



## A POPULAR LECTURE ON EDUCATION.

will D. V. be given by our foremost Educationist, Elder E. H. Oke, at Jehovah's-Nasi Church, Ikoru, at the close of this month.

A golden opportunity for School Managers, Headmasters, Teachers and all interested in the advancement of education in our country.

Please be in readiness.

### ASOYE NIPA ÈKỌ

Alabga E. H. Oke, Ogbogbo n'iwu, nimiru lati je ayọ nla kan ni Ile-sin Ogbogbo ni Jehovah-Nasi ni Ibi-Ikan ni ipari oju yi. Nibẹ ni yio gbe ba wa se Asoye kedere nipa Èkọ.

Afani iyabaye ni eyi fun gbogbo Alabgato Ile-eko, awon Oga Ile-eko awon Olukoni ati gbogbo onitani ni aniyu fun ifiwaju eke ni Ile wa.

E ma mura aligee!!

### ILE-IFE.

A gbo o pe Oni ti je odun Itapa ni Ile-Ife, Ojo odun yini nwon ima ase odo loran titi Oni yio fi lo si igbo eni ti yio si fi bo wa ile; larin na ni gbogbo ilu yio wa gbe Fata titan lowo lati lo lo ni Erunwa (Odo Oba). Ekuru ni awon i ma nje i' oju odun aa.

Baba Onilaye, E ku Ode o.

### IJAGBO OFA.

Ile-sin Ifo Baptist Ijagbo ati gbogbo obuntani o wa sinu re jona, awon Ifo na si ti pinu pe Panu ni awon yio fi tun ile na ko.

"He Oba to fo, ewa lo bo si!"

### Life's Arithmetic.

"Add" up the things that make you glad, and.

"Multiply" by thankfulness.

"Subtract" the troubles you have had.

"Reduced" to "Fraction" they seem less

"Divide" them next, your griefs will be

When weighed against your pleasures

slight

Then prove life's sum, and you will see

That this is absolutely right." x

## Irohin Ekiti.

A dupẹ fun odun titun ti a tun bere yi. Awon Ovinbo bi Merila pade ni oju *Christians*, l' Ado-Eki, awon si gbadun oju na ni jije ase pelu oga won. Ogbeni G. H. Findlay ti o ndele do Ajele agba ni Akure.

Aije kekere titun kan de si Ado Ekiti ni kete ti odun titun pari tan ti a npe ni Ogbeni Clegg. O ni yio si ma se ise Ajele kekere ni Ado Ekiti nigbati Ogbeni Phillip Pullen ba gba aye isini lo si ilu Oyindbo. Ko ti wa si ile wa yi ni, nitorina, oju re tutu bi omi amu, a si areti pe yio se gbogbo Ekiti ni ore bi Atunlase Ogbeni Pullen ti se ni akoko tire.

Ni akoko odun ti o koja yi na ni Ogbeni Ilesanni mu Moto *Kee* re wa si ilu Oke ni Ekiti pelu gbogbo awon Saunqari Ilesu, pelu awon Akowe Ajele, ati Akowe Kotu ti Ibe, ati *Pharmacist*, lati wa ba Ogbeni J. O. Benjamin, Akowe Ajele Ado-Ekiti, ati Ogbeni G. O. Akinwunmi, Akapo Iyoba Ekiti se ajoyọ ti odun. Oju na si je okan ninu awon oju ti a le ka si awon "Naomi Ojo" ni Ado-Ekiti.

Awon ara Ado ti wo Ile Oba won palẹ ni igboyi, awon si ti mura lati ko ile titun kan ti yio dara pupu ni Ile Ekiti, ti yio si ye fun Ile Oba. Obogbo awon ara Ilu si ti bere si da *Shile* kokan ti gbogbo Ereko Ewi yio lowo si lati fi ko ile na. Awon Ajele Ado si mura si pelu lati se iranlowo fun Ewi.

A dupẹ pe Oga Moto de Ilu Ilawẹ ninu odun ti a wa yi, ati pe Moto si ti nlo si ile Bayi bayi ni ki a ma ri o.

Ogbeni J. H. Doherty, ati Bishop Howells, sare lo si Ilu Ijero, awon si ni enikini ti o ko mu Moto de Ijero. Nwon lo lati be Iboji Mummy Doherty wo. Iru Posi ti nwon fi sin Mummy yi gwon, o si dara pupu. Ki Oluwa ko je ki chin Iya dara o.

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**KINI SE TI OFI RU BAYI?**

Ikọ nwu ọ ni?  
 Ori nfo ọ ni?  
 Iwu nruun ọ ni?  
 Akokoro nba ọ ja ni?  
 Otutu nnu ọ ni?  
 Eṣe ndun ọ ni?  
 Eti ndun ọ ni?  
 Ehin ndun ọ ni?  
 Oyi nkọ ọ ni?  
 Iwo ko ri Igbonṣe se?  
 Iwo nse Igbonṣe pupo ni?  
 Oju ndun ọ ni?  
 Iwo ko riran kawo ni?

Mã bọ ni ile Egbogi ti  
 a npe ni "ISE  
 OLODUMARE."

Mã bọ ni ile Egbogi  
 ti a npe ni "ISE  
 OLODUMARE."

Mã bọ ni ile Egbogi  
 ti a npe ni "ISE  
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Nkan-ki-nkan ti o wu ko se ọ mã bọ ni ile Egbogi yi, ni Gbagi odojuko ile oja Oyinbo Aje (G. B. OLLIVANT). Ile Egbogi na si silẹ losa ati loru, bi ofe ni gbogbo re, fi oju kan Alabojutu ibe yio te ọ loran, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

OPO OJA.

NI

**ILE ALAGBON.**

Ni Ènu-odi Bode Ìdo.

*IBADAN.*

Oibo Onisowo nla yi nfe se

**OHUN ARA**

ti enikan ko se ri ni ileyi

Eyini ni pe titi osu meta oni, enikeni ti o ba lo ra oja £5. Ponun marun nibẹ won o fun u ni ebun sile marun. E mu Iwe Èri Receipt Oja ti e ba ra wa lati fi gba ebun loḍo Oniwe irohin yi.

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**OWUYE.**

"A SORO ISO BI ORO,  
ORO F' ENIRAN L'ANA."

**ILE AIYE A F' OWO BA FI  
SILE.**

Anu se wa gbigidi nigbati a gbo pe Ogbeni Osunroumbi ku ni igboro Abokuta ni *owo* kewa osu yi, a se iduro pelu Iyawo re, awon Obi ati Ibatun re gbogbo. Eku ajala gbo nla yi ki Oloran gbe e si afefe ire.

Ogbeni Osunroumbi je okan ninu awon ogbo Oba ni *Post Office* ile yi, a ko ro pe o le ja owo odun merindilogbon lo. O si ni oyaya pupu lati ba tete da enia lobun ni ibi ise re; enu ijo mefa yi ni a gbo pe amodi lo gbe e lo si Abokuta.

**PANIPANI ILEKE ONIROBA.**

Ni ogbo ti o koja bi okunrin kan ti ngbe owo sere lowo lenu ina ikoko taba ti o nnu sese bo si ara Ileke oibo oniroba ti nwon fi sese fun onide yi; wara wera, ileke ti gbina, o di ogun a nwa omi kiri lati fi pa ina, elomii nwa gbe lati fi ja ileke; ki won to le pa ina roba yi, o ti jo owo kekere yi pupu. Anu se ni pe lehin itoju oju die owo na ku.

Eyi ni a gbo pe o di igbakefa ti iru nkan bayi ngele. Nitorina a mby enyin iya pe ki e ma kiyesi ara ni lilo iru ileke aye-deru yi.

**AWON ENITI BALE DA LOLA.**

Ni oju isimi ijeta ni Alhaji Youssuf Pedro oloye Kudu Sheriff, Alhaji Salmon Danmole ati awon Ogbeni Mashood Danmole ati Majidi Animasaun Nwon lo wakati-kan pelu igbadan, lodi

Bale; o si fi oke mewa owo titin, ogbo run obi atirako toloroko ta nwon lere.

Ki Bale re o!

Ogbeni Kaliri Bewala ti o ngbe Isale Ijoba ni Bale fi je Balogun Ijoba ni ijo kerin osu yi dipo olugbe Balogun Matilukuro ti o saisi. Oye a ma ri o!

**ILE-EJO QIA BA.**

Owo awon Onidajo je omokunrin kan ti o jale, nwon fi si ewon odun kan, Bi o ti jepe eyi ni ekerin ti yio lo si ewon, awon Onidajo se pe bi o ba ti jade loteyi ni ki glosa na fi ilu yi sile.

Okunrin kan ji agbo ewu mejji, ati sokoto merin; nitoripe alufin na ko puru awon Onidajo fi si ewon osu mefa.

**OMULE MU OFO.**

A gbo pe awon glosa lo ji apoti agbo Ogbeni H. N. Thompson, Oloye C.M.S. Oga agba Onigbo. Nwon ro pe ggeyi bi oibo na ti je alagba ninu ije Ijoba, gbogbo owo osu ti o agba ninu apoti ni o nli pamu si bi enia dudu, sugbe n nigbati won ko ri owo ninu awon apoti wanyi, nwon fi gbogbo re sile ninu igbo gba ile oibo na, nwon si salu. Awon Olopa utose won lowo.

**Welcome Muslim Friend.**

KUABO OLOYE LOYA  
MUHAMAD LAWAL AGUSTO.

A dupe fun Oluwa ti o mu ore wa bo lati Ilu Oyimbo ayọ nla si ni fun wati o je pe Imale Eko li o kọki je *Lawyer* loya, a ki gbogbo Imale Eko, won ku ayọ. Bibe ni ki a ma ri Amin.

Ike ati Ige ki o ha Anqbi wa.

*Hadj Balaoluwaji Pedro.*

Ibadan.

### IGBERAGA NI IRANŞẸ ŞEITANI.

Agbẹ ọyọ iyanu kan ti ko se ni ile-  
yi ri. Ni ọyọ Jimọ keta to kọja alufa  
kan ti a npe ni Asani ati Lanayan  
Qdunola ja iporogan ninu Mqsalasi  
Jimọ, wọn kan ara wọn ni eṣe lenu to  
be ti eṣe fi jade, wọn si fa nṣo ara wọn  
ya. Iyanu nialá ti o wa nibẹ ni pe  
wọn ko gba ara wọn ni obinrin; ijoko  
ni awọn nja si. Eyi ya ni lenu pe ki  
enia ma lo ọkun giga ni Mqsalasi  
eyi je ekini ti a ko ri. Ki awọn Imale  
Ibadan jẹwọ o; ki wọn ma se ko iwa  
Imale Eko wọ Ilẹ yi; Ki wọn si se suru  
ki iru rọ ko ma se ṣeṣe mọ. A si tun  
ri i gbo ni asiri pe awọn alufa agbagba  
fe ba awọn alufa kekeke se ihonu, a be  
wọn ki wọn ko fi suru se o; ki Ilu ma  
wa da meji bi ti Eko.

Onṣokewu.

### IROHIN OLOKEMEJI.

Ijamba se ọkun ninu awọn oṣiṣe ti  
nto Afara Odo-ogun ni Olokemeji ni  
ọyọ kẹrinla oṣu yi. Ogbẹni na ṣubu  
l'ogedengbe lati ori afara sinu oṣun  
ajindorun.

Leṣeṣe ni wọn gbe e si inu Oko-  
ero lo si Ile-alarin ni Aró. Ki Oluwa  
si ju anu Re wo arakunrin yi o.

Kete ti eyi rekoja tun ni awọn alai-  
ronu meji kan beṣe iba ara wọn ja  
lori afara ajindorun kanna yi. E ko  
ri iṣe Eṣu? "Lọwọ Bilisi ati Alusi  
gboṣho, Oluwa rere gba wa" Amin.

Si Oniwe Irohin "The Yoruba News."  
Ibadan.

Mo bere l' oṣi o.

Bi a ti lo si Idiko oko Eko l'owuro ija-  
run ijo *Sth Jan*, ni a ngbo: E ma u!  
E ma u! Nigbati a se ibere ewo lo de? ni  
a gbo wipe oṣi Jaguda kan lo wa dabira  
ni Idiko, gẹgẹ bi o ti ri ore ogoye enia  
to nduna lati gba iwe pelu inira, be lo  
si pe obinrin kan ninu wọn wipe ki o  
mu owo wa ki on ba a gba iwe tire;  
Oṣobinrin yi dupe o si fun u lowo  
tayo-tayo lati ba on gba iwe. Iddo, oṣi  
Jaguda yi gba owo, o si lo gba iwe oko  
ti Ilugun, o jan owo to ku moṣa.

Ọkun ninu awọn oṣiṣe to wa ni Idiko  
si lo ifura, o pe olopa leṣekanna wipe ki  
o se akiyesi, bi oṣi Jaguda yi ti gbe  
iwe le eniti o lo ba gba iwe lọwọ. tun ni  
oloṣa de ibe, olopa si so fun oṣi Jagu-  
da yi wipe ki o mu iwe ti o gba lẹkan  
fun on ki on ye e wo; pi i ni oṣi Jaguda,  
yi si leṣe kanna !!!

Olopa yi gba le e, owo si te e; laro  
oko na ni Adajo fi oṣi Jaguda yi si  
eṣun oṣu merin pelu iṣe lile.

Ninu iwe irohin ti o se to kọja ni Oni-  
we irohin yi so nipa iwa ti awọn oṣi  
Jaguda yi hu si Ogbẹni kan ti a npe ni  
Samson Oke ni Idiko; lehinna ni eyi tun  
ṣeṣe ni Idiko kanna. A fi gboṣho eyi  
se minṣe fun awọn enia wa ki wọn le mo  
ara lati ma so bi wọn ba de Idiko, a si  
mọ daju pe awọn Olopa idiko papa ko fi  
igba kan fi ara silẹ.

SANTUS.

8/24. Ibadan.



## BILLIARD.

In our last issue we omitted the name of Mr. Clarkson Williams one of the Cueist who made three consecutive breaks of 11 each at the last Billiard Tournament and his aggregate was 61 out of the 126.

On Tuesday the 13th at the N.R.S., Messrs. T. W. Dakin, and R. S. Knight pattered against Karam Nassif and N. Nahban for a game of 300, the latter pair won by 80 points the chief breaks were 31, 18, and 11 by N. Nahban, 19, 17 and 11 by Karam Nassif.

Messrs. R. S. Knight made the following breaks 12 and 10 and Mr T. W. Dakin of 12 and 18.

The second set, Messrs. A. Amaly and A. Foy offered Messrs K. Nassif and N. Nahban for a hundred. The latter pair won with ease by 32 points.

Considering the strength of latter pair the former did remarkably well.

Singles between Mr. T. W. Dakin and R. S. Knight proved very interesting and Mr. T. W. Dakin's play was superb, he having won by 54 points over hundred up.

## Trade Talk.

A visit to Messrs. Salami Aghaje & Co. will pay any one who is interested in Prints, Velvets, Silks and Domesticities. There is a display of these class of goods and they are going rather "Cheap."

At T.A.N., we talk in the superlative that no other firm at Ibadan can match them for the cheapness of their Sewing-machines and men's wearing apparels.

JOHN HOLT having made a change both in management and fixtures are displaying a lovely set of Prints and their Provision department is well stocked with fresh goods.

If you are tired and sore, see Mr. C. L. Lawson and get a Tonic to brace you up as there is a good lot of it and all are going cheap, as "The Cheap Jack."

The new Court Road leading from the Post Office corner to Ogunpa Hill is almost completed and it helps to enhance that part of the town considerably. On it the following firms can be found: London & Kano Trading Co; Tangalakis & the Niger Co's. gigantic new building.

We regret to chronicle the passing away of an old Sierra Leonean Mr. M. Rollings of Ekotedo Ibadan, on Thursday last, we extend to the other Sierra Leoneans our sympathy; more so to Mr. Clarkson Williams on whose shoulders the brunt of the expenses fell.

## To the "Editor Yoruba News"

Dear Sir,

I respectfully crave for your indulgence to be allowed a space in your invaluable Journal, to explain the following:-

What are the general ill-starred and gloomy conditions now affecting our country life? To search for the cause as far as possible I considered my bounding out as a son of the soil to intimate and point out as much as I can.

Who are retrograding in this country? The answer is "Mohammedan Young men." I have noticed their attitude towards progressive civilisation and I have seen that their motives were not for the good of the country. I observed them exerting their energies and influences upon sensuality and scoundrelism, rather than upon the advancement of the country that we are daily praying for.

Many among them were sent to school, but instead of persevering and compacting their education before starting on a career in life, they are prematurely jumping out of school and calling themselves scholars. To write an ordinary letter would take them not less than three hours.

Why? Because they did not know the difference between indicative and subjunctive moods or between definite and indefinite articles.

One would have preferred to see them joining Literary Societies by means of which they could improve their knowledge instead of devoting all their powers and attention to the development of devilry, dancing about in the town, singing rubbish, pernicious and vulgar songs in the street.

Hats off to His Honour the Balé for his attitude against the shameless dress lately adopted by our Mohammedan Young Girls; i. e. "Iroyé Èlèsinrin Apé Jébbá" which His Honour's Bellman announced as prohibited.

Yours truly,  
AŞELEBÉ.

## Thanks for Sympathy.

On behalf of ourselves and Families beg to return our sincerest thanks to all those who have either by Telegrams, letters, or personal calls, expressed their sympathy with us during our recent bereavement by the death of our Mother Helen Shyllop.

Joseph Jacob,  
Mathew Ade. Griffin,  
Adel Griffin.

11 Kofu Street, Ibadan.



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBAÑA,

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### THE HEALTH OF THE TOWN.

**W**ITHIN our last four issues, we discussed four of our urgent needs, viz: Streets or Roads, Lights, Water Supply and Public Cemeteries. These are matters which could only be taken up by the Administration for the good of the town.

We now have to consider some of those things which the townspeople could do for the benefit of their own healths.

The first of these is dwelling houses. The ancient method of house building is the "Akodis" or Court-yards i.e. a series of four square buildings with a square opening in the centre.

As the family increases, more Akodis are generally added from time to time until the whole area is covered with buildings. The innermost of these is called "Oju-ò-b'òrun" Oju-ko-ba-òrun i.e. an Akodi into which the light of the sun never enters and portions of which are always so dark that they had to be lighted when used in the day time.

Buildings of this kind when leaf-thatch roofed are always delightful and cool. In spite of their manifold drawbacks, our forebears have lived in them to a good old age and have also increased and multiplied therein.

### ASAN-SILẸ NI OWO GBIGBA RẸ.

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Ẹ fi owo ati Letter ransẹ si Editor.

Those were the days when our people lived more in the open air—the farm, the field and the market—and then retire to their homes at night. Now-a-days the increased population and the opening up of the country have changed all this considerably. Western modes of life and thought are gaining ground steadily so much that the adoption of Iron Sheets as roof covering—instead of the flammable materials was not considered an innovation but welcomed as a great relief.

The immediate result of this is that iron-roofed houses are springing up everywhere in all the towns in Yorubaland.

The frequent fires, which in the case of some towns have become a sort of annual dread—have largely contributed to the wholesale adoption of Iron Sheets for roof covering. The people could not be blamed for taking this course to ensure themselves against the recurring of yearly losses by fire.—Loss of lives, property also the time and labour required for providing new roofs to protect their dwellings from the wet seasons.

But these ironed roofs are generally placed upon the existing walls of old thatched houses—the majority of which are seldom more than seven or eight feet high and then rafters extended further downwards to form an extra verandah. This practice makes the roof so low that a tall man has to stoop when entering or leaving these houses. Fresh air has no chance to enter and freely circulate and therefore the building is always overheated and unfit for habitation throughout the day time. Under this condition,

the sick has very little prospect of recovery in such houses; the heat alone would be quite sufficient to put an end to that one's life.

The late Dr. Mọjọla Agbebi on a certain occasion sarcastically remarked:—

"He paṣu ?

Pipa ni i paṣu.

Ṣe Tijalo ? (bricks)

Jijo ni i jo ni."

As our people could not afford better roofing materials presently, the carpenters should make it a point to instruct all owners of new buildings as to realize the danger to life there is in erecting ironed roofs upon low walls without increasing the height sufficiently.

In the interest of the health of the people, we earnestly beg of Mr. S. A. Sodeinde, the chief of Ibadan carpenters, to see to it that no carpenter is allowed to roof any house whose walls are not 12 feet high from the door sill. *Verb. Sai.*

### The Yoruba Language.

The Yoruba language is the language spoken by my father and mother, the language that "*didst move my first endeavouring tongue to speak and madest imperfect words with childish trips half unpronounced slides through my infant lips, driving dumb silence from the portal door, where he had mutely sat two years before.*"—Milton.

It is the language of my kindreds, my people, my nation inhabiting Nigeria West Africa, "Blessed be he that blessed thee."

The language is simple but rich in proverbs and apothegms: It is monosyllabic but elastic and musical.

Its adaptation in assimilating foreign words is unrivalled.

The alphabet contains 25 characters or letters, divided into 2 classes of 18 consonants and 7 vowels. There are therefore 25 susceptibilities of word building—that is

25x25x25. If you multiply each susceptibility by 7, being the vowels of the language you will have  $(25)^3 \times 7 = 109,375$  possibilities, that is applying the principle of Permutation upon word building; in simple word we can make 109,375 words from combinations of these letters in Yoruba.

The Yoruba language contains 3 accents beside the middle voice, or tone which none but native born can hardly pronounce correctly, viz: 1st the acute accent marked ' 2nd the grave accent marked ` thus the circumflex marked ^. Every word in the language contains one or more of these accents or tonations.

In the language every word is properly accented in speaking, otherwise it is unintelligible.

But in the written Yoruba language as it appears without due accents now-a-days, it is difficult to read the language so easily as you would the English language.

Looking through the Yoruba Bible, few accents are noticed. The reader is able to read correctly, only if he is acquainted with the subject matter and with the context otherwise he cannot. The question Why should not the Yoruba Bible be properly printed with necessary accents?

The answer—In the early days when this question came up, the answer given was that the English printers found it rather too costly to form the types with correct accents but the matter is possible.

Rules on the presence of accents were then formulated, circulated and taught in schools, to make readers of Yoruba printed matters able to read intelligently by the Venerable Late Bishop Ajayi Crowther and others. Few schools if any at all, now-a-days, is acquainted with these rules. The Dictionary of the Yoruba language ought to contain all words properly accented and printed.

It is most desirable that the accents with the middle tone be mastered by every one who endeavours to speak and write the language. The more so as our country people now and again speak or converse by the various kind of drums and Tom-tom in the language.

The construction of the various kind of these drums are mostly based upon the accents. To be able to understand what the Tom-tom say requires two things:—

1. Mastery of the accents, with the middle tone, 2. A long acquaintance with various kind of drums.

Any drum can say "Good morning" "How are you" "E ku awuro, ara re le tabi ko le" in Yoruba, E ku abiy nibi t'ore lekan; this is untranslatable into English.

#### Notation & Numeration in Yoruba.

Since the Demonetization of Cowries in Yoruba land—which had been in use from East to West Africa for centuries—and substitution of Coins—Gold, Silver and Copper; the Yoruba common people has been perplexed in their way of numeration. You hear some people say "Ebe Iṣu mi to ṣile meṣa" &c, that is I have six thousand heaps of yams, thus combining the use of abstract number with a concrete one.

The substitution of metal Coins had raised the price of commodities seven hundred times because it standardised all marketable articles e.g. while 100 grains of pepper was sold for 20 Cowries before, the same quantity is now sold for 150 (Cowries) its equivalent value in coin. 2 balls of Agidi was sold for 20 Cowries, the same quantity is 150 Cowries now. This adding more to the stress of living.

**NUMERATION.**—You begin from 1 okan up to 14 in the Yoruba: 15 Eḍogun is Eṣundilogun or Arundilogun is equal to 20 less 5 literally 5 short of 20, but in English you begin from 1 to 100 by combination of tens, thus 20 is equal to 2 tens 30 is equal to 3 tens, 40 is equal to 4 tens

&c. until 100 is reached. In the Yoruba you follow quite a different principle, you count from 1 to 14 only, at 15 anticipation begins, 15 anticipates 20, therefore:—

- 15 is equal to 20 less 5.
- 16 is equal to 20 less 4.
- 17 is equal to 20 less 3.
- 18 is equal to 20 less 2.
- 19 is equal to 20 less 1.

then 20: Eḍogun, Eṣundilogun, Eṣundilogun &c., 20 being the goal.

20 in English is equal to 2 tens, but in Yoruba 20 is not 2 tens, it is a rootward meaning a round number is equal to ogun. Ogun is then the first scale, it continues to 30 ogboṣa, another rootward 30 Oḡboṣa does not signify 3 tens, it is a finite word, it is no combination of any number, 30, 31 &c. up to 39. 40 is ogun meji equal to 2 twenties oḡoji. This combination continues until 180 is reached; oḡoṣan ogun-meṣan 9 twenties its equivalent in English. 180 continues till 185, then begins the anticipation 200, you count 181 oḡoṣan o le kan, &c. to 185 arun-le-ogboṣan you cannot say Eṣale-ogboṣan 186. The idiom of the language prevents this, say 2-0 less 14: Iḡba di merinla, iḡba di meṣala &c. till 200. Iḡba is another root word, iḡba is the next decimal standard of calculation, Iḡba meji, Iḡba meṣa, Eḡbata continue till 200 in 10 places is reached Eḡbawo; Iḡba-meṣa is equal to 2,000.

2000 is the next decimal standard for calculation say Eḡbaji, Eḡbata, Eḡbarin, until you come to last anticipation Eḡbameṣa is equal to Oḡe kan 20,000. This is final numerical tens, all other numbers above 20,000 is equal to Oḡe kan is reckoned in bags Oḡe meṣa is equal to 20,000 *ad inf.*

I now tabulate the Yoruba decimal calculation:—

1 Okan
10 Ewa
20 Ogun
200 Iḡba
2,000 Eḡba
20,000 Eḡbawa.

Each succeeding number is higher by ten.

To call out in Yoruba such numbers as 348, 534,786 becomes difficult to those who have not mastered the systems of

calculation as above described.

You are apt to adopt the English idiom by saying 348 is equal to *òdun pelu mejì diladotà*; this would be wrong in Yoruba, you are to say *Irinwo-odi mejìdiladotà* similarly 594 is equal to *Ègbeta-odi-meḡa 6 0 less 6, 786 is Ègbèrindi-erinda, 14 short of 800.*

E. H. OKE.

### DIDE ! DIDE ! ILÈ TI MỌ !!!

"Sì Oniwe Irohin 'The Yoruba News'

Mo bèrè fojì o

Mo sọpè lopolopo lowo rẹ fun gran iyanju diẹ ti mo kọ ti o si ba mi tẹ sinu Iwe Irohin ti oṣe keta gegè bi ariyan mi.

Gegè bi mo ti kọ si ori iwe mi ti oṣe to kọja mo ni ki o Dide ! Dide !! Dide !!! Ilẹ ti mo. Nwon ni "Openi ni is'ola" ati-wipe bi a ba sun, nse ni a nji; orun ti a si ti nsun lati odun modun yi wa, ti a ko si ji titi awon aladugbo eni si fi nji, ti won si ntun ile ati ona won se, ti won si tun fi npon omi silẹ de orugbe, ko ba to ? Mo tun wi fun o lekan si i, Dide ! Dide !! Dide !!! Ilẹ ti mo. gba ona odọ Oniwe Irohin yi lo, on si ti mura tan lati fi oju ona han o, ti o le gba lati fi tun igbesi aaye rẹ se, ati ilu rẹ, ati qua ti o tun le gba lati lo pon omi silẹ de aseko orugbe, eyiti omọ bibi rẹ yio ba n'ile ni oju miran ti yio ni fi ibukun fun Olorun pelu isẹ owo ti iwọ pàpà se silẹ.

Se o mo wipe awon Baba wa ni i mā pa owo kan bayi pe, "Bi a ba fi owo we owo, owo a mo" Ko si buru, bi o ba je pe idale ti o wa ko le je ki o de ibiti Oniwe Irohin yi wa; se o le fi iwon iba owo diẹ ranse si Oniwe Irohin yi ni iba jaba. Se iwọ na si mo pe "eran kan ni a fi ndan okundun wo," on pàpà yio si ma fi Iwe Irohin tire ranse si o ni dèdè. Ihin lati ile wa yio ma tẹ o lowo l' akoko, ihin pè-pè-pè ti iwọ pàpà ba si ri ni oḡun, ki o mā fi ranse; bi Oniwe Irohin yi bafsi so ogoji ti o fi ranse mo ogoji ti ile, gbogbo rẹ yio wa se douregi.

Ihin lati ile wa yio ma ya iwọ pàpà lori dara dara, tiku ara rẹ ni iwọ papa yio ma ra iwe yi dede: toripe bi "Egunun eni ba njo dara dara, ori yio ma ya oloko."

Bi awon Keferi ba soṣo tan bi oju orun ba kan fun ojo, won a wipe, 'Olorun jeri awon.' Mo wi fun o lori imoran mi ekeṣa ni oṣe to kọja iru ariyan ti oniwe irohin yi ni, ki o to berè lati ma tẹ se, ati iru ire ti iyanju oniwe irohin yi yio se fun ilu yi ati apakan ile enia dudu to ku, bi o ko tile gba mi gbọ : o ko ni se alairi opolopo ope pelu adura ti awon janma fi uranse, ti o si nka ninu iwe irohin yi. A mo pe irohin ki yo ni, sugbon o nmu opolopo ilaju wa; bi won ba si fe lati ta ope oja ni ibikan, iwọ a si tete ri i ka ninu iwe irohin tabi ire kan lo nbo fun ile wa ni nipa rẹ ni o tete mo, tabi nkan rere kan ni awon Oyinbo nse ni ilu okè rere ni, o ti ri i ka o si ti mura lati bere iru ire be fun ilu tire. Iru ona bayi si dara lati ma gburo nkan to ba sele nibikibi ju ki a seṣe ma wipe, enu lagbaja ni mo gbe ti gbọ, orọ to ba ni "awon ni" ninu a ma mu irukerudo wolu nitope enikan ki i je "awon ni."

Bi o ba lo si Eko ti o ba se akiyesi gegè bi Kiriyò, Imale, Keferi ti usare mo iwe irohin lati ra, yio ya o lenu lopolopo, o ri gegè bi wipe igba ti awon enia wa ma nsare lo ra oja ni ile Faranse ni oju Satide. Olorun Oba ninu aṣu rẹ ko si ni se alaipeṣe sinu apo ti o ntowobọ fun ire ara tire ati fun igbegasoke ilu rẹ.

Eni ni ti yin nitoto fun ire ile enia dudu.  
Stephen.

### PRODUCE INSPECTION.

Several arrests were made recently by the Produce Inspectors under the Adulteration of Produce Ordinance as follows:—

Township Court: Joel, and Ezekiel Sobajo fined £10, 0, 0, each, Salami Bolaji 25, 0, 0.

Bale's Court: 14 men from Egbeda Market were fined.

Ikere Native Court: 2 men were fined.

Mr. L. A. Johnson, Senior Produce Examiner prosecuted.

"Ripete" 4, ku 1/4 0/2