

EKO AKETE.

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

VOL. III. No. 137. SATURDAY, FEB. 28, 1925. FOURPENCE

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Oba Iḩḩe, Iḩe Iḩḩe, 9, Ita 'Bode lailai, Eko.

A je Ajirera ninu ḩwḩ Iḩḩe, priḩiḩi Iḩḩe wḩḩi wa ... :—

Iḩḩe Oyinbo, Iḩḩe Rubber, Iḩḩe Olomi Wajḩ, Iḩḩe Onikeḩe, Iḩḩe Elejo, Iḩḩe Ayinin, Iḩḩe Oniwḩrd ati Fadaka, Iḩḩe Kerewu, Iḩḩe Jḩḩd, Iḩḩe ḩlokuta, Iḩḩe Oloruka, Iḩḩe Eḩeranko, Iḩḩe Didan Yinrinyirin, Iḩḩe Meremere, Iḩḩe Mḩjokun, Iḩḩe Adumādan.

E wa wo Iḩe oja wa ; A ni nkan wḩḩi fun tita :—

Ikoko Taba Omigi, Jigi, Aḩo Aran, Eḩo Agbado, Iḩe, ḩti Elewuro (Beer) ati Eleso Aḩara (Wine), Awḩn Onje Ipanu, Aḩo Iḩ'ḩḩo, Eḩo Eḩe ḩmḩde, Ohun ḩḩo, Abeḩa (Candles) ati egbagbeje oja miran.

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GBOHUN-GBOHUN.

BE NI TIRE RI, OMO K'EHIN O
GB'EGBON, A YQ' NINU' EGBE
DARADARA, E KU'NAWO OJO.

Bi igbati bembu nkun bi ojo l'Arigbajo ni onisirisi ilu ariya lati Ajiko titi o fi de Aporon; ndun kikan ni ile Ogbeni wa P. St. Matthew Dan el ni 8, Bamgbose Street, Akowe Kotu atata ti nfi poun mako, nigbati iyawo re (Mrs. Caroline Kehinde Daniel) nsinku iya re; 996 ni ese awon ebi (family) ati awon ore pe sibe bi eloda si ni iya Soji pelu awon jakan-jakan ninu iyekan re nrawo, awon Iya Aun bi Iya 'Rele (Mrs. B. Kester) Iya Adewale, (Mrs. A. Deniga) Iya 'Moké (Miss J. Carrena) Iya Ibeji (Miss. M. Brown) Iya Bolaji (Miss. A. Peters) ni ose to kaja, ti onje npe onje ranse, nkan mimu nko ko? Ko si bo ti ri ni, bi omi l'ero si nwo nile omo oluku ti olukuluku nge owo kuduru lo sile, lehin igbati a ba ti jin won tan.

Ori iya na yio gbe nyin patapata porogodo.

E ku asehinde, omo a se be fun nyin o!

ENYIN OBA OBA E SANU ENIWA

Ni l'oloyi enikan ko we si wa lati Yaba Pe bi ayeye ni ole pa nibe pisinsinyi, papa ni ilu "Obasumigbe" ti a atele, ti eyi ba ni be a be awon Olotu ilu ki nwon masai jigin lati tete pa ina awon igara na ni eyi ti o si be nisinsinyi, ki o to di ogun pe o

nwo won l'ewu; e se iranfi pe bi Sari ti bere didana re werewere lona Cko Baba nijosi ko ju yi lo atire "Salupoun" fi re mo l'ese ni odun keje ohun ti o yo s'orun osan gangan bi omo buruku.

E da ore yi ro o, enyin olori, olori.

IGIDA IJE JA !!

L'ojji la gbo ti iku Miss Johnson ti o ti nse oluko Ile-iwe Giga ti awon obinrin l'apa Soji Alagogo, ti Alufa Oludemi ti Ijo C.M.S. ara Ibadan gbe ni yawo niwon odun di to kaja. A ba iya ati awon ebi Ologbe daro ajaku yi Mrs. Ologbe Oludemi na je omo Ogbeni D. J. Johnson ati Mrs re, ti 19 Ita Igbojere.

E KU'ROJU, 'WANDE,
A-PQ BI IRU ESHIN.

Be si ni a ba Ogbeni Akiwande Thomas ti Abeokuta kedun ofo aburo re okontin Woru Ap'ogun (Dispenser) ti a gbo pe o sele ti Enugin ni l'oloyi; koi ti pe pupo ti aburo na gbeyawo nibi, ki ise to gbe lo si idale.

Ki Baka re egbon, ope, ati awon enia oku miran l'ekun; papa egbon re obinrin Mrs. Adel Davies-Johnson ti Ita Tokunbo.

ALUFA OGUNKO, A GBADUN RE

A kose ba ase odun ni a kose ba Iwasu Oloyinmomo ti Alufa J. F. Ogunko ti Ijo Omo-Ibile (U.N.I. Church) wa ni Wednesday eru ose yi.

Ko si bo ti ri ni ore iwasu na, ati eko to wa nibe.

Eyi wun wa o.

EYI MA SO NI LOWO KE.

Laipe yi la gbo ti didaduro ti Ijoba Igba da Ojile duro fun odun meta gbako pe o

kọ iwe Ibolọ (*petition*) lọ si oke Igbehin lai fi imọ Alake si. Bayi ni Gbadebọ Alake da Qsilẹ Kariunwi duro nijelo fun irufẹ akoko yi kanna.

Orọ gbogbo ki nse lori Abawun ndan ?

KI O RI FUN Ọ GEGE BI IGBAGBỌ RẸ.

[Lati ỌWỌ AKIRIMANU]

Si Ọniwe-irohin "Eko Akete"

Mo jaba o.

Bi ere bi ere asotele *Capricornus* wa ndi gba-kan, nsubu, gege bi Bibeli Mimo ti so fun wa pe kosi ohun titun kan ni abẹ ọrun, ni akoko ti a bi Jesu Kristi sinu aye a ka pe awọn Amoye ti so asotele rẹ bẹna si ni ọppolorọ ti a tun ka pe nwon so asotele nipa omururu ohun ti o le sele ti gbogbo rẹ si ri bẹ ; bawo ni a ha le se mo iru awọn amoye bẹ ni ile wa Yoruba, mo rope ko si ọruko to ye ki a ma fi pe won bikose Babalawo (tabi Adifa) ni akoko laifai ti awọn alagbara ba bi omọ kan iba se okunrin tabi obirin wa yara ranse si awọn Babalawo pe ki nwon ma yara bọ wa da lfa fun won ki nwon ba le mo iru omọ wo ni omọ na yio je eyi ni Yoruba npe ni akose waiye ti awọn Gesti npe ni *horoscope* awọn Adifa wonyi a si so asotele bi omọ rere ni tabi omọ ibanuje ni tabi oja ni tabi jaganjagan ni, nitori eyi-zwon obi rẹ a ma se akoyesi iwa omọ na. Awọn opitan so fun wa pe nigbati Oba Dosumu bi omọ rẹ ti o jaba Oyekan, a gbo pe zwon Babalawo ti so asotele pe yio jaba ni ipa Baba rẹ bi orọ won ti dajin to ni arin ijaba Dosumu a gbo pe Oyekan ri abere gbe ninu odo eyi ti o je ami pataki fun enikeni pe ninu igbesi aye rẹ yio je Oba, bẹna lo ri bi a ko tile mo Oba Dosumu daradara a le se apa gangan pe finifin la mo Oba Oyekan nitorina la se so pe ko si ohun titun kan ni abẹ ọrun a ba *Capricornus* yọ.

EIYE TO ŞU IYUN O LE ŞU OKUTA

Isokoso ti a nfi eti gbo nipa ohun ribiribi to wa ni ilu lakoko yi ko je ki a le tu puya orọ atata to adun tomode tag'a nipa orọ Oba wa Esugbayi Elektro, ju gbogbo rẹ lo "ete awo ni ete ogberi" eniti gbogbo ilu nbe ko fi yedenu bi o ba gbo daradara ni ti o ba si ko ite Olorun ni gbogbo awa e da nse.

Emi ni tinyin nitoto,

AKIRIMANU.

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Ki Aiperi ma ba şeni :—Fun Agbalagba, ki a ma fi şibi mejimeji tele ina lora. Fun omode şibi kokan. Ki a mi igo na daradara ki a to mu egbo gi na.

PRICE FIVE SHILLINGS (5/-) PER BOTTLE.

LAGOS POLITICS AND THE WHITE-CAP CHIEFS.

Politics, it has been said, is a dirty game. Day by day you have evidence of it in Lagos—the book of cleansing the Augean stable falling to the local White Cap Chiefs, who have been duped into joining hands with a faction. The first duty of the new Resident, Major Birrel-Gray, whose accession to power has been hailed with delight from all sides, will be to make the Chiefs “know themselves.” To make them realise, as the “*Nigerian Pioneer*” puts it, that they, with the British Government, from the ruling body, and to acquaint them with the absurdity of taking sides in bickerings and factions. Theirs should be a position of dignity, of honour, to whom even the educated natives must bow.

NO POLITICAL DIFFERENCE.

There is no difference in the political beliefs of the leading men of Lagos and consequently there could be no party. The blatant Nigerian Democratic Party has no meaning in Yoruba, and none of its founders dare give the real translation it should have in the vernacular. The difficulty in Lagos is whether—and that is the nearest example I can give you—a Horatio Bottomley unchastened by his past punishment and planning sins anew, whether you Brit-shers would allow such a person to be put side by side with your Baldwins, your Asquiths, your Bonar Laws. The very question would not arise: Well then, that such a person must take a back seat, or that he must be recognised as the foremost leader in the place is *origo cl fons* of all questions in Lagos Politics. The majority of the Chiefs and of the masses, with instincts particularly primitive, take the latter view!

THE RESIDENT AND THE CHIEFS.

The news, as I write, is that the Resident of the Colony has settled the difference between our Chiefs, which, I take it, means the difference between that strong and sensible Chief, Adamiŋ Akejn Obanikoro, and the others. Here, again the “difference” between them lies in taking proper views of things, and if the settlement of the difference means that the Resident has taught the other Chiefs how to look things squarely in the face, then he must be warmly congratulated. Chief Obanikoro has always stood loyally by the Government. His “trouble” started with the other Chiefs, when during the water-rate, agitation, he advised Constitutional methods with the authorities when, again, he sided with the Eleko in declining to “go and see the Governor” on behalf of a malefactor who had been convicted of embezzlement of a trust money, the masses rose against him and the Eleko's house fell to the ground. Chief Obanikoro's palace *Afin*, subsequently shared the same fate from the hands of the rabble. Of recent years, he had been much

wilified because he refused to be associated with a n y political parties (so-called), while other Chief fell headlong into the snare of the noisy set. His ever-readiness to place all his great knowledge of native laws and customs when asked for, before the Government is the envy of this less skilful brother, some of whom always find occasion to culminate the Chief.

Again, when the Government has made a pro-nouncement on the Eleko question, he thought that further steps to be taken should rest with them, the Chiefs, rather than that the matter should be left to agitators to be made spot of.

The other Chiefs and the people have now come to see the sense of that advice, but they dare not express it!

Nigerian Pioneer 6/2/24

Thanks for Sympathy.

Mrs. I. B. Williams and Mr. J. O. Williams, beg to return thanks to all kind friends who by calls, letters or telegrams have expressed sympathy during their recent bereavement.

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PROF. DENIGA

AT

Ilupesi Hall, Enu Owa

LAGOS.

ON

TUESDAY, 3rd March, 1925

at 8.15 p.m. sharp.

CHAIRMAN

ADEDAPO KAYODE ESQ.*Ed., LL.B. (Hons Cantab) Barrister-at-Law.*

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Lagos, 24th February, 1925.

Prof. Adeoye Deniga Alasoye yio so itan nipa igbesi aye Ologbo Ogbeni wa Dada Adesigbin ni Ilupesi ni ojo merin oni, ni agogo mejọ fi iseju medogun koja.

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"EKO AKETE" LAW REPORT.

[Lati owo ATOLUGBOKUN.]

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 TUESDAY IJO KERINLELOGUN OSU YI
 NIWaju OGBENI H. S. FERRLEY.

"A mu Taiwo ati Ania Olopa fun ija: nwon ni awon jebi Adajo ni sile mejji abo mejji abo (Charge No. 366.)

Awon iya agbalagba mejji, okan ninu won su agbalagba ti Ogboni re je enia pataki ni ta bi awon omo re ti nwo ile oko nipa igbigbe arede yala ibiti iya yi gbe ndin dodo ati dunda igbe ile oko re lokankan ilewe. Jaga ni iya yi gbe sile awa ko mo, oruko awon iya mejji yi ni Jemu ni Shefi Olorun se awon omo re, oko omo re mejji ni wa si Kotu wa si le kilo fun. Nitoto on to yeni lo yeni okun orun ko ye adie, Adajo ni ki won san sile mejji abo mejji abo (Charge No. 368.)

**"JAGUDA OMO JALE—ENI JALE
 LO B'OGA JE."**

Omode kekere eji orun aburu Jaguda ti oruko re njo Ojelabi aias Adekunle, Olopa mu feso pe oko wo bo apo alapo oyo poun merin, joo Jaguda yi ni on jebi. Agbejoro Oba Ogomu Kester ni odi ekarun ti won ti mu wa sile eji Adajo ni ki won ni ni egba mejila.

Boya irohin a kan nyin pe Olopa mu Ogbeni Daniel St. Olatunde Bala ti Ita Freeman ni Eko fun esun wipe o nse owo. Bala yi wa ninu aso odaran mewa ti ijaba ba rojo ni osu November ti odun to koja ni Kotu Ganran fun esun ara yi kan na ki Adajo agta to da sile. Ni ijo Wednesday ose yi ni awon Olopa da Bala sile eniti won ti mu lati bi ijo melo sabin. Bala o di owo re o.

Eni ni tinyin nitoto.

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Imọ ẹẹ kafinta, ti alagbẹde ati nkan bi agodangodo, apoti, posti ati ohun ẹẹọ miruru ohun ti a ko le daruko tan: ya wa wo tire ki won to ra tan ma je ki obole ki 9.

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TERMS:—CASH WITH ORDER.

EKO AKETE

Ek, SATURDAY, FEB. 28, 1925.

ENIT' O BA DAKÉ, TARA RÈ A BA DAKÉ.

Awon baba wa ma npa l'owe pe arun ko l'oruko meji ju eyi lo " fi mi pamọ ki ng pa o " kosi si arun ti a le so pe o nse ibi nisinsinyi ju arun ti aiti pe Eleko Oba wa pada bo si'po re lo; ninu enyin enia wa to ba ka Iwe-irohin Oworan ti *Nigeria* (*Nigerian Spectator*) ti ose to koja yio ri bi Okowe kan ti o pe ara re ni Challenor ti la mo le wa a bi igbati Babalawo iba gbe opele santle pe o si ba fun ilu lati tun sugbo lo be Gomina Agba—" opo sa ni esu fi ng ya gi," o ni o da on l'oju pe koni saigbo ebe na, ati pe o le je ore aselo ti Gomina na yio se gbgobo wa karikari, eyiti a le ma fi ranti re ati obirin re, gbgobo-iyawo, opelege sibu l'awo, awo ko lo, o sibu l'odo odo ya; oro ti Okowe na so nipa oran yi ko ju bayi lo, o tun so nkan miran sugbon eyiti o je edun wa ni a tnumo yi.

Enyin Agbagba Ilu, enyin Oloye Ilu, enyin Jagun Jagun Ilu, enyin Omowe Ilu, enyin Olowo Ilu, enyin Omode-moso Ilu, enyin "Sadd" Ilu emi ni sise o? A ki yio wa wopokọ fi s'ada bi?

Nitoto awon elomiran le so pe niwon igbati odidi egbasan (17,000) enia ti be e nijelo, ti o si ko, ko tun ye ki a tun lo gba itiju ekeji mo, ni tiwa, se enyin na mo pe Oyinbo ju wa lo, abe won si ni a si wa nisinsinyi; nwon ni lagbaja yi ju e lo, o ni die ni, die na nko, o le mu kuro? Ki a mase fari ofis to ni oju on ko to'ta, e mase je ki a fi igberaga se pe ti o ba ya Gomina Agba ki o se ife ilu, nipa eyiti nwon ti be e si nijelo, bi beko ki oke lo gbe igbati ni'le oye: loju wa eyi ko wo; on na ni yen, lati ojo mojo, kini nkan kan ti a tun le se? Ti a ko ba tori epo je igu, ko ha ye ki a tori igu je epo bi? O ye ki

a tun lo be Gomina l'ekansi ese ki sa kan Adegba, ohun ti a si nwa lo ngbon ju ni lo nigbamiran.

E je ki a lo wi wuruwuru ti enu wa fun Gomina nipa oro Eleko, boya a je gba; ona kona sa ni omi ngba wo inu ajere.

A le wi wuruwuru bayi ki o si ti be gege bi Challenor Okowe ti *Nigerian Spectator* ti wi.

Ni iwon odun die sehin ni a ra odomokorin kan mu ni'le yi pe o fi ipa mu odomobirin kan o si baje, ofin ba onla a wi yi rojo ni Ganran (*Assize*). Agbejoro Oba ntako bi enipe odomokorin na ti gba l'obirin ri ni; eleri npe eleri ranse ti nwon ntako "Pirisona" (*Prison.r*) yi; be omode na ko ma gba Loya kan rara o. Hen, kini e sebi o ti idi ejo na jade l'Ofonun ba omode na se nitoripe gedegede ni olo ninu re, ti o si jare gba-ngba-gba-ngba, ko si eniti ko ro pe odomokorin wi ko ni l'ori fa ejo na bi igbati aja n'ori ko ma awa papa nko minu gege bi a ti ri ti ejo na ti nlo si, nitoripe a wa ni Ganran nigbana, sugbon nigbehingbehin nko? Se ikeke lo ke le igu oipata lo leke omi fun odomokorin na, o si bo ninu awon (*net*) awon peyepoye. Be gege lo ye ki a se lojo yi, a nse ipade ainiye ko ran a, ki enyin agbalagba de ni'lu lati mura lati lo be Gomina, ki e si pe awa saawere nitori oro yi, ki e ni "Abeyo" a o si da nyin lohun pe "Abevo" je.

O ku s'owo nyin o; ose mela pere loko ti Arẹmọ na yio de sibi.

Ewo l'ewo?

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LETTER TO THE EDITOR

The Editor,
"The African Messenger", Lagos.

I read your interesting article on Native Clerks and Big Game in Lagos and you do well in drawing attention to the subject. The young native clerks in Lagos, 90 per cent of them, are the most dishonest and incompetent natives in Southern Nigeria. They have a smattering of "Pigeon English", and they care nothing for their work, but only in Frickers, Collars, Ties new Clothes, article from England. They are impudent to Europeans and to their own kin and kin, whether they are in 'Government Service' or in the service of Big Firms does not matter a job, they are lined with the same brush; "Silly Vanity" of their personal appearance, women, and pain wane bring about their downfall. What the majority of them want is a good floggin' from their fathers or one of their men relatives, and to be sent out for six months to carry sacks on their heads like an ordinary labourer. They are not even content to eat the good native food, of their country, they trimmed food, whisky, cigarettes; and not being able to afford it they steal from their employers, white or black. As a prominent native said to me "the young men are dishonest they cannot be trusted, they want to be men too soon, and 'ape' the white man. They forget they are natives, and they want discipline."

Yours truly,
F. A. DAY

The African Messenger 10/2/25

Open Letters.

TO CELEBRITIES, NOTORITIES, ETC., IN DIFFERENT WALKS OF LIFE

No. 52. MR. F. A. DAY,

c/o The African Messenger,
24, Odunlami Street,
P. O. Box 451, Lagos N.

Importance: Foreigner.

Whether your name be F. A. Day or F. A. Night, or whether it is purely a pseudonym for the cowardly purpose of venting your spleen on the sons of the soil in this country by sending your notoriously worded letter to the Editor of our contemporary The African Messenger of the 15th instant (reproduced above) by saying that "they forget they are natives and they want discipline", you certainly exceeded the bounds of legitimate criticism by taking issue. It appears, of your better self in libelling a class of people—His Majesty's loyal subjects and by unmasking yourself as a notoriously dangerous character amongst the many European friends of the Africans, in whose country you are, presently for your bread-and-butter, so to speak.

In inditing a sweeping indictment on the poor, defenceless Africans as evidenced in your infamous letter, have you not been forgotten, that some of your own countrymen are not free from such peccadilloes with which from your snug little home—perhaps built with African brains, money, and labour, you, very irresponsibly charged the clerks?

(a) Is one Hunt a late Accountant in the Lagos Town Council who was convicted of STEALING HIS EMPLOYEE'S MONEY, to wit the Lagos Town Council, at "The Assizes" holden at Lagos "few years ago and was given 18 months to kick his heels in gaol, a "young native clerk in Lagos" according to your letter?

(b) Is one Alexander Rabby an erstwhile employer of the local firm of Elder Dempster & Co. Ltd, who was convicted of FRAUD in the Police Court, in this country at the tail end of last year, and was fined £75 hard cash or three months imprisonment, on account of his youth, as pleaded by a "native" barrister (The Hon. J. Egerion Shyngle, First Lagos Member) of rare legal acumen, who defended the WRETCHE, as reported in The Eko Akete by our Court Reporter "Abioyobawa" in that paper's issue of the 6th December, 1924, also a "native clerk" according to you?

(c) Again in your observation that "they" that is the "native clerks" have a smattering of "Pigeon English" can you say whether it is one of your "native clerks" that shamelessly murdered the King's English in open Court sometime ago, by asking of a witness on oath:—"WAS YOU THERE"?

These three instances will suffice, but if you want more proofs, how in your country England, crimes of a very distasteful nature are perpetrated in broad daylight by a *professedly dominant race*; you have only to turn to the pages of a book entitled *Mysteries of Modern London* by one of your own countrymen—Mr. George R. Sims a writer of world-wide renown.

In fine, my parting advice to you and those of your ilk is to be very wary in denouncing others in future.

Those in glass boots should beware how they shy stones about.

Fare you well!!!
EKO AKETE

"LAGOS POLITICS AND THE WHITE CAP CHIEFS."

Another side of the question.

[By ATARI-AJANARU.]

To the Editor "EKO AKETE."

SIR,

My attention has been called to an excerpt in the *Nigerian Pioneer* dated 6/2/24 of the "Lagos Letter" contributed to the *African World*, purporting to deal with what the *Nigerian Pioneer* pleases to describe as "Current affairs in Nigeria." It is very much to be regretted that such a letter which does not disguise the motives of its writer should have been given publicity without a note from the Editor of the *African World*, whose critical faculties, even without knowing all that there is to know of the subject matter, must have militated against the sweeping statements and unreasonable conclusions, as well as the unprovoked attack against one man in order to extol another, not to say anything of the most inaccurate

and intolerant views contained in that letter. It can of course be conceded that the insertion of such a badly written letter is to give this community an opportunity of knowing the opinion and tendency of a member of that party whose interests are opposed to that of the majority, or, perhaps, it is simply to fill a gap in the paper by obliging an occasional contributor. But, unfortunately, whatever may be the reasons of the Editor of the *African World*, the issues at stake are much more important than to be handled with such unscrupulousness as the writer of the "Lagos Letter" had done.

Indeed politics is a "dirty game," especially when used or intended to serve selfish aims, and if that is all the knowledge or stock-in-trade of the writer of the *African World's* Lagos Letter, we are thankful that such a man is not successfully figuring, and shall never so figure, in the political life of Lagos. Labouring under whatever delusions, that man has really done himself no worse injustice than betraying, from the very beginning to the end of his letter, his own weakness and selfish disposition. He readily makes blunders and contradictions which prove that the prejudice and selfish motives ranking in his mind have sapped his mental vitality and completely wrecked his rational view of things. Is it true that "the task of cleansing the Augean Stable has fallen to the local White Cap Chiefs?" We await the dawn of that day when the Chiefs would be given their need of political status and political responsibility—but, so far, they are yet to be placed by Government in a proper position to clean any literal or idiomatic Augean Stable. Again, can it be reasonably suggested that the Chiefs are so weak or so unconscious of the dignity of their office as to have been so easily duped and remain duped "into joining hands with a faction?" Besides the one party to which the Chiefs are attached there are one or two others, (or may be that the other two are one and the same) viz the People's Union and the Reformed Club parties. The propaganda of the People's Union to interest the Chiefs in that party at the time of its foundation is still fresh in everybody's mind, and after badly banging public affairs and having been silenced by the then Secretary of State it is remembered how its efforts have failed to retain the Chiefs' interests; of course, it can only be inferred in what manner the Chiefs were duped as no data are given, but the disappointment of a member of a member of the People's Union, as far as the Chiefs are concerned, can easily be understood to result in enmity against them and any other party with whom these Chiefs are interested. In any case, we credit our Chiefs with sufficient sense of discernment, in a simple matter of choice like this,

to determine the question as it appeals to them without any coercion or undue influence.

We are wondering whether the writer of that "Lagos letter" has a clear knowledge of Native Customs, for if his pretension of such a knowledge were well founded he would know that any aspersion cast against the Chiefs is identical with what in English law is known as high treason: and if a man is disloyal to those in authority, as contemplated under Native Law and Custom, how could he safely be harboured as a friend of the Government without any fear of a recurrence of his treachery and disloyalty, especially as he is obviously a native.

We have never believed that the *Nigerian Pioneer* is careful or guarded in its expressions and are not therefore surprised to read "To make them realise, as the *Nigerian Pioneer* puts it, that they, with the British Government, form the ruling body." How can this be true? The constitution of the government of Lagos is that which administers the whole of Nigeria, and with special reference to Lagos, the Chiefs have no seat at the Executive or Legislative Councils nor at the Municipal Board. It is true that recently some sort of meeting has been inaugurated or resuscitated, but it will be interesting to know how (in its advisory effects) (to give the meeting that status) the decisions of the meeting can ever affect or even assist the three important Councils already named. Everybody is concerned about the status of the Chiefs that, if ever they are given such a recognition as to "with the British government from the ruling body" we think then that a new era is dawn. However contradictory the expression of the *Nigerian Pioneer* and the writer of the "Lagos Letter" of the *African World* under reference may be—both birds of the same feathers, exponents of the same creed, it will be seen that viewed in its proper perspective they both wish, in the secret recess of their mind, that the Chiefs' status should be higher than it is at present and it is the consciousness of the injustice of their action in attacking the position they should at all times defend, which make them so contradictory, equivocal and ridiculously unreasonable many, it not at all, times.

To illustrate this nauseating weakness, it is necessary to colligate all the facts relating to the Chiefs in the "Lagos Letter" under review, where we find that undoubtedly the only one purpose in the mind of that writer was to place Chief Obanikoro on a pedestal. Finishing with his exhortation of acquainting the Chiefs "with the absurdity of taking sides in bickerings and factions—that theirs should be a position of dignity, of honour, etc.," he introduced another subject but to return to his pet questions of the Chiefs, and there straight away he disclosed his object.

Obanikoro. One would have expected that a man who poses as a patriot and who preaches to ill-educated natives must bow to the Chiefs and occupy a position of dignity and honour, and when compelled to make allusion to them in writing, practice what he preaches even in that most sacred, and to vent his grudge on the other side. In fact, he writes "the difference between that senseless and senseless Chief Adamo Ajeju Obanikoro, and the others" who are not strong and intelligent as of "Lagos Letter," that is his sense of superiority. He is obsessed by the personality of Obanikoro and everyone else is of no consequence. Imagine his differentiation of the Chief of the Ekeko and that of Obanikoro. He says "Ekeko's house fell to the ground. Chief Obanikoro's Palace "Ain" shared the same fate." Does the man whose vocabulary of description is so meagre admit the unjust and stupid cruelty of this discrimination. That again shows the motives of the man, and one can see that his eloquent and exhortations are directed to slight the other Chiefs and to enhance his position of the so-called strength and sensitivity of his friend Chief Obanikoro.

Whether may be the merits or demerits of the Chief Obanikoro, I do not see in what respect he is entitled to any special recognition or commendation than the other Chiefs. Rather I feel convinced that his rank being very considerably more than any of them, he has no comparison with other Chiefs. In fact, so insignificant is his matters other than divination and the like, that after strict native custom, he dares not venture in politics. This being so, it is surprising to know why Chief Obanikoro is now being regarded, contrary to Native Custom or precedent, as "the man whose great knowledge of Native Law and customs when asked for before the Government" If things are as they should be, Obanikoro, whether asked or not, is not in a position to know better and cannot safely and sensibly advise the Government in such a manner that his own opinion should be regarded as a valued hint. In fact, that unreliable "Lagos Letter" writer has not quoted a single instance when his friend Obanikoro has ever explicated or promulgated Native Law and Custom for the use of the Government, and we venture to say that he has been writing arrant nonsense.

In his talking him a friend of the Government, we cannot believe that if the Chief is as "strong and sensible" as has been said of him, he would be subject to such a ridiculous insinuation. The absurdity of this Government is not based on the above principles and as Obanikoro is a subordinate Chief in a sense appreciated by the

Natives, he should only remain in terms with the Natives rather than betraying anyone whose idea of his chieftaincy is more or less vague or grotesque. Of course, the contention of the "Lagos Letter" writer to the *African World* is ungrounded, as Chief Obanikoro during the Water Rate misunderstanding between the people and the Government sided not with the Government. In fact, he said publicly that he would rather prefer to be drowned than to pay Water Rate; and the reason said to have been responsible for the demolition of Chief Obanikoro's house is only a chimera in the brain of that writer.

Generally speaking, the idea of Obanikoro's attachment with the Government, if true, cannot be of any adverse consequence to this country and we can all afford to treat the situation with contempt, but it will naturally follow that he will lose the attachment of the people. He that is not with us is against us, you cannot both eat your cake and have it; so that all this nonsense of inflating Obanikoro serves no other purpose than to make people feel unfriendly towards the man and suspicious towards every discussion relating to the alienation of his interest from them. That man who can admire and appreciate the actions of a Bishop or Archbishop who is willing to subordinate the interest of his country and people to his own personal aggrandisement has, in my estimation, a very poor idea of patriotism and leadership, and it is to be hoped that no sensible man will ever make it a regular business to intimidate the people by stating that siding the Government at all times is the best policy to advance the interest of the people.

What is the government aid for what purpose does it exist? Merely a number of men of different ranks, possessed of intelligence like other men upon whom devolves the grave responsibility of maintaining order and peace, and doing everything conducive to progress, and all these must be done by consulting the people and taking their interests into consideration. Why then is it necessary to draw invidious distinction, if not for personal vanity and gratification? Obanikoro, with or without the Government, holds a very subordinate rank in the native system of chieftaincy and however inflated by his friend he has no political status whatever—the being a first priest or State Priest chiefly for Divination purposes.

We wish to state here that our policy is that every peace-abiding citizen owes a debt of loyalty to the government and respect to those who administer it, but whenever any extraordinary action of a citizen is observed to be partial and in favour of the people but lead the government to misunderstand the people, we consider it as an

(owing to prejudice) by generalising is confusing what is purely accidental with what is essential, he draws general theories from one, or two, isolated facts.

Who can say what corruptions are practised by those who assume the affectation of a phillistine, those who preach that sentimental virtues are to be treated as mistaken notions of duty, arising out of an unwholesome and exploded condition of sheer hypocrisy.

A writer says "Human Society is made possible only by the observance of certain moral conditions, and tendencies which, if not positively immoral, are yet not positively moral, but material and mechanical, must and will issue at last in an effort to restore the social equilibrium," and it is certain that our judgment must not be regulated by the dictates of our prejudice or fastidiousness. That "such a person" is a terror to the writer of the "Lagos letter" and his satellites, and the cowardly attack and malicious innuendoes contained in that ill-written letter is indicative of nothing but the whining of a vanquished and down trodden foe.

In conclusion, I wish to add that while we hold every Chief in due esteem, it has not yet been pointed out why Obanikoro the most junior of the other Chiefs and who has no right to interfere in political matters, should be given more prominence than the other Chiefs; why any one should glory in the fact that Obanikoro has neglected the people under whose native custom he was installed and is now claiming attachment to the government. We loathe this manner of cramming the idea of Obanikoro's alleged greatness into the people's throat. The Government is not assisted in any way by eternally supporting any and every obnoxious measure. The Government must tolerate criticism and deafen its ears to detraction which it should not stifle. All those abominable tricks of frightening people not to express opinion by unnecessary libel actions must be discontinued—discretion is the better part of valour. Weak men have no other protection for their person than fomenting trouble for others.

One can only hope that the prejudice and hypocrisy of the weak but proud and contemptible minority will not lead them into disturbing the smooth working of things, and while I have every confidence that the publication of the "Lagos letter" in the *African World* does not reflect the concurrence of the Editor with the opinion contained in that letter, I plead for public forgiveness for the writer of that letter on account of his

impressive ignorance, false representations, and stupid adumbrations.

Thanking you Mr. Editor for space allowed.

Yours truly,

ATAFI AJANAKU

ILE ENI.

1. Kini ba m'eni gbagbe ile re ?
Mo wo titi nko ri.
Kini ba m'eni gbagbe ilu re ?
Mo wo titi nko ri.
Eni t'o tori owo ko ebi re.
Eni t'o tori ni da ilu re.
Won ba je le ro ehin wo, nitori.
Awonki ko to nkan.
2. Kini to m'eni gbagbe ile re ?
Mo wo titi nko ri.
Kini to m'eni tiju ara re ?
Mo wo titi nko ri.
Eni to gbe lu ajeji d'elowo,
Eni to gbe lu okere d'elowo,
Bi o ba j'aiye di k'o ronu wo
Ile ibi ti a bi.
3. Iru enia wo ni k'a f'opa fun ?
Eni t'o gbe lu re ga.
Iru enia wo lo to o ka fun ?
Eni t'o tun lu re se.
Bi a ba wo lo gara ope lo ye.
Oha, oke tawaloru to gege,
Ilu t'o gbe ni s'oke ki lo fun ye.
Bi k'a tun le ibe ge.

AFOLABI JOHNSON

OPA TI A GBE LE KA TI EHN LOJU

ILE AGBE PEKUN.

Biso ba ni e posi ti o dara fun lilo nigbati akoko ba da mase gbagbe lati lo si odo awon Ogbesa wa wonyi, nibe ni o ri-oniruru posi ti a ti se loru fun lilo ; owo di ni a ala won.

Ranti mase gbagbe ki Ala je ki omogbele waa

Ile ise.

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owo onigowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

Ero ya wa ra

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"Gbagbogbe" nta Panu-kikyle ati kikan-
ko, Ise lorisirisi, Kokofo (Isika) t'ilekun
ti t'apoti lorisirisi, Atupa fifalowo, Simenti,
Ila lorisirisi ati Epo-oda, Fikifiki, Okun ero,
ti Ojan, ati Pakun ti Awo-aja lorisirisi,
ero ti awon Aganyin fi nko Eja-sawa
nkun ati Eja Abomafu, ni Sobu re
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ogun Onigbameji, ogun Aran orişiriş, ogun
Lakuregbe, ati awọn ogun miran ti a ko
mā to ẹṣẹ.

Ọpọku-ọpọku ni owo wọn, nwon si je
idan.

Ọre, ẹ lo dan awọn Ogun wọnyi wo ni
ti a gbe nta wọn.

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