

*The Honourable  
The Chief Secretary  
to Government  
Lagos, Nigeria*

*Editor Proprietor  
"Yoruba News"  
Ofunfa Rd  
Ibadan*

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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NI

Oniṣona Atata ni Opopo

**Bode Ona Ido,****IBADAN**Aghada to jire, Ewu Saro ti gba-  
jumo, Ewu Oyala ati Awotale ati  
Sokoto ti o se regi nibe lo pin si**IROHIN KO TO AFOJUBA**

**OWUYE**

Oro ti rinu lati bi oje meta yi ko ehuwon rara. O wa dabi en-pe ojo ko niy ti i ro lati ibeje o funni.

Iro ti a nri gba lati ile Oke Oya ko fi ni kikan bala patapata nitore awon en-ayan wa ti won wa niba. Aisan ni iku ro pupo larin awon du ula ula ibe bi Zaria, kano ati awon ni.

Awon en-ula wa ti won ti hin ba owo Epa ati Pawa lo si ila ilu-wanyi ko niye. Bi Owo ati owo ti ro tonibi, leri nisan ati iku kuru be to. A toro pe ki o i enu juw-sin aju Re wo won lighun ati awa na nihin.

Bale fi Agogo sode pe ki awon ori-  
sowo ke lwo. *Scale* kuro ni awon oja le. *Ke* ni oriko; fi ni awon oja-  
la ni oja baba ni Muga ati Onpe. *fi* ni yi ko so pe ki oriko ko ma mu awa to lo ko eru ni on oko.

Oro na ninu myi ti gboebo anisowo nle ki o bpe; *eyin* ni pe. si i lola tun gboebo awon oja Epa-Odi o o yi ba lin ki da darada ki won si kole itaja si wa bi ti oja nigbe fun ero, leri na fun mabo lati mi ru de awon oja gon Odi gboebo; leri na, ki won so gbo gbo lwo (Scale) wa lati bo bo oja oriko si awon ju Epa-Odi wanyi; nibiri awon Akwe Awosan (P oduca Inspectors) yin gba ma ye gboebo Koko ati kuru wo daju ki awon gboebo wo to ni won.

Nipa bayi ni dwo fi le dara ni sise fun on) ba lin. Bi owo ba dara, yio eyin lati an Owo Odun.

Gboebo owo oriko ti won se lati bi odun meta yi wa, gboebo ni won fi nda. Pupo ni awon ti won sa kuro ni ilu nitore gboebo Koko.

Ajele, Bale ati Igbimo, E ba ni ma oju to yro yi o.

**NEWS & NOTES.**

The Fourth Session of the Legislative Council of Nigeria was concluded last Saturday the 19th instant.

The Hon. Capt. W. A. R. O. C. M. C., Senior Resident returned from Lagos yesterday Monday.

The Hon. E. H. Oke, M. C., is expected back today.

We learnt the authorities of the African Rebel Church are preparing arrangements to close the and open for Divine Services by the coming Easter, the inside part of their long standing Cathedral at Broad Street.

The roof is already covered with corrugated iron sheets (26 Gauge) and an immense quantity of ceiling boards, timber, cement and other materials for the work are already on the spot and the workmen are busily engaged. Their energetic Pastor Revd J. Sotayo Williams is always there to encourage the workers.

We say a ku ipam.

We are indebted to Eleti Ofo for a copy of the Address presented to the Hon. W. O. Okeby Goro by the Union of Young Nigerians which we reproduce in this number.

**ERRATUM.**

In our issue of the 16th instant, page 7 column 1 43rd line please read "Fourty" instead of "Tund."

**PUBLICATIONS RECEIVED.**

We acknowledge with thanks the receipt from the Government Printer of a copy each of His Excellency the Governor's Address to the Legislative Council of the 16th February 1926 Also a copy each of Annual Medical and Sanitary Report for 1924.

Annual Report on the Lands Department, Northern Provinces, for 1924.

We hope to deal with the Governor's Address in our next number.

Mr. J. N. Porter, Chief Clerk, Education Office proceeded to Lagos on two months leave of absence on the 20th inst.

# AKEWI

OR

## YORUBA PHILOSOPHY.

### WOBIA.

Wobia, Wobibiliki—

A- t' ifun rin !

A-gb' olèlè ma gbeyewo?

O l' "Olèlè sibi yo ni,

Iyawo ko yo ni;

Bi mo ba si kòdà,

Ma si bo 'di;

Ma jeun ka 'nu !"

A-jeun j' olohun lẹ !

A-oro f' iyan-lẹ

Ni Dugbe-dugbe :

B' o ba b' okele mejl,

Om; Oniyan a daku—

Fatapata, fin-in—fin-in !

O je isu, imu la 'jẹ.

O je 'gbado ojo bi eniti nialu oku.

Enu gbogbo ndun

"Sakulumo, Sakulumo, wi-i- i

Sakulumo, Sakulumo, wi-i- i

Be e l' oti, Ma be e l' owu e

Oti ni imu, owu ni i kò.

O l' "Aw' aiye è figbese,

Bi eniti ko m' eju w' aiye !

A pé l' Èdẹ-mase inkan,

O si kumo kanna

F' omojaguda mefa.

O ta 'Badan fi ra 'Wo,

O ru 'Saligbu,

O k' adigbe, wa 'le—

Bi Om, -onigbe ?

I gni ko si won;

Feni ko ra nwon,

Bẹ won kò fun un !

O gbe iyawo ta

O l' owo ran won n' iyan;

"Iyan 're ni o mo kó"

O tel' omo re d' Olodo!

"Agũ t' o dan ni o bẹ !"

O tel' omo re d' Apomin.

Ofikà-fiki, a-ru-'mu t, alapà lẹhin.

Awon Oko 'gbe-tu-'gbu ka,

Nibit' i nabe w' akira kiri !

Won ko le e se bi

Awon "B' o ba ja ma bá a sá"

Awo sara je l' orun ope;

Wobia akope ja to o i

O gb'omo tu

F' owo r' Akira !

Wobia omo gboro isafu:

Ni i ta 'leke fan t' akunle,

Ma j' ou !

B' oia ko sunwon e...

Tani ni si ?

Alajetan, Ajẹ-yàn-yàn.

Ajetan l' ori a je 'g a n i

Iwo-nna, Iwo-mpope ! !

Ogun mu wobia,

O ni "E ka ma nigbo

B' ounjẹ ba-ti unjẹ nibẹ !

Omũmũ-rara.

Oto tan 'mo n' idun

Ni itan omo l' owo !

"Alu'ba n' Kurdi"

Iku ti i p' owo ni pospo !

Eyi ná jẹ : tohun má jẹ :

Ohun gbogbo jẹ jẹ !

O j' ewu jẹ sokoto t' oon ti si!

Baba sa jijan yo,

B' o tan ma tun n' oko;

O lẹkue.

Ab' ajufu l' oke oja.

O je, je, ko yo ;

Gbendù-gbendù.

Ikun bi oya.

---

Wa polowo nihin.

# ITAN

## TAPA ATI YORUBA

### OLOGBOJO.

Nwẹn ni k' Ologbojo  
 K'o tu koko efi 197;  
 Ighat' Ologbojo tu koko efi 197;  
 Iba yu s'ẹran l' o jale!  
 Iwun Ologbojo igba ẹran ni i,  
 Ehin Ologbojo igba ẹran ni i,  
 Iba yu s'ẹran Ologbojo a ẹran ni  
 Egi o sin Ologbojo gba ẹran ni,  
 Oba e ni ko gba ye  
 Niba ni ng' o ko  
 Kaba ni ẹran si?  
 Ologbojo omy Arulu-efi  
 Ogunni Eba:  
 Eba l' o d' in Oba in dan—  
 Mfon, mfon, mfon!  
 Ologbojo yin a kuyi iwọ  
 Ogunni Eba.  
 Wo meje l' Ogbin ni:  
 Ologbojo fo d' in ilọju gbamgba!  
 Ọn lu ọwọ ọdun:  
 Ike Ologbojo ni i,  
 K' ni lu ọwọ o sin;  
 Ike Ologbojo ni:  
 Ehin Ologbojo:  
 Ike Ologbojo ni i:  
 Fere-idi Ologbojo;  
 Ike Ologbojo ni i:  
 Egi Oun Ologbojo;  
 Ike Ologbojo ni i;  
 Egi o sin Ologbojo  
 Ike Ologbojo ni i,  
 Egi l' o ba l' Ogbin ọ  
 Ni i gba ẹran ni o sin i  
 Awon l' omy Oregbami,

Awon l' omy Oregbami  
 Oreg mi ni ngba' gba iyan l' aji,  
 Mo yara ọwọ 'le:  
 Mo gba' gba iwọ lori ọdun!  
 Iwọ n' ni bu jo mi bu ju  
 Soro amuro, Abala!  
 Omy Ariaboro o' aju l' ẹnu,  
 Eba Oba ni Arulo-joye  
 Bi a o' o' o' o'  
 Ologbojo ni: "E je E  
 A ni wa i y!"  
 Oun i ti gba ye  
 Ti ki i gba ye in  
 L' aha Egbala—  
 N' le Egbala ba bami;  
 Saba in yku,  
 Ti i tu s' ap' o kunrin lara  
 Oba o' o' o' o' o'  
 Onile Oba l' ẹnu.

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### "THE ELETI OFE."

The "Eleti Ofe" is one of our best bilingual papers in Nigeria to-day. It numbers among its contributors Mr. S. Olatunji, who writes us every phase of the political, social and economic life of Lagos and Nigeria. We are proud of his achievement in the course of our *column* and wish we could see the one live him—fearless and outspoken.—B.L. are we live in the Provinces.

Another is Mr. "Asin" of the "Onyos" who sends a trenchant opinion and by his sound advice from see to work in devotion to lead our people back to the main spring of our racial idiosyncrasy. "Asin" is in effect rendering a yeomanly service to Lagos and all the Yoruba States.

Mr. Afolan Johnson our Anglo-Yoruba is a man who is quite at home in the languages and weekly since his lays in the Columns of the "Eleti Ofe." These three a perfect triangulation in conjunction with Mr. E. A. Akinola's redoubtable editorial form the Napoleonic Invincible Square. They march and deliver their attack upon every question in square formations with every assurance of victory.

We admire their patriotism and wish them all a long lease of life in the service of their country.

## THE YORUBA NEWS.

Editor & Proprietor:

D. A. OBAJA

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Ibadan 12s. per annum. 12s. Post Free.

Cheques and Orders should be crossed and  
forwarded to the Editor.

Advertising rates on application.

## The Young Nigerians. EGBE OGO-WEMBE ILE OYA.

Omo Ajamaka ki i ye 'Ea  
Omo t' Ehin ba bi  
Ehin ni i i ye—  
B' egungun ba ye  
Ohun t' o tobi  
Olofo re a Towo i  
Eku abo nibiri  
E re l' erinkan.

### YOUNG NIGERIANS.

Eyi ye nyin na;  
"E ye Opo,  
Ayeye Opo ye."  
Bebé ni k' a má rí;  
Siwaju, siwaju  
'Un l' Opa-Ebifti i ré sí i;  
Iwaju l' owo-Akú i lo,  
Ki i rihin.  
Ewe nla ki i pada  
K' o tun ra wéwé i  
S' awon gni nla nla  
Ni wón bi nyin l' omo ?  
Dokita Mosi Daroga  
Omo Adubule-ta'pon,  
Omo Olowo imu agba i;  
Dokita Fẹnbun omo olofo,  
Omo e f'owo la 'no  
De Pirin Kaunshin.

Lyya Alakija Aji-ye-fiani  
At' Ayo omo Obi.  
Akwo ko wura i  
Qikotan, Aleni, Farn-nsial,  
Akintan Eled-Ofo,  
Kasin om e-kewa i  
Adeloye Qimlolu,  
Marinho omo olowo Agula.  
E ma je o re nyio!  
E má má k' esho,  
E má ko rón i;  
Eun' a 'o to l' a gbo,  
Agunran ng' olofo i.  
Eun ko p' oya 'o ma dín.  
E ye ni ape ún  
Ná ni e má ye i  
Iwoyi amolun,  
E oge ja bô i,  
"Oun' a' aiyese" ni e má je,  
Eun ba t' aye ye  
Ni i ye niun a' ye i  
Ogita, Olofo-ba' lofo  
Ni i b' oran so je i  
Eyin a t' agba;  
Aige a ye nyin dau-'án i

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MEMORANDUM OF THE UNION OF  
YOUNG NIGERIAN PRESENTED TO  
THE RT. HON. W. ORMSBY-GORE,  
M.C., ON TUESDAY THE 9TH  
INSTANT, IN THE COUNCIL  
CHAMBERS, SECRETARIAT  
BUILDINGS.

Union of Young Nigerians,  
Lagos, Nigeria,  
9th February, 1926.

The Hon: W. ORMSBY-GORE,  
Parliamentary Under-Secretary  
of State for the Colonies.

Sir/

On this auspicious occasion of your first official visit to Nigeria, we, the undersigned, for ourselves and on behalf of the Union of Young Nigerians—an organisation of young men for the protection and advancement of the various interests of the youths of the country generally—deem it our humble duty to present you and your colleagues with this address expressive of our hearty welcome to you and our sincere wishes that your tour of our Country and the other Colonies may be pleasant and successful throughout.

The report of your tour of the West Indies in 1921-22 with the Hon: E. F. L. Wood, the then Under-Secretary of State for the Colonies, has reached us and the recent parliamentary Commission to the British West African Colonies under your distinguished Chairmanship, Sir, has impressed us very forcibly with your deep desire to watch and advance the interests and promote the general welfare of the African Race living under the *aegis* of British Government. This conviction, Sir, has emboldened us to enclose through this medium to lay before you and your colleagues such matters as the Union deems worthy of your consideration in your study of local needs and problems.

### (i) Economic Development.

The problem of the economic development of our country has filled us with great alarm since the late Lord Leverhulme opened his campaign against our Land Tenure System; but after the brief relief given us by the assurance of both the late Colonial Secretary (Mr. J. H. Thomas) and our late Governor (Sir Hugh Clifford) the alarm has become intensified since we read your speech at the Meeting of the Imperial College of Tropical Agriculture reported in *West Africa* of December 12, 1925.

While agreeing with you, Sir,—according to your paper entitled "My recent travels in British East Africa" read before the Royal Colonial Institute in May last—that "British Industry is increasingly dependent upon a supply of raw materials which can only be grown in tropical or sub-tropical countries, and British Commerce is also dependent on the exploitation of new markets for the products of British Factories," and while also agreeing with you that "In the development of Africa..... we have one of the most promising fields for the satisfaction of our two most urgent economic needs" and that "the progress of the African Natives, whether physical, mental, or moral, is bound up with and, to a very large extent, limited by the growth of his economic capacity to utilise more efficiently the vast potential resources of the land on which he lives," we cannot however, believe that the introduction of plantation system in any form is the best means; or, one of the best means, of ensuring the growth of more produce; for—apart from the incalculable harm which the system is bound to bring upon the country through labour demand, disorganisation of the tribal life and the gradual dispossession of the people of their lands to the detriment of posterity,—Nigeria, not to say the Gold Coast, has, through the African Farmers, produced more Cocoa than the neighbouring old German Colony of Cameroons where the European plantation system was on the biggest scale.

We appreciate your view that "To utilise more efficiently the vast potential resources of the land on which he lives" the African "needs not merely the discipline of work, but training of his capacity to master natural forces, both as an agriculturist and as a craftsman;" and therefore we respectfully urge that the Nigerian Government may be advised to give more help to increase the

African capacity as a producer by:—

- (a) Establishing Agricultural model farms in oil palm and other fertile areas.
- (b) Introducing to the Country modern machinery, and training the natives in the use thereof.
- (c) Regular lectures and demonstrations to African farmers.
- (d) Providing ten or more annual agricultural Scholarships (available in America) for the West Indians to give Native youths, particularly of the rural districts, the best means of learning modern methods of farming as well as scientific production and preparation of their produce.
- (e) Reviving the periodic Agricultural Shows.

### (1) Education.

Whilst appreciating the past efforts of Government towards the education of the people, still we would humbly but strongly submit that to produce the best results better and wider efforts should be made. Hitherto the work of education has been carried on mainly by the Missionaries, and that work has been confined chiefly to the Southern Provinces, the Northern Provinces having been barred against foreign educators whilst the Government Educational system long in vogue in most important Emirates does not seem to have fitted the people to take their proper place anywhere outside their own native province. We are aware that a new scheme has been submitted by our late Governor to Colonial Office but its form or tenor is, till to day, a secret, so even the public leaders in the country. We would therefore most respectfully submit that a practical scheme of education based upon the recommendations of the Phelps-Stokes Commission be put up at an early date and worked into an active

and progressive educational policy of the Country, after full and free consultation with the Missionaries and African leaders of thought and educationists.

On this head we may respectfully submit the following suggestions:—

- (a) That the Missionary workers be aided more liberally by being granted increased salaries in order to enable them to secure and retain the services of trained and efficient Teachers, the salary in every Missionary school at present being not only very much lower than that of Government Teachers, Civil Servants or Mercantile clerks, but even too poor to enable the teachers to carry on their arduous work care free and devotedly.
- (b) That considering the poor resources of the Missionaries the Government should not entirely leave to them in addition to school running, the important work of training Teachers but should establish at least one efficient training institution.
- (c) That rural and industrial schools should be extended, properly staffed and conducted in such a manner as would make them produce youths able to read and write English fairly well in addition to a good knowledge of the vernacular and of the various local trades of rural occupation.
- (d) That a Government Secondary School on the lines of King's College be provided for girls.
- (e) That as an earnest of the desire to give the Natives the best opportunities scholarships be provided and encouraged from the rural and provincial or elementary schools to secondary schools, and from secondary schools to Europe or America for (1) one or other of



the professions (2) Science, the arts or pedagogy, and (3) Agriculture. Further, that technical education and manual training should be more actively conducted and should be properly encouraged by offering better wages to the artisans and skilled workmen, and by according them the same respect and consideration given to their clerical brethren.

*To be continued.*

## PROBLEMS OF LIFE

### UPS AND DOWNS

It has been said that the only trouble people never get over is loss of wealth. The statement is not universally true. I have known at least several persons or families who were more happier and united when poor than when rich. But individuals who have come down in the world are seldom able to accept their loss of fortune with Equanimity and they may allow themselves to become permanently soured by the experience. Nor is this surprising. Human Nature being what it is, there are few of us who can bear to be unduly stripped of our customary habits and associations, which is what usually happens when money goes. Most of our joys are relative. We measure what we have, by comparison with what we formerly had; and what would be opulence to one person around, would be penury to another.

Then too, there is the mortification of being nobody, after having been somebody, and this change of level in the esteem of those around us is just as

possible in a two-manlet as in the environment of the fashionable Society. It is hard to forgive any person who is the cause of such misfortune or even to take a just view of his culpability.

How often do we hear of a man being ruined through reading implicitly to the word of a felon! The defaulter is not usually so frank as he seems. He probably hopes to make good but does not quite tell you all the truth about his resources and when he is in a tight place and sees an opportunity of wriggling out of your expense—well, he takes it.

But there are no more difficult people to deal with than those who are forever lamenting a down fall for which they have no one but themselves to blame, yet refuse to acknowledge it.

It is the most sorrowful period in a man's life when he begins to attribute his failures to having enemies. There is no enemy so dangerous as oneself. For even a swift runner tripped up by a rival or a jealous foe, there are hundreds who have made themselves fall says a Scottish Bard Lecturer.

The only golden rule that should govern all salutary effort to regain hold on life after its material supports have been struck away is this,—Don't dwell on the past. The unfortunate almost invariably idealize the past, imagining it to have been better than it was, they allow it to act as a sort of dead weights upon the energy and hopefulness required to effect a good recovery in the present.

But the low morality as well as materially dignitas, resentments, and regrets, and the debate plant of happiness will blossom again.

By Revd. R. J. Campbell, D. D.

"John Bull" July 18, 1925.

**THE IBADAN GOVERNMENT SCHOOL.**

The Bale's School, Oranyan, has outgrown its site and is in need of extension. The present accommodation being too small for the number of children seeking admission to the school, whilst many were being turned away for insufficiency of room in the building.

There is ample space for the necessary extension to be made. It does not sound well to hear that a Government School is turning away the youths of the land—the future citizens of Ibadan—who are aspiring for knowledge for want of sufficient accommodation in the School. We sincerely hope that the authorities will soon remedy the awkward situation either by building new schools in different parts of the town or by enlarging the present Bale's School, Oranyan to thrice its present size.

This reminds us of the need for some School Playing-grounds in this town. The Race course being as far as from two to four and half miles away from most of the large schools, is practically useless for the purpose.

Certain portions of Adego, HPL, Ogun Kudigi near Oranyan, Gogole below Attenda and others might be cleared, levelled and placed at the disposal of the School children right now, before such places become congested.

We respectfully call the attention of the authorities to this urgent need.

---

Wa polowo nihin

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N.B. Not obtainable elsewhere.

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N.B. Not obtainable elsewhere.

**Aremo fun Okunrin**

Nigati obinrin ko ba tete loyan, a ma ero pe ara obinrin na nikan ni arun wa. Gbogbonise fun pupu ni o nje pe ara okunrin ni arun wa. Egbogi yi dara pupu fun Aro, Ede ati gbogbo Arun ti ko le ki okunrin se abimajo.

N. B. - O ye ki gbogbo okunrin ma lo igo maji maji loṣoṣo 1/2 ti egbogi na. nje ni ara ko se royin.

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