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## The Ordination of

### Mr. E. A. Morakinyo.

By EJOFU.

The recent news of the ordination into the Anglican Church's holy order of Deaconry of Ekan Akinwami Morakinyo was received here with patriotic joy.

Mr. E. A. Morakinyo was one of the foundation students of our Alma Mater "DEO ET PATRIA". The Ibadan Grammar School, when inaugurated under the patronage of Mr. S. Ode at Aikunwa Street, Ibadan, in 1913.

He was one of the good boys of the school and when future wishes were asked by the manager of the school to be recorded, he was one of those who enlisted for ministerial work. After completing his studies in the Grammar School, he laboured as the teacher in charge of St. David's School, Kadisi, St. James Oregun, Ibadan and at Holy Trinity School, Koso. Latterly Mr. E. A. Morakinyo worked in many Churches under the Ibadan Anglican District Council as a Catechist, from where he was sent to St. Andrew's College, Oyo for further studies in Theology. During all these multifarious engagements he proved himself an honest and a moral worker of the type required in "His Vine Yard."

It was the strongest desire of Daddy F. Morakinyo, a faithful staunch disciple of the C.M.S. Church, Aramo, Ibadan to see his son Akinwami ordained a priest before his death. His fatherly fervent prayers were heard and he is being heartily congratulated by all who knew this fact at the very beginning.

This article will not be complete or justified if I fail to state that this ordination is also Bishop Akiyede's "Magnum Opus" for it is he who sacrificed himself for the proper education of the youths of his tribe.

The development from primary education into what is called "secondary education, from some ignorant ignorance of learning to more enlightenment of a community, some of whose children, owing to non-existence of Secondary Schools like "Deo et Patria" in those days, were hardly above the level of illiterate, but are now holding better remunerative posts, as Doctor.

Missionaries, Government, Railway, Mercantile and Native Administration Clerks is surely a human achievement worthy of loud commendation.

The glory of our "El Dorado" Ibadan, should not only depend on greatness and population but on great number of her better educated children. — We are in dire need of more doctors, lawyers, engineers, surveyors and youths with other University degrees.

We must all determine to raise up that particular tribal branch of the Yorubas from mediocrity to greatness.

KADUNA NORTH,

6.3.36.

MR. G. A. CALEB.

In honour of the recovery from his recent illness coupled with the spirit of thankfulness to God who, in His mercy, had restored him to health, Mr. G. A. Caleb, the popular and amiable Senior Station Master of the Nigerian Railway, was at home to a number of his friends and Railway Staff on Saturday last the 21st instant at his official quarters at the Station.

Conspicuous among those present were the following: Messrs. J. A. Abiars Chief Signaller, J. T. Mason, Chief Goods Clerk, J. A. Shonuga, Chief Transhipping, G. S. Summons, Chief Delivery Clerk, F. A. Osbo, asst. Trans-shiping Clerk, S. A. Cole, Luggage Clerk, D. A. Balogun, asst. Goods Clerk, C. F. Gomez, asst. Delivery clerk, D. D. Ladigunde Trains Clerk, D. I. Tytler, Asst. chief Signaller, A. I. Kosoko, Guard, J. A. Ayodele, Relieving Clerk, E. O. Akinlede, Trains clerk, A. O. Bailey, Guard (Offs Station) E. O. Akingbala, Trains Clerk, and many others including the menial staffs too numerous to mention. Mr. G. S. Summons was the Chairman for the occasion and Mr. J. A. Abiars was the Vice-Chairman, whilst Mr. J. T. Mann was the Master of ceremony.

At 4.30 p.m. the table was declared open by the Chairman, when refreshments were sumptuously served.

After justice had been done to the dishes and before the table was declared closed, owing to the slight indisposition of Mr. G. S. Summons the Chairman, the duty now devolving upon Mr. J. T. Mann who, before calling upon Mr. S. A. Cole to say some few words about the host of the day, made some suitable remarks regarding the object of the feast which perhaps might not be known to some of the guests. Mr. S. A. Cole rising amidst loud cheers, discharged the duty creditably by speaking very highly of the host and commending extensively upon the spirit which he had for preparing such a feast, and reference was also made to the necessity of livelihood which had brought him to Nigeria and how it was necessary for a man recovering from a serious illness to give thanks to his Maker, and closed his speech with wishes of health, happiness and prosperity both to the host and his family.

The next speaker was Mr. Shonuga who also did his best in expressing his own views regarding the amiable character of the host.

The function was brought to a close at about 6.30 p.m. with a short prayer.

## OBITUARY

With very deep regret we received the sad news of the death of Mr. Quayle, the African Engineer in S.A. Works, Ilorin. Mr. Quayle had just been given a transfer to Koso before he took ill and was removed to the African Hospital, Ilorin where he died on Monday the 16th inst., the very day he would have left Ilorin for Koso. To the bereaved relatives we extend our sympathy.



# OWUYE.

"Awon ibi bi ori :  
Oro, p' mikan' P' ana."

## LAWOYIN IYA AKANDE BE 'LE.

Lawoyin Alaro ti gboḡo enia ap ni iya Akande ti Ile Apisa Adedisi ni Idi-ikan Jaisi ni Monday oḡo kerindilogun lehin amodi oḡo die.

Nigbatu awon gbe pusi Iya Akande kiri ilu, awon eleḡin marun l' o tele pelu orisirisi ilu ati ijo, ki won to sin oku na ni ale Tuesday oḡo ketadilogun. Inowo awon omoloku ko bere. A ki Akande, Ladube ati awon ebi pe E ku sehinde. Ehin iya yio dara o.

## ATTA OBA IGBIRA

Ni agogo mejisa oḡan Friday ogunḡo oḡo yi ni Aladji Ibrahim Oba Igbira eniti o ti rekoḡa lo ma baḡi l' Eko pada de si ile yi. Baḡe wa Oḡḡa si fi Oba na wo bi o ti to. Ki o ma wa wo gboḡo awon Igbira ti mbe ni t' ile t' oko Ibadan bi won ti ntu yeye lo ki Oba won ni Ile Baḡe.

Oba na rin gboḡo ibi iḡe ti Ijoba ki ri ni Sautde ijerin ki o to rekoḡa lo.

# Jamani Tun De!!!

DAGUN-DAGUN KALETU.

Enimisi ogun ti a tun nabyi ni oḡu oḡo melo yi ko bere. Iḡe ti Mussolini Apese ile Itali ti naba Oba Etiopia ni a ti ngbo ri, ti a si nwoye pe ko ni pe tan, larin eyi ni Hitler Apese ile Jamani tun da irokokokola sila, nipa kika awon oḡo ogun re lo si ila ti Igbimo awon Oriḡe-ede ti pae fun o pe ko gboḡo se bi. Inkan ti o si mu iru ase bayi wa ni pe ilu ti a wa yi, bi o tile iḡe ile Jamani ni tele. o sunmo aḡi tiwon ati ti ile Faranse pelu ile Ijoba Beḡi pekipeki, ati pe ona ile wonyi ni awon Jamani ma nko ogun won gba nigbakugba ti won ba fe ba awon Faranse ja; benti mitori ki o ma ba si ogun iḡa larin ilu kan ati ekeji wo ni a se da Igbimo awon Oriḡe-ede yi sila lehin ti Ogun Akkaiye pari.

Nigbatu awon Faranse ti iru iḡe ti Hitler ran awon oḡo-ogun re lati se yi won ko jafara ati fi oḡo sun Igbimo awon Oriḡe-ede, awon eniti ko oḡa ati bere idi abajo lowo Hitler Apese ile Jamani. Oḡbenti na fesi pe itan ti o mu onḡo se be ni itori Adhin Ore ati Inawo ti Ijoba Fa-

ranse lo ba awon ara Rutara se laipe yi ti o si dabi eḡipe titiri ile Jamani ni awon se fe se adehun titan yi, tori na ni onḡo se pese pe ki awon oḡo. ogun oḡo lo do si ilu ti a nwi yi pe, boya, akḡamba, bi o ba tun ma ya.

Ki iḡe ilu Oibo nikan, sugbon gboḡo siya, ni ore yi mi titi nigbatu awon gboḡo pe awon Jamani tun ko oḡo-ogun won jade l' iḡefa, pa se "Dagun-dagun-Kaletu" ni awon Jamani ri? Kai ti Igbim o awon Oriḡe-ede fi si ore Jamani ni pe; Ebi o se ti won ko wa fi oḡo Faranse sun awon nigbatu won ri i pe Faranse tun nlo ba awon ara Rutara se Adehun Ore ati Inawo ki won to ko oḡo-ogun lo do si Rhineland, ilu ti Igbimo awon Oriḡe-ede ti palase, ti awon Jamani na si ti gba pe won ko ni gboḡo ko oḡo ogun won si?

Ore yi si wa niwajo Igbimo awon Oriḡe-ede ti awon nre lowo ni London Olu-llu Ijoba Gosi niyali. A nireti pe awon alaga Oḡḡu lati oniruru Oriḡe ati ede ti awon pelu sila niyali yio sa gboḡo ipa won ki ore yi ma ba di ogun.

Bi awon ba ti tun pari-ore na si e o ma gbo.

## Sebiotimo.

II

Eyin onkawe war a nireti pe e ti kiyasi ore wa ninu iwe wa yi ti oḡo kedogbon onu ti o kaja ati pe e ti gba gboḡo inkan ti a wi ninu arakḡ na pe otin ni awon. Awon Baba wa a ma powe pe:

"Mi ko wi fun o?"  
"Bel' o wi!"

Ekanḡ na ni awon i gbe agbon soko si 're won. Nitoriti a ko ri slatako pe eyiti a ti so ko toḡa: Nje, E tun tun gba 'kan si l' :

"Ore igba kan, gba kan."  
"Ki i tan n' lli emu."

Awon onje ti a nje fe yiyewo dara-dara lakoko yi, bi a ba fe di oriḡe-ede ala: ko si ohun ti le se oriḡe-ede kan di nla ju owo nini lowo lo ona ti a si fi le lowo lowo ni pe ki a maje ki inowo wa paju owo iḡe ti a nre lo.

Loty enikeni ti o ba nre iḡe ni lati jeun, sugbon a ko wipe iḡe kpa, mi-mirikai, iḡe ti eyi ko soro o! A nore onje iwontun-wonal—ani onje ti o se eniti o je e ni ire, tobḡ ti yin fi ni okun ati ma se iḡe lo de-de. Nigba pupu, ni a ma mbare pe "Tabi lamarin na nje ohun ti o ju enu re lo ni bi?" Eyini nigbatu enikan ba nise kita leju mejiji ti a ko si ri abo re laru re, tabi ki a ri

ohun pataki ti o ni owo re na se  
"Ore tan 'mo n' idun  
A tan 'mo P'owo"

O daniḡo pe nigbatu enia ba gbatan awon onje adin-din ti awon oibo ko wa ile wa, ti o si ni bi iḡe e ni aje-tan-dun, laipe oḡa agba onje oḡa ti nḡe owo nla-nla loḡoḡo, tabi oḡa akwe oḡo onḡoḡo pataki kan: Nje nkan ko mbe nibe ban? Nigbatu akwe oni-Poun marun ina ba nje se bi oḡi akwe ologun, medogbon tabi orbon Poun loḡu, nje ore na ki yio iḡin ban?

"Obo ma Taa, ma ma Taa."  
Ara re l' o onḡo—Saka."

Ni ona kinai, awon onje adin-din oḡo wonyi bere nibi Taa ghibbons ni mimu laro kutukutu. Inkan ti si npe ni Taa yi ko se, ko si ya Agbo ghibbons ti a nre onḡoḡo ma lararo ni ile wa lo. Agbalagba ti o ba ni silera kan a si ma mu Agbo lararo be pelu.

Iḡowo ma agbo oibo ti a nwi yi yato si bi awa enia dudu ti enu u. Nḡo? Nigbatu enia ni onḡo onḡo agbo laro ti o lo din enyin adie, eḡa, eḡe eran eḡeḡe yo sila, pelu akara baredi, waka, iḡo oibo Nko? Beḡi onje iḡoko ekan l' eyi! Bi oluware ba si ni aya kan pelu oḡo mejji abi meḡa, o da-ja pe awon o lo sila kan abo si idi a nnu Taa laro nikan, lai ka onje onḡo, ipanu agogo merin ati onje ale.

Laisi ani-ni nigba ti ile o ba fi se, won ko se alai ni oḡo bi sila Merin abi Marun; eyini pe inowo onje nikan yio ma je bi Poun Meḡa abi Meḡe Abḡ loḡḡu.

Bi oluwa re ba si je alaya mejji abi meḡa ati awon oḡo bi meḡo ala meḡa nko? Nje oniyen ko ha dagbese onje ban?

Bi ogbeni Ajige-bi-oibo yi ba si ninu sigḡ, ikokḡ tabi, Beer tabi Wine dieḡe, laisi kila awon oḡi lile bi Gin, Whisky, Brandy, Champagne ati orisirisi oḡi oibo mi be lo titi, boya o tun le nḡo to Poun Meḡi mi si l'. Bi enia ba si ni awon oḡi lile won ni onḡo o ma fi se igbadun tara, oluware ko se alaiḡo nḡo to Poun Merin loḡo kikḡan kan inowo onje.

Won ni "Itaja l' a d' oḡa ale." Onu ni b' emuḡ kḡḡe! Oḡi funre re a ma fi se arḡ ti yio mu u wa sila oḡḡi. Yala b' o fe tabi ko fe, igo oḡi kanna ti eniti o ba nnu u si wale ni yio fa awon igo merin mi tele e l' Hen-e, nigbatu won ba nre e lo si apḡe, ti onḡo na si mba won "Gba Iwe Kan," "Gta Kan si i", ki o wa d' iḡi ti awon ore tḡḡan de wa ki l, ki o ma si le bo 'o le jade? Se nigbana ni awon o ma wa kḡḡin pe:

Mi mu, na mu, a—na ma!  
Oti l' a k d' p' aye o Mi mu!  
L' igbat' o ti onḡo p' oluware abo p' A—na ma nḡ' !

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