

SECRETARY TO THE GOVERNMENT

EKO AKETE. 12

"EMI YIO FI OHUN TI O NDUN MAKUNNU HAN AWON
ALAGBARA, NGO SI JE ALAGBAWI AWON ODI."—W. T. STEAD.

VOL. II, No. 100, SATURDAY, JUNE 7, 1924. FOURPENCE.

DURO THOMAS.

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N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO J. F. SICK

Oba Ileke, Ile Ileke, 9, Ita 'Bode lailai, Eko.

A je Ajirera ninu dwd Ileke, oriṣiriṣi Ileke wonyi wa ni tita:—

Ileke Oyinbo, Ileke Rubber, Ileke Olomi Waji, Ileke Onikeke,
Ileke Elejo, Ileke Ayirin, Ileke Oniwörd ati Fadaka, Ileke Kerewu,
Ileke Jöjö, Ileke Ölokuta, Ileke Oloruka, Ileke Eleranko, Ileke didan
Yinnyinrin, Ileke Meremere, Ileke Mojokun, Ileke Adumadan.

È wa wo Ile oja wa; A ni nkan wonyi fun tita:—

Ikoko taba Onigi, Jigi, Aṣo Aran, Èrò agbado, Ife, Oti Elewuro
(Beer) ati Eleso Ajàrà (Wine), Awon onje lpaṇu, aṣo is'osò, Èrò ere
omode, Ohun Oṣo, Abelà (Candles) ati egbagbeje oja niran.

A nta Maṣini Vesta, a si ni Cement atata ti Portland ati irin pipon
abẹ oni Diamond. Idi dwd wa wa ni Rotterdam, a si ni Ile owo ni:—
Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Accra, Lome
Hamburg, London, Venice (Italy).

J. C. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excelsior" ni Ita Agarawo, ni oniruru awon ohun sikole fun tita ni owo oppoku-oyokun.

O ti nsoowo Irin Ise lorisirisi lati adota g'dun ighin titi di oni.

ATARI AJANAKU ni OGBENI na je ninu awon onisowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

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ENIKEJI,

Aso oke to yanju mbe lodo Iya Afia Saamota Iko Qlorun fun tita, oppoku Oyokun ni owo won, lo bere ni 3 St. John Street, I Eko, leti ile Johnson Agbejoro.

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È fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

INA G'ORI ILE FE'JU.

Arakuyamu ina kan jo ni Idoluwo lale Sunday to kọja; bulabula ina na mu ni ranti bi ina ti ẹe njo ni ile yi niwon ọgota ọdun sehin; bi ina Fatade, ina Ayorunbo ati awon ina miran.

Ina jijo ile panu ko se rohin, nigbati a sare de ibiti ina gbe se na, nge la ri awon ọgọ enia ti nwon lolu, ti ile panu kan Oni Garret nyo bi igbati a ba fi ori s'ina: Ọgbeni kan ti a npe ni Gaji sofo nkan pupo fi o nta bi Oda, Karoseni ati ọpolopo nkan miran; be si ni awon ọlomiran pelu; eniti o ri ahon ina na l'okere bi Lafiaji, sebi Ita Faji ni o gbe ti se: ẹugbon ọgafa bi awon Panapana ti de be, ti nwon si bere mu se se, bi igeju gboho re si se sen. Nitori agbako ina yi, awon Church Brotherhood vara pari Isin ale won, ki awon enia le r'aye lo si'le nitoripe boya a le ri awon ti o wa josin, ti nwon ti adugbo yi wa.

A kan sara si Ijo yi fun emi ibakadun ti nw n fi han lala na. O si jo ohun ti o dun ni lati ri pe awon Ijo kekere kan ti nwon tile sunmo tosi ibiti ina njo na ni apa iso awon ẹledie ko tile mira titi awon enia miran fi nlo s'oke lo s'odo fun itara awon ti jamba yi se lojiji. Eyi ku die ko to fun awon Ijo yi.

JOJI OBA WA NG'OKE AGBA.

Joji Oba wa di eni ọdun mokandi-logota ni Tuesday ọse yi; gbogbo awon Onise Oba, awon Onisowo ati awon ọlomiran li o fi isinmi fara lojo yi, a si ri awon ọlomiran ti nwon gb'ọlọfẹ lo si ehin odi

bi Agege, Abeokuta, ati ibomiran, Oba a gb6, a to o, Iku Baba yeye Alaga Ekeji Orija !!!

ILU NJE DINA (DINNER) NI'LE OBA.

Ni ale Ọjọ-ibi Oba King ni Tuesday ọse yi, awon Asoju Ilu Eko Meleta awon Ọgbeni Shynule, Moore ati Jones Ọlola lo jo Dinner ni'le Oba, gẹgẹbi a ti fi iwe pe won pelu awon ọlomiran.

Iwaju, iwaju ni ki Opa Ebiti Ilu Eko wa yi ma re si o. Amin.

JANMA MUSULUMI NDA NKAN NI'DE NINU IWE.

Ṣasa ni Moṣalasi awon ara wa Janma Musulumi ti ko ni Ṣukuru (School) fun awon omode; ni loloyi, a lo be ile Iwe ti o wa ni Moṣalasi Baba-ka wo ati eyiti o wa lahe petesi ile re pelu, ori wa si wa fun titara-titara ti awon Oluko ibe fi nko awon omode na ni'we ati bi awon omode na si ti ni tayotayo gbā to.

Be si ni a ri "Ṣukuru" kan ti o wa ni Moṣalasi Animasaun ati ti awon Ahmadia ni Moṣalasi Atinni.

Bi enikan ba se si nkoja l'eba ibiti a gbe fi awon ṣasa wera awon omode oni A.B.C. si, ko ni teti lele ki oluware to ma gbo orin aladun ti nwon ma nko bayi "A.A, B.B, C.C, tabi One Okan, Two Eji, Three Eta, ati be lo titi.

A yin awon agba Musulumi fun irufe lakaye ti nwon ni yi lati fun awon omode ni inlele ati oye eyiti ko won tobe ni'leyi ri ni nkan bi ọgbon ọdun sehin.

Ni gasikia Itesiwaju lo l'aye.

"TO BA PE TITI AKOLOLO A PE BABA."

Si Oniwe-irohin "Eko Akete."

Jowo fun mi ni aye die ninu Iwe-irohin re lati rohin die nipa Ijo C.M.S. ti Ajido irohin ti o mu mi pa owe ti o wa loko iwe yi.

2. O daju pe enikeni ti o ba nka iwe yi yio ranti wipe Akede Otito fi enu kan ohun ti o mu ifasehin die wa fun Ijo yi ni oju die sehin, boya a le ri awon fi ko ti teramo ati ma ka Iwe-irohin yi pupo nigbana, nitari idi eyi a o tun fi enu kan die ninu ohun ti a ti so siwaju ki a to ma ba irohin wa lo.

3. Gege bi a ti so siwaju a ri pe ninu odun 1890 Ogbeni kan ara ilu na dide o si pe ara re ni Woli Olorun, o bere si wasu ni oruko Jesu gege bi ilana isin C.M.S., awon die ti Olorun ran iwasu re lowo lati so di onigbagbo si dapo mo nwon si ninu gege bi ilana ti C.M.S. titi di odun 1903 ti nwon fi fi ipile ile Olorun lele.

4. Sugbon amu se wa lati so pe Ogbeni yi ko bere ise woli re yi pelu iwa bi Olorun rara, sugbon pelu iwa ibaje ati odale ni o fi bere re, o si ro pe gege bi on ti je Olulana Ijo, awon ero inu Ijo na ko le gbowa to lati ko iwa-kiwa ti on ba niu si arin won, sugbon oro ko ri bi Ogbeni yi ti rope yio ri, logan awon ero inu Ijo na tako Ogbeni yi gboin gboin nwon si ka gbogbo ese re si iwaju re nwon si fi oke le e pe awon ki o fe gege bi oniwasu awon mo ayasebi o ba le jewo gbogbo ese wonyi ki o si ronupiwala ki o si toro idariji lodo Olorun ati lodo Ijo pelu.

5. Sugbon dipo eyiti Ogbeni yi iba fi se gege bi awon Ijo re ti wi o ko patapata o si se aya re le gege bi ti Oba Farao o si tun ro wipe gege bi on ti je Olulana Ijo na on si tun le ni agbara lati pa Ijo na re patapata, eyi mu ki o so ara re di eni Oluwo si Ijo yi o si ndu lati ri iparun Ijo na.

6. Sugbon Olorun so fun u gege bi o ti so fun Saul ni ojo kini wipe, Saul! Saul! ese ti iwop fi nse inunibini si mi? O so fun o lati tapa si egun beni Ogbeni yi si so ara re di eni Oluwo si Ijo na titi di oni oloni yi.

7. Sugbon o dabi eniipe irohin ti Akede Otito se ni oju die sehin yi, mu isiri pupo wa fun awon ero inu Ijo na o si mu ki awon pa ero nwon da si fi atijo ero ti nwon ti ni wipe "Esin iwaju ni ti ghin nwo sare" niwon igbati Olulana Ijo yi ti kuna lati se ise re de opin ekelo ti awon alawo.

8. Sugbon awon ero inu Ijo na ti wa jigiri ni isisiyi nwon si wa ranti wipe Oluwa Olorun papa ti so ninu Iwe Mimo Re wipe, eni'waju yio di eni-ghin, eni ghin yio si tun pada di eni iwaju.

9. Awon ero inu Ijo na nsa agbara won ni isisiyi nwon nse ohun isiri gidigidi ti a ko ni

ireti lodo won, enikeni ti o ba si ti lo sinu Ijo yi niwon oju merin sehin bi o ba si tun ni anfani a ti de ibe ni isisiyi yio ri ohun isiri lopolopo yio mu gbagbo pe awon Ijo na ti soji patapata ninu orun won.

10. A si tun dupe pupo lowo Olofa wa— Bishop I. Olawole, D.D. ti Eko, o dabi eniipe Olofo yi mo arun to mba Ijo yi ja ti o si ran Onisegun ti o gbamuse si arin Ijo na nipa riran Ogbeni D. S. Adeeko si arin won gege bi Oluko ati Katichist, eniti o gbamuse ti o si ja fafa ninu eko ati eto ilana isin.

11. A si tun dupe pupo lowo Olofo wa— Rev. Olanle alabojuto Ijo St. Thomas ti Badagry fun gbogbo ayan re lori Ijo yi fun ilosiwaju Ijo na, bi o ba je pe eto oye Ijo dabi eto oye Olupa Oba ti awa iba wipe o ye ki a fun Alufa Olanle ni okun bi meji tabi meta si fun ebogbo ise re ati ayan re lori Ijo yi, a ko so eyi gege bi ase sugbon a fi gbogbo re le awon Olori Ijo ti Eko lowo lati gba oran Alufa na ro si rere fun gbogbo ayan re lori Ijo yi lati igbati o ti di Alabojuto Ijo na.

12. A ko ti le rohin gbogbo ise isiri ti Oluko D. S. Adeeko bere si se larin Ijo yi ti isisiyi titi aye yio fi wa fun wa lati le rohin re ni kikun.

13. A ba awon ero inu Ijo C.M.S. Ajido yo fun Oluko ti Oluwa fi jin won ki Olodumare ki o ba nyin to o "Amin"

"To ba pe titi, Akololo a pe Baba"

Emi ni tinyin nitoto

AKEDE OTITO

BIRTH-DAY HONOURS

FROM

HIS MAJESTY THE KING,

NIGERIA.

C.M.G. Honour.	.....	Sanata Kura, Shehu of Bornu.
C.M.G.	.....	James Watt Esquire
C.B.E. Civil Division	.....	H. R. Palmer, C.M.G.
O.B.E.	.....	Hon: Kitoyi Ajasa
M.B.E.	.....	Mr. S. I. Samuel.

Reader's—June 4, 1924.

Literature received.

The Times (London) Special Edition on Wembley Wonders: from The Hon. The Chief Secretary To The Government.

Police Promotion.

Mr. Moorman, a European Assistant Commissioner of Police, of the Criminal Investigation Department, promoted to the Gold Coast Police Service: he sailed to his new scene of labour on the *Agam* on the 6th inst. *San voyage.*

To the Editor of *Eko Akete*.
Dear Sir,

The following statements of Bp. Lasbery printed in Western Equatorial Church Magazine should not be left unchallenged. If they had been made in Lagos where there is light and where there are intelligent Christians who would have preferred that the Bp. should be treated with contempt or would have given him a suitable rejoinder, I would not have worried about it. But when they were made amongst illiterate converts, converts who yet do not understand the difference between Christianity Salvation through Christ—and Church systems and regulations—man's own dictation—people who in the whole regard Christianity as the white man's religion, and the White man commanding such imperialistic powers and therefore must be obeyed, and whatever he says must be taken as Gospel, even the very Gospel of Christ, one must cry out and save such people from the thralldom of such imposition. He says, "I am glad to see an increase in the number of marriages in Church and of marriages confirmed. Much has been said on this subject of marriage in the past, and it needs repeating again and again. It requires very little knowledge of the history of the world to find out that no Christian Church can last and no country can attain to any height of real progress or any permanent strength which does not loyally observe Christ's law of Marriage." Now, as it would seem that prelate Lasbery knows so much of the history of the world, will he kindly enlighten us as to which Christian Church since A.D. 1, or from the Day of Pentecost has failed because the devotees did not *loyally observe* his so-called Christian Marriage; i. e. Marriages in Church giving duties &c.; again which Country has failed to attain to any height of real progress or any permanent strength because it has not *loyally observed* Christ's law of Marriage. Of course, we must set aside the Old Testament period as that was before the Christian era and the Christ's law of Marriage of this prelate. We should also like that prelate Lasbery help us in the following questions with his knowledge of the history of the world, his Theological and Ecclesiastical knowledge and History of the Churches—

1. What sort of Marriage Christ intended during His Mission—Marriages celebrated in Churches or Temples, or what place of worship; give names of clergy or celebrant and Form of Service used.

2. Wherein can we find Christ's law of Marriage, giving the very words? We do not ask for *specious* deductions and commentary to suit some particular National customs and systems. During the First three Centuries of the Christian era where were Marriages celebrated in England and throughout all countries in the world that then had accepted Christ?

3. How would he regard the marriages celebrated everywhere—all according to national and tribal regulations and laws—between the Ascension of Christ and the prelate's first Church Marriage?

4. "No country can attain to any height of real progress or any permanent strength," is rather a loose statement; please define what you mean by "*real progress*" and "*permanent strength*."

"The Report talks of "full Marriages" and "Marriages confirmed;" may we know the difference between "full Marriage" and "Marriages confirmed"?

What are the respective benefits of these in the Christian religion? Does one procure for the nation immunity from falling half way as a Christian nation and partial strength and progress, whilst the other procure the full result?

The Report says that you pray (?) that the Church in the Delta "may firmly maintain and uphold the sanctity of Marriage" the prelates and clergy of this organization always endeavour to make the world believe that those married in Church, or who accept their so-called Christian Marriage are those who keep the sanctity of Marriage. Every sensible and true Yoruba man and (even lick-spittles of the Anglican Communion confess it in private) knows

that the sanctity of Marriage in our country before the advent of the European Form, was of the highest order. What becomes of your "sanctity" when at least 75 per cent. of it are being set aside by the Court for adultery and some unbecoming cause? If your "sanctity" is a sanctity ever overwhelmed by adultery and unhappy conditions of houses as we read regularly, I think it will be safer for us to steer clear of it. We pray for the day when Natives in connection with foreign Christian Organizations will cease repeating as parrots what they hear from their *Spiritual Masters* to humble and put down our race, and try to read their fables with open minds and not with the minds of *Spiritual bondservants* and think a little *originally* and more of their country's spiritual welfare and boldly give out what they discover through the leading and guidance of the Holy Spirit. The very foreigners will entertain greater respects for them though they may not, from prestige, care to show it publicly. It is most unfortunate that up to the present after about one and a half century of introduction of Christianity to West Africa, European Churches, will think any young man so long as he is white can do for the spiritual guidance of the Africans. This reminds me of the utterance of one of the leaders of the C.M.S. in London: "I am a European and an English man, but any cosmopolitan knowledge compels me, to lay down as an axiom, that in the Church of Christ, there is no difference between Jew or Greek between black or white man, and that it is a mistake to argue on the foregoing conclusion, that every Englishman, selected by chance out of an English curacy, is fit to be a bishop, while the black man on the spot, ordained, and pointed out by circumstances for the Duty is unfit. Such is the weakness of man, that, if a Negro were in power, he would exclude white man from office: let us try to be taller than the majority of our fellows, and rise superior to such prejudices, throw our thoughts forward to the closing years of the next century, and consider what will conduce most to the well-being and continuity of the Church of Christ on the Niger." Is there not a want of spirituality on the part of Home Committee in London in concluding, that the existence, and well-being of such a community depends upon their feeble protection, and assistance, and not on the presence of the Holy Spirit promised, and manifestly granted to the Association of neo-Christians who have come out of Brahminism and Animism into Christianity?" The late Archbishop Henry Johnstone, one of our great men to whom I owe a good deal of my training in one of his correspondences to the C. M. S. which he kindly showed me (as was his wont), I read "Cease sending boys (white boys) to rule us." I hope Prelate Lasbery as he grows older and tries to read God's Holy book, and studies Christianity and true History of the Christian Church having divested himself of racial pride and submitting himself under the influence and guidance of the Holy Spirit, will become a true servant of the Lord Jesus Christ full of love and peace. He has my best wishes in this.

S. A. COKER, Bp. New Testament

N.B.—This letter was written 12th April, when at Calabar for The "Dawn", and notice of it was given in that Paper that it was in the next issue. I have not been in possession of any issue since; perhaps none has been published. Not having the original Manuscript with me, I have had to write this which is not exactly the original, but it contains the same argument. In case this "Dawn" should publish, it will be understood why some differences.

S. A. C.

EKO AKETE.

EKO, SATURDAY, JUNE 7 1924.

SÀGBASÀGBE KI NÀGBA TI.

Pelu inu didun la fi gbọ iṣẹ rere kan ti awọn Janma Musulumi ṣe ni *Sunday* to kọja l'Ebute Meta, nipa ti awọ diẹ ti a gbọ pe o wa larin awọn Janma to nbẹ nibe; nipasẹ labari Balogun iṣẹ.

Nigbati awọn ilu gbọ ọrọ yi logan nwon ran awọn Bokinini wonyi lati lo ẹe atunṣe rẹ, ki eyi maṣe tun bi Ige tabi Adubi larin awọn enia wa na l'oke-odo; orukọ awọn ti ilu ran lo na niwonyi:—

1. Lemomu Aguda, 2. Abudu Olori omọ Keu, 3. Alufa Nola, 4. Sheik Adam Animasaun, 5. Alufa Busari, 6. Belo Arowasi.

A gbọ pe lati owuro oṣe ti awọn Bokinini yi ti lo si Ebute Meta fun atunṣe ọrọ na, alẹ patapata ni nwon to pada dele; a si yọ pupọ lati gbọ pe awọn ti ilu ran ni iṣẹ alafia na, pari edekoye de yi; oti pe pelu isokan ni a sofun ni pe awọn Janma Oke-odo na fi Ogbeni Aminu ti o ngbe Orṣku jẹ Balogun Maiyegun; nwon si tun fi Seidu Akilagun ti Sango jẹ Balogun awọn Janma ibe; a si gbọ pe eyi dun mọ gbogbo awọn Janma ibe ninu tobi ti awọn ti a ran lo fi pari gbogbo ija yi, ti kosi si ikunsinu kọkan mo.

A ko le sai ṣopẹ lowo awọn Agba Ilu yi fun yiyara didide si ija na, ati fun ina rẹ ti nwon si pa bi adie ko sọka; irufẹ iṣẹ bayi lo nmu alafia ma bi si, ki o si ma rẹ si ni lu; o vẹ ki awọn el-miran kọ oṣṣon ninu ohun ribiribi ti awọn Janma Musulumi ṣe yi; irufẹ ona ti awọn Baba wa ni igba lailai awọn bi:—

Shitta Bey, Animasaun, Bishop Johnson, Capt. J. P. L. Davies, Consul Leigh, Ademuyiwa Haastrop, Qm. Qba, J. P. Jackson, Mogaji Akinola, Taiwo Olcwo, Braimah Alapatira ati awọn jakan-jakan miran ngba ki alafia ati irepọ ki o to ma

gbilẹ si ni ilu yi niyẹn. Pi agba ti ran ni awọn Janma Musulumi ṣe yi, ki Oluwa ki O maṣai san lada fun gbogbo wọn. A si tun yin awọn enia ti a ran lo pari ija na fun oṣṣon, oye ati lakaye ti nwon lo loṣun tobi ti a fi gbọ pe gbogbo gbun-gbun-gbun na pari tobi ẹẹ ti ko fi tun si gbọn mi si, omi ko to kan mọ larin awọn Janma ibe nipa iṣẹ ati isokan bayi ni gbogbo nkan le fi ma lo dede. Nitotọ edekoyede ko le sai si larin awa enia lekọkan, gidipẹ ṣe awọn ati ọnu nja nigbamiran, enia ṣa ni wa, a ki si nṣe Mälékà, ẹugbon ti a ba ri awọn Alagba lati ma bojuto ọran gegebi eyiti awọn Janma Musulumi bojuto l'Ebute Meta yi, ti o si pari si rere, ko ni si aye fun awọn Alayinsi lati ma tubọ ẹẹ ọrọ loju.

A ki Lemomu Olokodana ati awọn Janma rẹ fun ipari ija yi.

Lẹkan si, a tun ki awọn Ilu fun iṣẹ rere ti nwon ṣe na, ki Baba jẹ ki a ma ri nyin ba nigbagbogbo. *Amin*

Ẹ ku atunṣe ọjọ !!!

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[*Lati pọp ATARI ANAKU.]*

Si Oni we-irohin "EKO AKETE."

Mo bere foji 1

Ojo mefa li o je pataki fun enia li aye.

1. Ojo Ibiwo.
2. Ojo Igheyawo.
3. Ojo Iku.

Sugbon eyiti o je pataki jolo ninu mefa ti ni Ojo Ibi; nitoni eniti a ko bi ko le de aye, eniti ko ni ti li aye ko le gbe iyawo, eniti ko si de aye ti ko le ki.

Ojo Iku, ojo ekan on ofo ni: Ojo Igheyawo, ojo ayo ni; sugbon bi iyawo na ha je nebere ati alakowaba ohinin, ojo ti oko re phe e sile di ojo akamu; sugbon, ojo Ibiwo, ojo iwu-didun pupa ni; ibi ti o mo ti o nje omọ.

Ni Iyawa, June yrd, li o di odun kokandi-logota ti a bi Qba wa Ilu Gesi, *King George V.* lati owo iya re, Awaba *Queen Alexandra*. Oba Joji ni omokunrin keji ti Ologbe *King Edward VII.* baba re bi, nitoni Ologbe *Duke of Clarence* ti o ku ni odun kejile-logoon (1893) je egbon re.

Nigbati o di omọ odun mejila, ni odun keladi-ladota (1877) ni Joji bere si so ipe (Cadet) ninu oko on kan ti a npe ni *Brahmania*, o si wa nibe fun odun mejí. Lehin na ni on pelu Oloobe egbon re wo Oko ti a npe ni *Batohantie* kiri aye fun odidi odun mefa gbako.

Lehin na, ni o je oye ti a npe ni *Mudakpnan* ninu Oko Camada li odun kokandi-logoti; o gba aye *Lieutenant* ni odun kokandi-logoti, o si gba oye *Commander* ninu Oko-osun kan ti a npe ni *Tharak* ni odun kerinle-logbon.

O gbe ibatan re, Princess Mary ni iyawo ni odun kokante-logbon. Odun mejo lehin na, on pelu iyawo re gba ategun kiri Ilu, nwoyi si jo jo si Ilu India ni odun kokandi-logun.

Joji, Qba wa ti o wa li ori oye nisisiyi, ko mo wipe on je Qba Ibiabi, nitoni iya baba re, ori oye *Victoria*, alamu, enu rere ati ototo enia pe li ori oye pupo, o si je Qba fun odidi odun merinle-logota (64 years) 1837-1901. O bi omokunrin merin ati em-birin marun. Li aloko re, aye foju, aye toso. Aweyi Oyinbo igbana, eru Olorun ni nwoyi.

Oba ohinin yi ku ni odun ketale-logun (1901) Dawodu omọ re, *King Edward VII.* si ro ipo re. Oba yi korin iya, o si ferasan alafita tobe ge, ti a fi npe e ni "Edward the Peace Maker." O wo aja ni odun kerinle, (1910.)

Dawodu re okunrin, *Duke of Clarence*, ti len ki on pupa to je Oba, eyi li o fun aburo re, Oba wa Joji li aye ati ro ipo re; o si gba ade ti odun ketala, (June 21st, 1911.) Odun keji lehin na, ni on pelu iyawo re lo si Ilu Jamani (*Germany*). Ii akoko ti aburo re, *Princess Victoria Louise*, aremọ-obirin *Kaiser* egbon re, omọ-omọ *Queen Victoria* ngebe iyawo. Odun keta ti Oba, Joji kacun (*George V.*) de ori oye ni Ogun nla de, Ogun alakaye—ni, Ogun to o d'ori gbohogbo aye k'odo titi di out-oloni. Ogun na pari ni odun keta, sugbon raborabo re ko fan ni ile.

Gegge bi opolopo wa ti mo alayelawo Ilu Gesi nisisiyi ni Qba karun ti oruko re nje Joji tabi *George*. Joji kinni, oloruko re, ti ko gbo ede Gesi rara je Oba Ilu. Gesi lati ewale-ugbo odun titi di igba odun to koya o din mefa (1714-1727.) O je Oba fun odun mefala, Akisemoyin ni Qba Eko ni igbana.

Joji keji (*George II.*) gnu ori oye, o si je Qba fun odun mefale-logbon, (1727-1760.) O ku ni odun kerinle-logojọ. Ko pe pupo lehin ti Oba yi bere si je Oba, ni Akisemoyin ku, ti Obogunkitere si ro ipo re.

Joji keta (*George III.*) Babu-baba *Queen Victoria* je Oba fun o-ota odun, (1760-1820.) O ku ni odun kerinle-logbon. Oba Eko mefa, Adele, Eglokun ati Idowu Ojulani li o so ha on nikunsojọ li ori oye. Ni akoko Oba, Joji keta yi, ni Ilu Ameriya di omunira, ti o si bo lowo Ijuba Gesi bi igbati abere bo li owo adefe, ti o di ete, ti oyo ba ile, ti o di ero.

Joji kerin (*George IV.*) je Oba fun odun mefa, (1820-1830.) O ku ni odun kerinle-ladurun. Oba Oluwole li o wa li ori oye li akoko na Ii Eko.

Lehin iku Joji kerin yi, Qba meta li o ti je ni Ilu Gesi lo to to wa kan Joji karun (*King George V.*) eniti o gba ade ni odun ketala, June 21st, 1911, ojo kanna gan ti Oba Oni Ile Ipe ti o wa li ori oye nisisiyi gba ade. Kabiyesi!

Jakejado Ilu Gesi, jakejado Ilu Nigeria ati gbojubo ibiti a ta Ila Gesi si ni a iyaran si ojo bi ojo pataki, Ojo Ibi Qba. Ipekan gbagbo ibi ipe Qba li o ti eb-onin-gbonin; sugbon nni awon oipe ojumo (*Daily Paid Empanees*) ti o nse ipe li Okun, Apupa, Iddo, Ijora, Ogba Loko ati ni ibomiran ti nwon fun ni isinni f'ali owo se wa pupo, nigbati o je wipe owo awon onise osu (*Monthly Paid Staff*) ti a fun ni isinni Ojo Ibi Qba pelu ko ni din kọjọ kan li opu nitonra.

A gba a ni imagan, a si be awon Asoju wa, *Members of the Legislative Council*, ti o wa ni Igbimọ Ilu, ki o gbe wa lese wipe ejojọ ti Ijuba ba fun fun Ilu ni isinni (*Public Holidays*) ki o ma sai sa owo ojo isinni na fun awon oipe ojumo (*Daily Paid Staff*), nitoni ipa ni owo awon

oṣiṣe ojuṃ yi fi nto won jeun li oṣoṣo, ko si ye ki a tun din owo diẹ kinun ti nwon ngba yi ku nitori Holidi tabi Isinni ti nwon ko toṣo fi owo Ijoba.

Ni iranti Ojo Ibi Oba ni ijarun, awon Soja fi fere dabira li Qdan; popolopo enia li o si ko fi wo kran na.

Ni ale ojo kanna, Adele Gomina, Oloja Donald Cameron, eniti a fe, ti o si fe wa, se As: (Dinner) ni Ile Oba, o si pe awon jakanjakan sibe ati Oloja J. Egerton Shynele. Ni ibi -se yi ni a ti koko gbo wipe Oba fi tayutayo ati inu-didun fun Loya Ajasa ni Oye O.B.E. (Officer of the British Empire) ni iranti Ojo Ibi Oba, fun atilahun ti Ijoba ni o nse fun on; a si fun Ogbeni S. I. Samuel, Akowe Agha kan ni Oye M.B.E. (Member of the British Empire) fun akikanju, itara ati iwa otito re lati igbati o ti wa ni ise Oba li odun ketadi-igbon, October 1, 1897. Oye a mpo o.

Oba Joji karun ti a nyo ayo ojo ibi re yi, popolopo Oyinbo ni ko mo o, bikoṣe aworan re ti nwon nri. Oba yi lo gbowa lowo Oloye Oluwa, Oba yi ni Herbert Macaulay ba soṣo ni ifu Oyinbo lojukoja, iyese ti di iyoro to bo awon Lapanpa Eko ti oju won ko ri Oba ri. Elomiran ninu won feru le ti fi oru ile fakoko na, nwon gbagbe pe ijo ti a ti bi omo agutan ti ju omo ewure lo.

Nisisiyi, ghogbo wa lo mo ojo ibi Oba yi, sugbon melo ninu wa lo mo ojo ibi Oba Alade Qni He-ife, Alafin Oyo, Alake Abeokuta, Osemowe Ode Ondo, Owa Hlesha, Awajale Ijebu Ode, ani Enia Duda melo lo mo ojo ibi Eleko, ojo Oba Kano, Oba Sokoto, Oba Ajo, Oba Liberia ati Oba wa miran. Nkan ti wa ko njo wa loju rara, a fi ti Oyinbo nikan soṣo.

Adie to ba tobi die, edie Oyinbo ni loju wa, efo to ba dara, efo Oyinbo ni, ogede to ba tobi, ogede Oyinbo ni, gbogbo nkan to ba sa ti dara sa, ti Oyinbo ni. Oro omugo bayi po lenu awon enia wa pupo.

E wo Loya Kitoyi Ajasa ti o gba oye O.B.E. nitori ojo ibi Oba wa iju Gpsi bo ti nyo to si nfo fere bi af'egbolu'do. E gbo oro ti o so si Eleko Oba wa fara ni odun keta ohun ni ipade ajodun Nigerian Council igbimo yepere ti o ti di ologbe aisinsinyi, o ni:—

"Your Excellency will remember that twelve months ago on the 14th of December last year, you invited certain Gentlemen to confer with you at Government House. I have the honour of being one of those Gentlemen. There were fifteen of us. I never like odd numbers myself, and when I looked at the fateful thirteen who held the same views I could not help having misgivings. When those fifteen Gentlemen arrived at Government House they arrayed themselves into two opposite camps. Two were on one side and thirteen, who were called the contemptibles were on the other. I had the distinction of being one of the 'contemptibles'. Well, Sir, those 'contemptibles' did not express themselves as fearlessly as they did except with one view, namely to place before the Government the true state of affairs. They had the courage on the occasion to express the opinion that

Prince Eleko was nothing more nor less than a dead man and that he was being made a victim of intrigue by influences which were to a large extent exotic, under the guise of being his champions and of a desire to preserve national institutions. I thank God now that the King was not removed at the time. Some of us, however, gave him twelve months, some six months. He has since so deported himself that Your Excellency has had no alternative but to cut down that dead tree and for all."

Ninu apalolu ede Oyinbo bayi ni Loya Ajasa pe Eleko ni "Dead Tree" tabi oku igi ti a ti ke lile; o si wipe:—"Gomina yio ranti pe ni o so kejila ohun, ojo kerinla osu December odun to koja, o ranse pe awon Ibolomi melo kan lati ba o joro ni ile Oba. Awon medogun lo pe niyo na. Emi papa ko fe okanlawon enia: nigbati mo si wo awa metala ti ohun wa sokan ominu ko ni. Nigbati awon bolomi medogun yi de ile Oba, nwon da si meji. Awon meji wa lapakan, awon metala ti Ilu si pe ni "enia lasan" Contemptibles wa lapakeji. Ori ba emi Kitoyi Ajasa se mo je okan ninu awon "enia lasan," awa "enia lasan" yi soṣo laibero enikeji nitori ki Ijoba le mo bi nkan ti nlo si ni Ilu gan. A fi igboya so niyo na pe Eleko ko ni lari ju oku igi ti a ke lile ko ati pe o si fi ara re se ohun elo ote lowo awon to nparu pe awon ngbe ija re, ki agere ile Oba Eko le doro sinsi. Mo dape nisistiyi pe Ijoba ko yo Eleko nigbana, sugbon elomiran ninu wa da osu mejila fun yiyi re, elomiran da osu meta. Lati igba yi lo ni Eleko ti tun nhu iwakiwa titi soru fi tan iwo Gomina ti o si ni lati be oku igi to npe ara re ni Eleko lile patapata nisisiyi."

Itumo oro ti Loya Ajasa so si Eleko lara ni yen; Oyinbo kan ha je ta abuku bi iru eyi fun Oba Ilu re ki o ni on nse nkan gunmo? Ara Ilu Mahin kan ha gboṣo so oro alufasa bayi si Oba Dahomey lara ki oro ma gbe e? Nje bi ko ba si aye Oyinbo, bi enikan so irufe oro ti Loya Ajasa so yi si Oba lara, bi dara, ni iseju kan ha ko ni ori re ma kuro l'oran re? Ku! tani njeun f'aja ni ru?

Kini Eleko gbe ni igba Loya Ajasa, kini Eleko ra lowo awon omu at'eru-d'eru af'akara-d'ere e to ni ki Ijoba wa a kuro ni Ilu Babar re nijosi lalajale, lalajale pania, lalajale lembelekun si Ijoba, lalajale gbe ogun wo Ilu?

Nigbati Gomina toṣo oye O.B.E. lowo Oba fun Loya Ajasa ni iranti ojo ibi re Odun ni, ti Oba si fi oye na ta loje, kilo je fun wa gage bi Enia Duda lati se biko se pe ki a ba jo, ki a ba a yo. O to, o si ye be e gidigidi, sugbon nigbati a ba ranti ebu sakanasa ti o ti bu Eleko ninu Iwe-irohun re ati agalamaṣa oro ti o tun so si lara ni Nigerian Council, ani, ti a ba ranti gbogbo iwa ati ipesi re ni oro Ilu, a ko le sai kilo fun a pe bi ko ba yipada si ohun ti Ilu nfe, iba gba gbogbo oye to wa l'aiye, ko gba

lati A.B.C. titi de Z; ko si gba lati A.B.D. titi de At, Oi, Au; pabo ni, apo re lo gba nwon si—
Ile san mi dun ju eye lo. *However, I congratulate the honourable Kitiyi Ajasa on his preferment, more and more success to his labors.*

Ki Olorun da emi Oba Joji karun King George F si; ki ade pe l'ori, ki bata pe lese.

God save the King.

Emi ni ti nyin nitoto,
ATARI AJANAKU.

"BI EKOLO BA JUBA ILE, ALANU
FUN WO."

Mo bere f'ojo.

Siwaju ki ojo ati se Odun Agba to ko. Olotu titun ran nse lo so fun Oba Eleko, Oloye Suenu, ati Asoyobon pe on nse se Agba ni ojo Kerindilogbon oju May to koja. Ise na dun mo won pupu nitoripe be ni won nse lati ehin wa. Nigbati ojo pe, seranwo gbe borokin ni akoko ti Eleko ahinju Oba nlo tese bomi ni Ebutu Iga. Gbogbo awon Saraki Eko lo peju sibẹ lati se eye fun u lojo na.

Olowo, ti igege ni leke Oko, tire lo ma leke won bi Olorun fe. *Asẹ.*

Akinlolu Akodu Olotu mo yo fun e mo yo fun ara mi. Igbadun Odun Agba to se yi ko ni so, iran dun wo nigbati Olotu nlo tese bomi, Ero nwo bi omi awo yin nri ni awon to wa lori Kereni (*Bridge*) nworan. Leyin na ni won agogo mewa, Imole gbo de kan. Awon odomokunrin oto odomokunrin Iddo ati Semore ese won pe, won sere titi moju ni. Ojo Ibukun to ro ni fere ki ile mo ojo na tu won ka.

Ni ojo Alamisi (*Thursday*) to koja ti won nkita Agba. Wa wo Oloye ninu aso to ti jire, pelu awon omọ Olotu obirin ti gbogbo won ro aso Sammoyon atata, ti won njo igbe maku! muke. Sugbon nigbati Oloye ti won ori e wu, on na bo sjo, arwo ta. Bi ori ba pe nile, a dir; lo han ni ojo na. Olotu mo tun ba e yo. Aseyi se amodun omọ alagba.

WO SOJU FERẸ, Ẹ FOGA GBE!

Kekọ Oku titun wa ni hihaya ni ile Ogbeni J. N. John. Alakoro, leti Sabu Ogbeni Doherty.

Kekọ na jire, gere lo si ngbe oku sare lo si Ite.

Şile mejila-abọ ni fun hihaya.

Rnyin omọ oloku abajalorun a nreti nyin

Stop Press!!!

Obituary

REV. M. N. Q. SAGOE
Last Night.

AKANŞE TITUN.

IRIN DIAMOND ELEMU.

Kere o! Kere o!!

A fe so fun enyin ara ilu pe a ese ni Irin titun Elemu ti o npon oje daradara, o si wulo pupu fun awon Agbe; Irin Elefufu ni a fi se, o si npon Obe, ati Ake bi da-nga: t'ewe t'agba lo nyo mo irin yi ese, a si ti nlo ni ilu Lome.

Awa nikan ni a se Irin Diamond yi fun, awa nikan lo si nta a ni Nigeria.

Şile kokan pere ni, a o din eniti o ba fe ra pupu li owo. E wa ke si wa.

N. V. Handelmattschappij V.H.
Oyinbo J. F. SICK.

Oba Ileke

ni 5, Ibode lailai,

Eko.

Ero ya wa ra.

ADEBOYE ŞOLANKE Onigowo "Gbabiogede" nta Panu-kikole ati kikan-oko, iso lorisirisi, Kokofo (Iyika) t'ilekun ati t'apoti lorisirisi, Atupa fifalowo, Simenti, Qda lorisirisi ati Epo-oda, Fifikiki, Okun ero, ati Qsan, ati Pakun ti Awo-ija lorisirisi, Awo ti awon Aganyin fi nko Eja-sawa lokun a ti Eja Abomafu, ni ile-ija re ni No. 4, Idunmagbo Street, (Iebute Olowu) ati ni No. 19, Moloney Bridge Street, (I'Anikantamọ) l'Eko.

O nta Iworo (Golu) ati Fadaka-tutu ati Irin-ise Agbede Iworo ati Fadaka.

Owo Oja re fanimora. E lo ra tiyin nibe.

Preachers for To-morrow.

AWON ONIWASU OLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sang by Priests appointed.
Awon Paddi ti a yan yi o se Isin ni gbogbo akoko wonyi.

(MORNING)

Masses Isin Aro,
6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.

(EVENING)

(Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30.

St. MICHAEL'S (Lafaji.)

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.
EVENING. 5.45—6.30 p.m.

ANGLICAN

Time.	Preacher.
9 a.m. Christ Church, Bishop of Lagos (in Charge)	do.
9.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	Ven. Archdeacon T. A. J. Ogunbiyi
5.30 p.m. do.	do.
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m. do.	do.
9 a.m. St. Peter's (Alapako)	Rev. S. V. Latunde
5.30 p.m. do.	do.
9 a.m. Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
6.30 p.m. do.	do.
9 a.m. St. David's (Jordan)	do.
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinubu	Rev. S. A. Pearce
7 p.m. do.	Rev. A. N. Cole
10.30 a.m. Ereko	do.
7 p.m. do.	do.
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	do.
10.30 a.m. Qbun Eko	do.
7 p.m. do.	Rev. S. A. Pearce.

AFRICAN (COMMUNION)

9 a.m. Jehovah Shalom	Rev. Supd. G. A. Oke
7 p.m. do.	Rev. J. F. Ogunko
9 a.m. Erelu	Bro. J. T. A. White
7 p.m. do.	Bro. J. H. Lawson
9 a.m. Christ Church (Ebute Meta)	do.
	Rev. M. B. Newton
5.30 p.m. do.	Bro. S. P. Obalade
9 a.m. Bethel	Rev. E. A. Akinola
6.30 p.m. do.	Rev. D. E. Sodeinde
6 a.m. Zion	Rev. N. J. D. Somuji
6.30 p.m. do.	do.
9 a.m. Salem Church (Ebute Meta)	do.
	Rev. J. A. Wright
6.30 p.m. do.	do.
9 a.m. Bethlehem Church (Ebute Meta)	do.
	Rev. E. D. Sodeinde
4 p.m. do.	do.

10.30 a.m. African Methodist	Bro. J. K. Coker
4.30 p.m. do.	Bro. O. Ajayi

FIRST BAPTIST CHURCH

10.30 a.m.	Rev. J. R. Williams
6.30 p.m.	do.
9 a.m. Araromi (Baptist)	Rev. E. C. Alabi
6 p.m.	Bro. John Apena

EBENEZER (BAPTIST)

9 a.m.	Bro. J. F. Oshodi
6.30 p.m.	Bro. Joseph Bandlele

BROTHERHOOD

7.30 a.m. Resp'ble Bro. A. Ajose-Adeogun	The Founder
7 p.m.	do.

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m.	Very Rev. J. G. Campbell
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AHMADIA (ISLAM.)

6 a.m.	Fajir Service Y. P. O. Sodeinde
5.30 p.m.	Open Air Service Imam K. R. Ajose (Baingbose Street.)

ZION CONGREGATIONAL.

9 a.m. Kakawa St.	Rev. Supt. S. A. Coker.
4 p.m. do.	do.

SALVATION ARMY.

10 a.m. Glover Memorial Hall	Mrs. Colonel Souter
7 p.m. do.	Major & Mrs. E. E. Grimes

CHURCH OF GOD

10 a.m. 22 Odunlami Street, Breaking Bread	
7.30 p.m. Open Air Service at Campbell Square,	Edwin Mathew & Wm. C. T. Terrell

IGBE L' OWO WA.

Bi awon Oyinbo Onisowo ile yi ti gba awon Oja wonyi si lo se yi ni eyi —

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£13 10 0—£14 fun ton kan.

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Skins 1/9d fun lb kọkan.

Hides 5d fun lb kọkan.

ILE-ÒWÒ OYINBO ALALUMỌGAJI.

John Holt

NI OJA WỌNYI FUN TITA

Sarotu "Alasia"

Keke-ologere (Elerin)

Keke-Ologere

(*Rudge Whit-Worth*)

Panu lborule

Awo

Awo-abomafo

Eja-abomafo

Iyefun

Sulfuri

Efun

Alum

Oda-dudu

Orisirisi Oda-ikunle

Iso

Panu-kiko'le

Isana (Atuko)

E bere ni Şabu JOHN HOLT ni,
Opopo-nla, ni Eko."Ebani" ni ede-wayá ti ẹníkẹni le ẹ
si wọn nibikibi ni Eko tabi ni Ilu miran
ni Nigeria.KI OLORUN MA SE JE KI AGBA O
TAN L'ORILE LAILAI.

Alagba mo bere f'oji o.

Oro ti mo fe so yi mu mi ranti itan kekere kan ti awon baba wa so pe — Igun (*Vulture*) je Bale gbogbo eyi igbo lat-jo, nigbati o fe wa si ile o ni ki awon yoku kalo ew. o k. Igbati Igun de ile o ba awon abagba ilu ti nwon mo, nwon ke, nwon ge, won tun ni ebu lo lo lo lo, nigbati o npada lo. Nigbati o de igbo awon eyi wa ki kab. Nigbati nwon ri ebu ti nwon fun Igun, ara la won to be ti awon eyi to ku ni igbo mura pe awon li o mo orin eko ti nwon si ni ayo daradara bi awon ba lo si ilu awon yio ri ebu pupo gba. Nigbati nwon de ilu to mode t'agba he okota, onibon gbe, nwon pa pupo ninu won, emi ko ni lbon nta oja si won. Eyiti o sa asala ninu won die lo ku de igbo. Nwon wa bi Igun pe bawo ni o tari ti awon ko fi pa o nigbati o de ile an alejo si se ati ebu ni nwon fun o. Igun da won f'ohun wipe on ko ni ke kalo nigbati on lo gbogbo awon to mo nyin ti mbe ni ilu tabi f'aye ti ku tan, awon ti e ba nibe awon ko mo nyin ni. Nitirina ni awon se pa owe bayi pe, o ko ri so eyi nitomiran, emi o mo Igun ni nje lo re.

Nitorina stan yi mu mi fi oro kekere yi siwaju Ijesa ti ile ati ti idale pe Abokuta se itan ilu won be ni lbadan, Ijebu-ode ati ilu miran sugbon Ijesa ko iti fi itan ilu won sode. Jowo e mase foju fo eyi da nigbati agba ti o mo itan yi si wa f'aye o, itiju ni fun awon omo nyin lehin oja ki won bere itan ilu.

Emi ni omo odo nyin nitoto.
AGBALETU.**"West End Fellows"**

LAGOS.

The above Club will D.V. have their first Anniversary on Saturday the 7th instant. On Sunday there will be a turn up at No. 186, Bamgbose Street, at the Clubs Chambers, when gentlemen will have their time spent on a square table.

D. LADIPO WILSON,

J. T. AYENI,

Hon: Secretaries.



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ILE OWO KADUNA

ko mbe legbe ile-afin Ogbeni A. W. Thomas ni
75 ati 81, Ita Odunfa, (Anikantamo) L'Eko.

Awa ni oriṣiriṣi Keke-ologere ati Keke
pupu-pupu ni tita, a si ni awon "Ero-ija"
won pelu.

Lati odun 1921 l' a ti wa lenu ise yi,
3won oja wa si to oja o ni igba poun
(£200.) Ko si bi Keke-ologere kan tabi
ti pupu-pupu kan ti le bajẹ to ki a ma
gbe ro: a si nra awon "oku" Keke-
ologere, oni-pupu-pupu, ati Ero-akorin
(Gramophone) ti a ntun se ti a si tun nta
lowo po, bi £3, £4, £6 to fun awon
eniti ko ba to pemu olowo-nla ru.

E wa tabi e kowe sowo si Olotu Ile-owo
yi:—Ogbeni SAM ADE CLAY ni adugbo
ta daruko loko yi, tabi ni No. 1, Ita
Macaulay (Okepopo) l'Eko. Owo lowo
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Lakuregbe, Asangun, Eḍa, o ni agumun fun Inarun,
Iba, Tula, Aran oriṣiriṣi, Aiperi, Ipa, Latanlatan
ati oniruru arun miran.

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A ni Aworan oniruru fun tita lati fi se ile li oso. A ni ti titi oku Jesu, ti igbati a daa li ebi iku, ti Onje-ale ikhin. A ni ti Adam ati Efa, ti isedale aye, ti Nebuchadenezar nigbati o wa nina oja re, ati nigbati o di eranko; ti obirin ti o fi owo mu ejo, ati ti Oba Tatambulu.

A ni ewe Taba fun kika ta, Ose Olowo—agaga; Iyo-iyọ mbe lowo wa fun tita bi wabu, bi o ba fe e ni ipnu a le ta a fun o, Isana Alapoti fun tita, ko si bi a ti nye won. Orişirişiri oja lo wa lowo wa, iwo ko le ba wa sowo ko ma jere tire, nitori owo poku ni a nta won. Owo oja wa roju rekoja ala. Bi o ba wa si ile oja wa "Ka mi, ka mi, ka mi" ni gbogbo won, bi o ba fe ja iro wa, rin wa si ile oja wa.

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O poku-oyoku ni owo won, nwon si je bi idan.

Ore, e lo dan awon Ogun wonyi wo nibi ti a gbe nta won.