Lagos

EKO AKETE.

"Emi yio fi ohun ti o ndun Makunnu han awon Alagbara, Ngo si je Alagbawi awon Odi."—W. T. Stead

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· *The People's Leading Vernacular Paper.*

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Ilẹkẹ Oyinbo, Ilẹkẹ Rubbèr, Ilẹke Olomi Waji, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Elẹjo, Ilẹkẹ Ayinrin, Ilẹkẹ Oniwòrò ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jòjò, Ilẹkẹ Òlokuta, Ilẹke Olorika, Ilẹke Ẹlẹranko, Ilẹke Pidan Yinrinyinrin, Ilẹkẹ Meremere, Ilẹke Mọlokun, Ilẹkẹ Adumãdan

Ẹ wa wo Ile ọja wa ; A ni nkan wonyi fun tita :—

Ikoko Taba Onigi, Jigi, Aşọ Aran, Ẹrọ Agbado, Ile, Ọti Eleworo (*Beer*) ati Eleso Ajàra (*Wine*). Awọn Onjẹ Ipanu, Aşọ Iş'ọşọ, Ero Ere Ọmọde, Ohun Ọşọ, Abẹla (*Candles*) ati ẹgbagbẹje ọja miran.

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Ọti Am'ọfun-dun, (*Ginger Ale*), Ṣile mẹfa fun ọwọ meji.

Ọti Olomi-fadaka, (*Lemonade*), Ṣile mẹfa fun ọwọ meji.

Ẹnikẹni to ba ra apoti kan yio san ṣile marun ni asan-silẹ; a o si da owo yi pada fun u ti o ba da awọn igo-ofifo ati apoti ofifo pada nẹgẹn nẹgẹn

Editor & Proprietor:—
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Ẹ fi owo ati *Letter* ranşẹ si *Editor*.

GBOHUN-GBOHUN.

:o:

GASA! EIYẸ KO SỌ F'EIYẸ P'OKO MBỌ!

A woye pe irufẹ ọrọ yi lo ma bọ lẹnu ọgọrọ awọn ọkawe wa nigbati o şe wa si die lẹnu ọjọ mẹta to kọja; idiwọ kekere kan bayi lo mu sababi na wa; a si dupẹ pe Baba aşekan-maku ti yanju gbogbo rẹ patapata.

A tọrọ gafara lọdọ awọn enia wa ki nwọn ma şai fori aitete ri ni yi ji ni.

DOKITA KAPO ỌMỌ ỌBA,
MA MA Y'OKO NIGB'OJO,
MA MA M'ẸSẸ B'ENINI..

Irohin ayọ ti a gbọ ni lọlọyi pe Ọgbẹni wa Dokita Kapo jare ẹjọ rẹ ti o ba lọ silu Oyinbo, mu irufẹ orin oke yi wa si iranti wa; a ko ti le sọ ọrọ kan daindain nisisiyi titi a o fi gbọ okodoro pe otitọ ni ohun ti a gbọ jẹ.

O GBERE, AINA KẸKẸ BI ẸNI B'ERU IŞU.

A ba Ọgbẹni A. Labinjọ ati Mrs. rẹ pẹlu gbogbo awọn ẹbi patapata yọ fun jijagun molu ti ọmọ wọn Ọgbẹni Alfred Labinjọ jagun molu ni Ilu Ọba nipa işẹ oye Dokita ti o gba, işẹ eyi ti o ba lọ si Ilu Oyinbo niwọn ọdun pupọ sẹhin.

INA NJO, OGIRI KO SA.

Kekere kọ ni ina to şẹlẹ ni Idoluwo ni iwọn dede agogo mẹta ọsan Satide to kọja bulabula ti ina na şe fihan daju pe bi o lọ şe oru ni o şẹlẹ ni, oku pupọ iba sun: gbogbo ile ti ina na fọwọba lo di eru, a ba Ọgbẹni George Ladipọ da Costa kẹdun ofo i ina na şe nipa jijo ti o jo ile rẹ ti o wa ni adugbo ibẹ; bẹ si ni a tun ba Ọgbẹni J. Akinyẹmi Oşodi kẹdun pẹlu, fun jamba ti ina yi şe ibi ifi ọja pamọ si rẹ, ti o fẹnu ba, o si ku diẹ ki o nawọ gan ile rẹ ti o wa nibẹ: a si ba awọn ti nwọn şe ofo agbara miran daro gidigidi, işẹ ti a sọ pe awọn Oyinbo Ọlọpa ati awọn *Scout* şe fun gbigba ina na pọ rekọja, ki a sa ku ku ni ọpẹlọpẹ wọn ati awọn panapana to tete de, lo mu ki agbako na dinku.

ONI *BEER* NRE'LE, Ẹ MA BA DARO!

Irọkẹkẹ ọgọrọ apoti ọti *Beer* ti a gbọ pe awọn kan ji lọ ta fun diẹ ninu awọn Onişowo ọti kan, kan ni lọsẹ yi; a gbọ pe awọn Ọpa Ọba ra Ọgbẹni Yesufu Owo Onişowo Ọti ti Oke-Odo mu pe o ra ọja ole nipa *Beer* na pẹlu iya-afin kan; ẹjọ ş wa ni igbàlẹ̀ Ile-awo. lọwọlọwọ yi.

ATARI AJANAKU KURO L'ẸRU ỌMỌ TITUN.

Atari Ajanaku ni inawo ọpọlọpọ ti awọn Iya-afin Mrs. Elizabeth Harding (Ibadiaran) Ayọ Labinjọ (Ọpẹlẹngẹ) ti Mọşalaşi Olosun (*28 Luther Street*) şe lẹnu ọsẹ meji to kọja, nigbati nwọn mbọ aşọ ofọ iya wọn ọwọn Mrs. Angelina Labinjọ ẹniti a pe lọ sinmi l'eşi.

Lẹhin igbati a ti lọ si *Mass* fun etutu adura tan laro, ti a si fẹsẹ kan ba wọn de'le ni onjẹ ti npe onjẹ ranşẹ; nkan mimu nkọ kẹ̀, iyẹn ko ni sọ mọ; nigbati awọn Alaşiko si tẹwọ gba'lu, ti awọn Iya-afin mejeji yi si nawọ gan ijo, ni agbo pẹlu aşọ eşumare olowo lorişirişi, nda o t'ete kọ, kokoro nyaju ni; a ki awọn Iya-afin wa na ku inawo ọjọ, pẹlu awọn iyekan wọn bi Ọgbẹni Salakọ Andre (Arọmada-hun) ti *Lagos Town Council* ati Ọgbẹni Akibayọ (Ọkọnrin Kọkọbọtọ) ti C. M. S. *Bookshop*.

A tun kan sara si awọn ọrẹ wọn, Abẹkẹ (Miss Binutu Brown) Mrs. ..romirẹ, ati awọn jakanjakan bẹ; ẹ ku aṣeyẹ ọjọ; ọmọ a ṣe bẹ fun kõwa o: a si ki Iya-afin Madam Damiana Manuel aburo oku, ku inawo, ku aṣẹhinde.

ẸṢIN KI DA NI K'A MA TUN GUN.

O dun ni pupọ lati tun gbọ pe Osi Adajọ Agba, Ọgbẹni M. L. Tew ko ri si pipe Eṣugbayi bọ wa'le lati wa sọ t'ẹnu rẹ ninu Idajọ Adajo na ti o ka ni Ganran ni *Monday* ọsẹ yi; ṣugbọn ọna ṣi tun ku nipa gbigbe Ẹjọ na dide si kotu awọn Onidajọ Mẹta ti a o ṣe ni oṣu *February* ọdun to mbọ; nitorina ki Ilu fiyedenu na; ọna ara ni Baba ngba ṣiṣẹ Rẹ.

"Ẹ NI MA BI TIRẸ, KO YỌ F' ỌLỌMỌ."

A yọ lati wipe Ọlọrun fi ọmọ ọkọnrin ruburubu kan jinki ọrẹ wa Mohammed Sanni Oloye: Oyewọle, Akọwe kọ wura kan ni ibi iṣẹ A & E. T. C. (*Transport Department*) ẹniti ọpọlọpọ enia mọ ni bẹ bi "Soloyewọle" pẹlu Iyawo rẹ ni ile wọn ni *No. 40, Princess Street, Lagos* ni ọjọ Alamisi, (*Thursday the 10th*) to kọja. A rigbọ wipe Mohammed Tẹssilim ni wọn sọ ọmọ titun na, ati wipe ara iya ikoko na le; Ọlọrun ko ba wọn wo ọmọ na, *Amin.*

OBITUARY.

SPENCER AKISOLA SAVAGE
CREEK HOSPITAL, THIS MORNING.

IROHIN ABẸOKUTA.

ILE ẸJỌ GANRAN L'ABẸOKUTA, NIWAJU ỌLỌLA SIR F. VAN DER MEULEN.

Ko si bi o tiri ni akoko yi jẹ fun ọpọlọpọ awọn arufin.

Orukọ awọn Arufin ati iye ọdun ti Baba Ẹgbẹ amubina ṣa wọn si ni eyi.

Ọgbẹni Dasalu fun ọdun mẹta ṣandi pẹlu iṣẹ aṣegan. Ẹniti o so okun mọ iwọn Ekurọ (*Scale*), ti o wa ilẹ ti o mu okun na kọja lọ sinu Ile ira Ẹkurọ (*Store*), ti o gba enia kan ti iyẹn nfa okun na nigbati nwọn ba ko nkan le ori Iwọn na (*Scale*). Ọgbẹni na nṣiṣẹ labẹ Messrs. A. J. Tangalakis ni Ifọ.

"Ẹlẹjọ ku sile, Laroye ku s'ode." Ẹniti o wa jẹri Alayọnusọ, faragba oṣu mẹta, pẹlu iṣẹ aṣegan. Ẹnyin ti ẹ njẹri eke, ẹ sọ dọwọ nyin o.

Ọgbẹni T. Faṣọrọ fun oṣu mẹfa. Ẹniti o ṣe jade kuro ninu ẹwọn bi iwọn ijọ marun sẹhin.

Onimoto Ọgbẹni S. O. Biobaku kan fi ara gba ọdun kan gbako. Ẹniti o fi mọto tẹ ẹnikan lọna Ọba, ti ko si duro ṣe ajo rẹ rara, tobẹ ti o fi ṣe iyẹn lẹsẹ, ṣugbọn ko ku. Ki ọwọ awọn Ọtẹlẹ muyẹn to tẹ ẹ oṣu bori oṣu.

O-dun-mi-ju-Ọlọran kan ti o ni on wa ninu mọto ni jọna fara ra ninu Ọran na fun oṣu mẹta. Eyi to kọ nyin lọgbọn o, ẹnyin bisi beke.

AWODI OKE.

OLUSAKIN'S COLUMN.

Passengers per T.M.S. "Adda."

Mr. Conrad Humphrey Taylor, Barrister-at-Law, of the Republic of Liberia and his family arrived in Lagos on the 10th instant.

Conrad is a younger brother of our able and distinguished Advocate, E. J. Alex. Taylor, Esq., Barrister-at-Law of the Supreme Court of Lagos. Ẹ ku abọ.

Miss Gertrude Shyngle, daughter of the Hon. J. Egerton Shyngle, M.L.C., Barrister-at-Law, arrived from London 10/12/25 to Lagos.

Congratulation.

Mrs. I. B. Williams of Broad Street, Lagos, on the 10th instant from Europe. Ara ko mokun bi?

Mr. R. Adekunle Wright, Barrister-at-Law and Solicitor and his sister Gladys Ayodele Wright arrived from Eastern Division by the S.S. *Zaria* on Saturday the 12th instant.

Mr. Charles Egerton Shyngle, Barrister-at-Law and Solicitor arrived from Port Harcourt and Warri on the 14th instant.

Miss Remi Adeniyi Jones daughter of the Hon. Dr. C. C. Adeniyi Jones, M.L.C., M.B., CH.B., who has passed her Examination at the Gordon Hall School of Pharmacy in London, arrived here on the 10th instant: congratulation.

Also Boavintura George Ferreira, Esq., Barrister-at-Law of the Middle Temple, arrived from London *eadem*.

It is being persistently rumoured in town that Dr. Y. Sẹsi Kapo, M.B., CH.B., Edin., whose name has recently been struck off the medical roll by the local authorities, has succeeded in getting the action of the latter rescinded by the British Medical Council in London, and that the fortunate Doctor leaves England for Nigeria on or about the 23rd instant by R.M.S. *Appam* to resume his practice.

Surely:

"There is a Divinity that shapes our ends,
Rough-hew then how we will."

Or in other words,

"Iṣ'ẹbọ ni iṣ'ogun, b'a ti w'aiye a ri, l'a o ri.

Rev. E. A. Sowunmi, B.A., Curate of St. Paul's Breadfruit Church, Lagos, will be ordained to Priest's Orders on Sunday the 20th instant at Ilesa Church. Oye a mo'ri o!

Mr. M. Akisemoying, B.A., Barrister-at-Law and Solicitor, arrived in Lagos on the 12th instant by the S.S. *Zaria* from Duala whither he has gone on health trip.

Chief Akinrinlola Sasere and his colleagues arrived in Lagos from Ondo on the 8th instant, in connection with land case between Ondo and Ikale.

Mr. A. E. Norman-Williams, who accompanied His Honour Sir Frederick Alan Van der Meulen, Deputy Registrar for Assizes in the Northern Provinces, Ibadan and Abeokuta, returned to Lagos on the 1st instant, 1925.

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Don't waste more time, write now for full informations to the Secretary.

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Lagos.

WEDDING BELLS.

The marriage of Miss Rachel Bodunrin Agbebi, daughter of Mr. E. B. Agbebi of the Political Department, Northern Provinces to Mr. Jonathan Bolaji Adejokun, Headmaster of Wesleyan Tinubu School will take place at St. Jude's Church, Ebute Meta, on Thursday 24th December, 1925, at 10 a.m.

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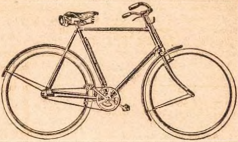

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EKO AKETE

EKO, SATURDAY, DECEMBER 19, 1925

AGBA L'ẸTU, ẸIYẸ-'KO KI I PA'RI.

Ti tete dide ti awọn agbagba dide si ọrọ a-fọwọ-si'we, a-ko-fọwọ-si'we Ikinikabọ ti awọn Ẹgbẹ Dẹmọ kọ nijelo si Gomina titun Græme Thomson to ṣẹṣẹ de ni lọlọyi, dun mọ ni gidigidi.

Bi o jẹ pe a f: pipari ọrọ na fa'lẹ ni, nipa ṣiṣe ibatara nidi rẹ, a ko ba ti mọ ọmọ to le bi tan: gegẹbi a ti gbọ labari na si, a sọ fun ni pe awọn agbagba ninu awọn Janma pe apejọ kan ni'le Shitta Bey ni Ita Matin, ni *Sunday* to kọja ninu eyiti gbogbo awọn ti ọrọ na kan pe si perepere, lati iwọn agogo mẹrin ọsan titi di nkan bi agogo mọkanla oru. A gbọ pe ọrọ-ariyanjiyan na pari sibẹ.

Irufẹ pipari ọrọ-tian-tian bi eyi ko ni ṣai mu ẹlomiran ranti pe bi awọn baba wa ni igboro ilẹ yi ti nṣe ni igba lailai niyẹn, pàpa Ọgbẹni wa Shitta Bey Ologbe, (ki Ọlọrun f'ọrun kẹ ẹ) ẹniti o jẹ pe ki ọrọ kan to da họwuhọwu silẹ ni'lu, lọgan, yio ti san ṣokoto rẹ giri ki a si to ṣẹju pẹ, yio ti rin irin ti yio fi mu ki nkan ki o dọgba pẹlu ara wọn.

Awọn agba atijọ lẹhin Ologbe Shitta Bey, bi Sunmọnu Animaṣaun Bọkinni, Mọgaji Akinọla Bọkinni, J. S. Leigh Bọkinni, Layẹni Bọkinni, ati papa Ademuyiwa Haastrup Ọmọ-Ọba (ki Ọbangiji maṣai f'ọrun kẹ gbogbo wọn karikari) ko kere rara ninu iṣẹ-rere bayi: bẹ na si ni awọn Daddy Ijẹṣa, awọn bi Daddy Arijẹ, Daddy Alade, Daddy Arapa, Daddy Abamba ati bẹbẹ lọ nṣe ni akoko tiwọn pẹlu: a sọpe nipa biba ti awọn alagba wọnyi nba Ọba Eko ti o ba wa lori itẹ nigbana jiroro ni o fi nmu ki alafia ati irẹpọ wọpọ ni'lu ni sā lailai.

Bi a ti nwi yi o, awọn ẹlomiran ko ṣai ma ti nwọn ko ni fẹ ki ede-ai-yede to wa larin Ẹgbẹ Dẹmọ ati Janma Musulumi nipa ọrọ yi tan: a ko le fẹ iru awọn ẹni bẹ ku: ṣugbọn awọn wọnyi ha le da ọwọ Ọlọrun duro lati fi oju anu Rẹ wo ilu wa yi, tobẹ ti iwa-ai-fẹni gbogbo yio fi lopin, ti a o si tun ma wa ni alafia, iṣọkan ati irẹpọ gẹgẹbi Eko ti wa nigba lailai? Agbẹdọ.

Lati ọjọ ti Alaiye ti d'aiye, ọwọ ni ipo agba ni'lu: ti ọwọ Ọba ati ti awọn Ijoye ilu ba ti yọ tan, awọn Agbagba lo ku ti obi ọrọ sisọ ngbo si lẹnu: yala ọrọ nipa pipari ija adugbo ni o, tabi pipari ija fun tọkọ-taya, tabi nipasẹ atunṣe ọrọ ilu, ipo awọn agba ko kere rara: bi a ba si nri awọn agbalagba ti nwọn ndide si ọrọ bayi, nigbati ọrọ na ba ṣẹ dabi ẹniti o nṣe oju rusurusu bi ki a gbē jọ, ti o si tun nṣe ẹnu haha bi ki o gbe ni mi, ori Eko tun dara lẹkansi niyẹn, nitori irufẹ atunṣe lasiko bẹ ki yio ṣalai fi opin si owo awọn Alayinsi: melomelo ni nkan miran ti awọn Alayinsi ti bajẹ nipa iwa wọn nilẹyi: Ẹlẹjọ ku sile, Lāroye ku si'ta: Elẹkun ti ye, Alagbasun ko ye; Alayinsi ko jẹ k'ọrọ o tan, ki Baba ma ṣai ṣọ ni lọwọ iru awọn enia bẹ.

Tani a le ṣayinsi ọrọ ıẹ ti oluwarẹ jẹ fẹ? Abaf'eyi ṣe'wọ, iwọ jẹ fẹ? Iwọ jẹ gba? Bi ọrọ ti gbe niyẹn: bi ogiri ko ba lanu, o ṣoro ki alamu to raye ko wọ̄: bi a ko ba funkamọ ọrọ kan ki o mā tan rẹrẹ bi ejinrin, alayinsi kan ko le joye alatojubọ tabi bisibeke ọrọ na.

A tun ṣọpẹ lọpọlọpọ fun awọn agbagba ti nwọn tara dide si ọran yi.

Ki Oluwa ma ṣai fi aiya ile olukuluku balẹ.

Ẹ ku atunṣe ọjọ.

AGBARA ẸJẸ ENIA, NṢAN BI OMI O Ṣ'ABUKU.

Ni fẹrẹ ki lẹmọ arọ *Wednesday* ọsẹ yi ni Ọlọpa kan ti o, njẹ Ogundipẹ Ado ni ki odidi enia bi mẹta pẹlu obinrin kan wa gba ẹle: ṣiṣa lo ṣa wọn mu ki ẹjẹ ṣan bi agbara ni Oke-popo *Street* leti Mọsalaşi lo nbẹ nibẹ; lọgan ti eleṣu yi ti ṣe jamba yi tan lo si mẹhọ: ṣugbọn ọwọ ko ni ṣai tẹ ẹ nigbẹhingbẹhin.

AJE O! OGUGU NISỌ ẸGBẸTA'BINRIN, O KU JOKO O!!

Orukọ awọn Musulumi ti nwọn lọwọ ninu idawo kikọ Mọṣalaṣi Jimọ ti o wa ni Ita Victoria, nilẹyi lọjọ wọnni leyi.

Alafia atı irẹpọ gbilẹ nigbana larin awọn Ọmọlẹhin Onişẹ-nla. Şugbọn isisiyı nkọ? Irufẹ irẹpọ bẹ ha wa bi? Ko ha di nkan b'o ba o mu u, b'o ba o bu l'ẹsẹ? Tabı pẹ-ntuka on'ipa mu'pa, oni'ya mu'ya? Ki Allah ma ṣai gba ni lọwọ awa'rawa.

ED:—*EKO AKETE.*

Alli Balogun, Braimah Afinni, Lawani Osi, Disu Ajişegiri, Abibu Oki, Belo Ọlọ unşọla, Disu Laniyan, Ajansi, Sanni Giwa, Seidu, Ibrahim, Suberu, Tairu, Fọlami, Lawani Agbe, Alayakı, Tukuru, Aşiru, Musa Poju, Belo Damale, Jinadu Mọlake, Tiyamyu, Bakare Ajakaiye, Iginla, Sumọnu Akangba, Ahmad, Kekere Ogun, Aminu Jinadu, Iya Suna Society, Sanni Ẹkunsunmi, Seidu Adelakun, Yesufu Ọmọ Ọba, Animashawun Family, Oseni Mati, Wirdi Company, Disu Martin, Ajanaku, Abudu Salami, Abudu Salami Otta, Abudu Ramọnu Haastrup, Lawani Musa, Abudu Ramanu Dosumu, Lawani Odo Oluşi, Abudu Salami Agbaje, Ogboye Layẹni, Suberu Bada, Braimah Kọtun, Olokodana, Ibrahim Kadara, M. Lawani Ibrahim Ebute Mẹta, Bakare Ajala, Sanni Kọtun, Suberu Adam, Abudu Ramanu, Sakariyawọ Ajakaye, Lawani Martins, Saka Edu, Mọmọdu Kumonikan, Alımọtu Gbadamosi, Tukuru, Abası Ẹlẹgba, Badaru Animashawun, Alli Ọtun.

Kasumu Ẹyẹkọle, Braimah Ito, Bakare Sakipele, Kasumu Aşogbọn, Gbadamọsi Alawo, Soni Brickmaker, Lawani Damẹla, Abudu Salami Babaka, Sanni Ẹkunsumi, Lawani Baruwa, Lawani Alugọ, Kelani, Belo Shanu, Abasi of Odo Oluşi, Gbadamọsi Igiaja, Badaru Oluwọle, Saka Baba Ẹgbẹ, Yesufu Afọmu, Badaru Koni, Abudu Liasis Cole, Badaru Abinọ, Saka Muse, Yesufu Billa, Mọmọdu Kaka, Mọmọdu Idoluwo, Yisa Akanni, Amidu Jogunosimi, Tiamiyu of Popo Imaro, Abudu Kadiri Dosunmu, Yesufu Logun, Sulu Kafo, Arunọ Aro, Braimah Kekere Ogun, Rufai Onipẹ, Lawani Olokodana, Imoru Isalẹgangan, Lawani Saibu, Abudu Salami Oniprinti, Rabiu Saibu, Sumọnu Aroni, Sumọnu Faro, Ayọmọ Fagbemi, Abasi of Oko Awo, Olowu Alagbẹdẹ of Idoluwo, Alufa Mustafa Onibudo, Asani Elewe Taba, Oseni Ajelara, Aminu Onibudo, Jinadu Ọni Alapako, Salami Afisi, Yesufu Ọgunranjeje, Sanusi Animawun, Belo Ogunmọla, Braimah ọmọ Iyaalaro, Lawani Ita A'aje, Sanni Ajai, Disu Brother of Ijagbo, Braimah Misa, Belo of Oko Awo, Salami Ẹlẹran, Salami Agbaje of Ojuagbara and Mọmọ Giwa, Jinadu Fọlami of Italaje, Sanni of Omididun Street, Sanni of Ereko, Braimah Akọtun, Abudu Salami of Isalẹgangan, Dabiri of Idumọta, Sufianu of Idumọta Jinadu Farawe, Belo Ajai, Badaru Mọgaji, Lawani Good Luck, Lawani Iyowu Awi, Kasumu Arowo Iganwun, Lawani Banirẹ, Bakare Ogundairo Ojoniyun, Sanni Owo, Amọdu Muse of Koseh Street, Bakare Ajala, Abudu Ramọnu Adebinpe, Dawuda of Ebute Awo, Prince Yesufu Jọsẹ, Prince Sanni, Lawani Odo Agba, Alli Alagbẹdẹ of Victoria Street, Disu Dodokindo, Sanni Ọkẹ, Asani of Italaje, Abudu Rahimi Onibudo, Suberu Igiagbẹdẹ, Braimah Kangidi, Sumọnu Jinọdu, Adamọ Ojo Oniyun, Sule Gbondu, Musa Ajakaye, Disu Giwa of Ojuoto, Abudu Rabi, Saka Bakare Misiwun, Salami Ijọ Ere, Rufai Oloke, Aminu Dawodu, Abudulai Laguda, Alli Alẹngẹ, Raji Ọtun, Abudu Salami Ajibọnọ, Yesufu Agiri, Karimu Baruwa, Mọmọdu Kọnike, Lawani,Babani, Lawani Williams, Musa Williams.

THE EDITOR'S OBSERVATORY.

Mirabile Dictu!!!

On dit that a local Sherlock Holmes in town by casting his lot with a protesting Church by law established. Any truth in this, Mr. Bobby?

Nil Desperandum.

The talk in town presently, is that Dr Sesi Kapo who was struck off the roll of medical practitioners in this country some months ago, consequent on an alleged misdemeanour which unfortunately resulted in his conviction in the police-court, succeeded in the selfsame case, in London, whither he has gone, few months ago, to appeal to Cæsar.

"Never say die! Congratulations."

To say, or not to say, that is the question.

What, with an alarmingly over-crowded practising Bar staring one in the face at the present moment, can anyone, be he a lawyer or a layman, conscientiously say now, "THE MORE, THE MERRIER?" Ah, that's the question.

Caxton House School to the Fore.

Mrs. Abimbola Gibson, Foundress and Principal of the above school and Staff are holding a Prize Day Function in the school premises, the Marina this afternoon at 4 of the clock. Judging from what we see of the Programme of Events, those fortunate enough to be invited to meet the kiddies will certainly have a jolly good time of it.

Mr. Chancellor Carr will occupy the chair: Good Luck to the seminary.

Godly men have the whole world for their Tomb.

The above is not inappropriate in speaking of the Wall-Calendar for 1925 with which the famous Firm of Messrs. Dada Adeshigbin & Sons were good enough to present us during the week, typical, if we mistake not, of their wishing us Compliments of the Season.

The Calendar, artistic as usual, contains a life-like Portrait of our esteemed townsman, the late lamented Dada Adeshigbin of blessed memory, with a character-sketch

underneath, which cannot but be food for thought to those who really have the interest of their country at heart, especially in these days of all uncharitableness, lying and slandering.

The illustrious philanthropist, whilst in this vale of tears, acutally lived up to the sentiments contained in Pope's immortal lines:—

"Honour and shame, from no condition rise.
Act well your part, there all the honour lies."

May his mantle of goodness fall on his pushful brothers.

R.I.P.

It is time the Government should consider the advisability of changing office hours with the Railway Departments as a whole i.e. from 8 a.m. to 2 p.m. as it is in force in the Northern Provinces for so many years past.

IROHIN KUKURU TI ABẸOKUTA.

Ni *Wednesday* ijọkejidinlogun oṣu *November* to kọja ni awọn Igbimọ wa fi opin si ede aiyede ti o wa larin Ọmọba Adedamọla Suberu Ọṣinlẹ ti nwọn daduro ati Ọgbẹni Lambo Ajagba.

Ọgbẹni Lambo Ajagba fi Ọmọba yi sun pe o ba aya on Madam C. Mamowolọ Coker ṣe ohun aitọ, o si fi aitọ ran a.

Nigbati awọn Igbimọ wa wadi rẹ lọ siwaju ati sẹhin, nwọn ri i pe o jẹ aṣa rẹ lati ma fi ara rẹ ṣe ohun ti ko tọ niteri ọpọlọpọ lo nwa fi ẹjọ rẹ sun fun nkan ba wọnni, nitorina nwọn ni ki o san pọnwun mẹdogun fun Ọgbẹni Lambo Ajagba. "Bi a ba dagba a ye ogun ja, a fi mọ." "Ẹni jin si koto nkọ o"?

Ki a da ti aṣaran fun aṣaran ko ye aran ṣe, ẹnyin ẹmọbinrin wa ti a fun l'Ẹkọ dada ni Ile Iwe, ẹsọ dọwọ nyin o, ẹ ma tun ma fi ara nyin ṣe ohun ti ko tọ o.

Ewu nla wu Onidajọ Agba O. Ṣowande, ni Alamisi ọjọ kẹrindilọgbọn oṣu to koja.

Ihin kan ni gbukẹ pe, Belo Ijẹbu lọ kole, ọwọ awọn Afunja ma pọnmọ tẹ ẹ, nwọn si mu u wa siwaju Baba Ẹgbẹ Agba O. Ṣowande fun ere Iṣẹ rẹ, bi Baba Ẹgbẹ yi ti ṣa a si Ẹwọn ọdun mẹta, bẹ lo fo fẹrẹ timọ lati inu Apoti ibiti nwọn nfi awọn Arufin si ba rojọ, ti o fo mọ Onidajọ yi lọrun.

Awọn ẹlomiran nsọ pe o tilẹ gbã loju, o fun u ni gogongo ọfun.

Ewu nla leyi jasi lọpọlọpọ. Bi o ba ni ibọn ọwọ tabi abẹ nkọ?

Yio dara pupọju bi awọn Ijọba wa ba le tun Ibi apoti ti nwọn nti arufin si ba rojọ ṣe ju bẹ lọ. Ki nwọn ṣe e gẹgẹbi ti ọdọ Baba Ẹgbẹ kekere Ọgbẹni G. T. Beckley.

Ẹ ku ewu o. Ewu ina ko-np'awodi.

AJAKALẸ ARUN NI IJAIYE.

Ajakalẹ arun Ekute nja ranyin ni Ago Ijaiye nisisiyi, ntorina ẹnyin enia wa ti o ntẹmubọ Ile Onile kiri, ẹsọ dọwọ nyin, ki ẹ ma si ma sa lọ apa gigun mọ o, nṣe ni nwọn ngba nyin lọwọ iku.

BROCKWAY NO 1715 JONA NI ARIN ALAGBADO ATI ỌTA.

Ara wa ṣọṣọ nigbati a gbọ pe Mọto Burokuwe nọmba 1715 ti Yunusa Ibadan jona larin Alagbado ati Ọta ni Jimọ ijọkẹtadinlọgbọn oṣu to kọja. Nwọn sọ pe enia to jona raurau jẹ bi meji lai ka awọn ti o fara pa ati ofo gbogbo ẹru ti o wa ninu rẹ.

Ki Oluwa fi ọran mọ bayi fun ẹniti o ni Mọto yi, ati awọn ti o ni ẹru nkan tita ninu Mọto na, ati ki Oluwa rẹ awọn ti enia rẹ jona ninu rẹ lẹkun o.

Isin Ikore wa ni Ijọ Igbore, Iporo Ake, ati ni Idi Apẹ, ni *Sunday* to kọja ijọkọkandinlọgbọn oṣu *November*.

A ko le lọ si gbogbo Isin Ikore na tan, ṣugbọn a fi ẹsẹ ba ti Igbore. Ẹniti o ṣe Iwasu a jini pẹpẹ lati inu Galatia ori 6. ẹsẹ 8. ni Ẹni-owọ S. P. Adeyinka ti Ijọ Ṣunrẹn ati agbegbe rẹ.

Eleru sungi sibi Iwasu rẹ. Isin Ikore na si gba pupọ. Ọtun gbogbo Ẹgba Hon. J. B. Majẹko-dunmi lo wa ṣele de Alake Ọba wa.

Owo ti nwọn ri lọna nikan ni gangansi jẹ nkan bi adọrin pọnwun (£70) lai ti i ta awọn nkan Ọgbin ati orisirisi nkan Ikore miran ti nwọn muwa.

Ẹnyin Ijọ Igbore ẹ ku inawo. Ẹnyin Ijọ Ologun Igbala ti ẹ ṣe Ikore ti nyin na pẹlu Ijọ Iporo Ake ẹ ku inawo pẹlu o. Ki Oluwa Ikore bu si apo nyin o. *Amin.*

AWODI OKE.

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BY

[ALAPA-NSANPA.]

I

Dr. Obadiah Johnson was born in the Village of Hastings, Sierra Leone, on June 29, 1849—a village famous for the great number of distinguished men it has produced. At the age of 8½ years he came to Lagos with his parents who were natives of Yoruba Country and was the fourth in the family of seven children. He received his elementary education at Ibadan and afterwards in Lagos under his elder brother the late Archdeacon N. Johnson. He afterwards began to learn carpentry for a time under the late Mr. Joseph Pearse, a Government Carpenter and a popular Builder and Contractor. He was sent to the Sierra Leone Grammar School for further education under the late Rev. James Quaker. After his Grammar School career, he became a teacher in Holy Trinity School, Kissy Road, Freetown, Sierra Leone.

From here he gained a C. M. S. Scholarship tenable at Fourah Bay College affiliated to the University of Durham and with Bishop Oluwole graduated in arts in 1879. The late Rev. N. S. Davies was the first Alumnus of Fourah Bay College who took the B.A. degree in 1878. After his College career, he proceeded to England and became a student of King's College London ; here, he almost fell a victim to overwork while he was prosecuting his studies for distinction in science. From King's College, he proceeded to Edinburgh University to qualify for the medical profession, and after a brilliant career he took the M.B. Ch.B ; and returned to Lagos in 1886. On taking an appointment under the Colonial Government he proceeded to Sherbro, Sierra Leone, and there he worked for some time until he returned to join the Staff of the Lagos Colonial Hospital having as colleagues Dr. Rowland and Dr. John Randle. The Ijẹbu Expedition under Colonel Scott took place in 1892, he went up there with Captain Campbell—and afterwards accompanied Captain R. L. Bowers to Odo Otin, and was there until an end was definitely put to the intertribal wars, and peace was established throughout Yorubaland through the efforts of His Excellency Sir Gilbert T. Carter. A few years after, he resigned the Government Medical Service and carried on his practice at Marble Hall, Broad Street, until he left for Sierra Leone on Christmas Day 1919. During the latter period he was able to devote his time and talents to the service of his God, his country and suffering humanity. He was a member of the Legislative Council during the administrations of Governors MacGregor, Egerton and Luggard : his speeches and papers show him a brilliant scholar and an unselfish patriot. It was in the ecclesiastical sphere that Dr. Johnson shone brightest. One would have wished judging from the great interest he manifested in matters ecclesiastical, that he had been among the men of the cloth. He was a strong Churchman of the High Church type, and would not miss services on Sundays and Holy Days and other Church services except when duties or illness prevented. He figured prominently in the sessions of the Diocesan Synod of Western Equatorial Africa since its inauguration in July 1906. He has always served on its Board, and on its different Committees. He was a member of Christ Church Parochial and represented Christ Church on the Lagos Church District Council. He had been the President of the Nigerian Pastorate Association since its inception, and his last important work before the last session of the Diocesan Synod which he attended was when he read the Report of that Association and presented it to the Synod in September 1919. On Christmas Day 1919 he left for Freetown, Sierra Leone for the benefit of his health, while there, he lost his sister Mrs. Margaret Cole. He took a trip to England subsequently and it was the chill he caught on board on the voyage to England that has ended fatally.

The Community of Lagos in fact, Yorubaland has lost a brilliant scholar, an unselfish patriot, a staunch Churchman, a highly qualified and skilled physician and surgeon, and one keenly interested in the welfare of his country and race.

IDAHUN KUKURU SI ẸSUN WOLI ELIJA.

Dear Mr. Editor,

Yọda fun mi lati da Woli Elija yi lohun ninu iwe rẹ. Esi ọrọ to bere ninu *Vol 4 No. 175. November 21 1925.*

Emi ki ba ti da ọ lohun rara, Woli Elija ṣugbọn nitori ohun meji pataki ngo sọ ọrọ diẹ yi.

Ekini. Nitori ti o purọ mọ mi, ohun ti emi ko sọ ni o ka si mi lọrun, pe mo sọ pe ẹṣẹ ni ijọ to ba nkunlẹ nda. Enia to pesẹ nibiti mo sọ ọrọ temi le ni irẹnwo enia.

Ekeji. Nitori mo fẹ ki ẹnyin ti ẹ ti ka ọrọ Woli yi le mọ ohun ti mo wi, ati ibiti mo duro si, ni ti emi.

ISIN IDUPẸ IKORE.

A nṣe Isin Idupẹ Ikore yi ni ẹkan ni ọdun, lati dupẹ lọwọ Baba Ọrun fun ore rẹ lori wa lati ẹsin wa, a si nmu ọrẹ oniruru lọ si Ile Mimọ Rẹ, awọn ti ko le lọ nfi ti wọn ranṣẹ si Ṣọṣi ti wọn ba nṣe ẹsin idupẹ yi fun ami imore.

Mo sọ pe, Alufa, gba owo, mo kunlẹ, bukun mi tabi mo kunlẹ, gbadura fun mi, owo re; ki ṣe ọkan-imore, ati pe ohun gbogbo ti a ni, ti Ọlọrun ni, a ko le ra ibukun Ọlọrun. Ibikibi ti a ba kunlẹ lati gbadura ibi mimọ ni.

Alufa tabi Bișọpu ko le fi ara rẹ dipo Ọlọrun. Alufa tabi Bișọpu ti o mọ ara rẹ ni enia ko jẹ dawọ le ati gba Ogo Ọlọrun fun ara rẹ, a ni ki o fi ara rẹ ṣe Ọlọrun. A ndupẹ nitori ore to ti kọja.

A nmu ọrẹ lọ ni ọsẹọsẹ si Ile Ọlọrun lati fi sin, nitori ifẹ Ọlọrun si wa, ti o fi ara han ni fifi Jesu Kristi bun araiye, ani ẹbun iyebiye julọ.

Ọrọ Oluwa ninu Num. 6, 22–27 ki ṣe fun awọn to mu ọrẹ Ikore wa; awọn iriju le sure yi fun ijọ nigbakigba ti wọn fẹ; ka gbogbo ori 6 na jalẹ.

Olukọ nla wa Jesu kọ wa bi a ti mu ọrẹ wa ti fi ijẹ itẹwọgba lọdọ Baba. Ẹ kiyesi ara ki ẹ maṣe itọrẹ anu nyin niwaju enia, ki a ba le ri nyin: bi o ba ri bẹ, ẹnyin ko ni ere lọdọ Baba nyin ti mbẹ ni Ọrun, ka Matt. 6, 1, 2, 3, 4.

Fun awọn to sin nitotọ ni Jesu kọ lati wi pe. Alailera ọmọ ọdọ ni wa; eyi ti ṣe iṣẹ isin a wni awa ṣe. Luke 17, 10.

Apositeli Peteru sọ fun Simoni pe, owo rẹ a ṣegbe pẹlu rẹ, nitori ti o ṣebi a ma fi [illegible] ra ẹbun Ọlọrun, Iṣe Apo. 8, 20.

Ore-ọfẹ ni orin ọmọ Jesu. Iṣẹ ifẹ si ni iṣẹ wọn, nitori ifẹ Jesu ti wọn ni ati ifẹ wọn si ẹda ti ko ti mọ Jesu ni Olugbala wọn.

Emi ko sọ pe ijọ to nkunlẹ niwaju Alufa dẹṣẹ bikoṣe pe, emi ko yẹ ni ẹniti enia ẹlẹgbẹ rẹ le kunlẹ niwaju rẹ fun ibukun, bikoṣe pe ki a jọ tọrọ ibukun yi lọdọ Baba Ọrun.

Alufa totọ ko jẹ gbagbe awọn Aguntan ti a fi si sakani rẹ lori ekun rẹ, ni ikọkọ ati ni gbangba.

Alufa totọ ko jẹ ti itori ifẹ owo tan awọn ijọ rẹ jẹ lati kọ wọn pe, ni kikunlẹ niwaju on ni wọn yio ri ibukun gba.

Alufa totọ ko jẹ titori owo di onibara (alagbe) ninu ile Ọlọrun, ki o ma sure bi abọriṣa ati alagbe Imọle tabi Onigbagbọ to ntọrọ owo kakiri ni ọpọpo ita.

Awọn Iriju Kristi yio gbiyanju lati kọ awọn ijọ ti a fi si itọju wọn nipa imi si Ẹmi bi a ti fi ohun ẹni bọwọ fun Oluwa, wọn ko si jẹ tan awọn ijọ je pe, wọn dipo Ọlọrun lati bukun wọn.

Ohun ti Olugbala kọ ni, ni pe, Ẹ tete ma wa ijọba Ọlọrun na ati ododo rẹ; gbogbo nkan wọnyi ni a o si fi kun u fun nyin. Nitorina, ẹ maṣe aniyan nitori ọla: ọla ni yio ṣe aniyan ohun ara rẹ. Buburu ti ọjọ to fun u. Matt. 6, 33, 34.

Korneliu foribalẹ fun Peteru. Ṣugbọn, Peteru gbe e dide, o ni, "enia ni emi tikara mi."

Nitotọ a ti nkunlẹ ri fun iwọn ọdun marun sẹhin bi Woli yi ti wi. Ṣugbọn awọn Baba wa npowe pe, "Ọgbọn ọdunni were ni ẹmi." Ifẹ Jesu ni pe ki a ma dagba si nipa ti ẹmi ati imọ Ọlọrun.

Nitorina, ẹnyin ara mimọ, alabapin ipe Ọrun, ẹ gba Jesu Kristi ro, Apositeli ati olori Alufa ijẹwọ wa. **Ẹ jẹ ki a fi igboiya wa si ibi itẹ Ore-ọfẹ** ki a le ri anu gba, ki a si ri Ore-ọfẹ lati ma ran **arawa** lọwọ ni igba ipọnju Heb. 3, 4, 16. Ki ṣe pe owo ni yio ran wa lọwọ ni igba ipọnju, bikoṣe Ore-ọfẹ.

Bibeli to wa ni ọwọ olukuluku ọmọ Ọlọrun lo wa lọwọ mi. Eyiti awọn to korira otitọ titori rẹ pa awọn ajẹri iku ṣugbọn sibẹ to wa titi di oni laifi ọta pe.

Bibeli yi lo kọ mi pe, a ko le fi owo ra ibukun, ati pe Ọlọrun kọ lati fi Ogo Rẹ fun enia. O kọ mi pe Ọlọrun wa ki ṣe Ọlọrun rudurudu, ati pe iwa mimọ lo yẹ ile Rẹ.

Woli Elija, ṣe pẹlẹpẹlẹ; tubọ ka ọrọ Ọlọrun ti a fi Ore-ọfẹ fi le ọ lọwọ pẹlu adura, ilaloju ẹmi.

Emi ko mọ ohun ti ẹnyin ti ẹ o ka iwe yi gbagbọ, ṣugbọn mo bẹ Oluwa ki o le fi ye gbogbo araiye pe, l'ọfẹ ni igbala, ati pe ohun ti a mu wa siwaju rẹ pẹlu ẹmi imore ati fun itankalẹ ọrọ Rẹ ni Oluwa ka si.

J. A. ADEDIRAN.

SECOND TIME IN NIGERIA.

Onabolu's Art Exhibition.

LAST CHANCE FOR VISITORS.

The Exhibition consisting of Portraits and Landscapes in oils and in water colours, Pencil-Portraits, Black-and-white Drawings, Sketches, Posters and Designs, etc., by Mr. Aina Onabolu, in England, in France and in Lagos, including drawings by his pupils in various Schools in Lagos, was opened on Monday the 2nd day of November 1925, and will continue until Saturday the 19th day of December, 1925.

At the opening of this Art Exhibition, prizes were awarded the sucessful pupils in Drawing-Competition.

Pupils, Parents, Friends and those interested in the development of West African Art were cordially invited to view Pupils' Drawings in the lower Committee Room of the Glover Memorial Hall free of charge

Admission to the upper Committee Room, containing Mr. Onabolu's Paintings is by tickets obtainable at the door and Mrs. L. A. Archer, Marina, Mrs. Henry Carr, Tinubu Square, Councillor G. D. Agbebi, Folamobi House, Igbosere Road, Mrs. A. E. M. Gibson, Caxton House, Marina, Mrs. Lardner, Palm Church Street. Mrs. Tucker, Campbell Street. Nurse Ore Green, Campbell Street. Mr. & Mrs. Oduyoye, Bamgbose, and Alli Streets, and Miss Jibowu, Palm Church Street.

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Tickets entitling the Holders to one visit during Reserved Unresrved Hours 1/-.

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CATHOLIC.

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wọnyi. (MORNING)
Masses Isin Arọ.

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) Lafiaji.)
MORNING. 7—8 8.30—9.30
EVENING. 5.45—6.30

ANGLICAN

Time.	Preacher.
9 a.m. Christ Church,	The Vicar
6.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	The Archdeacon
6.30 p.m.	The Curate
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do.
9 a.m. St. Peter's (Alapako)	Rev. S. V. Latunde
6.30 p.m.	do.
9 a.m. Holy Trinity (Ebute-Ero)	Rev. W. O. Aiyedun
6.30 p.m.	do.
9 a.m. St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m.	Tinubu	Rev. D. A. Bababuumi
7 p.m.	do.	Rev. S. A. Pearse
10.30 a.m.	Ereko	Rev. A. N. Cole
7 p.m.		Rev. D. A. Bababunmi
10.30 a.m.	Olowogbowo	Rev. E. E. Williams
7 p.m.		Rev. L. R. Potts-Johnson
10.30 a.m.	Ọbun Eko	Rev. S. A. Pearse
7 p.m.	do	Bro. S. O. Taiwo

Williams' Memorial Wesleyan (Ebute Mẹta)

10.30 a.m.		Rev. D. A. Tekoe
7 p.m.	do.	Bro. W. S. Johnson

AFRICAN

9 a.m. Jehovah Shalom Rev. Suptd. D. A. Hughes
6.30 p.m. do. No Service
9 a.m. Christ Church (Ebute Mẹta)

6.30 p.m.
9 a.m. Bethel Rev. J. Sotayọ Williams
6.30 p.m. do. do.
9 a.m. Zion
6.30 p.m. do.
9 a.m Salem Church (Ebute Mẹta)

6.30 p.m. do.
9 a.m. Bethlehem Church (Ebute Mẹta)

6 p.m.

10 a.m. African Methodist Bro. J. K. Coker
7 p.m. do. Bro. E. A. Amum

BAPTIST

10.30 a.m.
6.30 p.m. Rev. J. R. Williams
9 a.m. Ebenezer Rev. E. C. Alabi
6.30 p.m. do.
9 a.m. Araromi Rev. A. A. Paddicombe
6 p.m. do.

ISHOLARIAN

7.30 a.m. Ilupesi Revd. O. Runṣewe
7 p.m. Pastor A. Ọkọya

EPISCOPAL

9 a.m. & 4 p.m. Patriarch J. G. Campbell

AHMADIA

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajose
(Central Mosque, Arọlọya Street.)

ZION CONGREGATIONAL

9 a.m. Kakawa St. Locum Tenens
7 p.m. do. do.

ARMY

10 a.m. Glover Memorial Hall
Capt. Jones and the cadets.
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m. Opne Air Service at Campbell Square,
J. P. A. Taylor

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. The Chief
Ironupiwada (Ebute-Awo)
10.30. a.m. Pastor J. A. Agbeniyi
3.30. p.m. do.

IGBẸ L'OWO WÀ

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Ilẹkun awọn ile-owo mejeji wọnyi şi silẹ fun awọn Ọmọle ati awọn Gbẹnagbẹna: bi o fẹ da awo ni o, ero-ija dida'wo ko ni jẹ ọ ni'ya lati ra nibẹ:

Alagbẹdẹ Wura tabi ti Fadaka ni ọ ni o, gẹgẹ l'oşe fun ọ lati re yan irin-işẹ tirẹ nibẹ ba kanna.

Owo Ọgbẹni J. C. Vaughan ti di Owo Atari-Ajanaku lọjọ to ti pẹ: bi Ọgẹdẹ si ni Owo rẹ ngba kakiri ibikibi. Agbẹ ni ọ kai! bi o ri orişirişi Ọkọ ti o ri ra nibẹ ha yio şe ọ.

Sure tete iwọ Ọmọle, iwọ Gbẹnagbẹna iwọ Aranbata, iwọ Asenjẹ iwọ Ageginigbo (*Sawyer*) Alagbẹdẹ Wura, iwọ Alagbẹdẹ Fadaka, iwọ Agbẹ re ba ori're tirẹ pade nibẹ.

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