

Secretary
The Editor & Journal
Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYẸ.

OWO ODE

Owo-ode ti odunni ti bere, awon akowe ati Onise ti Ijoba ti npin iwe fun gbogbo awon onisowo, akowe ati osise ni arin ilu ati Gbagi. Olukuluku si ti unan iye owo tirẹ.

Enyin ti o si ku lehin. E ma jafara o!

OFIN ẸMU—EJIGBO.

Ẹ Oniwe Irohin Yoruba, Ibadan.

Alagba!

Mo be nyin pupu lati fun mi ni aye diẹ bengan lati fi oyo Ofin titun ti a gba yi si.

Ni oyo kini ose eyiti ise oyo keji oṣu December 1924, ni Akede wa tun bo si ofin lati so fun wa pe, enikeni ti o ba mu Ẹmu, ati eniti o ra, a ati eniti o ta a, ponun mejji-meji (£2) ni awon yio gba l'owo oluware.

Beri mi si ofin yi nipe bi awon Alagba wa yi ba le moju to awon Arun mererin ti mba ile wa je yi, ti nwon ba si le ki owo won bole ni ilu Ejigbo yi, ngo san ponun marun (£3) fun awon Alagba wa wonyi; awon arua mererin ni iwonyi:—Oti oibo, (Gin) Oti Oka, Oti Sekete ati Oti Eanu. Sugbon bi a ko ba le pa awon arun mererin wonyi ran, e jowo e se gafara fun wa, ki a ma se so ewo orisa di ti onigbagbo ati imaje ni ilu Ejigbo, nitoripe gbogbo ile Yoruba lo mo pe Orisa alas-funfun ni ke fun awon ti nsin i pe nwon ko gbode mu Emu.

E je ki a ranti pe orisa alas-funfun yi nibe ni Ifeja, gbogbo awon Onigbagbo ati Unle ti awon wa nibe ni awon nmu emu; befi Orisa yi wa ni Ikire, gbogbo awon Onigbagbo ati Imole ti nwon wa nibe ni nwon nmu emu. Ojumo ni nwon nru Oti Oibo wo Ejigbo, eyi ti o le pa ara ti o si le ba okan enia je: sibe a ko da won lekun. Befi nwon npon Oti Sekete ati Oti Oka lojumo, eyi ti o le pe arua si enia ni ikun; sibe nwon ko da won lekun; sugbon nwon fe so gbogbo wa di Oloso Alas-funfun ni Ejigbo.

Alagba, ara, baba ati iya a be nyin, e la idi Ofin yi, ko ye wa nitoripe awa ko fe ki e so wa: lorako babura pe "awon anigbagbo ni arufin, E je ki ara wa pe o soro pipo ki Onigbagbo ki o to teriba fun ofin orisa.

Emi ni eme nyin nitote,
Eritote.

News & Notes.

H.R.H THE PRINCE OF WALES

The Hon. E. H. Oke invited to his residence last Monday the 5th, a representative gathering of the leading members of the community for consultation as to the best plans to be adopted for welcoming His Royal Highness the Prince of Wales on his intended visit.

The hon. Elder referred to arrangements that are being made in other countries and towns, and that Ibadan the largest town in Nigeria and West Africa should do her best to welcome the Royal Visitor in a befitting manner.

The proposal was joyfully received by all present and it was unanimously agreed upon to summon a Mass Meeting at the Bere Court to enable every body to participate in the movement.

WHAT WE LIVE FOR.

We live for those who love us,
Whose hearts are kind and true :
For the Heaven that smiles
above us,

And awaits our spirits too ;
For all human ties that bind us,
For the task our God assigned us,
For the bright hopes left behind us
And the good that we can do,

We live to learn their story,
Who suffered for our sake ;
To emulate their glory,
And follow in their wake :
Bards, patriots, Martyrs, sages,
The noble of all ages, [pages,
Whose deeds crown History's
And Time's great volume make.

We live to hail that season,
By gifted minds foretold,
When man shall live by reason,
And not alone by gold ;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

We live for those who love us,
For those who know us true ;
For the Heaven that smile above us
And awaits our spirits too :
For the cause that lacks assistance,
For the wrongs that need resis-
tance,

For the future in the distance,
And the good that we can do.

AWỌN AKEWI

OR

YORUBA PHILOSOPHY

AWIN—GBESE.

O si n' ile kò san,
O a' oko, 'o nsi Ogede iwo ?

O bimo, o so o ni Labisi !
B' oran "sisi" ko pada l' ehin eui,
A pada l' ehin "sisi."
A win ma san,
A ra ma san,
Olara - Osa :
O l' oju kan Onigbese,
O d' Aṣṣi-ogungun bora !
A ko madiyan igbese !
B' o l' owo o gb'awin je,
B' o l' owo o gb'awin je,
Ilu 'a gbe ng l' a gb'awin je
A ra isan ni ko sunwon.
Olowo ko wa,
Alawin ko wa :
Aṣiwere ni mbe n' idi eko ?
Alawin ni i r' owon,
Be awin ko san 'ru re :
Aaya mbu o i je.
O ngba a n' ipake ?
O daran-m'oran,
Ti i p' opata eiyele !
A n' Eru 'o ma daran mo
O ni oran t' oun ba da
Ki won o f' oun di i !
Gbese ko tan
L' orun Boroṣini,
B' o ja k' o tan
A tun da 'mi si i.
Gbese ko l' oruko meji,
Sisan tan ni i je !!!

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"EMI "AI" GBE-IWO "OTITO-KORO" LE ORI IWON, MO SI RI IPE O PETE."

(LATI IWO AI-OI-AU TI EKO.)

Si-Oniwe Irohin Yoruba, Ibadan.

Mo bere lo ji o.

Bi emi "AI" ba bere wosika mi yi ni alai ko ki enyin okawe wa fi ewa odun "1924" ati ti ayọ odun "1925" emi jasi alaimore patapata, mo si rope enyin na ko ni se alai fi okan kanna ki mi pelu.

Nitorina mo ki nyia o, enyin Ore mi Owon ni Ile I' oko ati I' odo pe: "E ku ewa odun "1924" e sila ayọ odun "1925" ki Baba ki o se idun titun na li odun Ife, alafia; ati irepe, ati ti aniani fun gbogbo wa juke jado Ilu wa ati awon Ilu miran pelu.

Iwe Mimọ lo ti kilo fun ni pe ki a mase da asiwere lohun gege bi were re, bi ko si be ni, emi "AI" iba da "Otito-koro" lohun wosika re ti ose keji odun, "Igbẹ l'a fe we" ni ila ma se fun Oruka Agede; Otito-koro le wi pe se emi "AI" ti seleri ninu wosika ni na ti 9.12.24. pe, mo mura tan lati fun enikeni ti o ba fi ara re je oye "A f' Ete sile pa lalalapa" lesi, beni, Ore mi, o ko puru ni eyini. Ore wa kan ti o mo mi bi eni mi owo: ni gere ti wosika wa na jade, ti ore wa na ri i pelu igbadun re, lesokanna lo si se kilo-kilo fun ni pe, ki a yi ero wa nipa ifun enikeni lesi na pada, lozan a si gba fun u, sugbon ai le jani a ko ba omode ja.

Ao fi eyi se kilo-kilo fun eni na ti o fi ara re je oye "A f' Ete sile pa lalalapa" abi "Otito-koro" ki o se kelekele, bi be ko "AI" yio ru u ni "Emu agbelesidi," ngo si fi ayinipada da a ni adayọ ke.

A si tun fi eyi se kilo-kilo fun awon emewa re pelu pe ki ise ife okan wa lati ma fa as, ya mo enikeni loju ninu Iwe Irohin, sugbon eniti a ba kilo fun ti ko ba gba abi ti o se aiya re le (bi ti Oba Farao) pelu ainimona ti o fe da pade-pade

ti o ba si te oka ni iru, bi o ba ri ija Ejo eyini ko kan "AI" ti Eko.

Lekan si i, E ku odun, e ku iyedun ki Oluwa ki o se odun ni odun rere fun gbogbo wa ati Otito-koro pelu.

Eni ni ti gbogbo nyin ninu ife, Lagos, 31.12.24. Ai-Oi-Au ti Eko.

Iparoko.

Oga Oniwe Irohin Yoruba, Ibadan.

Dabo, Oa ni wa, mo fi igba owo ati omọ di o fenu, ba mi wa aye fun irohin kekere yi nipa Ere ti awon Egbe Gbaju mo kan se ni Ode Oba ni Ile-Ife ni oju Ese-kikan (Boxing Day). Ire yi je A. 1 a ko si ti ise irufe eyiti o gadabu bayi ri ni Ile-Ife, Oyinmomo nyaju ni i.

Niwon ije merin saju oju ere yi ni ati onile ati alejo ti nya enu sile ti it o si nja fenu glomiran wipe, "Ye pe?" (eyi we) ma je odun ara o; Ko pa ti ri (kilo tiri) ti kogbde (Dabo o Ogbeni Savage) yi fi nku fefe kiri bayi pelu awon areru ni Ode Oba? o se ijoko giga (Grand Stand) fun awon Sanngri ati ijoko ririle fun aniani awon miran, "Obe t' odun owo lo pa a" Ipo giga, owo giga, ati ijoko ririle owo ririle. O se ogba yika gbogbo ibi ti ao se ire papa ati Ere Baisikulu ati Igi Pipon ni o wa ni ode patapata; a tun se Ogba kekere kan larin Ogba ala yi: eyi wa fun imunudan ati imaraya awon ti a pe. Mejila ni ere wa ninu Iwe-etoy awon ti nwon se daradara gla Eban fun ipo kini ati ekeji.

Bi a ti ngbadun ere yi lo ni Oba de ati Ajele Ife ati awon Oloye miran lati ba iyi kun ere yi. Gbogbo Egbe dide fuya lo pade won: ni Egbe ba bere si jo Osirigi (Royal Sacred Drum) niwaju Oba. Ki ng ma ba owo lo ile Oloro a joko, ni ere tun bere titi o fi di ale. A! o da bi enipe ki ile ma su mo. Ore mi

Wo iyoku l'aju iwe keje.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBASA.

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THE NEW YEAR.

THE CLOSING of the old and the beginning of the New Year are the two serious and anxious moments for all thoughtful people of whatever shades of beliefs or persuasion in every part of the habitable globe.

Naturally, the calculation of the time set apart for the celebration of this season do not fall exactly on the same day and month in every year among many nations and tribes. Likewise the names applied to the observance of same in every country—this is true of some christian nations in Europe.

It is the season for deep reflection upon our actions—good or bad—during the closing year, the review of our failures and successes, our losses and gains, our sorrows and joys, the realisation of our hopes and fears, our sins and virtues.

From time immemorial, it is customary in Yorubaland for every house on the eve of Egungun and other Annual Festivals to recount and weep in memory of those of the inmates who were lost to the family by death during the year.

This custom of the country is similar to the Watch-night Service of the Christians on such occasions, when the churches are usually crowded by worshippers brought together by different motives—some, mourning the loss of friends and relations and hoping for words of consolation from the speakers; some to return thanks to God for blessings received during the year and to ask for more in

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Ẹ ḡi owo ati Letter ranṣe si Editor.

the coming year: others to confess their sins in humble and contrite heart and to ask for forgiveness of past offences whilst many there are who regularly attend the services to renew their broken pledges and vows for the New Year, only to be broken again as often as they brake their fasts. It is to this latter class we are now addressing ourselves.

Broken Vows and Pledges? These are serious offences in Yoruba Societies. The punishment meted out to the offender in this respect is always of the severest nature.—in some cases, capital punishment is often inflicted upon a member of any Society who is convicted of this moral crime. If such a heavy penalty is attached to the infringement of man-made laws, how much more serious it is for any one to transgress in their dealings in this way with the Deity and in a house dedicated to His worship?

It is better to be very careful as to how we make vows and pledges this year in our anxiety to obtain material blessings from the Most High. The simple faith contained in our daily supplications to the creator "Give us this day our daily bread" is sufficient to provide us with all our needs. For "having food and raiment," all others are mere ornaments and superfluous.

For, as "we brought nothing into this world, it is certain we shall not be able to carry anything away from it," we should therefore limit our ambitions this year by putting SELF in the background and doing all the good we can to our fellow men in every walks of life.

The Scripture says: "Evil shall pursue the Wicked" and the Yoruba proverb says: "Ire ni ire i wo le" i.e. "Good always follow the good."

By choosing the way of "Goodness" which is the surest way to attain all our desires and happiness, we shall one and all have smooth-sailing through out the unknown seas of the year 1925.

The "Yoruba News."

At the age of a century-like one year.

The Editor Yoruba News,

Sir/

I beg to contribute a drop into the ocean of gratulations, which no doubt you must have received from all sympathetic friends and well-wishers of the good progress "Yoruba News" is effecting in our country in this first anniversary of your being its Editor.

The year 1924 saw a better addition of improvements to the former and all other betterments already in existence in the annals of Oyo Province, especially in our beloved "El Dorado," Ibadan town.

That "Yoruba News" has done many invaluable works this last year could not be denied or doubted. For it enables both its readers at home and abroad to have "eagle's eye views" of nearly all Yoruba countries, towns and villages weekly. It explained to us in better manners, the mythical histories of the settlements of Ikere and Ado peoples at their present respective towns, the Royal histories of Oyo and many other facts with fabulous histories of our countries of far-gone ages,

that it offers better advantages to all those who read only Yoruba or English from its being published bilingually, and that the wordings of the Yoruba language published therein from time to time are better if not the best of all ever produced by any local and non-religious journal in Nigeria could not be disputed.

Your cautious and courteous obedience to your Mottos of the three independent and distinguished characteristics :- "For God, the King and the People" had led you through the rugged path of the first year of your praise-worthy and self-sacrificing efforts to the new gate of 1925, and if your attitudes are unchangeable, we are confident in the unseen merciful leader of mankind that "He" will surely lead you through many more years to come unmo-

lestedly and in happiness and good health,

We are looking out for what arrangements should be made by our betters, patrons or supporters to honour "Yoruba News" in this first year of its birth as tokens of gratitudes and encouragements, either financially or otherwise; but in all probabilities we must not allow it to wobble in its steady progress.

Accept my hearty thanks for space occupied,

Yours faithfully as usual,

Gwada, 1st Jan., 1925. EJOFO.

British Empire Exhibition.

We have been honoured by His Excellency the Governor, with the publication of the following letter addressed by His Royal Highness The Prince of Wales to Major Lawrence, British Empire Exhibition Commissioner for Nigeria.

St. James' Palace,

S. W. 1.,

25th November, 1924.

Sir,

As President of the British Empire Exhibition, I wish to congratulate Nigeria on the splendid manner in which its natural resources were represented to the public of the Empire in the West African Section at Wembley Park. That representation has been of very great value to our people in the Home Country, and I trust that from their patriotic participation, great practical benefit will accrue to the people of Nigeria, whom I hope next year to have an opportunity of visiting.

Please convey to all who have taken part in Nigeria's display my sincere thanks for their work.

Believe me,

Yours truly,

(Signed) EDWARD P.

President.

Major C. T. Lawrence,
Nigerian Pavilion,
Wembley.

Dear Mr. Editor,

Kindly allow me to answer my critic in your journal.

The first Franciscans were those of Francis of Assisi who freed from 1182 to 1226, A.D., it was he who founded the Franciscan Order of Monks; and he is today a Saint of the Roman Church, having been canonised by Pope Gregory IX and he is commemorated on October 4th. The followers of Francis of Assisi were called Franciscans, and, doubtless, the same principle has been followed by our Francis of Lagos.

My critic in his article of 4, 11, '24, page 6 seems to say that the word "followers" would not translate "Franciscans" enough and that it shuts out condescension, but he forgets that all Christians are called "followers" of Christ. Would my critic admit that the word "followers" does not contain all efficacy of condescension, kindness, love, mercy and sympathy combined? Every reader of this paper, I am sure, will admit that the word of Christ does contain all the efficacy of these attributes.

My critic is so oblivious as not to remember that my object of "Qwo Franciscans Union" is not to translate "Franciscans" but to stimulate a desire among the Franciscans in Qwo district to form themselves into a society; I only gave the meaning "followers" to "Franciscans" to interest the public and so a widening of details would be quite useless.

The criticism of my critic is far-fetched and suggestive of podantry; his interference in this matter is an evil intrusion, he displays his ignorance while trying to show his knowledge to the public. His attention was never diverted to the valuable suggestion of having an "Qwo Franciscan Union" and the good which would accrue therefrom, but he has introduced a needless interruption to militate against any devotional thought about it.

If my critic is a Franciscan, his thoughts would be prayerful for his brother—Franciscans the "Followers" of Francis of Lagos; and they would not be given to idle controversy; he has certainly argued on a principle which is frail and with rea-

sons that are groundless; therefore his argument has fallen into a bottomless pit of failure and he has himself logically committed a fallacy.

It will be wasting precious time of our worthy readers to go further with this worthless stuff, anyway, I maintain that "Franciscans" are rightly and wisely called "Followers" of Francis of Lagos. I pause for a further criticism from my critic E. A. A.

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

Your truly,
A Franciscan.

KADUNA NEWS.

A Competitive Foot-ball match Kaduna

Clubs versus Zaria Clubs

In the morning of Boxing Day the 26: 12, 24, Zaria clerical army of every Department there handed here in the dusk of light to bombard Kaduna team in the Foot-ball Field.

The conflict began at 5 p.m. in the maritan sold. At the end of the severe conflict the Zaria team was repelled from the Battle-Field with 3 goals to nil—a decisive victory on the part of Kaduna team, the god of chance was so kind to make it possible for Zaria team to land here in the dusk and depart in the dark; but sure enough, they will have to cover their faces on landing at Zaria in the broad day light! Some of them had pairs of spectacles and "eye glasses" for that purpose.

Three Cheers to Kaduna Team!!!

Returned to find properties ruined.

What is more painful as to have spent all New Year's Eve night to the Moon in revelry with such tatters on befitting darkness and drinking party and to return home in the morning of New Year's Day only to find one's house burnt and all personal effects destroyed without exception?

We tender our deep sympathy to Mr. Jangle of the P.W.D. Kaduna in his lamentable condition as above which took place yesterday 1, 1, '25.

Admission into Permanent establishment

We sincerely tender our hearty congratulations to Mr. E. A. Winsala, formerly a Time-keeper in the P.W.D. here who was accepted into permanent establishment of the clerical Service of the Nigerian Government and has assumed duties in the Office of the P.W.D. Ire I'a o ma ri o.

Departure 31. 12. 24.

Captain J. Y. Spender M.C., Asst. Commissioner of Police, Kaduna: Lt. Col. H. Dene, D.S.O. Station Magistrate, Kaduna, both left on leave to England and are respectively relieved by Lt. D. F. Elford Asst Commissioner of Police and V. F. Biscoe Ag. Station Magistrate.

1. 1. 25

Mr. Herbert S. Williams of the P.W.D. and family left on 3 months leave in Lagos.

3. 1. 25.

Yesufu, a Second Class Prison Warder left on an official mission for Kano, we say "Ku dele to Joshua Oke and Iya Ojo.

Amọ a house-mate of Adeleke left for Zaria to purchase and return-Ku oju I'ona to Adeleke

O bere lati oju iwe keta

toṣo Ere yi de gongo. O si se regi bi igbati abuke ba fẹhinti ile eiyele.

Ki a to tuka, Alaga Egbe soro Iyanju fun Oba, Ajele ati awon Sanmori ati gbogbo enia gegebi inu wa ti dun to lati ri won ni arin ire ti a ko ro tele pe o le to bayi, ati pe bi Olorun ba fe, a o se bebe ni oju miran. A si ro pe awon ore wa ti ko le wa gbogbo yio mura. Aderemi keji re lati dupe lowo awon Ore lati Ilesa, Ede, Osogbo ati Ibadan ati lati Ibomiran; Ogbeni Ladip? ni Ogbufo, Ogbeni Adekunle se iyenisi ni ja dida "Musu" meta fun Oba ati awon Ijoye, meta fun Ajele ati awon Oibo, meta fun Egbe ati awon ore, a fi "K' Olorun da Oba si" ni kiko l' orin pari ere yi. Enyin ore wa a nireti pe a o tunrari lamudun o.

Ki Oba Olodumare lowo se odun ni rere fun gbogbo wa o Amin. Enyin Egbe, E ku inawo, E ku odun, odun rere yio ba gbogbo wa o Amin. Gbogbo wa

ni ti di kiriyo, sugbon jeki nki o gegebi a ti iki Olorun ni Ile-Ife. [E ku iru o Asoni samudun, Odun ni o pe, Irekeyi amodun, Ororu, Ile a gun, Oba a jo, K'oju kan ma ba o, Ki oju nyin ma ri odun o. Emi nyin a pe o, ati temi na ki uraiye Oba je pe o. "E-E-Esej" !!!

Awon Saraki Egbe ni yi— S. E. Stanley Chairman, A. Aderemi Patron, G. Odunlade Vice-Patron, PRINCE A. Adeyemi Hon. Treasurer, J. Paulissen Hon. Sec. E. Ojutiku Asst Sec. Messrs. C. Adewoyin, J. M. A. Obe, J. Adewole Judges, T. W. Savage Starters, A. Ologbena M.C.,

Mo dupe lowo re Oniwe Irohin, Olorun a ran e lowo o Amin.

Emi ni tire nitoto,
Fakunshan.

Ifa Aditi:**KOKO.**

Ohun kan mbe ninu ise ati owo Koko ti ko ye wa; pe lehin ti Ijoba ti na owo pupo be e si ipa kiko awon agbe ni ona ti won le ma fi se Koko won dara-dara ti owo re yio fi ma ga si i ni Ilu-Oibo, ti nwon si tun ko Ile-iba Koko kiri oriko nibiti Koko po si, ti nwon si nran awon owo wa ti nwon ti ko ni ise agbe sakaṣaka lati ma fi ise itoju Koko han awon agbe kakiri: a si tun nri awon ti ngbo agboya tabi ti nwon ko eti didi si eko rere ti Ijoba nko won lofe fun afunani ara won.

Sibesibe aigboran na po de ibi pe Ripeto nko awon ti Koko won ko dara lo si Igbejo Bere, Oja'ba, Oke Ajele ni Agodi ati Alapadi, nibiti owo ribiribi ti ngbon silẹ lati apo olakuluku won si apo Ijoba.

Nje, o ye ti a ba bere lowo awon eni wa pe: O ha to pe ki awon Ijoba ma ran awon Awesan (Ripeto) tele awon onisowo lehin kiri ni ibi oja won tabi ko to?

Ni ilu Agunyin (Accra, Gold Coast)

ti owo Kòkò wòn ga firo-firo ju ti Ile Oya lo, ki ise pe Ijoba sese nran. Olopa Kòkò ati Ekuro "Ripeto" tele wòn ni.

Awon Egbé Agbè ni gbogbo oriṣiṣi Ilu Aganyin ni nwon nmojuto ise atunse Kòkò fun arawon laisi irawo Ijoba nibe rara: nipa sisofin pe "Agbe kan ko gbodo mu Kòkò ti wòn ko bà lo si Ile-Oja k' ile-oja fun titi:" nipa tita awon ti awon ba ru ofin na je, ni owo geregere ti nwon si nda si Apo Egbé, ati dida Egbé Agbè silé ninu gbogbo Ilu ti nwon je putaki-putaki fun ise Koko.

Owo ile wa so pe: "Agbalagba ti njo, ti ko rerin o se grandin re ni." Nje, bi awon ara wa ni Ilu Aganyin ba mu oro ise Koko sise dara ni oran elun bayi, kil' o se ti awon agbe ile wa ko le se be e pelu?

E sa sakiyesi ogidindeje owo ti awon Ijoba nna lati fi se itaju atunse Koko l' ododun ati eyiti awon Oibo onisowo n-yo sehin fun Ayewo "Ripeto" ninu owo ti wòn iba ma san fun Koko, ati owo ti awon onisowo wa nran si Kòtu nitori rira Koko ti ko dara igwo awon agbe tabi fun dida Koko tutu po mo zbigbe. Awon Akewi ni:—

"A l' egbe ologben s' egben
Ni i j' Ologben."
A l' oro ologbo m' oro
Ni i j' Onilakaye."
Nigbat' iya elomi ba pe:—
"Kin i nihin, kin i nihin"
Eni ti ko n' iya
A yara ma kin tire be.

Nigbati a ba ng' o ti nwon bandaruko awon "Agayin Aganyin" se enia dudu kanná omogoya wa ni nwon?

O si daju pe bi awon agbe ile wa ba se ato Oja-oko wòn daradara nipa dida Egbé Agba silé ni gbogbo ilu wa, ti nwon ba si fi enuko nipa sise Koko wòn ni bibá (Fermented), ki wòn si dawo "Oniwata" duro, yio ya awon papa lens nigbati nwon ba ri bi owo Koko ile wa ti nra si i titi yio fi dogba pelu ti awon "Accra" "Cameroon" ati "San Thomé" ni aipe jojo.

Awon Egbé Agbè Agbè nra gbogbo ngbara wòn nipa atunse Koko ti a nwi yi, nitoriná ni owo "Koko Agege" fi ga ju ti ibikibi lo ni Ile-Oya; awon Egbé Agbè ti Iba lin ná ko kere ninu ise Koko titunse; bená ni awon ara Ile-Ife ati Ilesa ng'ayanju to.

Sibesibe, awon kin m'be ti gbogbo ohun ti a wai woyi dabi yeye l' oju wòn, ti nwon si i mi fi oro atata gbo gbo se eleya ati reimirin.

E sa gbo orin awon Onikoko:—

"Ripeto pele!!
Oke, Elekuro, Oko Alowo,
Esu l' ori Onikoko,
Baba Lasisi;
Iku ti i b. owo olowo ju,
Baba Tinuomi,
A-ko-ta-giri l' Odo-Ona;
A-ri-da-'ub-anu ni Gbagi,
Era jeje l' Ona Dugbe;
A d' ekuro duro
J' ije kerindilogun,
O ni b' o le dia, k' o din,
B' o ni i yo k' o yo!
Eesan kinkinni ko gbodo si u' be,
Okuta kelere ko gbodo ku;
Ekuro k' o ma d' ifin-ifin,
Beni ko gbodo ju,
Beni ko gbodo faye,
Beni ko gbodo l' omi!
Ekin ti i s' ok' Onikoko,
Koko tutu, ise akitiyan de!
O di sira ni gbangba, kedere!
A fo 'so l' eji oro re d' ola,
Onikoko Oforo Onikoko Eyi,
Onikoko agbe-igbe de nu
T' enyin di irunni,—a-sa-d' ale
Asa-Koko ti' oum ti Koko
Ni i jojo gbe!!!
Koko ka 'dun meji
Won a d' eju,
O d' ise Epo Parafin;
Ko l' ebo, ko l' ogan,
A di sisun ninu ina.
"Oga gba mi! Oga gba mi!!!"
"Ripe" ni: "Je ng gboran"
S' omog ti ko gboran
Ni i de 'waju Adajo!!!