

Chief Secretary to Government  
Chief Secretary's Office  
Lagos, Nigeria

Editor & Proprietor  
The Yoruba News  
Ofunpa & Co. Ibadan

4 MAY 1929

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. V. No. 78 NEW SERIES. Ibadan April, 30, 1929. Price 3d Weekly

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## OWUYE.

Ogbeni I. J. Oluwale S. yode okan ni nu awon gbajumo Eko, eniti o gba aye isimi lenu ise de sibin ni Friday ti ojo kukandilogun oju yi. O dun awon gbajumo Ibadan pe, nitori ere nla kan ti nwon fe tun se ni Gbangan Afariogun l'eko ni ayá-cni April 30, ore wa na ni lati tete pada lo si Eko nitori áto ati imura ile awon ti yio gere ná.

A ki Ogbeni J. O. Ade Craig ku alejo o.

A ki Ogbeni Kuforiji ati iyawore ku ifeju omo won ti o jaisi ni Tuesday ijejo. Ki Baba mesai tu won ninu, ki o si fi e eni gi-gun mi ropo.

E ku ewu ni a le ki Eni-owo M. D. Akin-yemi ti Popo Lagere ni Ile-ife, eniti iya re arugbo pa ipoda ninu oju ti o loja. E ku inowo, chin iya yio dara o!

Popo ona Aminjinjin ti Ijoba Ibadan nse lo ti de Ode Bale Oloşun. Ona na je gbangan kan ni Ile Aronmo-ona (Orun osangan-gan) o si je ogba ode iwaju Sosil Wesley Agbeni de eba ile agogo (Belfry) won. Pupọ ninu awon ile itaja apa otun ti o doju-ko ile Bale Oloşun ni yio je pelu.

A nireti pe Ijoba yio fun awon onile won yi ni owo ti o joju nigbati nwon ba fe san-wo fun won.

Abiodun Oga Egbé Kerubu, Awon omo Egbé Keburu ti ile yi jade Ajodun kinni ti egbe won si Sosil Jehovah Nissi U.N.A. Idikan ti agogo merin osan Sunday ijeja. O ye nwon papa.

Iwasu Ajodun na ti Eni-owo T. O. Dawodu se fun won ko se ro ni. Lehin isin ni awon egbe na tun to lo si ode. Ayorun bo niwaju Kotu Bere. nibiti nwon gbe se iwaju ode ghangba fun gbogoo enia. Abiodun se kisa nibe.

Ni asale ana ni awon egbe yi da iukan ni ile olori egbe won Ogbeni Falade ni Padri. A ki awon omo-egbe e ku ase.

ye, aseyi samodun o.

A gbo pe Gomina ti fi ase si i lati da Ofa-ile pada si abe Ijoba Ibadan goge bi o ti wa tele ri lati igba ogun Jalumi. Bi oro yi ba je otito, a dupe lowo Ajele agba fun ise nla yi, a si nireti pe yio ba ni gba awon ilu Yoruba ti o si ku labẹ awon Filani tabi Ara Oke ode.

Nibiti awon kan gbe nla nla ni awon elo-mi nse se Ogbeni kan ti nje Y. Abdllah gbe moto sode ni Amunigun lati ma fi ko ero oni-oro-oro kiri igboro Ibadan. A gbo pe ere ti o nri nibe ko kera. O ye o?

## Irohin Kano.

Ni arọ Toside 18.4.29. Imoru ti nta Fre (beans) Dawa (oka babá) ati inkán pépépe ni oju Sabongari dile ni ile re ni birni (Kano ci-y) o wa si oja o si joko ti oja re ti nta. Nigbati o se ni o so pe chin ndun onu ati pe inkán kan ngun onu ni aya, ni o ba bo si abe buka ti o si dubule awon elegbe re to lo lati ba sajo nwon si pada si ibi oja won, ni seju die si i okan ninu won tun lo wo o pe ki o di-de wa si ibi oja re bi o ba fuye fun un, sugbon ki lo ba, paka! Imoru ti doku ka ma b'oro lo gbon na ma, nwon ma gbe oku re lo sin lesekesa o.

Ni arọ yi 22.4.29 ni a mo tun ri ti oye tun nfe gbugbugba ti otutu tun mu rinrin o Nigbati oru mu kankan lati bi o se die sehin ti a si gbo pe ojo ro ni Zaria tobi ti nwon gbin inkán oko won, awa na nre ti ojo nibin pe ojo ni yio gbehin oru na. Sugbon a o r' ojo mo, oye nla l' a ri o.

## IROHIN ILE BALE.

Ibadan, April 29, 1929.

Ni ago mewa abo ana, bi ese awon ijoye ti npe si ile bale ni Alagogo Bale wole de, o si ki gbogbo awon ijoye ti o

ba niḅe, lehin na ni o lo si oḍo Ogbeni Laoye Akowe Igbimo ati awon isogbe re, o ni: "Mo juba o, enyin oḅa, a ki igbale f' oibo, ori ni nwon fi i ki 'ra won!" "Moni Sa."

Ki a tun boju wa ni a ri Ogbeni J. D. Okoya Akowe ti Ile Iḅu wole de, bi Akinola akigbe Bale ti ri i. ti ko mo bi oun o ti ki i mo, o ni: "Ma wole, olori Olofo-Ile, Ma wole o!" eyi mu ki gbogbo ojo kuserin.

Nigbati Bale bo s' ode, eniti Ajele fi ranḅe pelu olopa kan ni nwa, n ko mu siwaju awon Igbimo pe:— "Ajele ni okunrin yi ti oruko re nje (Adesiyani) so fun oun pe ejo ti nwon da oun ko dun mo oun ati pe oun mu eleji wa lati jeri si oran oun na. Ajele si ni ki olopa so fun Bale ati Igbimo pe:—ki won tun ejo na gbo, bi eleji yi ti ni oun ni eleji yi, Bale si jeben si oron na.

Ajele si tun kowe si Bale pe awon nfe lo ile ti o wa ni eḅ. Kesi (Race Course) titi de Bareke awon Soju fun are gise, ki Bale jowo ba oun wa eḅ ti o ni ile na lati toro lowo oluwa re.

Bale si f' esi pada pe, afi bi Ajele ba ranḅe wa, lati fi iḅe gan han awon ati iwon ile ti nfe ninu ile na ki awon to wa idi eniti o ni iḅe wa.

Iwe ti Bale ko si Ajele wipe oun nfe ki ona meḅo lo si ona oko oun ati pe oun nfe ki Ajele fun oun ni akoda kan lati lo se oju ona yi. Ajele f' esi pada pe o dun mo oun ninu ki, Bale ranni si akoda ti o wa ni Alase lati se itoju enia ti jio se oju ona na.

Bale si tun kowe pada pe ko le sese nitoripe Alase ati oko yi ki ise ona kan na, nitorina oun nfe akoda kan loḅo lati lo si ibi ona oko ti oun yi. O ni yio da bi ki a wipe eniti o wa ni ona Iwo ki o ma wa lo tun toju ona Ijaiye.

Nitorina oun be Ajele lati ran oun lowo nipa fifun oun ni akoda mi ti yio lo si ibi oko oun yi loḅo.

Ajele tun kowe si Bale ati Igbimo pe Korā kan kowe si oun pe oun fe haya ile Ogbeni J. O. Aboderin fun odun

mewa oun si fe gba Iwe Ile yiya *Lease* fun ile na ati pe Ogorun poun o le mejo ni oun o ma san fun eniti o ni ile yi, ki Bale so fun won bi o ba dum mo won be. Bale si so fun Ogbeni J. O. Aboderin pe ki o lo wa oibo mi lati fi ile re fun sugbon ti o ba je ti Korā ni; oun ko ni owo si i.

Ogbeni Atewologun ti Amunigun kowe si Ajele pe oun fi Soju oun ti o wa l' Ode Eko fun awon John Holt. Ajele si da iwe na pada si Bale ati Igbimo pe bi o ba wu won be ki nwon fi owo si, nwon si so pe awon o fi owo si iwe na.

Ofo ti Ogbeni Mogaji Ogab nse ni ile Bale lati bi opolopo odun sehin tun wa siwaju Bale ati Igbimo lana sugbon a koi ti le se irohin danindanin lori oron yi. nitori gegebi oron na ti ri yi.

Sugbon nigbati oron ejo yi lo si oḍo Ajele ni ose ti o koja, Ajele si dapada si oḍo Bale ati Igbimo pe ki nwon o se idajo na lati pe ki nwon o ke si Ogbeni J. D. Okoya ki o jeri si oran na bi o ti jepe oron ile ni un.

Bale ati Igbimo si pe Ogbeni J. D. Okoya o si jeri si bi oron na ti ri gan. Eyi yi si jeki oron na mu awon Igbimo lomi depo pe Bale pe Balogun ati Otun re pe ki won o da si oran na: nwon ni awon ko le ri so si i.

Nigbati o pe die si, Bale tun pe Balogun pe: "E ni e ko ri so si oron yi?" Balogun ni beni awon wi; obun ti o jeki awon wi be ni pe: igba ti di igba oibo misisiyi, bi oḅo se olukuluku lo mo igbati baba oun ti de ile yi? ti o ba di ija ile oun ni johon, nwon a se bere bi Baba olukuluku ti se de iḅe si ni atele-atele ki nwon o to mo bi awon o ti se idajo na si.

Bale si ni ki won pada lo si oḍo oibo ki o da a fun won bi o titi ati bi o ti ye.

#### QBA ALAKE KABIIYESI!

Gbogbo iran Enia Dudu ni igun mererin agbaiye ni nkan sira si Oba

Alake, Ademola Keji, (Kabiyesi) fun gbogbo nla ti o fi ndari Ijoba Egba ni orisirisi ona itesiwaju ninu ohun gbogbo ti ise fun ogo Olorun ati idagbasoke ilu re tabi Ile Enia Dudu.

Awon baba nla wa ni npowe pe "Bi agun eni ba mo jo ori a ma ya ni" ati bi o si ti je pe "loju kanna ni gbogbo ologbon ti i riran : ti asiwere ni i yatọ." Loju tiwa, Oba Alake mo jo, ori si ya wa pepẹ. Enikeni ti o ba wo iselu Egba pelu ti awon orile gbogbo ti o wa ni ayika won ni ile Yoruba loni yio ri i pe kosi abuso nibẹ nigbati Gomina Olola sope Ipo kinni ni Egba niun gbogbo orile ti o wa ni Nigeria—Ile Oya.

Nje ki l' o mu won de iru ipo bayi? I ha se iwe mimọ won ni o mu won ni iru anfani ti won ni yi? Agbedọ. Inkan pataki ti a kiyesi ninu iwa awon Egba ni lfe-ilu eni. Nitoto, bi enia tile nfeşe ikowe ti ko ba ni lfe-ilu re lokan, ko si ire kan ti o le fi iwe mimọ re na se. Se a ri a si ngburo iru awon mi ti won mo we-mo we-mo we ti-ti, ti won ko fi se orile won lore ati ibi : ani awon elomi ti fi iwe mimọ-lamọju won ba ile, ilu ati orile-ede won je.

Bi a ba igboro Abeokuta loni yi ki l' a ri? A ri orisirisi ile-ise ti Ijoba Egba gege bi Ile-Igbejo, Ile Akapo owo Ilu, Ile Awonle ilu, Ile Olopa, Ile isegun Ile ibiti a nko awon omọ egba ni orisirisi ise owo, Ero ti nfa omi ati eyiti ntan ina manamana si igboro ilu, Ile Owo ode, Ile eko giga ti omokunrin ati ti omobirin. Kotu lile ti o jinna kanran nibiti awon Adajo ntika arawon ko idajo gbogbo ti won ba se silẹ ni ede Gesi lai bere ogbafọ tabi akowe. Igbimọ ti o yanju ketekete, nibiti oloro-ri awon alagba, oloye, ijeye, gbajumo, onigbagbo ati imole gbe npejo si lati jiroro inkan ti yio dara fun ilu won.

Laipe yi ni Igbimo Egba dawole e lati da owo oti lile (Gin) duro ni ilu won. Inkan arà ti a tun ri ninu oju yi se Oba Alake fi oibo Padi Father guard joye ni Gbangan Afin Ake ni

Abeokuta, iru eyiti a ko gbo ri nibikibi ni Ile Enia Dudu. Ni oju na gan in Oba oloye yi tun fi Loya Adebisin Folarin joye Adajo Kotu Nla ti gbogbo Egba l' Ake. Teletele se a ti mo pe bi enia ko ba mo we, Ijoba Egba ki i fe fi unwon si ipo Adajo lati aye Alake Gbadebo, nigbati ijanu Ijoba wa lowo Egba ti Sokiteri Olola A. Etun, Prince Ladapo ti o di Oba Alake Ademola II "Kabiyesi" ti isisiyi nro ogo Ijoba. Ani sasa ninu awon ilu Egba ni igberiko ni ko ni Adajo ti o ja fasa ninu eko. Ni akoko na ni alagba Daddy Dixon-Lugi nse Adajo Ilugun leba Ibadan. Awon eniti nsişe wonyi nitori ife-ilu won laise ife owo. Yio pa elomi lerin lati gbo iye. owo po-owo ti a nsan fun won nigbana. Loni papo nko? Iye owo ti Olola Adebisin Folarin yio ma gba fun iru ipo elase yi koto iye ti i ba ma rigba lase ninu ise re bi Loya larin igbort Eko, Calabar, Jos tabi Port Harcourt nibiti pupo ninu awon Loya wa gbe nmu inkan je. Ife-ilu eni lo mu ki Loya yi kehini si gbogbo anfani wonyi.

Kosi inkan mi ti a mo eyi si bikose "Ori ire ti i gbe ire ko ni" ti Oba Alake isisiyi. Ki Olorun je ki ade pe lori, ki bata pe lese o "Kabiyesi." A ba Ijoba Egba yo nitori ori-ire yi. Awa si nfe pe ki awon Oba orile-orile wa yo ku fi Ijoba Egba se apere iselu, nipa yiyawon awon omowe won kokan, si gbogbo Igbimọ ati Ile-Igbejo won, fun alafia ati irora awon mekunnu ti Olorun fi si abe itoju won.

Ni ipari oro wa, awon baba nla wa kanna tun npowe pe "O mbe onisegun, o ko be olokunrin? Bi onisegun se e tan—t' olokunrin ko gba nko?"

Hen, se iku ti yio pa olokunrin ni ki ije ki o gba ogun, Iya ti yio je unwon ni ki ije ki won gboran mo. Orile Yoba ti o ba gbo ti o si gba, yio ri ere tire, je; eyiti ko ba fe gbo de ibiti yio fi le gba, yio ma jere tire bakanna "abo oro la se fun omoluwabi." Toto e.

## THE YORUBA NEWS.

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P. O. Box 99, IBADAN

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Ibadan 12s. per annum, 14s Post Free

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Advertising rates &c. on application.

### Yellow Fever Commission.

The West African Yellow Fever Commission of the Rockefeller Foundation, organised in 1925 has been doing a great work in our country through a long series of investigations and experiments in connection with Yellow Fever.

This Commission is the gift of the multi-millionaire John D. Rockefeller of the United States of America, who, at one time gave \$200,000,000 or £30,000,000, as an endowment fund for the eradication of Yellow Fever in every part of the world.

The untimely death of Dr. Adrian Stokes whilst conducting experiments in Sept 1927 was a great loss to medical science. Dr. Noguchi and two other eminent scientists have since sacrificed their lives in West Africa in their efforts to rid mankind of this dangerous malady, in spite of the heavy losses among the staff of experts, many valuable facts have been collected regarding the source, propagation and treatments of Yellow fever which will surely lead to the prevention and eventual control of the disease in this part of the world, as they have done in the Brazils, Panamah Zone and elsewhere.

The following is part of the summary of the commission's activities according to their last report.

1. Yellow fever was successfully transmitted to an Indian monkey called *Macaca rhesus*.

2. It was easily transmitted from man to monkey, as well as from monkey to monkey, by the injection of citrated blood taken early in the course of the disease. It was also transmitted from monkey to monkey by *Aedes (Stegomyia) aegypti*.

3. Mosquitoes, when once infected, were found to remain infective for the entire period of their lives, which in our experience exceeded three months in some instances, and the bite of a single infected mosquito was sufficient to produce a fatal infection in a monkey.

4. The virus was not transmitted from one generation of mosquitoes to another through the eggs.

5. When in the circulatory blood of monkeys, the virus passed through Berkeleyfield filters of V and N grades, and also through Satz asbestos filters, but it was not filtrable through Berkeleyfield W filters.

6. The virus was not filtrable when in the mosquitoes.

7. The clinical course of the disease and the lesions produced by the virus in *Macaca rhesus* were similar to those found in human yellow fever.

8. Attempts to cultivate the virus either from infectious blood or from filtered mosquito emulsions were negative.

9. No spirochetes, leptospirins, or other form of microorganisms were found in the sucs of infected animals stained by Giemsa and Levaditi methods.

10. Indian crown monkeys (*Macacus sinicus*) were susceptible to yellow fever only to a moderate degree.

11. Chimpanzees, local African monkeys, and guinea pigs were totally refractory.

### Correspondence.

Ibadan.

24th April, 1929

The Editor,

The Yoruba News,

Dear Sir,

Please kindly allow me a small space in the columns of your paper to introduce to the Mercantile houses, a subject which I think will interest them—viz.—That of employing boys who have just left school without referring to the Headmaster of their respective schools.

No teacher should be held responsible if a trader employed a school boy without genuine credentials. I have noticed that many boys who have left school without any credentials are employed by some

traders and placed in some risky posts. Ninety per cent of these boys have not given satisfaction to their employers. The blame at last has been attached to the school in which these lads were trained. This I think is unfair. Traders or other employers should have themselves to blame if they employed any boys at their own risk. It is quite a common thing for most boys to forge their teachers' signatures on testimonials. Much as we are trying to guard against this habit, the employers should assist us by referring all suspicious cases of testimonials received, to the Headmaster of the boy in question.

Thanking you for space Mr. Editor,  
I am, on behalf of my colleagues,

A SCHOOLMASTER

### Oke Ibadan.

The Editor, The Yoruba News

Ibadan.

I should be thankful if you could allow me a space in the columns of your paper to invite the opinion of the public as to what they think of the festival—Oke Ibadan.

There is now in all high quarters, serious talks that Africa should maintain its customs. But I am sure a voice from the well-wishers of a race should be, "Race or Tribe, up keep heartily those customs that are beneficial: but abandon or improve upon those that should deserve either."

Is the celebration of Oke Ibadan in any way improving the mentality of an average Ibadan child? One may say that there is nothing attached to the meaning of the obscene language use by the people on that day. But what of the children using these languages or hearing them used? The cells of sub-consciousness are always on the alert to receive into them, any thought considered trifling. This thought sinks down into the mind, and in due time bears fruit which is detrimental or advantageous to the moral growth of the child. In this case of these children hearing these obscene languages or even using them, the fruit born is detrimental to their moral growth. What do you say?

I am throwing the subject open to all, and should be pleased to have candid opinions of the enlightened elements of the community on this particular festival.

Thanking you for space Mr. Editor

I am,

A WELL-WISHER

Ibadan,

24. 4. 29.

### Inter-Collegiate Sports.

BY A SPECTATOR.

The Annual Inter-Collegiate Sports between Ibadan, Oyo and Ogbomosho took place in the last named city April 24, 1929. The huge crowd that turned out to witness the three Colleges in their battle of brains and brawns to win the Intercollegiate Challenge Shield presented by Hon. Capt. W. A. Ross, C.M.G., revealed the live interest the people of the place take in Athletics. Of the nine events staged Wesley won one third place, St Andrews won four first places, one second place, two third places, and the Baptist won five first places, eight second places and six third places, giving in all 39 points to the Baptist, 19 to St. Andrews and 2 to Wesley. Messrs. L. J. Nash, A.D.O. H. Grandy, J. C. Powell acted as Judges. The referee was Mr. R. H. Lapage, D.O. The prizes were presented by Miss Hearne of St. Andrews. It was a hotly contested battle, and the youngmen manifested a fine spirit throughout the Sports. In the evening the Baptist students presented an interesting programme based chiefly upon the Negro and his contribution to the World's Progress. The three Colleges in the Province are doing a fine work: if they continue to give serious consideration to Athletics in their programme there is no reason why they might not develop all round Athletes who would do credit to their country in an International Athletic meet.

## News and Notes

Mr. Deane, the General Agent of Messrs. G. B. Ollivant & Co Ltd. was in town last week on inspection.

Mr. Siddall, the District Agent of Messrs. John Wainden & Co Ltd has returned from furlough looking the picture of health. We say Kabo o!

Dr. Theodore B. Hayne M.D., the Rockefeller Yellow Fever Commissioner of this town is very busy with investigations in every direction. Even the schools were not neglected but regularly visited by the Yellow Fever Scouts.

Scheedee Baccso arrived in town yesterday and is a guest of the Chief Imam of Ibadan.

We understand the Niger Group and A & ETC Ltd are taking a Legal Stock this month preparatory to their fusion as The United Africa Company Ltd.

The Rev. T O Dawodu, Assistant Superintendent of the Ibadan Baptist Mission and Secretary of the Nigerian Baptist Convention returned from Sapele on the 19th inst. The Baptist Church, Idikan, was simply crowded on Sundays the 21st and 28th instants, by the members and friends who came to hear the reports of the last session of the convention at Sapele.

We bespeak for the organisation every success.

## An Appeal.

We beg for a space in your Journal to make known the efforts which are being made to perpetuate the memory of the late Revd. Stephen Albert Allen and to appeal for co-operation to all who may be interested, particularly those who passed under his tuition at one time or other during the long periods he was engaged in teaching.

As it is well known, Revd. Stephen Albert Allen was one of our foremost Educationists and a gifted musician.

For about 40 years he was engaged in the teaching profession, principally as tutor in the Baptist Academy, as Master of the Hussey Charity Institution, and as Master of the Baptist Graded School, a short lived High Class School which single handed he tried twenty six years ago to rear up on the ruins of the old Baptist Academy. Among his pupils are to found to-day men occupying good positions in the Church, the Professions, the Government Service and in

business, and talented women who are assets to the community.

It is felt that the memory of one who devoted the best part of his life to the least attractive profession of teaching and contributed largely to the progress of the race should not go down to oblivion. His Yoruba Scholarship no less than his devotion to the course of education entitle his name to rank for ever among the names of our great men.

A fund has been opened with which it is intended to set up a fitting memorial and those who are interested and desirous of participating are requested to communicate with Mr. A. A. Oshodi, of No. 13 Oshodi Street, Lagos.

## AWỌN AKEWI

### OR YORUBA PHILOSOPHY.

A nsunkun Awugbo,  
Awugbo ko sọkun ara re ?  
A nja l' Oja, Oja ni ;  
Tani nja l' gbinkule oun ?  
Eniti a pani fun u—  
Ko ri ni l' oju,  
Ọlọtẹ ni : nwon pa 'un  
L' akoni danu ?  
Kò kàn-mí ẹrin l' a a rin !  
Eni ọran ko kan,  
Ni i dun idun ekute e le :  
O ni Ọpa bi mo ti gbọ fin in fio-in  
Ikékéré, n' ọran iku s' ẹrin ?  
Ọran t' oloko fi nsunkun  
'Un l' aparo fi nẹ' ẹrin irin ?  
Ọran ko dun ọmọ ẹsin :  
A mu 'ya re so, o nj' oko ?  
Alara l' ara ko dun 'un  
O l' o ku aishun, o ku aiwo !  
"O bami ko dun mi" ko le e ọjọ  
"Eni ti ko bà á bà rara !  
"Eyi ko to 'unkan  
"Eyi ko to 'unkan"  
Filá imale ku péki ?  
'Eyi ko t' ofò, eyi ko t' ofò"  
Owo tan ni kẹlẹ !  
Eni ọran ko dún ni i sira bue !



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**OVER HALF OF THE WORLD'S SUPPLY OF COCOA IS  
GROWN IN WEST AFRICA.**

---

**4. The World's Cocoa.**

Over half the world's Cocoa is grown by West African Farmers. Therefore, there is an urgent need for Farmers, Traders and Businessmen to have a world wide organization operated and controlled by West Africans, to ship and market their crops, arrange their credits and protect their interests.

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**Apply in person to ;—**

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