

name
D. A. Obase
Editor & Proprietor
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The

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FOR GOD, THE KING AND THE PEOPLE.

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Correspondence will be carefully attended to.

The Senior Resident Captain the Hon. W. A. Ross, C.M.G., left for Lagos on Saturday the 26th inst for the Legislative Council.

The Hon. E. H. Oke, Member for Oyo Province also left on the same day to attend the Legislative Council now in Session.

IJAIYE NEWS.

The new church in course of building since 1924 was brought to conclusion since the commencement of July instant by main effort of members of Jehovah Nisi Ibadan.

The building stands on the old site of Egunun grove "Igbale" where in the old days accused notorious witches used to be put to death by the Egununs. Here at Igbale all Egunun of Ijaiye used to muster and proceed to the Palace of Ar of Ijaiye yearly.

The present edifice is an asset to the town, and a triumph for Christianity.

On Friday 12th July the Rev. M. B. Newton with some members from Jehovah Nisi, took motor accompanied by Elder E. H. Oke from Ibadan to Ijaiye for the purpose of opening the new building for Divine Service.

The motor road in construction these many years gets to Olorisaoko, where the party with the motor stopped met a party of smiling faces who have come to escort them; both parties went on foot 7 miles to Ijaiye on Saturday 12th July at 3 p.m., the Rev. Pastor dedicated the church after the usual preliminaries and gave the name "Jehovah Iirch" to the church building in the presence of 200 persons.

Choosing his text from the Psalm "Peace within thy walls and prosperity within thy Palace," delivered a most impressive sermon to an eager and anxious assembly in the church. Collections £1. 14. 8d on Sunday July 13th, Divine Service was held at 10 a.m.

In the evening at 4 p.m. a meeting was held when the Bala of Ijaiye took the Chair. After various discussions Mr. Thomas Enifasoro was put in charge as Catechist and School-master on Monday 15th July the Rev. M. B. Newton and party returned to Ibadan.

KADUNA NEWS.

ACCIDENTS.

The Mohammedan Paschal Feast was celebrated here last Sunday 13th July by the adherents with displays of gorgeous arrays and horses by expert riders.

However, we would venture to appeal to the station Magistrate to revoke the Township Ordinance, if any, that forbid furious riding of a horse within limits of the Township. It was only God's way of preventing fatal accidents that saved little Messrs Abijinu Adesope from being run over by a furious running horse that day. One Gombo's son was badly wounded all over his face etc. by another furious running horse Munrokoka fishemu Cantonua. A beq gba wa o, Cantonment.

ARRIVALS.

Mrs. and Mrs. D. Akin Anifowose arrived here on Tuesday 8th July. The couple were newly married at Zaria on 28th June Sunday 6th and left on Monday 10th to transfer here. They celebrated their first Sunday 13th July in St. Michael's Church accompanied by many friends; even an enthusiastic Roman Catholic member called it not a "Common or Usual Thing" to follow his friend to the sacred house of worship of another denomination on the day. Refreshments were served in the quarters of the grooms after Church Services and certain personages who were not present at the table were kindly remembered. E ko inawo o jwoyi amadun gunkunrin o. Man g'ashi ki amari. A ki o iyawo.

KONTAGORA.

Saturday morning, the 28th June saw the Resident, Captain H. de C. Matthews, off from Kontagora on sick leave. Resident Matthews has endeared himself to his Staff by the strictly impartial justice and considerateness with which he dealt with both Black and White under him. A gentleman all over, he is simply innocent of the abominable "colour prejudice." May we have more and more of his type in the service of our country dear.

We wish Captain Matthews "Bon voyage," a speedy recovery of his good health and a happy time among his dear ones at home.

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TO LET

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TO LET.

pada de ni July 18. E kabọ o

A ba awọn Ijọ St. Mark (C.M.S.) yọ ni fifi pānu kọ Ile-iwe awọn omọde lẹhin ti ina jo o ni lẹkọyi, wọn ti kan pinu tan o ku iṣe inu rẹ, wọn fere ṣe e tan fun lilo awọn omọ ile iwe, a gbadura pe ki owo ijọ yi tubọ ma re oke o. E ku inawo.

A si Ile-iṣin ti Baptist ti wọn ṣeṣe kọ si Oba ni oṣan Satide ijirin. Nwọn bere isin ni agogo meṣa abọ, nipa Alabojuto Eni-owo J. A. Ladinhan; Ile-isin nā si kun t' inu t' ode. "Alabukun ni fun oṣinu difun Olori."

OSOGBO.

Anu ṣe ni pe ojulumọ wa Daniel Amọṣo ṣe alaisi ni oṣo kọkanlelogun oṣu yi. Awọn obi arakunrin nā ti gbe lẹ si oṣo oniṣegun ni Ogbomọṣo fun itọja ni iwọn oṣe mejì saju iku rẹ; Dokita si ti wi fun wọn pe, aisan nā pọ ju ohun ti enia le wo lẹ ṣugbọn nitori ti wọn ti oṣa jirin wa, oun yio ṣe diẹ nibe, boya a ṣe iṣe.

Nigbati awọn ebi gbo eyi, inu wọn ko dun mọ nitorina nwọn tun gbe e wa si Osoṣbo, o ṣeṣe ṣe itẹbọmi ni Odun to kọja ni. Baba rẹ si wa laye nisisiyi.

Ki Baba orun tu awọn obi rẹ niu.

A dupe pupọ lowo Ekiti *Newscollector*, Inu wa yio dun bi ko ba si arẹ lati mā ṣe bẹ l'osogbo. A gbadun Ede Ekiti ti o nso sinu rẹ pupọ, a ti si i o.

Oga Repetọ Ogbeni A. O. Olopade ati atele rẹ Ogbeni D. A. Martins nse kija ni ibi iṣe Awo-ṣan. Titunṣa ni gboṣbo ekuro ti wọn ba gbe wa si Idiko, ki o to gun ori Iwọn. Inu gboṣbo awọn omọde oniṣegun tun pupọ nitori nwọn

nri ekuro ti o dara ra.

A gbo pe Ogbeni Samuel Akande gbe apoti oga rẹ ni (Post Office) Osoṣbo ni July 18, Adajo fi gjo nā si Kōṣu Gangan. Oran ṣi wa nibe o.

A gbo pe Awa-moto Deji ni Akuro L2-45 nfi sare tobe ti o fi subu lulẹ ni Arinjiri ni July 23; ṣe pẹlẹṣe o Awa-moto;

OWA ATI OJOMO TI OWO

Ki ama fa oṣo lẹ-titi, Owa Ajaka ku. Gboṣbo ilu si wa lẹjọ lati wa ẹniti gba kan. Nwọn si wa pe Oludipe ko wa jaba ṣugbọn oun kọ lati jẹ. Oludipe si wi fun wọn pe, "eni ko ni joye nitoripe egbọn mi nbe niwaju mi ti enyin bo le ṣe ki e fi egbọn mi jabe, emi yio dupe lowo nyin." Ṣugbọn awọn ara ilu ko fẹnin Elewuokun nitori ama ṣe igberaza nigbati Baba wọn wa laye. Nipa eyi ilu ko fẹ ki oun o jaba, ad Oludipe.

Oludipe si bere si baje fun egbọn rẹ lẹkọ gboṣbo ilu. Lẹhin ebe pupọ ati inawo oṣo awọn ilu gba pe ki Elewuokun o jaba.

Lẹhin odun melo kan ti oun ti jaba tan ti o si mọ pe ilu ti bi si ipò pada, o wa pe gboṣbo ilu jọ o si se ase fun wun pẹlu inawo pupọ. Nwọn jẹ nwọn si mu tobe ti awọn papā sọ fun Oba pe "Ki Oba ki o pẹ, inkan ki inkan ti o ba wu Oba ni ki o ṣe ni ilu rẹ." Niglati o tun ṣe diẹ, Owa Elewuokun tun se ase nla miran fun gboṣbo ilu. Lẹhin eyi ni o wa sọ fun wun pe oun fẹ bẹ wun ni iṣe kan ti o tobi. Iṣe na ni pe oun fẹ san ọre ti aburo oun ṣe fun oun fun u. Awọn ilu si ni o dara. Ki o se bi o ti wu u.

Koi ti pari.

But to those employees who possess some kinds of suavity in them, Northern Provinces—a place where all kinds of intoxicating drinks are prohibited is just like a school of life. For their heads are cool after their working hours to open their bibles, meditate for some times and then go on with the studies of the other subjects in which they desire to qualify themselves.

But alas! many, through ignorance think nothing about the improvement of their knowledge, the extension of their vocabularies and of their nearness to God but hunt after mean things.

Reasons for so doing—Multitude of these youngmen accused for all these sorts of terms used by "O'kan nina a on O'no Be-haw and E. V. S." find plenty of reasons to their minds quite cogent enough for staying where they are and contenting themselves with the improving of the existing corruptions. For some stated, their people take no interests in them when they were jobless and in search of employment.

The defects, if justice should be done, are traceable to parents and some guardians for lack of their supervision by letters or communications. The apologies of some that they don't hear from their children on line are unsound for if one knows truly or certainly that his son or relative is under the Railway, he or she should write the Traffic Manager, Ebutu Meta who will find out the son or relative through the aids of the records.

C.M.S. School Masters' Holiday Course.

According to the notice given in the June issue of the "In Leisure Hours," a Holiday Course for C.M.S. Schoolmasters commenced on the premises of the C.M.S. Girls' School, Kudeti, Ibadan, on Monday the 30th June, and ended on Friday the 4th July. There was first a devotional service conducted by Revd. H. Dallimore M.A., Vice-Principal of St. Andrew's College, Oyo, on Sunday June 29th at 5 p.m. and the same was a blessing to every one present. On Monday June 30th work began with wonted zeal, commencing at 9 a.m. and ceasing at 3.30 p.m. with two hours

(12-2) interval for rest &c. And so went on till Friday; throughout the week, very interesting and valuable lectures were delivered on Kindergarten subjects viz: Sticker-Laying, Clay-Modelling, Paper-Cutting, Colloquial English, and School Music; an equally interesting lecture on School method and Psychology was given by Revd. Dallimore on Monday afternoon when the able lecturer dealt with the subject in a really masterly manner, to the great joy and satisfaction of all present. At 3.30 p.m. on Friday, the end of the Course, all the teachers were invited to tea, and it was a great joy to have present with us the Principal of St. Andrew's College, Revd G. Barton M.A. and Mrs. Burton, and the Government Inspector Mr. Wat. H. S. Curryer. During the tea time several discussions took place, and the Principal gave us many valuable informations and suggestions about matters pertaining to our work; after the discussions the Principal gave every teacher present a copy of a book entitled, "The Sectional New Testament," before saying our good-bye, Mr. E. A. K. Layole, Headmaster of St. James' School, Ibadan, thanked in the name of all the teachers, the Lady Principal and Acting Principal of C.M.S. Girls' School for their sincere kindness to us throughout the week, and also the Principal of Oyo College for his kind and valuable gift to us.

Once again our very sincere thanks are in a great measure due to the Lady Principal Miss J. A. Mars, for the sisterly manner she treated us all throughout the week and also for her very interesting lectures on Tonic-Solfa Staff-Notation, and general conduct of singing in School with reference to the revised Education Code; and our thanks are in no less degree due to the Acting Principal, the energetic Miss E. F. Grimwood for the very masterly manner she treated all the subjects she took.

The hope is entertained that all C.M.S. School masters far and near will seize this golden opportunity and make it their aim to attend another Course of the same nature which will D.V. take place probably in July 1925, as this will make them all the more better qualified for their noble though difficult profession.

J. LADEJO OGUNSOOLA.

them so effectively and convincingly that they there and then decide to give up their idols in search of Salvation through Christ only to find the doors of the Church strongly barred against their admission into the fold on account of the social customs of the land. Is it to be wondered at that these simply turn round and join the next best religious persuasion within their reach?

The missionary churches have by their attitude and policy all along been making converts for Mohammedanism before the organisation of Native Churches.

In his "African Life and Customs" Dr. Blyden says:—

"Africa solved the marriage question for herself thousands of years ago. It has needed no revision and no amendment, because founded upon the law of Nature and not upon the dictum of any ecclesiastical hierarchy. Europe is still grappling with the problem, and finds that not only is her solution unsatisfactory, but out of it have grown other questions."

Although monogamy is the highest known form of marriage, it is most unwise to force it upon any race of men solely on religious grounds.

Every right thinking African will welcome Segregation—another phase of European policy introduced into the country within recent years—by which our benefactors in church and state are plainly telling us to be true to ourselves, race and country; their message to us is: "Be Africans and stop aping Europeans." The sooner this message is acted upon the better will it be for our race.

In spite of their longer period of intercourse with Europeans, the Japs have remained Japanese, the Indians Hindoos, the China-man Chinese &c., hence the rapid progress these nations have made in

the arts and sciences of western civilisation. Whilst those who have neglected their own have, and are still dying off the face of the earth.

The learned Doctor says further:—

"Then, again, those who study the question notice that there is increasing and rapid degeneration among natives who come in contact with the efforts that tend to Europeanise them. *They are dying out.* Their children are frail, weak, insipid physically, mentally and morally. Recent reports from Uganda, where missionary work was supposed to have produced such wonderful results, are sad reading. *The Record* Newspaper for December 6, 1907, reports an interview with Archdeacon Walker who has laboured there for 20 years, in which the Archdeacon made the following distressing statement:—

"It may be startling to describe the Buganda, the hope of Africa, as a dying nation; it is perfectly true. In 1901 the total population of the kingdom of Uganda was estimated at a little over a million, to-day it is 700,000. If the death rate be not stopped the whole population will die out in twenty years." * * *

"Similar decay has followed the introduction of Philanthropic work in Hawaii, Fiji and Madagascar."

After all, Miss Marry Kingsley was right in saying "That no race can as a race advance, except on its own line of development." Therefore no religion can thrive in any other country but its own, unless it is adapted to suit the idiosyncrasies of the people of such country.

LIFE IN THE NORTHERN

It is obvious, that some mean people have actually corrupted themselves, owing to the easy ways and manners women are obtained in the Northern Provinces, as compared with those in the Southern,

Empire Cotton.

Dear Sir,

In the editorial column of your journal for the July first headed "Shortage of Cotton and a Remedy." We observed after narrated the cause or causes of the shortage of this industry in the southern states of America which greatly affected the Lancaster Mills and whilst labouring to formulate a plan for a remedy to relieve the anxiety of British Weavers the following appeared:—

"The surest and quickest way to attain this object is by a number of Model Cotton Farms to be located in every District in the Northern Provinces (Nigeria) to be worked entirely by Negro Cotton Labourers and farmers specially imported on contract from the cotton belt in the Southern states of America; with a good solid agreement, it will be very easy to secure enough of Negro Cotton hands for this important industry."

The Agricultural Department have located various Model Cotton farms within the various cotton producing centre in the Northern Nigeria and have successfully established an American Seed Cotton known as Allen Cotton; according to the statistics, the production of this type of cotton had risen from eleven bales of 400 lbs each in 1914 to about 20,000 Bales in 1924, a really fine achievement for the Agricultural Department; did you say, Sir, that this Department of Agriculture were ignorant of anything tending to the improvements of this commodity in comparison with our brothers across the sea? did you say this is not a good achievement for this department of Agriculture? did you say our brothers in the Northern Nigeria has not shown any knowledge of improvements in this direction?

I have extracted the following for your information from the issue of "West Africa" (Empire Exhibition Supplement) of 24th May 1924 written by Mr. W. H. Himbury (General Manager of B.C.G.A.) under the caption of "The best results in Nigeria" referring to the North he said among other things:—

"It is in Nigeria that the best results

have been obtained, and the greatest possibilities offered. In the developments of Cotton growing on anything like an extensive scale..... the rainfall and climatic conditions are generally most favourable and the country is fortunate in possessing a large intelligent industrious and agriculturally inclined population who have grown not unimportant crops of cotton for their own industry of hand spinning and weaving from time immemorial."

From the foregoing it seemed safe to predict steady progress in the Northern Provinces proportionately to the increase of transport facilities with the co-operation of the department of Agriculture rather than to advocate for the importation of American Negro Labourers and farmers which may add considerably to our unemployment problem and judging from the Director's report which has just recently published, this department are trying all best in the general diffusion of knowledge of preparing this commodity and also of farm sanitation among this rural population. I have therefore quoted here from a paper read by Mr. W. H. Himbury to The Empire Textile Conference Wembley on 10th of June last which runs as follows:—

"In Nigeria we possessed a field which with its population and beautiful soil was capable of becoming next to India and Soudan..... but this was not going to be brought about without an expenditure of money and energy and for success it would appear that the following essentials were necessary:—

(1) The extension of the present Railway System, the construction of light Railways to act as feeders to the main or trunk lines and the improvements of roads suitable for Motor and other vehicular traffic.

(2) The Agricultural Staff to be largely augmented, so that a number of centres might be established to serve as seed farms and as an object lesson to farmers."

Thanking you Mr. Editor, for the space allowed.

Yours faithfully,

12th July 1924.

Stephen.

IFAN ABAHUN AJAPA

Ni ojo kan Abahun Ajapa dile, o ni o si ajo, onn ati Yanniwo aya re nwon rin titi, o si to ojo merin ki nwon to kan ilu, nigbati nwon de ilu yi, nwon wo si ile kan nibe.

Ni ilu ti nwon de yi, eiyẹ agbagbo po ni be, tobe ti nwon ni nri ni ile bi adie, l'ede kan sa, nwon dabi Igun, enikan ko go odo pa nwon je.

Ahun wa pe Yanniwo aya re, o ni, "Yanniwo! kai! eran ku si ilu ailobe, ngo ma pa okan je ninu awon kini wonyi! ngo wo ohun ti yio ti idi re wa."

Sugbon Yanniwo ni "Abahun! kini o fe danwo! daradaran ni o? omo-onile utẹ e je je, iwọ alejo tẹ tẹ e kikan? "Alejo amá se obere?" O sebi awon ara ilu go ni? Ala o sebi iwọ nikan ni o mo eran ije? O seli ko ni idi ki nwon to da won si? Ma ma ko janijanin ba mi o! Iwo oloriburuku yi!"

Nigbati Abahun ri i pe Yanniwo ko ni gba fun oon, o dake, ko si tun ba a soro nipa re mo, sugbon sibe oju Ahun ko kuro lara awon Agbigbo wonyi, o si pinnu lati to okan wo ninu won.

Nigbati o to bi ojo merin lehin eyi, Yanniwo lo si oja, nigbati Ahun ri i pe ile da, ti o wo iwa, ti o wo ehin ti ko ri enikan, o si mu igba kan, o fo eko si i, o si fi taba sinu eko na, o gbe e fun okan ninu awon Agbigbo wonyi mu, bi o ti mu u tan, oyi bere si iko o, lojukanna Ahun ki i mole, o pa a, o si se e je; o je gbo gbo re tan ki Yanniwo to ti oja de.

Lehin ti Ahun je e tan, o ureti pe boya inkankan yio se oon, sugbon ohun kan kan ko se e; eyi mu ki okan re tubo le si i, o ku pinnu lati ma fi nwon se onje tara.

Ahun wa bere si nwon pa je lojukan lojokun, Nigbati o wo o lara tan, ko fi bo mo. Yanniwo papa si woye pe ko si ewu nibe, o bere si iba oko re je e.

Ahun wa so ilu yi di ile re, fun bi o so meta ko lo kuro nibe, nitoriti o nri eran nje laseko. Nigbati o se, awon Agbigbo wonyi bere si i dinku pupo; awon die ti o si ku ko farabale fun enia mo, ati ju be lo, won ko tile sunmo adugbo Abahun Ajapa rara. Awon ara ilu wa bere si i fura, pe boya enikan wa larin ilu ti o npa nwon je, ti o si je ki nwon dinku bayi, ati ti awon die na si tun nri enia sa beni won ki iti se le ri, nitoriti bibo ni nwon nbo nwon.

Nitoriti eyi, awon agbagba ilu dorikodo lati wadi eran na, ninu igbimo nwon pinu, lati fi Oro se ode l'ale ojo na, ki awon agbagba ilu si ma ba oro na kiri, enikan ti o ba si de ojude re, ki Bale ile na ati gbo gbo okunrin ti o wa ninu ile jade, ki awon agbagba wonyi si wo inu ile na lo, ile eni ti a ba gbe ri eran Agbigbo ninu isasan kan ki a fi oro gbe Bale ile na ati eniti o se eran Agbigbo papa.

Abahun Ajapa ko gbo gbo gbo inkan won, yi tele, ati bori gbo gbo re, ni asale ojo na ni o se se se eiyẹ Agbigbo kan sinu isasan re.

Nigbati ile su, nwon fi oro se ode gegebi nwon ti se adahun tele. awon Agbagba ilu ati Bale papa si bi sode, bi nwon ba si ti de ojude enikan, won a bere si, darin bayi pe:

Ori Agbigbo l' a nwa o
Ori Agbigbo l' a nwa o
T'omode t' agba e jade
Ori Agbigbo l' a nwa o.

Ileki ti nwon ba ti de, ti nwon ba si ti darin yi, niwaju ile na, gbo gbo okunrin ile na a jade, awon agbagba ilu wonyi a si wole, won a ye gbo gbo isasan ohe won wo, bi eran Agbigbo ba wa nibe bi o si.

Bayi ni nwon se yi gbo gbo ilu yika, o si fere di akuko akoko ki nwon to de ile Abahun Ajapa, bi nwon si ti de oju ile ti Abahun wa yi, nwon bere si darin bayi pe:—

Ori Agbigbo l' a nwa o
Ori Agbigbo l' a nwa o
T'omode t' agba e jade
Ori Agbigbo l' a nwa o.

Bi nwon ti nkorin yi lowo, Abahun jade si won, bi nwon si ti ndake orin, nwon ni ki Abahun kolo fi isasan re han nwon. Sugbon Abahun dahun o ni "Bayin Janma! Ke duro na! Nje bi enyin ti use ni ilu nyin niyi? nje oto ni nwon ima wipe, "Bayi ni a se ni ile wa, ewo ibomiran" mo ti ngbo orin nyin lati ana mo si kiyesi pe orin kanna ni enko titi ile si fi fere mo yi; bi o ba se pe ni ilu wa ni, aoti ko ogorun orisirisi orin sehin na, nitorina ki e to wo ile mi lo, e jeki nda orin kan fun nyin, nwon ni ki o da a.

Abahun ti o ti mo pe odidi eran Agbigbo kan nbe ni ile oon, ti ko si mo ohun ti won le fi oon se bi nwon ba ri i, o bere si darin bayi pe:—

Koi ti pari.