



ORORO AJE

NAIJIRIA ATI

AWON EWU MIRAN

Lati Owo Awon Omo Ile Iwe Girama
Ni Ipinle Oyo

Ni iranti Ologbe D.O. Fagunwa

EWU

Contributors:

Loyola College

Adesina College

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Emmanuel College

God's Blessing Group of School

Good Tiding College

Methodist Grammar School

**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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CREATIVE WORKS (POETRY)

IN HONOUR OF D.O.

FAGUNWA

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8. Oro Iyanju Fun Omo Eniyan - *Dauda Olaide*

Anglican Commercial Grammar School

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 Adiiu 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 tough 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.

OLORI ORILEDE

Eyin alase wa
Eku ise, eku ara
Fara se
Edumare oni je kee se lasan.
Oro mi ni soki
Si Olori orile edewa
Ni pe, ki won o ma fi oro awon
Oluko sere rara.
Nitori wipe bi ko ba si Oluko
Ta lo n je
Omo Ile-iwe
Bi ko ba si Oluko
Tani won n pe ni Dokita,
Bi ko ba si Oluko
Nibo ni awon
Onimo ero yoo wa?
Bi ko ba si Oluko
Nibo ni awon ti won n se eto

Ile-ifowopamo yoo wa.
Wahala ti awon Oluko nse lori
Awon akeeko ko kere rara
Ka to mo o ko
Ka to mooka
E ma fi owo
Yepere mu
Oro Oluko
Eda kun
Esan esan owo osu won
Nigba ti oye.
Ema fi ebi pa Oluko
Won ko ye ni eni iya,
Eni iyi, eni aponle loluko
Lawujo.
E se eto awon Oluko fun won
Loju ojo
To ri bi ko ba
Si Oluko, Olaju
To wo Orile ede wa

Ko le wo
E ma se gba Oludamoran
Laaye lori oro Oluko
To ri won ni, ku ise ni
Mo ri ya,
Ko si bi ese ma
Se eto won funwon,
Ti won ko ni,
Gbaju mo ise won
Ti won ko nig be eto eko laruge
Owo Oluko
Leto eko wa
Bi iya ba ti je Oluko
Iya ti je eko
Olori Orilede wa
Ejo wo eboju
Aanu wo Oluko
Eje ki iya dopin lori awon
Oluko wa
Eje ka won naa to awon egbe won youku

Olori orilede wa
Be ba wo e o rip e owo ti awon
Oluko n gba lorilede yii kerejojo
Ko joju, owo to je pe ki osu to pari,
Won a je gbese de ni,
E da kun Olori-oriledewa
Ebukun owo osu
Awon Oluko,
E se toju won.

Idowu Blessing Bolatito
Methodist Grammar School

SISE LONI

Sise loni

Ko ma ba jise

Lojo ola

Latari ise to se

Enia a donise

Eni to sise

Oun ni dolowo

Oun ni dolola

Ore mi sise

Ko le roun mu laye

Eni ti sise

Oun laye mo

Eni ti ko sise

Talaka ni yio gbeyin aye re

Awon taari ti won sise

Sebi eyan la pe won

Eni ti ko sise

Ogun owo niru won se

Sise loni,

Ko ni lari,
Sise Ioni
Ko deni giga
Sise Ioni, ore mi.

IWA

Iwa lo laye ta way ii

Iwa ni n mun ni ga

Eni ni wa

Oun nig be laye

Eniyan to niwa lile oko

Oun ni rile oko gbe

Ore mo ko war ere

Ko le deni taye pe ni

Oun laye mo.

Ojo Oluwapelumi
Good Tidings College.

ILE AYE TO TO FUN UN UN

Ile aye tohun teniyan
Ile aye ilea san
Wadu wadu ko dile aye moya
Eni tee waduwadu ko raye wa.

Eje ka gbe ile aye soun rere
Eje ka wuwa pele somo lakeji
Iwa ni gbani ni iwaju ogba
Huwa rere ko to rele ekoro
Huwa rere ko to keru si koto ojo nlo

Omo araye huwa ibaje
Won gbe koto sile won deni bo
Won wo omo eni ti o jin si koto
Won ti gbagbe pe Olorun Oba n be loke
Ti n wo ise ti kaluku nse
Iwa omo eniyan ree o.

Eyin Oloselu I je ti jawo ninu iwa ibaje

Ije ti ronu piwada lati se oun rere
Eyin apaomolekun jaye
Aran yan lo si Orun are mabo
Eranti pee yin naa yoo ku bope boy a o

Ile aye oun ti wa di basu basu
Won parawon bii eran, ibon lotun losi
Oun adaolorondun gbamu gbamu kakakiri
Awa n sa kiri bi aja to je fun okete
Alara o maramo, elebi o mo ebi mo,
Awa fon raw a kiri bi ete elubo e o raye

Sikasika gbagbe ajo bi
Adaniloru gbagbe ola
Laimope ola oni pe de mo
Eni sere yoo je ninu ise re
Eni se ka yoo je ninu ika naa
E dakun, e dabo, e seronu, e yiwa pada.

Sugbon mo f eke ranti ojo iku o

Ojo iku ojo isimin, oun naa tun ni

Ojo iwariri, ojo alawuyewuye

Iku ni gbafuja omo eniyan

Iku ni gba apere lowo alaperee....

E dakun, eda bo, e se ranti ojo idajo, Akewi n ke.

Razaq Hammed

God's Blessing Group of School

ILE AYE, ILE ORO

Mo dedii oro n le ba won je
Nitori ise oro omo Adamo, to n je Asubiaro,
Won ni Asubiaro ti rogi oro,
O sogi oro digi oro gbaa
Mo dele n le ro fenikan
Oro owo omo eniyan
N le ro dede lo sile aro nibi tan ti n reso
Mo ro boya ile aro maa rohun ro
Oroo! Won ti so le aro dile oro
Mo ro o titi, mo yara sera ro, koro to soko
Mo dele n le ro fenikan
Oro owo omo eniyan.
Oronbo ni mo wa lo si idi-oro ni Musin
Ni mo kana won oloro, omo ijeka
Ni won n fi erohin-in sagbari won ni yajoyajo
Laironu pe egbogi-oloro la won n ro meje
Mo dele n le ro fenikan
Oro owo omo eniyan.
Gbogbo eni to n dami loro,

N se ni won n gbingi-oro, won tun maye ro,
Ko seni to n gbele aye soro bi agbon
Tise oro kii ro nigbeyin
Mo ro o funra re
Tete ronu ara re wo.
Eyin oloro ninu bi tejo, e year funru wa
Nitori enikan ki fororo sorooro mobe,
Oju oro lo ni ki a ro gangan leyin lori
E ro o, ki e ma ro boroboro bi eni, Aro n pe,
Mo ro o funra re,
Tete ronu ara re wo.

IMISI

Bi imisi ba denu akorin atata
Orin gidi a maa sun tereter si lopolo
Bi imisi ba denu akewi nla
Ewi atata a si maa rojo lodo ikun re
Bi imisi ba ba le gbenagbena
Ohun titun ni n figi se
Imisi ni Alamo n fi amo to dara su
Ohun layaworan fii dara to dun faraye ri
Ohun ni olusoju fi n finta olonoge ni rebate
Bimisi ba a gun elegun Sango
Ijo baba a legba kan ju orin lo
Bi imisi ba gun onigbagbo
Ede ajeji a si maa rojo lodo ikun re
Bi imisi bag baa fingba fingba mu
A fingba rebate f' Ayaba
Bi imisi ba gun oniraa
Oriki t'Oba ko gbo ri a tenu re jo
Imisi lo gun Onirese ijosi
Ohun lo fi gbena ti ko le parun

Se be e riise onirese lara Ekun
E si ri t'Eya ti ko le parun
Bee si ni t'oginni omo iya oyo.

Waheed Afeez
Loyola College

ORORO AJE NAIJIRIA

Ni tooto ni Bebeli awon onigbagbo

Soro nipa ile Kenaani kan pe

Ile ti n san fun wara ati f'oyin ni

Akase, bee ba wole Naijiria

Ile ti n san fun adalu ororo age gan-an ni

Ororo aje, adumaadan binijo

Eegun mogaji ti n je taanwa, taari

Bi ti n be l'Ondo, nit un n be l'Ogun

Nbe l'Ekoo, agaga ni "Pota"

Kaakiri ipinle ile omi, at'ese odo gbogbo

Ororo aje yii le bi meji-meta bo doke eepe tan

Ariboyin-kee ni F'awon "awakusa"

Abajo ti gbogbo eniyan fi n wase sile epo

Abajo t'awon kan fi n fo paipu laajin

Ororo aje yii ko je ka naani koko mo

Ise agbe ti d'afiseyin teegun fiso

Kaka ki won fowo ororo taye omo alaje ilu aje se
Bamii loko towo ororo n ba lo
Ee ba je ka yee f' alumooni wa sawadanu mo

ka sohun to ye ka se niluu aje
kinu alaje le dun si tolori telemu wa
ka sir anti pegi owo legbon ororo aje teleri
okan ko ye ko sinminrin f'ekeji
tori baa ba tori iyawo ko'yale
Afaimo ka ma je'ka abamo bile aje ba fa ya.

Akintunde Iyanuoluwa

Adesina College

EWI

Bi Babalawo ba ji

Won a seba lowo Ifa

Bonisegun ba ji

Won a seba lowo Osohin

Bonigbagbo baji

Won a seba lowo Olodumare oba

Oba olowo gbogboro ti n yomo re ninu ofin

Kabiyesi Olorun Oba

Oba Odumare torogun o si fun

A tobi nipo lori eyan gbogbo

Adajo tin padajo ranse

Oba toto gbogbo Oba mu so bi eran

Apata paara to pa ara e lajuba patapata

Atofarati ma beru

Ojojumo ni n o ma yin o Olorun

Oba lana, Oba loni, Oba titi aye ainipekun

Atobi mase ranro

Oba nla to ri gbebi gigagiga

Kinhun Juda eni isaju

Kabi o o si Edumare

Mo ki gbogbo eti to n gbo mi pataporongodo

Oba oke o ni fohun to n wuyin bayin ninu je

Lola Olorun Oba, e o ni feyin tii sunkun omo

Ke ma rowo na

Ke ma raso gbera

e o si ma jere

Ere lobinrin je labo oja

ASIKO ONI

Eni ti n ri ke ko ma yo layo ju
Eni ebi n pa ko ma boka je mo
Ohun gbogbo fungba die ni
Okansoso ojo ni bori egbegbeje oda
Ola Oluwa Oba gbogbo eni ebi n pa
E o ni ku sinu ya

Amin o, e sami e
E gbeto amin mi gbogbo eyan to n gbo
Gbogbo eni o ti ri batise e o ni sise
Gbogbo oni se owo ke maa rise,
Gbogbo onise ijoba e o ni sise naa dogba ewon
Aamo o gbogbo ipo ta ba wa patapata
Kama se gbagbe pe asiko ni,
Ka fi pelekutu lopo tori bope boy a Akinropo n bo o

Asiko ni,
Iya Titilayo pelu omo e won kan tan
Ta won je ni titi ko lola, titi ko layo,

Titi ko ni banuje
Ohun gbogbo pelu akoko ni
Eni o somo ni malomo,
Malomo o lo bo dijokan
Nigba o bay a iku o pa
Ohun gbogbo pelu asiko

Mo gba gbogbo Naijiria ni moran patapata
Gbogbo asiwaju pataporongodo
Naijiria o ni baje
Naijiria o ni daru
Ki Naijiria ko ma ba wa baje
E je ka fi pelekutu se
Nitori Asiko ni gbogbo nkan
Ohun gbogbo pelu asiko.

Oresanya Esther

Immanuel College Senior High School 1

EKUN IYAWO

Yia mode, mowa gbe ire enu re ki n to ma lo
Ire, ire loni, ori mi, afire
Baba mo de, mo wa gba ire enu re, ki n to ma lo
Ire, ire loni, ori mi, afi ire
Be pegun leyin o simi,
Yio simi titi, yio pada leyinmi
Besi Forisa Ileyin simi o, yio simi titi yio pada leyin
mi
Toripe ori omo ni simo dele oko
Sebi ori losi lagunju
Tee joba nile Ede
Sebi ori losi Fijabi
Tee je bale nibadan
Emi lomo olodo kan otere
Emi lomo olodo kan otara
Tara iwaju ogbodo bumu
Tero eyin o gbodo bu sise
Emi Anike de be mo bu boju
Oju mi wa di oju oge

Ibadi mi wa di idi ileke
Ileke merindinlogun ni n be nidi mi
Teba ka ti o ba pe, aso ni etu
Ema ma tut obi o,
Tori gbogbo ohun ti mo mu
Waye ni n be labe aso
Ijo egbe ti mojo de ode oko mi
Oko mi fi naira kan lemi lori
Mo bu rin titi mo de eyinkule ale
Ale fi naira marun lemi lori
Iba mi ki oko pe oku inawo
E si ba mi kale pe o ku asedanu
E e e e e ori mi afi re e e .

Ajiboye Yinka
Immanuel College High school 1

ORO IYANJU FUN OMO ENIYAN

Eniyan

Eniyan

Abidi yanyan

Omo eniyan ti kii fe ki ti omo lakeji ko dara

O se ni laanu wipe awa omo eniyan ti gbagbe ibi ti

Olorun ti dawa

Se bi lari ara omi logbologbo ni Olorun ti da wa

A wa de ile-aye tan a di afinju oge

Pupo ninu awon omo eniyan mi wa tun fi ara won se

so

Won a wa ni nwon n ri ibinu Olohun nikeyin

Ah! Omo eniyan ejeki a beru Olohun

Ki a ye tae je arawa sile mo

E je ki a mo hu wa toto. Ki a le ba ri iyonu-

Olodumare

E si je ki a seri pada kuro ninu iwa ibaje ki oju

Rere Olohun o le mo je tiwa

Oro re fun mutumuwa

Eyin omo eniyan e je ki a se pelepele

Ki a ma se sare koja kadara

Mo fe ki e mo pe ki Olohun o to dawa loti da awon
nkan

Ti a ma je

Edumare to dawa si ile-aye ko fe ki a jiya rara

Sugbon owo omo eniyan ni eniyan fi n fa fitina fun
ara re.

E ba je ki arora se, ki a gba pe Olohun n be

Idi niyi ti mo fi ni ki n wi tenu mi, tori pe enikan kii

Pa ohun mo agogo lenu

Yoruba bo won powe

Won ni baa wi, aa ku, baa si wi a o ni salai ma lo
sorun

Sugbon e je ki a so otito,

Tori otito ni gbeni leke

Eniyan o si le ma huwa ree ki Olohun o binu si iru
eni bee

Tori pe Olohun da wa sile aye lati ma ran ara wa
lowo ni

Ko dawa pe ki a tun da kun isoro ara wa

Ewo lo wa de to fi je pe ti a ba ri omo lakeji wa ti o
ni isoro

Ti a fi ni le ran an lowo

Sebi igi sunmo igi loje ki obo o le fo

Ki o sit un le tente

E ba je ki a se pele, ki a ko gbogbo alamori wa
siwaju

Oba mi oke to se eda wa si ile-aye

Ki a mo fi tipa wa owo

Ki a mo fi tipa wa ola

Ki a si mo fi ona eeru ko oro jo

To rip e nkan ti a ba fi ona eeru koju, nkan naa ki pe
tiifi tan.

Idi niyi ti mo fi n wipe ki e je

Kagbara le Edumare to seda wa

Ohun naa lo mo nkan to gba lero to fi seda wa

So wa daa ko je wipe ibi ni a feji su Olodumare

E ba je ki a ronu si awon oro iyanju ti mo ti nso lati
ateyin wa

Ki a boa so ese sile, ki a sig be ewu ala funfun wo

Nipa sise eleyi ninu Olohun Ola fi le yo siwa
Ti Oba mi oke yoo si siju aanu re wow a
Ti awa naa yoo di eni ti yoo mo yoo ninu ola
Ti a o si di eni abiyi lawujo
Ti igbesi aye wa yoo ti ladun ti yio si loyin pelu
Hun-hun
Iwa baseje ti wa gbayi lawujo awon eniyan
Gege bi ikan se gbayi lawujo igi
Ti era se gbayi lawujo ileele
Sugbon mo fe fi nkankan to yin leti
Wipe iwa baseje ko dara fun omo eniyan lati ma hu
Ara awon iwa to ye ki a jina si ni.
Bakanna ni omo eniyan je oye alanaatan
Ti o si je wipe be omo eniyan se nri owo naa ni won
se n na
Iwa bayii o da, ki si je ki eda ko ni akojo laye
Iru awon eniyan ti o bah u iru iwa yii
Iru won ni koja lori apata ti won kii nipa
E si maa gbagbe eyin omo eniyan, owe awon
Yoruba to so pe

O do ti a gbo titi ti ko gbe,
Se bi a hung bon diedie ni
Ati wipe eniyan o le kanju la obe gbonaa
Ki eniyan o maa tu ito re ni warawara
E ba je ki a se pele ki a si maa gun igi re koja ewu
Sebi agbon ki kuku da omo eniyan loro
Omo eniyan ni o fi ori jai le agbon ti o si lo to agbon
Se bi awon Yoruba bo, won ni oro die ni a so fun
omoluwabi
Sugbon ti o ba de inu re yoo di odidi
Eyin ara mi ati eyin eeyan mi ti e n teti gbo mi,
Iba wumi ki gbogbo yin o gbo labare enu mi ki e si
yii pada
E je ki awe ara wa pada kuro ninu ese
Ki imole Olohun, ko le tan si wa lori
Ki awa naa ki a le di eniyan mimo bi ti awon angeli
Ki Olohun Oba o le yonu si gbogbo nkan ti a ti ojo
aye wa se
E si je ki a mo wipe kii se nkan to dara lati pa omo
Lakeji lekun jaye

Mo lero wipe gbogbo nkan kii se nkan to dara lati pa
omo

Lakeji lekun jaiye

Mo lero wipe gbogbo nkan ti mo hun so ni atateyin
wa

Bi ose hun gba e ti otun wa wole, be ni ko gba to si
jade

Eni ti o ba wu ki o gbo

Eni ti o ba si wu ki o gba

Eyi ti a ran mi ni mo ti je

Ki Oba mi oke o siju aanu re womi ati awon olugbo
ti ngbo mi lowolowo

Ki o maa je ki a wo akise keyin aso

Ki o maa je ki a je egun keyin eran pelu

Ki o si dun wa ninu titi di ojo ale.

Dauda Olaide

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