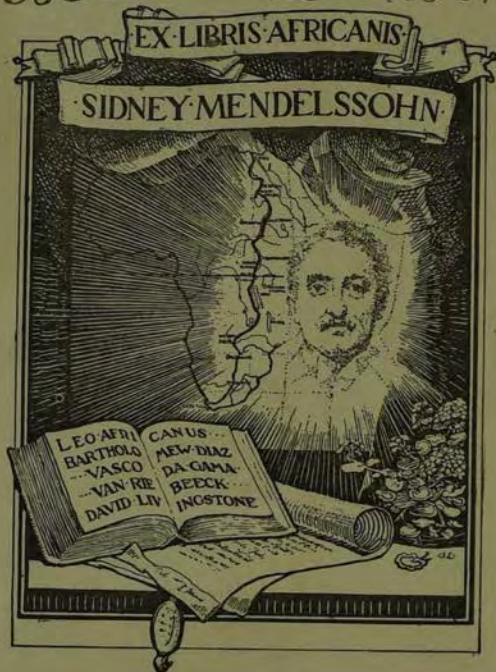


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(~~Abes Kuta~~): (Iwe Irohin)

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA.

No. I.

Abbeokuta October 1859.

Price 1d. or 120c.

NIGBATI awọn enia kò ba le ka iwe
nwọn ní ọnnà kan ti wọn fi iri
ihìn gbà lí ọdọ ẹlòmíran ní gbigbo-
ọnnà yí kere ju, nitori awa nikan lí
olè mò, ati lati mu diẹ mò nínọ awọn
enia tí owà lí aiye, patàkí awọn tí o-
wà leti ọdọ wa, awọn ẹ̀nítí omọ otító
pipò to bí awa tìkálá wa tí mò.
Nigbatí awa lè kà iwe, awa jogun
ọ̀nà nlanlá tí a fí gbọ ihìn nkan tí o-
sunmọ̀ nọsì, tí nkan tí ojínà rere, ati
tí nkan tí otí ẹ̀ lẹ́ lí ọ́ọ̀ pípe. - Nípa
ọ̀nà yí lí awọn oyinbo tí owà lí ọ̀nà
jijín rere sí ilẹ̀ nwọn fí mò gbogbo
nkan tí ọ̀sẹ̀ níbẹ̀, nitori Iwe ihìn tí
akọ̀ nwi gbogbo ihìn ná, eyi tí otí ẹ̀
nípa imọ̀tẹ̀lẹ̀ Ọ̀lórún, eyi tí awọn enia
nṣe ati eyi tí nwọn berẹ̀ lati ẹ̀. Iba
ṣepe awọn oyinbo kò le ka iwe, nwọn
kí ba tí mò nkan nwọ̀yí, Iwe ihìn
iba sí dabi abọ̀ takàdà sí nwọn. Bẹ̀hẹ
awọn oyinbo pẹ̀lú sí ní iwe tí akọ̀ sí
nwọn lati ọ́dọ̀ ọ́rẹ̀ nwọn ẹ̀nítí owi fun
nwọn nítí ọ̀ràn ikọ̀kọ̀ wọn, lí eyi tí bí
nwọn kò rí ara nwọn lí ọ́dún pipò, sí-
bẹ̀ awọn mò ohun tí ọ̀sẹ̀ dajudaju.

Nigbatí awọn oyinbo bá rín lẹ́ sí ilu
títun kan, nwọn akọ̀ ohun tí nwọn rí
sílẹ̀, nwọn a sí kọ̀ ẹ̀kọ̀ níbẹ̀; nwọn a-
tún bí ilu, enia, ati bí iwà nwọn tí rí,
pẹ̀lú ilẹ̀ nwọn, isòfin at ilẹ̀ nwọn, bí
ogbona, ati lí ohun tí omu jade wa;
bí ọ́dò ná gbórín ní tabí bí okere, bí
ilu ná teju ní. tabí bí ọ̀sẹ̀ ilu olókè;
bí omu oru ní, tabí bí osi mu otutu;
Nigbatí aba hàn a, yio ju bí egberun
enia tí ọ̀nà, olakuluku yí o ní fun ná
rẹ̀ bí otí nṣe, yí o sí mò bí ẹ̀nipe on
tìkálá rẹ̀ tí rí ilu ná.

O dá mí loju pé ẹ̀yin mọ̀ bí otí
dara to nigbatí enia bá le ka iwe. ẹ̀-
gbon oku pẹ̀lú lati ní iwe - kíkí. Bí
awa kò ní iwe lí ede wa, kò ní lárí,
kí ẹ̀ba le ka iwe ní mò ẹ̀ ẹ̀ hán
nkan fun nýin lati igbà de igbà; eyi
tí yí o sọ ihìn ohun pipò fun nýin.
Sagbon bí mò bá hàn a, kí ẹ̀yin
kí ora iwe tí mò hán ná kí ẹ̀ sí ká a
pẹ̀lú, kí oma bá ẹ̀ ainiláfi fun nýin
tabí fun mí; sagbon bí ẹ̀yin bá lo
ọ̀nà yí rere. emi osi gbiyanju lati ẹ̀ sí
ati sí i sí iwájá, fun ihìn ati ẹ̀kọ̀ nýin.

IHIN TI ILU YI.

IDE.

Awa ni fonrere ide Mr R. Campbell lati United States ti America wa, eniti o ni i ninu rẹ lati wa ibujoko ti o wọ gbà fun iye aweja enia die awon ara United States ati Kanada. Ibujoko fun awon ologbon ewe ati awon ti o ni ife rere lati America wa sihin larin awon enia dudu ti yi o mu ire pupo jade bi nwon o ti mu pupo ninu ise iwa awon ologbon je ni nwon. Ki ale pana arugudu larin nwon ati awon ojoye awon enia dudu tabi biba e o ati ise ilu je yi o to gidigidi bi awon Agbagba enia dudu ba nsora bi nwon ti ngba alejo si ilu nwon si.

Mr Thompson Onisowò Eko kan de nijo keji oṣu ti awa ninu rẹ yi la ti wa se ibewo fun ire ilera rẹ o gberò lati fi ayè die yi kesi awon osowò ore rẹ ati lati gba gbèsè die ti o mibẹ lode.

IPINYA.

Rev. G. F. Buhler Alufa Olukoni (Training Institution) li Ake fi ihin sile li ojo kokandi ologbon oṣu ijelo fun Eko li ona rẹ si Europe fun ire ilera rẹ.

Mr H. Hughes fi ihin sile ni igba kàna fun Eko ati England Oṣin ba a ja pupo. eniti o ti pinu ijoko rẹ li Rabba lodo Oya nitori lati ma sowò.

IWEWU.

Li Saturday kan oko eru li Arò

bi o ti mbo li oju omi o seju de pelu iwon ogoji enia ninu rẹ ogun enia ni omi gba lo ti nwon si ri. Ose ohun ibanuje ti oko nwon yi iba fi gba ero pupo bi nwon ti nro si inu nwon papa ni lowolowo yi ti oddo na kun pupo.

Lororu monday awon eranko buburu kan wo agbole ti Mission li Ake nwon pa agutan kan, nwon si fi abo rẹ je.

IHIN TI ILE OLORUN.

Awa yo lati ko sile pe a gbero lati ko Ile Olorun kan larin agbegbe Iporo ati Ijemo si ile ti Basorun ti Iyona fun ni.

IBI.

Li ojo keji oṣu September ni Ijaye aya A Mann Alufa bi omo obirin kan.

Li ologbon oṣu September ni Ikija aya C. A. Gollmer Alufa bi omo okonrin kan.

IKU.

Li Ogbomoso Mr. G. Williams. alagbase ododo li opo odun ninu ise iranse Olorun, o ba awon akowa iranse Olorun wa si Badagry li odun 1845. bi alagbase lati se iranwo nigbana ni kikole na oton pada si Sierra Leone, behe li osi wo inu ise iranse Olorun bi akawe mimọ Olorun O sise li Ekó, lati ibe o lo si Oyó, kehini gbogbo rẹ osi lo si Ogbomoso nibiti ise ibi ibi awon ibatan rẹ. Opò ninu awon ibatan rẹ ti ti ise kere ni a mu ki nwon pe ara nwon ni

Kristian, ati laise aniani ijoko rẹ li. Ogbónmòsò, iba yorí si iru eyi bi oṣe-pe kò kuru. O ni itara ati aifi ti eni-keni se ni kikóni rẹ, èsò ati suru diẹ ni onlẹ nigbà miràn ninu rẹ lati jire awon woni to sẹ nri onà nwon si otitò; èisí rẹ bawá ninu jẹ, yio si nira lati dipò rẹ. O fi aya kan ati omọ mejì silẹ lati sọfò ìpinya rẹ kuro lódò nwon.

Li ojò kẹfà oṣu kan na yi, Lewis-O kudàlu olugbàgbò loju mejeji nigbà pipe ni ile Olórún li Ake.

Li ojò kẹfà oṣu kana yi, Sally aya Mr. Wm. Goodwill akawe mimó Olórún ati Agbòrò sọ li ile onà Abaká.

Li ojò kejidilogun oṣu kana yi, Lucy Aina ku ni igbàgbò Oluwa wa Jesu Kristi.

IHIN TI ODO OYA.

IDASABA.

Dasaba Oba Nufi pase fun awon Oyinbo ki nwon fi Raba silẹ, o si perro lati fi ibi kan fun nwon leti ipade odo Oya li ikongu sàkani ilẹ rẹ. O se ileri lati lanọ lati ibi titun to fi fun nwon lo si Ibadan, bi yi o se ohun nwon yi li oku ti a o ti imọ. A rọ o pe awon enia die ti o ni ikà li o gbe e wò lati le Oyinbo jade kuro li Rabba sugbon bi a o ba ridi rẹ pe oto behe ni awon ti nse arugudu rẹ ki o fi ara sin titi lailai. Anu se mi ti eyi ba ri bayi, bi oti se idina li'ọ ọrọ Olórún ati ogbon siwaju. Sugbon awa mọ pe Olórún yio bori igbà buburu yi fun lilọ otitọ siwaju.

TI OKO.

Nwon sọ pe okò elefi ti odo Oya ti anpe li Rainbo ni awon enia ibẹ gbà

li odo Oya. Okò ogun ti anpe li Spitfire goke lo sòhun lati bere-Ihin buburu ni agbò si awon enia odo Oya li iniye ojo sèhin pe enia meta ni nwon dè ninu okò ninu awon ti o lori okò wa wà ti nwon ta li ibón li esè, A ni gbò ihin si i ki o to da wa loju pe oto ni ihin nwon yi.

IHIN TI ILU OYINBO.

OGU.

Enyin oti gbọ pe li aipe yi ogunla kan sẹ li Europe larin orile ede meta France ati Sardinia li apa kan ati Austria li apa kejì ogu yi ti fi ara ti awon French ati ara Sardinia se gun ni gbogbo itegun.

Idi ogu na li eyi. Enyin o ka a ni ise awon Apostle Chap ketadilogbon ti ilu kan ti a npè ni Italy Ile oba pupo li o mbẹ ninu rẹ ti a npè li Rome, Naples, Tuscany Parma, Modena. Sardinia, Lombardy, ati Venice. Ilu mejì ikẹhin li a sọ mọ Austria ni iwón adọta odun Oba Austria si ni Oba nwon. Gbogbo ilu iwonyi bikose Sardinia li a jẹ liya pupo nwon kò ni ayè ki atilẹ pe lati ka Bible ati lati gbadura si odo Olorun bi nwon ti fẹ. Bi iwo oba fi Bible fun enikan ni ilu nwon yi, nwon o fi o sinọ tubu nitori na. Awon enia ibe na mọ pe ilu miran kò ri behe nigbakugba nwon asì ma gbidanwò lati ni wíwà to san ju yi lo fun ara nwon sugbon nwon kò le se e.

Li Rome nwon sọtẹ sugbon awon French wa nwon si segun nwon li Lombardy nwon sọtẹ sugbon Oba

nwon ti Austria le ju fun nwon ati bakana ni nibomiran. Sugbon awon ara Sardinia li o san die fun Oba nwon se fun nwon gidigidi. Awon ilu ti ara Sardinia ati Lombardy dapọ mọ ra nwon Oba Sardinia kò fẹ ri ki a je gbogbo awon ilu miran liya Oba Austria kò si fẹ ri ki Sardinia di ominira behe ko si yatọ si awon omiran. Nigbakugba ti awon ilu miran ba ngbidanwò lati di ominira die Austria a wa asi tẹ nwon lori ba. Nitorina Austria ati Sardinia ama jowu ara nwon nigbagbogbo nwon asi ma bea ara nwon sugbon ilu kekere ni Sardinia nigba Austria tobi gidigidi ti osi lagbara. Nikehin France ti o fi ori bo Sardinia bi Lombardy ti se nsa u ba Sardinia se ipinu rere. Ilu ti o tobi ni France ise bi Austria osi lagbara gidigidi li ogun jia. Nigbati nwon se ipinu yi nwon berẹ si fi oṣo to Austria. Austria si binu. Nigbati awon ori eede miran ri pe ogun mbẹ, nwon gbidanwò lati pari rẹ larin nwon, sugbon kò ja si ibi kan. Li ikehin rere Austria de pelu agbara nla, nwon si wó Sardinia ni igbekẹle lati fọ Turin olori ilu Sardinia nibiti Oba wà. Sugbon awon ara French ati ara Sardinia ti mura silẹ de nwon beheni nigbati awon ara Austria wọ ilu na, kiki ileto ati oko die ni nwon le lọ ti a si fi mu nwon padà. Nigbana ni French ati ara Sardinia tẹle nwon nwon si le nwon padà kurò li Lombardy. Nigbana ni nwon se ilajà Oba Austria

jowo Lombardy asi so o mọ ilẹ oba Sardinia. Bi nwon ti nse eyi lowo, awon enia Tuscany dide Oba nwon si sa lo si Austria, behe si ni Parma ati Modena gbogbo nwon wipe nwon kò fẹ Oba nwon ko je lori nwon pe titi mọ. Oba nwon ti fi ara nwon la Austria lowo nwon si fori fun Austria; beheni nwon yin lati da ilu nwon pọ mọ Sardinia. Bi a oti pari jia ikehin yi li akò ti igbo.

OWE.

AJA kan nre isin kan kọja lori afa igi, o gbe eran die ha enu rẹ, owo inu omi osi ri ojijin eran na li enu rẹ. Nitoripe ojijin na tobi ju ti enu rẹ lo o la enu rẹ lati ki i mọle, nigbati die ti oni ti enu bọ sinu omi ti omi sigbi lo; behe ni nipa gbigba idanwò lati ki o jin mọle o sọ eran-tikala rẹ nù. Beheni opolopo enia nse. Nwon ri awon ti o yi nwon ka ti nwon fara han bi eniti o nse rere, nwon ni owo pupọ nwon ni orako nla nwon nrin sokesodo bi enipe eni nla ni nwon; nigbana nwon rò pe eyi dara gidigidi ati ohun ti afe eni kò le sa ri behe pe u. Lehin igba die awon agbidanwo, sugbon ni nwon se se kiti nwon a sọ ohun die ti nwon ti ni ri nọ. Bayi bi Aja na, ni gbigba idanwò lati mu ohun alumoni oke ti awon e o miran, nwon a sọ ohun pupọ ti nwon ni niinu ododo nwon ati iwa ailese ati ibale okan na. Iwa bi Olorun pelu ite orun ere nla ni.

Ako o li ibi ise ikowe li Ake ABBEOKUTA. October 25th. 1859.

IWE IROHIN.

FUN AWỌN ARA EGBA ATI YORUBA.

No. 2.

Abbeokuta November 1859.

Price 1d. or 120c.

Oṣo enia li o nwo aiye ati ohun inu rẹ li aifi ọkàn tarò li airo. Eniti o da a. Iwọ le wi bi oti tobi to? awọn oyinbo ti lọ yi i ka nwon si mọ lwọn rẹ, bi iwọ oba wa ihò ọjà larin rẹ yọ si ihà kejì iwọ ori i pe o jasi Egbarin tabi 8000 Miles, bi iwọ oba siwon ọ ni rìbìtì rẹ yika iwọ ori pe o ja si Egbamejìlá tabi 24000 miles; Njẹ emi o ladi ohun ti njẹ mile fun nyin. o jasi egbèrindilogbón esẹ ole ọ gorin tabi 5280. Ki ole ye nyin pata-pata Aiye jasi egba ọkẹ le mejidiladofà esẹ ni sisọ ihò yọ larin rẹ ọkọ si ihà kejì tabi 126,720,000 esẹ ni rìbìtì rẹ. Bi ẹnyin ti ri ti òrun ẹ rìbìtì ati oṣupa ẹ rìbìtì, bẹhẹ ni aiye ri. Bi o ẹpe ẹnikan le lọ si oṣupa ko tibẹ duro wo aiye, yio si ri i rìbìtì gẹgẹ bi ati ri oṣupa, yi o si ma ràn gẹgẹ bi oṣupa ti nràn.

Loju wa o da bi ẹni pe aiye duro jẹ nibikan, ẹgbẹ ko ri bẹhẹ o nṣidi nigbagbogbo kò si simi. Li ẹkàn lojọ ni o nyi ka. Iyika yi li o nṣe ọsan ati oru. Ori gẹgẹ bi eyi, bi iwọ o fi

fitilà si ori table ni didoju rẹ ọọ, nigbàna iwọ ori i bi iwọ ba yi ara rẹ padà ti osi dehin ọọ iwọ kò si le ri i Nigbàna ti oju rẹ mbe logangan rẹ li ale fi ẹ akawe ọsan, ati nigbàti oju rẹ kurò lara rẹ lale fi ẹ akawe oru. Nigbàti o ba yi pada bi o ba rin si ihà apa ọtun rẹ imólẹ yi o mọ si apa osin rẹ, nigbati apa ọtun rẹ ti mbe li okunkun na bẹhẹ bi o nlọ yika ọwọ ọtun rẹ yio kọ tete bọ si imólẹ yio si ni imólẹ nigbati ọwọ osin rẹ yi o wà li okunkun sibẹ. Li oròru iwọ yio ri orun ni ilà orun ihà ilà orun ni ikotetè ní imólẹ, ati li ale akotete ẹokunkun a ẹokunkun patapata, ni ilà orun nigbati imólẹ diẹ kun ni iwọ orun. Bẹhẹ ni aiye nṣidi yika si ihà ilà orun ni lilọ yika rẹ.

Oṣupa li o nṣe ẹgbẹ tabi atele aiye o nlọ yi aiye ka li ẹkan li oṣukan.

Imólẹ rẹ ki iṣe tirẹ ẹgbẹ riràn orun ni si i ti o mu ki o ma tàn ẹsan.

Imólẹ oṣupa imólẹ orun ni ti nràn si oṣupa bi kò sì tile la a ọkọ a da a

pada si wa. Gege bi eyi bi o mu tẹn-
gounron ti o si fi si inu orun iwo o ri
yi o da imole re si ara ogiri.

Awa ko le ri osupa rara ju bi a ba
ti ri fonron owu imole lo ti o lo koro
die li ara osupa nigbati a ba tete ri
fonron owu imole na awa ape e ni
osu titun. Nigbati a ko le ri i rara
eyin ni nitori pe o wa larin wa ati
orun behe ti awa ko le ri apa lara
eyi ti orun nran si bi o ti nsidi kuro
larin wa ati orun nigbana awa a ri
fonron owu imole na bi osi ti nsidi
siwaju ati siwaju behe li awa nri apa
ara eyi ti orun nran si siwaju si i.

Nigbati awa ko le ri osupa o nle
o nwọ li igba kan pelu orun nigbati
awa ba tete ri osu titun awa a ri i ke-
kere niha orun nigbati orun ba wọ.

Nigbati osu ba di kikun eyin ni
awa ri ila gbogbo si ara eyi ti orun
ran iwo o kiyesi pe gege bi orun ku-
ku ti nwọ lo ni iwọ orun nigbakana
osupa nga si i ni ila orun. Lilo osu-
pa yi li o nse akokò ti a npe li osu,
eyi ni igbati o mu fi yi aiye ka.

Ki ise kikì ara re tikalare li aiye
nyika o nyi orun ka pelu osupa si
nba a kegbe ni yi yi orun ka. Yi yi
orun ka yi li nwon se lekan li odun
eyin ni oji dinirun tabi (365) ojo
o le marun ati wakati mefa. Omu ki
akokò yide gege bi ati nri nwon. Bi
iwo ba kiyesi ti o si sami si ibi ti
orun nwọ lojo kejilelogun December
bi iwo si duro nibẹ lojajumo lati ma
wo wiwo orun iwo o ri pe kò wò li
oju kana sugbon o nyẹ kekekẹle si

apa otun titi di ojo kejilelogun June
lehin eyi a pada siha apa osi titi yi o
fi de oju kana ge li ojo kejilelogun
December.

IGBEYAWO.

Li Monday ojo kerinlelogun osu
kana li Osielẹ Mr. Moses Lijadubi.
ti Ake, pelu Miss. Lucy ti Osielẹ.

Li ojo kana Mr Peter Olusodo.
ti Osielẹ, pelu Rachel Aina ti Ake.

IKU.

Li ojo kerindilogun osu kana omo
owo obirin Rev. A. ati Mrs. Mann.

OTTA.

Anu se wa gidigidi lati gbo pe a-
ta Imarò ero S. Leone kan li ibon pa
li Otta, lowo Otta kan nigbati o nlo
si oko re nitori ojo die nipa eru kan.
Ise li a tan eru na re lo lowo Imarò
na ti asi ta. Imarò erò S. Leone yi
li eniti o la fi ise wa je li Ado li ako
kò ti awa lo se ilaja nibẹ.

LAGOS.

A so pe French Commodore eyi ni
olori okò awon Esòjigin gulẹ nibẹ o
to Dòsumu lo osi ba a so gidigdi ti o
ro kekẹ pe on o si gun wa, on osi wó
ile re lulẹ bi ki ba huwà rere ju bayi
lo si awon oloşowò French.

Ope pupo ti Dosumu le Oloşowo
French kan jade kuro li Eko nitori
o ba Kosokò ná osi ran a lowo; Dosu-
mu ni ko ma se pada bikosepe o ran
òran nitori ese re ti on kò lati se.
Nitorina Commodore ti French fe fi

agbara mu ki Dosumu gba oloṣowo French na pada ṣugbọn ko le bori ni gbati Dosumu wi fun u kio mu ejo rẹ lo si odo Ajele English. Ejo na ko ti ipari patapata.

Awon French ko ni suru bi awon English lati ma taya mora, awon English le taya mora gidigidi nigbaku-gba li anyaju si nwon witori ti nwon nteya mora, sugbon o san lati taya mora ju lati se ibi.

1hin lati odo Oya wa.

RABBA.

Dr Baikié koweli ojo ikokandilongun October pe on ofi Rabba silè li ogunjo na ojo itele na; o kò gbogbo awon ti o wa lodò rè osi fi ibè sile. O wifun mi pe awon esowo Eru letido ati Ilorin li o ko o bọ Dasaba lowo lati ran nwon lo kuro. Dasaba se-leri lati fun nwon nibi kan ni Ipadeodo Oya ati lati si ona fun nwon lo si Ibadan. Bi a ba se eyi, yi o jasi ohun rere, yi o si je ona meji nipò okan lati lo si oke.

BIDDA.

Mr Glover kowe si mi lati Bidda wa osi wi fun mi pe on nlo si ile si England. Mo gbo pelu pe o nmu ore lati owo Dasaba wa fun Oba Gesi nipa eyi ti mo ro pe Dasaba nfe ba awon Gesi se ore ti motimo.

Èrú bá mí yí o mú ihin buburu
Abbeokuta lọ nitori èrú rẹ tí nwon
jì nìbí. Èrò inu nwon lí a kú mọ
nwon nínú lí apa ìbẹ̀ ná sùgbón kò sí

ohun kan ti o nu, kò sì sí enikan ti
o fí ara pa, sùghò nínú ti awon
enia ti ri opo ire gba lowo awon En-
glish lehin na nwon ko eru Ikò Oba
English ani larin meji ko sì ri eru rẹ
gba pada.

Nigbati oba de England ti o si ro gbogbo yi fun Oba bi yi o ti wi? Dasaba ran Iko Oba pada pelu ore, awon ara Abbeokuta ko eru Iko. Eyi ki o soro Abbeokuta ni rere.

GBEF.

Mr Crōwther kowe si mi pe on nse
gidigidi. Ibijoko Church Missionary
Society meji li o wà nibe letido Oya,
Onitsha ati Gbebe.

O wi pe enia ti o feti si oró Olorun li Onitsha nigbà miran nwon a to bi metateloje ati nigbà miran nwon ki ju adóta lẹ. Iye awon omode ni ile iwe je ogoji. O wi pe iye awon Candidate eyini ni awon ero Class je meje ri sugbon mejì ti pada sehìn, o-si ku marun ti oduro sinšin. Li Gbe-be enia merindilogun li o wà nibè ti o nwa ona otito. Nwon kò pò to bebe li Onitsha bi awon Imale ti wà nibè, nwon si gbidanwo lati doju ko nwon.

Àkàwè mímọ́ Ọlorun kan lẹ́ Gbẹ̀be ti a npe lẹ́ James Thomas ńsẹ́ lẹ́ a jẹ́ tẹ́ kúrò ní ilu rẹ́, ti a npe lẹ́ Ekiẹ́ lẹ́ ọdun mẹ́rinlẹ́lọ́gbọ́n le legbẹ́san tabi 1834, sùgbọ́n ọ́ ba awọ́n erò odò Ọ́ya padà labé itọ́ju awọ́n Society, ọ́ sì ba diẹ́ nínú awọ́n ara rẹ́ lẹ́ Gbẹ̀be. O wí fún mí pé awọ́n ori èyà marun lẹ́ odàpò nìbẹ́ pèlú Nufe, Ekiẹ́, Igbi-

ra, Basa, ati Igara; ati pe nigbàku-gbà ti nwon ba lo si arin gbogbo nwon, nwon agbà nwon bi iranṣe Olorun.

CHINA.

Ilu nlanla li eyi li aiye; ko si ilu kan ninu eyi ti enia po beṣe li aiye. Nwon ni okò nla pupo Etu, Agbà, ati Kurukuru (Ibusin ohun ija,) laifa a gun lo titi gbogbo ohun ija suwà sibè nwon kò lagbara nitori pe oriṣa ni nwon nbo. Nigba ojo ojo ni nwon ti nba awon Oyinbo ná bikoṣe kiki ilu kan ni nwon kò jalè fun awon Oyinbo lati tẹ mọle koja siwaju rẹ.

Nikehin nwon fi aṣoto ba awon Oyinbo ṣe nwon yaju si nwon, nwon ko ohun ini nwon, nwon si ṣe ohun pipọ ti awon Oyinbo kò le temora titi mọ. Nikehin awon English ran gu si won, nwon si fò ilu na fun won nigbana ni nwon pada nwon si bèbè beṣe li a si dariji nwon sugbon nipò okan aṣi mu ki nwon si ilu marun fun owò. Odun diẹ tun koja nwon si bèrè si iṣe lailai awon English kò fẹ ogun beṣe ni nwon mu suru nigba pipe nikehin nwon ki okò nla kan mọle ti iṣe ti awon English. Nigbana ni awon English ko gbogbo okò ogun nwon jo ati awon French pelu, nwon si jumọ wo gbogbo ibusi ohun ija lulè. Awon English ati French ran ogun nlanla si nwon pelu nwon si fò ilu ti anpè li Canton otobi gidigidi nigba pu po ju Abbeokuta lo pelu opo agbà nla lara odi. Nwon di Balè ati Balogun

ibe na li gbèkun. Lehin eyi Oba nwon teriba osi ba awon English French ati awon ara America mulè gbogbo nkan si pari li alafia. Nwon si gbà ki Oyinbo ko ran Ajele si ilu Oba, a pe e li Pekin ko si ma gbe ibè bi orilẹ ede awon Oyinbo ti mba ara nwon se bi àmì alafia ati lati ma pari ija ki ija ti o ba nṣe.

Gege beṣe Ajele awon English, ati ti French nlo si ibè bi imulẹ na, bi nwon ti ngokè odò na lo ninu okò nwon, nwon ri a sogbà dabu rẹ, nwon la a koja, nwon si ri ekeji nwon la eyinì koja, nwon si wa kon eketa, sugbon ki nwon to le koja rẹ, a rọ agbà si nwon lati inu kurukuru tabi ibusin ohun ija wa leti-dò. Bi awon English ati French ti ri eyi, nwon si mura lati gba ara nwon; nwon rọ agbà nla si ara nwon, awon English ati French wó pupọ lulè, agbà ti mbe ninu kurukuru ri okò nla meta ti awon English, opo enia ni nwon pa, opo li osi gbogbè nihà mejèjì. Bi awon English ati French ti nlo li alafia ti nwon kò si mura ogun, nwon kò le ba a lo titi; sugbon awon English ati French mura egbegeberun omọ ogun ati okò ogun, ati gbogbo ohun suwà to yẹ lati gbe ogun otito to awon eletan ibè lo. Eyi ni igbà eketa, yio si pọ ju okankokan ti isi-waju lo.

Ako o li ibi iṣe ikòwe li Ake.
ABBEOKUTA.

November 12 th. 1859.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA.

No. 3.

Abbeokuta December 1859.

Price 1d. or 120c.

Mo wifun nyin nipa iwe mi ike hin pe orun kò nwọ nibi kana nigbagbogbo sugbon pe o de owọ isale patapata li ojo kejilelogun December ati owọ giga patapata li ojo kejilelogun June. Boya Iwọ kò le rò pe eyi jasi ohun ti o nidi nile, sugbon nipa rè li a nmu ayipada akokò wa ti asì nfun oru ati imọlẹ orun ka logbogba. Ki enyin kò mọ pe bi aiye ti nlọ yika pe arin kan wà yika eyi ti o nlọ a npe e li Axis opin meji Axis yi li a npe li Poles a pe okan li North Poles ati ekeji li a pe li South Poles. Owọ meji nwonyi tabi ibi li aiye jina réré si agbara orun. Nibiti awa wà awa féré dogba ni jijina si North ati South Poles a sunmọ North ju South Poles lọ nitorina enyin ko le ri ayipada ti a nmu se rere bi awon to sunmọ Poles sugbon sibe enyin le ri pe imọlẹ osan ko gun tobehe li December bi June. Li apa aiye ti o sunmọ awon Poles iyato na po gidigidi ati ni awon Poles ekiki osankan ati oru kan li o mbe nibe li odun. Li England li Christmas orun nyọ die le-

hin agogo meji li owuro a si wo die siwaju agogo merin. Bi enia ba lo si Church nibe ni idaji koja agogo merin ni iyeri ojo bi a ti nse nihin nwon kò gbodo sai mu fitila boni lati fi riran nitori nigbana osokukun patapata. Nje orun kò ran li England li akoko Christmas rere ni wakati mejo asì lo kuro ju merindilogun lo. Eyi li o nse igba otutu tabi eyi ti a npe li winter nigbati gbogbo igi nwowe ko si si nkan ti ndagba nitori pe otutu mu ju akoko isimi fun ohun dogbin. Sa wo o ni apa aiye ti o doju ko England ti ise New Zealand nigbakana nwon ni riran orun ju wakati merindilogun lo lojo asì se aisi li aito wakati mejo kunkun. Ni New Zealand ni, li akoko oru nigbati ohun gbogbo ndagba daradara ati lopolopo. Niwon arin June ni England orun a yo siwaju agogo merin li owuro ki isì iwọ bikose lehin agogo mejo li ale enyin si le riran lati se ohun kohun li agogo meta li owuro ki isi isokunkun bikose lehin agogo mesan li oru. Akoko yi li awa npe li Sum-

mer ati akoko oru akoko eso ati nigbati ohun gbogbo ndagba de opin; akoko ti ohun gbogbo tutu yoyò ti osì dara ni wíwò.

Njẹ yi o ye nyin pe nipa ayipada na ni iduro orun, li akoko kan li odun a mu otutu nighamiran a mu oru, akoko isimi mbe ati akoko ise ati siso fun eso ile. Li ilu yi pelu, bi ayipada na kò ti pò tobehe sibe oye ama te li akoko Christmas sugbon nipa eyi kana li a nmu akoko ojo ati erun wa. Enyin o kiyesi pe li akoko nigba ti o je winter li England tabi akoko isimi fun ire behe ni o ri nihin nitori pe kosi ohun ti o le dagba nihin li igba kana nitori gbogbo nkan li ogbe. Ki enyin ki o kiyesi bi Olorun ti dagbogbo nkan gese ti o nwon fun ire didara julogbogbo enia ti olukulu lu le ni abukun tire lakoko tire lati owo Olorun wa. kò si isise kan, kò si rudurudu kò si pe okan nba ekeji ja ninu ohun ti Olorun sugbon gbogbo nwon li a to lesese nwon si nto pa ti a la sile fun nwon. Osan ati Oru Summer ati Winter nto ra nwon lehin li igba ti nwon imole osupa si ntobi si i osi nkere si i li akoko osu ti re, behe ni nwon o se titi yi o fi di ipekun aiye.

OLD CALABAR.

Odò nla kan wà ti kò jina pupò si odò Oya ti anpe li Old Calabar, opò okò nla li o nlo si ibè lati sowò Epo. Li oke réré odò na iwón jijina Abbeokuta si Lagos, ilu kan wà nibè ti anpe li Creek-Town ko tobi pupò,

olori ibugbe awon enia ibè na ni ileto kekere ati oko yiika, oruko Oba na ni Eyo Honesty kò si ti ipe lo titi o wa cku niti eyi a ri ohun kikò lati rò.

Awon ^{won}iranse Olorun lo si ilu na li odun 1846, oon ka na ti awon iranse Olorun de Abbeokuta. Ise nwon ni Creek-Town ni lati ma pa enia nigbati eni nla kan ba ku, papa nigbati Oba nwon ba ku. Ise nwon si ni lati pa die ninu awon ti o darugbo ninu awon aya re nwon a si sin die ninu awon ti o se omode li aye sinu isa pelu re. Ise nwon ni lati ma sure lo si ita lati ma ki eniken ti owo nwon ba ba mola tobehe nigba miran nwon a to bi igba enia ti nwon o pa lati sinku Oba. Ise yi ni awon iranse Olorun se titi lati daro, nitori esse nla ni lati pa enia ni iru iwa behe nitori iru nkan bayi.

Oba Eyo-Honesty je Oba rere gidigidi, osi se awon Iranse Olorun li ore. O pa ojo Isimi mo ni mimo, ose meji siwaju iku re, owa li oko re kan li ojo Isimi bi ise re o da gbogbo ise duro, ope operere omokoron kan ti ise Christian lati se Church ati lati wasu Ojo Olorun ti o tele e li o se aisàn, kò le lo si ile Olorun bi ise re, o si ranse wa iwi fun Iranse Olorun na, behe li on ki ise okan ninu awon egbe ijo enia Olorun, sugbon ama lo si ile Olorun lojojo Isimi, a si ma gba nwon ni iyanju lati se behe.

Li ojo melo kan lehin na, o ku lojiji bi oti kuku jeun ale tan. Nje bi

o ti di mimò, awon aya rè salò, omiran si ile awon Iranse Olorun. ati awon omiran si oko ati igbe. Gbogbo awon iranse rè salò pèlu bikose awon ti ose Christian. Lesèkàna Ilu tika-larè di ofo, gbogbo awon bèru ki a ma ba pa nwon lati sinku Oba-

Oba na ni omokorin meji. eyi e-gbon ti o gba ipò rè li a npe li Eyo-Ita. ati aburò li a npe li Eshen-Eyo awon meji yi je Christian. Nwonyi pèlu awon Christian ti o siwaju re nibè gba ara nwon ni iyanju pèlu awon kan ninu awon agbagbà si wa isà jiji nwon si sin Oba na li aipa enikan.

Oba na ki o to ku, o mu ki diè ni-nu awon agbagbà rè se ileri pe nigbakugbà ti on ba ku, nwon ki o pa enikan, sugbon enia diè li o mò nitorina ni olukuluku se bèru. Behe li awon eru ati awon operè omokorin ilu na sa lo si igbe lehin mimu ibon ati etu nigbana nwon ba ara nwon se ipinu lati duro lati gba ara nwon bi o ba sepe nwon o pa nwon lati sinku Oba. Nwon ni etò, nitori awon Oyinbo Iranse Olorun ati awon Olosowo ti ba Oba se ipinu pèlu awon agbà pe, lai ki ama se fi enia se ebo mò. Nwon gba awon omò Oba gbò nigbati nwon wi fun nwon pe ki ama se pa enikan, sugbon nwon wi-pe awon miran diè wà ti nwon beru ti orò na yi, kò si gba inu nwon lo titi nwon o fi ba nwon se ipinu pèlu pe ki o ri behe.

Behe li a sin Oba na li alafia, gbo-gbo enia si lo si ise nwon jeje, ise

ailanu yi li a parun ti a tamaha lailai nipa ekò Ihinrere Olorun. Yi o je ohun rere fun Ilu yi nigbati awon eniti oni ipa ba gba Ihin rere gbò; nitori igbana ni a o pa opò ise buburu lailai ti nwahala ti o si nba ilu je nisisiyi, ti o si nda ibukun Olorun duro.

ABEOKUTA.

Messrs. M. Coskry ati Dietrichsen awon Olosowo Eko de li ojo kerin dilogun oṣu kana yi fun ibewo.

Awa si yò lati gbò pe awon Egbe Olosowo dorondoron pe apejo ninu ara nwon nihin lati gbimò ona nipa eyi ti nwon o sura owo fun awon Agbagba, nitori itoju awon Olosowo ti o ngbe ibi ti nwon o ma se; ki a ni igbekele pe nwon o yori rè si mimu u se. Oto akoko ti awon Alejo ologbon ba ni oye dajudaju ipo ijoko ti nwon ni nihin ati pe ofin dorondoron ti asl ro rere ti a cse fun abò enia ati iní sugbon lati se eyi oto gidigidi ti nwon ba ni ona paja kan ti nwon ba dasile nipa eyi ti nwon ba ma san owo edè lun awon eni ola. Bi o sepe eyi ni iyori si apejo ti nwon ti pè nje ise rere ni nwon ti se.

Awa yò lati gbò pe ejo Majekodun-mi ti en ti awon ara Igbein pari. Eni ken ti o ba gbò eyi ni inu rè o bajè ti ife owo ba ida o ododo jè ni eyi ti aso ohun esi di ona ohun nla lati loni lowo gba owo. Kò si awon agbagba ni ilu ko si si ofin lati fi idajo ododo pari iru ejo behe? labe

iru ona behe kò si eni ti o bọ kò si si ini enikan ti ale pe ni tire. Ibi kan si tele e lesekana oloşowo oyinbo kan ti o ti rò lati si owo nihin sora kì nigbati o ri isise aisododo nwonyi. Awon oyinbo oloşowo wipe ko le danwon loju bi iwewu emi enikan ti o ti odo nwon tabi awon akowe nwon se ati pe nje asi leko ini nwon nipa awon enia kenia lai ri oluranwo kan. Oto akoko ge ti aba ti pa ofin nla se ilana ohun nwonyi ki isi ise nipa eyi ti awon enia le fi aisododo fi agbara bere.

Ati ro fun wa pe Catechist Oyinbo merin ni ki ama reti li oko ti mbo lati bo sinu Iranse Olurun ti Church Missionary Society. A wi pelu pe aya awon omiran si dotu fun ise na li odo Oya ti yi o bo si inu awon Iranse Olurun odo Oya bi aye na ba kuku ti wa.

IBI.

Li ogunjo osu kana ni Mrs. Samson bimo konrin kan.

ISE ITONASE LI ABEOKUTA.

Awa bebè lati mu wa siwaju gbogbo enia ise ti Itonase, ti awon kan ti dawo le lati se li Abbeokuta.

Ati berè si imòran yi da li osu meji sehin, awon ti osi ti berè na je mesan, mejo ninu nwon nse oloşowò ilè yi, awon eni ti ori pe o ye lati mu ohun gbogbo ti oje ki osoro kurò lonà ni gbigbe eru lo si Arò, on Agbamaya.

Awon ti o damòran na ti nwon si

da owo jo lati berè si se e ni iwonyi-

J. G. Hughes, òkè marun.

S. Crowther Junior. òkè marun.

H. Robbin, òkè marun.

R. Campbell,

C. R. Macauley, òkè marun.

F. Ribeiro, òkè marun.

J. Crowther, òkè marun.

C. M. Faulkner, òkè marun.

J. C. Dewring, òkè marun.

Awa si ni iranlowo gbà fun isè yi lowo awon Imàrò Sierra Leone, ati awon oloşowò Eko, nwon si da ogbon òkè; eyi pelu ogoji ti a ti da oje adarin òkè.

Sugbon eyi kò tó. Nje awa be gbogbo awon ti o mọ ilu Abeokuta li tiwon, ti nwon si mọ pe odara lati ton òna se, ki ayè ko le gbà fun enia, fun esin, ati fun kekè; ki oluwa rè ki o mase aiba ni wa iranlowo lati fun wa ni iye ki iye gege bi agbara olukuluku ti to.

J. G. Hughes li a fi se olori agbajona:

S. Crowther Junior, li akòwe.

H. Robbin, li olupamó owo.

Nje enikenì ti o ba fe fun wa ni iranlowo ki o mu u to Mr. Robbin lo.

LAGOS.

Awa yo lati gbo pe G. Brand Esq. Ajelè Oba English de Eko li ojo kejilelogun osu kana yi ninu Oko Mail (Athenian) Awa tama nipa ibukun Olurun a o ti i lehin ti ijoko olola rè yi o mu ire pupo wa si ilu.

Ako o li ibi ise ikowe ti Ake ABEOKUTA December 3rd. 1859.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA.

No. 4.

Abbeokuta December 1859.

Price 1d. or 120 c.

Arí ladi bí aiyé tí nṣídi yí axis rẹ̀ tìkalare, ati orun fun nyin okan nṣe ọsan ati oru, ekeji nṣe ọdun. Oṣupa nyi aiyé ka lí oṣu kan tí oṣo mọkan-dilogun ati àbò, eyini ní lati igbà tí awa rí oṣu titun títi dí igbà tí a rí oṣu titun miran jẹ oṣo mọkandilògbon ati abò. Iwọ ori lí oṣu oṣupa ibi okuku, nkan bí oṣu imu ati ẹnu enia, ibi okuku nwọnyi lí arò pé ọgbun jìjìlń gidigidi ní, nibiti imọlẹ́ orun kò wọ tí iba fí ràn jade sí wa nihin. Ibi miràn mbe tí o mọlẹ́ gidigidi, nwọnyi lí a rò pé oṣe ibi giga bí awọn okè. Oṣupa ama lọ nihà wa nigbàkugbà; awa kí iri ihà kejì. Oṣupa kò tobi tobẹhẹ bí aiyé, aiyé tobi bí ka kò adọta oṣupa jọ.

Nisisiyi mó ní isọ tí eclipse fun nyin. Orò ná jasi ka mu kí ohun kan sokuku tabi aihàn nipa omiran tí o duro niwaju rẹ́ tabi larin rẹ́ ati imọlẹ́. Njẹ nigbàti aba sọ tí eclipse awa o mọ o sí isọ oṣu oṣupa dí okuku nipa wiwa aiyé sí arin rẹ́ ati orun nipa eyi tí ake imọlẹ́ kúrò lara rẹ́ tabi awa

mọ o sí pé oṣupa duro larin wa ati orun tí akò fí le rí orun. A pé e lí eclipse tí orun nigbàti orun ẹ́ idinà rí rí orun wa ati eclipse tí oṣupa nigbati aiyé ba ẹ́ idinà imọlẹ́ orun lí ati ràn sí ara oṣupa. Eclipse orun kò le sí bikoṣepe nigbati oṣupa ba ẹ́ okuku. Kò sí sí eclipse tí oṣupa bikoṣepe nigbati oba kun.

Enyin o rí bí awọn Keferi tí ẹ́ werè ati opè to nigbati aba ja nwọn laiya nipa eclipse. Gbogbo wahalà nwọn ati idijì ba gbà nwọn là bí oṣepe nwọn sa mò pé eclipse bí o tí jasi. Nwọn ama ẹ́ lí akokò tí nwọn geṣe bí ati to ọsan ati oru tabi ohun miran nipa ọwọ́ Ọlọ́un. Nwọn kò nṣe teletele bí oṣo, oṣu, ati ọdun; ẹ́gbọ́n awọn oyinbo lo sírò igbati nwọn o ẹ́ lí akokò ná ẹ́, nwọn sí le wí lí apa aiyé tí a o rí nwọn, tabi tí a kí o rí nwọn.

Lí ọdun 1860 ecilpse orun kan ní yí o wà lí oṣo kejilelogun January ẹ́gbọ́n a kí o le rí í bí Oṣupa ati Orun yí o wà lí apa kejì aiyé nigba-

ti oba se eyini ni nigbati o ba je oru loḍo wa. Eclipse oṣupa yi o wà li oḣo keje February ti a o ri li England mo rò pe a o ri i nihin sugbòn kò da mi loju. Li oganjo ni yi o je. Awa nka oḣo lati idaji oru de idaji oru eyini ni lati agogo mejila oru de agogo mejila oru keji, a o sì ri eclipse yi li England lati agogo kan sunmò agogo meṭa li oru. Eclipse orun miran yi o se li oḣo kejidilogun July a o ri i li idaji koja agogo kan titi sunmò agogo merin ni England a o sì ri i li apa miran li Africa sugbòn bi nihin ni tabi bi ihin kò ni emi kò ti imò. Eclipse ti Oṣupa miran yi o wà li oḣo kini August sugbòn emi kò rò pe a o ri i nihin sugbòn bi beheni bi Oṣupa ba kuku ti yò li a o ri i. A o ri i li awon ilu ti o mbe ni ila orun si eyi.

Enyin ri Comet eyini ni irawo kekere pelu iru gigun si i lara ko pe pupo o se ni iwò orun ni ale kan ti o pe titi. Mo gbò bi awon enia ti nse ebò pupo ti nwon si nnawo pupo lati da ibi ti nwon beru duro pe yi o ti inu iran yi jade. Sugbòn kò sí ohun iberu ninu nwon nwon wà ninu ohun iyana ti Olorun da ti o sì fi si oju orun. Olorun ti osi fi nwon sibe nse akoso nwon osi nse ilana lilo nwon ati wiwa nwon bi o ti se Orun Oṣupa ati Irawo. Bi enia basà beru Olorun ti nwon si sin i nwon ki o beru ohunki ohun. A! sugbòn enia nsin ara nwon ati ifekufe nwon ati eyi nitori ese nwon a fi iberu opo'opo ati iye-meji kun nwon.

ABBEOKUTA.

ITUNSE ONA.

Li iwe ikehin enyin o ti ri ihin Egbe a tun ona se ti a se lati se ona rere lo si Aro ati Agbamaya fun enia, esin, ati kekè lati ma koja ti awon ti eru nwon bi nwon ti fe. Ni ilu Oyinbo gbogbo ona li a se ti asì ntòju nwon daradara nipa awon egbe, awon egbe nwon yi ama gba owo ode nwon ni oju ona bi Bode nwon a si ma gba owo lowo olukuluku esin ati kekè gege bi iwon re, li ibi miran nwon ama gba owo lowo enia pelu sugbòn eyi kò sòpò. Ninu owo yi ni nwon nmu san fun titun ona se rere ati fun gige ona titun li la oju agbàrá fun ki-koja omi oḣo ki o ma le duro ni ibi kan ki osi ba ona je. Gbogbo owo ti a da jo bayi nba ona lo kò si Agba kan ti o je fowo kan a nwon ko je se aifi iye ti nwon gba jo han li odun ati bi nwon ti lo o. Awon enia ti o duro li bode lati ma gba owo ko gbò ḍo da enikan duro ko si gbòḍo diyele fun enikan ju bi ofin ti wi lo; bi o se kehe a o se e li se bi enikan ba si kò lati san owo ti a bu a o se e li se. Tosan toru ni nwon mbe li bode nigbakugba ti o ba wun eniken ni ikoja nigbati o ba san iye owo ti a tipa ofin pinu re. Nje o rorun tobehe ti obirin ama se itoju bode nigbakugba nitori bi olukuluku ti mo iye ti on ni isan nwon kò si le di ohun kan kuro ninu re nwon a san lesekan lai se iyonu.

Awa ni iso fun awon akawe wa pe li Tuesday ojo ketalà oṣu ikana yi, nwon ni Ipade oṣu lati fi ohun sòkan si rira owu, Ogubona li a fi se Balè na, Messrs. Crowther ati Robbin ni ibikeji Balè, Mr. F. Ribeiro ni akowe, ati pe ki gbogbo eniti o ba ni inu didun si rira owu lo iwaju je okan ni nu nwon.

Li eyi akopade, Mr. Hughes li oko sorò Mr. J. Crowther li ose ikeji re, a si ba a lo pe ki Ipade na je oṣoṣu li ile Ogubona.

Mr. Campbell gba awon oloṣowò ni iyànju lati se oko owu lo filafila ti o je ona lati fa owo owu sehin. Dr. Delayne so ni apere ohun ti ilu ologbon kan mu wa ni ti ti erò na lehin.

A pinu re nigbana pe iye rira i won owu jija loṣu ti mbò ko je odunrun ati won owu elekoro ko je ogorin.

Nigbana ni ajo tuka.

Anu se wa lati ko pe ofin kan ni ati lu agogo re nihin ni dida obirin ro lati ma lo tara si odo awon Oloṣowo lati ba nwon sowo. Eyi lodi si ipinhun ti nwon ba Ajele Gesi se ati pelu ire ilu. Sugbon bi ninu oran ti isaju ofin na di asan behe li awa ni ireti pe yi o je ninu eyi, nitori o jasi aisododo si owó awon obirin lati da nwon ro ni jijire ise ododo wíwà nwon. O dabi enipe awon obirin nse dede ninu owo ju awon okonrin lo tabi ni dajudaju awon okonrin kò ye lati wa iranwo ara nwon ninu iru ona bi eyi.

Iba dara fun owo awon oloṣowo

lati gbidanwo lati di owo eru lati ilu oke wa ati pelupelu lati mu ironrun ati yiyo kuro ninu ewu nipa eyiti ale mu enia ati ohun ini lo si oja. A ti rò o fun wa pe nwon ti gbidanwo die lati se Bode li Ilugun Bode nwon yi li o nse idina si ise owo ni ti ibi ti nwon nse ju ode ti nwon ngba lo niwon bi eyi ti je rirò iba si dara fun awon ti o ni ife ninu owo la ti gbidanwo lati lo ipa ti o ye lodo awon Agbagba lati da rirè si i ibi iduro.

IBI.

Li ojo oṣu ikehin yi aya Mr. F. Ribeiro bi omọ konrin kan.

IGBEYAWO.

Li ojo karun osu kana yi James Oṣoro ati Maria Ajola gbeyawo ni Ile Olorun li Ake.

IKU.

Ni Lagos Mr. Mc. Cabe oloṣowo ku li ojo kehinla oṣu kana yi.

Anu se wa lati wi pe obirin kan aburo Alake ṣubu lulè li ojiji, lai si arun kan ti amọ ti o se e telè, osi ku li aro ojo kejilelogun.

LAGOS.

IDE.

Inu wa dun lati ko silẹ pe Revd. S. Crowther Alufa de Eko li alafia lati Odo Oya wa li ojo kesian osu kana yi. A so fun wa pe Oko elefi Odo Oya ti a npe ni Rainbow ni a ko lu li ona re si isale, awon atuko re meji li

a pa. antama pe awon Onilu Gesi yi o mu ki a se awon ika enia nwonyi li ise nitori iwa buburu nwon yi li iru iwa ti yi o se iranti lailai lara nwon ti yi o si se idina iru sise behe li igba merin.

A gbo pe Lieutenant Glover je ero kan ninu Oko mail elefi Athenian ti nlo si England.

IBADAN.

I gbo wa lati lbadan wa ko lo titi osi dalu. Awa gbo pe enikan jiya iku nitori kikole. I ba dara bi o sepe iselise ti o rehin ju eyi lo li nse.

A gbo pelu pe nwon mura ogun sugbon ilu ti nwon nife baja li a ko mo.

Dollar ni nwon nbere gidigidi nibi ati bi o ti je pe egbata ni nwon nsan fun dollar kan, nipa sise wo ilu awon oloşowò Ijebu ni eyi ti dide.

OYO.

A ko pe ariwo die li amu ki o wa nibi nipa okan ninu awon agba ti ongbidanwo lati ma gba owo ninu Bode kan, sugbon Oba eto eniti ise bo-ri ikoju ija yi si ola re.

IJEBU.

A so fun wa pe nwon sun okonrin kan jona di oku ni Ijebu nitoripe omu epo lo si Eko. Nwon wi pe ko mu ju ladugbo epo kan lo eyi ti olo fun ra re, ati eyi ti o fi tore fun awon ore re, ki ise titi sugbon mimu ti o mu u lo li are pe oto behe li osi jiya iku oro yi.

IKETU.

Iranse kan ti Iketu wa osi wi fun wa pe awon Idahomi nmura ogun, sugbon ako ti mo ibi ti nwon oko ori nwon si; nitorina li ose ye fun gbo-gbo enia pelupelu fun awon ti o wa ni Ilu kekeke lati ma sora nwon.

ITAN.

Koriko ati Odo agutan li orungbe mu ki nwon lo si ipa odo kan lati mu omi; Koriko na mbe loke isan Odo na Agutan mbe nisale. Koriko fe pa Odo agutan na je sugbon ki o to se e ko le sai se awawi kan behe li o wa ona lati da ija sile. Owi pe iwo Agutan nitori kini ose wu omi na fun mi lati mu? Odo agutan na dahun pe Koriko ona wo li emi le gba wu omi na, nigbati omi ti odo san wa odo mi. Bi o ti ri pe eyi jasi otito o wa ona ejo miran, o wipe iwo ti soro mi ni buburu ju iwon osu mefa shein. Odo agutan na dahun pe bi emi o ti le se eyi? a ko ti ibi mi nigbana. Nigbana ni Koriko wipe bi iwo ko se e Baba re ti se e, o şubu lu Odo agutan o pa a osi je e patapata.

Nigba melo ni awon alagbara nse oju kokoro si nkan awon alai lagbara ti nwon si nwa iparun nwon nipa wi-wa oran eke se si nwon! Li aiye yi li ale se nkan nwonyi sugbon ojo idajo ododo mbo nigbati Olorun yi o fi iparun gbigbona je onihamu ni iya lai fawo shein

Ako o li ibi ikowe li Ake
ABEOKUTA December 24 th. 1859

IWE IROHIN.

FUN AWỌN ARA EGBA ATI YORUBA.

No. 5.

Abeokuta January 1860.

Price 120 Cowries.

Ero mi ni nisisiyi lati so die fun nyin ni ti oju aiye ninu eyi ti awa ngbe. Aiye nla ni, ayè pipò ni yi o gbà lati ladi rè, nitorina emi ki o gai ke e kuru, nitori lati yori rè si iwọn-tuwònsì.

Oju Aiye li ayà si ipa meji, Ilẹ̀, ati omi.

A si pin Ilẹ̀ si ona nla marun ti anpè ni Europe, Asia, Africa, America, ati Australasia; pẹ̀lu Erekuṣu okun Pacific nla.

Europe, Asia, ati Africa fara mọra pọ eyinì ni pe ẹyin le ti inu okan ta atare si ekeji ninu nwonyi, lai da okun koja, ati li akopò a pe nwon li Continent lailai, America yà, a si pe e li Continent titun. A pe e li Continent titun nitori awon oyinbo ko mọ o titi di igba atukò nla kan ti anpè li Christopher Columbus ri i li odun-1492. Erekuṣu nlanlàn ni Australasia.

Erekuṣu jasi ilẹ̀ ti omi yika pata-pata. Europe ati Asia fi ẹgbẹ kan ẹgbẹ. Europe mbe li ihà iwò orun. ati Asia li ihà ilà orun, Africa mbe

li Igun otun Europe, ilu toro kan ti anpe ni Isthmus ti Suez li oso o mọ Asia. Isthmus Suez mbe larin Egypt on Canaan. Lati Isthmus ti Suez soḍò sihà igun otun ati iha ilà orun si Africa, As'a ati Africa li okun pupa ya kuro loḍo ara nwon. Nje Africa li Okun mediteranean ya kuro loḍo Europe. Nwon sunmọ ara nwon gidigidi li odò toro ti Gibraltar.

Isthmus jasi ilẹ̀ toro kan ti oso ilẹ̀ ulanla meji pọ. Strait si jasi okun toro kan ti o so okun nlanla meji pọ.

America li asi ladi rè si Igun osin America ati Igun otun America. Isthmus ti Panama li oruko ilẹ̀ toro kan ti o so nwon pọ. Larin igun osin ati Igun otun America ni oṣo erekuṣu mbe ti anpe li West Indies. Okan ninu erekuṣu nwonyi li a npe li Cuba olori ilu ti a npe li Havannah ibi ti iṣe mímọ fun oṣo nihin. Li Igun otun America ni ilu ti a npe li Brazil wà lati ibi ti àpà asara ati ọti ti awa. Li Igun osi America ni Ijoye mọta wà eyi ti Igun osi li a npe li

Canada ti Igun otun ati Ila orun ni United States ti America ati eyi ti Iwò orun li a npe li Mexico. Canada jasi ti awon English. United States ati Mexico olukuluku ni Ijoye ti nwon.

Li iha Iwò orun ile America li Okun nla ti a npe li Pacific wà li iha Ila orun li Okun Atlantic wà, omi ti enyin nkàn li Eko sòmò America eyi li Okun nla ti enyin ri li Eko ya wa kuro ninu America.

Bayi ni. Bi enikan ba mu oko nla kan ti yi o sì ló logboron siha keji okun yi o de America. Bi o ba fi oko silẹ ti o sì de America, yi o de okun ti a npe li Okun Pacific. Bi o tun mu oko libẹ ti o sì ló si i titi yi o yó si ogunlogan Erekuşu ti o ba sì nla nwon koja yi o de Okun ti a npe li Okun ti India bi o ba sì ti nre koja eyini yi o yó si Africa li iha keji. Nẹ bi a fi oko silẹ ti o sì nran ni ile yi o la oṣo ilu koja nikhin yi o yó si Odo Oya bi a sì da a koja yi o yó si Ilorin bi o si nsoka'ẹ la Yoruba kọ'a yi o yó si Abbeokuta ati si Eko. Enyin ri odide kọ'u siha okun sugbon o pada ti o yó sibe lehin. On tikalare ti nlo lokokan lai yipada ni gbogbo akoko na idi re li eyi aye se roboto.

ASE FUN AWON OMO ILE IWE.

Li Tuesday oṣo ketadi logbon oṣu December, Mr. John Olotan se ase kan ni ile re li Itoku, si eyi ti a pe awon omo School Ake ati ti Igbein. Oṣo onje bi sinkafa. ati iyan li a se,

ati lehin eyi osi ta olukuluku loṣe o-yogo). a si ran nwon lo si ile pelu i-nu didun. Awon omode na yó ni wiwo aṣo oyinbo daradara juló, nwon osi jasi iran didara ni wiwò fun awon ti a pe si asẹ lati wà nibẹ, ati oṣo ayó fun alasẹ na ti inu re dun lati pesẹ o-fun ji ẹ fun awon omode na. Iye awon Akẹko ti o wà nibẹ jasi metale-logoje.

Li Wednesday oṣo kejidilogbon Mr. Abraham Apete se asẹ ninu awon omo School Ake ni ile re li Toko ti awon omode yayọ re. Lehin na ogunlogan enia ati oṣe li a se li alejo ati awon ara Church.

IWEWU.

Anu se wa lati wi pe li Sunday oṣo ikini oṣu January ino kan se li igbein ino na jo ile pupo li Igbein, li Igboro. titi o fi de Oba; enia pupo li o jona ku sinu re.

LICEUM TI ABBEOKUTA.

Awon omo konrin Abbeokuta mgbero nigbati nwon ba mura tan lati se ikoni ati itumo ogbon rere gbogbo fun imoye gbogbo enia Eyiye li amgbere lati bere si se ni ile iwe Ake ni wakati ago meje ale li oṣo koto ti aba fi si.

Mr R Campbell ni yi o ko bere ikoni ati itumo ogbon yi se ni iṣo ikokon-la oṣu yi (January) 1860.

Oṣo ikoni na ni Ogo ti o wa ni iṣe si se.

IBADAN.

Awa yò lati so pe Rev. D. Hinderer tiri enia merindilogun baptise li Sun day li ojo Christmas

IBI.

Li ojo kedogbon osu December ni aya Mr. D. Olubi Schoolmaster ti Ibadan bi omọ konrin kan.

IKU.

Li ojo ikehin osu December ni Mr. George Nicle. ku ninu igbagbo Oluwa wa Jesu Kristi.

Anu se wa lati wi pe erò Sierra-Leon kan ti anpe li W. George fi ara jona pupò. o si ku li ijo kejì na.

IPADE TI WESLEYAN.

Ipade gbangba kan li a ni li ojo kerindilogbon December li Ile Olorun ti Wesleyan ni kikun owo Mission nwon lowo.

Alai wi i loju wa nitori ako le soju eyi ti mbe loke yi.

IPADE TI CHURCH.

Ipade gbangba li ase li Ijo enia - Olorun li Ake li Monday ojo kerindilogbon osu December lati gbero ohun ti ao se si ti mimu Ihin rere lo si odo awon ti ngbe Iletò ati Oko ni-vaju Oshiele ati lati dawo le e.

Adura li afi bere Ipade na ati orọ be-re die lati enu Rev H. Townsend wa. Nigbana ni Mr Moses Lijadubi aka-we Mimo Olorun so orọ fun Ijo pe nigbati on se de Atadi a layo gba on sugbon nigbati ose ti nwon ri pe en ko wa ta ore ohun ti aye nwon ti oju

tutu wo on ati ise Olorun. Oso pe ia won enia mewa li oye lati mabe awon ileto a ioko wo.

Nigbana ni Mr John Olotan soro fun Ijo eniti awon asoro nwon yi tele Mr-Enoch Olumwaga Mr Mathew Kesi, Mr Abraham Apete. Mr Joshua George Mr Alexander Jibowu Mr Isaac Oyedola Mr Hughes, ati Mr Wilhelm. Li ipẹkun re. asi bere lodo Ijo bi awa ba gbiyanju lati se ise ti mbe ni-waju wa bi beleko. Gbogbo nwon gbe owo on nwon si oke nitori re nigba-i asi pe awon ti ko se didun mu won lati gbe owo nwon soke ko si owo ti agbe soke. nje asi nba ibere na lo.

Ayan awon igbimọ ti ise awon enia nwon yi. Messrs Matthew Kesi, Abraham Apete, John Olotan, Abraham Soretire Cole, John Ode Joseph Awoniga, Joshua George, Samuel Sowande. Alexander Jibowu.

Ibere ti o tele yi li a sifi fun Ijo bi afi ipa le awon ti adan ko nwon saju lowo lati ma yan enikan ti ati ise le lowo, ati lati ma dawo jo fun bibo re ati ti Mr Moses Lujadubi.

Afi ohun kan pari re pe afi ipa le nwon lowo asi yan nwon lati se bele. Nigbana ni afi adura pari Ijo na.

Idajo owo na li asi ti gba fun iran-lowo ti agbajo awon enia ile Olorun.

Hds. St. co.

John Olotan.	10	0	0
Abraham Apete.	10	0	0
Matthew Kesi.	10	0	0
Joseph Awoniga.	10	0	0
Samuel Sowande.	10	0	0

IWE IROHIN: ABBEOKUTA JANUARY 1860.

Isaac Lemo.	Hds.	2	0	0
Jerimiah Oyègule.		3	0	0
Abraham Soretirè		5	0	0
Isaac Oyeḡo'a.		5	0	0
John G. Hughes.		20	0	0
F. Ribeiro.		15	0	0
Joshua Sobò.		10	0	0
Maria Efusowo		5	0	0
Grace Efuyebi		5	0	0
Simon Deḡolu		5	0	0
Gabriel Sadeḡo		5	0	0
Sore		5	0	0
Oḡo Ikona		5	0	0
Ogudijo		5	0	0
James Famifò		5	0	0
Sampson Yeyeju		5	0	0
Josiah Ileḡlawo		3	0	0
Martha Amosa		1	0	0
Lucy Lariure		1	0	0
Jacob Laropo		2	0	0
Lydia Aina		2	0	0
James Fisher		5	0	0
Isaiah Solake		5	0	0
Elizabeth Ajibi		1	0	0
Edward Gbamade.		3	0	0
Andrew Sodipè.		2	0	0
Abel Deḡolu.		2	0	0
Isaac Sogbade.		5	0	0
Daniel Oduḡike.		3	0	0
Eya		1	9	0
Onajobi.		1	0	0
James Pratt.		2	0	0
Adeḡoku		1	0	0
Ogudimu		1	0	0
Daniel Idowu		5	0	0
Katharine Kosoluke		2	0	0
Enoch Olumiwaga.		3	0	0
David Ewulo.		3	0	0

John Oḡe.	Hds.	2	0	0
John Cole.		1	0	0
Thomas Cole		2	0	0
Elizabeth Cole.		1	0	0
Oḡa.		1	0	0
Sarah Co'e.		1	0	0
Daniel Lagbeji.		2	0	0
Rose Oḡunfunḡe		1	0	0
Sarah Deḡike		1	0	0
Susannah Adḡe		1	0	0
Nancy Deḡunḡe		1	0	0
Jane Menu		1	0	0
Leah Alaba.		1	0	0
Elizabeth Oḡunbunmi		1	0	0
Abigail Enḡekelu		1	0	0
Lijoke.		1	0	0
Sarah Eḡḡomi		1	0	0
Hannah Oḡodabi		1	0	0
Mary Laḡbi		1	0	0
John Oḡundiya.		5	0	0
Thomas Oḡunmefa.		2	0	0
Abraham Soretirè.		5	0	0
Benjamin Kumapayi		2	0	0
Emmanuel Akioḡo.		1	0	0
James Sowande.		1	25	0
Samuel Saturday.		1	0	0
Israel Ademḡon.		4	0	0
Louisa Sokina.		1	0	0
Anthony Martyn.		1	0	0
Fanny Sampson.		3	0	0
Dorcas Kahanwo.		1	0	0
James Idowu.		2	0	0
Zacheus Sowemo.		2	0	0
James Oḡoko.		1	0	0
David Sodipè.		5	0	0
Betsy Adeso'a		3	0	0

AKO O NI IBI NE IKOWE NI AKE
 ABBEOKUTA January 6th. 1860.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA.

No. 6.

Abbeokuta January 1860.

Price 120 Cowries.

Ni iwe ikehin mi mo ti gbidanwo lati la nyin li òyè aiyè ati ipin titobi-julò rẹ. Nisisiyi emi oba a ló lati la nyin li òyè Europe oṣan ninu ipin nwon yi.

Europe ni Asia li ilà orun Okun nla ti anpe li North Atlantic li iwò orun okun Mediterranean li igun o-sin ti oya Europe kuro lara Africa, ati li igun otun Okun Didi ti enike-ni kò le là ja.

Opò Ede li o mbe li Europe gbo-gbo awon oyinbo li o nsò ototo ede.

Nwonyi li ototo oruko ede tabi ilu li Europe, Russia, France, Austria, Great Britain, (eyini ni England) German States, eyini ni opo ilẹ oba kekere ti nsò edè kan ti nwon si sopo lu fun didabo bo ara nwon sibe olukulu edè ni Oba tabi alakoso rẹ. Prussia, Spain, Turkey, Naples, Netherland, Sardinia, Portugal, Sweden, Pappal States, Switzerland, Denmark, Tuscany, Parena, Lucca, Modena, Greece.

Emi o kọ tete sọ ti Great Britain

tabi England. A pe ilẹ Oba na ni Great Britain ati Ireland, o jasi erekuṣu nla meji, oṣan li anpe li Great-Britain, ti apin si ipa meta, England, Scotland, ati Wales, ati ekeji ni Ireland ati opò erekuṣu kekeke. Great-Britain jasi oṣegberin mile, (700-miles) ni gigun, ati adotalerigba mile (250 miles) ni gbigborò rẹ. Ireland jasi odurun mile (300 miles) ni gigun ati igba (200) ni gbigborò.

Nisisiyi, mo fẹ wi fun nyin bi enia ti pò si li Great Britain ati Ireland, eyinì ni orilẹ edè ti Europe. Awon enia funfun kò nse iru ohun ikòkò bi awon enia dudu, sugbon nwon agbidanwo lati mo o fun ara nwon na, nwon asi je ki elomiran mo o bi awon.

Mo ro pe bi enikan yi o ba gbidanwo lati ka awon enia Abbeokuta, awon agbagba li a omu jowu tabi li a-omudiji, sugbon awon enia funfun ka gbogbo orilẹ edè nwon, nwon si mu ki nwon di mimò fun li gbangba.

Eru ba mi ti o je agbara kaka li e o fi mo iye owo ti a tun. Li great-

Britain ati erekuṣu kekeke yika laisọ ti Ireland li ọdun 1801, ọkẹ mọkanle ladorin leleḡberun di ẹnin. di ninu eḡbẹta ọkẹ, (10.678;976) enia, eyinì ni ọkọnrin, obirin, ati omode. Li ọdun 1851 eyinì ni adọta ọdun lehin na, metale ladota le eḡberun ọkẹ. di ẹta le ladofa. (20.659;476) enia li ombe. eyi sunmọ irinme i ti isaju. Ni inu iye yi. Li ọdun 2857. Eḡbejidi-logun, di mejilelogo i. le odeḡbẹta ọkẹ le marun, (10.223.558) ọkọnrin ati 10,735; 919, obirin li ombe

Enyin orinipa eyi pe ọkọnrin ati obirin fere dogba ni iye. Beḡe li ori ni olukuluku ilu nigbati aba ka awon enia bikose nibiti isowo eru ti mu wa ninu ọpọ apa okere ọpọ eru ọkọnrin ati kiki eru obirin die ati ni ilu nwon ti a tẹdo li titun, ọkọnrin li o nkọ saju ti nwon si ntun ohun se saju obirin. Sugbon geḡe bi ofin eḡa awon ọkọnrin ati obirin ti abi li aiye li amọ si isunmọ didogba. Ati ri ni England pe fun ogogorun oju obirin ti abi nibe omokorin marun lelogorin li abi nibẹ. sugbon bi ọkọnrin ti nlo si okere pupọ julo ti nwon si wo ise ewu, iye obirin ni ilu ta ti ọkọnrin yo eyinì ni ni gbogbo oḡbon omokorin, omọ birin mọkanle logbon li owà. Emi o ladi rẹ nisisiyi bayi, bi li England olukuluku ọkọnrin ni obirin kan, obirin ikọkanle logbon yio wà li aini oko, eyinì ni okan ninu mọkanlelogbon.

Emi o duro titi di igbà miran lati ma ba a lo bi enyin oti fe aiye, ati e-

rò lati ni oye yi. Li oju miran emi o le so iye ilu ti mbe li England. ati ile melo, ati iye enia ti mbe ni awon olori ilu na.

ORỌ EKỌ.

Orọ ekọ kan li a so liatenu Mr. R. Campbell wa fun awon idapo gbo enia pupo, li ile ekọ li Ake li ale wednesday oju ike kanla cṣu kana yi, ni ti Ola ise enia.

Olukoni na so pe ise awon enia ni lati kegan ise. Ni ilu miran o jasi ise uwon lati jowo gbogbo ise ati wo se niwon bi o i soro mo si, ọwọ awon eru nitorina ose abukun ati egan lati se isekise afowo se kan.

Olukoni na ba a lo lati wudi eyi pe o jasi cṣi nipa sise akawe pupo ti awon enia ti o di eni nla nikhin, awon ti ise osise nigbakan ninu irele julo, bi Saul, David, awon Oba Israel. Olugbala wa ati awon Apostle re, ati Paul nigbakugba ti o ba ye beḡe ama sise ti ago pipa. O mu ninu itan aiye se akawe bi ti oran Cincinnatus, ati ninu itan isisiyi yi, ti awon Fergosson, Astronomer, ati Harison, ati Paulk balẹ ti United States ti America.

Olukoni na so fun awon olugbo re lati ma to apere nwon yi ti o ti se lehin, ki nwon ma si se fi oju kekere ati abukun wo ise, sugbon bi okan ti yi o jalẹ si ire lowo lowo nwon ati igba ti mbọ. O da ise ti o kale niti wiwa ise akowe ati iru beḡe nitori lati ma fi ara han ni wiwo aso darada-

ra bi enipe o'owo ni nwon ise libi. O so fun apa awon obiran olugbo re pelu ki nwon ma se joko ti ira ise ti ati ranti ise elewa ati alasa. Pelu o so fun awon odomode ijo na ki nwon mase ro lilo si ile eko nwon si mira sugbon bi ona fun ire nwon ti mbo li aiye ati ona ti nwon iba ma lo gidigidi. Lehin Eko Mr Crowther Junr ti Magic Lantern han ijo si inu didun. ati ohun erin fun awon ti o se titun loju nwon.

Ifohun sakan sope li a se fun asoro na ati fun Mr Crowther Junr pelu.

O e yi je ote titun li Abbeokuta. a si tama pe eko pupo ni yi o te le e, bi a ti ro o pe, yi o mu eko pupo wa bi eyi ti se. A tan fitila tangauran ti Mr. S. Crowther Junior se si School fun ise na, ise li a dawo ti ana na jo.

IKIYESI FUN GBOGBO ENIA.

A fi iyi lo fun awon enia pe ati bere si ise Iwe kekere kan li ede Yoruba ti a npe li Iwe Irohin.

Ero awon ti oni ise si si ise iwe yi ni papa lati tan ihin gbogbo kale larin awon ara ilu yi ati lati mu ki nwon ri imo gba nipa kika iwe.

Bi itama awon lati ri ihin nla gba a se iwe na ni iye owo die ni owo ide kan, mejli a o mu jade bi ko si nkan li osu.

Siso ise yi di nla siwaju yi o ti inu bi ati nfowo si ise na dede nigbakugba ti gbigba re ba to san owo hihan re asoso di nla. A ngbero pelu lati se iwe ti ede English bi aye ba ti wa si.

Ihin ti ko gun lo titi li a o ma gba li iye owo ide mefa fun olukuluku bi ko ju ila mefa lo, ati owo ide kan fun ila kan olukuluku akakun ila.

Ririhin ohun ti o se ti o koja, lai sepe itamo pelu. li a mbebe re, pelu oruko awon ti nfe di adawo.

Gbogbo iwe ti a ba fe ki a han ni ki ama li sowo si Revd. A. Maser. li Eko, tabi ahawe Mr. James. Ede. li Ake, Abbeokuta.

A koto li Abbeokuta January 9, 1860

Ina

Li Friday ojo kesa osu yi ina kan se ni Ilawo osi jo ni ijo agbara titi ofi sun mo eti odo ati oke Gbagura ti oni ile pupo ati ohun ini pupo, ile Anoba Balogun si jo pelu. Opolopo enia li o-jo pa. elomiran bori ina na, nigbati nwon ngbidanwo lati gba ohun ini nwon la.

Li Sunday o'o kedogun yi, ina kan tun se nigbein, osunmo Imo, sugbon o'o ile die. Awon o enia ni Igbein wa ni ile iwe (School.) nigbati ina na sunmo uwon. nwon mura lati gba ohun ini to wa li oga Mission la, sugbon nipa agbara anu Olorun ewu na koja lo.

IKU.

Li kutukutu ojo kejidilogun osu yi li Age Balogun Oko ku, ki oto ku ose aisan li iwon wakati die;

Nigba gbogbo li ima se awon Oyinbo li rere, asi ma wa nipa ti nwon, sugbon iwa re le gidigidi.

Awon Ogboni Ake si lo se etutu, si oku re, nwon si fi aso pupo di i

lehin na nwon fi aran pupa se ipari erò rẹ, bayi ni nwon si tẹ oku rẹ si odèdè ile rẹ nigba diẹ.

Li Friday gunjo oṣu yi ijà kan si wà larin nwon nitori pe awon Ogboni Okò kò ni ipa ninu nwon, nwon si wa onà ẹto lati ra oku na ti awon Balogun ti kò silẹ. Awon Ogboni Ake si lọ, nwon si pari gbogbo rẹ, nwon si sin oku na.

Awon Ogboni Okò nlọra si nkan nwonyi, nwon kò tilẹ fẹ se eyi ti otọ. nitorina ni nwon se pe awon Ogboni Ake lọ si be lati sin oku na.

IJEBU.

A gbọ pe awon Ijebu iremọ ti ran-se wa bere loṣo Egba, lati ba nwon se ore ati lati ran nwon lowo, nitori ti iwà awon Ijebu Ode ntẹ nwon lori ba ju. Nwon nle ki awon Egba si onà lati ma naja pelu nwon, nitori ki awon iremọ le ni nkan ogun li owọ, ti nwon oma gboju le si awon ota nwon.

Asi ti gbọ pe awon apakan ti lọ si Ibadan lati wa iranlowo. Behe ni rukerudo nla si wà ni ilu awon Ijebu nisisiyi, ipekun gbogbo rẹ ni lati da owò nkan rere duro lati se owò eru.

Enia pupọ ni nwon da epo si lara ti nwon si sun jona. nitori ti o nse owò epo ti ko se ife inu Oba Ijebu Ode.

Iru iwà oro bayi ni ida otẹ silẹ, Asi nro pe ilu na yio si silẹ fun isowò ohun rere ati fun ise rere, ati fun awon enia Kristi.

ỌYÓ.

Apakan awon ara Oyó ti Oba ran si ibi kan ti o wà ni waju Isein, mu a-

won apakan nipa oṣo Are ti Ijaye.

Oṣolopọ li apa niha mejèji, asi mu pupọ ninu awon ara Oyó. Imọ otito ti o mu idi oran yi wa li akò mò, sugbon eyi ti a mò ni irora lailai ati ijowu ti o wà larin Ijaye ati Oyó.

ISIN ERU KINI JE BEHE?

Ki ise ifi agbara mu ni sese si eniti a mbó, ki ise ni ifori balẹ fun elomiran ati fun ofin ti o mu ohun gbogbo se bakana.

Ki ise ni igboran si ofin ti o wi pe, nje e san gbese fun eni gbogbo: owo ode fun eniti owo ode ise ti rẹ, owo bode fun eniti owo bode ise tirẹ; eru fun eniti eru ise tirẹ; ola fun eniti ola ise tirẹ.

Odara lati mo eyi nitori ti oye fun opo omode knorin lati rò pe agbekele nwon bi eru nigbati awi fun nwon lati bowo eniti oti oṣo Olorun wa. Nitori bi ati de ni si isin miran titi opin emi li aisi irepo tabi li aiyan. Isin eru ti otobi ju eyi lo owà li okan bi okorin ti ntoju ara rẹ ti ise eru fun ara rẹ. Eni asan si tubu ati idamoran ti elomi, enia olojukokoro yio si jere orò rẹ eni ipanilara yio si jere ife iwabuburu, omoti si imu rẹ ati eni ola si ise ola rẹ. Isin eru yi rẹ ni silẹ koja isin eru ti ara osi mu asan ainipekun wà pelu rẹ. Opolopo eru nipa ara si awon elomiran nfi si okan ati nitoto otobi nino emi ati opolopo nino awon wonyi ti onse fefe li omnira nitoto awon ni alainiyin eru.

Akoọ li ibi ise ikowe li Ake ABBEOKUTA January 24th. 1860.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 7. Abeokuta February 1860. Price 120 Cow.

Gege bi ileri mi, ni ijelo. Emi osi ton so fun yin bi England ti tobi si. Iye ile ni Great Britain lidunsan, (tabi 1851) oje Ewadinigba oke ole meji (tabi 3,840,000) pelu osi ni egberin ilu, ole medogun (tabi 815) ninu eyi ti oja wa, Eyi ti otobi ju ni London. Nje awon ara London. je mejidilogofa oke, ole egba a (tabi-2,362,000) Manchester ni ogun oke (tabi 400,000) Liverpool ni ejidilogun oke ole egbajo (tabi 376,000) Glasgow ni erindilogun oke ole odegbasan (tabi 329,000) Birmingham ni oke mokanla, ole egbajo on igbewo, (tabi 233,000) Edingburgh ni egbesan oke, ole odegbafa (tabi 191,000) Leeds ni oke mejo, ole egbafa (tabi 172,000) Bristol ni oke mefa ole odegbasan (tabi 173,000) Sheffield ni oke mefa; ole odegbajo (tabi 135,000) Wolverhampton ni oke mefa (tabi 120,000) Bradford ni oke marun ole meji (tabi 104,000) London li olori ilu nibi ti ijo awon agba iwa pade ti anpe ni Parliament ati ibi idajo

fun gbogbo awon ara ilu. Manchester ni pataki fun Iranwu ati wiwon aso owu. Glasgow si ni ibikeji ibi ti won won aso owu. London li otobi poju fun gbogbo oja tita. Ati ope oko. Ojina si okun. Sugbon, oni odo nla kan ti anpe li odo Thames. Nipa eyi ti oko pupo fi nwa si London. Liverpool si ni ibi keji si London fun oko. Ati pelupelu fun oko wonni ti nsowo owu lati America wa. Glasgow ni ibi miran fun oko. Nihinyi ni won kan opolopo oko. Bristol pelu si niyin fun owo ati oko re, opolopo oko li onwa si Africa, onti Liverpool ati Bristol wa. Oko Elefin ama ti Liverpool wa nigbakugba. Birmingham si ni ibi ti otobi fun ohun gbogbo, ti anfi Irin se, ati pelupelu Ibon. Sheffield si tobi fun ise Irin. Sugbon ope papa ati ohun ilo miran. Leeds ati Bradford si po li aso onirun, eyini ni aso ti anfi Irun agutan se. Bi kibusu, ati aso ti odara poju, (ti anpe li Superfine) ati o miran. Wolverhampton si tobi fun lleru, nibi ti

nwọn ima yọ irín. Eyini ni Iyọ irín kuro ninu okuta. Apakan wa li England ti anpe li Staffordshire, ni ibi ti nwọn ima se opolopo awo Tasa. ago ati ohun ilo amọ wewe miran, Ni Northumberland, Yorkshire, ati Wales; nwọn ni okuta dudu ti anpe ni Iwẹn; eyi ti anfi dana ati eyi ti nwọn nlo ninu oko li okun. Ni Cornwall ni nwọn nwa Ide, Tanganran, ati oje, lati inu ile wa.

Ni Wales, Irín, on okuta (tabi ota) ni ibi pupo li England li ankan oko. Sugbon ni Portsmouth, Plymouth, Pembroke ati Depford, li olori ibi ti nwọn gbe nkan oko ogun, ti Ayaba (tabi Queen) Nibi gbogbo li England li nkan ndagba, oka, ati onje miran fun ohun osin. Eyi ni li opolopo niwọn bi eyin iba ti gbagbo sugbon sibe ko ti to. Nwọn ni owu pupo lati America wa. Iyọ oyinbo lati Iwo orun Indies; ni isale America, ati ni Mauritius. Awo, lati isale America wa. Wura lati Australia, ati California wa. Fadaka lati Mexico wa. Tea, eyi awon oyinbo nmu onti China [wa. Seda, lati Ila orun Indies wa, oka lati Odena ati ni ila orun ni Europe wa. Oti wine lati Portugal, ati Spain, France, Germany, ati ni Cape of good hope wa. Epo lati Africa wa. Oddodo ati Ora nini lati Russia wa. Igi, Timber lati America wa. Eso Igi lati Mediterranean ati Turkey wa. Eyin erin nibi gbogbo li Africa. Ireland bi ati wi siwaju, ose apakan ni Ijoba ti Engand. Awon enia inu

re lidunsan (tabi 1851) oje adorindi-ni renwo oke, ole meta (tabi 6,662,000) Iye ile gbogbo li akoko na je metaleladota oke, ole egberun (tabi 1,061,000.) Ilu ti otobi ni Dublin Cork, Belfast Limerick ati Galway. Dublin ni olori ilu tabi Capital. Ibugbe fun Bale; eniti oye re ije oluwa Lieutenant. tabi Ibi keji Bale ti Ireland.

ISISE

Nigba die ti awon enia lati Isaga wa run awon eda pipo eyiti oje ki won ki oma wa awari nkan. Lenin igbat ose asi wa ri pe okonrin kan ni eran pipo ni ile re, lehin eyiti won wadi re pe jiji li oji. Won mu oran na lo si odo Basorun. Basorun si da li ebi iku Li oru ojokokanlelogbon osu January ni won pa, ni ijo keji re won kan ori re mo igi ni ikilo fun awon elomiran. Omo re pelu ama se iranlowo re lati kole beheni nwon si ta nitori ese re. Eru pipo wa nitori bi ore awon oluse buburu yio gbesan iku re sugbon oti koja lo jeje.

OYO.

Won gbidanwo lati pari aso ti owa larin Oyo on Ijaye, Are ran awon enia oyo pada, ki awon ara oyo ba le da awon ti won mu sile. Anu ni bi awon ilu meji ni ko le gbe je li alafia, bi won ti sonmo ara won to ni, sugbon odabi enipe ikonsino wa sibe

ODO OGUN.

Anu se wa pe odo ogun gbe pipo nisisiyi ati gbogbo oko aduro li Agba-

maya. iyonu nla ni ofi nde ibe eyiba-
yi oda owo duro gidigidi ati behe ni
pataki re je, bi akoko epo ti bere. I-
nu wa don bi won ti mu opolopo wa
ta a ma gbeke le pe owu ti odun ni yi
obori ti esi (nipipo) ti esi abori ti o-
dun ti oti koja si iwaju re. Rire ofin
owo onse ise re, lati fi opolopo ise fun
awon ti nfe ise ise. Iye owo rira eru
npo si i bi won ti nfi le iye owo ise
nihin sugbon die li ode eti okun dio-
ni oloni yi.

LYCEUM TI ABEOKUTA.

Ko ju ijo mefa lo li eyi ta fi iwe i-
kiyesi si ode pe a o fun ni li eko ni i-
jo kejo oju yi, lati owo Mr Samuel
Crowther Junr Li ago meje ale na
Revd H Townsend joko lori aga (e-
niti ose olori apejo eko na) osi pe
Mr Saml Crowther lati soro osi soro
fun nwon pe Bi onilu yio ti tun ilu re
se.

Osi la ona meta fun nwon bi nwon yio
ti tun ilu nwon se. Ekinini pe ki oluku-
luku enia dudu ko tun imo re se li bi-
beru Olorun ati ibere ogbon aiye.

Ikeji pe ki olukuluku enia dudu
ko ma tun ibujoko ise re se ki oba
ni owo lowo. Eketa pe nigbati oba
tun inu re se ko si tun ibujoko ise re
se ko fi mejeji yi fi tun ilu re se.

Oluko ni tumo iyato nipa eyi ti o-
kan awon enia Dudu (tabi African)
yio ti se le dara, ekinini nipa ini iberu
Olorun tise ipilese ogbon, ekeji nipa
iso dinla ti owa li okan, agbara, nipa
ikawe ati isaro, o ntumo re lo li ona

meji nipa eyiti enia Dudu tabi Afri-
can yio ti se le tun iwa re se, Ekinini
nipa ise ati pelu nipa ifi inakuna si-
le Ikehin oti fi han pe awon enia du-
du tabi African ti okan ati iwa nwon
ti dara ole ye awon ti o fi i si okan
yio si je ere ti ilu re; lati ori yi wa li
oso di nla osi pari li agogo mejo ge.
tabi 8 o clock.

Oluko na be lati ran ghegbo ogbo-
gbò omodekonrin Abbeokuta, ti ifi
agbara wa idi oludanwo ti ile iwe
Abbeokuta Lyceum ti yio wa dapọ
ki ekọ miran to de ni march.

OTTA.

Won wipe bale ota fi ilu sile ose e-
yi nitori ti won buku ko si le se bi a-
won ti oti je bale niwaju re ti se olori.

LAGOS.

Awa yo lati gbo pe nwon mo ogiri
yi ibi isiku ka. Won ti nfe se eyi ba-
yi pe ati nisisiyi nwon se eyi nitori ti
ibe je ti awon onisowo ni Eko, Alufa
Mr Maser ti ko gbogbo owo ti ada jo
osi boju to ise na pelu iso pipo, osi fi
ara re rubo ni rere ise.

Iwe (Letter) lati England wipe oye
bi awon ti nye iye owo owu die sehin
nitori bi nwon ti nfi keke ja nwon ko
boju to rere pelu nwon ko di re, oye
ki awon onisowo owu ki oma ranti pe
niwon bi owu yio ti dara to behe ni
yio si niye lorito ni England nitorina
fun ire nwon oye ki nwon ki oma bo-
ju to re.

Ani so ni ti Mr Borgmeyer oyinbo
onisowo ti owa be ni wo.

IWEWU.

Li Friday, ojo keta oṣu February, ina kan sẹ nìhà Iròwò osi jo agbo ile kan ati àbò.

Ati li Wednesday ojo kejo oṣu kan na yi, nwọn nku papa kan lehin odi. ina na si jo wolu osi jo agbo ile meji ninu ile awon ara Iwo.

IBI.

Li Tuesday ojo keje oṣu kana yi li obirin Mr. H. Venn Carpenter bi Omokorin kan.

IGBEYAWO.

Li ojo ketalelogun oṣu January ni Jacob Oga, pèlu Maria Efubeyi; ati William Dada, pèlu Olorotan, gbeyawo ni ile Olorun li Igheyin.

Li ojo kefa oṣu kana yi ni Mr. J. Lasite ati Phebe Morinu gbeyawo ni ile Olorun li Ibadan.

IKU.

Anu sẹ wa lati wi pe Ralph Allen omọ Visitor Ibadan ku li ojo ketalelogun oṣu January 1860.

Ati Susanna Allen ara Yoruba ku li ojo keta oṣu February, a si sinku rẹ li Sunday.

Anu si sẹ wa lati wi pe ero Sierra-Leone kan ti anpe li John Cole ti nse aisàn lati iwọn ojo meje li oko, ni gba ti o si nroju bọ lati oko wa, oku li ona li ojo kerinla oṣu kana yi, nwọn si ru oku rẹ wale.

IHIN IJAYA LATI EKO WA

Anu sẹ wa lati rohin buburu yi fun nyin niti iku aya Capt. J. P. L. Davis.

ti iṣe oloṣowò nla li Eko, E kiyesi Capt. Davis ti ran obirin na lo si ilu nla Oba Gesi lati ko eko pipọ nitori ki ole wa ko awon omobirin ile wa li eko giga. sugbon iku mu u lo li ojo kẹsan oṣu yi. Ninu eyi li ako pe Ero wa ki se ti Olorun ati bi ati ka a ninu iwe 1 Peter I, 24 pe Bi koriko ni gbogbo enia, ati gbogbo ogo enia bi ita-na koriko. Sugbon ayo ni fun wa laso fun gbogbo enia pe obirin na ku ni igbagbo ati ni ireti ajinde oku.

Ohun yi koja onso fun wa pe ka mura de ojo iku wa, ati pe ero ati alejo li awa iṣe li aye yi.

IBADAN

A gbọ lati Ibadan wa pe nwọn ni apejo kan li ojo keje oṣu yi ni ile Balogun nwọn, lati gbero ti Iyọnu ti nwọn nri lati odo Are ti Ijaye, nwọn si wi li apejo na pe nwọn oba awon ara Ijaye jagun sugbon Balogun nwọn kò fẹ bẹhẹ, sibẹ nwọn kede nwọn si nmura lati jagun.

Ati ri ihin gbọ lati Eko wa pe, awon egun Idahomi ti dide si ehin odi asi ro pe li Abeokuta ni nwọn nbo awon Balogun Abbeokuta si ti nmura silẹ de awon ogun Idahomi nipa rira Ibọn, ati Etu, ati ti nwọn si ntun odi nwọn mọ. Nigbagbogbo li asi ti nrope bi ogun Idahomi ba wa, ara Abeokuta yio le nwọn, sugbon eyiyi mbe lowo Olorun lati ran nwọn lowo, aro asi gbagbo pe yio jẹ alafia fun ilu yi.

Ako o li ibi ikowe li Ake ABEOKUTA February 18 th, 1860.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 8.

ABBEOKUTA MARCH 1860.

Price 120 Cowries.

Kò ma le ye nyin ní gbígborin ilu, ati ní kika iye enia tí owa ninu nwón nitori na akawe lí emi oṣe; enia tí owa ní London olori ilu England to bí iwón kí apa enia ilu yí merinlelogun pọ kí ilu ikankan na ko to Abbeokuta.

Bí iru enia Abbeokuta yí merinlelogun ko le pọ ju iye enia tí owa ní London lọ. gbogbo enia tí owa ní Great Britain sí meje le ní igba ju gbogbo enia tí owa ní Abbeokuta lọ kí aṣí ilu kan tí anpe ní Ireland sílẹ.

Enyin otí gbọ pé Great Britain ati Ireland, Ayaba Victoria Alasẹ kan na ní oṣe alakoṣo gbogbo nwón. Emi ogbidanwo ati ladi bí ijoba na tí rí. Queen(tabi Ayaba) ní olori gbogbo nwón. Ayaba na tabi Oba ko ní yàn ṣugbón nṣe ọkan nwón nipa ibi nwón bí ipa eyí. Akọbí ọmọ ọkọnrin Ayaba ní iropo rẹ, bí Ayaba na ba ku lí aibi ọmọ nṣe aburo rẹ ọkọnrin tí oṣẹ le ní yio ropo rẹ, bí ko ba ní aburo ọkọnrin nṣe ara birin rẹ ní yio ropo rẹ. Bí akọbí ọmọ Queen ba bí obirin, bí Oba bí ọmọ fun ra rẹ, awón ọmọ na yio gori

oye saju awón aburo baba nwón ọkọnrin tabi obirin. Ọmọ ọkọnrin aṣẹ saju ọmọ birin atẹle, awón arakọnrin aṣẹ tele awón ọmọ obirin nṣe awón arabirin aṣẹ tele awón arakọnrin. Ko sí yíyan níbẹ, yio ye nyin, nipa ibi tí otí nwa.

Ayaba na tabi Oba England ko le da sefin. Ipa méta lí owa ní ijoba na ekini ní Ayaba, ekeji ní Lords; ati ipa ikẹta ní Commons. Awón Lord ní iye awón ọkọnrin giga, awón ẹniti oyè nwón ga to, nitori Ayaba tí owa nisisi-yí, tabi ninu awón Oba tí otí jẹ kọja, lí oṣí oyè na fun nwón. Aki mu oyè ati anfani nwón kuro, bí ko ṣe pé nwón ṣe ẹṣẹ nla, ṣugbón oyè na asọkalẹ lati ọdọ Baba sí ọdọ ọmọ akọbí ọkọnrin, bí ko ba sí ọmọkọnrin, aburo Baba agbā, ṣugbón kí iṣẹ tí ọmọbirin tabi arabirin. Bẹhẹni bí Queen tabi Ayaba ba sọ ẹni kan di Lord, nigbati oluwa rẹ baku akọbí ọmọkọnrin rẹ agbā, aṣí di ọkan ninu Ijọ igbimọ nla tí anpe ní Ile tí Lords. Laisi ohun nwón ako le sofin ní England.

Apa iketa ni Ile ti Commons. Awon ti owa ni Ijo igbimo eyi ni awon enia ti awon ara ilu yan. Ayaba ati awon Lord ko le yan enia sibe, sugbon awon enia na se li ona yi. Ilu nla kan wa ti nwon fun nwon lati ma yan enia meji sile ti Commons ati pelu awon agbegbe ilu ti gbogbo re je oko. Ni ilu na ati li agbegbe re li awon enia kan wa ti nwon ni anfani lati ma ya awon eya na. Ni ilu awon eniti on san wo oya ile ti iye re je bi iwon oke me wa tabi £ 10 lodun awon nwonyi ni ohun ninu re. Oto fun awon ti owa ni ilu na lati yan eniti oni oko ti aba diyele bi iwon adota oke (tabi £ 50) lodun.

Nwon ayan eya ti Ile ti Commons gba odun meje lehin eyini ni nwon ayan elomiran ni titon tabi igbaku gba ti Queen ba nfe. Ni sisọ gbogbo ofin Ayaba, Lords ati Commons won ofi ohun sọkan bi enikan ba ko, ako le sòfin.

APEJO.

Nwon ni apejo kan li Ibudo li ojo kerinlelogun osu Febry. nwon si wi li apejo na pe ki enikeni ki omase lo piye tabi ole li oko enikeni, ki enikan ko ma si se lo pa igi tabi lken, tabi ohunkohun lati fi kole wa si ile, ati pe ki enikeni ma si se da apara si enikeji, ati ki nwon masi se ja. sugbon kinwon fi oju si ogun ti nwon ba wa, nwon si wipe ki omokorin ti ko ba to ibon gbe ki omase gbe e wa si ibudo na mo nitoripe ti ihale ko nwon ba wa ibudo na, beheni nwon

ki ole fi ja nigbati ogun bade.

Li Saturday ojo kedogbon osu Feb. omọ Ikèrèkú kan si lo mu isu li oko awon ara gbagura osi di ija tobehe ti awon ara gbagura fi wa ko ibon meta li ibudo Ogubona nwon si le awon omokorin ti owa li oke odo Arakan ga kuro nibe, nwon ko si ti pari ija na di isisiyi.

Li Saturday ojo kedogbon osu Febry ija kan si wa larin awon Onigbagbo ati okorin kan ti anpe li Solanke ara Igbèin, Idi ija na li eyi nigbati Solanke mu oke kan, oni on iba fi yo Mr Akigbade li oju ati pelupelu oti nse. inunibini si awon Onigbagbo nigbagba. Nigbati awon Onigbagbo iyokun si didenwon si lo fi Okorin na sun Basorun, on si pe obi li e re sugbon ose osi be nwon gidigidi oni on ko je so isokuso si awon Onigbagbo biko se awon omọ ehin on lo nse be he. bayi ni Solanke se ti osi fi ebi na si ori awon omọ ehin re, sugbon Basorun wipe tani je so isokuso si awon Onigbagbo ko si oluwa re nitori ti nwon ki ise nkan agidi.

OTA.

Agbo lati Ota wa pe apakan ninu awon ara Ota nse ti Kòsokò nwon si nfe gba a silu tobehe ti nwon si ngba owo ati ohun ore miran lati owo Kòsokò wa, nigbati Ajele Oba English ti owa li Eko gbo nkan nwonyi, osi ran olopa kan si Ota li ojo kejilelogun osu Febry. li ojo keji re awon ara Ota si pe apejo kan fun ra nwon nitori oran na, sugbon awon ti oti

ngba nkan lati owo. Kòsòko wa ko si ri nkan wi bebe ni apejo na ko si nori titi nwon si tuka Olopa na ti Ajele English ran si nwon si wa nibè titi di isisiyi.

IKETU.

Asi gbo lati Ketu wa pe awon Dahomi ba awon ara Danyin ja li ojo kejidilogun osu Febry awon ara IKetu ati awon ara ilu miran si wa pelu awon ara Danyin nwon si ba awon Dahomi ja gidigidi lati Arò titi ofi di ale tobehe ti nwon ko fi mo ara nwon mo, awon ara IKetu si mu bi mejila ninu awon Dahomi, nibè ni nwon ti pada, sugbon bi ile ni nwon pada si bi ile ko kodawa loju.

IBADAN.

A gbo lati Ibadan wa pe, oyinbo kan ti o wa ni Ijaye, ti aupe ni Mr. Stone, nti Ijaye lo si Ido li ojo kejidilogun osu February, o si ba awon ara Ibadan li ona, nwon si mu u ati enikeji re pelu, nwon ya li aso nwon si mu u gba ona miran pada lo si Ibadan; li odo Balogun nwon, Balogun na si yan onse re le oyinbo na o rana lo si ile oyinbo ti owa li Ibadan. Enikeji nwon ti nwon lo wo ni Ido li anpe ni Mr. J. C. Vaughan, on si ti ko gbogbo ohun ini re wa si Ibadan si odo Balogun oni eru meji sugbon okan salo ninu nwon ki oto de odo Balogun osi ta gbogbo ohun osin re, nigbati Balogun na si wi fun pe ki on ki oyan onise lati sin i lo si odo awon Egbe re, eyini ni ile Mr D. Hinderer.

ti owa li Ibadan, sugbon Mr Vaughan ko oni awon ara on ko si nibè nitori ti ara America ni ise, nigbati osi wipe on nfe lo si Ijaye, Balogun na wi fun pe ki oma lo nitori ti ko si ohun ti ose Oyinbo lona bebe lo si mura ati eru re kan toku pelu re lati lo si Ijaye nwon si lo. Nigbati odi ojo keta lari ti osi pada to Balogun na wa pelu Ogbe nlanla ti nwon sa. nwon si ti gba eru re kana lowo re ati gbogbo ini re yokun on nikan lo si kun osi fi ara re se itore tabi bi okan ninu awon omo Balogun Ibadan nibè li osi wa titi ofi di oni loni yi.

BADAGRY.

Eyi ni oro die ti amu ninu iwe ti Mr Pearse ti Badagry ko si Alufa Mr Maser ni ojo kejidilogun osu Feb. li odun yi (1860)

Mo lo si ilu kan ti anpe ni Ajashe lati ri Oba na. Lehin ijo meta, nwon mu emi ati Mr Tickel lo si odo Oba na. Latetekose ofi inu didun gba wa. Emi ko ti ba okonrin kan pade ti ise ota Eleda re bi Oba na li ainidi Mo fi ara mi han a ati idi ohun ti mo fi wa iwaju re.

Inu re ko dun lati gbo, bi on ati awon ati Baba de Baba re sehin ko gbo oro Olorun ri. Mo bere bi yio le je ki Onse Olorun ki oni ile die ti nwon ofi ko ile si lati ma ko awon enia re li ona iye ainipekun. Bi eniti nse ogbulofe ti nwi eyi fun u, enu ya mi lati ri okonrin na pe inu re ru fun ibinu. Opase pe on ko ni igbo nkankan nipa ti Olorun, ko bere patapata, oda-

hun pe ibase pe on nti ngba eyiti. nwon ti mbi on lere gbogbo i e ilu on ni nwon iba fi ko ile Olorun si tan. ofi ibinu ba ogbulu na wi pe ose afojudi bi oti je so iru eyini kan on loju, oran ti on ti ko. Bi mo ti ri pe inu re ba je ni amoran die yi ti mo da.

Mo gbero pe odara lati ma so nkan-kan si i fun u mo; mo pada si Bada-gry ni ijo keji.

Okonrin yi nikan iba ri bi isin Olorun ti dara to, iba je ki aso idi re fun u, sugbon eyi bayi ko le je behe. Ose ajeji pe okunkun biribiri li obo gbogbo awon Igu, nitori gbogbo idanwo ti agba ko mu ona.

Mo gbo pe ogun awon Idahomi nlo si Abbeokuta, agbara nla ni nwon fi nfe pa Abbeokuta run lo te yi: Mo nighe-kele pe Olorun yio dabobo oran Abbeokuta ni idamu awon ota nwon.

181.

Li Monday ogunjo osu February ni Obirin Mr W. Allen bi omokonrin kan.

Ati Obirin Mr I. Sogbade si bi omokonrin kan li ojo kedogbon osu kannu yi.

APPENDIX.

The following account of the Dahomy army is extracted from a letter written by Mr. Smith of Ishaga to Revd. C. A. Gollmer Abbeokuta.

Dated February 28th. 1860.

My messengers have this moment returned from Imeko. Olumeko (the chief of Imeko,) entertained them

well and related to them the full particulars of the proceedings of the Dahomy army as follows. They encamped first near Iketu. From their encampment the king sent to Alaketu (chief of Iketu) to say that he was going to attack Abbeokuta and not any of his towns. In return Alaketu sent as a present to the Dahomy camp four men and a cow.

Leaving Iketu he came to Idanyi and told the Idanyi people the same as he had told Alaketu. The Idanyi people gave them a present of a sheep and other things.

The Dahomy army proceeded on from Idanyi and for some days they were not seen nor heard of. Suddenly they returned in the night, and encamped between Idanyi and Imeko intending to destroy Imeko, but his guides failed him. He then attacked Idanyi, slew many, took off the heads of the slain and carried them off, after having laid the dead bodies together in heaps. The Alaketu sent a body of men to assist Idanyi of whom many were slain, the Dahomians also suffering a great loss.

It is supposed that there are four hundred deserters from the Dahomy army, of the Egba and Yoruba tribes, hidden in the bush about Idanyi and Imeko, some have been found by the Imeko people and brought in to Imeko.

The Dahomians army in returning sent a message to Iketu saying that they may be expected back to destroy Iketu.

APPENDIX TO IWE IROHIN MARCH 1860.

TO THE FOREIGN RESIDENTS IN LAGOS, ABBEOKUTA AND THE YORUBA COUNTRY.

I avail myself of an opportunity that the 'IWE IROHIN' affords me of addressing a letter to the Foreign Residents of the country which the present state of the country draws forth.

It is to be feared that the Mercantile community will suffer much loss from the actual warfare now going on in some parts of the country & threatened war in other parts, as a great stoppage to trade will be likely to result from it except in war material. The Commercial community are deeply affected by it, and it would be much to their interest to stop these wars and war alarms, and to establish peace between the various tribes and townships of this country. The improbability of any one being able to effect any thing towards so desirable a result, just now, will be apparent to all; but as these wars arise from the state of society, both as regards chiefs and people, any thing that tends to improve the social state of the people and chiefs will take effect, and hereafter render wars less frequent, and less injurious when they take place.

The annual alarm of a Dahomy invasion is a standing infliction upon the people of Abbeokuta which, for the time, puts a stop to commerce and other lawful industry.

The reports that cause the alarm cannot be treated with contempt;

the following reasons will make this apparent. The farming population are scattered over a large tract of country of 60 miles in length and probably 30 miles in breadth; the trading community are extended over the country from Lagos on the south, to Ilorin on the north east of this. It will be apparent therefore that a population thus scattered in lawful occupations cannot be gathered together at a short notice in any number sufficient for the defence of the town.

The Dahomy force is formidable as it is guided by one head, and in part previously trained to the use of arms. They are remarkable for the cautious and subtle manner in which they approach the place they intend to attack, if possible to take the people before they are aware of their approach.

The desire of the Dahomians to attack Abbeokuta is a well known fact, for yearly presents are made to the Yoruba chiefs to buy their assistance or neutrality; it was not long since a party of Dahomy messenger were at Oyo and Ibadan with this object. The reception of these messengers at Oyo and Ibadan causes a feeling of suspicion, on the part of the Egba chiefs, which no profession on the part of the Yoruba Chiefs is sufficient to allay. The Dahomy alarm was increased this year by the Ibadan people sending a strong party across the Ogun river and another to the Abbeokuta and Ijaye road, thus cutting them off from their friends at

Ijaye. With threatened invasion from the Dahomians, and the suspicious conduct on the part of the chiefs at Oyo and Ibadan, it cannot be expected that lawful commerce and industry will go on uninterruptedly.

Whilst the Dahomian invasion remains a threat, the fulfilment of which is still future, hostilities have really commenced between Ibadan and Ijaye, towns from which a large quantity of oil is obtained. The cause is between themselves, but a war between these towns can not go on without involving Abbeokuta and probably many other towns to the north of Ijaye in it.

It is clear that unless the Foreign Residents, and Merchants especially, are content to remain passive spectators of whatever wars mere jealousy or covetousness among the native chiefs may bring about, they must do some thing by which their influence may be felt and their voice heard for good in the country.

It is difficult to devise a remedy for the annual alarm about the Dahomy army, none appear to me feasible except that of making this place somewhat secure independently of what may be done by the chiefs.

Internal war among the Yoruba speaking tribes is a question within reach, as the chiefs are accessible and would be glad of free and friendly intercourse with the European residents on the coast. European residents have been regarded merely as individuals, and have, hitherto,

possessed no collective influence. Hence roads are stopped, or an embargo is laid on some article of commerce, at the fancy or for the personal advantage of an individual chief, without the slightest thought of what European merchants may think of it or suffer by it.

One mode of putting some stop to these evils is, in brief, that of Europeans presenting themselves as an united body to the chiefs by the frequent interchange of messages, and by the judicious use of presents; with the view of obtaining a name and influence to be used towards suppressing the wars of the country and towards the removal of certain restrictions on commerce, which hinder the proper development of trade and the true wealth of the country.

The prosperity of the Foreign Residents in their commercial pursuits will depend upon the advance of right principles and honest pursuits among the natives; and their improvement in these respects will much depend upon efforts put forth by the Foreign Residents on the coast to produce it.

I have to apologize for bringing my opinions before the public, but I feel that many of the evils before mentioned can be lessened by efforts that will injure no one and prove a benefit to all.

H. T.

ABBEOKUTA March 8 th. 1860.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 9.

ABBEEKUTA MARCH 1860.

Price 120 Cowries.

Mo ti wi fun yin bi Ijoba England ti ni oḅa (tabi Queen) ti anpe li Aya-ba, ati awon oluwa (tabi Lords) ati awon Commons. Ni sisofin awon me-teta wonyi, yio se okan, tabi li aisi nwon akole sofin. Gbogbo owo ti akojo bi owo ode, ako gbodo lo nwon, bikoṣe pe, ife awon Commons ba pe-lu, gbogbo iye owo ti agba, amu nwon wa si odo tabi iwaju awon Commons, beḅe li ako gbodo lo nwon, bikoṣe pe, nipa Imo awon Commons. Ina owo Ajele (tabi Consul) li Eko, ati ti oko ogun, wonyi (ti anpe ni Brune) pelu gbogbo owo ti nwon na, nipa ati ni oruko Ayaba (tabi Queen) ti England, a o mu gbogbo re lo ni isero si iwaju awon Commons. Nihin yi, ni nwon nko gbogbo owo ode ti angba josi, awon Ogboni nna die, awon Balogun nna die, ati pelu, Oba nna die ninu re. Ko si si elomi biko-se awon tikala nwon lomo oye ti nwon da, tabi bi nwonti nlo: nigbati ada a, Eyini ni lbi nla. Mo ni so fun yin bi-ati ise idajo ododo tabi otito. Nje nisi-

siyi bi enikan ba jebi ole tabi Ija, tabi o moti yo, tabi ko huwa rere, nwon a-mu u lo si odo awon onidajo (tabi ma-gistrates.) Awon enia ti nmu Iru enia beḅe anpe nwon li Asolu (tabi Police) ati pelu awon olopa, ansan owo fun nwon, ni mimu awon eniti onṣebubu-ru. Ansan wo fun nwon bi omo odo, nwon nrin ka kiri li ita, nigbakù-gba li oru, ati li osan. Nwon nwo Iru aso pataki kan ti gbogbo enia nfi umo nwon, nwon ni ami li ara aso nwon bi o se pe, awon asolu ko siṣe nwon tabi nwon nse buburu poju awon enia ti ori nwon; lagbara lati jeri si nwon. Bio tile sepe nwon komo oruko nwon nigbati aba ti ri ami ti o wa li ara aso re, nwon nse rere pupo nipa pipa a-won enia mo kuro ninu lbi siṣe ati pelu nwon nran awon alejo lowo pu-po bi o sepe enyin lo si London, En-yin iba ri bi opolopo nwon, ti nrin kakiri li aikanju. Bi o se pe, iwo sina re, ti iwo ko si mo ona tara ti o ba gba, iwo a lo si odo okan ninu awon ti anpe ni Police (tabi awon Asolu) ki

o bi li ere ati on yi o so fun o lojukan-
na li inu didun. Ko gbodo, gbowo ta-
bi ebun nitorina. Bi enikan ba ba o
wi, ti Iwo si nfe Iranwo bi iwo pe
Police kan; yi o si dabo bo o. Bi o ba
se pe owaja na ba lu o, yi o mu u lo
si odo onidajo lati fi iwa buburu re
han tabi lati dahun fun iwa buburu re
lojukanna.

1818E.

Li ojo kasan oṣu March li ariwo
kan ta h ago Eruwon, idi ariwo na li
eyi, Okonrin kan ti anpe li Deboye
lo gbin ogun si oko agbado arakonrin
re, ti anpe li Bara ara Ijemo, nigbati
ori ogun na li oko re osi bere si se a-
risan, nigbati nwon si nwadi eniti o-
se e, behe ni eru Bara kan wifun u pe
aburo re ti anpe li Deboye ti ran mi
lo gbin ogun si oko fun o sugbon mo
ko, nitorina ni ose ba mi ja, on na ni
ogbin ogun na sibe, nigbati Bara si n-
kn lo ni nwon si ran onse kan lo pe a-
buro re na bo oko, sugbon ki oto de
Bara ku; awon Ogboni si mu aburo re
na lo si inu egrin ni ile ogboni Ije-
mo, osi bere si ka gbogbo awon eniti
oti npa, awon eniti oka li erunwon to
bi marun osi wipe on ati Bara li o pa
egbon nwon li idunta ti nwon si ko o-
gun re osi se pe on ko opa Bara su-
gbon Bara li opa ara re.

Nigbati osi di ojo ketadilogun oṣu
kana yi ni awon ogboni si pa okonri
na, sugbon nwon wi fun awon ara re
pe sisa losa lo bayi ni igbehin okon-
rin na ti anpe ni Deboye si ri.

IKU.

Anu se wa lati wi ti iku ero Sierra-
Leone kan alagba ti anpe li Logemo
li ojo ketalelogun oṣu February 1860.

Li ojo kejidilogbon oṣu kana li o-
mo Gabriel Sadeko ku.

Ati li ojo keji re omo owo kan si
ku li agbole kana ti owa.

Ati ojo kerinlelogun oṣu kana li Ba-
logun ltesi ti Ibudo de osi ku lojuka-
na li aimo ohun ti oti nse e.

Anu se wa lati so ti Iku George
Sogule Oligbagbo ara Itoko, ose ari-
san bi iwon oṣu meta li ikehin re osi
wa ku ninu Igbagbo Oluwa wa Jesus
Kristi.

Awon ara Itoko si yowa lenu gidi-
gidi nipa oku na, nitori ti nwon ko fe
ki awon oligbagbo ki osin oku na osi
di ariwo nlanla behe ni nwon ko si je
ki awon Kristian sin oku na, awon O-
gboni Itoko si lo sin oku na li asale
ojo na.

OBERUKODO.

Li ojo ekeji oṣu March li ari iwe
Mr. D. Johnson(visitor) ti Oberuko-
do si Mr Allen gba owi ninu iwe na
pe Ara konrin mi owon. Mo ko iwe
die yi si o lati gbo ti ogun ti mbo wa
li Abbeokuta, bi ose ti awa ni, (eyinini
awon ara Oberukodo) ako ri aye lati
lo si oko, nitori awon ara Ibadan,
behe li awa ko mo eyi ti nwon ofi wa
se, eyi ti awa si nse ni yi a joko la-
ti wo eyi ti Olorun yio se nitori eyi ti
Olorun ba se li oto, Mo si be o lati
fi iwe ranse si mi ki nle mo bi oti ri

fun nyin li Abbeokuta.

The ni'o'o.

D. Johnson.

AFEJO

AFEJO gbangba kan ni nwon ni li ile Basorun l' o o kedogun o s' March, lati fi esi fun awon iranse ti nwon ti Ibadan wa, die ninu oro ti awon iranse na so li eyi, pe Ogumola wipe on osan iye owo is' ti nwon je li Ilugun fun awon Egba, ati ti nkan miran ti nwon ti se nibè.

Awon Egba si dahun wipe, bi awon iranse na ba de ile ki nwon ki i, ki nwon ko is bi i li ere bayi pe, kò se awon Maye, Ikurunmi, ati awon miran ti oti wa nigba atijo loda j'adi yi silè? ati gbogbo bi awon ara igbani ti nse ewo li awon Egba kò si mò nibè? ati pe on yio ha se ju bi awon ara igbani ti se lo bi? nitori ti iwà rè le gidigidi loju nwon, owipe on mba awon ara Ijaye jà, ofi gbogbo oko Egba je, ati omo Egba kan ko gbodo rin li onà fun u, on mu osi npa, tabi awa ama se ara Ijaye, pelupelu tani nwon tilè fi awon ara Ijaye na sun? behe lo mo pe opolopo omo Egba lo ombè ni Ijaye ati pe ti wa ni nwon ise, nwon si wipe ki awon iranse na wi fun u, pe bi oba mo iwon ara rè ki oma se si ogun lo si Ijaye, nwon si wi bayi bi igba arimeta, nwon si wipe nigbati Ikurunmi yio fi s'gun ti isiwaju lo si Ijaye, nigba ti awon Egba fi wa li Ado ti isiwaju ko ise ehin nwon lo sibe. Sugbon tani on tile si fi nwon sun ki oto ma se

gbogbo eyi ti onse nwon yi?

Behè ni Agbadu Balogun jemò dahun wipe bi Ogumola ba gbe ogun lo si Ijaye yio ba on nibè, on ni yio kò tete kan nibè, Anoba Balogun awon gbagura si dahun wipe, nigbati Ogumola ti lo Ido, ati Ilugun, ni oran rè ti dejude, behe ni awon ko si le gbo eyi ti on yio wi mo.

IDE.

Ani so ti ide Mr R. Campbell lati Ilorin wa li ojo kewa o s' yi. nigbati ode Oyo ko si ona lati wa Ijaye osi gba ti Oke Ifo olo si Awaye nigbati on se lo si Bioku awon ara ile yi merin to wa lati ba on wa si Abbeokuta nigbati nwon nbo nwon pade awon ara Ibadan nwon fe pa awon ti nba oyinbo bo oyinbo na ni ki nwon ki opa on dipo won, nwon si se behe bi igba meta ki nwon ko tode ile yi pelu awon enia ti nba bo

IGBEIN.

Iwe oruko awon Oligbagbo Ibein ti o dawo jo fun iranlowo, ati fun Iilehin awon Christian ti nse olukoni, tabi akawe mimo O'orun; si eyi ti a nfi tokantokan bebe iranlowo ati itilehin ti awon olufeni ore Christians, bi Alatilehin ti ona rere, ati olufeni rere fun iyipada opolopo egbegerun awon keferi, li ileto, ati li Egure gbogbo li Abbeokuta, li ihà Gusu, ati li apa ilà orun rè ati sodò ogun.

Rev. T. King.

Hds. St. cow.

Mr. John Taylor. paid 10 0 0

Thomas Dekalu paid 10 0 0

Henry Johnson paid 10 0 0

IWE IROHIN: ABBEOKUTA MARCH 1860.

Charles Young paid	20	0	0	Mrs. Susanna Obba	10	0	0
Joseph Bola	10	0	0	Eve Efulola paid	1	0	0
Job Oribasan paid	10	0	0	Eliza Solanke paid	5	0	0
Daniel Lufitanbi paid	5	0	0	Martha Dasalu paid	5	0	0
Isaac Sodeye, Paid	3	0	0	Fanny Dehinwasipe	10	0	0
Daniel Sokelu paid	10	0	0	Faith Lalemi paid	5	0	0
Peter Tchinbi paid	5	0	0	Sophia Lufase paid	10	0	0
James Jones	5	0	0	Amelia Dada paid	5	0	0
Phillip Ogulolu	10	0	0	Abigail Idase paid	5	0	0
James Ashley paid	10	0	0	Dorcas Ogunjobi paid	2	0	0
Daniel Fafoye paid	10	0	0	Lydia Arefuke paid	2	0	0
Mattw Oluwole paid	10	0	0	Nancy Sodeye	0	25	0
Joshua Solanke,	10	0	0	Rebecca Oribason paid	2	0	0
Amoz Gbokoyi,	5	0	0	Anna Ajayi paid	5	0	0
Simeon Soyode paid	5	0	0	Maria Ekidon paid	5	0	0
Enoch Lugu paid	5	0	0	Betsy Komorin paid	2	0	0
Fredrick Sodenwa paid	5	0	0	Martha Ayewu paid	2	0	0
Mark Aiyedon paid	5	0	0	Nancy Jones paid	1	0	0
Andrew Osobba	5	0	0	Amelia Sodenwa paid	1	0	0
George Ladota	2	0	0	Sarah Efulolu	1	0	0
Christian Odunlami	5	0	0	Maria Oyeke	1	0	0
John Freeman paid	2	0	0	Phebe Ogulolu paid	2	0	0
Ephraim Bamgbose	5	0	0	Harriet Aiyedun paid	1	25	0
Christopher Soruntan	5	0	0	Elizabeth Teyinbi paid	2	0	0
Samuel Ogunjobi paid	5	0	0	Betsy Dekalu paid	2	0	0
Simeon Oja paid	5	0	0	Elizabeth Efulope	1	0	0
James Sule paid	2	0	0	Sarah Metzger paid	1	0	0
Jeremiah Sogule paid	2	0	0	Sarah Bamade paid	2	0	0
Andrew Osibo paid	2	0	0	Lydia Ajibi paid	2	0	0
Zaccheus Sogbaolu	2	0	0	Anne Efulotan	2	0	0
Josiah Ogutoibo paid	3	0	0	Lydia Deiku paid	2	0	0
James Cole	2	0	0	Betsy Lugu paid	2	0	0
Jacob Edun	2	0	0	Charlotte Alaopeju. pd	2	0	0
William Ayewu paid	5	0	0	Sarah Ashley	2	0	0
Solomon Adegun paid	12	0	0	Maria Johnson	2	0	0
Edward Olojo	1	0	0	A Friend	5	0	0
Jonathan Soneye paid	2	0	0				
John Soyebi paid	2	0	0				
John Metzger paid	5	0	0				

Ako o li ibi ise ikowe li Ake
 ABBEOKUTA March 24th. 1860.

ABBEOKUTA.

MARCH 24 th. 1860.

For a long time past the prospects of the country have not been so gloomy as at present. The fear of an invasion by the Dahomy army has passed away but the warlike plans of the Ibadans have now become developed and decided-

Though oil has not been purchased at Ibadan by the Ijebu for some time past an active trade has been carried on in war material; muskets have been sold there for six heads of cowries each whilst at Abbeokuta they were sold at the same time for nine and ten heads each. The cause of this cheapness of muskets at Ibadan is explained thus, that the Ijebu traders have engaged to sell muskets at this rate whilst the Ibadans have on their part engaged to sell slaves at five bags each. We have been informed, that the head war Chief of Ibadan is averse to this war, but his voice against it is silenced by publick clamour for it, aided, perhaps instigated, by the second Chief. It is not difficult to understand that persons who have just come in possession of muskets through their cheapness should earnestly desire an opportunity of using the coveted weapon.

In the arrangement to sell cheap muskets on condition that slaves should be sold at a low rate there is,

evidently, an attempt at reviving the slave trade; the more so as it comes from the Ijebu, who have also endeavoured to put an entire stop to the Palm Oil trade in their country. It is to be hoped that additional means to watch the Ijebu ports and roads for shipping or transferring slaves from one part to another will not be wanting, to demonstrate how vain it is for them to labour for a revival of that evil traffic.

Our recent accounts are that the Ibadans are to be met at some places between Awaye and Iberukodo on the west watching the roads and catching whomsoever they can; to the north east is Oyo, the king of which instigated Ibadan to the war; between Oyo and Ibadan on the east are dependencies of Ibadan; from Ibadan westward, on the roads between Abbeokuta and Ijaye are parties of Ibadans encamped at various points. By these means Ijaye is enclosed and cut off from all communication with their friends. A caravan came down, by an unused road from Ijaye but have not been able to return.

Abbeokuta as yet stands aloof, but not unconcerned, for they feel a sympathy at all times with Ijaye; and they regard these hostilities against Ijaye as also aimed at them, indeed as a part of a great plan made between Dahomy, Oyo, Ibadan and Ijebu to destroy Abbeokuta and the advancing civilization of the country. The active intercourse, the presents made, to-

gether with the known enmity of a part if not the whole of the above against them give them a strong reason for holding this suspicion. Besides which an Egba town called Ilugun has been invaded, - the people driven out and their farm produce consumed by Ibadan, which is regarded as an hostile act. Ilugun is farther from Ijaye than Ibadan, and in no form connected with Ijaye.

Messengers have been sent to Ibadan from Abbeokuta, their object being to endeavour to reconcile the hostile parties; at the same time messengers were sent to Abbeokuta to restore some persons kidnapped at Imala by Ibadans. (Four are restored out of sixteen kidnapped)

A meeting of the Egba chiefs was held at the Baforun house on the 15th inst. to give an answer to the Ibadan messengers. The substance of the answer was this; That if the Chief of Ijaye had done any thing against Ibadan that Ibadan ought to have followed in this case the course pursued by their former Chief Oluyole, who sent to Sodeke and made him acquainted with the cause of their quarrel with a view to a peaceful settlement of it by mediation, but they, the Egbas, were not made acquainted, with the reason of this quarrel. Furthermore, that the Ibadans had not only encircled Ijaye but had gone out of the way to destroy an Egba town. That they, the Egbas, still desired peace; but, at the same time, wished

to declare to the Ibadan Chiefs that if hostilities were continued against Ijaye they should go to their assistance and declare war against Ibadan. We are officially informed that if their messengers, sent on the 11th. inst. do not return with a declaration, on the part of the Ibadan Chiefs that they are willing to entertain proposals of peace, they will immediately close the Ibadan road, and declare war, as soon as they can, against Ibadan. At present the road is all but closed, all Egbas or persons from the coast are warned not to go on the road as it is unsafe. The messengers lately sent up from Lagos to Ibadan were stopped at Atadi and not allowed to pass until they had obtained the special permission of the Alake.

The latest news from Ibadan is, that the last detachment of the Ibadan army left for the seat of war on Monday last.

By persons coming from Ibadan we learn that Ilugun was completely destroyed, the walls of the houses knocked down and broken in pieces. Ogumola, the second war chief of Ibadan, is the author of this wanton act of destruction on an Egba town.

A large meeting was called in Abbeokuta on Tuesday, it was the largest we remember to have seen, it was estimated that 8000 persons were present, all of the male sex and nearly all capable of bearing arms in war. Preparations for war were commanded to be made.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 10.

ABBEOKUTA APRIL 1880.

Price 120 Cowries

ỌPOLỌPOLỌ onidajọ li o wa ká-kiri ni ilu England. Ni ilu ibi ti awọn enia ko pọ. Awọn alagba ti owa li apa nwonni àma se itojú, oye na li afi fun nwon nipa Ayaba (tabi Queen.) Nwon ko ri owo gba, bebe li nwon kò ri Eḡun ki Eḡun gbà, tabi ọrẹ ki ọrẹ. Ni London li awọn onidajọ ti ansanwo fun wà. Nwon npade ni ibi ti agbe yàn fun nwon li ojojumọ; bi Ile Ogboni. Nwon si mura ati gbọ ejọ ki ejọ. Ati lati pari rẹ lojukanna. Bi o se pe ko se Ejo nla. Ayaba (tabi Queen) nsanwo adehun fun nwon. Bebe ako pase fun enikan lati fi ohun kan fun nwon, lati pari ọran nwon. Nitori Eḡun, nse Idina Idajọ ododo. Bi Ejo na ba tobi ju eyi ti onipá lati pari rẹ lo aran eniti o se na lo sinu tubu. Nibẹ ni yio wà titi akoko ti o wò yio de lati pari Iru ọran tabi Ejo ba nwonni. Nigbana ni onidajọ (tabi officer ti o gaju Magistrate kan lo, yi o de, lati gbọ Ejo na. Ni gbana ni nwon o mu awọn enia olotito mejila ni (ti anpe ni Jury.) A-

won enia mejejila yi, ako ara nwon jo; lati Ilu wa nwon jasi bi bale. Awon enia mejila nwonni, yio wa, lati gbọ Ejo na. Ati nigbati nwon ba gbọ gbogbo rẹ tan, ati ti aso Idi ọran na jalẹ kodoro fun nwon. Nipa onidajọ ti ati ọdọ Ayaba (tabi Queen) yàn. Nwon owa lo si apakan. Ati lehin igbati nwon ba gbiro ọran na tan, nwon ni wi bi eniti afi si nu tubu na ba jebi tabi ko jebi. Bi nwon ba wi pe o jebi. tabi ko jebi. Ko si eniti iyi ọrọ nwon pada. Nigbana li onidajọ yi o so ti Iponju ti o to; lati fi pon eniti o wa ninu tubu na loju. Afí awon miran sinu tubu fun Iponju ojo kan lasan. Awon miran fun oniruru akoko; lati Iwon ogun odun, ati pelu gbogbo ojo Iye nwon, titi yi o fi ku.

Nipa agbara Olorun. Nwon ki pa enia. Bikose pe, nitori Ipania. Eyini ni Ipania nipa Irira, ati nipa Igbero.

Ayaba (tabi Queen) ko le yi ọrọ awon Jury pada. ko sisí enikan ti ijebi ọran. Sugbon abebe fun enikeni ti o wu u. Nje bi Jury ba wi pe, enia

ebi Ayaba (tabi Queen) ko le dahun lehin na pe, ko jebi. Sugbon a fi ji i. Ati pelu, bi Jury ba pe ko jebi. A o so eniti a ti mo tubu na di omira li ojukanna. Behẹ Ayaba, ko le wipe, o jebi. Ejo miran wa ti nwon npari lai si Ebun. Eyini ni bi Asọ, Gbesẹ, orọ buburu iso, ati ohun miran bi iru nwonni li oran. Oro Jury le yipada, nipa Jury miran tabi nipa onidajo ti o tobi, ti ayàn lati wadi oran na nipa Ayaba (tabi Queen) wa, gbogbo ojo li anpari nigbangba ile ojo, ki ise ni ibi ikokò. Ati eniti ofe alo, Awo, Agbo, gbogbo ohun ti nwon nse nibẹ.

Bi a ba pe enikan se eleri, o ni isoro, ati o ni wi fun nwon li eyiti o-mo tabi ti ori i. Bi o ba ko, yi o jiyà, ati bi a ba ri eleri kan ti a ba wadi re, ti oba jasi eleri eke yio si jiyà pelu.

IYA SI MIMO BISHOP TI SIERRA LEONE

Idunmo ati iwolara ikiyesi ode gba ona li owuro àna li ile Olorun Afin Lambeth, Ijo kikun li owà nibe. Lehin Isin Owuro, ti Rev. J. Thomas Chaplain ti Archbishop ka, Rev. T. R. Redwar, Incumbent ti St. Thomas-li-Rolls, Chancerylane wasu. Ibi ti omu oro li Tim. keji. Kap. 2. verse 1 - 3, nitorina iwo omo mi ko li agbara ninu ore ofe ti o mbe ninu Kristi Jesu ati ohun ti iwo ti gbọ li enu mi ninu opolopo eleri, ikana ni ko fi le olododo enia lowo, eniti yio le ko awon elomiran pelu. Nitorina iwo fi ori ti inira bi omo ogun rere Jesu

Kristi. Ninu iwe Olorun ti ayàn nitori re li Rev. Gentleman na wasu oro itara ati ododo, oduro ninu patàkì oro na ni ti iwa ati oye Bishop titun na papa osi te nu mo isin ti iri yiye sishin ati ododo awon ti ogba si ise alufa.

Oro iwasu na ni iremo iyanu die si itoju isin Olorun, ati isin ti odide ti o fi ara ko o. Asi ba isin iyasi mimo lobi ise re, Archbishop Kantabury dapọ pelu ni ifi owo le nipa awon Bishop ti London, Oxford ati Barbados.

Ati mo na pe Bishop na li Rev. Ed. Hyndman Beckles, D. D. amase Rector ti St. Peter's, St. Christopher's ni apakan ti Antigua. O fi ara han pe ojo ori re je odun marun di logoji tabi merindilogoji ati pelu ara re ti mo ile oloru oti mo ise awon enia dudu amu ko dawa loju ti awa le fi igbe-kele soro fun u ki ale ma ranti re ninu adura awon akawe wa, ati awon ore awon iranse Olorun gbogbo suwa. Owo inu ise ti a fi Evangelist otito elesẹ nile ri sishin ti oti fi oruko oto fun anwon asaju re ti a ngbawe nwon. Drs. Vidal, Weeks, ati Bowen. Ninu awon ijo enia na li ile Olorun na lana, ni Mrs Beckles ati awon omokonrin Bishop titun na, pelu Rev. W Knight Akowe ti Church Missionary Society Rev. J. Bilderbeck, iranse Olorun lati Madras wa, etc. a fi Idapo Mimo ka di isin na.

IKETU.

Ihin die ti Rev. C. A. Gollmer ro fun wa li wonyi. Lati odo awon ara

Iketu ti o wa ki i, niti irokèkè ogun Idahomy, Nwon si rohin pe opolopo obirin awon ara Idanyin, ati awon omọ wewe nwon lo ti sa a salà ki awon ogun Idahomy to de ibè, kiki awon okonrin nwon lo si ku lati jagun, ati nigbati nwon si bèrè si ija, awon ara Idanyin pa bi iwon ogorun enia. Awon ogun Idahomy si ngbe ehin odi yinbon si nwon. Nigbati nwon si ko ilu na nwon pa igba okonrin ati ogoji obirin nibè nwon si mu bi iwon ogoji ondè. Ati li asale, ogun awon ara Iketu si wa ba awon Idahomy kojà, nwon to bi iwon egbeta enia ti nwon je tafatafa nwon si ba nwon ja gidigidi, titi oru fi ru awon ti ose oju nwon si wipe ofa awon ara Iketu pa ju igba enia lo ninu awon ogun Idahomy. Enia bi mejidilogoji se alaisi ninu awon Iketu tiyi ti nwon mu ati eyi ti nwon pa. Nwon si mu enia messan. Nwon wipe awon ogun Idahomy to bi iwon egbamerinla enia.

IWE TI REV. WHITE. OTTA.

OBIRIN Egba kan de lati okan ninu ileto ti Idahomy wa. Ero Church Igbein ni Obirin na. Owifun mi pe awon Idahomy ti bo si onalerinkeji nwon si mbò wa Abbeokuta. O wifun mi pe Ogunmola li o ranse pe nwon ati pe nwon yio yo si Abbeokuta ni igule osu. Awon Danyin ki nwon to fi ile nwon sile nigbati awon Idahomy sunmo itosi ibè li jelo, nwon re omi ati onje nwon li ogun nipa eyiti opo ninu awon Idahomy ku. Oye gidigidi ki awon Egba, ki o ma fi ara si-

le. Mo yara fi ihin yi sowo si o bi obirin na ki yio ti fi Ota sile li Ose yi bikoşe Ose ti mbò.

IBADAN.

Iwe ihin ti Mr. J. Lasite ko lati Ibadan si Rev. H. Townsend li Abbeokuta.

Olukoni owon, anu se mi lati wipe ki nto wa gbeyawo ni Ibadan, nwon wipe ija ko si mo, sugbon nigba ti mo dehin, awon ara Ibadan wipe nwon yio ba ara Ijaye ja, nigbati mo gbeyawo tan, ti mo si wipe ngo lo si Ijaye li Friday, ojo na ti mo si wipe ngo lo ni awon ara Ibadan si wipe enikenì ko gbodo rin li ona Ijaye, nigbati osi di ojo kesan ti mo ti gbeyawo, mo ni emi nikan yio ma lo, sugbon nwon wipe enikenì ti nwon ba mu li ona titan ni tire tan. Nba si ti ko iwe si o lati gbana wa. sugbon mo ro pe ona fere, si ona fere si, titi ofi di isisiyi, ko si si. Oni lo di ijo kerin ti Ogunmola Balogun Ibadan lo si Ijaye, ki awon ara Ibadan to lo, oni lo di ijo kokandilogun, nwon si be opolopo ilu lati ran nwon lowo niti ogun na, boya titi ijo marun bi mesa nwon yio bèrè si ija. Awon Ilorin si ko gbo gbo awon Ibadan ti olo si Ilorin lo sowo ta, nwon si yan awon jagun jagun lati wa ran Are lowo, nwon si wipe nwon yio gba ti Isenyan wa si Ijaye.

Ogunmola wipe bi on ba fo Ijaye tan, on mbò wa ba awon ara Abbeokuta ja, nitori ti nwon nse ore awon

ara Ijayè, o si wipe nighbati on ba fò Abbeokuta tan, on yio si ló fò Ilesà, ati pe nighbati on ba fò Ilesà tan on yio si fò Èdè pelu.

Opolopo awon ti oni enia ni Ijaye ni nkanu ti inu nwon si baje. Awon ara Ijebu si ko opolopo ninu awon ara Ibadan ti olo si Ilu nwon lo sowo, nwon si wipe Ogunmola Balogun Ibadan wi fun nwon pe ki awon Ijebu ta gbogbo awon ara Ibadan ti nwon ko, ki nwon ko fi ra etu fun on wa. Awon Ijebu si wipe bi Ibadan ba ko Ijayè ki nwon ki ota nwon fun nwon li okokè merin, sugbon bi awon ara Ijayè tabi ara nwon kan ba wa ra nwon, ki nwon ko ta nwon fun nwon li okokè mejila.

Emi ni tire nitoto.

OLE.

Anu se wa lati rohin pe awon ole wo ile okonrin kan ti anpe li Apena ara Ijemò li ojo keji oṣu April, nwon si ko gbogbo ohun ini rè ló.

IKU.

Anu se wa lati so ti iku Abel Sowola okan ninu awon ti nko eko tabi awon students, kiye si i omokonrin na ti bere si ko eko nisisiyi to bi won odun marun bi mesà asi nro pe o fere to wakati igba ti nwon oran a jade kuro ni ile eko si apakan lati ma ko awon ara ile wa li eko rere, ati lati ko nwon lonà ti nwon ba fi mo Olorun Olodumare li Eleda nwon; sugbon iku mu u lo li ojo kerinlelogun

osun March 1860. behe lo ku li emoso rè nitori ti ose operè omokonrin. Eyiye si ko ni pe ife ti enia kise ti Olorun ati ife ti Olorun ki ise ti enia.

Osi ri bi ati ka ninu iwe Psalm pe bi ose ti enia ni, ojo rè dabi koriko ati bi itana eweko igbe, behe li ogbi, lè. Nitori ti afefe fe koja lori rè, ko si si mo, ibi ti ogbe ti wa ko mo o mo.

Sugbon ayo ni fan wa lati wi pe, omokonrin na ku ni igbagbo, ati ni ireti ajinde oku.

Gbohun to torun wa ti wi,
Fun gbogbo won to ku;
Didun niranti oruko nwon,
Busu nwon nitura.

Nwon ku si Jesu abukun,
Orun nwon ti dun to!
Ninu irora on ese,
Nwon yo ninu idanwo.

Lona jijin saie isè,
Nwon mbe lodò Oluwa,
Ise nwon laye iku yi
Pari si ere nla.

Eyiye ni itunu fun awon Kristian pe nwon oyo ninu ise, ati pe nwon osi tun jinde si odo Oluwa wa Jesu Kristi

Anu se wa lati wipe li Saturday ojo kerinlelogun osun March 1860 li Henry Omo Rev. T. B. Macauley ti nse Olukoni ni grammar school ku li Eko

Ati li ojo keji osun April ni omo Mr. J. Jones Carpenter si ku li Igbore.

Ati li ojo kini osun April li okonrin kan alagba ti anpe ni Likoto ara Kesi ku nwon si sinku rè li ale ojo keta to ku.

ABBEOKUTA.

MARCH 5th. 1860.

It is the general practice of foreigners here to be uninterested in the political, and religious state of the country in which they are sojourners. It is thought, perhaps, that the mode in which the Government or Governments of this country is carried on, is of too insignificant a character to merit the attention of civilized and enlightened men. If it were possible to take them in the abstract they would only merit our contempt; but this is clearly impossible, for not only does the welfare of the people, natives, depend on the nature of the Government over them, but also the welfare of sojourners in the country is much affected by it for good or evil.

The following may be considered to be important considerations for all strangers who come to this country: What protection can the Chiefs of the country give me both for person and property?—What facilities can I obtain for travelling for the purpose of trade or any other lawful and reasonable object?—What encouragement given to productive industry?—What restrictions on lawful commerce? What amount of duties are laid on merchandize,—and in what form? These and many other questions suggest themselves, but these are sufficient for our purpose of showing that however insignificant a form of Government may be its importance and value to us must be estimated by another standard. For from whom can we obtain protection, - from whom obtain facilities for trade or other lawful pursuits by whom can encouragements to productive industry be given and by whom are taxes or duties laid on

but by the Government of the country? clearly therefore those who are interested in the above objects are interested in the power that directs and controls them.

Every resident foreigner in this country has a direct interest in the character of its Government; if the laws are just and justly executed he may expect his own person and property to be justly treated, but if the laws are unjust, [or if just unjustly applied] then it follows he cannot expect justice at the hands of the Government, & must feel more or less insecurity in person and property. It must be evident that if we dwell in a country where this latter condition obtains we ought, for self interest only if not moved by higher considerations, to endeavour to effect a change for the better.

In civilized countries the inhabitants seek to effect changes in their own governments as often as they feel the need, and among civilized nations each seeks to produce a change in that of another in matters that belong to them in common; and there cannot be less need of seeking to obtain an influence over uncivilized governments with which we may become connected to bring about changes in the character of the laws and administration.

Complaints are often made of the unjust conduct of this Chief and the treachery of that Chief,—that this one fails in the just discharge of his obligations and that one uses his power only for his own selfish purposes; but who thinks of using rational means of altering this state of things? What pressure has been brought to bear on their minds so as to induce them to adopt a better policy? We do not for a moment contemplate the use of physical power or any thing calculated to weaken the native governments, but the gradual acquirement of

moral influence and the just use of the respect generally felt toward the civilized man by the uncivilized.

An instance or two will illustrate our position. Some time ago the trade of Lagos was greatly injured by an active prohibition of the oil trade by the King of Ijebu in his kingdom; and so strictly was it enforced that the greatest penalty, that of death by burning, was inflicted on those found breaking this law. Merchants in Lagos were greatly injured by this prohibition, as well as the native inhabitants of the Ijebu country. Now, had there been a good influence previously obtained over the Ijebu Chief doubtless this prohibition would never have been made, or if made would have been if a less stringent character. Again, at the present time war has broken out in the interior to the great injury of the trading interest of the country, native and foreign, arising out of causes that might have been set aside had there been a good influence at work or ready at hand to be applied to the case. We have reason to believe that the war Chief of Ibadan would have been able to stem the war influence of his town had there been an influence, such as Europeans collectively ought to have at hand, to aid his most praiseworthy endeavour.

TRADE REPORT.

Having been requested by several of our friends, we beg now to lay before the commercial public a price current of the produce of this place, as well as some of the chief articles of import.

Palm-oil is extremely scarce owing to the stoppage of the trade with Ijaye and Ibadan, together with the con-

sequent excitement here. As regards quoting prices of this as well as of nut-oil, it is rather difficult to quote with any accuracy, the transactions having been so small as not to allow us to form a correct opinion. The price paid, within the last fortnight, has been one head per imp. gallon. Of the latter no transactions have transpired.

Shea-butter being out of season, nothing is doing in it.

For Ivory, usually the prices paid in Lagos are demanded here, viz. for large teeth 4s. 6d per lb; and no caravan from the interior having arrived the article is very scarce just now.

Cotton, however, though we have had a good harvest maintains for the present at least, its price of 8-strings; and as far as we can see their is little prospect of its getting cheaper this season, as it is the only export articles to be relied upon.

Of imported articles we can hardly mention more than guns, and ammunition as in actual demand. As much as 11 heads have been paid for guns of a good quality and free of damage.

Cotton goods are of a very dull sale and lower prices are offered.

We are afraid this state of things will last for some time as there is at present not the slightest hope of a speedy settlement of the war.

Exchange 4s. 6d. per dollar, and 4s. 6d. per 5000 cowries (two heads and half.)

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 11.

ABBEOKUTA APRIL 1860.

Price 120 Cowries

Ni England nwọn ama mu ki awọn ole ati awọn enia buburu miran lati fi iwa nwọn silẹ diẹ. Bi nwọn ba fi nwọn sinq tubu, nwọn akọ nwọn lati şişe. lati je isin nwọn si Olorun ati si enia. Ibi kan wà ti nwọn tun se silẹ fun awọn omokunrin tabi awọn omobirin ti awọn obi buburu nwọn kọ nwọn li olẹ jija. Nwọn apa nwọn mọ nigba pipe titi nwọn ofi kọ nwọn lati mọ ise diẹ ise ati lati kọ iwa rere.

Libẹ na ni nwọn apese nkan silẹ fun awọn talakà ti odarugbo ju lati şişe, ati ti ko ni nkan ti iba fi bọ ara rẹ, nwọn asi pesè nkan silẹ fun awọn èwe ti iya nwọn ko si li áyè ati ti nwọn ko ni elomiran lati boju to nwọn. Ni ilu gbogbo ni England ni enyin le ri ile nla ti nwọn kò, ninu rẹ ni awọn talaka ngbe, nwọn ama fun awọn talaka na li aṣo ati onje li ako. kò, tobehe ti nwọn ki yio fi fẹ nkan-kan ti odara fun ara nwọn. Nwọn ni Church ti nwọn nlọ ati School pẹlu ibi ti nwọn gbe nkọ nwọn lati ka iwe ati lati kọ; Nigbati nwọn ba dagbà nwọn aṣi nwọn si ọdọ enia ki

nwọn ki ole kọ ise, ati lati ni ibugbe fun ara nwọn. Ayaba (tabi Queen) apase ki nwọn ki oda owo jo nitori awọn talaka nwonyi. Behe gege li ori bi ofin Olorun pe iru behe ni aba se (Olorun) pase ki afe omọ ennikeji wa bi ara wa, ki olorò ki opesè ini fun talakà ati alagbara ki oran awọn alailera lowo.

Eyi bayi li oje ki emi ki odaruko ohun miran. Enyin ti gbọ pe awọn oyinbo Gẹsi (tabi English) ama mu okò eru li oju omi, nwọn ada awọn eru inu rẹ silẹ ni Sierra Leone tabi ni ibomiran, nwọn asi kilọ pe ki eru ki oma wa ilu ti ise ti nwọn. Kiki ilu English ni English le pase mọ, ati nwọn si le pase fun awọn enia nwọn, behe ni nwọn ko le sọ nkan-kan si awọn Aguda (tabi Portuguese) tabi awọn Payān (tabi Spaniard) ati behe ni nwọn ko le wi kan si awọn orilẹ ede miran; titi awọn Gẹsi (tabi English) fi iba nwọn se adehun. Awọn ilu nwonyi ba English se adehun, nwọn je ki nwọn ki oma mu okò eru ti awọn enia nwọn ni ati ibi kibi ti

nwọn ba ri okọ eru. Nitori eyi li en-
gbo niti awọn Gẹsi (tabi awọn En-
glish) pe nwọn nmọ awọn Agudà ati
okọ eru miran. Awọn Gẹsi wipe ẹsẹ
ni lati fi enia se eru, ati ẹsẹ ni si
Olorun pelu, awọn Gẹsi lagbara,
nwọn ama ran awọn oṣiṣe eru ti oṣe
alailera (ti ko le ran ra rẹ lowo) Iti-
ju nla ni fun awọn ẹniti Gẹsi gba sile
lati inu okọ eru wa, ti nwọn si wa si
Eko tabi Abbeokuta; ti nwọn si nra
eru ati ti nwọn si nsin nwọn, eyi ti
nwọn iba fi ma gbidanwo nitoto lati
fi ẹsẹ nla ni sile. Enyin le gbọ nigba
miran nigbati awọn omọ eru iwonyi
ba rara kuro loko eru, nwọn asoro ti
ko dara si awọn oyinbo Gẹsi, nwọn
awipe anilara enia ni nwọn. Behe
ni gbogbo ohun ti nwọn ni lati inu
ore ti awọn Gẹsi li oti wa. Iba ma-
se pe ore ti awọn oyinbo li oko eru
ni nwọn iba bi awọn odomode ti
onwi behe si.

EMÈRÈ.

Agbọ lati oko tabi orilé awọn ara
Emèrà bi Afonja Balogun Emèrè ti
so fun Mr J. F. Oyesilè, okan ninu
awọn Oligbàgbọ Ake nigbati olo si
ibè lati soro Olorun fun nwọn, o si so
fun okonrin na pe nigbati agbọ pe
o padà lo si Emèrè ti iṣe ilu baba rẹ
ati jo, inu wa dun gidigidi sugbon
ohun kan li okù, on na si ni pàtàkí,
ati pe nitorina ni on se wa si ilu yi,
ohun na ni pe nigbati awọn baba
nwọn ti wà nibè latijo, nwọn mbọ
oniruru orisà, sugbon nikhin na,
gbogbo ilu na tu nitori ti ohun ti a-

won baba nwon ti mbọ ko le gba
nwon ati ilu nwon là. Behe ni ko si
ye ki nwon ki otun padà lo si ilu na
pelu Oriṣa bibọ mọ, nitori pe nigbati
yio ba si tu, atu kan ni yio tu, ti
atomodomọ wa ki yio fi le tun padà
lo si ibè lai ati lai.

Nitorina li Olorun se ran awon
iranse rẹ si ilu wa, ki ale mo pe on
li Eleda wa, ẹniti olè gbà wa là lowo
awon ota wa. Nitorina ni mo se wa
lati ma soro Olorun li agbègbè oko
nyin yika fun awon ara ilu wa, ati
lati ma la nwon loye nitori pe bi oṣe-
pe awon Oyinbo ntàn nyin je ni,
awa omọ nyin kò salè tàn nyin je
pelu.

Okonrin na si dahun wipe, inu on
dun gidigidi lati gbọ orọ nwon yin,
pe ife on tilẹ ni, bi awon oyinbo ti-
kala nwon ki yio ti lè wa si oko tabi
Emèrè lati ma soro Olorun fun
nwon, ki nwon ran bi Akowe orọ
Olorun kan si ibè ki o le ma là nwon
loye, ati lati ma kò nwon li orọ Olo-
run yika ibè. Eyi yi li orọ ti okon-
rin na ti anpe li Afonja ara Emèrè so.

Nigbati osi fi Afonja silẹ, osi lo si
odo Likotun Emèrè li agbègbè oko
kanna osi so orọ Olorun fun u pelu,
on si fi inu didun gba a bakanna, su-
gbon kò soro pipọ bi Afonja ti so.

IJA.

Ariwo kan ta li Ijemọ li ojo kewa oṣu
April okiki ariwo na si kan kakiri li
arin Ijemọ ati larin awon ara Imọ, Idi
ariwo na li eyi, obirin kan ara Ijemọ
amà se aya ara Imọ kan, nigbati o-

kò kò sànwọn ara obirin na kò sẹ̀ ki oni ọkọ na mọ; beḡe ni nwon fi obirin na fun Agbádun balogun Ijemọ̀ li aya sugbọ̀n nigbati ọkọ rẹ̀ ti oti ni ri mọ̀ pe aya on wa li ọdọ Balogun Ijemọ̀ olọ si ọdọ Balogun na lati bi i lerẹ̀ bi, obirin on ti sẹ̀ de ile rẹ̀; awọn ara ile Balogun si mu ọkọnrin na nwon de e nwon si fi ranse si awọn ara Imọ̀ nigbati awọn ara Imọ̀ ri pe ara Ijemọ̀ de ara ilu nwon bayi, nwon si sọ awọn ti omu u wa li okuta, nwon si le nwon padà, ọpọ̀lọpọ̀ ninu awọn ara Imọ̀ si mura lati ba awọn ara Ijemọ̀ jà, ati nigbati awọn ti nwon sọ li okuta padà de, ọpọ̀lọpọ̀ ninu awọn ara Ijemọ̀ si mura lati lọ ba awọn ara Imọ̀ jà, nigbati nwon si nlọ ti nwon de ọjà kan ti anpe li Paru nibẹ̀ ni awọn ara Okò ati awọn enia Baṣorun dawọn padà ti nwon ko si jẹ ki awọn ara Ijemọ̀ lọ ba ara Imọ̀ jà. Bayi ni nwon si fi oràn na si.

IHIN LATI ILORIN.

Agbọ lati ọdọ awọn ti oti Ilorin de ti nwon gba onà ti Ibadan pe Are ti ranse lọ si ibudo awọn Ilorin pe on kò sẹ̀ irànwo ki irànwo si ti ogun Ibadan sugbọ̀n bi awọn ara Ilorin yio ba lọ do ti awọn ara Oyo on yio yọ gidigidi. Asì gbọ pe balogun Ilorin si binu lesekana lati sùgun lọ do ti Oyo, sugbọ̀n Oba Ilorin si nte e mọ̀lẹ̀, osi wi fun u pe ki omase bọ si ehin odi titi nwon yio fi gbọ riró ibọ̀n, eyi ni pe titi nwon yio fi sọ ọ̀t'a na di nla. Oba na si sọ fun awọn Egba ti olọ sowo nibẹ̀ pe ki nwon ko padà bọ si Abbeokuta ki

nwon mase duro pe mọ, asì ro pe awọn ara Ilorin yio gba apakan ninu ogun na, ati pe yio si di ti gbogbo nwon.

BADAGRY.

A si tọn gbọ lati Badagry wa pe awọn ogun Idahomi ko ti padà lọ si ile titi di isisiyi. Nwon si wi lati Badagry wa pe oye ki awọn Egba ki oma sọ odi nwon titi ọdọ ogun yio fi kun.

IBI.

Li ọjọ kọkandilogbọ̀n ọsù March ni aya Mr. J. Okuseinde bi ọmọkọnrin kan li Ibadan.

Li Sunday ọjọ kẹdogun ọsù April li aya Mr. J. Graf bi ọmọ birin kan.

IKU.

Anu sẹ wa lati wipe li Thursday ọjọ kẹfà ọsù April li ọmọ Abraham Ontilo ọkọnrin ku, nwon si sinku rẹ̀ li Friday.

Aaron Ali, ku li ijo keje ọsù yi, lehin igba aisan pipe, oku ni igbàgbọ̀ ti Kristian, oti wà li oko eru nigbà pipe, lodọ awọn Imàlẹ̀ li Ake, sugbọ̀n nìkẹhin na li orara rẹ̀ opadà si Abbeokuta, si ọdọ awọn ara Ilu rẹ̀.

Nibi yi li ogbe gba Ihin rere gbọ, ati o sẹ eniti ogba Kristi gbọ titon sugbọ̀n awọn eya ninu awọn ara rẹ̀ wà ninu aigbagbọ̀ oso ti idaju igbekele si Kristi ninu aisan rẹ̀ ati ife rẹ̀ si orọ Olorun otito. Ninu oran yi, nìkẹhin iku rẹ̀ awọn ore rẹ̀ kò lati jẹ ki asin i bi oku oligbàgbọ̀. Iru eyi li ibasan

fun awon oligbagbo ti ise eya awon oligbagbo ni ile Olorun, lati jade kuro larin awon keferi, ati lati magbe po

Inunibini bi owo ni, sugbon yio jasi ire fun awon keferi nikehin. Bi ki ki awon oligbagbo ba je ba ara nwon gbe li alafia, ti nwon nfi ijewo otito han nipa iwa mimo, ale se die si nwon nigba oju ale sugbon ki asa wo! opolopo ti mba ara nwon gbe, sugbon nwon ko si ni alafia behe ni nwon ko si fi ijewo ododo han. Eyi li onfa opolopo ise. Ihin rere sehin ju gbogbo ise ibi si ara wa, nipa awon keferi.

ÈKÓ.

Awon enia ile yi boya oye ere otito ati ododo ko ye nwon li ayetan, nipa ise nwon si ara nwon; ati tulasin orile ede, bi nwon oti se lowo. Olu-kuluku li owà ni ikanju ati di olojo. oni ireti lati ni pipo li ekan laisi wahala pipo, laisi ise pipo. Sugbon ko le ni nitori Olorun li oti pase pe li ogun oju enia ni yio fi ma ni ni bi oti wu ko se yio wa li awari ki oto mo pe otito ni, bi yio basi je olojo ko ni suru alailise ati ona ododo lati ni i. Enikan mu enikeji osi ta a nigbati ose eyi tan ori pe on ni owo pipo die ni ise re ki oto ri i. Sugbon iru owo behe ko ni ibukun, ode ni kutukutu osi lo jeje; odabi omi ti afi si ikoko jijo olo fun ara re lai je pe nwon lo o. Enia gbekele eru tabi owo ti osi fi sowo lai sanwo fun oluwa re; nigbati nwon berè re owa awawi ko si fe san a pada nitori ti ona fun ra re. Nje nigbose ti ori awon enia kan ti oro pe on le gba

li awin oje ki eru re ki olo li awin osi ri nikehin pe iru eyi ti on ko se si elomi behe li elomi si se si on nitori ti gbogbo nwon ama so arobo nwon ko si fe san. Li opin re on li oburuju osi di eni alaimo ju atetekose nje nitorina nigbati ko lowo ole wa awin gba sugbon nisisiyi owo re ti tan osi jigbese pelu. Eyi pelu si dabi eniti ofi omi si ikoko jijo ti ojo danu laisi ere kan fun oluwa re. Elomi nwa ise gbogbo ninu eyi ti nwon yio jade bi olowo (tabi gentlemen) wo aso didara ati ti nwon si ngba owo nla, nwon gbagbe pe nibiti nwon gbe ngba owo nla nibe ni nwon yio si na pipo to ati li opin re nwon ko leri sugbon nwon asi di oluponju lailai. Ko ni adun laisi idapo ore die pelu re. Odomode konrin omiran sare lo se akowe (tabi Clerk) nipo eyiti nwon iba fi lo ko owò nitori ti o rorun nwon si rope nwon lowo ju; sugbon nwon gbagbe pe idanwo pipo wa nibè lati di alaisoto pe nwon ko ye ni ise miran. Nwon wa ni idanwo lati nawo fun aso ati fun esin gigun ati fun imu koja bi nwon ti fe ati pelu lati san iye re nwon yio di alaisoto. Awon omiran ngbagbe pe alaisoto li o nmu itiju nlanla wa. Ranti pe nipa iyara pipo ofu pipo li osi wa pelu. Solomon wipe. Onigbagbo enia ibukun ni yio yi kakiri: sugbon eniti oba nkanju ati di olojo ko le wa li alaijiya. Osì wì pelu pe Eniti oba nkanju ati di olojo, ojukokoro ki je ko mo pe osi mbò wa ta on.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA April 23 th. 1860.

ABBEOKUTA.

APRIL 23rd. 1860.

THE reports brought to us from the seat of war describe a steady advance of the Ibadan army; their drums are distinctly heard in Ijaye.

A battle took place on the eleventh instant brought about by the Ibadan people attempting to pillage the Ijaye people's farms on the side towards their camp. They fought from morning until mid-day. The Ijaye people claim the victory; the only result of this victory is that a number of prisoners were taken. The number is variously stated from a hundred and twenty down to forty; but all the Yorubas taken were subsequently put to death the slaves were reserved for sale. Four of these were brought here and given to the chiefs; eighteen others were seen in one batch brought down on sale and with them doubtless a supply of ammunition will be purchased. The number slain in the encounter is said to have been much less than those taken. The Ibadan people also made many prisoners but not so many as those taken from them.

Communications between Abbeokuta and Ijaye are becoming more frequent, the Ibadan army being more concentrated but our communications with Ibadan are less frequent, and there is a prospect of its being entirely closed.

The Deputation sent from Lagos by the British Consul and the merchants

of Lagos, with a view to endeavour to make peace between Ibadan and Ijaye, consisting of Lieut. Lodder R. N. Mr. Turner, and Mr. Thomas, arrived at Abbeokuta on the 16th inst. They were kindly received and the object commended, but the chiefs of Abbeokuta did not wish officially to join them in sending to Ibadan stating that they had been so insulted when they sent before that it would be inconsistent with their duty and honour to send again; but at the same time they expressed their desire for peace if it could be assured with safety to themselves. We have private information that the chiefs would in all probability have entered into the views of the deputation and sent messengers with them, but that the young chiefs protested against it backed by the young men of the town. The general feeling that war is inevitable is strongly shown by the great desire they have manifested to sell their palm-oil for cowries even at a greatly reduced price, whereas had there been no war contemplated their oil would have been held back for an advance.

It is to be feared that all kinds of native provisions will become dear, as war has broken out at a time most useful for the farmer for preparing his ground and planting; Ibadan, Ijaye, and Oyo can do but little this season in their farms, and Abbeokuta much less than in past years, the effect of which may be expected in the next coming season.

NEWS FROM ILORIN.

By the arrival of a Caravan from Ilorin via Ibadan we learn that Are sent to the Chiefs of Ilorin stating that he wanted no assistance against the Ibadan people, but if they would come and attack Oyo he should be glad. It is further stated that the Balogun of Ilorin offered at once to go out against Oyo but the King of Ilorin restrained him, telling him not to take any step until they heard guns fire, meaning of course until hostilities had commenced in earnest. The King advised all the Egba traders to return to Abeokuta as speedily as possible. It is supposed that Ilorin will take a decided part in the war and that it will become general.

TRADE REPORT.

SINCE our last little change in the prices here for produce have taken place, and with the exception of Palm-oil we can note no alteration.

This article, through the fear that the roads would be blocked up, has been rather forced into the Lagos market and the creeks of the river are now reported to be crowded with canoes loaded with oil (hence the scarcity of canoes and the asking of higher rates by the canoe-men) all waiting for a better turn in the Lagos market. The low prices which have lately been paid in Lagos are firmly declined here and no transactions at less than 8½ heads per. 10 imp. galls. have come under our notice.

Nut-oil is still scarce, the supply not being more than sufficient for home use.

Of Shea-butter a few calabashes are reported to have been offered for sale, but this being out of season we cannot quote the price of it.

Ivory continues very scarce no caravans from the interior having arrived.

Though Cotton still maintains its value viz. 8st. we cannot help thinking that it must come lower, cowries in trader's

hands being very scarce owing to the dulness of trade. To give a quotation of the price of Seed-cotton, first hand, is impossible, the transactions being mostly done by hand according to the judgment of the traders who sell it at about 1½ string per. lb. to the cleaners. The report that it might be bought at 1¼ string is contradicted.

Of import articles there are only Guns in demand, all others, with the exception of spirits perhaps, being extremely slow.

Grey domestic for instance which in average seasons would have been sold immediately hang heavily on the importers hands, the prices offered being 10 to 15 string under their value.

In the general aspect of things we are sorry we cannot report any change at all for the better. The Chiefs of this place having kept neutral up to the present appear now to be inclined to join the Ijaye people together with Ilorins against Ibadan, a proper opportunity being all that is wanted.

Since writing the above we have heard that a few bags of Cotton have been purchased at 7½

SHIPPING NEWS.

THE following vessels are reported to be at anchor off Lagos. April 15th. 1860.

H. M. S.	Archer,			
.. .. .	Viper,			
Warrior,	.. ..	.. ..	English.	
Providence,	.. ..	.. ..	ditto.	
Adventure,	.. ..	.. ..	ditto.	
Newton,	.. ..	.. ..	ditto.	
Rechar & Charles,	.. ..	.. ..	ditto.	
Lousa,	.. ..	.. ..	ditto.	
St. Heliers,	.. ..	.. ..	ditto.	
Prussian Eagle,	.. ..	.. ..	Foreign.	
Galatea,	.. ..	.. ..	ditto.	
Bruno,	.. ..	.. ..	ditto.	
Katherin & Jane,	.. ..	.. ..	ditto.	
Unione,	.. ..	.. ..	ditto.	
Lusitana,	.. ..	.. ..	ditto.	
A French Barque.				

IWE IROHIN

FUN AWON ARA EGBA ATI YORUA.

No. 12.

ABBEOKUTA MAY 1860.

Price 120 cowries.

Awa oti isisiyi bere lati fi ilu miran han nyin li ibomiran aiye. Ti anpe li America. Osi se ilu to tobi ti osi gun pelu ti ontan lati Ariwa (tabi north) nibiti otutu ba yi si omi okun adabi omi didi (tabi ice) oni bi okuta osi tutu tobehe ti enikan ko fi le gbe ibe niha gusun ibi ti ogbe ti mbera lati tun di tutu sugbon ko si po tobehe bi ko si ti lo jinà nisa le niha ti gusun bi ti oke ni Ariwa (tabi north.) Oko nkoja li aisi ohun idina kan yi igun gusun ti America (tabi north America) sugbon ko yi igun ti Ariwa (tabi north.)

America pinya si meji. America ti ariwa (tabi north America) ati America ti gusun (tabi south America.) Ilu kekere kan li oso nwon po ti anpe li arin America; (tabi Central America) nibe li okun sunmo ara nwon girigiri, eyini ni okun ti okoju si apa otun (tabi East) ti anpe ni Atlantic Ocean wa si okun miran lehin, si apa osin ti anpe ni Pacific Ocean. Okoja sapakan arin America ti ariwa (tabi Central north America) ati ni-

sale re America ti gusun (tabi south America.)

Li ariwa ti America li orile ede merin wa ti o ni ofin ati pe li oko gbogbo nwon ni ariwa British wa.

Ti awon oyinbo li America si owo ina li apa osin ti ariwa nibiti ilu kan wa ti oje ti awon ara Russia siha gusun ti British America ni Ijoba kan wa ti anpe ni Idapo ilu (tabi United states) America ti ariwa tabi north America ati li osin eyi ni Ijoba wa ti anpe ni Mexico. Li orinlelegbeje odun pelu mejila (tabi A. D. 1492) lehin ibi Kristi li awon oyinbo sese ri America. Osi wa li owo awon ara ibe ti ise enia alabuku oye. Nigbakugba awon orisi enia ama lo lati gbe ibe iru awon Payan (tabi Spaniards) awon Aguda (tabi Portuguese) awon French, Dutch, ati Gesi (tabi English.) sugbon nigbati osi se awon Gesi (tabi English) ati awon Payan (tabi Spaniards) ni apa ti otobiju. Awon Gesi si ni eyi ti anpe li British ariwa ti America (tabi British north America) gbogbo eyi ti ape nisisi ni Idapo

ilu(tabi United States) ti ariwa America(tabi north America) awon Payan(tabi Spaniards) ni Mexico. Ija kan wa nipa sisin owo ode ti awon Idapo ilu(tabi United States) ti America ariwa(tabi north America) yapa kuro ni ti awon orile ede Gesi (tabi English.) Eyi ni nwon le ise nitori ti ilu na jinà rere si England ati awon French ati orile ede miran nipa ti ijowu si England ran nwon lowo. Nwon wa li omnira fun ara nwon li egbesan odun odi metadilogun lehin ibi Kristi (tabi A. D. 1783) ilu ti owa li ariwa ti anpe ni British America ko pelu nwon ni isotè ati ti nwon si wa li apa ti orile ede British titi ofi di isisiyi.

Lehin iwe Irohin ikehin ni, pataki nkan ti o tobi ti ari ti ose, ni ipada ti awon ti aran lati Ibadan wa, ohun edun ni yio jasi pe, awon ologun Ibadan ti o wa ni budo nwon, ti ko lati gba nwon, ati lati je ki nwon ki o la arin budo nwon koja lo si Ijaye.

Awa rò pe, eniti ayan lo ni, fi ogbon se e bi oti pada; nigbati nwon ko fe ilaja ni budo. Awa ko le saimarò pe, akoko mbò ti nwon okedun, tabi jerè, niwon bi nwon ti da awon iranse ti ise ti alafia pada.

Ni ipada awon eniti aran, si Abbeokuta. Nwon pe awon agbagba jo, lati gbo oro li enu awon eniti aran, bi nwon ti gba oro nwon si; Eyi li ologun na rò fun nwon, eniti oye rè ije Lieutenant. Lehin na, Alake bi i li ere pe kini nisisiyi? imoran wo li o

ba wa gbà lati se? Ibere eyi ti o ni ewu pupo lati dahun rè; loju kanna. Lieut. Lodder. so asoye rè fun nwon pe, on ri pe, lati odo awon agbagba, o ri ni Ibadan pe, nwon ko fe lati ba awon ara Abbeokuta ja bi ko se Ijaye. Nitori pe gbogbo awon agba ni Ijaye, ko lati gbo ti Oba nwon ati pe, nwon si ti ngan nwon. Alake dahun pe, awon ara Ibadan ti mu ogun wa si agbegbe nwon, ati pe nwon si ti ba ilu meji ninu eyi ti ise ti Egba je; ninu eyi, Ilugun li o ko di ahoro, bi awon enia ti o wa li Ilugun fi bo, nitori ti Idahomi. Awon ara Ibadan se eyi. Ati gbo nihin pelu pe, awon ara Ibadan ti wa si Ilugun lati ba awon Idahomi dapò, lati ba awon ara Abbeokuta ja; ati pelu pe, ko si imoran ati ba Ijaye ja ninu rè. Nwon ti bi lere pe, ibase pe Ibadan nfe alafia, ese ti nwon fi nmu awon onisowo nwon pelu oja nwon, nigbati nwon fi nti Ilorin wa? Okan ninu awon olori ogun ile yi tenu mo kikan pe, nwon o lo ran Ijaye lowo, lati ba Ibadan ja. Boya edun pupo wa, nitori ogun na, nitori ihin ti nwon gbo pe, awon ara Ibadan se awon onisowo Egba ti o mbò lati Ijaye wa. ni jamba; pelu eyin erin, oro po nite li apejo nipa oro na ni awon agbagba fi iberu nwon han; ati ife nwon fun iranwo. Ako nwon lati to awon onisowo lo, lowo lowo, niti ohunkohun ti nwon nfe; nwon dahun pe, awon o se behe.

Lieut. Lodder. ati Mr. Thomas pada si Eko; li ogbon ojo osu ti April. Mr. Turner duro lati ba awon

agbagba se atonse Ilu.

Agbo pe, ija gbigbona li awon ogun Ibadan, ati ogun Ijaye ba ara nwon ja; enia pupo li oku nibi ija na. Ako ti ri pataki didaju re gbo. Agbo ni ti Are ti Ijaye pe, o pa gbogbo awon onde, ti nwon mu. Behe na ni awon ara Ibadan si pa awon onde ti nwon mu. Eyiye ko dani loju, bi awon ara Ibadan ti wi pe, awon ki o jebi, bi iru iwa eranko, bi iru eyi.

INA.

Li oru Tuesday li agogo meji ojo kerinlelogun oṣu April ina kan se li agogo awon ara Ijemode osi jo apakan li agbole na sugbon ko jo gbogbo re tan, nwon si wipe ise ni nwon fi ina na si ile na sugbon nwon ko mode eniti o se e

Ati li oru Monday ojo ikehin oṣu April tabi ogbon ojo ina si tun se ni ile kana, sugbon awon ara ibe mura si i, nwon si pa ina na.

IBI.

Li Thursday ojo kokandilogun oṣu April obirin Mr. J. Ashley bi omogbonrin kan.

IKU.

Anu se wa gidigidi lati wipe okan ninu awon onigbagbo ti owa li Osiele ti anpe li Mary Ileolawo obirin Mr. Joseph Sonya, oti fi aye ikanu yi sile li Wednesday ojo kedogbon oṣu April li igbagbo Oluwa Jesu Kristi li ehin ojo kewa ti obimo birin kan li osi ku omog na si wa di isisiyi.

Anu si se wa gidigidi lati so ti iku Maria Arikulola, okan ninu awon ara Church Owu, Oba aya Akodu Balogun Oba: ti oku nijo kejila oṣu April 1860. O ti pe nigbati o ti bere si ise arisan. Ori opolopo wahala, inunibini, ati irora nipa igbagbo. Sugbon ko seyemeji lohunkohun titi dopin emi re. Lowuro ijo na ti oku, emi, pelu Jakobu Okuboye olukawe Mimog lo wo o. Lehin igbati mo fi oro pipogba a niyanju tan; mo bere, bi on fe ki aba a gbadua; o ni, on fe gidigidi. Bi atinkunle, oni, wakati mi de. Lehin igbati agbadua tan, ti mo ki i pe, odigbose, ki Oluwa ki o pelu re o fowog re mejiji di owog mi mu wipe, mo di Oluwa mu girigiri, mo di Oluwa mu girigiri. Ko si ju wakati kan lehin eyi, behe li o dake. Odi idunsan nisisiye, ti Maria Arikulola gbagbo, ni 1851. Asi ti owog Rev. H. Townsend baptisi re li oṣu May 16 th 1852. Ireti wa ni pe Oluwa gba a lo sibi ogo ainilekun pelu awon ti awe nu. Ibukon ni fun oku ti oku nipa ti Oluwa, est. Iwo je olododo titi de iku, emi osi fun o li ade iye. Rev. XIV. 13. II. 10.

Timothy, omog Isaaki ati Nancy Sodeye ni Igbore si ku nijo kerindilogun oṣu April.

BADAGRY.

A gbo lati Badagry wa pe awon ogun Idahomi ko ilu kan ti anpe li Itako, osi bi Oba Ajase ninu gidigidi, to behe ti ofi ran onise re lo bi Oba Idahomi li ere idi re, tabi on se ohun kan tolo di si i nitori pe ilu na fi ara mog Ajase gidigidi, ki isin se behe nikan, ati pelu pe nibi ni nwon gbe nri opo'opo onje bi agbado ra ati

bi ohun miran ; Oba Ajase si ndigun lati lo san esan na fun Idahomi, awon enia pipò si nti ilu miran wa lati ran Oba Ajase lowo, awon onise ti oran li o nduro de, on iba si ti gbe ogun re jade lati lo san esan fun Idahomi.

Nitori na gbogbo onà owò ti owà ti arin Ajase ati ti ilu miran ti owà li agbegbè ibè li ose ; nwon si wipe enia ti awon Idahomi ko li Itako to bi iwon egbaji enia, eyiyi si ja si ibanujè fun Oba Ajase gidigidi.

IHIN OGUN IBADAN.

A gbò lati Atadi wa pe, awon ero nti Ijaye bô nwon to bi enia mejidilogun nigbati nwon si de Abemò, awon ara Ibadan ko nwon, sugbon enia mefa ati ehin erin meji pelu awon mesan sade Atadi li ojo kerindilogbon oshu April. Li ojo kana asi gbò pe awon ara Ibadan jagu li Ijaye li ojo kejidilogbon oshu April nwon si mu bi mejila ninu awon ara Ijaye.

Ati li ojo kokandilogbon nigbati ara Ibadan ati Ijaye pade ogun, ti ijona buru gidigidi fun awon ara Ibadan ogun pa Ajobô Balogun kan ti awon ara Ibadan ogun si pa enia medogbon ti oti agbole kan na jade li Ibadan.

IDAWO FUN ALUFA ENIA DUDU NI IRANTI BISHOP SIERRALEONE.

Ife inu awon ore Bishop Bowen, (L. L. D., Trin : Coll: Dublin) gidigidi ni lati gbidanwo lati mu iranti nla ati ifi emi wa rubo pe titi, ni iru iwà ti iba ba itamã mimò dajudaju re se dede, ti osi se ohun elo yiye fun idi nla ti ofi ara re fun.

Egbè kan li agba jo li agbegbè Church re Orton Longueville leti Peterborough, ni sise atunse ti oye ; ati lehin ibere ni onà didara julò ti a o mu nkan yi se, apinu re pe Idawo kan li a o se fun Iranwo fun iru awon Kristian ijo Enia Olorun enia dudu li West Africa ti ole fe ati ti osi le da apakan owo ise alufa nwon sugbon ti ko si ninu ariwà lati mu bibo ti oto da a loju. Idi re ki ise lati so di ofo bayi, sugbon lati mu iranwo wa fun lehin ise na.

Li Church re okan so so na Bishop na fi ipe ti otele lele :- A bèrè ohun ti oye nipa awon Bishop Church wa gbogbo eniti ayà si apakan fun Ise Alufa. Yiyan Ise Iranse Olorun li amarò si oye rere. Sugbon emi tara lati so oran yi pò mò ijoko awon ijo ti enia Olorun enia dudu bi o ti ntinu ijoko Iranse Olorun koja, nitorina mo si fe lati damòran ti o tele. Eyi ni bi ijokijo enia Olorun ba mura lati te wo gba lati dawojo lodun fun bibo Alufa kan, ti oba si kepè mi lati yan enikan, tabi ti nwon ba tikala nwon fi eniti nwon fe hàn, ko si idina kan emi ofi inu didun se oluwa re li Alufa nwon.

Owo yi ni lati ran awon ti yio gbi po re lowo, awon Bishop ti Sierra-Leone, lati mu ero yi se atunse na li a o fi le Church Missionary Society lowo nitoriidi papa yi, ti a tama pe yio yin ra re fun ibadarò ati itilehin Kristian gbogbo.

Ako o li ibi ise ikowe li Ake ABBEOKUTA May 5th. 1860.

ABBEOKUTA.

MAY 5 th. 1860.

SINCE our last number appeared, the chief event of importance that has occurred has been the return of the Deputation from Ibadan. It is to be regretted that the Ibadan war chiefs at their camp should have refused to receive them or to allow them a passage through their camp to Ijaye. We think that the Deputation exercised a sound discretion in returning when an interview was refused them at the camp. We cannot but think that the time will come when they will regret having thus turned back messengers of peace.

On the return of the Deputation to Abbeokuta the chiefs were called together to hear from the gentlemen of the Deputation what reception had been given them. This Lieut Lodder narrated to them. After which the Alake pointedly put the question What now would you advice us to do? A question involving too much responsibility to be lightly answered. Lieut Lodder explained to them that he had learnt from the chiefs he saw in Ibadan that they did not wish to go to war with them, but with Ijaye because Alẹ the chief refused obedience to their King, and had grossly insulted them. The Alake replied, that the Ibadans had invaded their territory and destroyed two of their towns. To this it was objected, that Ilugun was first deserted by the people being called home on account of

the Dahomians. This was denied. It was further stated that the Ibadans came to Ilugun to operate in connection with the Dahomeys and not for any purpose of war with Ijaye. It was further asked if Ibadan wanted peace with Abbeokuta why did they kidnap their traders and their goods when passing down from Ilorin. One of the war chiefs stated strongly that they would go to the assistance of Ijaye against Ibadan. Perhaps the war feeling was the more strongly stated on account of information just received that a party of Egba traders coming down from Ijaye with Ivory and other things, were attacked by the Ibadan people.

The battle fought last Sunday is reported to have been very severe, and the loss of life very great on the part of assailants. The attack was made in three places simultaneously. The attack failed. Another battle was fought on Thursday but the result is not yet known here. An Egba from Oyo says that the Ilorin people are reported to be on their march to assist Ijaye. He left Oyo on Tuesday and Ibadan on Friday-morning. He heard the report of the guns of the battle on Thursday at Ibadan, and states that the markets broke up when the guns were heard.

On Friday a great meeting was held here and war resolved upon. Many bags of cowries were brought out and given to the war-chiefs as is customary on such occasions. One feeling seemed to possess the whole assembly, they were resolved to defend Ijaye. The assembly was very far too large for any one to address in a connected speech. It is said the war-flag will be taken outside the walls & unfurled to-morrow or Monday.

**AFRICAN
NATIVE PASTORATE FUND.
IN REMEMBRANCE OF THE LATE BISHOP
OF SIERRA LEONE.**

It is much wished by the friends of the late Bishop Bowen, (L. L. D., Trin: Coll: Dublin) to endeavour to prolong the memory of his noble and self-sacrificing life, in a manner that would be accordant with his well-known wishes, and subservient to the great object to which he was devoted.

A Committee has been formed in the neighbourhood of his late Benefice, Orton Longueville, near Peterborough, for making the necessary arrangements; and after enquiries as to the best method of effecting this object, it has been resolved that a Fund should be raised for the assistance of such Native Christian Congregations in West Africa as may be willing and able to contribute a portion of the stipend of their Pastor, but are not in circumstances to ensure him a sufficient maintenance. Its purpose is thus not to supersede, but to be subsidiary to, self-supporting effort.

In his Charge (the only one) the Bishop has put forth the following invitation:—An adequate maintenance is required by the Bishops of our Church of all Candidates for Holy Orders. A Missionary appointment is usually considered a good title. But I am anxious to connect this matter with the settlement of native congregations as passing from the Missionary state, and therefore wish to make the following proposal. That is, if any congregation be prepared to guarantee an annual sum for the maintenance of a Minister, and should apply to me to appoint one, or should themselves indicate the person they wish for, there being no objection, I would gladly

ordain such person as their Minister.

This fund is to enable his successors, the Bishops of Sierra Leone, to carry out this intention. The management will be entrusted to the Church Missionary Society for this particular object, which it is hoped will commend itself to the sympathy and support of the Christian public.

Subscription in aid of the above will be thankfully received by any of the Church Missionaries.

TRADE REPORT. May 5th. 1860.

Again we have to report a very limited trade in Palm-oil, the price of which however may be quoted C 7½ heads per. 10 imp. galls. which signed was already accepted at the time of our last publication, though we got the notice too late to avail ourselves of it.

In nut-oil nothing is doing.

Ivory continues scarce and only small tusks offered, the greatest part of those which came under our notice were old. A caravan which arrived the day after our last does not appear to have brought anything considerable with it.

Shea-butter, none has been offering during the last fortnight.

Cotton we may quote C 7. 20. though the quantities coming forward at this price are but limited, as all the large native cleaners are unwilling to sell at this figure. In the interior large cotton fields are reported to look exceedingly well, but have been abandoned by the owners on account of the war, they were afraid of being themselves, as well as their people, kidnapped, a large quantity of cotton is now lying on the ground and rotting.

Of the import trades we have nothing important to say, as things continue exactly as in our last, the only article in demand being guns and ammunition.

Exchange continue here at last rates, viz. 2½ heads per dollar or 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 13

ABBEOKUTA MAY 1860.

Price 120 cowries.

IDAPO ilu ti America ariwa tabi north America ni Oba kan, isofin nwon li eyi ti anpe ni Republic tabi iru awon ti ayan lati ma pase nipò eyi ti nwon iba fi ni Oba nwon yan orori li odun kerinkerin, eniti owà nibè títì odun merin na pe bi ti Oba nwon asi fi elomiran dipò rè tabi bi nwon ba fẹ pòju nwon ayan li erinkeji. Idapo ilu tabi United States. yi fi hàn pe isofin nwon li eyi ti oni iyatò ilu li tabi states ti o dapo se orile ede kan. Olukuluku ilu li oni isofin fun ara rè bi iwon; Alase kan wà ati Olori awon agbà pelu rè, awon igbimò tabi Senate ti onfi idahun fun ile awon British ti Lords ati ile awon ti onsi se fun elomiran ti ati odo awon enia yàn. Awon ilu ti oyatò nwon yi damoran oran ti ose ti nwon eyi ni ohun pataki ti se ti nwon fi yatò. Ilu nwon yi da'ra nwon pò lati orile ede bi nwon yi; Isofin awon ilu yàn eyà fun awon Adamoran tabi Senate awon enia si yàn eyà fun ile awon asefun ni, awon mejeji yi li ose

awon eyà ti Idapo ilu ti nse ofin ti o pelu awon orori tabi President bi oyè rè ti gbe isofin lekè fun gbogbo nwon osi se ofin ti oso ti nwon nipo idajo nwon. Iyapa nwon li o mu ki awon orile ede ko ma ni ofin li otòtò li orisirisi asi foyà rè pe yio je ki ilu kò yà sototo si orile ede meji. Li apa ti ariwa nwon kò ni erukeru niha ti gusun li eru wà. Awon ti owà li ariwa wà li otà si awon ti owà li gusun to leru awon ti osi wà ni gusun nfoya pe awon ti owà li ariwa yio ran eru nwon lowo lati salo. Awon ti owà li ariwa ngbiyanju nigbagbogbo lati se ofin si awon ti owà li gusun to li eru ati awon ti osi wà ni gusun ngbiyanju nigbagbogbo lati se ofin ati fi agbara mu awon ti owà li ariwa lati ran nwon lowo nipipa eru nwon mo lalafia. Eniti eyi ise li ojasi ohun ti nse asò pipò li ajo nwon ati iru awon won yi li o ngbiyanju lati lagbara nipa ifagbara mu awon omiran lati foribale si onà rè. Enyin na yio ni itara pelu mi pe

kò tò lati ma sin enia bi eru, ati pe awon ilu to wà ni gusun jẹbi lati pa iru aṣẹ buburu nwonyi mọ ti o lodi si ofin Olorun ati itara rere nipa enia. Sugbon oye fun mi ki ntumọ re fun nyin bi oti se se ati pe nwon li eru ese ti nwon nfe pa iru iwa nwonyi mọ.

Lẹhin odun pipọ nigbati oyinbo die wà li America nwon gbiyanju lati ri eru lodo awon enia dudu tabi Africa lati siṣe fun nwon pelupelu nitori pe ilu na mu oru ju lati siṣe pipọ. Nigbana America, wa li abe awon Gesi tabi English ati awon ijòyè li ojo nwonni pelu se lati mu enia li eru. Li onà yi li obere ti osi nlo titi ofi digbati awon oyinbo si bere si ilọ ti nwon ni, beheni nwon kò le siṣe li aisi eru.

IHIN TI OGUN.

Niwon bi ati ro ti awon ogun Egba ti olo si iranwo Ijaye ti po, nwon po gidigidi awon enia fi inu rere lo ni bi oti dun nwon ati bi nwon ti ro sipa ti ogun na. Oti pe ti nwon ti wa li Atadi ti nwon ngba ara nwon jo ki nwon to bere si sigun. Owó kini gba ona Ilugun koja lo, Owó keji gba ti Oloke meji li ona ti atijo ati awon owó keta gba apa osin ni ikoja odo ogun. Eyi-yi ni nwon se lati mu ki irin nwon rorun, ona ero ko gboro to fun awon enia nwonyi pelupelu nwon se iwonyi lati se awon eniti onti oke ogun lo ran awon ara Ibadan lowo, awon apakan lati Oberukodo ru etu, eta, ati onje lo fun awon ara Ibadan, awon Egba mu nwon.

Niwon bi ati le ro o odabi enipe

oburu fun awon ara Ibadan ni gbo-gbo ija won enia pipọ loṣegbe lati owo Are wa. Are pase fun awon ogun re lati ja tagbara tagbara. Awon Oyinbo fufu ore wa ti owa li Oyo ose ohun edun nwon niti ogun ti nwon nja ati bi nwon ko ti le ri owo ti oto nwon ki ona to se, bi awa iba ti ranse si awon ore wa ni Ibadan bikose awon onisowo ti ngba ti Ijebu lo li awa nran lise si awon egbe wa ni Ibadan.

IGBEYAWO.

Li Tuesday ojo kejo oṣu May ti odun Oluwa wa 1860, li Mr. William Clerk ati Miss. Nancy Olukera gbeyawo li Ota.

Ati pelu li Friday ojo kejidilogun oṣu kana yi li Mr. George Thomas, ati Miss. Louisa Nottidge gbeyawo li ile Olorun li Igbein lati odo Revd.-T. King.

IKU.

Anu se wa lati wipe, Peggy George omobirin William ati Betsy George, ara Obà, onigbagbo ninu awon enia Olorun ni Igbein, ofi ihin silẹ lo nijo kini oṣu May 1860. O to iwon oṣu merin ti arisan ti nse, on si se enia pele ati oniwa tutu gidigidi.

Anu si se wa lati wipe nijokokona oṣu kana yi Jane Oterunbi, okan ninu awon onigbagbo li Owu, obirin Moses Soluade, ara Oba fi aye oṣi ati ise silẹ. O ju odun marun nisisiyi nigbati oti nse arisan; eniti oni irora lopolopo nipase arun; ireti wa ni pe o bo ago erupe ti okun fun arun ati irora silẹ lo si ibi Ola ati ogo niwaju Oluwa.

Mrs Barber ku li ojo kokanla oṣu

yi li Osielẹ oti pe ti obirin na wa li ibulẹ okò rẹ (Mr. James Barber Catholicist) ku ni isin ti Church Missionary Society, ninu isin ti Olorun ni Ibadan, Obirin na fi omọ kekeke marun silẹ lati ma sofo rẹ awon ore iya omode nwonyi ni yio ma toju nwon awon ore na bere si ise iboju to nwon.

Li ojo ketala osu kana li ojo isimi, afi ara oku Mr John Taylor ara Igbo-re, okan ninu awon onigbagbo ni Igbein ati Militia serjeant lati Sierra Leone wa, fun ibatan erupe, loju opo-lopọ awon ara, ibatan ati ore rẹ; eniti ofi aye osi ati irora silẹ lojo kejila osu May 1860, o dake niwon agogo kan. Oju ogu odun lo nisisiyi nigbati o ti wa ninu isin Olorun. Koju ose kan lo ti owa nibulẹ arun. Lale Friday nigbati o mo pe akoko sunmo etile fun u, o pe gbogbo awon ibatan re ti oyi i ka, osi si Iwe Oniwasu tabi, Ekk. Kap. kejila oka a fun nwon, osi gba nwon niyanju, osi kilo fun gbogbo nwon pe ki nwon ranti Eleđa nwon, ki nwon ki osi ma kiyesi Igbehin ojo nwon. Nigbakan, nigbati mo lo wo o, nigbati nwon nyo o lenu poju lati je ogun owi fun nwon pe ki nwon ki emase ajo ti o rekoja fun on; nitoripe on ti mura silẹ de iku ki i se isisiyi. Igba meji ni mo lo wo o nijo ti oku, Nigbati mo de odore nikhin ti ko si le fohun tobehe mo, mo bi i lere pe. Iwo ko ngbadura bi? Osi dahun wi fun mi pe ibasepe emi ko gbadura iwo ki ba de nisisiyi; bi enipe emi loduro de lati gba nkan ki oto dake. Mo si bi i lere wipe bi oba fe ki agbadura fun u, o wipe, kini mo si nfeju

eyini lo? Behe ni gbogbo awa ti owa nibe si kunle, ti a gbadua fun. Lihin igbati odide lori ikunle, nigbati nwon si gbe e joko tan, ti nwon to nkan si i lenu, nigbati nwon si te e silẹ, behe li odake. Ibukon ni fun omode na, nigbati Oluwa re de, ti yio ba a ki oma se behe. Luke. 43. etc.

Anu is se wa pelu lati wi pe, Juliana omode Moses Lesi ati Julianna-Efukunbi ku li ojo kọkanlelogun osu May 1860.

okò owo.

Ole igbakugba ti nwon nja ninu okò ti adi eru aja tità si li Eko fun Abbeokuta, ni alaitoju, ati alaisoto omiran ninu awon olokò, o ndi ibi ula bo ti o npe awon ti uwon ni ise ninu re lati pero ona die nipa eyiti nwon ole bo lowo eyi.

Ona lati gba fun didabò bo ati dida jijale duro li Eko ye gidigidi laisiyemeji. Eki yi nikansofo ki oto; yi o je ohun ti oha gidigidi bi ole, bi abada a duro li Eko, a o ja a nibomiran li odo.

Oti so si Okan akowe yi pe minnu owò lo larin Eko ati Abbeokuta yio je ise ti onire fun Egbẹ kekere awon opere omokoronin Sierra Leone olóye ati olokowò die lowo. Eyi ti ba ye ibi igunle ati ile ikeru si li Eko ati omiran li Aro, Abbeokuta, nipa iye oko ti ayan rere ti a o se itoju nwon nipa awon oloko ti nwon farabale otito awon ti a o se daju nipa iye owo kan japa ti a npamo ninu eyiti afi si itoju nwon ati didaju mimo re bi ohun kan ba sonu tabi ti oba je li owo nwon.

Atunse donrondonron niti sisoko ni ko se didaju aija nwon li ole li Eko ati akakun isedaju ati aijafara yio ran oloşowo na lowo lati san iye owo ti osan die fun owà eru rè.

IYANJU.

Ninu ohun ajeji ti mo ri ninu awon ti npe ara nwon ni Kristian ni iwonyi. Mo ti ri i pe Baba ati Iya asise, nwon atile sise lati ni owo ati lati pa mo, eyi ti nwon iba fi na die ninu rè fun onje, aso ibora ati lati ra iwe fun awon omo nwon, sugbon nwon amu awon omo nwon kuro ni ile iwe (tabi school) lo si oko nitori pe omode po libe ju ni ile. Awon obi na ase eyi nigbati nwon ba ni owo pipo lowo. Rere wo ni owa ninu rè? Awon obi na aku nwon asi fi owo nwon sile, owo nwon ki ije ti awon omo nwon, sugbon aje ti awon Ogboni ati agba iyekan nwon lati je ati lati fi i sofo, awon omo nwon ki isi ni ipin ninu rè. Iba ti san fun awon obi na to ki nwon ki oti mu ninu owo nwon ki nwon na bi oti ye fun awon omo nwon lati mu ki nwon mo iwe kika ati lati ko nigbati nwon si wa li ewe ati lehin igbati nwon ba dagba to sise ki nwon mu nwon lo si oko tabi ki nwon mu nwon ko ise ti ope eyi ti iba dara fun nwon nikhin. Omode pipo ni nwon nran lo si ile iwe (tabi school) lai ni iwe kika, iwe kiko (copy books) ati slate, enia ko le sise oko laisi ada ati oko, behe ni omode ko le ko oko laisi iwe.

Sibe mo ti ri awon obirin buburu gidigidi ti nwon li omo, nwon ama ko awon omo nwon ni itanje, nwon asi ma reti nikhin pe omo nwon yio dagba li ona tito, ni oto iso. Enyin iya na! Enyin tikara yin li onmu ibanu je wa ba ara yin. Enyin ko gbero pe boya nigbati enyin ba wi fun awon omo yin pe ki nwon ki oma wi ninu eyi tabi eyini ni ti eyi ti nwon ri, ati eyi ti nwon gbo, sugbon bi enikan ba bi nwon li ere, nwon ki imo; nwon ko mo pe nwon nto nwon fun ibi li aiye yi ati pe nwon si nto nwon fun esu li aiye ti mbu. Lodo tani awon omode ti nko oko wa? Lodo iya nwon ni? Tani iba ko nwon ni rere? Iya nwon ni iba se behe; Tani iba fi ona rere han nwon? Iya nwon ni; Nigbati enyin nse ireje ninu owo, ti enyin nmu nkan lati odo oko nyin, tabi bi esi nkankan pamu loju awon omo nyin kiko ki enyin oko nwon ni nipa ise nyin lati lo ise buburu si enyin tikara nyin? Sugbon je ki nwi fun enyin iya na pe bi enyin ba nfe ki omo nyin ki oje omo rere, enyin tikara nyin yio se enia rere. Ema reti pe awon elomiran yio ko nwon ni rere ise. nigbati enyin ti ko nwon lati se buburu lati ke ere nwon wa. Eranti pe Olorun ti ofun nyin li omo, yio si bere lowo nyin bi enyin ti to nwon si, sugbon bi enyin ba to nwon ni buburu, yio je ese nla fun nyin.

Ako o li ibi ise ikowe li Ake ABBEOKUTA May 23rd. 1860.

ABBEOKUTA.

MAY 23rd. 1860.

Europeans dwelling in an uncivilized country have valuable opportunities of testing some of the institutions of civilized life by comparison with a state of society where those institutions are unknown. We have had such an opportunity here, of late in observing the disadvantages resulting from the absence of a standing army. War has not ceased among civilized nations; it cannot therefore be expected that peace should long remain unbroken in a country where the honesty and purity of the people are far below the standard of those more favoured.

The present war is carried on at a small expence to the Governments of the country, but at a vast expence to the people and country beyond what they have any opportunity of proving. The Chiefs lay out large sums in accumulating war materials; but it is only the expending of so much money with the prospect of obtaining it back with a very large increase. This has always operated as an incentive to war. The working of the system is this. A war is determined on; then a war tax is laid on the country of which a certain sum is laid on each township or division, which is again apportioned among the householders, who collect the sum required of them from their dependents. Of the money thus collected, a part goes in offering sacrifices to propitiate their idol gods, but the greater part goes to the war Chiefs to purchase war materials. No account is rendered of the use of the money distributed to them. War materials become a source of great profit to the war chiefs the soldiers dont receive arms and ammunition thus

purchased by their country gratuitously but the party receiving gun or gunpowder receives it upon the understanding that the greatest share of whatever property, slaves or other wise, may fall into his hands goes to the war captain from whom he has received the war weapons, over and above what may be given to the chief as such. The result is that the greatest part of the spoil of war falls into the hands of the chiefs.

CANOE TRAFFIC.

THE frequent instances of robbery committed on Canoes at Lagos laden with merchandize for Abbeokuta, together with the carelessness and dishonesty of some canoemen, are becoming evils of some magnitude, which calls upon those most concerned to devise some means by which they may be avoided.

The employment of means at Lagos for the detection and prevention of robbery is without doubt most necessary. This alone can not be sufficient; it will be of very limited application as robberies, if prevented at Lagos, could be committed at other places on the river.

It has been suggested to the mind of the writer of this that the carrying trade between Lagos and Abbeokuta would be a profitable employment for a small party of Sierra Leone men of intelligence and some capital. For which would be necessary a wharf and store in Lagos and another at Aro, Abbeokuta, with a number of well appointed canoes managed by steady canoe men, whose honesty would be secured by a proper account being kept of what is committed to their care, and the certainty of its being known if any thing is lost or spoilt on their hands.

Proper arrangements about starting would ensure their not being robbed at Lagos, and the additional security and

punctuality ensured would enable the merchant to pay a better price for the carriage of his goods.

MEETING

A meeting of the Foreign Merchants was held at the Ake School Room on Monday the 21. instant to receive an application from the Alake & Elders for a contribution towards the expense of the war. The subject was discussed with reference to the frequent demands made on individual merchants by individual Chiefs, which proved a great expense, as well as a constant source of annoyance, and the best means of obviating the difficulty. A former proposal to collect a duty on all export articles of $2\frac{1}{2}$ per. cent was considered, as to whether the former plan could be adopted and at once acted upon, of which to give the chiefs a contribution for the war. It was resolved that another meeting be held on the 23rd. inst. at the same place in order to produce the former plan and to address the British Consul on the subject.

TRADE REPORT.

Since our last no alterations have taken place with regard to prices of produce here. The roads now being finally stopped, trade has become, if possible, still duller and the prices offered for import articles are any thing but satisfactory. Guns continue in demand, as people under their dif-

ferent chiefs are starting daily to join the Ijaye army.

Cotton has been offered more freely, the owners being anxious to join the Ijaye war; in a few instances for small lots 7 strings have been accepted.

Of all import articles, with the exception of guns, our market is now well stocked, so that a speedy termination of the pending war would be a great boon to our merchants.

A fine rain, after a lapse of nearly three weeks, fell yesterday morning for several hours, which will, it is believed, revive our languishing crops. Serious fears with regard to a famine for the next year are entertained, the farms towards Ibadan being all abandoned by their respective owners. Should this be followed by long droughts, of which at present we have already severely suffered, the prospects for the next year would be bad indeed.

Palm-oil $7\frac{1}{2}$ heads pr. 10 imp. galls.

Nut-oil, Ivory, Shea-butter none.

Cotton, although 7. string have been accepted, could not be bought at less than 7. string 20. in quantities.

Dollars are scarce and in request. Exchange, nominal, $2\frac{1}{2}$ heads for 4s. 6d. unless the roads are opened it is by no means impossible that in our next we may have to report a change in favour of silver.

A vessel with cowries is reported in one of the windward ports.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 14

ABBĖOKUTA JUNE 1860.

Price 120 cowries

NIKEHIN awon oyinbo na gbero pe ara nni nwon niti owo ode ti nwon nda, nwon sote si Oba nwon, Oba England, wipe awon ni agbara ati pase fun ara nwon gege bi mo ti wi ninu iwe isiwaju. Nigbati nwon di ominira, nwon kede pe ominira li abi gbogbo enia ati pe gbogbo enia dogba eyi bayi ni nwon wi si Oba, nwon si wi i si ara nwon pelu; sugbon nwon ti gbagbe awon osise eru, nwon ko si ro nwon sinu re pe ki awon eru nwon ki odi ominira. Beheni bi awon ara America ti nro pe osoro lati fi agbara mu awon tikara nwon da owo ode, inilara si ni lodu Oba nwon lati fi agbara nwon da, behe ni awon tikara nwon (Awon ara America) Ko ro pe ko dara lati ma fi agbara mu awon eru sise ti nwon ko fe ati ti ko ye fun nwon. Behe ni ife inu enia ihan nigbati ara ba nni nwon, nwon asi gbidanwo ati kuro ninu inilara nwon. Nigbati ako ko de lati ni awon eru lara, nwon ani nwon lara lai si tara. Sugbon awon

Gesi (tabi English) se rere kan ni bi nwon ti pase ki enikan ki oma mu eru wa sile America ati nisisiyi bi oko eru kan ba mu eru lo si America. nwon agba nwon sile, nwon aran nwon pada lo si Africa, nwon aran oko lo si Africa lati mu enikeni ti ise ara ilu nwon ti oba nko eru.

Ise nla ti awon eru nse li America li oko ni, lati ma gbin owu, ireke, ati taba opolopo owu ti odara nti America, awon eru li nse. Odun enia pipo pe aso ti nwon wo ninu iponju li awon eru nse, nwon asi ma wa ibomiran ti nwon oma ra owu, ti ko ma si pe awon eru li onse.

Ninu awon eru ti owa li America die ninu nwon ama gbidanwo lati bo kuro li oko eru, opolopo nwon mbo, awon ore ti ko fe ri enikan li oko eru aran nwon lowo. Gbogbo nwon agbidanwo ati sa lo si Canada, ilu ti anpe ni Canada yi je ti Gesi (tabi England) owa ni apa orile ede kan ti anpe ni British North America ofi ara mo United States (orile ede kan ni onje

behe pelu) nigbati awon eru na ba de Canada, nwon adi ominira nitori pe ko si enikan ti ise eru ni ilu ki ilu kan ti ise ti awon Gesi (tabi English) ati awon enia ti owa ni United States ko ni ipa lati lo mu nwon nibe.

Opolopo ninu awon enia dudu ti owa ni United States, nra ara nwon, nipa ti iseun oluwa nwon; nitori pe awon eleru pipo li ose enia rere, nwon ko si fe lati ni awon eru nwon lara. Sugbon nigbati awon eru na ba di ominira, nwon ki ibowo fun nwon bi ibile ibe, beheni anfani nwon ki ito ti nwon, pipo ninu awon eru na fe lati fi ilu na sile lo si ilu ibomiran ibi ti nwon ogbe di ominira ti anfani nwon yio ba ti elomiran dogba. Enyin ri awon okonrin meji ti nwon de si ihin yi ko i pe ti nwon de, ohun ti nwon wa si ni lati ni ibi kan, ti eniken ti o ba fe yio le wa ba nwon gbe nwon osi wa dogba.

APEJO.

Apejo gbangba kan ni nwon pe li ita Oba li Thursday ojo ketalelogun osu May 1860. li eyi ti nwon fi fi oro sede li jomeji eyini ni Wednesday ati Thursday, enia pipo si wa si apejo na tobehe ti nwon fi wipe nwon ko mo pe enia ti oku ni ilu po to bayi, nitori opolopo ti wo lo si ogun lati lo ran awon ara Ijaye lowo.

Nwon si sofin nkan die li ajo na, nwon wipe ki gbogbo awon Olosoowo Abbeokuta ti ima lo si Eko, ti eyi ti

ngba oju omi, ati eyi ti ngba ile, ati awon eyi ti ima lo si oliruru ilu lati sowo, ki nwon ki odawo owodo duro li sise li iwon igba die tabi titi ogun yio fi de, behe gege awon oloko ki oye oko wa titi ogun yio fi de ati pe eniken ti nwon ba mu li ona nwon yi, pipa ni nwon opa a, bikose behe yio san owo pipo nitorina. Sugbon awon olosoowo Oyinbo ni nwon wi fun pe nigbakugba ti nwon ba fe mu nkan owo nwon lo si Eko ki nwon wa gba ase lodogba Oba Alake. Nwon si sofin pe ki eniken ma se lu ilu mo, ilukilu ti owu ki oje sugbon bi alagba kan ba ku ti oye eniti nwon iba lu ilu fun ki awon ara re wa gba ase lowo Oba, yio si fun nwon li akoko ti nwon yio lu ilu ni ileku na. Nwon si wipe ki eniken ma sise win esu mo titi nwon yio fi pada ti ogun bo ati pe ilukilu ti nwon gbo pe owin esu, ilu na yio sanwo pipo fun oran na. Nwon si wi pe ki gbogbo orilurilu ti owa li Abbeokuta dake meji meji wa si odogba lati fi ra nkan ti ogun. Nwon si bu ogorun oke fun awon olosoowo Abbeokuta. Sugbon awon ara Gbagura ni nwon bu ogun oke fun lati san, nitori pe apa ile nwon ni nwon lo ja fun.

Nwon si wi li apejo na pe ki eniken ma sise so agboso mo, bikosepe oba ri otito oro.

ISE TI ODO OYA.

Li ojo kokan dilogbon osu yi Mr Lieb ati Flab fi Abbeokuta sile, lati

lọ si Eko ati lati mura irin nwon pelu Mr. Crowther fun odo oya, bi aye yio ti wa fun nwon. Nwon mu ife ati adua wa lọ fun igbile ise nwon, ko ti si ase ti apa lati odo awon olori ti o wa ni Briton wa nisisiyi, lati maran oko Elèfin lọ si odo Oya nigbakugba sugbon ireti ati igbekele pe a osise nkan. Aro pe odo Oya oko Elèfin ti anpe ni Rainbow, yio wa ero ati oja tita lọ soke lọ sodo lai duro nibi kan, ati lati ibi odo kan lọ ti anpe li Nun titi lọ si ibi ti o gbe ye si, li apa odo oya yio si wa pada bo pelu nibi ba oko Mail se dede. Eyini ni pe, bi iranwo awon olori ni Briton ba se bebe. Ale ni ireti pe, ase eyi, ati olukuluku enia le ni iru imo yi fun enia dudu tabi Africa, lati ma se iru imo eyi ti yio teni lorun. Awi niti Revd J. C. Taylor ti Onitsha pe, yio pada pelu oyinbo kan fun iranwo kiki atetekose arikan yi ni, ati pelu nwon iyokun yio duro ni Sierra Leone lati dapọ pelu rẹ fun akoko ti yio te le e. Ni oko ti a fi fun Revd J. C. Taylor nipa ijo awon olori Mission, oro kan tabi meji eyiti oye, lati lo nihinyi; nwon wi fun u pe, je ki gbogbo iwa awon oyinbo, ati adun nwon, ati gbogbo imo nwon, ki o fi sehin rẹ; ma je ki ohun miran ki o han lara rẹ tabi ni iwa rẹ, ki o le ma dagba ninu ore ofe ati ni imo, ati ni ife Olorun.

BAPTISMU.

Ayọ gidigidi latirohin pe li ojo ketadilogbon oṣu May, li ojo Isimi fun-

fun, agba enia marunlelogoji(45.) sino agbo ijo enia Kristi nipa baptism mimọ. Awon mokonla ninu nwon je omokekere, sugbon awon merinlelogbon iyokun je agba: awon okonrin metadilogun, ati awon obiriu metadilogun. Mokonla ninu agba je ara Church Owu, sugbon awon metalelogun iyokun je ara church Igbein. Abaptisi awon agba lawuro, sugbon awon omode li abaptisi li ale. Adura ati ireti wa ni pe, ki nwon ki ole ma sare ije nwon titi dopin, ati lati duro bi omọ ogun Kristi titi dopin emi nwon laiye yi.

IBI.

Nijokokandilogun oṣu May, obirin Mr James Jones bi omokonrin kan.

Ni Wednesday li ogbon ojo oṣu May yi ni obirin Mr. Christopher Soruntan bi omokonrin kan. Sugbon annu se wa lati wipe omọ na si ku nijokeji.

IGBEYAWO.

Li ojo karun oṣu kana yi ni Mr Moses Ataba pelu Louisa Paley gbeyawo li church Igbein lati owo Rev. T. King.

IKU.

Anu se wa gidigidi lati rohin ijaya ati ibanuje nwon yi, eyini ni ihin ti iku awon omọ wẹre ti ari li enu ijo melo yi. Anu se wa lati wipe, omọ James ati Leah Ojo ku ni Tuesday, nijokokandilogbon oṣu May.

Li Friday ojo ikini oṣu June ni Caroline omọ Thos. ati Sally Green si ku.

Ati li Sunday ojo keta oṣu June yi li omọ Mr. Henry ati Ellen Venn ku, oṣe aisan niwon ijo metala lehin na osi ku, nwon bi i li ojo keje oṣu February osi ku li ojo keta oṣu June, gbogbo ojo ori re je metadilogofa.

Eko.

Mo ti ri awon Baba buburu miran, ti nwon ma reti ki obirin nwon ki oṣise, ki nwon ki osi ma bora nwon tawon tomo nwon tomo lehin laisi iranlowo. Pelupelu mo ri awon obirin ti nwon lomo were lowo ti okan nwon fa si ino owo nwon ju, ati ti okan nwon si fa si ere yi, tobehe ti nwon aṣi gbogbo awon omọ nwon, nwon ama gbe nwon kakiri ninu orun tabi ninu ojo nwon ki si boju to nwon adabi enipe idi akisa ni nwon pon si ehin.

Olorun ti fi le ile pe okonrin lagbara, nwon si lera ju obirin lo nitori pe ise okonrin ni lati siṣe ati lati pe lo fun obirin ati fun awon omọ re; bi obirin yio ti ma wo omọ ati ti osi nwo ile, ti yio si ma wo bi awon omọ re ndagba li ona titi, lati ibere wa Olorun fe ki oko ki oje oluranlowo fun aya ati ki oko ki oje eniti obirin ofe hin ti nigbagbogbo. Boya eyin gbagbe pe Olorun wipe oko on aya ki isi ise meji mo sugbon awon mejeji si di ara kan. Ako le fi Baba, Iya, arabirin ati arakonrin, tabi iyekan we obirin si oko, behe ni ako le fi nwon we oko si obirin. Eyin ko mo rere ti Olorun se fun nyin ni bi oti fi obirin fun oko ati oko fun obirin. Olorun wipe

ki oko on aya ki osunmo ara nwon, ki nwon ki osi fi ara moṣa girigiri ju gbogbo awon ara nwon lo, ki nwon ki gboju to ara nwon ati ki nwon ki ofe ara nwon titi iku yio fi ya nwon. Oti dara to lati ri ki aya ki oma pese nkan gbogbo si le fun oko re, ki obirin ki oma tun nkan se nile ki omase onje fun, ki osi ma fe itunu oko re. Oti dara to lati ri nigbati oko mbo ti omu nkan ti omọ pe odara wa fi fun obirin re, tabi ti yio si mu nkan ti oṣe iranlowo wa fi fun, ti oko na yio si ma se iwonyi ni inu didun nitori aya re. Nigbati okan nino nwon ba se aisan, ati le dara nigbati aba ri ti ara enikan nino nwon ba da ti yio si ma bojuto enikeji ti owa ni ibule, emi ama ri awon ore tabi awon omọ ti nwon ama boju to nwon, bi enipe oko tabi aya ko ni ise nibe, ati ko si ife fun ara nwon. Nitori pe eyin ko sunni ara nyin on na li oje ki gbogbo nwon yi kode Esu logbon arekereke ju nigbati omu ki obirin ki oma wo omọ iya re tabi arakonrin re eyi ti iba fi wo omọ oko re; oko asi ma wo omọ awon iyekan re eyi ti iba fi wo omọ aya re: nipa ona yi li esu se lati ba irolorun wa je, asi pa wa niu ninu ebi. Oro Olorun wipe enyin oko efe awon aya nyin ati enyin aya egbo ti awon oko nyin. Nkan nwon yi ni eko le se, irolorun re ni eko le ni, biko se nipa igbagbo pipọ ati adura si Olorun nitori re.

Ako o li ibi ise ikowe li Ake, ABBEOKUTA June 5th. 1860.

ABBEOKUTA.

JUNE 5th. 1860.

IN continuation from our last number we have to observe that among the many advantages of a standing army are, the soldiers are less in number, they are under command, and in the absence of pillage. Here we have recently seen an army go out; its first camp was formed in Atadi within their own territory. Immediately Atadi became a prey, and the farms around to a very considerable distance were pillaged of sheep, goats, poultry, yams, corn, beans, indeed whatever could be turned to account was taken. These were farms of their own country people, but the plea was, that the owners have no right to remain at home, quietly getting their gain without trouble, when a call had been made upon all to appear in their places as soldiers to fight for their own welfare in common. Some parties were especially pointed out, men who had remained in their farms for a considerable period without appearing to do their duty in town as citizens. The sad result is, immense waste for the present, and a scarcity of provisions will follow to the injury of all.

This band of armed men, gathered together without respect to their usefulness or ability for war, are, for the most part, mere drones in the general war hive, useful they may all be in defending their own town, but, in an attempt at foreign operations, it is quite another matter. But useless as they will be they must go; and thus men, who would be usefully employed at home in tillage, in canoes, in carrying loads or other industrial pursuits, are withdrawn from these pursuits to lead an idle and a useless life in war, for which there will be no gain

to the country but a loss in every respect. Had there been a regular army a fifth part would have been a sufficient force and thus but one fifth drawn away from their ordinary occupations.

The evils we see in these operations are not merely evils of war but of war thus carried on. An army as constituted here inflict, not only evils upon an enemy but upon their own people: not only destroy what comes in their way but prevents production also to meet the wants of another day. We can form some idea of the loss the country sustains when we consider that at least a half of the able bodied and working population of the country are drawn off to war & this in a country where all work is done by hand, no machinery of any kind in use.

There is not only the present stoppage to industry and trade but the loss of the season for agricultural purposes. The cotton trade will feel this next year. The Aibo war, a short time since, was followed immediately by a great scarcity of provisions and much suffering. A repetition of this is to be expected of a more extended and general character as a larger population is now involved in war than then.

NEWS FROM IJAYE.

Information has reached us from our friends in Ijaye of the state of things there. Provisions are becoming dear to those who have to buy, as those who have, keep them in store for their own use. There had been four battles fought before the arrival of the Egbas, in all of which the Ijaye people succeeded in driving their enemies. After the arrival of the Egbas the Ibadan people showed them-

selves twice, apparently to fight, but they ran away soon as the other party appeared. On Sunday the 27th. inst. the Ijaye and Egba people came to blows with Ibadan but without serious results. On the 29th. inst. the Ijaye and Egba armies went out to cut down the underwood that afforded shelter for the advance of the Ibadan people and to make roads towards the Ibadan entrenchments, the Ijaye army taking the left and the Egbas the right. On the 31st. inst. they continued their work of clearing so as to uncover the position held by the Ibadan army. It is expected that the Ibadan army will be provoked to come out by these measures.

We heard that the Ibadan people are greatly distressed by the state of things, and their army much discouraged; many have returned home to attend to their farms. The Ife Balogun was killed and the Ife people have left the Ibadan camp in consequence. The Iwo people have signified their intention not to fight again, they have suffered so much, and are said to be on the eve of taking their departure. It is also reported that the Isein people have left the Ibadan camp for their homes. Thus the great host gathered together by the Ibadan Chiefs is being reduced. It is stated that eleven men of note among the Ibadan were killed in the last battle fought before the arrival of the Egbas.

The Rev. A. Mann. has been most

usefully engaged in attending to the wounded at Ijaye he had, on one of the days they fought, sixty wounded brought to him for surgical treatment, on other days from thirty to forty. The arrival of the Egbas was a great relief to Ijaye. It is now reported that Ilorin has been troubling Oyo and visiting various places under Ibadan, plundering and destroying.

TRADE REPORT.

The calamity of blockaded roads under which our merchants and traders have been suffering for the last month was removed on the 31st of May as an equivalent for 20 bags, which were agreed to be paid to meet the demand of the chiefs noticed in our last. A rumour that canoes with produce from here would be stopped at Gaun by the Parakoyies, who had been taking a bottle of rum from each canoe going up the river, is said by the chief Ogubonna to be unfounded.

The general aspect of the trade is about the same as in our last. Parties of warriors are still departing for the war, so that the town is almost devoid of men able to carry arms.

Palm-oil is scarce at 8 kads.

Nut-oil and Shea-butter none.

Benniseed-oil which in this year has been more plentiful than before may be bought at 7 heads per. 10 imp. gallons.

Of Ivory, few tusks, ranging between 25 to 40 lbs. have been shown; the prices however were beyond the possibility of a profit for the merchant.

Cotton begins to be scarce and at 7½-strings, most of the traders being absent.

Exchange 2½ hds per. 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 15

ABBEOKUTA JUNE 1860.

Price 120 cowries

Awa ko le mọ tele bi eyi iba ti dara fun ile yi to, sugbon bi awon enia ti onfe wa ba se eniti oheru Olorun, ati ti nwon ba si nse ododo, bi oba ri bayi, nje rere ni yio jasi, ohun rere ni fun ilukilu ti owu ki ose nigbati awon enia rere ba wa ti nwon si ngbe ni ile nwon, nitori ti nwon mu ibukun Olorun pelu nwon ati ona nwon yio fa enia pipọ si ona rere sugbon nkan buburu ni bosepe awon ti owa se eni oloye (clever) ni kiki nkan ti aye yi, ti nwon si nwa ola, irolorun ati iyin ti ara nwon.

Mo ni iwi fun nyin pe orile ede nla kan ti anpe ni United States ni America, igbagbogbo ni nwon fi npo si i awon alejo lati ibi miran alo ba nwon gbe, bebeni nisisiyi awon elomiran lati Ireland ati Germany nlo si ibe. Ju bi egbegberun enia li onlo si ibe li ododun, nitori aye pipọ li owa nibe ati ile ibe dara lati gbin nkan si, ose ile eleso. Ofin nwon dara nibe, osi dara fun gbogbo oyinbo. Lati inu ofin Gese ni nwon ti mu ofin nwon wa, nitori

ibe ti je ti Gese ri ati awon oyinbo Gese pipọ li oti do si ibe ri, ede Gese ni nwon nso. Nwon ato isin nwon lehin bi nwon ti fe ko si eniti ole se inonibini si omonikeji nitori isin re. Awon enia na toku, nwon si le sese, nwon le sese pipọ. Kiki nkankan buru nibe, ohun ti oburu nibe ni eru ti nwon nsin ni apakan ilu nwon, ohun buburu ni fun orile ede na. Bi oti wu ki ori, awa gbekere pe ijokan jokan ni gbogbo nwon yi yio kuro.

Nwon ni nkan pipọ nibe, ti iba dara li ohun ilo fun wa nibin, awa gbekere pe akoko ti nwon iba fi mu wa si ihin bayi ko jina mo, eyini ni oniruru ona ise rere gbogbo, bi ise oko, itun ona se, bi nwon ti nse keke (cart) bi nwon ti ifi igi pelebe pelebe ko ile, bi nwon ti nse sugar, brick ati lati fi amọ se ile; gbogbo nkan nwon yi ni iba dara fun ilu yi ati nkan miran si wa ti nko daruko. Bi oti wu ki ori ki ama ranti bi Olorun ti wipe "Ododo ni igbe orile ede leke ki se imoran ti ise bi oti wu ki odara ni ilo to, ibukun

ti otobi ti ilu yi le ri ni otito imoran
Olorun lehin re gbogbo imoran miran
asan ni.

IHIN TI OGUN IJAYE.

Ni ko ti ipe yi, li agbo ti ohun ti
okan ninu ihin ti okoja, niti riro Eg-
gba lati igbana wa, awa gbo lati enu
awon enia ti osoju nwon, nibi ija na,
nwon rohin niwon bi nwon ti le ro,
sugbon anu se wa lati gbo ihinkihin
lati apa miran wa, pe ona se mo awon
ara Ibadan, ati pe ojasi ajeji ti onse
nigbakugba, ti angbo lati odo awon
ero wa, nibe agbo ihin ti ija, bi ati so
fun wa lati odo awon Egba wa, ni bi
awon omode konrin ti owa ninu ogun,
be awon Balogun lati lo, ati lati lo
to awon ara Ibadan, ki nwon ki ole
jade kuro ninu ibudo nwon, ati ki
nwon ki okoja. Ni ijo kerin osu yi
(eyi ti anpe ni June) Ija ti ati owo
awon Egba bere, adahun re, tabi
je nwon. Ibi ti nwon koja ni ninu,
tabi leti ibi orile atijo kan, eyiti oni
oke nla, okun fun igbe, ati koriko.
Eyiti ale mo ninu ogun awon Egba
nipe, bi ose pe, abe ase Ogubona li
awon enia wa nibe, ki ba ri bayi.
Anran nwon lowo li apa osin, nipa
awon enia Ijaye; ati li apa otun awon
Gbagura, ati awon enia ti wa, ati li
ehin li orisirisi ilu wa. Ti arin nlo
siwaju, nwon si bere si ija na, ati ti
nwon si bori, niwon bi nwon ti fi owo
ba die ninu awon ti okoju si nwon.
Sugbon nigbati nwon na, eru ba
nwon nipa gbigbo iro ibon nwon si fi

awon tehin sile, nwon pada lo si ibi
ti nwon ni ireti ati ran nwon lowo.
nigbana nwon ri ara nwon pe, ati fi
nwon sile; nkan ti nwon ti ose yi
omu oran meji wa; niti pe awon Ba-
logun se aipase fun awon ti owo otun,
ki nwon ki otun igbe se, ati pelu aiyin
bon. Eyi li omu riro awon enia Ijaye
ti o wa li apa osin nwon wa, awon ti
owo otun ko fa sehin, nwon si jalu
nwon li ojiji li aimura tele, tobehe ti
nwon fi silo si ibi abo; nwon se damu
nwon, pelu ipada kikan nwon. Ire ni
nitoto, ninu eyi ti amu opolopo ninu
awon Egba. Awon enia na fi itiju pa-
da sehin, nwon si jiya pipo, nwon wi
pe oju iwon odunrun enia ti ako ri ni-
nu awon ara Owu, ati opolopo ninu
awon ara Gbagura; ati awon ara To-
ko ti ako ri oto iwon ogota enia pelu
awon Balogun nwon. Awon eniti oko
bere ogun na, jiya mo niwon ju gbo-
gbo awon iyokun lo ni iwon. Opolo-
po ninu awon olori nwon li ogbo-
gbe. Awon ara Ibadan lepa awon
Egba de edo Ose, sugbon asi da ilo si
waju nwon ro, nipa Are ti Ijaye, eniti
ojade lati wa ran awon ore re lowo.
Opon opolopo loju ninu awon enia
Ibadan, osi mu to iwon adota, tabi
ogota ninu nwon. A so o pe awon
Balogun, ni ipase fun awon ti apa
otun; abe e nipa enia re, lati fi ase
fun nwon, lati ja; sugbon ofi eyi ti
nwon wi sile pe ko ti ito akoko.
Nigbana li ofi ase fun enia die ti nlo
siwaju lati kiye si, tabi lati wo; ni
ipada nwon, lati wa rohin, nwon

ri pe Balogun ti pada lo. Iru iwa bi eyi li aro pe, onmu owu enia wa; awon enia Ijaye ri pọnju pipọ. Aro pe awon ara Ibadan so enia pipọ nu, ni pipa, ati ogbe, ari gbọ nipa awon eniti osa, nikhin lati ibudo awon ara Ibadan wa, pe opolopo awon ara Ibadan pada ti awon ti ogbe, ti nwon gba, nipa eta wewe (tabi awaya) ati ti nwon ku laise pe, apa nwon li ara pipọ dajudaju. Opolopo ninu awon Balogun Egba, ati awon olola enia, li awi pe, apa bi awon igbekun, ni ibudo Ibadan. Eyi li amọ tabi agbọ, lati Ibadan, ati pelu lati odo awon Egba ti osa wa. Iru iwa bi eranko li owa ninu gbogbo nwon.

Ohun ti yio se ipekun re, li nkan ti osoro lati ri siwaju, oran ti ale ni, fun alafia pe, awon Oyinbo se eyiti nwon le se; lati mu ki alafia ki o wa. Awa ni ireti pe, akoko yio de nisisiyi, nigbati yio su nwon niti ogun jija, ati nigbatinwon yio fe lati feti si oro alafia. Asi ni ireti pe, nwon yio ko lati mo pe, asan ni gbogbo igbekele ati ireti nwon pe. ko si pataki ipile ninu orisa awon kefare ati ogun awon Imale ati pe, ilu le fi idi mule nipa alafia irorun ati iwa rere, ju iwa ati ise awon baba nwon lo, ko si abo fun awon onisowo ti oti iwaju wa tabi fun ilu; biko sepe ni igbile ati ni gbigba Isin Olorun.

IHIN LATI IJEBU WA.

Idapo nla kan li ati se, nipa Ijebu ati Abbeokuta. Awujale ti ran awon enia mejo si Abbeokuta, ninu awon

Egba ti amu li igbekun, ninu ija ije-lo, osi daju pe, ofi anu tabi ife re han fun awon irepo, so ti owo, ati ohun miran, sugbon ko ti daju, opolopo ninu awon Egba, ti lo si ilu Ijebu, lati lo ra ore nwon fun olukuluku awon eniti o i anu, nitori ewu, pelu awon Ijebu, ki awon eniti amu ni igbekun, ki aba gba nwon li agbatan. Awon o-lori Egba, nwoye nisisiyi lati ri ohun ti yio da iru nkan ti ose nwon yi duro.

IBI.

Li Friday ojo kejo osu June yi li Lucy obirin Mr John Smith bi omọ birin kan li odun 1860.

IGBEYAWO.

Li Tuesday ojo kejila osu June yi na li Mr C. B. Maccauley, ati Miss M. Puddicomb g beyawo li Eko.

IKU.

Anu se wa gidigidi lati rohin iku obirin Rev W. Morgan ti o wa li Eko oti nwa ninu arisan lati ojo pipe wa osi fi aiye yi silẹ li ojo kejila osu yi.

ÈKÓ.

Nisisiyi bi ati wa li arin ogun ati bi pipọ ninu awon Kristian ti lo si ogun gege bi ase ti agbagba ilu nwon, nje ki yio si se aito lati so oro ekọ yi fun nwon bi iwa nwon oti ma ri li ogun. Awon keferi lo si ogun ni edun lati san esan, tabi lati ri nkan kó. Iru edun ati igbekele behe ko dara patapata, iru re ko dara fun Kristian (tabi onigbagbo) bi Kristian kan ba mu iru okan behe lo si ogun, gbogbo ise re yio fere dabi ti keferi. Kini

awon keferi ma reti li ogun? Nwon ama reti igbati nwon or'aye mu eru, ki nwon ba ta, tabi nwon asi ma reti ati ri nkan iyebiye ko, Kristian ko ye ki oni iru ireti behe. Ise awon Kristian ni lati kedun fun awon elomiran, lati se rere si gbogbo enia, la ti da awon ti owa ninu iponju sile, ati lati se si gbogbo enia gege bi nwon oti fe ki enia ki ose si nwon.

Nibi enyin ti njagun ko pe ki enyin ki oma je isin nwon yi, enyin otile ni aye lati se nkan nwon yi. Ki enyin ki oranti pe ni bi enyin ti nja ni igboran fun oba nyin aiye, behe ni ki esi ja bi enipe niwaju Olorun ti o pase fun nyin pe, efefe omoo nikeji nyin. Ogun nkan buburu ti esese wa ti di ru wa ni, nitori na ko ye ki ama sogo ati ki ama leri ninu re.

Nkan buburu kan wa ninu ogun awon keferi ti oye ti Kristian iba ko sile patapata, nkan buburu na ni pe nwon npa enia ti nwon mu li ogun, Bale Ijaye atile ma se iru nkan nwon yi gidigidi ni itiju re ati ni abuku, gbogbo eje iru awon enia behe ti onpa wa li ori re. Iye enia ti nwon npa li oju ija ti to, sugbon lati pa eniti amu li ogun, esese nla gidigidi ni si Olorun. A gbo pe awon ara Ibadan pa die ninu awon enia ti nwon mu, awon eniti nwon pa je oloruko enia, esese nla gidigidi li eyibayi pelu. Gbogbo orile ede ti owa niha ihin li oti se iru ibi yi. Sugbon eranti pe esese ni iru ipania behe inu Olorun yio bajẹ si i gidigidi. Isin awon Kristian

ni lati ma se iru ibi nla yi ati nibiki-bi ti nwon ba ri iru ise behe ninu awon elomiran, ki nwon ko. Oye ki nwon be awon agba nwon lati ma se iru behe ati ki nwon be nwon pe ki nwon ki oma je iru nkan behe ki ose. Iyin wo li owa lati pa eniti amu li ogun? Sugbon iyin pipo ni owa (nihin) fun awon eniti onse afara we iru behe. Iyin ogo ti wa to ni dida awon ti amu sile ati lati jowo awon agba ti amu li oju ogun lowo, eyi iba je iyin nla ti oye nwon gidigidi.

Nkan miran si wa ti enyin Kristian iba ma se li ogun, ni ki enyin ki oma gbagbe ati pejo li ojo Isimi (Sunday) lati ka iwe Olorun ati lati ma gbadura. E ranti pe Olorun on ni ise Olorun gbogbo aiye, asi ma fi isegun fun awon eniti ofe. Ki esi ranti pe ije na ki ise nigbagbogbo fun awon eniti oyara behe ni ki ise fun eniti olagbara nikan; sugbon olubojutokan wa on na ni Olorun ti ondari nkan. Riro ti nwon ti ro awon Egba, oye ki ori behe lati ko nwon pe ki nwon ma gbekere orisa nwon ti ko le soro. Nwon jade li oruko orisa nwon ti ko le gba nwon la.

Sugbon Olorun ko nwon pe agbara nwon ni lati ko ona re (Olorun) ati lati bowo fun ofin Olorun. Bi nwon ba le ko eyi nwon osi ri isegun nla (lehin riro yi) ti oju gbogbo ogun ti nwon ti nse ni ile Yoruba.

Ako o li ibi ise ikowe li Ake, ABBEOKUTA June 23 rd. 1860.

ABBEOKUTA.

JUNE 23rd. 1860.

We heard, too late for publication in our last, rumours of a serious defeat sustained by the Egbas, since then we have obtained from a number of persons who were present in the engagement, such accounts as they could give; but we are very sorry to have no account whatsoever from the other side, the roads being closed to the Ibadans, and only an occasional opportunity occurring, from time to time, of hearing from our friends there. The account of the battle, as related by the Egbas, is, that the younger men in the army urged upon their chiefs to go and provoke the Ibadans to come outside their entrenchments and fight, that, on Monday the 4th. inst. the battle offered by the Egbas was accepted. It took place on a spot in or near the site of an old town, the ground hilly, covered with bush and grass. As far as we can learn the centre of the Egba army, consisted mainly of the people that would have been under Ogubonna's command had he been there; they were supported on the left by the Ijaye people, on the right by the Gbagura and Owu people, and behind them were other Egbas of various townships. The centre was in advance & commenced the battle; it succeeded in gaining slightly upon those opposed to them. But whilst they engaged, they were surprised at hearing muskets discharged in their rear, and on retreating to the place where they expected support found themselves deserted. This occurred from two causes, the Balogun in command of the right wing withdrew from his post without firing a shot, and the defeat of the Ijaye peo-

ple on their left. The right wing was not withdrawn soon enough to remove to a place of safety, they were suddenly beset when unprepared; the utmost confusion ensued and a wild retreat, a race indeed in which a large number of Egbas were caught, The people so shamefully withdrawn eventually suffered most; it is said that about four hundred and fifty of Owu & Gbagura are missing, and about sixty Toko people with their chiefs. Those who commenced the battle suffered less in proportion, but several of their leaders were slightly wounded. The Ibadans pursued the Egbas closely to the rear, but their progress was checked by Are who came out of Ijaye to assist his friends, he inflicted considerable loss on the Ibadan people and caught fifty or sixty of them. It is said that the chief in command of the right wing was entreated by his people to allow them to engage, but he put them off stating that it was not time; he ordered the advance of a few men to reconnoiter, who, on their return to report, found that their chief had retired. This conduct is attributed to personal jealousy. The Ijaye people suffered much. The Ibadans are supposed to have lost many in killed and wounded. It is reported by some who afterwards escaped from the Ibadan camp that many Ibadans returned wounded by small shot and died without having apparently received much injury. Several of the Egba chiefs and persons of respectability are reported to have been killed, prisoners in the Ibadan camp, this we have learnt from Ibadan as well as from the Egbas who have escaped. It is a barbarous custom of the country.

Since the above battle was fought nothing of importance has taken

place between them. The Egbas are in difficulties about provisions, as the farms of Ijaye were much injured and pillaged by the Ibadans before their arrival, and they have mainly to depend upon Abbeokuta for supplies. This circumstance has not been lost sight of by the people of Bioku and neighbouring places; who have rendered Ibadan much assistance by making sudden attacks on the road, and carrying off such as were too weak to withstand them. The Egbas have, on their part, attacked the farms of Isein and carried off many persons and produce. An attempt was made by the Ibadans at Fiditi (a town between Oyo and Ijaye) to waylay some Ijaye people but the plan was betrayed, and a party of Ijaye and Egbas people were sent to attack them. An Ijaye man and horse were killed and two Ibadans; our informant states that he saw forty of the captives brought into Ijaye, there were more but how many he could not state.

An important treaty is being made by Ijebu and Abbeokuta, Awujale, has sent to Abbeokuta eight Egbas, captives taken in the late battle as an assurance of his sympathy with them. The treaty relates to trade and other matters, but it is not yet matured. A large number of Egbas have gone into the Ijebu country to redeem their friends, so many as to produce a feeling of alarm with the Ijebus that the captives may be forcibly taken

possession of. The Egbas chiefs are taking measures to prevent such occurrences.

TRADE REPORT.

Commercial prospects are, if possible more gloomy than before. The Authorities have been compelled to close the roads to the Coast, in order to prevent the departure of a considerable number of young men, who have left the Ijaye camp since the late unfortunate attempt to dislodge the Ibadans. We are, however, promised that this stoppage will not be for any length of time. Thanks are due to Chief Ogubona who has used his influence to obtain a free passage for the produce of our Merchants.

Most import goods are extremely dull of sale. Guns at 12 heads, powder and bird shot are enquired for, the latter at 8 heads per. bag 14 lbs.

As the stock of produce in the hands of native traders is small, and as we are without fresh arrivals, prices quoted must be nominal.

Palm oil extremely scarce at 10 heads.

Cotton scarce at 8 string per. lb.

Some small Ivory has been shown but exorbitant prices are asked.

Beniseed oil is to be bought but in small quantities. We have no sales to note of other produce, there is none.

Exchange at 2 heads 35 string per. 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 16

ABBEOKUTA JULY 1860.

Price 120 cowries

Mo ti wi ti ile kan ti anpe ni United States ti America fun nyin, mo fe nsisiyi lati ko ti ile kan ti owa leti re. Oruko ile na ama je Kuba, okan ninu awon erekuṣu ti owa ni West Indies. West Indies jasi iye erekuṣu nla ti owa larin North on South America; Kuba ni ogborin ju ninu gbogbo erekuṣu nwon yi. Ile Kuba yi je awon Payan(spain)gigun ile na je odegberun mile, ibi ti ogbe ni ila ju je etadilogofa mile. Oke gboro kan wa ni bi ile na ti gun to eyi ti oyo ju lara oke yi ga ju iwon egbarin ese lo. Awon eniti ongbe ile na ju oke marun di logoji enia lo ninu nwon ni ju bi oke merindilogun di egbedogun oibo funfun wa egba merindi ogbon di odunrun ni iye mulatoes(eyi ni ije awon eniti enia dudu on enia funfun bi)egbamedogbon di egberun ni iye awon enia dudu ti odi omnira, awon eru je egbamerinla le edegbarin Havannah ni olori ilu na, enia ti owa ninu re je oke mefa di egbarin, ni ilu yi ni wwon nsowo gidigadi ju ni gbogbo ilu Kuba lo, ilu yi wa li ebute okun. oko pipi ti omba Kuba sowo li ongun sibe Ninu ile awon enia nla ibe tile dara, owo pipi ni nwon fi ko owo ina ile miran ju iwon egbagbon oke owo lo.

Pataki ukan ti onjade lati Kuba wa ni iyo oyinbo(Sugar)taba, oti, coffee oyin, ida ati owo oyinbo.

Ni ilu ti anwi yi, gbogbo eru ti, nwon ti nko lati ile enia dudu lo ni koi pe yi amu pipi ninu nwon lo si ibe.

Li Havannah na ni nwon ran John Baptist Dasalu lo si, lehin igbati Idahomi mu u sugbon nipa ife ati inawo ti awon Gesi(English)li ofi pada.

Pipi ninu awon eru ti owa ni Havannah li oti wa si ihin yi, li Eko ni nwon wa si ju awon eru pipi ni nwon si wa ti nwon nfe wa, sugbon nwon ko ni ipa na. Awon Gesi(English)ba Payan(Spain)se adehun nipa ti eru, nwon jo fi ohun sakan pe ki nwon ma gba eru si Kuba mo sugbon bi erukeru kan ba yo wa si ibe, bi awon enia ibe ba mo, ki nwon ki oma fi se eru, sugbon kiki ki nwon fi se omo odo li iwon odun die, ati lehin eyini ki odi omnira. Nwon ko se gege bi nwon ti sadehun nwon nwa onakona lati gba mu eru lo si ile nwon ati lati pa nwon mo bi eru titi lai

APEJO.

Li ojo kedogbon osu June nwon ni apejo kan ni ita Ogboni Ake nigbati Oro sede, lati gbero bi nwon oti se i-

ranwo fun ogun Egba ti mbe li Ijaye, eyini ni bi awon oti ma fi onje sowo si nwon, ati bi nwon oti ma se itoju ona ti nwon nda nigbagbogbo. Nwon si pase pe ki gbogbo awon oloye ti oku nilu ki omura lati lo si Atadi, lati modu ibe, ki nwon ko si joko nibe. Awon Jagun ati gbogbo awon olori ogun nwon pase pe ki olukuluku ilu ki oma ru onje lo si budo, nwon pase fun awon babalawo lati lo si ogun pe eyini ni nwon fe lowo nwon, nwon soro tobêhe ti nwon fi wipe ki Oba mase rubo mo, nwon si pase pe ki olukuluku ilu ki oda oke mejimeji, ati niti ahaya oke mewamewa lati fi san owo rira re.

Oyo.

Agbo lati Oyo wa pe opolopo ogun lo ti apa oke ile Yoruba lo si Oyo lati ran awon Oyo lowo ni biba awon Ijaye ja, opolopo ninu nwon lo ti ilu Kisi wa, lati Igboho, ati lati Saki wa, Nwon si do si ehin odi Oyo lapa ona ti owa si Ijaye. Ako ti gbo bi nwon oti se tote na si nipa ti nwon.

Asi gbo pe awon iko ti pada lati odo awon Idahomi wa si Ibadan, Oba Idahomi wipe on ki ole wa ja Abbeokuta nisisiyi bikosepe oba di akoko erun, osi wipe on rope awon ara Ibadan yio le da ara nwon durotiti di akoko na.

Ibi.

Li Friday ojo kokandilogbon osu June li Hannah obirin Mr. Jas. Ontande bi omo birin kan.

Iku.

Anu se wa gidigidi lati rohin iku Arthur omo keta Revd. T. B. Macauley oku li Eko loru ojo kerindilogbon osu June 1860.

Anu si se wa gidigidi pelu lati rohin iku ti Lumloku ti nwon npe li ojubanire olokò, o ku li ale ojo kèrin osu July 1860.

ÈKÓ.

Ni bi awon ore wa nihin ti nri wahala nipa ogun ati ibèru ogun, lasan ko si esi nibe bi a wi pe nwon mo pe nkan nwonni ko se ajeji laiye. Ogun ti ipa ese okan enia wa. Enia nse ilarara nkan ti ko ni; o soju kokoro si nkan ti o ri li ikawo aladugbo re, o nse oju kokoro titi lo ongbidawo lati ni, ati ju gbogbo re lo o lo ipa boburu. Iwo le ri ogun nla awon orile ede ni ise omo kekere gegê bi oti wa bi irugbin kekere ti ari, eyi ti yio di igi nla bi ala fi ayè fun lati dagba. Bi omo kekere kan ba ri nkan li owo elomiran bi eyi ti o fe a soju kokoro re; ati bi on ba si lagbara ju lo, yio ja kurò lowo re. Eyini ni irugbin kekere ti bi aba fi ayè fun lati si fun ra re yio ma dagba si i pupo pupo, ati pelu pelu nigbo se ti omo na dagba bi oba si use aseleke iru iwa kanna bi omo kekere, sugbon bi otun ni ti ose a gbalagba beheni iwa re yio si tobi; ati igbati oba si se ti odi olori, ati bi olori yio si se pupo bi enia lasan sugbon o nhuwa kanna. Ohun ti o se bi omode on ni yio si se, oloju kokoro,

omọ yio dagbà pèlu oju kokoro rè ati okonrin olojukokorò yio si di olokan-juwà.

Omọ na ti ojale yio mu iwa kannan nigbati oba di agbalagba ati titi ofi di olori nitori didagba kò lè pa iwa buburu na ti omọ na ntò; sugbon iwa buburu nre pèlu iwa buburu ti omọ na ati gège bi igi yio so eso nipa iru rè beheni okonrin na yio so eso nipa iwa okan rè ati eyi ti owà lara rè latetekose. Nigbakugba ti oba ri iwa buburu lowo omọ kan, ki oko li ona ti otó nipa onàkonà gbogbo ema se rò pe omode na yio fi silè nigbati oba gbón; ogbon ko pe ki enia ma se buburu. Ranti pe o rorun lati teri ati lati tò omode si onà titó ju lati teri agbalagba ati lati je korin li onà titó. Ranti pe omode ti oba ji owó diè olè li a o ma pe bi okonrin ti oji egbà melokan. Nje kò ro bi olori rè kò fẹ sojukokoro ati awon olori ibo-miran kò jẹ sojukokoro sugbon o tẹ lorun pèlu pe igbawo li ogun kì yio si si. Kò ro pe enia lasan li awon olori nwon ti ise ri nwon sise omode, omokekere li apa iya nwon asi ma gbe nwon jade nigbati oba wu u. Kò si ton rò pe bi iya na ko kó nwon lati sojukokoro ati lati jale, ati lati se eyi ti kò tó nigbaghogbo kì omode na ko lè fẹ lati ma se rere ati ki asi nà nigbati o ba se buburu nigbana ni awon omode nwon yi iba je enia rere nigba ti nwon ba dagba; nwon iba di olori ire ati buburu pipó ti anri nisisiyi ki bá ti si.

Olorun yio bukun awon eniti onrin li onà rè. Ko ye fun wa nikan ki ari iròlorun, nje bi oran wa ba to, oye ki awa ni onà re. Awon Egba wipe oran nwon to lati lo si ogun, nwon si rò pe nwon o segun nitori pe oran nwon to, sugbon nwon gbagbe pe ohun rere ama di buburu nigbati a ba mu li ona odi.

Nigbati awon Egba jade ogun, nwon to eko ti awon Alufa Imale ati ti awon Babalawo lehin pèlu. Awon Alufa wi fun nwon pe ki nwon gbe opagu nwon jade li ojo Isimi, bi aika Kristian si behe ni nwon ba ofin Olorun je, ohun buburu ni eyi. Awon Alufa nse tirà pupo bi enipe nwon o di ogun awon ota nwon. Ona buburu li eyi, nitori andi tirà eke ni, andi gun irò si ni; nitori Olorun nikan so so ki ise enia li o le fi isegun fun ni. Awon enia ti ngba ti Imale tilè siwè rè pò, nwon kò kiyesi pe nkan ti nwon nse nitori owo ni nwon se nse e Awon enia na ko kiyesi pe awon Alufa kò se nkankan ju ki nwon ri owo gbà lo. Enia le se ireti isegun lati owó Olorun, nigbati nwon ti ba ofin Olorun je? nje awon enia nro pe ona ati gbà wu Olorun ni lati ba ofin rè je? Awa tun gbó ni bi awon keferi ti se, bi nwon ti gba imoran lati odo Ifa on oriṣa, ati bi nwon ti fi owó pupo rubo.

Ako o li ibi ise ikowe li Ake, ABBEOKUTA JULY 5th. 1860.

ABBEOKUTA.

JULY 5 th. 1860.

HAVING learnt that a feeling is entertained that the participation in the war between Ibadan and Ijaye by the Egbas is an aggressive act, entirely unjustified, we have thought it right to lay before our readers a short statement of the causes that led to it as we have gathered it from the Chiefs and people of Abbeokuta.

It is not our object to state the cause of the war between Ibadan and Ijaye as we are less well informed and the subject would lead us beyond our limits; it will be sufficient to state that the war was unwillingly entered upon by Bikule the Chief Balogun of Ibadan, he stated that the cause was not sufficient, but he was compelled to go forth by the powerful war party under the direction of second Balogun, acted upon by the King of Oyo.

It is generally supposed by Europeans that a war in this country would be undertaken only with a view to plunder, without any regard to the moral obligations that may unite the various tribes together. Such indeed is the case with Dahomey, they assail without giving any warning, without having any motive but the hope of plunder, but it is not so with the Yoruba tribes.

The present war was preceded by remonstrances, explanations and

the like. When the Deputation from Lagos came here that stage of the proceedings had passed away; for the Egbas, in addition to the causes that had previously existed, had been goaded on to action by the Ibadans calling them a nation of traders and cotton cleaners, and as unworthy of notice as warriors. From this circumstance they would not enter upon the subject of peace with the Deputation feeling that their national honour was involved. But they said, if the Deputation could get Ibadan and Ijaye to agree to a peace they would accept it. It is greatly to be regretted that European merchants are not sufficiently alive to the fact that their interests are identical with the the peace, and prosperity, of the country, and that they can, by combined and judicious movements, do much towards keeping up a good understanding among the various tribes.

The Egbas joined in it for several reasons. One was, and which we first state as it will require but a brief mention of it, that they were bound by alliance and former obligations to assist Ijaye, and their not doing so would be a breach of faith and the friendship that existed between them.

The second cause of the Egbas joining was an alliance formed between the Dahomians on the one side and Oyo and Ibadan on the other,

which, notwithstanding various remonstrances made by the Egbas, was continued. The Egbas were aware that the Dahomey King wanted the support of Ibadan in his contemplated attack upon Abbeokuta. That the Ibadans had really made an alliance with Dahomey against this place appeared to the Egbas certain, for when the Dahomians were in this neighbourhood, in Febry. and March, last, large parties of Ibadans passed over the river Ogun, a large army of them formed a camp at a place called Abemò, midway between this and Ijaye, on the old and then unused road from Abbeokuta to Ijaye, near at hand to benefit by any attack made on Abbeokuta by the Dahomians, or else with an intencion to make a junction with them. At the same time a large party of Ibadans, headed by their second Chief, came and took possession of Ilugun, an Egba town on the road to Ibadan. There were, therefore, at the same period the Dahomey army and several divisions of the Ibadan army, appearing in an hostile attitude, on the West, North, and East of Abbeokuta. The Ibadans declared their views to be against Ijaye, but at each of the station occupied by them they were farther from Ijaye than Ibadan is. It is to be noticed, also, that when it became obvious that Dahomey would not attack Abbeokuta, and had left the country, the Ibadans also left the

various places occupied by them. The camp at Abemò was very large and by the various statements made to me of its size by persons who have seen the remain, it must have contained some thousands of persons.

The third reason was that Ibadan invaded their territory, destroyed a village belonging to Abbeokuta called Ido, and afterwards came, and for a time took possession of, and pillage Ilugun, of all that was of sufficient value to carry off.

The above reasons were aided by the fact that the Ibadans have been seeking to obtain wealth and power by war. They have obtained power over a large territory to the east and north-east of Ibadan until there is nothing left for them to do in that quarter. This helps on a feeling of suspicion with the Egbas that now Ibadan will seek to acquire power over them.

This war is to be deeply regretted. The Egbas were gradually extending their farms, were building farm villages in every direction taking possession of new uncultivated land within their own territory for cultivation ; they were extending their trade operations to the banks of the Niger and in every other direction where a market was open to them. The produce of their own farms was rapidly increasing in quantity and value. Cotton Gins were greatly in demand. The labour power of the people was being used to the utmost and

had become more expensive than in any other part of the country including Lagos. This improved state of things has been blighted; they have been called upon to lay aside agriculture, commerce and every other peaceful pursuit by what they believe to be a necessity, and in defence of their country and rights. It will be difficult, when the war spirit is roused up, and all their evil passions excited, to bring them back to peaceful and industrious pursuits.

The important change in the country from former times that the above various peaceful and industrious pursuits denote cannot be appreciated by those who have come to the country since these changes have been effected. The time was when every road was dangerous, when it was frequently heard that the people in this or in that farm had been swept away by parties of kidnappers, and when it was almost a daily occurrence for parties to go or return on some marauding expedition or other: after which up to a recent period, such things were rare exceptions. The superior advantages of industrious pursuits have been felt and the people have been led by this experience to follow the better path extensively.

We have heard from Oyo that a large party have come to the assistance of Oyo against Ijaye from the

large Yoruba towns in the northern part of the Yoruba country, including Kessi, Igboho, and Shaki. They are encamped outside Oyo on the Ijaye side. We have not heard that active hostilities have commenced on their part as yet.

Messengers have returned from Dahomey to Ibadan. The king of Dahomey states that he is unable to come against Abbeokuta until the next dry season, and that he hopes the Ibadans will be able to sustain themselves until then.

DEATH.

We are very sorry to have to report the death of G. Brand Esq. H. B. M. Consul; he died on board the *Alecto* on the 16th. of June, and was buried at Badagry on the 17th. His death is deeply regretted.

TRADE REPORT.

We are sorry not to be able to give to our readers more cheering news than in our last. The roads are still shut.

The same dullness which we had to notice before prevails. Palm-oil continues scarce at 10 hds. Nut-oil, Shea-butter, and Ivory have not been offered.

Cotton scarce and holders are unwilling to sell at 8 strings.

Exchange 2 hds. 35 str. per 4s. 6d., though at this figure but little is offered.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 17

ABBOKUTA JULY 1860.

Price 120 cowries

Nisisiyi mo ni so ti awon erekuṣu ti o wa li West-Indies ti o je ti awon Geṣi (English,) awon erekuṣu na wa li agbegbe eti ile Kuba ti mo ti so bi o ti ri fun nyin ni iwe ikehin. Erekuṣu ti o je ti Geṣi na tile po ni kika omiran ninu awon erekuṣu tile kere enia ibe ko po, omiran ninu nwon gborin sugbon ko si eyi ti oto Kubà. Idi ti mo se nso ti erekuṣu nwonni fun nyin ni lati fi han nyin pe e nise nibè, bi egbegberun awon ara ilu nyin ti nse eru nibè, ati nisisiyi nwon di omnira.

Eyi ti ogborin ju ninu gbogbo erekuṣu nwonni ni Jamaika, awon enia ti o wa nibè po to okemokandilogun enia (380000.) Olori ilu na ni Kingston nibè ni nwon gbe nnoja owò gidigidi. Pataki nkan oja ti o nti ibe wa ni iyò-oyinbo (sugar,) Coffee, on oti-oyinbo (rum,) nkan miran si wa pelu sugbon pataki re ni iwonyi.

Erekuṣu ti ote le e ni anpe li Barbadoes, awon enia ibe to bi egbagota enia. Pataki nkan ti oti ibe wa ni iyo

oyinbo(Sugar). Olori ilu ni Barbadoes yi nje Bridgetown awon ibile ibe je egbawa enia.

Erekuṣu ti ote le e ni pipò enia ni, ni onje Trinidad iye awon ibile ju egbamejilelogun enia. Olori ilunla re nje PortSpain.

Emi ki yio tun bi gbogbo erekuṣu na ti ri nitoripe kiki ki ada oruko nwon ni yio je sugbon n'okuku so lekkan gboran boti ri si awon erekuṣu ni West India ti o je ti Geṣi(English).

Nwon wa li abe ofin awon Geṣi, awon oyinbo loti jogun ibe na, awon eniti osoko pipò lati sogbin iyo oyinbo owu ati Coffee, bi awon eniti ongbe ile na kole sise nibè, ati bi awon enia funfun toko lo sibe ti mu iya ba nwon, ohun ti opa gbogbo nwon run. Sugbon awon enia funfun ko le ro ile na nitori ti omu oru ju osi je ailera fun awon oyinbo lati Europe wa ni gbigbe behe ni nwon ranse si ebute ile enia (dudu)Africa)lati ra eru lati sise ile na fun nwon. Nipa ona yi li oja eru se bere li eba okun lo. Eyi ti oti bere

pe gidigidi. Nikehin gbogbo rè nìgbati isin otito bere si wò nwon li okàn ni Ilu oyinbo (England,) ti nwon si nje isi na, nwon ri i pe ibi nla ni lati se behe. Lehin ti nwon rò titi bi nwon oti se lati ibi yi duro, nwon ro lati ra gbogbo eru kuro lo wo oluwa nwon. Sugbon nwon si ro pe ki yio dara bi nwon ra gbogbo nwon lekan ki nwon so nwon di omnira ni ijo kan, behe ni nwon ra nwon, ati lehin ti nwon sin nwon bo li omo odo, nwon so nwon di omnira. Gbogbo nwon li o di omnira patapata li odun 1838, mejilelogun sehin. Iye awon ti o di omnira ni West-Indies ju iwon egba mokandilogun odi egberun enia lo, owo ti nwon san li ori nwon to egbesan oké di marun owo funfun. osi je odegbarin ni isiro rè si owo ti wanihin, (£15,907,000;) nwon se eyi bayi nitori ti nwon ri i pe ibi nla ni, ati pe, o se odi si ofin mimo Olorun. Awon enia le ro nihin pe, o ja si ikowo-danu ni bi nwon ti na, sugbon ko si afo danu ninu eyi ti afo nitori ogo Olorun. Awon enia England ni owo nisisiyi ju ti igba isaju lo, nwon si nje alafia ni West-Indies; Ibukun Olorun ni eyi. Olorun yio bukun awon eniti o lu o a fun u.

APEJO.

Nwon si ton pe apèjo kan li ita oja Alake, li eyi ti nwon si ton fi oro sede si li ojo kefa oju July, lati gbero bi nwon oti se ti ogun Ibadan

yi si, nwon wi li apejo na pe ki oja ma si se fi owo se nkankan mo, eyini ni bi ebo, ati bi ise imale, ki nwon ki oma si se gbogbo nkan nwon yi mo; sugbon nwon si wi pe bi Imale kan ba mo ohun kan ti ale fi se ogun na ki o kalo si ibudo ki o to se nkan na fun nwon ati babalawo pelu, ki gbogbo nwon ma se joko nile no, ati Alufa, ati Olorisa, ki gbogbo nwon kalo si ogun; nwon si yan Ogubona lati lo si ogun na pelu, o si wifpe on yio lo sugbon nigbati on ba lo tan jagujagu kan ko gbodo ku nile eyi ti ko ba lo nigbati nwon ba pada ti ogude oluwa ki yio ba nwon gbe ilu yi li alafia.

Nwon si ton pasè pe ki nwon ki o se ona oddo ki enikeni mase sowo mo titi nwon yio fi se ti ogu tan.

IDE.

Li Sunday ojo kejo oju July ni Mr. Jonah Sekere ara Ijeun okan ninu awon onigbagbo Ake, eniti awon Ibadan mu ni igba ija ikehin ti awon Ibadan Egba ati Ijaye ja, li asi ra pada lati jebu wa si Abbeokuta.

Ati Mr. John Odunbaku okan ninu awon onigbagbo Osielè eniti awon ara Ibadan si ti mu ni igba ija ti isaju li asi ra pada pelu wa si Abbeokuta, li ojo kewa oju kan na yi.

Behè gege si ni Mr. Ham Sosimi okan ninu awon onigbagbo Ake, eniti awon onigbagbo Ibadan fi anu ra pada lati Ibadan wa li ojo kokanlelogun oju June. 1860.

Ati opolopò enia ti a ko so oruko nwon ninu iwe yi, li si ti rà padà lati oko eru wa si Abbeokuta.

IHIN LATI IJAYE WA.

Agbò lati Ijaye wa li o'ò kerindilogun o'su o'su July pe, awon ara Ijaye lo si Iwawun lo ra onje, awon ar-Iseyin si gbe sunniomi nla lo dina la tiko awon ara Ijaye na, sugbon nigbat i awon ara Ijaye ati Egba ti owa nbudo gbò nkan nwon yi, nwon si murai ogun nla, nwon lepa awon ara Iseyin na lo nwon si ba nwon nibi ti nwon gbe basi de awon ara Ijaye to lo si Iwawun lati ra onje, awon ogun Egba ati Ijaye si ba nwon ja, nwon si ko bi ogojo enia ninu awon Iseyin na pelu balogun ti oko nwon wa si ona na.

Asi gbò li o'ò kana pe ogun nlanla ti awon ara Ibadan mbe li ona Abbeokuta tobehe ti gbogbo ero ti akero ko wa pelu awon ara Abbeokuta kofi le pada lo si Ijaye nitoripe ogun awon ara Ibadan ti mbe li ona po ju nwon lo; sugbon ogun Egba ti owa ni Ijaye ati awon ara Ijaye ranse wa wipe ki gbogbo ogun ati ero duro die li Abbeokuta titi nwon ofi mura tan ni Ijaye lati wa ran nwon lowo ni biba awon ogun Ibadan towa lona ja, sugbon ako ti mo bi yio ti ri si fun nwon.

LECTURE.

Li Tuesday o'ò ketadilogun o'su July ni ani eko kan li Ake, pataki eko na ni pe (Idapo li agbara sugbon ki adarapo si nkan rere;) eyi ni olori eko na, olukoni na si wipe on mo osi dani loju tobehe ti enikan ko je wipe

Ida o'ko lagbara, osi se akawe pe, okonrin kan alagba oni omo mefa, awon omo na asi ma ba awon ara nwon ja nigbagbogbo, sugbon nigbat i okonrin na yio ku, ope gbogbo nwon jo si odo re oni ki nwon mu idi igi kan wa, nigbat i nwon si mu de ofa igi kan yo ofi tun ekini oni ko se, osi se osi fa okan yo ofi fun ekeji oni ki ose, osi se, behe li okonrin na fun awon omo mefa na gbogbo nwon si se igi kakan. okonrin na mu gbogbo igi ti adi sokan yi ofi fun ekini, oni ki ose kosi le se, osi fun ekeji ko si le se behe li osi ti fun awon mefa, sugbon ko si eyi ti ole se idi igi na ninu gbogbo nwon. Okonrin na si fun awon omo re egba eyi leko ki esi dara nyin po, niteri pe bibe tu ara nyin ka etete segbe, sugbon bi eba da ara nyin po aki yio le tete finkan se nyin. Behe li osi to ki ada ara wa po si ohun rere osi fi han ni bi David tifi idapo se akawe ninu Psalm ketaleladeje pe.

Kiye si i, oti dara osi ti don to fun awon ara lati ma gbe sokan po.

Odabi ohun ikunra iye biye li ori, ti osan de ironghon, ni ironghon Aaron: ti o si san si eti aso re;

INA.

Lale o'ò kasan o'su June ni ina kan se li ile Capt J. P. L. Davies. li Eko, sugbon nwon si fi iyara ati agbara nla pa ina na, ki oto di nla.

EKO.

Gbogbo eranko igbo ati eyiye oju orun ni iru ibora fun ara nwon ti Olorun ti fi fun nwon. Awon eranko ni

írun ati awon eiyé ni iyé. Ninu awon eiyé na dara gidigidi ati awon miran kò si dara eranko miran se onitototo osi lami daradara awon omiran ko si ri behe. Nipa ewà, àmì, irí iwón nwón amò ekini kuro ninu ekeji. Ninu awon eranko to ni ilà ti odara julò nwón se onroro si enia, bi iru Ekun ati Ejo; pelupelu ninu awon eiyé to dara julò a ko mò ilo nwón. Sugbon gbogbo nwón li o ni ami gege bi Olórún ti da nwón behe ni nwón ko si le pa ami nwón dà boti wu kori, Awa amà ka nigba miran ni iwe itan ti akò fun kikò wa ni ti awon eranko ti okun fun igberaga ati ilara ti nwón ngbidanwo lati mu iri ati ijade bi iru awon eranko miran ti odara ju nwón lọ ati bi olẹ nwón ti fi nwón hàn. Awa le kà bi Iwò ti ri eiyé dudu kan pelu ohun lile, a ma mu iyé Agbe ti o dara fi si ara rèyika, sugbon nigbati o ba berè si isorò gbogbo enia asi mò pe Iwò ni. Awa sì tun ka itàn kètekete, awa sì wo kètekete bi eranko ti o là ti o sì gò pelu, eti rè gígún, asi wo iwo èdàrè, ati irin fifà. A gbò pe bi kètekete kan ti nkò a lọ ni papa, ti o si ri awò keneun, o si rò pe odara gidigidi obere si ifi si ara re. Kètekete na rò lati lọ kakiri lọ deruba gbogbe eranko nipa iwo ijaya re, behe lo si bere si ifo soke ti osi nrin kakiri bi keneun sugbon nigboşe Edun kan joko lori eka igi kan bi kètekete na ti wi omu awò keneun na fi bora obere si iwò ni iwo ijaya sugbon nigboşe E-

dun na wipe eti kètekete lo yò jade li awò keneun ko si le pa nwón mo, Nigbati Edun na ri eyi obè si ehin kètekete na osi mu awò keneun na kuro osi fi se eleya ninu gbogbo awon eranko o gbidanwo lati deru ba nwón sugbon ofi itiju lóle. Ranti pe awò kètekete yé kètekete ati awò Keneun yé keneun iyé ti Iwo yé, Iwo ati Iyè Agbe lo si yé agbe. Ranti pe nigbati enikan fè da ya kuro lodò enikeji rẹ adasiwere. Nigba miran awa ama ri enia ti nse bi kètekete yi ati gege bi iwo, nwón ama wò aṣò didara ti nwón ko lò ri, nwón aro pe nipa wiwò aṣò didara awon elomiran agbe nwón liyì, sugbon nwón gbagbe pe aṣò didara na ko yé nwón, gbogbo enia le ri bi nwón ti wà, nitori bi eti kètekete tiyò labè awò keneun ti o fi kètekete na hàn, behe ni iwà buburu ati igberaga nwón fi nwón hàn pe nwón ko yé fun aṣò na. Aṣò didara ki jẹ ki enia ko di olowo, behe ni ko si le jẹ ki nwón di olórò: sugbo nigbati oba se diẹ a sọ enia di talakà ti ko si fi lowo lati na ati awon miran ti nkanju yio di ajigbese. Ranti pe kètekete na ko le di keneun nipa wiwò aṣò keneun, behe ni enia ko le di nla nipa wiwò aṣò didara. Bi kètekete na ti fi ara rè hàn pe asiwere li on nigba ti o fi wò aṣò keneun, behe ni enia fi ara nwón hàn pe enia lasan ni nwón nipa wiwò aṣò ti o kọja iwón nwón.

A kọ o li ibi iṣe ikowe li Ake ABBEOKUTA JULY 21 st. 1860.

ABBEOKUTA.

JULY 21st. 1860.

CONSIDERABLE annoyance and loss have been entailed upon the commercial community by shutting the river against traffic by the Chiefs. The motive on the part of the chiefs is to recruit their army at Ijaye and to prevent desertion, by throwing the canoe-men and traders out of employ. This policy, although unjust to the Oyinbo traders, is just to themselves; for whilst all are required to go to war without any remuneration it would be unjust for them to allow a part of the community to carry on a profitable employment whilst others are obliged to bear the dangers and chances of war. Whenever, therefore, the camp is deserted to any extent, complaints are made by the war-chiefs that many have left to engage in trade or canoe-work on the river, and the chiefs at home are obliged to take notice of it by shutting the river road.

Another difficulty arises out of this, that there is a trade association of ancient standing called Parakoyi. This by old laws and usages, probably arises out of slave trade, has the exclusive right to regulate trade matters. The settlement of Oyinbo-merchants here seriously interferes with the rights of the Parakoyis, and hence there is a constant struggle on their part to hold their own. There is

also a township, Igbein, that claims a title to the exclusive use of the river. These rights are valuable to themselves, but in the changed circumstances of the country injurious to its best welfare. Whenever, therefore, the river is ordered to be shut, the Parakoyis, and especially those belonging to the township of Igbein are the police to whom of right belong the execution of this order. The execution of it becomes a privilege, for in the loose manner in which laws are executed there are abundant opportunities for them to carry on an exclusive trade, permitting their own friends a passage and taking large bribes from others to be allowed to pass.

The opening of the river to traffic, therefore, in time of war is beset with difficulties to the Alake and Elders; and however much they may desire it, they do not prevail over the opposing interests above named at all times. For the power of the Alake is very limited and so is that of every individual chief. This weakness of the Government is a source of vexation to those who have to do with it but as the Government is weak it the more easily admits of improvements and is the more willing to receive them.

It is very necessary for Oyinbos in making arrangements & agreements to know the real position of the governing body; and it is most necessary

to strengthen the Government and to weaken the privileged association that has had really more to do in retarding the advance of commerce and improvements than any other body. They have generally a command of money, and are able to bribe a weak minded chief and bring him over to their purposes. It is necessary to be careful in condemning the inconsistencies of the Government lest they should be condemned for their misfortunes instead of faults; and they, being conscious of having been constrained against their better judgment to a given course of action, feel hurt at being condemned in things in which they need sympathy and help rather than condemnation.

MARRIAGE.

On the 5th. instant, at St. Peters, Church, Lagos, by the Rev. J. A. Maser, Thomas Williams Hughes Esq. Assistant Surgeon H. M. S. Brune, to Miss. Eleanor Hutton, daughter of the late T. Hutton Esq. of Cape Coast Castle.

FIRE.

A fire broke out on the night of the 9th. instant in the premises of Captain J. P. L. Davies Lagos, but with great and prompt exertions the fire was extinguished before it had time to extend itself.

WAR.

The news from the seat of war is unimportant. The Ijaye people have been getting provisions from a small town called Wawun, and the Ibadon people with their allies have been endeavouring

to prevent it. This has led to sundry encounters between small detachments from the main armies. The last encounter of this kind ended in the capture of, it is said, a hundred and forty persons. The road between this and Ijaye has been threatened and it was supposed that a very strong party from Ibadan occupied a position to attack any passing caravan. Since, then however a strong caravan has come down escorted by an Ijaye chief called Ohje.

TRADE REPORT.

Since our last numerous meetings and disappointments have, at last, lead to an agreement between the king and chiefs of this place and the foreign merchants, according to which the river is to be open from every 20th. to the 10th. of the next month and the gates at all times.

Though decidedly there has been a stir in business, still it is very far from what is to be desired

Palm-oil continues at 10 heads.

Nut-oil 5 heads.

Shea-butter has not come under our notice.

The little Ivory on offer was disposed of at 4s. 6d. per. lb.

Cotton cannot be bought at less than 8 strings.

Exchange 2 hds. 35 strings per 4s. 6d.

SHIPPING NEWS.

The following vessels are reported to be at anchor off Lagos.

Zeal	..	..	..	..	English.
Ionian	..	..	..	..	ditto.
Hamon	..	..	..	..	ditto.
Grace Longstaff.	..	..	..	..	ditto.
Matilda	..	..	..	..	Hamburg.
Novo Elisia	..	..	..	..	Portuguese.
Unione.	..	..	..	..	Sardinia.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 18

ABBEOKUTA AUGUST 1860.

Price 120 cowries

EREKUŞU yi li eyi ti o tobi ju ni West Indies bikò si ẹ Kuba. Awon Oyinbo lo ko ri i ni ijó kẹfa oşu ti December 1492 (tabi egbeje odun olé mejileladorun, asi pe oruko rẹ ni pa Columbus eniti o ri i ni Hispaniola. Gigun rẹ to iwon adotalenirenwo mile ati ibo rẹ adofa mile. Opolopo okè giga li owà ninu rẹ ati pètélẹ rẹ si jẹ ilẹ eletu pelu opolopo omi ti nşan wálẹ lati okè na wá la árin pètélẹ na ti o nmu u ẹ ilẹ eletu. Columbus ati awon Panyan ẹ ibujoko li erekuşu na nwon si ló awon ara ibe na ni ilò buburu tobehe ti gbogbo nwon fere ku tan ni iwon odun melokan laini omoto to ma ropo nwon. Nitori eyi ni nwon lo ra eru li Africa lati má sişe fun nwon. Nigboşe ti Continent (tabi ilẹ to tobi pupo) ti America di mimọ ju tişaju. Awon Panyan kò bikita fun erekuşu yi tobehe nwon kò si ka a sí. Enia pupo li onwo inu oko lo kakiri nigbami enia buburu ti orişiriş oriile ede nwon ama dá oko nwon loju omi ati nigba-

gbogbo nwon ama jalè ni ilu ati ileto Nwon ẹ eyi nitori ti awon Panyan kò ma jẹ ki nwon ko ni ibujoko pataki kan fun ra nwon. Apakan iru nwon yi (anpe nwon ni Oloşa oju omi) niwon egbeje odun lemokandilogbon nwon ni erekuşu ti osan die li etidò ti St. Domingo ti anpe li Tortuga. Lati erekuşu yi ni nwon ama tukò lo si apakeji lati soşe awon eranko igbo. Ni ijade lo soşe nwon yi nwon ama bá awon Panyan pade nwon a ja titi şugbon nigbehin nwon adi alagbara patapata lati ni die ninu St. Domingo ati nigboşe nwon alé awon Panyan kurò li apa osin beheni nwon ni apa osin ati awon Panyan to wá li apa otun erekuşu na. Awon Oloşa ti nşe eyi pataki nwon ni awon French nigbati nwon si jogun ipá yi nwon bere fun u nwon si jogun iranwo ti Oba nwon behe lo si di ilu ti awon French tedo lati iwon odegbesan odun lemokandilogorin si odegbesan odun lemokandiladorun Ilu itedo ti awon French ti wá ni iwà titobi rẹ ti orò

rere. Ni odegbesan odun di mejidiladurun o mu ojadinirun oké lemejila (tabi £ 7. 500000) lo si France. Iye awon enia fufu to wa nibé jé egbamejila le egberun (tabi 25.000) awon enia pupa (tabi Mullatoes) to wa nibé jé egbamejila le egberun ati awon enia dudu to se eru nibé jé ogun oké (tabi 400.000) Eru ti nwon nmu wo be jé egbawa lododun. Nwon nse itoju nwon daradara ju ti awon apa ibomiran lo. Nwon fi ase fun nwon lati ko ohun ti nwon le ko nwon si ko nwon ni isin ti awon Roman Catholic ati nipa ohun miran, nwon si nse itoju nwon daradara. Awon enia pupa (tabi Mullatoes) ni awon omo ti enia fufu ati dudu bi, nwon si wa li omnira. Nwon ni die ninu aso awon enia fufu sugbon ki ije glogbo re; nwon ama fi agbara mu nwon lati ma sin bi isin ologun laisanwo sugbon nwon fi ase fun nwon lati ma jere ohun ini niwon bi nwon ti le se. Nwon ko fi ase fun nwon lati ba enia fufu joko lori tabili lati jeun lati joko ni iru ibu joko ti nwon ni njoko ni ile Olorun (tabi Church) lati ba nwon je oruko kanna tabi lati sin nwon po ni ile kanna. Awon ama ran awon omo nwon lo si France lati lo ko oko iru awon ti olowo to. Awon enia pupa (tabi Mullatoes) ko je ba awon ti ofu patapata kgbé po beheni nwon ko je ba awon ti odu patapata loppo.

OGUN.

Anu se wa lati ro fun akawe wa pe, ni ko ti pe yi ni nwon mu Balogun Ede kan, larin ona Abbeokuta ati Ijaye, nigbati ofi gbe sunmomi nla wa si ona lati Ibudo Ibadan wa, lati da ona na, nwon si wa pa niwaju orisa Obalufon li Sunday ojo kokandilogbon osu July, ati be Alake ati awon agbaba Abbeokuta pe ki nwon mase to ipa ona ise buburu yi lehin, lati ma pa awon onde ogun. sugbon lasan ni gbogbo eyi ti aso fun nwon jasi ati nigbati anso bayi, nwon si wipe awon ara Ibadan ti pa pupo ninu ara Abbeokuta li ibudo nwon lehin igbati nwon ti ja ija ikehin tan, ati pe nwon tile fi okan ninu awon Balogun Egba ti nwon ti mu ranse si Oba Oyo pe ki ote e li bafin bi osepe ao ba si da li ti eniti ojare ati eni ojebi, li ninowo si ti ogun yi, ko si enikan ti iba ni irò omo enia ninu ti oje da nwon lare li iru iwa ti nwon mba lo yi.

IGBEYAWO.

Li Tuesday ojo kerindilogun osu July li Mr. Andrew Titcomb ara Ake gbe Miss. Priscilla Ileglawo ara Kemta li iyawo, li ile Olorun li Ake lati owo Revd. H. Townsend.

INA.

Li ale Saturday ojo kejidilogbon osu kana li nwon fi ina bo ile okorin kan ti anpe li Sowetan li ago Kemta, sugbon ina na ko si jo po to behe ti nwon si fi pa a.

Ajo.

Ope ti ati nfe ni idapo ajo kan fun awon oloṣowo Oyinbo, nitorina ni inu wa si dun gidigidi lati so fun awon akawe wa pe, awon oloṣowo oyinbo ati awon iriju nwon si ti se apejo kan fun ra nwon asi npe ajo na li ajo awon oloṣowo oyinbo Abbeokuta.

Pataki idi ajo na ni lati ro bi nwon oti ma se ise nwon dede ati lati mu li eto pelu awon agbagba Abbeokuta ati pelu lati da si se ona odo duro, ati gbogbo nkan ti ima se idina si ise owò nwon, lati ma ni eto ati lati jare ona gbogbo ni gbigba igbese tabi ti oran kan ba te si odo awon ara ile yi, lati ma da owo jo ninu eyi ti nwon ofi ma san owo ode fun Oba ati fun awon agbagba li akoko, lati ma fi wa oju rere awon agbagba ati lati ma ba nwon se bi ore ki ise owò rere ko le gbile nihin yi.

Awon eniti ose idapo ajo na li awon oloṣowo tabi iriju ti owa li Abbeokuta ti anpe li oloṣowo oyinbo, awon si li eniti oni san idajo owo na ninu eyi ti nwon oma fi fun Oba ati awon ijoye li akoko, nipa idapo ajo na.

Bi nwon ba nse ajo rere, ki yio le tuka, sugbon yio so ise ati ere nwon di nla ni ilu yi.

Ibi.

Li Monday ogbon ojo osu July ni Mrs. Lucy obirin Mr. Moses Lujadubi bi omokoronrin kan li Oṣiṣele.

Ide.

Li Wednesday ojo kini osu Aug. li Revd. A. D. Phillip ti baptist Mission de Abbeokuta lati Ijaye wa, pelu awon omodo re.

Ati opolopo ero lo si ti Ijaye wa si Abbeokuta lati wa ra onje, awon Egba die si de pelu nwon, gbogbo nwon ju egbeta enia lo, nwon po tobehe takero kan ko fi ba nwon wa, enikan ko si da nwon li ona titi nwon fi de Abbeokuta.

A si gbo pe awon Egba ti owa li ibudo li Ijaye mba awon ogun ara Ibadan pade li oko iye, ati pe nwon si mu bi iwon ugu enia ninu awon ara Ibadan na behe si ni li arinkeji, li igbe kana ni nwon npade ja.

Ekó.

Awon Gesi ni owe kan to wipe, Iwa outo ni pataki Ijoba, eyi ni mo fe ki emo bi o ti je ore otito ni osi ye fun gbogbo wa, lati ma fyesi. Opolopo enia lo mbe li aiye ti ko si ro eyi, nwon ama dan ohun ti olodi wo. Nwon wipe Ogbon arekereke ati itan je bi aba mba a lo li alafia li eyi to dara ju, sugbon o sowan nwon ama fi ogbon se li alafia, bi oba si ri behe, o nba igi isepe jo fun ina ibinu Olorun ti yio jo nwon li ojo ti mbo.

Awa ti gbo lati enu awon onisowo ile yi pe ngbati nwon ba ra Ori nwon ama ri okuta ati amo li arin re bayi ni nwon ti nra okuta ati amo li arin re

ti nwon npe li Ọrì ri. Alaisoto li alè mọ eyi si ati ireje pelu nitori eyi ni idi ohun to je ki nwon ko ma da okuta ati amọ pọ ti nwon npe li Ọrì fun nwon. Oluwa rẹ awipe mo rí èrè nkan nipa eyi ti mo şe. Loto li ojèrè nkan osi so nkan nu pelu ojèrè owo osi soruko rere nu. Nigbamiran nwon ama da nkankan pọ mọ epo ti ki şe epo iru ireje kanna bi ti şaju ni. Nigba miran nwon ri i ati nigbamiran nwon ki ri şugbon enikan wà loke oju eniti o nri i eniti osi wipe Iwo ko gbodo jale ohunkohun ti afi aisododo ni ole ni.

Nigbamiran awa ama ri erupe ati ewe ti ada pọ mọ owu awa ama mọ şe yi nitori ki owu na nda lè wọn pupọ, şugbon nigba miran ama şeşi bọ si i fun ra rẹ nipa aikiyesi i. Nda o kò dara ki afi aisodódó şe nkan, nigboşe ká ma wipe akò mò. nje nitorina ki ema şora nigbati ebé nşa owu nyin ma şe jẹ ki erupe tabi irawe kan ko dapọ mọ ni şişà tabi nigbati eba nja a. ja a daradara nitorina eje ki oda nyin loju pe eniti oba nşe iru eyi ni yio jerepupọ nkehin nitori eniti o ra a yio kó a gbekẹle e yio si kó pelu pe owu rẹ mọ ju ati pe o niye lori ju ti awon alaikiyesi enia ló.

Awon elomiran wà ti nda omi pọ pelu Ọrì oyinbo ati Gin nwon si nta yi nitori ki nwon ba lè jèrè.

Awon miran ama fi omi diẹ si i ati awon miran ama fi omi pupọ si i şugbon ki e ranti pe Iwà otito ni pataki ijoba. Awon elomiran ama rà şu-

gbon nwon ki fẹ owó san eyi ki ise nkankan lehin olè odaniloju pe eşe nlá ni ise loju Olorun ati awon miran ti ojigbese kò fẹ sagbara lati sanwo şugbon nwon ama şe awawi bi iru ti ekini awon miran ama gbidanwo nitoto lati şe alaisanwo to je. Olorun si ri eyi pelu yio si şe idajo rẹ maşe pe li eşe kekere eşe ti a lè fi jin ni şugbon ranti pé Olorun yio ri i bi oti şe ti eşe miran nigbati akoko rẹ ba de. Işe miran ti aisoto ati ogbon arekereke si wà ti o burujú gidigidi ati ti eni oloto ko je şe. Eyini ni pe awon enia miran wà ti ma fi oti fun awon ti nşe lati rà mu nitori ki nwon ba le rorun ireje nwon asi so nwon lati ra nkan buburu bi enipe nwon dara. Ki awon ti nşe nkan nwon yi ranti pe ni bi nwon ti ntan awon elomiran je nwon ntan ara nwon je pelu. Satani duro lowo otun nwon o nfi aye pa nwon bi oti, asi fi ti orun rere (tabi heaven) rẹ nwon je. Onmu nwon fi otito şe ipasiparo eke ero rere fun ogbon tulasin ti eşe ati iberu, je ki gbogbo awon ti ofe rà tabi ti osi fẹ tà mu ogédé omi bi awon ti nwon nba şowò fẹ ki nwon ki omu ohun lile kọ silẹ nitori ti nwon oni owo pupọ isan fun oti ti nwon gbà bi ebun. Mu omi bi ongbe bá ngbe ọ bi ongbe kò ba si gbẹ ọ maşe mu nkankan. Ni gbogbo ise rẹ ranti pe Iwà otito ni pataki ijoba.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA AUG. 4 th. 1860.

ENGLISH APPENDIX TO THE IWE IROHIN: AUGUST 1860.

ABBEOKUTA.

AUGUST 4th. 1860.

The need of union among the Foreign commercial community has been long felt, it is therefore with much pleasure we inform our readers that the Foreign merchants and agents have formed themselves into an association called the Abbeokuta Commercial Association.

The objects of this association are mainly to regulate their affairs with reference to the native Rulers of Abbeokuta. Among others, to prevent the shutting of the roads and to remove any other hinderance to the just development of trade, to obtain justice in cases of debt or wrong from the natives, to collect a duty on the export trade of the members of the association out of which to pay the quarterly dues to the king and chiefs, to keep up a friendly feeling with the Chiefs, and to seek by every just means to increase the lawful commerce of the country.

The members of the association are all those engaged in commerce in Abbeokuta, as principals or agents, who come under the native term Oyinbo, and who have to pay, as such, a portion of the quarterly dues to the chiefs through the association.

If the association be well worked it cannot fail to become very useful; it will advance the interests of the foreign commerce of the country at

large. The best interest of commerce in its largest sense is the best interest of the country, as far as its material prosperity is concerned, and the highest interest of religion will be advanced by a commerce carried on with integrity. There is nothing antagonistic between religion and commerce, they ought to be closely united. But commerce presents peculiar temptations by engrossing the mind in the pursuit of wealth, and, in this country, from the fraud and deceit practiced by the natives there is a strong inducement to practice the same. However, enlightened men will always see the need of following enlightened principles, and will meet dishonesty with honesty, and deceit with truth; and ultimately, by the force of superior examples, will lead the natives to a more just way of dealing, and to show a respect for just principles.

One of the rules of the Association is, in our estimation of great importance, viz. that the members pledge themselves to abstain from trade and labour connected with it on the christian sabbath, and to use their influence to induce others to do the same. Showing the natives that we have a respect for the divine law will lead them to respect us. We believe the sabbath to be respected by the Oyinbos in Abbeokuta, and in Lagos, but Badagry we are given to understand little or no regard is paid to it. It was

not so there formerly and it is much to be regretted that the better course is not still followed.

WAR.

We are very sorry to inform our readers that the Balogun of Ede, lately caught disturbing the road between Abbeokuta and Ijaye, was put to death before the orisa Obalufon on Sunday the 29th. ult. The Alake and chiefs were entreated not to follow this barbarous practice of killing prisoners of war of rank, but in vain. When spoken to they pleaded that Ibadan had killed many of their people after the late battle, and that one had been sent to the King of Yoruba to be made an eunuch. Whilst it might be disputed as to who is right and who is wrong in engaging in this war, no one, with just feelings of humanity can defend the manner in which it is carried on.

DEATH.

Died on Thursday the 21st. ult. at Lagos in the 54th. year of his age, Mr. I. Jones Macauley, who for many laboured as a Carpenter at Sierra Leone, and came over to this country in December 1859. with Mr. James George.

Deeply lamented by all who knew him.

TRADE REPORT.

Though trade has been a little brisker since we had last the pleasure to ad-

dress you, prices still continue so low as to leave but a small remuneration to the seller and in some instances even he has to rest content if he even only clears the cost price. Our warriors continue in the same inactive state they have been in for some time, and it appears almost as if all parties are tired of this unsettled state of things.

Palm-oil we have been buying within the last fortnight at 10 heads, though in a single instance 11 heads were demanded. Since then nothing has been offering I can only quote it nominally at 10 hds.

Of Beniseed-oil little or none has been offering and the price continues nominally at 8 heads.

Nut-oil, however, appears to be rather plentiful and is paid at present with 4 hds 25 strings in town, and 5 heads delivered at Aro.

Of Ivory nothing has come under our notice.

For Cotton we have had active enquiry which kept the price up at 8 strs. Lately in a few instances 7½ have been accepted.

Exchange, nothing of any consequence has been doing, so that we are entirely at a loss what to say. Holders of Cowries will not part with them at less than 2 heads 25. str. a rate which is decidedly declined on the other side.

NATIVE PASTORATE FUND.

SUBSCRIPTIONS ALREADY RECEIVED.

	£.	s.	d.
Mr. & Mrs. Lawson	0	4	6
Mr. Coker	0	2	0
Mr. Wm. Green,	0	10	0
Mr. T. Williams	0	0	9
Mrs. Sanchee	1	0	0
Mr. Tamariki	0	2	0
Mr. & Mrs. Going	0	18	0
Rev. H. Townsend	1	0	0

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 19

ABBEOKUTA AUGUST 1860.

Price 120 cowries

LATI inu iwe ti ikehin mo ni idari nyin si ti pataki nkan ti owa nipo irolorun ni St. Domingo. Mo ti wi fun nyin pe orisirisi eya enia li owà nibe, Oyinbo fufu wà, Mulattoe, ati awon enia dudu pelu. Eyi ti enyin oti ranti. Eranti pelu pe St. Domingo yi wa li abe ase awon French ati apa keji re wà li abe ijoba ti Payan (Spain) bi o iwu ki ori idagba kan ni yio sa ja si ti awon French ni odun mokanleladorin sehin (1789) nkankan se ni France eyi ti anpe ni Iyipada nla (Great Revolution) die die ninu re ni nwon pa ofin ile na run nwon si pa Oba nwon. Awon eniti onse inunibini ni ile France wi jade ni kikede pe omnira fun gbogbo enia ati pe gbogbo enia dogba. Eyi bayi de St. Domingo, saju gbogbo re awon Mulattoe ti oti le di omnira nibe, sibe nwon nbu nwon ku. Awon Multtoe na si rope bi ko ti si eniti oju enikan lo ni France ti oje pe gbogbo nwon dogba, ati pe gbogbo nwon nje anfan, nje eha ti se ti nwon fi mbu awa ku

ti nwon ko si je ki ajoko li ibujoko kan na pelu awon oyinbo fufu, ti nwon ko si je ki ajeun li ori tabili nwon ati pelu ni oran miran. Awon oyinbo fufu na se omnira ki oto fun ara nwon, nwon rope oto fun nwon pelu sugbon nwon ko je gba ki awon Mulattoe ki oba nwon dogba. Awon Mulattoe nyo niti iyipada ti oda sile ni France nwon si gbekere ati ba nwon yo ayọ na, beheni awon Mulattoe na bere si inunibini ise. Eyi ni nwon se sugbon nwon ko ni agbara to. Bi awon oyinbo fufu ngan Mulattoe, beheni awon Mulattoe ngan awon enia dudu. Nwon ko ba ara nwon dapọ, nwon ko ba ara nwon re.

Eru li awon enia dudu ise oto fun nwon gidigidi lati ma kun, osi to fun nwon lati se di omnira, ati lati ba nwon dogba, sugbon awon Mulattoe se omnira ati idogba fun ara nwon nikan, nwon ko si ni ero ti awon enia dudu nbu re. Eyi bayi ni idi oran na gbonran.

Awon eniti oba ka eyi le ri fun ara

nwọn pe, ninu ara nwọn awọn eniti oni ohun kikan ti osi yara ati so pe awọn enia fufu ngan nwọn, awọn tikara nwọn tile wa ni iwa ati gan awọn elomiran eniti nwọn kasi bi eniti owa li abe nwọn.

Emi ko le so gbogbo pataki nkan ti nwọn se fun nyin tan, nitori ti ogun ju pe upelu enyin ki ole maranti gbogbo re, sugbon bi awọn oyinbo fufu ati awọn Mulattoe ti ni aso li arin nwọn, awọn enia dudu nise nwọn jeje nwọn nbimo bi awọn oti se inunibini, eyi ti bere si ise ni osu August lodun mokandiladorin sehin (1,791) Nwọn nde si oluwa nwọn, nwọn si npa nwọn, nwọn kun ile nwọn, nwọn nwọn run ohun ini nwọn, ati oko nwọn si run ohun ti nwọn nfi ise iyo oyinbo (sugar) lotito nwọn se baburu ki baburu ati ibi ki ibi ti apa nwọn ka. Awọn Mulattoe pipo pelu nwọn (awọn enia dudu) awa ko le ro gbogbo ibi ti nwọn se tan. Pipo ni awọn obirin ti nwọn pa, ati opolopo omode ni nwọn pa pelu, eniken ti oba bo si owo nwọn. Lehin akoko kan awọn oyinbo fufu gba ara nwọn jo sokan, nwọn si kojuija si awọn enia dudu, nwọn si ba nwọn jagun pipo, nwọn pa opolopo ninu awọn enia dudu. Lehin eyi awọn oyinbo fufu ati awọn Mulattoe da ara nwọn po, sugbon ko le pe titi bi nwọn ko tile gbeke'e ara nwọn. Pipo ninu awọn oyinbo fufu fi ilu na sile lo pelu awọn ibatan nwọn si Jamaica, awọn elomiran si lo si United States sugbon bi nwọn ti mba ara nwọn ja

sibe, ni juju ni nwọn nja igbamiran elomiran ari anfani igbamiran elomiran ki iri.

IHIN LATI OKE OYA WA.

Rev. S. Crowther ati Mr. Flad, dide lati lo si oke Oya, nipa Oko Elefin, si waju eyi ti olo kehin. Ati Revd. J. C. Taylor ati Mr. Asheerust pelu lati Sierra Leone lo, nipa oko elefin, eyiti nwọn ba lo (ti anpe ni Cleopatra) Oko elefin ti Rainbow, ti wa lodo Bonny, nigbati ati wa si oke Oya li akoko ti okoja, onduro de igbana lati yika nigbati osi ti ton bere ise re. Nipa oko elefin ikehin Captain re jade lojukana, ati mu jade kuro ninu odo Bonny lati lo si oke Oya. Nigbati nwọn de lati la etido Bonny koja, o-mi dake tabi koja sugbon efin ti engine ko sise rere ni wiwo, nwọn ri pe oti baje bi osepe nwọn ko ri ilakoko iba fo bi ibon ati iba si pa oko ati awọn enia run. Rainbow li etido yi, ko le lo siwaju, gbogbo awọn enia si ni lati duro titi awọn oko miran yio fi de Agbo nipa ihin kana pe, awọn enia ti owa li odo Bonny na jasi jenia jenia ati pelu nwọn nje awọn ota nwọn. Nigbangba ni nwọn nse e, sugbon nwọn ko fe ki alejo ki ori gege bi nwọn ti nse tabi bi oti ri ni ilu yi.

IHIN OGUN.

Agbo lati Ijaye wa pe awọn ara Ibadan jade lati Ibudo nwọn wa lati wa ba awọn Ijaye ja li Sunday ojo kejia osu Aug. nwọn si wa titi nwọn fi goke odo ose tolehe ti nwọn si fi de

idi igi alore ti awon ara Ijaye, nibe ni nwon joko si, nwon si nke si awon ara Ijaye pe nwon ti da ona Abbeokuta ati pe nwon ko ri ona gba wa mo; tobehe ti awon ara Ijaye fi ngbohun nwon, ile ti awon ara Ijaye ko fun alore, nwon si tina bo, nigbati awon ara Ijaye ri efin ina na nwon jade si nwon nwon si ba nwon ja gidigidi, sugbo awon ara Ibadan ko si duro pe tobehe ti nwon si fi sa pada si ibudo nwon, kiki awon Ijaye lo ba nwon ja nitoriti Are wipe ki awon Egba ma ti dide titi on yio fi ranse si nwon beheni awon Egba ko si to titi offi le awon ara Ibadan si Ibudo nwon, eyi ti awon ara Ijaye pa ninu nwon to bi egbeta enia. opolopo ni nkan ba ninu awon ara Ijaye, sugbon die lo subu ninu nwon.

Nigbati osi di ojo keji na. ile ko ti more rere nigbati awon ara Ibadan ti goke odo ose lati ba awon ara Ijaye ja, nwon si se bi awon Egba ti lo si le, nigbati awon ara Ijaye jade si nwon ti nwon si mba nwon ja awon Egba si ranse lo bi Are bi ki nwon ko dide si nwon, sugbon Are wi pe ki nwon duro die na titi on yio fi pe nwon beheni nwon ko si fohun sugbon gbogbo nwon loti mura tan lati ba awon ara Ibadan ja, nwon si tegun sile sugbon nwon ko fi ara han, nigbati ija na nghona ti awon ara Ibadan ko ri Egba kan nibe nwon sebi gbogbo awon Egba ti le sile behe ni nwon mura si gidigidi tobehe ti nwon fi goke odo ose nigbati ose ti Are ranse si awon Egba pe ki nwon wa ran on lowo awon Egba si ran apakan ninn awon ogun nwon to Are sugbon

awon to ku si yo si ara Ibadan loji li apakan ati pe eyi ti awon Egba mu ninu awon ara Ibadan lojukana to bi metalelogoriu enia, ati eyi toku ninu awon ara Ibadan ju iwon egba enia lo laika awon ti ogbogbe ati eta, asi gbo pe opolopo lo si ku lehin igbati nwon pade libudo nwon tan Esin mefa ni nwon gba lowo awon ara Ibadan pupo lo si gbogbe ninu awon ara Ijaye sugbon okan li agbope oku si oja ija na ati ipa ti awon egba ako mo bi nwon ti ku i si.

Asi ti gbo lati odo okonrin kan ti awon ara Ibadan mu ni ija ti isaju ti osi pada de si Abbeokuta li ojo keji ti nwon ja ija yi, awon ara Ibadan towa nigboro ilu nwon kole tan ma sile li ale ijo na, nitori bi eniti nru igi ni awon ti owa libudo nru oku enia wole.

IKU.

Anu se wa gidigidi lati wi pe, li Monday ojo kefa oshu August ni Lucy omo Mrs. Lucy ati Mr. Iyamoje ku.

O si se ohun ibanule gidigidi pelu lati wi pe, li Thursday ojo ketalelogun oshu kanna yi ni Jacob omo Mrs. Sarah ati Mr. Abraham Ontilo ku.

EKO.

Iru awon enia kan mbe ti nwon ro pe oye ki abuyin fun nwon bi oloro nitori ti nwon wo aso didara, iru awon enia kan si wa ti nwon rope aba ma se si nwon bi ise Kristian nitori ti nwon wipe behe ni nwon nfe bi nwon ti nse pipo ninu ise na beheni nwon si ngan ofin ti owa lona Kristian. Bi osepe ki ki awon oloro ni nwo aso didara ami

ode ni iba jasi fun eniti o wo o nipa i-wa re sugbon bi iti ri pe enia buburu awo aso didaia. Oye ki ama rope aso li aso ije. Beheni isin ti Kristian awon enia ama ro nigbagbogbo pe nwon fi enia nwon jowo pe enia Kristi ni nwon, nitorina aba ma wo nwon bi iru nwonni kasi se nwon behe; sugbon isina nlanla leyì nitori pe bi oti se ti ko si nwi eyini lose Kristian Olugbala wa wipe "Nipa eso nwon li enyin ofi mo nwon. Ki se gbogbo eniti ope mi li Oluwa Oluwa ni yio wo ile Olorun sugbon eniti oba si se ife Baba mi ti nibe lorun, osi dani oju pe ki ase Kristian ati ki asi ni ona tito, nkan miran si wa to soro lehin ijewo osi soro lati mu ise re se nitori ki nwon bale ni ona giga ninu ise isin na.

Emi osi so fun nyin ki ele mo didaju re bi mo ti ro. Awon enia miran wa ti oti Sierra Leone pada de ti nwon mu obirin ti nwon gheniyawo wa pelu nwon. Awon nwonyi ti shu nipa i-wa ilaje ti awon keferi nwon reru birin nwon si ti nwon se bi obirin nwon.

Awon nwonyi si npe ara nwon ni Kristian sibe sibe lehin ti nwon ti jowo li oruko Olorun pe nwon oba obirin kansoso ti nwon gbe niyawo joko nwon ko si je mu obirin miran niwon bi okansoso na ti wa lehin na nwon nmu miran bi aya lehin na nwon si tun rufin nwonyi ofin ekeji, eketi ati ikeji. Ikeji ti odo oko wa osi ja aya otito re li ole ti ise ati ti ife to jasi ti obirin osi fi fun elomiran. Nipa eso li afi mo igi rere kuro ninu eyi to buru

ati nipa eso re amo Kristian kuro ninu Keferi. Nje iru awon toni obirin pipo le di Kristian? Bible wipe Ndao. Iru awon enia bawonni le wipe nwon ni ona tito si ipa ofin ti isin na ofin eniti nwon pati sapakan ti nwon si ko! Awon miran nwon ama sebehe nwon asi rope nwon sin nwon ni isin buburu nigbati nwon ba ko. Awon miran bi iru nwonyi ni obirin keferi nwon abimo fun nwon, nwon asi mu awon omo nwon wado Alufa lati baptisi nwon iru nwonyi li odara! ki ba ti dara fun okonrin na lateteko se lati fi gbogbo ese re sila ati ki osi le wipe mo se ki omo mi ni iru ami temi lati odo Olorun ati otito pelu. Bawo li ao ti se to omo na li ona ti awon Kristian nigbati baba ati ya na wa ninu ese nla. Oso lati gba eniti baba re ki yio fe ki ale gba omo re si Church awon Kristian. Sugbon boya o fe nitori ti o lo la ise awon enia miran ti osan sugbon Alufa ti awon Kristian ki yio se ti ofin awon Kristian fun u bi ise asan ati ilana iwatito lati odo Olorun ki si se ise ti enia. On ko gbodo gba ohun mimo nwonni ti ise ti Olorun o-hun ti ofe di ohun ibukun loito osi fi nwon se ise asan ti enia lati lo asi re sila nipa afe ti enia nse. Awon enia ti ofe ki abaptisi omo nwon oye fun awon tikala nwon lati fi han lateteko se pe nwon mo riri re nipa pipa ileri ti nwon se ni baptism nwon mo

Ako o li ibi ise ikowe li Ake
ABBEOKUTA AUG. 24 th. 1860.

ABBEOKUTA.

AUGUST 24th. 1860.

The question has some times been asked, what amount of Cotton will an acre, of land produce with the view of putting this country in comparison with America as a Cotton producing country. If the circumstances of the two countries were similar a comparison might be instituted, and just inferences drawn; but now, situated as this country is, the question is simply, can Cotton be grown, taken to the English market, and sold at a remunerative profit to the grower and merchant, or not?

This question has been satisfactorily answered in a way that admits of no denial, for, whereas in the beginning of this trade all the mercantile community condemned it as unprofitable a native missionary demonstrated that it was profitable, and the trade, has been taken up by the native and white merchant one by one cautious enough until now it has become established article of commerce. It has arrived at this because it has paid. It does not appear that Cotton has at any time remained in the hands of the producer for want of a purchaser since it has become an article of commerce, and the demand and supply have been steadily increasing.

It would appear that, at the present time, cotton passes thro' three hands before it reaches the English market,

the farmer, the cleaner, and the merchant. It is supposed that the two former obtain the greatest share of profit, some merchants have wisely confined their purchases, as much as possible to the raw article, and cleaned it themselves. The natives have several times set up an opposition to this arrangement, claiming as a privilege the right to clean, and refusing to the white merchant the right to buy the uncleaned article. This opposition, however, has never yet attained any magnitude as they could not but allow that the cleaning of cotton by Gins was introduced by white men as well as its trade.

The drawbacks to the cotton trade are of some magnitude but there are more that cannot be removed by the use of ordinary means. The greatest drawback is the want of proper means of transporting cotton from the farms to the market, and from the merchant's warehouse to the ship. A great part of this cotton producing country is entirely, or nearly so, shut out from the cotton trade by the expense of carriage, simply because no improvements have been effected nor attempted on the simple native mode of carrying whatever can be so carried on their heads.

Our news from the seat of war is adverse to the Ibadan cause. We are very glad that the road to Ijaye from Abbeokuta has also been safer and less disturbed. A battle was fought on the 12. inst. The Ibadans came on boldly, crossed the Osse the men on the watch tree fired and fled

with only just time to escape and the Ibadans sat down at the tree after having burnt a hut there. The Ijays were not prepared but they soon rushed out eager for the fight, and drove the Ibadans back with great loss in killed to them. One was killed on the Ijayside.

The Egbas did not show out and it is thought this induced the Ibadans to return on the following day with all their army, supposing the Egbas to be but few in their camp. the Ibadans made an attack in two divisions, one on the Ijaye, which appears to have been the main attack and the other on the Egba camp. The Egbas were held back, except so far as resisting the attack on the camp was concerned, and when the attack on the Ijaye division had been clearly made, they were brought to the attack. The Ibadans were routed with great slaughter. It is said the river Osse was full of dead bodies after the battle. It is estimated that at least eight hundred Ibadans lost their lives, this is to be accounted for by a command given on the Ijaye and Egba side not to make prisoners. Information from returning captives from Ibadan confirm the Ijaye accounts of the great loss sustained by the Ibadans. The combined army suffered but little we have only heard of two killed on the field, we have heard of several Egba chiefs receiving wounds.

Death.

Died on Friday the 3rd. of August, at Lagos Mr. T. J. Turner in the 24th year of his age; his death was deeply lamented by all who knew him.

TRADE REPORT.

Since our last little alterations have taken place. From Ijaye we hear that

the general aspect of things is satisfactory, and that the people have availed themselves of this long interval to attend their farms. At present large caravans, consisting, in some cases, of from 4000 to 5000 people, escorted by a large number of armed men, come to this place to buy provisions.

In Palmoil, owing to the scarcity of the article, little has been done at 10 hds. to 10½ hds. per 10 imp gallons.

For nut-oil higher prices are asked, but we may still quote it at 5 heads. to 5 hds. 10 strings.

Beniseed-oil is said by native traders to rise in price, and the rates paid were from 7 to 8 heads.

For a small parcel of Shea-butter which came under our notice 7 st. per lb. was refused. Up to the present it appears to be rather scarce.

Some Ivory which arrived by the late caravans is held at 4s. 6d. per lb.

Of Cotton the crop appears to have been larger than was anticipated. In consequence of the large stocks at home, buyers hold back and it is now being offered at 7½ strings per lb. but we doubt not that lower rates will be accepted.

The exchange during the last fortnight has been ruling between 2 hds. 35 st. to 2 hds. 40 st. per dollar of 4s. 6d. english.

SHIPPING NEWS.

The following vessels are reported to be at anchor off Lagos

Commodor,	British.
Hamon,	ditto.
Zeal	ditto.
Homer,	ditto.
Ipswich,	ditto.
Brazilalimo,	Portuguese.
Parquet Africaine	ditto.
Isabella,	Hamburg.
Unione.	Sardinia.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 20 ABBEOKUTA SEPTEMBER 1860. Price 120 cowries

Ni irohin ti St. Domingo ao wa so nisisiyi niti enikan ti oruko re di giga nitori agbara ati ise dede re, sugbon bi awon elomiran oti fi ohun asan pipọ han, osi ri ibi ti iru re iri ninu ipo giga. Oruko okonrin yi ama je Toussaint L. Ouverture. Eru ni haba ati iya re ise, li oko eru ni nwon bi i si. odun pipọ li ofi wa li oko eru. Oluwa re se eni olore osi je ki awon eru re ki ori anfani. Toussaint ko nkan pipọ bi iru iwe kikọ, ati iwe kika osi ko nkan ogun pelu. Nigbati inunibini de li odun mokandiliadorin shehin (A. D. 1791) nigbana owa li eni odun mejidiliadota sugbon ko ni owọ ninu inunibini na. Nipa ibojuto re ni oluwa re ati iyekan re fi sa asala, osi ran nwon lowo lati yo de United States. Lẹhin igbati oluwa re sa lo. Toussaint pelu ogun awon enia dudu ninu eyi na ofere ri ipo giga ninu re. Li odun metadiliadorin shehin (A. D. 1793) awon Gesi (English) ni nwon ti mba awon French ja, nwon tukọ wa gule ni St. Domingo. Nwon

nro pe awon enia dudu a pelu nwon, sugbon nwon si i ro, awon enia dudu ko pelu nwon, sugbon awon French, Mulattoe ati die ninu awon enia dudu pelu gbidanwo ati ba awon Gesi ja, ati lati le nwon kuro; sugbon nwon ko le se e titi odun kejilelogota shehin (A. D. 1798) Beheni awon alagba French ti anpe ni French Republican wa li oto, awon enia dudu wa li oto li apakan, awon Payan (Spaniards) wa li apakan, li apakan ni awon Gesi si wa pelu ni erekuṣu na, gbogbo nwon ntoro nkan lati ma mu ki juju ati ija ki oma bi si i.

Niwon bi o ba awon French ti wa pe to, awon enia dudu ama wi nigbagbogbo pe awon wa li apa ti re, ati pe nwon ki yio pelu alagba French (French Republican) sugbon nigbati o ba French na ku, awon enia dudu dapọ mọ awon Payan nwon si ba awon alagba French ja nigba pipe. Toussaint wa li olori nwon li akoko yi. Sugbon ni odun merindiliadorin shehin (A. D. 1794) awon alagba

French sofin, nwon se ki gbogbo enia dudu ki odi omira ki nwon si ta awon oyinbo fufu dogba. Nwon si fi Bale (Governor) si ilu na, ohun ti oje ki nwon ki ose nwon yi ni ki awon enia dudu ba le ya ara nwon kuro ni ti awon Payan, ki nwon ba le yipada si ti nwon (awon French.)

Ninu ija pipo Toussaint fi igbekele ati agbara re si oran awon French han; sugbon ope si iwaju eyi ti Bale (Governor) awon French na pe Laveaux, nwon gbekele. Sugbon akoko kan si de nigbana eyi ti oje ki inu re ki oyi pada si i, osi mu ki ogbekele patapata. Li odun marunlelogota sehin (A. D. 1795) awon Mulattoe dide si Bale na. nwon ha mo. Sugbon Toussaint gba awon enia dudu jo li ogun osi gba Bale na li owo nwon. Lehin akoko na, awon French gbekele patapata osi wa ni ibi keji si Bale na ni ase ija.

Lehin eyi, awon French ati awon Payan ba ara nwon sore ati ija ti oku ni lati le awon Gesi kuro, sugbon ope ki nwon ki oto le se e. Li odun merinlelogota sehin (A. D. 1796) Laveaux Bale na fe fi ile na sile, nwon si fi Toussaint je Bale si ipo re, bayi ni owa ti ofi ni ipo giga li Ereku su yi, owa li ori oyinbo fufu ati en a dudu pelu. Awa ri pe nipa iwa rere ati agbara agbe eru nde si ibi ola giga.

APEJO,

Li Monday ojo ketadilogbon osu Aug. ni nwon ni apejo kan ni ita Oba tobehe ti nwon fi oro sede.

Asi gbo lenu awon ti osoro pe ki nwon lo si ogun ki nwon ma si lo si oko mo ati ki nwon ma si lo si Oke Odan mo bikose kiki awon obirin ni ki oma lo sowo nibe, sugbon ki okonrin kan mase lo sibe Nwon si sofin pe ki enikan komase lo si Eko mo nwon si wipe enti oba rufin yi pipa ni nwon opa oluware.

Nwon si sofin pe ki enikan mase mu ara Ijaye kan ta ati ki ara Ijaye kan mase ba Egba lo si oko, bikose ona Ijaye ti nwon bawa ni ki nwon si ma ba lo si ile nwon.

Ibi.

Li Tuesday ojo kejidilogbon osu Aug. ni Sarah obirin Mr. W. Oso bi omobirin kan.

IGBEYAWO.

Li ojo kakanlelogun osu Aug. ni Mr I Wilhelm gbe Miss Margaret Harvey li Iyawo, nile Olorun li Ake lati owo Revd. H. Townsend.

Ati li ojo kejidilogbon osu kana ni Mr. J. Oyesi e gbe Miss Selina Fikale ni yawo nile Olorun ni Ikija lati owo Rev. C. A. Gollmer.

Iku.

Li Sunday ojo kerindilogbon osu Aug. li afi ara oku Mrs. Jane Coker fun erupe loju opolopo awon ara ati ibatan re, ope ti oti lo si Sierra Leone, osi pada de si Abbeokuta lodun 1858. Koju ose meji lo ti odubule arisan osi fi aiye osi ati irora sile li ojo kedogbon osu kanna.

Ireti wa ni pe, olo sibi ola ati ogo ni-

waju Oluwa wa Jesu Kristi.

Ati li Wednesday ogbon ojo osu kana ni David omo Matilda on David Joel ku.

Èkó.

Awa ni oro yi ni Bible "Iwa buburu ba iwa rere je. Eyi lo ye ti awon odomode gbogbo ati alailoye enia iba mo asi ma mu nwon sina nipa isoro buburu ati ise awon elomiran papa bi nwon bafe jade bi olowo ati lati loru-ko. Nwon ama yo ninu iwabuburu lu nitoripe elomiran ti se iru behe saju oro buburu pipo ni nso nitoripe awon kan ti so iru re saju. Ekiyesara nitori awon oluse buburu, Paul Apostili wipe, nigbamiran awa ama ri awon ti wa pa ngbe sanle sugbon ako le ri eniti oma je sunmo nwon lati ran nwon lowo nwon mberu pe bi nwon ba sunmo nwon, arun kana yio di mo nwon ati pelu enia ama beru adefe nwon ki fe ba nwon gbe nitori nwon mberu arun na ko mase mu nwon. Sugbon arun kan si wa ti oburu ju nwon yi lo ti aba ko sile, arun ti ma ba nwon lara je ati nigbose asi ba nwon loka je pelu; arun ti ma ran elomiran ti osi buruju ete lo si wa ti se ese. Loti awon Ju, bi adefe kan bafe sunmo enikan yio kigbe pe Alaimo mbo Alaimo mbo lati wi fun awon enia pe adefe li on ise, li ona kana Paul wipe Ekiyesi awon oluse buburu, ati pelu-pelu ki ama si se tan nyin je pe Iwa buburu ba iwa rere je. Sugbon opo-lopó enia ti nsa kuro lodó adefe tabi

enia ti nku warapa ko bikita ibi nla ati ese. Nwon ama sunmo oluse bu-, buru nwon ama gba oluse buburu bi ore nwon ama kiyesi oro nwon, nwon ngba eko nwon, nwon si utete pa nwon mo nwon asi fi ara nwon han bayi pe ara nwon kun fun iru arun kana. Papa nwon seyi nigbati oluse buburu ni ifarahan pe nwon tobi gidigidi ati oro yi nwon ka nigbati nwon fe dabi awon eni nla sugbon ranti eko enikan ti n-oro nipa agbara Olorun. Ekiyesi awon oluse buburu. St. Paul kodaruko enikan nitori ti nwon papoju kosi eniti olepe oruko nwon nitori ti nwon wa ni ilu gbogbo nigbagbogbo ni nwon nwa sugbon oso nwon osi fi nwon han li ona ti enikan fi le mo nwon owipe oluse buburu ni nwon. Nje bi oba ri enikan ti nise buburu se si i bi oti le se si adefe mase sunmo, mase feti si imo re, mase to ipa re nitoriti ise buburu igbehin re si buru pelu. Sibe awon onilora enia si wa awon eniti nti itori ere tabi fun ore tabi fun ojurereda ara nwon po mo iru awon nwonni si iru ifarapa nwon. Olorun wipe Bi afowo sowo enia buburu ki yio lo lai-jiya eyinini boti wu ko lera to boti wu ko gbon to ati bosi ti wu ki nwon po-to ati papa boti wu ki nwon dapó to sugbon nwon ojija nikhin re nje nitorina ore mi Ekiyesi awon oluse buburu ranti pe Iwa buburu ba iwa rere je. Iku li ere ese.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA SEPT. 5th. 1860

ARRIVAL

of

"THE LOYAL."

The Cargo per LOYAL,
is now being landed and
is on sale at

CHILLINGWORTH & co's
STORE.

Consisting of Bafts, Madapollams,
Velvets, Robes, Damasks, Fancy-
Goods, Cutlery, Knives, Matches,
Guns, Glass,

HOUSE-HOLD FURNITURE. Chairs.
Tables. Sofas. Side-boards. Beds.
Metal Beds-steads. with musquito
Bars. Candle-sticks with Shades.
Pier glasses. Dressing glasses. Ta-
ble Cutlery. Breakfast, Dinner and
Bed-room Services. Cooking uten-
sils. Washing machines. Sponges
Sponge and shower Baths. Lamps
and Lanterns. Musquito netting and
Sheeting.

PROVISIONS. Tea. Sugar. Hams.
Prime mess Pork in barrels. Cheeses
Fancy Biscuits in Tins. Cabin Bread
in barrels. Preserved-meats. Jams.
Fruits. etc.

FOR HOUSE-REPAIRS. Deal Plank-
ing. Scantlings. Nails. Locks. Bolts.
Hinges. Heavy drop hinges for gates.
Paints, Paint-Oil, Turpentine. Paint
Brushes.

WEARING APPAREL. Ladies and
Gentlemen's Clothing. Hats. Boots.
Shoes. etc.

SUNDRIES. Saddles, Bridles, Horse-
Brushes, and Curry-combs. Spurs.
Whips. Blacking. Shoe-Brushes.
Bath-bricks.

Carpenters, Coopers, and Black-
smiths Tools.

Flour. Rice. Bass.' Ale. Porter.
Sherry. Port. Claret. and Cham-
pagne. Old Tom. Hollands. etc.
Mustard. Curry. Vinegar. Salt in
Jars.

NO SECOND PRICE. The prices of
all articles fixed.

A. Silver plated Coffee Service
on sale. Also Silver Plated Services.

DEATH.

Died on Saturday the 25th. of
Aug 1860. Mrs. Jane Coker who for
many years lived in Sierra Leone, and
came to this country in 1858.

Her death was deeply lamented
by all who knew her.

ACCOUNT OF THE LATE BATTLE FROM IBADAN.

We hear that on Sunday and
Monday (12 and 13th of Aug.) the
Ibadan warboys went out, being un-
patient to fight, but only the Ijays
could be provoked to come out, so
there was a firing at each other with-
out any result or much injury to ei-
ther party. A regular battle cannot
take place it seems till the dry season.

ABBEOKUTA.

SEPTEMBER 5th. 1860.

(Continued from our last.)

The want of good roads is an evil of which the natives are insensible.

Their present roads are as good as those used by their fathers, better they never saw and can have no proper idea of by description merely. If the road be sufficiently wide for a single file of natives carrying loads to pass another file passing in the opposite direction, and if it be sufficiently smooth but not slippery for shoeless feet it is all they think of or know of roads.

To tell them of broad carriage roads is simply, under present circumstances, a waste of time, for they feel not the need nor see the advantage of it.

To speak to the natives of broad straight roads that shall be carried over the best and most direct route between any two places is, often, to bring up an objection; for the natives at once think of their slave property, and that good roads would afford their slaves facilities for running away. We have heard this objection made when the desirableness of lessening the distance between this and Ibadan has been mentioned by a new and more direct route. Beasts of burden are unused here as such; waggons and carts drawn by horses or oxen are among

the things to be first used by Europeans before they can be appreciated by the natives. The roads cannot be made by natives or native chiefs; simply because they could not if they would; and they will not, for according to their notions the roads are good enough.

But the Cotton trade needs good roads. By good roads a larger length and breadth of country would become a cotton producing country which now cannot be used from the great expense of carriage. A carriage road from Abbeokuta to Ilorin, which from the nature of the soil and country could be easily made, would cause the whole population within that distance to turn their attention to cotton cultivation. The whole of the country is now growing cotton limited to the demand for home consumption.

We feel assured, if commercial operation take hold upon the native mind their wars will very much diminish. Abbeokuta with as good a reason as others, was the last to engage in the present war, their commercial operations kept them back; and had the roads for trade been kept open in all probability they would have been still more backward. Had Ibadan the same interest in commerce that Abbeokuta has, the war spirit would have been checked as it was here.

The natives must not be looked to for these things except in a second-

ry way, ultimately they will feel the advantages of good roads and make them, but not until they are taught it practically. Funds should be raised for the purpose by a tax on exports, which in fact would fall ultimately on the community at large, and for this tax an equivalent would be received by every one engaged in commerce and farming by good roads.

Shea-butter is another article that would be now brought into the market abundantly were the cost of carriage less and better facility afforded. The distance from which it is brought is great, and it is therefore much affected by the cost of carriage.

When European show a greater disposition to advance the civilization and prosperity of the country then will the natives feel greater sympathy for them, and hold them in greater respect. Nothing then, truly affecting the welfare of the community, could be decided without the advice and concurrence of Europeans.

ABBEOKUTA COMMERCIAL ASSOCIATION.

(To the Editor of the IWE IROHIN.)

Sir,

I was very glad to see your little publication dated "Abbeokuta March 1860. It was kindly sent to me by Mr. Jno. Hughes. I believe the influence you there in advocate, which is so much needed for the protection, comfort and security of European, and other traders, and equally so by the Chiefs and other natives, will date from the issue of that Publica-

tion. It strikes me that the first thing to accomplish, is to effect a negotiation that the roads shall always be kept open for any one to come and go as they like, either by Consular Passports or otherwise, so that regular mails can be established between place and place, and trade-carriage be uninterrupted. Next, that every one shall be allowed to trade all the year round (whether male or female) in any kind of produce whatever, and in any country whatever.

If the chiefs must really be paid for this privilege, let them grant Licenses to any who prefer trade to agriculture. With regard to presents, I think they act injuriously, and prevent fair, regular, and mutually profitable business, and should consequently be abandoned altogether.

Of course, the King must have revenue and for this purpose I suppose we must consider the Chiefs part of his establishment in any arrangement which may be made as a substitute for the present order of things.

This, I think, would be best made in the shape of a duty or tax of, say 5 per cent (for the present) upon the value paid, for every article sold.

It would probably be the easiest and most satisfactory, and work with least obstruction. A tax levied by weight charging the same duty on Ivory, Cotton, Palm Oil Indigo, Cam wood, or the hundreds of other articles that Africa can produce would be unfair and impolitic, because each varying so much in value, a duty which would have no effect in checking trade on a valuable article, might amount even to prohibition upon a cheap one.

Before regular Taxes are fixed upon, as above, a stipulation should be enter-

ed into, that good roads be made, capable of allowing carts waggons, carriages &c. to run easily upon them.

Then again there should be provision made for erecting substantial Bridges, where requisite, either of wood, iron, or stone.

The rivers, where possible, should be cleared of rocks and made navigable for canoes, boats, &c.

Carriers should be organized upon the roads, rivers, &c. And should be allowed each to carry at his own tariff, without interference from any one.

The charges for shipping goods, that is, taking them from the warehouses or stores, on shore, depositing them safely on board vessels, and getting the proper documents signed &c. should be kept very low, every one being allowed to ship his own goods, or employ whom he likes to do so, at a rate to be agreed on between the two. The same facility should be given to get goods landed from vessels, and if a duty, or tax be fixed either upon sending off or receiving goods it should be very small, but sufficient to do away with all presents as before stated. Of course I can not tell half as well as those on the spot what is best to be done, but, as in the case of roads, I gave my five pounds, so now I am willing to become a subscriber to a Mercantile body, to be called (The Abbeokuta Commercial Association, or Chamber of Commerce) etc. I should fix the subscription sufficiently low to enable every respectable trader to subscribe to it. Of course I can be no judge whether you should fix the subscription at 21s. 10s. or 5 shillings, but the plan of an association seems to me the most proper and likely one to succeed. I suggest that it should be managed by a Committee of

twelve, and that the members should hold a public meeting once yearly (in the European fashion) when the proceedings of the year should be read and plans laid down for future operations. I feel a good deal of diffidence in writing this and only do it to call forth others to give you their views. I shall be well satisfied whatever plan is adopted provided your views are carried out viz. that Europeans should unite for the purpose of getting trade established upon a regular and permanent footing and justice be administered to all alike.

I must now apologize for writing to you at all, since there are so many on the spot able, and, I hope willing to help you to carry out your laudable design.

I am, Sir, Yours truly.

Manchester. June 21, 1860. Thos. Clegg.

TRADE REPORT.

Trade still continues dull and there is but a small demand for goods principally for the Iketu Market. On the 24th. ult. the oyinbo traders paid the Alake the sum of 500 hds. as promised on the last opening of the rivers to Lagos.

After a council of the chiefs on the 27 h. ult. It was announced that from that date the river ogun and the trade roads to the coast were closed to the Egbas, the reason as before, is to prevent their young men from leaving the town and thus avoiding the privation incident to serving with the army at Ijaye this law if enforced will put our merchants to much inconvenience and expense the only carriers

on the river being Egba canoemen. It is feared that the engaging of others either from the Gold or Kroo coasts will lead to much trouble, as they do not readily conform to the laws and customs of this place. It is complained, that the Authorities have not officially informed us of a matter so materially affecting our interests. We have heard indirectly of a letter being written to the H. M. Consul at Lagos on this subject.

We particularly desire to call the attention of traders both native and oyinbo to the present high rates paid for cotton. The price in England by last advices rules from 5½d. to 5¾d. and there is a large stock of african cotton still unsold.

We fear that parties may be disappointed and a reaction take place adverse to the best interests of the trade.

It is well known that a much less price than that now paid will remunerate the farmer so that the remedy is in our own hands.

Palm-oil scarce at from 10½ to 11-heads per. 10 imp. gallons.

Nut-oil active at from 5 to 5½ hds. per. 10 imp. gallons

Beneseed-oil none offering. at 8-heads.

Shea-butter scarce at 7 strings to 7½ per. lb.

Cotton (of which a fair supply and less enquiry) is to be obtained a trifle lower and we quote from 7 to 8 st. per. lb.

In exchange but little have been doing at from 2 hds. 30 str. to 2 hds. 40 strings per 4s. 6d.

There is a rumour that the Ibadan people are in the road between this and Ijaye in great force, and that Ogumolla commands them in person. It is also stated that the Ibadans intend dividing their force into three divisions, one remaining in their camp another holding the Ijaye road, and the third to pass the river Ogun to the operate on opposite side.

LAGOS.

H. M. Steam Vessel Alecto Comr. Raby captured the Barque Constancia supposed to be under Monte Video colors, in the Cameroons, she being engaged in the slave trade; two-third of her cargo was on board at the time of capture, -80 puncheon water and 20,000 feet of lumber. The vessel has been sent to Sierra Leone for condemnation. The greater portion of the Vessel's crew have been landed here. Information was sent on board a Spanish Gun boat by the governor of Fernando-Po to proceed at once and capture the said slaver but Comr. Raby was very active and got under weigh the same time as the Gun-boat which out steamed the Alecto; fortunately they were compelled to take to the boats. The Alecto's Crew took the slaver one hour previous to the arrival of the boats of the Spanish Gun-boat.

FUN AWON ARA EGBA AT IYORUBA.

No. 21 ARBEOKUTA SEPTEMBER 1860 Price 120 cowries.

Ni ikehin ti nwon le awon gesi jade, iyonu miran si se nipa eru lati France wa, ati nipa irira, ati ni idide ijoba awon enia dudu ni inunibini dide, labẹ ti ase Rigaud ati Petion, awon meji ti nwon ko eko, ti nwon si lagbara ninu awon mulatoe; ogun nwon le, sugbon Toussaint bori nwon ati bi ati ran agbara ati ola re jade, lati France wa, nwon ro lati fi erekuṣu na sile.

Labẹ ase tabi agbara ti Toussaint, St. Domingo si ton ni oro ati agbara. Opa isin eru run. sugbon ko fe iwa o'e kan, ori ona lati mu ki awon enia ki oma siṣe, niti ogun, awon omo ogun nipa lati pa soldier kan ti oba se aikiye si ara ni ipo re. Ile na jasi ti awon enia ti oti lo; ti nwon si gbodo pada tabi ti nwon ko si tun ni pada, asi ti pase afi i fun awon enia ti yio ma siṣe ninu re nwon oma pa apakan ere na mo fun ara nwon, nwon osi ma fi idameji re fun olori ibe tabi olori nwon. Toussaint ko wa lai ri iyorun, bi oti wu ki ori, ose nkan bu-

baru kan ati eyiti ose nkan kekere si awon enia dudu. O jasi asan tabi obo sile. Oko iwe meji si Napoleon Bonaparte, eniti ise olori ni ilu awon French. Ekini ti awon enia dudu, si ekini ti awon enia fufu. Eyi ni were nitori ti nwon wa labẹ agbara ti French, osi ran oran pupo si nwon, nje nitorina, Toussaint jowo agbara ti awon France oto fun u ki o mako iwe, bi enipe oba olori French dogba, ati bi enipe, odi omaira lai jepe enikan se olori re mo so eyi pelu papa nitori ti ojasi eko ati ohun ti akiye si ni pe, ohun asan ti amu kuro ni. Bi osepe on loko se olori niu awon enia dudu niti riro, melomelo ni ninu awon ibile enia dudu ati awon oba ti mbe laiye ti ojasi were ni ibere re. Aigbon nifan on tikalare lati wi i, on iba jeki awon enia ki oyin on, ati pe on ko ba fe iyin ati pelu iru iyin ti aga be fun ara re nigbakugba li awon enia dudu mbo sinu iyonu tabi iponju nipa ife yi nipa wiwa iyin fun ara nwon, ati ki asi ma fi iyin fun nwon, ati fun opo-

lọpọ odabi enipe ohun nla kan gun-mo ni, ti yio mu ki nwon di eni rere nwon gbagbo pe, nipa irele toto ni iyin iti wa ati o'a toto ati itobi nwon ni ere, ao si fi nwon han nitoto, nigbatii eniti oni nwon ba tutu li okan.

Bonaparte ko dahun iwe nwonyi rara, ami ni pe ko fe nwon, ati awon oran miran fi han pe, inu re ko dun si nwon. Ni ikehin eyi, arope bikoba se e, Bonaparte le ti si i lorun. O si yan ofin titun fun ijoba na eyiti ororun ju, ati eyiti odara ju ti isaju lo ti oko yan. Nipa eyi afi Toussaint je hale titi iku tabi ojo aye re. Sugbon ni ikehin iku re, awon eniti yio ropo re, yio je bale ni kiki odun marun nikan, ati ni ikehin odun marun ao ro nwon nipo.

IBI.

Li Tuesday o'o kejidilogun osu kana yi ni Mrs. Jane Coker aya Mr. S. Peter bi omokorin kan.

IKU.

Ibanuje wa po gidigidi lati so ti iku Mr Charles Philip. arakonrin wa olufe owon, Catechisti li Owu; eniti o mi ami pekun re ni Friday, ijoke-rinla osu September 1860, niwon agogo mewa A. M. Mr Philip ni rora ati ibanuje pipo niwon odun kan nipase arun, loju ati lori ni aisan re ti bere. Nigbatii irora papoju fun u, ti ko si ni iranlowo nipa onisekun li Abbeokuta, olo si Eko lesu January. Mr. Hughes, onisekun ti Brune, oko elefin ti mbe loju Osa, se itoju re gidigidi niwon osu meta. Nigbatii o san die fun u, o pada bo. Niwon ijo-

melo yi ni arun inu ati ikofelu iba bere sii. Ohun gbogbo ti Messrs J. G. Hughes ati H. Johnson se lati mu u lara da, ojasi asan. Nigbatii mo lo wo o ni Monday mo fi oro Olorun gba a niyanju. Nigbatii mo bere bi oba ngbadua, o wipe, mo nfe gbadua sugbon nko le gba a Niwon ijo merin ki oto ku, Revds. H. Townsend, C. A. Gollmer ati awon onigbagbo miran lo gbadua fun n, nwon si ngba a niyanju Ni Thursday, nigbatii mo bere pe, (Tani igbekele re,) o ni, Olorun Olodumare loruko Jesu Kristi Ono re ni mo gbekele.) Nigbatii ose die, osi wipe, E ti dara to lati wa li alafia si gbogbo enia. Mr Philip ti wa ninu ise Olorun lati Sierra-Leone wa. Ni 1841 aran a jade lati Fourah-Bay lo bi schoolmaster. Bi behe awon Mr Philip pelu Rev. W. Morgan lati Sierra-Leone wa silẹ yi ni 1847. Ni 1852. asi ran a lo si Ijaye nipase kanna, nibe losi nko nwon loro Olorun laiberu titi osi fi pada wa silẹ yi ni 1858. Mr Philip je onirele ati oniwatutu enia, ati olododo Kristian. O mu suru ninu ijoni ati irora. Ire-ti ati igbekele wa ni pe, o la ipa tire ja, o pari ise re: o lo sibi isimi: osi fi opo ati omokekere merin silẹ lehin re. Eran ara mi ati aiya mi di are tan; sugbon Olorun ni apata aiya mi ati ipin mi lailai." Psalm Lxxiii. 26. Opolopo enia li oba oku re lo si boji ni lowuro Saturday.

Anu se wa lati so ti iku Maria Efusope ara Igboke, okan ninu awon onigbagbo li Owu. O ku ni Tuesday,

ijoketadilogun oṣu September 1860. Okan ninu awon ti abaptisi nijoketadilogbon oṣu May ti okoja yi ni iṣe.

IWO FẸ WA LI IROHUN.

Eyi, boya ẹyin le wipe, oṣe ajeji ibere; nitoripe olukuluku enia li o nṣe ẹ, omode ati agbalagba enia, talaka ati ọlọrọ enia, gbogbo nwon li o nṣe wa li irorun. Sugbon sibe, ibere wa dara, osi se pataki kan, lati bere, nitoripe opolopo enia li ouṣe bi enipe nwon ko le wa li irorun, nwon fi ona irorun sile nwon nrin li ona osi, nitoto olukuluku enia li o nṣe irorun, sugbon ki iṣe ona otito tabi ti oto. Enikan wa ti arope, bi on ba kan li owo pupo, pe on o wa li irorun. Sugbon oha le ri be bi? Beheko nitori pe, irorun kosi ninu owo nini. Nje opolopo enia awon eniti oli oro pupo, awon eniti opo li oro li ojojumo. Sugbon nwon ko wa li irorun ju awon oluponju enia lo, nwon ni aniyari pupo; nwon nwa ninu iponju nigbamiiran, boya nipa ohun miran, nwon aso gbogbo re nu nikelin, ati awon miran, bi otilesepe, nwon npo li oro, nwon ama fi eru pon ara nwon loju, sinu eru, ki nwon ki o le di talaka li ojo kan. Kili owo le se fun nwon? Ode ran nwon lowo lati ni ile, ati aso ti odara, onje didun ati ohun mimu, ati opolopo ore, awon eniti nse ore nitori owo nwon, sugbon owo ko le fun nwon li alafia li okan. Nigbamiiran owo ama mu eru wa, ki iṣe alafia. Nigba miran; opolopo oro, nmu opolopo igberaga wa. Sugbon igberaga

ko ni irorun, nigba miran o nmu pupo, niti lilo owo si odi, li o nmu iwa ese wa. Sugbon eyi ti amo mo pe li iteloron. Sugbon eyi ki iṣe irorun; nitori, bi otilesepe, odun li atetekoso o nmu idaro wa ni ikehin. Nigba miran o nmu ki enia gbekere ati lati simi li aye yi; bi enipe, ibi ti oto, ati ti odarajulo; ati bi enipe, nwon ko ni ku mo, sugbon iku nwa si ile ti okun fun owo, ati pelu, si ile awon talaka. Talaka enia ko ni nkan, ko si soro lai fi ohun kan sile; enia rere ni opolopo oro ati osi soro pupo, lati fi oro ti osise fun na sile. lati lo, ati lati segun nipa awon elomiran. Sugbon iwo nse wa li irorun bi? gbo bi Olugbala ti wi pe, Ibukun (Eyini ni irorun) fun awon ti onse oluponju ninu Emi. Nitori ti nwon ni Ijoba Olorun. Ati pelu, ako o pe, Iwa bi Olorun ti on ti iteloron ere pupo ni. Enia ko wa irorun ni irele ati li okan tutu. Sugbon irorun mbe, sugbon irorun ti oto li ale ri bi eyi, nitoripe, Olorun mba enia tutu ati enia pipe gbe; ati nigbati Olorun ba wa nibe, irorun ni. Kosi irorun kan ti ope tabi ti oto lai sepe Olorun wa libe, Ko si irorun ninu ese; awon enia ko si ninu irorun, nitoripe nwon li oro pupo sugbon nwon a wa li irorun, nigbati nwon ni Olorun, bi baba ati bi ore. Ati ki nwon ki osi ma rin li ona mimo re.

Ako o li ibi iṣe ikowe Ako
ABBEOKUTA SEPT. 25th. 1860

ABBEOKUTA.

SEPTEMBER 25 th. 1860.

In continuation from our last we will again bring before our readers the subject of cotton.

Its great importance for the social elevation of the country and its importance as an article of trade to the white merchant are clearly seen here; but the advantages presented by this country as a cotton field for supplying the great demand for cotton and for competing with slave grown cotton on the opposite side of the Ocean have not been sufficiently known and felt.

There are advantages which should have been felt long since, viz. the vast extent of the continent, its fertility, and its comparatively short distance from England; but the slave trade has shut up the country, enveloped it in a mist of ignorance with the view of keeping it as hunting ground, in which mankind are ensnared to supply the waste of human life in other countries, and keep up an increase, as the demand for Cotton, Sugar, Tobacco etc. may required. The lawful trade, too, has not been of a kind to stimulate industry or to develop the resources of the country. A large part of the trade on the coast of Africa is carried on by the means of floating factories, vessels sailing about from port to port or at anchor

off to some favoured spot, who can be only visited by those who can command the use of a canoe. This system, altho of some advantage to the white merchant, has cramped his own trade; for he can only sell what the few natives who inhabit the sea shore are pleased to buy, or buy in return what it pleases the same few natives to sell. Thus the trade so carried on is entirely in the hands of a few natives who are crafty, covetous and ignorant, who have the power at will to check native industry in the interior of the country or European enterprise afloat in floating factories.

In other parts of the coast there is a slight improvement upon this system there are settled factories ashore. But the merchants or agents who occupy these factories can only trade with the privileged few, the citizens of the town in which the factory is situated. These citizens act as intermediate traders between the white merchants and the traders or producers, from the interior, or as brokers receiving a percentage as well as a profit. This system is one step in advance of the floating factory system, but still hampered by the monopolized privilege of a few natives on the coast.

This system has been happily broken thro at Lagos ever since it was made a free port by the English and attended by the happiest results as the increase of commerce there proves.

Another step was necessary, not merely to give the native traders free access to white merchants, but to give the white merchant free access to the native traders.

The white merchant thought of the risk to himself and property by proceeding to the interior and limited his views to drawing the natives of the interior with their property to the coast to trade.

The native traders, or more strictly defined, the Commercial Association of native traders, one of the institutions of the country, altho glad of the destruction of the monopoly of a similar association on the coast, wished to preserve the advantages of their own. These looked with no favour upon the first white merchant who established a factory at Abbeokuta; but it was accomplished, and as a matter of course others followed the example, and by means of agents, or otherwise took this one step in advance towards the interior.

Among the results of the establishment of factories here by white merchants were the impulse given to the Sheabutter trade, which, properly speaking, was almost unknown to foreign trade here before, and the cotton trade which, although it existed and flourished before, yet needed white men's energies and a little competition to bring it on.

The advantages this country presents for the cultivation of cotton are

many, some of which we will endeavour to bring before our readers. It is well known that cotton has been grown in this part of Africa from times immemorial, and worked up into cloth for home use. Hence through the length and breadth of the country cotton is planted, sold in the market, spun by women, and woven into cloth by both men and women. As, therefore, cotton is an article so well known, and so generally cultivated by the natives without any instruction or inducement from white men, the country is prepared to act upon an impulse for a more extensive cultivation of these articles. There is no need to introduce seed, to point out the time when it can be best planted, the best soil, or the like, for the natives know by lengthened experience all this. Improvements can be and will be effected when the article is in sufficient demand to render improvements desirable.

The limit, as regards soil or climate, is to us unknown, there are doubtless, certain localities with a soil better adapted than others for the cotton plant, but this is a question of degree only; we can safely affirm, from the sea coast to the interior, as far as our knowledge of the country extends, the cotton plant is cultivated by the natives.

Another advantage is that the cotton so cultivated is sold in the public market, the farmer does not cultivate

a quantity to be spun and woven in his own family for family use but he brings it into the market and then sells it in its raw state. In the quantity planted he is moved by consideration of profit in connection with the quality of his land for this or some other article of marketable value.

The market price governs his intention as a farmer, hence if cotton fetches a higher price and proves more profitable than another article he turns his attention to cotton in preference to a less profitable article. Hence the stimulus he needs to extra exertion is, a good market for his produce which the home wants of the country does not give.

The labour power of the country has not been tested, it is in fact unknown, but the value of labour is well known by a money standard. The labourer of Abbeokuta who works by month gets not more than 12000 cowries per month which at the highest value of cowries for the past twelve months gives 10s. 9½d. per month. Many work for less; 4½ per day is very commonly given for a daily labourer. This is the price paid by Europeans. Another test of the value of labour is that of the value of domestic slaves which at the same rate of exchange as above is from £12 to 14 per slave. It is to be noticed that slavery here is not in practice the same thing as slavery among white men, for the master does not

regard the slave as a man of another and degraded race, and many facilities are afforded them to work out their freedom.

There is another advantage to be mentioned viz. the ease with which roads could be made from the point where the rivers cease to be navigable for canoes. There are a number of rivers large enough for canoes, according to native testimony borne out by actual knowledge of Europeans, flowing into Lagoons close to the sea, or else connected with some of the branches of the Niger near the sea. Again the river Niger is met at Raba about three-hundred miles from Lagos by the shortest road across the country, thus the country will have the advantage of this great river in the district most remote from the sea. Thus, by a moderate estimate, the whole of the country between the sea about Lagos and the Niger in the interior is within 150 miles of water communication leading to the sea, without making any improvement, the country in its former state is thus situated. Thus those more remote districts by an easy land journey can reach the Niger, and those on this side by an easy land journey can reach the navigable parts of the small rivers flowing into the lagoons about Lagos.

Another advantage must be mentioned that the inhabitants are a commercial people and have always

been so. That commercial pursuits are honourable and the following of agricultural pursuits is no degradation.

Another is, that this country is a part of a great continent where tribe joins on to tribe and kingdom to kingdom, no impassible line of demarcation between them; and hence when peace, safety, and profitable labour are offered in one tribe it is likely by the laws of nature that the people of less favoured districts will flow into the more favoured ones by a natural impulse, and thus prevent the value of labour rising beyond its real value.

The advantages the country presents for the cultivation of cotton for the European markets may be summed up thus. It is as near Europe as America. The climate and soil are suitable for it. It has been long cultivated by the natives for home consumption. There is a large and industrious population, cheap labour, natural facilities for making roads, and water communication. We may further observe that irrigation or other artificial means are not used nor required, and as the natives themselves will cultivate it large outlays in making farms by Europeans are not required. The aid the country requires is that of making some useful trunk roads to lessen the expense of carriage from more distant parts.

Two advantages are to be obtain-

ed by stimulating native industry in the cotton cultivation (not to exclude any other article of produce) the opening up of another large cotton producing country to assist in supplying the demand for the raw material, and preventing the possibility of a foreign slave trade by making the value of the labour of the working population too valuable to be sold away to enrich another at their own expense. Slaves on the other side of the Ocean will cease to be profitable, when this the native country of the Negro slave produces the articles for the consumption of the world that have made slave labour so valuable elsewhere. When this continent, or rather the intertropical parts of it, is rightly valued the question between slave labour and forced emigration will be settled by a really free labour of man upon the soil of his birth place.

Another problem will be solved also, that concerning the African climate. The fear of it has done much to make it bad, has tended to cramp white mens energies whilst living in it, and to confine his residence to a limited spot or spots on the seashore or very near it.

NEWS FROM THE WAR.

Our news from the seat of war has been very little. The friends of Ijaye were alarmed on Saturday and

Sunday by a report said to have been brought from Iberukodo by some who escaped, that a number of Ijaye people men and women, who had gone to Erin to purchase provisions, had been shut in and taken in that town captives. Since then a number of persons have come from Ijaye who say nothing about the above, but report that Erin is deserted by the inhabitants, a part favourable to Ibadan having taken refuge in Isein, and a part favourable to Ijaye in Iwaun. It is also stated that the Ijaye chief Amodu has been on an expedition to the opposite side of the river Ogun.

We have further learnt that the Ibadans made an attack on Ijaye on Friday the 21st, instant; they boldly crossed the river Ose and came up near to the Ijaye bush, and at the same time another party made an attack on the side occupied by the Egbas. The Ijays came out to meet the attack but the Ibadans did not stand, they were driven to a considerable distance, some say further than at any former encounter. The number of killed and captured on the Ibadan side is very small, report says nine in all. We are also told, but with what correction we cannot tell, that a brother of the Ibadan war chief was mortally wounded. All our information is derived from the Ijays and Egbas. The road to Ibadan being almost entirely closed and our

means of information from that quarter being little more than what returning captures bring.

DEATH.

We are very sorry in having to report the death of Mr. C Phillip Catechist of the C. M. S. who had faithfully laboured for many years, he died at Abbeokuta on the 14th. of Sept 1860. and was buried on the 15. th of the same, he left a wife and four children to mourn his departure, and his death is deeply lamented by all who knew him.

TRADE REPORT.

But little of importance has transpired during the last fortnight. The river road remains closed, and Lagos traders are forbidden to come to Igaun. We hear of caravans from Ilorin arriving at Iketu with horses &c. Also of Shea-butter, from the Ibarapa country being plentiful there, though we see no increase of supply here, the article being very dear and extravagant prices asked.

We quote Palm-oil at 10½ to 11 heads per 10 imp. gallons Nut-oil with, fair supply at 5½ to 5½ heads.

Shea-butter, we can not quote as the sellers refuse 8 strings, per. lb. and buyers do not like to give more.

Cotton, moderate supply, much being held back by the producers at 7 to 7½ str. per. lb.

Ivory, a few teeth offering at very high rates.

Exchange rules at from 2 hds. 25 strs. to 2 hds. 40 strs. per dollar of 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 22. ABBEOKUTA OCTOBER 1860. Price 120 cowries.

ARI 1 pe, Toussaint. Louverture, di eni olola ati alagbara. Nje nisisi-yi, ani so ti isubu re, eyiti ki ise nipa ebi re. bi ko se pe ti iwa asan re, gege bi ati so o si waju. Bonaparte mura lati tun gba Ebute ti St. Domingo na; ki o si di ti ibile ti French, ati pelupelu ki o si ni agbara li ori re bi ti atijo. Oran to iwon egbamejila enia, le egberun lo, li abe ase oloji ogun kan ti anpe ni, Leclerk. pelu opolopo oko ti otobi, ati pelu oko ogun merindilogbon. ninu ogun yi, ni opolopo enia, awon eniti oti nse ota si Toussaint ri wa, bi iru awon Rigaud ati Petion awon ti ise Mulatoe. Ogun na de ti St. Domingo li ojo kokandilogbon oja January, li odun kejidilogbon sehin (tabi 1802.) Nigbati Toussaint tete kori opolopo oko ti nwon mbo, ti o kun fun kiki awon ologun; o wipe, awa gbe tabi awa segun. Gbogbo awon France mbo wa si ti St. Domingo lati wa si odo re. Ipa marun li ogun awon French pin si, nwon de ile ala-

fia awon enia dudu ko le ko iru agbara nla na loju rara. Nigbana ni Toussaint salo si ilu kan, pelu awon enia re li ori oke, ati si ibi ikoko miran ti onira, kiki awon nikan li omo, ati nigbati ogun enia fufu ko le de odo nwon, Bonaparte ko lo kiki agbara nikan. Sugbon onlo iyin, lati mu ki Toussaint, ati awon enia dudu ki o teriba fun u, ose ileri pupo fun nwon, osi fi iyin fun iwa nwon ti oti koja, oranse si ile, pelu ope ati ti ola ti awon omo konrin re meji ti Toussaint. Isaac ati Placide awon eniti o ti wa ni France nitori oko, nwon rope, baba nwon iba lo ipa ni waju awon omo re, lati mu ife re se. Ni ikehin ti ogun awon French gunle tan. Isaac ati Placide awon eniti o ba ogun de, nwon ranse si baba, nitori eyi. Sugbon oran awon onise pada, o bere bi oto fun u kio gba iwe iyin ni gbọ niti riran ogun si on. Nikehin eyi ni ogun dide larin nwon kikankikan, nigba miran ekini abori ati nigba miran awon ekeji abori.

Ṣugbon awon French li o bori awon enia dudu, opolopo ninu nwon li o fi i sile tabi ko o sile; ti nwon si koja to awon French; nwon rope, ko ni lari mo, lati ba agbara ti o ju nwon ja, ṣugbon Toussaint fi ori ti i, nipa agbara awon olori ogun re meji. ti anpe ni Densalines ati Cristophe, nja lo si waju. Nikehin ija ati iyonu pupo, Leclerk olori ogun awon French gba apa kan ti onira ju, lowo Densalines, nigbana li onro pe, ko si tun ni lari mo, lati lo ogbon, bi o ti se pe, agbara wa lowo on tikalare, o bere si pa awon opolopo ninu awon enia dudu ti o wa ni ikawo re o si fi ase fun awon enia fifu, lati lo awon enia dudu bi eru li erinkeji. Eyi li o mu ki awon enia dudu ti o fi ara mo Leclerk, lati ri ewu nwon; ati opolopo ninu nwon fi i sile tabi ko o sile; nwon si fi ara mo Toussaint eyiti osi tun mu ki o bere si ogun lerinkeji, ṣugbon awon ologun ti France wa, eyiti o ran Leclerk lowo, lati tun gba iyin nigba keji. Nje loju kanna li awon ore Toussaint ko o sile, nikehin o si wa teriba.

Leclerk bada majemu, ati awon enia re, nipa eyiti apinu re, ki Toussaint ki o se olori Ebute ti St. Domingo, bi ti isaju, pe ki awon omo ogun ati awon enia re gba oye ati ibugbe nwon atijo ṣugbon irepo yi, itan je kan ni, niwon bi mo si ti nfe fi han fun yin si waju, ninu eyiti yio tele yi.

APEJO.

Li ojo kejidiogbon osu Sept. ni nwon pe apejo kan li ita oja nigbati oro sede, lati gbo ori ise meta; okan ti nwon ran lati budo wa ekeji lati Eko wa, ati eketa lati Ijebu wa. Apejo na kun gidigidi, Oba jade, Ogubona ati Sokenu wa pelu gbogbo awon agbagba ogboni. Onse ti Ibudo eniti ije Majekodunmi li oko jise. Li ehin ti Alonde eniti oye re nje Lemo lo si ode ti oki gbogbo awon Ikò, Oba, awon balogun ati gbogbo agba tan, o ke si Majekodunmi ki o wa je ise ti nwon ran a lati Ibudo wa. Behe li on si bo si ode, li ehin ti o ki gbogbo ijo tan. oberè si jise ti Basorun ran a si Alake, Ogubona, Sokenu, ati Seriki Imo pe enia ko po ni Ibudo mo, ati pe on bi nwon li ere bi behe ni nwon ba on pinu ti ogun na si nigbati a fi ran on jade, tabi ise li afi awon ti o wali ogun rubo.

Ati pe nwon gbo li ibudo bi nwon ti si ilu ogboni, ona odo, ona Oke-odan ati ti Ketu, o si wi pe gbogbo ona owo nwon yi ni ki nwon se patapata, ki omo Egba kan ma si se bo si ehin odi Abbeokuta lati lo sowo mo, ṣugbon ki gbogbo nwon kori si ogun, ati ilukilu tabi eniken ti o ba ko lati lo si ogun, omo eniti owun ki o je ki nwon ma se fi je owo ṣugbon pipa ni ki nwon pa. O wi pe ijo me je ni nwon fi ran on lise nwon si fi enia le on pe boya on ki yio le je gbogbo ise ti won ran on. O si wi pelu pe aipo enia libudo lo nmu ebi wa nitori pe apakan nwon ni yi o sin ero, ati awon ti yi o

ku ki yio to sọ ibudo, ati pe, anu ko kuku se awon ara Abbeokuta, pe nigbati on mbo wa ile, ara Ijaye kan mu omo re meji to on wa o ni, on gbo pe enia rere li on ise, ki on ki o gba nwon si ododo ki ebi ki oma pa nwon ku, pe nigbati o re ba fi ehin ti, ki on ko mu okan se eru, ki o fi okan ti oku sowo si on, pe elomiran a fi obirin ton ti omo lehin tore, pe ki ebi ma pa a ku, nigbati o ba ba on to ti ehin re dagba yio si bi okan fun u, pe odi omo meji ti Are ta ninu ti re to fi ra etu nigbati o ba de ododo awon obirin re a bi nwon li ere pe melo ni iwo bi bi on ba dahun wi pe marun a si mu meji ninu nwon.

O si ni bi o sepe Sokenu Ogubona tabi awon agbagba mba nfi aya ati omo nwon tore, nje ki nwon ma se le awon Egba to on mo.

O si wipe gbogbo awon apena ilu li onba ilu je, nwon ko le omo nwon si on pe bi nwon ba fe ki on bo wa sile ki nwon ranse si on, o si wi pe ki Ogubona dagba ogboni li Ilugu ki o wi fun gbogbo awon ara ododo loun pe ki nwon wa si ogun, ati pe ki nwon ranse si gbogbo oko, lati wi fun gbogbo o ori oko, awon eleru merin ni tabi eleru to ju behe lo ki nwon wa ogun, pe eniken ti o ba ko lati wa ki nwon pa, pe Awujale ntitori awon Egba pa awon enia, bi awon ologorun eru tabi ju behe lo.

O ni Basorun wi pe gbogbo awon Ibarapa okan ko wa ogun ninu nwon ati pe bi nwon ko ba fe ki ata nwon,

ki Oba ko gba igba oke lowo nwon lehin na ki gbogbo okonrin nwon wa si ogun. O si ni Basorun ni ki awon Egba modi ati pe ki Oba, Ogubona, ati Sokenu si si ehin odi titi nwon o fi pari odi na. O si Basorun wipe ogun ko pa enikan, pe eniti ogun pa ni eniti o pa tiletile re, ti o si mu on tika la re la ori re.

Li ehin ti Majekodunmi so tan, awon Ikò Eko si bo si ode, nwon si je ise ti nwon, bi Ajelè ati oba Eko ti kowelegi, ti nwon si lu agogo kiri pe, Egba ke gba ti ko ba lo si ile, bi nwon ba ri i, nwon yio fi si inu ile ewon, gbogbo awon Imaro Egba lo ni inu nwon dun si ofin ti awon Egba so lati da awon lati ma nado, sugbon ki nwon ma se se obirin lati ma ba won sowo, behe ni nwon wole.

Awon Ikò Ijebu si bo si ode, nwon jise ti nwon pe, Awujale gba ti Egba se, nitori omo inu iya Egba ni nwon ise, pe latijo ti alaiye ti daiye, nwon ama gbo igbo Egba, igbo Ijebu, sugbon nwon ko ti gbo igbo Oyo ri, pe Awujale ni ki awon Egba lo ile nwon si nlo, sugbon awon Ibadan si lo, nwon ba ilu Egba je, pe ki Ibadan ko lo kuro nibe nitori ibe ki ise ile nwon o si wi pe, ki awon Egba lo duro die, sugbon nigbati nwon ni, nwon ko le duro, o mu Oyo kan o ke e li owo, o si fi ranse si Ibadan oni Awujale nsunkun awon Egba gidigidi, o si nmura lati sgun.

Li ehin re ni Sokenu wipe gbogbo ise ti nwon ran lati ibudo wa o dara,

nitoto gbogbo Egba ti o kù ni ile oye ki nwon lo si ogun, sugbon a ko le dehin onje sekan; nitorina ki awon Egba mura lati ma fi onje sowo, ati pe ki awon ti o wa li oko ki obo lati lo si ogun.

ẸKỌ.

Ninu ise pupo li afi sile laise si ara wa, ati si omonikeji wa, okan pataki iwa ninu re ti afi sile poju, eyi ni ni adua. Adua ye koje ise ti isin, ifi ara wa ati ona wa le Olorun lowo bi eniti olagbara ti osi le se ohun gbogbo ti odara ti osi to fun, sugbon ama fun ni ju lati lo ogbon ara wa ati agbara wa lai wo ti Olorun tabi lai ka a si. Nitori kini eyi? awa fe lati wa fun ara wa, aghagbepe agbara ti odo Olorun wa, awa si fe lati rope nipa ogbon wa ani ona lati ni ohun ti anfe, beheni ogbon wa bi were ni loju Olorun. Eniti oba gbadura nitoto ni edun pe on nfe nkan ti on ngbadura fun, ogbadura fun nkan ti on fe ohun ti omu gbadura ni nitori ti on fe nkan. Awon keferi agbadura si ori si nwon nitori pataki nkan meta owo, omo, ati emi gigan. Iwonyi li anfe li okan wa nipa ti ara wa si ni oye bi oti niyin to, ohun akoko isisiyi ni ise, ti ale ri asi ma ka si bi ibukun larin gbogbo enia. Ibukun ni nwon nigbati oba wa odo wa lati owo Olorun wa bi ebun re rere, sugbon ki ise ibukun li ona miran. Owo on omo igbapipo adi egun si wa ni ti pe umu aro ati wahala wa ati ki isi iro-

run ninu emi wa nigbati ako ba ni alafia Olorun li okan wa, awa ama fe (owo ati omo) nitori aro pe ara oro ni pelu nwon, sugbon asi ro nitori pe nkan nwonyi ki mu ki ani irorun, rere ti o je fun wa nigbati nwon ba de odo wa ninu ona amuwa Olorun, ati pelu ibukun re. Enia pupo ama bi ara nwon ninu lati ni owo on omo, nigbati nwon ba si ni i tan, a ba nwon ninu je; rere ti nwon ti ureti a di ibi fun nwon. Oye ki a gbidanwo lati mo pe awa se alaimo ohun ti yi o di rere fun wa, nitori behe ni awa ri. Bi awa oba gba eyi aoto Olorun lo ninu adua wa, aosi be fun ekọ re ati ito re ni irele. Koye kawa ko wipe, fun mi lowo, fun mi lomo, sugbon oye ka wifun Olorun nirele, pe awa ko mo ohun ti yio dara fun wa, nitorina oye ki a fi ara wa le lowo lati fun ni li ohun ti orope oye fun wa ati lati se fun ni boti to loju re. Nje bi owo tabi emi gigan tabi nkan miran to ba dara fun wa Olorun le fi i fun wa sugbon bi oba ripe oye lati fa ninu nkan nwonyi, tabi gbogbo re kuro lodo wa, on ki yio fi nwon fun wa, ole ma ka ni iroruu ati ka ni nkan ki oto ni lai ni nwon. Oye ki eyi ko dani loju pe bi awa fi ara wa le Olorun lowo ni irele, lotito, ati ni igbekele, yio si mu ki ara ko ron. Ire nla wo li ao reti loju aiye wa? ki ara koro ni ibukun nitoto. Awa le ni lati odo Olorun nikan soso wa nipa fifi ara wa le lowo,

Ako o li ibi ise ikowe Ake
ABBEOKUTA October, 5th. 1860

ABBEOKUTA.

OCTOBER 5 th. 1860.

A Public meeting of the inhabitants of Abbeokuta was held at Ake on the 28th ult. at which the Alake presided. It was called to receive, a message from the camp as to the state of affairs there, to hear from Obalimore an account of his proceedings in Lagos, or to hear from their messenger to Ijebu-Ode a statement of the state of affairs there, and to take such steps as circumstances may require. These Oro meetings have much of the nature of a Parliament, & are conducted according to ancient custom. The King sits on his chair of state surrounded by his Oboni Chiefs, who are the civil rulers and ancient aristocracy of the country, the war Chiefs take up a separate position and appear surrounded by their personal retainers, and the general population find places as they best can, but for the most part they assemble around their own local chief. The Mohammedans are expected to appear and take up a position by themselves, the white people are expected to do the same.

The messenger from the camp occupied much of the time of the meeting, he had a distinct message to deliver to each of the more important townships of Abbeokuta. There were many interruptions, also much noise

and confusion in the outer part of the assembly who could not hear. The arrival of the Chief Shokenu, he came late drawn in a cart, caused a great excitement, stopped proceedings for some little time. The message from the camp, in brief, was an exhortation to the various townships to send men to the war, that the absence of so many caused them to be too weak to send caravans down for provisions so often as they should do to procure proper supplies of food. In order to quicken their zeal he described the privations the Ijaye people were brought to. In consequence every house in Abbeokuta was commanded to send provisions to the camp, each of the large houses was to send a basket of corn and a basket of beans.

The messenger sent to Lagos gave an account of his mission, which would have been most entirely successful but for the bad conduct of some of the parakoyis on the river. He explained to King Dosumu that the road to Abbeokuta was open for Lagos canoes although, on account of the war, closed to the Egbas. In accordance with this Lagos canoes proceeded up the river but were seized by the parakoyis and detained, except one that escaped. In consequence of this, and other acts, the Alake determined with his chiefs to take from the parakoyis the custody of the river.

The messenger sent to Ijebu also gave an account of his mission. He stated that the King of Ijebu-Ode was one with them in the war. That he had taken an oath with them and they with him that they should be faithful to each other. That a war party was sent out to disturb and attack the Ibadan road to Apom and that they were preparing to enter upon the war against Ibadan with all their power.

The reason given was, the suspicion that Ibadan contemplated obtaining dominion over the whole country to the sea; that should they be able to conquer the Egbas they would turn their hands against them, (the Ijebu,) and take from them their power. The Ijebu reason, if the Egbas are conquered in this conflict it will be our turn to meet this growing military power, and then alone, hence it will be better to join the Egbas and Ijaye at once in the conflict. These were the views of the Ijebus as we gathered from the statements made by the messenger; there appears to be a strong sense of the need of maintaining a balance of power.

NEWS FROM THE WAR.

We have learnt since our last that the rumour of the loss of many Ijaye people in Erin was true the highest number reported to us was four hundred, chiefly women who had gone there for provisions.

ACCIDENT.

We are sorry to learn that an accident occurred on Lagos bar on the 23rd. ult. by which three persons, a clerk and two boatmen, lost their lives. Two other boats were upset the same day and lost with the property in them, but the people were saved.

TRADE REPORT.

We regret not being able to give a more favourable statement of the transactions during the last fortnight.

The river remains shut for the Egbas, but is still open for the Oyinbos provided they get their own canoe-men.

Produce of all sorts is exceedingly scarce and the price of Oil is going up still further.

Palm-Oil has not come under our notice, and may be quoted nominally at 10 $\frac{1}{2}$ to 11 heads per. 10 imp. gall.

Nut-Oil, with moderate supply, may be bought at 5 $\frac{1}{2}$ to 6 heads.

Of Shea-butter, so little is offering, that we are not able to quote it with any correctness, a small quantity was bought at 7 $\frac{1}{2}$ string.

Ivory continues scarce at high prices.

Cotton is still kept back, the producers not liking to agree to the reduction of prices.

Exchange continues as in our last, viz. 2 hds. 30 str. to 2 hds. 40 st. with little doing, very few Cowries being offered.

N. B. A message is said to have been sent by the King of Dahomy, through a Captain of a vessel loading at Whydah, to the merchants of Lagos, telling them that they should clear out of Abbeokuta as he intended to take it in the next dry season.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 23. ABBEOKUTA OCTOBER 1860. Price 120 cowries.

LEHIN ti nwon laja ti owa li arin Leclerk on Toussaint. Toussaint fi ise sile, osi nwa gbe ile re. Nigba die lehin eyi Leclerk ran awon omo ogun, li agbara, omu Toussaint ati awon ara re. Ofi nwon ranse ninu oko ogun ni nwon mu de ibe. Li France nwon ya Toussaint kuro ninu awon ara re, nwon fi on nikan sinu ewon ni ibi tutu, ni ibi ti ko gbe pe ko to ku.

Iku re li ona yi je abukun nla fun Napoleon eniti opase pe ki nwon mu wa France ati ki nwon de li iru ika bayi.

Mimu ti nwon mu Toussaint lo si France, ko mu alafia wa, beheni ko mu ki agbara awon French gbile ni St. Domingo. Awon ore Toussaint lailai tun dide ija pelu awon egbe re si awon French.

Ninu ogun na ni Leclerk ku, Kokamba ota awon enia dudu ropo re. Oli agbara gidigidi lati mu awon enia dudu si abe nwon, sugbon ko le fi nwon si abe re. Ni bi iwonyi ti wa

sibe, bi awon Gesi (English) on awon French ti iti se ore ri ti tuka, ti nwon ko si se ore mo, ija se larin nwon. Nje oko Gesi wa osi se awon French tobehe ti nwon ko le ni iranlowo lati okun wa. Lehin akoko kan nigbati nwon ri awon Gesi li oju okun (ninu oko) ti ise ota si nwon, awon enia dudu si wa li apa keji ni ile ti isi se ota pelu, nje iwonyi mu ki nwon bebe, nwon si je ki awon French ki ofi St. Domingo sile li osu November ni odun meta di logota shen (1805). Eyi li opekun ase awon French ni St. Domingo. Nihhin awon enia dudu pa oruko ereku na da nwon si pe e ni Hayti lati fi han pe awon di omni-ra patapata kuro labe awon French.

Lehin ti awon French fi ile na sile, awon enia ile na yan Dessalines li Bale nwon, on ni iti se oluranlowo Toussaint gidigidi, nigba die lehin eyi, nwon fi je Oba labe oye ti James ekini, oluwa ti Hayti (Dessalines) Oje oba li odun meji nwon si pa ni-ijagbor. Lehin iku re nwon pin e-

rekuṣu na. Kristofi ni ijoba tire li apakan ni erekuṣu na ati Petion Mula-toe, orori ogun, ni aṣe li apa keji. Lehin akoko kan nwon si Kristofi je Oba li abe oye ti Henry ekini Oba ti Hayti.

Li odun mejilelogoji sehin (1818) Petion ku, ati Boyer orori ogun si ropo re. Ni ogoji odun sehin ni Kristofi ku (1820). Lehin eyi awon eya ti erekuṣu na, nwon tun dapọ li oruko kan, oruko na ni alagba ti Hayti, Boyer, Olori ogun ni bale nwon. Lati akoko na titi di akoko yi orori pipọ li owa ni tele tele, ile na ntoro lo siwaju, oia nwon di pipọ lati di ile rere, ati ile alafia. gbogbo enia ti ofe igbekele enia dudu, fe lati ri irorun nwon.

IHIN LATI ODO OYA.

Awa ti gbọ lati odo awon ore wa pe oko elefi meji ti oruko nwon nje Sunbeam ati Rainbow wa li odo. Ni nu eya odo ti o wo odo Oya, awon oko na mura lati goke odo na. Nwon ni igbekele pe awon o le tun oko ti anpe ni Rainbow ti o ti fo se. Nwon ti pese aye sile lati ko ile oja owò ni ape otun ti odo Nun. Apaya kan ni nu efo oko ti de odo nwon ni iranti li odo Nun. Nwon ti nduro de oko onihon (or Gun-boats) lati toju nwon titi goke odo na.

Eko

Awa ti gbọ pe oko Brune ti koja lo lai si nkan ni ibi ti ogbe buru li

Eko osi pada si ipo re. Awa gbekele pe, oko elefin ti nkoja lo, koja bo lai si nkan, ni bi nwon ti nso nigba pipọ ati bi nwon si ti nfe ki oko elefin ti Oyinbo ko gbapọ oko elewu isisiyi, ki nwon ma lo oko oligbòkun. Nwon wi fun ni pe enia pipọ li awon olugun se loré gidigidi, lati ri aye ninu oko elefin ti anpe ni Ethiope.

Nwon wipe li ojo isimi ti ise ojo keje osu yi, pe nwon kun ile oja li Ikorodu nipa ase Awujale Oba Ijebu ki nwon ma ba sowo mo ati pelu ki nwon mase ba awon ara Ibadan noja po.

IHIN LATI IDAHOMI.

Nwon wi i osi mule rere pe Oba Idahomi wi nigbangba pe, owa ni ipa on lati ni gbogbo ohun rere ilu on lati kolu Abbeokuta. Oda gbogbo awon onisowo re lekun ati ma sowò, owò eru ngbile si i ni ile nwon ni ko i ti pe yi nwon siko eru nlanla meji. Nwon si so pelu pe, nipa ikà re ati bi ihuwa si re ti dabi ti eran-ko o mu ki iwa re su gbogbo awon onisowò eru li Whydah.

IHIN ILE ÈKÓ LI EKO.

Ni idanwo (Examination) ti Grammar school li Eko, odun mo gbogbo awon ti ose oju re. Ni Mr. Macaskry kowe ba wonyi pe Idanwo fun awon ti nko oko lodo Rev. Macauley se oju on, on wa libe li osu Aug. owipe on se ileri lati bebi ati fi eyi na sinu Iwe Irohin ni ti imoran ti on ati ti

awon ti oṣe oju rẹ pelu, imoran ni i-kehin ran on leti pe on koi ti bere ati fi sinu rẹ, sugbon nisisiyi on bere (owipe) on le so lotito pe enu ya on ni bi awon omo Ile Iwe na ti lo siwa-ju ni bi nwon ti dahun Eko ni Sacred tabi Profane History, Grammar li ede English, Arithmetic pelu ninu eko miran ti oṣe ohun ilo ni bi nwon ti dagba, nwon si mo diẹ ninu Mathematics pelu Algebra (owipe) yio je ore fun on ni fifi aye fun on lati ko aperi ati oye on sinu Iwe Irohin.

IBI.

Li Monday ojo kerinla oṣu kana yi ni Mrs. Nancy bi omo birin kan li Kesi.

Li Friday ojo kokandilogun oṣu yi, li agogo meji ṣan ni Mrs. M.-Johnson bi omo konrin kan.

IKU.

Anu se wa gidigidi lati rohin iku Esther Oterege ara Imo, okan ninu awon ara Church Igbein, eniti oku nijoketadilogbon oṣu September. Lehin igbati obimokorin meji nijoketadilogbon oṣu na; o ni irora pupo: oto iwon ijokarun ki (ibi tabi) apo ki o to bo. Lehin ijokefa, okan ninu awon omo na ku: on tikalare si ku nijokejo; o fi omo kan ti okun silẹ fun awon ibatan rẹ lati ma bojuto.

Li ojo keje oṣu kanna yi li okorin kan gun ra rẹ li oṣe pa li Osiẹle. ko si si eni ti omo idi ohun ti o se huwa buburu yi sira rẹ.

IHIN LATI OKE WA.

Ihin diẹ ti a ṣajo lati oke wa, ati eyi ti a si gbo lati enu awon ore wa, oja si oniruru ihin; Mr Samuel Cole eniti ise school-master ti Church-Missionary ti o wa li Ijaye, li a ran lati lo be onse Olorun ti o wa li Ise in wo, nigbati o si lo sibẹ, awon ara Ibadan ti o wa si mu u, nwon fi ran se si Oyo, awon enia wa ti o wa li Oyo se gbogbo agbara nwon lati gba silẹ, Mr. Reid okan ninu awon American Missionary ti o wa libe si se iranwo lati gba a, sugbon asan ni gbogbo rẹ ja si. Nigbati Revd.-D. Hinderer ti o wa li Ibadan gbo, o si lo si Oyo, nigbati o de be ti o si se gbogbo ipa rẹ, lehin na ni nwon da Mr. S. Cole silẹ, o de Abbeokuta li Wednesday ojo ketadilogun oṣu October 1860.

A si gbo pe Awujale Oba Ijebu Ode fi oke owo meta pelu sago oti kan fun awon Ijebu Iremo, awon Ijebu Iremo si nse ti Ijebu Ode, ati ara Abbeokuta pelu, nwon wipe nwon nmura ogun lati koju ija si Ibadan.

A si ti gbo pe awon ara Ilorin ni ibudo kan leti Ogbomosho, lati ibe ni nwon ti nwa fi esin mu awon ara Oyo li oko nwon.

A si gbo lenu awon ara Ijaye ti ode ni lowolowo yi pe, apakan ninu awon ara Ijaye gbe ogun lo si oko leti budo awon ara Ibadan nwon si di igbekun meji ninu awon ara Ibadan wa si Ijaye.

Eko.

ARI kà ni Bible pe lẹkan Jesu joko li ẹbá kanga kan ti anpe ni kanga ti Jakọbu. Nigbati owà nibe obirin kan wá lati fa'mi. Jesu bere si ibá soro ati lehin igbà diẹ obirin na wa mọ pe on ni Messia. Nigbati osi gbagbo ọfi ladugbo ati omi ti oti fa sile leba Jesu osi sure lole lati wi fun awon ara ilu rẹ pe on ri eniti anpe ni Messia. Eyi ti obirin na se ẹkọ kan ni fun wa osi ye ki akọ nkan ninu rẹ. Eniti otitọ ba mu lara sin sin kò ye ki oma pa a mọ ohun ikòkò ni nwon ama wá lati wi jade lesekanna. Bi aba se se tan fitila tan ise li a fi si bi ti alẹ riran nigbati oba bèrè si ijó geregere aki ifi i sinu apoti tabi nikòkò ti ako ma fi lè ri imọle. Behe gege si ni gbogbo eniti ogbagbo nwon ni imọle, atan okan nwon gege bi ati tan fitila lati fi imọle han imọle Ihinrere ti Jesu Kristi. Bi enikan kò bá fi imọle rẹ han jade isin Kristian ninu otitọ ati ife rẹ lojojumo kò se e nitori ti ko sí imọle kan ninu rẹ eyini ni pe ki ise Kristian toto Kristian tò'dé ni, ki si ise ti inu. Obirin yi fi isin Kristian rẹ han lesekanna olo osi pe gbogbo enia lati wa iwo Kristi Olugbala fun ara nwon li eniti ati se ileri rẹ tẹlẹ. On pelu si jẹwọ ese rẹ osi jẹwọ ohun ti Kristi ti so fun u nipa ise on tikalare pe otitọ ni.

Ilana kan si ni fun wa lati ma se afarawe rẹ, sugbon bi akò bá jẹwọ ise bu-

buru wa akò ni ileri fun idariji ese wa lati ọdọ Olorun. Bi awa ba jẹwọ ese wa oledodo ati oloto li Olorun lati dari ese wa ji wá, sugbon bi awa ba wipe awa kò ni ese awa so Olorun di eke ti ise ese nlanla ti a fi kùn gbogbo ese wa miran ti ati dá. Enia ko fẹ lati gbọ ti ese nwon, nwon kò si fẹ lati jẹwọ nwon, igberaga nwon li omu u wá. Igberaga ama wi nigbagbogbo pe emi ko se buburu kan, igberaga ama mu ki enia se olórunlike nigbagbogbo si otitọ, igberaga fi otitọ pamọ kuro loju wa asi mu ki afọju bi adan ti ki iriran ni imọle sugbon ama jade lo kakiri nigbati okunkun ba kun, bi ko se behe nwon ko le riran. Obirin yi ri iwabuburu to ti se osi ri i dajudaju osi jẹwọ pe Jesu ti fi iwa otitọ rẹ han osi gbagbo pelu pe Jesu ni Messia. Ori pe Jesu ti mọ bi on ti ri gbogbo ati ise rẹ papa ohun ikòkò rẹ osi jare lati wipe loto eyi ni Messia nitoripe on li olè mọ gbogbo nwon yi. Ranti pe Jesu mọ ọ bi oti mọ obirin na pe yio fi ese rẹ han nigbangba loju gbogbo enia to wá li aiye beheni pipamọ nwon yio se idina ati gba ọ là iwere wo li eyi iba je. Je ki awon eniti odabi obirin Samaria to gbagbo ofi Olugbala na han fun gbogbo enia gege bi imọle ti ontan jade ti nfun ni li ogbon ti ohun to daraju awon to jasi ti igbala enia si awon ti osegebe ninu ese.

Ako ọ li ibi ise ikowe li Ake
ABBEOKUTA OCT. 22 nd. 1860.

ABBEOKUTA.

OCTOBER 22nd. 1860.

Our news from the interior as gleaned from the reports of the natives and from the information supplied by our friends is of checkered character. Mr Samuel Cole a School-master stationed at the Church Missionary station Ijaye, was sent to visit Isein, and when there was caught by some Ibadan people and taken to Oyo. His friends in Oyo used every means to get his release, Mr Reid the American Mission assisted, but in vain. Rev. D. Hinderer at Ibadan being informed of it went to Oyo and after some difficulty and much persuasion procured his release.

We are informed that the Ilorin people have a camp some where near Obomoso from whence they attack the farms of Oyo and carry off people. It is dangerous for the Oyo people to go outside of the town wall on the side infested by the Ilorin horsemen.

The Ijebus attacked three farm villages of Ibadan and carried off the people. As soon as the Ibadan people heard of it they followed to rescue their people but were too late. They returned on the 14th instant to Ibadan the Ijebus having carried their booty off.

The Ibadan who went to assist Isein are recalled, their presence being needed in the Ibadan camp.

A very large caravan came down

from Ijaye and returned, a very large number of Egbas have proceeded to reinforce their camp. being many of the poorer people of Ijaye have suffered much from the want of food the war having cut off their usual occupations and the prices of provisions raised immensely. A large number offered themselves to the Egbas in order to get food, the Egba chiefs are doing what they can to prevent such person being taken and used as slaves. The price of provisions at Ijaye however is much less than it was the common food of the country being now cent per cent dearer at Ijaye than Abbeokuta.

A few people have since come down from Ijaye they report that a party from Ijaye went to reconnoiter the Ibadan camp and having made an attack upon some Ibadans farming, near the camp returned with too prisoners, losing a horse.

LAGOS.

We are informed that H. M. S. Brune has again, without accident passed over the dreaded Lagos-bar & returned to her position. It is hoped that the repeated and successful attempts of this Steamer will be followed by the often spoken of and much to be desired Tug steamer to supersede the present dangerous canoes and open sailing boats by which the work, hitherto has been done. We were informed that several gentlemen were kindly favoured by the

officers with a passage to the Mail Steamer *Ethiope* in her.

It is stated that on Sunday the 7th. instant the market sheds of Ikorodu were burnt down by order of Awujalè, the king of Ijèbu, to prevent any trade or traffic between it and Ibadan.

GRAMMAR SCHOOL.

An examination of the Grammar-school at Lagos was lately made which proved highly satisfactory to all who were present. W. McCoskry Esq. writes to us about it as follows "I was, in the month of August, present at an examination of the pupils of the Rev T. B. Macaulay in the Grammar-school here, I promised to request the insertion in the IWEIROHIN the expression of my own opinion and that of the other Gentlemen who attended; your last impression reminded me that I had not made the request, but I now do so, I can, with truth, say that I was somewhat surprised at the proficiency exhibited by the pupils in their exercises in Sacred and Profane History, Grammar of the English language, Geography, Arithmetic, and the other branches of a useful education; and some (considerable for their age) knowledge of Mathematics and Algebra. You will oblige me by giving expression to this opinion in a sufficiently concise manner to suit the space in your sheet.

NEWS FROM THE NIGER.

We have learnt from our friends that the two Steamers *Sunbeam* and *Rainbow* are in the Nun branch of the Niger preparing for ascending the river. They have hope of being able to repair the damaged boiler of the *Rainbow*. They have cleared a place on the right bank of the Nun and were erecting two factories there. A hulk had arrived to be used as a deport in the Nun. They were anxiously waiting for the arrival of the Gunboats to escort them up the river.

NEWS FROM DAHOMEY.

It is stated on good authority that the king of Dahomey publicly state that it is his intention to take advantage of the present state of the country to attack Abbeokuta. All legitimate trade is obstructed in his country and slave trade thieves, two large shipments of slaves were made lately. It is further reported that by his cruelty and thoroughly barbarous nature, he has disgusted even the slave traders of Whydah.

TRADE REPORT.

There is but little change to noticed since our last produce becomes very difficult to obtain, and prices quoted must be almost nominal.

Palm oil 11 Hds per 10 Imp. gallons.

Nut oil 5 40 to 6 hds.

Cotton of which much is still in producers hand 6 str. 20 to 7 strings

Exchange 2 hds 25 to 2 35 per dollar of 4s 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 24. ABBEOKUTA NOVEMBER 1860. Price 120 cowries.

Ilẹ kan wà ti ko jina sihin, ilẹ na wa li ẹba okun, oruko rẹ ni ije Gold coast. Lati ilẹ yi wa li awon eniti onsiṣe oko opere li ẹba bar li ibi ti omi okun gbe nja ni Lagos ti nwon nmu epo lo sinu oko nla ti ojina si ẹba okun ti nwa. Leti ilẹ yi li awon (cooper) eniti nse agba rere lati fi epo si, awon akowe onisowo pipọ li o ti ibe wa.

Opo odun ti koja raja eyiti awon Portuguese ti ko wa si apa Goldcoast ninu oko, ko si oyinbo ti oti mo ibe ri. Nwon here si sowo libe, nwon si ko ile si ebute ati si ibi pipọ ni ilu na, lati ya ara nwon kuro ninu awon ara ilẹ na. Lehin akoko kan awon Dutch (awon ara ilẹ Holland) to nwon lehin nwon si gbidanwo ati gba owo nwon ati ibi ebute lowo nwon tobehe ti ija pipọ fi wa larin nwon. Likehin gbogbo re, awon Gesi (English) wa. Die die nwon le awon Aguda kuro, awon Dutch ati awon Gesi li olori li eniti oni ebute ilẹ na, li owo nwon li owa titi di oni oloni.

Ohun pataki ti owò nwon ni eru ati wura, nwon npe ilẹ na ni Gold-coast nitori ti nwon nwu wura pipọ lati ra lowo awon enia ilẹ na. Nigba die awon Gesi ko lati sowo eru, nwon si gbidanwo ati da awon onisowo eru duro, awon Dutch si dawo owò na duro. Lehin eyi nwon nsowo wura ati ohun miran ti nwon ba ri.

Nibe, ilu awon Gesi ati Dutch ngbe po, gbogbo ilu na wa li ẹba okun, nwon ko goke ilẹ na, bikose bi nwon nlo be nkan wo, behe ni nwon ko gba gbogbo ilẹ na bikose ilu ti o wa li ẹba okun Sugbon awon ara ilẹ na ama foju si nwon, nwon gboran si nwon lenu, nigbakugba ti nwon ba bo sinu wahala, nwon abere iranlowo lati odo awon oyinbo. Awon enia kan wa li ẹba ilẹ na ti anpe li Asanti. Nwon se alagbara enia. Oba nwon la, osi ni ika gidigidi o npa enia pipọ sebo bi ti Idahomi, sugbon alagbara, osi la ju Oba Idahomi lo. Ija pipọ li owa larin Oba Asanti na on awon ti owa leba okun ti anpe ni

Fanti, awon Fanti ama wa nigbagbo-
gbo sodo awon oyinbo fun iranlowo.
Beheni, nikhin awon Asanti mu o-
gun wa ile iso nwon, sugbon nwon
ko le se nkankan. Awon Gesi ati a-
won Asanti ni ija larin nwon, awon
Gesi to nwon lo de ile nwon, ati ni
ija ekan so so yi, ofu pipi ni nwon ri.
nwon si le awon Gesi pada nitori ti
nwon ko mu etu lo pelu nwon, nwon
pa Balogun awon Gesi. Balogun na
ni oruko nla gidigidi, on ni bale Sier-
ra-Leone, nwon fe e pupo. Lihin eyi
awon Gesi ati awon Asanti si tun
pade ija miran nwon le awon Asanti
pada, nwon ba ogun nwon je, nwon
ma ki nwon be. Awon Asanti ran a-
won iyekan oja meji lo si ilu awon
Gesi ni ami pe, ti awon ti Gesi di ore
ati pe on ki yio se buburu behe mo.
Lati igba na wa titi di isisiyi alafia li
owa larin nwon.

Awon Gesi ran onse Olorun (Wes-
leyan Missionaries) lo si pipi ninu i-
lu awon Fanti ati si ghogbo ebute ti
o e ti Gesi. Nwon ti kole isoro ibi ti
awon enia na oina wa gbo oro
Olorun, awon onigbagbo pipi lowa
li ibe, nwon ni ile iwe pipi, Oro O-
lorun tan kakiri larin nwon.

Pataki ebute meji li owa libe, oru-
ko nwon ni Cape-Coast on Akra,

IHIN LATI IBUDO WA.

Lati inu iwe ikhin wa, ako ti gbo
nkan lati Oyo wa titi offi di isisiyi.
Awon Ijebu si tun pade ija pelu apa-
kan awon Ibadan, awon Ijebu si bo-
ri nwon. Awon Ibadan nfe ni awon I-

jebu li ore. nwon pese ore nlanla lati
ti ran eniti oye si Awujale Oba Ijebu,
Ade meta ti nwon ti gba li ogun ti
nwon ja, ati awon elomiran wipe eru
medogun ni, awon omiran si wipe
ogbon eru ni. Lihin ti nwon ti bo
si ona ti ona nwon ko jin tobehe ti
nwon gbo pe awon Ijebu bo si igbe
sunmomi, nwon duro nwon si ranse
si Ibadan fun iranlowo ti yio to itoju
nwon ise. Agbo pe nwon ran egbe-
rin tabi egberun ologun to ma se ito-
ju awon olopa ati ore nwon ki nwon
ba le de ibe li alafia nitori ti ewu wa
li ona, bayi ni nwon dide ti awon ti
ologun nwon, awon Ijebu ba nwon ja
gidigidi nwon se nwon nwon si le
nwon pada nwon fere de enu odi I-
badan nwon si gba o e na nwon si ko
enla pipi nwon ti so iye enia ti nwon
mu, sugbon ko daju li ako se so iye
eni ti nwon mu, iye ti ako gbo ko da
niloju pe nwon mu enia mo kanlelogu-
run to je iye to kereju. Agbo pe nwon
pa enia mejo ninu awon Ijebu nigbati
nwon nja, sugbon iye ti nwon pa ninu
awon Ibadan li ako mo sugbon agbo
pe okan ninu awon olori nwon gbo gbe
A ti gbo pe opolopo awon Ibadan ko-
ja larin ona Ijaye ati larin odo ogun
ati pelu pe obirin ati omọ kekẹkẹ wa
ninu nwon. Asi gbo pelu pe nigbati
nwon nla arin odo ogun, de ninu
nwon ri sinu omi.

Li Sunday o o kejidilogbon osu li
ogun nlanla ti Ijaye de. Bi nwon ti
wi fun nwon pe awon Ibadan wa lona
ko si eniti oje yinbon si nwon bikose
awon to hamora ogun li ole yinbon.

Awon Ibadan gba ona, nwon pin ra nwon si ipa meta. Die ninu awon Ijaye lo si igbe lati parọ ogun nwon nigbati awon enia to kun nlo siwaju nipa ona iyipada nwon. Awon Ibadan salo lai yinbon kansoso, nwon si so ohun ti iba di nwon lowo lati salo nu. Ibi ti nwon ma joko nigbakugba nigbati nwon ba sa nwon ti gba a, nwon sa asa si odo ogun ti okun pipo nipa ojo to ro ni ko ti ipe yi, ofere soro bikoşe awon omuwę to yara ati awon pipo ngbidanwo lati sa asala nipa ikoja larin odo na nwon si segebe. Lojo pipo oku enia to lofo loju omi ti omi si gba titi ofi de odo ogun li Abeokuta Iye ti ari nitoto li ako le mo enikan wipe on ri oku enia mefa ti odo gba lo sugbon bi oti ri ti nwon nkoja ni o meta gberagbera, opolopo talaka yio ti po to ti nwon so emi nwon nu lodo na.

Olori awon omo ogun Ibadan li agbo pe nwon pa nipa ibon ti awon ogun Ijaye ko yin.

Ihin wa lati Ijaye ni pe onje po nibe ju ti isaju.

IDE.

Ayo wa ni lati wipe Abeokuta ri ojurerere nipa ibewo ti Lieut Hand R. N. eniti ogba ipo ajele li Eko. Alake ati awon agbagba yo lati ri i ni bi oti ni ona pipo lati buyin fun bi ore nwon nitoto.

IPARA.

A gbo ihin baburu yi lati Ipara wa pe, okan ninu oligbagbo wa ti o wa li Ibadan sa asala de Ipara, o wi-

pe awon mura lati wa si Abeokuta pelu awon omo nwon, nigbati nwon si bo si ehin odi ti nwon mbọ li ona, beheni awon ara Ibadan si ko gbo-gbo nwon lo; sugbon awa ko mo ibi ti nwon gbe ko nwon lo si, bi ko se on nikan to sa asala.

OKE OYA.

Inu wa dun gidigidi lati rohin pe lehin iwe wa ikehin, oko ogun meji si ti koja lo si oke Oya lati sin awon ti oti wa niwaju lo si oke, ati lati mu gbogbo awon enia buburu orile ede na, awon eniti oko lati gba owodo toye ti nwon si nfe ki gbogbo nkan wa ti owon nwon nikan yo si awon ara nwon wa si ona ti oto ati ise toye si enikeji nwon. Anu se wa gidigidi lati ri i pe gbogbo awon orile ede na lo nsare lati di olojo nipa sisọ awon elomiran di otosi, ko si eniti ogbodo ra tabi ki otala lai ni imo nwon, eniken ni ko gbodo sowo bikoşepe nwon ba fe; eyiyi si jasi ibi nlanla nitori pe onda iwa imoye duro, ko si je ki awon ti ose olowo wa si ilu.

IBI.

Li Saturday ojo ketadilogbon osu October ni obirin Rev. W. Moore bi omokoronin kan li Osişę.

IKU.

Anu se wa lati rohin iku John Metzger ara Kemta ti o ti Sierra-Leone wa; okan inu awon ara church Igbein eni to ku li Friday ojo kokandilogun osu Oct. a si sinku re ni okeji. Okan ninu awon ti a baptisi ni Sunday funfun ti o koja ni.

Eko.

Opoopo enia lo mbe laiye ti nwon ama se bi orò ni òre nlanla ti oye fun enia lati ní nwon a gbagbe pe bi oti wù ki ama jaiye li orò pipò sugbon orò ti aiye óje ti aiye nikan ninu rẹ kò si eyi ti amá mu lo nigbati aba ku. Gbogbo enia lo ri bi enia ti nku nwon asi fi orò nwon silẹ fun elomiran ko ti isi eniti ari ki nwon mu diekekere ninu gbogbo nkan nwon lo. Ni ogbon ati pelu gbogbo ini re ni oye; eyi ti Olorun so leyi. Sugbon enia wipe sa lówó ohunkohun to ba fe sa lówó bo ti wù ko wón tó, sa lówó nitori nkan rere lówó ise ohun nlanla ati ohun to si ga. Oro Olorun wipe Ife ówó ni gbongbo ese gbogbo" enia wipe ówó li ekiniati ohun to si dara, u, nitori eniti oba lówó ní ohun gbogbo. Enia ife e nitori ti nwon rò pe ohun to daraju ni ise oto ni bi obasepe owo li eyi to daraju, oye ki afẹ. Sugbon bi oti je pe Olorun gbón ju enia lo nigbati oro Olorun ba wi okán. enia asi wi ekeji, oye fun wa lati gba oro Olorun bi otito, ati oro enia bi eke. Olorun wipe (ife owo ni gbongbo ese gbogbo) behẹ lo si ri fun ibikibi to dé si asi ko li ona rẹ ló se lati ni òròlorun ti ife yi. Baba ati iya kó omo nwon pe, omo mi sa lówó. Sugbon ohun idina leyi lati ni i, yio seko kan be lo si wipe Omi mi oran kekere ni lati seke ati lówó. Osi tun wipe sa lówó, sugbon emi kò le gba owo mi bikose mo fi na rere gba a,

sibesibe osi tun nwipe sa lówó bi ona to ba ye ba si wà fi inu rere silẹ sugbon se die fun oluwa re se pipò fun'ra re, lo ohun ini Oluwa re nipo tire tikalare o ni pipò sugbon iwo ni die kò lè fẹ e kù behẹ ni ki yio si fẹ e oye fun o lati lo àyè ti oni nisisiyi lati lówó. Be lo si lo titi sa lówó ati ise pipò gege bi ilana yi. Otà fun oluwa rẹ osi dí iye na kù ninu eyi ti oko silẹ ninu iwe rẹ àyè ati ní fun ra rẹ lo nse, behẹni enia pipò lówó sugbon opón nwon loju ki nwon to ni i. Ona otito ati iwa rere ni nwon fi ni i bi ama wi i lónà miran a o wipe nwon fi iwa rere ati otito lówó. Nwon rò pe otito ati iwa rere ko npé bi ti owo nitori ife owo ti fọ nwon loju; otito ati iwa rere san loju nwon, sugbon owo lo tobiju Olorun miran si wà ninu rẹ to farasin eniti oba ta iwarere ati otito, ta igbala okàn rẹ. Eniti oba gan iwarere ati otito gan Olorun. Iwo mura ati gan Olorun be? duro ko si ro o. Iwo mura lati ta okàn rẹ nitori owo? Iwo mura lati lo si orun apadi nitori owo die? Enyin abèsì odun die ti orò ti kò daniloju fun iya àjepé titi eyi li ohun ti onfe. Eyi ti onfe leyi tabi ti okò fẹ, ofe owo sugbon okò fẹ idàrò, sugbon bi oba fẹ okàn iwo osi fẹ ekeji. Olorun ni Olorun otito kò si aisedede lowo rẹ, eniti oba fi nwonyi silẹ nitori orò, ofi Olorun ati igbala rẹ silẹ.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA NOV. 5th, 1860.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1860.

ABBEOKUTA.

NOVEMBER 5th. 1860.

The desirableness of having good roads in Abeokuta to the river side has been frequently advocated, and a society was formed for the accomplishment of this work with every promise of its being successfully worked.

Of late we have heard of no meetings held by the committee nor of any work being carried on; it appears to have come to a stand still. This is to be regretted, as the objects to be accomplished are necessary and the Road Improvement Committee stand pledged to the public to accomplish it. If it has come to a stand still through want of support the public should be again invited to come forward to assist; a plain statement of the receipts and expenditure of the work actually done and what remains to be accomplished, circulated amongst those interested in this object, would do much towards obtaining public support.

NEWS FROM THE SEAT OF WAR.

We have heard nothing from Oyo since our last.

The Ijebus have made another attack on a party of Ibadans and come off victorious. The Ibadans, anxious to have the Ijebus as friends, prepared a large present to be sent by

suitable persons to Awujale, the King of Ijebu, consisting of three Crowns, taken in some of their wars, and some say twenty five, others thirty, slaves. After having proceeded on their way a short distance, and hearing that the Ijebus were out on a Kidnapping expedition they halted and sent back to Ibadan for an escort. It is said that a party of eight hundred or a thousand soldiers were sent to conduct the presents and messengers safely through the dangerous part of the road. They started again thus escorted, were attacked by the Ijebus, defeated and driven back almost to Ibadan; the presents and many persons were taken; a number has been stated but it is not safe to report it as it is not exactly known, the first and lowest number we have heard is a hundred and one. Eight Ijebus are said to have been killed on the spot, the number of Ibadans is not given but one of their leaders is said to have been wounded.

It has been reported that the Ibadans, in some considerable numbers, passed across the the Ijaye road and the river Ogun, and that women and children were of the party. It is also added that some of them were drowned in crossing the river.

On Sunday the 28th ult. a large war party came down from Ijaye. Having been forewarned that the Ibadans were in the road none but those prepared for war were per-

mitted to join them. The Ibadans occupied the road in three places. Some of the Ijaye party went into the bush to turn their rear whilst the main body proceeded by the direct rout. The Ibadans fled almost without firing a shot, throwing away their arms and whatever impeded their flight. Their usual retreat being occupied they fled towards the river Ogun, which being much swollen by recent rains is almost impassable, except by very expert swimmers, and many, trying to escape by crossing the river, were drowned. For several days dead bodies have been seen floating down the river by Abbeokuta. The number really seen cannot be ascertained, one stated that six bodies were seen to pass whilst he was fishing, but as they have been seen to pass for three successive days, a considerable number of poor fellows must have lost their lives in the river. The leader of the Ibadan party, it is stated, was killed by the first discharge of muskets from the Ijaye party.

Our news from Ijaye is that provisions are more abundant than before.

LOCAL NEWS.

We are glad to state that Abbeokuta has been favoured with a visit from the Acting British Consul at Lagos, Lieut. Hand R. N. The Alake and Chiefs were exceedingly glad to see him, having had much reason to regard him as a true friend.

IPARA.

We have heard from this Ijebu town that a party of about thirty-five persons, chiefly belonging to the Mission compound at Ibadan, left Ibadan to go her, with the intention to come to Abbeokuta. They passed Ibadan gate publicly without hindrance but they were stopped at some distance outside the town, ropes were put round their necks and they were taken back to Ibadan. One of the party fled and brought the news to Ipara, related this to a friend of some of those who were driven back.

TRADE REPORT.

We have hardly any change to notice. Produce becomes scarce, and quotations are to a great extent nominal.

Palm-oil 11 to 12 Hds per 10 imp gallons.

Nut-oil 6 to 6 Hds. 15 strs. per 10 imp gallons.

Cotton 6 to 7 strings per lb.

Exchange 2 25 to 2 35 per dollar of 4s. 6d.

List of vessels at anchor off Lagos.

St. George,	Schooner	..	English.
Medina	.. ditto.	..	ditto.
Foreman	ditto.	..	ditto.
Asia	.. Bark	..	Hamburg.
Oswald & Co.	.. Brig	..	ditto.
Lisbonese	Park	..	Portuguese.
Julo	.. Brig.	..	ditto.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 25. ABBEOKUTA NOVEMBER 1860. Price 120 cowries.

Kosɪ ilu to niyin tobeḡe, li etido ti ilẹ enia dudu, eyiti ofi ara mọra li apa miran, ni West Coast ti ilẹ enia dudu (Africa) bi Sierra-Leone, eyi ko ri beḡe, bi ẹnipe oni ohun kan fun ara rẹ ti oti wa li ibe ri, şugbọn nitori ilo rẹ ti aşe nipa awọn Geşi (English). Gold coast eyiti mo sọ ninu iwe li ijelo, atẹdo nitori òwò, ati fun ire awọn enia fufu, ti nwa si ọna nigbakugba nipa işowo, lati ni owo fun ara nwọn, şugbọn atẹ Sierra Leone do fun ohun miran to yato, Ekini, lati ni ere ati lati ni ere ti otobi gidigidi fun ilu awọn enia dudu ati fun awọn enia papa. Itẹdo ti Gold coast ni fun ere tabi irorun awọn enia fufu, ati pelu atẹdo fun ere awọn ibilẹ nibe, şugbọn Sierra-Leone arā lati ọwọ awọn ibilẹ wa owa labẹ agbara ti Geşi; ki o ba le jẹ ilu kan, ninu gbogbo eyiti awọn enia dudu, ti anponloju, yio fi ri isimi ati ninu eyiti gbogbo awọn ẹru ti asọ di omnira ti agba lati inu ọkọ ẹru, ati ki ale fi idi nwọn kale, ki nwọn ki ole wa li alafia ninu

isodonnira, labẹ onidajo, ododo ati nibiti ogbe kọ nwọn li otitọ Ọlórún tabi ọna Ọlórún. Iru ilu bẹḡe, si jẹ ere to tobi fun awọn enia dudu, awọn ẹniti aofi sibẹ na, ati lona ti aogbe ma fi ẹkọ fun nwọn, nipa aşe ati eyiti yio jasi apere fun iran enia dudu ka; bi emi oti fi han fun nyin, nigbati oşe diẹ. Oruko Sierra-Leone jasi oke ti awọn Kẹneun, anpe beḡe lati ọdọ awọn Aguda wa, (Portuguese) nitori ti nwọn rope awọn kẹneun pọ nibe, şugbọn aimọ lomu eyi wa, kosi awọn kẹneun nibe, şugbọn anri awọn ẹkun nibe nigbamiran, enia fufu kan ti oti kọ de ibe. Anpe li Pedro di Sintra. Atuko aguda kan ti ode ibe ninu ọkọ rẹ lodun 1467, oto iwọn irinwo odun nisisiyi kişe ilu to tobi ati pe omi fere yika ko tobi to beḡe. Ilu ti iba ni iwọn ọna tabi oju ọna meṡa ni, ọkan lati ihin lọ to bi Ijaye ekeji bi iwọn Ibadan, ati ẹkẹta bi iwọn Ibadan lọ si Ijaye. Awọn oke na tobi pọ ju ti iwonyi lọ, ati pe gbogbo ilu na ni okuta pipọ, pẹtẹlẹ diẹ li ale ri

nibe sugbon ilu ti oteju yi ibe ka.

Nipa ti awon Gesi li omu ki awon ti Sierra-Leone ni ore ti awon enia dudu, obere lodun 1772 eyiti odi odun mejidiladorin nisisiyi, lakoko na o-popolopo enia lo nwa silu Oba England ati pe nwon si ura eru fun ara nwon bi omodo, opopolopo enia ninu awon Gesi ni kofe ri eyi, nwon si rope ko ye kori bele, nitoripe ofin ilu Oba ni pe, eru ko le si ni ilu Oba (England) bi ko sepe, odi omnira lojukanna, nitoripe, ofi ese re si ori ile ti awon Gesi. Sugbon awon eru ti annu wa ibe, nipa baba nwon ko mo eyi. Ati pelupelu awon oluwa nwon tikala nwon ko mo o. Enia kan ti o ko fi han li anpe li Mr Granville Sharp, pe oto fun gbogbo enia dudu ti owa li aiye lati mo oruko re, bi o-re nwon kan ti o tobijulo. Omu oran na wa si iwaju ijo, nibi idajo nlanla ni Ilu Oba (England) ati nigbati nwon wadi re tan nwon pari re pe, gbogbo enia, bi oti wu ki ori nigbakugba ti nwon ba wa si Ilu Oba, ki nwon ki odi omnira fun ara nwon, pe, ko si enti ogbodo fi agbara mu nwon lati se ohun kan, tabi lati mu nwon sise nigbana bi eru. Nipa ona yi, opolopo eru li odi omnira li ilu Oba.

Ibe na ko dara fun awon enia dudu, nitoriti otutu poju, ati pe nwon ki ipe ku nibe. Osi ye lati ro pe, kini aba se fun nwon, Smithman enikan ti oti de etido ile awon enia dudu ri, ati ti o si de Sierra-Leone pelu Ola

(koi pari.)

IHIN TI OGUN

Anu se wa lati wi pe ogun na wa bakanna bi ohun kan ba wa ti ogbonaju ti isaju. Ihin na si ti de odo wa lehin eyi ti agbo ni ikehin ni ti ija arimerin ti ogun Ibadan ba awon ara Ijaye ja, bi a si ti nreti ohun ti yio jasi pataki lati inu re wa, sugbon die ninu awon enia pada sile lehin ibin die ti ati agbo lijelo, ti ari die ninu re ju ti isaju.

Li ojo keta osu yi awon enia die ninu awon ara Ibadan gbogun wa wo bi ogun awon Egba ati ti Ijaye po nile bi awon Egba ti fi ara pamosehin ti nwon ko si fi ara han. Awon ara Ibadan sebi o re nwon, ati akoko o yi li nwon o fo gun nwon.

Li ojo kerin osu yi awon Ibadan ton gbogun wa, ogun nwon ki ise kekere bi ti isaju ti otele eyi nwon wa ti agbara, tagbara nwon, nwon ko ju si budo awon Egba li ona Idò, Bi nwon ti sunmo budo Egba awon ti olo be emu ri nwon, nwon si yara pada wa wi, awon Ibadan fi agbara kolu nwon sugbon awon ni ija gidigidi lati ma yise li ibi ti nwon wa, li kehin ija na, nwon le awon ara Ibadan pada nwon lepa nwon jina die; iye awon ti oku li ogun na ati iye awon ti ogbogbe ako mo ni bi nwon ti kuto li apa mejeji (Ibadan on Egba) bikose bi nwon ti wi je enia ti oku ni ogun ti Egba ko po sugbon ti Ibadan po, sugbon awon Ibadan fi pipo ninu awon ogun sile to ti oku ni pa-pa, nwon ko le gbe nwon.

Ogudipe ti Ikija fi ibon nla meji bi meta ti o fo ninu ija na ranse sile si Ogubona Balogun re lati fi han bi ija na ti gbona to.

Aso nipa ti Ijaye pe, Are balogun Ijaye, se ise nla kan. Nwon na igborun kan si i lati ino ogun awon Ibadan wa, eyiti arope ti Ogumola ni. Are lojukana laipe enikan lati to o lehin o pakuru mo nwon lori esin si ogun ti Ibadan, ni ireti ati ri Ogumola lojukoku. Sugbon ewu wu u, osi pada li aifarapa, sugbon esin re gbogbe, nibe ni meta ninu awon enia re to o wa libi to wa, ati pelu nwon gba emi nwon la, okan ninu nwon gbogbe Are san oke meta li airotele ni fifi emi re wewu.

Asi ton wi nisisiyi pe li ojo kokanla osu yi, ija miran si ton se li Ijaye ati li ojo kejila osu yi, li ipari lile awon Ibadan pelu ofu pipo. Ninu nkan nwon yi, Are si fila re libe osi fi fun Ogudipe bi majemu fun o'la ati agbara re.

Asi gbo pelu pe awon toku ninu awon Ibadan to wa li Erin, ale nwon goke, nwon si di nwon mo titi ebi o fi pa nwon, ti nwon ofi bebe.

Opolopo ihin li arigbo lati Ijebu wa, okan ninu nwon wipe awon toku ninu awon Ijebu towa li Ibadan jade kuro nibe nipa agbara balogun Ibadan, sugbon nigbati nwon sunmo etile nwon, nwon gba gbogbo nkan nwon li eyi to jasi ibinogbe ni ti pipe nwon li Ibadan, ti nwon ka eyi ti ojasi ami anu fun awon Ibadan.

INA.

Anu se wa gidigidi lati rohin ti ina kan to se li ale Thusday niwon agogo mejila, osi jo enia kan li agbole na ti ise bale tabi Apena Ijakó. Idi ti o fi jona li eyi. nigbati ina njo, ti osi nfe lati lo mu nkan ninu ile, osi damu tobehe ti ko si ri ona lati jade si ita ina si jo o li ehin, osi fi agbara fi idi wo si ode tobehe ti ko si fi ku si ina na, sugbon Oyinbo Olosowo kan ti oruko re nje Mr J. G. Hughes sare lo sibe li akoko na, osi silékun ile ti njona na sile, osi wole lo gbe okonrin na jade sugbon nipa anu Olorun osi gbe ojo meji lehin na osi ku ni ojo keta. Opolopo ninu awon ara ilu re lo si kanu gidigidi nitori ti ose enia oninu rere.

Ina kan si tun se li Saturday ojo kerindilogun osu kanna yi, osi jo agbo ile kan ninu ile awon ara Ido, sugbon enia pipo si fi iyara ati agbara nla pa a ti ko fi le jolo siwaju mo.

IBI.

Li Monday ojo kejidilogun osu Novbr. li obirin Mr. D. Williams School-master bi omọ konrin kan.

IKU.

Anu se wa gidigidi lati rohin iku Sally ara Kesi okan ninu awon ara Church Ake, eniti oku li Saturday ojo kewa osu Nov. o ri irora pipo li ibule arun, nwon si sinku re li Sunday ojo kokanla osu kan na.

EKO.

Ninu eko mi ijelo, mo gbiyanju lati fi han nyin, bi awon enia ti nwawo, bi enipe owo ni pataki ohun kan li aiye lati ni. Eyiye li ibi nla; owo dara nitoto ni bi ti o gbeye si, sugbon ki ise ohun ti o darajulo, emi oso ohun die fun nyin, li eyiti o dara ju, ati eyiti oniye lori ju owo lo. Oto niye lori ju owo lo, nitori enia ti o ba nso otito, agbagbo, ati pelu agbekele oro re; nitoto nibi ti ako gbe nkiye-si oro awon enia miran, ati ti asi nkegan nwon, oro nwon, oro otito a buyin fun u. Sugbon awon enia miran urope, eke siso ninu owo sise oye tabi oto, ati pe, ko si ibi ninu re. Nitori kini? nitori ti awon nlo eyi lati lowo, ati nipa eyi li o han gbangba pe, owo niye lori ju otito lo, nitori pe nigbati nwon ba seke lati ni owo, nwon ata otito, lati fi ra owo. Isise ni, otito yio wa titi aiye, sugbon owo yio segbe Olorun, Olorun, otito ni, behe li eniti o ba nse oloto, yio wa ninu iyin bi Olorun. Eke to; lati ti ilekun orun moni, behe li owo ko le si i mo.

Alafia niye lori ju owo lo. Awon enia nso alafia nwon nu nitori owò, sugbon owo kole ra; Opolopo enia li oni owo, sugbon nwon ko ni alafia, bi o ti wu ki ori. Li owuro, li osan, ati li ale, nwon ko ni isimi, gbogbo eyiti nwon wi ni, fi ikun u, fikun u, fikun u, kopo! kopo! kopo! mo fe pelu Niti owo, bi enia ti ni to, behe osi nfe pelu, ati pelu eyiti o ni ko te'oruu.

Enia jeun osi yo, omu ara re bale, sugbon ki ito ni, behe li ki teni lorun. Nje nitori na, ko le mu alafia wa, sugbon ife owo npa a run nigbakugba. Sugbon alafia ni, isimi, iteloron, iroron ati ayo. Owo mu aniyawo pelu re, enia wi lokan re pe, boya enikan le wa ja mi lola, boya oro mi lo sofú, boya ole segun. Elomiran le wipe, enia korira mi, enia se ilara mi, nitori ti mo li oro, pe okan re bale, ko si isimi, eru mba a ni ti irira ati nitori ilara elomiran. Eniti ofe owo, ki inito, sugbon eniti oni alafia oni iteloron pelu die ti oni. Eniti oni isimi ki to, sugbon eniti oni alafia, oni isimi pipo pelu die toni.

Ojurere ati ibukon Olorun, niye lori firí ju owo. Owò kole ra eyi, oju gbogbo idiyele lo, sugbon nigba miran anta ibukon Olorun nu. Ananias ati Sapphira, aya re ku nitori eyi, Judas se behe, ati awon miran pelu, ninu nwon li aka, bi iru Achan. Behe li awon opolopo ninu awon aladugbo wa nse; awon eniti nwa sile Olorun, nitori oro, nwon apéhinda tabi nitori oro, nwon ako lati gba ibukun na, ibukun Olorun kere loju nwon, sugbon lojo na, ti yio kehin aiye nwon. Ao mu owo nwon kuro yio si fi nwon sile nihoho, ati lati duro ni iwaju Olorun, ati gbogbo ese nwon pelu nwon.

Ranti pe, ko si eniti ole sin Olorun pelu Mammon tabi li oro miran, aiye tabi oro to wa ninu re.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA NOVbr 22 nd. 1860.

ABBEOKUTA.

NOVEMBER 22nd. 1860.

We are sorry to say that the war still goes on, if any thing, with more earnestness than before. Information has reached us, since our last number was issued, of four attacks having been made on Ijaye by the Ibadan army, and as important event are expected to result but few persons return home, hence our information is less full, and derived from fewer sources than usual.

On the 3rd inst. an attack was made by a small body of Ibadans on Ijaye, put forth as a test to ascertain whether the Egbas and Ijaves were at home in sufficient force or not. As the Egbas were kept back and did not appear, the Ibadans supposed them to be weak, and that the time was favourable to make a decided attack with success.

On the 4th inst. the Ibadans again appeared in all their strength to attack the Egba camp, coming by the Ido road. Their approach was observed by the parties who had gone out for a supply of palm wine who quickly returned giving the alarm. The attack was well made and sustained, the Egbas had to fight hard to defend their position, but in the end they drove back their assailants and pursued them some distance. The number of killed and

wounded has not been stated, except that they report their own loss as small and the Ibadans large, and that the latter left a large number of dead on the field being unable to remove them. Ogudipe of Ikijà sent home two or three large wall muskets that he had burst in the fight to his Chief Ogubona to show how fierce the struggle had been.

It is said that in this engagement the Chief Are of Ijaye performed a great exploit. An Umbrella was pointed out to him in the Ibadan army as being that of Ogumolla; Are at once, and without calling upon any one to follow, rushed on horseback into the Ibadan army, with the hope of engaging Ogumolla in person. He was, however, misinformed; he returned unhurt, but his horse was mortally wounded. Three of his people followed him in his course and also escaped with their lives, one was badly wounded. Are was fined six bags of cowries, and paid it, for needlessly exposing his life.

It is now reported that on the 11 inst. another attack was made on Ijaye and also on the 12 th. ending in the defeat of the Ibadans with great loss. In one of these occasions, Are took off his cap, on the battle field, and gave it to Ogudipe, as a token of his admiration of his bravery.

We are also informed that a remnant of the Ibadans at Erin have been driven up the hill where they

APPENDIX TO THE IWE IROHIN: NOVEMBER 1860.

encircled and confined until hunger shall compel them to submit.

There are various reports from Ijebu. One report says that a remnant of the Ijebus remaining in Ibadan were escorted out of Ibadan by an Ibadan Chief, but on their arrival within their own borders they were robbed of all their property, as a token of displeasure at their long sojourn in Ibadan, which was regarded as a sign of sympathy with the Ibādans.

SCARCITY OF FOOD IN IJAYE.

For some time past accounts have reached us of the high price and scarcity of all kinds of provisions in Ijaye but the insecurity of the road has prevented efforts being made to relieve it, as, however, we now hear of numbers of children dying of want, it was resolved that some thing should be done.

The following Gentlemen met at the residence of the Rev. H. Townsend and formed a Committee to be called the Ijaye Relief Committee. consisting of the following Gentlemen Revds. C. A. Gollmer (Chairman) H. Townsend. Messrs. R. H. Wike. H. Robbin. and J. G. Hughes. It was considered that the best way to meet the case was to bring the children whom their parents cannot keep down to Abbeokuta, and place them in the hands of persons who would take care of them till they are able to keep themselves or their

parents reclaim them.

To do this extensively funds are required, and the public are earnestly entreated to aid as the case is urgent. Mr. Mann writes: that of these (starving children) six were carried to the Ose (a brook) where cold and rain soon finished what hunger had began.

The following subscriptions are acknowledged with thanks.

	Dollars.
Rev. H. Townsend	10
.. C. A. Gollmer	10
.. W. Moore	2
Messrs R. H. Wike	10
.. H. Robbin	8
.. .. Smith	8
.. FR. Borgmeyer	4
.. J. G. Hughes	5

Subscriptions will be received in Lagos by J. P. L. Davies Esq. and in Abbeokuta by J. G. Hughes Sec. and Treasurer.

DEATH.

Died at Lagos of fever Nov 14 th. at 6 A. M. Vetter Gelly clerk of Mr Aymes, French factory, he had only been ill two days.

TRADE REPORT.

Cotton is still held back, the farmers refusing to submit to the reduction, Palm-nut oil 6 to 6 hds. 15 sts. per 10 imp. gallon.

Palm-oil very scarce 10½ to 11½ hds. per 10 imp. gallons.

Ivory, few tusks have been bought at high rates.

Exchange 2 hds. 25 st. to 2 hds. 35 stollar of 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No 26. ABBEOKUTA DECEMBER 1860. Price 120 cowries.

O lana ti nwon ba gba ri ibugbe nwon li Sierra-Leone, Sugbon o ku, ki nwon ki oto mu ilana yi se. Amu imoran yi se, nipa Mr. Granville Sharp, ati awon miran. Li ijo kejo ti osu April li odun ketaleladorin (tabi 1787.) Iwon irinwo enia dudu tukọ lati Ilu Oba ninu okọ nla bi agba se; nipa ona yi nwon si gunle ni Sierra-Leone. Awon nwonyi li awon enia dudu ti nwon ko mu de ibe, nipa ti ojurere tabi anu ti awon Gesi, ati ase ti awon Gesi.

Eyiti ise itete ko bere ibugbe na. Awon enia dudu ti asi ran si Sierra-Leone ni, awon opo enia lati America wa; anpe nwon li onile; nwon de ibe li March, li iwon odun mejidiladorin sehin (tabi 1792.) Nwon to iwon egbefa enia ole mokanlelogbon (tabi 1131.) Awon ori ninu awon Gesi ran enia fufa si nwon lati ma ko nwon li oniruru ise; ako ilu kan daradara pelu ona tabi ita, li ogbogba si ara nwon. Ilu ti anpe li omnira (tabi Freetown.) Li odun kerindila-

dorin si ehin (tabi 1794) iponju nla kolu Sierra-Leone. Awon Gesi ba awon French jagun ati pe, awon French ran oko ogun jade, lati lo pa awon Gesi ti o wa li etido ti ile enia dudu run. Nwon wa si ilu omnira na (tabi Freetown), nwon fo pale, nwon si pa ibe na run laisi anu rara fun ibi nlanla ti awon enia ti owa nibe, sugbon anu nla Olorun wa lori re, ko si pe lehin re asi tun mu ibe na pada kuro ninu ibi yi. Li odun kejilelogota (1798) sehin, ilu omnira na to iwon odurun ile, nibe li ebute oja tita lati inu oko wa ngun si. Ile nla kan fun bale nibe pelu agba mefa fun iso re. Awon enia to wa ni ilu na to iwon egbefa enia ni kika. Li ogota odun sehin tabi (1800 awon enia na nposi, nipa awon enia dudu miran ti o ti Jamaica wa, awon ti anpe li Maroons nwon to iwon adotadilegbeta enia, li okonrin, obirin ati awon omọ. Nwon ko ilu kan ti anpe li Granville town tabi ilu ti Granville, nwon si nroko.

Li odun kokandilogota sehin tabi

1801. awon onile lowo eniti Gesi ti ra ilu, awon onile na ba nwon jagun. Sugbon nwon kole bori, ale nwon pada. Li odun kejidi'ogota tabi 1802 nwon si tun ona miran lati ba nwon ja, sugbon ale nwon pada ati pelu ti on ti ofu pipo. Ogun yi bi oti ri ni, omu ki opolopo bera lati fi oko nwon silẹ fun ibi nla to buruju. Lodun ketaleladota sehin 1807 afi ofin kan lele ni ilu Oba, lati da dwo eru ro letido ti ile enia dudu, ati li odun to tele, Sierra Leone di ibiti agbe nfi awon eru ti amgba si, gege bi ofin ti aso li odun ti osaju yi, li okun ati nibikibi to sunmo ibe. Amu nwon, asi so nwon di omnira, gbogbo awon enia ti amuwa ibe aupe nwon li omnira enia, nitoripe amu nwon kuro li oko eru nipa oko ti awon Gesi nigbati amu awon omnira enia nwoyi wa si Sierra Leone, bale fun nwon ti aso ati onje titi ara nwon yio fi le to, lati sise ati lati ni onje fun ara nwon. Afu nwon sibi gbogbo ni ilu na, afi aye fun nwon lati kole, ati pelu afi ile fun nwon lati roko ninu re. Li ilu gbogbo i ayan olori ninu awon enia lati wa kiyesi iwa nwon. ati lati ma dajo fun nwon tabi lati ma se idajo oran nwon. Kosi pe tobebe lehin eyi i'e iwe ati Ile Olorun li ako; ninu eyi agbe nko nwon li Imo Olorun, ati maka ati lati kowe fun ara nwon. Aso nwon di omnira jatapata, laisan ohun kan rara.

APEJO.

Li ojo kokanla ati ikejilelogun osu November li Orò sede, nigbati Oba gunwa, Ogubona, Agbo, ati gbo gbo awon agbagbà ogboni wa sibẹ. Apesi Kemta li oko soro nipa kikilọ. Oso pe, bi ero budo ko ti raiye wa nitori ogun ti nwon nja nigbakugbà, nje ki awon arale, ko ma se da nwon da a bi enipe afi nwon rubo. Sugbon nipò eyi ki eniti ofe ki o lo si ogun, ki awon elenia ki o ma mu onje to awon enia nwon, ki enikan ma se ti ile lo piye mo.

Osi so ti awon Ibarapa ti omba awon ara oke ogun na li oko, lagbègbè oko balogun nwon, ninu awon ti nwon mu mbe lori idè nigbati awon apakan salo, nigbati nwon lo bo oko na, egusi ti nwon fi silẹ salo ni nwon ko si ita Alake, nwon si bere idi rẹ 'odo balogun Barapa eniti odide tosi yowo ati e-e rẹ kuro ninu oran na, bi on ko ti fi nkankan pamọ fun Oba ati Apesi Erunwon ninu ohun gbogbo ti on nri nipase oran yi. Lehin rẹ ni Ogubona bo sode ti osi soro ikilọ kana ti Apesi Kemta ti so, oni ki awon Egba ko kiyesi pe iba ma nidi, li budo, awon ero iba ti bọ, pe nitorina ki awon elenia li ogun ki oma ru onje lo fun awon enia nwon, ki eniti osi se lo sogun ko ma lo, ati pe nwon ko fagbara le enikan lo, nitori ti enia to li budo, okilo ki enikan ko mase jo egbe mo. ki ilu ko nase dun mo ki awon ara Ilawo koye iku Kadejo se, ki nwon lo sogun, ki enikan ma se

tile lo piye mo, pe eniti nwon ba mu loko ki oloko na ta a pa. Nwon kilo ki enikan ko mase tona Oke Odan mo.

Lekin gbogbo eyi ni Oba pase ki apejo ko mai tuka nitiori on nibi ilo ibi ti onfe ki nwon ba on lo. Leseke-na awon imewa re wole, nwon lo mu ibon ati agba etu jade, beheni Oba dide eniti gbogbo enia tele, ti nwon ba lo si Itoku, nibiti nwon lo mu okonrin ara Itoku kan ati obirin nitori nwon ta ara Ijaye, awon ti nwon fi fun Oro mu nijokeji. Nwon teshun pipo pe ki Egba kan mase mu ara Ijaye, nitori bi awo na ba ya lowo enikan, Oro ni yio mu oluware na.

Nwon da ojo odi mimo si ijo mesan, ki awon ara oko ko lo mu onje wa ile nitori nigbati nwon habere si imo odi enikan ko gbodo lo soko titi nwon ofi pari re. Nwon kilo ki enikan mase kun papa.

IGBEYAWO.

Li Tuesday ojo ketadilogbon oshu Novbr. ni Mr. W. Howels gbe Miss. Elizabeth Bee omo Ogubona li yawo li ile Olorun Ake lati owo Revd. H. Townsend.

Li ojo kan na ni Mr. George Ojo gbe Miss. Grace ara Ilawo li yawo li ile Olorun li Ikija lati owo Revd. C. A. Gollmer.

Iku.

Anu se wa gidigidi lati rohin Iku Jegede eniti ima kede li Igboro tabi eniti ima lu agogo li Abbeokuta, eyi

ni ise ti ima se lati ojo jojo wa, lati igba ote Sodeke wa, iku si mu u lo li ojo kerindilogbon oshu Novbr. 1860.

Ose ohun ibanuje gidigidi fun wa lati rohin iku Arthur Frances Allen omo Mr. W. ati Mrs. S. Allen, ofi aye yi sila li ojo keji oshu December 1860 eniti abi li ogunjọ oshu February. Iku si mu u lo li ojo keji oshu Dec. ti odun kan na.

Igba arò ati ayò,

Lowo re li o wa,

Itunu mi towo re wa,

O si lo lasa re.

Kilaiye ati ekun re?

Adun kikoro ni,

Gba ti mo fe ka itana,

Mo begun esusu.

Pipe ayò kò si nihin,

Ororo dà loyin,

Larin gbogbo ayida yi,

Wo ma je gbogbo mi.

Eko.

Ofin nla kan wa ti ose pataki fun wa lati kiye si, mo so eyi bayi nitori pe nigbakugba ni a nru ofin na, ti a ko ka a si, beheni a ko si fi pe nkan si ra wa; eyin ni eyi ti owi pe Ranti ki osi bu owò fun ojo ose.

Olugbala wa wi fun wa pe, ada ojo ose tabi Isimi fun enia, ki ise enia fun ojo ose. Nipa eyi li a mo pe, a ko le fi ase ati ibere ti ofin sila, lati ma gbo ti iwa ikoko ati gbogbo ise enia, sugbon jipa ofin mo ni mu aafia ati ere enia wa. Oto fun enia lati na kiye si i ati lati bu owò fun u, nitori pe ni sise behe nwon

yio ma bu òwò fun Olorun, nwon a si ma ri ebu pipò gbà fun ra nwon.

Kiyesi die ninu ere ohun aiye yi, ninu eyi ti enia ima da erò rè lò si, ni bibu erò ti orun ku: Nigbati odi-di ojo mefa ba koja tan, ti ojo keje ba si de, ninu eyi ti oni ka fi okò wa, ada wa, okò wa, ile kikò wa, ajo rirè wa, òwò sise wa, ati isirò owo wa gbogbo pèlu ile isura wa si apa kan. O wipe duro ki osi ronu, aiye kan mbe lehin eyi, ipin miran si wà lati ni, ile miran lati wà, ise miran lati se, Oluwa miran lati sin, oko miran lati ro, ireti miran lati se, ogun miran lati se, ati lati bori aiye, ese ati esu, eyi ti oja si ifi okan se ati pe ki gbogbo okan mura lati se behe. Nisisiyi ojo isimi nfun nwon ni ipa li akokò rè lati bori agbara ti aiye li okan wa, osi dari wa si onà tìfon ti a o ma fi bori gbogbo erò ki erò li okan wa.

Ṣugbọn nigbàkugbà li anṣe alairò ti asi njòra wa lowo lati ma ji ojo ninu yi. Igbà melo ni nwon lò ni rirò ati fi fe aso didara; ati ti asi nrin kiri ni ita gbogbo, ati kiki ni lati ile de ile, lati fi ara nwon ban bi nwon ti dara to. Gbogbo nwon yi ni ti aiye oja si li lo igbà rere ti a fi fun wa, lati lo si ohun miran ti oye ni isin, ni sisin Olorun.

Pipò lo si nfe lo akoko ise nwon ni kiki awon ore nwon sugbọn nwon, asi ma lo ojo isimi nipo ti ise nwon, bayi ni nwon si nmura lati gba aye pipò lojo isimi, ofin ohun aiye yi.

Opolopo lo si ma se onje lojo isimi nwon asi ma pe awon ore nwon kowa ba nwon jeun, nwon asi ma wipe ose ohun rere lati ma ri nwon nigba die ati lati ma pade je alafia sokan. Behe lo ri, sugbọn ose ohun ti ko dara lati ma se e lojo isimi. Nitoripe omọ odo ni ise to ye ti affun lati se, ero ti omọ odo ati ti oluwa re siyatọ si ra li ojo na ni pipa ise to ye da si eyi ti oje ohun ti aiye yi. Ese ti nwon ko fi se e lojo ti ki se isimi, awon ti ima se iru nkan bawoni asi wipe nwon ko ri aye lojo lasan, sugbọn nwon ri aye lojo isimi. Olorun si ti pin akoko sipa nla meji nipa imoran re, ekini ni akoko to ye lati ma se ohun ti aiye ati ekeji ni akoko to ye lati ma fi mura si ise ti otobi, lati ma mura de aiye ti mbo, akoko ti ekini fi igba mefa ju ti ekeji lo, sugbọn akoko ti ekeji poju ise re lo, ati ti ekini kositoto fun ise re, ori behe nitoripe okan nwon fa si ohun ti aiye, osi nfe lati jere ti aiye yi ju ti aiye ti mbo lo. Enia ko fe isini nitori ti nwon ko fe Olorun ti ise Oluwa ojo isimi. Nwon ama ji ninu ojo isini lati fi se ohun ti aiye. nitoripe nwon ko fe isin ti Olorun bikose ti aiye yi.

Boya awon elomiran le wipe gbogbo eyiti awi nihin jasi awawo tabi ko dara, sugbọn ranti pe Olorun wipe. Ranti ki osi bu owò fun ojo isimi, nje ki ise ofin ti enia, ranti eyi, mo si ton wipe ofin Olorun ni ki ise ti enia.

A ko o li ibi ise ikowe li Ake ABBEOKUTA DECbr. 5 th 1860.

ABBEOKUTA.

DECEMBER 5th. 1860.

We have to correct an error in our last number in giving the Dates of two battles fought at Ijaye as 3rd, and 4th. of November, whereas it should have been 4th. and 5th. of that month.

We have had great satisfaction in hearing that there is a prospect of the Road Improvement Committee again resuming their work. We are privately informed that the accounts have been audited and that there is a balance of some thing between twenty and thirty bags of cowries in hand. This is satisfactory. It is also stated that the bridge work is to be commenced forth with. The erection of bridges is a work of the greatest importance towards obtaining passable roads for the conveyance of merchandize, and we hope it will be well done. A bridge was formerly erected over the worst brook in the road by the Rev. S. Crowther but it was suffered to fall into decay.

We are glad also to learn that Mr. R. Wike has been appointed secretary to the Abbeokuta Commercial Association. We have not the slightest doubt but that this appointment will result in new life being infused into the dormant Association. We fully expect to see it brought into a useful working order,

and to accomplish the objects for which it was formed. Among other things we shall be glad to see, correct returns of business done in Abbeokuta, and also the use of a measure of a fixed size by all the members of the Association, it would simplify trade and produce a greater confidence between the native and foreign trader.

TRADE REPORT.

Another dull fortnight has passed as regards the cloth trade, and at the present Oil is only to be obtained for cowries.

As articles actually in demand we could only mention, powder, shot and rum. The import of guns having been of late considerable, they sell now but slowly and at a lower rate rather.

Tobacco is but dull of sale.

In Palm-oil nothing is offered.

This article may now fairly be said to be out of the market, as it comes but in very small quantities.

In Palmnut-oil a little business has been done at 6 heads, to 6 heads and $\frac{1}{2}$ but of this article, too, not much more is to be expected, as the Kernels now begin to be scarce.

Shea-butter has been altogether a failure this year, the roads having been closed from the very beginning of this seasons's trade, so that we shall drop quoting this article till such time when it makes its reappearance.

In Cotton according to our notion not much has been doing the price ruling from 6 $\frac{1}{2}$ to 7 string per. lb.

In Ivory nothing is doing.

Exchange 2 hds 25 st. to 2 hds 30 st. per 4 s. 6 d. with little doing in it.

APPENDIX TO THE IWE IROHIN: DECEMBER 1860.

IJAYE RELIEF COMMITTEE.

The Committee desire to acknowledge the liberal response to their appeal in Lagos. To Captain Davies, particularly, thanks are due for his exertions in this good work, underneath we insert his circular and list of subscribers; about £. 110 is already subscribed and the committee are thus enabled to enlarge their original plans by giving food to needy adults.

LAGOS.

Novr. 17 th. 1860.

Gentlemen,

The Relief Association for the poor and distressed children of Ijaye begs most respectfully your aid in contributing to the relief of these children, who are perishing with hunger or are on the point of being sold away into perpetual slavery.

The members of the Committee in Abbeokuta are composed of the Missionaries and the Merchants of the place.

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."

Signed Jas. P. L. Davies

	£	s.	d.
British Government	10	0	0
Lieutenant Hand R. N.	1	0	0
Mrs. Hand	1	0	0
J. A. Maser	5	0	0
C. F. Lieb	1	0	0
I. M. Flad	1	0	0
J. H. Gooding	1	2	6

	£	s.	d.
Avatacio Serrano	1	2	6
Walter Hansen	1	1	0
Samuel Crowther	2	5	0
T. B. Macaulay	1	1	0
Mrs. Macaulay	0	10	6
The Grammar School	5	5	0
Julianna Crowther	0	10	0
James Thompson	2	5	0
Samuel. B. William	1	0	0
James P. L. Davies	30	0	0
John A. Payne	3	7	6
Charles W. Faulkner	3	7	6
David J. Dalley	0	9	0
Samuel Pearse	0	10	0
Daniel P. Shand	1	2	6
I. H. Willoughby	0	18	0
Mrs. Willoughby	0	9	0
J R. Thomas	0	9	0
Thomas Puddicomb	0	9	0
Mrs Puddicomb	0	2	0
John C Davies	0	10	0
A Friend	1	2	6
John Richard	0	10	0
J M Turner	1	1	0
Sarah Turner	1	1	0
Harry Pratt	1	0	0
G Johansen	1	0	0
G Kendall	1	1	0
James George	0	18	0
T. C. Cole	1	0	0
T. A. Williams	1	0	0
T. J. Marshall	0	4	6
E. B. Bickersteth	0	4	6
John J. Jones	0	1	0
Captain Myer & Co.	1	0	0
George Pearse	0	5	0
Thomas E Williams	0	4	6

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 27. ABBEOKUTA DECEMBER 1860. Price 120 cowries.

Mo sọ fun nyin ni ti awon enia ti nwon mu wa si Sierra-Leone bi nwon ti wa li omnira ti nwon nfun awon laso ati onje titi yio fi to igba ti nwon yio ma sise ati jeun fun'ra nwon, nwon fi ile fun nwon lati kóle, nwon si fi ile fun nwon lati soko sugbon ki e ma se rò pé ise wa dabi ti ile yi. Emi ogbidanwo lati sọ bi nwon ti nse lohun fun nyin. Bale tabi ologun rẹ ama lo wa ibi to dara ati ti osi ye lati te ilu miran dó. Nigbati okò ti awon omnira enia pipọ wa ninu rẹ ba de nwon agunlẹ ni Sierra-Leone. Lehin eyi nwon a wò nwon bi nwon ti ri, nwon ayà nwon, nwon ayà awon omode soto fun'ra nwon, nwon ya okonrin ati obirin si ototo nwon ama lò nwon bi iwonyi.

Awon okonrin to se alagbara gidigidi nwon amu nwon lo si ibi ti Bale yan lati fi ko ilu kan.

Nwon asi yan oyinbo kan tabi eniti oje olowo lati ma se olori nwon. Eyi ni olori nwon Manager gege bi nwon ti npe e, ama won ile na, asi won ita

fun nwon. On asi won ile ni gbogbo egbegebe ita na tabi ona ti owa yika olukuluku nwon ni iwón ile kan papa ti Bale fi fun nwon. Nigbamiran nwon a won eyi ti oto fun ile meji nwon afi ayè sile niti ita nigbamiran nwon asi won ile ti ile meta nwon asi fi ti ita sile. Beheni titi lo ni ita papa ita miran asi wa li apa otun ati li a a osin, owa koju si'ra nwon. Nwon asi ma ka ile ile nwon, nwon afi ile kọkan fun enikọkan, nwon afi iwe fun nwon ako sinu iwe fun u pe ile na ni iru ami bayi tabi iye bayi ti a fi fun u. Nje ki olukuluku okonrin ki oko ile rẹ ki oje ile kekere nwon ama ran'ra nwon lowo gege bi olori nwon ti pa a li ase fun nwon. Bale na fi akoko kan papa fun nwon ti nwon ofi sise yi tan, osi fi bi iwón oṣu mefa fun nwon. Nigbati nwon fi nṣise wonyi asi ma daso fun nwon asi bo nwon. Afi ase fun nwon lati lo se oko kekeke fun'ra nwon bi nwon ti nṣise miran lo beheni li ako ko wonyi akoko oṣu mefa na akoja

olukuluku nwon ani ile ati oko keke-re lati ma ri ohun jije mu ninu rẹ.

Nwon kò nfi obirin si iru ise bebe sugbon nwon afi opolopo nwon sibi kan titi nwon ofi wa fe nwon li aya, bi kò si se bebe, nwon afi nwon si ile awon oloja titi awon enia yio fi ri nwon ati ti nwon osi mo nwon ti enia yio fi ma wa fe nwon li aya li odo eniti nwon wa lode.

Nwon afi awon omode konrin ati awon omodebirin sodo enia lode eyi ni ni nwon afi nwon sodo Baba agba tabi Iya agba kan li odun meje lati kò ise kan. Baba agba tabi Iya agba na adabi oḣi nwon lati ma se akiyesi nwon, ati lati pese nkan gbogbo fun nwon.

Ni gbogbo ilu na nwon akò ile Olorun ati ile iwe lati kò nwon ki nwon ba le mo iru nkan to dara fun nwon lati mo isin Olorun ati bi nwon oti ma sin i. Sugbon opolopo asiwere enia mura si orisa sisin nwon ati si isekuse ilu nwon. Ko si eniti ofi agbara da nwon duro kuro ninu isinkusin nwon eyi ti nwon ba fe ni nwon nge ninu isin nwon nitori awon oyinbo mo pe kò si eniti ole fi agbara mu enia di oligbagbo. Sugbon ohun ibanujẹ ni lati ri ki enia ko ma sin ohun asan nigbati a kò nwon lati se rere mo fe ki nwon ko se ologbon. Ohun to buru gidigidi ni lati ri opolopo enia ti oti kò orisa silẹ ni Sierra-Leone nigbati nwon ba si pada de ile yi nwon asi ma sin orisa kanna ti nwon ti kò silẹ ati

kò nwon li ona rere sugbon nikhin nwon pada nwon si kò ohun ti odara nikhin nwon yipada si ona buburu. Awon pipọ ninu nwon si pada si ona iwa buburu, miran nwon ni obirin kan ni Sierra Leone nwon si wa ihin wa ni obirin pipọ ese nlanla li eyi niwaju Olorun.

ÀPÈJỌ.

Li Wednesday ojo kejila oṣu Dec. 1860. ni awon agbagba ni apejo kan li ita Alake, gbogbo awon ijeye ati awon balogun to ku ni ile lo wa si apejo na, Oba tikalare si jade ogunwa nibẹ na.

Okàn ninu awon ijeye si dide bosode obere si soro pe, etise tabi nitori kizi ti awon ijeye fi ntan ara nwon je bayi, pe nigbakugba ni nwon ndawo jo ti nwon si npin ati ti nwon si nfi be awon jagunjagun lati mura si ti ogun na, li jija sugbon lehin ti nwon gba gbogbo owo yi tan olukuluku asi lo si oko re, osi wipe gbogbo nwon so ara nwon di oḣa ni ilu yi nitoripe bi oḣa ba sofin kan nwon ki ka a si, oni ki on ko pee li oruko fun nwon si ohun meji, bikoṣe ojo lo nse nwon bebe, oni nigbati on wa li akò ologun bi nwon ti wa yi, on ki ise iru nkan ba nwon yi, sugbon gbogbo ologun ti isisiyi li ojo npa ku lo, afi owo be nwon, asi fohun enu be nwon, sugbon kosi eniti ogbiyanju, osi wipe nitori na on tikala on yio lo si ogun, bi oḣa sepe ogun ba pa on, odun mo on nitoripe on kole ku nisisi yi lai ba ogota

omọ bibi inu on li orun, tabi aburo ti oti lo siwaju on.

Nigbana ni balogun Gbagura si di de sode oni gbogbo orọ ti okonrin na so lo dara, sugbon nipa ti on nitoto on dagba sugbon on ko dagba ogun jija sugbon nigbati awon Egba ko lo sogun to loju on ni ko je ki on mo bi on oti se, sugbon bi gbogbo nwon si ti wi loni yi, ki oto to ijo melo on ni gbogbo awon Egba yio ba li Oloke-meji, ati pe bi on ba de ibe, ogun kan ki yio si le yaju si ona mo, osi wipe gbogbo omọ Gbagura yio lo pelu on.

Awon alufa si wipe, eyiti awon jagun jagun nso etan ni gbogbo nwon nse, nitoripe odi igbakugba ti nwon nse ileri bayi, sugbon nwon ko ti mu ileri na se, osi wipe okan ni ki o ba ko se, ko ran gbogbo agba ati ewe lo sogun eniti ko ba si lo lehin ti o ba ti ran nwon lo ki o ba lo te ite sile oluware eniti owu ko je, nigbati o ba ba se behe, gbogbo nwon ni yio mura lo si ogun osi wi fun awon balogun towa nibe pe kosi ohun meji bikose ojo lo npa nwon lo ti nwon ko fi le lo sogun.

Nigbana ni okan ninu awon enia o ba boside, oni gbogbo eyiti nwon so lo dara, sugbon niti ki o ba lo te ite re si i e enikan, o ba nwon ki yio se iru nkan behe ati pe o ba ti wi fun nwon ki nwon lo sogun, ko si eniti okasi o ba ki yio si pase fun enikan mo ki olo, sugbon o ba tikalare ni yio lo sogun fun ara re nisisiyi, nigbati o ba ba lo tan, eniti o ba si fi ara re joba

ko wa joko lori ite na, eyi li o ba yio se, ki yio si joko ni ile pase mo fun eniken.

Nigbana ni Ogubona wa hosode oni, ki o ba ti wa lo sogun? ki ama ri i pe nibo ni on yio gbe wa ti o ba yio fi lo sogun, nje bi o ba je behe ni on se tan lati lo sogun eniti o ba si fe koma kalo, sugbon niti on, on se tan on ki yio joko sile mo, titi ijo meta on yio lo, o ba ti nwon ki yio ti oju on lo sogun, osi wipe on be gbogbo Imaro oyinbo ki nwon ko pelu on lo sogun on be nwon nitoto ki nwon ko ran on lowo ni biba on lo sogun ati ki gbogbo olosowo se suru lati dawo owo daro die titi gbogbo nwon yio fi lo si ogun ati nigbati nwon ba lo tan ki nwon bere si owo nwon bi nwon ti fe.

Nigbana ni Agbo si ton wipe bi Ogubona ba lo, ki yio ku owu ilu kan nile beheni on tikala on ki yio gbele.

Ekó.

Olorun ni alakoso gbogbo nkan on ni Oba ula, awa ri i ka ninu oro Olorun, awa ko si fe eri miran nigbati amu inu wa mo lati mu nkan rere lowo otito.

Awon keferi ngebo lati fa ojo wa, sugbon ko ri behe, nitoripe ti Oluwa ni aiye ati gbogbo nkan ti owa ninu re. Nigbati ara ba san ti ile ba mo die, awon keferi akigbe soke nwon abe Songo lati fi oju anu wo nwon, sugbon asan ni nitoripe gbogbo nkan ti Olorun ni ise, gbogbo nkan wa li agbara re. Nigbati obirin awon ke-

feri ba nla inu ogun lo ninu oko tabi ti nwon nfi agbe tu nwon koja, ti eru ba mba nwon, nwon akigbe si orisa nwon sugbon lasan ni, were si ni, nitori orisa ko ni agbara lori odo, beheni ko ni agbara lori emi. Nigbati awon keferi ba nlo sogun nwon aru opolopo ebo, nwon adi opolopo tira nwon awipe okan nitori ota, ekeji nitori ofa ati omiran nitori ogun buburu. Were ni gbogbo nkan nwon yi nitori Olorun nikansoso ti oni agbara lori iye, ko bikita tira, ese ni gbogbo re tile je, eke ni nitori ti omu ki enikan ki ogbekele nkan ti ki ise Olorun. Esu ama danwawo nigbagbogbo lati gbekele nkan ti ko dara, ti ko ran ni lowo nitori nipa re ko je ki awo Olorun lati fi iranwo fun ni.

Ibi nla ni ogun. Lati owo enia li oti wa, wahala nla ni ti awon enia, kini mu wa si ori enia keji, nwon afa wa si ori ara nwon. Bi enia fe omunikeji nwon gege bi Olorun ti pase, ogun ki ba ti si, sugbon nwon korira ara nwon, nwon asojukokoro si nkan enikeji nwon, ibi to ti wa niyi. Sugbon bi ogun tile de lati owo enia wa sibe Olorun joba lori re asi tun se rere gege bi oti se ara on manamana, odo ati nkan miran pelu laiye. Isegun enia afi iyin na fun ara nwon. Sugbon Olorun joba lori enia on lo nfi ogbon, agbara ati igboya fun enia osi mu awon elomiran ki were ati ojo ki oba nwon. Enia awipe agbara ati ayà ini wa li afi se e, nwon agbagbe Olorun ti omu agbara ati igboya

wa. Ogun awa sibe nitori awon elomiran ase inowo pipo lati mura re sile nwon, ki isi fe duro titi nwon ofi ri enia mu lati ta, ki nwon le ri owo nwon pada. Enia melomelo li onku li ogun! Obirin ati awon omo were melomelo li anrun logun awon eniti ko se nkan kan li ogun bi oti wu ki ori? Enia melomelo ti ose talaka ti ebi paku li ogun ati awon ti oku nipa inu rivò, nitori ati ko nkan li omu isegbe nwon yi wa. Igba melo ni nwon nfi oko ati owò sile nitori ogun, Olorun ri gbogbo eyi. Nigbapipo ni wahala yinde si ni, Olorun afiko awon enia re. Enia melomelo li okepe orisa sugbon orisa nwon ko le gbo, enia melomelo li oni tira sugbon ojasi asan. Enia melomelo li onreti ati mu eru sugbon kiyesi nwon amu ninu ara nwon, enia pipo ko gbero ati ni ola li ogun sugbon odi ki nwon no owo lati ra awon enia. Enia melomelo li ogbero ati segun; sugbon nigbati nwon ko ja, nwon asa pada. Bi nwon ti gbero ati ko gbogbo nkan ti owa laiye nipa ipa nwon, sugbon nwon ko le se e, eko Olorun ni gbogbo nwon yi, ododo ola, ola rere, ati ibukun ko ti ipa ogun ati ija wa, sugbon nipa isotito ati li ona re'e. Ogun pa nkan run eyinini, ki awa ko bere li odo Olorun lati mu kuro ati ki osi lo ona lati fi mu kuro bi awa ba bebe, Olorun yio mu u kuro li aseko rere

A ko o li ibi ise ikowe li Ake.
ABBEOKUTA DEC'br. 23 rd 1860.

ABBEOKUTA.

DECEMBER 22nd. 1860.

A public meeting was held at the King's Square Ake on the 12 th inst to receive a message from the camp and to devise measures to be taken in consequence.

The meeting was not numerously attended. The substance of the message was that since the defeat of Amoddu at Iwaon the Abbeokuta road was of the utmost importance, and means must be used to ensure its being kept open. In order to this the Alake was requested to take up his residence at Attade, also Ogubona, and that the Apenas and other chiefs were requested to make a camp and market at Okemeji. There were many speakers and but little said except in accordance with the message. The removal of the King's residence to Attade was opposed warmly by Ogubona and one or two others; Ogubona described it as a thing unheard of, and if done would reflect great dishonour on them. He declared it to be his intention to go to Okemeji to form a camp there and invited the Sierra-Leone people to join him.

The news from the war is that Amoddu was defeated; some say he has not been, seen some others say he escaped to Awaye and from thence fought another battle, but no dependence can be placed on the

report beyond the statement that he was defeated at Iwaon. The Ibadans came subsequently to attack the Egba camp with the accustomed result.

The Ijebus are out in earnest, and have formed one or two camps to shut up the Ibadan roads to Lagos. This is contrary to the wish of the Iremo Ijebus, who endeavour to keep open the road between Ibadan and Lagos that they may be the traders between these towns and reap the profit of an exclusive trade. Messengers have arrived at Abeokuta from Awujale, to inform the Alake of the departure of the whole of their force, and to hasten the departure of Ogubona to Okemeji.

We have heard nothing new from Dahomey, the impression is that they cannot come to attack Abbeokuta this season, the cause being a confused state of affairs in their own country.

We are glad to learn that H. B. M. Steamer Blood hound went up the river Niger as far as the first town that fired upon the Steamers last year, and made a treaty of peace and Commerce with them. She returned to the sea with a large number of fever cases on board resulting from the trip.

We are glad to hear that a Gentleman has been appointed to the consulship at Lagos, and that he may be shortly expected.

APPENDIX TO THE IWE IROHIN: DECEMBER 1860.

TRADE REPORT.

To our great regret we have again to wait upon our readers with the now standing report, that another dull fortnight has passed. The stagnation in the cloth trade, we hope will now, or very soon, have reached its climax, the new fruit being rather forward this year, the commencement of the next season may be expected earlier than usual. Regarding the quantity and quality of this season growths we have not been able to get information to be relied upon with any certainty, but we believe there will be an average crop. The little that has come under our notice, looked exceedingly fine.

We further believe it to be our duty to call the attention of merchants to the scarcity of all articles of food. Through exportation to Ijaye the price of Yams here has nearly risen to three fold of what it was about a month ago. Corn is exceedingly dear from two causes combined, our exportation to Ijaye and the scarcity of rain. To give our readers an idea how this trade is carried on we may shortly mention, that the Ijaye people come in caravans, numbering from 2 to 8000 people under the armed protection of as many as 100 warriors or more, to buy corn. Our own traders are to be met with in every safe place buying corn to supply the demand and on travelling by land to Lagos we met them as far down as Ota, in which place the price of corn had risen from 14 days ago to 54 strings for a basket which used to be 15 str. Our informant assured us, that this quantity would fetch 5 hds. in Abbeokuta and 10 to 15 hds. in Ijaye. The new crop we are afraid will be far short of

an average one.

The last rice crop was a fine one but then at the best of times it is but small owing to the unsuitableness of the ground; at present none comes in to the market

The prices of Oil have again risen since our last.

Palm-oil is held at 11 to 11½ hds. per 10 imp. galls. but very little is offering.

Palm-nut-oil has been purchased at 6 hds per 10 imp. galls. but the native traders are holding out for an advance which has not yet been acceded to.

Ivory and Cotton remain scarce. Of the value of the latter article we cannot speak with any certainty, as but very little comes in, it is bought at 6½ str. per lb.

Benni-seed oil which has ruled for seasons past from 6 to 8 hds. per 10 imp gallons, has been greatly reduced in price in the home markets, so much so that we cannot help drawing the attention of our native traders to the fact, as it is our firm belief, that the trade in this article will not open at more than 4½ to 5 hds. per. 10 imp gallons and it is questionable whether it will experience any great rise afterwards.

The unusual shallowness of the river which has set in about a month earlier than what might have been expected, is a great impediment to trade, we ourselves noticed at Aro a fall of more than 6 inches within 10 days, and we have great cause to fear that the export of produce will be stopped this year longer than we have experienced before.

Exchange rules steadily now at 2 hds 25 str. per 4 s. 6 d., at least we have heard of no other rate in any transaction of importance.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 28. ALFLOKUTA DECEMBER 1861 Price 120 cowries.

Mo ni isọ fun nyin lati fíyesi ohun ti awon Gẹ̀sì ẹ̀ fun enia dudu ni idapo nwon pẹ̀lu Sierra Leone. Nwon ra ilẹ̀ ti anpe ni Sierra Leone lowo awon ara ilẹ̀ na. Nwon sofin kan pe kò si Oyinbo tabi okò Oyinbo kan to gbodo pẹ̀lu awon ti o nrà tabi ti o nmu eru la omi kọja. Nwon ran okò ogun lati mu gbogbo okò Oyinbo ti nwon ba ri to nse bayi ati erukeru ti nwon ba ri ninu okò na ki nwon ko so nwon di omnira. Nwon ba ilu miran ẹ̀ imule tabi adehun lati da owò eru duro pelupelu nwon si jare lati da okò nwon duro nigbati nwon ba lè mu nwon ti nwon ba nmu eru lo. Nwon ya ilẹ̀ ti Sierra Leone soto lati jẹ ilu ninu eyi ti awon talaka ti ari ninu okò eru ni ki nwon so di omnira. Nwon pese onje fun nwon, ati aso ogun ati ohun gbogbo ti nwon ba nfe titi nwon ofi le gise fun'ra awon. Nwon fi enia to ma se itoju nwon fun nwon lati ko nwon ni oniruru eko gbogbo ti yio dara fun awon lehin ola bi iru ise olisnono

agbede, ise onò okuta, ise onò abere, ise shingle tabi iru onò lati se igi pelege lati kò'le, onò ati kan oko opere ti Oyinbo, onò ati kowe (tabi Printer) onò ati peja, ati pelupelu nwon ko nwon li oko iro, nwon si nse opolopo oniruru nkan ni tità bi ata'le ati arrowroot, lati kawe, lati ko, ati lati ma se isiro ati imoye ti Olorun bi ati ri i ni Iwe Mimọ Olorun ti anpe ni Bible.

Gbogbo nkan nwon yi ni nwon nse laisi idina kan ati pelupelu owokowo ti nwon ba je li ere ni ti nwon, nwon asi na a bi nwon ti nfe. Bi enikan ba ni owo pipọ nipa ise re tabi nipa owò re yio fi se gege bi oti nfe, bi oba se aso didara olè ra a, bi oba se ko ile didara olè mu ninu owo re yio si wa alagbasa ati ko ile na fun u laisi ohun idina kan. Bi oba se lati wo aran ati sedà olè wo o tabi bata, tabi igborun, bi oba se lati gun esin giga tabi ti oba se lati joko sinu kekè ki esin ma fa a olè se e, bi oba ni owo ti oto lati se e, opolopo wa ti o

nso nkan nwon yi. Ki li alè se fun enia ju iwonyi lo? Sibesibe kò tẹ opolopo nwon lórùn, opolopo wipe Oyinbo korira nwon, awon ti ise omọ awon ti agbà li okò eru papa awon omọ ti nwon bi ni Sierra Leone. Olè ri opolopo nwon to padà si ilè baba nwon osi le ri arà nwon ti kò fi ilu yi silè, nje bi oba sepe awon Oyinbo korira nwon ati ti nwon nsi ni nwon lara bi oti ri ti nwon fi pada li omnira ti nwon si ga ju awon ara nwon lo li eyi ti nwon iba fi wa li eru, abùkù, ati enia lasan? Bi oti ri ti nwon fi pada pelu ohun ini pipọ ati pelu ogbon pipọ? Nwon mu nwon lo li aini ohun kan lowo, sugbon nwon pada pelu orò pipọ, nwon lo li aimo nkankan, nwon pada pelu ogbon pipọ. nwon lo bi eru, nwon si pada li ofe nitori awon Oyinbo so nwon di omnira, nwon kó nwon li èkó, nwon kó nwon lati sise, nwon si fun nwon li ayè lati mã pò li orò, ati li olá. Olukuluku enia li aose idajo fungege bi ise rẹ, ise wo ni awon Oyinbo se fun awon enia Dudu ilè yi? Bi oba je ise ti irira tabi ifeni, bi oba je ti aninilara tabi ase ni li ore, nje ki ise tikalarè fi hàn. Agberaga enia ki irò pe nwon ni olà to, olojukoro enia ki iròpe owo ti on ni to, ati ife awon olisekuse kò lè tẹ nwon lórùn awon nwon yi li awon ti nse aroye pe Oyinbo korira nwon nigbati ofi iwabuburu nwon hàn, nigbati asi wi fun nwon lati fi iwabuburu silè ati ki nwon kò si ma se rere. Sugbon opo-

lopọ nwon kò ri behe, nwon se amòre, osi tẹ nwon lórùn ati pelupelu awon ti nwon kó nipa ore ofe Olórùn ati se on, ati beru rẹ.

IHIN TI OGUN.

Diẹ ni ihin ti ari gbọ niti ogun, akò ti tọn gbọ pe nwon jà ni Ijaye lati igbà iwe wa ikehin. Awon Egba si ti nmura lati nipá si ni budo nwon nipa pipe awon to ku nile lo si ogun, ati tí tẹ ibudo kan ni Okemeji, Ogunbona ti lo si Atadi li ojo ketalelogun oṣu Dec. Osi fi Atadi silè lo si Okemeji li ogbon ojo oṣu kanna, ki o to fi Atadi silè omu ki nwon tọn gbogbo odi ibè na se. Idi ti ofi lo si Okemeji ni pe, ki ona Ijaye ki ole là, nwon si rò pe ni sise bayi ona na yio là.

Ihin to ti Ijebu wa kò pò to behe, nwon wipe, opolopo ogun nwon lo ti jade, nwon si ti tẹ ibudo kan, nwon si se onà ti oti Ibadan lo si Eko, asi ti gbọ pe Madarikan balogun Ibadan kan si ti ko erò lo si Iparà ilu ti awon Ijebu Iremo, nibi ti nwon gbe le ri onà gba lo si Eko, ati gbọ pe nwon de ibè li alafia. Sugbon asi ti gbọ pe awon Ijebu Ode dawon li onà, ati pe nwon si ti gba gbogbo ohun ti nwon nmu bọ lowo nwon. A ko le rohin nwon yi ju bi eni pe ihin idagiri.

A si ti gbọ pelu pe, owo eṣeṣin lati Ilorin wa nyo awon Oyo lenu nwon si di nwon lonà ati lo si Ibadan.

A ko si ti tọn gbọ idagiri ti Dahomey boya a si le gbọ idagiri nwon, sugbon awon Egba mbe ni sisonà.

Ibi.

Li Wednesday ojo ketala oṣu Dec. li obirin Mr. T. T. Mould bi omobirin kan.

Li Thursday ojo keta oṣu January li obirin Rev. E. Bickersteth bi omo okorin kan.

Ati lojo kefa oṣu January ni obirin Mr. T. A. Johnson bi omobirin kan.

IGBEYAWO.

Li Monday ojo kokanlelogbon oṣu Dec. li Mr. E. Buko gbe Miss. E. James li iyawo, li ile Olorun Ikijà. lati owo Rev. C. A. Gollmer.

Ati li Wednesday ojo keji oṣu yi ni Mr. Stephen Sofoluke gbe Miss. Rachel Molorun li iyawo.

Ati Mr. Josiah Ileolawo si gbe Miss. Maria Obamuyiwa li iyawo.

Ati Mr. Emmanuel Ajayi si gbe Mrs. Dorcas Okuwesu li iyawo li ile Olorun li Ake, lati owo Rev. H. Townsend.

Awon meteta yi lo si gbeyawo li ijo kana.

Ati pelu li Thursday ojo keta oṣu yi ni Mr. T. H. Brown si gbe Miss. Jane Robert li iyawo li ile Olorun Ake, lati owo Rev. H. Townsend.

Iku.

Anu se wa lati so ti iku Betsy Cordilia omo Mr ati Mrs Philip, ti oku ni Tuesday, ijokejidilogun oṣu Dec. 1860.

Anu si se wa gidigidi lati so ti iku omo Mr ati Mrs Young ti oku ni

Saturday, ni ijokekandilogbon oṣu December kanna.

Anu se wa lati rohin awon okonrin meji kan ti awon Ogboni kan ori nwon mo gi, li ojo kejidilogbon oṣu Dec. 1860. li ita Oba Alake.

Okàn ni nwon wipe oti yàn obirin kan li ore, nigbati osi ri i pe obirin na ti ipa on loyun, osi mu u lo si inu igbe, nibè lo si pa a si, ko si mo pe enia nri on, nigbogbo eyi ti on ti se, nigbati osi ti oko na de ile awon Ogboni si mu u de.

Eyi ekeji je okan ninu awon eru Oba tikalarè, nwon wipe ama jalè, sugbon eyi ti oji kehìn li agutan kan ti oji pamò nigbati Oba ran nwon lo bo ile kan ni kò ti ipe yi nwon si ri i lowo rè nitorina ni Oba si se mu u to fi fun awon Ogboni, nwon si pa awon mejeji li ojo kejidilogbon oṣu Dec. nwon kan ori nwon mo gi ita Alake.

Ekó.

Odun 1860 de opin re na awa si ti bo si ti odun 1861 melo ninu awon ti ara nwon le li ibere odun ti okoja ti ati ke kuro ki o to pari awon ti asi mu si iwaju ibujoko idajo Olorun lati jihin bi nwon ti lo gbogbo ibukun ati anu ti nwon rigba li aiye si. Ohun nlanla ni lati mo pe a ko le tun pe igba ti okoja pada. ki yio pada lai. Okan ninu awon (talent) ebun ti afi fun wa lati owo Olorun ti o tobi wa lati lo. Nje ejeka lo o fun ogo Olorun ati igbala wa.

Yio dara fun wa lati bere pe eso

ti a fi aye fun wa sibe. Fun awon alaiwa bi Olorun li a fi aye fun lati ronopiwada ese nwon ati lati wa igbala ninu Kristi. Sugbon awon alaiwa bi Olorun ko ro behe nitori nwon fe ese, nwon si ro pe a fi aye fun nwon lati yo ayo ife ese nwon. Awon omiran fe owo, nwon wa lati ni owo, nwon si gbogbo aye nwon sese nitori re lojumo, inu asi bi nwon nigbati ohun kan ba da nwon duro ninu re. Nigba miran nwon a ni ohun ti nwon nfe nigba miran nwon ki isi ini, omiran ninu nwon di oloro, omiran si di otosi lehin gbogbo eyi ti nwon se, sugbon nipekun nigbati akoko nwon pin ire wo li o jasi fun nwon, ti nwon ni owo awon ti ko si ni rara ku behe gege. Ire ti a fi fun nwon nipa owo kiki igba die ni igba kuku ru nigba na, opin asi de, sugbon owo okan aye di ofo nigbana a ya a kuro lara gbogbo ife re! ko si ohun ti asi le fi si ipo re.

Awon miran nwa oro lati se asehan ati lati fi ara han ni eni nla sugbon eyi jasi asan ati ibanuje okan bi ekeji ti je ohun aye ti nkoja lo oruko koruko ti o wu ki nwon je. Awon miran nwa ona lati di eni giga li oye tabi li ogun, sugbon eyi jasi kiki ona ibi, miran okan ti aba si fi si i a di ofo bi ti awon elomiran. Gbogbo nkan aiye orukokoruko ti o wu ki nwon je nwon se alainiye lori ati ibi gege bakana nigbati aba mu ki nwon gba wa li okan kan li aifi aye sila fun ohun rere ju nwon lo.

Nwon ji wa li akoko, nwon fun wa li ise ti o pa ise wa run fun ohun ti o sanju nwon lo ti osi mo.

Igba ti okoja li a ko le tun pe pada, igba lowolowo yi li ti wa, igba ti mbo ki ise ti wa behe ni a ko mo bi yio ma wa. Nitori yi oye ki a ma lo igba isisiyi rere ki asi lo o bi Olorun ti fe ki alo o nipa fifi ara wa fun isin re patapata. Nitori idi yi li ase fi fun wa, nitorina ese ronopiwada nisisiye lori nitori ola ki ise ti re. Ronopiwada ki o ma ba segbe nipa ipinya kuro niwaju Olorun lai lai

Afi aye fun awon ti oti ronopiwada, awon ti ofe Olorun, ti nwon si nwa ona lati se ife re, ti nwon mo ara nwon li enia Olorun nipa sese ise ododo Kristian. Ise Kristian ni lati ma lo akoko rere eyini ni lo o si ona ti oto li isin Olorun fun ire ti emi re ati pelu imole lati mole fun awon ti ko mo otito. Nje ki Kristian ma boju wo ehin ki osi bi ara re lere. Kini mo se fun Olorun? Kini mo se fun Olorun li odun ti okoja lo? Aye ti emi iba fi se rere melo ni mo ko sila ati eyi lati se die ninu odun ti a se wo? Ki a wadi ara wa nipa imole oro Olorun, pelu iranwo adua iwa wa ki oku yi osi san die ju bi oti wa ri lo, a ki o di ekiki imole sugbon imole ti o nmo si i titi ao fi wo iwa ju abukun Olorun li oke.

A ko o li ibi ise ikowe li Ake. ABBĒOKUTA JANRY. 7 th. 1861.

ABBEOKUTA.

JANUARY 7th. 1861.

We have little or no information of the war; we have not heard of any battle having been fought since our last at least not at Ijaye. The Egbas have been endeavouring to strengthen their position by obtaining reinforcements from home, and by forming a camp at Okemeji. Ogubona left for Atade on Sunday the 23 ult. and Atade for Okemeji on the 30 ult. Whilst at Atade he put the walls in a state of repair. The object of Ogubona's going to Okemeji is to ensure an open road to Ijaye, and which they confidently expect will be accomplished by it.

The news from Ijebu is not much. It is stated that they have gone out in full force, and formed a camp in a position to threaten Ibadan and close the road to Lagos. We were informed that Madarikan an Ibadan Chief had charge of a caravan to Ipara, an Ijebu-remò town, from which access to Lagos could be obtained. We heard of his safe arrival there but since then it is strongly reported he was subsequently taken prisoner by the Ijebus of Ode. We are not prepared to state this as any more than a rumour.

It is also rumoured that bands of horsemen from Ilorin are troubling

Oyo and disturbing their road to Ibadan.

There is no further report about Dahomey, perhaps we shall be spared any further alarms from that quarter but the Egbas are on the watch.

The rapid rise in the price of provisions causes great trouble and anxiety, the entire failure of the last crop of corn, together with the great drain that Ijaye proves upon the resources of Abbeokuta, causes this.

Many poor people are coming down to Abbeokuta in great want and thankfully receive help, many have applied to the Secretary of the Ijaye Relief Committee and obtained help in various ways.

ROAD ASSOCIATION.

We are very glad to be able to state that the formation of a New Road Committee is contemplated, & we hope will be formed so as to accomplish the object intended and to obtain public support therein.

It is intended to commence upon the road leading from Abbeokuta towards Ibadan and Ijaye, the roads that command the greatest amount of traffic and thereby claim priority of attention. Before the war broke out the road to Ibadan and Ijaye was the same until Ilugun was reached, a long day's journey from Abbeokuta. From this place it branched off, that to the right hand leading to Ibadan

and that to the left leading to Ijaye. The road from Abbeokuta to a considerable distance beyond Atade, perhaps three hours walk, could be made fit for carts and waggons at a small outlay, miles of the distance would require nothing to be done on it at the first. The chief outlay would be in bridges but none would be difficult of accomplishment. The road through the forest would require some labour, as trees must be cut down and removed and deep ruts filled up to make it available.

The object is highly desirable; from Ibadan and Ijaye large quantities of Oil have been received, in fact the present scarcity of oil in Abbeokuta arises not from the home supply falling short but from the war closing the Ijaye and Ibadan roads.

The value of a good road through the country must be readily understood, it would lessen the expense of carriage which at present is very large, it would give a stimulus to the interior markets and producers would be encouraged. And the tribes will have, when well interested in trade, greater motives to keep peace than to make war, and should be less troubled by war and the stoppage of roads.

BADAGRY.

We are informed that H. M. B. S. Brune has again proceeded to Badagry her aid being called for by the

Merchants there. She left Lagos on the 2nd. inst.

There is a fear of civil war arising there through a disputed succession to a chieftainship. There are two candidates each claim it as a right, one called Gokun is regarded as the right successor and best man, the other Danjinu claims it because his great grandfather filled the office. He strengthens himself with a free use of money but his character is said to be less respectable than the other candidate.

DEATH.

On the 4th. instant at Ake Abbeokuta, Sophia Mary the beloved wife of the Rev. G. F. Buhler of fever. She died as she had lived in the faith of Jesus and with the certain hope of an inheritance above with the Saviour.

TRADE REPORT.

During the past fortnight we have had no material change to notice in the respective prices of produce. We quote; Palm Oil 11 to 11½ Hds. per. 10 Imp. Galls

Palm-nut Oil 6 Hds. Cotton 6½ st per. lb.

We cannot, however, express the same opinion about Dollars as they have, owing to the great scarceness of cowries, fallen considerably.

We have heard of transactions at as low as 2 Hds. 10 strings. but we are of opinion that 2 Hds. 15 strings. is the average price at which they have been taken.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 29. ABBEOKUTA JANUARY 1861. Price 120 cowries.

Ni irohin mi isaju, mo kowe die lati so ti isebere itedo ti Sierra Leone, pelu bi nwon ti se te e do, eyini ni, lati se ibugbe awon igbekun ti aso di omnira lati inu oko eru wa ki nwon ko le ni ile omnira lati yo, ati ibi ti oju nwon yio la lati ma wa li alafia fun ra nwon. Iru eyiti awon oyinbo ni, ti nwon wa lalafia nilu nwon. Mo fe nisisiyi lati ro fun nyin ise ti ase nibe nipa awon egbe awon enia Kristi lati fi imo Olorun ati ti Jesu Kristi Omo re fun awon omnira enia du. Emi oro fun nyin lekkan asise na nipa awon Egbe ajo meji, eyini ni awon Church Missionary Society ati Wesleyan Missionary Society.

Yio dara fun mi nihin lati tumo bi awon Egbe enia Kristi ni awon eniti nwon fi anu kedun, pe opolopo enia lowa laye laimo Olorun, ati Omo re; nwon nsegbe ninu aimo, ati ninu ese nwon, nwon mbo orisa ti kole gba nwon la, nwon ni ireti, ati igbala nibiti ko si rara. Ati eyi pelu, nipa anu yi, ti nwon uri opolopo enia ninu ai-

mo otito ofin Olugbala wa ti ofi fun wa dajudaju pe, ke lo si gbogbo aiye lati wasu ihin rere fun gbogbo eda. Nisisiyi ase yi gege bi awon ofin Olorun miran ni, ako le sai gbagbo Ka ma ba dese ni aibowo fun u.

Pelupelu gbogbo enia Kristi fe Olorun nitori ti ofe Olorun osi nfe gba gbo. Nitorina on nfe mu ofin yi se bi gbogbo ofin enia Kristi. O nmu nwon nipa ife si Olorun ati ife si enia. On nfe ki enyin ko gbidanwo lati ran ihin rere siha gbogbo aiye nibiti nwon ko iti mo o. Beheni nwon sopo mora nwon lati sise na gege bi enia iti sopo lati kole, tabi lati sise miran to paju fun enia kan lati se. Nigbati nwon ko tete ko bere, ohun elo die ni nwon fi bere, awon die lo dapo, lati ro bi nwon otise, ati lati gbadura fun ipari re. Nwon si bere lati dawo fun ise na, nigbati owo na to lati bere re, nwon si woye, bi nwon otise le ri enia to fe, ati toye lati ran, atiro ilu ti awon oko ran onise otito lo si. Lehin ero pipo ati adua ni awon

Church Missionary Society pinu re lekan lati ko ran oniṣe nwon lo sile enia dudu.

Ope ki nwon to ri awon enia to ye, ati bi ako ti ri awon enia Gesi lati gba ise nwon, nwon gba ti Mr. M Reuner ara ilu ti Wertenburg ati ti Mr. Peter Hartvig ara ilu Prussia. Nwon si tete ko awon enia nwon yi niṣe li Berlin, ati lehin na li England, Mr Hartvig ki oto fi ibe sile ogbe obirin Gesi kan li iyawo. Nwon si ko lati lo si Sierra Leone li ijo kejo oṣu ti March li 1804, nisisiyi ofere to iwon odun metadilogota, nwon si gunle ni Sierra Leone nijo kerinla oṣu ti April.

APEJO ADUA

Pelu alafia ati inu didun, ni ikosi-le pipo, awa ranti pe, ani owo ipade kan ti ati gbadura ni Abeokuta, ni oriṣiṣi ibujoko awon Missionary ni ojo kankan titi ofi de opin ose na, ni ijo kejila oṣu yi. Ninu eyiti awon eya olisiriṣi oruko awon Kristian wa sibẹ, nwon si ran wa lowo. Nwon wa gidigidi. Asemọ ipade si wa nipa awon enia Kristi to wa nibi gbogbo, bi ibi isin kan ko ti le gba gbogbo nwon li Abeokuta. Li ipade wa ikehin, Rev. A. D. Phillips ro pe, ki gbogbo wa ma pade lekan li ose, lati mu ebe wa lo siwaju Olorun, ki ole yara mu aisimi ogun isisiyi de opin, li kankan ati li alafia.

EGBE IRANWO TI AWON ARA IJAYE

Awon Egbe na yi si ti ni omode me taleogun nisisiyi labe itoju nwon opolopo ninu nwon se omode ju okan ku ninu nwon, nwon si nse afojusun omiran si i lojolumo lati Ijaye wa, ati pelu Rev. A. D. Phillips ti Abbeokuta ati Rev. A. Mann ti Ijaye fi fun iranwo na olukuluku nwon okoke mejila ati abo tabi adota dollars.

Nwon si ti nahun igbe pupo fun iranwo Igba die li Abeokuta ati Atadi. Sugbon anu se wa pe awa kori ise agbara nwon, a kosi lo nilu yi bi oti ye, obirin talaka kan ku leti ona Abaka opolopo awon omode lo saisan ti awon obi nwon mu nwon lo fifun Rev. A. Mann ti nwon si ti ku nitori okoja akoko ti aba wo nwon tabi lati ran nwon lowo.

Awon ti oba ri ara Ijaye ti oju nwon yio dara bi oba koju nwon sodo Mr. J. G. Hughes akowe, eniti yio fi ope gba owo ti ada.

IBI.

Li awuro Wednesday ojo kerindilogun oṣu Janry. ni Harriet obirin Mr. S. Otokola bi omobirin kan.

Asiyo pelu lati wipe li Sunday ogunjo oṣu yi ni Rev. Mrs. King nipa iranlowo Olorun bi omokonrin kan li awuro ojo na

IKU.

Anu se wa gidigidi lati rohin iku Mrs. Jane Merina, eniti oti ile yi lo

si Ijaye lati lo be oko rè wò li budo
 arisan pipò si kòlu nigbati ode ibe
 osi wò o lara gidigidi titi ofi ku sinu
 rè. Eyiyi si koni lati ma wipe,

Bi awà li àjèjì ilẹ̀,

Ako jinà sile;

Ati setile wa lokè

La nlò nigbagbogbo.

INA.

Anu se wa lati rohin iná to sè li
 Oṣiṣẹ li Tuesday ojo kedogun oṣu
 yi, osi jo ile pipò, ati enia marun lo
 jona sinu rè.

Ati li Wednesday ojo kerindilogun
 oṣu kanna, ina kan si tun sè li ago I-
 lawò sugbon nwon ko je ko jo tobehe
 ki nwon to fi yara pa.

EWU.

Oṣe ohun anu fun wa lati rohin e-
 wu nlanla to se ni ko ti pe yi, li Mon-
 day ojo kerinla oṣu Janry li okonrin
 kan nti oko bo, nigbati ode oja oṣo
 eru kale osi fi ibon rè le omode ti ojo-
 ko ti lowo, beheni okonrin kan si lo
 si ibon na tẹ li idi osi ro, eta na si ba
 obirin kan. ogbe na si po gidigidi.

Okonrin na si nwo obirin na, su-
 gbon o ku li ojo kejo re, lojo kokan-
 lelogun oṣu kana.

Ati li Tuesday ojo kejilelogun oṣu
 kana ni awon ara ile Sokenu ngbe
 posi lo beheni okonrin kan ara Ke-
 mta si pade nwon lona oni nitori ki-
 ni nwon ko se lo si ogu ti nwon fi
 npariwo ka ilu? osi ba nwon ja o gun
 meta lobe ninu awon ara ile Sokenu,
 okiki na si kan li Kemta ati li Ijeun.

BADAGRY.

Inu wa dun nigba ti agbo lati
 Badagry wa pe, nwon se apejo kan
 libe li ojo kejidilogu oṣu Dec. 1860.

Idi ajo na ni pe, bi nwon yio se yi
 ise, ati lati sofin owò sise li ojo Isimi
 Li ile Mr, P, M. ati I. Jambo ni
 nwon pejo si, Captain Samuel Low-
 ther lo si se bi olori li apejo na.

Nwon si gbero nwon yi li apejo na,
 okan ni lati sofin pe owò sise li ojo
 Olorun ohun buburu ni, ati pe enike-
 ni ti ki yio ba fe lati fi silẹ lai fi ipa
 mu, ibaha se oloṣowo oyinbo tabi
 awon ara ilu na, sugbon ki ole jasi
 ere fun gbogbo enia, nitorina awon
 to pejo na si fe fi ofin kan lele lati
 ma fi te e.

Lati fi ipa fun eyi ti nwon ti rò si,
 nwon si fi ofin kan lele fun ra nwon
 lati ma kiye si; pe, eniken ti oba so-
 wo li ojo Olorun yio san adota oke,
 (250 dollars) awon agbagba Badagry
 li awon eniti yio ma fi ipa da owò
 eniken ti o ba se duro titi yio fi san
 gbogbo iye owo na tan.

Awa si ni ireti pe awon ara ilu na
 yio ri adun didara nwon po mo ofin
 ti awon Kristian; behe ni ko si si
 eniti ogboṣo ru ofin na ati pelupelu
 bi ati fi ipa fun awon agbagba ilu na
 lati ma mu awon eniken to ba rufin
 na yi.

A yo gidigidi lati gbo ninu iwe ti
 oti Badagry wa ni ijo kejila oṣu Janry.
 pe irukerudo isaju to ti wa kosi mo,
 Gokum si fi suru yan Jigin.

ÈKỌ

ENITI oba ni ofin mi ti oba si pa nwon mo on ni eniti ofe mi. Behe ni olugbala wa wi fun awon omo ehin re ati behe lo wi fun wa. Ki se awon to wi pe, on ni ife, Olorun si gba a, sugbon eniti ofi ise re han ni ise re lojo gbogbo. Iru ife wo ni awon ti oba ojo Mimo je, tabi eke, tabi ole, tabi pansaga ni Olorun. Nitori ti awa ni isotesi ni ise irira si Olorun Ese to sopo ni lati fi ijewo si ipo sise, ati lati se ifaramo ise ikini tabi ekeji tojo ti Olorun nipa mimo laya ati iwa. Yio si dahun niwon die niwaju enia, Sugbon niwaju Olorun Olorun aya wa sipaya. Olorun bere ododo, osi bere otito to wa laya. Olorun si bere pe, kawa kole duro si gbogbo ife re mimo. Osi bere pe, ka wa kole se nikoko ohun ti awa ba se nigbangba bi ati mo pe oju enia ko si nibe: sugbon, sibe oju Olorun mbe nibe. Ere ki ni fun o lati wi ni gbangba pe. enia rere ni o, nigbati iwo kisenia? Fuja wo ni fun o, lati fi awo mimo bora, nigbati iwo nse ki awon enia ko le ma ro rere si o? Iwo le tan enia je? Kosoro, sugbon loto kise ojo to pe lo titi. Iwo le tan Olorun je? Ndao, ko ri behe rara. Buburu ti anse nikoko Olorun yio kede re lori ile niwaju gbogbo enia. Bi ironu enia ti sasan to lati pa ese nwon mo niwaju Olorun ati bi were na ti to lati ni iteloron nipa pipa nwon mo niwaju enia. Enia ko le gba o la. Bo ti wu kori ojo iku yio de, nigbati oba de, bi iwo yio tise le

je esun na? Iku yio mu o kuro nipo re. nibiti ko soro fun o lati pa ese re mo sodo enikan nibiti imole orun yio fi gbogbo oro, iro, ati ise ikoko re han. Okan enia kose fi han enia, ko fe wipe, mo ti deese, mo ti sise, orope gbogbo awon ti yio wi fun olododo nipa isina re ni awon olare. Owa lati wa soro ife, osi nro pe nipa re on yio pa ese on mo, ogbagbe pe ife ki ise ife ti koni otito. Ife kole so buburu di rere. Ife kole tun oia enia se, ati lati so di enia Kristi oloto. Ife ko le se behe, ko si le tan enia je. Ife nfe igbala okan wa, ati lati gba wa la kuro ninu ese kise lati pa ese mo, ati lati gba mu titi de iparun. Ife nfe ki ese ko le han kawa kole pa run ati kelese kole la. Ife nfe ire okan wa, ati idapo si Olorun nipa Kristi. Ife eke wipe alafia, alafia, nigbati alafia kosi. Ife eke nwi pe ese re ko to nkan, ati pe Olorun ki yio kiyesi nwon. Sugbon ife otito yio ma sotito pe, kosi ese to kere, ese kan lo run aiye, ti osi mu iku wa sori gbogbo enia. Ife eke yio wa awawi se lati da buburu lare, sugbon ife otito ki ise behe. Ko si mo pe, Olorun ri gbogbo ese re. Ese ti iwo nfe gbidanwo lati pa nwon mo. Ranti oro yi loka re. Bi awa ba pe awa ko lese, awa tan ara wa je, otito ko si ninu wa. Sugbon, bi awa ba jewo ese wa, olododo ati oloto ni Olorun lati dari ese wa ji wa, ati lati we wa nu ninu aisododo gbogbo.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA JAN. 23 rd. 1861

ABBEOKUTA.

JANUARY 23rd. 1861.

With much pleasure we record that a series of meetings for prayer were held in Abbeokuta at the various Missionary stations each day of the week ending on Satr. the 12 inst at which members of the various denominations of Christians attended and assisted. They were most fully attended. Additional meetings were held by the native Christians at various places, as they could not be all accommodated at any one place of worship in Abbeokuta. At the last meeting it was proposed by the Rev. A. D. Phillips, that a general prayer meeting be held weekly with a view to supplicate God to cause the present unhappy war to have a speedy and happy termination.

REPORT OF A MEETING

OF THE

ABBEOKUTA COMMERCIAL ASSOCIATION

On Thursday last the 17th. inst the Annual General Meeting of the above Association was held at the house of Mr. H. Robbin the following gentlemen being present. Messrs. Hughes, Wike, Robbin, Coker, Monday, and Bickersteth.

After the usual private business had been disposed of, it was proposed, seconded and carried unanimously

that the following gentlemen be elected officers for the present year.

Mr. H. Robbin President.

Mr. F. Ribeiro. Treasurer.

Mr. R. H. Wike. Secretary.

It was likewise proposed, seconded and carried unanimously that the following gentlemen, viz. Messrs. Hughes, Macaulay, Young, and Cole. be members of the Sub. Committee for the present year.

Mr. Hughes stated with regret that there had not been of late any thing like a good attendance at the meetings of the association, he moved therefore that a resolution be passed that the present meeting is desirous that all officers and members should, in future, endeavour to be both more punctual and more regular in their attendance. It was seconded by Mr. Wike and carried unanimously.

After conversing on minor subjects the meeting broke up.

IJAYE RELIEF COMMITTEE

The Committee are thankful to be able to report that they have now 23 children under their care, most of whom are of a very tender age, one has died, they are expecting more from Ijaye daily. They have besides assisted the Rev. A. D. Phillips in Abbeokuta and the Rev. A. Mann of Ijaye with grants of 50 dolls each.

They have had, also, many calls for temporary relief in Abbeokuta, and Atadi, but they are sorry their efforts are not more known and bet-

ter appreciated in this town, one poor woman was found dead of starvation near Abaka road. Many children have been given to the Rev. A. Mann in the last stages of disease by their parents and have died being beyond the reach of help.

Parties seeing distressed Ijaves will do well to direct them to the Secretary, Mr. J. G. Hughes by whom subscriptions will be thankfully received.

Dated Abbeokuta Janry 21 st. 1861.

BADAGRY

We are glad to learn that a meeting was held in Badagry Decr. 18 th 1860 to take into consideration the propriety of adopting measures for suppressing the practice of Trading on the Sabbath day. The meeting was held at the house of Mr P. M. and I. Jambo and presided over by Captain Samuel Lowther.

Resolutions were proposed and adopted to the effect that Sunday trading is an evil and one that can not only be easily put a stop to with out injury either to the Merchants or the Natives, but with benefit to the whole community, and therefore the meeting resolved to adopt measures to suppress it.

In order to enforce the above the meeting further resolved to draw up an agreement binding each one to a due observance of the resolution under a fine of 250 dollars. The

fine is to be enforced by the Chiefs of Badagry by stopping the trade of the offender until paid.

It is to be hoped that the native population and Chiefs will see the necessity of complying, themselves, with the above christian law, more especially as the Chiefs are empowered to enforce it.

We are very glad to learn by a letter from Badagry dated January 12th. that the anticipated disturbance did not take place, Gokun was quietly elected the Jig'n.

TRADE REPORT.

In bringing the present report before our readers we have to notice a very dull fortnight in the cloth trade, there having been exceedingly few transactions of importance.

As regards Produce we can only express this opinion, that with the exception of Cotton, of which a little is now coming into the market, it is all very scarce.

In prices, there have been no material alterations, if any, they have an upward tendency

Dollars have been more in demand and the average price at which they have been taken is 2 hds. 17½ being the medium between 2hds. 10 st. & 2, 25 st.

List of vessels at anchor in the roads of Lagos on the 13 th. of January 1861.

Asia Barque	.. ..	Hamburg.
Sudan ditto.	.. ..	ditto.
Wedel Schooner	.. ..	ditto.
Adventure Barque	.. ..	English.
Samphoe Man of war	.. ..	American.
Danco ditto-	.. ..	French.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 30. ABBEOKUTA FEBUARY 1861. Price 120 cowries.

Mo pari ihin mi ijelo nipa ifi ojo oṣu ti awon oniṣe Olorun ti (Church Missionary Society de Sierra Leone silẹ. Nwon ngbero ati lo si ilu Soosoo, sugbon ohun ojiji kan dawon duro diẹ ni Sierra Leone. Mr Renner duro onko awon enia ni Sierra Leone. Ni iseberẹ odun 1805. Mr Hartwig olo ibelu Soosoo wo. Ni iseberẹ odun 1806. nipa aida ara Mr Hartwig o fiḅe silẹ lo si England.

Nijo kedogun oṣu May 1805. nigbana ni oniṣe Olorun titun fi England silẹ lati wa silẹ enia dudu, nwon npe nwon ni Nylander Butscher ati Prasse. Nwon ko gunlẹ ni Sierra Leone titi ofi di ojo kejilelogun oṣu September nitori ti ada nwon duro ni Madeira. Nwon ti nro pe, oye ki awon Missionary ba bere ni ilu Soosoo. Sugbon ohun ikose si ni eyi totobiju to da nwon duro nito-to, ni pe, awon oniṣowo eru li ongbe ibe diẹ ninu nwon asì mase enia, nitori ti awon Gesi ko ti mu ona agbara lakoko na lati daro. Sugbon

nigbati otó akoko na loju Olorun, ona si la fun awon Missionary. Oyinbo oniṣowo eru kan ta awon oniṣe Olorun li ore ofe ile nla kan, nidi eyi pe, ki nwon ko ile ekọ silẹ, lati ma ko awon omọ nwon. Ile na si wa ni bebe ipado ti anpe ni Bassia. Nwon si kole miran to sunmo ti nwon npe ni Canoffee. Mr Renner si joko ni Bassia lehin igbati ofi Freetown silẹ Mr Butscher si joko ni Canoffee. Ni Canoffee li Mr Prasse saisan osi ku ni Bassia nijo ketalelogun oṣu January 1809. On ni oniṣe Olorun ti Church Missionary ti oko ku.

Nigbati diẹ ninu awon Missionary nṣiṣe nilu Soosoo Mr Renner ni kan nṣiṣe ni Sierra Leone. Nigbati Mr Renner lo si Soosoo Mr Nylander gba ipo re. Ni iyorisi ise nwon, li ako silẹ bayi. Ki Mr Renner to lo si Bassia ati nigbati ojoko ni Freetown, Osami Baptism fun omode, merindiladofa ati agba mesan Mr Hartwig Baptisi merin, Mr Nylander baptisi

merindilogbon, pelu agba Maroons ati okonrin ati obirin ara Mandingo kan, ninu nwon, ninu awon ti ikehin yi Mr Nylander wipe, laisiyemeji nwon ti ri ise ti ore ofe Olorun li okan nwon. Niwon awon eniti Mr Renner baptisi nwon je Maroon mefa ti nwon gbagbo.

Ni osu August 1809. Awon Mission titun meji dapọ mo awon Mission ti Soosoo lati England wa. Oruko nwon ama je Mr Barneth ati Mr Wenzel nwon ran nwon lo lati la sise nwon ni Canoffee. Lehin igbati nwon de ilu ti nwon ran nwon si. Mr Wenzel kowe ifele yi ninu iwe ajo re ni Bassia wipe, ope ni fun Olorun alanu Olugbala wa, eniti ofi wa sinu ogba ajara re nisisiyi, ti osi ka wa ye lati ma bo awon odoagutan re. Awa ni nihin omode metalelogbon, ati nitoto bi oti dun to! lati wo ati lati gbọ bi nwon ti nka Bibeli nwon ati iwe miran. Ni ipekuu odun na, awon omode na si npo to iwon marundilogoji.

IDAGIRI.

Li Tuesday ojo kokandilogbon osu January li agbo pe, awon ara Ibadan mura lati ba awon Egba ja li Okemeji. Lojo kanna awon Egba si ti gbogbo eku ibode to wo ile yi, nwon kosi je ki enikan ko jade si ehin odi, awon okonrin si ni pataki eniti nwon ko je ko lo sibikan, nitori ti nwon nfe ki nwon lo si ogun koi to igbati nwon oba Egba ja, nwon nfe ki gbogbo o-

mokonrin ti oto ogun ja ko lo si ibudo to wa li Ijaye tabi si olokemeji.

Awon okonrin meji kan fo odi lo si oko lijona, nwon si mu awon meji lo fifun Oba Alake, beheni gbogbo ona wa di sise titi ofi di oni yi, sugbon awon obirin ni nwon nje kolo sehin odi bi nwon ti nfe.

INA.

Li Friday ojo kini osu Febry. ni ina kan se li ile Jaguna Ake, osi jo apakan ile na ki nwon ko to sagbara ati iyara pa a.

Ati li Sunday ojo keta osu ni ina kan si tun se li Ijeun.

IHIN TI OGUN.

A gbọ ni ko ti pe yi pe awon ogun. Ibadan yio wa ba awon ogun Egba ti owa li Okemeji ja gidigidi, sugbon nwon ko si se behe. Ogubona si mura gidigidi o modi yi budo re ka. Asi gbọ pe awon ara Ibadan so ibudo nwon mo Ijaye timotimo, tobehe ti nwon fere di nwon mole, sugbon nwon se bayi ka le wipe awon ara Ibadan so ibudo nwon mo Ijaye. Awon ara Ijaye si jade sehin odi, nwon si te ibudo kan sibe. Asi gbọ je Agbadu balogun Ijemo ti ogun lo pelu arisan, lehin igbati o ti ogun de li agbo pe siso ti awon ara Ibadan so ibudo nwon mo Ijaye ni lati bodi ara nwon, nitori ti nwon npada lo si ilu nwon, a si ti gbọ pe, awon obirin nwon nfi ibudo silẹ lojojumọ. A si ti gbọ pelu pe, awon ara Ilorin te ibu-

do kan niwon irin ijo kan si Oyo, bi otito li eyi ni akomo, sugbon bayi ni nwon rohin na. Ihin miran ni nwon si ro pelu bi behe ko ni a ko si mo, nitori ihin to nti Ijebu wa ko da wa loju to behe, pe, awon ero to ti Ibadan lo si Ipara nikelin, ni nwon da li ona, nwon si ti gba opolopo eru li owo nwon.

Asi ti gbo lati Eko wa pe Dosumu oha Eko ti se ona gbogbo ohun ija, ko si je ki nwon mu lo si Ikorodu.

Ko si to owo awon Iremo; beheni si awon Idahomi. Asi ro pe ni sise bayi, yio mu ogun, ija, gbogbo tan.

Ara Ijaye pipo lo wa li Abbeokuta nisisiyi, ti nwon si di osise, nwon nwa ibiti nwon yio gbe siwo, tabi eniti yio ran nwon lowo, pipo lo si ti ku ninu nwon nitori aini onje ati opolopo wahala.

IGBEYAWO.

Li Wednesday ogbon ojo osu kan na ni Mr. S. Cole gbe Miss Anna Olojo li iyawo lati owo Rev. H Townsend li ile Olorun Ake.

IPANIA.

Li ale ijo kanna ni awon Ogboni Ake pa awon okonrin meji ti nwon si kan ori nwon mo igi li ita Oba, okan ninu awon ti nwon pa na ni ise ara ile yi, ama fi ogun pada, opolopo si li awon eniti oti pa li Abbeokuta, osi fi enu re jewo enia meje fun gbogbo enia, sugbon awon eniti opa ju behe lo,

nikelin ofi ogun pa ano re eniti ise iya obirin re. nitori gbogbo nwon yi ni nwon si se pa.

Ati ekeji li eniti awon Ijebu mu wa fi fun Alake nitori onse ohun ti koye ni biba awon Ibadan naja po, nitori na ni nwon si se pa a ti nwon si kan ori re mo igi li ita Alake.

IKU.

Li Wednesday ojo kokandilogbon osu kanna ni okan ninu awon ara ile Olorun Ake ti anpe li Joseph Aya; eniti ose arisan niwon ojo marun, osi fi aye osi yi sile ninu igbagbo Kristi.

Aiye, ibi ija ni,
Egbegberun lo nsubu,
Ofa iku to si nfo,
Ale ran semi biwo;
Nigbanwasu tasi ngbo,
Oluwa, ka ma sarò,
Aiyeraye sun mole,
Mo nduro leti bebè.

ÈKÓ.

Mo fe lati fa iye nyin si ajo adua ti nwon npade ni gbogbo asale Monday nile Olorun li Ake. Ki enyin ko kiyesi pe afe ki gbogbo Kristian ko ma bawa dapò li ajò na. Idi na ni ki ama dapò gbadura ati lati ma bebè lodò Olorun kole mu iponju ati eleya ti awon ilu nsiise kole kuro. Eyi ni ise to ye fun gbogbo Kristian. Awon keferi ngbadura nwon nitori rere pe lu ebo ati irubo si Ifa ati Orisa nwon. Awon Egba ati Ijebu rubo ki nwon

kole ri rere ati ki nwon le segun awon ota nwon. Awon Ibadan ati awon Yoruba fe ki nwon le gba isegun ni apa ti nwon. Nigbagbogbo ni nwon nse irubo osi ngba nwon li akoko tabi owo pipo. Awa Kristian ni fojusi oran na, ifojusi wa ni, alafia, kise ogun, ninu gbogbo eniti oba le roko re bi oti fe fun gbogbo eniti ole rin kakiri ilu miran ati ni tita bi nwon ti nfe laini ewu fun awon to le rin kakiri lalafia lati ma wasu lati ma gbadua ati lati ma ko nwon libin rere ti Jesu Kristi si elesese ninu eyi ti iwabuburu re ati ki ale bori esese awon enia. Eyi ni ani fojusi, eyi lo ye fun wa lati ma gbidanwo ati segun nipa elo gbogbo to ye. Kini ohun elo to mu bi adua. Olorun lo ni gbogbo agbara. Okan awon Oba ati ti awon ijoye mbe lowo re, ole yi nwon pada bi oba fe lati se behe. Olorun ti pase fun wa lati fi gbogbo ise wa han a. Oti pase pe ka fi igboju wa si orite ore ofe ki awa kole gba anu, ki ale ri iranlowo ojurerere gba lakoko ti awa nfe. Nitoti ti a nmu awon enia lo sogun lati pa. Bi awon otosi obirin ti so omoo nwon nu nipa eyi, lotito eyi lakoko ti afe. Enia talaka melo ati omode loti ku nitori ebi, nitori ti ati pa oko nwon liye asi ti parun, nitori ohun elo nwon atijo ti nwon nse lati ri owo fi ra onje, nwon si ti ke kuro! Nitoto eyi lakoko ti on fe. Talaka melo lo di eru ti nwon si mu nwon lo, ti nwon ki yio ri ilu ati le nwon lai nitori ogun yi, koye

ka yipada si eyi ka kigbe kikan si Olorun wa? Oye ki Kristian dapọ lohun kan lati behe si Olorun kole mu iwabuburu nlanla yi kuro nile wa. Oye ki Kristian towa li Eko dapọ lati gbadura nitori idi eyi, ibase Egba tabi Yoruba, Baptist, Wesleyan tabi awon enia Church, oye ki nwon kigbe nigbakugba pelu si ori ite ore ofe fun anu lakoko to ye. Ranti li aya re pe adua ododo ni isegun. Ranti adua ti agba lododo silbesibe ati sibe ki Olorun to nahun. Adua ododo dabi ijakadi Jacob ati Angeli, Jacob wipe on ki yio je ko lo lai bukun on. Behelo ye ki Kristian koma gbadura nisisi, ati Olorun lakoko re to dara yio gbo lotito. Sugbon ranti nigbati iwo ba ngbadura, se bi ati ngbadura. Mo ti gbo ti andawo lati ran awon ogun lowo, esi jeka gbo ati dawo lati sei ranwo ati laja. Awon Egba ati Yoruba ti dameji li Eko nitori ogun yi, okan nse ti Ibadan ati ekeji ti Abeokuta ati Ijaye, emase je kama se behe mo, sugbon eda ara nyin po, esi pe olukulu nyin lati laja. Eje ki awon to lagbara li Ibadan pe awon ara Ibadan lati se ilaja, je ki eniti omoo Oyo tabi Ijaye tabi Abeokuta tabi Ijebu se okanna. Boya elomiran yio wipe Akole se e. O si ohun to soro fun Olorun? Ranti ohun meji, okan ni kama gbadura, ati ekeji ni pe kama se e, nidi eyi pe, ki alafia kole yara de, Olorun yio si bukun ohun elo na.

A ko o li ibi ise ikowe li Ake ABBEOKUTA FEB. 5th. 1861.

ABBEOKUTA.

FEBRUARY 5th. 1861.

We are glad to have to state that the long desired and long expected Tug steamer for crossing the Lagos bar is now on her way out. We learn from Mr. M' Coskry that he has succeeded in getting an Iron Paddle Tug of 80 horse power capable of obtaining a speed of twelve knots an hour. She is to come out as far as Sierra Leone as a sailing vessel and there put on her paddles and fittings as a steamer. She is supposed to have left England about the end of last month (January.)

We hope Mr. M. Coskry will obtain the assistance and support in this undertaking he deserves. There has been no project set on foot for the commercial prosperity of this country so well calculated to become a public benefit. The yearly loss of life on the Lagos bar under the present system is sad to contemplate, and is a more than sufficient reason for employing the proposed plan, and we cannot but hope it will prove a source of profit to the enterprising Gentleman who is the first to attempt it.

That it will prove a public benefit we are confident. The loss yearly

sustained by damage done to goods, in crossing the bar through salt water is very great, not to speak of rolls of tobacco, bags of cowries, boxes and bales of goods totally lost. Another cause of expense and loss is the establishments maintained on the beach which to a large extent will become unnecessary when a steamer is able to carry cargo from Lagos direct to the ships in the roads, and, in many instances, to tow vessels over the bar into the river to receive a large part of their cargo there.

We are confident that the time is not far distant when the Lagoons leading off from Lagos and probably communicating with the Niger will be traversed by steamers instead of the canoes of the present day, with the endless trouble and loss attending them. The country is too rich in the productions of nature to remain forever shut up in darkness and ignorance. White men have been as ignorant of the country and people as the natives have been of white men, but as obstacles to intercourse, are removed, so one by one the dark cloud that has hidden the country and its resources from view will gradually pass away.

This one step in a right direction will render another still more necessary, that of making good roads for commercial purposes towards the interior. It will be unwise to expect the natives to do it; they have not the

will, for they do not understand the advantages of it, the thing must be first done by Europeans. As the king of Lagos enjoys a large revenue, drawn entirely from European merchants, and enjoys British protection which is a great saving in money to him as well as a source of peace and tranquility, it would not be unreasonable to expect much help in the making of good roads from him, more especially as it would tend to increase his profits.

As far as Lagos is concerned it would be much to the profit of all there, if a good road existed between it and Abbeokuta - a waggon road. There would be one advantage which is not immediately considered that of being the means of promoting the good health of the European residents in the country. The difference of climate between Abbeokuta and Lagos is very considerable, such a difference that, could it be readily embraced, would prove one great means of preserving health, and of recovery to those who are suffering. In countries such as this where society is limited, a change is felt to be needful and much desired; and when not obtained the mind suffers and the body with it. A lassitude comes on which is driven away by resorting to strong drinks, and games of chance practices as dangerous to good morals as to bodily health, this at least in part could be obviated by possessing the

means of obtaining needful change. The change of climate between Abbeokuta and Lagos is great, and the distance between the two places small but made great by the want of a good road. The river passage is a tiresome one, and attended with great exposure to the sun in a damp atmosphere; the land journey as at present is very fatiguing, and to persons already enervated by the climate these obstacles are too great to be overcome, but, whereas, if the distance could be passed over by a pleasant drive of a day or a day and half many would gladly embrace it for the health and pleasure it would give, and obtain the greatest benefit from it. We hope a good road between Lagos and Abbeokuta will be resolved on by the European community; European energy, disinterestedness & skill must do it, and Europeans in the end will reap the greatest benefit from it.

TRADE REPORT.

Being so close upon the new season, the trade presents rather an unsettled aspect.

Palm-oil appears to be a little more plentiful, but is held firmly at 10 hds whilst Palm-nut oil maintains its price, viz. 6 hds.

Cotton remains scarce 6½ to 7 strings.

In Ivory is hardly anything doing, the holders refusing to submit to the late reductions in the English market.

Exchange remains unsettled, no transactions having come under our notice.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 31. ABBEOKUTA FEBRUARY 1861. Price 120 cowries.

Ohun ijaya to ko se si awon Mission lodun 1810, ni iku ti Missionary ti Barveth. On ni nwon nsoro re ni rere bi enia rere oloto, ati olododo ni ise Oluwa.

Ile iwe to wa ni Bassia nre si i, to-behe ti awon Missionary fi kole kun ile, tabi gba nwon, tabi lati to fun nwon. Nwon ngbiyanju gidigidi, nipa oro rere, ti nwon nso asoye re fun nwon, ni gbogbo igun mererin. Awon orisirisi balé ran awon omó nwon si-le iwe.

Ni oṣu March, Missionary Nylander dapọ ni igbeyawo si odomode birin kan ti anpe ni Phillis Hazley oti wa li England ati pelu oti nse Olukou obirin ni Freetown ti Sierra-Leone. Ako fi aye pupo fun u lati wa pe titi osi kuli oṣu November lodun kanna, nwon si ponrere re pupo.

Ile iwe to wa ni Bassia pe, nigbati nwon njiya pupo nipa owon onje, sugbon Oluso Agutan rere ti Agutan ni ose itoju nwon, nwon si la akoko idanwo ni koja, pelu isonu ti ko pe

titi.

Bale ibikan ti anpe ni Bramia eni ti oti wa li England lodun die, ama je William Fanandez nigbakugba ni ombe awon Missionary lati wa be on wo, ati fi okan ninu awon omó re si ile iwe pelu nwon, ati ni June ti odun yi, Mr Butscher wa be e wo. Bale na nsajo gidigidi lati ni Missionary tabi onise Olorun, ati ile ekó ni ilu re, o nfe lati ko ile iwe, lati pa ogbon tabi oji omode mo ti yio ma ko iwe. Ko si Missionary fun ise yi, Mr. Butscher ri awon enia na to ba pade ni ajo re pe. nwon ni ife si on gidigidi.

Li June 1811 Mr Nylander gbe Anne Beberith niyawo, Mr Butscher si wa si Freetown lati gbeyawo fun nwon.

Awon Missionary meji de si Sierra Leone li oṣu December 1811, oruko nwon ama je John Godfrey Wilhelm ati Jonathan Solomon Klein eyi ikehin gbeyawo. Li ojo kejidilogbon oṣu yi ni Mrs. Wenzel ku.

Ni ibalẹ eyi odun 1812 Mr Butscher lọ bẹ England wo. Nwọn si ri yọ gidigidi, ati irohin rẹ si fi igboinu fun awọn to wa nişę Missionary pupọ.

Si ipekun odun yi, ogun yi ile awọn Missionary ni Canoffee ati ni Bassia ka, şugbọn Oluwa yọ nwọn kuro ninu ewu, bi otışepe nwọn ri wahala pupọ nigba diẹ.

Li ojo oşu ikini ti October, Mr Nylander fi SierraLeone silẹ lati lọ kọle kan fun awọn Missionary ni Yongroo li ebute Bullom. Bi oti da pado na kọja lati Freetown lọ, nibiti awọn le ri i silẹ, pẹlu awọn omode merin omnira enia dudu, eniti omu pẹlu ontikalare.

Mr. Butscher fi England silẹ lojọ kọkandilogun oşu November, pẹlu awọn egbẹ rẹ John Quast, Herman Meyer ati Conrad Henry Meisner, ni gbogbo nwọn Mr Butscher nikan lo gbeyawo. Nigbati nwọn fẹrẹ pari ajo nwọn oju omi, okọ nwọn fọ gbogbo nkan nwọn fẹrẹ şofu tan.

Nwọn si duro lojọ diẹ ni Goree. Nihin ni arisan şe obirin Meyer osi ku. Nwọn si fi Goree silẹ li ojo keji oşu March 1813. Li ojo keşan oşu kanna, ki nwọn to de Rio Pongos Mr John Quast şaisan oku. Mr Butscher nlo si SierraLeone lati la dipo ti Mr Nylander fi silẹ lọ si Bullom. Lojọ kejila oşu Sept. Herman Meyer ku, işẹ rẹ ni Mission, ko şe eyi to yọ nwọn ninu emi aiye mu u şina.

IKIYESI TI AŞE GĘSI

Ajẹle fi ohun ikiyesi silẹ nihin, siwaju gbogbo awọn to wa labẹ Gęsi, tabi awọn omiran ti njewọ àbò Gęsi, ninu gbogbo ibi ti iparẹ de, pe on ki yio jewọ tabi dabo bo enikenin ninu iyonrun to foju fo da tabi to kọ lati berẹ ati fi oruko rẹ silẹ ninu iwe ipamọ ti ajẹle ti awọn ti mbẹ labẹ Gęsi ti afi pamọ li ile ajẹle yi.

Ajẹle mu ko ye ati awọn enia abẹ Gęsi, ati iru awọn enia dudu ti ibale wa labẹ abo Gęsi si i, pe iru awọn to wa ninu owo ni rira tita tabi paşiparọ tabi ni mimu eru tabi enia ti anro si eru lọ sibomiran lọ ta, tabi ti oti gbolinowo fun owo şişı tabi agbatẹlẹ owo oja ni mimu ipinu kipinu şe nipa ti owo tabini sisin eru ni aki yio kamọ awọn enia Gęsi.

Pipe ojo ti ajẹle fi ifi oruko sinu iwe iru awọn ti mbẹ li Abbeokuta ti nwọn ba ka ara nwọn mo enia Işọ Gęsi si ni ojo ikebin March.

Rev. H. Townsend ti Abbeokuta ni yio gba oruko ti yio fi towo Ajẹle.

APEJO.

Aşẹ ijo ipade kan ni ile iwe Ake li ojo kọkandilogun oşu yi, lati gbero toye lati şe Egbe kan, nitori ati ro bi aoti lana dara latihin lọ si Eko. Nwọn si fiyesi apejo na gidigidi, ipari ero egbe na si duro şişin lati mu ikiyesi nwọn şe. Itenumo oran imiran mu wa şe alaifohun sibikan, lati fi okan ajo wa fun awọn akawe, şugbọn awa nireti ati şe e ni ipade wa miran. Owo ti nwọn da nitori idi na je okẹ mọkanleladota le egbedogun.

EGBE AJO OWO LI ABBEOKUTA

Anu se wa lati ri pe Alake pase lati se gbogbo oja ti awon Oyinbo olosowo ati awon enia dadu pelu nmu jade li Abbeokuta. Idi eyi ni pe Awujale se aroye pe Alake ko pa ipihun re mo. pe nipo ki awon Egba ba wa li ogun bi nwon ti pinu re lati se gbogbo nwon nsowo. Awon olosowo so nwon si tunso, sugbon lasan, nwon fun nwon nigba die lati mu oja ti mbe lowo nwon ri lo. Okan ninu ohun buburu to ti inu ogun na jade leyi. Orisun wahala nlanla ni fun gbogbo enia ododo ibi ni. Melo li awon to ti fi emi nwon sofua na nipa iku loju ija! melo melo ni nipa ogbe! sugbon titobi julore ni iparun onje ipekun eyiti ise ebi. Lojolumo la nri osise enia nrin kiri ninu ise patapata ati osi awon ti oti fe ona lati yo laini agbara kan rara. Omode melo lo nku li Abbeokuta, ti nwon ti ru ti nwon si se ailera tobehe ti agbara kan ko wa fun nwon mo lati gba onje nigbati aba fi fun nwon. Sawo osi ti ogun mu wa! sugbon tani se gbogbo re? Otinu ese jade. Nigbati enia nro kiki ti owo, ifekufe nwon. titobi nwon omu titobiju jade. Nigbati nwon kole ni ohun ti nwon fe, nwon kole sai jale ati ipania, nla si ni ogun lati ni ohun ti ki ise ti nwon. Awon to bere ogun ni ese nla lati dahun re niwaju Olorun ati behe pelu ni awon ti o tipa irunni nwon da ogun ati owu sila. Awon enia miran ro o bi ohun a-

jeji pe awon Onse Olorun ibama soru odi si ogun ti nwon ki isi se iranwo ninu re, eyi li idi re, ibi ni ogun sori ilu na Olorun ni alabukun fun ni awon onilaja. Behe li osi ri lotito. Ki awon Kristian ma wa ona alafia. Ki nwon si waa li ona ti oye. Ki nwon si ranti pe lowo agbara Olorun li okan Oba gbogbo, omo alade ati enia wa nitorina ki a kigbe sodore lati se iranwo ati lati mu alafia wa.

INA.

Anu se wa gidigidi lati rohin ti ina kan to se li Saturday ojo kasan osu Febry. Iarin ilu meta, Ikija Ilawo ati Ikereku, tobehe to si jo bi iwon ogbon agbole.

Ati li Monday ojo kokanla osu kannu ni ina miran si tun se li Kesi leti odi Sokenu, osi jo iwon agbole meta ki nwon fi agbara pa.

IBI

Li Friday ojo kedogun osu yi ni Mrs Nancy Olukera obirin Mr. W.-Clarke bi omo birin kan.

IKU

Anu se wa gidigidi lati so ti iku Mrs. Phillip. eniti ose opo niwon osu meje, osi wa li ailere lehin igbati okore ku, osi lo si Eko. nibe li arisan pipi si kolu, ti osi ku ninu igbagbo re li Tuesday ojo kerin osu February osi fi omo meta sile lehin re lati se ofo re, enia pipi lo si kanu gidigidi fun iku re.

ÈKÓ

Ese ti iberu fi wa li aya wa? Nitori ti awa nreti ibi li ona kan tabi omiran. Nigbakugba ni awa mberu, nigbati ako ri ibi tabi ti ako mo o nitoto nigbati oba mbo. Bi oti se ri bebe? nitori nipa okan wa ti nko wa pe awa mo pe, ase buburu ati pe awa mo nipa eko okan wa kanna pe, ijiya yio to o lehin nitorina awa mberu. Iberu na nidi. Nitori ti okan wa nje-ri otito ninu wa. Ijiya ki iwa nigbagbogbo lakoko na, lehin igbati aba se buburu asi ma pe, nigbamiran awa ko nri rara li aiye yi, nitori ti ki ito wa kankan li aiye yi, elomiran sebi ki yio de rara, sugbon eyi ki ise otito nitoriti buburu yio tele ijiya biko-sepe amu iwa buburu kuro. Enia buburu ko beru lati se ibi, sugbon nwon beru ijiya re nwon fe lati se e, nwon si nwa aiye pupo lati se e, sugbon nwon nwa ona ati pa a mo, nitori ti okan nwon nwi ti iya ti yio te le e, ti iya ni, ki ise ese ni nwon mberu, ninu eyiti nwon siwere fun, nitoto ese ni ohun ti aba ma beru re si bi oti je pe, ese ni imu iponju wa, iponju ko wa fun ra re. Nigbagbogbo ni iponju nwa si aiye yi. Wo o'e enia, kini ini. tabi oro bikosepe odi talaka, ama fe lati ni nigbagbogbo nitori ko sese dede, talaka ati ife re ni ijiya re to wa sori re nitori ole re.

Awa ri elomiran to le moti amupara nigbakugba, ese ni eyi, iru enia bayi nrun oro re, o nso akoko re nu, o nso alafia re nu, iru enia bayi koye fun ise re, asi ma jiya nigbakugba lati ri enia gba a sinu ise, ati iso oro nu. Iru enia bayi nigbamiran ama gun esin. esin asi da a, nitoriti oti npa, nigbamiran asubu nigbati oba nrin, nitoriti oti npa a, nigbamiran asaisan, ara re ase alaile nitori ti ofi ara re fun oti amupara, gbogbo nwon yi je iponju si ori re. Omiran nko ati jale asi majale, wahala enia asi bo si atari nwon. Elomiran nmu obarin titun asi mu nwon fi ipa san owo pipo, elomiran arun buburu amu u ni sese bebe, owo sisan ni iponju awon enia, ti arun ni iponju to ti owo Olurun wa. Elomiran nseke lati gba ara re la ni buburu omiran boya nipa okan tabi meji, nwon si gba nwon gbo. Sugbon lehin na ati pelu nigbati nwon sotito nwon asiyemeji. Asi wa lara nwon bi abukun, ati itiju, nipa iru eyi pelu nwon ari iponju laiye yi. Awa ri elomiran ti ko nse rere, nwon ko lanu, nwon koni ife si elomiran, nwon ki iran enikan lowo rara beheni nigbati obase, nwon afe iranlowo fun ra nwon ninu eyi ti nwon ba ni ore ti ba ma ran nwon lowo, nwon asi jowo nwon lowo fun ra nwon. Bebe ni fun gbogbo awon ti nse oniruru ibi laiye yi, nru ibi ara re, ninu eyiti elesese na nje fun rare.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA FEB. 25th. 1861.

ABBEOKUTA

COMMERCIAL ASSOCIATION.

A meeting of the Abbeokuta-Commercial Association was held on the 6th. of February in consequence of a message sent to Mr. F. Ribeiro by the Alake, Elders, etc. stating the desire that the Merchants, traders, etc. might appear before them early in the morning of the 6th. inst.

The following were the gentlemen present, viz. Messrs. J. M. Turner, J. G. Hughes, F. Ribeiro, F. Borgmeyer, J. W. Cole, I. Pearse, C. N. Young, J. Davies pp. H. Robbin, I. Coker pp. S. Crowther. Coker and E. Bickersteth, pp. J. Chillingworth.

At 10. 30. A. M. the gentlemen moved to the Alake's residence. After a short lapse of time, the Alake made his appearance and proceedings were opened by a speech of Apesi informing them that the Alake and Elders begged earnestly that they would discontinue sending any produce to Lagos for the next three months, granting at the same time 6 days from date, in order to give time for the arrangements, necessary through this measure and further allowing trade to go on in all its branches, and also the produce in hand being sent to Lagos.

Mr. C. N. Young kindly accepting the office of interpreter thanked the Alake and Elders present for their good will and begged they

would allow us to retire and consider the matter. Mr. F. Ribeiro offering Mr. Scala's premises as being the nearest.

It was then moved and seconded that, in the absence of the chairman Mr. H. Robbin, J. G. Hughes should take the chair, whilst Mr. F. Borgmeyer acted as secretary. pro tem. Mr. R. H. Wike being detained by illness.

It was then agreed that a deputation, consisting of Messrs. Hughes, Ribeiro, Turner, and Young, should ascertain, whether during the time in question goods would be allowed to be brought up by the Merchants own canoemen; that they should further inform the Alake etc., that it was deemed necessary to inform the Consul of their request, soliciting at the same time his opinion and advice. The first question was answered in the affirmative, and to the latter the Alake not only consented but extended the same time given to 9 days. The Alake further gave us reasons for this step, the dissatisfaction of Awujalè of the Ijebu country, who complained very much that the Alake had not kept his agreement, but that his people were still trading as before, and also, that he, the Alake, would not keep his youngmen in the camp after the rise of the river.

It was then moved, and seconded that the meeting be adjourned, till such time as might be considered

convenient for the further discussion of the matter.

Since the above, the Mercantile body have been again called to the residence of the Alake, and it was signified to them that from that date the road must be closed to traffic. A meeting was subsequently held of the Merchants to consider what steps shall be taken. It was resolved to submit quietly to the order with the hope that some relaxation of it may be obtained after a short time, and also from a consideration that the Alake and chiefs are under a strong necessity to do it and can not well do otherwise under existing circumstances.

PUBLIC MEETING.

A meeting was held at the Ake School-room on the 15th. instant, to take into consideration the propriety of forming an Association for the purpose of making a good road to Lagos. It was most respectably attended, and the result was an Association was organized to carry the object into effect. The press of other matter compels us to defer giving our readers a full report of the meeting, but we hope to do it in our next. The following sums were subscribed towards the object.

SUBSCRIPTION LIST.

	£	s.	d.
C. A. Gollimer	5	0	0
F. Borgmeyer	2	10	0
A. D. Phillips	5	0	0
J. G. Hughes	2	10	0

R. H. Wike	10	0	0
F. Ribeiro	3	0	0
H. Townsend	5	0	0
J. M. Turner	5	0	0
E. Bickersteth	1	10	0
J. L. B. Wood	1	10	0
E. Roper	1	0	0
G. F. Buhler	2	5	0
T. King	1	0	0
V. Faulkner	1	0	0
J. Thomas	1	0	0
C. N. Young	1	0	0
I. Pearse	0	18	0
G. Taylor	1	0	0
J. Craig	1	0	0

TRADE REPORT.

The aspect of things here remains in general the same as we noticed in our last. Palm-oil is held firmly at 10 heads whilst Palmnut-oil remains at its old price of 6 heads per. 10 imp. gallons and in some instances it is scarce by bought at higher rates.

Benniseed-oil we have as yet not noticed in the market, but believe it to be our duty to call again the attention of the native traders to the fact, that this oil has experienced a very great reduction in value in the English market, so much so that the price of it here will range about or under the price of Palmnut-oil.

Of Ivory nothing has come under our notice and we do not believe that any business has been doing during the last fortnight in this article.

Cotton remains quiet at 6½ to 7 strs. coming in but in moderate quantities, higher prices are spoken of.

In exchange a fair business at 2 hds. 30 strings, has been doing for ten or twelve days, As present nothing is offered.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 32. ABBEOKUTA MARCH 1861. Price 120 cowries.

Nigbati odun 1713 fere pari, wahala ti nwon ko ri, dide nipa awon onisowo eru. Oko ologun kan tun wa si apa oke odo na, lati wa mu oko eru kan, eyi onisowo eru, ero nwon si se nipa awon Missionary, nwon si nwo nwon bi ameg, sugbon nwon ko. Awon emiran ninu awon ara ilu na nfe lati le awon Missionary lo, sugbon awon omiran kofe, awon eniti owa niti awon Mission, ni awon to se alagbara ju.

Li ogunjo osu January 1814, awon Missionary fi ipile ile Olurun nwon akoko lele ni Bassia, nwon ti npade isin ni ile iwe. Li ojo kokandilogun osu February 1814, nwon si fi ipile ile Olurun ikini lele ni Canoffee, nwon ti bo tan ki ojo to bere si maro li odun to te le e, ni ile Olurun nwon yi nwon si fi agogo nla ati kekere kankan si ile Olurun nwon yi.

Li February odun 1814 Bale Gesi to wa ni Sierra Leone ran oko ogun mefa lo lati lo run ile ibugbe awon onisowo eru to wa ni Canoffee ati ni

Bassia eyi ti nwon si se, eyi ni mu ota nlanla wa sori awon Missionary, nitoriti awon onisowo eru nro pe awon Missionary ni owo ninu re lati lo pe oko ogun wa soke, ninu eyiti nwon ko nowo si.

Li odun 1814, Mr Meisser ku pelu pelu Mrs Quast eniti oku loju omi nigbati o nlo si England. Li ogbonjo osu November 1814 Rev John Sperrhacken ati Mrs Sperrhacken, Mr ati Mrs Hughes ati Mr. Hartwig nlo lati dapọ mo oko re eniti oje okan ninu awon meji to kojade lo bi onse Olurun ti C. M. S. Nwon gunle ni Sierra Leone nijo ketala osu February 1815. Nijo kini osu March Mr Hartwig ku, ofi opo re silẹ lati ma kanu ti isonu oko re, oje ose kan ge lehin igbati opada lo si Sierra Leone lati lo pade re bi oti nti England bo.

Niwon osu meji nigbati arisan mu Mrs Hartwig osi ku ni ogbon ojo osu April, on ni obirin ti oko sopo ninu ise Mission.

Ota awon onisowo eru lehin igbati

nwọn run ibugbe nwọn, o nfi han nigbakugba, ekini, nipa ifi ile ibugbe ti awọn omode jona ni Canoffee eyiyi sè lojọ kọkanla oṣu April 1814. Sibe ni ojọ kọkandi'ogbon oṣu September 1814. Awọn ara ilu na si run gbogbo ohun ti owa li oko ti iṣe ti awọn ti owa ni ile iwe ni Canoffee. Sibe li ojọ kọkanlelogun oṣu ti January 1815 nwọn si fi ile iwe ibe na jona beṣe geṣe.

Larin gbogbo wahala nwonyi, nipa anu Olorun, awọn Missionary le kọ awọn omode ti nwọn wa nile iwe pẹlu iyorisi pupọ, iye nwọn npọ si idigidi.

Titi nigbana ni ibujoko awọn Missionary mejeji nwọn ni igba omode li itoju nwọn.

EWU

Amu awọn okonrin meji wọlẹ yi lati Ijebu wa, niwọn ijo mewa yi ti awọn Ijebu mu lona Ibadan, okan ninu awọn okonrin na wipe Ajele li ofi iwe owo ati nkan miran ran on lati Eko lo si Ibadan ni Ekeji on lo wo aya on ti owà nibe. Nigbati nwọn nlo, nwọn duro ni Ipara to iwọn ogunjo ki nwọn to ri àye nigbati Madarikan de lati ba a lo si Ibadan. Lehin ijo melo kan, nigbati nwọn si npada lo si Eko, oyinbo Ibadan fi omode kan le nwọn ti anpe ni Mc. lean, ki oba nwọn lo si Eko. Nigbati nwọn de Aṣá nwọn sun. Nigbati nwọn dide li afemojumọ lati lo awọn Ijebu kolu nwọn, nwọn si mu

awọn meteta; nwọn gla gbogbo nkan nwọn, iwe, owo fadaka ti aṣi ran nwọn niṣe lo si Eko lowo nwọn; ati ehin erin ti ekeji umu bọ. Lehin igbati ade nwọn sinu ewon nijomete, aṣa nwọn fun awọn onṣowo eru ti o mu nwọn wa si Makun, nibi ti nwọn gbe ya omode na kuro ninu nwọn, aṣi mu nwọn wa si Ab'ekuta. Bi loto li A eṣe ran nwọn, bi uo ni, akò ti iri otito rẹ gbo.

Ati li Sunday ojọ kerin'elogan oṣu February ni Mr Lewis Anthony eniti oti sare lo si Makun nigbati ogbo pe amu Mclean aburo rẹ de ibe, oṣi mu de si Abbeokuta, iye owo ti ofi ra a lowo awọn Ijebu je okemerindilogun. Revd. H. Townsend ati G. F. Buhler lo se anu ti nwọn san owo na ti aṣi ra a lati Ijebu wa.

IHIN LATI BUDO OGUN WA.

Lehin ikiyesi ti ogun wa ikehin, awọn ara Ibadan sun budo nwọn mo ti ara Ijaye. Ikiyesi na yatọ bi nwọn ti nwi, laṣiyemeji, yio ni ifonahan tabi oluto. lati mu opin ogun yi yara de. Nwọn ti se ona kan tabi meji, ti nwọn ngbidanwo, lati ma da awọn enia lona larin meji Ijaye ati Olokemeji, eyi ti ose ifiyesi awọn ti ntona na, ki nwọn kole ma sora. Opolopo enia tabi Eto de, leyi ti ko pe, nitori idi ohun pupọ, sugbon ko fi kan pe onje won bi ti atijo, ati gbogbo eniti onowo yio ri onje ra. Nwọn si rohin bi nwọn ti jagun ni ojokedogon oṣu February, awọn ara

Ibadan to awon Egba wa ati Ijaye wa ni budo nwon, nwon si le awon ara Ibadan, opolopo nwon lo sonu. Awa ri iwe ti Basorun ko ranse si Alake, orohin bi ija na ti ri fun u owi ninu iwe na pe, awon Egba so enia meji nu, nwon si pa enia mefa ninu awon ara Ijaye, sugbon nwon pa pupo ninu awon ota nwon. Osi wi pe, nigbati nwon de, on pase fun ogun toun, ki nwon mase yinbon titi awon ara Ibadan yio fi sun mo nwon girigiri, ati nigbati nwon sunmo nwon to, on pase fun gbogbo ogun ki nwon ko rojo ibon si nwon lara, ninu eyi ti iyorisi re si dara, ti nwon le nwon lo. On si lo ran awon ara Ijaye lowo, nwon si jumo le awon ara Ibadan lo, nwon si pa pupo ninu nwon.

IJEBU.

Ihin si ti Ijebu wa, ti owipe, awon Ero lati Ibadan wa, nwon to iwon ejidilirun enia, nwon je kiki awon Ijebu-Remo, awon Ijebu-Ode si ko lo nwon lona, nwon si fo nwon jale. Awa ko gbiyele ihin ti otibe wa to bele.

EKO.

Ajele ti Gesi fi Eko sile, oba oko ti Elefin ti anpe ni Brune lo si Ajase tabi Porto Novo, nwon si mura ija pupo lati lo si be, nidi eyiti, on lo gbọ ododo, tabi are lowo A'ajegun Oba Ajase Awa nreti lati gbọ ihin miran nitori eyi na.

IBI

Li Monday ojo kedogbon osu yi ni Elizabeth obirin Mr. T. Cole bi omobirin kan.

Li Tuesday ojo kerindilogbon osu kanna ni Marà aya Mr. H. Shilling bi omokorin kan.

Li ojo ketadilogbon osu January ni Selina aya Mr Jeremiah Sogunle bimokorin meji ni ibeji, sugbon lehin ijo melo, okan saisi ninu nwon. Nijokejidilogbon osu January kanna ni Betsy aya Mr Thomas Dekalu bimokorin kan.

IPANIA.

Li ale Monday ojo kedogbon osu kana ni awon Ogboni Ake pa awon obirin meji ti nwon si kan ori nwon mo igi liita Alake.

Idi re ni pe bi awon olirin na ti je ayaba ti nwon si lo se pansa-ga nitori na ni inu Oba si se bi si nwon to si fi pa nwon.

EKO

Ni inu iwe mi isaju ni mo so ti ibi ti oti ipa ese wa si aye, sugbon eyi ki ise gbogbo re, ibi tabi iponju wa laye to mbo. Eyi ni awa kori, sugbon Olurun wi fun wa, osi ye ka gba gbo. Awa ka a pe, awon enia buburu la oda sorun apadi, nigbati nwon ba ku, sugbon tani mo bi orun apadi ti ri? Aso fun wa pe, ibi irora ni, nibiti enikan nje enikeji re niya nidi eyi pe, lati se nwon ni ibi. Awon enia buburu nikan lole se buburu, ati li orun apadi, kosi enikan nibe, biko se awon enia bubu ru, gbo

gbo awon ti mbe nibe buburu ni nwon nse si ra nwon, irora wa lori nwon, laisi eniti yio wo nwon san. Lodo tani iwo ose aroye re? ibi ni nse aroye ibi fun ibi, eyiyi ko le se ere kan.

Sugbon ro o ni iseju kan, awon omoti ama wa ohun mimu kiri, nwon asi ri nihin. Sugbon nibi ti ki yio ri rara, bi enipe, ongbe ngbe lojogbogbo beheni yio ma wa oti lile, behe ni ongbe yio ma gbe laisimi, tabi lainopin bikose ote ara re lorun ni iseju kan titi aye. Mu! mu! mu! ni igbe nwon laidekun, sugbon nwon ki iri rara, ife re si i ki dake titi, sugbon imu lile ki isi rara, Ife re yio ma je irora nigbagbogbo. Boya omoti yio ri iran oti mimu, boy a yio ri ohun miran bi igo oti, bi apoti gin, bi agba oti, tabi emu, ti onjo niwaju re, ninu eyiti nigbati oba fi owo re le e dimu, ti yio ri ti yio di ofo tabi, asan. Ati sibe, boy a yio ri isan omi ti onsan lo daradara, ti osi toro kenken, yio si magbo bi omi didara na ti nshan lo. Sugbon nigbati oba gbidanwo lati we ese re ninu re, yio kofa lo. Boy a yio ri awon agba obirin ati omo obirin nkoja lo taawon ti ladu gbo omi lori nwon, ti nwon nlo sibi kanga lati lo ponmi, sugbon nigbati oba nowo re, lati bu u mu, ati lati tu ahon re yio si je ofurufu asan, ati itanje. Oloro ni bere ro omi tutu kan lorun apadi, nwon si ko lati fi fun u. Behe ni fun gbogbo ife elese enia, nwon odagba, ki yio si wun ni, irira yio si dagba, ilara yio si

dagba, ife esan yio si dagba, beheni itanje, ati ireje; Sugbon otito, anu, serere, ati ife, ao wa nwon sugbon aki yio si ri nwon rara. Sugbon larin gbogbo osi nwon yi, yio si poju nwon lo sibe, imo ti Olorun fi fun nwon pelu gbogbo bukun re. Sugbon nwon yan orun apadi, nigbati nwon ni agbara lati yan. Ati pelu nwon ori awon eda mimo orun bi nwon ti yi ife Olorun ka li okere rere, ti nwon nyo ti nwon si nfi iyin fun Olorun. Nwon osi ri awon enia mimo, awon eniti oti nse ogba awon laiye yi, ati egbe nwon lekanri. Sugbon awon eniti nwon ti ko nitori isin Olorun, awon eniti nwon ti nyan, ti nwon korira, gbogbo awon eniti nwon npe li egbe ailera, ti nwon ko le je irora ati alafia aiye yi, awon eniti nwon nse ojusaju, pe awon nikan loye ti aba ma fi se elewa ti nwon si se inunibini si, nwon duro niwaju Olorun ti awon ti duru lowo, ati ade lori nwon, nwon nkorin, nwon si nfi iyin fun Olorun, nitori alafia ti nwon ri gba, ati irorun ti nwon nje. Sugbon nisisiyi, Olorun tikalare yio joko lorite re giga lati se idajo, yio si ma san fun elese gege bi oti ye fun gbogbo awon ti okegan anu, ati ife re. Titi lai ni yio ko ebi ainipekun sori idajo re, ti ti lai ni ibinu re yio ma rojo jade, titi lai ni eyin yio ma ri imiko re, titi lai ni yio wa, lainireti, titi lai ainipekun.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA MARCH 3th. 1861.

ABBEOKUTA

MARCH 5th. 1861.

PUBLIC MEETING.

A meeting was held at the Ake School-room on the afternoon of the 19th. of February, to take into consideration the necessity of making a good road from Abbeokuta to Lagos, at which there was a large and respectable attendance of the Oyinbos.

The Rev C. A. Gollmer was requested to take the chair.

The Chairman called upon the Rev. H. Townsend to state to the meeting the object for which they were convened together.

The Rev. H. Townsend then stated that the object of the meeting was simply to consider whether they could form an Association for making a good road to Lagos. That the object had been long talked of, and admitted by all parties concerned in the welfare of the country to be useful and necessary for the further development of its resources, but from a variety of causes, chiefly the want of means, it had not as yet been undertaken. That now he would propose that the work be taken up by an Association in Abbeokuta whose first object should be to obtain the co-operation of Her Britannic Majesty's Consul H. G. Foote Esq. and the

Merchants of Lagos, and raise subscriptions towards the object.

As soon as the preliminary steps are taken that the present roads be surveyed with a view of taking the shortest and best.

It was proposed that the sense of the meeting should be taken upon the object proposed viz.- To undertake the making of a good road to Lagos. It was unanimously approved and carried.

It was proposed that an Association be formed to be called an Association for making a road from Abbeokuta to Lagos.

It was proposed that the officers of the Association consist of Chairman, vice Chairman, Secretary, Treasurer, and a Committee.

It was proposed that every subscriber of a dollar a year be a member of the Association.

It was proposed that Mr. Gollmer be Chairman, Mr. Phillips vice Chairman, Mr. Wike Secretary, Mr. Ribeiro Treasurer.

It was proposed that the following gentlemen be members of the Committee viz. Messrs Hughes, Borgmeyer, Buhler, Champness, Wood, Roper, King, Faulkner, Wilcoxon, Bickersteth, Turner, Thomas, Craig, Taylor, Robbin, Young, Pearse, and Macaulay.

It was proposed that Mr Townsend be requested to represent the object

of the meeting in England whilst there.

It was proposed that the Secretary be requested to write to the British Consul, King Dosumu, and various Merchants in Lagos, representing the objects of the Association and request co-operation.

It was proposed that another meeting be called after the receipt of an answer to the communications addressed to Lagos as above.

It was proposed that Mr. Phillips be requested to ask the co-operation of the friends of this country in America in this work.

It was proposed that the minutes of the meeting be published in the *Iwe Irohin*, and by handbills as extensively as possible.

The meeting then broke up.

NEWS FROM THE SEAT OF WAR.

Since our last war notice, the Ibadan Camp has been pitched much nearer to Ijaye. The object is variously stated but doubtless it will have a tendency to bring the war to a more speedy conclusion. There have been one or two attempts at molesting people on the road between Okemeji and Ijaye which tends to make those who travel were careful. A large number of persons have come down of late for various purposes but it does not appear that provisions are so dear as before, and those who have money can get food. It is reported that a battle was

fought on the 25th. of Feb. the Egbas and Ijaves were attacked by the Ibadans and the latter driven off with a heavy loss. We have seen the Bashoruns written dispatch to the Alake giving an account of the engagement, he states that the Egbas lost two and the Ijaves six in killed, but that they inflicted a heavy loss on their enemy. He states that he ordered his army to reserve their fire until the Ibadans approached sufficiently near, he then ordered a general attack which was successful after which he went to the support of the Ijaves and they together again drove off the Ibadans with great loss.

It is reported that a caravan from Ibadan consisting of three hundred and sixty persons chiefly Ijebu-Remo's were attacked and destroyed by the Ijebu-Ode. We don't rely much on information from that quarter.

The British Consul left Lagos in the *Brue* fully armed to go to Porto Novo in order to obtain justice from Alajogun, we hope to get further information respecting it.

TRADE REPORT.

Since we last had the pleasure of addressing you, nothing has been done, in consequence of the enforcement of the stoppage, not only of the produce to Lagos, but also of all trade, or the tantamount of it in Abbeokuta, viz.- that whoever takes oil into the Oyinbo merchant's yard is to be killed, and the oil to be destroyed.

Exchange is quiet nominally 2hds. 30.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 33.

ABBEOKUTA MARCH 1861.

Price 120 cowries.

Lati ọdọ awon Arohin ti nsiṣe owu li a mu ki a mo ninu iwe irohin nwon pe awon Agbagba Abbeokuta ba Messrs. Campbell ati Delany se ipinu ni fifi ọwọ sinu iwe. Awa ti ri iwe na lo ọwọ Messrs Campbell ati Delany sugbon latijo na ni ati bere lati ri ako pamọ na li ibugbe Alake sugbon lasan; nwon so fun wa pe nwon ko ridi re rara. Sugbon awon iranṣe re kan tabi meji mo pe a mu iru iwe behe wa ọdọ Alake li oru. Alake jiyar mimọ re patapata. Awon olori die ninu awon ero Sierra Leone nigbati nwon gbọ ti igbero lati da ilu fun awon omuira enia lati America wa ati ti iwe ipinu pelu, nwon bi Alake lere re bakana li nwon gbọ li enu re. Awon ti o ni iyonu si ire awon omuira enia ti America, ti o si nfe ri pipada nwon si ile ti iti ise ile baba nwon yio bo sile fun nwon lati ka ọrọ ti ako soke sugbon o san lati tun esi se li isebere ju lati duro titi o ba fi gbi- le ti o si gbekin ju fun atonse. Pe

Alake fi ọwọ sinu iwe ipinu na nigbati o mo eniti on ise o su okunkun li oju wa gidigidi, lododo lehin ọpọ odun ti ati nkiyesi ise re awa ko boju wo ehin lati gba a gbọ nigbati o so ni siṣanu pe on ko mo nkankan rara niti iwe ipinu na. Sugbon bi o sepe on ba fi ọwọ si i, nje ojasi iwe ipinu ti ko ni agbara kan rara nihin nitori ti a ko se e, ako si fohun so- kan si i, gege bi ise ilu yi. Mr. Campbell wi ninu iwe re kan pe on lo si Apejo nla kan ti Alake, awon Agba ti enia; pe Alake ati awon Agba lo si apakan lati saaro, pe nwon si pada lati so fun awon enia bi nwon ti fe se si, ati lati ri ifohun soke, nwon gba eyiti oye gidigidi li Abbeokuta, nje bi behe ni ti ko si itoye kan ninu siṣe ipinu laisi imo nwon nibe. Siṣe ipinu ki ise ohun kekere papa nipa eyiti a nfi ohun fun awon iyekiye enia, ti ise alejo fun ilu na, lati fidi joko ati lati jogun ile ti ako ti iro. Iwe ipinu ti o kan gbogbo awon onile ilu loka ni

ojasi okan ti a ro pe yio yori si
ohun atele nla, ati okan ninu eyiti
awon enia iba ro pe ose okan ninu
aniani nwon lati ni ohun ninu re;
si be loju gbogbo awon onilu suwa
ose eyiti ase li ikokoko, ko si eniti o
gbokan, Oba Alake ko ni ako pamo
re lowo, osi jiyan mimo re patapata,
awon Agba Ogboni ti ise alakoso nla
ni ilu nipa ofin pelu Oba si wi ba
kannu. Ohun ribiribi li eyi jasi nihin,
ole di ibere kikan miran bi ti New
Zealand.

IPINYA.

Li Monday ojo kerin osu March
ni Rev. H. Townsend pelu obirin re
ati Mr. Smith fi ile yi sile lo si Eko,
nwon si de ibe li ojo kewa osu kannu
yi; nwon si wokoko M. S. S. Athenian
li ojo kewa osu kannu lati lo si En-
gland.

IDE.

Li Monday ojo kejidilogun osu yi
ni Dr. Harrison onisekun pelu obi-
rin re ati Mr. Lieb de si Abbeokuta
lati Eko wa.

IKU.

Anu se wa gidigidi lati so ti iku
Mr. Phillip Erinoso ara Owu, eniti
oti wa li ibule arisan lati iwon osu
mejo wa, osi ku li Wednesday ogun-
jo osu March 1861. Bayi lo fi aiye
osi on irora yi sile niu igbagbo Olu-
wa wa Jesu Kristi.

Odun nyipo o si nji emi
Ti ako fi fun wa,

Ninu gbogbo bi ati nse,
Sisa oku lanlo

Ewu pipò lo duro kalè,
Ti ndari wa sisà;
Arun nla si kabi gbogbo,
Nle wa lire sile.

IHIN OGUN IJAYE.

Ija gbigbona kan ni nwon si ja li
Sunday ojo keta osu March, awon
ara Ibadan yan ogun nwon si ipa
meji, lati ba awon Egba to wa ni
budo ati awon to wa ni Ijaye ja, su-
gbon awon Egba ko po to bi awon
ara Ibadan ti po, nwon si nfe lati bo
si ehin odi nwon ja, awon Ibadan si
gbe ogun lile si awon ara Ijaye loji-
ji, beheni ogun na si gbona gidigidi.
Iba ma sepe awon Egba mura sae
lo ran nwon lowo, awon Ijaye iba si
ti subu si owu awon Ibadan nitoriti
die ninu awon Ibadan bo sinu odi
awon Ijaye, awon Egba ati awon ara
Ijaye bi nwon ko ti po to awon ara
Ibadan, sugbon nwon duro nwon si
ja gidigidi lati aru titi ofi di asale.
Nigbati osi re awon ara Ibadan lai
yori ife nwon si bi nwon ti nfe, awon
Egba si le nwon titi nwon fi de ti
odi budo nwon.

Asi gbo pe opolopo lo ku ti osi
gbogbo li apa mejeji

IHIN ILO SI AJASE.

Alajogun tabi oba Ajase ti nse
igberaga ti opo ju u lo ni koti pe yi
si Ajele ti oba Gesi to wa li Eko, ni-

pa fifuwa odi si ofin ati ipinhun ti nwon ti ba a se, osi ko lati gba awon olosowo Gesi si ilu re, osi dani loju pe, kofe ki enikan da on lekun owò eru ni si se. Nigbati Ajele ti o ba Gesi bi lere idi re ti ko fi fe gba awon enia ti Gesi silu re, osi ranse lile kan pada si i. Nigbati Ajele si ro o pe oye ki ipa ti Oba Gesi ki owa lapa ile na, behe lo si mura omu oko ogun ti anpe li Brune ti o ba Gesi, osi lo sibe na, gbogbo enia lo si nfe pari oran na li alafia, sugbon gbogbo ile nwon jasi asan, Alajogun o ba Aase si nuura gege bi nwon ti so fun wa, Aguda kan olosowo eru ngba a liyanju. Ajele si ro agba kan fo ilu na lati fi han o ba ati awon ara ilu re pe, ewu nlanla sorò lori nwon. Li ojo keji ojo kedogbon osu February, agba merin lo si ro si ilu na, behe ni ki ise kiki ibon ni nwon si nyin si Brune oko ogun, sugbon nwon npa awon ara Eko to lo sowò ni ilu na, nitoriti opolopo awon ara Eko lo wa nibe lakoko na. Oba Aase si nro pe, o ba Eko lo nse gbogbo eyi si on, opo pipo ninu awon ara Eko lo si pa ati pipo lo si sala sinu oko ogun na, nwon ba oko na wa si Badagry.

Nipa atanse awon ara Badagry, Ajele na fi ojo meje fun o ba Aase lati gbero, ati pe bi ko teriba fun ofin ti Gesi ti ijo na yio fi de, ao si fi ina sun gbogbo ilu re kanle.

Osi da bi enipe o ba Aase ko olori ilu na, behe ni ijo meje na ti koja ti nwon fi fun.

EKO

Bi ibi ti mbi ibi, behe ni rere nmu eso ti odapo tinu re wa. Nigbakugba ni enia use buburu lati gba eyi ti nwon sebi odara, boya nwon ri ohun ti nwon fofusi gba. Sugbon ofi egun han ju ibakun lo ati ibukun ju ibi, ki ise rere. Sugbon bi enia ba nse rere nitori rere ki ibo lati so ikore to dara fun oluse na. Nigbati enia use rere, nwon ki ini iro lati kaanu nitorina. Ko fi edun kan sile, ko si ona fun ironupiwada ati ikana. Sugbon omu alafia wa ati iteloran tinu, eyi sanju esan eyikeji ti nwon se tabi ti nwon sonu ti iserere nwon se awon. Nigbakugba ni awon enia rere nsi se nidi eyi pe nwon ki yio ri gba. Sugbon bi oti ri behe, nwon gba ayo tinu lairi idi ohun ti nwon nwa ati awon ni iteloran ni si se ore pe ohun iye biye ni. Bi osepe awa nfe lati se ilaja nitoto larin awon enia meji ti nwon ko re, oni iteloran lati se e bi otilesepe ako ti ise ilaja. Bosepe awon orile ede meji njagun, ati omiran ngbidanwo lati se ilaja, ti osi ro o pe on se eyi ti oto ati ohun ti dara, eyi fi iteloran fun rare. Bi ile kan ba njo, ti enia kan wa ninu ewu ninu re ti elomiran sure wole ti o yo o, eniti oyo yio yo. Bi elomiran mu ina ti ofi sile aladugbo re nikoko, oni ohun ti nwahala re ninu ti ofi se eyi. Bosepe enikan nsaisan, ti elomiran nlo tu ninu, eniti ose eyi gba itunu. Eniti o ba fofusode lati ran

awon to wa niponju lowo, yio ri ibukun gba ni sise behe, ayo tinu ti opolopo ko mo. Elomiran fe owo ju, nwon ko fe lati nowo, nwon gbagbe pe ibukun ti nwon ba ri gba ninu ohunkohun ti oba kanje ati owo ni lo re pataki re ni bi aba lo rere. Enia nro pe odaraju lati ma na owo nwon fun ara nwon, sugbon olopo to nowo nitoto oye ko ma lowo na fun elomiran bi oti na fun ara re. pelu emi omnira. Awa ri ni ilu yi pe opolopo awon onode ni afi sile to si ku lai ni oluranlowo, nitoriti iya nwon ti ku. Bi oti se ri behe? nitori ti oni iyonu ati inowo, lati to nwon laisi iya nwon; sugbon iferani ni eyi, ko mu ibukun kan wa, sugbon lona keji bi baba omiran yio ti ma yo to? nigbati oba ri awon omo re ti uwon ndagba soke, bosepe ose ogbon lati no owo die, ko mo daju ninu eyi pe bi enikan nfe lati ri alafia laye yi, ona ti afi ni ni ka se rere. Owo ko le fi irorun fun o, kole se aso to dara, ka ni omo pipo ko le se, ka joye giga nipa ti enia kole se, ka ni agbara ko le se, sugbon kani, ati ka lo ini nwon-yi ni ona ti oto nse rere gege bi ogbon wa, eyi lo mu alafia ati ilaja wa. Enia melo lowa to ni ohun gbo-gbo, sibe otosi ni. sugbon awon elomiran wa eniti oni ohun die tabi koni rara sibe oni itelorun, oro Olorun wipe, iwabiolorun pelu ite orun ire nlanla ni. Oro Olorun si tun wipe, Alabukun fun ni awon olokan tutu nitori awon ni yio jogun aiye.

OTA.

Iwonyi li owo ti nwon dajo lati fi tun Ile Olorun to wa li Ota ko, ati iwonyi si li oruko die ninu awon eniti oda owo na.

	Hds.	St.	Cow.
Rev. J. White	10	0	0
Mr. Henry Shilling	10	0	0
J. M. Turner	5	25	0
Abraham Ajuka	5	3	0
Samuel Atana	3	3	0
Daniel Ogutolu	10	0	0
Thos. Mele	1	0	0
Saml Pearse	1	0	0
William Clerke	1	0	0
Joseph Tifa	1	0	0
David Oga	1	0	0
Joseph Gbami	1	0	0
William George	2	0	0
Isaac Asade	1	25	0
John Thomas	1	0	0
Charles Fale	1	0	0
George Ayena	1	0	0
Richard Oso	1	0	0
William Atomika	1	0	0
Mrs. White	6	0	0
Betsy Subulade	1	0	0
Efutide	1	0	0
Jane Omoinu	1	0	0
Sally Amlore	2	25	0
Sarah Ibikotan	2	25	0
Harriet Sanu	1	0	0

Opolopo enia lo si da sinu owo na ti oruko nwon ko si ninu iwe yi, sugbon iye owo ti nwon da je 5hd. 6st.

A ko o li ibi ise ikowe li Ake ABBEOKUTA March 25th. 1861.

ABBEOKUTA.

MARCH 25th. 1861.

In the "Cotton supply Reporter" a treaty is published made between the Chiefs of Abbeokuta and Messrs Campbell and Delany. We have seen the original document in Mr Campbell's hand but have since applied in vain to see a copy of it at the Alake's residence; we were told they knew nothing of it. Some one or two servants however did know of such a document being brought to the King at night. The Alake denied all knowledge of it. Several head Sierra Leone people having heard of a contemplated Colony of a few Coloured persons from America and of a treaty also, enquired of the Alake about it with a similar result. Those interested in the welfare of the free coloured people of America and desiring to see them return to the continent that was the home of their fathers will be disappointed to read the above statements, but it is better to correct a mistake at an early period than to wait until it takes effect and becomes too late for correction. That the Alake did sign the treaty knowing what he was about we doubt very much. In fact, after years of personal experience of his character, we feel bound to believe him when he states deliberately that he knows nothing of the treaty. But if he did sign it, it is

a document without power here, not having been made and agreed to according to the customs of the country. Mr Campbell in one part of his book states, that he attended a large meeting of the Alake, Chiefs, and people; that the Alake and Chiefs went aside to deliberate, and then returned to inform the people on what they had determined, and to procure their concurrence, which at Abeokuta is very essential; if so, then there is no value in the treaty made without their knowledge. The making of a treaty is a serious matter, especially by which permission is given to any number of people, strangers to the country, to settle and take possession of land not yet under cultivation. It is a treaty that affects the rights of the whole country, it is one that is likely to result in important consequences, and one in which the people may deem it one of their prerogatives to have a voice; yet this treaty to the natives at large is made in secret, no one knows of it, the Alake has no copy of it and denies all knowledge of it, and his statement is confirmed by the Oboni Chiefs who by law are the great rulers of the country with the King. This is a subject of vast importance here, it can become another land question like that of New-Zealand.

As regards the coming of coloured people here it can be done, if not over done, in the same way as white men, Sierra Leone people,

and others from the Brazils and Cuba have done without a treaty, or rather upon the original treaty which was never written and never denied by any native authority or the people. It can be done upon the treaty made between the chiefs and Captain Forbes on behalf of the British Government. But the forming of a colony or separate Government which is, it is feared, contemplated will find an opposition both from the Sierra Leone people and natives.

The treaty as published provided for the giving of land to settlers and for their self-government, but there is no provision made, no guarantee offered for its fulfilment on either side. What remedy exists for either party? It is not like a treaty made by a responsible and well known Government, whose character may be too good to be lost in vain quarrels with natives in a country like this, and at the same time too strong to be trifled with. Messrs Delany and Campbell have given no bond for the due fulfilment of their part of the contract, viz, that the settlers shall bring with them intelligence, education, a knowledge of the arts and sciences, agriculture, and other mechanical and industrial occupations, which they shall put into immediate operation, by improving the lands and by other useful avocations. Supposing these things introduced by settlers, what provision is made that these things shall be made available for the Government

and people of the country? Knowledge is power. What assurance has been given that this power shall be used lawfully according the moral law of God?

There is an important consideration to be brought forward, viz, those who have laboured in the work of civilization and christianity here should be assured that their work shall not be marred by the influx of any people, strangers to the country. The country is no longer in its primitive state; it has been for some years past under instruction; a large amount of christian influence has been exercised, a large number of natives have become christians, churches have been built, schools for the instruction of the native children in operation for years, native youths taught various handicraft employments, Cotton gins and presses introduced and extensively employed, a printing press in constant employment by native printers, and a vast increase in lawful commerce, and a corresponding diminution in the slave trade. There are white men still at Abbeokuta who were the pioneers of this great work and through the Mercy of God still have to watch over the work that they were providentially called upon to commence. These have laboured for the natives, and watch over their interests, they have a high moral duty to perform towards the Government Solemnly committed to them by the native Chiefs, they

are held responsible for the acts of those who come into the country from across the sea, for only through them was the free access to the country allowed.

[To be continued in our next.]

IJAYE WAR.

Another very severe battle was fought on Sunday March 3rd. The Ibadans divided their army into two columns to attack simultaneously both Camps, that of the Egbas, and that of the Ijays. The Egbas, being greatly inferior to the Ibadans declined fighting outside their camp. The attacking column therefore turned suddenly towards the Ijaye camp, and now, the two columns made such a vigorous attack upon it, that, had not the Egbas run to their assistance in this decisive moment, Ijaye would have doubtless fallen into the hands, of the Ibadans, a considerable number of Ibadans having got already inside the camp wall. The Egbas and Ijaye people, though numerically far inferior, stood their ground from morning afternoon, when the Ibadans retired without having achieved their object. Both parties are reported to have many killed and wounded.

Information has reached us that another battle was fought on Monday the 18th. inst. We are not yet in possession of the particulars.

EXPEDITION AGAINST PORTO-NOVO.

The king of Porto Novo having lately given much annoyance to

H. M. Consul at Lagos, by acting contrary to the treaty with the English Government, in refusing to admit English merchants into his town, evidently wishing not to be interfered with in his slavetrade. When H. M. Consul asked for explanation the king sent an insolent message. H. M. representative thinking it absolutely necessary to establish British authority in that quarter proceeded at once there in H. M. S. "Brune." All attempts to settle the matter peaceably failed, the king persevere in his obstinacy, encouraged, as we are told by a Brazilian slave dealer. A cannon ball fired over the town warned the king and the people of impending danger. On the following day, Febr. 25th. some shells were thrown into the town; but the king's people not only opened fire upon the "Brune," but fell also upon the Lagos traders, a large number being present at the time, the king suspecting that the expedition had been undertaken at the instigation of the king of Lagos. Many people were killed. A great number of Lagos traders took refuge on board the "Brune" and were conveyed to Badagry.

Through the interference of the Badagry chiefs, seven days of grace were granted to the king, should he not submit within the given period his town would be burnt down.

We are not aware that the king has taken any step to avert the danger from his town, whilst the seven days grace has expired some

time since.

We have heard that the king has sent an unsatisfactory message to H. M. Consul; while more recent reports state, that the king is determined to resist the English, that he is now engaged in fortifying and strengthening his town by every means within his power. We are informed that the "Brune" is likewise preparing for another expedition, in which she will have in addition to her own crew 100 marines from one of the cruisers on the Coast.

SLAVE TRADE.

We desire to draw the attention of our readers to the following startling statements quoted from the "Standard" news-paper.

"It is melancholy to relate that during the current year, Cuba has been more active than ever in the importation of negroes. This stimulus has been applied in consequence of the failure of the Brazilian and American crops. According to the New York newspapers the trade is now more vigorously prosecuted than it has been for the last ten years, it having attracted capital not only from Cuba, but even from cities of the United States: and to the disgrace of Massachusetts a bad pre-eminence is given to Boston. Since the commencement of the current year (1860) it is computed that 30,000 Africans have been introduced into the Island."

DEPARTURE

On the 4th inst. the Rev. H. and Mrs. Townsend, and Mr. Smith left this town for Lagos, where they arrived on the 6th. They embarked for England on the 10th. in the M. S. S. "Athenian."

ARRIVAL.

We are happy to announce the safe arrival in this town, of Dr. A. A. and Mrs. Harrison, on the 18th. inst.

TRADE REPORT.

Another fortnight has gone by without any alteration as to the prospects of trade; on the contrary the law has been more strongly enforced since our last. The river will now be soon rising, and in another fortnight or three weeks we may fairly expect water enough to load our canoes at Aro. Regarding the stoppage of the road, we are of opinion that interference from Lagos would be of great service to us.

Exchange lively, cowries 2 hds. 30 st. per. dollar of 4s. 6d.

SHIPPING NEWS.

The following vessels are reported to be at anchor off Lagos.

"Bruno" Schooner	.. ..	Hamburg
"Lagos" Bargue	.. ..	ditto.
Two Bargue names not known	.. ..	Italian.
One Schooner	.. ..	Portuguese.
"Catharine & Jane" Schr.	.. ..	Hamburg.
"Said Medschid" Bargue	.. ..	ditto
Brig "Adele o' Suned"	.. ..	ditto
"Abbott" bargue	.. ..	English.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 34.

ABBEEKUTA APRIL 1861. Price 120 cowries.

Niti wiwa awon enia dudu nihin ale se e bi a ko se saju li ona kana bi ti awon enia fufu, awon ero Sierra Leone ati awon omiran lati Brazil wa ati Kuba wa ti se laisi iwe ipinu tabi li ara ipinu isaju ti a ko ko ti awon olola bi ko si jiyan re. Ale se e lara iwe ipinu ti ase larin awon Agba ati Captain Forbes fun awon British. Sugbon ki a da ilu tabi ki a ni ofin ototo ti a ngbero re, a beru, pe yio ba odinu awon ero Sierra Leone ati onilu.

Iwe ipinu na bi ati ko o niti fifun ni ile fun awon ti o nbowa do ati fun ini olori ti nwon tikara nwon, sibe ko si esere ti apa sile ko si ona eto ti a na sile fun sese re niha mejeji. Atunse wo ni mbe fun awon isi mejeji, ko dabi iwe ipinu ti a towo. Alakoso ti a mo rere ti a o ripe, iwa eniti yio daro ju lati somo ninu aso lasanlasan pelu awon onilu, ni ilu bi eyi ti nwon si leju nigbakana lati foju di. Messrs Delany ati Campbell ko fi

ona ti yio mu u niti sese ohun odi ti ipa ti nwon eyini ni awon ti mbo wa do yio mu oye, oko ati imo ti ohun ologbon ona ati imo gbo gbo nkan agbe ati gbom ona omiran ati ise afowo se wa pelu nwon ti nwon towo bo se lesekana nipa itun ile se ati nipa ise abojuto miran ti o ye. Bi osepe awon ti mbo wa do fi nkan nwon yi lele, esere wo ni apa si ile pe a o se nkan nwon yi fun anfan akoso awon onilu ati enia ilu na? Alagbara ni imo, ohun dajudaju wo ni ati fi fun ni pe ao lo agbara yi li ona ti oyegege bi ofin ti Olorun sipa ihuwa si enia.

Ero ribiribi kan mbe lati mu wa gbangba eyini ni awon ti o ti se se ninu ise itun ilu se ari ti Kristian nihin ye ki a ba mu ko da nwon loju pe ni riro wo ilu awon enia ki enia ti o lagbara ju ise nwon ki o ba e. Ilu ko wa mo bi oti ko wa ri, niwon odun die ti o ti koja sehin ni oti mbe labe oko ki ise

iwon ipà iṣe Kristian li o ti gbóna, Opo awon onilu ti di Kristian, ati ko opo ile Olorun, ile eko fun awon omode awon onilu li odun melo kan sehin, awon opere li ako lise afowose, keke owu ati iren owu lati mu wa ti a si nfi sise gidigidi, iren ti iko iwe li a nfi sise nigbakugba lowo awon ibile ihin, ati ireti pupopupo ti owò ti o ye ati ise dede re si nwon lori lati see.

Isebere agbajo enia lati se ohun ti odara ati olori awon ti o ti America wa, yio fi ere nlanla han si ilu, ki yio si si ohun kan ni ilu ti yio se idena piposi iru enia ti nlasè iṣe oro ati omiran. Nwon ko se pataki imule kan lati pade, nipa ti nwon, alejo lati apakeji omi, fufu tabi dudu nwon ti gba nwon, nwon si ti lo nwon re. Nwon ko mu nwon wa saba ile enia dudu ni oran ti ose ti nwon nikansoso, ati bikosepe nwon o yesi ofin tara nipa ti Olorun, ti nwon ko si nise pelu ti ifiyesi ti awon ara ilu, nwon yio joko nihin li alafia ati laisowu. A o riwa rere yi pelu lati gba ojusaju lowo awon enia ilu yi, ati nigbehin ki nwon ko ro ati gba agbara itoni lowo awon bale ati ofin ti ilu na; ati nipa ogbon yi opolopo ni yio mo ilo awon Keferi, ati ifonahan otito nipa ogbon ofin ilu nwon, yio fi aye fun lilaju otito si i ati ise nwon.

Opolopo awon enia dudu miran ti nwon mu lati America wa kun

fun ironu todaju lati tun wi tomnira nwon ti arinkeji, ati ekan fun ailogbon egbe nwon, pelu eniti o wa lokere ti nwon njumo se yekan, sugbon pelu eniti nwon ojoko, ti nwon joko bi Keferi ara kan na ki yio le se kan, sugbon boya ko toju ofin awon ilu ati enia pelu ewu nlanla. Iru isise bayi yio gbipo nipa kiki awo oju ati iyorisi owo nipa awon oyinbo, yio si je oyinbo ni yio dahun re ati oluto re. A won enia ti ode ihin nipa ohun ilo ti oyinbo, yio ko wa sin nipa ide die lati ri ojusaju awon bale ilu na ati ofin nwon, boya li ohun ninu eyi ti ofin Olorun ko solafun. Nwon yio wa bi ilunla kan omira ti osopo nipa imule pelu awon ofin ara ilu na kise bi iru ilunla awon ti ko ni ilunla lai ni ofin ti deni mole lati foju si ofin miran bikose ti nwon. Bi nwon ba wa ihin, nitori ti nwon ko bi nwon lere ni ilu nwon ti United State ti Amerca ti ilunla tabi nwon wa hin nitori ti nwon ko ni iteloron nipa ofin ti Canada ati bi nwon ba wa ihin, nwon ko lati di omnira ti iluyi labe ofin awon ara ilu yi, nwon ojasi loju awon ara ilu yi enia tio yapa si gbogbo enia, ako fi okun kan de nwon, nwon ko si labe ibawi kan.

IHIN TI MISSIONARY

Enia ko Olorun on si mbo omi odo re, osi nto nwon lo li

ona ti oto, gege bi ogbon iwabi Olorun a o si ri i ni ipekun.

Mr Renner ati Mr Wenzel fi igbugbe nwon sile lati gbero awon ara konrin nwon ti owa ni Sierra Leone nitori wahala nwon ati kini nwon ose nitorina. Awon arakonrin si ro o pe odara ki nwon ko tun le ti ina ti jo ko, ju ki nwon ko fi ibe na sile lofo, nwon si se eyi.

Ni ijo kerin oshu June li odun 1815. adurun omode ati agba kan ni a baptize ni Basia akoko na je ayo nlanla fun gbogbo enia, gbana ni enia po ni ile Olorun, opolopo si duro lode lehin ile Olorun nigbati aye ko si, marun tabi mefa ninu awon bale wa nibe. Ni ojo kejo oshu August omo mejidiladota ni nwon gba si ile Olorun lati sami Baptism fun nwon ni Cannoffee, bale na, ati iwon igba awon ara ilu na wa sibe. Ni ojo to tele Mr Wilhelm ati Mrs Meisner nwon si dapọ ni igbeyawo.

Nwon ti se igbugbe Missionary miran ni ilu na bale ti anpe ni William Fernandez nse itoju re. eniti onran nwon lowo nigbakugba ninu wahala nwon, ati bori gbogbo re ti oti npe nwon pe ki nwon wa. Awon ara ilu na npe ibe na ni Bramia, sugbon awon Missionary li onibe biosepe afi oruko Gesi fun u, ati npe ni ibujoko Gambia sugbon nwon ko ri awon omode gba lati ko bi nwon ti nfe tabi bi nwon ti mireti si, nwon si si lo si Erekuṣu

kan ti anpe ni de-Los, nibiti nwon duro ni iwon oshu mefa. Lehin igbati nwon ko iwon adota omode jo nwon si le nwon jade, nwon si lo si Kapparoo, bale ilu na si dapọ pelu nwon lati se bebe.

Missionary miran ti anpe ni Rev J. H. Schalze pelu obirin re de si Sierra Leone ni ojo kejo oshu August. Lehin ojo die ti nwon de, Mrs Schalze se aisan osi ku ni ojo ketalelogun oshu September; ni ojo karun oshu October asi bo ara Mr Schulze si isa oku nipa iba, iku obirin re lo mu lo sisa oku. Ki oshu October yi to pari tan Missionary miran si fi aye yi sile ibujoko Rev J. C. Sperrhaken wa pelu Mr Nylander ni ebute Bullom. Ibujoko ti ebute Bullom nwon si pamọ ni idakeje ati alafia, ati ise rerere to wa libe si npo si i.

Ijiya miran si kolu igbugbe ti Bassia awon enia buburu si fi ina si ile Olorun ti o wa nibe.

181.

Li Saturday ojo ketalelogun oshu March li Mrs. Ellen Venn Lisabi bi omokorin kan.

Ati li Saturday ogbon ojo oshu March li Mrs. Hannah Sokelu bi omo birin kan.

Ati pelu li Sunday ojo kokanlelogbon oshu kana ni Mrs. Phebe Ogulolu bi omo birin kan.

INA.

Li Tuesday ojo kerindilogbon oṣu March, nigbati owàrà ojo ati ìjì nla kan si jà ile awon ara Gbodò kan ti ti ko jinà si agbole oyinbo Ake si jona ati gbogbo awon aladugbo ti owa li agbegbe ibe ati awon miran ti ile nwon jinà sibe gbo, nwon sebi ara li ofi ile na jona, gbogbo nwon si nlogege bi ise nwon atijo ni bibo Sango. ati lati ko gbogbo ohun ti nwon yio ri ni agbole na. Nigbati asi bere, odabi enipe esi ni ina se mu ile na lowo obirin arugbo kan ti odabi enipe oju ndun, obirin na nran owu lakoko na, osi sunmo ina, lojiji ni ina si mu owu ti o nran lowo bayi ni ina si se jo ile na.

Iba ma sepe awon oyinbo ati awon onigbagbo lo sibe, awon olorisa iba si ti gba ile na, nitori ti nwon wipe Sango lo nja, sugbon gbogbo awon olorisa ti nwon gbe orisa nwon wa sibe si ju iwon egbeta enia lo.

IHIN TI AJASE.

A gbo lati Eko wa li ojo kerindilogbon oṣu March pe, nwon ko ti le pari ija ti Ajase, sugbon nwon wa lenu re titi ofi di isisiyi. Nwon si wi pe awon Aguda ni yio ma gbe ibe, ati pe Gesi ki Gesi ko gbodo lo sowo li Ajase, sugbon awon ara Eko bi nwon ba fe nwon le ma lo sowo nibi, ati pe nwon yio si gba Mr. T. Tickel lati joko nibi bi Ajele.

Li ojo nwon ni Ajele ti o wa li Eko si pase pe, gbogbo eniti oba

ni ohun kan li Ajase ki omura lati lo mu nwon kuro li Ajase nitori ti nwon ti fi agbara mu on lati ba nwon jagun. Igba owó ologun si ti de si Eko li ojo kokandilogbon oṣu March, lati inu Okò Commodore ti anpe ni "Arogant" wa, ati nigbati Ajele ba si ti mura tan pelu Commodore ati lo si Ajase ni nwon yio ko gboju to.

Olori ogun kan si ti de si Eko li ojo kejilelogun oṣu kana, lati inu okò ti anpe ni "Armenian" wa, ti on ti onje, Ago, ati nkan miran fun awon ogun na.

A si ti gbo pe, awon ara Ajase nfi igi ati okuta di odo nwon, sugbon nwon yi ki yio soro lati ko kuro, ju ati fi sinu re lo.

OGUN IJAYE.

Ihin pipò li ati ngbo lati ibudo wa, sugbon oko mo eyi ti ije toto ati eyi ti ko ri bebe.

Li Sunday ojo kerinlelogun oṣu ti okoja, ariwo ayò nla kan ta li ibudo awon Egba li Ijaye pe, enikan sa lati ibudo Ibadan wa si ti awon Egba, osi wipe oju ndun Ogumola balogun Ibadan. Ekeji si de oni awon Ibadan mbe li ona Abbeokuta, ati pe awon Egba le ko nwon, awon Egba si lo, sugbon nwon ko ri nkan Li ojo kedogbon oṣu kanna, nwon mu awon Ibadan meta okan ti nse eru Are ri, osi pa awon meteta.

A ko o li ibi ise ikowe li Ako ABBEOKUTA April 5 th. 1861.

ABBĖOKUTA

APRIL 5th. 1861.

A question is raised by the treaty. A permission is given to use unoccupied land equally with, or as the native population. The Gentlemen who made the treaty understand that unoccupied and unowned land are alike terms, but such is not the fact in the Egba country. It can be safely stated that there is no land without an owner to it in the whole country. It appears that the Egba country was divided into townships, that there was a certain tract of country belonging to each, the termination of the boundry of the land of one township was the commencement of another. It appears that the encroachments of the people of one township upon the land of another was always resisted. It further appears that the quarrels respecting land between various townships led to such an amount of disunion that when attacked by foreign enemies they fell an easy prey. At the present time one great cause for the continuance of the war between this place and Ibadan is, that the Ibadans occupy Egba ground so jealous are they of their rights in this respect. We have had some experience of the matter and it is as follows. The present Alake gave us a large piece of land unasked to be

given out in allotments to such Sierra Leone people as we might wish to give it to. Being given to us by the highest authority in the country we did not for a moment, suppose any difference would exist about it; but it was not long in our possession before it was taken possession of by a party of natives who without asking our consent commenced building on it. We remonstrated, appealed to the Alake, but in vain for it came to this, he gave us what he had no right to give. So it will be found with respect to the treaty; it has been made contrary to law or custom, it is merely a private act of the Chiefs, signed to oblige those who asked them to do it.

The introduction of a body of well to do and well principled emigrants from America would prove of very great advantage to the country, and there is nothing in the country that would prove a hindrance to the advancement of such persons in the enjoyment of wealth & freedom. There is no need of a special treaty to meet their case, strangers from beyond the sea white or black have been well received and well treated. They have not been brought under native law in matters that concern themselves alone, and if they will only observe the moral law of God, and not meddle with the concerns of the natives they can dwell here in peace and safety. Good conduct would al-

so be seen to beget respect from the natives, and ultimately considerable influence over the Chiefs and Government of the country; and by that means many of the heathen usages, and the maxims of their political wisdom would give place to more enlightened principles and practices.

The introduction of a large number of free blacks from America filled with certain notions of freedom, republicanism, and contempt for their uncivilized fellowmen, with whom at a distance they claim a relationship, but with whom they will not sit down and dwell as brethren of the same family, cannot but be attended with the greatest danger to the native governments and people. As such a movement can only take place by the countenance and pecuniary aid of whitemen, whitemen should become answerable for it and regulate it. Persons who come by whitemen's means should first become bound by some tie to respect the Chiefs of the country, and their laws, except in things in which the law of God is dishonoured. They should come as the citizens of some country connected by treaty with the native government, not as the citizens of no country without obligation to respect any laws but their own. If they come here because they are not recognized in the United States of America as citizens, or if they come here because they are dissatisfied with the Government of

Canada, and if when they come here they refuse to become citizens of this country under the native Government, they will be to the country a people separated from all others, bound by no tie, under no restraint.

There is a country of free coloured people in Africa, not at all distressed with too large a population governed by their own laws and by officers elected by themselves; why not first develope the resources of that country, and cultivate its waste land before seeking another? Under the native Government here, christianity has been allowed to take root and native christians are protected and allowed to follow their own free choice in throwing off heathenism and embracing christianity. The introduction of the arts of civilized life is encouraged, and whatever prejudice existed against it is fast passing away, therefore we want to guard against the introduction into the country of an element that might prove one of strife; and would retard the natural developement of improvements so well begun.

DEATH.

We have to record the death of Mr. Macgregor Laird, who ever proved himself as a great friend to Africa. He was a London merchant and also a leading partner in the firm of Laird Fletcher and Co. In 1832

APPENDIX TO THE IWE IROHIN: APRIL 1861.

to 33. The Liverpool Expedition took place under his command in this, 40 out of 49 European lives were lost. In 1854, Macgregor Laird fitted out an expedition which ascended the Niger and Chadda as far as Bormanda 250 or 300 miles in a direct line from the confluence of the two rivers. In this expedition there were 12 Europeans and 54 natives, and not one of them died either from disease or accident. The expedition was sixteen weeks up the river, seven weeks of which were spent on the Chadda.

Mr Laird was about the time of his death engaged in organizing a new Niger expedition, which was expected to start in the month of June next, under the command of Captain J. B. Walker.

PORTO NOVO.

We have received letters from Lagos, dated March 26th. in which we were informed that the Porto-Novo affair was not then settled, that matters were at a stand. The following terms are said to have been proposed. That the Portuguese now resident there are to leave. That no European is allowed to trade there. That Lagos people will be allowed to go and trade in Porto-Novo. That Mr. Tickel will be allowed to reside there as Vice Consul to H. B. Majesty.

Mr Consul Foote has given the

merchants of Porto-Novo notice to clear out their property from that town, as terms of peace with it are at an end. 250 soldiers were expected to arrive at Lagos on the 29th inst. in the Commodore's ship "Arrogant." A Commissariat officer arrived at Lagos by the M. S. S. "Armenian" on the 22nd. of March with provisions, tents, etc. for the men. It was originally intended that these troops should be sent up to Abbeokuta, as a defence against any attack from the Dahomians. As we have now however but little to fear from that quarter, they will be used to bring the King of Porto-Novo to his senses. Mr. Foote is making every preparation for the intended attack. The King of Porto-Novo has been engaged in filling up the river with stones, with the intention of rendering it impassable to the "Brune" which is intended to convey the men to the scene of operations; these stones however must be so small that the work necessary to remove them, will be scarcely more than what was required to put them in the river.

Should this expedition succeed, great good may be expected to result from it, as Porto-Novo is the out-let from whence the interior towns of the Yoruba country ship their slaves. We have received information upon which we can rely, that the notorious Kosoko is privy

APPENDIX TO THE IWE IROHIN: APRIL 1861.

to all that is taking place. He is said to be the King of Port-Novo's principal adviser; and certainly the King is acting in a manner not unworthy so amiable a prompter. We have reason to believe that Mr. Consul Foote is aware of all his proceedings, and we doubt not, therefore, that Kosoko will be watched with as much vigilance as the wickedness, and cunning of this chief of unenviable fame demands.

IJAYE WAR.

We have but little news from the seat of war in the interior. Various reports have reached us of the doings of the contending parties: but we find it very difficult to know what to believe as true, and what to reject as false.

We were present at the Alake's place a few days ago, a messenger was there, who had just come in from the war. He stated that various sallies had been made upon small parties, in which three or four at a time had been captured. He further stated, that the Ibadans intended to attack a caravan which was on the point of starting for Abbeokuta. The Egba chiefs hearing of this prepared themselves to defend the caravan, and kill, or capture the Ibadans. The affair turned out as they had been informed. The Ibadans were ready to attack the caravan; but the Egbas were too much for them.

Thirty of the Ibadans were killed and Eighty taken prisoners. Upon the following we can rely. Some time since the Ijaye warriors went out and found the Ibadan army in their farms, the Ijays drove them off for shelter behind the Ibadan's camp wall.

On Sunday the 24th. ult. there was great rejoicing in the Egba camp; a prisoner had escaped from the camp who stated that Ogumolla the Ibadan chief had a bad eye; another came and stated that the Ibadans were on the Abbeokuta road, and that the Egbas could catch them. The Egbas went, but found it was false. On the 25th. ult. three Ibadans were taken prisoners. One of them was a former slave of Aro. Aro killed them all. On the 26th. ult. the Ibadans came to make farms too near the Ijaye farms. The latter drove them away.

TRADE REPORT.

The stringent measures adopted by the authorities some time since for the purpose of preventing the natives being occupied in trade, instead of going to the war, are still in force. In consequence of this very little has been done during the past six weeks. We had heavy rains last week, which below Gaun have much influenced the river. Soon we may expect water enough at Aro to lade canoes.

Exchange quiet, at 2 hds.-25 st. to 2 hds.-30 st. per dol. 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 35. ABBEOKUTA APRIL 1861. Price 120 cowries.

Ilu kan wa ti o je kiki awon omira lo wa nibe ni Africa tabi nile awon enia dudu, ako kuku re nwon sile rara pelu awon enia ilu totobiju, ti nwon nfi ofin nwon se toju re, ati Balogun ti nwon we jade fun ra nwon, ese ti nwon ko ko si ona isun ilu na sile ati ki nwon ro ile ti nwon fisile ki nwon to ma wa imiran? Labẹ ofin awon ara ilu yi ti je ki enia Olorun ko fegbo mule ati ti nwon ndabobo awon ti nwon gba oro Olorun gbo ati nwon si je ki a fa owo eru sehin. Oyinbo mbe li Abbeokuta sibẹ eniti ise eni isaju ise nla yi, ati nipa anu Olorun nwon mbe sibẹ lati boju to ise ti a ti owo Olorun pe nwon si laoi berẹ. Awon nwon yi ti ise fun awon onilu nwon si uboju to ire nwon, nwon ni ise isin giga lati ma se sipa ofin ilu ti a fi fun nwon lati owo awon agba ilu na, awon li a o dimu fun ise-kuse awon ti oba ti apa keji okun wa si ilu, nitori nipa ekiki ti nwon li ona se si sile

lati ma goke wa.

Ibere kan sinu iwe ipinu na nde a fi ohun fun ni lati ma ro ile ti ako ti ro rara logbogba pelu tabi, bi awon onile sua. Awon olola ti o se iwe ipinu na mo o pe ile airo ati ile aipe ni teni ri bakana, sugbon iru eyi ko ri behe ni ilu Egba. Ale ko o sile li aiberu pe ko si ile ti ko ni oluwa ni gbogbo ilu yi. O fi ara han pe ile Egba pari si orori ilu, pe o ni oju ile ti oja si ti olukuluku ipinle ilu kan ni ibere ilu keji, ofi ara han pe titemo sile awon enia ilu kan si ile elomiran ama da ija sile nigbagbogbo. O fara han si i pe, ija nitori ile larin ilu meji li o mu airepo behe wa li nigbati ogun okere ba kolu okan, lesekana nwon a ko o. Nisisiyi idi nla kan fun wiwa ogun larin ibi yi ati Ibadan, sibẹ ni pe Ibadan gba ile Egba kan behe ni nitori eyi oja si owu pipo fun nwon, awa kiye si die ninu ejo yi, osi ri bi ateke yi, Alake ti o mbe lori oye yi ti fi ile nla kan fun kikole si awon ero Sierra Leone

iru awon ti a ofe lati fi fun laibere. Nitari pe o jasi eni nla julo lo fi fun wa, awa ko ro o rara pe iyonu kan yio wa ninu re, sugbon ko ti pe ti odi ti wa ki isi orilu miran ti o gba a laibere bi afe, nwon bere si kole si i. A wi titi, ati lo Alake sugbon lasan, o pari si eyi ye o fi ohun ti ki se tire rara tore fun wa. Behe ni yio ri ni ti iwe ipinu, nitari ti a se e lodi si ofin tabi ise kiki ise ikoko ti awon agba ti o fi owo sinu iwe lati fun iyonu awon ti ati to ohun ti nwon yan fun ara nwon ni mimu iborisa kuro ati ni didi sisin Olorun mu, mimu wiwa ise ogbon wa li a nfe, ibi kibi ti oba ro ninu si i, lese kana ni nwon o koja lo, nitari na a nfe lati tokere kiye si mimu wa ilu ohun ti iba mu ija wa ti iba si da riri ise rere ti a ti bere duro.

IWE TI EGBE IBANLOWO AFRIKAN KAN
SI BADAHUNG OBA DAHOME.

Badahung Oba. Inn awon Gesi enia orile ede nla ba je gidigidi. Nwon ko fe iwa re. Iwa re ko dara. Iwa re buruju. Iwo iba se Oba nla. Sugbon ohun ti iwo nse ni ko le mu o di oba nla. Iwo nse buburu pupo nitari ati ni owo die. Lati se oba nla, iwa rere pupo ni iwo iba ma hu, eyini ni iba mu o di olowo pupo. Iwo njagun, ki iwo ki o le mu eru, ki o si mata nwon Opolopo awon enia ti re tikarare li asi npa. Eyi buruju. Aso fun wa pe iwo ta 10,000 egbarun eru li

esi. Ki ni iwo rigba? 50,000 dols (egbamedogbon owo fadaka.) Ale ka ohun buburu melo ti ose bayi nitari owo die yi. Oba opolopo enia ni iwo ise. Iwo iba li owo pupo ati awon enia re pelu. Mase mu nwon lo si ogun mo, nibiti opo enia ghe nku si, kuku wi fun nwon pe. Elo gbin owu, emu owu fun mi wa. Wi fun nwon pe, Alagbara ni awa, gbogbo nwon li omo, gbogbo nwon lo mberu wa, awa lo ti njagun nla, awa lo ti nko eni pupo. Nje nisisiyi nko awa odi olowo, awa oni fadaka, nitari eyini ki awa ki o gbin owu, bi awa ko ba se behe, Abbeokuta yio ni opolopo owo fadaka ju eyi ti awa le ni lo, nwon ngbin owu nibe nwon si ngba owo fadaka ni gbese re. Ko soro lati gbati owu, o rorun lati ni. Ko si ibi ti ako le gbin. 150,000. Egbamarun di li adarin enia ni npe mi li oba nyin. Emi ti oba nyin, ki olukuluku nyin ki oma mu owu ati fadaka kakan fun mi wa lododun. Enyin ioye mi, eboju to o; i oye to ni 1,000 (egbenia), ki omu nwon ru owu ti 1,000 (egberun fadaka wa si Gerefe; gbogbo iyokun ti e gbin ni ki e ma ru lo ita fun ara nyin; behe ni gbogbo nyin yio si di olowo, gbogbo nyin ni yio di oni fadaka pupo.

Badahung Oba. Iwo ko mo itori ohun ti awon onisowo eru se nra eru lowo re si? Lati gbin owu ati ireke ni. Iwo le gbin dara ni

ilu re ju ilu nwonni ti nwon nko eru lo. Owa dara ju ni i e Diho ni. Awa ora gbogbo owu lowo re n Gerefe. Awa ko ni re o je. Oba ti o se ti anpa enia re pupo li ododun ki ise ologbon oja, nigbati ose pe nwon o ma da owo pupo behe fun u, kiki awon ologbon oja ni ise oja nla. Iwo iba se ologbon oja iwo iba wipe, Gbogbo ebado okun yi ni tenu. Ako gbodo ta eru kan ni hinyi mo. Emi ki yio ta awon ti mo ti ni. Emi o ranse si ibi ti mo gbe ti mu nwon wa, emi owipe. Mo ni iye enia nyin bayi pupo lowo, eru mi ni nwon nse, sugbon emi o ran nwon pada si nyin, bi enyin ba san 100 lbs, ogorun osuwon owu jija se ori olukuluku nwon to aya nwon ati si oko nwon lo, si iya ati si baba nwon.

Emi ati awon enia mi alagbara li awa, iwo mo pe eru ko ba wa; sugbon awa ki yio jagun mo nisisiyi, awa nfe di olowo, beheli awa osi ma gbin owu fun awon Gesi orile ede nla ni.

Badahung oja. Ni ti gbogbo 100 lbs ogorun osuwon owu rere ti aja, awa oma san fadaka mejo ni Gerefe. Nipa ona eyi ni iwo yio di oja nla. Iwo olowo ju awon oja miran lo li Afrika. Iwo yio ma ri 200,000 dols. o e mewa dollars fadaka gba lododun, awa osi fi han o bi eyi iba ti se di 400,000 ogun oke dols fadaka nisisiyi, ati ni aipetiti, ti yio si fi di 1,000,000 dols adota oke fada-

ka lododun. Gbogbo awon enia re ni yio di olojo gidigidi ati enia nla. Yika gbogbo ni nwon yio si ma wipe. Ko si oja ti oghou to bayi to si seun to bayi tabi ki osi se oja nla ju bai lo bi Badahung oja, Dahome o'olajulo, eniti ko fe ki ata nwon lo mo si oju okun li eru, kaka behe eniti osi so awon enia re di olowo, osi mu ino nwon duu: eniti ko je ki apa nwon mo li ogun, behe ni nwon si nposi lododun gbogbo nwon ni yio si ma gbin owu, pe, awon enia ile Idahomi nse ino didun, nwon ni oja nla ati rere, olowo, osi lagbara. Badahung oja ni awa yio ma sin li oja wa, ki awa kole lowo ati ino didun.

Badahung oja. Nigbana ni awon enia Gesi orile ede nla ni yio fe o.

Ki nwon ki ole fi han o bi nwon ti yo to lati ri ki odi ologbon, ati rere, ati oja nla, awa oma ran si o lati ilu Gesi orile ede nla ni wa lododun ti iwo ba nse bayi, ti iwo ko si ta eru kan, tabi ti iwo ko je ki ata eru lati ebado okun re lo, awa oma ta o lore lododun niti ife wa, iye dol fadaka bai li owo tabi ninu onirru oja daradaaa ati oja ohun ilo, ti iwo ba fe julio Nitoto awa yio ma se eyi, awa asi ma ra gbogbo owu re pelu ni iye owo rere, bi iwo ba se iru oja rere oti oja nla behe.

Awa ti wi i na. Je ki amọ eyi ti iwo yio se.

IHIN TI AJASE.

Awa gbọ pe Oba Ajase mura lati ja, ki se pe kiki igi ati okuta li onfi di ipado bi ati wi nisanju sugbon oti ri iranlowo gba lowo oba Idahomy eniti nwon wi pe, o nla ona titọ kan lati Abomey lo si Ajase. Ati pelu Kosoko oba Eko atijo ti Ajele ti Gesi ti lejade li odun 1851 nitori pataki ti owò eru ti onse, oti ran adota okonrin lati Ijebu lo niha ila orun Eko si Ajase ni iwò orun ti Eko lati la ran awon Ajase lowo. Bi oti pe ti Kosoko ti lo li Eko, eyi yio je ohun iyin, ogun nlanla fun u lati ran lo. Awon Ogbimo Gesi bi oti lodi ti ro pin lati fi agbara fi opin si imu'e nwon pelu Ajase, ati lati mu nwon fi isowo eru sile patapata. Oko ogun merin ati awon oko Agbaja ibon tabi agba ti oti de si Eko nisisiyi. Alecto, Bloodhound, Ranger, ati Brune, ati oko Commadore, eyi ti anpe ni Arrogant, nwon si nreti adota lerigba omọ ogun okonrin pelu nisisiyi. Mr. McCoskry ogboju onisowo kan li Eko, oko elefi kan ti jade fun u lati ma mu u to omi kakiri, ati lati ma la riru omi ja, eyiyi pelu ese die yio si jasi ohun elo kekere lati ran Brune lowo ati awon oko miran ti nwon oran lo si Ajase. Ko jo pe awon Ogbimo Gesi pelu iru ogun n'lanla ti owa li Eko yio fagbara mu oba Idahomy lati fi owo era sile ni Igerefe ati pelu bi nwon ko ba bori nwon ni ifi agbara mu ti fifi enia ru-

bo sile, ohun ti ose ohun itiju, ati abukun ilu yi.

Bi oba sepe, nwon ba bori lati fi opin si isowo eru Ajase ati Igerefe, ogun eru ti Idahomy yio ye lati tan ijenia okan ninu pataki ogun Ibadan yio jasi ohun alailera.

IHIN TI IDAHOMY.

Awa gbọ lati Isaga wa li ojo kesan oṣu April pe li Sunday to kọja ojo keje oṣu kanna, awon onise ti Igunwa wa, nwon wipe awon Dahomy ti dide, nwon de Refurefu, nwon ko gba eyi gbọ li Isaga, titi nwon fi ri onse Asipa ti Ilaro ti ofi si tun wi fun nwon, Lotito, awa ko ti mo bi opin nwon yio tiri

INA.

Li ale Sunday ojo kọkanlelogun oṣu April ni nwon fi ina si ile kan larin Eruwon ati Ake, ko si jo tobehe ki nwon to fi iyara pa a, behe ni ako si mo eniti ose e titi ofi di isisiyi.

Ati li ale Tuesday ojo ketalelogun oṣu kanna, ina miran si tun se larin ilu, eyi na si jo bi agbole kan, nwon si fi iyara pa a.

IRU.

Anu se wa-gidigidi lati rohin iku Hannah Enukeke ara Igboke, okan ninu awon onigbagbo ni Church Igbein, eniti oku nijo kejidilogun oṣu yi. Ireti wa ni pe, obo agò òsì, ti irora, ati ese sile, osi lo siwaju Oluwa.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA April 25th 1861.

ABBEEKUTA

APRIL 25th. 1861.

It was only about an hundred years ago, that the great changes in the process of spinning and weaving began: previous to 1738, a person could spin only a single thread at a time, and, though the spinning wheel spins a great deal quicker than can be done by the process employed in this country, yet a person working eight hours a day could only spin three quarters of a pound of yarn of a coarse quality. The quantity at present spun in England is nine hundred millions of pounds, so that at this rate it would have required the constant labour of four millions of persons only to spin the quantity of cotton at present consumed, at that time the consumption was under two million pounds of raw cotton.

In the year 1767, James Hargreaves a poor weaver of Blackburn invented the spinning jenny, by which he was enabled to spin several threads at once: he and his family spun for their own use, and though he endeavoured to keep the secret, he became the subject of persecution and was attacked by a mob of working people, who broke into his house and destroyed the jenny. and at last in 1768, forced him to flee with his

family to Nottingham, at this time the number of his spindles was only eight, in 1770 when he took out a patent there were sixteen, afterwards the number increased, until it was superseded by the machine used at present. this was invented by Mr. afterwards Sir. Richard Arkwright. Machines have been made with more than a thousand spindles, so that now more than a thousand threads can be spun at once by a single machine, at first the machines were moved by water power and consequently the manufacturers were obliged to erect their mills by the falls of rivers, now they are generally moved by steam. The result of all these improvements has been that the cost of manufacturing Cotton has enormously diminished, whilst the wages of those employed has considerably increased, and also as has already been stated the quantity manufactured has increased from less than two millions to nine hundred millions of pounds annually.

The improvement in the art of weaving has been almost as great, but did not take place till the end of the century, when the power loom was invented, in which the shuttle is thrown by machinery, a person is quite sufficient to look after four of these machines. It is no wonder that with such machinery as this an English manufacturer can buy raw cotton, and sell the cloth after it is

woven cheaper, than the people in the countries where it is grown can weave it for themselves. The great mass of cotton comes from America which supplies more than three quarters of the whole, three quarters of the remainder comes from India, other places supply a little, the greatest quantity sent from Lagos was 3447 bales, in 1859, 60 since then the amount has been less on account of the war with Ibadan. The quantity may sound a good deal here, but it would only supply the cotton mills of England for about one hour. There is a great probability that cotton will not be supplied by America in the usual quantities this year, and consequently that the prices will be higher, and the manufacturers will be obliged to look to other countries for supplies. Six of the principal cotton growing and slave holding States of America have withdrawn from the Union; these states are South Carolina, Mississippi, Alabama, Florida, Georgia, and Louisiana. Whatever be the ultimate result of this secession whether these states separate from the Union or whether they are united to it again, it is scarcely possible that the people of the southern states can give as much attention to the cultivation of cotton as they otherwise would do.

IJAYE

As mentioned in our last caravan of Ibadans returning from Biolorunpellu, having crossed the river Ogun was attacked by the Ijays in front, and the Okemeji people behind; the prisoners on both sides of the allies are said to be 120 to 140, of whom from 35 to 50 were taken by the Ijays, the rest were taken by Ogunbonas people. The runaways from the Ibadan's camp are numerous, almost daily one arrives in Ijaye, on March 30, three Ibadans were caught near Are's farm, one of them was put to death by Are as he was an Ijaye man. April 2 a few shots were exchanged. On the 4th a runaway from Ibadan related the heavy loss they are suffering from the Ijebus, six chiefs were killed many others killed or taken, on the 9th the Ibadans came out a little from their camp but retired after a few shots. On the 10th drums were heard and a noise in the Ibadan camp. The Ijays and Egbas prepared for action, it appeared afterwards that the Ibadans were not preparing to fight, but merely to kill some unfortunate Ijebus, four of whom had been caught in war, the rest twenty in number were living in Ibadan as strangers. They carried them down to the Oge, and killed twentythree at once. One old man

APPENDIX TO THE IWE IROHIN: APRIL 1861.

they castrated. After they retired this man was found alive by the Ijaves. Are buried the dead bodies, and not content with this buried the unfortunate old man alive, fearing that he was an ōgun, and that if he entered the town alive the Ibadans would soon take it.

Other reports state, that the old man was put to death at his own request, that the prisoners were prisoners of war, and that the Ibadans were provoked by barbarities inflicted on some prisoners taken from them by the Ijebus.

DAHOMEY.

We hear from Isaga dated April 9th. that last Sunday April 7th. a messenger came from Igunwa saying that the Dahomians had started and reached Refurefu, this was not believed in Isaga until it was confirmed by a messenger sent from the Ašipa of Ilaro. of course it is not yet known what may be their destination.

REGISTERING BRITISH SUBJECTS.

A month or six weeks ago the Consul gave notice that all Sierra Leone men, claiming protection as British subjects, must register their names at the Consulate, at the same time he gave notice that any British subject holding slaves was liable to a heavy fine £100. This was a measure much

needed, for previously when a Sierra Leone man was brought before the native authorities, he would claim exemption from their jurisdiction on the plea of being a British subject, if on the contrary he were brought before the Consul he would say that he was a native. This measure has already been very successful in procuring the liberation of slaves who were held in large numbers by Sierra Leone men. Free papers have been made out for nearly three hundred, the children are apprenticed to their former masters for five years, the men for two, so that they will not be entirely free till the expiration of those periods.

PORTO NOVO.

We understand that the king of Porto Novo is preparing for resistance, not only is he blocking up the river with trees and stones as mentioned in our last, but he has got assistance from the king of Dahomey, who is said to be cutting a direct road from Abomey to Porto Novo. Even Kosoko the former king of Lagos, who was expelled by the British in 1851 for his participation in the slavetrade has sent fifty men from the Ijebu country on the east of Lagos to Porto Novo on the west of Lagos to assist the Porto Novans. As Kosoko has

been so long from Lagos, this must be a large force for him to send. The British Government on the contrary seems determined to enforce the execution of the treaty with Porto Novo, and to make them relinquish the slavetrade altogether. There are already four vessels of war and gunboats at Lagos. The *Alecto*, *Bloodhound*, *Ranger*, and *Brune*, and the Commodore's ship, the *Arrogant* is expected shortly with 250 men. Mr. McCoskry an enterprising merchant of Lagos has bought a small steamer to navigate these waters and to cross the bar, this with a little preparation would be a great assistance to the *Brune* and any other boats that may be sent to Porto Novo.

It is not impossible that the British Government with such a large force at Lagos will compel the King of Dahomey to give up the slave traffic from Whydah even if they do not succeed in forcing him to give up his human sacrifices, which are a disgrace to this country. Should they succeed in putting a stop to the slave trade from Porto Novo and Whydah, the slave wars of Dahomey would almost necessarily cease, and kidnapping, one of the chief inducements to this Ibadan war, would become an unprofitable employment.

The *Arrogant* has since arrived but without the 250 men.

DEATH.

We are sorry to have to announce the death of Chillingworth Esqr. April 16th. at Lagos.

VISIT OF H. B. M. CONSUL.

We take this the earliest opportunity to give our readers an account of the visit of H. B. M. Consul H. G. Foote Esqr. who arrived here on the 4th. inst.

The Alake previously advised of this visit sent a young Chief the Alausa of Igbore to Lagos with horses to fetch the Consul, who was much pleased with his attentions.

On the 3rd. The Consuls approach being made known the Sarumi or chief officer of the cavalry was directed to take a detachment to meet the Consul at Awoyade and escort him into the city, the Alake's own people going to the river at Aro, the party arrived in Ake at 5 o'clock, and after visiting the Alake, the Consul took up his abode at Mr. Andrew Wilhelm's house, which was fortunately just ready for occupation by a white man.

To be continued in our next.

TRADE REPORT.

Exchange continues at 2 hds. 25 St. per dollar of 4s. 6d.

The Alake has agreed to open the river to trade after the 21st of May.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 36.

ABBEOKUTA MAY 1861.

Price 120 cowries.

Ko ju iwọn oḡorun oḡun lẹ, ti iyipada nlaunla ni ti iṣe iranwu ati iwunṣo bere. Ko ito oḡun 1738. enia ko le ran ju foron owu kan-kan lẹ lekkan, ati bi kekẹn nwon ti nfi iyara pupo ranwu ju eyiti nwon ba se nipa iṣe ti nwon nse nile yi, sibe enia kan ti onṣiṣe ni wakati mejo ojo le ran idameta oṣuwon ti owu onirun ti ko dan. Iwon ti nwon, nran ni England nisisiyi ni odegberun million ti oṣuwon, beheni nipa oye yi, yio ti fe iṣe igbakugba ti million merin enia kiki ko ran iye owu ti nwon nran nisisiyi, lakoko na eyi ti nwon nlo wa labe million meji oṣuwon ti owu tutu li oḡun 1764. James Hargreaves owunṣo talaka kan to wa ni Blackburn se iranwu kan ninu eyiti onle ran opolopo owu lekkan, on ati awon ara re nran fun ilo nwon, ati bi oti ngbidanwo lati pamọ nikokọ nitori ini inonibini, awon opolopo oṣiṣe enia si bole re awon enitiowo ile na ti nwon

si ran iranwu na ati nigbehin ni oḡun 1758, nwon si lejade osi sulo pelu awon ara re lẹ si Nottingham am lakoko yi iranwu re je mejo ni iye, ni 1770 nigbati agba ase lati jade, iranwu re je merindilogun, lehin na, onposi niye, titi eyi ti nwon nlo nisisiyi fi bori, eniti ose eyi lehin na ni Mr. Sir Richard Arkwright nwon si ti se ohun ti yio ma ranwu ti oju egberun owu lẹ lekkan lowo lowo, enikan nipa iranwu yi li atete ko se agbara omi li anfi siṣe na, nitorina ni awon owunṣo nfi la kole iranwu nwon si ibi ti omi nṣubu si, nisisiyi gbogbo nwon ni nwon nfi agbara oru se.

Idi gbogbo iyorisi nwon yi ni ti pe iye owo awon owunṣo owu na sehin poju, sibe owo awon ti nwon gba siṣe npo si i gibigidi, at pelu ati fisile iye ti uwon nwuni ti npo nipa ifasehin niwon million, meji titi ofi di odegberun millions oṣuwon lodun.

Iyorisi rere ni ogbon iwunṣo yi

di n'anla, sugbon ko gbile titi ofi di opin ogorun odun na, nigbati nwon ri ogbon agbara ofi, ninu eyiti anso oko nipa ogbon ohun ti nwon ufi nwunso, enia kan to lati ma toju merin ninu iwunso nwonni. Ko mase ya nyin lenu pe iru ohun elo yi owunso Gesi kan le ra owu tutu tabi eyi ti ako ti ja asi ta aso na lehin igbati oba wunso po ju eyi ti awon enia ile yi nwun fun ra nwon nibi ti nwon ngbin. Ni America ni owu to poju ti nwa ondipo ju iwon gbogbo re, onameta iyokun nti India wa, ibi kekeke to ku ndi die, eyi to poju ti nwon fi sowo lati Eko wa ni egbetadilogun ole metadiladota idi owu lati odun 1859 titi di odun 1860 lati igbana wa iye na si nfa- sehin nitori ogun ti nwon mba Ibadan ja. Aba ti gburo re ju eyi lo, sugbon ko ju eyi ti nwon iba di ofi ni England ni wakati kan. Oda ni loju pe, aki yio ri opolopo owu gba li America bi latijo ti npo niye lodunni, ati pelu pe yio si nwon awon owunso yio si foju si ilu miran lati gba owu, Ibi pataki mefa ti nwon ngbin owu ati ilu awon America nibi ti nwon nsi eru ti fasehin kuro ninu egbe na. Ilu nwonni ni Carolina nisale Mississippi, Alabama, Florida, Georgia, ati Louisiana.

Ohunkohun ti oba si je igbein iro egbe yi, bi awon ilu yi ba ya kuro ji idajo egbe ni, tabi bi nwon

tile tun sopo sii, osoro ki awon enia to wa ni isale ilu yi yio fi aye pipo si oko owu iro bi nwon ba ti se.

IJAYE.

Bi ati so ninu ihin wa ikehin pe, awon ara Ibadan ati awon ara Bioku gbe sumomi lati wa dan, nigbati nwon goke ogun awon ode ri nwon, nwon si lo wi fun nwon libudo Ijaye ati li Okemeji, nigbati awon ogun mejeji mura nwon si fo awon ogun Ibadan, nwon si wipe igbekun tia mu lona mejeji je ogofa tabi ogoe, ninu eyi ti marundilogoji tabi adota bo sowo ara Ijaye, awon iyokun si bo sowo awon enia Ogubona. Awon to sa lati ibudo Ibadan npo si i gidigidi, nwon fere ma sa lojojumo, okan sade si Ijaye li ogbonjo osu March. Nwon si mu awon ara Ibadan meta leti oko Are, Are pa okan ninu nwon nitori ara Ijaye ni ise. Nwon si ta pero die li ojo keji osu April, li ojo kerin osu kana, asa kan lati Ibadan wa rohin iya ati isonu nlanla ti awon ara Ibadan nri lapa ti Ijebu, nwon pa olori mefa, nwon pa omiran nwon si di miran ni igbeku. Li ojo kesan osu kana awon ara Ibadan jade die nibudo nwon, nigbati nwon yinbon die, behe ni nwon si lo. Li ojo kewa osu na nwon gbo ilu ati ariwo li ibudo Ibadan. Ijaye ati Egba si mura ija, nigbati ose nwon si ri pe awon ko mura lati ja, sugbon kiki ati pa awon Ijebu merin ti ko bo sonare ti nwon

ma li ogun: awon ogun ti oku ninu nwon wa li Ibadan bi alejo. Nwon mu nwon lo si Ose, nwon si pa awon merinlelogun larinkan; okonrin arugbo kan nwon te e li bafin, nigbati nwon lo, awon ara Ijaye ri i laye, Are sun gbogbo oku nwon yi, ko to fun u, o sun arugbo na li aye pelu, o beru pe, ogun ni nwon fi se, ati pe bi on ba je ki o wo ilu laye, ki yio pe ki awon Ibadan to wo ilu on.

IHIN IRUN AJASE.

Li Friday ojo kerindilogbon osu ti okoja, li agbo pe Ajase tuka, nwon bere si ija laro titi ofi di iwon agogo mejila, lehin na nwon simi die. nwon si tun bere niwon agogo meji, ko si ju iwon wakati meji lo lehin na ki nwon to fo awon ara Ajase, beheni awon olori ogun ati awon tintuko (Sailor) si sokale, nwon nrin la ilu na, nwon si ri opolopo enia si ku sibe ni ilu na, eniti oko gunle ni olori oko ti Aleto ti anpe ni Capt Rabby, okonrin Aguda kan si yinbon rifle sii, sugbon eta na ko baa, osi koja niha ori re, Capt Rabby si yara yinbon revolver re pa, lojukana awon ara Ajase si gbe e kuro, behe ni ako si mo eniti ise.

Aje e ti o ba Gesi pada de Eko li ale ojo ketadilogbon osu ti okoja, ati oko ogun kan ti anpe li Fidelity ati Bloodhound si ti pada lo si oku li ojo keji.

Okonrin kan ara Ajase ogba ti

okeodo ati ti Isaga wa si Abbeokuta lojo kini osu May. Li ogbon ojo osu April awon Isaga se ifoya pipo nigbati nwon gbọ lati odo onse ti oti Igbigila wa wipe awon Idahomi mbo ati pe nwon sunmo Refufesu, gbogbo awon jagunjagun si lo su leti odi lala ojo na. Ko si da ni loju pe ihin yi jasi ipada awon Idahomi ti oti lo si Ajase.

IBI.

Li Friday ojo kerindilogbon osu April ni Efuwumi obirin Isaac Lemọ bi omobirin kan li Iporo.

Li Wednesday ojo kini osu May ni Phebe obirin Josiah Lasite bi omokonrin kan li Ake.

Ati li Saturday ojo kerin osu kanna yi ni Lucy obirin Mr. W. Barber bi omobirin kan li Ijemọ.

IKU.

Anu se wa lati fonrere ti iku John Chillingworth Esqr. ni ojo kerindilogun osu April li Eko.

Wednesday ojo ketadilogun osu April ni omọ Benjamin Osoko ati Juliana Laribigbe ku, awon mejeji ara church Owu.

Ati li ojo kejidilogbon osu kanna ni omọ Jeremiah Sogunle ati Selina ku ti ise ara church Igbein.

Itana to bo gbe laso,

To tutu yoyọ behe,

Gba dọjẹ kana asi ku,

A şubu asi ro.

ÈKÓ.

Koriko negbo rẹ̀ nìlẹ̀, ati nipa irin-
lẹ̀ lo fi ndagbà diẹ̀, ati pẹ̀lu eyi, owà
labẹ̀ ewu afeṣiṣe, tabi akoko ti ko
dara fun u, tabi ti doje ti nke lulẹ̀:
fi gbogbo suru ti ale fi fun u, je ki o
di omnira kuro ninu mejeji yi, sibe
bi yio ti yara ro fun rare! ka fi ohun
ojiji nwonni lele lapakan, eyi ti oke-
re ju ti ole pa ara emi wa, arun ti
o wa li ara wa, ati agbara ode ara ati
ojiji ti nke opolopo lulẹ̀ nigbati owà
ni tutu, ninu itana ewe nwon opin
ainipekun ko pe mo, ninu iwà aye
a si ku. Nitoto emi wa dabi owu
fiti'a, atile fi ohun pa ni, tabi bi
atile dasi sibe nigba diẹ̀ yio jona
tan, yio si ku fun rare.

"Ati gbogbo ogo enia." Asi fi
yi kun daradara. Nitoto nibi pipọ̀
ni anro ipato larin iwa ode ara
emi ninu awon enia. Awon oloṛo,
awon oṣola, awon elewa, ati awon
ti ara nwon le yio jumọ̀ lo, labẹ̀
oruko kan, pẹ̀lu awon otosi ati
awon ti nwon wa lapa aisi irolorun,
awon talaka, iru otosi, ninu aye,
eniti ojo bi abi lasan sugbon ijiya
ati osi ni nwon? Tabi, awon o-
gbon ko lere ju awon asiwere?
Gbogbo nwon ni koriko?

Iwo nse iyato? Behe ko, "gbogbo
nwon ni koriko, tabi bi iwo ba
ife ni oruko miran, je ko wa be-
lekan, otito niyi pe gbogbo ara ni
koriko, ati bi ogo ni eyiti o ntan
tobehe, loju nyiu yio ni iyato, nje
eyiyi ni gbogbo eyiti ole ni, sugbon

eyiyi ni kiki itanna ti koriko na,
iru eyiti obori gbogbo koriko lewa,
odaraju diẹ̀, ati oṣo to daraju
eyi. sugbon mu ninu aiduro ni-
bikan re asi so ewa re nu, kosi
lere, beheni ko si ni omnira lona
yi, nitoto, ninu mejeji yi ni kope
titi, ati nigbakugba ni iwa nigba
to kuru, ati eyi to daraju aku aku
pẹ̀lu re. Koriko na ro, ati itanna
re asi re sile.

Bi ko ti soro to ati yara to ni
ti itansan ini enia nfi iparun, bi o-
tile se nipa agbara enia tabi nipa
iyarade owo Olorun! Emi Oluwa
le lori re, bi Isaiah ti wi nibe,
ati nipa eyi, ki ise kiki koriko re
nikan ni, sugbon itanna re yio re
bi oti wu ko dara to Nigbati iwo
ba ba enia wi nitori ese beheni
David wi, iwo ase ewa re parun
bi kokoro. PSA. XXXIX. 2

Melomelo ni oni ewu ina, tabi
togun, tabi ifokọ, lojo kan tabi loru
kan, tabi apa kekere kan, ni meje-
ji ti osi so oloṛo nlanla di talaka?
Ati iru eyi ko kere, fun awon
eniti oṣubu lojiji kuro nibi ola si-
bi abukun to buruju, ki se ni sise
ati itele ka sokale lori iba beheni
nwon nlo soke, sugbon nwon asubu
logedemgbe.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA MAY 26th. 1861.

ABBEOKUTA

MAY 6th. 1861

On the following day, the Consul accompanied by Messrs Crowther and Turner visited the Alake and Elders in council, and had a very satisfactory interview, arrangements were made for the reception of the troops expected to assist the Alake in defending His territory from he incursions of the Idahomey; in the course of the day several presents of sheep and goats were sent to Consul Foote by the Alake and others.

On Saturday the 6th. the Consul received Mr. Cole and the Elders of the Sierra Leone Emigrants, who are said to number about 2000, the Elders on the part of their people welcomed him, and presented a fine sheep.

A three days confinement to their houses of the women had been announced to commence on Monday, which day was also fixed for an assembly of the town, this took place accordingly, and the Consul having been invited to attend, sat opposite the Apesi of Erunwon who represented the Alake, his Majesty being indisposed. The Apesi of Kempta was the principal speaker.

He urged on the people the vigorous prosecution of the war and in the name of the Alake and Elders called for a contribution of 100 hds cowries from each township (there are nearly 200.) He forbade the Egbas from trading to Ijebu, Ota, or any of the towns across the Ogun river, and ordered the Ijaves to proceed home with provisions immediately.

He expressed the great pleasure of the Authorities at seeing the British Consul among them, and told the people that the various rumours respecting the object of the Consul's visit were false, and that (literally) the Alake's mouth was one with the Consul's, and that they found him to be a sincere friend of the Egbas.

On the 9th. the Parakoyis or chamber of Commerce headed by the Ligòrò of Igbore and the A-şipa of Ikereku visited the Consul and during a long and highly interesting interview which want of space forbids us to describe at length, the Consul urged on them the improvement of Agriculture and the extension of Commerce, representing the great interest felt in their efforts by both the Queen and the people of England, they heard, and in reply stated the causes of the present war, which was forced on them against their own most earnest desire for peace by

the unwarrantable and dangerous encroachments of Ibadan, that their honour was involved, that their liberties, so hardly obtained, were at stake, that they were compelled to maintain the integrity and independence of Ijaye, their Ally, and that finally their intention was, not to draw back, till they had recovered the land, where lie the ruined homes and the graves of their fathers.

They promised to collect and forward to the Consul samples of all the very numerous and valuable products of the country.

On the 15th. Alake presented a fine horse to Consul Foote as a mark of his respect and esteem, the animal was valued at £ 45, a high price in this country.

Lady Tinubu the Iyalode (mother of the place) of Abbeokuta with a company of thirty of the principal women-traders paid their respects to the Consul and were followed by a Deputation of the native Converts of Ake, who presented a sheep.

At midday the Consul went with Messrs Turner and Crowther to a second conference with the Alake and Elders in council, Messrs. Wilhelm, Cole, and some of the Emigrants were present.

The Consul having thanked the Alake for his gift, requested the Alake to open the trade and the

river passage, to this he agreed, but said that reasons of state prevented his doing so, before the 21st of May next ensuing:

The Consul further advised the Alake to place two customhouses on the river and to levy a tax on the imports rather than on the exports of the country which latter plan, he adduced Authorities to show, was contrary to the best interests of the country and commerce.

The Consul stated that preparations were being made to attack Porto-Novo, but that the Commadore would be his superior when he came.

The Consul stated he would inform his Govt. of the Alake's wishes in the matter and said that he hoped that the Alake would receive all whom he sent up to him, and enumerated the many advantages to be derived from the residence of parties able to teach them an improved system of agriculture, the Alake remarked that he heard, and proceeded to praise the conduct of the Revd. H. Townsend during the whole time he had known him as his most intimate friend, the Alake regretted his departure and begged the Consul to write to England, that it was his most earnest desire to see Mr. Townsend back again without delay, and that he would not only bring his wife, but also his relatives,

the Consul promised to make, known the Alake's & Elder's wishes to his Government., many other matters of importance were discussed, but they are not of a nature to allow of publication at present.

After a sitting of nearly 5 hrs. the Consul took his leave.

On the 6th. Consul Foote visited the Oluwo and called at the residences of the Bashorun and Ogunbona, now in the camp. The 17th. being the day fixed for the Consul's departure, a large company of horsemen under the Sarumi escorted him from Ake to Aro the landing place, a party of the Alake's soldiers also accompanied the Consul firing salutes at starting and on the departure of Consul Foote to Lagos per canoe,

The wild riding, curvetting, and careering of the horsemen the firing and above all a beautiful morning made the whole scene, picturesque, and interesting in the highest degree.

We have been induced to describe Consul Foote's visit at this length because we are convinced that most important results will follow.

We are very sorry to have to state that the Consul was not able for several days to leave the house on account of indisposition and was prevented from seeing as much as he had wished of the town

FIRE.

On Tuesday March 26, during a heavy thunder shower, a house close to the Ake Mission compound was burnt down, and the people of the adjacent parts of the town, supposing it was done by lightning, were going according to their usual practice to worship Shango, and to take what they could find in the house. On enquiry it appeared that the house was accidentally set on fire by an old woman nearly blind with cataract, who was spinning at the time, and had got close to the fire for warmth, so that her cotton had caught fire. It may seem strange to relate that a person should feel cold with the thermometer over 77, even though the temperature had been as high as 88. It is interesting however to compare with this Captain Parry's experience in the Arctic regions, showing that the sensations of heat or cold depend far more upon changes of temperature than upon the actual degree of heat; the thermometer had risen from below zero to 23, a degree of cold at which all water is frozen hard, and yet he says the temperature was much too high to be agreeable to them, and that every body felt and complained of the change.

RETURN OF MR. HINDERER.

We are glad to hear that, Mr. Hinderer, who had been detained

so long at Lagos by illhealth and other causes, has now started on his return to Ibadan, on the 24th ult. he was accompanied as far as Ikorodu by Messrs. Maser and Flad. The next day the Ikorodu people made a difficulty about his passing, as some Lagos traders had told them, that he had two kegs of powder with him. In order to satisfy them, a barrel of flour, and a keg of sausages were opened before them, and they then allowed him to proceed with a caravan of market people who were returning the following morning to the interior. We hope he may reach Ibadan in safety. Mr. Flad remains at Ikorodu.

DESTRUCTION OF PORTONOVO.

On Friday 26th. ult. we hear that PortoNovo was destroyed, the firing on the town having commenced at seven o'clock in the morning, and continued till noon, after two hours it was resumed. When the town was destroyed, the officers and sailors walked over the ruins, and found many people still remaining in the town. The first who landed was Captain Raby of the *Alecto*. A Portuguese fired at him with a rifle, the ball just missing his head, captain Raby immediately killed him with his revolver. The PortoNovians carried him off, so that it is not known who he was. H. M. Consul returned

to Lagos on the evening of the 27th. and the Fidelity, and Bloodhound returned to sea the following evening.

A native account of the destruction of PortoNovo through Okeodo and Isaga arrived at Abbeokuta on the morning of the first of May. The people at Isaga were so much alarmed on the 30th. of April by messages from Igbogila that the Dahomians were in force about Refurefu that all warriors slept at the gate that night. It is not impossible that this report was caused by the return of the Dahomians from PortoNovo.

CONSUL FOR ABBEOKUTA.

Lord John Russell has mentioned in Parliament that it is the intention of the English government to send a consul to Abbeokuta, he had previously given the same information to a deputation of the African Aid Society.

EMIGRANTS FROM AMERICA.

From a letter of Lord A. Churchill to the Record (March 20th.) we hear that, "Emigrants are waiting to go with Dr. Delany from the Elgin settlement in Canada; and a party of above 100 is forming in New York by the Rev. Henry Highland Garnet, the eloquent coloured preacher, to settle in Abbeokuta, in the Niger valley district"

IWE IBOHIN

FUN AWON ARA EGBA ATI YORUBA

No. 37.

ABBEOKUTA MAY 1861. Price 120 cowries.

IHIN AJASE.

Awa si tun gbo ihin lati Ajase wa. Awon oko Brune ati Fidelity lo lati lo run ilu na, opolo-po oko ibon lo si-nto nwon lehin lati ran nwon lowo. Mewa ni gbo-gbo re. Gbogbo oko yi ni afi agba ibon si. Mejila ati merinlelogun etu. Igbaja ibon nwonyi ni eta nigbati nwon ba yin to ba bo si e tabi ohunkohun to ba da duro, a fo asi run gbogbo ohun to ba wa lona re. Nigbati oko na de ibi ti awon ara Ajase se odo, bi nwon ti ro pe oko ki yio le koja, awon ti onsi se ninu oko tun ona na se ni wakati meji. Ni wakati meji ni nwon fi se ohun ti awon ara Ajase se li ose mefa tabi meje. Olo-lopola enia ti nwon wa ninu oko lo nyinbon sinu oko, Brune si yipada o yinbon si nwon ni eta mejimeji to si fi iyara nwon sa lo kuro loju omi. Oko nwonyi si lo si Ajase li agogo meje owuro. Lo-jukanna nwon bere si ima yinbon

si oko na legbe mejeji, nwon ko da nwon lohuu nigba die, nigbati ose nwon bere lekan lele ma yinbon si nwon kikan tabi lai daworo. Ko to wakati kan ti gbogbo ilu nwon fi gbina to si njo ga soke tobehe ti gbogbo igi giga fi njona kekeke ati giga pelu., oga soke pipo ti ofi jo oke giga ti ogbina. Oko Iso ti oti sunmo oko nwon si salo, nwon si lo duro lokere nibi-ti owo ibon ati eta kole de, nwon si nso bi ogun na yio ti ri, nwon si ntoju ara nwon daradara ki awon tikala nwon ma ba farapa ninu re. Awon ti nwon ntoju ilu ri i pe ilu gbina lehin, nwon sa lo. Nigbati ogagun ti anpe ni Capt. Raby ri pe nwon salo, olo si ile osi ba okan je ninu agba nwon. Nigbati onse eyi ori pe on sunmo ifarapa pupo. Nwon si fi ase fun iwon a dota awon ti nsi se ninu oko lati lo fi ina si gbogbo ile ti ko ti jona. Lojukanna nwon si gunle, ko si si enikan ti oda nwon ro. Nwon

si fina sile ti nwon nfe fina si lapa kan ilu na. Awon Ologun ilu na ti salo nwon ko si pada Ogagun ti anpe ni Capt. Jones ri okan osi paa. Osi fe pa omiran sugbon ibon na see tabi saki. Gbogbo ogun si pada lo sinu oko ina si gba gbogbo ilu kan nibi gbogbo.

Ogagun ti anpe ni Capt. Raby si tun lo sile pelu awon enia die Ki oto dele ori i pe awon enia die fi ara pamọ de on, awon eniti orọjọ ibon si i, awon enia re nigbati nwon gunle ko rorun lati le nwon lo latetekose. Sugbon eta die ti nwon ran lati inu oko wa mu ki nwon fo kakiri. Awon Ogagun ti anpe ni Capt. Raby ati Jones lo sile nwon si ba agba nwon je nwon si gba asia nwon ikehin. Asi ro ati awon ara Ajase tikala nwon jewo pe, apa egberun enia ati opolopo nwon lo si gbogbe. Ina na si nre nisisiyi. Awon Gesi ni ara nwon sefe ni ti ibon ti nwon nyin si ile to je pataki. Enia kan sofo ni nwon pa ninu awon Gesi, marun gbogbe die.

IBADAN.

Awa ri iwe kan gba lati Ibadan wa ti nwon ko ni ojo kokandilogun oṣu April, pe ija gbigbona ti nwon ja lona ti Ibadan yo awon Ijebu lenu, awon eniti nwon fi zgbara nlanla ma se nwon mo ibi ti ona fun nigbehin, awon I-

badan bori ni lile awon Ijebu pada nwon si lole. Ni iseberẹ ija na, ojo eyiti ofere dara fun awon Ijebu, nwon ti wa igi jo nwon da epo sii lati fi sun gbogbo awon ara Ibadan ti yio bo si nwon lowo. Sugbon nigbati Agia wa dugbolu nwon, opolopo awon ara Ibadan ti awon Ijebu ti mu si bo boye li awon mejila ti nwon ti de, ti nwon mura lati fi nwon si ina epo na ni nwon yinbon lu lori, ija alailanu ni. Nwon ta Madarikan li ibon lona mesan, meta lo buruju sugbon onsan die fun u osi nreti ati lo si budo titi ijo meji. Onje po li Ibadan ko si nwon sugbon awon onise O'orun njiya pupo niti owon owo ti nwon ko ri na.

IJAYE.

Ibadan nfe lati ko budo keji lori oke kan to sunmo ilu Ijaye, ati eyi ti awon Ijaye ati Egba ki yio fi le to ona Abbeokuta. Sugbon awon Egba ati Ijaye nlo ba labe oke yi ti awon Ibadan ko fi le gba oke na lowo nwon.

Asi gbo lenu awon ero to de ni ko ti pe yi, pe awon ogun ran awon jama lo si eti budo awon ara Ibadan lati lo gan agbado ti nwon gbin leti budo Ibadan, sugbon awon ara Ibadan ko je ki nwon se behe, nwon si le nwon.

Nwon si le nwon de Ose nibiti nwon wa pade ogun Egba ati Ija-

ye dapo nwon si mu ni ipa, nwon si le nwon pada lo si budo nwon.

IDE.

Nwon ran awon okonrin mewa ninu ikeji omo ogun ti W. J. ode si Eko labe ase ti Capt. A. T. Jones. Nwon si fi nwon sile bi olutoju Ajele li Eko titi nwon fi lo jagun li Ajase, nwon o si wa lati duro nibe.

Capt. Jones tikalare de si Abbeokuta lowuro ojo kokanla osu May lehin igbati oduro die o nfe lati lo si Olokemeji nibiti budo Ogubona wa atibe lo si Ijaye. Nigbati oba pada de si Abbeokuta nitori idi eyi, lati ko nwon bi ati jagun, nitori idi yi ni nwon se da eyi sile lati toju Abbeokuta to wa lewu pupo lati kolu lowo awon ota.

IMI.

Li ojo kerin osu May yi ni Nancy aya Isaac Sodeye bimobirin kan.

Li ojo kesan osu kanna ni Harriet aya Mark Aiyedun bimokorin kan.

Li ojo kokandilogun osu kanna ni Maria aya Enoch Oribasan bi omobirin kan.

Ati li ojo ketalelogun osu kanna yi ni Ige aya James Akiwale ara Ijaye bimokorin kan.

IKU.

Li Thursday ojo kesan osu May

yi ni omokorin Moses ati Louisa Ataba ku.

Anu se wa gidigidi lati so ti iku James Aina, okan ninu awon omo school Igbein, eniti ofi aye osi yi sile lo ni iberu Oluwa, li ojo kejilelogun osu May yi. Ireti wa ni pe, amuu kuro laiye osi lo duro pelu awon omo rere ati mimo ti oduro niwaju Oluwa, ti nwon si nyini logo nighagbogbo.

Nitori pe, bi koriko; ni gbogbo enia, ati gbogbo ogo enia bi itana koriko: koriko ama gbe itana re asi re sile I. Pet. i. 24

Ose ohun ibanuje gidigidi lati rohin iku ti H. G. Foote, eniti ise Ajele ti oba Gesi li Eko, oku ninu ise Ajele re li Friday ojo ketadilogun osu May, ofi opo kan ati omo meji sile, eyi lo di osu karun ti ode Eko. Ofi obirin re si ilu ti anpe li Madeira pelu awon omo re mejeji. Li Canada ni nwon to o dagba, osi ti bere si se Ajele lodun pipo ni ilu kan ti anpe ni San Salvado ti owa larin America. Li eyi ti osi nse Ajele li Eko yi, oto iwon irinwo eru ti ada ni ide ninu eru awon ara Sierra Leone, nipa bibi oluwa nwon lere bi nwon fe wa labe itoju oba Gesi, behe ni nwon si fi oruko nwon sinu iwe. On lo si bawo fofa Ajase, ibi ti nwon noja eru asi ro pe fifa Ajase yi yio se nkan rere ni ti ogun Ibadan yi, nitori ki yio si ibi ti nwon yio gbe ma ta eru si tobehe mo.

Ann si se wa lati so ti iku John Cole, eniti oku li Saturday ojo ke-jidilogun oṣu May.

Ireti wa ni pe olo sodo Jesu Kristi Oluwa wa.

ÈKÓ.

Enyin ti mba ona girigiri eṣe lo bi oṣo, ati boya awon obi nyin tika-la nyin ti rin i saju nyin, opolopo awon ti enyin mo nisisiyi wa ninu re pelu nyin, ti nwon si mba nyin ko egbe ninu re, sugbon, je ka mu nyin dase duro die, ki e si bi rayin li ere kini ni ti enyin nwa tabi ti enyin nreti nikhin re. Kio bi eniken ti ise osise ninu nyin lati sise agbara gbogbo ojo, ti ko si ireti owo gbigba li oru? Ofu titobi julio ni lati lo gbogbo ojo wa, ati ni asa'e ojo wa ki ama ri ohun kan bikose ikerora ati ibanuje. Nje ka ro eyi pe iye ojo wa ti alo lona eṣe. gbogbo re nu, ose alaileso, ajorin asan.

Ati ninu bi Apostili na ti so mo nihin, "A da nyin nide kuro ninu ajorin yi," eyi fi ban si isin iwa eru, bi oro miran na, "asan," fi ban si alaileso. Eyi si ni were e'ese, ti o ro pe omnira wa ninu eyi ti ise era kura, bi awon asin-win ti o ndubule ni bifakisa wera ti asi de ninu ewon sibe ti nwon pro pe oba ni awon, pe irin nwon jasi ewon wura, akisa nwon aso igunwa ati ibugbe eri nwon afin. Bi oti se oṣi lati wa labe opa ida-

ku iku, Behe lo se eru lati wa labe ipa eṣe; eniti aba si gba lowo okan, behe gege li aso o di omnira lowo ekeji. Idande kan lowa lati inu meji wa. Eniti a dande kuro ninu iparun nipa eje Kristi, behe gege li a daa nide kuro ninu ajorin asan ati aimo ti o te sii, behe li Tit. ii 14. Afi ororo yan Oludan-de wa nitori idi eyi, ki ise lati so awon igbekun di omnira kuro ninu opa idaku iku, ki osi jowo nwon sibe ninu tubu sugbon lati fonrere omnira fun nwon ati sisi tubu sile fun awon ti ade. ISA. LX. 1.

Enyin mu ra nyin mo pele pe Kristi ti ku fun nyin, osi ti da nyin li ide kuro ninu oran apadi; sugbon enyin ko ro pe bi oba ri behe gege li on ti da nyin li ide kuro ninu ajorin asan nyin, osi ti so nyin domnira kuro ninu isin eṣe. Li dajudaju, nigbati enyin ki ba ti ri eyini, enyin ko le ni idaniloju ti ekeji bi ewon eṣe mbe sibe lara nyin, nitori ohunkohun ti enyin le mo, ewon nwon yi de nyin mo ewon okuku ekeji ti Apostili na soro re, ninu Pet. ekeji ii. 4. Kama se tan ara wa je, bi awa ba ri ife eṣe ati ti aiye nise lile sii ninu okan wa ju ife Kristi, sibe awa ki ise alabapin idande re.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA MAY 26th. 1861.

ABBEOKUTA

MAY 25th. 1861

The following incidents of the attack on PortoNovo have been communicated to us.

The expedition consisted of the Brune gunboat, and *Fidelity*, each of these had attached to it, a number of boats belonging to the squadron, to the number of ten. Four of these were armed with 24 and 12 pounder howitzers the remaining six were rocketboats. The expedition reached the barrier above Badagry at 4 P. M. on the afternoon of Thursday, after two hours hard work pulling and hawling the sailors effected a narrow passage, which was forced by the *Fidelity*, she was immediately followed by the Brune, and thus in the space of two and a half hours was overcome that, which had taken the PortoNovians six weeks and more to prepare. Some Iso canoes made a miserable attempt to save their reputation by firing a few shots, but a rocket or two and the long 52 of the Brune sent them flying up the river at their best pace. Next morning at 7 A. M. the flotilla had reached PortoNovo, and as soon as they came abreast of the town, a heavy musketry fire was opened on them, from both

sides of the river, which however was not replied to by the English for some little time. When once the boats opened fire with rockets, shell, and shot, it was vigorous and well directed, so much so that within an hour the town was in flames, which gradually increased, until they rose high above the lofty trees that hitherto afforded the inhabitants grateful shade, and literally rose mountains high.

The Iso canoes again took to flight, and remained throughout the day far out of gunshot and watched the game of war in tolerable security. The boats of the squadron were in two divisions, one under the Commodore, the second under Capt. Raby H. M. S. *Alecto*. Finding the town burning furiously in their rear, the defenders of this den of infamy ran from the beach, and advantage was taken of this by Capt. Raby V. C. who was in his gig with two men to land and spike a gun, not however without being very nearly severely wounded by the explosion of the gun during the act of spiking. Seeing that the natives had not plucked up courage to cut off this party, permission was given to about 50 marines and bluejackets to land, in order to set on fire some well built houses, that had hitherto withstood the rockets and flames.

The landing was effected with-

out molestation, and a new quarter of the town was hereby set fire to. It appears that the warriors had not up to this time retreated from the town, for Capt. A. T. Jones, 2 W. I. Reg. encountered one standing in a doorway, whom he shot with his revolver, and met a second, whom he was about also to dispatch, when his revolver missed fire, and had the native then rushed at him he must have cut him down before he could draw his sword. But deeming prudence the better part of valour, he took to his heels and hid himself.

The town now being in this quarter thoroughly fired, at 11.30 the troops re-embarked and returned to their ships and dined. At one o'clock, being refreshed, and a fresh supply of amunition served out, the boats of Capt. Raby's division formed in line abreast, and advanced within 15 yards of the reeds, from whence the natives still kept up a brisk fire from a point rather lower than, where the gunboats had anchored, and where it was subsequently discovered they had laid an ambuscade. From this point it was found difficult to dislodge them, until rockets and round shot found out their weak point, and sent them flying in all directions. Great havoc was committed in their retreating ranks by the grape & canister of the boats, as well as the well

directed shots of the marines. The opportunity was now seized upon, by Capts. Raby and Jones to land and spike a second gun and carry off their last flag. It was now seen how great had been the loss inflicted upon the enemy, by whose own account they admit their loss to be 1000 killed, and as many wounded. After this the firing became very weak and desultory, so the English amused themselves by firing shot and shell at the principal houses left standing.

About 4 P. M. the gunboats and flotilla steamed away for Lagos, and rejoined the squadron outside the bar, the vessels composing it have since steamed off in various directions.

The loss on the side of the English was only one man killed and five slightly wounded.

ARRIVAL.

A detachment of ten men of the second W. I. regiment has arrived at Lagos under the command of Captain A. T. Jones; these were left as a guard at the Consulate during the expedition to Porto Novo, they still continue to remain there.

Captain Jones himself arrived at Abeokuta on the morning of May 11th. and after spending a few days at Ake and having two or three interviews with the Alake, he went on the 17th. to Atade on his way

to Ijaye, and purposed returning to Abbeokuta, with the intention of executing a military reconnaissance, having for its object the pointing out of those points in the defences of Abbeokuta most exposed to attack by an enemy.

IBADAN.

We hear from Ibadan dated April 19th. that the last Ibadan war party was surprised by the Ijebus, who came in great force upon them shutting them up in a very narrow part of the road, at last the Ibadans succeeded in driving the Ijebus back, and got home. At the first part of the fight, the Ijebus seemed likely to get the better of the battle, and had got wood covered with palm-oil to burn all the Ibadans, that might fall into their hands; but when Agea came up, and fell upon them, many of the Ibadans, who had been taken, escaped, but twelve, whom the Ijebus had tied ready to be put on the palm-oil fire, were shot through the head by the Ijebus; it was a desperate fight. Madarikan was hit by nine shots, three of which made severe wounds, however he was getting better, and hoped to go to the camp in a day or two. Food is said to be plentiful and cheap in Ibadan, but the Mission party suffer much from want of money.

IJAYE.

The Ibadans appear to have intended making a second camp on a hill close to the town, which would have also commanded the Abbeokuta road: but the Egbas and Ijaves have laid in ambush under the hill, and consequently the Ibadans have not hitherto been able to get possession of the hill.

By a late caravan we learn that the allies sent out a party of young men to destroy the young corn growing in the vicinity of the Ibadan camp; but that they were detected in the act, and driven away. The enemy pursued them to the Ose, where they were met by the united Egba and Ijaye forces, and were in turn driven back to their camp.

WEALTH OF THE COUNTRY.

There is a great difference between the wealth of people in England and in this country, here a man is well enough off, who can earn a head a week, there, through the greater part of the country, the poorest labourer can earn five heads (9s.) whilst many gain ten times as much, and not a few have incomes of 100 bags a week & much more. The first cause of this there can be little doubt is the free circulation we have had of the Bible for the last two or three hundred years, and especially during the last fifty years. Whether we allow this to be the cause

or not, any who have been about in different countries or read accounts given by travellers, can scarcely deny the effect. Go to any heathen country, and you seldom find persons with property producing an income; if they have got any valuables they usually bury them in the ground, because they cannot trust one another: they have not practically learnt the eighth commandment. If you go to a Roman Catholic country, where the people profess to be Christians, but worship images, and are subject to the priest, there is more property, but the rich have little interest in laying up money for their children, as the priest can come to a man's dying bed, and persuade him to leave his property to the Church. This was found to do so much harm in England, so much of the land passed into the hands of the Roman Catholic Church, that 600 years ago the English government was obliged to pass a law, that no man, without permission, might leave or give any land to any Convent or Monastery, any one man or any fifty men of which might die, whilst the Religious house itself continued. This could scarcely happen in a country where God is worshipped as a Spirit, and no reverence is paid to any image, as forbidden in the second commandment. Such being the case, those who wish for the prosperity of this country could scarcely promote it

in a better way, than by sending the children to school, to learn to read, and providing them with Bibles, when they are able to read them.

DEATH OF THE CONSUL

It is with much regret we have to record the death of H. B. M. Consul H. G. Foote Esq. who died at the Consulate Lagos on Friday 17th. instant, leaving a widow and two children. He had only been in the country five months, having left Mrs. Foote at Madeira with his two children. When she followed him two months later, she sent her elder child to England. Mr. Foote was brought up in Canada, and had been for some years Consul at San Salvador in Central America. During his brief Consulate here he succeeded in liberating four hundred slaves, the property of Sierra-Leone men (simply by requiring those Sierra-Leone men who wished for British protection to register themselves,) and also in destroying Porto Novo that nest of slave dealers. We hope this destruction of Porto Novo may have some influence on this Ibadan war by increasing the distance to which slaves must be sent for exportation.

TRADE REPORT.

We are sorry to say that the river continues closed to the Abbeokutans. Exchange quiet at 2 hds. 30 st. per dol.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 38

ABBEOKUTA JUNE 1861. Price 120 cowries.

Ninu ihin wa ikêhin, awa tōka si ere nlanla, ti Gësi, ati gbogbo ilu miran, nibiti nwọn nka Iwe O'orun tabi Bible, ti nwọn nbola fun u, ti gba ni ti ini orọ mimọ Olorun, asi yin awọn, to fẹ rere ibi yi, lati ran awọn omọ nwọn si ile ekọ, ki nwọn kole ma ka Bible, ati ki nwọn kole ma pese Bible fun nwọn, nigbati nwọn ba le ka. a

Awa nfe fi diẹ han yin, lona wo, ni Bible nfi bukun wa beḥe; nitori ohun kan, oti kọ awọn enia England tabi Gësi, ki nwọn ma jale. Awa ko wipe, ko si ole ni England rara, bi oti lodi to, awọn ororun wa, lekiki London awọn egbegberun wa mibe, ti nwọn nfi ole sowo, sngbọn eyi ti awi leyi, pe, gbogbo emi ofin, ati ikedun awọn enia, koju ija si nwọn. Bi nwọn ba mu ole, ti nwọn ba mọ pe, nitoto lo jale, nwọn asi se niṣe, nwọn si gba egbedogbọn oluṣo si London awọn eniti pataki ise nwọn, ati

gbogbo ise nwọn, ni ki nwọn ma dabo bo orò, ati ki nwọn ma so awọn ole. Ni ilu yi, bi oti lodi to, ole fereferẹ ko si, osoro ko teni so nkan nu nile re; obirin le fi agbọn oja re silẹ laiberu pe, nwọn oja on lode, ati pelu, nwọn ofi owo ti oja kekeke lati fi han pe, oye bayi li anta oja na, ki awọn enia kole ra fun ranwọn nwọn asi fi iye owo ti nwọn ra silẹ; okonrin le fi apoti re si etido, nipa fifi iyanrin diẹ le lori, lati fi han pe, nwọn fi silẹ nitori ami ori re. Sibe ole ni egun ilu yi, enia nji ra nwọn. Oba Idahomi so gbogbo ilu ti oyi ka dohoru, ni di eyi pe, ki ole ji enia, ki o le ta nwọn li eru, eyi ti oburuju asi fi nwọn se irubọ. Ilu to ni agbara, adugbolu ilu ti ko ni agbara ti oyi nwọn ka, kọ nwọn, nidi eyi pe, ki ole ta gbogbo enia, to wa ninu re li eru. Nigbati awọn ara Abbeokuta lo ba awọn ara Ibadan jagun, awọn odomode okonrin lo mu nwọn la inu

ara Ibadan, ki si se die ninu nwon, ni nwon nmu kiri ni tita, ni igboro Ibadan, okun kanna ti nwon di yi egbe nwon ka, ti nwon ni ireti pe, nwon ofi di Ibadan ni Igbekun, na ni nwon fi de nwon. A njini ta, ko je ka ri iyorisi rare ilu yi. Ilu kekare ki yio fe loti loro, nitori pe, bi nwon ba mo, lojukanna, ninu awon aladugbo re to lagbara julio yio wa nwon lija, nidi eyi pe, ki nwon ko le ko oro re, ati pelu gbogbo enia ilu na ko le la, ni ise buburu ogun yi, awon Ibadan npa, nwon si ko oro iya aya Kurunmi eyini ni Are ti Ijaye, bi oti wuwo to, bi ko ba se eyi nikan, nitori to loro, Nigbati Are gbo eyi, oko awon to lo ko nwon, ko si fe lati fi igbekun re fun awon ara Ibadan tabi oba Oyo, bikosepe ora nwon, eyiyi ni idi okan ti awon Ibadan fi lo do ti Ijaye. Nipa eyi ni ole fi wa nisale ogun yi, eyiti omu iru osi yi wa si Ijaye, osi ti mu Abbeokuta na li opolopo iye enia, ati pelu isonu awo mu re, to si nmu opolodo ere wa lodun.

Isodomnira eru ara awon Russian.

Nisisiyi nwon fi eru sile lati wa ni ilu Oyinbo; ni ojo isimi lojo keta osu March, awon ara Russia so awon eru nwon di omnira, nwon si ka iwe ifihan pe, gbogbo nwon di omnira ni gbogbo ile Olorun ti owa ni Petersburg ati Moscow lojo na. Nwon si siro eniti nwon dasile, o sunmo ogoji million awon enia ti yio dom-

nira, Titi di akoko yi, awon to joko nipo igbimo ati ti olofo nwon wa ni ije osin, lati ma sise fun nwon nijo meta lose. Awon olofo le se eru nwon ni oniruru ise ti nwon le se titi de ku tabi ki nwon kesonu ninu eya ara nwon, ole je ki gbogbo eru ilu re ma la se alagbase, nibikibi ti owu ni ilu oha nwon titi ofi di oye odun to fe, ole ta nwon bi ki iti se loja tabi ita ni gbangba nipa ase, ole pase ki nwon mamu ara nwon niyawo nigbati ose, awon ara ilu na adi ibujoko nwon mu titi ni isanwo agbawo, bi nwon ba fe, nwon ara ibujoko na, ati ni ijewo tabi imule oluwa ile na nwon asi fi ile die fun u pelu, behebi, bi oti nyi kan nwon, nise behe, nwon asi di omnira onile.

IJAYE.

Arohin itele yi lati odo eniti ofojure jeri ogun na.

Ni owuro ojo ketalelogun osu May, niwon wakati kokanla owuro. Nwon wi fun mi pe, lotito ni, a o jagun lori, bi awon ara Ibadan ti jade li opolopo ti nwon si ntan lori ile kakiri. Bi nwon ti tenu mo o to, mo si ro o pin pe, "ja ifese mule," tabi "ka dide duro ja," yio gbaye ni ile biri kan, ati pe, awon onija ti ro o pin ni okan nwon bi awon jadajada atijo, pe li ojo na, nwon opari ibere ti oti jade li ojojojo larin nwon. Ki eni to de ile na lai so aye die nu, ni ikanju ni mo fi de bode Ibadan, ati awon opolopo ni mo

fi sile lona mi, nwon si nyinbon lona mejeji si ra nwon, nwon si da nwon ro daradara.

Nigbati mo de ibi ti oju mi to bi nwon ti nja lekan na ni mo si lo siwaju lati ri i dajudaju, bi oran na yio ti ri. Li akoko na, awon ara Ibadan ti goke odo Ose nwon si ti lo lati tan tabi darawon ni itegun ni owò iwon idamerin mile kan ni titan si ilu ti Ijaye, ninu eyi ti nwon ko jina si ilu na niwon idameta mile kan.

Iye awon ara Ibadan koju iwon odegbirin enia. Nwon si da ra nwon lona m-ju logbogba, apakan wa labe itoju Ogunmola lapa osi, ati apakeji labe ibikunle lapa otun. Lapa ti awon ara Ijaye, odaju nitoto lakoko yi, ko si pataki itegun iduro sinsin ti nwon da. Awon Egba ko tilede niye kan rara, nwon tile duro ni budo nwon nitori idi ati wegun labe Basorun.

Ija na tikaare ko gba pataki akawe kan rara. Awon ara Ibadan fi igboju ati ise ase ologun han ju ti apakeji, nigbakugba ni nwon goke odo Ose, lemeji ni nwon gbidanwo si gbangba ibi to nira, ni ile na; lati le awon ogun tehin lebe nwon. Ona atunse kan ti awon ogun tehin ti gbidanwo lati se kole dara ni ki nwon fi ogbon fasehin, sugbon igbehin re daju gidigidi; niti pe awon Ibadan, ko tan ra nwon bebe ni ire kan ko ti nu re jade, nitoto nwon ti so akoko na nu, bi eyi ti nwon ti nwa nigbakugba titi li ojo na, ti awon

ogun na ko jire kan fun ra nwon ninu re. Iye awon ogun to denigbehin ojo na, si ba awon ti apakeji dogba, sugbon nwon ko je sulu niye bi awon tapakeji, nwon ko si po si apakan ati ikiesi pe, nwon wa labe oko ti ifasehin.

Iro ibon na po titi ofi di iwon agogo mejila ati abo ni ikunri ojo ti ofi re le lo, osi nro lekankan bi ina fitila ajo gbehin, osi npari lo jeje, bi nwon ti ni lo titi ofi di iwon agogo meji on abo, osangan gan, sugbon die ninu awon ologun to gbinyanju mba nwon ja fun ra nwon titi ofi di iwon agogo meta asale, li akoko na ni awon ara Ibadan lo simi je, loke Ose, ti nwon si rin pada lo si budo nwon. Enia to ku lehin ti nwon bere lesò'eso, ti nwon si to se re daradara ti osi daju lapa ti ogun ti Egba ati Ijaye nwon pa meji, medogbon tabi ogbon gbogbe. Nwon pa Ibadan kan sinu igbe boya okan tabi meji yio ti ipa ogbe ku. Sibe, awon ara Ijaye nso asodun pe awon ni nwon pa Ibadan poju, na ni omu awon ota nwon tete fasehin li ojo na.

ÈKÓ.

temi, ati emi ni tire,"Cant. ii. 16, Ati nwon yi pelu se e di owon ju lo si okan. Oti ni i lekan, nigbana ni owo ijyare bi oti nikan ru u pe to, ati ere ti gbogbo nwon bi oti wa si rare. Nitoto, yio wipe, emi yio ha sebi lati ka a sowon, eniti ojiya itiju, ki emi ki oma ba

Igbagbo ti oye dajudaju lati se eyi ti oye niti iye Kristi.

Ekini. Ohun ti odara julio, ti ako ri iye nwon ati ti ako si mo nwon, ko le si wa niye. Nisisiyi, igbagbo ni agbara iriran okan ti oye, ni ara si Kristi: imole inu yi oye katu si lati oke wa, lati se ka ri Kristi ninu wa; laini eyi bi oti dara to, sibe awa foju; ati nitorina awa kole fe e nitori ewa na. Sugbon nipa igbagbo anran wa lowo lati ri i eniti o "daraju awon omo enia lo" Psa. xlv. 2, ye, lati ri ninu re "ogo ni ti Omo bibi kansoso ti Olorun," John I. 14: nje ko soro sugbon ki aka a si "owon," ati lati fi gbogbo ife aya wa le lori. Ati bi enikan ba wi fun okan, "Kini ife re fi ju omiran?" Cant. v. 9, yio fe lati di ibere na mu, ati yio si yo lati ri aye lati yini.

Ekeji. Igbagbo, bi oti je eyiti afi nri Kristi be li oje kiki re ni pataki ti oye, ka se e li tiwa. Eyi ni idi mejeji ni fifi iyin ati kedun ohun kohun, bi oti to, ati ere wa ninu re.

Igbagbo ni iyin yi niti Kristi nipa mejeji, ekini ofi agbara re han fun wa, eyiti awa kole ri ni isaju; nje ase e fun wa, o si fi gbogbo ini Kristi fun wa, gbogbo ohun ti o ni, ati on. Bi oti je igbagbo li ofi Kristi han pe oye pupo, ti osi fi ewa re han ninu orin, behe pe oro ni ohun igbagbo ni, ti onso egbe olohun. "Eniti mo fe ju ni

tiju, ti osi jiya iku ki emi ma ba kan; eniti omu ago kikoro ni ti ibinu Baba ti osi mu u kuro, ki emi kole di omnira kuro nina re. ?

Ma se ro o pe iwọ ni igbagbo, bi oba sepe ako mu aya re lo soke pelu Kristi, bi ife re ko ba gba okan, behe ni kosi ohunkohun ti osowon fun o boye li on; bi oba sepe iwọ ki yio kegan oki yio gan gbogbo ere ti o ni tabi ti oni fun Kristi, ka nwon, pelu iranse nlanla ni isonu ati igbonse ni ofi se akawe nwon, Phil. iii 8. Bi iwọ ba yini, sese nitori ibisi igbagbo, ti ki iwọ kole ma yini sibe, nitori bi igbagbo ti ndagba, be ni yio ma sowon fun o sibe. Bi iwọ yio ba fe ko dagba, yi oju emi ni si i nigbakugba eniti oje pataki idi re. Pelupelu nitori awon eniti oje onigbagbo yio soro lati re ife nwon ati iyin Kristi sile, lati je ki igbagbo ki oku ninu nwon, ati ki nwon ko ma lo nwon ni ifiyesi ati ifile Kristi; ati aye, tabi asan miran ti ofi ogbon ra wo o, ti osi wo nu okan ti osi ni irora pupo ki a lo le mu jade kuro. Sugbon nighati abantoju agbara nwonni lojojumo ti owa ni Kristi, ti oko mu okan wa lati fe e, ti asi nri nwon sibe sibe ife re yio si dagba nitoto, yio si le gbogbo iwà buburu ti aye ti nre le o. bi alaiye lati se ikiyesi re.

Ako o li ibi ise ikowe li Ake ABBEOKUTA JUNE 5th. 1861.

ABBEOKUTA

JUNE 5th 1861.

IN our last, we pointed out the great benefit, which England, and every other country, where the Bible is read and honoured, have obtained from the possession of it, and recommended those, who wish well to this country, to send children to school, that they may learn to read the Bible, and to provide them with Bibles, when they can read them.

We now propose to point out a little in what way the Bible has so blessed us; for one thing, it has taught the people of England not to steal. We do not say that there are no thieves in England, on the contrary, there are hundreds, even thousands in London alone, who make a trade of stealing, but what we do say is, that the whole spirit of the law and feeling of the people is against them. If a thief is caught, and the theft proved against him, he is certainly punished, and 5000 policemen are employed in London, whose chief and almost only duty is to protect property, and look after thieves. In this country on the contrary petty thieving is very rare, you very seldom lose anything from your house; a woman can leave her market basket

without fear of its being robbed, and even indicate by cowries the price of the articles, so that a person may help himself leaving the price in cowries; a man may leave a box by the side of the river with only a little sand on it, to show that it is left intentionally. Still stealing is the curse of this country; men steal one another. The king of Dahomey desolates the country all round him, in order to steal men that he may sell them into slavery, or still worse offer them up in his inhuman sacrifices. The stronger towns attack and destroy the weaker towns about them, in order to sell the inhabitants into slavery. When the Abbeokutans went to war with Ibadan, the inducement was held out to young men of catching Ibadans, and not a few of them were carried about the streets of Ibadan for sale, with the very ropes tied round their bodies, with which they had hoped to tie their captives. This kidnapping prevents the improvement of the country. A small town would not wish to be rich, for if it were known, some of its more powerful neighbours would immediately pick a quarrel with it, in order to obtain its wealth; even individuals are not safe, at the beginning of this war the Ibadans killed and took the property of the mother of one of the wives of Kurunmi the Arẹ of

Ijaye. chiefly if not solely, because she was rich, Are heard of it and captured the party and refused to give up his captives to the Ibadans or the king of Oyo, unless they were ransomed this was one of the reasons why the Ibadans attacked Ijaye. Thus stealing was at the bottom of this war, which has cost Abbeokuta many men besides the loss of its trade, which was getting more and more profitable every year.

LIBERATION OF RUSSIAN SERFS.

Slavery has now ceased to exist in Europe; on Sunday March 3rd the Russians serfs were declared free. The manifesto was read in all the churches of Petersburg and Moscow on that day. It is reckoned that by this act nearly forty million persons will be made free, hitherto those residing on the estate of a nobleman were bound to labour for him three days in the week. The nobleman could inflict on his serfs any punishment short of death or mutilation, he could let out his domestic serfs on hire to any part of the kingdom for any term of years, he could even sell them, though not at fairs, or by public auction, he could order or forbid their marriage with one another, in future the peasants are to hold their dwellings permanently on payment of rent, or if they please they may purchase the dwellings, and with

the consent of the landlords a piece of land also, so that they in their turn will become free landed proprietors.

AUCTION AT AKE.

On Monday May 27, an auction was held in the School room of Ake to dispose of the property of the late Mr. and Mrs. Phillips, who formerly had charge of the station at Owu, the effects consisted of household furniture, books, and wearing apparel, they sold well, and realized over £30.

We were glad to see that the bidding was entirely in English money, as it is very desirable that silver should be used in the larger payments of money, whilst cowries are reserved for the smaller.

IJAYE.

The following account is from an eye witness.

On the morning of the 23rd. inst. about 11 A.M. I was informed that in all probability there would be a battle that day, as the Ibadans had come out in great numbers, and were spreading over the ground. By the expression used I concluded that a "stand up fight" would take place upon some settled. And that the combatants had like the gladiators of old, at length made up their minds that day to decide the question so long at issue between them.

Before I arrived on the ground, having lost no time in hurrying to the Ibadan gate, and passing numbers on my way. The firing had become general on both sides and was pretty well sustained.

On reaching the scene of action I at once went well to the front to ascertain how matters stood. At that time the Ibadans had crossed the river, and had advanced in extended or skirmishing order in a line about a quarter of a mile in extent towards the town of Ijaye, from which they were only about one third of a mile distant.

The number of the Ibadans was about 7000, they were divided apparently into two divisions, one under Ogumola on their left, and the other under Ibikunle on the right. On the side of the Ijays, apparently at this time no particular order had been established. The Egbas not having arrived in any numbers, and having been purposely detained for tactical reasons, within their camp under Bashorun.

The battle itself does not admit of any particular description. The Ibadans displayed more courage and generalship than the opposite party, they crossed the river repeatedly and twice endeavoured against the natural difficulties of the ground between the allied flank. The only manoeuvre attempted by the allies was a feigned retreat, its object was so palpable that the Ibadans were not deceived, and no good resulted from

it, in fact they had offered the same opportunity as that sought, several times during the day, without the allies availing themselves of it. The numbers of the allies later in the day were about equal with the opposite party, but they were never massed together in such numbers as the opposite side, and did not appear to an unprejudiced and unbiased observer to be under such discipline and restraint.

The firing was very heavy until about half past twelve P.M. when it gradually died away, reviving at times like the last flicker of a candle and finally subsided, as far as effect goes, about half past 2 P.M. although a few enthusiastic warriors carried on an independent battle on their own account till about 3 P.M. about which time the Ibadans very steadily retired across the stream, and marched back to their camp. The loss after careful enquiry from the best sources, was ascertained to be on the side of the allies two killed about 15 to 20 wounded.

One Ibadan killed and perhaps one or 2 may have died for wounds. However the Ijays lay the flattering unction to their soul that they did great execution, deducing this from the fact that the enemy gave up the fight so early in the day.

ABBEOKUTA,

COMMERCIAL ASSOCIATION

A special general meeting of the above Association was held at the

house of the President Mr. Robbin, on Wednesday the 22nd. ult. at which there was a good attendance. The object for which the meeting had been specially called was to take into consideration the promise recently made by the Alake to the late Consul that the river road should be re-opened on the 21st. ult.

After a little conversation on the subject, the meeting proceeded to the residence of the Alake and made known the object of their visit, which was, to enquire from him whether the aforesaid promise was to be carried into effect. Mr. C. W. Faulkner kindly accepting the office of interpreter.

The Sòrè (in the presence of the elders and in the name of the Alake, his Highness not being present) told us that the Alake was fully aware that the time given to the late Consul had expired, but that he could not for the following reasons fulfil his promise.

1st. That he was much disappointed in the Ijebus and other allies not having acted in accordance with his expectations, they not having encamped nearer Ibadan, as was anticipated.

2nd. That since the promise was made he had not been at all satisfied with his people for that they had not acted according to his wishes and request (which were to the effect that they should go to war) but had in direct opposition to the same been coming down

from the camp in twos and threes at a time. He was afraid therefore that if he fulfilled his promise he should, in a manner, drain the camp.

He gave us also other reasons which it is not necessary to mention, intreated us to bear with him a little longer under the circumstances and in assurance gave us this vague promise that he would open the roads when no one expected it.

The meeting then withdrew to consult upon the said answer and it was agreed that the Secretary should write to the Acting Consul in Lagos asking for his advice, as also the opinion of the other Lagos merchants on the subject.

The Secty. then stated that it would be necessary that a person should be elected in the place of Mr. J. W. Cole (now no longer a member of the Sub-Committee of the Association) Mr. Faulkner was unanimously elected to fill the same.

The meeting then broke up.

A reply to the above letter was received on Wednesday the 29th. ult. and the advice he the Consul gave us in it was that we had better not take any hasty steps in the matter until we were convinced that all further argument and persuasions would be useless. He concluded by assuring us that he would do what was best for the permanent good of legitimate Commercial interests.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 39. ABBEOKUTA JUNE 1861. Price 120 cowries.

Ni iwe wa ikehin awa faye wa si okan ninu ona nipa eyiti igboran si ofin Bible tabi oro Mimo Olorun yio se ire nlanla si ilu yi, eyini ni, ka fi ofin si atiji enia ta, ati ogun adugbo eniti ko se ibikibi si ni, sugbon nitori oro nwon, tabi nitori ati mu eru; ise yi boya opoju ohun miran lo ti ko je ki awon enia iluyi se iyori si rere, ilo kini ti nwon owi ni gise ona rere larin ilu meji, bi oba sepe adugbolu okan ninu awon na tabi bi nwon o ko ilu na, ti ona na ko mu iranlowo dara wa; eyiyi ko ni aniani ninu, nigbati aba ro o lona to kuru, nitori ohun die yio dabi oju be lo lati mu ore ilu meji wa larin ara nwon, ju ona rere, ati omaira aidena owo larin nwon, ati lehin odun die, nigbati awon ilu meji na ba jumọ ri anfani ere ti nwon gba nipa owo ise si ra nwon, asi soro fun nwon lati fe yipada kuro ni aiye buburu ati jale ni, nitori anfani ere otito ti nwon ti

dapo lati se, ti nwon si ti je irorun re. Nitori ajo idi eyi ni awon enia to wa nihin ko se itoju pupo ni kiko oro jo, pelupelu iru ini ni, bi keke (carts) ti nwon ima fi ko eru, ati ohun ti nwon ima fi roko ti nwon npe ni ploughs ti oye ki nwon lo die ki nwon to le sanye owo re, ako san pada, sugbon nwon owipe (bi nwon tile ro o) odara fun wa ka ma je alafia owo wa nisisiyi, ju ka ma fi owo wa sinu ewu niti ki nwon ko gba a lowo wa, ki awa to ri ire kan gba lowo nwon.

Ni ilu Gesi, bi oti lodi pelupelu ki awa ta lo (railroads) oko elefi ile ti ima ko eru ati ero lo si llu keji, nwon ti lana to dara larinmeji ilu ati olukuluku enia ri daju pe ore on pamọ osi fe lati win enia lowo re ni ele, eyiti koju ko mu ere die wa lododun boya amu egberun wa lori osuwon kankan lododun ti yio ma na. Sugbon alaipa oro mo ki ise kiki idi ohun ti awon enia ile yi

ko fẹ lati sise fun ra nwon, ati ti anri awon obirin ati awon omọ nwon nfi sise, eyiti ibasepe ni ilu Gesi, awon esin, ati keke ibase daraju, obirin kan nihin yio reru to wuwo to iwon adarin tabi ogorun osuwon pelu lori re fun mile mefa tabi mejo, esin Gesi kan ati keke yio ru igba ogun gbogbo re, asi fe kiki enia kan lati ma rin li egbe re ti on ti egba tabi ore lowo omiran nitori pe ole, eyiti enia yio fi na a nigbati nwon ko ba fe lati mu wahala lati bere, tabi eyiti oda sile yio di ere fun nwon tabi beheko, nwon wi pe, odara ju fun awon baba wa, kini awa ose yipada, eyiyi ni idi okan eyiti enia, eniti oti ko iwa keferi sile nitori ati sin Kristi, osowon lati gba bi teni, nitoriti oti fi ikedun wipe awon baba nwon ti se eyi ti ko dara, nwon ti sina, lona to wuwoju, ki ise li ona tabi isise die, sugbon nwon ti sina siku. Nihin ni ere nlanla miran eyiti awon eniti nsin Kristi mu wa sile Keferi, nibiti nwon nwasu Oro O'orun, ti onko awon enia pe awon Baba nla nwon ti se eyiti ko dara nwon jebi, nipa ti ere nlanla nwon, osi mu awon to yipada si Olorun fe lati fetisi awon to nko nwon niti iyorisi ati ikiyesi ohun ti okere.

ILORIN.

Awon ti owa ni budo Ijaye ri ihin gbọ lati Ilorin wa, pe ogun

awon ara Rabba ko fe ki oko ogun Gesi ko kọja lodo Oya, awon ologun to wa ninu oko na si bi nwon lebi pe bi oti se tabi bi eti ro o si nigbati idahun nwon ko daju, ati ti ko si ni itelurun, behe ni nwon bere si aja, awon Gesi si le ogun awon ara Rabba, nwon si pa opolopo ninu nwon. Bayi ni ihin awon enia dudu ri bayi ni awa si gbọ li Abbeokuta lojo kejila osu Junne. Nwon ran oko ogun ti anpe li Bloodhound lati Eko lo sodo Oya lehin igbati oti Ajasẹ de lerinkeji awon ara Ilorin si leri lati wa ran awon ara Ijaye lowo lehin osu yi.

OLOGUN AGBA ABBEOKUTA.

Alake ntun ile selati fi awon omọ ogun mewa ti nwon nran bo lati Eko wa, ni ti owó keji ti W. J. ti nwon wa li Eko nisisiyi nwon ti yan ile kan ti nwon ntunse osunmo ile Alake nwon si sogba di apakan ile na ki ole gba nwon. Idi ti nwon se ran nwon wa si Abbeokuta ni, ki nwon wa ko iwon ogun enia tabi medogbon bi ati wo agba ati bi ati ilo o pelu, eyiti awon ogbimo Gesi fi fun Alake ti Ogagun A. T. Jones mu lati Eko wa. Agba bi marun tabi mefa ti wa li Abbeokuta, okan wa li bode ona Abaka, okan wa li bode ona Aro, meji wa ni ile Mr. Gollmer ni Ikija to sunmo bode ona Abaka, okan wa ni ogba

Mission li Ake, eyiti ogagun Jones mu wa mbe nile Alake, Basorun ni okan. Ogagun Jones lo si Eko li Tuesday ojo kejidilogun osu yi, pelu oko meta, okan fun ra re meji fun awon omogun re, o nfe duro li Eko titi oko Mail Elefin yio fi de, eyiti yio de lale ogunjo osu yi nitori kole ri iwe re gba ati kole kaa boya ale ri ise ti yio jo eyi ti iba yi ero re pada.

OGUN IJAYE.

Nigbehin awon ara Abbeokuta ropin lati fi ofin mu ti ogun na gbona, nitorina nwon ran Atambala ibikeji logun Ijaye wa si Abbeokuta, ninu ose meta tabi merin to koja pelu ikò, nwon ran nwon lati wa fagbara mu oye eniti olè lé lo si budo, ki on tikalare ko ma se pada titi yio fi ri ki gbogbo nwon bo sona. Lojo ti koi ti pe nwon pase fun gbogbo Apena Abbeokuta ki nwon ko lo si ogun. Bi oti sepe, oto iwon adoje tabi Igba orile li owa li Abbeokuta. Itunfagbara mu ni lo sogun yi, ki yio mu iranlowo nlanla lo sogun Egba, pelupelu bi oti je pe, omiran ninu awon Apena na di arugbo tan, sugbon bi oti tobi, ati pelu yio jasi ese nlanla, fun odo mode komode okonrin ti nwon ba ri nilukilu nile Abbeokuta, nigbati Apena nwon ba wa logun. Awa gbo pe Atambala ti ri onse lati budo wa, ti omu nilara pe,

awon ologun lagbara ju awon Ogboni lo, bi nwon ko ba se ife nwon a okan ori merinlelogun mogi lita Alake, nibiti awon ogboni ko kan ju iwon ori merinla awon ti ose.

IBI.

Inu wa dun lati wipe, li Sunday ojo ketalelogun osu June, yi ni obirin Mr. S. Hardesty bi omokonrin meji li ibeji.

IKU.

Anu se wa gidigidi lati so ti iku Jemima omobirin Job ati Rebecca Oribasan, ara Igbore ni Church Igbein, ti oku lojokarun osu June, ohun ibanu je gidigidi fun baba ati iya re.

Lojokejila osu na ni Rebecca aya Thomas Davis ku, obirin na amase ara Church Igbein, sugbon ara Church Ake ni oko re.

Ati lojoketadilogun osu kanna ni Thomas Robert, okan ninu awon onigbagbo ti oti Ijaye wa silé yi nipa ti ogun, fi aiye yi silé lo ni igbagbo, lehin igbati oti wa ni ibule arun lojo pipò. Oruko yoruba re amaje Salako. Ireti wa ni pe, ogba okan re lo sibi ayo on irora.

Anu se wa gidigidi lati so ti iku omo Mr. ati Mrs. E. Venn Lisabi eniti ofi aiye yi silé li Sunday ojo kerindilogun osu June, ireti wa ni pe, olo si odo Baba wa ti mbe li orun.

ÈKÓ.

Yio po ju bi ko ti ye, lotito, yio jasi ifihan eke, lakoko yi, lati bere siwaju pe, nibo ni ti mu iru agbara yi wa, nitori ikobere re ti odogba ni awa ni lowo, ni isin Kristi wa. Bi ati se kuro ni iwa-bi eranko wa nigbani, bi oti ri bi aba si fi se akawe laisegebe pelu isodimimo ti awon araiye igbani, ni de, ki aso li gbolohun kan, ni agbara ti Ihinrere tabi Oro Olorun ti ati fi fun enia kan lati ro eyi to to si Olorun, ireti re ni alaiku titi aiye, ati oye re si idahun si onidajo ti akole ri, ati ibujoko idajo to mbo. Iru awon imo ti ate le mo, niti ise titun enia si ra nwon laiye, ninu eyiti awon enia Kristi ti fi iwa nwon si, ati eyiti oje iro re, ti oli ko wa nipo ola, ati bi ati ro o si ti atunda aiye. Latibelo ni oti dide, niti igbesoke oniruru eda, latibelo ni isin ti ko dara ti ako le parun latihinlo, ni ola tabi titobi, latibelo ni iwa mimmo enia nipa eda, laisojusaju si ohun to ba je ti enia bi iwa re ti ri si tabi ore re. Nihin ni ari arin re papa ti pataki arin ise egbe awon idapo isisiyi; nihin ni igun okuta ogbon wa, ni gbogbo omnira wa, ti osopo bi eyi pelu titobiju aidogba agbara ati omnira. Ni ilu omnira ko si ibere ti aba bere, nipa enia kan, bi si ere re, agbara re, ini re ti ogba, tabi ki olo a-

gbara re si ohun rere ti oto. O mbe, kini on bi oti duro niwaju Olorun. Bi oti je ihin rere ni o le dabobo wa ninu omnira ohunkohun nitori wa niti giga, lati mu, tabi to le mu si on ni rere si ara nwon ni egbe yekan. Ni pataki, eyiyi ni pataki iwa ni mimmo awon enia ati ilo rere enia ti nkoni lati lo o si rere ati si ona ti oto, ati isin ti amo daju pe ko dara ti ako si le mu kuro, ni ipammo enia Kristi yi, ati ri pe, oni agbara lati pa nwon mo kuro ninu ifiagbara wo awon enia buburu. Bi oti pe ti opolopo awon enia buburu ti wa ninu ogbon nwon, nwon si pa ise isin igbagbo nwon mo ti oti fidimule ti ako le yekuro, bi oti pe ti awon enia buburu na ti wa niye, lati sa nwon kuro, ka si run tabi re nwon li okankan, bi oti pe ti nwon ti wa bebe, ti awon enia buburu ti wa lati teri nwon ba yio ti se le gbidanwo lati mu itanje re lo sodo awon omnira enia. Awon egbegberun okonrin wa, ati awon obirin, ati awon omode pelu, ti nwon gboju to, ti nwon ko je je ki ammu ibi ti o buruju wa si ori nwon, omo eyi, nitorina fasehin.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA June 24th. 1861.

ABBEOKUTA

JUNE 24th. 1861.

In our last number we drew attention to one of the ways in which obedience to the precepts of the Bible would greatly benefit this country, viz. by putting a stop to slave stealing, and the making war on neighbours, who have not done the aggressor any injury, for the sake of their property, or for the sake of catching slaves; this practice perhaps more than any thing else prevents the people of this country from making improvements, what is the use they might say of making a good road between two towns, if one of the towns is liable to be attacked and perhaps destroyed, and the road rendered useless; this is no doubt shortsighted reasoning, for few things would be more likely to establish friendly relations between two towns, than a good road, and a free unfettered trade between them, and after a few years, when the two towns had both found out the mutual advantages they derived from trading with one another, they would scarcely wish to change the uncertain chance of plunder for the certain advantages of intercourse, that they were already enjoying.

For a similar reason people here have no great interest in accumulating property, especially such property, as carts, and ploughs, which must be used for some time before they repay their original cost, for they will say (if they think at all) "it is better for us to enjoy our cowries now, than to run the risk of their being taken from us, before we have got any good from them." In England on the contrary we had even before railroads were used, good roads between the towns and each man feeling secure in his property is willing to lend out his money in enterprises, which merely yield a small yearly profit, perhaps a shilling a year for each pound expended. But the insecurity of property is not the only reason why people in this country are willing to do work themselves, and to see their wives and daughters do work, which in England would be done much better by horses and carts, a woman here will carry a very heavy load of seventy, or even an hundred pounds weight on her head for six or eight miles; an English horse and cart will carry twenty times that amount, and only require a single man to walk by its side, with a whip in his hand; another of the reasons is that lazy one, which people give, when they are unwilling

even to take the trouble to enquire, whether what is proposed will be an advantage to them or not; they say "it did very well for our fathers, and why should we change." This is a reason which a man, who has forsaken heathenism for Christianity, could scarcely adopt, for he has already virtually said, that his fathers had been wrong on the most important point, and not simply in a small degree, but fatally mistaken. Here is another great advantage which Christianity confers on heathen lands, where it is preached, it teaches the people that their ancestors were wrong as regards their highest interests, and makes the converts more willing to listen to those, who can teach them improvements on minor points.

YORUBA.

On Monday June 11th. A messenger arrived from Okemeji saying, that eight days previously thirty messengers arrived at Ijaye from six of the principal Yoruba towns, Anyau, Ishebin, Awaye, Berekodo, Ado, Tapa. They offered to Are the Chief of Ijaye to leave the Ibadan side, and to assist him. Our pleasure at hearing this news was however soon damped by learning that the Bashorun had refused their valuable assistance, though

possibly on well grounded doubts of their sincerity.

ILLORIN.

Intelligence from Illorin has been received by people in the camp at Ijaye, to the effect that a native army at Rabba had been intercepted in crossing the Niger, by an English man of war, they were interrogated by the Man of War as to their intentions, and the answer not proving satisfactory, an engagement ensued, in which the natives were thoroughly routed, many being killed. Such is the native report which arrived in Abbeokuta on June 12th. The Bloodhound was sent up the Niger from Lagos after the return of the second expedition from Porto-Novo. The Illorin people have promised to help the Ijayes after this month.

ABBEOKUTA ATILLERY.

Arrangements are being made by the Alake for the reception of the detachment of ten men of the 2nd. W. I. Regiment now at Lagos, a house near the Alake's residence has been selected, of which a portion is fenced off for their accommodation. The object of their visit to Abbeokuta is to drill and train some twenty, or five and twenty men, in the use of the guns presented to the Alake by

the British Government, and brought up from Lagos by Captain A. T. Jones. There are four or five other cannon in Abbeokuta one at the Abaka road gate, one at the Aro gate, two at Mr Gollmer's station of Ikija near the Abaka gate, one at the Ake Mission compound. The Bashorun (or commander in chief) has also a gun. Captain Jones started for Lagos on the morning of Tuesday, June the 18th. with three canoes, one for himself, and two for the soldiers; he intended to remain at Lagos till after the arrival of the mail which is due on the evening of the 20th, in order that he might receive his letters, and see whether there were any despatches likely to affect his plans.

IJAYE.

The Abbeokutans seem at last determined to prosecute the war with vigour. Atambala the second in command at Ijaye, was sent to Abbeokuta three or four weeks ago with instructions to send as many men as he could to the camp, and not to return himself till they were actually on their way. A few days ago an order was given, that all the Apenas, of whom there is one to each township, should go to the war. As there are only about 150 or 200 townships in Abbeokuta, this reinforcement

would not of itself be any great assistance to the Egba army, especially as some of them are old men; but it is a serious, and even a capital offence, for any young man of a township to be found at home, when the Apena is at war. We hear that Atambala has received a message from the Camp to the effect, that they, the warriors are stronger than the Ogbonis, and if their wishes are not attended to, 24 heads shall be exposed on the trees in front of the Alake's residence, where the Ogbonis have not got suspended more than fourteen heads of criminals.

CHURCH MISSIONARY MEETING.

At a meeting of friends of the Church Missionary Society held at Mr Bùhl's about 5 P. M. On Monday the 17th. Instant shortly after the weekly prayer meeting held on Mondays at half past 4 P. M. on account of the Ijaye war, in the Ake church. At this meeting it was agreed to hold D. V. in Ake church, the first general meeting of the church Missionary Society. At the conclusion of the Meeting a collection will be made on behalf of the above Society. The meeting is to commence at 11 o'clock on Monday July 1st. and arrangement will be made previously which, it is hoped, will much improve

the character and comfort of the Meeting, Notice is to be given at the different stations, on the previous Sundays, and it is expected that there will be a large attendance.

IJAYE RELIEF COMMITTEE

A meeting of the above committee was held at the house of the Rev. G. F. Buhler on Monday the 17th Inst. at 4 P. M.

Grants were made to various parties for the maintenance and support of children under their care amounting to more than 60-dollars.

Mr Hughes being absent at Ijaye, Mr Wike was requested to act as Secretary pro. tem. On account of the Secretary's absence at Ijaye, other important business was deferred till his return, which was expected to take place about the 24th. Inst.

IJAYE.

Deserters are said to arrive from the Ibadan camp at the rate of one daily, and to bring the intelligence, that the Ibadans are short of ammunition, that consequently they do not intend to attack the Egba camp, but to keep their ammunition to defend their own camp if it should be attacked by the allies.

CONSUL AT ABBEOKUTA:

We hear that it is not unlikely, that Lieut. Glover. will be

appointed Consul at Abbeokuta. Should this prove to be case, his previous knowledge of this country, and the Niger will be of great value to him. He has twice passed though Abbeokuta the first time from Raba to Lagos on the second occasion he was accompanied from Lagos by Mr Barter an enterprising botanist who unfortunately died at Raba from dysentery. Whilst returning down the Niger in the "Rainbow" the vessel was fired upon near the top of Wilberforce Island by the villages of Sabogrega, and the second mate Mr J. Kirkpatrick was shot dead. Another shot passed close to Lieut. Glover's chest. He was engaged in exploring the country for four or five years from 1854 to 1859, during which time he must have acquired a considerable knowledge of the wants of the country and the character of the natives

TRADE REPORT.

On account of the Ijaye war and the consequent closure of the river to traffic by Egbas, the merchants have no trade report to offer, for the same reason and the difficulty of sending cowries to Lagos the value of cowries has much diminished, Exchange being very unsteady, perhaps 2hds 40st. is a fair average exchanges have been effected at 2hds. 45st. and even small quantities at 3 heads the Dollar of 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 40.

ABBEOKUTA JULY 1861. Price 120 cowries.

Awà tí fí ànfàní díẹ̀ hán ná pé, awón Gẹ̀sì tí fá ọ̀lá nwon jade nipa bíbọ̀lá fun ofín Bible, ní ẹ̀-kun sí imọ̀ atí sí ọ̀nà ígbàlá, nipa eyítí gbogbò awón ẹ̀nítí ogbàgbọ̀ lẹ̀ jọgun iye àinipekun lẹ́hín íkú, sùgbọ̀n ọ̀ fẹ́rẹ́ sọrọ̀ fun enia látí wọ̀ wájú sí ohun tí yíọ̀ sẹ̀ lẹ́hín íkú rẹ̀ láì róọ̀ pẹ̀lú pé kìnì yíọ̀ sẹ̀ on tìkalaré títí iwa láyẹ̀ rẹ̀, atí awón to sọ̀wón síì lẹ́hín íkú rẹ̀. Ní ilu awón Gẹ̀sì onírurú egbẹ̀ ló wá nìbẹ̀ tí nwon jẹ̀wọ̀ látí ràn enia lẹ̀wọ̀ látí pèsẹ̀ sí ohun ojìjì tí oṣoró tí bá yọ̀ sí ara rẹ̀, sí aya rẹ̀, atí sí awón ọ̀mọ̀ rẹ̀ lẹ́hín íkú rẹ̀. Awón enia mirán ní ele tí kó gbẹ̀kẹ̀lẹ̀ rará, iṣẹ̀ tí nwon nṣẹ̀ síbẹ̀ ẹ̀lomiran bóyá pẹ̀lú iru ele kó ní owó bíkọ̀ṣẹ̀ eyí tí nwon njẹ̀ nipa iṣẹ̀ nwon, atí bí nwon okú lójìjì, awón obírín nwon atí awón ọ̀nọ̀ nwon yíọ̀ dí aṣágbẹ̀ tabí talaká, látí ràn nwon lẹ̀wọ̀, awón kan wá tí anpẹ̀ lí Egbẹ̀ awón to nfi owó pamọ̀. Nínú Egbẹ̀ yí ní

awón enia imá fí oyẹ̀ owó nwon pamọ̀ láiyẹ̀ rẹ̀, awípẹ̀ egbẹ̀run ọ̀kẹ̀ (£.1000), ní ẹ̀ ọ̀ san nìgbatí on bá kú, nìgbakugbá tí on bá kú, nìtorí eyí aṣí bá nwon múlẹ̀ látí san iye owó kan lẹ̀dọ̀dun títí yíọ̀ fí kú, pé nìgbatí on bá kú, on kí yíọ̀ fí opo atí awón ọ̀mọ̀ on sílẹ̀ lí aláiní bí nwon bá tí wá. Egbẹ̀run mirán wá tí ọ̀jọ̀ eyí nínú eyítí enia lẹ̀ fí iní rẹ̀ pamọ̀ bí obá jóná eyíní ní pé, on san iye owó kan fun nwon lẹ̀dọ̀dun, awón Egbẹ̀ ná sí fẹ̀ tabí fohun sọ̀kan látí san gbogbò oyẹ̀ owó iní rẹ̀ tí iná jọ̀. Awón to lẹ̀rọ̀ papá lí oní Egbẹ̀ yí, sùgbọ̀n awón Egbẹ̀ mirán sí wá, awón ẹ̀nítí ikíyèsí nwon, yíọ̀ jẹ́kí nwon má sọ̀rẹ̀ fun awón talaká tabí oṣíṣẹ̀. Nínú ọ̀pọ̀lọ̀pọ̀ ijọ̀ enia Ọ̀lórún, awón egbẹ̀ kan wà tí anpẹ̀ lí egbẹ̀ aláṣọ̀, atí eledú tabí ẹ́hín, gbogbò nwọ̀nyí wà lí abẹ̀ ọ̀lórí olutọ̀-ju gbogbò awón alufá ijọ̀ enia Ọ̀lórún, ọ̀ sí nran awón talaká látí fí díẹ̀ sílẹ̀ uínú owó iṣẹ̀ nwon lí oṣòṣẹ̀ tabí

li oṣoṣu, nitori ki nwon ko le ri ibo-
ra ati ehin edu gbá, nitori gbogbo
owo nwon da lodun, pelupelu nigbá-
kugba ni nwon ima fi diẹ kun owo
olukuluku nwon nipa owo ti nwon
nda lati odo awon oṣoro ti ijo enia
Olorun. Sife awon Egle ala-
risan wa, awon enia nwonyi ama
se funra nwon, awon eniti nwon
fohun ṣokan lati san tabi da iye
owo kan losose si egbe nwon ti
ose alailera nipa aisan nigba ose die
boya nwon asi dawo die losose ni-
won ose die sii. Awon odomode o-
konrin lo nse eyi, tabi awon ise-
dide omokonrin li aiye nwon, ti
egbe nwon na ba ndara lo niwon
odun die, sugbon nigbati ose ti
gbogbo nwon ba ndagba ti nwon
ndarugbo, nwon asi tenu mo o ki
odomode okonrin kan mase wo
nwon mo, ki egbe nwon asi tu-
ka nigbati oba je pe nwon ti pe
ninu egbe na, ti nwon ba gba ere re.

Egbe isinku si mbe, ti nwon
ngbiro lati ran awon talaka enia
lowo lati se posi to dara, ati ki
a le le nwon to awon ijo enia Olo-
run lo nitori posi, awon egbe yi
ama se e bakanna nwon si ni ida-
hun bi awon ti ikehin ti roo.

Ibi ti nwon nfi owo tabi tu owo
jo kan si mbe to wa ni itoju awon
Ogbimo, asi ma ran awon enia lo-
wo lati ma fi owo die sile nigbati
nwon ba tijo (elomiran asi ma fi
sowo) ninu eyiti yio ma ri ere die
je, ibi ifowo pamoyi ti se ere pu-
po fun awon talaka.

IHIN TI AJASE.

J. Mc. Coskry Esqr. to dipo Aje-
le si li Eko lati lo si Ajase li
osan ojo kejila osu June nitori idi
ati pari ifowo si iwe ti owodo pelu
awon enia Ajale. Rev. J. A. Ma-
ser Alufa ti C. M. S. ti Eko ba
eniti odipo Ajele na lo pelu. Nwon
koja ni Beṣe loru, niwon agogo me-
ta osan ijo keji nwon yo si Ba-
dagry, nibiti nwon bi Mr. Buko
eniti onko awon omode li iwe lebi
pe, ki olo sinu oko elefi, tabi ba
nwon lo, nitori ti ogbo ede awon
Igu ti awon ara Ajase nso, li agogo
meta nwon yo si odi awon ara A-
jase ti ati so ju igbakan lo ninu
iwe yi, odi na si jina to iwon buso
mefa si Ajase ti nwon so ki oko ki
oma ba le koja loju omi, igi ti nwon
ri si etido bebe iwon ese merindilo-
gun li gigun, sugbon iri oju odo
na nisisiyi si kun fun koriko to
subu to lofo bi erekuṣu, ti ima
ti oke Ajase wa ni opolopo li odo-
dun, ti osi se bi owo koriko tutu
la odo meji, osi tun to iwon buso
kan si ilu na.

Igi die si ni fatu kuro lati se
ona fun oko elefi, osi ye ki ada fa
epo die tu sinu omi.

Eyi si gba gbogbo asale Friday
lowo nwon, nwon si dako duro ni
isale tabi lehin odi lala na. Bi opo-
lopo koriko yi ti nti Aase wa lo-
kankan ju iwon osu meji osi daju
pe yio bo gbogbo oju odo na ko
ito odun kan. Omi na ko duro tabi

koriko na kole se odò na sugbon o nsan lo nisale re. Li ororu Friday Brnne si wo ito ti nwon se ti nwon se lale Thursday osi fi agbara la koriko ti o silu yi koja lo ti osi nyin rare lati faye fan oko na, oko elefi na si la a ja lo-ju kanna, sugbon nigbati awon oko na si tun pada ko si si ona nitori ti koriko na si tun lofo loju omi behe lo si di ona, oko na si tun la a ja pada wa si okè. Li Friday niwon agogo meji nwon gunle si Ajase. Ilu na ko si jinà si eti Osà, igi pupo si bo ilu na, ile nwon si yaju si ode labe igi gbogbo, ati ogba. Li waju ilu na, ogba kan wa ti ewe igi giga giga bo mole gege bi ti Abadagry, igi scarch die ati ile pupo lo si wa nibè ti ako le ti inu oko ri orule lori re, gidigidi pa, ko si ohun ti a le fi se akawe iparun ti ose nibè lati igba iwon oshu meji wa. Gbogbo awon sailor si ngbe nu oko naowo si ibi ti nwon gbe ba nwon ja pupo nigba ako ko ti ija na.

Li kutukutu Saturday Oba si ranse lati wa mu Ajele na wa sile lati inu oko wa, eniti osi ba soro die, Oba na si sun lori aso funfun kan osi fi fila funfun kan deri ati awo fadaka to fi ntoto wa lapa otun re.

YORUBA.

Li Monday ojo kokanla oshu June Ikò kan ti Okemeji wa ti owipe, odi ijejo ti awon ogbon ikò de si Ijaye lati odo awon olori tabi

bale mefa ni ilu awon Yoruba, Oyo, Isein, Awaye, Berukodo; Ado, ati Tapa. Nwon so fun Are bale Ijaye ko fi ti apa ti Ibadan sile ki owa ran nwon lowo. Inu wa dun lati gbo ibin yi, ko si pe ti ibanu je fi de, nigbati agbo pe. Basorun ko lati ran nwon lowo, nitoripe osoro, osi jo etan, nipa eyi, nwon nsiye meji, pe boya ki yio se otito.

IKU.

Anu se wa gidigidi lati rohin iku ti Paul Jibodu ara Itoko, okan ninu awon ijo enia Oloran li Ake, eniti oku li Tuesday ojo kedogbon oshu June, li odun 1861.

Ati li Friday ojo kejidilogbon oshu kana ni Peggy Thorpe. ero Sierra Leone kan, ara Oba, on si se okan ninu awon ijo enia Oloran li Ake pelu, eniti ofi aiye oshu on irora yi sile li ogbologbo ojo re.

Ireti wa si ni pe nwon lo si odo Olawa wa Jesu Kristi.

ÈKÓ.

"Behe ni mo ti gbe Oba mi kale lori Sion oke mimo mi. Psa. ii. 6. Nje tani yio ha le gbe e kuro lori ite re? Mo ti fi awon Keferi fun u li ijogun, ati gbogbo ipekun aiye li ini re", tani yio ha si wipe ko mase jogun re ti oto to si kana. Bi enikan ba gbidanwo re lati se, kini ale fi we, biko se bi ikoko amò ti nwon ko ra nwon jo lati ba

opa irin jà, beheni li aisiyemeji yio si run gbogbo nwon womuwomu.

Beheni mo fi pataki okuta ile so-
lè, bi mo ti fi solè yi, tani yio
si nipo, ati eyiti mo si mo lo-
ri rẹ tani yio le wo o lule? Nitōri
pe Ōgo na ti Oluwa imole nla yi
ni, ati pe gbogbo ile ti aṣo na
eyi to jẹ tire, aki yio le wo o, ni-
torina lo si se fi ipilẹ okuta ile
solè eyiti enikenì kole si nidi, nitōri
na la si se kọ wa ti asi nran wa
leti iduro sinṣin rẹ ka le ni igbe-
kele yi si ti ijo enia Olorun ti
akọ lori ipilẹ na. Li oju edayeda,
odabi enipe ile na ko ni ipilẹ,
gege bi Job ti so ti aiye si, pe
ako fi kọ si ibikibi sugbon owa li
ofurufu sibe aiye si duro sinṣin,
nitōripe ati ipa Oro ati agbara
Olorun da si ipo rẹ, beheni ijo
Olorun si duro sinṣin lori Oro to
wa lara Jesu Kristi ni pataki okuta
igon ile, ati gège bi afefe ati iji
ko ti le si aiye nipo rẹ, behe si
ni gbogbo idanwo ati ohun ti enia
ndawole lati se tabi agbara ona
orun apadi, ki yio si le segun ijo
enia Olorun Matt. xvi 18.

Iji ati efufu nla iba fe luu, ki
yio le subu, nitōri afi idi rẹ solè
lori apata. Matt. vii. 25.

Bayi lo ri fun gbogbo ile na,
bayi lo si ri fun gbogbo okuta
na pelu, bi ati so o nihinì pe.
Enikenì to ba si gba a gbọ ki yio
damu.

Osi tun ku ile ti aṣo lori ipilẹ

yi. Ti aṣo lori Kristi, eyini ni ki
agba a gbọ. Sugbon li eyi opolopo
ntan ara nwon jẹ nigbati nwon ba
gbọ ti opolopo alafia ati irorun to
wa niti Kristi lojukanna nwon afe
ko jẹ ti nwon, laife se ohunkohun
pelu, nwon dabi asinwin kan to
wa li Athens, eniti oko gbogbo
oko to wa si ebute ná fun ara rẹ.
Ako ro ti ohun ti a ogba a gbọ
si, beheni ako si ro bi oti se ye
lati gba a gbọ yi. Ki ale jogun
Igbala ti oti se ise rẹ. Ki ise awon
ti oti gbọ oro rẹ tabi awon toni
ogbon rẹ die, beheni ki ise awon
to le ba a so, ti osi le wi ihin
rẹ nipa ti eda dajudaju, bikose a-
won ti oba gba a gbọ. Opolopo
ogbon wa lo dabi ti Philosopher
otosi na, eniti oso ti oro na pa-
pa ti osi nsoro wiwa rẹ nipa ti
eda, sugbon ko ni nkan. Tabi awa
si dabi Geometrican kan, eniti ima-
won ile li gbogbo ayè ti oni, su-
gbon ko jere iwon ese kan ninu
rẹ. Nitoto ogbon ailera ati aini
adun li gbogbo enia ni niti Kristi
ninu gbogbo iwe ti nwon nko, ati
ti nwon si nka pelu, bikose igbati
on tikalare ba fi ara han fun
nwon ti oba mu ki nwon gba on
gbọ. Nje nitoto nigbati oba ri i
ti oba si se enikan pelu rẹ, ti isi
ma wi ti gbogbo eyiti oti gbọ pe,
on gbọ pipọ, sugbon ako so idaji
fun on tan.

Ako li ibi ise ikowe li Ake
ABBEOKUTA JULY 5th. 1861.

ABBEOKUTA.

JULY 5th. 1861.

We have already pointed out some advantages, that the English have derived from honouring the precepts of the Bible, in addition to the knowledge of the way of salvation, by which those who believe inherit eternal life after death, but it is almost impossible for a man to look forward to what will happen after his death without also thinking of what will happen to himself during his life, and to those dear to him after his death. In England there are various societies which profess to assist him in providing against what may possibly happen to himself or to his wife and children after his death. Some men have incomes which do not depend at all upon their own labour, others again perhaps with the same incomes have no money except what they earn by their labour, and if they should die suddenly, their wives and children would be reduced to penury; to assist those there are what are called Insurance Companies. In these Companies a man insures his life for a certain sum, say £1000, to be paid at his death, whenever that may happen, and for this he agrees

to pay a certain sum yearly until his death, so that at his death his widow and children are not left penniless as they otherwise would be. There are similar Societies in which a man can insure his property against fire, that is, he pays a certain sum to them yearly and for this the Company agrees to replace what has been destroyed up to a certain value. These Societies are chiefly for the more wealthy, but there are other Societies whose object is especially to benefit the poorer classes. In many parishes there are what are called clothing clubs and coal clubs.

to be continued.

PORTO-NOVO.

The acting Consul J. Mc. Coskry Esq. started from Lagos for Porto-Novo at noon on the 12th. of June, in order to conclude a commercial treaty with the people of Porto-Novo, The acting consul was also accompanied by Rev. J. A. Maser the Church Missionary at Lagos. They, stayed the night off Beshe and the next day at 3 P.M. were opposite Badagry, where Mr. Buko the schoolmaster was asked to go on in the steamer, as he understands the Popo language which is spoken at Porto-Novo. At 3 P.M. the Porto-Novian's barrier, which has been already described

more than once in this paper, was reached it was made about six miles below Porto-Novo for the protection of the river, sticks or trees are fastened into the river bank of some sixteen feet long, but the present appearance is rather that of a large mass of grass composed of floating Islands, which are periodically detached from the extensive swamps above PortoNovo, and which form a large green band across the river extending for about a mile towards the town.

Some sticks had to be pulled out in order to make a passage for the steamer, it was also necessary to haul down part of the grass into the river. This took them the whole of Friday afternoon and they had to anchor below the barrier for the night. As this large mass of grass has come down from Porto-Novo in less than two months, it is probable it will cover the whole of the river in less than a year. The water is not stopped but it flows through and below the grass. On the morning of Friday the Brune entering the channel made on Thursday evening, pressed full speed against the mass of grass, which detaching itself in islands gave way, and the steamer soon came through it, though when the ship returned and came up again no passage remained, as the grass floated back again, where the

steamer had gone through. On Friday at 2 P. M. they arrived at PortoNovo. The town is situated on the Continental side of the lagoon, it is covered by many high trees and the houses peep through the bush in detached groups. Before the town towards the lagoon is a broad swamp covered with high grass as it is seen at Badagry. There are a few scorched trees and some houses without roofs to be seen from the ship but nothing more to indicate the great destructions which took place two months ago. The sailors were all alive, pointing out the places where people had shot against them or where they had done execution. On Saturday morning the King's messengers came to fetch the Consul over to the King who had an interview with him. The King was lying in a white sheet, his head covered with a white cap, and a spittoon of silver at his right side.

After the private interview with the Consul was over Mr. Maser saw the King who promised that if all was settled, he also should be included, and Mr. Maser was then told that the King hesitated to sign the treaty, as the article providing free trade between the British Nation and all the subjects of the King of PortoNovo appeared to him disadvantageous as the peo-

ple of the town of PortoNovo get their living by being allowed to trade alone with the white man. Palmoil producers must sell their oil to them and they to the merchants. On the Sunday the Chiefs, and Elders, were asked by the King on the subject. There was service on board the Brune in the morning, and in the evening, there was a family service at Mr. Bickersteth's, as the people had run away on account of the steamer and the reluctance of the King to sign the treaty. On Monday morning the Consul went again to the King to hear his final answer, and to our great joy the king was ready to sign the treaty. After he had taken the pen into his hand, he asked the chiefs who were sitting on the ground in the open air before his hut three times whether he should sign the treaty and they all answering in the affirmative, he made his mark to the name Soji. Seven guns fired from the Brune announced to the people of PortoNovo that the treaty had been signed. The King gave the merchants and missionaries who had come from Lagos permission to choose ground wherever they liked; accordingly a piece of ground was selected for the Church Missionary Society, which Mr. Buko was to show to the King's men to clear and fence it in with sticks. The marks of bombardment were

more evident when we got on shore, the King's palace had suffered most, several walls were blown down, the King had lost all his property. When the Consul was with him in the small village called Danills to which he had gone, he delivered several gold and silver staff-heads to the Consul that he might send them to England to have new staves put into them because the old ones were burnt. The whole country round the town is under careful cultivation, every spot seems to be occupied, the whole place looks like a garden.

The hoe which is used is longer stronger and narrower than those used in the interior. There are a good many Yorubas there as well as the Popos. The Porto-Novans dwell in Porto Novo itself and about 20 villages. They returned to Badagry on Monday to conclude the same mercantile treaty there as had been concluded at Porto-Novu. On Wednesday the steamer started for Lagos, but only reached as far as Beshe where she stuck fast. Messrs. Mc. Coskry, Maser, and Dietrichsen arrived at Lagos at 10 o'clock P. M.

STEAMER TO CROSS THE BAR.

Mr. Mc. Coskry's steamer has we are glad to hear arrived at Lagos. and hope much that this will dispel the terrors of the Bar.

APPENDIX TO THE IWE IROHIN: JULY 1861.

TO THE EDITOR.

Sir, The sentence in your Article on Abeokuta Artillery in your last impression viz. "That there are two cannons at Mr. Gollmers station Ikijà is calculated to convey the idea that they are his property which for various reasons I must request you to correct in your next issue.

The cannons are the property of the chief Ogubona and by his special request and to oblige him, they were placed in my compound the year before last after the apprehension of a Dahomy invasion had subsided. The chief considered it more convenient to have the cannons somewhere near the gate, than to take them back to his residence in town about a mile distant.

Faithfully yours,

C. A. Gollmer.

CHURCH MISSIONARY MEETING.

On Monday July 1st at 11 A. M. a meeting of the Church Missionary Society was held in the Ake Church. The proceedings were in Yoruba with the exception of two speeches which were translated.

There was a good attendance. The meeting lasted till nearly 3 P. M. when there was a collection, which is expected altogether to amount to nearly £25. 9 bags 6 heads 33 strings of cowries

besides £15 10 in silver and notes were collected on the spot. This sum is devoted to the Female Institute which it is intended shortly to establish in Abeokuta.

RETURN OF BRITISH TROOPS.

Government has ordered the return of the gunners 2 W. I. Regt. to Sierra Leone and they return by the mail, consequently they will be unable to come to Abeokuta.

TRADE REPORT.

Considerable time has elapsed since we last had the pleasure to appear before the public, trade having been during the whole of the time almost at a stand-still. The 21st. May passed away without the fulfilment of the Alake's promise of reopening the roads.

The members of the Commercial-Association waited at the time on the Alake remonstrating about the protraction of his promise, to which he answered that circumstances would not yet allow him to open the roads and that it might be a long time, but that at the same time he might be able to open them for a short period unexpectedly. Since then it has been rumoured, that as soon as Atambala has left the town trade should be reopened. His departure took place yesterday according to what we heard, we are now most anxiously waiting the result.

The price of clean cotton continues at 6½ strings per. lb. with a limited supply and at the present rate can be laid down free at Lagos at 4d. per. lb.

Exchange from 2 hds. 40 st. to 3 hds. per. dollar of 4s. 6d. sterling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 41. ABBEOKUTA JULY 1861. Price 120 cowries.

ASEMO ORO.

Ni Saturday ojo ketala oṣu July, nwon ni apejo nigbati Oro gbode nitori togun Ijaye. Ni apejo yi, nwon sofin ki awon Egba ko mase ta awon ara Ijaye mo. Lehin apejo yi, obirin akuse kan wo Oro lororu nwon si fi fun Oro lehin apejo na. Nitori ofin nwon ni, pe, bi obirin kan ba bo si ode tabi ita, nigbati Oro ba wa nita Oro yio mu u: gbogbo Egba ati apakan ni awon eya ti yoruba ni nwon mu ofin yi giri-giri pe obirin eni yio wu ko je ti o ba wo o, ki yio la; Oro yio si mu. Oro lo niwon agogo merin owuro Sunday, gbogbo orilurilu si yinbon mejimeji lati fi han pe, Oro lo; beheni ko si enikan ti o yinbon nigbati oro gbode.

OGUN IJAYE.

Nwon ta pero die, sugbon awon onise ti Awaye wa wipe, niwon ojo ketadilogun oṣu June, awon ara Awaye ti le Ajele Ibadan lo,

nigbati odi jo keta awon ara Isehin si le Ajele ti nwon lo behe, nwon si koju ija si awon ara Ibadan ti ogba ilu nwon. O jo pe, inu awon ara Oyo ko baje ni lile ti awon ara Isehin le awon ara Ibadan, awon ara Oyo tikala nwon nfe ilaja. Nwon ni onje po li Oyo, ati awon enia nsowo lo si Ilorin ati si ilu ti o wa li agbegbe ibe. Awon ara Isehin si bi Bale Awaye lere pe, bi awon ara Ijaye ki yio gbe sumomi wa mu nwon lona ati li oko nwon; nwon si fe behe.

IKU TI OGAGUN JONES.

Anu se wa gidigidi lati so ti iku Ogagun A. T. Jones ni Sunday ojo keje oṣu July, eniti ise owo ogun keji ti W. I. eniti ode ihin ni ojo kakanla oṣu May, ti osi duro nihin niwon ose melokan, ninu eyiti o lo be Ijaye wo, ti osi gba ola pupo lowo awon enia fufun ati dudu. Ki oko elefin ti oṣu June, to de, opada lo si Eko, o nro o pe, bi on

ko ba gba aṣe bi oti lodi to, lati mu awon omogun mewa ti nwon ran wa si Abbeokuta ninu awon omogun re ni idi eyi pe lati ko die ninu awon Egba lati ro Agba. Oko elefin na si mu ase lati odo awon Ogbimo wa pe, ki oran awon omogun re pada wa si Sierra Leone, nigbati oko na ba npada bo, behe ni gbogbo ero ti Ogagun Jones gba lati se li Abbeokuta ko si le se e, oduro die li Eko, beheni osi mura ni ojo kerin osu July lati lo si Ibadan o ngbero lati la Ejirin koja lo si Ijebu-Ode, lotito pelu nitori ati gbidanwo ati pari ija ati mu ibukun ati alafia wa si ilu yi, ti oti pe, ti osi ti njiya osi ogun wa li ilu yi. Ko ti lo jina ki arisan to de si i, arisan na si nburu si waju sibe, beheni Mr Thomas si ro pe, oye ki on ko pada si Eko, ogagun Jones ko je irora, behe ni o ku ninu oko niwon agogo mejo: ale nijo keje osu July, nwon si sin li Eko sumo boji ti Ajele ti oku ni agogo meta ale, ni jo keji na.

BI ATI NKA OWO.

Ni ilu yi, ise ti osoroju ni nwon nse, eyi ti aba kosile nihin, ati eyiti nwon ti kosile ni ilu Gesi. Awa ti so idi re ni iwe wa isiwaju, niti ise ti onira ju ti nwon nse nihin; on ni nwon yi, eru ti anfi ori wa ru, eyiti aba ma di fun esin ati eyiti aba ma fi keke wo, ati ise miran ti koye ti anse ni-

hin ni owo ti a nka.

Ni ilu Gesi nwon ko je je ki enia ki ofi fadaka re si enia ju £2 (40 shillings;) nihin enyin le fi owo nyin si enia to iwon oke mewa ti aoma ro lo titi ni kika ni oke mewa owo, ati pelu ni iye owo ti opo ju yi lo; yio dara ju yi lo bi a nna owo fadaka ati ti wura fun sisanwo ti opoju, ki asi ma fi owo pamo lati ma san iye owo ti okere. Isiro itele yi ni iye osuwon owo ti yio ma ran awon ti o fe lati ma paro owo nwon lowo.

	£	s.	d.	B.	H.	s.	cow.
Bag	16		1	0	0	0	
Dollar	4	6	0	2	40	0	
Head	1	7½	0	1	0	0	
String	1	0	0	0	31	10	

IDANWO TI ILEWE.

Li Friday ojo kokandilogun osu July, li nwon se idanwo ti awon ti nko oko labe Rev G. Buhler, iye awon ti nko oko na je merindilogun, sugbon ninu nwon li awon Missionary nbo, nireti pe nwon yio fi i se bi schoolmaster bi on ba nse rere lo, ati nireti ati fun u li oye to ga ju behe lo.

Gbogbo oko ti nwon nko na li ede Oyinbo ni, nwon si bere si idanwo na niwon agogo mewa li owuro, nwon si fi orin kiko pelu adura bere, Rev. G. Buhler si dan nwon wo niwon wakati kan, ninu Bible, itan ti John Baptist ni pataki ti obi nwon, awon ara iyokun si

mu nwon ni ababò wakati, Mr Faulkner mu nwon ni ti Natural Philosophy, papa ni ti Electricity, Mr Allen mu nwon ni ti itan Mamalia, Rev. G Buhler si fi Astronomy pari idanwo ti awurò, nigbati awon Olukoni ati awon (visitors,) si siwo lati lo je onje ti ati se sile fun nwon, li ehin na ni Mr. Wilcoxon si berè si nwon niti Geography ti Africa, Rev. Buhler si tun mu nwon ni ti itan Greece, ati ti igba Xerxes pelu Alexander.

Ni ikehin gbogbo rè, Mr Allen si mu nwon ni owo kika (tabi Arithmetic) lehin na nwon si fi orin ati adura pari rè.

Rev. G. Buhler si se awon ti oti okere wa li alejo.

IJAYE.

Eyi li ihin ti agbo li ikehin lati Ijaye wa pe, nwon yi li awon ilu ti ofe lati ma sin Are ti Ijaye, Isein, Awaye, Okefò, Okeile, ati Ijanná.

Li ilu Isein, itaje sile pò ki nwon to sofin rè, ati lapa ti awon Ibadan ni ilu na, ile pupò lojona, ki oto to igba ti nwon fi ilu na sile lo si Oyo.

Niti ihin ogun ti nwon ja, eyi ti awon ti ose loju nwon rohin rè pe, awon ota pa bi iwon enia mejila, awon to si gbogbe fere ju behe lo, nitori ti nwon ko le gbe oku titi ofi di ojo ale.

Osi dani loju pe eyi ti yio ku

ninu awon ara Ibadan yio po ju behe lo, nitori li iwon ijo merin bi marun, li ehin na opolopo nwon lo sa wa si ibudo Ijaye, li arinkan, metala lo wa, li igba keji mesan lo si wa li ijo kanna, gbogbo nwon lo si rohin bakanna pe, eyi ti oku ninu awon ara Ibadan po ju behe lo; nwon si wipe eta irin li awon ara Ibadan nvin ninu ibon nwon, eyi ti ko le rin jinà behe ni ko si le ja to behe bi eta ahaya ti awon Egba ati Ijaye nyin, nwon si ni ipa ju ti pupo awon ara Ibadan lo, nwon si ni onje pupo nisisiyi agbado po gidigidi ati iwa nwon si lagbara. Awon nse opolopo oko titi nwon fi goke odo ti nwon npe li Poki nibi ti ko gbe si eniti yio yo nwon lenu.

AJELE TI ABBEOKUTA.

Oba Gesi ti yan Thomas E. Taylor lati se ajele oba Gesi li Abbeokuta.

Eyi ti inu iwe irohin lati ilu oyinbo wa.

IKU.

Li Friday ojo kokandilogun osu July li Sokenu eniti oti nse arisan lati ojo jojo wa sehin, ninu irora pupo si ku. Balogun yi li ose eniti o niyin gidigidi ati olokiki, o ran die ninu awon omole lati ko eko ti Kristian. On si li eniti ose olori awon ti ko fe ti ogun Ibadan. osi se awon ara Abbeokuta li ofo owo pu-

pò, ati ti ojà ti tà.

Li Tuesday ojo kẹtalelogun oşu kanna yi, li awon Ogboni si sin oku rẹ. Awon ara Ibarà si wa pelu balogun nwon si ileku na lati sofo oku rẹ, ibon pipò ni nwon si yin nibe li ojo kanna ti awon Ogboni sinku na.

Posi oyinbo ni nwon fi sin ku rẹ.

ÈKÓ.

Kini iro inu nwonni ti o yato si awon ti oyipada kuro ni buburu si rere--emi ti o nlo siwaju ti onjo lati mu iyorisi egbe ti owo jade, ati eniti onfe ola lati igba ewe re wa bi oti ri, ti osi wipe on bafi aiye yi sile sanju ki on ri lo? Iru eyi ni--ohunkohun ti iba je otito ni iwadi ogbon, ti osi dara ni eko tabi ise ti enia si ra nwon, tabi ni eda ti awon enia, ohun nwonni ni oti wa ninu imo ati ase ainidi, alailogbon: ohun nwonni ni tire, ini re ni nwon, tira re niwon: ohun nwonni ni ofun u ni iduro otito; ati nihin ni ibi ire re ti o nwò yi rare ka. Owa ninu imole ti inu otito, ati ti ohun ti odaraju ti o nwò ohunkohun ti kò sotito tabi ti ko dara. Owa ni ini ohun ainidi ti oto, ti alatunbi igba re ko agbara jo nitori ija re pelu ohun ti ise ibi ati eke. Bayi ni iri ti alufa Olorun ngba nipa owe, ni on re ati sise re, "Fun eniti oni li a osi fi fun, yio si ni lopolopo" behe lo ri ti akoko iyorisi egbe rere, tabi ti oye re nlo

si waju, ti owa ninu re ni pataki ise iyara. Ya kuro ni irinkirin ati ni iro ti ko nidinile, bi otile se ti ise tabi ti iwa ara awon enia ti mbo, ifihan eke yi pari tan, nitorina, idi miran wa, lati salejo ireti nlanla bi otile se ti iyorisi isopo ti iwa enia rere, ni iserere, ni iro ti oto, ni ikedun ti oto ki ipe wa ki oje. ko di omnira kuro ni ajeji igbimo ibi, kuro ni ikolu irira ati ikoju ija si, ati kuro ni aropo arun; ati pelupele, gbogbo ohun ti mbo ti ko nopin, ti oje pataki, ati itankale omnira ti Agbara Emi kan ni. Ti igbagbo enia Kristi, kuro ninu ibi ti arawa sopo ti osi ndagba si idi baje. Ijoko ti oye nwonni si jade, nje yio si wa titi agbara Emi ni. Imole ati ti Ina ni ti akoko ti otele, yio ba awon enia ti nwon ti mura giri, lainiye behe, lati fetisi esun ekeji ti a nfe tun wi ati iyorisi rere in awon enia akoko na ti nlo nisisiyi. Odun awon iran kan ti koja, bi osepe aro o siwaju lori akoko ti mbo, awa yio ri ti awon enia Gesi ti ise nwon je ka ma won ohun gbogbo, bi oti gboro, bi oti nipon, ati bi oti gun si; bi nwon ti ngbon siwaju to: yio ri behe, bi oti je pe atunro egbe ti odilu li okan awon enia ni, bi ati ro o loke iweyi, ni pataki ise imura, tabi iyara.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA July 25th. 1861.

ABBEOKUTA

JULY 25th. 1861.

But there are other Societies whose object is especially to benefit the poorer classes. In many parishes there are what are called clothing clubs and coal clubs. These are generally under the superintendence of the clergy of the parish, and enable the poor to lay by weekly or monthly a small sum out of their wages, in order to receive clothing or coals for the whole yearly collection, very frequently also a small sum is added to each man's money by subscriptions from the more wealthy in the parish. Again there are sick clubs, these are usually managed by the men them-selves, who agree to pay a certain sum weekly to any of their members who are disabled by sickness for a few weeks, and perhaps a smaller sum weekly for a few weeks more. These are formed by young men or men in the prime of life, and the thing goes on well for a few years, but by and bye they are all growing old and infirm together, no young men will join them, and the club has to be broken up, just when those who have paid most, and have been longest in the club would have

received the benefit of it.

There are also burial clubs which are intended to enable a poor person to have a respectable funeral, and not to be driven to the parish, for a coffin, these clubs are usually under the same management and liable to the same objections as the last.

There are also Savings Banks which are under Government, and enable a man to lay by small sums of money which accumulate, and for which he gets interest, these Savings Banks have been most valuable to the poor.

ORO MEETING.

On Saturday July 13th an oro meeting was held on account of the war with Ijaye, at this meeting orders were given that no more of the Ijaye people were to be kidnapped by the Egbas. After the meeting a poor woman was put to death who had been caught in the morning outside the walls of her house. For the rule that any woman, caught in the street when Oro is out, is put to death is strictly adhered to by the Yoruba tribes.

Oro appears to have finished about 4 o'clock on Sunday morning, at its conclusion two guns are fired for each township, to give notice, no gun having been fired the whole day previously.

IJAYE WAR.

Little has been done in the way of actual fighting, but a messenger had arrived from Awaye saying, that about the 17th. of June, the Awaye people had driven away the Consul of Ibadan, the third day after the people of Isehin did the same, having successfully fought against the Ibadans, who occupied their town. It appears that the Oyo people have not shewn any displeasure at this conduct of Isehin, but are themselves anxious for peace. Food is said to be cheap and plentiful in Oyo and the people there have an open trade with Ilorin, and the towns in that direction. The people of Isehin have made a request through the Bale of Awaye, that the Ijaye people shall not kidnap any more on the road to Awaye, or in the farms. This request was granted.

DEATHS.

It is with much regret that we have to record the death, on Sunday July 7th, of Capt. A. T. Jones 2nd. W. I. Regiment, who arrived here on May 11, and during a residence of some weeks, in which he visited Ijaye, he gained the esteem of many both of the Europeans and natives. Just before the June mail arrived, he returned to Lagos, intending, if he did not receive any orders to the contra-

ry, to bring to Abbeokuta a detachment of ten men of his regiment, in order to instruct some of the Egbas in the use of cannon. The mail however brought instructions from government that the detachment was to return to Sierra Leone by the next steamer, and so Captain Jones had to give up that plan, he remained at Lagos for a short time, and set out on July 4th for Ibadan, intending to go right through Ejirin to Ijebu Ode, probably with the purpose of trying to restore the blessings of peace to this country, which has so long suffered the calamities of war. He did not get far before he had a return of fever, which continued to get worse till Mr. Thomas thought it advisable to return, Cap. Jones did not rally, and died in the canoe at 8 P. M. July 7th. He was to be buried at Lagos near the late Consul at 3 P. M. on the following day.

We regret to say that the Church Missionary Society has lost another of its labourers in this country. Mr J. M. Flad died at the house of the Rev J. A. Maser at Lagos on the 18th inst. after an attack of fever with jaundice which lasted five days. Mr Flad had been in this country a year and a half.

On Friday the 19th after a long and painful disease died Shokenu. This chief was one of the most

favourable to missions and sent several of his children to receive christian instruction. He was the principal chief who opposed the war with Ibadan which has cost the Abbeokutans so much money as well as the loss of their trade.

The death of a chief in this country, ruins his family, all his substance being divided amongst the remaining chiefs so that nothing is left for his wives and children. Although he is interred the ceremonies consisting of sacrifices of sheep, goats, fowls etc. dancing, singing, and squandering of money still continue.

This custom exists amongst all who are heathen.

VICE CONSUL AT ABBEOKUTA.

The Queen has appointed Thomas C. Taylor, Esq. to be her Majesty's Vice consul at Abbeokuta. Illustrated London News.

NOTICE.

The Public are respectfully informed, that Mr. Scala's mail from and to Abbeokuta and Lagos will henceforth be but once in the week, to start at 9 o'clock on Monday mornings.

Letters should be sent for, at his Offices in Abbeokuta and Lagos on Wednesday.

COWRIE COUNTING

In this country the hardest labour is employed in doing what might be avoided here, and which is avoided in England. We have already mentioned the case of the hardest work done here, viz. carrying loads on the head, instead of having them carried by horse and cart, another needless labour undertaken here is the counting of cowries.

In England a person is not allowed to offer even silver for debts over £ 2. (40s.); here you may offer cowries for debts of ten bags, which involves the counting of 200,000 cowries, and even for much larger sums than this; it would be far better to use silver and gold for large payments and to reserve cowries for the smaller sums.

The following table of the value of some of the standards of money may be of assistance to those, who wish to make this desirable change.

	£.	s.	d.	B.	H.	s.	cow.
Bag.	0	16	0 $\frac{3}{4}$	1	0	0	0
Dollar	0	4	6	0	2	40	0
Head	0	1	7 $\frac{1}{4}$	0	1	0	0
Shilling	0	1	0	0	0	31	10

EXAMINATION.

On Friday July 19th. a satisfactory examination was held of the Abbeokutan Institution under Mr. Buhlers care. The number of scholars is sixteen, all but one are

support by the Society, and are expected if found suitable, to labour for the Society as schoolmasters, with the hope of further promotion. The teaching is entirely in English. The examination was commenced at 10 o'clock A. M. by singings and prayer Mr. Buhler then examined for an hour in the Bible, more particularly the History of John the Baptist; the rest examined half an hour each. Mr. Faulkner in Natural Philosophy especially Electricity, Mr Allen (Mr Buhlers native assistant) in Natural History especially the Mammalia. Mr Buhler concluded the morning examination at 12. 30. with Astronomy, when the examiners and visitors adjourned to partake of lunch kindly provided in the house, after which the proceedings were resumed at 1 o'clock by Mr Wilcoxon, who examined in the Geography of Africa, Mr. Buhler in the History of Greece of the times of Xerxes and Alexander. The last examination was in Arithmetic, and it was conducted by Mr. Allen who gave the elder class a question in proportion, the younger a question in compound-multiplication. The whole was terminated by singing and prayer after which Mr. Buhler entertained those, who came from a distance.

IJAYE.

The following is from a corres-

pondent lately returned from Ijaye.

The towns which have now agreed to serve the Are of Ijaye are Isehin, Awaye, Okefo, Okeile, and Igunwa.

In Isehin there was much bloodshed, before it was decided on, and many houses in the Ibadan quarter of the town were burnt by the people, before they left for Oyo.

In the fight reported by an eye-witness before, some 12 and perhaps more were killed, as they do not carry off the dead, till the close of the day, the number of wounded was very far in excess of that previously stated, the loss of the enemy must have been proportionally greater, a great many ran away to the allies afterwards, some days four, five, and more, once 13, another time 9 people came over the same day, all told the same tale, viz. that the loss of the enemy was very considerable; the enemy fired iron shots, which do not carry so far, or do as much damage as the Buck-shots used by the allies; at the present time Ijaye and Egba are in great force, and food is much cheaper, the corn ripe, and active operations are contemplated.

The Egbas are making very extensive farms across the stream called Poki, where they are quite uninterrupted.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 42. ABBEOKUTA AUGUST 1861. Price 120 cowries.

ITAN OGU.

Nigbati awon omo Israel gba ile Kanaan, nwon si pin ile na fun gbogbo eya Israel mejila, ati ipin nwon yi fun gbogbo orisirisi idile awon eya na; nwon si ti se ami pe ki awon eya kan ko ma ba ni ninu ipin ti eya miran, bi okonrin kan ba ni kiki omo-birin, ogu na nwon asi pin funra nwon, sugbon nwon asi so fun nwon ki nwon ko gbeyawo tabi ki nwon ko noko ni eya awon ara nwon, bi oba si sepe enia kan ba ta ogun re tabi ini re, tabi bi oba si fi fun okan ninu awon omo odo re, yio si sana pada fun awon ara re ni adota odun tabi Jubilee. Nigbati okonrin kan ba ku, nwon asi pin ini re fun awon omo re akobi on ni yio mu eyiti o-poju ni ogun na, awa si mo ni ti itan ti Naboth bi awon omo Israel ti mu ogu nwon, ati pelu bi oba ti nfe ti ko je ta ogba ajara re, tabi ko fi se pasiparo

fun ohun to dara.

Ofin ti ijogun yi ni, boya oju ohun miran niti ironu enia ti a yan, ti oran awon omo Israel lowo lati pa ogun ile Kanaan mo fun nwon, bi oti je pe nigbakugba ni ogun nja nwon ti nwon si nsin nwon ati ti nwon si teri nwon ba nipa orile ede to yi nwon ka, Mesopotamia, Moab, Kanaan, Midian, ati awon ara Filistine niwon odun pipo ni oba nwon yi li okankan fi nteri nwon ba (lati meje titi ofi di ogun odun). Opolopo enia li o ni ogun kankan ti nwon ba mu nipa eyi nwon fe lati ja nidi eyi pe ki nwon ba le le awon ajeji nwon yi ti oteri nwon ba kuro ni ile nwon.

Ni ilu Gesi, okonrin miran wa nipa ipin nwon ti nwon jeje ki ofi ile ini re fun eniken ti oyan, bi oba se ife re to ye si ipinu yi, nwon ipin fun awon Ogbimo ilu, ipin yi yato si ogoji titi de egba fun gbogbo lori oke owo

kankan, iye owo ilẹ na, gege bi oti sunmọ tabi jina si ara ti oku si enia na to fi ini re si, ini re miran, osi le fi sodo eni to wun u irinwo lori oke kankan je ti awon Ogbimọ bi oba sepe oti se ife re tabi bi oba ti ba nwon mule bebe ki oto ku, bi oba sepe ko ba nwon mule egbeta.

Ni ilu yi bi oti yato anfani die ni fun enia bi oba sepe ose omo oloro, boya akobi okonrin ajogu ile ati oko baba re, sugbon awon opolopo enia lowa ti nwon ima bere ini baba na siwaju awon omo bi enia kan ba se Balogun awon Ogboni ni isin nipa oye ti nwon wa ti nwon osi gbowo ti nwon. Awon Balogun to kun asi pin ini re bi nwon ti ro o pe oye. Nwon asi fi die fun awon omo re ninu awon obirin re, ati awon obirin re ati awon eru re ti okun nwon asi pin ile ati ile tabi oko re boya nwon asi fi sile fun awon omo na. Sugbon awon omo re ti odagba nwon a bere oke owo kan eran agutan tabi ewure lowo nwon lati fi sinku bi oba sepe nwon ko ni, nwon afi nwon sofa tabi gbewo boya oke meta. Bi oba sepe ose Ogboni, ki ise Balogun yio sanwo lati sini, awon arakonrin re asi pin ogu re, awon ni imu iye to poju die niwon ifi fun awon omo oku na.

Ofin ogu nwon yi fere jasi kiki awon to ni oro lo wa fun, nitori

pe bi oloro kan ba ku, nwon si le fi oku re se ogboni nigbati oba ku tan, ekiki awon to ba nse-
dwo titi ofi la, tabi to ba roko la ni ogu na ija si ti awon omo nwon, ninu gbogbo re, aburo ni oko ogu poju awon omo lo.

OGUN IJAYE.

Li ojo kejilelogun ati iketalelogun li ojo ti ijagun li Ijaye. Nigbati awon ogun Ibadan jade, nwon pin ogun nwon si pona meji, awon eyiti opoju koju si idi alore nibiti awon Ijaye wa, awon apa keji si koju si budo awon Egba, awon to koju si alore ja gidigidi niwon wakati kan on abo, sugbon awon ara Ibadan ko so mo budo ti awon Egba tobehe nitori ki awon Egba mase le ri aye lati lo ran awon ara Ijaye lowo, nigbati osi to iwon agogo mewa on abo, nwon siwo si iyinbon si awon ara Ijaye, nwon pa enia meji li apa ti awon ara Ibadan, opolopo lo gbogbe, iye awon ti oku je meta, sugbon pupo lo si ku lehin igbati nwon ja tan.

Li ojo keji li nwon ja ija to gbonaju li eba odi Ijaye to wa niha gusun si wa, asi ri bi nwon ti nja dajudaju titi ofi de gere odo Ose, ati li apa gusun ila orun ibudo awon Egba li oke, titi ofi lo de geregere apakeji odo, geregere nwon yi jasi igbe li atijo, sugbon nisisiyi odi oko oka.

Awon ara Ibadan si tete jade ni kutukutu nwon jade li opolopo nwon si ti wa do si ibi gbangba ti awon Egba sese ro loko, nwon do si ona meta to kun gidigidi, gbogbo nwon si nfa oka babà to wa libe tu li iwon wakati kesan, nwon si bere si yin ibon, ija na si somo wa gidigidi tobehe ti anri bi nwon ti ngbe oku lo, afefe si nfe orun etu wa pelu, li iwon wakati kokanla, awon ara Ibadan si nfa sehin nwon si nsiwo ibon iyin, nwon nyin ibon li arinkankan, nwon si nse ogun li oko awon Egba,!!! nwon si duro sibè asi pe boya ki awon Egba mase lo ran awon ara Ijaye lowo ni nwon se duro pe behe, ija ti awon ara Ijaye nja li idi alore gboua gidigidi, tobehe ti nwon fere ma fi owo kan owo.

Aburo baba Lasite eniti omu eru Mr. S. Cole wa fun li Abbeokuta, li eta ba li ereke osi ku lojukanna. Nwon si ja ija na pe gidigidi awon ara Ijaye si duro tobehe sugbon pipo lo gbogbe ninu nwon, awon ara Ijaye si mu enia bi medogun wa si odo Rev. A. Mann ninu awon to gbogbe pupo, enia meta lo ku ninu awon Egba ti awon Ijaye si to behe na, lati igba na wa eni to ku si to bi mejo ninu awon to gbogbe, okan ninu awon omo ehin Atambala to ti gbogbe li inu si ku si odo wa, nwon si je ki nma se akiyesi nwon, eyi to ku ninu awon ara

Ibadan yio fere ju behe lo, li iwon wakati keji osan li ojo le awon apa mejeji lo si budo, sugbon awon ara Ibadan ati Ijaye duro pe die, nwon nbu ara nwon.

Awon ara Fiditi si wa li ojo kanna lati ba awon Egba ati Ijaye ja sugbon asi fi pipa enia pupo ki nwon wo, awon ara Ijaye pa meji, nwon si di okan li igbekun.

Li kutukutu ojo kerinlelogun osu kanna, awon ara Ibadan si tun wa nke si awon Egba ati ara Ijaye nwon si pada si ibudo nwon.

Li ojo kerindilogbon osu na ni iwon agogo meta lo ba ikerin, awon ara Ibadan si tun jade, nwon yin ibon die, nigbati awon Egba si dide si nwon, nwon si pada, li ibi ija na ni nwon pa onigbagbo kan eniti asi ti owo Rev. A. Mann sin.

IKU.

Anu se wa gidigidi lati wipe, li ojo kokanlelogbon osu July ni omo Mr. S. Otekola ati Harriet ku li Ake.

ÈKÓ.

Olorun seun fun gbogbo enia, gbogbo ohun ti nwon ni li ofi fun nwon ilera, orò, agbara, ewà, ati ogbon; sugbon gbogbo nkan nwon yi ni otuka bi oti ri, si owo oniruru enia. Owo elomiran bi olufe omo re, sugbon ijogu na papa ti nwon ni. Awon omo ni ikogu, Abraham fi ebun fun awon omo Ketura, osi

tu nwon ka, Gen.xxv. 5, sugbon ogun na ni fun omọ ileri. Nigbati awa ba ri enia ti oba dide si ipo tabi ibi giga, ti asi fẹẹ nitori ebun ọla giga ati ti ebun ironu okan, awa ro o pe, okonrin alafia kan wa, sugbon awa ko ro o pe gbogbo nkan nwon yi ki se ohun ti ajogun, nigba pipe die ao si mu on kuro ninu gbogbo re, ati bi oba si sepe on ko ni ohun ti oju gbogbo nwon yi ti o nfojusi, otosi okonrin ni, beheni osi wa ninu o si pupo, ti ojo pe owa lekan ti asi ro pe owa li alafia. Akoko kan wa ninu eyiti arole nwa lati jogu: bayi lori pelu ijogu yi. Apostili ti so ti okan opee li okonrin ti ope, si iwọn giga ti ekun ti Kristi Eph.iv, 13. Ati bi ogun na ti ni orọ ati ọla, sibe arole na, se omode, owa labe eko, ogbon li afi mba a lo, agbara re nse ju ti awon omọ odo, asi mba wi gidigidi nitori eyi ti oje ko koja ninu nwon, sugbon sibe, ati pelu, ni ikiesi ti eyi ti abi si, ijoko tabi iwa re daraju ti nwon lo, ati gbogbo ihawi ati iya to je ko pa lara, sugbon osi ye tabi to lati jogu. Ife Baba wa ti mbe lorun oju ife ati ike ti awon iya, ati sibe oju ife ti awon baba, eniti ima wipe lati fe ju logbon, lona ogbon. On ki yio se alaito fun awon omọ re awon arole re, pelu ike pupo. Idajo kan ti owuwo lori awon asiwere omọ alaigboran, pe

irora ni yio pa nwon, ati ini nwon ni yio fi iparun nwon han. Nigbati awon omọ Olorun ba wa li ewe, ti nwon si se aileru ni igbagbo, nwon adabi awon arole ti otobi tabi nlanla ki nwon to de odun ti nwon ba ni oye, nwon ki ro ti ogun nwon, ati bi nwon ba ti wa si, nwon koni emi igbero giga to ye ni ijoko nwon, ati ise nwon ki osi jo o, sugbon bi nwon ti ndagba lodun, nwon dede, nipa, diedie, lati moye nkan nwon yi, ati bi nwon ti nsunmo o lati ni; bi nwon ti nyara lati moye nwon awa nipo nwon, ati ti ohun kohun ti oba dahun fun nwon lati se. Eyi ni ise iru awon to wa ni arole ogo nitoto, lati dagba nitoto si oye ati ironu si eyiti ati pese fun nwon, ati ki oye ara nwon, bi nwon tile se si ireti nlanla nwonni. Eyi ni Apostili Paul gbadura fun, nitori awon ara Ephesus ch. i. 18. Oju imoye re si kun fun imole, ki enyin kole mo kini ise ireti ipe re, ati kini oro ti ogo ti ijogun ti awon enia mimo re. Eyi yio so nwon di mimo ati iwabi Olorun, lati ni ajosodoro lorun nibi ti nwon nwo fun Olu gbala. Ki awa kole mo eyiti odara nigbana ohun ọla tabi giga ati oro ti ijogun yi, je ki aro ti akawe ti afi fun wa nihin ninu re.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA August 6th. 1861.

ABBEOKUTA.

AUGUST. 6th. 1861.

LAW OF INHERITANCE.

When the Israelites took possession of Canaan, the land was divided amongst the different tribes, and each of these portions again amongst the different families of the tribe; and means were taken that the members of one tribe should not get possessions amongst the portion of another tribe; if a man had only daughters, the inheritance was divided amongst them but they were required to marry men of their own tribe; if a man sold his property, or gave it to one of his servants, it returned to his family at the year of jubilee. When a man died his property was divided amongst his sons the eldest taking a double portion; and we know from the story of Naboth how attached the Israelites became to their inheritances; even when the King wished it, he would not sell his vineyard; or exchange it for a better. It was this law of inheritance, perhaps more than any other of the human means appointed, which enabled the Israelites to keep possession of the land of Canaan, though repeatedly subdued and oppressed by neighbouring nations Mesopotamia, Moab,

Canaan, Midian, and the Philistines for several years each, (from seven to twenty). Many men had individual property to which they were attached, and consequently they were willing to fight in order to expel the strangers who oppressed them.

In England a man with certain restrictions, is allowed to leave his landed property to any one he chooses, if he make a lawful will to that effect, a certain portion belonging to government; this portion varies from five strings to a head for every bag the land is worth, according to the nearness or distance of the relationship of the deceased to the person, to whom he left the property, any other property he can leave to whom he pleases, ten strings out of every bag belonging to government if he has made a will, and fifteen strings if he has made no will.

In this country on the contrary a man has very little advantage from being the son of a very rich man; perhaps the eldest son may get a house and a farm, but there are many claimants before the children; If a man is a Ballogun he is buried by the Ogbonis for which office they claim payment. The other Balloguns distribute the property as they think fit. Some of the wives are given to the sons, the other wives and slaves are

distributed, the empty house and land are perhaps left for the children, but the grown up sons are required to provide a bag of cowries and a sheep or goat towards the expences of the funeral, and if they cannot provide them they are put in pawn for perhaps three bags. If a man is an Ogboni but not a Ballogun, the Ogbonis are paid for burying him, and the brother divides the the property chiefly amongst the brothers, the sons get but little.

These laws of inheritance apply to nearly all who have any property, for if a rich man die, he can be made an Ogboni after his death. The personal property of the women, which they have acquired by trading or other means descends to their own children. In all cases the brothers of a man are considered the heirs, rather than his sons.

COWRIE COUNTING.

Last week we gave a table of exchange when a dollar is worth 2 heads 40 strings, this week we give a similar table when a dollar is worth 2. 35

	s.	d.	B.	H.	s.	c.
Bag	16	8	1	0	0	0
Dollar	4	6	0	2	35	0
Head	1	8	1	0	0	0
Shilling	1	0	0	0	30	0

IJAYE.

The 22nd. and 23rd. were days of battle. The enemy came out in two detachments, the stronger went to the Ijaye Alore, the other occupied the attention of the Egba camp. The fight at the Alore was well sustained for about an hour and a half, but the enemy made only slight advances towards the Egba camp so as to prevent the Egbas going to the assistance of the Ijayes. At half past 10 o'clock the firing ceased on the Ijaye camp. Two persons were killed. Of the enemy many were wounded, and the number of dead may be 3, this does not of course include those who die from wounds hereafter. The second day was the chief fight. From the town wall bordering on our premises South, we have a complete view of the battle field, a slope down to the Ose, and again South East and South of the Egba camp hill, sloping down to the other side of the river. These slopes, formerly grass and bush have now become corn-fields.

The enemy came out early in large numbers and took a position in the newly cleared Egba farms; here they stood a black mass in three divisions and occupied their time by pulling up the young guinea-corn. At 9. A. M. firing commenced and became very hot. We saw bodies carried away etc.

The wind brought a strong smell of powder with it. Towards 11 o'clock the enemy withdrew his advanced men and firing ceased. The Ibadans took rest, made a fire (or rather a smoke) on the farms of the Egbas cooking medicines!! and waited for what we cannot tell. We supposed to prevent the Egbas going to the assistance of the Ijaye people at the Alore where the fight was very severe, nearly hand to hand.

The younger brother of Lasitẹ's Father, who recently carried a load for Mr. S. Cole to Abbeokuta, was killed by a shot in the chin at the muzzle of the gun. The fight lasted here longer. The Ijays stood their ground well, but had many wounded. I had about 15 of them, some badly wounded. The Egbas had 3 killed, and the Ijays as many, but since then about 5, to 8, have died from wounds. One of Atambala's men died on our premises from wounded bowels. I was allowed to make a post-mortem examination.

The enemy must have lost as many or more men. Towards 2-P. M. the rain drove them home. Both parties sat for a while cursing each other.

The same day the people of Fiditi attacked Ijaye, but were repulsed with loss. The Ijaye's beheaded two, and made one prisoner.

On the 24th. early, the Ibadans came again, greeted the Egbas and returned home. On the 26th. in the afternoon between 3, and 4 o'clock, a small party came out fired a few shots, and retired on the advance of the Egbas. Among the killed is one of the converts, whom I buried.

CROSSING THE BAR.

We understand that the man of war steamer Prometheus, 800 tons, drawing thirteen feet of water, crossed the bar at Lagos on Saturday July 17th. and anchored opposite the Consulate.

THE OPENING OF THE ROAD.

Several attempts having been made without any success with regard to the long deferred opening of the Lagos road, the Alake called yesterday the Oyinbo Merchants and Traders to his residence, when he in a well delivered speech through the Apesi informed them that in six days the road would be opened for them alone. Meanwhile canoes might be provided which in all cases have to be worked by Lagos people or other strangers. Any deviation from this rule would lead to the confiscation of the produce and a heavy fine. A question arose regarding the Oil now ready for shipment in the villages beneath Abbeokuta which in former years to save expense had always been shipped thence. Aro and Agbamaya being the only places.

mentioned for this purpose. The opinions greatly differing on this point the Merchants were advised to consider this point till next day. Nothing was said about the Duty now due, but privately hopes were expressed that this too would be considered; it is our firm belief that nothing but this will ensure to the Merchants an unfettered trade.

In consequence of the foregoing a meeting of the Abbeokuta Commercial Association was held at Mr. Robbin's residence. Mr. R. H. Wike being absent Mr. I. G. Garber was elected secretary pro-tem.

The particular object of the meeting was to consider what steps to take in order to prevent the Egbas from going to Lagos now that the river is open. It was moved and seconded that permits or passports should be issued through the secretary in the name of the Alake, Chiefs, and Elders of this place, one for each canoe stating the contents. These passports are to be collected at Işeri whence they will be returned to the Secretary. Messrs. Robbin and Borgmeyer were appointed to draw out the form for the passports and Messrs Turner and Young to appoint a faithful man for Işeri. The whole was carried unanimously.

When at the Alake's, the peti-

tion of being allowed to carry their Oil from the intermediate villages was refused, whilst it was considered necessary to call the attention of the Merchants once more to the point, that no Egba should be allowed to take Oil down, nor that any Merchant should assist them in shipping their Oil or produce under his name, as it had been done on former occasions. We sincerely hope that the most strenuous efforts will be made to give satisfaction to the Authorities, so as to prevent them from any future stoppage.

TRADE REPORT.

It is with sincere pleasure that we resume our customary trade report so long interrupted through the total absence of dealings in produce. Yesterday the roads being opened we are not yet able to quote prices of Oil. As regards the quantities in hand the opinions differ; we believe however there will be enough to meet the demand.

Ivory has not come for months under our notice, although it is not unlikely that new supplies might come in.

Cotton comes in in moderate quantities, and is readily bought at 7 strings.

Exchange about 2 hds. 40 str. pr. dollar.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 43. ABBEOKUTA AUGUST 1861. Price 120 cowries.

Ninu ihin wa nefa ikelin, agbi-
yanju lati fi ire die han ti awon
Oyinbo ni ju enia ile yi, nibi
ikini nwon muu lati inu omnira
ayika ati ase ti Iwe Mimo Olorun,
ati ti idi ipamo ti enia ati ini re.
Awa yo lati gbo nisisiyi pe, awa
oni li Eko apere bi oti wu ko
se aileru ni ere nwon yi, bi oti ri
lati ni Ogbimo enia Olorun, asi
ni ireti ni ojo kukuru lati gbo
pe iyorisi atunse ona ndara, ki ise
li Eko nikan, sugbon ki ona ti
keke ati esin yio ma rin, nwon
si se e tabi la a lati Eko de Ab-
beokuta, ati ti ayika owo wuru
fadaka ati owo babu si gba ipo
owo ti a nlo yi lati san owo to
po ni fadaka, ti ada egbe fun ere
awon alaisan ati alaini, ati ti ofin
Gesì niti ijogun si gbipo fun eni-
kan nipa eyi ti awon omode yio
kogu die ti ko jo aisi ere ni oro
baba nwon.

Awa le fe pelu, ki Ogbimo Gesi
ko le se itoju ere owo omnira

fun wa bi oti le se, bi irisi tabi
idanwo ti nwon ri gba li ilu Gesi
ni ti ere ati aniani ti nwon mu
jade ninu re. Iru ise ti ase ti afi
di omnira kuro ninu idawo ode
ati isin to dara fun owo ko soro.

Awon onisowo ni eyiti nwon
si isan bi ode tabi isin, ni sese
eyiti oye behe, owo nwon asi nere
pipa. nwon asi ma sowo to tobi
pupa ninu re, ninu eyiti bi nwon
ba fe dawo ode to po, ere na yio
kereju ti nwon yio wipe, nwon
okuku sowo ninu ohun pepere
miran tabi sese nibomiran. Ni ilu
yi oja ti nwon nmu de bode
tabi eyiti nwon nfi ta awon Agba
ati Bale lore mba owo je, boya
ko ye ka ma se aroye pipa niti
ohun elo ti nwon nmu ni bode
bi nwon ko ti mu nwon lori ire
oko, sugbon lori iru ohun ti nwon
nmu wa lati sowo, bi ehin Erin,
Taba, ati Epo, ti ojo eyiti nwon
pinu re dara, ati si iwon ogoji
tabi adota ogorun osuwon tabi

odunrun fun oriori iye okẹ oja, awa ba si fẹ pẹlu pe, ka fi bode kankan fun Ogbimọ Oyinbo, bi oti jẹ pe awọn olori ti oni nwon ku nisisiyi. Bode Ijaye ti oti jẹ ti Sokenu latijo, ati pe apakan ti wa ki nwon ma fi se atunse ona. Eyiya amase ise ohun ti ko pamọ ni ilu Gesi, ona to koja ni bode ki nwon ko fi enia sibe ni gbo-gbo ilu na lati ma da ohun elo fun keke tabi ohun ti nko eru bi kekẹ ti nkoja, ki owo ti nwon nda ki nwon ma lo si ati tun ona se.

EKO.

Li Saturday ojo ketadilogun osu July oko Ayaba ti anpe ni Prometheus ti onwo ese metala ninu omi la igbin to niberu pipọ ni ja si Eko. Ogagun Bedingfield ni eko lati se atunse pelu Dosumu lati sore fun Eko ni fifun nwon ni Ogbimọ Gesi, Oba Dosumu yio ma gba egba okẹ ti oti mgba ri, ti nwon ti nmu jade nipa isin ibe na, ti nwon ti da silẹ niwon odun ti ko pe. Lati oni lo ni oje oba lasan, nigbati awon Gesi gba Eko ni ojo ketadilogbon osu Decr. 1851 loruko Akitoye kuro lowo Kosoko eniti ogba ade lowo re ti awon onisowo eru si fi si ori ite bi ohun elo nwon, awon Gesi ko le gba Eko loruko nwon, nitori imule ifi owo si iwe ti nwon ti se pelu France latijo Nigbati Akitoye ku, omọ re Dosumu ti ki ise akobi bi ti ise

ofin awon enia dudu, nwon si fi si ori oye ko ma ba ni irukerudo. Ajele to ni oko ogun lowo odaju pe on ni alase Eko nisisiyi awa tile yo lati gbo pe, ni Tuesday ojo karun osu August nwon se atunse pelu oba Dosumu pe ko fi oye oba to je silẹ. Nwon si se iranti akoko na nipa rirọ agba mokanlelogun nwon si se ase ninu oko Prometheus.

FERNANDO PO.

Awa gbo lati inu Iwe Irohin ti awon onitoju ti enia dudu ti apa iwo orun pe Ogagun Richard F. Burton nwon ti yan lati se Ajele Ayaba Oba Oyinbo ni Fernando Po. Ati pe awon Payan fe lati san iye owo kan bi esan fun awon B. M. Society nitori ofu tabi isonu ini nwon, ti nwon faya ran, nigbati nwon le nwon jade ni erekuşu na.

APEJO.

Li Thursday ojo kedogun osu nwon ni apejo oro nibi ti nwon ima pejo ni iwaju ile Alake.

Alake, Agbagba ati diẹ ninu awon Ijoye joko labe igi ita na yika, nwon si foju sodo re. Nigbati Alake jade niwon agogo kan on abo, awon oniruru onse si ko ra nwon jo to iwon mefa lokankan orilurilu nwon si dọbale kii, Imale, Agbagba, Babalawo ati awon Parakoyi. Lehin ti nwon ti se eyi tan, nwon gbe apoti kan wa ti iwon igo oti gin mefa tabi mejo wa ninu re nwon si pin fun awon Agbagba. Beheni

eniti ima saju soro si soro die o wo-
le, lehin na Apesi ti Kempta eniti,
ise okan ninu awon Ogbimo Alake
jade osi so idi olun ti nwon fi pe
apejo lojo na, oko dobale ki Alake
ko to ki awon egbe to ku, nigbana
ni oto bere oro iso, oko bi nwon
lere, bi nwon fe ki Basorun ko fi
budo Ijaye sile ko wa sile. Nwon
ni ndao, osi wi fun nwon pe bi eko
ba fe ko bo ki ghogbo enyin jomo
lo sogun, oni odara ki nwon ma
ja lona jijin ki nwon kosi le ribi
pa obirin ati awon omo nwon si
ju ki nwon ko ni ogun ile nibiti
nwon ki yio ribi ran awon omo ati
awon obirin nwon lo. Nwon sin tun
sofin pe, eniken to ba ta ara Ijaye
yio ku iku na. Osi wipe kiki A-
yaba Oba Gesi nikan lo nse ore
Egba, osi tun kede wipe, ki omo
Egba kan mase lo si Eko pelu awon
onisowo oyinbo osi tenu mo, bi
enikan ba ba nwon lo yio ku iku
na, osi wipe eniken to ba ni epo
ko ta fun awon onisowo oyinbo
nwon si sofin ki enikan ko mase
losi Ijebu Remo la noja, eni to ba lo
nwon opa. Nwon si ranse lo si gbo-
obg ilu wewewe ti Egba ki nwon la
lu agogo na libe. Nwon si tuka ni-
won idamerin koja agogo meta. I-
tele yi ni ikede ti isina odo lo si Eko
ti nwon lemogi ni gbangba ita Ake.

IKIYESI.

Olola Oba Alake ati awon Agba-
gba Abbeokuta fi irele, bebe lati
so fun awon onisowo ati awon oni-
toju, ti nwon wa li Abbeokuta pe,

nwon ngbero lati si ona odo nigba
die, lakoko yi ti nwon kofe ki omo
Egba kan ko ba nwon lo si Eko,
awon onisowo oyinbo ati awon
onitaju ki nwon ko wa oloko Eko
lati wa epo nwon lo fun nwon bi
nwon ba si ri omo Egba kan ninu
oko to nlo si Eko, oko na pelu gbo-
gbo hun to wa ninu re ni nwon oko
wa fi fun Alake ati awon Agba.

Abbeokuta ojokeji osu Aug 1861.

ISIRO OWO.

Ninu ihin wa meji ikehin, awa
fi oye ti amparo fadaka kan sinu
re ti oje egbetadilogbon, niti pe
kole ma ran awon eniti ofe lati
san owo pipo ni fadaka, ati wura,
nipo eyiti nwon oni inawo ati iyonu
kika ati lati ma ru opolopo owo
kakiri. Nitori idi okan na ni awa
se fi isiro iparo iye fadaka yi fun
nyin. Nigbati aba npari fadaka kan
ni egberindilogbon.

	s.	d.	B	H.	s.	c.
Bag	17½	3	1	0	0	0
Dollar	4	6	0	2	30	0
H ad	1	8½	0	1	0	0
Shilling	1	0	3	0	28	35

EKO.

Oro re, beheni akowe orin mimo
wi, ni imole ese mi, at. fitila si
ipa ona mi, Psa. cxix. 105. Ki ise
kiki imole ti odara fun oju re
nipa ola otito ti odara ati itunu ti
owa ninu re, sugbon bi fitila lati
se oluto ese re ninu ofin ati atun-
se ti iye ti ofi fun wa. Ki ise ko
wi ati ki ofi iyonu fun okan nikan,
sugbon lati tun ipa re se pelu.

Pe oye ka fi iyin fun awon to fe ogbon, eniti ofa imo jade pupo li ona yi, ati nitorina ti nwon ti wipe, oti mu olufe ogbon lati orun wa lati joko larin awon enia, ope wa lati inu ironu ofo, si ise ogbon to daju. Bayi ni akowe ninu imo emi nipa oro Olorun. Omo na, ni oruko Oro na to wa lailai, nigbati owa lati ba enia gbe, ati beheni omu iye, ogbon, ati gbo-gbo ibukun lati orun wa si ile tabi aye fun nwon, ti osi ko nwon nipa oko, pelu afarawe to daju, bi ati irin, ati awon Apostili re fohun sikan si eyi ni iwe mimo nwon, nwon si dapọ pelu ohun ikoko ti igbagbo, ofin nwonni ti oje ti iye ti ofi ona titọ han enia lo si ibi ona alafia.

Ati bi ati wi ti titobi ogbon Solomon, pe oso ti gbogbo igi, lati sedar ni Lebanon titi la de hissop ti ofu ninu odi, 1 Kings-iv. 33. bebe lo ri ninu eyi ki awa le ri pipe Iwe Mimo, nwon fi ito nwonni to ye fun gbogbo egbe ati oniruru enia.

Nwon ko so kiki ise ti awon oja nikan, bi nwon ba ti ma toju ara nwon lori ite nwon, ati isin awon to wa labe nwon si nwon ni ola na, ati bi awon alufa ati awon elomiran ba ti mu ra nwon lo si ile Olorun, sugbon nwon wa sile ikoko, nwon asi fi ofu ilo ile fun nwon, nwon ama ko awon obi ati awon omo odo, bi nwon oti ma lo si ara nwon. Nitorina ni ase

wi nihin pe, Enyin omo odo ete-riba fun awon oluwa nyin. Bi oti je pe, eyi lo dun mo ofin nagege fun gbogbo enia Olorun, ti nwon si ni ito si ilo iwe yi, nitori ti ose ohun ilo to dara fun gbogbo oniruru, ati ti ko pe bi nwon ba fi ni idena ninu re, ati bi oti je pe ofin to dungege si apa ti o tobiju si awon to fi idena fun ara nwon lati ni ti ilo re, nipa ilora ati aye, nwon ri i pe, ohun ti ifa enia si ipo irele ni, ti ohun pipo ni yio wa, nitoto, gbogbo pataki ohun ti o wa ninu re ni ere fun gbogbo nwon, oye fun ilo egbe awon onirele ati nipo awon talaka enia. Nitoto omu u bi ati ri i, ikiyesi kan wa niti ise nwon ti obere sodo lati mu okan ninu talaka omo odo lowo, lati se oluto re lo si ijoba orun, ki ise ni kiki apa re yi ti ise gbogbo ona enia Olorun, sugbon pelupelun itele re ti owa ninu irin re niti ipe nwon papa, bi oti wa nihin, ko koni ni kiki isin wa nipa ti enia Olorun nikan, sugbon si omo odo ti ogbagbo pelu.

Kiyesi i. Iwe Olorun dabi ibu omi ti oje pe enia die li ole fese wo o jina, ati ti kosi si enia to le wo o ja, bi omi nwonni Ezek. xlvii. 5, sugbon sibe gbogbo enia le wa si odo na lati tura re lara nipa mimu isan ti omi iye ki nwon ko si lo jina diegege bi ipa ati agbara nwon.

Ako o li ibi ise ikowe li Ake
ABBÉOKUTA Augst. 24th. 1861.

ABBEOKUTA

AUGUST 24th. 1861.

In our last six numbers we have endeavoured to point out some of the advantages which England possesses over this country, derived in the first place from the free circulation and authority of the Bible, and the consequent security of person and property. We are glad to hear now that we are to have at Lagos a representation however faint of these benefits, as it is to have a christian Government, and we hope shortly to hear, that the roads are being improved, not in the island of Lagos only, but that a road, that can be used by carts and horses, is being made from thence to Abbeokuta; that a good circulation of gold, silver, and perhaps copper coin is taking the place of cowries in all larger payments of money; that institutions for the benefit of the sick and needy are being established; and that the English law of inheritance is substituted for one, by which the children reap little or no benefit from their father's wealth. We could wish also that the British Government would secure to us as far as possible the benefits of Freetrade, after the experience they have had in England of the

advantages that are derived from it. The manner in which freedom from customs and duties benefits trade is very simple. The merchants get what they would otherwise have to pay as duty, and consequently the trade is more profitable and they engage more largely in it, whereas if they had to pay a heavy duty, the profits would be so small that they would rather trade in some other article, or work in some other employment. In this country the goods taken at the gates or by the chiefs as presents are also injurious to trade; though perhaps we ought not to complain much of the tolls taken at the gates, as they are not taken upon farm produce, but only upon such things, as are brought for trade, as Ivory, Tobacco, and Palm-oil, and seem pretty well fixed, and to average from about 1, to 1½ per cent, or from 5 to 7½ strings for each bag's worth of goods. We could wish however that each gate should be transferred to Government, as soon as the chiefs who now own them die, the Ijaye gate for instance which formerly belonged to Shokenu; and that part at least of the proceeds should be employed in improving the roads. This is a very common practice in England; turnpike gates being placed at the entrance of many of the towns to collect a toll for each

horse, carriage, or other vehicle, that passes, and what is collected is used to keep the roads in repair.

ORO MEETING.

Thursday Aug 15th. an oro meeting was held in its usual position opposite the Alake's residence. The Alake, elders, and some of the people being in a long line under the Alake's verandah, and the rest of the people arranged under the trees in a semicircular mass opposite. When the Alake made his appearance at about 1. 30, deputations of the different bodies of about six each prostrated themselves, Mahomedans, Chiefs, Priests, and Parakoyis, or native merchants. After this was over, a box with six or eight ginbottles was brought, and distributed. An introductory speech was then made, after which the Apesi of Ikempta, one of the Alake's principal counsellors, brought forward the subjects of the day, he first prostrated himself before the King, and the company to salute them, and then, after some introductory remarks, asked if they wished the Bashorun recalled from Ijaye. They answered No. Then let all the soldiers go to the war, it is better to have war at a distance, so that they have a place to leave their wives and children, than to have war at home, when they would have no place to send their

wives and children. The penalty of death was threatened to those, who should sell Ijaye. He spoke of the Queen of England as a great friend of the Egbas; and repeated the proclamation, that no Egba was to go down to Lagos with merchandise, threatening them if they did; any Egba who had Palm-oil must sell it to the Oyinbos (i. e. Europeans and Sierra Leone men) all intercourse with the Ijebu-Remos was forbidden on pain of death, any Remo coming to Abbeokuta, or Egba going to Ijebu to be killed. Notice of this to be sent to all the frontier towns. The meeting lasted till about a quarter to three.

LAGOS.

On Saturday July 27th. H. M. S. S. Prometheus drawing thirteen feet of water crossed the much dreaded bar of Lagos.

Captain Bedingfield has intructions to make arrangements with King Dosumo for giving Lagos the benefit of a British Government; the King is to retain his present income of 2000 bags (about £1800) derived from the customs of the place, which are farmed out for a short term of years. Hitherto he has merely been nominally King. When Lagos was taken by the British. Dec. 27th. 1851, in the name of Akitoye, from Kosoko who had usurped the crown, or rather

was placed on the throne by the slave-traders as their instrument: the British were unable to take possession of Lagos in their own name, on account of a treaty with France, which has since expired, at Akitoye's death his son Dosumo though not the heir according to native law, was placed on the throne to avoid disturbances. The Consul, who has a British gunboat at hand, being the real commander of Lagos. Now however we are glad to hear that on Tuesday August 5th. an agreement was made with King Dosumo to give up his nominal sovereignty. The event was commemorated by the firing of 21 guns, and a dinner on board the *Prometheus*.

The following is the proclamation of the opening of the river-road to Lagos, affixed to a tree in a conspicuous place in Ake.

NOTICE.

His Majesty King Alake and chiefs of Abbeokuta beg respectfully to inform the Merchants & Agents, who resided in Abbeokuta, that they intend to open the river road for a short time, during which time no Egba children is allowed to go down to Lagos, the Merchants & Agents must obtain Lagos men with their canoe to convey

their oil down to Lagos, and if any Egba are seen in any canoe going to Lagos, the said canoe with all the produce is to be forfeited to the King Alake and Chiefs.

Abbeokuta August 2nd 1861.

FERNANDO PO.

We understand from the *W. African Herald*, that Captain Richard F. Burton has been appointed her Majesty's consul at Fernando Po. Also that the Spanish have agreed to pay a considerable sum as compensation to the Baptist Missionary Society for the loss of property they sustained at their expulsion from that island.

COWRIE COUNTING.

In our last two numbers we gave tables of exchange, when the dollar is worth 2. 40 and 2. 35 in order to assist those who wish to pay large sums in silver and gold instead of having the expence and annoyance of counting out and carrying large numbers of cowries. With the same object we now give a table of exchange when the dollar is worth 2. 30.

	s.	d.	n.	h.	s.	c.
Bag	17	3½	1	0	0	0
Dollar	4	6	0	2	30	0
Head	1	8½	0	1	0	0
Shilling	1	0	0	0	28	35

DEATH.

We are sorry to have to record the death of another of the four principal chiefs of Abbeokuta. Ogubonna died at Okemeji in the afternoon of Friday August 16th. and his body was brought to Abbeokuta early the following morning; this is just four weeks since Shokenu's death; altogether four out of eight of the principal chiefs of Abbeokuta have died within twenty months. We regret his death the more as amongst the chiefs, he was the leader in introducing civilized customs. He had the Scriptures with him in the camp, and sometimes asked those who could read to read to him.

ROAD TO LAGOS.

After a stoppage of the river for nearly six months, we take once more the liberty of bringing our favourite subject, a road from Lagos to this, before the public. The results of this last stoppage will have been felt by all, although some may have suffered less than others. For those who had vessels in the Lagos roads it must have been most disastrous, since the expenses amount to about £5 0 0 per day on an average. With a direct road by land the evil would have been greatly mitigated, since all places beyond Otta rely on the river for the removal of their produce. Most decidedly there would not have been any thing

like what used to be exported in former years from this place alone, but certainly including Corn and Cotton, the former being grown in considerable quantities about Otta, whilst the trade in the latter has never been impeded during the whole of the time, there would have been a chance of staving off losses, which were not thought of or treated with indifference, whilst the river trade was flourishing.

Through the length of time the quantities of produce, though falling short in quantity of former years, owing to the lamentable war between Ibadan and Ijaye, are considerable, and Merchants have to pay higher rates than before in consequence of the Egbas not being allowed to go to Lagos. This with the loss of Oil through leakage and breakage of pots etc. will prove a source of great annoyance to most of them.

TRADE REPORT.

We are hardly yet able to give a correct quotation of our oils. Palm-oil is still scarce and high prices are asked. Of Nut-oil too the supply is small, though there is a fair quantity of kernels in the market. Benni'seed-oil we have not yet seen.

Ivory remains scarce.

Cotton is held back by the growers, and higher prices are talked of.

Exchange 2 hds. 25 to 2 hds. 30 per dollar with small demand for silver.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 44. ABBEOKUTA SEPTEMBER 1861. Price 120 cowries

Ifihan pipo li owa niwon osu die to koja, ojo pe eru tabi imu enia ta fere tan yi gbogbo aiye ka. Awon Russia oruko ti ogbebin nipa Kristi ni ilu awon Oyinbo ti nwon nsin eru, ti so eru nwon di omnira ti nwon je eru ti nwon wa lati ma sin onile na ati lati sami ti ki yio tan wa je, o jo otito pe niwon odun die, Turkey ti o filhan ni ilu awon Oyinbo ti nwon ti ni agbara ni ti ofin Imale a sibu run womwom fun rare bi osepe nwon ko ti wo o, ni idi mejeji awon obirin, ti nwon pamo nisisiyi ni iwa abukun ti oburu ju eru lo yio fere sibu ki nwon ko ni iyorisi zere. Iwe Ilu Oba Oyinbo ti mu idi iku (Sultan) Oloja ila orun se ami die ni ti asa atijo ni iwa awon ogbimo Esojigin pelu ti nso-wo eru ti nwon npe li omnira isikiri lati ekun Ila orun ile awon enia dudu niwon odun die ati bi oti je kiki oruko li anfi mu nwon di ini awon Esojigin fun iwon odun

marun tabi meje nwon si ri nwon, nigbati nwon bere, nwon ni oyato die, biko ba ri bi owo eru atijo, bi nwon ko ba si nlo nwon ni ilo buburu bakanna bi ti ogun ati bi ole ti oti so ilu yi ni ahoro osi jo pe ko fere tan, iwa buburu nwon yi farahan daju ni ilu yi ti ko ye ka rohin nwon inira ona asoda okun jo pe ofere ba okunkun atijo dogba li arin ona na. Nitorina ni Oloja na se ti pa owo yi run kiki nwon ola ko nwon lo si ilu miran pele bi awon Gesi ti se, awon Esojigin yio fi gbogbo aiya nwon dapọ pelu Gesi nisisiyi lati fi opin si owo ipanirun yi. Ami miran wa ti osun mo tosi ni ti iparun ti eru, ni ijagboro ti ilu awon America, nigba die lati ihin lo nisale ti oje ibi ti nwon nsin eru ti aye lati yan olori li ko ti pe yi olori na, ni enia to ni ife ikedun pelu awon ara oke ti North ati awon ara isale ti South ti nwon ngbiu owu, mberu pe

nisisiyi nwon so die nu ninu ere nwon, ro pin lati fasehin kuro ninu egbe nwon ki nwon ko ni olori fun ra nwon lo to nigba die nwon nreti pe atunse to se. Lona mejeji awon ara oke papa o jo pe nwon ko fe lati ta eje America sile nitori iru oran bayi, nisisiyi bi oti wu kose, nwon nmura lati jija na pelu agbara ninu oran ti awon ara oke ti north ki yio sibu lati segun ati awon ti nwon ngbin owu nfe lati fi die sile ninu ere nwon isisiyi. Awa si ri i pelu ni ilu yi ofihan pe awon Igbimo Gesi nisisiyi mura lati fi opin si owo eru. Ajele to ku ni ko ti pe yi on lo sona ti nwon fi so irinwo eru di omnira ti awon Imaro nsi li Eko ati lati igbana wa omiran ti gba iwe omnira ti nwon se fun nwon. Li Eko nigbati iyipada Igbimo ti de ibe gbogbo eru ni oye ki aso di omnira. Lehin igbati afo Ajase Igbimo Gesi ki yio ni itelurun lai fi opin si owo eru ti nwon nse ni Gerefe pelu.

INA.

Li Saturday ojo kokandil ogbon osu Aug. ni ina kan se larin ilu osi jo agbole kan ki nwon to yara pa.

Ata li Tuesday ojo kerin osu yi, ina miran si tun se li arin Ikereku osi jo pipo, agbole to jo si to bi iwon mejilelogun ki nwon to fi iyara paa.

IKIYESI GBAMGBA.

Afi ikiyesi han nihin fun gbogbo enia ti ofeniko lo si Eko pe aki yio je ki oko kan ko lo si Eko la toni lo lai sanwo ode ti Messrs. Ribeiro, Robbin, Borgmeyer ati Faulkner; yio ma gba ti nwon osi ma fi fun awon olode na li Iseri.

Iye owo ode ti nwon oma gba lona lori ohun ti nwon ba nmu koja niwonyi.

	Hd.	St.
Puncheon	1	10
Hogshead	0	40
Barrel	0	25
Ivory per lb.	0	1

Ikiyesi yi fun gbogbo awon onisowo Eko ni pataki awon ti a bere si itoju yi.

Giga ola re Alake yini, nwon si fi mule.

Ake August 26th. 1861.

Fr. Borgmeyer Sec. pro. tem.
A. C. A.

MIMU IJAYE TA.

Anu se wa lati wipe, biko se pe eniti ko ba fe lo sogun wa ni ofin ti nwon so li apejo Oro mmejeji ti nwon pe nwon wipe, ki Egba mase ji ara Ijaye ta mo, eniti nwon ba muu mo lowo pipa ni nwon opa. Ojo pe awon ara Ijaye ti oto ibon igbe ko fe pada lo si Ijaye la ja. (bi nwon ba mu nwon li Abbeokuta tabi bi nwon ba si mu nwon li oko li aomu ta.

Awon Egbe onisowo Abbeokuta ri i pe, awon onisowo Eko njire

ona odo ti nwon si lati mu tabi ran oko wa oke odo na, larinmeji Iseri ati Aro lati ma ra epo lai sanwo isin tabi ode, nigbati awon ti nwon wa nihin nsanwo, nwon ni apejo nidi eyi pe ki nwon ko ma sanwo bi awon to nsan beheni nwon si fohun sakan ti nwon si daa behe gege nwon si mu to Alake lati mu itele yi duro.

IKU.

Omiran ninu awon Balê ilu yi ti ope si ku. Are Bale Ijaye eniti ofere je pe on nikan lo ku ninu awon Bale ologun ti Yoruba lehin ogun ti Yoruba ati ti Egba atijo ki nwon ito wa tedo si Abbeokuta bi ibi abo fun Egba. Awon Fulani lo ti le awon Yoruba kuro nilu nwon, awon ni apa ti nwon si kolu awon Egba nwon si wo opolopo ni ilu awon Egba. Ibadan ati Ijaye ti jasi ilu awon Egba latijo, osi je ile ti odara ju ile Abbeokuta. Awon Egba wi fun wa ni pataki idi ohun ti nwon se joko tabi wa logun ti isisiyi ni, nwon nfe le awon Ibadan kuro ni ile nwon ti nwon gbe wa nisisiye, ki nwon kole joko ni ilu nwon atijo, awa nfe ko ri behe, nisisiye Are ku (eniti kofe lo si Oyo la ki obo to je titun eyini ni obo Adelu on na ni nwon wi fun wa pe, oje pataki ohun ti oda ogun yi sila) oye ka fe ilaja sugbon eru ba wa pe ogun na poju larin meji Egba ati

Yoruba nipa iku ti nwon ku ni agbara re fi po.

EKO.

Ninu opolopo, ni ifihan eke igbele nwon ko fara pamọ rara, ko si ifihan Emi Olorun ninu nwon, ko si isise ti ojo ito re, beheni ko si ami ise na ninu nwon. Iye awon ti anse amona fun lati odo emi Olorun wa, awon li omo Olorun, Rom. viii. 14. ko si ami enia Olorun loju nwon bi Baba nwon. Bi iwo ba mo pe odi ise olododo, beheni St. John wi ni ch. ii. 29, nje iwo mo pe gbogbo enia ti obo se olododo on lo bi. Ati pelu li ona miran, bi oti lodi to si Olorun ti omo julo, olufe ati isin mimo julo, awon to dabi eledede yio ha ma fe lati ma pafọ ninu ere alaimo. Ibura ati isepe yio ha se isoro awon to di atunbi awon omo Olorun? Ndao, ede orun apadi ni. Awon omo ama fe lati se abukun

Ironupiwada otito ki ise ise ti okere, bi awa ti nfi pe. Ki ise ti iyipada ode ara bi asa buburu miran, ti ogba oruko ti iyipada karo ni buburu si rere, bi ati npe nwon wa atunbi ni, ati nibi gbogbo ni anpe ni eda titun. Sugbon bi otije iyipada bi awa ti npe, sibe iru okan bayi ni ati bi ati npe nwon iyato, ti osi ru eso oruko otito lodo awon omo aigboran, ati eyi ti osopo pelu re, ibinu arole, ki odi awon omo Olorun, ati awon arole

ogo! Nwọn si ni emi titun ti afi fun nwọn ti omnira ti alade, ati ti emi olola, bi orọ na ti ri ni Psa. li. 10, emi yi si nsise li aye ati ni ise nwọn.

2. Ro ti ola yi, ki osi je ki ina ife ola ti oye ran jade ninu re. Bi enia Olorun ti isanu fun otosi asan ni ti awon enia nse opolopo ariwo si, ti awon ara nwon ati iran nwon. Eyiye to lati ma sogo ninu re nitoto, lati je okan ninu eje omo alade, awon omo Oba awon Oba nipa atunbi yi, ati okan ninu ara ti osunmo o julo. Afi eyi kun aidogba ola si ibi ni ti oni ola julo ni iyin aiye.

Sugbon gbogbo wa la nfi ifihan eke wa ninu nwon. Awa ki yio ha gbero lati re ara wa je, lati ri i bi awa, tabi awa ki yio le poju, ati lati bu ola oruko baba nwon ku? Beheko, awon ti nwon fi okan nwon si ohun aye awon ni awon ologun ti nsoro. Awon omo oba, ti afi ododo didan to yio ha se bi Jeremiah ti ponrere ekun pe, nwon di akitan mu? Lam. iv. 5.

Awon omo oba, nipa ibi giga ati ekọ nwon, nigbakugba ni okan nwon ima lo jina si ero ohun giga ju awon omo otosi lo, awon omo talaka nwa ona ati ri buje lonā na, ironu nwon tobi ju bi nwon ti ndagba soke, se iflyesi gidigidi, bi nwon yio ti ma renije ki nwon to ima jeun, bi nwon oti se ri onje ti nwon oje, sugbon

awon omo oba nro o bi nwon oti se joba lori opolopo ile oba. Awa o ha bi iwo si ijogun to dara, bi oba sepe iwo di atunbi nitoto. Nitori kini iwo se te rare? Ese ti iwo ko fi fi ara re fun adua? Ko si omo to diti ninu awon omo ti abi ni ipa ti Olorun, gbogbo nwon ni Emi adua ni eyiti nwon ko nwi nikan, sugbon nwon nke pe Aba Baba.

II. Awa wa lati ro ti eso atunbi orọ Olorun, opolopo ninu wa li onyin iwasu na, bi orọ efẹ to nkoja lo ni wakati. Awa ko si wo omiran. Awa ko gba a bi eso aidi-baje nipa ti atunbi na wa, bi orọ alomoni ti ole gba okan wa la, Jam. i. 21. Ako lati bola fun mimọ ati alafia ase Olorun, orọ iye yi ko mo pe, awon ti nwon ko di atunbi, ti nwon si la nipa re, nipa re li aosi da nwon lejo.

Ki ise niti eso idibaje. Eyiye ni idi pataki ti alaiye ise awon enia Olorun, awon ti nwon jewo ara nwon bayi, ti apakan to tobi ninu nwon bi nwon ko moni, tabi bi nwon ko mo ni. tabi bi nwon ko nro o nigbakugba, pe kini ijoko otito ti oye fun enia Olorun, bi ola ati bi ijade ti eda titun nwon ti ri i, nitorina oye ki nwon ma ranti eyi nigbagbogbo. Apostili wa se beheh nihin, ati nipa re ni oso gbogbo ibawi re si.

Ako o li ibi ise ikowe li Ake ABBEOKUTA Septr. 5th. 1861.

ABBEOKUTA

SEPTEMBER 5th. 1861.

From Lagos to Otta there are no difficulties at all, beyond cutting the road through the forest which does not extend to one half of the whole distance, if it be as much. Only one brook is met with close to Otta with good ground and in which the water even in the wettest season would not go beyond the horses knees. Leaving Otta we have the choice of three roads, one running close to the river and therefore the shortest. At present it is only used by the mailmen and people with light loads or none, there being considerable difficulty in passing a large swamp about six hours from Abbeokuta. This road leads by way of Aghamaya into Abbeokuta and has in the height of the rainy season to be abandoned altogether when the second road is taken by these people. Of this we can say little or nothing, since we never travelled on it ourself and though not impracticable we were always advised to take the third road which is considered by far the safest for journeys on horseback. Passing this road we meet two tributaries of the Ogun, over one of which a rudely constructed bridge loads for foot-passengers. In fording the rivers we never found the water deeper than

allowing us to pass it without inconvenience or trouble. On all this road no hills of any magnitude are met with although the country is slightly undulating. At present three days are required for the journey from Lagos to Abbeokuta, though it may be performed within 48 hours viz. from noon of the first day to noon of the third, since we are able to perform these days journeys in six hours, whilst the second takes nine to ten hours. It is to this road that we most decidedly give the preference, since it is easiest constructed and leads through a part of the country from which at present none or little produce is got, whilst the whole is exceedingly fertile.

In conclusion we beg to draw the notice of those interested in the construction of a road to the fact that when once established it will be cheaper to carry produce by land to Lagos than by water, taking all expences and losses, as damage of goods through water and the length of time they are exposed, into consideration, whilst at the same time the protection of Abbeokuta by the English government can only be carried out with a proper road.

We hope that our Lagos friends will give the matter some attention, since this is the only way a more satisfactory state of things can be introduced.

Regarding the war we are sorry to say we see no chance at all, since the Egbas appear determined not to rest until they have driven the Ibadans from the site they are at present living on. This land was held about forty years ago by the Egbas and is described as of superior fertility to what is known here. Ever since it has been a source of grief to them and they have been wishing till they felt themselves strong enough to undertake the task. Under the late King Shodeke, the matter was much agitated, but then it was deferred since they did not consider themselves of the necessary strength. With the last attack by the Ibadans on Ijaye a proper opportunity was given and only too readily taken up and on diligent enquiries we learn that the Egbas would ever decline any interference from outward, if nothing more than a peace should be aimed at, since they consider the present the proper time for regaining the land their forefathers lived on.

LAGOS.

We have received a letter from the Sierra Leone Emigrants at Lagos complaining of an article in the W. African of the 26th. of May accusing them of becoming buyers and owners of slaves, and though freed themselves from slavery shamelessly trafficking in their

brothers flesh and blood, and mentioning the difficulty of bringing them within reach of the law, as they could assert they were not liberated Africans. The defence made against this charge is that the Sierra Leone Emigrants found many of their relations and others in slavery, and exposed for sale and that they in gratitude for their own deliverance from slavery had redeemed them from slavery given them comfortable homes and thinking idleness bad for their countrymen provided them with employment.

It will possibly be in the recollection of our readers that the late Consul, finding a difficulty in punishing the Sierra Leone Emigrants (as they could claim to be tried by native law) gave notice that any Sierra Leone man claiming protection as a British subject must register himself at the same time warning them that any British subject holding slaves was liable to a heavy fine. During the two or three months of his life the Consul was thus the means of liberating about 400 slaves, the boys were bound apprentice to their masters for five years, the men for two. Since then the acting Consul has had 380 free papers printed at this press. As examples, though they make less show than arguments, are more convincing we are not sorry to be able to

APPENDIX TO THE IWE IROHIN: SEPTEMBER 1861

publish a well authenticated account of a boy, slave to a S. Leone woman at Lagos whose history contradicts much of the defence put forward in this letter. He was no relation to the woman, the woman did not treat him generously, taking five strings out of seven, (his daily wages as servant to a White man,) she did not permit him to be baptized, and was sorely vexed when his ransom was paid.

KIDNAPPING IJAYES.

We are sorry to learn that there is an exception to the law published at the last two Oro meetings that no Egba may kidnap and sell an Ijaye on pain of death. It appears that an Ijaye capable of bearing arms and refusing to go back to Ijaye to fight (if caught in Abbeokuta or the farms) may be caught and sold.

The members of the Abbeokuta Commercial Association finding, that the Lagos Traders were taking advantage of the river being open to send canoes up the river to places between Iseri and Aro to buy oil without paying duty, whilst they themselves have to pay one per cent, had a meeting in order to make them pay a similar duty and accordingly framed and got the Alake to confirm the following.

PUBLIC NOTICE.

Notice is hereby given to all Persons Shipping produce to Lagos

that No canoes will be allowed from this date to go down without passports which may be obtained from Messrs. Ribeiro, Robbin, Borgmeyer, and Faulkner; and delivered to the tidewater at Iseri.

Duty to be paid at the following rates on receipt of passport.

	Hds.	Stgs.
Puncheon	1	10
Hogshead	0	40
Barrel	0	25
Ivory pr lb	0	1

The attention of all traders from Lagos is especially requested to this regulation.

Approved and confirmed by his majesty the Alake.

Abbeokuta August 26th. 1861.
Fr. Borgmeyer Secretary pro tem.
A. C. A.

DEATH.

Another of the great chiefs of this country is dead Are the chief of Ijaye was almost the sole survivor of the great Yoruba chiefs who remained after the Yoruba and Egba wars before Abbeokuta was established as a refuge for the Egbas. The Fulanias had driven down the Yorubas and they in their turn attacked and destroyed several Egba towns, Ibadan and Ijaye being formerly Egba territory, and much better land than Abbeokuta; one principal reason given by the Egbas for continuing the war now is, that they may drive the Ibadans out of their present possessions,

and settle in their old country, we could wish that, now Are is dead, (whose refusal to go up to Oyo to salute the new King, was stated at the time to be the principal cause of the war,) we might hope for peace but fear that the war is now too much between Abbeokuta and Yoruba for his death to have much influence.

SLAVERY.

There have been many indications during the last few months that slavery is likely soon to cease throughout the world.

The Russians, the last nominally Christian power in Europe, which held slaves, has freed the serfs who were slaves bound to the owner of the soil; And from symptoms, which can scarcely deceive us, it seems certain that in a few years Turkey the representative in Europe of the once powerful Mahomedan rule must fall to pieces of itself, if it is not destroyed before, in either case the wives, who are now kept in a condition so degraded as to be worse than slavery, can scarcely fail to have their condition improved. The London papers have taken occasion of the death of the late Sultan to make some remarks on the worn out condition of that Government.

The French Government also has been carrying on a trade in slaves under the name of free immigration from the East coast of

Africa for some years and though nominally only carried to the French possessions for five or seven years, it was found on enquiry that it differed little if at all from the ordinary slave trade, and was attended with the same evils of war and kidnapping which have desolated this country, and seem scarcely yet to have ceased, these evils are so well known in this country that we need not describe them, the hardships of the passage across the sea seem to have almost equal to the old horrors of the middle passage.

TRADE REPORT.

During the last fortnight a brisk trade has been carried on in palm-oil in all the farms below Abbeokuta, chiefly for Cowries at 10 hds. per measure. Here Palmoil remains scarce.

Blackoil is as yet scarce at 5½ hds.

Benniseed oil has not yet appeared in the market; whilst Ivory appears to have vanished altogether.

Cotton is in demand at 7½ strings. Exchange 2 hds. 25 str. to 2 hds 30 pr dollar.

We are glad to be able to inform our friends that the roads are likely to be open until all produce has been shipped. This gratifying intelligence was given to us by the Alake and the Elders at the payment of Duties.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 45. ABBEOKUTA SEPTEMBER 1861. Price 120 cowries.

Anu se wa lati ri bi ati so ni iwe wa ikehin pe awon Egba nro o sibe pe nwon odi elere ile nwon nipa gbigba ilu nwon atijo ti oyi Ibadan ka, nitori ti ile ti owa nibe daraju, otito leyi; nigba atijo nigbati ilu gbogbo gbekerele oko riro ti nwon si ni itelurun ohun jije ati die pelu, yio je ikedun lile lati fe pada lo si ile awon baba nwon, sugbon nisisiyi bi osepe alafia wa ti asegun ti Ibadan ati Yoruba patapata tabi ti afe aye fun nwon lati tun ilu nwon atijo ko, awon Egba yio se ijoko nwon buruju didara lo nipa sese behe. Je ki awon Egba wo ara nwon yika, nihin ni oso pupo ti odaraju wa ti osi ju eyi ti nwon ti nireti lati ni ni ilu ti ile re daraju lojo jojo, gbogbo re le ri behe bi oba sepe nwon osise, bi enikan ba di oloro ki oma se idena elomiran sugbon ki oran aladugbo re lowo ki ole di oloro behe gege. Iyipada nlanla kan ni eyi, nisisiyi awon Egba le fi owu

ati epo ti nwon gbin ati ti nwon se nihin ranse tabi sowo si England nibi ti nwon nfe ju ati ti nwon yio si sanwo re dara ti nwon osi ri ohun miran daradara biya re fun nyin ti yio se ohun ti odara pipaju lohun ju ihin lo. Nipa ogbon yi ni ilu mejeji na fi ima sere ati ki awon Egba ko mase beru pe bi nwon ba fi epo ati owu pipo sowo nwon ki yio sanwo re fun nwon re, nitoto ni pe bi eja tabi onje ba poju loja (iyekiye ni aoma ra nwon) tabi asopo, nitori ti oye enia ti ima ra nwon li owa loja, sugbon owu ti nwon nfi sowo si England ko le da owunso nwon duro lojo kan ko tile le da duro ni wakati kan ati pelu osoro ki nwon to fi opin si iwon ororo, awon Gesi yio yo lati ma lo. Bi oti lodi nitoto nwon ofe lati ni opolopo, nitori ohun pipo li o nsopo pipo ti anse ni iwon pipo ju eyi ti okere, oko ti ani labo yio gba aye ati ise pipo lati muu lo si Eko ju eyi ti

okun lo, ko fe opolopo enia lati pese opolodo epo nibikanna, bi yio ti fe opolopo enia lati pese iwọn na ni onirun ipo tabi ebute, nisisiyi bi osepe li iwọn osu mejidilogun to koja ki iwọn idamerin tabi idamewa odomode okonrin ti nwọn lo sogun ari eyiti nwọn fi nje ju eyi ti nwọn gbin lo ti nwọn nsiṣe, bi owu ati epo ba ti po to ti nwọn ba ti fi ranse lo ni ilu yi li owo ti eru ba ti de si ipo nwọn. Nilu yi enyin ko mo iye owo ogun nitori ti awon omọ ogun mbo ra nwọn ati enyin ko nogbon ti ari isero lo ni iye ti olukuluku sonu sugbon ni America awon apakan apa ti oke nfe igba fadaka lati fi kun gbogbo emi ti nwọn ba sonu fun ija odun kan. Bi ibukun na ba ti ri bi ilaja wa ni ilu mejeji ati owo ti nwọn ba no nipa wiwo ilu ara nwọn, nwọn asi ma no si iyorisi rere ni ilu.

ERU.

Ni iwe wa ikehin, aso ti agbara meta ti owa ni ilu oyinbo pelu ti eru ti nwọn parun. Russia ti nwọn so eru nwọn di omnira ni ojo keta osu March, Esojigin ti nwọn pa ti anteru run, ti nwọn nmu lo niha ila orun loruko imaro tabi awon ti o di omiran ti nwọn nlo si ilu miran ni ojo kini osu July Oloja nwọn ko iwe, ati Turkey ti yio soro fun lati dimu lo pe titi, ati ijoko awon eniti obirin nwọn ti nwọn nsin li isin eru ti

o buru ju awon eru lo, awa ba so ti Gesi pelu ti nwọn fo Ajase ti osikeji awon ti onta eru ni ojo kerindilogbon osu ti nwọn si gba Eko li ojo karun osu August, ni siṣe bayi ni nwọn fi so gbogbo eru ti owa li Eko di omnira, awon eniti nwọn ko ti so di omnira nipa ifi oruko si iwe. Sugbon ni America ni ibi ti asa anreru ti jade ju awon ara yi oku awon eru ti owa nibi fere to iwọn million merin, sugbon nwọn mu nwonyi ni metala metala kuro ni ilu merinlelogbon, opolopo enia ni apa iha oke korira isin eru, ti osi nfe lati bo ninu re, iha isale ti nwọn ngbin owu ati ireke nro pe nwọn ko le gbin nkan, nwọn ko ni ire laisin eru, nitorina nwọn ro o pin lati duro ninu re lati pa apa oke ti o daa ti ilu ti odapo ti nwọn fe e ti nwọn tile jowu pipo nibikibi ti ofin na bajẹ ninu nwọn, ni iwọn igba die ti okoja nwọn bori nipa yiyan ogbimo si apa ti nwọn, nipa eyi nwọn wa lai lewu. Sugbon nipa iyipada to jade ni ko ti ipe yi nwọn yan Mr. Lincoln eniti ogbon re lodi si ti nwọn, nwọn si mberu pe, yio se iyipada ni kikọ lati ma sin eru, sibe bi nwọn ti mo daju pe, o ko o pata-pata, nwọn si tenu mo o pe, oto fun nwọn ki nwọn ko yapa kuro ni Idapo na, ki nwọn ko fasehin. Awon ilu oke ko gba otito na, nisisiyi nwọn bere si iba ara nwọn jagun ti yio fere pa isin eru run. Nisisiyi ilu ti apa oke ni anfapi tabi

ere na. Nwọn si ni aṣe ni gbogbo okun, nwọn si ngba ilẹ nwọn lo diẹ diẹ.

IBADAN.

Awọn Ijebu wa ni iyapa sibe, awọn Ijebu Remo pari nwọn mo daju pe nwọn ko si ni ore Egba mo, awọn Ijebu Ode lo si oko Ibadan li eyi ti ko pe nwọn si le nwọn, nwọn si wipe nwọn so ogorun enia nu. Nipa aitore ijoko awọn Ijebu ati ma lo si Ibadan nwọn ko daju, iwe ti nwọn ti ko ni iwọn oṣu meta duro asi ri i gba, ninu okan ninu re ni ari i ka pe, Mr. Hinderer de Ibadan li alafia, bi oti wu kori ibaje pipọ lo wa, sugbon loṣu kanna wa lehin igbati ode ibe, orin ba a ja to iwọn oṣu kan, omu ko ru gidigidi, odabi arisan lile ti o kolu u li Eko.

IKIYESI.

Awa ngbero nigbati oṣe lati ko kun Iwe Irohin yi ni iye owo ti o tele nwọn yi.

	s	d
Page re kan yio je	10	0
Abo	6	0
Ila meta yio je	0	6

Aro ori iwe kau si ila meji, ila kan ti aba dameji fun ila kan. Asi bere ni iwe pe ohun kekeke ti ani ita, cyẹ ka fi oye ti aoma ta a lee, ati ki ama fi iwe ikiyesi ranse li oṣe kan ki ato ma pin iwe olukuluku fun u, eyinini ni oṣo kejidilogun ati ikejidilogbon gbogbo oṣu ni nwọn osi ma fowo ṣowo pelu.

IṢERO OWO.

Iṣero ti otele yi, ni igbati aba nparọ fadaka ni egbedogbon, ti oje iye ti ofasehin ju, bi nwọn ti ima parọ re ni ilu yi;

	s.	d.	B.	H.	s.	c.
Bag	18	0	1	0	0	0
Dollar	4	6	0	2	25	0
Head	1	9½	0	1	0	0
Shilling	1	0	0	0	27	31

IGBEYAWO.

Li Wednesday oṣo ketala oṣu August niwaju opolopo awọn oworan ni Mr. Henry Coker gbe Miss Magaret Bileto ni iyawo ni Church Ikija lati owo Revd. T. King wa, nitoriti ara Revd. C. A. Gollmer ko da-

ÈKO.

Apostili yi nigbati oti so ti iteriba aṣe gbangba tan, ofi eyi kun aṣe iteriba ti ohun ilo ile. Ohun ti owà ni ikiyesi gidigidi niti atunṣe ti oṣo fun awọn ara ile wa; fun gbogbo egbe miran, ti atunṣe ilu ati ti isin Olorun ninu re ni nwọn se tabi da gbogbo nwonyi sile. Egurè, ilu nla, ile Olorun: Ogbimo, ati ilu oṣa, ni akoja ara; nitorina bi iru nwonyi ti ni, fun apa ti opoju, iru yi ni ki gbogbo agbara ti obori wà. Ile kan papa ni ile oṣa kan, ni ije ile kekere kan, sibe. iwa buburu ati ifekufe ile na, bi oti je sugbon ile ti orele ninu re, ti awọn omodo kan tabi ju be lo, ati bi oti jo sugbon ohun kekere, sibe onlo lati lo se okiti eṣe ti oru ibinu Olorun soke, asì fa

ẹleya jade gbangba. Ati eyi papa nigbati oba tẹ sibi ti kò dara, ama fi iwabuburu han ni gbangba. Nigbati ọmọdọ ba dagba si idibaje tan, aigboran, aisododo, bi oti je apa awon tokun ti orele ju, sibe gbogbo ara awon Ogbimo kole dake sugbon nwon okedun pupo nitori iwa buburu ti owa ninu re; bi enia ti ise nigbati itan ati ese re bere si iro, ti osi nku. Awa ni nihin. Ekin. Isin nwon. Ekeji. Bi oti ye ki nwon ko se. Eketa. Pataki ilo ti owa ninu re.

Ekin. Isin nwon. "Teriba." Pa ise ati ijoko re mo labẹ Oluware eyini ni "pelu iberu," ati ola ti o tinu wa ati isaju si nwon; nitori ti eyi ni iye gbogbo awon ti ogboran. Nje igboran nwon ni ise eso ninu, ati ijiya, suru, : gbogbo nwon-yi ni owa ninu oro na. "iwo teriba." Se eyi ti ose ododo titi de opin ti nwon fi si itoju re, ki osi gba ase na gbo, nitoto nitori ti ise enia ko lo sona jijin; sugbon fi suru jiya pelu lile aisododo ati iya. Eyi ni apa ti osoro ni mejeji na, ati sibe apa kan ti awon omodo igbana fayaran, opolopo ninu nwon ti onilara ju ti nwon si nlo li ilo eru ju awon ti o pelu wa.

Pelupelu awon ti nwon npe ni onidajo enia Olorun ti nwon wa li abe Oluwa ti ki ise enia Olorun, nitorina ni apostili se tenu mo eyi na ju. Eyi na ti tan lo ti igboran ti abere nihin, ki asana

fun awon Oluwa, ki ise awon enia rere nikan, sugbon fun awon enia buburu pelu; ki ise ki ama gba nwon gbo nikan, sugbon ki ama jiya, ki asi ma fi suru jiya, ki isi se iya ti oye, sugbon iya alaiye ati alaito pelu. Nisisiyi nitori nkan nwoniyi se oran gbogbo awon omodo, je ki nwon ko ronu eyi to koja lori kekere nwon, ki nwon ko si wadi re nipa ofin yi, nitoto apa ti otobi ju ninu nwon yio ri pe ko baa dogba, bi mejeji ti ireje ati itan je ti faramora po, tabi ti nwon fi were orunlile ati aigboran, bu alanu ati isekere oluwa nwon tabi ti nwon nkun si irora nwon ti oye, bi nwon ti jina si suru ifayaran to si kikini oro alaiye ti ibawi, melomelo ni iya ti ogbona, bi iya ti oto ni, tabi, eyi ti ko ye, bi nwon ti nro ninu nwon. Ati nitoto, bi enikan ba jewo isin Olorun ti oba ro o ninu ara re, nwon si oran na pupo, nitoriti isin Olorun de nwon ninu re pipo, iba se awon omo tabi awon omo odo ki nwon ko le teriba pupo ati ki nwon ko le gboran, pelu iru awon oba ati oluwa ti oburu ju ki ama wa niti Oluwa nigbagbogbo ka mase ma gba ase aisododo kan gbo, bi nwon ti le ati bi oti ye ki nwon ko ma fi suru jiya, bi oti ri nihin, ti ibawi ati aisododo tabi iya nwon.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA SEPT. 25th. 1861.

ABBEOKUTA.

SEPTEMBER. 25th. 1861.

We are sorry to see (as mentioned in our last) that the Egbas still think that they would be gainers by occupying their former townships about Ibadan, because the land there is more fertile, this might have been true in former years, when each town depended on its own cultivation and was contented with food and little beside, and it may be a generous feeling to wish to go back to the lands of our forefathers, but now even if there was peace and the Ibadans and Yorubas (were thoroughly conquered, or) gave them free permission to rebuild their towns, the Egbas would make their position worse rather than better by doing so. Let the Egbas look around them, here are many far better dressed than they could ever have hoped to have been in the most fertile country in former days, and all could be so if they would but work; for one man being rich does not hinder, but helps his neighbour to become rich; one great change is this; now Egbas can send cotton and oil, which can be easily grown here to England where they are much needed, and can be well paid for, and England can send back in exchange many things, which can be made much

better there than here. By this means both countries are much benefited, and do not let the Egbas be afraid that if they send too much oil or cotton they will get less for them, it is true that if there is more fish or food in the market it is cheaper, because there are only the same number of people to buy, but the cotton they send to England would not keep the mills going a single day, scarcely a single hour, and there is scarcely a limit to the quantity of oil the English would be glad to consume; on the contrary they would probably get more, for many things are much cheaper done in large quantities than in small, a canoe half full takes almost as much time and labour to go to Lagos as one quite full, it does not take so many persons to prepare a large quantity of oil in one place as it would to prepare the same quantity in different places, now suppose that during the last eighteen months a quarter or even a tenth part of the young men engaged in war (and consequently eating more than they grow) had been at work here, what a quantity of cotton and palmoil might have been sent out of the country, and of money or goods got back in return. In this country you do not know the cost of war, the soldiers feed themselves, and you have no means of reckoning up what each person loses, but in

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America one party the Northern States want 400,000,000 dollars in addition to all the lives that will be lost for a single years fighting.

What a blessing it would be if peace were restored in both countries, and the money intended to be spent in destroying one country were spent in improving the other.

GREAT EXHIBITION IN ENGLAND.

WEDNESDAY SEPTEMBER 14th.

Sir, The Abbeokuta Commercial Association having resolved to send in specimens of the produce of this country to the Great Exhibition of 1862. I beg to solicit the aid of all your readers.

You will observe that specimens of the Oils, Fibres, and Woods are important, minerals, if any should not be overlooked; along with every specimen a description of its mode of production, and where and what facilities exist for its collection and exportation.

Specimens will be received at Mr. Robbin's residence. and any reasonable outlay that may be incurred will be reimbursed, should the articles in question be of value to the Association,

(signed) R. H. Wike

Hon. Sec.

SLAVERY.

In our last number we mentioned three powers of Europe in connexion with the extinction of slavery, Russia, which liberated its

serfs on March 3; France, which abolished the slavetrade which it had been carrying on from the East coast under the name, of free immigration, the emperors letter was dated from Fountainebleau July 1st. 1861, and Turkey which can scarcely hold together much larger, and the condition of whose women is worse than that of most slaves. We might also have mentioned England which destroyed Porto-Novo that nest of slavetraders April 26th, and took possession of Lagos on Aug 5th, thus freeing all slaves in Lagos, who had not been previously freed by the registering act. But America has been the place where slavery has been most systematically carried out, there are there nearly four millions slaves, but these are merely held by thirteen out of the thirty four States, many people in the Northern States abhorring slavery, and wishing to get rid of it, the Southern Cotton- and Sugar-growing States do not think they could grow these things profitably without slaves, and consequently insist on keeping up the parts of the constitution of the United States which favour it, and have been very jealous of any infringement of them, they had for some time past succeeded in electing a President of their party, and consequently felt secure, but on the last occasion Mr. Lincoln was elected whose politics were opposed

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to theirs, and fearing he would make some alterations in opposition to slavery, though distinctly assured to the contrary, they asserted their right to separate from the Union and seceded. The Northern states did not concede the right, and now a war has commenced which must almost necessarily alter the condition of the slaves, at present the North has the advantage. It has the entire command of the sea, and is advancing though slowly on land.

ADVERTISEMENTS.

We purpose in future to insert advertisements in this paper at the following rates;

	s.	d.
The whole page	10	0
The half page	6	0
For every three lines	0	6

A heading reckons for two lines, a line of division for one line. It is requested that to lists of articles for sale prices should be affixed and that advertisements be sent a week before the publication of each paper, that is on the 18th, and 28th, of each month, accompanied by a remittance.

COWRIE COUNTING.

The following table of exchange is when the dollar is 2 hds 25 str. which is as low as it commonly goes in this town;

	s.	d.	b.	H.	s.	c.
Bag	18	0	1	0	0	0

Dollar	4	6	0	2	25	0
Head	1	9½	0	1	0	0
Shilling	1	0	0	0	27	31

IBADAN.

Ijebu still continues divided, the Jebu Remos keeping clear of the Egba alliance, the Jebu Odes have lately gone against the Ibadan farms and been repulsed, it is said with a loss of an 100 men. In consequence of this unsettled state of Ijebu, communication with Ibadan is very uncertain, letters however of three months standing have been received, and from one of these we learn that Mr. Hinderer reached Ibadan in safety, notwithstanding a great deal of rain, but immediately after his arrival had an attack of dysentery which lasted a month and reduced him much, just before he had had a severe illness at Lagos. We are glad to hear from a later account that Mr. Hinderer's health has improved.

IJAYE RELIEF FUND.

A meeting of the Ijaye relief Committee was held at Mr Buhler's house Tuesday Sept 9th. at which sums were granted to Revds. C. A. Gollmer J. L. B. Wood and T. King at the rate of two heads per month for each child for the maintenance of the Ijaye children under their care. The meeting was adjourned till the following Tuesday in order to examine the accounts before drawing up a report to circulate for the

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benefit of the charity. The sum already received has been 153. 18. 9 of this £114. 5s. 3d. was collected. In Lagos and Badagry 18 pounds in England £19. 13s. 6d. in Abbeokuta, and 2 pounds from the coral land out of this fund there have been four grants of 50 dollars (45 pounds in all) to the Revd. A. Mann Church Missionary at Ijaye, one of 50 dollars to Revd. A. D. Philips American Baptist Missionary late of Ijaye, who has about sixty Ijaye children at his station near the Ijaye gate of Abbeokuta, £20 2s. 11d. to the Secretary J. G. Hughes Esq. for children under his care, and smaller expences, most of the other grants were made at the rate of two heads for each child per month viz. £50 16s. 6d. to Revd. C. A. Gollmer J. L. B. Wood and T. King, paid to them quarterly according to the number of Ijaye children under their charge, and there remains in hand £23 18s. 9d. pounds. Donations will be thankfully received by any of the gentlemen

whose names are mentioned.

TRADE REPORT.

We quote Palm-oil at 10 hds. per imp galls. Palm Nut-oil 5 hds. 25 str. to 6 hds.

Cotton 7 hds. 20 str. about 3d per lb.

Palm-oil is scarce, the stock in hand in the farms being nearly all bought up, there is more Nut-oil, and kernels are coming in from the farms in quantity. Cotton is scarce, the farmers still holding what they have. It is in great demand in the home market, where it fetches 7d per lb.

We are glad to say that the Apesi of Kemta speaking for the Alake in the meeting on Monday told us that the road would remain open, he also requested the merchants to bring up good supplies of guns, powder, and shot, guns are from 9 hds. to 11 hds. shot 10 hds to 11 hds. the bag of 28 lb.

Exchange is 2 25 to 2 30.

VESSELS LYING IN THE ROADS AND RIVER OF LAGOS.

Ship		Name	Consigned
English	Brig	Providence	T. G. Hoare
..	Brig	Maize	T. G. Hoare
..	Schooner	St. George	T. F. Cole
..	Schooner	Commodore	E. Le, Gros
Hamburg	Barque	Asia	O. Diederichsens
..	Brig	Adella	.. Do
..	Schooner	Sylphide	..
Hanoverian	Schooner	Gebrüder In the River	Capt. Meyer
Portuguese	Barque	Lisbonesa	G. B. Scala
French	Barque	Prince Jerome.[River]	French Factory
Hamburg	Schooner	Name unknown	

[signed] Benj. W. Pratt.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 46. ABBEOKUTA OCTOBER 1861. Price 120 cowries.

AMERICA.

Nitori ogun tabi ijagboro ti wa larin awon ara America ti owa li apa oke ati ti isale, ni ko se si alafia larin nwon behe ni nwon ko si je erekere niwon igba die nipa ti ogun na.

Awa nsi fe lati so die ninu itan ti America tabi erekuṣu India ni ile ti okonrin kan ti anpe li Columbus ri li oṣu October 1472, osi pe awon erekuṣu na li West Indies nitori ti onro pe on li eniti oti ri awon erekuṣu ti owa li iha iwo orun, nitori idi kanna ni asi se npe awon ara America tabi India ti o wa li iwo orun li enia pupa, iba ha se bi ati mo pe awon ara India wa li apa keji aiye.

Ki oto to igbati Columbus tuko lo li arin okun Atlantic, oti ro o li okan re pe, on le ri ile li iba ibi ti on nfe lati tu oko lo, sugbon ako ti ri titi ofi di odun ti omu ki Ferdenand ati Isabella awon ara Spain ko fun on li oko metta ati

ogofa enia lati lo woo, bi nwon yio le ri ile.

Nigbati o pada de, lehin igba ti oti ri ile ti anpe li West Indies tabi erekuṣu India, nwon bere si iwi pe, ko si eniti ko le se iru eyi ti o nse yi; behe lo si di ijo kan omu eyin adie kan oni ki awon ti nso banwoyi ko fi igon eyin na dnro lori table, nigbati nwon ko si le see o gba a osi fi igun eyin na so table osi fo die li igun behe lo si duro lori table, osi wi fun nwon pe ohun ti enia ba ti se li arinkan ki si soro lati se nigba miran, sugbon eyi ti oni-ra lati se ni ohun ti ako ba ti se ri rara.

Osi to iwon odun marun ki nwon to ri ile America ti owa li apa oke, okonrin kan ti anpe ni Sebastian Calot on lo ri ile na ara Bristol ni on ise.

Okonrin na lo si opolopo ajo, nipa re ni nwon si lo si ajo niha apa oke America eyi ti nwon si

fi mba awon ara Russia noja sokan nigbati osi di odun kejileladorin nwon si fi owo pupo fun Cabol eyi ti osi to fun enia pupo niwon odun mejo lehin re. Nigbati nwon ko tete ri ile America, li apakan ile na li awon enia ibe na osi ma rin kakiri, ise nwon ni eja pipa ati ode li igbe, nitori na nigbati awon Oyinbo de ile na ohun osin si di owon, behe ni nwon ko si ni ipa mo, opolopo nwon li arun sopena pa, opolopo lo si ku iku oti amuju, oti ti nwon ngba lati odo awon oyinbo, gbogbo awon ara ile na ko si po tobehe mo, asi fere se alairi nwon mo nibe na, awon die to si ku si se oko, nwon si nroko, olukuluku nwon si ni ile, nwon joko bi agbe ni ile na. Ko si ju iwon ogorun odun ti nwon ti ri America ki ile ti awon oyinbo to de ibe. Li akoko ijoba ti Elizabeth opolopo nkan ni nwon dawole ti nwon ko le yori re nipa agbara ti okonrin kan ti anpe ni Sir, Walter Raleigh. Li iwon egbejo di medogun odun (1585) enia mejidiladofa ti ilu tabi erekusutu ti Roanoake jade, nigbati nwon si jiya pupo ayo ni nwon fi ba okonrin ti anpe ni Sir, Frances Drake pada wa si England. Li odun kanna awon adota miran si tun jade, gbogbo nwon lo si ku, nwon ri si egugu okan ninu nwon li odun keji na, iru iku na si de si gbogbo awon iyoku bi iwon enia marunleladofa.

Lehin ti aso ti imo Bible tabi ti Oro Mimo Olurun ati otito ti owa ninu re, osi ku ohun die ti a nfe fun ilu nitori iyorisi rere tabi alafia to mbo, ju ki gbogbo awon omode kole kekere, ilu miran ti nkedun lile si ife yi ju, ti nwon fere ima le omo nwon lo si ile ekpo tabi School, bi omo na ko ba si ni ile ekpo, olukoni na asiranse la bere idi na; awa mo pe ilu nwonni nibi ti ekpo tan kakiri ni awipe oni alafia pupo. Ki ale ri ere ekpo si enia ti oya kuro lodo awon elomiran ki ama wa lo si ona jijin ju Abbeokuta awon ti nwon njere pupo ni ti ise ti opoju fere bi ko ba se gbogbo nwon ni ole kawe ati ti nwon le ko nwon si gbogbo ede Gesi die, nibiti awon ti ko mo nkan nwonni ko le fi igbagbogbo jere pupo ju owo awon alagbase lo. Bi awa ba wo ilu nibiti ekpo ko ti de, iru nwonni pupo li owa ni ilu enia dudu, enia nlo lododun onse ohun kanna ati pelu bi aba fi ona ti odara han nwon lati se ohun kan, nwon akoo pelupelu bi oba fi wahala die fun nwon, ati bi oba ren nwon mole nitori idi kan boya nwon o wipe odara fun awon baba wa ni ise ona lailai yio si dara wa gidigidi. Sugbon nigbati isin Olurun ati ekpo gbile larin awon iru enia yi, nwon ri i pe, ohun ti odara pipi li owa ni iwe Olurun ti awon baba nwon ko gbogbo rara, pe opolopo ona ati ogbon

li owa pelu ti aṣi pa iṣe mọ ti aṣi
 ima mu ki ire ma bi si, ti ipa
 ara mọ, ti isi mu ki ile nwon wa
 li alafia ti baba nwon ko mọ rara.
 Lotito ni ko si orile ede ti yio fe
 lati so anṣani nwon yi nu ti isisiyi
 ati eyi ti mbo ni ti pe nitori ti
 awon baba nwon ko ni nwon. Su-
 gbọn bi kiko ari kika iwe yio ran
 enia lowo pipọ, oku opolopo ohun
 ti nwon ba ko pelu, lotito ni pe
 bi enia ba mọ bi ati ikawe Gesi,
 ohun die ni ko le ko ninu iwe.
 Beheko ni ilu Oyinbo bi enia ba
 fe lati bori iṣe tabi owò siṣe nwon
 ama ko lo ko pataki ipa iṣe kan na
 tabi nwon alo fi ara saba enia kan
 ti onṣiṣe ti nwon fe se niwon odun
 melo kan enia ti nwon ba wa la-
 be re yio bere si ima ko nwon.
 Ki iṣe ohun ti oyani lenu pe iru
 enia bayi yio le se iṣe re daraju
 ati yaraju elomiran ti ko ni iru
 ere bayi

IJEBU.

Nwon ran onṣe lo si odo Oba
 Ijebu lati bi i lere pe ki oṣi oja
 Ejirin fun nwon, oni, on fe lati si
 oja Ejirin ati Kosi fun awon enia
 Kosoko eniti ko nje ki nwon ko
 ra oja titi ile fi su, boye bi oba
 di igbati awon enia na ba fe ta
 li adanu ju ki nwon ko ru epo
 nwon pada lo si ilu nwon, ligbana
 ni awon enia Kosoko ira ti nwon
 si ila ta fun awon enia, oyinbo ni
 opolopo ere. Osi wi fun awon onṣe
 na pe ki awon enia Eko ko mase

tun ran etu ati eta lo larin ilu on
 lo fi fun awon ota on ti iṣe ara
 Ibadan.

ERO LATI ILORIN.

Awa yo lati gbọ pe ero to iwọn
 irinwo jasi ekiki Egba ati Ijaye,
 ti nwon ti se mọ Ilorin de si I-
 jaye labe olutoju ogofa eṣin.

Nwon mu opolopo ehin erin ati
 eṣin wa ta, die ninu ehin erin na
 ti de si Abbeokuta. Awon ara I-
 lorin na ti pada, nwon si se ileri
 pe nwon opada niwon ogujo nwon
 osi si ona oja si Ijaye ati Ilorin.
 Eyiyo yio dara fun awon oniṣowo
 bi ati gba gbọ pe opolopo ehin e-
 rin ti nwon ti se mọ Ilorin nipa
 ti ogun. Agbọ pe ilu awon Nupe
 wa li idakeje

IKU.

Li ojo kedogun oṣu Sept. lojo
 isimi, ni Phebe Lufitanbi, okan ni-
 nu awon ara church Igbein ku loko
 ofada; bi Monday ti se asemọ oro,
 odi owuro Tuesday ki ato sinku
 re. Ireti wa ni pe ofi aiye oṣi yi
 sile, osi lo sibi alafia ati ibi ayo
 ainipekun.

Anu si se wa gidigidi lati rohin
 iku Enoch G. Barber, okan ninu
 awon omọ ti nkeko labe Rev. G.
 F. Buhler, nigbati nwon fun nwon
 li aye lati lo wo awon obbi nwon,
 beheni arison si muu li ona ajo
 re titi osi fi de odo awon obi re,
 osi wa ninu irora pipọ, li ojiji li
 asi gbọ pe ofi aiye yi sile lo si

odo Olugbala wa Jesu Kristi li
ojo isimi ti ise ojo ikejilelogun
osu September.

A! ma gbekere emi re.

Ma pe gbà re nitire:

Yika ori dojé iku

Ombegberun lulè.

Enyin t'adasi di oni

Laipe ojemi nyin;

Mura togbon nyin se sile

Kiko iku to de.

Oluwa jeka jipè re

Ni yiyo nu ese,

Nigba lulè, bi koriko,

Kokan wa yo si o.

Anu si se wa gidigidi lati ro-
hin iku Jacob Eguboji ara Iporo,
okan ninu awon ero church Ake
eniti oku li Monday ojo ikehin
osu kanna. Asi sinku re li Tues-
day ojo kini osu October.

EKO.

Luther alatunse nlanla ti Ger-
man okedun pe, lati ti agbara si
iyipada yi oye ka sise lori awon
odomode, lati se iyorisi rere ile
eko, ati lati wasu tabi tan isin
Olorun lo kakiri, imo li oye ni ki
ama se asaro tabi eko ijinle ninu
oro Mimo Olorun. Eyi ni okan
ni ifiyesi re ni aye re. Ori ni
pataki kan ni saa na ti ade nisisi-
yi, eyini ni, odun 1524 lehin odun
meje oduro lenu ona ile Olorun
ni ilu ti nwon npe ni Wittemberg
ase olola ti ofi lele, ti anro ni ise-
bere atunse re. Osi kowe si awon

Ogbimo ti owa ni gbogbo ilu nla
ti owa ni German ope nwon ki
nwon ko ile Eko ti enia Olorun.
"Agbagba owon" bayi lo wi awa ri i
pe lododun li enyin nna opolopo
owo si ibon, ona, ati yara, ese ti
ako fi nawo die lati fi olukoni ile
iwe kan tabi meji fun awon otosi
omo wa. Olorun duro lenu ona o
nkanleku; ibukon ni fun wa bi aba
si i fun! Nisisiyi oro Olorun ngbile
O! enyin ara ilu mi owon, ra, ra,
bi oja ti si sile niwaju ile nyin.
Oro Olorun ati Ore ofe re dabi iri
ti onse ti osi nkoja lo. Oti wa li
arin awon Jew, sugbon okojalo, ati
nisisiyi nwon gba ni eyi ti ko re,
Paul mu oro Olorun lo si ilu awon
Greece, ni ilu na pelu sugbon oti
koja lo, awon ara Turkey joba ni-
be ni isisiyi. Osi de ilu awon
ara Rome ati ijoba Latin; sugbon
nibe pelu oti koja lo, awon ara
Rome ni Pope nisisiyi. Enyin ara
German, mase nireti pe enyin oni
eyi titi aye. Egan ti ofarahan ni-
nu re nisisiyi yio lee jade. Nitori
idi eyi, je ki eni ti ofe lati ni i,
tabi gba a ki odii mu ko si pa a
mo! Ema yora nyin lenu pelu awon
omo nyin bi Luther ti nwi fun
awon alase, opolopo awon obi ti
odabi ogomgo; nwon le koko si
awon omo nwon, nwon si ni ite-
lorun pelu ni sisunle ehin nwon
lehin na nwon ko si nani re rara.

A ko o li ibi ise ikowe li Ake
ABBĒOKUTA OCT. 5th. 1861.

ABBEOKUTA

OCTOBER 5th. 1861.

After the knowledge of the Bible and the truths contained in it, there are few things more needed by a country for its future prosperity, than that the children generally should be well educated, some countries have felt this need so strongly, that they almost compel the children to go to school, if a child is not at school, the master sends to enquire the cause; and we know that those countries where education is most widely diffused are generally the most prosperous. In order to see the advantage of education to the individual man we need go no farther than Abbeokuta, those who earn the most are nearly if not all able to read and write and know some English, whereas those who know nothing of these things can seldom earn much more than labourer's wages. If we look at a country where education has not entered, and there are many such in Africa, people go on year after year doing just the same, even if they are told a better way of doing anything, they will most likely refuse it, especially if it gives them a little more trouble, and if pressed for a reason will perhaps say "our fathers got on very well in the old way and it will do very well for us." But when Christianity and

education spread among such a people, they find there are many good things in the Bible, which their fathers never even heard of, that there are also many ways and means of saving labour, and increasing the quantity produced, of preserving health, and making their homes comfortable, of which their fathers knew nothing. Surely there is no nation which would willingly lose all these advantages both for the present and future simply because their fathers did not possess them. But though reading and writing will assist a man very much, there is much to be learned besides; it is true that if a man knows how to read English, there are very few things he cannot learn out of books. Nevertheless in England if a man wishes to succeed in a profession or trade, he usually has to go through a particular course of study, or to be bound apprentice to some man of the same employment for some years, very often for seven years, the man to whom he is bound engaging to teach him. It is not surprising that such a man should be able to do his work far better and quicker, than another who has not had the same advantages.

CARAVAN FROM ILLORIN.

We are glad to hear that a caravan of about 200 chiefly Egbas

APPENDIX TO THE IWE IROHIN: OCTOBER 1861.

and Ijaye who had been detained at Illorin has arrived at Ijaye under the protection of 120 Illorin horse-men. They brought a considerable quantity of Ivory and horses for sale, some of the Ivory has arrived in Abbeokuta. The Illorins have returned and promised to return in twenty days, and to open regular communication between Ijaye and Illorin. This will benefit the merchants, as it is believed there is much Ivory which has been shut up at Illorin by the war. The Nupe country is reported quiet.

IJEBU.

A message has been sent to the king of Ijebu asking him to open the market of Ejirin, he says that he is perfectly willing to open the markets of Ejirin and Kosi to the British, but that he does not wish to open them to Kosoko's people, who delayed their purchases till nightfall, when the people were willing to sell at a loss, rather than carry their palm-oil home again, and then Kosoko's people made a profit on it by selling it to the white people. He also required that the Lagos people should not send powder and shot through his country to his enemies the Ibadan people.

EXAMINATION.

Lagos September 13th. 1861.
Sir, I have pleasure in giving my

public testimony to the improvement evinced by the pupils of the Revd. T. B. Macaulay since the examination in 1860.

The more advanced pupils showed an intimate acquaintance with both ancient and modern history, and were well versed in the other branches of education.

When it is considered that the language employed in their studies is not the language in popular use, it will be admitted that to impart knowledge to the pupils with such success as has been done by Mr. Macaulay, more than ordinary difficulties have to be overcome.

(Signed) Wm. Me. Coskry.

PRICES CURRENT OF AFRICAN PRODUCE.

From the "African Times" Aug. 1st. Prices were much the same Aug. 21st. just before the mail left.

	s	s
Ginger per cwt.	32	- 35
Gum Copal	30	- 125
Guinea grains (fine)	47	- 50
Guinea pod pepper	15	- 50
Cayenne pepper (per lb.)	4d	1-6
Palmoil (per ton)	£ 37	- £43
Palm-nut-oil	33	- 37
Ground-nut-oil	41	- 43
Cocoanut oil	43	10 - 44
Arrowroot (Natal) per lb	2½d	- 7d
Elephants teeth from 20lbs weight and upwards brought	£24	- 37 per cwt. according to their weight.

The trade in groundnuts from the River Gambia is not a dozen years

APPENDIX TO THE IWE IROHIN: OCTOBER. 1861.

old, and yet last year they exported 12000 tons, chiefly to France.

NATAL RAILWAY.

The Natal railway is at present on the level ground between Durban and the harbour.

In the month of April this year the gross receipts of this Company were £556 10 s, being fifty per cent on their capital, this is a great encouragement to us to hope for a railway in this country. Like Abbeokuta it was nearly desolated five and twenty or thirty years ago, and it has only had the advantage of a British Government for fifteen or twenty years, Natal is a hilly country whilst the coast of Africa for some fifty miles inland is level, though there are swamps and streams crossing the nearest road.

We are sorry to learn that Mrs. Foote the widow of the late consul was unable to obtain a pension from Government, as it is contrary to their rules; but we hope she may be more successful in obtaining private subscriptions.

KIDNAPPING.

For some few weeks past, we have heard reports of kidnapping to the West of Abbeokuta, and 300 or 400 women and children have returned from their farms to Abbeokuta. It appears now that the chief of the kidnappers is Alomaja, who was formerly at Ibadan but has been now for some time

a resident at Ishala, where he has collected a body of kidnappers from Ibadan and other places. The Ibarapas the remnant of the inhabitants of Aibo, which was destroyed five years ago by the Egbas, have joined him, Jiga the capital of the Egbado towns is also on their side. Ketu is divided, part holding with the Egbas, part with the Yorubas, Ishagga, Ilaro, and Imala have not countenanced these kidnapping parties. The men had been kidnapping on Ishagga farms and attacked a large Egba farm. The Egbas have now a camp between Ishagga and Ilaro. There has been no engagement, but the farms are safer and the people are returning to their farms. Till last year the Egbados acknowledged the supremacy of the Alake and paid tribute to various Abbeokuta chiefs receiving protection in return.

PHASES OF THE MOON FOR OCTOBER.

	Day.	Hour.
New Moon	4th.	6. 56. A.M.
First Quarter	10th.	6. A.M.
Full Moon	18th.	6. 38. P.M.
Last Quarter	26th.	9. 24. P.M.

EQUATION OF TIME.

During the months of September and October in this year the difference between the time by the Sun and the real or mean time, has been steadily increasing, so that though a sundial indicated very nearly the same time, as the clock

APPENDIX TO THE IWE IROHIN: OCTOBER 1861.

time on the first of September; on the first of October the Sun was ten minutes twenty three seconds too fast, and on the third of November it will be sixteen minutes eighteen seconds too fast, after which time the difference will lessen again.

LAGOS.

The "Free press" of Sierra Leone asserts, that Dosomu the ex-king of Lagos wanted to made the Acting Governor and Captain Bedingfield prisoners, and to kill the merchants, and that two thousand armed natives were ready. The King is naturally much vexed at this assertion, which, so far as we know, is entirely untrue.

The accounts of the American war by this mail are less favourable to the Northern States. They had advanced into Virginia, and attacked some outworks on July 21st, at first the northerners seem to have had the advantage, but afterwards a panic seized them, and they fled fifteen miles throwing away their arms, and knapsacks. The men who had charge of the baggage waggon cut the traces and rode away on the horses.

CAVALLA CAPE PALMAS.

We are glad to see by the Cavalla Messenger of August, published by the Protestant Episcopal Mission, that they are making increased efforts to raise money for Missions. The Church of St.

Mark has raised 55 dollars for missions in six months. In consequence of the civil war in the United States, their support from America is precarious, and they have been compelled to curtail their operations, and diminish their expenses as much as possible.

SHERBRO.

From the "Early Dawn" published at Sherbro near Sierra Leone we learn that the war in Kittam still continues, though efforts are being made by some of the chiefs to bring the opposing parties to terms of reconciliation. Considerable property belonging to the merchants there has been destroyed.

TRADE REPORT.

During the past fortnight but little has been done in produce.

We quote Palmoil at 10 hds. to 10 25 per 10 imp. galls.

Palm nut oil at 6 hds per 10 imp gallons.

Cotton at strs 7 20 to 7 30 per lb.

Some Ivory has come down from the interior, but extremely high prices are asked for it.

The river road remains open, we have heard of certain parties assisting Egbas to go down against the declared law of the Alake, we hope they will be severely punished, as if this work is to go on, we shall soon have the roads stopt, and trade stagnant again.

Exchange 2 hds 25 to 2 30 per dollar of 4s. 6d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 47. ABBEOKUTA OCTOBER 1861. Price 120 cowries.

Ni ilu yi awa ni anfani to tobi ju ilu nwonni ti nwon ko ni owo ti nwon nna. Ni ilu kan ti anpe ni Kafa ni isale ile enia dudu, ko si owo ti nwon ba na nibe, behe ni nigbati nwon ba fe lati ni obirin, nwon afi bi eran marun, me-wa tabi medogun se ti ife obirin kan. Bi nwon ba fe ra nkan lo-wo awon onisowo, nwon afi agutan tabi ewure se biya re, boya oka ni nwon nfi se nigbamiran Bi onisowo kan ba la sowo amu keke kan ti iwon malu mejila yio wo asi mu opolopo malu, agutan, ati ewure pada wale. Eyiye ki ise ona ti oni iteloron niti ise ise. Awon Kafa nwonni ni egure ti nwon wa lototo, awon obirin nwon ni ima roko babà, ati agbado bi ati nse nihin, boya ko ri behe tan, ise nwon yio yato. Iho ni nwon nfi oka nwon pamọ si, nwon asi fi okuta ren mole, nwon a wa iho yi agbo eran nwon ka ti yio wa larin gbogbo egure olukuluku nwon, yi

agbo eran nwon na ka, ni alagbo eran na ikole re si, nwon asi kole obirin nwon lototo. Awo eran ti nwon pa ni igbe ode, tabi eyi ti nwon fi se irubo, bi eyi ti nwon je ni, na ni nwon nfi nse aso ju eyi lo, ohun die ni nwon si nfe, nwon asi fi igi gunle nwon a ra a kanle ni ile birikiti ni nwon wa, idana nwon a wa larin. Nigbati nwon ba nkole titun, aladugbo nwon awa ran nwon lowo. Iwa nwon atijo laisiyemeji oyipada niwon odun mewa tabi mejo to koja, nitori ti awon oniruru onse Olorun ti lo sese ni ilu nwon. Bi nwon ti ina owo O-yinbo ni Natal awon na nisisiyi laisiyemeji nko lati diyele ati lati jere lori ohun ti nwon nta ati ti nwon nra nipo eyiti nwon nfi nbiya. Afa owo ti a nna ni ilu yi laisiyemeji iyorisi nlanla ni, osi bori eyi ti nwon fi eran se pasiparo ohunkohun ti nwon nfe, o nran enia lowo lati ta, lati ra, ati lati na oja, otile dara bi nwon ti nta

ohun pépépé bi oti jẹ ohun nwonyi ni nwon ni li tita loja nwon, nigbati ohun ti nwon ra ba tobi ki nwon to kawo na tan asigba aye pupo, eyiyi le jẹ nitori idi kan pe, nitori kini gbogbo nwon se kori si owò ise, ati pe olukuluku nwon ohun diẹ ni nwon ni ita, ni ilu Oyinbo iwọ le lọ sile oja kan ko raja iwọn oke marun ki osi sanwo re laisi inira tabi wahala ati kawo re bi oti ri ni ilu yi ti owo kika ngba aye pipọ lati raja iwọn oke marun, nitori ni ilu Oyinbo owo kika aye diẹ ni ogba, ki ise nigba pipọ ni nwon mbere fadaka wewe mewa ni oja rira, bi nwon ti usan egbarun ti nwon osi tun ka lati ri bi ope tabi ko pe. Iwa buburu miran si dapọ mọ oja kekeke ti awon obirin nna, ni awon ti nwon nsowo eyi ti nwon ba fi da oko sile ki nwon ma toju ile ati awon omọ nwon, bi awon onisowo fi oja tita re si ile oja ti o fara mọ ile nwon, nwon le fi opolopo oja pamọ sowo opolopo obirin to le sise na, nisise behe olukuluku nwon ni yio jere pipọ.

IHIN ODO OYA.

Oko ti nwon npe ni Rainbow ati Espoir sẹsẹ ti odo oya de ni isegun. Nwon lo jina to ipinya Oya ati Sada, nwon wa li odo na niwon oṣu meji on abo, titi di igbana ko si eniti oku iku arun kan, nwon duro niwon ojo mokandilogun lenu odo na, nwon si nduro de kikun

omi, bi oko ti anpe Espoir nfa ese mejila eyiti ba jẹ mejo tabi mewa bi ba ti se. Nipa iranlowo oko ti nwon npe ni Rainbow, nwon si ko eru kuro ninu re ti omu u fuye ki oto le fa ese mewa toun ti (inches) mọkanla lehin na pelu itoju pipọ ni nwon fi fa a yọ nibi ti o gbe tan. Ilu ti oko ba nwon ja ni nwon npe ni agbajo Ketama, nwon si sun ilu na ruru; nwon ti pe Oba ilu na sinu oko ti anpe ni Espoir lati wi idi ti nwon se yinbon si oko awon onisowo, ko si ri oro kan ti ba so, ti ba fi bo ise re mọle; nwon nfoya boya nwon opa nwon, beheni oba na be sinu omi owe lo sile. Alase oko Espoir ti nje Douglas si yinbon si ilu na osi sun. Lojiji nwon pa oyinbo meji nwon ta kan ni bon nigbati owa ni oko igbaja, ekeji wa ninu oko Espoir ni nwon gbe yin li bon lati nu igbe wa. Titi nwon fi njija yi Rev. S. Crowther wa ninu oko Espoir onfi oye han olori oko na. Ihin iparun ilu nwonyi fi eru fun ilu ti okun, ati agbajo ilu buburu miran ti nwon npe ni Sabogrega awon enia ilu na ta akisa asia funfun soke lati fi han pe, nwon kofe ija, bale nwon beru lati wonu oko Espoir sugbon oseleri pe oun ki yio yinbon si oko awon onisowo titilai. Awon enia ti owa ni ilu ti anpe ni Agbesi se iru ileri ti nwon se ni Sabogrega. Awon enia ti owa li Abo ibase Aje papa ati Okaia awon ti nwon ti ko eru awon onisowo ti nwon sa kuro ni

ilu, sugbon awon elomiran gbidan-wo lati mu olori awon ti onta gboku oko eni ti ofa oko igbaja soke, sugbon awon aganyin gba lowo nwon, nwon si pa die lara ninu awon ara ilu na, nwon si pa meji lara ninu awon aganyin. Awon ara ilu yi yio ni pe, awon ologun yio wa be nwon wo bi awon ti owa ni Petama ki ato gbekele nwon. Ni Onisi ati Gbebe ojo pe, awon enia ibe wa li alafia beheni nwon fi Mr Langley ati awon ara re si Onisi, Mr Joseph ati awon arale re wa ni Gbebe, ile itaja ti owa ni ibi mejeji yi ni nwon si kuro, Dr. Baikie ko ro ati kuro li enu odo na boye li ori elomiran ti yio gba ipo re. Ofere jo pe Espoir jiya lori aganyin kan ti onu. Nwon fi Rev. J. Taylor ti C. M. S. pelu awon egbe re si Bonny sugbon oko ti nwon npe ni Sunbeam yio mu nwon lo si Nun, nibi ti Rev. S. Crowther bere si ikole awon Mission.

IJAYE.

Ihin ija ti nwon ja li Ijaye de odo wa, ija ti nwon ko ja ni ojo keta osu yi, nwon wipe awon ara Ibadan ji wa ara odi Ijaye ni kutukutu awuro niwon agogo meta, nwon si jija na lati ororu titi ofi di agogo meta ale, nigbati ojo de na ni ole awon Ibadan lo awon eniti nwon ti le si yara pada lo si budo nwon, ni ija yi ojo pe awon Ibadan ko de ni ohun ija pipi mo, nwon

ko si le gbe oku nwon mesan nibiti nwon nja ati opolopo nwon lo fara gbeta, Ni ija keji nwon wipe awon Egba ati Ijaye lo to nwon lo ni budo nwon ni Basorun sunmo Ogunmola to ibi ba fi ki i, ati pe oti pe ti on ti ri aye lati ri i. Ni ojo kewa ati kokanla osu yi awon Ibadan gba ibomiran yi Ijaye ka osi jo pe nwon fere wole, ibasepe awon ara Ijaye ti nwon fi sona li ibe ko duro singsin ti nwon nyinbon si nwon kikan titi ogun nwon fi gbogbo ibon ojiji na, ti nwon fi yara la le nwon lo. Nijo keji awon ogun si ti mura de nwon, ti nwon ko fi le se ibi pipi. Nijo kerinla osu yi kanna, awon Egba ati Ijaye la yinbon si budo Ibadan, nwon si jija na titi ile fi su nwon si pada wa bupo nwon.

IKU.

Anu se wa gidigidi lati rohin ti iku Emmanuel Samson, omọ Samson Liyeju on Fanny Samson, eniti ofi aye yi sile li Tuesday ojo kesian osu October. Ireti wa ni pe olo si odo Jesu Kristi Olugbala wa.

EKO.

Nihin ni ipete ohun isepo meji ti osoro ti owa ni isin Olorun, nigbati enia ba wo inu re, ki ise ki oko oghon otito nikan, sugbon pelu gbogbo iyoku, lotito, ni ekini gbogbo re, ki ama ko isina ati iwa buburu ti oti fegbo mule li

ọkan tabi inu rẹ, ti ko ti kọ nipa kiki ọrọ idibajẹ ti aiye, sugbọn oti mu iru rẹ wa si aiye pelu rẹ. Nitoto nwọn ẹe iyorisi ati idagba si oke nipa ore ti iṣe, ti oyi enia ka sugbọn nwonyi ti wa li ẹda wa li atetekọṣe bi oti wa nisisiyi, nwọn dapọ si ẹda wa, pelupelu nwọn nipa ninu rẹ nipa aṣa igbakugba na, ti oṣe ẹda miran. Ko si ọkan ti o nwa si ile ẹkọ Kristi ti odun mọ ọrọ olufe ogbọn kan, bi ofo takada lati gba ẹkọ, sugbọn bi oti lodi, gbogbo rẹ ni ko toju ti osi bajẹ bi iru iwa idibajẹ nwonyi, "ironu buburu, agabagebe, ati ilara." Nitorina, iṣe akoṣe ni, lati fa nwonyi tu kuro, lati gba ati lati sọ ọkan di mimọ kuro ninu abawon nwonyi, iwa eri nwonyi, ki ole gba ami aworan Olorun. Ati nitori ti iṣe ọrọ Olorun ti mejeji njo bere ti nwọn si yori iṣe yi, ti nwọn si to paku tabi iran ti aworan Mimọ na daju li ọkan, lati gba ọrọ na lona ti oto, ati imuni-lara yi bi oti ye nipa ero rẹ, ni titọ ọkan si Jesu Kristi, ti iṣe idagba otitọ ti iwa mimọ, eyiyi li ako bere, ki ọkan awon ti ogbo nwonyi ki ole di mimọ nipa eyi, ati iru alaimọ nwonyi.

Ironu nwonyi lodi si ire gbigba ọrọ Olorun, pe nigbati nwọn ba ni i ti oba joba ọkan, ki idi ọrọ otitọ yi mu rara, bi oti kun fun awon olapeje, beheni ko si aye lati gba ọrọ na.

Nwọn kole ba ara nwọn gbe pọ nipa ẹda nwọn ti lodi, ọrọ na ko le dapọ pelu eyi. Ipamọ irunpọ ti ọrọ Olorun li ọkan enia, ni eyi ti Apostili ni ti sọ, ti osi sami si iṣe rẹ bi idi igbo alailera ọrọ na, ki ama dapọ mọ otitọ. Heb. iv. 2. Nitori nipa eyi, ọrọ na si mọ nipa idagba ayo ore oṣe, to dapọ mọ ọkan ti osi dapọ pelu rẹ, nipa irunpọ pelu otitọ, bi itenumọ apostili ni ti jo, eyiyi ni idapọ na ti obere. Sugbọn pelu ikun rẹ nihin ti osọ ki yio dapọ, ki iṣe ara kan wa larin nwọn ti ko jo ara nwon, bi nkan nwonyi ti le nipa ti ara, ako le mu eyi jade nipa iro kan, ki ole ba eyi rẹpọ ati aropọ.

Ale ri ohun kan ti owa ti osi nira ju "ọrọ rere Olorun" bi apos-li ni ti pe, ati isoro buburu nwonni ju ọrọ ti iṣe iru olola ati adun, ati ọrọ kikoro ahon buburu? ju ọrọ iye ni, ati ọrọ to kun fun oro iku? Beheni afi oruko yi fun awon olusoro buburu ati onisokuso awon ara wa. Ati oruko yi ki iṣe gbogbo onṣe alafia eti iṣe ti aran? Bi iro buburu ororo ni ati wara ọrọ ni se le rẹpọ? Agabagebe ati arekereke duro ki osi kojusi okankan oruko ọrọ yi, ti anpe li ọrọ otitọ ati nihin papa ọrọ na fi alaiba ara nwon dogba han, wara ti ako lu, ati alaimọ ọkan.

Ako o li ibi iṣe ikowe li Ake
ABBĚOKUTA OCT. 25th. 1861.

ABBEOKUTA

OCTOBER 25th. 1861

In this country we have a great advantage over those countries where there is no money, amongst the Caffirs for instance in South Africa there is no money, so when they want to buy a wife they have to pay for her in cattle, five ten or fifteen head of cattle. If they wanted to buy anything from traders they had to pay for them in cattle sheep or goats, or perhaps Indian corn. A trader would go out with a waggon load of goods drawn by ten or twelve oxen and come home again with a number of cows sheep and goats. This is a very unsatisfactory way of doing business. The Caffirs live in separate villages and the women have to cultivate the crops Indian corn Guinea corn etc. as the people do here, though perhaps not quite so many different sorts. The Indian corn is stored away in pits covered with a stone, these are dug in the cattlefold which is in the centre of each village; round the cattlefold are the huts of the owner, each wife having a separate one, their clothing is chiefly made of the skins either of animals killed in hunting, or of tame ones killed in sacrifice or for food, beyond these their wants are very few; their huts are built of sticks and thatched down to the ground, their form is

circular, the fireplace being in the middle. When they build new huts their neighbours come and help them. Their mode of living has no doubt very much altered during the last six or eight years, for Missionaries of different Societies have been labouring among them and having the English money in use in Natal they have no doubt now learnt to appreciate the advantages of buying and selling instead of bartering. The system of cowries in this country is no doubt a great advance upon that of bartering cattle for whatever is wanted, it enables people to buy and sell and hold markets, it does very well as long as things are sold in very small quantities, as they are for the most part in the markets here, when the things bought are large, the counting of the cowries takes a long time, and this is possibly one reason why so many are engaged in trade, and each has so little to sell; in England you may go into a shop and buy five bags worth of goods and pay for them with less trouble and in less time than it takes to buy five heads worth here for in England counting the money takes very little time, it is very seldom that ten pieces of money are required, whilst here to pay 5 heads 10,000 cowries are required, which must be counted to see whether they are correct; another evil connected with the small quantity sold by each woman is the

number engaged in trade instead of being at home taking care of their houses and children, if traders kept their articles for sale in shops attached to their houses they might keep much larger quantities on hand, much fewer women could do the work; and consequently the profits of each would be greater.

EXPEDITION UP THE NIGER.

The Rainbow and Espoir have just returned from a successful expedition up the Niger as far as Gbebe at the confluence of the Niger and Tshadda. They were two months and a half up the river, and during that time no death occurred from disease; they were detained nineteen days at the mouth of the Nuñ, waiting for the rise of the River, as the Espoir, Commander Douglas, drew 12 feet of water instead of eight, or at the most ten, as it ought to have done. With the help of the Rainbow they lightened her till she drew ten feet eleven inches, after which with care they got her up. The first hostile villages, called the Kpetama group were burnt down; the kings had been called on board the Espoir, to give their reasons for firing upon trading vessels, and they had nothing to say in defence of their conduct; fearing they should be killed, the kings jumped overboard and swam ashore. Commander Douglas then fired upon the villages and burnt them down. Unfortunately

two white men were killed, one of them was shot whilst in the boat, the other on board the Espoir by a shot from the bush; during this bombardment the Rev. S. Crowther was on board the Espoir to give information to the Commander. The news of the destruction of these villages alarmed the other, and at the next group of hostile villages called Sabogrega the people hoisted pieces of white cloth as flags to shew that they did not wish to fight, their chief was afraid to come on board the Espoir, but promised that he would never fire on a trading vessel again. The people of Agbesi made the same promise as those of Sabogrega. The people of Abo especially Aje and Okaia who had plundered the factory fled from the town, but some of the people attempted to seize the sailing-master, who took the boat on shore, however the kroo-boys rescued him, wounding some of the natives, two of themselves being wounded in return. These villages as well as those of Kpetama will probably require another visit from a Man of War before they can be trusted. At Onitshi and Gbebe the people seemed peaceable, so Mr. Langley and family were left at Onitshi, Mr Joseph and family at Gbebe. The factories have been removed from both places, but Dr. Baikie does not intend to leave the Confluence, till he has got some one to relieve him. The Espoir ap-

pears to have laboured under the disadvantage of a young crew. Rev. J. Taylor native Missionary of the Church Missionary Society was at Bonny with his party, but the Sunbeam was to take them to the Nun, where Rev S. Crowther is commencing a Mission House.

HUMAN SACRIFICE AT IJAYE GATE.

We are exceedingly sorry to have to state that on Saturday the 12th inst. a human sacrifice was offered at the Ijaye gate of this town, whilst we are glad to say that it was not offered by Egbas, we are sorry that the authorities who at first refused to allow it did not persist in their refusal and thus prevent it altogether instead of permitting it to take place outside the gate. The Ife people who offered the sacrifice belong to a town destroyed a few years ago by the Ibadans and the man who was sacrificed was a Yoruba brought down from Oyo.

WAR IN AMERICA.

The present war in America bears a resemblance to the war of independence by which the United States of America separated from England about 85 years ago. The Northern States are the most powerful both in men and money, but are not united together in the same way as the Southern States are; if the Southern States were defeated they would have to submit

to any terms the others chose to require, and possibly some of their generals and other leading men punished as traitors, whereas if the South were victorious, nothing of the sort would happen; they would merely separate from the North, and have their own government, and it is not at all impossible that both would benefit by the change, as was the case when the United States separated from England, the commerce between the two was increased instead of being diminished, and England was saved the expence of providing a government for the different states.

IJAYE WAR.

Reports of several battles at Ijaye have reached us; in the first fought on Oct. 3rd the Ibadans came out early in the morning and were at the Ijaye wall by six o'clock, and the battle continued till six o'clock in the evening when a shower came on which separated the opponents, the Ibadans who were being driven back retreated hastily to their camp, in this battle the Ibadans appeared to be short of ammunition and left nine dead bodies on the field of battle besides those they carried away. In the next battle the Egbas and Ijays went up to the Ibadan camp and the Bashorun was so near Ogumolla as to be able to salute him and tell him it was a long time since he had had te pleasure of seeing

APPENDIX TO THE IWE IROHIN : OCTOBER 1861.

him. On the 10th. and 11th. the Ibadans went round to a new part of Ijaye and seem to have been very near getting in, had not ten men of the Ijaye side stood their ground, and fired at them until their countrymen recovered from their panic and came back to drive the Ibadans away. The next day the allies were prepared for them, and so they did not do much harm, on the 14th. the Egbas and Ijays went out and attacked the Ibadan camp, and remained till nighthfall, and then returned back again.

NOTICE TO CORRESPONDENTS.

We have received a second anonymous letter purporting to come from the Sierra Leone Emigrants of Lagos, who seem to be ignorant of the common rule adopted by Newspapers in England, that letters intended for publication, especially if of a controversial nature, must be accompanied by the name of the author, not necessarily for publication, but to authenticate the contents.

The following is an exact copy of the letter.

Lagos Sept 28th 1861.

To the Editor of the
Iwe Irohin

Dear Sirs,

Sorry you have not inserted the whole of our defence against such notorious falsehood of the W. African of the 26th. May.

But as you take upon yourselves to refute our defence. We therefore pray you most earnestly to proof the fact, who is this Sierra Leone Emigrants that thus denie, that he is not an emigrant from Sierra Leone, and in the next place to proof, which of the Sierra Leone Emigrants, has at any time claimed to be tried by native law. which is another error, which you must Either proof or correct.

We belief that whatever is inserted in any such paper for public perusal, must be true and nothing but the truth.

We are not forced by the late Consul Foote to register our names as you imagine.

With regard to a S. Woman who you said to be exacting five strings out of seven from a boy slave who was servant to a whiteman "Pray Messrs Editors," It is in your place to report such one to H. B. M. Consul and to be punished, and if not, you can name such one, but not to charge the whole population with an offence committed by a single individual. It was in order to distinguish one man from another was the reason a name given to every man.

We remain dear Sirs
Your Obedient Servants

The Sierra Leone Emigrants

P. S.

Pray to insert the whole of the above.

It has been arranged in God's providence that some sins naturally bring their own punishment, a drunkard for instance brings diseases and poverty upon himself. A liar is soon not believed even when he speaks the truth, a rogue when he is found out is distrusted even when acting honestly, the same is the case with nations, where justice is administered without partiality or bribery, the people feel secure and grow rich. There are other sins of which the punishment does not seem so directly connected with the crime, but we know from the Bible that nations are punished for their sins as for idolatry for which the Israelites were so often punished, and sometimes in the present day we can see that nations are treated according to their acts, though we may see no necessary connection between the act and its reward or punishment. In some countries where people make slaves of one another they are themselves enslaved to foreigners. Countries which have tried to lord it over the nations of Europe are now reduced to contempt, whilst those countries which have most honoured God, the Bible and the Sabbath are most honoured by Him. These considerations make us fear that if the national sins of this town are increased by sacrifices to false gods instead of being repented of and forsaken, that Abbeokuta will be still farther

punished by Him who has said that he is a jealous God.

PRICE OF ADVERTISEMENTS.

	s.	d.
The whole page	10	0
The single column	6	0
Every three lines	0	6

A heading reckons for two lines, a line of division for one line. It is requested that prices should be affixed to all lists of articles for sale, and that advertisements be sent a week before the publication of each paper, that is on the 18th and 28th of each month, accompanied by a remittance, as advertisements cannot be inserted until they are paid for.

PHASES OF THE MOON FOR NOVEMBER.

	Day	Hour
New Moon	2nd	4. 3 P. M.
First Quarter	9th.	10. 44 P. M.
Full Moon	17th.	1. 7 P. M.
Last Quarter	25th.	11. 7 P. M.

NOTICE.

We purpose making up the accounts for the Iwe-Irohin quarterly, to August 5, November 5, February 5, and May 5, and it is requested that money owing for it may be paid within the following fortnight, The price of a single copy of the Iwe-Irohin for three months is 6d. in English money, or 18 strings in cowries.

APPENDIX TO THE IWE IROHIN: OCTOBER 1861.

REPORTS.

In the last quarter we regret the loss of nine persons in the dreadful Bar of Lagos, seven canoe-men, and two passengers for Accra, a man and a woman. The latter together with two canoe-men were drowned, but the remaining five were completely eaten up by sharks.

(Signed) Benj. W. Pratt.

TRADE REPORT.

Palm-oil very scarce 10 hds. pr 10 imp. gallons. Palm-nut-oil scarce from 6½ hds to 7 hds.

Cotton coming in more freely 8 str. pr lb, this price was given in a few instances before our last quotation, the farmers complain that the long drought has made the crop backward in flowering.

A little Ivory has exchanged hands at fair prices.

Exchange 2 30str. pr dollar of 4s 6d.

ADVERTISEMENT.

Messrs. Southam Wike and Co. beg to inform their friends that they have lately received a large assortment of Trade Goods comprising the following articles not usually kept on hand.

	s	d	
Green paint ready mixed 32 lbs.	30	0	per Tin.
Cut Clasp Nails. 1½ in. 2in. 2½ in.	0	8	per lb.
Cut Tin Tacks. 5. 8 in.	2	0	per 1000
Cut Tin Tacks. 1 in.	2	3	per 1000
Tower Bolts. 14 in long.	2	6	each.
Tower Bolts. 6 in long.	1	0	each
Brass Bolts. 6 in long.	1	9	each
Box Locks 3 in long.	3	0	each
Cupboard Locks 3 in long	3	0	each
Penholders	Is.3d and 2	3	per doz.
Pencils	1	6	per doz.
Black Cotton Thread on Bobbins.	1	6	per doz.
India Tape. 3. 8. in.	2	6	.. 12 knots
India Tape. 5. 8. in.	3	0	.. 12 knots
Brown Sugar.	0	10	per lb.
Cabin Biscuits	9	0	per Tin.
Mixed Biscuits	4	6	per Tin.
Assorted Jams	1	8	per pot.
Chocolate and Milk	3	6	per Tin.
Pate. au. diable	2	6	per pot.
Fine Claret Wine	42	0	per doz.
Fine Old Madeira Wine	42	0	per doz.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 48. ABBEOKUTA NOVEMBER 1861. Price 120 cowries.

Awon enia Abbeokuta ni onje
nwon nipa oko ti nwon nro ati owò
şise. Ninu iwe wa ikehin aso pe,
nipa şise eyi nwon ni anfani ju
awon ti ko mo owo ise ati awon
eniti nsowo nipa bibiya eran nwon
etc. bi awon ti ontaja nile libe ni
ilu oyinbo nwon ni ere pipo ni
nini owo nwon ni oja pipo ti nwon
nta lekan, ati ni ifi oja nwon pamò
ni ile itaja nibi ti nwon nta a, nipo
eyi ti nwon ba ma fi ru nwon lo
soja lojojumò. Oko ti nwon nro
nihin odara ju ti ibomiran, ébè ti
nwon nfi gbin işu ko ma fere jina
sira nwon ju ba kan na lo, nwon
ko ngbin ohun kanna ninu oko na,
bi nwon ba ti nro ile kan niwon
odun melo kan nwon a fisile lairo.
Ni ilu oyinbo awon agbe ni ohun
ti nwon npe ni (plough) ohun ti
esin ima wò, ti işi ima roko fun
nwon, enia kan ima to o lehin, bo-
ya, nwon a fi omode kan siwaju ti
yio ma se amona awon esin na,
nipa ogbon yi nwon mu ki esin ko

se apa kan ti olobi ninu ise nwon
ati eyi ti awon okonrin ati obirin
nse nihin. Opolopo ise ni nwon nse,
ati awon ti ataju ohun elo ti esin
nfi şise ngba owo pipò ju ise owo
ti enikan ba se ni ilu ti nwon nfi
okò roko. Pelupelu okò ti anfi nro-
ko nihin ko le wule jinle bi ohun
ilo ti nwon nfi roko ni ilu oyin-
bo, nitorina li akoko ti ojo ko ba
rò pipò ile ti nwon nfi ohun ilo
tu ki kongba bi ile ti a fi okò ro.
Ni ilu oyinbo ilu nwon kanra tabi
di ju eyi lo, ati ile nwon si niye
lori ju eyiti awon agbe ba fisile
lairò nigbakugba, eyiti ba fi fi ile
re sile nwon ako iledu si i tabi ohun
miran ti ba mu kile ko dara si i
ti ba mu şere, nipa ogbon yi, ni
nwon nfi ngbin alikama nwon ni ile
kanna lododun eso re ama fi won
abo ju ti odun işaju lo ni ile kan-
na laiko iledu si i.

Bi oti wu ko ri ni şise beşe
bi nwon ti nse nigbakugba amu
ki ikore nwon ma po si i lododun,

nitorina nwon ama tun ile nwon se, iledu ti ko soro ni eyiti nwon nko li ori ekiti; titi nigba osu otutu nwon afi gbogbo ohun osin nwon pamọ sinu ile to sunmọ aba oko nwon, nwon asi ma bo nwon nibe nwon asi ma fi eje fun nwon pelu ki ole ma mu ara nwon gbe ati ki ogbona, pelu iwin oniruru efanko bi elede, esin, malu, ati edie, ti owa li agbala na ninu iledu iyebiye wa nipa igbe nwon, sugbon nisisiyi awon agbe roko ilu oyinbo mo anfani iledu yi pipọ to behe ti nwon nra opolopo re; guano. iru iledu kan ni ti nwon nmu ti inu oko wa, ni erekuşu kan ti osunmọ etido kan niha isale ilu ti anpe ni America, nwon si se iledu miran ti nwon nwa tabi wu okuta koriko oju omi, eja, nwon si nlo akisa pelu.

IJEBU ATI IJAYE.

Agbo pe awon Ijebu yi oko Ogunmola ka, nwon si di opolopo eru re ni igbeku nwon si run aba ati gbogbo ini re loko. Lapa keji li Ijaye awon ara Ibadan ke opolopo agbado Ijaye, sugbon ija ti nwon ja ni ojo kerinla osu na mu nwon dake titi di isisiyi, ki awon Ibadan to ko ba nwon ja ni ojo osu yi, nwon si wi fun ni pe oti ri etu die gba lowo awon Ijebu, ati pe on ofi oju awon ogun ri nkan ni ija lile ti on oba nwon ja titi yio fi tan. Bi nitoto ni

Ogunmolla ranse yi bi behe ko, ogun meteta ti nwon ja li teletele osi se ogun ti ogbona gidigidi, ti ojo keta osu, ikewa, ati ikerinla osu kanna, meteta na se ogun to gbona ju bi eyi ti nwon ti ja niwon osu melo sehin, niti ija ojo keta osu, Ogunmola gba iha apa otun yo si idi Alore awon ara Ijaye ti owa li oke ose, Balogun awon ara Ibadan keji si gba oju ona goke odo ose, balogun nwon keta si gba apa isale goke odo na. Awon ara Ijaye si fi okan lile duro nwon si ba awon itegun ara Ibadan ti oko wa ja funra nwon, nitoripe awon Egba ko iti de, nitoriti nwon nso awon Ibadan ti okori si ibudo Egba, itegun awon ara Ibadan keta si fere mu awon ara Ijaye si arin, nigbati awon egba si de, nwon si gba apakan awon ara Ibadan behe ni nwon ti nwon sehin, awon ti oku lojukanna ninu awon Egba ati ara Ijaye to onia mejo, awon ti osi ku li ehin na to mewa awon to si gbogbe to iwon ogorun enia.

Awon eniti oku ninu awon ara Ibadan si po ju behe lo, boya bi iwon enia medogun tabi mejidilogun to ku loju ija, ninu nwon ni awon ara Ijaye, dari enia meta.

Niti ija ijo kewa osu, ogun na gbe awon ara Ibadan, nitori pe opolopo agbado awon ara Ijaye ni awon ara Ibadan be lulẹ eyi ti nwon baje

pòju ni ti onà Irokò ati ti oko Arẹ, sugbọn ni ijo keje awon ara Ibadan si ton jade wa si eti odi awon Ijaye, nwon si bere si pa okà bakanna nigbati awon ara Ijaye si ja si nwon loju onà, ati Egba si yo si nwon li apakan, nwon pa bi merinla ninn ara Ibadan, nwon si gba ibon mejila lowo nwon, bẹheli awon Ibadan si sa pada lo si ibudo nwon, lati igbana wa, ko si si eniti oje jade ninu nwon mo.

Nigba iwon ti nwon njagun ajale nwon yi, erokero ko ti Ijaye wa si Abbeokuta, sugbọn lehin igbati nwon ti jija ikehin tan, ti nwon si reti nwon bi iwon ijo meji ti ko si si eniti oje jade ninu nwon, awon ero si wasi Abbeokuta.

OGUN AMERICA.

Ko si ihin ti ose pataki ti ari-gbo lati inu oko ti ode, niwaju ti ti ogun awon America, awon ara America ti owa lapa isale si fere gbori lowo ti awon ti oke nitori agbo pe, oju iwon egbaji tabi egbedogbon enia dudu ti owa ninu ogun nwon nitorina asi ro pe a fere gbo pataki ihin miran lati ogun na wa.

ADURA GBIGBA LI OSE.

Asi gbero lati yan ojo kan li oso-se ninu eyi ti aoma fi gbadura li ibere odun titun ti mbo, afe lati bere lojo karun osu Janry.

Ati ri pe Olorun ti bukun awon

enia re ni gbogbo ile Olorun ti o wa laiye nitoripe opolopo enia lo ti ronupiwada ti nwon si gba Olorun gbo, ati opolopo li Olorun si ti fi emi re si lokan li gbogbo ile Olorun.

BALE LI EKO.

Inu wa dun gidigidi lati gbo pe ogagun ti anpe li (Captain Foote) li ojo eniti nwon yio yan lati wa se bale li Eko, pelupelu nigbati agbo pe niwon igba ti yio ba wa si oke nihin lati ki nwon. Oba Alake yio si ni oju rere si i, nitori na asi ro pe nwon yio fi tinutinu gba okonrin na bi oyinbo olododo ati bi ore nwon ati pe Eko pelu Abbeokuta nwon yio si ma se po li alafia bi ati ro o pe yio jasi ere ati alafia awon mejeji, ati fun olukuluku enia ni gbogbo ilu mejeji na, ati pelu pe nwon yio si ma so iru oro ti Dr Watts si ranwon pe.

Nki yio wa onà ati se enikan
Beheni ko si eniti yio tete se mi
Ohun ti oba je iteju, ngo mu kuro
Ohun ti oba si se tunse ngo tunse.

IBI.

Inu wa dun gidigidi lati so ti ibi Mrs. M. Wilhelm obirin Mr. I. Wilhelm, eniti obi omokoronrin kan li Wednesday ojo kejidilogbon osu October, lagogo mefa asale.

Inu wa si dun gidigidi lati rohin ti ibi Mrs. A. Cole, obirin Mr. S. Cole eniti osi bi omokoronrin kan lojo kerin osu November.

EKO.

“Opolopo li iponju awon olododo,”
Psa. xxxiv. 19, sugbon eyi ti ote
lee, fi itunu pipo ki nwon mole,
Olorun tikalare nsişe ninu wahala
nwon, pelu ati yo nwon kuro ninu
re lakoko ti oye, ati li akoko ti o
to lati ti nwon lehin ati lati pa
nwon mo. Oluwa lo nyo nwon kuro
ninu gbogbo re, ki oto se eyi.
“Opa gbogbo egugun nwon mo.”
Eyiye ko ni nitoto ni ti eda ara
ti Kristi, bi St. John ti kiyesi i,
John xix. 36, osi di emi otito mu
li ara re ti ko fihan. Oluwa ndi
emi awon onigbagbo mu ninu ipon-
ju nwon, pelu idipo itunu bi owon
ati agbara emi nwon, bi egugun
si ti je ti ara, bi oro Hebru
fun nwon ti jasi. Behe li opa
gbogbo egugun re mo, ati iwa
awon alainireti enia buburu ko
ehin si eyi, ver. 24. lati tumo re,
“Ibi ni yio pa omo ehin buburu,”

Nipa eyi John xvi. 33, nwon soro
ibawi pe kini nwon nireti si lati ri
gba lowo aiye, bi nwon ti nwasu
ikilo yi nigbagbogbo fun nwon;
sugbon ojasi majemu to ni adun
bi aba peri ka ko gbogbo re lu
sokan: “Iwo oni iponju li aiye yi,
sugbon alafia wa ninu mi.” Asi
rii bi oti fi ife idapo re mejeji yi
fi fun awon omo ehin re, ki isi
ise isubu nlanla lati jewo iru imule
yi, ati fi alafia fun nwon nitori
iberu wahala yi? Nitori wahala
wa li kiki aiye yi, sugbon alafia

wa ninu re, ti oren egbegberun
awon aiye mole.

Nje beheni, nwon siso ti nwon
sirò, pe tani yio se ilaja aiye,
pelu Kristi, tani yio ni (ile Olorun)
tabi enia Kristi. tabi ju behe lo
awon ra nwon fun ipin nwon, la-
ti je iru alafia mejeji yi pelu, ti
yio fi gbogbo ife re ni ilaja si
Kristi, sugbon nwon ko fe ko kuro
ni alafia aiye yi. Ale pe nwon ni
enia Olorun, sugbon nwon buru
lati yipada nigbati nwon ba gbo ti
ohunkohun niti irorun ati ni ti ini
nwon asi fe lati gbagbe ona ihin
rere yi: beheni, nigbati akoko wa-
hala ati ijiya bade, ironu nwon
adi otun asi yipada ninu re, bi
eni pe nwon ko ti nso fun nwon
tele. Nwon fe imo ti odara nipa
ti ara bi St. Peter ti wi fun Kristi
pe, ki oko iya, Matt. xvi. 22, ju
eko ti iranşe re si awon Kristian,
o nko nwon, pe, bi Kristi ti jiya,
beheni a pe nwon lati jiya behe
gege oye ki enia mura lati ronun
bi Peter ti se, pe ki Kristi ki
ose eyi ti owu rare pipo ni ara
re, ati awon enia re, ju ki ofi ara
re fun ijiya pupo yi, ati opolopo
ni yio wa ninu ironu ti Rome
ninu eyi tabi ninu ife, pe, ami awon
enia Olorun ko je ifekufe ati ki
ani ini pipo sugbon, ki ise agbelebu
nitori agbelebu otito ati ti ijiya
ni wuwoju osi ni irora.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA NOV. 5th. 1861.

ABBEOKUTA

NOVEMBER 5th. 1861

The people of Abbeokuta get their living chiefly by farming and trading. In our last number we mentioned that they thus have an advantage over those who either have no trade or who carry on trade by bartering cattle etc. Though a shop-keeper in England has still greater advantages in having his money in a more partable form, and also in having his goods kept in the shop where he sells them, instead of carrying them to market every day. The farming here is also better than in some places, the yams are planted at nearly equal distance, the same crop is not grown constantly on the same ground, after a field has been cultivated a few years it is allowed to lie fallow. In England the farmer has his plough drawn by horses with a man to guide it behind, and perhaps a boy to lead the horses in front, by this means, horses are made to do a great part of the work that is here done by men and women. More work is done and the farmer can afford the ploughman better wages than he would be able to do to a person working with a country hoe. Besides the hoe does not stir the ground so deep as a plough and therefore in time of drought,

ploughed land suffers less than that which is merely hoed. In England the country is far more thickly populated than this, and the land more valuable so that the farmer cannot afford to allow his land to lie fallow very often, instead of this he manures the land, that is, he puts farmyard manure or other substances on the land by which its fertility is increased, by this means, land has been made to grow wheat for several years in succession, the crop being every year about half as large again as that on the same ground without manure. However the usual practice is to have different crops in successive years, and to manure the land occasionally, the commonest manure is that from the farmyard; during the winter months the cattle are kept in an enclosure near the farmhouse and are fed there, they also have straw given them to keep them dry and warm, this straw together with the droppings of the various animals about the yard, pigs, horses, cows, fowls etc. make a most valuable manure, but now English farmers know the value of manure so well, that they purchase large quantities, guano one kind of manure is brought in ships from islands near the coast of S. America, another manure is made from stones dug out of the earth, seaweed, fish and rags are also used.

APPENDIX TO THE IWE IROHIN : NOVEMBER 1861.

IJEBU AND IJAYE.

We hear a report that the Ijebus surrounded Ogumollas farm, captured a large number of his slaves and destroyed his farm. On the other side at Ijaye the Ibadans have destroyed much of the Ijaye farms, but the check they received on the 14th. seems to have deterred them for the present. Before the Ibadans made their first attack on the 3rd. Ogumolla is reported to have said that he had got some powder from the Ijebus, and that he would let the allies see some hard fighting whilst it lasted.

Whether Ogumolla really sent this message or not, these three battles of the 3rd 10th and 14th seem to have been as severe as any for several months; on the 3rd. Ogumolla advanced on the S. E. of Ijaye Alore, that is highest up the Osse: The Ballogun of Ibadan passed the Osse in front of it, and a third chief lower down to the S. W. The Ijayes courageously bore the first part of this attack by themselves, and the Ibadan 3rd column had time to take them in flank as the Egbas were engaged watching a small party near their camp and when they arrived they passed by the enemys position and had to go back. The allies lost 8 men on the field of battle 10 died afterwards of their wounds and perhaps 100 others were wounded. The loss of

the Ibadans was probably still more severe, perhaps 15-18 on the battle field, three of these were left behind and beheaded. On the 10th the Ibadans got the best of it and destroyed a good deal of the crops especially at Onna Isoko and Are's farms; but on the 14th the Ibadans came out again and came very near Ijaye destroying crops as usual however the Ijayes came out in great force in front and the Egbas attacked a party of them at the side and obliged them to retire with the loss of 14 men and 12 muskets; since then the Ibadans have not come out. During these repeated attacks no caravan came down from Ijaye, but as the Ibadans did not come out after the last battle for six or seven days the caravan came.

GOVERNOR AT LAGOS.

We are glad to hear that Captain Foote is likely to be appointed Governor of Lagos especially as we understand that during his visit here, the Alake was on very good terms with him, and consequently we hope that he will receive Captain Foote again as an Englishman and a true friend, and that the two towns of Abbeokuta and Lagos will work together in future in promoting the peace and prosperity of the whole country, as it is for the interest of both to do, and that the parties

APPENDIX TO THE IWE IROHIN: NOVEMBER 1861.

as well as individuals in both towns will make the resolutions contained in the following words of good old Dr Watts.

I'll not willingly offend
Not be easily offended
What's amiss I'll strive to mend
And endure what can't be mended

PRICE OF COTTON AT LIVERPOOL.

We see by the Manchester Guardian, that the prices of nearly all descriptions of American cotton at Liverpool on the 20th of September were from 2½d to 3½d more than on the corresponding day of last year the increase of price was much the same on the high priced as on the low priced descriptions of cotton.

The price of Palmoil at Liverpool at the same time was £41-£42 per ton or 3s. 6½d-3s. 7½d. per gallon

In New York good upland cotton has advanced to 22 cents about 11 pence a lb. and consequently considerable quantities have been exported from Liverpool to New York.

WAR IN AMERICA.

There was nothing very decided in the accounts received by the last mail; the Southern States had most of the successes, there are said to be 2000 or 3000 armed Negroes in their army; it is probable we shall shortly hear of some important battle.

WEEK OF SPECIAL PRAYER.

It is proposed to have another week of special prayer at the beginning of next year on the week commencing Jan. 5.

Blessings seem to have been poured out on the Churches already in many parts of the world, many converts have been added, and the spiritual life of many of the churches has been quickened.

CAPE COAST CASTLE.

We see in the Illustrated that "the sum of £300 has been granted by the War department, and a similar sum by the Colonial government towards the erection of a church which has been commenced on the Gold Coast in communion with the church of England.

The edifice is of a plain ecclesiastical character, and the sittings are intended to be nearly all free and open."

We hope that similar assistance will be granted towards the erection of a church which is much wanted at Lagos. The building at present in use being also the Mission school.

ARRIVAL.

Captain Bedingfield of H. M. S. Prometheus, Captain Burton the Consul of Fernando Po, and Dr Eales Surgeon of the Prometheus arrived in Abeokuta on Nov. 1st.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1861.

ATTEMPTED ROBBERY.

On the night of Thursday Oct. 31, a man secreted himself in the house of Mr. Robbin, and after having collected a quantity of things in a blanket, about midnight he lay down to eat his supper; whilst he was eating, Mr Robbin came into the room, the man took up his knife and went into the yard where he was followed by Dr. Johnson and others who took him prisoner, but not till two of Mr. Robbin's servants had been wounded. He was taken to a house between the Ogboni's and Alake's houses, where he was confined in a sort of stocks made by placing his legs on a log of wood, and driving two large staples over his ankles. This man is a confirmed thief and has already been sold four times into slavery.

The boilers of the Brune having been condemned as useless have been taken out of the Brune which will probably be used as a store-ship, or provision depot at Lagos,

other gunboats are expected at Lagos to take its place.

TRADE REPORT.

Palm-oil 11 to 12 hds. per 10 imp galls. hardly any offering.

Nut-oil scarce at 7 hds. per 10 imp galls.

Cotton more offering and for which a good demand is made 8½ to 9 strings per lb and higher prices are talked of. A caravan is expected from Illorin and Grey Baft is inquired for in expectation of it.

HEALTHINESS OF LAGOS.

Since the Prometheus has been in the River in front of Lagos, the health of the crew has been better than it has been during the voyage, the sick-list being 4 to 6 instead of 17 or 18. The number of the crew is 98 and 24 kroomen.

ROAD ALONG THE BEACH

A road 40 feet wide is to be made along the beach at Lagos from Mr. Mc. Coskry's house to the French factory.

VESSELS LYING IN THE ROADS AND RIVER OF LAGOS.

Ship	Name	Consigned
English Brig	Providence	T. G. Hoare
.. Brig	Louisa	James Thompson
French Brig	Matilda	French Factory
Hamburg Brig	Brune	Captain Meyer
.. Barque	Lagos	O. Diederichsens
.. Barque	Said Madschid	Ditto
Italian Schooner	Emily	Carrena
Hamburg Schooner	Sylphid	O. Diederichsens
		(Signed) Benj. W. Pratt.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 49. ABBEOKUTA NOVEMBER 1861. Price 120 cowries.

Ninu iwe wa ikehin, aṣi ere tabi anfani nlanla oko riro ati ile itunṣe ni han; ile ti aba tunṣe nigbakugba ama mu abo eso wa pelu tabi ama ṣe abo ire pelu bi ile kan na, lai tunṣe, ati pe awon eṣin li ontunṣe aṣi ya, adaraju eyi ti anfi oko wa ro, titi li iwon oḡbon odun ti okoja iyorisi rere pipi ni nwon ṣe ni oko riro ati lati pese eso tabi ire ni tita loja, ni igbana ki iṣe ohun ti nwon mo nibi gbogbo lati ma funrugbin siṣe kakiri, nisisiyi, nwon nfunrugbin ni ila nipa ohun ilodun ti nwon nfi roko ti onwo o lo lori ila, ti oṣi nje ki irugbin na boṣiṣe geṣe bi nwon ti fe, eyiti nwon ba ma fi ohun elodun gbin ti ko ṣe iṣe ti oṣi run, ohun ilodun ni nwon nfi igbin alikama, ti eṣin nwo. Nipa iyorisi ohun ilodun ti nwon dasiṣe opolopo ile ni nwon ro oti ni ere ulanla ni ilu awon Oyinbo ti ako ro o pe, oye lati ma ro nihin.

1 Alake ati awon Bale mulẹ lati se ona ti olo si Okeodan ati ibomiran nipa ona ti nwon nfi eru ranṣe lo ta

si etido, nwon kehin si iru owọ yi bi oti wa li ipa nwon ati pe nwon o pon eniken ti oba kan je ninu awon enia nwon loju, ti nwon ba mo pe oru ofin yi.

2 Alake ati awon Bale fohun arọ jẹwo pe, nisisiyi ati li oṣi oṣu yi, nwon ki yio fi enia rubo mo, fun ara nwon, awon enia nwon tabi awon elomiran ni ilu, tabi lehin odi nwon ati nibikibi ti iṣe ilu re.

3 Ohun ti ko dara ti o ndasiṣe si owọ ti oye nipa sise ona arin meji Eko ati Abbeokuta, nigbati Alake ti nwon npe ni Bedingfield ladi na fun Alake ati awon Bale ti yio mu oṣe kuro larin Ayaba oyinbo nwon fe lati se ileri pe nwon ki yio se ona na mo nitori ohunkohun laisi ijẹwo ife ti H. M. Ogbimo ti owa li Eko. O npese nigbagbogbo, pe nigbati awon Egba ba ro o pe oye lati se awon Egba lati lo si Eko. Ki awon Oniṣowo ko pese oloko fun ra nwon ni ibe na.

Alake fi owọ si iwe ni ti oke pelu Apesi ti Erunwon at ti Kemta

Okolomo ati Lemo Iporo. Alase ti anpe li Bedingfield ati R. F. Burton. Ajele ti ilu ti anpe li Fernando Po. Pelu Henry Eales Onisekun ni Oko. Eni Olofa re ti anpe ni Prometheus. D. Williams ati S. B. Williams ni gbedegbeyo.

ILO.

Ogagun Bedingfield gba iwe imule ti nwon fowo si, osi pari ise re pelu Alake ati awon agbagba, ni ijo keje osu o pada lo si Eko pelu awon egbe re li owuro ijokeji, bi oti ntanma ati pada lo sinu oko re. Nwon fi Aro sile niwon agogo mokanla, nwon si wo inu agbaja meji ti Prometheus ti awon Aganyin fi wa nwon lo, nwon de Eko ni asale ijo keji, nigbati nwon wo Osa nwon se alabapade isa ati efufu le si nwon. Oye ye wa pe, iwa si Abeokuta nwon ni iwon ojo kukuru wa se ibewo fi itelurun ohun gbogbo fun nwon, awa ni ireti pe yio fi oye ti odara si arin meji ihin ati Eko.

IBADAN.

Ero die li onti Ibadan wa si Eko. Mr. Hinderer wa be Eko wo li osu March, osi pada lo li osu April lati igbana wa, iwe ti ari gba lowo re ko ju igba meji tabi meta lo, ati lekan ni afi iwe sowo si i, nisisiyi yio ma pon o loju lati ri owo ati onje, nigbati owa li Eko ofi ogofa fadaka fun okonrin kan ki oba san pada fun u lowo ni Ibadan, sugbon titi afi ri iwe gba lowo Mr. Hinderer oni on ko ri

nkan gba lowo okonrin na. Ninu iwe wa ikehin aso ti Ogagun Bedingfield ati awon egbe re gule si Abeokuta ni Friday ojo kini osu yi lati wa je ipe Oba Alake.

Idi ipe na ni, ko wa bere idi oran ati lati ladi tabi tumo idi ohun pipo fun u, nitori ohun pipo ti ko ye nwon ti ofere da awo si arin Alake ati awon Alase ti owa li Eko. Ni iwon igba die ti Ogagun Bedingfield wa nihin ori idi ohun pipo nigbati on Alake ati awon Agbagba pade, ipari re si ni itelurun nipa Alake ifi owo si iwe imule ti nwon ko nisisiyi, nwon si kowe lati mu ibinu iwe ti nwon ti ko si eniti odipo Ajele ti owa li Eko nigbati onfe se ilaja sarin meji awon ti nwon nja, pelu ati wadi orisirisi oran miran ti iwe ti Ogagun Jones ko si Alake to fa irukerudo ati ibinu nlanla wa sodo Alake ati gbogbo awon enia re, ojasi irona alaigbon ni iwa nwon si ti ogun na, ati ti iro buburu tabi asodun lati se ilala ikedon lile ogun igbana, ti osi ubori nisisiyi.

Enia ti awon ara lie fi rubo ni ko ti ipe, ati ti awon ara Ijaye ti nwon nta si Ajase ati Igerefe, nipa ona Okeodan, nitori eyi, Alake wipe opolopo awon ara Ijaye lo ta ara nwon fi ra onje, ati ohun ijagun, ati lehin igbati ogun yi ko ba tan on kole ko eyi.

Apesi pitan die, niti idi ati niti lilo ba Ibadan ja ati ilu ti ki je ibile Yoruba, sugbon o jasi ilunla

ti okun fun opolopo enia ti oti ilu miran wa ni oniruru eya, Egba, Ijebu, Ijesa, Ife, ati bi awon Yoruba na pelu, awon eniti aro o pe awon lo kereju poju niye, osi wi pelu pe ki ogun yi to bere awon ara Ibadan ti so gbogbo ilu nwon, nwon si so ilu lo titi de odo Oya, nwon si teri orile ede pipi ba. Pataki olori Balogun ti owa ni Ibadan li atetekose ko se ti ogun yi, nigbehin ofe fi ilu re sile lati lo ba Ijaye ja. Ogumola ara Owu ni ise okan ninu ipile eya awon Egba oja ilu yi pelu awon enia re wa li Abbeokuta nisisiyi, Bale ti nwon npe li Osi ni ibi keta nwon Egba ni ise pelu. Awon Egba ko fi owo si ti ogun yi, ki nwon to fi agbara mu nwon see, sugbon nisisiyi nwon taku pe li dehin Ibadan ko ba fi ile nwon sile, nwon ki yio fi ija na sile. Bi awon Ibadan ba mase li alafia ki nwon ko fi opin si ti ogun na agara tile da awon niti ogun, awa si ni ireti ni ti imule ti nwon ti ba awon Ijebu, Ijesa, Ife ati Ilorin mu, ni ti nwon gba, yio le tete ma isegun fun nwon wa.

Alake tun tenu mo opolopo eyi ti Apesi ti so, osi fi ife gbigbona re han, lati ba awon Ogbimo Gesi ore on atijo se ore, osi kanu ore re ti ko si elero on Mr. Townsend on si ni ireti pe, yio fere pada de osi tun tenu mo o bi on ko ti fe ogun, owi osi tun wipe, kosi ohunkohun ti ole da on duro lati ba lo

le awon ota on kuro ni ile baba on.

Alake la ki ogagun Bedingsfield li osan pelu iwa die ti ose ohun ajeji ti ami ola. Awa yo lati wipe, ikedun ayo to dara die bori ni ilu nisisiyi okan enia bale. Ota agbara Gesi ati gbogbo iyorisi ni ko ti pe yi, ti nwon ti nse arisimi ati mu iwò wò o pe awon Ogbimo Gesi nro ati gba ile nwon bi nwon ti se Eko.

Eyi ni pataki ti nwon wo nipa Alake.

ÈKÓ.

Kò soro lati fi ebi enia han a ati lati yi i pada kuro ninu ijinle abawon ese, ko si si iwe ti ole mu u jade, biko se ibuwon ti ejje Jesus Kristi. Awon elomiran ni ise si enikeji re ti oduro sisin niti atunse ti ako le fi han nipa opolopo ese, nitori ki ole ko nwon, osi mo daju si nwon lati se atunse si nkan ni; sugbon nwon ko ro chun ti yio de niti ebi ti nwon ti nsati, ati bi aoti se we kuro, bi aoti se mu ise idibaje ni kuro. Mase tan ara re je niyi: ki se ohun ti awomoju kuro tabi oro ajaya, tabi ohun ti afe, Olorun dariji mi! ndao, ki se ironupiwada giga ti ole, tabi eyiti ose otito ju ti odaju ni ironupiwapa ti oduro sisin; ko si okan ninu nwon ti ole so di mimo ni waju Olorun, ti ole se etutu ibinu Olorun; gbogbo nwon ni ko pe, ti nwon ni abawon; kole duro ki nwon ko dahun fun ara nwon, melomelo ni alai piye re lati dogba rin ti ebi ese ti oti koja. Omi oja ti oluronupiwada otito omo, boye li abu eje

Jesu won, alaimo ni; gbogbo iwe wa laisi eyi, adabi iwe edu, gbogbo lala re asan ni, Jer. ii. 22, Job ix. 30, 31. Ko si okan ti awe mo nitoto nipa eje Kristi, eniti ko se idanwo lehin isodimimo okan ati iyipada; sugbon sibe eje Kristi ni nipa eyiti igbagbo nwon fi di eniti ope, ti ko si si abawon kan lara nwon mo. Nihin li awipe, "Ayanfe si igboran;" sugbon nitori ti igboran na ko daju, yio si ni ibuwon eje ni pelu. Ko si si ohun kan ni isin Olorun ti ojina ti eda ko le ba ati ninu aife ati gbogbo, ju eko irapada nipa Olugbala, ati Olugbala ti akan mo agbelebu nipa Kristi, ati nipa eje re, ti oko tasile lori agbelebu ninu ijiya re, ati nigbana ni obuwon ori okan nipa Emi re. Ororun lati mu enia gbon niti yile ti ironupiwada ati iduro sin sin ti aye, bi oti je pe eyi soro ju iwenu yi nipa abuwon eje iyebiye yi. Awa ha ri bi ini Kristi ti ye fun wa, oye ka ma folo fun u ati kama fe e si.

Ki se nipa gbigbo eje Kristi ati eko ihin rere; ki se nipa abuwon ti omi, ati pelu ami ti omi ni ti ise eje ni, laisi eje ni papa ati ibuwon ti re. Opolopo enia li owa nibe nigbati nwon nse abuwon re, sugbon nwon ko ni ipin ninu re. Wo eyi, ki ase abuwon re si okan re, ki angeli oluparun ni ki ole yao koja. "Iran kan wa," ki ise die, sugbon iran kan ti ati tanje ninu eyi, awon li olutanje ara nwon, "ti nwon mo loju ara nwon," Prov. xxx. 12.

Bi Davidi ti gbadura gbigbona pe to, "We mi, fi hisopu we mi"! Bi mo tile fi omi oju we, Psa. vi. 6, eyiyi ko ni itenilorun "iwo we mi." Eyiyi iwa ola awon enia mimo, ti nwon fi mo ati ti afi so nwon di mimo si Olorun nipa abuwon yi; lotito, nwon ni ewa agbada gigun fifun ti nwon we ninu eje Odo Agutan. Nwon si so ti wahala nlanla, sugbon apele itunu dapọ pelu re. Ekin. Nwon jade kuro ninu re; pe wahala ni opin. Ati Ekeji. Nwon kọja ninu eyini si ogo; nitori ti nwon ni agbada didara ti oye nwon, agbada funfun gigun ti awe ninu eje Odo Agutan, ti afo fun ninu eje. Bi ose ti eje yi, ko si nkan ninu re, sugbon mimo ni ati alailabawon, nitori ti ko si abawon ese ninu re; ati pelu eyi, oni iye lati mu abawon ese kuro, nibi ti abu u nwon. Omo mi ti mo fe li afeju omo osi li awo pupa, behe li oko re wi; bayi lori ni iku re, opon nipa eje re ti ata sile, osi fun tabi mo nipa ailese osi mo nipa eje ni.

Nje awon, ti ati so di mimo nipa eje yi, yio ha yipada la ba elede gbe, ki nwon ki oma ba nwon pafọ ninu ere? Isina buburu nlanla wo li eyi si ra nwon, ati si eje ni ti nipa yi ti afi so nwon di mimo! Awon ti ayan si abuwon yi asi yan nwon si igboran behe gege. Eje yi so okan di mimo; lotito, eje yi "We tabi so okan wa di mimo kuro ninu ise oku lati sin Olorun alaye Heb. ix. 14. Ako o li ibi ise ikowe li Ake ABBEOKUTA NOV. 25th. 1861.

ABBEEKUTA

NOVEMBER 25th. 1861

In our last number we pointed out the great advantages of ploughing and manuring the ground; land which is well manured often bearing crops half as large again as the same land without manure, and ploughing being done by horses quicker and better than land can be cultivated with a country hoe. During the last thirty years great improvements have been made in cultivating and preparing crops for the market; at that time it was not uncommon to scatter the seed broadcast over the land, now it is generally sown in rows by a machine which is drawn over the field and lets the seed drop regularly on the ground, and instead of thrashing with the flail which was a long and unwholesome employment wheat is usually thrashed by a machine, which is driven by horses or steam, in consequence of these improvements there is a great deal of land profitably cultivated in England which would not be thought worth cultivating at all here.

Lagos November 4th. 1861.

To the Editor of the Iwe Irohin,

Sir. From daily experience in the depredations committed in this

town, I hope that proper means will be adopted for the detection of thieves and robbers, who are daily plundering the Merchants stores, I feel we are unsafe at Lagos if means be not immediately contrived. We have for some time rested in quietness and peace at nights whilst the night Patrol were circumambulating the town in order to keep the natives in their houses, and for the prevention of thefts; but since this has been abolished the natives have taken upon themselves the liberty of going about the streets at nights dancing, and hence they are scattered about, and instead of returning quietly to their houses go into their neighbours's houses to plunder and steal, hence our lives and properties are in danger, and if strict and proper measures be not immediately adopted, I am afraid that the Merchants and Traders and all those who have any property will have to suffer by persons who deceived us by dancing about, when this has been their means of breaking into people's houses to plunder. I hope the public will take this into consideration and lose no time in trying active measures against depredators.

A. Sufferer.

DEPARTURE.

Captain Bedingfield having got the treaty signed, and concluded his business with the Alake and elders on Thursday the 7th., returned to

Lagos with his party on the following morning as he was desirous to get back to his ship. They left Aro about 11 A. M. in two gigs of the Prometheus rowed by kroomen and reached Lagos the following afternoon; when they reached Ossa or (Lagoon) the tide and wind were both against them. We understand that their short visit to Abbeokuta has given general satisfaction, and it will we hope, be the beginning of a better understanding between this town and Lagos.

IBADAN.

There is very little communication between Ibadan and Lagos. Rev. D. Hinderer visited Lagos in March, and returned in April, since which time letters have been received from him two or three times; and he has once had letters sent to him; he must now be suffering much from want of money and provisions; when he was at Lagos he advanced 120 dollars to a man who was to pay him cowries in Ibadan, but up to August when Mr. Hinderer wrote, he had received nothing from the man.

ARRIVAL.

As we stated in our last, Capt. Bedingfield and party arrived here from Lagos on Friday the 1st inst. in consequence of an invitation from the Alake.

Their object was to enquire into, and have explanations on several points; considerable misunderstanding having arisen of late between the Alake and authorities of Lagos.

During his visit Capt. Bedingfield had several interviews of some length with the Alake and elders, which were concluded in a satisfactory manner by the Alake's signing the agreement now printed, and wishing to withdraw some invidious expressions written to the Acting Governor of Lagos when declining his mediation between the contending parties. Among other topics discussed was a letter written to the Alake by the late Capt. Jones, (which gave great offence to his majesty and to the people generally) containing some impolitic reflections on their conduct of the war, ill calculated to allay the strong war feeling then and now prevailing; the late human sacrifice by the Ife people; the selling of Ijaves to Porto Novo and Whyda, by way of Oke-Odan; respecting this the Alake stated that numbers of Ijaves were sold by their own people to procure food and munitions of war, and that as long as the war lasted he could not prevent this.

The Apesi gave an account of the cause and progress of the war with Ibadan, which town he stated

was not Yoruba proper, but contained a large population of vagrants from various tribes, Egbas, Ijebus, Ijesas, Ifes as well as Yorubas, who are perhaps the fewest in number. He further stated that before this war, Ibadan had conquered all the countries round them to the Niger, destroying and subjecting many tribes. The principal Balogun of Ibadan was from the first against this war and the last to leave his town to go against Ijaye. The chief Ogunmola is an Owu, one of the branch tribes of the Egbas whose king is now in Abbeokuta with his people. The chief called Osi and third in rank is also an Egba.

The Egbas had not entered on this war till compelled to do it, and they were now determined never to give up the struggle till the Ibadans had altogether left the Egba lands. If the Ibadans would do it peaceably, there would at once be an end to the war; the Egbas were tired of war and hoped the treaties they had made with Ijebu, Isaga, Ife, and Ilorin, and the combination now formed would soon enable them to succeed.

The Alake very emphatically reiterated much of what the Apesi said, and declared his earnest wish to keep friendly with the English Govt. his old friends. He regretted the absence of his friend and adviser Mr. Townsend hoping he would soon

return again. Expressing his dislike of the war declared again and again that nothing would deter him from removing his enemies from his father's land.

The Alake visited Capt. Bedingfield by day with some state, an extraordinary mark of his respect. We are happy to say that a much better feeling prevails in the town now, peoples minds are quiet again. Enemies of English influence and progress generally, have of late been busy insinuating that it was the intention of the English Govt. to make this place a colony, as they had made Lagos. The following is the substance of the engagement entered into by the Alake.

1 The Alake and chiefs agree to stop the roads leading to Okeodan and other places by which slaves are sent to the coast for exportation to prevent such export as far as it is in their power; and they will punish severely any of their own people against whom it can be proved that they have broken this law.

2 The Alake and chiefs solemnly declare, that now and from this date no human being shall be sacrificed either by them, their people, or others, inside or outside the walls of their town, or any where else in their territory.

3 The injury caused to legal commerce by shutting the roads between Lagos and Abbeokuta,

APPENDIX TO THE IWE IROHIN: NOVEMBER 1861.

having been fully explained to the Alake and chiefs by Comr. Beddingfield. Out of friendship for the Queen of England, they are willing to promise that the road shall not be stopt again on any pretext whatever, without the consent and approval of Her Majesty's Govt. at Lagos. Provided always that when it be deemed expedient to prevent the Egbas from going to Lagos the merchants must provide themselves with canoemen from that place.

The above was signed by the Alake, the Apesies of Erunwon, and Kemta, Okolomo, Lemo Iporo, and Comr. Beddingfield, R. F. Burton Consul Fernando Po, Henry Eales surgeon H. M. N. Prometheus, David Williams and S. B. Williams interpreters.

HUMAN SACRIFICE.

We have again to deplore the fact of a human sacrifice which took place at Ikereku on Tuesday morning the 12th. This town annually sacrifices a slave to Obalufon.

The victim in this case is the third intended for the purpose this year, the first died, and the second escaped.

Regarding human sacrifices in this town by Egbas, we have obtained the following information which we believe to be correct. Of the nearly two hundred townships in Abbeokuta the following were

accustomed to sacrifice human beings before they left their own towns,
Igbein 1 annually to Obalufon,
Ikereku 1 annually to Obalufon.
Imo 1 annually to Oranmiyan,
Owu 1 at uncertain periods to Amunibuwa.

Okò 7 annually to local deities; not done since this tribe left their old town to come to Abbeokuta. Of all the above Ikereku is the most regular in committing this abomination which is opposed to the wishes of many in Abbeokuta and also to several in the township itself. We are sorry to observe that the power of the Alake and elders is of so limited a nature that they can not interfere effectually to put a stop to this wickedness.

DEATH.

Died at the Baptist Mission house at Lagos after an illness of two days; Josephine infant daughter of Joseph M. and Sarah M. Harden aged 18 days.

"This lovely bud so young and fair,
Called hence by early doom;
Just came to show how sweet a flower,

In Paradise would bloom."

TRADE REPORT.

Cotton 9 strings per lb not equal to the demand.

Black-oil 7heads a measure scarce
Palm-oil 11 heads, out of season.
Cowries 2hds. 40 to 3hds. a dollar.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 50. ABBEOKUTA DECEMBER 1861 Price 120 cowries.

ISOKUKUN ORUN ATI OSUPA.

Oşupa yio şokun ni ojo ketadi-logun oşu yi, yio bere niwon agogo mefa owuro ao fere ri gbagbo re li Abbeokuta. Ni ojo kakanlelogbon oşu aori isokukun Orun ti odara, yio bere li iwon agogo meji osan ao ri i titi di agogo merin ale. Işu okukun Orun ati Oşupa yi nwon wipe, opo ni apa iwọ Orun ile enia Dudu. Yio ma je oşu titun nigbagbogbo nigbati isokukun Orun ba wa, ati yio ma je igunle oşu nigbagbogbo nigbati isokukun oşupa ba ma wa. Bi oti je pe ko si iji Orun tabi oşupa li akoko nwon yi, idi eyi ni, pe orun ati oşupa ko rin li ona kan na, (eyini ni) bi Orun, Aiye, ati Oşupa ko rin yi ra nwon ka bi oju tabili, nigbati nwon ba doju ko ra nwon isokukun yio wa; şugbon nigbati aba peri ki aso lotito nwon ko si li ona tabi oju kanna, şugbon bi aba ro o pe, Orun ati Oşupa yio ma rin lori tabili kan na, ko ro behe, nigba

niran Oşupa awa luke Orun asi wa lodo tabi nisalẹ re.

Ni ilu Oyinbo, ofere je pe nigbagbogbo ni ojo npokudu nigbati ojiji Oşupa ba bo Orun, nihin awa yio nireti bi oti wu koşe, pe, yio da ju ati pe awa ori arişa re Orun se ohun ti omo'e ju eyi ti ama fi oju wa wo, ale ri i daju bi aba fi awojiji ti afi efi fi wo o. Ohun miran wa ti oye ni wiwò, nigbati Orun ba nran ninu arin igi itasi Orun didan lori ile asu birikiti bi ehin edie, nitori şişu Orun, nigbati Orun ba ntobi si i nigbati oji ile tabi ti Oşupa ba bo o, nitori ti Oşupa fi apakan oja re pamọ, nje ami biri nwon yi asì ma bi si i pelu.

EGBE IRANLOWO ENIA DUDU.

Awa ri i ninu Iwe Irohin ti Birmingham pe awon Egbe yi pade ni ilu na, ni ojo kedogun oşu Oct. Ni ipade yi Mr Campell (ti oti wa si Abbeokuta ni iwon odun meji bi mefa to ti koja,) wipe on ti fi

ijawu bi ti iwọn ti (£250) Ado-
talerigba oke niko ni (London) ilu
ti Oba awon Oyinbo gbe wa, on
si ngbero ati yara lepa re on osi
fi niko li Eko lo si Abbeokuta, ti
koja iwon adurun buso si iha oke na,
nigbati on ba de ibe, on osi mu
ile die, on osi gba awon alagbaze
lati gbin owu, on osi ra gbogbo
owu awon ara ile yi ti on bale ra,
on osi fi niko sowo si ilu Oyinbo.

EGBE IJO TI WESLEYAN.

Nwon ose Ipade kan li Monday
ojo kesan osu yi ni ile Olorun li
Ogbè. Nwon ogbe aga li agogo
mokanla.

Li ojo kan na, li agogo mewa,
nwon oni ipade ti Egbe ajo odun
kerin ni Ikija.

IJAYE.

Ikò si tun ti Ilorin wasi Ijaye,
lati wipe, awon Ilorin ngbero lati
wa ran Ijaye lowo li osu ti mbò.
Nwon osi da ogun nwon meji nigba-
ti nwon ba mbò, apakan yio lo si
Ogbomoso, bi awon enia ibe ba fe
dapò mò nwon lati la kolu tabi do
ti Oyò, apakan ti oku yio wa si
Ijaye.

IGUN ESIN LILE.

Ni ilunla ilu Oyinbo, ofin wa
ti okehinsi ka fi esi sure larin ilu
ati ki ama le nwon ati bi aba ri
eniken ti oba ja tabi fi esin sure
kiri ni ita nwon o pon o loju. Li

Abbeokuta bi o ti lodi, ise nwon
ni ki ama gun esin yara lo bi esin
na ti le sure, ama toju wipe, ago-o
ni gbogbo igun ita, ki enia ki ole
mo pe esin mbò; ohun ti oyani-
lenu ni, ki ise nigbakugba ni esin
ngbe enia lule ti osi npa enia lara,
li ose ti okoja, awa ri omode kan
ti esin dugbolu li okan ninu pata-
ki awon ita esin, sugbon ojo pe
osa asala lai fi ara pa.

ISAGA.

Ninu osu merin ti okoja Aloma-
ja ara Ibadan ati awon ogoji Bada
ti nwon je awon akò oni sumomi
wa si ilu awon Barapa tabi Egbado
ti nwon wa li apa awon ara Iba-
dan si Abbeokuta. Nitori iberu Alo-
maja, eniti oko abule nlanla loko
Egba, awon Egba ti nwon ko oko
nwon si la ko budo kan ti ko ji-
na ju iwon buso marun si Isaga;
budo ti ba jasi bi abo fun awon
Isaga, Oba na bi oti wu ki ose,
nsaroye pe awon Egba ti mu enia
on merin lo, ati ni ojo kerinle-
logun oranse lo si budo la bere
awon enia re. Olori awon enia Olo-
run ti owa ni Isaga wipe, nwon mu
omobirin on lo, on ri i ni budo
sugbon awon okonrin ti owa nibe
ko lati fi fun on. Awa nireti pe ki
awon okonrin le fi awon igbekun
ti ara Isaga fun nwon, bi kose behe
awon ara Isaga kole ba Abbeokuta
se ore mo nitori ohun ti nwon se yi.

APEJO ASEMỌ ORO.

Ni Wednesday oṣu kẹtadilogbọn oṣu ti okoja nwon ni apejo nigbati Oro gbode; ni apejo yi nwon sofin ki enikenkeni ko mase fi ina si papa ni ibeṣu ki nwon ma ba fi ile jona, nwon si sofin ibon ati ilu ariu ilu, sugbon ki awon enia ko gbogbo agbara nwon lo sogun, nwon si wi fun nwon pe ki nwon ko tun odi se ati ki enikenkeni ki oma se fi enia rubo mo titi lai.

OGUN NI AMERICA.

Ko si pataki ihin kan ti otobi ni oko ti ogu li oṣu yi. (General Price) ti dapo ogun gba (Lexington) ti owa ni (Missure,) nwon si di iwọn ogo-run-di-li-egbe-ji-di-lo-gun igbekun, erin-le-lo-go-fa Balogun li owa ninu awon ti nwon mu, ole egberun le li egbamejidilogun li awon ti ifi ese rinle jagun, opolopo eru ainiya, to iwon adotaleliegbeje esin ti o nwo keke ohun ija ti oto oke marun ni iye, ati arunlelogoji oke owo fadaka olokan.

Nwon si ro o pe, owu ti nwon ori ni America yio to iwon adota oke apo lodun yi nipo ogorin oke bi nwon ti gba lesi. Awa fe ka ni ilaja nihin, ki awon Egba le gbin owu to lati fi dipo alaito yi si pasiparo ere tabi anfani ilu Oyinbo ati fun irawo na.

IKU.

Anu se wa gidigidi lati rohin iku Rebecca Oribasan, aya Mr. Job Oribasan, eniti ofi aiye yi sile lo li oṣo kesau oṣu Oct. nipa irobi li won

agogo meji oru. Ironu wa ni pe, o tinu irora lo sodo Olorun.

IGBEYAWO.

Nijokokandilogun oṣu Oct. agbe Miss. Hager Loginta ni iyawo fun Mr. Wm Depiver, li Church Igbein lati owo Rev. T. King wa.

Nijo kokandilogun oṣu Nov. yi, agbe Miss. Sarah Colborne niyawo fun Mr. Henry Brown lati owo Rev. T. King.

ÈKÓ.

Ireti di asan, pelupelu nibiti nwon ti gbe e ga soke, ti osi pe titi, osi nfi enia se eleya pelu isubu asi dojuti nwon behe. Ati bayi ni ise gbogbo awon ti oni ireti aiye se wa nigbati awa ba gbekele nwon pupo. Awa nri ni igbagbogbo ninu ohun nwonni ti ati fi se ileri fun wa ju iteloran nsan fun wa pelu ibinu, nwon ko fi kiki iye fifo han, ti o ntan igbekele wa, sugbon ohun ipanilara ni ibi ti ola asi ma sure lo si owo awon ti agbekerele nwon. Ipile to daju yi afi lele fun wa, ki okan wa ki ole joko sinu re, ati ki ole dabi "Oke Sion, ti ko le sidi," Psa. cxxv. 1. Iru akoko nwouyi le de bi yio ti ni opo miran, sugbon idimu yi koju si gbogbo re. "Bi atile si aiye lidi, sibe awa ki yio beru," Psa. xlv. 2. Bi ida aiye ti nsan yi eti awon enia ka, yio ma gbo laiberu eniti o ba kole re lori ipile yi. Nje, etise ti awa fi yan ori yanrin lati kole si?" Gba

gbo, nibikibi ti awa ba fi igbekele, ati ife wa le laise Kristi nisisiyi tabi nigbati ose awa yio ronupiwada re, yio si doju ti wa; tabi li akoko ironu, ti awa le yi nwon pada sibe fun u, ti awa o be e; tabi osi nigbati opeju. Ranti pe, ti ase ti ako ao ku, "awa osi yo siwaju ite idajo Olorun," ati ohun ti awa fi kan si nihin, ko li agbara lati da wa duro nihin, beheni awa ko ni agbara lati mu nwon lo pelu wa, bi awa tile le se, nwon ko le fi ere kan fun ni nibe rara; ati nitorina, nigbati aba ngboju wo gbogbo nkan nigbati aba ma fi nwon sile lo, enu yio ya wa pe, were kini mo se ti mo fi la yan ohun ti ko nilari yi. Ati li ojo nlanla ni, nibiti oju gbogbo wa yio ko ikoro jo. Joel. II. 6, ti ao kun fun idamu, ti nwon ti ko lati fi Kristi se alafehinti nwon, nigbati ati fi se irubo fun nwon, nje, nigbana yio daju bi alafia nwon ti nwon gbekele Olorun ti re; nwon ki yio damu sugbon nwon ogbe oju nwon soke, nwon osi mo ninu re. Ninu iwa ti nwon owa nwon o ma daraya, sugbon nigbana nwon ki yio damu, oju ki yio ti nwon; isepo iyian kan wa ni iseberere, ki ise nipa ogbon kan, nwon yio ju eniti osegun lo nipa eniti ose nwon Rom. viii. 37.

5 Ohun ti oni ikiye si ni titobi ati ola ise na, ni ati gbenu le ni oro ikini, Kiyesi i tabi wo o ti omu ise yi se ohun ikiye si ju, osi mu ka fi ojo wa si i.

Ari iyanu Olorun nipa ise re ti o kere ju; sugbon ninu eyi ti o ti fi ogbon ati agbara re han daju, o si da ife re mo ti awon araiye. ju gbo-gbo awon to ku. Sibe awa siwere ati ise omode teju mo ohun ere ti yi wa ka, asi je ki ise nlanla yi koja lo lai ka si; afere ma tile fi abo oju wo. Yi arinkiri ojure sihin, wo, okuta iyebiye yi, ki osi kiye si i. ki ise ka ro o die sugbon ka wo o bi enipe ao di i mu. Nitori ti ari i, ati nitorina li ase fi sihin, ki awa ko le gba on gbo, ki ama se damu behe; ki ale gba idapo abukun yi, ti ako le ya. Gbogbo idapo miran li ale ya, ale ya enia kuro nibuoko re ati ile re, tabi ki agba nwon lowo re, bi o tile ti ni oruko rere si nwon; ti atile yo o kuro lodo awon ore re owon julio, oko kuro lodo awa, bi ko se behe nipa ohun ojiji li igba aiye nwon, sibe li otito nipa iku, oluyapa nlanla si gbogbo idapo nwonni, ati eniti osoro ni, ti okan ati ara; sugbon ko le se nkan si idapo yi, sugbon lona ti olo, aso di pipe. Nitori ti mo mo ninu mi, bi Paul ti wi, "pe ki ise iku, ki ise iye. tabi awon angeli, tabi awon ijoye, tabi awon alagara, tabi ohun igba isisiyi tabi ohun igba ti mbo, tabi oke, tabi ogbon, behe ni ki ise eda miran ti oleya wa kuro ninu ife Olorun, ti owa ni ti Kristi Jesu Oluwa wa. Rom, viii. 35, 39.

A ko o li ibi ise ikowe li Ake ABBEOKUTA DEC. 25th. 1861.

APPENDIX TO THE IWE IROHIN: DECEMBER. 1861.

ABBEOKUTA

DECEMBER 5th. 1861

ECLIPSES OF THE SUN AND MOON.

There will be an eclipse of the Moon on the 17th of this month commencing about six o'clock in the morning, which will be scarcely if at all visible in Abbeokuta. On the 31st there will be a very good eclipse of the Sun commencing about two o'clock in the afternoon and lasting till four. The eclipse is said to be total in the Western part of Africa. It must always be a New Moon when there is an eclipse of the Sun, and it must always be a Full Moon when there is an eclipse of the Moon, though there are not necessarily eclipses at these times, the reason of this is that the Sun and Moon do not move in the same plane (i.e.) if the Sun Earth and Moon moved round one another upon a surface like a table, whenever they were opposite one another there must be an eclipse but in point of fact they are not on the same surface, but if we suppose the Sun and Earth to move upon the table the Moon is sometimes above and sometimes below. In England it is almost always cloudy during an eclipse, here we will hope however, that it may be clearer, and that we shall have a good view of it. The Sun is too bright an

object to be looked upon with the naked eye it may however be seen very well through a piece of glass smoked over a lamp. There is another thing worth looking at, when the Sun is shining through a tree, the bright spots on the ground are of an oval form on account of the round shape of the Sun; when the Sun is crescentic during an eclipse, on account of the Moon hiding part of its face, then these spots are also crescentic.

PHASES OF THE MOON FOR DECEMBER.

		Day	Hour
New	Moon	2nd.	2. 17 A.M.
First	Quarter	9th.	3. 10 A.M.
Full	Moon	17th.	8. 8 A.M.
Last	Quarter	24th.	9. 51 P.M.
New	Moon	31st.	1. 54 P.M.

AFRICAN AID SOCIETY.

We see in the Birmingham Journal that a meeting of this Society was held in that town Oct 15. At this meeting Mr Campbell (a coloured man, who was in Abbeokuta two or three years ago,) stated that "he had just shipped in a vessel from London about £250 worth of cotton machinery, which he intended to follow as fast as he could, and take from Lagos up the river Ogun to Abbeokuta, which was about ninety miles in the interior. When there he should take in some land, get labourers to plant cotton,

APPENDIX TO THE IWE IROHIN: DECEMBER 1861.

and purchase all the cotton from the natives that his means would allow, and ship it to England.'

PRICE OF COTTON.

Since the last mail the price of cotton at Marseilles has risen about 20 pct. the middling kind having risen the most from about 8½d to 11¼d a lb. In England it is probable that cotton which was selling last year at 6½d, will soon sell for a shilling, if this war in America continues.

EXCHANGE AT MARSEILLES.

The following is the value of certain coins at Marseilles altered into English money from the Cerculaire Commerciale of Oct. 20.

	s	d
Mexican Dollars	4	3½
Carolus „	4	11½
Ferdinand „	4	3½
Queen „	4	1½
King „	4	1½
Spanish Doubloons	£3	6 4½
Mexican „	3	3 11½

LAGOS.

We are sorry to hear that Capt. Raby of the Ship Celerity, lost his wife on the bar at Lagos, they came out from England some time ago, but the ship being leaky they determined to land, and while crossing the bar the boat was upset, it seems through the carelessness of

the Kroomen, as the bar was good at the time, for some time Capt. Raby supported her in his arms, but a large sea washed her through his arms, and she was lost, Capt. Meyer's boat came up, and rescued the rest, who were struggling in the water.

The new road along the beach at Lagos is progressing rapidly. The walls of the Consulate and Mission compound towards the water have been broken down, and will we hope be replaced by a brick wall with an iron railing upon it. The mud walls are admirable stuff for filling up the inequalities in the road; all the fences as far as the warehouses have been moved back.

We are sorry to hear that the health of the men on board the Prometheus, which was so good on their arrival, has suffered during the last month, possibly due to the change from the wet to the dry season; fourteen were sick of fever on the 10th inst. and two have since died.

On the 27th of Oct. Atambala, the old ally of Akitoye, died at Korodu, he was friendly to the Egbas and to the cause of civilization, and gave an asylum to the Society's agent, when the people of the town wished to expel him, saying that he would leave the town himself if they did. During the present war he and Kere Balogun of Ipara have remained neutral.

During the first 10 days of Nov. the thermometer at Lagos rose 6 degrees higher in the morning and 11 degrees in the middle of the day (these were the extremes of range.) The sky which was before cloudless became obscured with dense masses of cloud, though the Barometer showed little change.

This change in the weather seems to affect the natives as well as the Europeans, many of the converts having died of dysentery.

FURIOUS RIDING.

In the large towns in England there are laws against furious riding and driving; and any body galloping about the streets is liable to punishment; in Abbeokuta on the contrary, it is the usual custom to go as fast as possible, just calling out ago at the corners of the streets to give people warning; the wonder is that people are not oftener thrown down and hurt, last week however we saw a child under a horse in one of the principal streets, though it escaped apparently without much harm.

ISHAGGA.

For some four month past Alomaja an Ibadan and chief of a band of about forty marauders, has been received into Jiga the principal of the Egbado towns, which has taken the Ibadan side against Abbeokuta.

For fear of Alomaja, who had plundered a large Egba farm, the Egbas formed a camp some five miles from Ishagga, whose farms Alomaja had also plundered; this camp ought to have been a protection to Ishagga, the king however complains that they have kidnapped four of his people, and on the 24th. sent messengers to the camp to enquire about it, the chief of the Christians at Ishagga says that his daughter was kidnapped and that he actually saw her in the camp, but that the men there refused to give her up. We hope the Egbas will made these men give up their Ishagga captives, otherwise the Ishagga people can scarcely be so friendly to Abbeokuta as they have hitherto been.

HUMAN SACRIFICE.

We hear that from some cause or other the chief priest of Obaluson, who offered the human sacrifice in Ikereku, died about a week afterwards.

ORO MEETING.

On Wednesday Nov. 27th. an oro meeting was held, at this meeting it was forbidden, to burn grass for fear of setting the houses on fire, it was also forbidden to fire guns or beat drums, but that the people should go to the war with all their strength. The town wall was to be repaired, & human sacrifices abolished.

APPENDIX TO THE IWE IROHIN: DECEMBER 1861.

WESLEYAN MISSIONARY MEETING,

A meeting will be held on Monday at Ogbe. The chair to be taken at 11. A.M.

On the same day at 10 o'clock will be held the fourth annual Missionary meeting of the Ikija station.

TRADE REPORT.

Since our last little alteration in the produce market has taken place.

Palm-oil may now be said to be entirely out of the market, a few measures which came under our notice were offered at 13 heads.

Nut-oil remains scarce and is readily bought at 7 hds. 25 str. whilst Benniseed-oil appears to have vanished altogether, so that for the future we shall not notice it again.

In Ivory nothing has been offered, but a caravan from Ilorin is reported to have arrived so that a few pieces may be expected.

Cotton is now bought at from 9 to 10 strings. We are happy to say that the quantity grown this year is not so small as we anticipated, considerable quantities being bought between Abbeokuta and Otta, which at former low prices could not be moved. A considerable difficulty is experienced in getting labourers, since a large number of people are engaged for building which is carried on this year more vigorously than we ever remember to have seen.

In a late journey between this and Lagos we were much pleased with the exceedingly fine corn (Maize as well as Guinea corn) we passed, and were much astonished to find the former selling at Otta at 17½ to 20 str. per. load of about 100 lb. as near as we could guess. We have no doubt that with a road thence to Lagos a profitable trade could be carried on in this article.

Exchange 3 hds. per. dollar of 4s. 6d.

ARRIVALS AND DEPARTURES OF VESSELS.

Arrivals

Departures

	French	Brig	Matilda
	Portuguese	Brig	Resobrido
	Hamburg	Barque	Lagos
Portuguese Schooner name unknown	H. M. S.	Ship	Arrogant

VESSELS LYING IN THE ROADS.

Ships.		Name.	Consigned.
English	Brig.	Providenec	W. Mc. Coskry.
ditto.	Brig.	Louisa	Jas. Thompson.
Hamburg	Brig.	Brune	Capt. Meyer.
ditto.	Schooner	Sylphid	O. Diederichsens.
			(Signed) Benj. Pratt.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 51. ABBEOKUTA DECEMBER 1861. Price 120 cowries.

IPADE EGBE IJO ENIA OLORUN.

Ni Monday ojo kasan oju yi, nwon ni ipade odun kerin ni Ikija okan ninu awon ile Olorun ti o dapò mọ C.M.S. Nwon si ipade na nipa kiko orin kan, lehin eyi ti Revd. C.-A Gollmer ka Psalm ketadiladorin, okan ninu awon onigbagbo si gbadua. Mr. Gollmer ni sisọ orọ ni ipade na, osọ ti gbogbo oniruru egbe ati idanwo nlanla, ti nwon ngba nisisiyi nibi ile gbogbo ti awon enia Olorun wa, ati gbogbo awon ti nwon ntọ Kristi lotito nwon ngbadua, nwon nsişe, nwon si nmu wa tabi fi fun ni, pe, ki ona Olorun ki ole di mimọ laiye, ati igbala ilera re ni gbogbo orile ede. O si se apere lilo siwaju ise ti C.M.S. bi oti dabi etun ati ojele igi, eyiti, niwon ojilelogota odun ti oti koja, bi oti dagba soke, ti osi di igi nlanla ti o lagbara, ti oni adojo eka re si origun mererin aiye nisisiyi. Bayi ni ise na tan kakiri, osi wi pe, nisisiyi oju igba oyinbo ati egbaji alagbase enia dudu ti

nwon wa ninu ise, ati osi ju iwon adarin oke ti awon oloro ati talaka enia ti dajo lodun ti ori koja, si titan kale ijoba Kristi laiye. O si toka si eyiti Oluwa ti se nipa ohun ilo egbe yi ni ilu Egba ati Yoruba, osi tenu mọ fun awon enia Olorun ile yi lati se iran lowo lati se mimọ igbala ilera ti Jesu Kristi li arin awon elomiran pelu.

Nigbana ni Mr. Faulkner soro ni ijo na wi pe, ise igbagbo awon Kristian ni lati se ohun kan si titan ise Ihin rere lorile gbogbo aiye, ati gbidanwo lati fi ebun ti odaraju gbogbo re lo fun awon elomiran ao ri i bi awa tikala wa yio ti ma mura siwaju ati awa tikala wa yio si ma jire li akoko na.

O si wi pe, on gbo bi alarinkiri kan ngu ori oke kan koja si apa keji ni ilu ibi ti otutu po, loji ko mo bi ara re ti ri, osi ro o pe, on iba su, sugbon omọ pe, bi on ba su on ki yi o ji mo lailai, o si roju ogbidanwo pe on yio ma lo, o si sebu lori ohun kan

ati ni wiwo ohun ti on kose lara re, o si wa ri i pe ara enia ni. O bere sodo o nwa a wo, osi bere si fi owo pa a lara nireti pe boya yio ji, bi oba sepe ko ba ku akutan patapata. Nigbati ose die ori pe oti ku, behe ni gbogbo idanwo re ko le fi emi fun, sugbon ohun kan li ose nigbati o ngbidanwo lati se ore fun enia egbe re, omu ara re gbona osi fi agbara fun ra re ti oye lati ran lowo lo si ajo re li alafia. Behe gege li ori fun wa, bi awa ba ngbidanwo lati fi Ihin rere yi fun awon elomiran Olorun yio bukun wa lopolopo li okan wa. Nihin nwon korin kan, nwon ka ogorun Psalm, lehin eyi Mr. Lieb si rohin didara kan niti ise onse Olorun kan ti owa ni ihà ilà orun ile enia Dudu. O ko fa oye awon enia si iko gbidanwo lati agbajo awon onise Olorun ni ilu ti anpe ni Abisinia. Lehin igbati o rohin iya ti awon onise Olorun na je nibe, owipe, nigbehin nwon sagbara le nwon jade ni ilu na. Sugbon nwon ko je gbagbe ibe na, ati awon enia na ti nwon ngbe ilu na niwon ogbon odun ti oti koja awon na li osi nmu Ihin rere yi lo sibe na nisisiyi. Nitoto eyiyi fi han ni pe, Olorun yio bukun idanwo nwon, bi awa ba sise li ododo ati li igbagbo. Sugbon ki awa ko sise nitoto, mo si wipe, ka sise; je ka se e ka si tun se bi awon enia yi ti se. Olorun yio si kun ise wa, bi o ti bukun ati ni bibukun ise awon eniti oti so.

Mr. Goodwill agba akawe ti Ikija, nwon pe e lati soro, o si rohin tire, bi awon teruteru ti se mu on ni ile yi, ti nwon si ta on bi nwon si ti tun on ta, ati bi nwon ti ta on li atatan sinu oko awon onisowo eru ti nwon si mu on lo odu okun. Sugbon o wi pe, Olorun sanu fun on, o si gba on la li ona ti on ko nireti. O si rohin bi nwon si ti tun on mu nipa awon Gesi, ti ngon si mu on lo si Sierra-Leone nibiti on gburo Kristi, nigbati ose ti Olorun si mu on wa si ilu on. O si pari re nipa biba gbogbo nwon wi pe, ki nwon ko fi iyin fun Olorun nitori ore re nlanla, ati ki nwon ko fi idupe nwon han nipa ona ise nwon.

Nwon si korin miran, nwon si ka Psalm kerindilogorin ninu eyiti Mr Roper dide, osi wipe, on se soro diedie kun oro ti nwon ti gbo nipa eyiti nwon ti se ti aiye nitori ise Olorun, osi so ohun ti awon tatalaka enia ti se ni ilu Oyinbo. Owipe on mo ile iwe kan ni ilu awon Gesi ati awon eniti o nlo be bi olukoni ati awon ti nwon nko, nwon ni oro nwon ni oro aiye yi; nwon ko le mu opolopo wa sona eyi, sibe nwon mu wa ninu die ti nwon ni. Li ododun nwon afi iwon ogbon oke fun awon onise Olorun ti ti C.M.S. Opolopo ile iwe li owa ti nwon nfi fun nwon ju eyi lo, sugbon ti okan yi li on nso nitori ti on mo daju. Bi nwon ti nse ti nwon nfi le mu iye owo ni wa; enyin yio bere, nipa dida owo diedie li gbogbo ose. Gbo-

gbọ ohun ti otobi, nipa ohun diedie li afi so nwon di nla, bayi ni nwon se nda ogbon oke yi lodun nipa dida owo na diedie losose.

On si gbagbo pe eyin le mu wa ju eyi ti ese yi bi enyin ba gbidanwo ona ti mo la sile fun yin, osi da on loju pe bi enyin ba nmu diedie wa losose, nigbati oba di ipekun odun, enyin yio ni owo pipọ ju eyi ti eda ni ti odun nisisiyi.

Osi wi fun nwon siwaju pe, bi nwon ba ni ero yi ninu losose yio si nyin lori ninu adura pelu, nitori ti owipe asan ni gbogbo re, pa tapata bi awa ba mu wa ti ako si ngbadura. Oni on mo enia meje ti nwon ti nko mu okan nwon wa ti nwon si nse bi mo ti wi, bayi ni adua nwon se nsi nwon lori, lehin na nwon asi fe tikala nwon wo ise na Olorun gbọ adua awon eniti mo so nwon yi ati loni oloni yi, gbogbo nwon ni nwon nsi se ni ti C. M. S. Bi oti ri ti ko fi ri behe pelu die ninu nyin. Je ki ase gbogbo eyi ti ale se nitori ise Olorun nitoriti oti tikalalare wipe Ibukun pipọ li owa ni ki afi fun enia ju ati ri gba lo.

Mr. Gollmer dide, owipe, on fe da ohun meji sile ninu eyiti nwon ti so nisisiyi niti owo dida osose, nwon mu ki on ranti ero ti on ti ngba lati so fun nwon, pe on fe kan apoti meji si enu ona eku le Olorun ki awon ti okedun lati muwa ki ole ma mu irubo osose wa

fi fun Oluwa, bi opolopo awon enia Olorun ti nse ni ilu Oyinbo, ati ni ilu miran. Osi bi nwon lebi, pe enyin fe eyi tabi inu nyin dun sii? bi oba ri behe, efi han ni gbigbe owo otun nyin soke? Lojukan na gbogbo nwon si gbe e soke. Mr. Gollmer si se ileri pe on ose apoti na.

Ohun ikeji ti ogbero ni lati kan apoti idawo ti ile fun awon bale ile ati ara. Osi bi nwon lere pe, gbogbo eniti oba fe ki oto on wa lehin ipade yi.

IBI.

Inu wa dun gidigidi lati wipe Mrs. Rachel Sufoluke bimo birin kan ninu ibule arison to po gidigidi li Thursday ojo kesa osu Decbr. 1861.

ÈKÓ.

Owo enia se alailera ju lati yo okan enia kuro ninu arin opolopo juju aye yi, lati fi sinu arin awon ti yan li onigbagbo. Baba awon emi ni nikan li oni omnira ase ti awon emi, daju, tabi eyini ni, okan awon enia, lati si se ninu nwon bi oti fe, ati nibi ti ofe. Alagbara yi. Emi omnira yi ko mo ankojuja si ni; ona ti odun li emi yi ima rin, sibe ale, osi le de inu okan enia, ninu eyiti gbogbo awon ti nsoro ko le fi agbara wole. Ohun kekere ni nsi se ninu enia ju gbogbo igbe nla ti owa lode; bi eniti owa ninu ile, bi oti nsoro sodo, asi gbo ati oye re si ye ni ju eniti o ndigbe lehin eku. Nigbati Oluwa tikalare soro

si enia nipa Emi re yi, ti o nyan ti osi npe nwon jade kuro ninu aiye egbe yi, on ko le saigboran ju eyiti Abrahamu se, nigbati Oluwa ba a soro, nipa iru ohun ti oju ikiye si, pe ko jade kuro ni ilu ati larin awon ara re. Abrahamu si jade bi Oluwa ti so fun u Gen. xii. 4. Ikoko kan wa, sugbon ire enia ti oni agbara pipo wa ninu oro kan, tabi wiwo, tabi fifi owo kan Emi yi ni okan enia, nipa eyiti o nmu n se e, ki ise nipa oro lile, sugbon ni oro iyonu ti ole, ti ako le yan bikose ka ma to o lehin; ki ise aijo agbada ti Ilaija ti ofi sori Ilaija. Sa wo bi awon omo ehin Kristi ti ko ipe ati ibajoko nwon je ti nwon si nto Kristi lehin! Emi Olorun nfa enia kuro laiyen nipa imole isodi mimo ti onran si okan enia 1. ofihan enia bi oti buru to ati ifihan adun eke ese ise, ti o ndi enia mu ti asi nfi nwon se eleya, ti nwon ko si pada wa mo; ati bi oti je otito ni kikoro ati ikanu re ti ri, ti yio si tele nwon. 2. Ofi iwa alafia ati omnira siwaju oju re, "omnira ogo ti awon omo Olorun," awon oro ti owa ni alafia nwon isisiyi, ati titobi nwon ti ojina ati ireti nwon ti odaju lehin aiye yi. 3. O nse ewa Jesu Kristi ki ohan li okan; lojukanna ti imu u ri be, ti ko le duro lati ma wa sodo re, bi ore re olufe julo, olufe ese julo, wa li ona na, ti osi ro yi ika, ti o nsokun, pe lwo oha je wa be? Yio te ori gbogbo

awon ti owa sinu re lati di Jesu Kristi mu, lati wi pelu St. Paul, "Emi ko se aigboran si," tabi alai rouu nipa ti iran ti orun.

E mase je ko ya ni lenu pe awon eni iwabiolorun elomiran npe nwon li okan ati akoko; behen ni nwon ri, okan, awon die ti ayan si apakan, ti Olorun tikalare fi owo re sa si apakan fun rare, Psa. iv. 3. Nitorina beheli Olugbala wa wipe, aiye korira re, nitoriti mo ti yan o kuro laipe. Nitoriti aiye su si aimo ati iwabuburu, asi sin nwon ninu re; ati enia alaiye kole ni inu didun ninu oku, beheni awon ti a yan nwon yi ko le wa ninu awon alaiwabiolorun; nwon nrin laiyen bi ologbon bi okonrin tabi obirin li aso daradara yio se larin awon opolopo ti gbogbo nwon baje ti eri bo nwon.

Gbidanwo lati ni Emi isodimimo yi funra re, gbadura pupo nitori re nitoriti ileri re nkoja si wa, pe On ofi Emi Mimo yi fun awon ti obere re. Awa oha je iru asiwere lati fe fun ise ti a nbere? nigbati awa ba ri seke seke ti owuwo lokan wa, ati ailera pupo, pee, laile to ohun ipe Olorun si wa si igboran re, eje je ki a gbadura pelu iyawo yi. Fa mi. Iyawo na ko le lo beheni ko dide laisi i fa ni, ati sibe pelu re, ki ise lilo nikan, sugbon isure pelu. Awa osure to o lehin.

A ko o li ibi ise ikowe li Ake ABBEOKUTA DEC. 24th. 1861.

ABBEOKUTA

DECEMBER 24th. 1861.

There are two ways of carrying on trade, one of these is the credit system, that is a trader receives goods from a merchant, without paying for them at the time, and again the trader does not receive the money for them at the time he sells them. The other is the ready money system, the trader paying for goods at the time he buys them, and receiving money for them when he sells them. At first sight it might appear that the credit system was the simplest, because a person could carry on trade without any capital, but it has many disadvantages. The merchant must charge more for his goods than he need do if he got his money at once, as there is the risk of never receiving his money and a great deal of extra trouble in keeping the accounts, and besides it is difficult to carry on trade in this way without violating the Scripture rule of owing no man anything. A trader on the contrary, who receives and pays ready money, runs no risk of bad debts, and can afford to sell his goods cheaper, and therefore is likely to get more custom; many of the most successful businesses in England are conducted

on this principle, and we could wish that it were more acted upon in Abbeokuta especially by those who are baptised, both for their own sakes, and for the sake of the Christian name they bear.

CHURCH MISSIONARY MEETING.

On Monday Decr. 9th. the fourth Annual meeting was held at Ikija, (one of the four stations at Abbeokuta in connexion with the C. M. S.) The meeting was opened by singing a Hymn, after which the Rev C. A. Gollmer read the 67-Psalm, and a native convert engaged in prayer. Mr Gollmer in addressing the meeting spoke of the general and great efforts, that are at present being made in every christian land, and by all true followers of Christ, who pray, labour, and give that "that God's way may be known upon earth, and his saving health among all nations." He then gave an outline of the operations of the Church Missionary Society. Comparing it to a young and tender scion, which, during the last sixtytwo years has grown into a large and mighty tree, that now stretches its hundred and fifty branches into all parts of the world. The work has so expanded, he said, that there are at present more than 200 European and 2000 Native labourers in the field, and upwards of £140,000 have been contributed during the last year by

rich and poor towards the extension of Christ's kingdom on earth. Alluding to what the Lord through this Society has done in the Yoruba country he urged the native christians to help in making known the saving health of Jesus Christ among others also.

Mr Faulkner then addressed the meeting and said. It was the duty of all christians to do something towards spreading the gospel over the world. And in striving to give this best of all gifts to others, we shall find ourselves quickened more, and we ourselves shall be profited at the same time.

I have heard, he said, of a traveller who was crossing some mountains in a country where it is very cold. Suddenly he felt a strange feeling come over him, and he thought he would like to sleep, but knowing that if he lay down he would never wake again, he made a great effort to go on, but he stumbled over something, and on looking what it was he saw the body of a man, stooping down he examined it and began to rub it in order that he might restore animation, if life was not altogether extinct.

After a while he found that the body was dead so that with all his efforts he could not restore life, but one thing he did while striving to benefit his fellow man, he warmed his own body and restored to himself

the strength that was necessary to enable him to perform his own journey in safety. It is exactly so with us, if we strive to give the Gospel to others, God will bless us abundantly in our own souls.

Here a Hymn was sung and the 100. Psalm was read, after which Mr Lieb gave an interesting account of Missionary work in East Africa. He drew special attention to the first attempts to form a Mission in Abyssinia. After detailing the sufferings which the Missionaries underwent he said, they were at last compelled to leave the Mission. But they never forgot that place, and those same men are now carrying the Gospel to that same place from which they were 30 years ago driven. Surely this shows us that God will bless our efforts if we work in faith. But we must work, again I say we must work; let us persevere as these men did and God will bless our labours as he has blessed, and is blessing the labours of those of whom I have spoken.

Mr Goodwill senior scripture reader of the Ikija district being called upon to speak gave an account of his own capture in this country by slave dealers, of his being sold and resold, and finally being shipped in a slave ship to be taken over the sea. But, he said, God was

merciful to me and delivered me in a way that I never expected. He continued the story of his being recaptured by a British man of War and taken to Sierra Leone where he heard of Christ. After a while God brought him back to his own country, and for 17 years he had been labouring in this work. He concluded by exhorting them all to praise God for his great goodness, and to manifest their thankfulness by their works in his cause.

Another Hymn was sung and the 96. psalm was read, after which Mr. Roper rose and said he wished in a few words to tell them a little more in addition to what they had heard about what was being done in the world for Missionary work, speaking of what was done by poor people in England, he said I know a school in England, and those who attend it as teachers and scholars are not rich in this world's goods, they cannot afford to give much to this cause, yet they try to give of that little which they have. Every year they give about £ 30. to the Church Missionary Society. There are many schools which give much more than this, but I speak of this one in particular because I happen to know it well. How do they manage to give so much, you will ask. It is by giving a little regularly every week. All great things are made up of

little bits, and so this £30. is made up once a year by giving a little regularly.

I believe that you could give more than you do if you would try this same plan. I feel sure that if you would give a little weekly at the end of the year you would have much more than you now get by an annual collection.

He told them further that to have this subject brought before their minds weekly would stimulate their prayers also, for he said it is almost useless to give if you do not pray. I know of about 7 persons who first gave their mite in the manner I have spoken of, and thus had their prayers stimulated and afterwards wished to be engaged in the work themselves. God heard the prayers of these of whom I speak and to day all of them are working in the Missionary field. Why should it not be so with some of you. Let us do all we can for God's work for he himself has said. "It is more blessed to give than to receive."

Mr. Gollmer here rose and said he wished to make two propositions; what had just been said about weekly collections reminded him of the plan he had been thinking to recommend to them, he would propose that two boxes be placed at the Church door that those who feel disposed may be able to bring

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a weekly offering to the Lord as many christians do in England and other countries. He asked them Do you approve of this if so show it by lifting up your right hand? Immediately every hand was raised. Mr. Gollmer promised to have the boxes made.

His second proposition was that collecting boxes be placed in the homes of heads of families. He requested all who were willing to receive such a box to come to him after the meeting. Mr. James Shoderu one of the Ikija Scripture readers spoke next, he said you have heard all the words which we have been told this morning; you know that it is all true. We all at one time gave much money to the heathen Priests. We ought to thank God that we are here today, it is by his goodness and mercy God has sent to tell us of these good things, and surely we ought to try and send this same good news to others. He showed that out of the wars which have afflicted this country God has brought good, he hoped that they would all say of their fellow countrymen, My heart's desire and prayer to God is that they may be saved. He concluded by asking all to give liberally as God had given to them.

A native convert here engaged in prayer, after which the collection was made amounting in cowries to

10 Bags £7. 10. 0. and in silver to 2. 12. 0. total 10. 2. 0. A number of persons came for collecting boxes to take home which Mr. Gollmer promised to supply. The doxology was then sung and the meeting was closed by Mr. Gollmer pronouncing the benediction. The proceedings were conducted in the Yoruba language, three of the speeches being interpreted.

WESLEYAN MISSIONARY SOCIETY.

The annual Missionary meeting in connection with the above society was held in the chapel at Ogbe on monday Decr. 9th.

We are happy in being able to state that it was the most successful meeting ever held in that place; and we trust the effect of the addresses delivered will be what the speakers evidently desired, namely, an increased desire on the part of the church to consecrate themselves and property to the service of Christ, and more especially to the work of evangelizing the heathen.

The chapel was crowded, and though the meeting was a protracted one the people gave no signs of weariness, but listened with deep attention and delight. Indeed one of them afterwards observed "the people forgot to be tired, the word was so sweet."

Interesting addresses were delivered by the Revd^s. G. F. Bühler,

J. L. B. Wood, A. D. Philips, R. H. Stone, E. Bickersteth, and Dr. Harrison. Thus all the Missionary Societies in the country were represented; many members of other churches were also present, thus presenting a delightful example of Christian unity and love.

At the close of the meeting a collection was made, when the people brought up their cowries laying them in a heap: upwards of nineteen bags of cowries were given at the meeting; this has been increased subsequently to upwards of £ 30.

IKIJA.

Mr. Gollimer has since received two more bags of cowries, £1 10. in connexion with the Missionary Meeting at Ikija.

ECLIPSE ON NEW YEAR'S EVE.

We hope our friends in Abbeokuta will not forget to observe the eclipse on the last day of this month, it will give some idea of the size of the Sun and Moon, especially when it is remembered that the sun is 400 times as far as the moon from the earth, and that in an eclipse of the moon the earth is only just large enough to hide the moon from the sun.

IJAYE.

We hear from Ijaye under date Dec. 11, that there had been no battles, and scarcely a shot exchanged between the Ibadans and

Ijaye since Nov. 24. The deserters from the Ibadans give very different reports. One report is that the Ibadans are going out in large numbers towards the Ijebus, and that a party of them intend getting up a small camp N. by W. of Ijaye some eight or ten miles distant in order to catch Ijaye people in their farms. Another deserter said the Ibadans would reap their fields, and then go to the Abbeokuta road, at the beginning of this month a small party of Illorins about twenty in number arrived with the intelligence that the old king Sita is dead, and that his brother's son reigned in his stead.

IJEBU.

Kere the Balogun of Ipara died on the 2nd. or 3rd. of this month. The Balogun or chief of Isara another Ijebu town has also died at the camp at Oru making with Atambala of Ikorodu, whose decease we reported in our last, the third chief of Ijebu Remo who has died within the past two months.

BIOKU.

From Bioku we learn that, that town and Berekedo alone remain attached to the Ibadans, both towns have felt the war much, they neglected their farms, and now being somewhat isolated have provisions scarce and very dear; all

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the other Oke-Ogun towns are reported to have given in their allegiance to Ijaye. A party of sixty Ibadans have been there sometime unable to get back home. It is said that the C. M. S. agent is dead, but his wife is well. It is to be hoped that these two towns will shortly come over to the Egbas, whom they served till the war broke out as then we shall have an open road to the shea butter districts.

EXAMINATION.

On Monday Dec. 23rd. the vivâ voce part of the examination of the training institution under the Revd. G. F. Bühler was held; they had previously had written examinations in Latin, Greek, History, Natural history, and Geography, this was their first written examination, and consequently they did not exhibit their knowledge to the best advantage apparently in many instances, from not knowing the necessity in an examination of duly considering a question before answering it. The Latin and Greek were very creditable, considering the short time they have been learning, and the very few lessons they have had, once a week since August.

The vivâ voce examination gave general satisfaction: the boys sang some pieces in three and four parts in good harmony and their voices seemed well cultivated; after this

Mr Bühler examined them in the life and writings of St. Paul, with which they seemed well acquainted; Mr. Faulkner then examined them in Natural Philosophy; especially Pneumatics. And Mr Bühler in the evidences of Christianity, of which they showed very good knowledge, as far as they had. After lunch Mr Allen (Mr Bühler's native assistant) examined in Arithmetic. The examinations in Arithmetic and Natural Philosophy were great improvements upon the examinations of July 19; after this Dr Harrison asked his class of four of them a few questions in the subjects he had been teaching. The chief regret is, that the school does not contain thirty or forty instead of thirteen.

The examination was as usual opened and closed by prayer. The institution contains three less than at the last examination, one having been appointed assistant schoolmaster at Igbein, another having been dismissed, and a third having died at Lagos.

TRADE REPORT.

Referring to our last we have to report no alterations in prices. Nut-oil is still coming in small quantities at our last quotations.

Cotton is becoming scarcer still, the supply being readily bought at 10 strgs.

Of Ivory nothing has been offered. Exchange 3lds. pr 4s. 6d.

