

ASEDANU

ATI AWON

AROKO ONITAN

MIRAN

**Lati Owo Awon Omo Ile Iwe Girama
Ni Ipinle Oyo**

Ni iranti Ologbe D.O. Fagunwa



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**Second Edition
of Fagunwa**

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Fagunwa Night - An initiative of Society of Young Nigerian Writers

DEDICATION

Dedicated to the Late D.O. Fagunwa

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God's Blessing Comprehensive College

7. Igebsi Aye Mogbonjubola - *Adebayo Razaq*

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SOCIETY OF YOUNG NIGERIAN WRITERS

(a.k.a Association for the Study of Poets, Playwrights, Novelists Lives and Works)

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SOCIETY OF YOUNG NIGERIAN WRITERS is a literary organization based in Oyo State, Nigeria. It was established to promote literary and creative writings among youths who are interested in creative and literary arts in the country. **SOCIETY OF YOUNG NIGERIAN WRITERS** is an international and local affiliates of Winning Writers Association (U.S.A), Association for the Study of Poets, Playwrights and Novelists lives and works and World of Poets and Literary Society.

Our thematic areas are creative writing, poetry, essay, drama, diary and short story writing. In a bid to effectively address some social issues like politics, corruption, bribery, child hawking, religion malpractices

to mention but few. We use various means such as poetry, drama, short stories, diaries, essays, novels and other forms of literary and creative arts to express our opinions and different views.

AIMS AND OBJECTIVES OF SOCIETY OF YOUNG NIGERIAN WRITERS

1. To communicate with other writers and publishers
2. To market young writers and their works
3. To organize writers workshops and conferences
4. to organize lectures and symposia
5. To provide access to reference and research sources
6. To provide a forum for all young writers of Nigeria and those of Nigerian origin
7. To seek and vigorously defend freedom of expression for all Africans and the material and spiritual interests of Nigerian Writers and the association

8. To encourage the inclusion of Nigerian literary works in the curriculum of educational institutions
9. To promote Nigerian languages and the translation of Nigerian Literature into Nigerian languages
10. To promote peace and understanding in Nigerian and Africa through literature
11. To establish Young Nigerian Writers Journal
12. To ensure the protection of the works of Nigerian writers through the appropriate laws and agencies
13. To institute Young Nigerian Writers Literary Awards
14. To organize programmes to promote Nigerian Literary excellence.

10 POINTS AGENDA OF SOCIETY OF YOUNG NIGERIAN WRITERS

- Young Nigerian Writers Hall of Fame
- Young Nigerian Writers Merit Award
- Young Nigerian Writers Journal
- Chinua Achebe Poetry Library
- Creative Writing Correspondence Course by Postal and E-mail
- Wole Soyinka Literary Museum
- D.O. Fagunwa Yoruba Literature Library
- Computerized Database of World Famous Authors
- Postal Exhibition of World Famous Authors
- Multimedia Pix of World Famous Authors

BRIEF HISTORY OF DANIEL O. FAGUNWA

Daniel Olorunfemi Fagunwa MBE (1903 — December 9, 1963), popularly known as **D.O. Fagunwa**, was a Nigerian author who pioneered the Yoruba language novel. He was born in Oke-Igbo, Ondo State. An Oloye of the Yoruba people, Fagunwa studied at St. Luke's School, Oke-Igbo and St. Andrew's College, Oyo before becoming a teacher himself.

In 1938, Fagunwa wrote his *Ogboju Ode ninu Igbo Irunmale*, after entering a literary contest of the Nigerian education ministry, the novel was widely considered the first novel written in the Yorùbá language and one of the first to be written in any African language; Wole Soyinka translated the book into English in 1968 as *The Forest of A Thousand Demons*. Fagunwa's later works include *Igbo Olodumare* (*The Forest of God*, 1949), *Ireke Onibudo* (1949), *Irinkerindo ninu Igbo Elegbeje* (*Expedition to the Mount of Thought*, 1954), and *Adiitu Olodumare* (1961).

Fagunwa's novels draw heavily on folktale traditions and idioms, including many supernatural elements. His heroes are usually Yoruba hunters, who interact with kings, sages, and even gods in their quests. Thematically, his novels also explore the divide between the Christian beliefs of Africa's colonizers and the continent's traditional religions. Fagunwa remains the most widely-read Yorùbá-language author, and a major influence on such contemporary writers as Amos Tutuola.

D. O. Fagunwa was the first Nigerian writer to employ folk philosophy in telling his stories.

Fagunwa was awarded the Margaret Wong Prize in 1955 and was made a Member of the Order of the British Empire in 1959. He died in a motor accident in 1963. Fagunwa Memorial High School and Fagunwa Grammar School in Oke-Igbo, Nigeria are named after Fagunwa. His daughter Yejide Ogundipe serves as a council chairperson for Ile Oluji/Okeigbo.

WORKS OF D.O FAGUNWA

- The Forest of A Thousand Demons
- *Igbo Olodumare* (The Forest of God, 1949),
- Ireke Onibudo (1949),
- Irinkerindo ninu Igbo Elegbeje (Expedition to the Mount of Thought, 1954),
- and Adiiitu Olodumare

An article in the Daily Express of Dec., 7th 1964 by then Dr. Adeboye Babalola (later Prof. Adeboye Babalola), written to commemorate the 1st Year Anniversary of the Late Chief Daniel Oluwafemi Fagunwa.

THE PRESTIGE WORKS OF LATE FAGUNWA

A year ago Chief Daniel Oluwafemi Fagunwa departed this tragic circumstances (a riverside accident) at the age of 60 years. He deserves our veneration for his singular contribution to the cause of enhancing the prestige of the Yoruba language in particular and Nigerians' mother-tongues in general.

In the dense psychological darknesss of the nineteen-thirties when Nigeria was gripped by the fog of British imperialism and colonialism: when the present say morning of our independence as a nation was still far away, Fagunwa started writing novels in his mother-tongue: Yoruba.

The point I am making is that in the absence of the prevailing wind of Nigerian nationalism which has dispersed all over our country the fashion of glorifying

our cultural heritage, Fagunwa had the foresight and the courage to florify his mother-tongue. He had then risen to the post of primary school head master in the Anglican Church educational service in Western Nigeria.

By writing full-length novels in Yoruba, Fagunwa demonstrated incontrovertibly that the potentiality of the language is incalculable and that though clearly less developed than English, it is essentially not inferior to English in any way.

His Yoruba novels achieved and still enjoy a great popularity among the Yorubas especially those who are literate in Yoruba.

He wrote Yoruba prose with an ease, an elegance and a regularity previously unknown, giving it the stamp of high literature and making it the vehicle for his wide experience of the Yoruba way of life and knowledge of the world at large. English prose translations of his

novels are already being contemplated by some publishers.

If we Nigerians would honour the Fagunwa not only with our lips but also with our hearts and actions, we cannot do better than for every one of us resolutely to cultivate the grateful use of his mother-tongue in every situation in which it would not offend the spirit of Nigerian Unity and represented in the role of our current lingua franca.

The sad truth is that the average educated Nigerian today is indifferent to his mother-tongue. He uses his mother-tongue to a very limited extent as a means of oral or written communication in his daily life.

INDIFFERENCE

Even when all the educated Nigerians in a group at a social gathering are people who have the same mother-tongue, almost invariably their conversation is

conducted either in English or in a reckless mixture of English and the mother-tongue.

The main cause of this indifference of the educated Nigerian to his mother-tongue lies in the dominant role of the English language as the present “lingua franca” of our nation.

The mastery of spoken and written English is a key which unlocks many doors of progress for educated Nigerian citizens today whereas the mastery of both the spoken and the written forms of this mother tongue is hardly gainfully useful to him.

To add insult to injury, there is the pathetic fact that the average educated Nigerian does not feel any qualms or twinges of conscience about his indifference to his mother-tongue.

Dr. Adeboye Babalola

*(Prof. Adeboye Babalola has since joined the Saints Triumphant;
May his soul rest in perfect peace, Amen).*

**REAWAKENING THE MEMORY OF D.O.
FAGUNWA THROUGH FAGUNWA NIGHT**

Fagunwa Night is an initiative of the Society of Young Nigerian Writers toward promoting Yoruba Language and Literature in the South Western zone of Nigeria (Yoruba speaking states). It is also a celebration of the life and works of late D.O. Fagunwa, a renowned Yoruba Writer and Author of *Adiitu Olodumare*, *Igbo Olodumare*, *Ireke Onibudo*, *Irinkerindo Ninu Igbo Elegbeje* and *Ogboju Ode Ninu Igbo Irunmale*. The Society has also compelled its Southern and Northern members on the need to promote Igbo and Hausa language through *Imam Abubakar Night* and *Pita Nwana Night*. Before the middle of the year, the society will be embarking on organizing a national competition in Yoruba, Hausa and Igbo languages respectively. We are hereby using this opportunity to call the attention of other writers bodies across the country on the need to promote our indigenous languages and literature.

Aims and objectives of Fagunwa Night Includes: a. to encourage writing and reading in Yoruba Language. b. to promote Yoruba Culture, Traditions and Values. c. to give out awards and reward young writers who are making use of their indigenous languages to write. d. to appreciate the talent and works of writers who are using Yoruba Language to write. e. promotion of reading culture in indigenous language (Yoruba). f. to encourage upcoming and talented young writers in South West in the use of their Yoruba Language in passing across useful and educative information across the globe. g. to promote the works of Late D.O. Fagunwa. Postal Exhibition of Yoruba Culture, Traditions, Figures and Literature. Fagunwa Night will also feature: On-Spot Creative Writing Competition in Yoruba Language among some selected secondary schools, Books Exhibition of Popular Yoruba Novels, Poetry, Plays, Poetry, Essays etc., Presentation of Prize Certificates and Awards to Outstanding Schools, Reading from Popular works by other Famous Yoruba Writers like

Akinwumi Isola, Adebayo Faleti, Afolabi Olabimtan, J.F. Odunjo, Odujinrin, Tunbosun Oladapo, Atari Ajanaku etc. For the past one year now the Society has been struggling in developing Yoruba Language and Literature, as a result of this the Society has come up with the following ideas and which will be launched during this second edition of Fagunwa Night. The project includes:

- Centre for Yoruba Literature Research and Documentation.
- J.F. Odunjo Comparative Yoruba Correspondence Course for Secondary Schools Students.
- Yoruba Fact-Finder CD which contains collections of E-Books, Articles, Papers, Essays on Yoruba Culture, Traditions and Literature.
- Fagunwa Inquirer CD which also contains collections of E-Books, Articles, Papers and Essays on the Late D.O. Fagunwa.

- Egbe Odo Onkowe Ede Yoruba
- Yorubapedia online collections of articles and Essays on Yoruba culture, language and literature.
- Wall Chart and Postals on Yoruba Traditions and Literature

Expected important personalities in this second edition are: Prof. Dotun Ogundeji, Prof. Dele Layiwola, Mr. Jare Ajayi, Alhaji Yinka Olona (South West Chairman of Conference of Nigerian Political Parties), Comrade Yomi Dawodu, Mr. Tunde Ajayi and Comrade Adegboyega Adelu.

ASEDANU

Ironu lo ji Adewoye laaro yii. Oun gbogbo daru mo loju. Oro aye e re gan-an ko ye e mo. Ise ribi ara keekee ti n se ko mowo wole bii ti tele mo, bee awon omo sin n ye bii yindinyindin.

Idile Oba ni Adewoye ti wa. Oun lo ye ko joba ilu Agbabu . Sugbon ailowo lowo re lo je ki Ajadi Karounwi se e mo o lowo.

Bi o tile je pe o ti to odun meji ti Ajadi ti fi owo ola gba Adewoye loju ti o si ti gba kamu lori oro oloba de. Isele ti o sele nibi ayeye igbade odun keji Oba Karounwi lo ko ironu otun ba Adewoye.

Ilu Agbabu je olu ilu fun awon ilu keekeekee bii mewa miran. Gbogbo awon bale awon awon ilu wonyii ni o wa si ibi ayeye Alagbabu ti Agbabu ti n se Oba Ajadi, Ile Labola Karounwi ti n se ayeye naa.

Leyin jije ati mimu laafin Oba, Agere so, Oba kese bo ijo, gbogbo ilu ati alejo ro telee o di oja Oba.

Ile Adewoye ko ju ile bii mewaa lo si oja Oba. Ona ibe si ni Karounwi ati awon emewaa re yoo gba koja. Nigbati Adewoye ri awon belesin goke oba, o tilekun mori. Bi won se rii ti Adeoye ti ilekun mo ori, awon olorin oun onilu pa ilu ati orin da o di,

“Kole bode

Kole bode

Alakori tilekun mori

Kole boode

Won n korin naa bii ki Adewoye jade, sugbon ko jade. Nigba ti Oba Karounwi jade iwaju ile Adewoye, Ilu tun senji o di,

“Gba n bata ko subu

Gba n bata ko subu

Olose to dun Oba ti o roye je

Gba n bata ko subu”.

Isele yii je ibanuje nla fun Adewoye, o fe sun, ko le sun moju. Ironu oro yii lo ba sun lo baji laaro ojo naa.

“Bowo o ba se e fo a o kaa lori ni, n o saa kuro ni ilu yii ni”. Ero Adewoye laaro yii niyen.

“Amo ibo ni n o sa sa lo, ta ni n o fi omo ati iya mi ti”
Logan ni ero kan wa si Adewoye lokan, ko si mo igba ti o soro jade pe “Ogun owo ke, emi o le se ogun owo o. Oro yii ni Riike, aya re gbo nitori o pile ti wa leyin oko re ti tiyin o mo. O dahun o ni, “Baba Desola, togun owo ti a je”. Lojiji ni Adewoye boju woe yin ko mo oun ti yoo so fun aya re. Iya Desola boju wole. Ni gbigbe ti yo o gbe oju, ekun lo n sun.

Aikomo Anjolaoluwa

Adesina College

ONINUFUFU OBINRIN

Ni ilu Ajitotutu Adio je agbe ti o si mu ise re lokukundun, ko fi aye gba iwa imele rara. Adio ni Iyawo meji ti oruko okan je Teniola ti ekeji si n je Oyin. Awon iyawo mejeeji yii maa n se bi egbon ati aburo ni, e o le mo iyato laarin won, sugbon Teniola ti bi omo meta, Oyin o I ti bi omo Kankan. Nigbati Oyin ati Oko re Adio lo si odo, Onisegun kan so fun Oyin wipe oko orun nin oun ba ja. Oyin bere si n sukun, sugbon ko si oun ti o le se. Leyin eyi ni o ri Baba kan ti o gbaniyanju pe ki o maa ko awon omode mora ki inu re si ma a dun si won nigbagbogbo. Awon Iyawo Adio mejeeji gba oko won Adio niyanju pe ki o lo fe obinrin miran nigbati Oyin ko bi omo fun. Leyin opolopo atonu ni Adio lo fe Iyawo miran. Adio fe opeyemi ti o je iyawo keta, sugbon Opeyemi je oninufufu obinrin ti ko si fe ki enikan ba oun du oko oun. Gege bi iyawo tuntun Ope lo ye ki o se ounje ti awon iya le re yoo je. Amo ti Ope ba gbe Obe fun awon Iyale re, egungun eran ni yio fi sinu obe fun

won. Awon Iyawo yooku fi ejo sun Oko won Adio, ti o si be won pe ki won maa binu.

Nigbati Oyin bi omo, o bi ibeji, okunrin ati obinrin. Ope si bi Obinrin tan lo ba sa kuro nile. O fi omore obinrin naa si odo iya re pe ki o maa ba oun mojuto. Ope sa lo si ilu Ibadan ti o si lo ba egbon Ololufe re nigbakanri, ti o si ni ki o ba oun be okunrin afesona re nigbakan rii pe ki o ma binu si ohun atiwipe oun ti setan wayii lati fe. Oruko okunrin yii a si maa je Garuba, Hausa ni. Nigbati Garuba de lati wa ki egbon re ni Ibadan ni o ri Opeyemi, ti o sib ere pe ki lo wa se. Ni egbon re ba salaye oun to sele fun Garuba. Leyin opolopo ebe, Garuba gba lati maa mulo si ilu Eko. Nigba nwon de Eko, Ope ko fe ri Obinrin Kankan pelu Garuba. Ni ojokan Oga Garuba pelu lati ibise, sugbon Ope ni o gbe ipe naa ti o sib ere si bu oganaa. Leyin pelu ni Garuba pe egbon pe ki o wa mun Ope kuro ni Eko ki oun to de. Nigbati egbon Garuba de Eko, omo kan ni o bag be eru wole, bi omo naa se n wole ni o bere wipe tani o wa ni ile, bi Ope se gbo eleyi ni o jade lati inu ile idana, pelu sibi nla kan

lowo, bi o se ri omo yii ni o la sibi mo lori ti o si n pariwo pe gbokogboko. Bi omo yi se sare jade ni o pade egbon Garuba ni ona ti ko si duro ti o si n salo, bi Ope se ri egbon Garuba ni o sa pada ti o si wo inu ile lo. Bayi ni awon egbon omo ti o la sibi mo ri si le ti o si ko si enu Okada to n bo ti o si daku, bi nwon se gbe dele iwosan ni awon dokita si n sare lati du emi re sugbon epa o boro mo. Opeyemi ku. Eyi si dun Garuba, leyin eyi ni Garuba fe okan ninu awon ti won jo n sise ti won si n gbe igbe Alafia, ti okan won si bale.

Philip Multiple Joy

Good Tiding College

IGBEYIN NII DUN OLOKU ADA

Ojo pe ti won ti maa n so fun Bolanle wipe iwa Ojukokoro ko dara, ati wipe ki o jawo ninu apon ti ko yo, ko gbomi ila kana.

Toye tiise Baba Bolanle je Agbe agbokorosu, o lowo lowo, o si lola pelu, Abike, Iya Bolanle naa si je osise ijoba.

Bolanle ko sadede raa, to maa se idin bi ko se wipe oun nikan ni awon awon obi re bii, Toye kii fi oun ti Bolanle ba se bun-un, sugbon Abike kii fe ki won ba omo oun wi, bi Baba Bolanle ba luu Abike ko nii gba yoo soodi ariwo, yoo maa wipe se o fe pa omo funoun ni, omo kan soso ti oun bi ni iwo wa fe lu pa.

Kerekere Bolanle wo ile eko sekondiri, aini onibawi tii ti wa ba ti Bolanle je, bi o ba ni nkan ogorun, egberun ti ore re si ni ogun naira ti oni ogun naira yii yoo wo loju ti yoo si ri wipe oun ji mu.

Ore Bolanle kan ti oruko re n je Bolu ni obi re ra ibon fun ti o si mu wa si ile iwe, ibon yii woo Bolanle loju debi wipe o ri wipe oun jii mu. Nigba ti Bolanle mu ibon yii dele, Baba re luu bi kiku bi yiye, sugbon Iya Bolanle fariga, o so wipe se o fe pa omo fun oun ni, atitunpe oun ni oun ra ibon naa fun-un.

Bolanle ko mu ni kekere, nitori alatileyin re ni o ba lo ji apomeji abo ati itete oluko re, won n ye ara won wo won si baa ni apo Bolanle. Won ko lu Bolanle sugbon won so wipe ki o pe obi re wa, Abike lo nitooto sugbon kaka kewe agbon de bee, ni o ba da owo Oluko pada fun. Inu bi Oluko kan leyin ti Abike lo tan o si gba Bola ni eti, Bola so fun Iya re, won si rip e ise bo lowo tisa naa.

Bolanle se idanwo, o si feeli, iya re mun kuro ni ile iwe ti o n lo tele o si mu lo si ile iwe miran. Nigbati Bolanle wo Sekondiri agba ni o ba so ara re di boolu afesegba fun awon okunrin, bi o ti n gbe dudu naa lo ngbe pupa. Won so fun Iya Bolanle, sugbon o wipe bi o ba too dagba die si ni oun to too maa bawi ti oun yoo si maa

too sona ti o to. Bolanle nse omo jaiyejaiye kiri ti idanwo asekagba (WAEKI ati NEKO) fi de, idanwo de, o lo, esi idanwo jade Bolanle fidi remi ko paasi ise kankan. Sugbon won baa da ogbon sii ni Bolanle ba lo si Ifasiti.

Bolanle de Ife tan, o n se fele fele, o n se bo ti wu u. Asiko yii ni Iya re wa so wipe o ti di eja gbigbe ko se ka mo. Bolanle gba wipe bi ewa bati wa ti idi naa si wa oun ko ni feeli, ni o ba n jaye re kiri. Bi o se n fe Oluko ni o n fe Akeekoo, nigba ti o se won kuro ni abala kini ti asese de fasiti won kuro ni keji, iketa, o ku odun kan ni Bolanle ba se ase mase, ni won ba lee kuro ni ile iwe, niti ti won ti n lo ese lati fi je ki o wole ni Abike ti ri wipe omo oun ti loyun, Bolanle lo si odo awon Oluko ati akeeko ti won n pee ni Aponbepore, olojuarede, orekelewa nigba kan ti gbogbo won si wipe awon ko ni awon ni oyun, okan tile wipe oun ko ri Bolanle ri.

Bolanle ti lo opolopo oogun lati se oyun yii, sugbon oyun ko ko wale, ni o ba to ore re kan lo, oni tibi ti o

mu-un lo si odo dokita ti o fun-un ni oogun pe ki o lo meji pelu ireti wipe yoo sise laarin ogbon iseju.

Bolanle dele, o mu oogun o lo meji nitooto, sugbon Olorun fi ajulo han-an, oogun ko ko sise laarin wakati meji ni o bat un da omiran je, leyin iseju maarun ni gbogbo re sise papo ti inu si n ro Bolanle, inu riro yii ni Bolanle bat a teru nipaa.

Nigba ti Iya re gbo, o sun ekun, awon ore ati ebi si so fun-un pe oun ni o pa omo re. Toye wa dahun wayii pe se o ti ri bayii oun ti o ko bami, ka ma ba omo wi ko ma baa ku, se o ti waa ri wipe igbeyin ni o n dun oloku ada bayii bi. Inu by Iya Bolanle, o si wole lo gbe majele je, ni oun naa ba loo jabo fun Olorun Oba.

Iyiola Habeeb

Loyola College

ATUNSE SI IWA AIDA NI ORILE EDE NIAJIRIA

Iwa ti ko bojumu ni o ti gbile si ni Orile ede wa. Eyi si n fa ifaseyin fun wa, nipa bee ani lati wa atunse si awon iwa aida ray ii.

Alakooko, ijoba gbodo fun awon akeeko jade ile-eko giga nise bi won ba se n kekoo gboye tan. Eyi ni yoo fun awon omo keekeke miran ni iwuri ati ka iwe won ati wipe, yoo fun won ni iwuri ati le tira kaka ka iwe won yoo si le gbe ori le ede wag a.

Ati wipe, ki ijoba pese eko ofe fun awon omo ile iwe. Awon obi naa ni ipa ti won yoo ko ninu tit un orile ede wa se, nitori pe ile lati ko eso rode, omo ti akoba si ko ni yoo gbe ile ti a ko ta. Awon obi ni lati ko awon omo won ni iwa otito nitori ti won ba ko omo won, omo naa yoo maa ranti awon eko naa lati maa mu lo, ko ni wuwa ibaje, idojutini. Yoo le gbe oruko awon obi re ati ti orile ede wa ga. Awon atunse si iwa aida ni orile ede wa naa po to be ti ako le menu ba tan.

Eni ti o ba ni ise lowo ko ni le raaye ati maa wu wa ibaje bi ole jija, tete tita, nitori pe “owo ti o ba di le ni esu nbe lowe”.

Mi o ni le ko juba yi lo ni pa awon tunse si iwa aida ni Orile ede wa Naijiria.

Oladosu Risquot Folashade

Isabatudeen Girls' Grammar School I

AANU SISE

Arakunrin kan wati oruko re je Akinwamide, arakunrin yii je omobibi ilu Ekiti, o ni iyawo kan ti oruko re je Oluwaferanmi. Arabinrin yii je omo bibi ilu Ibadan. Awon mejeeji ni ife ara won pupo, won bi omo meji, okunrin kan ati obinrin kan. Oruko okunrin a ma je omotayo nigbati obinrin sii je Omolewa, won sit un so ni iremiposi nitoriwipe nigbati won bi omo yii ni arakunrin yii ra oko nila bogini fun iyawo re.

Rere lo pe ika kop e, e je ka se rere nile aye, arakunrin ti mo so yii ni owo sugbon ko fi se aanu funopolopo awon eniyan. Ni osan ojo eti Baba Agba kan wa si ile Akinwamide oun fe iranlowo re, baba yii ba Omotayo ati Omolewa pelu awon omo egbon Akinwamide ni iwaju ita ti wo fi keke sere Baba yii sofun Omotayo wipe se baba won w anile, Omotayo so fun baba yii wipe Baba awon ko si nile, sugbon momo jade sita, Omolewa so fun baba yii wipe ti o ba le joko die wipe baba awon ko nipe de, Omolewa ko iti so oro yii tan ti

baba won fi wa oko ayokele re de nigba ti baba won jade lati inu oko o beere lowo baba yii pe kini o ba wa, baba naa si da lohun wipe ohun nilo iranlowo re ni. Nigbati Akinwamide yio soro o nii “iranlowo ko, iranlowo ni” baba yii ko fesi miran le oro ti Akinwamide so, o kuro ni ile Akinwamide pelu ibanuje okan bi omolewa ti gbo oun kan ti Baba re so fun Baba yii o da baba yii duro bi eni ti o je wipe o ni oun ti o fe so, nigbati o de iwaju baba naa o fun baba yii ni owo ti o ye ki o fi ra nkan. Baba yi se adura wipe Omolewa yio dagba, yi o di eni iyi, yio di eni eye. Dide ti o de ile ni baba re pe wipe ki lode ti o fi fun baba naa lowo. Sugbon omo naa daa lohun wipe, ohun gbogbo ti eniyan ni ti Olorun ni. Gbigbo ti baba re gbo bayii, pasan ni o yo si ti o si n bere si n na.

Ni igba ti o di ose keji ni ara Akinwamide ko ya, ko gbadun rara debi wipe yio gbo nkan ti aye n so. Won bere si ni ru kakiri ile iwosan kan si ekeji ni igba ti won gbe kuro ni ilu Ekiti ti won gbe ni won gbe lo si ilu ti a pe ni ilu tolurun ni esan nigba ti won lo mu owo totowo

waa adota egberun wa ki awoon fi koko be ise ta ona ko si nkan kan mo won bere si ni ya owo kiri won ko ri. Omolewa so fun Baba re wipe se o ti ri oju aye bayii wipe ko da ki eniyan ni owo ko ma fi se aanu. Bi Omolewa se so oro naa tan ni baba re je Olorun nipe.

Fakunle Dayo Dorcas
Methodist Grammar School

ONISUURU NI JOGUN AYE

Ni ilu Tomori, omokunrin kan wa ti oruko re nje Alade. Alade je eni ti o ma n se ise pelu gbogbo ara. Alade ji ni kutukutu aaro ojo kan, o ko gbogbo nkan to fe lo ni oko jade, o si n fi orin dara yaa. Ibi ti o ti n se eyin lowo ni awon ore re wole, won di joo maa n lo oko ni. Won ki iyawo re ti o wa ni eyinkule. Alade dagbere fun iyawo re , won ba ti won lo. Iyawo re naa gbe eru aso to f eta ni oja ru, o ba tire lo pelu. Alade ati awon ore re nkorin lo si oko sugbon bi gbogbo won ti n korin okan ninu ore Alade kan ni ko korin, ko rerin, se ni on wo bi eniti won gbe iyawo re lo. Awon ore re ko tete sakiyesi, igba ti won se akiyesi si won ko ri Akanni, won wa Akanni titi won ko ri. Oro naa buso si won lenu, o bu iyo si, eyi iso ko segbemi, iyo de re ko se tu danu.

Nigbati won ri Akanni, ojo ti lo won ko le lo si oko mo, won pe Akanni, won si beere nkan to ri ni obe to fi garu owo. Akanni fesi o ni, oro gbogbo won ti sun oun. Oun ko le se ise Agbe mo, oun fe wa ise miran se. O ni ti ile

ko ba sunwon fun oun, oun yoo lo si ilu miran lati lo wa owo. Alade to mo pe Akanni feran owo ju nkan miran lo, o mo pe ko si nkan ti Akanni ko le se lati fi ri owo. Alade wa ba Akanni so nkan to n je otito oro, o gba niyanju pe ko mu suru, sugbon kaka ki o de lara omo, se ni o n fi ojojumo kigbe. Awon ore Akanni gba kamu, won ba tiwon lo si oko.

Akanni to ti pinu lati fi ilu Tomori sile, lo si ile lati ko gbogbo eru to ma nilo fun irin ajo re. Akanni ko dagbere fun enikankan. O ba tire lo si ilu odi keji ti oun je Bojuri.

Akanni de ilu Bojuri ni asale, ko mo ibi ti yoo ya si. O rin titi ofi de ile ti won fi amok o. O kan ilekun ile naa. Baba arugbo kan ni o silekun fun. Akanni dobale gbalaja fun Baba naa. Baba ni ki o wole, awon mejeeji jo wole lo, won takuroso, ibi ti won ti n takuroso lowo ni Baba arugbo yii fi wo oju akanni daa daa, o beere lowo re pe omo ilu wo ni, se ko se pe o wa lati wa jawon lole tori oun ko ki n se eni ti won le ja lo le. Akanni ni ole ko ni oun wa ja ni ilu won sugbon owo ni o gbe oun de ilu yii.

Ni ojo keji, Akanni bee Baba arugbo ti oruko re n je Abogunde. O ni ki o jowo se ise ti oun ba so ni asale ana. Abogunde wa da lohun, o ni omo eniyan ko se fokan tan rara, iwa ika ti poju ninu iwa won. Akanni bee Baba titi, sugbon Baba ko jale o ni oun fi fi ise babalawo se ika. O wa so fun Akanni pe oni ona miiran ti awon le gbe gba. Abogunde pe si egbe kan o soro wuyewuye si leti. Inu Akanni dun sese koda tie sin bas are ninu re ko le kose.

Nigba to di bi odun meji si, Akanni ti di Olowo jaburata, ko da o ti di ilu mo ka. Akanni n naa owo fun tomode, tagba . Akanni ko ko lo ilu Tomori, to je ilu ti won so ri re kale si. O pa awon iyawo ati omo re ti si ilu Tomori, lai mo pe ojoojumo ni iyawo ati omo n sedaro re.

Ni ojo kan, Akanni pinu lati lo si ilu Tomori ti o je ilu re, nigbati Akanni de ilu naa, o ri bi ilu naa se ri, bi o se fi sile naa ni o ba. Inu re baje, tori owo ti o ni ko gbodo fi se oun rere si ilu re. Nigbati o de ile Alade, o yaa Alade lenu pe ore oun ti oun mo n tele ti wa di olowo

tabua. Inu Alade dun fun ore re. O gba a niyanju pe ko fi owo to ni fi se nkan to dara si ilu won. Akanni wa fi lokan bale pe ko si laburu. Kope pupo titi Akanni de ilu re, okiki ti kan de gbogbo abule pe Akanni ti di olowo tabua, lai mo pe ogun owo ni Akanni se.

Ni nkan bi odun meji ti Akanni ti de ilu re, aisan nla kan gbe lule. Aisan yii buru jai to be to fi je pe gbogbo owo to ni, ni won ti fi won aisan naa. Abalo, abaabo gbogbo iwadii tiwon se ni pe ogun owo ni Akanni se. Inu won baje, paapaa julo Alade. Inu re baje to o ti kilo fun Akanni pe ko se suuru. Akanni ti o wa ni idubule aisan naa mo pe iku lo ku fun oun, tori o ti se nkan eewo ti Abogunde ni ko ma se.

Kop e pupo ni Akanni ku, gbogbo ilu daro re, awon ara ilu Bojuri gan-an ko gbeyin. Tomode tagba lo n se idaro Akanni. Nigbati Alade wa ro gbogbo igbesi aye ore re atata, iyen Akanni, o wa mo pe daju daju oni suuru ni jogun aye.

Alawaye Barakat Temitope
God's Blessing Comprehensive College

IGEBSI AYE MOGBONJUBOLA

Ni ilu ojutomori, arakunrin kan wa ti oruko re n je Babatunde, ise agbede ni oun se, o je omo odun metalelogbo. O ko ile kan pelu ise agbede ti oun se. O je gbajumo ninu ilu naa. Omoluabi si tun ni pelu. Babatunde ni iyawo afesona ti oruko re n je Yewande.

Ni igba ti Babatunde pe omo odun Marundinlogoji awon obi re so fun pe ki o mu iyawo wa si ile. Ni ojo keta to tele ni Babatunde mu Yewande lo si odo won obi re. Awon obi re so fun pe ki o lo si odo awon obi iyawo re ki won mun ojo ti won ba fe se mo-mi-n-mo-o. Awon obi Babatunde tele lo si odo awon obi iyawo re ti won si seto mo-mi-n-mo-o.

Osun to tele mo-mi-n-mo-o awon mejeeji, won se igbeyawo alarinrin ti ilu si mi titi, awon eniyan ba won yo, ti inu awon ebi mejeeji si dun. Odun keji to tele igbeyawo won, won bi omokunrin kan, ni ojo isomoloruko ero po ti awon ara ilu keji naa ba won se

ayeye ikomojade omo won, ti won si so oruko omo naa ni Mogbojubola.

Ni igba ti Mogbonjubola pe omo odun marun-un, Babatunde ati Yewande jo jiroro pe kini awon fe se fun omo yii. Ni ojo kan won mun Mogbonjuola lo si ile eko alakobere ti oruko re n je Olufunmi Nursery and Primary School, ti won si gba si yara ikawe.

Ni igba ti Mogbonjubola pari ile eko alakobere, o lo so Sekondiri, nigba ti o pari sekondiri o se aseyege lati te si waju ninu eko re. Odun to tele igba ti o pari o lo si Yunifasiti ti Ile Ife, to o si n Kegbeburuku. Awon obi re si so fun pe ki o sora re ko to lo sugbon ko gboro. Ninu egbe ti Mogbonjubola wa won maa n pa eniyan lekun, won si maa n jale pelu.

Ni odun to keyin ti yoo jade kuro ninu ile iwe naa o so fun awon obi re pe odun ti oun yoo jade niyii. Ni ojo to pari awon obi re se ayeye to po fun, inu won si n dun pe omo awon ti pari iwe re ti o si yanju, ti awon mejeeji o mo pe pabo ni wahala won jaasi.

Ni odun to tele odun to jade, o wa ise titi ko ri ise, ni ojo kan ti o wa ise lo, o pade ore re kan ti won jo jade ni ile iwe pelu oko nla kan, o bi ore re pe ilru ise wo lo n se, ore re so fun wipe ki o wa ba oun nile. Ojo keji, Mogbonjuola gba odo re lo, ore re ko alaye bo le pe ise ole ni oun se, Mogbonjubola si te wo gbaa ise naa pe o wu oun naa lati se. Ore Mogbonjubola mu lo si odo awon akegbe re yooku ni ale ojo naa.

Ni ale ojo kan, awon akegbe Mogbojubola ati oun naa lo jai le ifowopamo kan lole ti won si lo layo ati alaafia. Mogbojubola loo si odo awon obi re o ko owo fun won inu awon mejeeji si dun, sugbon baba re bi wipe iru ise wo ni oun se, o ni oko ni oun ta ni ile Hausa. Ni igba ti Baba re ba soro tan, iya re naa pe o sib a soro wipe ki o mu iyawo wa si ile. Mogbojubola mu iyawo lo si ile ti oruko re si n je Oyinda.

Ni ojo kan, Mogbonjubola ati awon akegbe re lo jai le epo kan lole ti owo sit e won. Won soo ninu iroyin, lo ri telifisan ati ero igbohunsafefe, pelu iwe iroyin. Awon

obi Mogbonjubola gbo oro yii ti ironu sib a won, won gbe Mogbonjubola ati awon ore re lo si ile ejo ti won si ni ki won pa won. Ironu oro Mogbonjubola lo paa awon obi re mejeeji. Iyawo mogbonjubola ko gbogbo owo oko re lo si ilu okeeree, sugbon owo te oun naa.

Adebayo Razaq

Anglican Commercial Grammar School