

The Chief Secretary
to Government
Lagos, Nigeria

D. A. O. O. O. O.
Editor & Proprietor
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LAGOS

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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prove interesting.

Correspondence will be carefully attended to.

introduction to their close relation.

The result of long silence, unprogressive thoughts, length of years "on life," and probability of women of "Great Show," whose propensity is to come out like a queen. *Asze* him-self is not mindful of his intrinsic worth in the land of his birth, lay the whole confidence on his Paramour without a single expression of natural feelings to that anything like subsidy necessary to acknowledge his indebtedness to the parents at home; forgetful of the supposed-meaning of the word—Child—A staff at the old age. Does this not retard the race of our nations individually? Willy-nilly, European is bound to go home on the twelfth month. May the kind Shepherd gather his sheep. Amen.

E. A. S.

O' hoxe lati sibi ize kyra.

Nwọm je orile-ede ti o ferun oyo bibi bi Yoruba, okunrin kan soso lati oyo obirin kan a nā bi oyo metala—okan tile wa ni eti oyo wa nibin ti obanrin kan bi oyo metala fun u.—"A ki ika oyo fun oyo nyo ngo bi tani." Bi obanrin Gbari ba se ogun, ti wou ba ri obanrin Yoruba ti o gbe oyo kekere lowo, bi iya oyo nā ba ni sūru, gbogbo nwou ni yio fe gbe e sira kari.

O ya ni leun pe bi iwa awon Gambari ti o nwa si Ile Yoruba ti le to, tilin ko ri bē; awon Gambari, Nupe tabi Tapa ati Gbari gbogbo won li o se enia nibin; be ni ni ile papa ni oya Oyo si Ibadan, awon ni a moy bi agunbe ati ole. Mo ro pe awon olori-kunkun ti ilu ko gba ni o ma nwa se iru iwà buburu yi ni ile wa. Eyin Yoruba a ru-rin, a ri awon aburo nyin nibin o.

"Ara Oke Ofa."

NEWS.

Chedee Bacao, the Egyptian Moslem Preacher, returned from Yola last week. He stayed at Horin to preach to the Moslems in that town.

We also saw many Tolant and Hausa Cattle Dealers enroute, who complained bitterly of the bad faith of their countrymen who are acting as brokers, guides and headmen at Sabongari Ibadan.

These Caravan leaders and Cattle Dealers were refusing to bring their Cattle to Ibadan for sale on account of the dishonesty and cheatings practised on them by their Headmen.

It is regrettable that this is so; for it means that trade will be diverted from Ibadan to other centres as a result of the actions of these Magdanas, some of whom we learnt are those Magdanas of whom from £50 to £100 thousands realised from the sale of cattle entrusted to them for sale will be over the cattle Dealers arrive in the town.

We trust the Authorities will look into this matter and deal with it effectively in the interest of Ibadan trade.

Congratulations to the Revd. and Mrs. D. F. Aden Jones for the birth of their new babe—a male child—at Avon on Monday the 2nd instant. The Revd. gentleman had to postpone his travelling to Kano to Thursday the 5th inst.

We learnt Mr. J. L. O. Adedeji a Railway clerk at Ofa who during his recent illness was ably treated by Dr. J. R. C. Stephens of Ilorin was, after recovery recommended for transfer to the Southern Provinces section of the Line by the medical Officer.

We hope the Railway authorities will give effect to the Doctor's advice without delay, so as to save the young man's life from danger.

AN EDITOR HONoured.

Congratulations to the Hon. K. Ajasa, B.L., Member for the Colony Division of Nigeria and Editor of the "Nigerian Pioneer" for the Birthday honours of O.B.E. conferred on him by His Majesty the King.

A PLEASANT SURPRISE.

Mr. S. I. Samuel, Chief Clerk, Governor's Office and his friends came up on a short visit on Wednesday the 5th inst.; they lodged with Mr. S. Agbaje at Alafia House, Ayoyi Market.

On his arrival, Mr. Samuel was agreeably surprised when he read from the Telegrams handed him by Mr. Agbaje, the announcement of the birthday honour of an M.B.E. conferred on him by His Most Gracious Majesty the King.

In honour of the event Mr. S. Agbaje entertained a party of friends to Dinner among whom were Messrs. Shio, Silva, P. I. King, Cruise, Osho and others with the Principal Guest, Champagne was flowing like water.

This is the first occasion on which this order is conferred on any African in Nigeria. Congratulations!

"AWON AKEWI"

YORUBA PHILOSOPHY

ORIN AGQNNINGAN.

Mòhuru ! Mòhuru !
 Mòhuru ko y' agba ;
 Mòhuru ko y' agba ;
 Emi ni mbe yinu Ogun
 Ti nlan Mòhuru-u-u ?
 Bi o panijé
 kò má panijé.

• Bi ko si panijé :—

Egbe:—Ko ma dun

Mòhuru, Mòhuru mo.

Kò má dín

Mòhuru, Mòhuru mo.

Ko ma dun, ko ma dun

Mòhuru, Mòhuru mo.

B'o ba le d' ogun, ko d' ogun :

B' o ba le d' ija.

K' o má d' ija :

B' o ba d' ija tun,

Kini omi enikan le se ?

Ogun ! Ogun !! Ogun !' ówò !!

Ogun lo to o ó, ogun l' o yé o ó,

Ogun l' o yé o, ogun l' o pé o,

Ogun ki i j' Iyan,

Ogun ki i j' Eky,

Ogun ki i j' Iju

Ogun ki i j' Amola

Qun? Oloju ni je

Ogun ko m' ori onifila funfun

Enit' o ku t' oluware l' o gbe :

Ogun ko ga nibun, e bere fun u,

T' enit' o ku t' oluware l' o gbe.

Aku ma dun nwon

Nlo r' ogun,

Eje nru tu-ru-ru,

Ore dindin-din

O l' ogun, o ba je :

A r' ogun d' ade.

Eky ko bu l' ogun

Omi ojo ni yio tete ku,

Ecin ko p' oju l' ogun,

A' p' ojeje re bi ija

Ojo 26' ogun si dugbedugbe

Nibo l' o nre ?

BABA

Iroko baba igi.

Amore baba oja.

Olojujokata ni baba agbede.

Owunrin baba Iba.

Ogongò baba idin :

Lagògòdò baba ademu.

Osoyò ojo baba ojo.

Ologbojo ni baba emungun.

Kininu l' oja eranko.

Qui ni s' odu odo.

Esuruogbo, bale obo.

Okun l' olori omi.

Iru l' oko ewure.

Agbo l' oko aguntan.

Okoko l' oko adie.

Okunrin l' oko obunrin.

Ogidan l' olòla (onikòla) Iru.

Asa ni je' oko giye.

Ibi l' obo glogbo giye.

Bale l' oko du.

Emi abata mi ni m' odo isan

Ola Baba omi ni i m' omi iyan

A ri baba gb' oju ija le

A je baba ma j' arugbo

A to baba n' ile.

A to baba l' ogun

O l' oun o je bi Iya.

Ko le e je Yu :

O l' oun o se bi Baba.

Ko le e je Baba emi.

Iya ni Wura.

Baba ni Dingi.

ISE OLODUMARE DISPENSARY.

Joshua O. Ade: *Craig,
Manager & Proprietor,
Established 1916.*



LAGOS.

Bridge Street

OAN.

Eko Gate.

KINI SE TI O FI RU BAYI?

Iko nwu o ni?

Ori nfo o ni?

Inu nrun o ni?

Akokoro nba o ja ni

Otutu mmu o ni?

Ese ndun o ni?

Eti ndun o ni?

Ehin ndun o ni

Oyi nko o ni?

Iwo ko ri Igbonse se?

Iwo nse Igbonse pupo ni

Oju adun o ni?

Iwo ko riran kawe ni?

Mã bọ ni ile Egbogi ti
a npe ni "ISE
OLODUMARE."

Mã bọ ni ile Egbogi
ti a npe ni "ISE
OLODUMARE."

Mã bọ ni ile Egbogi
ti a npe ni "ISE
OLODUMARE."

Nkan-ki-nkan ti o wu ko se o mã bọ ni ile Egbogi yi, ni Gbagi odojuko ile oja Oyinbo Aje (G. B. OLLIVANT). Ile Egbogi na si si e losan ati loru, bi ofe ni gbogbo re, fi oju kan Alabojuto ibe yio re o lorun, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

E MA ŞO O!

KI NU U ?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekini ni ile yi

yio si Ile-Oja Titun ti
nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aşo, Işoşo Wò-
siwósi, Awo Abomafò,
Ohun-Elo onirin oniruru
ati Qpo Orisi Oja miran lo
mbẹ nibe.

E MĀ SARAJO!!

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OWUYE.

E KU IDARO.

Eni-owo, J. R. Williams ati awon ti o ti Eko wa si ibi ofo olögbe C. L. Odehaya'i pada lo si ile ni awunyo Tuesday ipẹyẹ.

EWU IBIMO.

A se idaro Ogbeni Daniel Abiotogun, eniti Iyawo re "Subas-owo" ninu ibimomo ni oru Tuesday, June 3. Oluwa ko tu oye wa yi ati awon e'da ati amọ re ninu.

Ogbeni Gabriel A. Babajide gbe Omoye Adelina Olufunke Ogunbayo ni iyawo ni Ile-istin ti St. Peter Arẹmọ, ni Thursday, June 3, ni agogo mewa awunyo.

A ki Ogbeni E. B. O. Ogunbayo ati Iyawo re, E ku inawo, Oluwa ko se nwon ni oye aru wọn o.

IPARUN OSANGANGAN.

Ni Thursday June 3 ni a gbo pe, bi babu arugbo kan ti joko si Baaka kan ni eba Oru ni Ona Jebu ni Moto kan yu bura lo i ba a mibe, ti o si ranu ni egungun itan. Nwon ti moto gbe babu yi wa si Ile-alarun ni Ibadan nibin fun itoju, sugboon, epa ko b' ero mo, babu na ku larin wakakati kan ti o de ilẹ. Awa-moto ni lati tun gbe okan yi pada lo.

Lowo Iparun Osangangan, Oluwa re re gba wa ha.

ISIN IDAGBERE.

Ijo Wesley Agbeni se Istin Itagbere fun Ogbeni A. Bola Cole ni ale Thursday June 3 fun minigyi he re bi Aluduru ati fun itoju Egbẹ Akorin ti Ijo yi nigbatl Ogbeni J. O. Ades; Craig fi lo si Ilu Oha l'essin.

Eni-owo N. A. B. John ati Ogbeni J. B. Iyanda se oye iwun pupọ ninu isin

na nipa ayan ati ajo Ogbeni Bola Cole lori ise kikọ awon Egbẹ Akorin Ijo won ni oru la o ti lo. Ogbeni Fasanya, oga Ile-eko Agbeni si ka Iwe-Iyin ti won fi ta Ogbeni Bola lori fun inoriri ise re. Eni-owo N. A. B. John pari isin na lehin kikọ "K' Olorun oyo k' a tun pada."

EDUCATION UNION.

Ak' Egbẹ yi mbe ni Idikan, ni Thursday, June, 12, ni agogo mefa abo. A nreti gboḡbo awon ti nwon ni amayan si ilosiwaju ati itankale Eko ni ilu wa ni Ak' yi.

ABEKUTA.

"ENITI NSOFI YANMOTI KO YE KA RI I NI IGBOŃ RE."

A ri i daju pe okan ninu awon Ojise Olorun ti nbe ni Abeokuta nise Isegun. O nwo "Ise" fun awon obinrin, papa o si nipa oriṣiriṣi Idan ni ilu ere. A be eni-owo wa ki jowo fi si ero lati ki lo fun awonkurun yi pe; ko re idapo mo awon Keferi nina ise ise; bibeko, yio tubo ma pa ina igbagbe ni sakani adugbo itati o gbe wa.

A ba awon Ojise Ajawa duro nitoyi a gbo wipe Oibo wọn yio ko Eyo ati Ile-Ijawa kuro ni Ladegunwa Oluwa yio si pese fun nyan o.

A ki Ogbeni J. C. Adegunwa pelẹ ati omo re ti o se alaisi ni Sunday ti o kọja. Oluwa ko da iyoku si.

I lu dara bi o sepe Ijola le ba ni ri si asa "ASEWO" ti awon Omoge wa jola ni Ilu nistayi si olukaluku obinrin ti nwon ba ri. Bi Ijola ko ba tete sofia re, nigbatl o ba wora tun, yio fere buru ju ti "Ogo lailo" lo.

OSOGBO.

Ni iwon agogo mewa ojo Tuesday May 27 ni Moto L164 pade Ogbeni

Akitobin, oniṣe Olisa P.W.D. ni kere kan ti o wa ni ibeṣo Osoṣho. Iṣaṣṣa ni jor biṣe ti won fi abe e bi si Ilesalaran ni Ileso. A se iluro Oṣeṣeṣe ontire yi.

DONGARIL-OFA

A go pe iṣakunṣa ti Omidio, D.O. ba wa lati Ilorin lati bi Ofa wa, ni owon kinkinkin yi, kegi ni awon Dongari yi lo joko si iwani-irua: enikere ti o ba ni, ti o ba ni oṣi ina iṣe se fun inu, won ko le awon n ta won gela ina le si ori. Oke Ofiṣo, *Hasilangi* fun awon ti won la Omidio, wa. A si ti i go, pe Ijoko ko ran won ni ina iṣe baw. Nitomin, i ta daru pupa bi awon Ijoko ba le fi ogun si iwani-irua, yin.

IRU JOLAYEM!

A go pe omokunrin yi jor balabawo ater Iba, Iba-Iba ki ija le wayi o si omokunrin yi, irukere ki si lowo iy, iṣe re ni lati da gure ni iṣe Ofa.

Ni oju Tuesdays May 20 ni a abe pe omokunrin yi ba oṣanrin iy, iṣe bi iṣe ni o si; lakin iwadi pupa Ijoko ti i moyi. Ni owun kutukutu Wednesday May 21 ni a abe iṣe omokunrin yi kan sunu iṣugbe. A si abe pe ni o si ogun yi, awon. Adajo ati Oke Ofa ti Ilorin wa lati wadi gnan yi.

FYANQ ERTWA.

Ni ogun oju Sade May 21 ni nṣogbo mefa abe, awon omokere mefa lo siwe niṣa Lapeja: won ni Oyin Iṣan (*Bese*) nibiti won di mo ara iṣe. Be ni awon omokere na n ko si awon oyin na.

Awon oyin na nka, nwe ni wu ni aṣabe; awon ta bawun kan iy, jasta-pede. Leghin eyi, Iya aṣaba kan ni ta ni o ko bawun si aṣabe; gbeṣeṣe enia beṣe si iṣe iṣe "pada sifin" pata sifin, sifin sifin. Iya yi ko gbe; o ni o wa si iṣe eyin na. Kai fawun, oyin beṣe si ta Iya yi, naṣabi Iya na sifin iṣe ni won

ba sare abe e kuro, Iyokun ifireṣe awon oyin na nka si gbeṣeṣe Abode.

Labe awari, oyin iyre tu Abode na, siṣe ni gbeṣeṣe alarun; nṣe Iṣan mo omokere. Ni iṣeṣe re niṣeṣe Iṣe si ni Abode yi to ni aṣaba.

ENO.

A se iluro awon yin ati Iy Wesley ni gbeṣeṣe Iṣe-Oya fun oju ti Iṣe-Oya Medford O Sazo ti o se abasi ni Sade June 7. Ki Oṣun tu oyin inu.

EJIBO, UA EJO.

Bi eni pa eṣe ni Iṣe se npa enia ninu gdan yi. Ni an Ogun *Jahuny* 1924, ode-omokunrin kan ti a iṣe ni Olorole ara Eji-gbo ti labe re fi si niṣe kan ti a npe ni Ofa, lo si igbe iy de ni, in o ti nde iṣa yi. Iṣe e o ba ni iy; gbeṣeṣe awon ode Ofa lo de odu oju yi, awon si lo gbeṣeṣe agbara won sifin gnan ko boro mo, beṣe gbeṣeṣe kan yi ba kan ni oju na gnan.

Ni ina Ogun *Febuary*, giteṣeṣe kan lo wo Okun-ede ti o ti de, o si ti i pe oṣan ti ta sibe, beṣe o gbe Oṣo yi ni iṣe a se eṣe ni Oṣo na; beṣe niṣe to mo gitan yi, niṣeṣe yo fi sibe de iṣe, oṣo ti mo na. Iṣe ni o a yi si iṣe anu re Iebe-Beṣeṣe. Oke-gbo enia lo iṣe won, sifin gnan ti lo soṣi, beṣe gitan yi ba kan ni iṣe na gnan.

Ni iṣe beṣeṣeṣeṣeṣe Ogun *May* ni oṣanrin kan, ara iṣe Aṣabala nna gnan re gbeṣe re si oke; gnan na ti to gbe ni gnan ni gnan ni. Niṣeṣeṣe ni gnan ni gnan ni gnan ni. Niṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni. Niṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni. Niṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni.

Niṣeṣeṣeṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni gnan ni. Niṣeṣeṣeṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni gnan ni. Niṣeṣeṣeṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni gnan ni. Niṣeṣeṣeṣeṣeṣe ni gnan ni gnan ni gnan ni gnan ni gnan ni.

OUR BABY.

The "Youstest Purstru on the staff of "Yoruba News" was born to the Editor on Sunday the 8th instant at 11.45 a.m. both the mother and child are doing well.

EYA YORUBA NI IGBARI.

"Kini awon enia wonyi yio je ni Agisju?"

Tabi Awon eya ti a npe ni Gbari (Gwary tribes.)

Laisi ani ani, ohun ti yio ko je ero awon obi, olutaju ati awon gba awon omukunrin Yoruba ti awon Ijoba nran lo se ise ni "Oke Odo Oya" (Northern Nigeria or the North side of River Niger) nibiti onje ati ede gbe yatọ patapata, ni pe:—Kini awon omọ wonyi yio ma je ati pe bawo ni won o se le ma ba awon enia yi gbe?

Awon ohun ti o sun wa de idi oro bawoniyi ni pe:—A fe ki awon enia wa mo pelu ope, iru awon enia ti o mba awon omọ won wa onje bi ti ile, nwon je agbe gan bi Yoruba. Jijo ti won fi ila kiko jo awa Yoruba gan ni oju pipọ, ati igbe-aiye won pelu.

Bere lati Minna Junction titi de Dumbi 144 miles, bi ko ba si awon eya ti a npe ni Gbari wonyi (Gwaries), ti a ba si fi le ti awon Hausas nikan, ebi ni iba ja omọ Yoruba ti ko la mo ijekuje je ni apaku.

Awon eya yi je agbe bi awa Yoruba: nwon ngbin Iṣu, Agbado, Egé, Eré Sinkafa, Oka-babá Alkama ati nkan obe bi Ila, Oyo ati oni-ruru Efo; nibiti Ope ba si wa nwon nse Epo pelu. Nwon ngbin Iṣu nitori Yoruba nra a; nwon ko si mo i je tobé. Ohun ti won nje patuki ni (Garin-dawa) Elubo ti a fi Oka-babá se, eyiti iba se Hausas tabi awon eya wonyi ba ro tan, ti enia ba ri Oṣe Ila ati eran die, ise a lo tára-gege bi ara esin ti o je oka babá ití ile, bini ara oluwa re yio le ti yio si fuye gẹ bi enipe agunmu ni o mu.

Inkan ti o se ni ni anu ti o si ya ni lenu ni pe, awon eya wonyi ko mo oṣe i fi je onje; Iru tutu ti a ko ti fi se oṣe ati Igba tutu (Gauta) ati Igba yinrin tabi Ikan-yarinu (Gauta nkazi) nwon a da a si enu, nwon a si fi okele ma lo o. Ni odo won ni awon omọ Yoruba ti i ma ri onun gbogbo ti awon nfe ra. A ko so ti ile awon Tapa ti onje wa gege bi ile wa:

bere lati bi Jebba titi de Baco, ohun ti enia nfe yio ri i ru dadi.

Awon eya ti a nso yi ki i fe lo aso pupọ sugbon won a ma fi aso bo ilọ ara. Bi awon ti ri wonyi, iwa omolunbi won jinna korokoro; nwon si se enia rere. Ehin ni awon ti neu eru, awon obinrin ni si iru eru, okunrin ki ru eru; bi o si ti wu ki oṣa obinrin kan ni ewa to, sugbon eru fifi ehin orun ru yi a ba a je, a si wa te siwaju kunnugọ; ehin orun re a si yi tike tike—Eyi mu ni ranti oro awada kan ti awon enia wa ma nse ni ile bayi ye: "Igbari a duro ja loto, bi okan ninu awon okunrin awon enia wonyi ba fi ese rin le, ki enia to le ko o loju yio di pampuyikita.

Opeṣo ninu ode won li o jo ti Yoruba, sugbon opeṣo eyiti awa nlo ni "Verbs" ni awon nfi se "Nouns" gege bi "Omo" awon npe e ni "Bibi".

Nilu bi Kuta ti Oba won nla wa, ti Oba ba jade, ti awon ijeye re si tele e ninu ewa agbada nla pelu aró ti o fere le ma kan sile, ti kakiki ba si ndun niwaju re, ti enia ba si wo won lati ila ere-ke won de ese awon esin won ni ile, Ijeye Yoruba ni yio pe won gan.

Awon obinrin won ni asa kan ti o mu owe Hausa wonyi wa (Ina rua ngbari da miyi, baba ya isa) "Kini o kan Gbari kan oko nini? baba ti to." Ti omolunrin kan ba wo ile oko, ti o ba se odun kan ti ko fi ri omọ bi, a kuro niṣe, a lo si ile oko miran; ti o ba si tun de ibe, ti ko tun ri omọ bi ni odun kan, a tun kuro niṣe a si tun lo ri odo olomiran. Bẹbẹ ni yio se ti yio fi di odun karun; lehin odun karun ti ko ba si ri omọ bi siṣe; a wa pada bo si ile baba re, a joko; ko si ni tun raju oko nini mo. Bi awon ti o ba je bi Hausa ba bi i lere pe (Domi ba ke taffi wurin mi ni nke kumma?) kini se ti o ko fi lo si ile oko mo?) A dahun wipe (Ina rua na de mi ji gidu Baba no ya ashe ni) "Kini kan mi kan oko mo ile baba mi to mi."

Wo iyoku ni oju Iwe keji.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 60, IBADAN.

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THE

British Empire Exhibition. A WALLED CITY.

WEST AFRICA AT WEMBLEY.

(From *The Times*, 23/4/24)

THE West African Pavilion has a character all its own. Other buildings may suggest dignity, others grace, but the West African Pavilion, looming grim and rugged, is suggestive of adventure and the splendid romance of Empire-building.

It is a reproduction of a walled city such as is to be found in the hinterland. Its rugged battlements speak of raids and sudden danger; its loopholes frown down upon the broad walk outside.

But inside this forbidding city all is peace and industry. The city covers an area of over three acres, and in it have been erected the pavilions of Nigeria, the Gold Coast, and Sierra Leone.

Each, in turn, has its distinctive features. The Gold Coast building, for instance, is modelled upon the design of the historical castles—dating back to 1300—which were built by the Danes, the Dutch, and the Portuguese along the 334 miles of the coast. Its massive doors were made and carved by Africans, from African timber in Africa. It contains seven separate courts, each displaying examples of art and industry. There is cocoa and timber. There are ornaments worked skilfully in various metals. There are impressive models of features

of the coast such as Takoradi harbour. There are beautiful silks and cloths worked by Ashanti craftsmen.

And yet to the casual visitor perhaps what may be termed the "curiosities" will be the most attractive exhibit. Here is a "talking drum," which makes wireless broadcasting almost commonplace in contrast, and speaks across river and mountain and jungle for three or four hundred miles. Here is a sacred stool, and here the war equipment of an Ashanti chief. Talk of the Queen's Dolls' House! The West African native is not content with building a house, but has carved images of an Ashanti king and queen, with a court and council of over a hundred—all modelled in figures from one to two feet high.

The design of the Nigerian pavilion owes its inspiration to the mud huts of the northern provinces. A great effort has been made to preserve the spirit of the buildings, and the walls give a fairly accurate presentment of the city of Kano.

Here again one can see examples of industry and of native art. Oil is the principal exhibit, but there are handsome timbers, coal, tin, and hides. Against the mud walls on the inside of the pavilion are workshops where native workers may be seen spinning, moulding pottery, chasing metal, and plaiting bridles.

Sierra Leone has chosen the replica of a rest house for its home. These rest houses are scattered over the country for the convenience of travellers.

The Protectorate will make a varied display. Timber, cloths, and uncommon agricultural products such as chillies and ginger will be a feature of the exhibit, and natives, specially imported for the occasion, will make music on strange instruments.

THE EXHIBITION ground covers an area of 219 acres of Palaces and Pavilions

at Wembley. In these buildings are shown the history and progress of $\frac{1}{4}$ of the whole world for the last 1000 years. The cost of the Exhibition is £12,000,000 divided between the Dominions and Colonial Governments as follows:— United Kingdom £175,000, Indian £180,000, Canadian £1,000,000, Australian £200,000, New Zealand £80,000, West African Group £100,000. The £10,000,000 balance is to be met by private enterprise.

One of the first wonderful inventions to be seen at the Exhibition is the "Never-Stop-Railway," used in conveying the visitors from one end of the Exhibition grounds to the other throughout the day without a Driver. How managed? The reply is "By Electricity."

The Life of a Political Clerk.

There has always been a misconception about the life of this gentleman and the tendency is prevalent to regard it as all pleasure and no worry. I have therefore vouchsafed to put the foregoing on record, if not for the enlightenment of the general public, but for the eradication of this error from public opinion and to show this life in its intrinsic light:

That it has some advantages cannot be gainsaid but the fact is that these are more than counterbalanced by the disadvantages. In the majority of cases, our hardworking friend the political clerk is posted to a station where the solitariness of its situation exceeds all expression and placed among people who are as much strangers to him as the Syrians are to the Europeans.

He gets up in the morning—generally at 6 a.m. (but sometimes later) washes, breakfasts, and, then, off to the Office he goes at 8.30 a.m. At 1, or in most cases 2.30 p.m., which is more often than not, he comes home to partake of such scanty

meal as his servant is capable of providing—in the case of a bachelor, or, in that of a married man, the remnant of yesterday's marketing by his wife. He then determines to rest in order to be able with more vigour to resume work after the afternoon interval. He is often called away by the boss to attend to diverse business (outside the office hours) during this period, and, if he is not, his servants would not let him on account of their noise; if on the other hand he is a married man, his wife makes life so hot for him that he has perforce to resort to the alliance of alcohol to drown his sorrow.

He goes again to the office after two hours' interval, as a rule, where, if he is lucky, he is let go at 6 p.m. if not at 6.30 p.m. to return again to the den of his domestic troubles. This is by far not the least of his troubles as on reaching his home—generally a thatched hovel, or, in some cases, a corrugated iron-roofed stove—somebody drops in, usually a friend, or at times, a professed one, to tell him that his co-workers are intriguing to injure him either by one way or the other, and that he must be up and doing. In his perplexity and desperation, he consults with an Ifa priest or a Mohammedan Alufa, in almost all cases of which he is taxed by either to the utmost of his resources and he gets nothing thereby other than a piece of rag to tie round the waste or a piece from the Alkoran to put into his pocket.

In the majority of cases he is charged exorbitant prices for foodstuff such as is obtainable,—because he is an "Akowe-Ajeye" and, should he desire an exchange of suits, he has to send to a long distance to fetch one, thereby increasing its cost.

Above all, he proceeds home on leave at the expiration of 2 or 3 years, with probably not a cent with which to bless himself, to confront the multitude of questions prepared for him by his parents anent his financial status. By this time he has be-

come grossly misused, he also becomes dishonest, and Heaven knows what many other acquisitions besides. And behold all the time it is being conjured by his many friends and acquaintances at home that he is making pots of money and that he will return fabulously rich. When I was on leave not very long ago, a school-mate of mine saw me on the premises of the Nigerian Secretariat. His salutation to me was "Hullo, old chap! Have you come back from the bush where you have been making any amount of money?" If this is the opinion of all, then I must say that life is not made easier for him who has left family and home behind to sacrifice himself in the cause of the dicky of civilisation.

It is admittedly true, to a certain extent, that many leave their homes with the idea of grabbing, but it is also true that those generally get themselves landed in one of Colonel Salter's Hotels all over Nigeria sooner or later; (sooner in many cases) and all the extorted money spent in trying to brief counsel to secure their getting out "Swich free" but to no avail.

On the whole, one thing is an undoubted fact and this is, that this life makes a man of him who is faced to be sent to a solitary station, and, such a man, if he is successful to emerge unscathed both in culture and in carriage, is needed for the present day administration of the affairs of our country. Can we boast of many of this type? I venture to say NO.

Well my dear friends and countrymen, let us all understand that it is not life that matters but the courage that is brought into it, and not until then shall we be able to devote all our energy in our various callings to the cause of uplifting our country and race alike. Talking of "Ethiopia shall rise" we need beseem our broad talks and increase our deeds, then perhaps we might anticipate it this side of the millennium, if such a thing is possible.

Why not an Editor.

BY N. S. D.

FOR THE PEOPLE. People—Dwellers in a Town or Country. When an Editor has this for the Motto of his paper "For the People" it means that he (the chief machinery) is prepared to die for the people's and the country's cause; it means he is a Patriot. He comes out to plead the people's cause till he is honor, and to educate the community to Morality, Patriotism, Socialism and other important duties of life which makes one a Blessing to the Human Race. He should avoid libelous publication as this always brings ridicule and contempt on the Editor. An Editor must be a great Teacher, an impartial and true Judge. The theory and practice of his teachings will do the country good.

"*Justice et Decorum est pro Patria Mori*"

(It is sweet and glorious to die for one's country).

One would now conclude that the Risk Bearer, Loss Contempt, Responsibility, Praise, Respect &c, accruing from Editorship is immeasurable. A word for the people and country such paper and its Editor represent a might perhaps do some good. St. Paul the only hierarch of the first fathers of the Milan church said that "Money is the wheel of the word of God." He truly said, for one could see that to further any scheme, money coupled with brain, tact and energy is greatly needed. In floating a Newspaper, the question of FINANCE has to be deeply considered. A Newspaper grows through financial help from the people whose cause it is born to serve. In Europe to-day, Financiers control the Press; so it is in other civilized countries all over the world.

No Newspaper can stand without financial help coming from one source or the other, either backed by the Government or the People; and to entice any paper, it is

the essential duty of every good citizen to share in the burden of running such paper as is published by their financial help by becoming subscribers, advertisers, donors, Sales-Agents &c.

Public-Reading Newspaper is no paying business, we should bear in mind, "Ex nihilo Nilhil Est" (out of nothing comes nothing).

OGUN MOTO.

Oniwe "Irohin Yoruba" Badaan.

Mo be nyin lopolopo, mo si tojo gafara lwoyin, pe ki e fun mi laye lati sojo kekere yi.

Eyin agbagba ilu, mo bere foji o. Eyin Ijoba, mo ope foji o. Agbalagba ki ina wa Ijoba K'ori omo titun ma wo? O dabi owe o. Mo ti ronu jinle lopolopo, ki nto mu ope yi wa siwaju awon Igbina ilu ati Ijoba pe omo moto ti npa enia bi e ni npa eun yi yio ti je o?

Opolopo awon Awa-moto lo wa ti o je pe ti nwon ba ti de inu moto tan, nwon a gbagbera patapata, nwon a si ma wa moto won yi gagebi epepe nwon ti mu nkan ti npa enia kuro ninu re.

Elomiran ninu won ko tile bere, nipa kiki enia tabi nipa kiki awon obirin ninu ki owo won ma tase; moto a si ya kuro loju ona a bo si igbe tabi si inn koto, a si di inkani ti enia yio ku tabi farapa lopolopo. Iku enia ti a ngbo nipa moto wonyi ma wa njoju o.

A nibe Bile ati Igbina ati pupa Ajele ki awon jowo ba wa ri si ope moto ti npa enia ni ipokupa bayi ki e ba wa se ona ti e ba fi le da iwakuwa awon Awa-moto wonyi duro, ti nwon ma ryin ma se ti nwon ba de inu irin ise won yi tan.

"Ko run ni, ko run ni, o ndoyi ka ni o."

Emi ni omo nyin nitoto,

J. B. A.

Si Oniwe "Irohin Yoruba" Badaan Ogbeni.

Inu mi dan nigbati mo ri ope ti o so nipa iwa aibikita ti awon Awa-moto ninu No. 19 ti May 20. Ki Olorun je ki awon Alase wa o tete gla ope na yewo; mo tojo gafara lati so inkani ti o mu mi sope yi.

Emi ti mo ko iwe yi nti ode bo ni ale ijo kan ninu moto niwon agogo mejila keja iseja meilogun ni onu, mo de okankan He-aja S. Agbeje & Co., ni Gbagi, awon ewure ati awon omo won sun si oju ona. Mo ko okunrin kan ati omobirin meji ni okankan ibe: bi nwon ti ri mi, nwon ni, awon eun wonyi ku lo ni o"! Nigbati mo si de Moto ti mo roju keja, won ni "ki ise onimoto ile yi ni; won ni, lati Eko lo ti wa, nitori nwon mo bi awon Awa-moto ile yi ti nse.

Opolopo awon ti nhu iru iwa bayi lati Eko ni nwon ti wa, ti nwon uporo pe awon mo moto iwa, ti won ko si mo nkankan. Ewe ni onu Monday mojumo Tuesday 26 May, Ewure meji nla ni Awa-moto kan pa ni Agodi; o si je ti arugbo ti ko ni nkankan. Ni ale Tuesday mojumo Wednesday 27 won pa ewure kan ni ipa alalalan ni Yemetu, ni alu mo pe awon ti nse iru inkani bayi na lo ndabi egun fun ara won, ti asise ti enia fi nde ba won. Inu opolopo yio dan bi awon Alase ba tete ba ni mojuto iru inkani wonyi nipa awon Olopa; mo dupe aye to fun mi.

Emi ni tire nitoto,
(Oni-Moto) Omo Ibale.

The Editor of "Yoruba News"

Kindly allow me to pay a high tribute to the word of inkling disseminated to the audience of our young men on Railway line: thanks.

"RAILWAY LINE"

To support your blessed truth headed "Omo Reluwe." It is not a singular less than true that some of our far-from home fellows on the railway line need unnecessary