EKO AKETE.

IWE IROHIN OSOSE.

VOL. I, NO. 2. SATURDAY JULY 22, 1922. THREEPENCE.

Editor:—ADEOYE DENIGA,
Office: 24, Williams Street,
P.O. Box 286
Lagos, Nigeria.

ASAN-SILẸ NI OWO GBIGBA RẸ.

	Eko.	Ilu miran ni Nigeria.	Ilu Okere.
Odun kan	12/-	13/-	14/-
Oṣu mẹfa	6/-	6/6d.	7/-
Oṣu mẹta	3/-	3/6d.	4/-

Ẹ fi owo ati *Letter* ranṣẹ si *Editor*

GBOHUN-GBOHUN.

———:o:———

A gbọ pe a o fi Aluta G. A. Oke, ti Ijọ U.N.A. je oye igbakeji Alabojuto (*Assistant Superintendent*) ninu Ijọ wọn, ni oṣu September to nbọ.

Onidajọ Agba Sir R. M. Combe, pe awọn *lawyer* si apejẹ kan ni *Saturday*, Ijọ kini oṣu yi, ni *Hotel* Ogbẹni Khan; Onidajọ Agba na lọ si *England* ninu oṣu yi fun isinmi.

Awọn Obinrin onişowo ni Ẹhingbẹti kọwe "Kabọ" si aya *Governor* ni 29 *June* to kọja, nwọn si ri esi idupẹ ati iyẹsi gba. Awọn olori ninu awọn obinrin na niwonyi; Kaleatun Kẹhinde Lika Ọlọja Obinrin, Mrs. Isaacs, Mrs. Williams, ati Porcye.

A gbọ pe ole ji fere ti a fi si ara kẹkẹ (*Go-cart*) ti Dr. Şapara to fipamo si ọdẹdẹ *Court*, ni ọjọ kẹta oṣu yi. Bi ole ba ni igboiya lati jale ni Ile Ẹjọ bayi; melomelo ni ile mẹkunnu.

Ni *Wednesday* (5th July) awọn Ẹka Eko ti Ẹgbẹ Idapọ gbogbo eni a dudu, labẹ asia Gẹsi ni Iwọ-orun Africa (National Congress of British West Africa) şe ipade ọsọsẹ won ni Ilupesi, nwọn si yan awọn Ogbẹni wọnyi lati lọ si Saro ninu oṣu December to nbọ, lati şoju Nigeria ni Ipade keji gbogbo Ẹgbẹ na ti a o şe ninu oṣu na. Oluwa Oloye, Idẹjọ Dr. R. Akiwande Savage, Herbert Macaulay, C.E., J. Egerton Shyngle, B.L. ati J. K. Coker.

Ni Ile Ẹjọ Ọlọpa (Police Court) ni Friday, (7th July) a fi ekọnrin kan ti orukọ rẹ njẹ Adeyemi Awẹ, san Adajo pe o ba ọmọdebinrin kan ti orukọ rẹ njẹ Jokolọla, ọmọ ọdun mọkanla jẹ ni agbo-ile kan ni Ita Ọdaliki, Ebute Mẹta, ni *Wednesday* Ijọ karun oṣu yi.

Ọgbẹni kan ti a npe ni Christopher Irokosu, ti o ti nwasu Isin *Christ* kakiri igboro nibi di Imale ninu ose kini ninu oṣu yi. O lọ si Mọṣalaṣi Olosun (Luther Street) o si wẹ ẹ ni wo-nka !!!

A ba Ọgbẹni A. E. Norman-Williams, akowe Ile-Ejọ, kẹdun ti baba rẹ to ṣalaisi nile rẹ 7 Porto Novo Market Street, ni ijọ kẹjọ (Saturday) oṣu yi.

EKO AKETE

EKO, SATURDAY, JULY 22, 1922.

ỌRỌ ỌLỌRUN KO MU IJA WA.

Anu ṣe ni pe gẹgẹ bi pupọ ninu awọn enia ti ...a lati jẹ ki ija Imale pari, sibẹsibẹ a ri pe ...tisi omikoto wa larin awọn ijọ ti "Alalukurani" ...ọ ti *Ahmadia* : a woye pe kiṣe isinsinyi ni ijọ ...*adia* yi tiwa l'Eko : nitoripe ni iwọn ọdun kẹrin ...ja (1918) awọn ijọ yi ṣe iwasu kan ni gba... ta *Campos* : awa papa si wa labẹ iwasu yi, olori ... nigbana wa ni ilu oyinbo nisinsinyi o nkọ ...*wyer* : on loṣe iwasu na. Nigbayi, a ko ro pe agbara mu ẹnikẹni lati gba ilana-isin awọn yi, o si wa jẹpe nigbati ara *India* kan ṣeṣẹ wa i a ntori isikoyi-ana.

...ji ninu awọn Iwe-Irohin ti ilẹ yi, eyini ni *Lagos Weekly Record* ati *African Messenger* dasi ọrọ na ni lọlọyi : Ekini ngbe awọn ti Alalukurani, ekeji si ngbe awọn *Ahmadia*, o dun ni pe irufẹ eyi ṣẹlẹ : loju wa, kosi ohun to yẹ ju pe ki a ṣiwọ "ekuru ti a ngbọn ọwọ rẹ si awo yi" nipa fifun olukuluku laye lati ma sin Ọlọrun rẹ ni ọna to ba wu u. Awa papa ni a sa nsọpe "Ọrọ Ọlọrun ko mu ija wa." Ṣugbọn nisisiyi, ki lari ? a ko ha ri pe ọrọ na ṣe nmu kumọ, ọgọ, ati ebu dani ? nijọ melo la ma ṣe eyi gba ? bi a tilẹ wipe awọn Alalukurani ti jẹ ohẹn lati ṣe ti *Ahmadia* ri nigbati ara *India* yi de, ti kosi wọ fun won mọ, Kilopo ? koyẹ ki a tun ma yọ wọn lẹnu si eyi mọ : "ika to ba wọ nnu ni a ntẹ bọ ọ." A kepe ijọ *Ahmadia* ki wọn ma ba isin wọn lo loto, gẹgẹ bi awọn ti ma nṣe lati ẹhin wa, li ọdun kẹrin tokọja, ki wọn si yọda fun ijọ keji lati wa gele. Aroye ati ija nipa isin ki nbi ọmọ kan ju odi ati arankan lọ.

*Owe wa sa ni eyi, "Ọrunmila" eyiti a le tumọ rẹ sipe Ọrun lo mọ ẹniti o ma la, lọjọ agbe n...!!!

THE PEOPLE'S PETITION FOR PRINCE ELEKO.

Three months ago a monster meeting was held at Balogun Square this city under the auspices of the Ilu Committee for the purpose of considering the eternal question of approaching, very respectfully, the Head of the Executive with a Petition *a propos* of the Eleko matter. Speeches of a highly elucidating, but by no means spasmodic character were made in support of the object of the meeting; but we regret to say, that till the present writing and as far as we know, the affair has not been brought within the range of practical politics. It is hoped the leading members of this Committee will bestir themselves and so translate their words into action, and will also see to it that their good name is not dragged into the mire of contempt by our Muhammadan brethren who will, in the long run, cease casting their lot with any body of Creoles however respectable in any public questions on the ground of our *pronounced* delinquency in the consummation of plans for which a public undertaking has been *avowedly* made by a professedly public body. (Since writing the above, we learn that the Committee is actively engaged in the get-up of the Petition. We congratulate the members on their self-denying labours.—ED. E. A.

A o tẹ iwe itan "Dosunmu ati Kosọkọ" lati ọwọ Ọgbẹni Herbert Macaulay C.E., sinu iwe irohin yi, lọsẹ to nbọ.

IGBIMỌ TI O NTỌJU ILU.
(LAGOS TOWN COUNCIL)

Olukuluku enia ni o mọ pe iṣẹ iwe-irohin ilu ni lati ma fi oye awon nkan wọnni ti ko baye awọn enia ye wọn. A si ṣtanmọ ninu iwe-irohin "Eko Akete" yi lati fi ohun gbogbo ti ko ba ye awọn enia ye won, ati ohun ti o ba ru wọn loju pelu ; is... tiwa ni lati la a ye wọn daradara ; nitori na o yẹ ki olukuluku awọn ti ko mọ iwe ti ede Gẹsi ika, ... awọn mura lati ma ra iwe-irohin "Eko Akete" ki wọn si ma ka a dede.

Igbimọ ti o ntọju Ilu tabi Igbimọ Ilu ... orukọ ti a npe Igbimọ yi, on ni awọn enia ma np... ni "Munisiba," o jẹ iṣẹ wọn lati ma tẹ ọna, lati ma fọ oju-agbara, ati lati ma sin ile, iṣẹ wọn ni lati ma ran awọn wolewole si ile ni ilu ki ohun eleri ko ma si ni ile wa, iṣẹ wọn ni lati ma fọ ile igbonsẹ ati lati ma kọ omiran nigbakugba ti nwọn ba wo, iṣẹ wọn ni lati ma tọju ohunkohun ti o ba nfẹ itọju ni ilu eyiti a ko le ma ka lọkọkan lọ.

Awọn Igbimọ ti o ntọju ilu yi ko da wa fun ara wọn, nwọn wa labẹ Igbimọ Ijọba Eko, wọn si ni ati ma gba aṣẹ lọwọ Governor tabi Igbakeji rẹ nigbati ko basi Governor ni ile, ki nwọn to le ṣe ohun pataki kan ju eyiti nwọn fun wọn ni aṣẹ lọ. Igbakeji Ọba tabi Arole Ọba ni imaṣe Alakoso Igbimọ ti o ntọju Ilu, a si ni enia dudu larin wọn Ọgbẹni Henry Carr Alabojuto Ilu, ọkan; Dr. Savage ti o ngbe ọja Araromi ọkan; Lawyer Adebẹsin Fọlarin ti o ngbe ọkankan Ile-iwe Breadfruit, ọkan; wọnlẹ-wọnlẹ Ọgbẹni Agbebi ti o ngbe Igboṣere, ọkan; ilu ni o yan awọn mẹta ti a darukọ gbẹhin yi, awọn mererin ti a darukọ yi nṣe gudu-gudu meje fun ilu ni Igbimọ, gẹgẹ bi ọpọlọpọ wa ti mọ pe awọn ilu ni oyan awọn mẹtẹta ti a darukọ sinu Igbimọ yi, ohunkohun ti ko ba ye wa daradara nipa "Munisiba" tabi "Igbimọ Ilu" o yẹ kọ a tọ wọn lọ, nwọn si mura lati la wọn ye wa ju bi ati ni ireti lọ.

Inawo Igbimọ:—Ki a ma ṣe ro pe gbogbo owo ti "Munisiba" ngba lọwọ wa jasi ìrẹjẹ, ki iṣe bẹ rara, nwọn fi ntun ilu ṣe ni. Ohun ti awọn ti o mọ iwe nja fun ni pe, wọn nfẹ mọ, tabi ki nwọn ni ọwọ si ọna bi nwọn ti ṣe ma na owo na; ṣugbọn nisisiyi a dupẹ pe Ijọba gba lati yan awọn enia dudu sinu Igbimọ yi, awọn ni a darukọ ni ibẹrẹ; ki Ijọba to gba ojẹgẹ fun ilu lati yan awọn aṣoju rẹ, iwe-irohin ti ede gẹsi so kutupu ọrọ papa ninu iwe-irohin "African Messenger." Awọn enia dudu ti o wa ninu Igbimọ nṣiṣẹ nlanla fun ilu, nitorina o yẹ ki a gbaruku ti wọn lẹsẹ.

Owo Igbimọ:—Ni lọwọlọwọ yi ni awọn Igbimọ Ilu yan awọn Igbimọ kekere kan (Committee) lati yan awọn enia ti o ma ṣe itọju tabi ibẹwo owo ti Igbimọ, ati bi Igbimọ ti ma ṣe na owo si. Ino wa si dun lọpọlọpọ pe Igbimọ kekere na yan Ọgbẹni Henry Carr Alabojuto Ilu (Resident of the Colony) bi Alakoso Igbimọ Owo, ati Dr. Savage bi ọkan ninu awọn mẹta ti o ma ṣe Igbimọ Owo, ati Ọlọla W. A. Evans Oyinbo ni ẹnikẹta ti o wa ni Igbimọ Owo. Igbimọ Owo yio ma ṣe ipade wọn ni ọsẹ-meji-meji; a ni ireti pe nigbati awọn Igbimọ Owo ba bẹrẹ si ipade wọn a o ri iyipada ọpọlọpọ.

Iranti Fun Igbimọ Ilu. O yẹ ki a ma la Igbimọ oye pe ọpọlọpọ adugbo lo wa ti o lẹ titunṣe, a ọwọ isalẹ ilu bi Isale Gangan, bi Oke Popo, Idunmagbo, ati bi Epẹtẹdo. A si ni ireti pe nigbati aye ba wa Igbimọ yio tun adugbo wọnyi fun itẹlọrun awọn enia ki Igbimo ma ṣe tẹ ọna eyiti awọn oyinbo ngba nikan, ṣugbọn ki nwọn tun ọna gbogbo ṣe tobẹ ti awọn enia wọnyi le ma dupẹ lọwọ Igbimọ fun atunṣe ita wọn nigbagbogbo.

ELETI-ỌFẸ.

AWỌN IMALE ATI ILE-ẸKỌ.

Irohin ti ko ni adalu kan ṣẹṣẹ jade pe a npete lati ibi ipade Synod ti nwọn ṣe ni oṣu May to koja "Pe ibikibi to ba ṣe pe aye ko ṣi tobẹ fun awọn ọmọ Ile-ẹkọ, onigbagbọ ni ki a kọ ma wa aye fun ṣaju awọn ọmọ miran, ki a si bẹ Igbimọ E. C. lati gba eyi na ro pẹlu."

Eyi ki ṣe igba ekini ti a ti "ngburo irufẹ ete bayi, bẹni a gbọ ni iwoyi eṣi, ṣugbọn anu ṣe ni pe Igbimọ Synod ti ọdun yi gba ete na ye wo, nwọn si ni ki a fi le Igbimọ E. C. eyi ti Igbimọ ti o ma fi oke le e.

Ṣugbọn ki nwọn to mu ipinnu yi ṣe, mo fi anu Ọlọrun bẹ awọn Igbimọ yi ki nwọn fiyedenu ki nwọn si ro ire ti ẹkọ-iwe nṣe fun orilẹ-ede. Ọpọlọpọ ore ni Ile-Ẹkọ awọn onigbagbọ ti ṣe fun awọn Ọmọ-Imale nipa ẹkọ ti nwọn nfun wọn ni Ile-Ẹkọ wọn.

Ni akoko ti Onisẹ-Ọlọrun kọkọ fi de ilẹ yi, a gbo pe ni ojule-kokan ni awọn Oniwasu yi nlo lati lọ fi ọrọ Ọlọrun han wọn nipa bayi gbogbo awọn enia ti nwọn iba fi ya sinu isin Imale di onigbagbọ, awọn Oniwasu yi a si gba wọn sinu agbo Kristi, ṣugbọn o fẹ dabi enipe ko tun ri bẹ nisisiyi, o dabi ẹnipe ilaju ninu isin nmu wa ṣe ohun ti o lodi si eyiti awọn ti o mu isin wa fi kọ ni lo. Ati i ka ninu Bibeli nipa ẹkọ eyiti Kristi fẹ kọ ni nipa epo buburu ati epo rere, bi o ti jẹ pe o yẹ ki a jẹ ki epo buburu ki o ma hu pọ pẹlu epo rere, nitori ti a ba tu epo buburu a le tu epo rere mọ ọ. A le fi eyi ṣapejuwe nipa awọn Ọmọ Ile-Ẹkọ, ki a ma le awọn Ọmọ-Imale ninu ile-ẹkọ wa, nitori ti a ba ni ki a le wọn a le le eyiti o ma di ẹnirla lọla ti o si ma jẹ ẹniti o ma di epo kan mu nino ọrọ ilu, lati mu awọn ọmọ omiran ti awọn Igbimọ sọ pe ki a ma gba, a le ri pe awọn ni o ma di ẹniti o nṣe ilu, ṣugbọn ti a ba fi ẹkọ ti o ye koro du wọn nwọn o jẹ idiwọ ati idina fun ilọsiwaju ilu wa, nitori a ri oye pe ni ilu wa yi awọn Imale ni o pọ ju lọ nitorina ti a ba kọ lati fun wọn ni ẹkọ, a npara wa ni adanu gẹgẹ bi orilẹ ede.

Melo melọ ni awọn enia ti o jẹ pe nwọn jẹ Imale tabi Keferi ti o si jẹ pe nipa lilọ si ile-ẹkọ awọn onigbagbọ ni nwọn ṣe di onigbagbọ ti a si ri ninu wọn ti o di olukọ awọn Ọmode, bẹni a ko si le tẹ awọn ti o di oniwasu ọrọ-Ọlọrun ku larin wọn, nitori ọna ara ni Ọlọrun ngba ṣiṣẹ rẹ.

Ṣugbọn a le bere pe kini o mu eyi wa? A gbọ pe nitori ẹgbẹ ti awọn Ọmọ-Onigbagbọ nko pelu awọn Ọmọ-Imale ko dara, eyi yio si ba wọn ni iwa jẹ, ti awọn Igbimọ fi pinnu pe ki a ma ṣe fun wọn ni aye. Bi a ba ni ki a sọ otitọ, iwa-buburu awọn ọmọ-Imale ko le ba iwa awọn ọmọ-

Onigbagbọ jẹ, afi bi ọmọ-onigbagbọ ba fẹ ya ipata fun ara wọn; o jẹ iṣẹ wa lẹkan ri lati wa larin awọn ọmọ-ilewe, a ko si le sọ pe iwa awọn Imale mba iwa awọn ọmọ onigbagbọ jẹ. Ẹkọ ti a nfun awọn ọmọ wa nile, lagbara ju eyiti nwọn ri gba ni ile-ẹkọ lọ.

Ọrọ pataki ni eyi nigbati a ba ni ki a ma ṣe fi aye fun awọn Ọmọ-Imale, ki a ranti pe Ijọba ni ọwọ ninu ọrọ ile-ẹkọ, nwọn si jẹ alabojuto gẹgẹ bi awọn Ijọ tabi Igbimọ E. C. ti ntọju wọn, ati pe ki a ma gbagbe pe owo ti Ijọba nna ni ọdọdun lori awọn Ile-ẹkọ wa jẹ owo ti o ti ọdọ awọn Imale ati awọn Onigbagbọ ati awọn ẹlomiran wa, gẹgẹ bi o ti jẹ pe ọrọ-isin ko kan Ijọba o yẹ ki Ijọba gba ọrọ na yẹ wo pẹlu ki awọn Igbimọ to fi aṣẹ le.

ELETI-ỌFẸ.

GOVERNMENT HOUSE NEWS.
IROHIN TI ILE ỌBA.

Ni Tuesday, 27th June, a pe Olori Alufa awọn Aguda, Bishop Terrien ati Father Sihmidt si apejẹ ọsan nile ọba.

Governor ati Aya rẹ Olu-ọla wa sibiti a gbe nsure ije ni Ebute Meta, lati gba ẹbun ti a npe ni Ago Governor awọn ẹgbẹ ti a npe ni Golf Club lọ ṣe ere na.

A. S. Collard, balogun oloye C.B., M.V.O. fi ile ọba silẹ lọ si Calabar.

Ni Wednesday, 28th June, Ọgbẹni Firth ati aya rẹ fi ile ọba silẹ lọ si Port Harcourt.

Governor ati aya rẹ Olu-ọla wa nibiti a gbe nsure ije fun gbigba ẹbun ti a npe ni Ago Governor larin awọn ẹgbẹ Lagos Golf Club.

Ni Ijọ ọsẹ 2nd July, a pe Akọwe Iṣẹ ti ilu si apejẹ nile ọba.

IWE ẸBẸ FUN ELEKO.

Inu wa dun lati sọpe awọn Ẹgbẹ Ilu (Ilu *Committee*) nbojuto kikọ Iwe ẹbẹ yi lọwọ: laipẹ a o fi ṣọwọ si awọn isọri sọri nilu, fun gbogbo enia lati fọwọ si, ki a to mulọ sọdọ *Governor*.

A ki Ọgbẹni J. Egerton Shyngle *Lawyer* "Jiga" ati ọga awọn *Lawyer* ni *Nigeria*, pẹlu awọn Saraki ti nwọn njọ jumọ bojuto ki kọ Iwe ẹbẹ na, ku ṣẹ.

THIRTY-THREE YEARS AGO!
"NAGO OR "ANAGO."

I should communicate to the readers of Iwe Irohin the information I could gather on the word "Nago." The word "Nago" is a corrupt form of the Portuguese word "Negro." (English, Negro) It was first corrupted by the Popos or Egun people at the time of the slave trade. Negro is applied to a race of dark persons inhabiting the greater part of Africa. If "Nago" is a corrupt form of "Negro" it does not particularly belong to natives of Lagos. The mistake of applying "Nago" particularly to natives of Lagos exists not only here. Sierra Leoneans generally think "Nago" is the name for the natives of Lagos. From this information, it is wrong to say you don't hear Nago;" that will be saying "you don't hear Negro. This information is open to correction.

(*Sgd.*) S. A. COKER.

Broad Street,
Lagos 12th March, 1889.
FROM "*Iwe-Irohin Eko*"
March 16th 1889.

ARE WE A NATION?
BY A NATIVE OF ANEHO.

If the Missionary has done us any good, it is in teaching us literature and that we must appreciate. In this connection the German Missionary, above all others, deserves our sincere gratitude for his painstaking labour in reducing our language to writing. Go to any place where no German Missionary had laboured and there you will find that the people have no literature, or if they had any at all introduced by themselves it is in a state of chaos. This does not speak well, of our M A's and B.A.'s and, perhaps, we may not blame them so much as they have only studied one language which after all does not confer the kind of education required which makes Japan what she is today. Is there any nation without a written language? Are ours the solitary nation which takes no pride in a language? No African should mislead himself that he can improve upon any of the existing European languages he has studied. If Western education has not the virtue of leading us in to a wider world, to meet with men and things we never heard of before, so as to be the more able to appreciate in a high degree our own civilisation, it will be just the same as the study of

Hausa for commercial purposes only. Now the European is incapable of mastering our language (as most Africans, do his) and he writes and pronounces our word contrary to our rules or idioms. Curiously enough, highly educated Africans lead their less educated brethren to follow the Europeans to mutilate their own language and make it so unintelligible, because the European pronounce or write it so. We are masters of our own language and it is our duty to make it remain genuine. But it is not only individual Europeans who multilate and corrupt our languages, but Governments also. The Gold Coast Government is the greatest sinner in this respect. Ask them what is the official names for the following places, and you will find the justification of this criticism: Seccondee, Secondi, Sekondi, or Sekonde: Coomassie, Coomasi, Kumasi, or Kumase; Quitah, Ketta, or Kwitta, or Keta? We take the last for example "Ke" in Anlo means "sand" and "ta" is head top: then Keta means "Sandstop" how it becomes Quitah, Ketta Kwitta baffles conjecture, but the black man must always follow the white man to do things in the wrong way, despite the excellent literature the Bremen Missionaries produced for the Anlo race. It may be characteristic of the Anlo people that they would follow the Europeans more in a higher degree than is the case with their neighbours. Hence an Anlo man or woman only salutes one another in English and never in their own language, or call themselves ridiculous biblical and European names the meaning of which they do not understand. Are we a nation without language, literature or names? As may be expected, Aneho is also in the muddle and we follow the Germans by calling the place Anecho which has no meaning in Gé language. "Ane" is the Fanti word for west and "Ho," house. How the place becomes "Anecho" perplexes those whose ancestors first settled in it and by whom the place was named. What is in a name? There is much thing in a name as there is much in a language and literature. Do you ask what is in German, French or English literature? Don't you know it? There is something in Fanti, Ga, Gé or Anlo literature which must be preserved but not mutilated or corrupted. Whilst the Gold Coast Government was mutilating and corrupting African names of places, the Nigerian Government, or to be exact, the Northern Nigerian Government of the early days, was doing spendid work despite the fact that there were slight mistakes, hence we can with ease write such names as Ilọrin, Zangeru, Kaduna, Zaria, Kano and Sokoto. But if these places were situated in the Gold Coast we shall have to look for their Russian spellings. "Illorien" "Zoongeroo," "Cadooner," "Zarreer," "Canno" and "Soccotto" will sound pretty Russian. But Nigeria is indebted to the first C.M.S. German Missionaries who laid the foundation of the excellent Yoruba and other literatures as the Gold Coast is indebted to the Basel and Bremen Missionaries for the production of excellent literatures in their spheres of activity.—*Gold Coast Leader, 6. 3. 22.*

NIPASẸ EṢUGBAYI ELEKO ỌMỌ ALADE.

"ABATA TAKETE BI ẸNIPE KO BA ODO TAN."

Mo tọrọ gafara lọwọ ẹnyin agbagba bi o ba jọ bi ẹnipe kọkọrọ owe ni mo fi ṣi ilẹkun iwe mi yi ni kiko; nitoripe owe kan tun sọ wipe:—"Bi agbalagba ba nsọrọ, bi ọmọde ko yaju, bi o ba pẹ titi a mọ ohun ti nwọn nṣe," ṣugbọn loju mi o dabi ẹnipe ọrọ ti awọn agbalagba Eko wa nsọ nipa ti Eleko wa yi jẹ ọrọ ti o gun lọtiti de ipo pe ara awa ọmọde ko gba lati ma wo bi ọran yi ti nfa nilẹ lọ bayi, nitoripe owe kan tun sọ wipe "Ọjọ nṣe bi owurọ, alẹ nlẹ."

A fi enia ti ko ni ẹmi Ọlọrun ninu ni o ma sọ wipe anu Eṣugbayi Eleko ko ṣe on fun iru ipo ti o wa lati ọjọmọjọ yi wa ni igboro Eko, lotọ a dupẹ pe atijẹ ati atimu Ọlọrun Alanu ko ṣai ma pese fun u, ṣugbọn sibẹ, ẹnyin ẹ wo iru ipo ti o wa larin on ati Ijọba; nwọn ni ti a ba ni mọ, ọmọran a mọ.

Bi o ti jẹ wipe nipa adura ati ẹbẹ lati ọwọ Ọlọrun ni mo fi da ọwọ le iwe mi yi lati kọ, mo si ni ero lai foya pe Ọlọrun na ninu anu Rẹ ailopin yio fi agbara Rẹ nla lati oke wa pa ẹtu sinu awọn alagbara ilu wa lati le jẹ ki wọn gba ero ti Eleko wa yi ro, emi yio si ni lati tọka apakan ninu ọrọ iwe mimọ ti mo ni ero pe awọn Ijọba wa na nṣe bi ẹnipe wọn fẹ lati fi oju fo da, ọrọ na sọ wipe:—"Bi ẹnyin ba binu, ẹ ma ṣe ṣẹ, ẹ maṣe jẹ ki orun wọ sori ibinu nyin" (Efesu IV. 26.) Lotọ awọn ẹlomiran yio sọ wipe awọn agbagba diẹ ti sa gbogbo ipa wọn nipa ọran na ṣugbọn ko yọri si rere; njẹ, mo bere, bayi ha ni a o fi ọrọ na si lai yọri rẹ si rere? owe kan sọ pe "Ka ja, ka rẹ ni ogun ọrẹ."

Gbogbo ohun ti o ko iyọnu ati wahala wọnyi ba Eleko ni ọrọ ilu; papa nipa ti ija awọn Imale atipe Ọlọrun si ti fi opin si ọran awọn Imale na, ṣugbọn abata ọrọ wọn na ni o ṣi nja Eleko l' ogun yi, ha! lotọ ni nwọn nsọ wipe k' Ọlọrun maṣe jẹ ki ọran, ọlọran di ti ẹni, yio si jẹ ohun ayọ mi papọ bi ẹnyin enia wa ba le sun ikaka ki ẹ si ro inu nyin wo daradara, lati le fi gbogbo iṣọtẹ, aini-ọrọ kan l' ẹnu, agabagebe, abosi, iba-enia-jẹ, ati gbogbo tẹmbẹlẹkun silẹ ni igboro Eko wa yi; ẹ jẹ

ki ama fi olowo s' ipo owo rẹ, talaka si ipo aini rẹ ọlọgbọn s' ipo ọgbọn rẹ, aṣiwere s' ipo iwere rẹ, nitoripe gbogbo rẹ ni o wulo.

Yio jẹ ohun idunnu awa ọmọde pupọ bi ẹnyin agbagba wa l'ọkunrin, ati l'obinrin, ba tun le sun mọ Ijọba lẹkansi nipa ọrọ yi ; ki Ijọba jọ ki wọn fi oju fo ọrọ na da.

Mo ,ni ero pe gbolohun ọrọ meji tabi mẹta yi yio tun ji ẹnyin alagba dide lẹkan si lati tun sun mọ awọn Ijọba fun ti ọrọ yi. Ọlọrun Baba wa ọrun, Ọba (Adakẹ-dajọ) yio si ti nyin lẹhin nipa rẹ, atipe gbogbo ọrọ na yio si pari si rere fun ogo orukọ Rẹ aṭi fun ilọsiwaju Ilu Eko wa yi.

ISAAC B. THOMAS.

IROHIN ILU NI KUKURU.

Mo tọrọ gafara lọwọ ẹnyin agba, fun oriki ti mo fi pe ara mi ni isalẹ iwe wa yi : "Awọluje" jẹ ẹniti oju rẹ a ma to ohun pataki ti o nlọ ni Ilu, ati pe ohunkohun ti 'ẹ ba si uri ka ni abẹ oriki na, ẹ jẹ ki o da nyin loju pe ko si abuja tabi asọdun ninu rẹ, eyiti o ba si ni lati ṣakiyesi ninu rẹ, njẹ, mo bẹ ẹnyin agba, ki ẹ ma ṣe jafara lati ṣe atunṣe rẹ o !

"Oluwa rere, awa mbẹbẹ lọdọ rẹ gbọ tiwa." Gbogbo wa la ngbọ firifiri pe isin " Idaraya Ẹmi " yio bẹrẹ ni Ile Isin Olowogbowo ni ọjọ kẹtadinlogun oṣu yi ; njẹ ki o ha jẹ ohun ti yio dara pupọ bi ba le jẹ ki gbogbo wa fi ọkan totọ kepe Ọlọrun Olodumare lati le ṣiju anu rẹ wo gbogbo agbaiye fun aisi iṣẹ ati fun ọwọnlọwọn owo ti o mba gbogbo aiye ja yi ? ka ṣi bẹbẹ lati ọkan ọtitọ wipe :—" Maṣe huwa si wa gẹgẹ bi ẹṣẹ wa ;" njẹ mo fi iyoku le Arkidiakoni Ogunbiyi lọwọ.

"BI ABA RAN NI N' IṢẸ ẸRU A FI T' ỌMỌ JẸ."

Ohun ifoya pupọ ni fun ọpọlọpọ enia lati ma ti Eko lọ si Ido ati Ebute Mẹta, o dabi ẹnipe awọn ọlọpa Ido ati ti Ebute Mẹta, nṣe aṣeju pupọ nipa iṣẹ wọn, imukumu ni wọn si ma mu enia, yala agunkẹkẹ, tabi afi-ẹsẹ-rin, ifoya ati kọja ni Ile-ẹjọ-Ita Tinubu l'Eko ko tilẹ ja enia laiya to ti ọna Ido ati ti Ebute Mẹta. Ẹ jọ ẹnyin enia wa, ẹ huwa bi ọmọ, ẹ maṣe huwa bi ẹru mọ.

"IGBAYI L'ARỌ, TI ARUGBO NKỌ IGBA?."

Mo ri pe ọkan ninu awọn Oniwasu awọ-aṣọ-funfun-kọnlẹ ati ọlọja-dudu ti o ti ma nfi gbogbo agbara rẹ wasu awakara yida Ilu Eko ati ni agbegbe rẹ fun ilọsiwaju Onigbagbọ pada di Imale ni ẹnu lọlọyi, atipe o si wẹ wonka ni Moṣalaṣi Olosun niwọn ọsẹ meji ti o kọja. Mo fẹ lati bere lọwọ Ọgbẹni wa na wipe :— imọran wo ni yio ha da fun awọn ọmọ ẹhin rẹ tio ti nko wasu Ihin-Rere Kristi ?

AWỌLUJẸ.

"LARIN IYE AWA NBẸ NINU IKU."

Irufẹ ọrọ yi lo jade lẹnu wa nigbati a sọpe ọkunrin kan ti a npe ni *Daniel* ara Ilu Ekiti to nwa *Motor* ẹru fun Ile itawe ti C. M. S. nibi (C. M. S. Bookshop) ku iku gbigbona ni ọsan gangan ijọ *Wednesday* ọsẹ yi : a gbo pe nigbati o fun *Motor* yi lagbara ati rin tan, o jọpe o gbagbe ati de e, ko to fun lagbara, lojiji *Motor* na ṣi pi, o si pinrin ọkunrin na mọ ara ogiri *Grammar School* to kọju si *Broad Street*, o si fọ egun ẹsẹ rẹ mejeji tutu, wara were awon oyinbo ile ọja na ṣe ajo sọtun sosi, a sigbe ọkunrin na lọ sile alarun, ṣugbọn ki nwọn to gbe de bẹ, o di ẹni ọrun bi iṣẹju ! ! !

A ba awọn ọga Ile itawe yi kẹdun lọpọlọpọ, a si ba awọn ẹbi (*Family*) ọkunrin na kẹdun pẹlu.

Irufẹ iku yi ko le ṣe ko ma ran wa leti Adura Ẹbẹ kan ninu iwe *Litany*, to lọ bayi pe, " Lọwọ manamana ati iji : lọwọ ajakalẹ arun, idarunsilẹ, ati iyan : lọwọ ogun ati ipania, ati lọwọ iku ojiji, Oluwa rere gba wa."

IDARAYA ẸMI, TI ỌDUN 1922.

Eti wa kun fun ihin ti a gbọ ninu ọsẹ yi pe awọn ọdọmọkunrin kan ti nwọn nlo si Ipade yi lọdunni nhu awọn wundia ti nwọn nlo si ipade na lalẹ, ni iwa to bu-aya !! A rope abumọ leyi, ko gbọdọ jẹ otọ, bi o ba lọ jẹ otọ, a woye pe irufẹ iwa ti a gbọ pe awọn ọdọmọkunrin na nhu yi, le sọ ipade rere na di yẹpẹrẹ, nijọmiran.

IPADE AWỌN ONI-FILA-FUNFUN.

A gbọ pe awọn Ijoye-oni-fila-funfun ṣe ipade kan ni Ilupesi ni ijọ *Wednesday* osẹ yi: aṭi pe ohun to mu ipade na wa, ni ti Fila-funfun ti a fẹfide Ọjọra to ṣẹṣẹjẹ lori, ati ọna ti a o mu gba koto ni aṣẹ Eleko ninu.

SI AKỌWE IROHIN EKO AKETE.

Alagba,—Pẹlu inu didun ati ayọ ni mo fi ka iwe ti o fun mi li oju-alẹ ana, ero ti o ni lati ma tẹ iwe yi s' ode losọsẹ jẹ ero rere, papa eyi fi iru ifẹ ati aniyan to ni l' ọkan rẹ han pe, ẹniti o ni ifẹ ilu rẹ l' ọkan ni o jẹ. Adura mi ni, pe k' Ọlọrun le jẹ ki ero rẹ le ka lẹ ko si fun ọ li ilera on ẹmi gigun lati ma fi itara ati ikiya ṣe gbohungbohun ọran ẹdun ti iran rẹ nigba gbogbo. Orukọ na to sọ iwe irohin yi wọ to bi ẹni fogoji-mogojọ. "Eko Akete" eyiti a apeja rẹ, jẹ "Ile ọgbọn." O si da mi loju pe dide ti iwe rẹ de s' arin wa yio mu ohun titun de pẹlu, nitori awọn ọpọlọpọ enia wa ti nwọn ki fẹ ka ede Yoruba yio ma ka a lati le ma mọ ihin oniruru to nbẹ ninu rẹ l' ọsọsẹ. Njẹ, omi titun w' onu, ẹja titun w' ni iwe na yio jẹ larin wa. Bawo ni iyi ati ọla wa yio ti pọ to nisisiyi loju awọn oyinbo pe a ni iwe irohin kan li ede wa, bi orilẹ-ede kan. Ki Ọba Ogo mà jẹ ki ajinde jẹ fun ọ. *Amin* — ō tun gburo mi lọjọ ti ko pẹ.

EMI NI,—OGUNJIMI.

20 Inabere Street,
July, 10, 1922.

ẸGBẸ AJỌHUN ENIA DUDU NI IWỌ ORUN TI AFRICA TI O NBẸ LABẸ IJỌBA GẸSI,

TI GAMBIA, SARO, ILU AGANYIN, ATI NIGERIA.

Gẹgẹ bi gbogbo wa ti mọ, a bẹrẹ ẹka Ẹgbẹ yi ni ilu Eko ni iwọn ọdun diẹ sẹhin ; Awọn ti o si ba wọn bẹrẹ nigbana ni Dr. Randle, Dr. Ọbasa, Ọgbẹni Andrew Thomas, ati awọn omiran. Dr. Savage ni Akọwe Ẹgbẹ yi, a si yan Ọgbẹni Karimu Kọtun ni oluranlọwọ rẹ. Nigbati o ṣe ede ko yede mu ki ninu awọn ti o bẹrẹ Ẹgbẹ yi ki wọn kuro ninu rẹ, awọn ti o ku si yan Ọgbẹni J. K. Coker ni Baba Ẹgbẹ, Dr. Savage si nba iṣẹ rẹ lọ gẹgẹ bi Akowe, a si yan Alufa Patriaki Campbell ni oluranlọwọ.

A le bere pe iru ire wo ni Ẹgbẹ yi le ṣe fun wa bi gbogbo wa ba lọwọ ninu rẹ, laiṣe aniani, ire pupọ lo f' arasin ninu Ẹgbẹ yi, ti o jẹ pe awọn ti o ba wọ inu rẹ lọ le mọ ; Ọkan ninu ire ti o wa ninu rẹ ni pe, awọn ilu mẹrẹrin yi o ma padi pọ ni igbẹda igbẹda lati ṣe aṣaro lori ohun ti o kan gbogbo wa pọ ; Ọmọ iya kanna ṣa ni gbogbo wa, labẹ ijọba kanna ni a si wa.

A kọ ṣe agbajọ ipade igbimọ Ẹgbẹ ni ilu Aganyin (Gold Coast) ni ọdun keta ọhun, Alufa Patriaki Campbell ati Ọgbẹni Adeoye Deniga On ni aran lọ lati Eko, Ebute Mẹta papa ran enia lọ Calabar si tun yan enia lọ pẹlu, ninu agbajọ ipade igbimọ yi, Ọpọlọpọ Ipinnu ni wọn ṣe, ipinnu ti yio ma mu ọpọlọpọ ire wa ba ilu wa ati awa ti o ngbe inu rẹ. Ọkan ninu ipinnu na si ni pe "Ẹgbẹ Ajọdun ti gbogbo Enia Dudu yi ntọrọ lọwọ Ijọba Gẹsi pe anfẹ ki a ma yan Enia fun ra wa si Igbimọ Ijọba, nitori nigbati a ba ti san owo ibode ati oniruru omiran ti a fi nṣe ilu, ọ tọ o si yẹ pe ki a ri idi bi a ti ṣe nna" O yẹ ki a la nihin ye ni pe Ijọba lo ma nsaba yan ẹniti o ba fẹ ninu Enia dudu sinu Ijọba yi, ṣugbọn eyi ku diẹ nitori ẹniti o ba wun Ijọba lo nyan ; Ohun ti Ẹgbẹ yi ntẹ ni pe ki Ijọba jẹ ki a ma yan enia fun 'ra wa.

Ni ọdun ti o kọja, a yan igbimọ lati awọn ilu mẹrẹrin yi lati lọ si ilu Oyinbo lati mu iwe ẹbẹ lọ fun Ọba George fun ohun gbogbo ti a ntọrọ fun alafia wa, awọn ti o si ṣe oju Nigeria ni ilu Oyinbo ni Ojove Onifila funfun ti Eko, Oluwa ati Olori agbẹjọro Shyngle, Igbimọ ti o lọ si ilu Oyinbo yi si gbe gbogbo ọrọ wa si gbangba sọdọ Ọba George, a si ni ireti pe ọpọlọpọ ire ni yio t' inu rẹ jade.

A o tun ṣe ipade Ajọ igbim yi ni ilu Saro ni December ọdun yi, Eko si ti yan awọn marun lati lọ ṣe oju wọn ni Ig bimọ nla yi, awọn bi Ojoye Onifila funfun Oluwa ti Eko, Ọgbẹni Herbert Macaulay, J. K. Coker, Dr. Savage, ati Olori awọn Agbẹjọro Shyngle ; Ebute Meta si ti ngbaradi lati ran enia lọ, a si nireti pe awọn ilu nlanla ti o ku bi Ibadan, Ileṣa, Ondo, Ijẹbu, Benin, Calaba, Warri, yio mura ati ran ikọ lọ, nitoripe o to akoko nisisiyi lati ma wa ire ilu wa, lọnakọna to ba dara.

Ẹgbẹ yi fihan gbogbo aiye pe "awọn fẹ ijọba Gẹsi pupọ, awọn ko si jẹ fi ijọ kan gbadura buburu fun wọn, ṣugbọn ohun ti a ntọrọ ni pe, ki nwọn jẹ ki a ma jọ ṣe aṣaro pọ fun ire ilu wa.

FANOKUN.

IJỌ GBOGBO ENIA DUDU,

TI IWO ORUN AFRICA LABE GESI.

A nṣe Ipade ti Ẹka Ẹgbẹ yi l' Eko ni ijọ ẹkẹrin ọsọsẹ Alaruba, (*Wednesday*), ni Ilupesi Ẹnu Ọwa ni agogo marun-abọ ni irọlẹ.

Gbogbo Enia lape sibẹ.

ADVERTISEMENT RATES.
In Eko Akete.

	£	s	d.	
Ten lines and under ...		2	6	weekly
Every additional line ...		0	6	do.
In Memoriam		4	0	do.
Birth		4	0	do.
Thanks for sympathy, etc.,		5	0	do.
Quarter page		5	0	do.
Half a page		7	6	do.
Whole page		15	0	do.

OWO IPOLOWO ỌJA.
ATI IKEDE NKAN MIRAN NINU IWE-IROHIN EKO-AKETE.

Fun ila mẹwa tabi didinku ninu rẹ.	2	6	ọsọsẹ.
„ ila titun kọkan		6	do.
„ Iranti Ẹni	4	0	do.
„ Ibimọ	4	0	do.
„ Idupẹ	5	0	do.
„ Idamẹrin page kan ...	5	0	do.
„ Idaji do. do. ...	7	6	do.
„ Gbogbo do. do.	15	0	do.

All advertisement fees payable to the Editor direct.

Ka fi gbogbo owo wọnyin ṣọwọ si Editor tara.

Advertisements.

IPOLOWO ỌJA.

—:o:—

Elder Dempster & Co., Ltd.

Awọn ẹgbẹ oyinbo yi jẹ awọn ọlọkọ ti ntu awọn ero lọsi Calabar, Gold Coast, Saro, England ati awọn ilu miran, ọsọsẹ ni nwọn ngba ero, ọkọ wọn dabi ãfin, owo wọn si mọ niba. Ile iṣẹ wọn wa ni Ẹhingbẹti, Eko.

W. A. Dawodu & Co.

Onişowo yi nta oriṣiriṣi Motor Cars ati Bicycles o si mọ wọn tunṣe. Owo ọja ati ti iṣẹ wọn ko le enia sẹhin; bere rẹ ni ti Daddy Alaja, l' Eko.

Ọga Ni Doherty.

J. H. Doherty "Atari Ajanaku" ninu awọn onişowo ọmọ ibilẹ nibi, ni aṣọ alarabara nile owo rẹ ni Alakoro, owo wọn rọju.

C. W. S.

Awọ oyinbo Onişowo yi ni oriṣiriṣi ọja nile owo wọn ni Ẹhingbẹti, Owo pọ ọ ni wọn nta wọn.

Banuso ma b'enia so!

A nta Iwe Oyinmọmọ yi ni C. M. S. Bookshop nibi, kẹbọ mẹrin pere ni ọkọkan (4d.)

Printed at "Tika-Tore" Printing Works, 20, Market Street, Lagos, and Published by Adeoye Deniga at 24, Williams Street, Lagos, Writer and Lecturer.