

The Honourable  
The Chief Secretary  
to Government  
Lagos

D. A. Obasa  
Editor & Proprietor  
"Yoruba News"  
Ogunpa Rd.  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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EST. JAN. 1 1918

## OWUYE.

## AWỌN OYỌ MISI.

Awọn Ijaye nlaṅla mejì—Baq'run ati Alapinai Oyo ti baba L' Afin—run-fo ki Oba Alake ninu gṣe ti o' kọja ti gṣun de ni Fride ijarun, nwon si ti pada lo si Oyo.

Ajo Fitila Onidan ti Eni-owo A. W. Bamfield Asoju awọn Egbẹ Atewe Bibeli se ni Sesi Wesley Agbeni ni ale Fride ijarun dara pupo.

A o rohin re ni kikun ni gṣe ti ni g.

Irohin Ile-Ife, Ijobo Ode, Ilesa, Kaduna di gṣe ti mbe l' agbara Baba.

## BABA RE 'L'E.

A kedun pelu oṣe wa Ogbeni J. O. Ade Craig nipa ti ipelun-la baba re ti o se alaisi ni Eko ni ale Ijeta.

Baba agba nitoto, sugbon "Arugbo eni ni arugbo eni i je"

A ki iya wa *Mammy* Craig ati awon gba, E ku agbunde.

## ILE IFE.

Eni-owo J. S. Adejumo de si Ile-Ife ni Monde ojo kerindilogun oṣu yi lati Akure. O si ti bere ise nisisiyi.

A toṣe ibukun Olorun sori ise re ni hin.

Eni-owo A. W. Bamfield (Oyinbo) ati aya re pelu oṣo won, de sihin ni ijejo O si fi pupo aworan han ninu Fitila Onidan (Magic Lantern) lori igba aye Mose ati ti Jesu Kristi ni ale ojo kanna ni Sesi Aiyetoro.

Ni owuro ojo keji na ni o si tun so oṣo iyanja ninu isin kukuru kan ti a se, bi awon Egbẹ ti nte oṣo Olorun (Bibeli Society) ti nse arawon lati farada adanu ti nwon npe ninu yi yi Bibeli si orisirisi ede—eyiti o di iwon (57) Ogbonwodinlegbeta nisisiyi ti a ti yi

Bibeli si. De-Isin na tun kun ni ale nigbati o tun fi awon aworan orisirisi ilu ti lwe na ti-dehan' ati aworan William Tynahile (Oyinbo) ti o ko yi Bibeli si ede Gesi, ati aworan Bishop Crowther. (Eni dudu) ti o yi Bibeli si ede Yoruba. Ki Olorun mase je ki awon ipade won yi je asan.

## IGBEYAWO NI QFA.

Enu ya ni pupo nigbati Eni-owo D. A. Omoniyi fi igbeyawo lo ninu isin owuro pe isin igbeyawo yio wa, ni re, je ni agogo mejì, nitorina ki ese gbogbo ijo ki o pe; ni agogo mejì sulu ni isin yi bere, ese si pe sugbon die pe lehin.

Eni-owo D. A. Omoniyi si fi Mary Pasche fun David Fasiku, ki Olorun fi omo rere fun won. Ife ati igbagbo awon mejì lu-aya loju ni; nitori ilu won ti awon ti wa yi je nin ojo mejì dācā arin gbodon; igbati won si de ile yi, won lo si Ilorin lati gba iwe ase *License*.

Ose mejì ti won ti npara won ko ri i gba: bi o ba se iwo tabi emi nko? Wo irin ojo mejì lati ilu won, nwon tun de tan, ati tun ri iwe Ase Oba gba o di ogun.

E ko ri i pe, bi ko ba si ife ati igbagbo nise, won ba ti Ka-nsulu re, nitori wahala won. Ki Olawa busi ife ati igbagbo won. Ninu gbogbo igbeyawo ti mo ti ni ri, eyi ni mo ri pe o je eyiti o daraju. Won gbe iyawo won woro won lo si ilu won woro. Won ko se ounjẹ, won ko pe ilu, won ko kun owo ni oko si owulu, won sa gba ibukun Olorun, won si lo si ile won.

## ISIFO PADA NIBI ISE.

Anu se ni pupo nigbati ise ounjẹ ojo si Ogbeni J. A. Idowa *Signaller* nipo pada lati Qfa lo si Iwo ni Monde ijesan.

Odomokunrin yi senia pupo, o je oni-wa tutu o l' oyaya si gbogbo enia o ni itara si ohun gbogbo. Adura wa ni pe ki Baba se ibiti o lo yi ni ile eletu loju fun u.

Si Oniwe Irolin Yoruba,

Nina Iwe re ni lo; 3, 25 ni mo gbe ri ipe ki enikan (ti o ba le se e) so itumo alara "abi" "adua" ni ede Yoruba.

"Adua" "abi" "adua" je ede ti a gbu bi Hausa sugbe n ede "Lamu" ni i; ti itumo re ni yoruba je "Itu-loju" "ni ede Abo (Benin, ti Yoruba tun nlo paju) ni "wure" "abi" "iyure."

En, ni tire olo Mr. A. Ogunlade  
35 Princes street, Lagos.

Ore wa yi ko kiyesi ibere na dala ki o ti fesi si. Iti mo "Enia" ni Ede Yoruba ni a nfe mo Fd. Y. or: N. wa

### BOWLERS' COLUMN.

A boy who was asked why he was absent from School the previous day, answered: "My father send me work" ("Baba mi ran mi n' se")

A clerk reporting in his book stated: "A woman want to refuse her husband for ground"

("Oblarin kan fe ko oko re silu")

A host wishing to entertain a newly arrived guest asked him if he would like to drink "Cashwa" with "Cow." i.e. "Fi Malu wa Gari mu."

### SAKI.

Ofo nla se Ijo Onitebyami ni Saki, ni pa iku Solomon Adagbite Adalaye, ti ise oluko ati oniwasu Ijo Oke-Oro, eni ti o fi aye silu ni nro Tuside ojo kewa osu yi

A ki aya re Annah Gbolagan, omo Bada Saki, Jacob, Adetutu, Professor Oyerinde ati awon ibatan gbogbo, fe ku ofo. Ki Baba orun da omo kan na ti o fi silu si.

Adagbite tutu o ju omi amu lo,  
Adagbite lo;

Opo mu le ro, Maja Alekan.

Opo ntu fe bi eni to su eju enu,

Oniwa ninu m' oja Alekan.

Omo Oba Aganju Soke ope.

Enikan ko yo kabi larin Oyo ri,  
(Oba Aganju lo ko o de l'ay.

Solepo,

Ori po, o ri po ode.

O yo, o g' o fa kabi.

O bi, o ba l'agbeje (m),

Osookun o n ko bi rara.

Omo l' oju Jesu.

Sun re o.

### CAPTAIN BURROUGHS.

Resident of Ijebu Province

The Resident of Ijebu Province who is proceeding to England on furlough this week was given a Grand Send-off by the people of Ijebu Ode yesterday.

Several motor lorries filled with invitees left here yesterday afternoon to attend the function which was a huge success. The Awujale, the Obas, Chiefs and notable personages of Jubkard were present in appreciation of Captain Burroughs services to the Administration.

Professor N. D. Oyerinde B. A. B. D. The secretary of the Nigerian Baptist convention was in town last Thursday in connection with the business of the organization, the 12th Session of which is taking place at Abeokuta during the first week of April.

He left for Ogbomoso the next day.

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O bẹrẹ lati Ọṣẹ kejì.

**GBOGBO EKITI KOSI LABE ILESÀ.**

Op-lop- ilu olokiki lẹ wa ni o ti di ilu ti a ko kasi mo. Awon ilu na miran ti parun patapata, ati awon opo- lopo ileto miran pelu.

Nihin, mo fe soro ilu olokiki meji ti nwon npe ni ilu Eṣo, itanu eṣo ni ede ti o le yen ni akoko ti a wa yi ni "Soja" "Eṣo Ikoyi onu Agbon l'ona ogun, Eṣo r'ogun o yo sese mote oṣe; Eṣo ki i ri iku k' o sa."

Iya agbalagba kan ti oruko re nje Labisi ti nta orin, ti a npe ni Iya-olorin e, itan Ikoyi diẹ fun wa, o so inkan miran ti ngko ranti mo.

Ninu itan Ikoyi ti o so, o ni edegbe- run ilu ni nwon ngba odo Onikoyi Oba Ikoyi mu Isin odun wa fi sin Alafin ni Oyo ile.

Nisisiyi ko tun si enikan pataki ti a mo ni onu Ikoyi ti o han bi enia oloki- ki afi Alafa A. B. Akinyele, M.A., L.T.U. ti o da Grammar School silẹ ni Ibadan.

Bi awon onu Ikoyi yoku yio ba huwa ologbon, won iba ma ko awon onu won lo si odo re ki o le ma ko won; nitoripe nipa eko nikan ni nwon tun le fi han bi enia pataki.

Nigbati Alafin ti kuro ni Oyo Ile. Ira wa, Ogiri wa ti Olorun kojo si Ibadan ni o ti gba ipo won ti nwon di Eṣo tabi alabo fun Alafin.

Ilu Eṣo keji ti mo fe tun soro re ni ilu Eṣo ti Ewi ti a npe ni Iyin, eyini ni ilu ti gboibo ilu ma nyin nitori igboiya won. Diẹ ni o ku ki ilu yi parun tan.

Ilu na ko joni loju mo nisisiyi Su- gbun bi won ti fere parun tan na, ilu kan ko gba ipo abo ti nwon je fun Ewi titi ti awon oyibo fi goke.

Ko si ohun ti o ye ju ki Ewi be Ijoba Gesi oninure lati ba a tun ilu yi ge.

Bi Ile Ado ba dara, o si ye ki Ile Iyin na dara pelu.

Dajudaju, gboibo Ekiti ni o mo pe Iyin je egungun ehin Ewi. Ara Ibadan ti o le si ogun ti o ko Ado mo eyi na

pelu. Iyin wa ni ipo abo na titi di isisiyi; Olorun ni o fi won se e.

Nko lesoro to bayi lai so ti. Eniti o ni gboibo ile. Psal: 24. 1

Ijoba siye a ma pari.

Ijoba Jesu nikan ni ko nipekun.

Ijoba Jesu ni Oba Gesi ti dimu, ti

Ola re fi npe si i.

Oba ti o ba fe joba pe titi,

ki o gba Jesu Krisiti gbo.

Oba ti o ba le se be e.

Yio joba pe ni aiye.

Yio si tun joba korun pelu.

BABA

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## ORIGIN OF THE YORUBAS.

THE greatest misfortune that may befall any nation or tribe of men who had no written records as ours, is like the case of an infant, who in a miraculous way append to be the only survivor of a ship-wreck and was picked up by the crew of another ship hastening to the aid of the unknown sinking ship—mile s. wa in mid-ocean. Having to sail against the wind and high seas, the ship could only arrive there in time to find upon a floating piece of wood, the youngest passenger of the unfortunate ship; being only about 1 $\frac{1}{4}$  years of age, the child could scarcely pronounce correctly the words "Papa" and "Mamma" in its own mother-tongue, which is totally unknown to its rescuers.

Imagine then the difficult position in which the child's benefactors would be placed in trying to discover the nation or tribe to which the child belongs. Without tribal marks of some kind, the child itself is practically helpless to render any help to the seamen in their search. But the failure of the lost ship to reach its destination and the reports of the child's rescuers in their own country will in course of time convey the news of the loss to relatives and friends at both ends of the voyage.

The first clue will be the knowledge of the name of the ship, the ports of embarkation and destination, names of the master and the crews also the number of

## ASAN SILE NI OWO GBIGBRE.

Ibadan Hu Ehin Oji.

Odukan	12	14
Osu mafa	6	7

E ti owo ati Letta ranse si Editor.

passengers &c. Then the family of this child—the survivor of the wrecked ship—will eventually be traced at last. This is exactly the situation in which we the Yorubas found ourselves to-day.

Our great grand-fathers have, as it were, been ship-wrecked through wars and revolutions—leaving no marks of identification behind them in the way of permanent or written records, and we the present-day Yorubas like the rescued infant child from the wreckage of our ancient nations, are at the mercy of the crews of another ship—the British Government, who were providentially sent not only to save us from certain destruction—the Trans-Atlantic Slave Trade and intertribal warfare, but also to assist us through their education to identify the true source of our origin as a race.

We realised the difficulties in connection with such an undertaking among us, but by carefully observing our surroundings, the tribal and family histories, fables, myths, customs, laws and usages, and comparing them with the environments of other countries, it will be easy for us in course of time to answer the question "Who are the Yorubas" and "Where did they come from?"

We are greatly indebted as a race to the late Rev. S. and Dr. O. Johnson for their patriotic labours and expenses in collecting together and publishing the "History of the Yorubas"—that invaluable work which shall ever remain a monument to the labours of these two loyal sons of Africa for the good of their country. They have done their best to answer this question of the ori-

gin of Yorubas. Their book and those published by John Oyoja Gerrae Esq. Doctor J. Odun nusi, Rev. M. C. Adeyemi Messrs I. B. Akintile, and E. K. Arsafo and Prince of J. Lase; will serve as guiding posts for future investigators and historians of the great Yoruba Empire extending from Sapele to Dahomey and from the Atlantic Ocean to and across Niger River to Adamawa in Northern Provinces.

*To be continued*

PROGRAMME OF  
HIS ROYAL HIGHNESS  
**THE PRINCE OF WALES'S**  
VISIT TO  
ILORIN-OYO-IBADAN.

The Royal train arrives at Ilorin at 6.0 a.m. on Monday the 20th of April and after breakfasting in the train His Royal Highness will leave at 9.30 a.m. by motor car for Oyo. The order of the cars is as follows:—

Immediately before his departure, His Royal Highness will receive at the station the Acting Resident, Ilorin, who will be presented by the Lieutenant-Governor, Northern Provinces, and in his turn will present the Emir of Ilorin and will name the principal native officers of state. His Royal Highness will arrive at Ogbomosho (34 miles) between 10.30 a.m. and will be met at the American Mission by His Honour the Acting Lieutenant-Governor, Southern Provinces, and the Honourable the Senior Resident, Oyo Province, who will be presented to His Royal Highness by His Excellency the Governor. The members of the American Mission will then be presented by Honourable the Senior Resident.

The stay at Ogbomosho will not exceed 10 minutes and His Royal Highness will arrive at the Residency, Oyo, about 12 a.m. where lunch will be

taken.

The Durbar will commence at 2 p.m. His Royal Highness will leave the Residency at 1.55 p.m. with two cars in attendance. The remainder of the party will leave at 1.45 p.m. The portion of the route adjacent to the Durbar site will be lined by Akpadas and Native Administration Police. On arrival at the site, His Royal Highness will drive to the Royal Pavilion and the assemblage will greet him by guns, drums, trumpets &c.

As soon as His Royal Highness has taken his seat, the procession of Chiefs, mounted on horses, their followers on foot, will commence, led by the Akake of Abeokuta. After him will come the Alafin of Oyo, The Oni of Ife, the Owa of Ilesha, the Orangun of Ibad, the Ekiti, Iaro, Jebu and Ondo.

Between each group there will be a gap of 30 paces.

The Chiefs and their followers, will be drawn in a semi-circle 1500 feet in length facing the Pavilion. Behind this will be the general assemblage which is expected to amount to 50,000 people. The number of persons taking part in the procession will be limited to 10,000 and this part of the proceedings will in no case occupy more than half an hour.

Each group after passing His Royal Highness will proceed round the arena to its original position.

On the completion of the procession the Chiefs representing the Yorubaland, Egba-land, the Ife people, the Ilesha tribe, the Ekiti, Ondo, Jebu and Iaro peoples will be presented to His Royal Highness. Each chief, accompanied by his Council of chiefs, will advance from his place in the line mounted or on foot according to custom, and will draw up in a line facing His Ro-

yal Highness at a distance of 50 paces. They will then, all being now on foot, turn to the left and wheel round, thus coming up to the Royal Pavilion on His Royal Highness's right. As the Senior Chief of each group reaches the foot of the dais he will be presented, the title which he bears will be announced by the Honourable the Senior Resident, Oyo. He will then ascend the first step of the dais and His Royal Highness will shake hands with him. He will then return to his position on the line 50 paces from the Royal Pavilion to await any speech which H. R. H. may be pleased to make. Such speech will be interpreted into Yoruba by an interpreter to be selected by the Honourable the Senior Resident. On the conclusion of the speech, all the Chiefs with their followers will return to their places in the original semi-circle and His Royal Highness will then leave for the Residency.

His Royal Highness will leave the Residency Oyo, at about 5.15 p.m. and will arrive at the Agodi gate of Ibadan city, the largest native town on the West Coast of Africa at 6.30 p.m. He will drive through Ibadan via Oje market, Bore Court Oke Mapo (the Council Hall site) King's market, (which takes place at night) Geggelose market, Agbeni market, to Ogunpa bridge where he enters the business area, passes the War Memorial erected to the memory of the Officers, Warrant Officers B. N. C. Os., N. C. Os., and men of the 4th Battalion Nigeria Regiment who fell in the great war, to the Railway Station.

At the War Memorial it is suggested that the procession halt and that His Royal Highness should lay a wreath on the Memorial. His Royal Highness's wishes will be ascertained on his arrival in Lagos. If he consents, a Guard of Honour will be mounted by the men of

the 4th Battalion of the Nigeria Regiment and on His Royal Highness's arrival and departure the Band will play the first six bars of the National Anthem and the Guard will give the Royal Salute. If this ceremony takes place, His Royal Highness will leave Oyo at 5.05 p.m. instead of 5.15 p.m. Any visitors to Oyo who desire return to Ibadan to witness His Royal Highness's arrival there will be required to leave Oyo by 4 p.m. After that hour the road will be closed to all cars except those taking part in His Royal Highness's procession. At 8.15 p.m. His Royal Highness will be the guest of the Nigeria Regiment at dinner. The guests will be invited for 8 p.m. On His Royal Highness's arrival with His Excellency he will be received by the Commandant.

At 9.45 there will be a display of Fireworks.

## ONA IPERU-SAGAMU SI IKORODU.

Ona Sagamu lo da Ikoro lu ti si silẹ fun Myto akẹru lati oṣu January ti odun yi. O si dun mo gbogbo enia lati ma ri bi Myto ti nwo koja girigiri lojoju-mo, ti nwon lo ti won si nbo. Inu awon ara Ikorodu dun tobe ge ti glogla kan ninu won fi ra Myto akẹru kan lati ma fi rin ona na pelu.

A dupe lowo Olorun ti o mu iru anfa-ni bayi wo ilu Remo ni akoko Oba Agbaje. "Ki o ba ki o pe."

Ise koro jije ofe.

Obe dan tan, adamu mu awo wa!

Ole ko se be, o yo awo ti olonje?

Bi "Maşanlo" dan bi ko dan,

Awon arabi ni ki a ma bi.

Agbaje Oba, 'Kare!

W'a dagba, W'a gun igi Ege titi lo dori,

W'a to baba ni Remo,

Edumare ti bu oyo si obe re.

K' awon arabi wa ka ji igun.

The "Ogbunyar."



**Iparoko**

È jẹwọ rẹ lẹ ẹ na ; nitori bẹ ẹ li o yẹ  
ti a o fi mu gbogbo iyẹsì Arẹmọ Oba ẹ.  
Mo here f' o fi o.

Gege ti wosika mi t'ogge ohun f'ese  
soma, leni okan ninn Iwe Irohin ti E-  
ko kan tami l'awo, ng ko si si oju ewe  
ni si ti mu fi ri ara wanyi ka l'ede olo-  
lo;—"The Durbar at Oyo" "out of  
loyalty to the Prince of Wales, the  
Alake, the other Obas and other mem-  
bers of the Judicial Council are willing  
to proceed to Oyo for the purposes of  
the visit of His Royal Highness. But  
they are fully aware of the fact that all  
Agbas are of opinion that our authorities  
are belittling themselves by going to  
Oyo, while the authorities of Oyo ought  
to come to Abeokuta" (A. M. ; 29/1/25  
page 10). Enyin oka'we mi, ẹ se gafa-  
ra fun mi ki ntunmo oju mi ni poki, "A-  
ragbaba Apeju l' Oyo" Pelu ayọ a t'  
okan wa si Arẹmọ—Oja, Oja Alake,  
Oloye ati awon igbimo rẹ (awa ko mi  
itunmo ti a le fun "the Oba") mura  
tan lati re je ipe l' Oyo nipa agbo l' Ipa-  
de nla ti nwon fe se nig fun bibo A gmo  
Oba, Ni gasikiya, (bi asa Gumburi)  
gbogbo Agba mg pe awon Alajo wa  
ni fe je ẹ nipa ni, nipa lilo re Oyo, nitori pe  
Oyo ni o ni lati lo si Abeokuta, ki i se ipo  
Abeokuta lati lo si Oyo gege bi Agba"

Gege bi a ti yan a li ose ohun nipa  
ohun ti a ni a gbo, ti a si fi itan kekere  
kan gbe e l' ese pelu ipinmu pe a koi ti  
ni so ohunkohun nisisiyi si inoran na  
titì Arẹmọ wa yio fi de ti a o si fi gbogbo  
ayo wa se e lialajo ; nitori a koi ti fe  
"sivaju ẹ l'oké-p' ẹdẹ."

Nitoto Olola Ologun W. A. Ross,  
(C.M.G.) Ajele Agba ti Oyo ati Ekan  
re ti de apa iha ohun le ni odun marun  
(je je ki a bu u be na) odun marun ki ise  
gunde odun, (awon Lajo wa ki tile  
ngba tobo ni Ilu oibo, ti won fi nitan  
to gbanuse nipa Ilu oibo fun ni pelu

a-so-tayo oio) laisi tabi-tabi Olola  
Ross yio ti na di ninn Itan Yoruba  
a ko ni o le ti mo gbogbo re tan, nitori  
owe Yoruba kan ni "bi o ti wa ki oju  
olejo ki o tobi to, bi ti omo-onile ko ju  
t' Eke lo, Alejo ko le ri gbogbo inkan ti  
omo-nile ri pelu gbogbo yan lani oju  
omo-olejo na ; sugbon ki ise bi ti Qui-  
lfe ati Alafia Oyo. Gege bi Oloduma-  
re ti siju anu re si ara Captain Ross,  
nipa fi fi iyì, eye, olati agbara ta a lere  
gege bi aju Gombi. A ba-Eko ati ;  
ti 'Ika-baba-yeye,' Oba gbogbo wa King  
George Karun (God save the King and  
protect the Prince of Wales) nipa Aje-  
le Agba ti Oyo ati Ekan re, oon (Hon.  
Captain W. A. Ross C.M.G.) ni agbara  
lati fi Ilu ti o ba wa u se ibi ipade ayesi  
Arẹmọ-Ola gāpallu bi Ibadan (because  
it is nearer to the Railway Station)  
sugbon a tunmo pe Iku baba yeye, ti  
gbogbo wa bi Yoruba, Qui l'efe Kabi-  
yes o ! ni yio wa l' ori Aga Lajo na ti  
Oyo Oba wa ba de ; a ba Alafia wa yo  
fun gbi ti Baba wa Ajele Agba ti Oyo  
ati ekan rẹ da a, ki Olowa ki o si ran a  
lajo pelu atilagin lati le t'awon Alaiye  
luwa awon Alejo rẹ ti mi2 wanyi l'ran  
pelu ife iyì ati eye.

Enyin Oba wa gbogbolu a si tun ki  
pe ẹ ku orire ti Alejo nla ti mbo o, ki  
Oluwa mu u ba nyin ati awa na l'alafia ;  
a si be nyin ki ẹ jẹw9, Omo Iya (nitori  
omo Iya kanna ni gbogbo nyin nse)  
si ara nyin o. È mase ro o l' ew9 nipa  
lilo nyin si Oyo. Eniti a bi ni ile 9-  
gb2n, ti a si mu re ile omoran re i to ni  
eniti ẹ nlo ba ni alejo, omo Iya nyin si  
ni i ; a be nyin ki ẹ pelu ife. Lilo  
ti enyin nlo yi ki i se akri ; irufe bē ti  
se ri, evini ni nigbati Olagbala wa (Jesu  
Kristi) nlo sode John ni ojokinni, Jo-  
hanu ni "Ye e l' Emi ni ibi to o wa, iw9  
si to ni wa." Jesu ni "Jow9 rẹ be ẹ na

(omọ Iya) nitori bẹ li o yẹ ti a o fi mu gbogbo re se."

Kabiyesi o! Qui-Ifẹ, Oba Benin, Ala-  
En Oyẹ, Owa Bese; Ewi Be-Aba, Ala-  
ke Al'okuta, Bale Ibadan Olowo ti Owo,  
Osemọ, Oudo, Deji Akure; Agyini ti  
Igyin, awon Alule ati Oloye wa ati  
enyin lẹhin pelu e ku inu o. Oloha  
wa Ajele Agbi ti Oyo ati Ekuu re, imo  
ati eto nyin gbogbo a gun o Ehinare  
yio si ran nyin Iwo, yio si mu gbogbo  
re yori si re, fun ogi re.

Li agbara Baba, a o soro nipa ohun ti  
o se ti ki i je ki awon Alade wa na Oju  
kan ara won, tabi ba ara won ni Alejo bi  
ti Ilu miran.

Emi ni omọ nyin ninu ife.

Ai-Oi-Au ti Eko

Lagos.

Kekere-omọ-Ifẹ

Oniwe Irohin Yoruba.

Ogbeni.

Mo fi iwe yi juba awon Oba Alade,  
Bale, Ijoye, awon Omọ-oba, awon Agba  
ni Ifẹ Yoruba ti "Oku-oth, O jire?"

Niwu Iwe keji ti Iwe re ose Masi  
17 1925 lori "Oni-Ifẹ" lai subunjo oyo  
tabi iro, agba si ku ti o mo Itan Oni, ati  
awon Alade Ijoba Yoruba, sugban ni ike  
soki ni ng o fi enu ba oyo yi, ng ki yio fa  
a lo titi. Ifẹ ni orile awon Oba Alade  
gbogbo, eyi ye olukuluku Yoba. Ifẹ ni  
a gbe bi won, ibe ni olukuluku won si ti  
lo te ilu do, Oni si ni Baba won, Qui lo  
ni won.—Onini—Oni lo si fi ase tabi  
Opa, Ade ati Idu olukuluku won le won  
lowo ati Oran-nyan pelu; sugbon lehin  
igele nla kan to sele, Baba-lafin (Oyo)  
oun lo setutu (Agberari) ti ohun na fi  
kuro; lehin eyi awon Alade gbogbo fori  
fun u, nwon si fun un ase lori Ifẹ; oun  
ni a se nki oun nikan pe "Oba toto Alase  
Ekeji Oriṣa," eyi ni ekeji Oluwa Orun,  
nitori aise igbana ki se aise ilaju, tabi  
aise Igbagbo, ko si isin Igbagbo tabi  
Imole (Christianity or Mohammedanism

were not then in existence), nitorina ni  
a se pe ni ekeji Oriṣa, a la Olorun si O-  
riṣa ni Ifẹ wa nigbana, aye ti a fi fun u  
lati Ifẹ Ifẹ wa ni o gbe o de ipo agba ti o  
fi di Olu awon Oba Ifẹ wa di oni-oloni  
gege bi Solomon ti se di Olu awon Oba  
ni akoko ti yẹ nipa kiki Ogbon nikan ti o  
bere lowo Olorun Igbagbo, ti o si fi fun u  
Iyọkọ, ati nipa eyi o di ol'ofa ati ol'ofe-  
la ju gbogbo awon Oba iyokọ Iy, Oni  
Ifẹ, ko si ni egbe, tabi larua, bẹni ko i ni-  
Igbihin awon Alade Yoruba, oun ti Ipte-  
se won. Itan bi Alafin tiye ti Olori—  
Eyi yi dala Ikin ti Babalawo ma nro bi  
a ba fe mo eyi, yio nmi ni owo epo, ki i  
si ise inkan ti a le fi sire rara Eyi in  
baba ni mo juba nyin, enyia ni mo fi  
iwe yi ke, enyin ni mo si fi juba, ki ise  
pelu okun giga tabi afojudi; Kabiyesi.

Ki Olorun ma je ki agba 'o tun ni ori-  
le laial; bina ba ku a fi enu boju, b'ogbo-  
de ba ku a fi omọ re ropo. E fi itan ati  
ase si omọ nyin lenu nitori oja.

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sloosi, Awo Abomafu,  
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ati Opo Orisi Oja miran lo  
mbe nibe.

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Bode Ona Ido,  
IBADAN.

Aghada to jire, Ewu saro ti gba-  
jumo, Ewu Oyala ati Awotile ati  
Sokoto ti o so reggi nibe lo pin si.

**IROHIN KO TO AFOJUBA**

