and noble visits in high terms to your subjects in adjacent towns. Your Highness has from true sense of honour condescended to personally quench and settle riotous actions, redressing the wrong and comforting the aggrieved. Impartiality, straightforwardness Judicious dooms to both poor and rich, to great and small, to strong and feeble are your golden motto. Your Highness has through christian influence made yourself conversant with noble and ignoble. Your Highness attends plaintiffs at any hour night or day. Your house is resorted to by people on account of your fascinating, smiling and social appearance also for your indefatigable bounty. Your time has truly enriched many with boundless facilities free moving up and down without the least danger.

There is no noble life without trials and crosses, but all these you are ready to face bravely. It is evident that infallibility cannot be found in humanity, yet it is highly enhanced by every right thinking individual in Ijebu that the humane offices you daily perform to one and all preponderates.

There is no greatness ever achieved without its faults. Your successful achievements know no boundary. It is still hoped that your Highness will not cease to shower down upon your subjects the true patriotic inspirations with which you are abundantly endowed, your project of building a monument-like palace is not hidden from the eyes and conception of your subjects. May perfect peace, happiness prosperity joy, blessedness and the Grace of God attend your Highness for the rest of your time as the Akarigbo H. H. Adedoyin II.

May your Highness long live

An Old Acquaintance.

S. O.

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KINI TO ALAFIA ?

Egbogi fun oriṣiṣi awob woyi eye de si ille Egbogi ti a ti pe ni ISE OLODUMARE ni Ojoṣa Gbagi.—

Egbogi, Oṣa, Ibe, Iko, Aiperi, O-ere, Arinṣa, Iṣakure-be, Sobba, Idediyiṣi, Akokoro Akandun, Dju, Eri, Otutu, Efon, Oṣi, Egbogi titopu, Abayun, Ifijio, Qunṣi-ṣṣu, Aror Kintga, Ede, Iṣegun, oriṣiṣi Egbogi fun adara Oluṣinṣi.

Egbogi fun ilera Onokunrin, Egbogi fun arin-karin laṣi Onokunrin ko ni ye y. Ya ni be ki a mu eye, o le ni Alaboṣunṣi Iṣari bi o le. Ki Olowo wa, ki Alawin wa, arabin ni ko dara. Iwo ko ti le gbo oruko ibe ni ufani? "ISE OLODUMARE."

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