

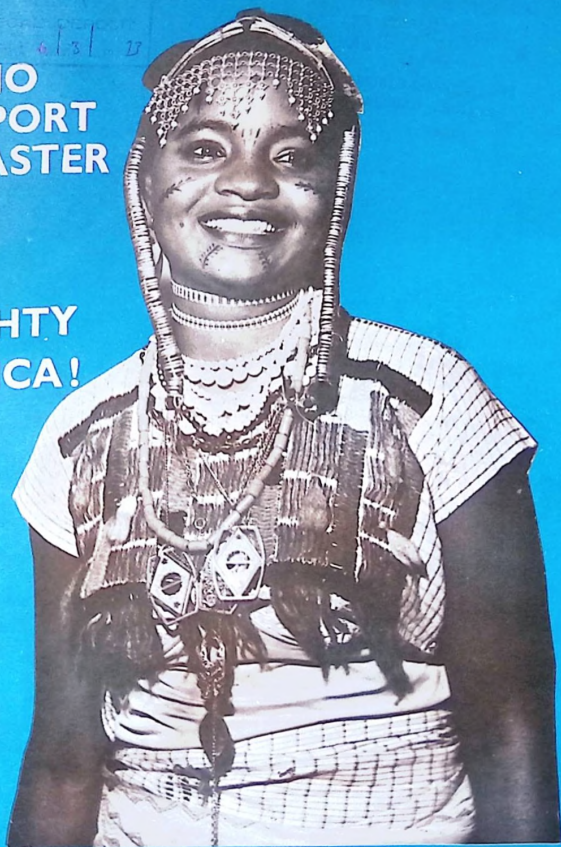


NEW ERA

VOL. 2, NO. 9, ENGLISH & HAUSA NATIONAL MONTHLY MAGAZINE FEBRUARY 1973

0131 D
**KANO
AIRPORT
DISASTER**

**MIGHTY
AFRICA!**



25k



(Somo daga baya)

Dirar jiragen ke sai mutum biyu d'yan tawayen suk suka sauka suka jirgin saman nan fanin Lufthansa, w shirya musu dor Alkahira. Suna wasu 'yan uwar biyu suka dira su nan sai suka um bobin jiragen da kansa mutum sauko.

Sun shiga cikin su ke nan, bayan guda biyu da suk ciken jirgin nan Sun amince da ce wani Dansandan kusa ko a cikin cikin tsakiyar tafiy tsakaninsu da abok kurum suka ji hai wata kungiyar sojo ta yi musu kwanto daga nan suka fah an yi musu farm daya cikinsu ya yi saka wa dayan jir biyu masu sauka nakiya.

Nan da nan sai ta shi tare da Yahud ke cikinsa.

Dayan 'yan kuma ya yi maza wuta ga ragowar wan da ke cikin da

Larabawan da si kuma suka bude wacce mahiya ta i

Bayan kura ta ga shi an kashe Yahudawan nan gi an kashe Larabav biyar daga cikin din da suka kai h da Dansandan Jam duk a mace.

Sauran Larabaw uka aka kame su Ibrahim Badran, karu 20 da haifuwa kadir El-Dinawy, kara 21 da Samiru mad Abdullahi. kara 22.

Dangane da Fasfot dinsu, duk libai ne, kuma aure. Kuma sun Jordan da Siriya a. Ganin haka sai aka dage wasannia Olympic.



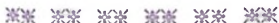
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MANAGING DIRECTOR

HIGHLIGHTS

MODERN AFRICAN
NATIONALISM VIEWED AS
A PRODUCT OF
COLONIAL EXPERIENCE

THE ECONOMY
OF KANO STATE

MIGHTY AFRICA
KANO AIRPORT
DISASTER

MEET LASISI
THE NIGERIAN
NATIVE MAGICAL
WIZARD

PUBLIC EXECUTION IN
NIGERIA:-
FROM HERE TO WHERE?

AND OTHER
INTERESTING STORIES
FROM OUR
CORRESPONDENTS

NEW ERA MAGAZINE

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COVER GIRL



(Somo daga baya)

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Fasfot dinsu,
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Garin haka sar
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LETTERS TO THE EDITOR

AFRICA AND ISRAEL

Sir,
Let me, through the medium of your Journal, hail General Idi Amin for his brave and patriotic decision of breaking ties with Israel. I also say Bravo to the Congo, Chad, Mali, and Niger for courageously emulating Amin's example. Judging by her frequent involvement and interference in the domestic affairs of African countries, no one can justifiably deny the fact that Israel is a staunch enemy of Africans.

Her deep involvement in the Nigerian crisis cannot be easily forgotten. Israel openly and unashamedly demonstrated support for Nigeria's disintegration to the extent of supplying the secessionists with military and financial aid.

From the foregoing, we can vividly see that the Israelis who are now in our midst constitute a grave danger to the security of our countries. For most of the subversive activities of some unpatriotic Africans against their countries are planned and carried out with the backing and financial support from Israel. Therefore, one can only deduce that Israelis are an all-out saboteurs of Africa's political and socio-economic development.

So, we must struggle tooth and nail to end Zionists' presence in Africa and shield ourselves from falling prey of their nefarious activities. The only solution left to Africans is to sever all relations with Israel and expel all their nationals from our countries. Here, Nigeria ought to follow the example of some African countries by breaking diplomatic relations with Israel.

Since Israelis proved, by their acts and utterances, to be number one enemy of a united Nigeria then I see no reason why we should maintain any ties with them. Severing relations with Israel will further strengthen our already good relations with our Arab brethren and improve our image in the Arab world which had helped and stood firm behind Nigeria during the hectic moment of her trial.

I am pretty sure that if a majority of African countries fall out with Israel, this will help in no small way to make Israel come to her senses and change her

aggressive and intransigent policy of oppressing Arab people and illegitimately annexing their territories.

A. Ali Nasidi Maitasa,
Kano.

ARE WOMEN REALLY WEAK?

Sir,
I agree that some women are really hard-working and therefore have been successful, but many are just weak and utterly dependent, materialistic and vain.

G. Nnana,
Umuahia.

NOTHERN IRELAND

Sir,
I think the British Government should accept that its policies in Northern Ireland have been unsuccessful. It is true that Catholics bear the British a grudge for calling in British combat troops, whose presence resulted in the activities of the Irish Republican Army, which the British now find difficult to deal with.

I think a new policy should be thought out instead of giving assurance that the government will pursue its military action against the gunmen "with the absolute maximum of determination".

Paul Newman Cole,
Sierra Leone.

RHODESIA AND ZAMBIA

Sir,
The racist Ian Smith regime has done its worst. By closing its border with Zambia, Rhodesia aims at giving a deadly blow to African freedom fighters. But Ian Smith and his clique are deluding themselves because the time of freedom shall never be extinguished in Africa.

Tunde Gbadamosi,
Ibadan.

ALL AFRICA GAMES

Sir,
May I congratulate all those who organised, financed and ensured the success of the 2nd All Africa Games in Lagos.

This nation should be proud about the outcome of the Games. I think the Green Eagles were a marvellous.

John Ogun,
Abakaliki.

BEHAVE N.E.P.A.

Sir,
When the National Electric Power Authority emerged, it was hailed as a force to end all power shortages. Nigerians are known to enjoy praises so much even if their infamy is being praised. May I join in praising N.E.P.A. for their ability in giving us more power failures and even denying us light for days. I hope those in charge will understand my language. But where they don't, let me put it more bluntly: N.E.P.A. should behave.

Salihu Gombe,
Kano.

NEW ERA HONOURS LIST

Sir,
I agree completely with you on the men you named in your New Years Honours List. Those two Military Governors have my support.

B. Nwosu
Lagos.

DAURA

The story about the bold Arab stranger, the man from the East, Bayajidda made good reading. Bravo!

Jide Tokunbo,
Ore.

ONE MAN, ONE WIFE

Sir,
I will advise any young man who wants peace in his house and no black eyes, to marry one wife.

Comfort Ige,
Ilorin.

Please let it be known that the opinion of readers published on this page is not necessarily shared by the editorial board.

KANO AIRPORT DISASTER

What happened at Kano Airport on January 22, 1973, was an unfortunate and a frightfully unpleasant tragedy. That so many people should have lost their lives on nearly reaching home makes it a painful event to remember.

We wish those who survived the disaster a speedy recovery while we pray that the souls of those who died, may rest in perfect peace.

We sincerely hope that those responsible for investigating the circumstances which led to the disaster would speedily but efficiently report on their findings, so that perhaps the truth would be made known. That might dispel the false news which was put about abroad that the Kano Airport tarmac was in a poor condition.

Ironically, officials at the Airport at the time, did not seem to see that foreign reporters who were given more access to the scene were more likely to cause embarrassment to this Nation than their Nigerian counterparts.

In an age when men and goods must move from one place to another as fast as possible, air transport comes in handy. Unfortunately, human ingenuity is still far from making these mechanical objects perfect. So at times, untold suffering is caused to man.

The disaster at Kano Airport has caused inconveniences to many pilgrims who did not foresee the delay in their departures from Saudi Arabia and were, therefore, virtually stranded.

It was a good thing that Government acted with dispatch in arresting the situation before it got worse and this has saved hundreds of people an awful lot of embarrassment. The role of the Interim Common Services Agency which has undertaken to aid the families of the dead victims, is commendable.

In future there should be better co-operation between the ground control officers and the pilots, who should always obey the instructions of the men in the air-fields. Acting alone in such delicate matters could result in similar crisis situations.

This should be avoided in order to safeguard precious human lives and unnecessary fright during flights.

(Somo daga baya)

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THE ECONOMY OF KANO STATE

By
DR. OMOH ESIEMOKAI

One of the noticeable results of the exercise of creating more states in the Federal Republic of Nigeria could be seen in the rapid economic development all over Nigeria, especially in those neglected areas and regions which did not come within the orbit of political interests of ruling political parties in the First Republic, and were as a result, overlooked.

Some thought that the state system would collapse, because some states had a very poor labour force to begin with, and added to this, the labour force where it existed,

was largely unskilled and above all, some states just did not have on their own, the resources to finance development projects. These fears though justified at the time, have been dispelled to some extent, by the impressive "break-through" in those fields of economic development where pundits made discouraging forecasts.

There is no denying the fact that the economic potential of Kano was not sufficiently exploited until Kano State came into existence. Since then, much has been attempted and a measure of success

has been scored. But the main idea here is to submit without reservation that the industrial opportunities of Kano State are very elastic and if genuine foreign and indigenous investors recognise this telling economic axiom, we dare stretch our imagination to predict that compelling movement would start which would lead industrialists away from the congestion of Nigeria's Manhattan to the Mountains of Groundnuts.

Kano, one must admit has limited land space but it is equally true that former unused land is being utilised for agriculture, forestry and Game Reserves, which have been of immense economic benefit to the people. Official figures say that 80% of the population is directly dependent on agriculture and its ancillary industries such as fishing, forestry and live stock husbandry for its daily employment and most of its cash income. It is believed that the gross agricultural production is about 140 million Naira per annum - an increase recorded in products like groundnuts, tobacco, rice, cotton, wheat and vegetables.

The population of Kano is increasing rapidly because o



ALHAJI AUDU BAKO
Governor of Kano State





the economic opportunities which the State offers. This has led to recurring social problems which are usually common in developing economies, the need for low-cost housing, the demand for more food from an area where the land is already "highly cultivated and occupied" and so on. Nevertheless, when the river irrigation schemes which the government has committed itself to, are completed, the period of natural cropping which, as a result of harsh climate conditions is now restricted to a short wet season, would be prolonged and one hopes that more food would be grown for more mouths in Kano State. It is an open secret that Kano State rightly gives more priority to the development of agriculture and allocates more money to that sector, than to any other.

To facilitate the system of government in Kano, the State, has been redivided into eight administrative areas. This would enhance economic activities in these administrative areas. It is relevant to add that this would also foster the idea of bringing the Government

closer to the people, which was the "noble aim behind the creation of states".

As one must link the economic development of Kano State with the efforts of the Federal Government in its bid to ensure the overall national development of Nigeria, it is normal to regard the efforts to strengthen the economy of Kano State as part of a unified economic venture by the Military Government. Kano State is among the states that has successfully executed the Four Year Development Plan without much difficulty in raising the necessary funds to do so. With additional Federal funds, however, many sectors could be sufficiently and speedily financed for the benefit of the population especially in the rural areas. For example, the programme for educating and training the farmers and other personnel are regarded as priority issues. Equally so are the problems encountered in granting medium term loans to farmers and businessmen so that they may realise the benefit of the indigenisation programme, thereby turning the Federal Government's aspiration into a reality.

Before now, the role of industry in the economy of Kano State was regarded as minor but within the past few years, industries have grown like mushrooms in Kano State and this development has taxed the resources of the State government unashamedly. The Government has been compelled by this positive development to expand existing services but more demand is being made for electricity, pipe borne water, roads, drainage and so on.

The Government has shown itself keen on participating in the "industrial revolution" going on in the State by establishing the Kano State Investment Company Limited, which is expected to help finance "economically viable projects in industry, agriculture, mining and commerce". The economic activities of the New Nigeria Development Company Limited and the Northern Nigeria Investment Limited are well meant because they provide for the industrialists, "domestic sources of finance" for industrial development and expansion. The Small Industries Credit Scheme also aids the small entrepreneur to "promote or expand economic ventures".

The Kano State Ministry of Trade and Industry, which has been efficient in planning the State's economy should lead the march of protesters, who think that the frequent power failure and a few other malpractices by workers or their employers, are a retardation to rapid industrial development in the state.

Ironically, employers do not seem to see that incentives given to workers in one form or the other, encourage productivity or maybe it is equally true the other way round that the employees do not seem to appreciate that increase in productivity will, all things being equal, lead to increase in wages.

When the infrastructural facilities of Kano State become evenly distributed throughout the State, the hope could steadfastly be nursed, that this once caravan gateway to the Mediterranean and Red Seas could become an economically self sustaining state.

□ □ □ □



ALHAJI AMINU DANTATA
Commissioner for Trade and Industry



ALHAJI TANKO YAKASAI
Commissioner of Finance

(Somo daga baya)

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aure. Kuma
Jordan da Sir
Ganin haka sai aka dage
wasannin Olympic.



It's Lasisi Alajoye's wizard show. Watch it! It's no child's play.

MEET LASISI-

The Nigerian Native Magical Wizard

By AJAS MEM
NEW ERA'S Former Editor

Suddenly came the blast of a fanfare and the cry of an announcer. 'It's Lasisi Alajoye's wizard show'. Applause thundered as native bata drummers swelled the music. The next moment was magic. Lasisi who has captured headlines with his magical prowess is a sheer delight to watch anytime he performs his act. He's a Niagara of talent. He has no doubt arrived precisely at the right time when Nigeria's culture is being propelled to a new height of glamour, fame and stardom.

The few hundred people in the audience were smiling encouragement, clapping loud and hard. They were responding to a flashing applause sign of Lasisi. Awash in the indescribable ecstasy. Instantly, I understood what it is to be a Magical Wizard. At a glance, Lasisi is at once the scrubbied and wholesome man who is undeniably magnetic and crowd pleasing.



Lasisi and his team on stage during one of their recent shows

**'I ONCE WOKE
UP A DEAD MAN'**

gila ya tada hankalin duniya. Sarki Husaini na Jor
kewayan unguwar Olympic

du neman zaman lafiya, rubuce-rubuce
daga fannin. Stackaruna 17

Born in Oke-Atan in Oyo of Western State about 38 years ago, Lasisi from kid seemed destined to storm the citadel of magic with a perfect combination of reality and fantastic mysticism.

"I was born with a horn on my head to a herbalist family and from kid, I perform free magic to other kids", he said off the stage. Performers with a lot more talent often got a lot more. His performance is all art applied meticulously from the outside like grease-paint, instead of welling up from within.

Once underway, his magical act moves with the smooth, non-stop precision gimmicked up with tricky movements, his singing wives backing with native bata drummers.

Whenever Lasisi breaks loose with his magic on stage, he can cut his tongue with a knife and ask an onlooker to hold it. He can butcher a teenage boy alive and then revive him back to life. When wearing his bullet proof Sango Coat, no bullet can penetrate. He can remove both eyes and teeth with chisel and then fix all back to their positions. Lasisi can also turn both legs backward when walking.

Now, he rides a small car, owns six houses and a Land-rover for carrying his troupe mostly his four wives, six children and other artists

some of whom had put in more than fifteen years service. He pays a staff of about 15 people—many of whom seem to be merely decorative native helping young women; who all sing up the show together.

"I love women. They give me inspiration and joy", said Lasisi who once had more than 15 wives. "In fact, women write to marry me. At times they hunt me about", he bragged. "I taught some of them the art of magic and they all sing and dance well".

Lasisi had in the past hit front page leads of the local press including that of Nigeria's most popular Sunday Newspaper which in 1966 brought one of the miracles of Lasisi into limelight. He was reported to have revived a dead man back to life: after burial in Oyo.

I urged Lasisi a herbalist and star reader to let me a bit into the secret of his magic. "I am very wonderful from youth. I play magic from Primary School before I dropped out in standard three. I accept penny for a show", said Lasisi whose father is a herbalist and Sango worshiper. "I grew up under my father learning the art of making medicine with herbs. I later pick up magic. I am a self-taught magician but don't be surprised that my own father cannot perform magic".

"My magical shows had

won wide acclaims at cultural festivals where I had won prizes. I once woke a dead man and can read stars. My herbs can cure all ailments including insanity, epilepsy and deadly diseases.

"When the sound of bata music is in the air and my wives sing, I can dance miraculously. I have one masquerade called Alawoye. It has bees on its mask. It's an annual event in Oyo. My drummers come from far and near and they invoke my spirit when they are on. True to tell two of his drummers Yekini Tijani and Ayansole Ayankoko are the lead drummers.

They had put up about 15 years service with Lasisi.

For nearly a decade now, the ascetically slim, darkly handsome mystic was virtually considered to be a new messiah by his admirers. In spite of the fact that he is rigidly versed in native magic he is not always disdainful of authoritarian belief.

Lasisi as a star reader has always been remarkably right on matters of which he could certainly have no knowledge. He staggers with uncanny accuracy and has literally astounded thousands of people including known V.I.s, with his magic. He performed at Kano durbar in honour of President Senghor of Senegal.

PLEASE TURN OVER



He cuts his tongue

(Somo daga baya)

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Fasfot dinsu,
libai ne, kur
aure. Kuma
Jordan da Siri
Ganin haka sai aka dage
wasannin Olympic.



and blood continues to drip.



Lasisi claims to be bullet-proof. Here he gets ready for a gun shot

A member of Supreme Council of Research in Africa Medicine and Traditional Affairs, Lasisi advocates a cultural revival in Nigeria. "More money should be spent by the government to revive our dying rich tradition and culture. Herbal plantations should be established to protect the fading forest", he suggested.

Has he ever faced a challenge from another native Magician? "Yah" he replied, "only

once had a magician tried me in the public. It happened when I put chisel into somebody's eyes and blood began to rush. It took me long time before I could stop the blood. I had been betrayed by another Magician who later died the third day of my performance". He claimed to have trained some Nigerian magicians including Professor Pellar who was once under his induction.

A man of daring innovation, Lasisi had once stayed in a jungle for more than 15 months researching into native herbs. Off stage, he tries his hand on other things like farming. "I am a good farmer, I know crafts like making of beads and composing song and plays".

Today, Lasisi's life style remains that of a typical native mystic. He eats good food except the mutton of a black goat. "I love Akamu, Amala, and Gbegiri (hot pap, flour yam and beans soup). Mind you, I had stayed for four days before without eating". He scandalised whiteman's magic and promised one day to show them that "blackman is more powerful".

Critics complain of the apparent contradictions in Lasisi the magical wizard with a wonderful face of true artist. No matter what others say or what he thinks of himself, Lasisi is fabulous, wonderful and great.



A small boy under Lasisi's spell attempts to remove his eyeball with a knife.

gila ya tada hankalin dum-
ya. Sarki Husaini in Jorda
kewayen unguwar Olympic

mu neman zaman lafiya, rubuce-rubuce
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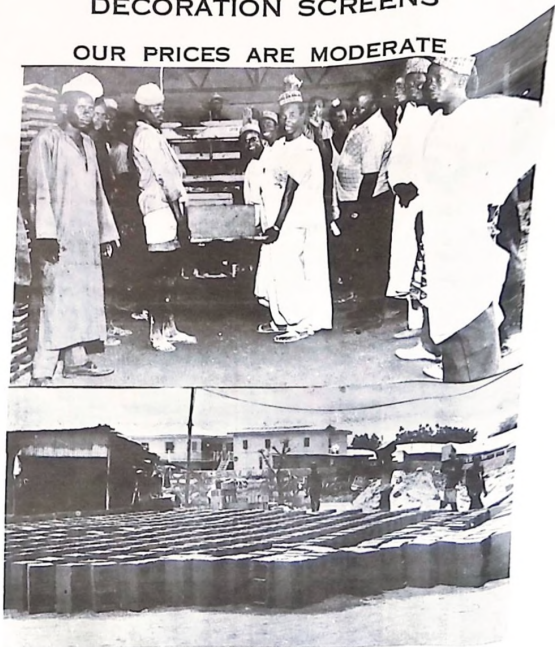
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(Somo daga baya)

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an yi musu
daya cikinsu
saka wa da,
biyu masu
nakiya.

Nan da na
shi tare da
ke cikinsa.

Dayan
kuma ya yi
wuta ga rag
wan da ke ci

Larabawa:
kuma suka
wacce mahi;

Bayan ku
ga shi an
Yahudawan
an kashe L
biyar daga
din da suka
da Dansanda
duk a mace.

Sauran La
uka aka kar
Ibrahim Bad
karu 20 da ha
kadir El-Din
kara 21 da Sa
mad Abdulle
kara 22.

Dangane
Fasfo dinsu,
libai ne, ku
aure. Kuma
Jordan da Siri,
Ganin haka sai
wasannin Olympic.



The games torch being carried into the National Stadium by an athlete.



MIGHTY AFRICA

By
EAGLE CHINAGOROM

The summit meeting of sports in Africa is now over. The date was January 7-18, 1973. The venue was Lagos, Nigeria. The apparent communique was: "That we African nations here in Lagos, bounded by the chords of unity, rededicate ourselves to the struggle for total freedom in our mother continent and shall continue to strive for our just place in the comity of nations".

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Sportive Head of State, General Gowon and some of the states' Military Governors at play.

gira ya tatta nankarin
ya. Sarki Husaini na Jor
kewayen unguwar Olympic

withan mafare
neman zaman lafiya, roba-
yasa fannula. Shekaransa 17

(Somo daga baya)

Dirar jir
sai mutum
yan taway
suka sauka
jirgin sama
fanin Luft
shirya mu
Alkahiru.
wasu yan
biyu suka c
nan sai su
bobin jirag
kansa mu
sauko.

Sun shige
su ke nan, l
guda biyu
ciken jirgin
Sun amince
wani Dansa
kusa ko a
cikin tsakiye
tsakaninsu a
kurum suka
wata kungiy
ta yi musu k
daga nan su,
an yi musu
daya cikinsu
saka wa day
biyu masu
nakiya.

Nan da nau
shi tare da
ke cikinsa.

Dayan
kuma ya yi
wuta ga rage
wan da ke ci

Larabawar
kuma suka
wacce mahiy

Bayan kua
ga shi an l
Yahudawan
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SEA GODDESSES

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Miss Afifi of Egypt: She hauled seven gold medals

gila ya tada hankalin duniya. Sarki Husaini na Jorda
yan da suka
kewayen unguwar Olympic

na neman zamanin lafiya, rubuce-rubuce
kasa tsawaita. Steckers 17

(Somo daga baya)

Dirar ji
sai mutur
yan tawa
suka sauk
jirgin sar
fanin Luft
shirya m
Alkahiru.
wasu ya
biyu suka
nan sai s
bobin jira
kansa m
sauko.

Sun shis
su ke nan,
guda biyu
ciken jirgi
Sun aminc
wani Dans
kusa ko
cikin tsaki
tsakaninsu
kurum suk
wata kung
ta yi musu
daga nan s
an yi mu.
daya cikin:
saka wa d
biyu masu
nakiya.

Nan da n
shi tare da
ke cikinsa.

Dayan
kuma ya y
wuta ga ra
wan da ke

Larabaw
kuma suks
wacce mah

Bayan ki
ga shi an
Yahudawar
an kashe l
biyar daga
din da suka
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gila ya tada nankain duniya. Sarki Husaini na Jor
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Shakaruna 17

KISAN GILA A WASAN OLYMPIC NA GARIN MUNICH

(Somo daga baya)

Dirar jirgin
sai mutu:
yan tawi
suka saul
jirgin san
fanin Luf
shirya m
Alkahira.
wasu 'ya
biyu suka
nan sai s
bobin jire
kansa m
sauko.

Sun shi
su ke nan,
guda biyu
ciken jirg.
Sun amin,
wani Dans
kusa ko
cikin tsaki
tsakaninsu
kurum suk
wata kung
ta yi musu
daga nan s
an yi nu.
daya cikin.
saka wa di
biyu masu
nakiya.

Nan da m
shi tare da
ke cikinsa.

Dayan
kuma ya y
wuta ga ra;
wan da ke c

Larabaw:
kuma suka
wacce mah

Bayan ki
ga shi an
Yahudawan
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yaori kewayen unguwar Olympic

wasannin Olympic

wasannin Olympic

Time was when the African ran for fear. In colonial times, it was for fun. Today, Africa runs not only for amusement but is awakened to the glory of sports and has produced sports conquistadors in this terrestrial orb. There are the Abebe Bikilas, the Akii-Buas, the Keinos and the Dick Tigers. The continent has produced the inspiring Kwame Nkrumah whose inspiration gave Ghana her finest moment in sports: the sport loving Yakubu Gowon, and men in the organisational calibre of Abraham Ordia.

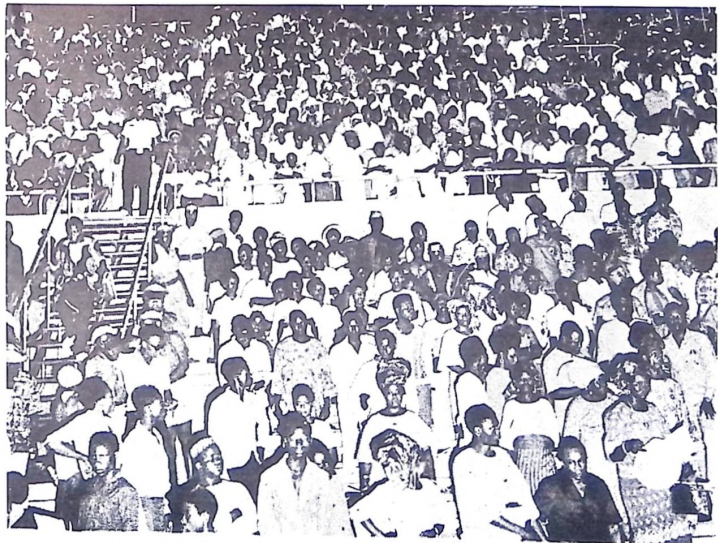
In Lagos, the scene at Brazzaville in 1965 was re-enacted with more splendour. There were the build-up, the drama, the personalities, the keen and emotional singing of 'Mighty Africa', the numerous bands, the traditional dances, the thrill of being there, and the lustre of the multi-million Naira National Stadium.

The African games, first proposed by a Frenchman Pierre de Coubertin in the early twenties, became a quasi-reality in

Dakar, Senegal in 1963. In that year, the hitherto Francophone friendship games made room for the participation of non-French speaking countries. The African Games ideal crystallized into reality during the "Premiers Jeux Africains" (First All Africa Games) in Congo Brazzaville in 1965. Congo was host to more than 3,000 sports personalities from 30 countries. After Congo's President Mossamba Debat, it became the turn of General Yakubu Gowon to play host in Nigeria. It is to Gowon's credit that the games torch was made more luminous. This credit extends to all Nigerians from the Games organisers, through the games spectators to the women hair plaiters.

Assembled in Lagos were about 5,000 sportsmen and women representing 36 African countries. Among them were the greats, aspirants to greatness and those who 'also ran'. Many new champions were enthroned and some old champions dethroned. Many old records gave way to new ones. Africa had a Mark Spitz

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The crowd that watched it all

(Somo daga baya)

Dirar jir
sai mutu
yan taw
suka saul
jirgin sar
fanin Luf
shirya r
Alkahir
wasu 'ye
biyu suka
nan sai s
bodin jira
kansu m
sauko.

Sun shi,
su ke nan
guda biyu
ciken jirg
Sun amin,
wani Dans
kusa ko
cikin tsaki
tsakaninsu
kurum suk
wata kung
ta yi musu
daga nan s
an yi mu
daya cikin
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Nan da n
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Dayan
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Gold Medalist Yifter of Ethiopia in action.



Atilogu dancers : They added more lustre to the activities.



Nigeria's Women Swimming quartet proudly display their medals.



President Lamizana of Upper Volta: He was among the distinguished personalities who watched the games' closing ceremony.

(Somo daga baya)

Dirar jir
sai mutu
'yan taw
suka sau
jirgin sar
famin Lut
shirya n
Alkahiru.
wasu 'yi
biyu suka
nan sai t
bobin jir
kansa m
sauko.

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Modern African Nationalism Viewed as a Product of Colonial Experience

BY
MARION MUSHKAT
Prof. of International Law
University of Tel. Aviv

1. The Nature of Colonialism: The Distinction between Colonialism and Imperialism
An understanding of African nationalism and its attendant problems should be rooted firstly in a clear differentiation of colonialism as a particular form of imperialism engendering human oppression and indignity. Secondly, it should be considered that the human and social results of its practice are significantly related to the type of sovereign expression now in evidence in modern Africa.

It has been common in important research works on Africa to draw a comparison between the status and fight of the working classes in Europe at the end of the last century and those of the emancipating nations particularly in Africa. This parallel tends to bring the above ideas into clearer focus. In both cases the revindications made by the working classes in Europe in the first instance and by entire nations in the second were prompted by the desire for a fuller democratization of the society and for an amelioration of their economic situation and legal status. Such changes have been achieved by the abolition on reform of discriminatory legal, political and socio-economic systems which had been imposed by privileged ruling classes to the detriment of the other classes. On the national scale, it applied to the poor classes of the population in countries which are now highly developed industrially. On the international level, it is a question of peoples who have only recently passed from a state of slavehood to national independence.

When political and social legislation containing elements of social compromise were enacted, most Western countries became modern democratic and affluent welfare states with at least a

minimum of social justice and no expropriation of the means of production. However when the opposite was true and the ruling class refused to yield to political and social demands, their power base was swept away and a new political regime installed. This is no less true for countries under dictatorial rule. Whenever the former rulers favored reforms and facilitated the passage to social freedom and progress, conditions were created for a gradual and peaceful transformation without undermining the basic political and legal foundations of the society. Where, on the other hand, the oppressed and underprivileged groups were given no other choice, violence and confusion with an ensuing loss of life and property have overturned the rule of oppression and discrimination.



Late Kwame Nkrumah of Ghana



Julius Nyerere of Tanzania

Carrying this parallel to its logical extreme, it seems apparent that unless conditions ensuring the welfare, liberty and equality of all nations is achieved a clash between nations will result.

In the course of speaking with Africans, we realize that many of them irrespective of their origins of political orientation consider themselves members of the underprivileged, "plebian class" of the international society. This psychological orientation, of course, results from their long-standing colonial and dependent state. They feel acutely the inequality of the international system and they place the onus of their situation on the shoulders of the colonial power. They contend it is the duty of the developed world to help them overcome political uncertainty and economic development. African spokesmen point out that if this is not done effectively and quickly, calamity and conflicts similar to those which shook various European countries in the past and some of the African states in the recent past will be inevitable.



Dr. Nnamdi Azikiwe



Zaire's Mobutu Seseseko

At the same time, they regard their condition as quite unique requiring special means of treatment. They refuse to find in the experience of other peoples an explanation for their backwardness or to draw from either the Western or Marxist concepts a pattern for development. Their rejection of both models as final standards for African growth reside either in their inapplicability for African problems or their incompatibility with historical reality.

The emphasis of the Western nations is placed on objective factors such as geographical, racial or psychological conditions. Obviously this is an approach which is unacceptable to African theoreticians because of its deterministic character which allows little prospect for change much less rapid development. The starting point of the Marxist (Eastern) theory is Lenin's definition of imperialism. He identified it with colonialism which he regarded as the chief cause of oppression and backwardness. As it is widely known, Lenin regarded imperialism as a certain stage in the development of the capitalist system a stage in which monopolistic and financial power crystallizes, the importance of capital exports grows, the international trusts begin to divide the world's economic areas and the great powers distribute among themselves global influence.

It is not surprising that this approach strongly appeals to many Africans because it frees them from any guilt or responsibility by placing the burden of their condition on non-Africans. African intellectuals are, however, quite aware that the conquest of their continent started well before the growth of the capitalist system.

They also know that imperialism, generally the policy of expansion and subjugation of foreign peoples, together with the policy of coope-



Felix Houphouet Boigny of Ivory Coast

ration have been the two basic and enduring currents in the history of international relations from the disintegration of primitive society and the birth of nations up to the present. Throughout the centuries, the policy of imperialism has manifested itself in various forms—only one of these has been bound together with colonialism.

Many conquerors contented themselves with an expansion of their territorial sovereignty or an implantation of their political ideology or religion. They did not, however, pursue any policy of social servitude of the conquered peoples who to the contrary were often given the possibility of assimilation in the new regime, sometimes without loss of their national identity.

The forms of subjection have been most variegated. From the point of view of international law, they expressed themselves first and foremost in political control (i.e., in the incapacity to act independently in the international sphere due to transfer of such powers to the conqueror) which in itself did not necessarily terminate home rule or cause national, racial or socio-economic discrimination.

Imperialism, as defined above, is not a specific phenomenon but a general type of political-economic behavior that has re-occurred in practically every historical period. Its practice was common to the empires of ancient times and of the Middle Ages as well as to the modern capitalist states. Czarist Russia and the United States, existing apart from the mainstream of European politics, exercised their own form of overlordship over numerous peoples to expand their territorial and economic domination. More-over recent history has witnessed that the socialist regimes, particu-

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(Somo daga baya)

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biyu suke
nan sai s
bobin jir:
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sauko.

Sun shi
su ke nan
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Sun amin
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kusa ko
cikin tsaki
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wata kung
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arly the USSR and China, are hardly naive of imperialistic practices. Today imperialism as such continues to be an ever present threat to the newly emerging states. Prominent African leaders including past and present heads of states and governments such as Azikiwe, Senghor, Dia and Houphouet-Boigny are painfully aware of the dangers of communist imperialism as well as of "micro-imperialism" within the continent itself.

However the practice of imperialism in all the above forms, whatever its import for African solidarity, should not be confused with colonialism when discussing the latter as a basis for African nationalism. Colonialism represents a particular expression of imperialism that implies more than the mere conquest of a foreign territory and the loss of its national independence. Colonialism is more exactly the implicit or explicit expression of superiority over conquered peoples and in addition discrimination and segregation including measures that can bring about their annihilation.

It can be argued, therefore, that just as imperialistic conquests results chiefly in the loss of the political independence of the conquered, so colonialism brings in its wake the loss of human rights and sometimes even threatens the physical existence of dominated peoples. It always constitutes a threat to human equality and human respect preventing both individual and racial-national progress.

This distinction between imperialism and colonialism is essential to an understanding of the African reality as rooted in the colonial past as well as of contemporary problems. The counties which gained independence fear not the loss of their flag but a renewal of dependence by neo-colonial and other means leading to economic subjugation which will turn independence into a fiction.

11. The Moral and Social Effects of Colonialism and the Psychological Evolution of African Nationalism.

Contrary, therefore, to Lenin's theory, colonialism as described above came even before the emergence of trusts at the end of the Middle Ages in the wake of Spanish expeditions into South America. Francisco Vittorio and other classic writers on international law shocked by the extermination of the Indians pleaded

for the rights of the dominated peoples and the prohibitions of colonial wars. Under the influence of these exhortations, colonialism in America became less aggressive and contented itself with a consolidation of its political and economic exploitation.

Colonialism in Africa was no more brutal than that practiced in colonial America. Even when combatting the last vestiges of national resistance, colonial rule did not favour brutal methods. It should be remembered here that slavery and tyranny among the Africans themselves existed long before the advent of the Europeans. This intracontinental dissension as well as objective factors such as the severe climate account in part for the backwardness of the continent. In fact, foreign rule and exploitation sometimes rendered necessary the improvement of hygienic conditions, maintenance of public order, respect of law, education of a limited strata of the population, and the development of agriculture and commerce. Sometimes the regime promoted cultural and social relations, shaped the national conscience and created a local intellectual elite who ultimately took over political rule from their colonial sponsors. These facts have not remained unnoticed by African leaders, who fran-

quently point out the advantages of the colonial system side by side with the known drawbacks. It becomes understandable, then, the development of native aspiration to become say "coloured Frenchmen." They believed that the French culture would become their own and that this assimilation into the conqueror's way of life would put an end to their servitude.

However where colonialism became rigid and provided no means for social integration, the idea of assimilation became frustrating to many Africans. The Jewish French writer Albert Memmi who is of Tunisian origin describes very well the psychological traumatization undergone by colonial peoples. He writes that colonial peoples are prejudiced both physically and mentally by their rulers because their conquerors rob them not only of their independence but also of their individuality, and self-respect. As a result, their personality impoverishes, their pride diminishes, their personal liberty vanishes and their creative power suffers. From the beginning they are considered people without history, values, culture or art worth mentioning who are doomed to ignore their origins and to imitate their overlords, albeit without any prospect



Emperor Haile Selassie of Ethiopia

gila ya tade hankalin duniya. Sarki Husaini na Jorja yau... kewayen uguwar Olympic

Shi ne wata... Musamman... gaza... Shikaranga 17

of real integration. From this situation grows the inferiority complex, the feeling of disgrace, the burning envy and hate including self-hate together with the mental agony of the individual, the community and the nation as a whole, who seek redemption in a return to their primeval world in spite of the hidden yearning to get rid of these institutions. 14 The outcome is the search for an independent African individuality, the emergence of "negritude" and "blackism" and the return to the cultural-ideological-racial continental tradition.

Nativism took its roots outside the continent in the United States, Haiti, Cuba, etc. but soon developed into a first rate instrument for cementing African national solidarity and the Pan-African movement. "Negritude" became the cornerstone of the African messianic movement. The economic whip hand in hand with the colonial cultural whip and the imposed superiority of the white race compelled the blacks to build a world of their own.

Underlying this movement is first and foremost, African racism which is not racism in the proper sense of the word but a particular cultural-historical phenomenon. Sartre's followers define it as anti-racial racism.

This racism did not emerge out of a fight for supremacy of political liberation. It owes its existence to the fight for emancipation from slavery imposed by colonial rule. It is a rule, as we have discussed, which brings in its wake physical, national and spiritual degeneration combining political servitude with racial, national, social, economic and cultural degradation



Alhaji Aminu Kano



Chief Obafemi Awolowo

at one and the same time.

The ultimate outgrowth, of course, from prolonged colonial domination and the awakening of the black consciousness was the rise of African nationalism. The new nationalism growing from the negative and positive results of colonialism had its beginnings in the anti-slavery struggle, in the missions and their attendant religious movement, in diverse cultural concepts, in the return to real and fabricated historical sources as well as in the employment of myths and the adoption of non-indigenous political platforms. The

influence of the above factors on the development of national consciousness is easily discerned in the struggle of early pioneers against foreign rule, in the political demands of successive generations and finally in the crystallization of a coherent ideological platform based on the right of self-determination. This progressive growth has likewise engendered contemporary theories of pan-Africanism, of the "African personality," of national liberation, of "African socialism," as well as of the more recent ideas of African pragmatism and neo-realism.

□ □ □



President Tombalbaye of Chad Republic



President Senghor of Senegal

(Somo daga baya)

Dirar jir
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Sun amin,
wani Dan
kusa ko
cikin tsaki
tsakaninsu
kurum suk
wata kung
ta yi musu
daga nan s
an yi mu
daya cikin
saka wa d
biyu masu
nakiya.

Nan da n
shi tare da
ke cikinsa.

Dayan
kuma ya y
wuta ga ra
wan da ke

Larabaw
kuma suka
wacce mah

Bayan k
ga shi an
Yahudawar
an kashe l
biyar daga
din da suka
da Dansand
duk a mac

Sauran L
uku aka ke
Ibrahim Ba
karu 20 da f
kadir El-Di
kara 21 da s
mah Abdul
kara 22.

Dangane
Fasfo dinsa
libai ne, k
aure. Kuma
Jordan da Si
Ganin haka sar aka daga
wasannin Olympic.

MANY Europeans have dreamt about coming to Africa to explore black culture. Where some of the adventurers have succeeded, others have failed because of their inability to accept the challenge of overcoming almost insuperable obstacles, including the grim prospects of starvation and uncertain death.

One of the outstanding adventurers, Suzan Wenger Alarape, defied all convention in order to resolve the conflict between European and African culture.

Her story is that of a daring quest that could not fail. For she put up a valiant struggle for survival against nature and civilization. Only very few European adventurers could survive the test of time which confronted Suzan during her twenty-five years stay on the Nigerian soil.

As a young student of art, Suzan was intrigued by the African art especially the Nigerian art. When Suzan Wenger Alarape came to Nigeria, she first lived in Lagos from where she moved to Ibadan. From Ibadan she moved to Ede and later to Oshogbo. A few years after her arrival in Nigeria Suzan started to study Yoruba art and culture.

At the initial stage, Suzan found her study very uneasy because of her inability to communicate with the local people. In spite of this handicap, she settled down at Oshogbo, where she now lives. Today, Suzan does not only speak fluent Yoruba, she is also an accepted master of Yoruba art and culture. She's today a traditional chief of Oshogbo, Western State.

Suzan has actually left a mark in the life, culture and art of the Yorubas. She does not stay within the Yoruba art and culture but she is part of it.

The sensational aspect of Suzan's life is not that she is the third wife of a drummer who lives in Oshogbo, but that she has abandoned her christian God for Orisha (the God of the Yorubas).

Suzan who was born in a little Austrian village to a devoted christian family now worships Orisha. She has built and rebuilt several shrines including the famous Oshun shrine in Oshogbo.

Asked about her marriage with the drummer, Suzan said: "I first met my husband Lesisi Alarape



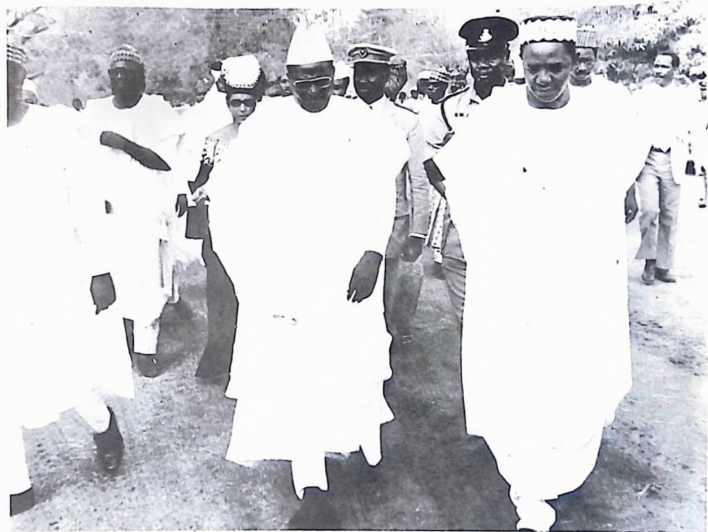
Mrs Suzan Wenger Alarape in love with African culture

SUZAN - THE AUSTRIAN WOMAN WHO WORSHIPS GOD OF YORUBAS

some years ago in Oshogbo. I fell in love with him the first day I saw him. I did not hide my love from him because I wanted to marry him. I was thrilled by the way he played his talking drum. I married him because I love him and I don't think there is any sensation about it. Yes, I knew I was to be his third wife in a polygamous home but that was not my concern since it is part of the Nigerian life or culture.

THE BURIAL OF PA GOWON

Wusasa, Zaria was a scene of activities recently as Pa Yohanna Gowon was finally laid to rest. Many eminent personalities converged at Wusasa, Zaria to pay their last respects to the father of Nigeria's Head of State, General Yakubu Gowon.



President Diiori Hamani of Niger Republic and his wife were among the personalities who attended the funeral ceremony. In the picture are President Diiori (Centre), Governor Abba Kyari of North Central State (Left) and Kano State Governor Audu Bako (Right).



Pa Yohanna Gowon lying in state.

KISAN GILA A WASAN OLYMPIC NA GARIN MUNICH

(Somo daga baya)

Dirar jir-
sai mutu
yan taw
suka sau
jirgin sai
fanin Luf
shirya n
Alkahira
wasu 'ya
biyu suka
nan sai ;
bobin jir-
kansa m
sauko.

Sun shi
su ke nan
guda biyu
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Sun amin
wani Dan
kusa ko
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Chief and Mrs Obafemi Awolowo pay their last respects.



Funeral service : From left, Mrs. Victoria Gowon in dark glasses, Ma' Saraya Gowon weeping, and General Yakubu Gowon.

gila ya tada hankalin duniya. Sarki Husaini na Jorda
yauru... kewayen unguwar Olympic
Musaman mutane
neman zaman lafiya, rubuce-rubuce
kasan famula, Shkaruna 17

(Somo daga baya)

Dirar jir
sai mutu
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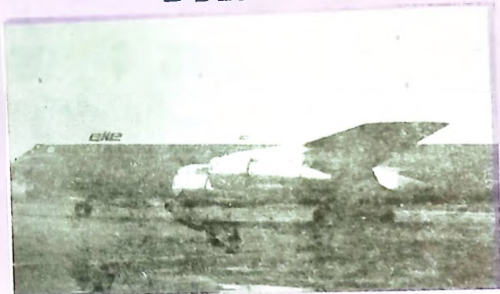
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THE SAD END OF



The Jordanian Airlines Boeing 707 before the fateful day.



The remnant of

KANO AIRPORT

"To everything there is a season" says the bible, "a time to weep and a time to laugh, a time to mourn and a time to dance." To many Nigerians, Jan. 22, 1973 was a day to weep and mourn. The horror of the air disaster at Kano airport on that day could be better imagined than described



Gabs Manuel

Unimmunized to fits of hysteria, human beings wept hysterically as the charred remains of the dead victims of the disaster were extracted from the plane's debris.

The scene was of tragedy and bravery. Amidst the tragic devastation was brave heroism exposed by the soldiers, firemen and volunteers.

To bring the sad events of that fateful day to your mind's eye, our man-on-the-spot, **GABS MANUEL REPORTS.....**



Here, hard-working firemen, s

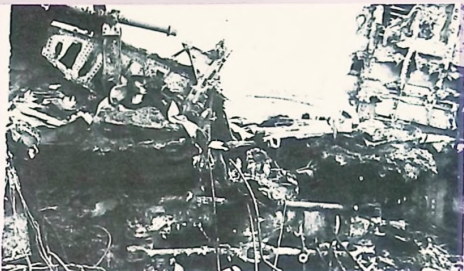
gila ya tada hankalin duniya. Sarki Husaini na Jor
ya daga daga
kewayan unguwar Olympic

mu neman zaman lafiya, rubuce-rubuce
kusan tsamula. Shekaransa 17

A HOLY PILGRIMAGE



plane after the disaster.



The charred interior of the plane after the fire had been extinguished.

T DISASTER



was ghastly, the grief was deep:
and volunteers apply water on the charred bodies of the victims.

Monday, January, 22, 1973, was a public holiday throughout the Federation of Nigeria. It was a day set aside for relaxation and joy in commemoration of the 2nd All Africa Games which had just ended in Lagos. So it was, until 9.45 a.m. when fate decided otherwise. The day set aside for merry-making rather ushered in the darkest moment in Africa's aviation history. This history was made at Kano International Airport, and consecrated with the blood of about 176 people returning from a Holy Pilgrimage to Mecca. This painful moment was reminiscent of an occasion in the not-too distant past when Kano Airport was the scene of such ghastly air disaster.

On March 30, 1969, a plane which crashed at Kano Airport claimed the lives of Nigeria's former Minister for Transport, Alhaji Zanne Bukar Dipcharima; the Deputy Commandant of the Board of Customs and Excise, Mr. Sesi, and three others.

The country's grief was not yet over when on November 20, 1969, a VC 10 Airliner owned by the Nigerian Airways crashed near Lagos and killed 87 people aboard. The incident was described

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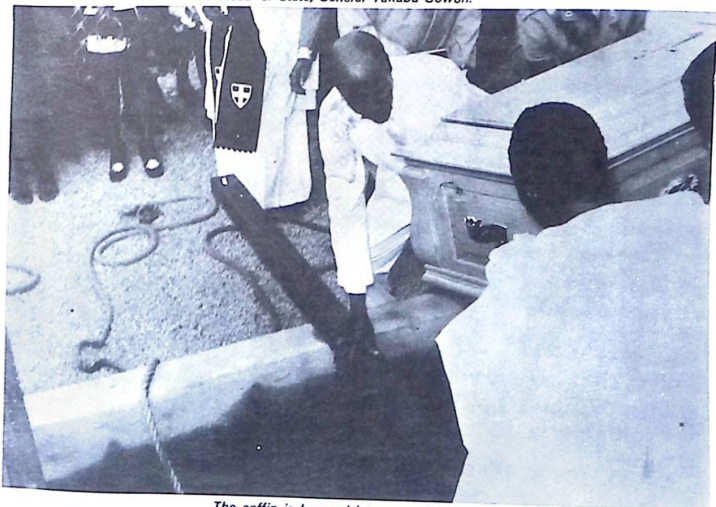
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ya. Sarki Husaini na Jorda

yadr Gari
kewayen unguwar Olympic

UKE MA
DUSANIN mutane
neman zaman laila, rubuce-rubuce
kasan Yamula, Shikarusa 17



The Bishop of Anglican Diocese of Northern Nigeria, Rt. Rev. F. O. Segun, leads the pall-bearers which include the Head of State, General Yakubu Gowon.



The coffin is lowered into grave by the pall-bearers.

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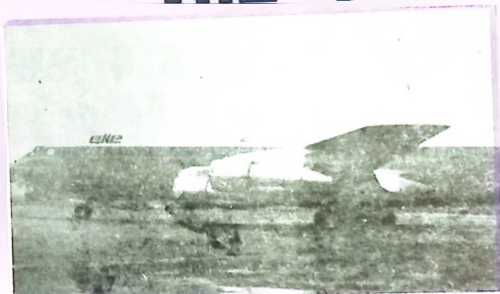
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The covered bodies ready to be conveyed by military vans to place of burial.

KANO AIR DISASTER

(continued)

bed as a major air disaster in Nigeria's civil aviation history.

But when disaster struck again from the air on Monday, January 22, 1973, it surpassed all in magnitude and tragedy. At Kano Airport on this fateful day, a Royal conveying 202 home-bound pilgrims, crash-landed, as it was nearing the end of a scheduled flight from Jeddah, killing 176 passengers. Thirty-three others aboard the ill-fated plane escaped death only by a footstep.

Men have described the air disaster as the "most rugged in the world".

The pilot of the ill-fated Jordanian Airliner was believed to have gambled with visibility and finally piloted the aircraft to destruction.

At about 9.30 a. m. on that fateful day, the plane flew into Kano from Jeddah, Saudi Arabia and after hovering round the airport for nearly thirty minutes, it moved in to land. A deafening bang was heard by people at the airport as the front wheel of the plane hit a drainage. This was why it was generally thought that the plane had apparently crash-landed and had burst into flames, a few seconds afterwards.

There was a confused panorama at the airport as the plane burned. Hundreds of relatives and friends ran helter skelter as the monstrous fire raged. Many broke down in tears. Others cried out loud and clear.

Fire fighters were immediately alerted to the scene of the crash. The fire was so swift that many lives were taken in a



A point on the runway where the plane made an impact before it finally disintegrated

matter of minutes as rescue workers and firemen worked as fast as they could, but found that they could not meet the inferno's tempo.

Scores of persons who rushed to the scene of the disaster found survivors wandering about, because they were too dazed to think immediate help was given where possible to survivors. Many could not be helped. It was too late in some cases.

"Ya Allah akwai lyalaina a cikin jirgin nani!" (O! God my family is in this plane), an aged man wailed as some of the survivors who were terribly injured were being conveyed to various hospitals for treatment.

At 12.00 noon, a total of 155 charred bodies had been counted. The debris of the wreckage could not be combed for more victims because of spreading stross and the danger of a monstrous new blast from the fuel tank of the four-engine Jordanian Airliner.

Firemen and volunteers tackled the wreckage of the plane as the screams of those inside it were audible. One could see how most of the passengers sought to flee the searing heat

of the fire in the final agony of flame. With the dryness of the atmosphere and the grass, it was easy for the fire to spread fast.

One of the firemen with tears on his smoke-smear'd face told me that he was among the first people to reach the scene of the accident and that many victims inside the burning plane, wept and were loudly pleading for help, but could not effectively be rescued because of that hell of a fire.

"God knows, we tried as much as we could. No one could take the heat from that fire for too long. I saw one of the victims leaning against a window, still crying until he was burnt off. At this sight, my heart melted."

Heavy traffic jammed the roads leading to the airport as the news of the crash reached the ears of Kano residents. Thousands of people from down town rushed to the scene of the disaster. When the roads were jammed up, many people left their automobiles on the roads and went on foot. Their faces showed utmost concern and curiosity.

gila ya tada hankalin duniya. Sarki Husaini na Jor
yadi dari daga baya
kewayen ugwaur Olympic

wa kewayen mala, musamman mutane
a neman zaman lafiya, rubuce-rubuce
wasa tsamula. Shikaruna 17



The final resting place of the dead victims



The burnt tyre of the plane after the disaster. It was found many yards from the main body of the plane.

"I wished I never saw a scene like that", a youngman said to me after visiting the scene of the crash. He wept as he told me how he found leaflets of the Holy Qu'ran scattered all around. "I saw a partially burnt water-soaked trunk box which revealed a chaplet and the picture of a Sheikh. Other valuables were exposed, badly burnt."

A combined team of Armed Forces, medical personnel and volunteers later in the day, combed the wreckage of the plane in search of bodies of victims of the crash. One of the medical personnel summed up the tragedy after the strenuous job of removing the body of the dead by saying "there isnt much left".

That same night, a solemn burial ceremony was held at the airport for about 155 charred bodies recovered from the wreckage of the plane. The bodies, rapped in pieces of white cloth were conveyed in a convoy of Armed Forces trucks to Wall-yai Muslim cemetery where they were given a mass burial. The armed forces did a commendable job under severe conditions.

And thus the holy pilgrimage ended tragically for many people. It will take time to dry the tears of those who have suffered and will still suffer from the losses incurred due to the crash. But there is relief in the realisation that many quarters are pulling their forces together to see that the sufferings are alleviated, to some extent. As the dark clouds gradually disappear and the gloom dissipates, let those affected by the crash and all living Nigerians draw their inspiration from the fact that those who died in their quest to fulfil the holy obligations did not die vain.



The property of the victims being combed for valuables and information.

PLEASE TURN OVER

(Some days have)

Dirar sai mutu
yan taw suka sau
jirgin sai fanin Lul
shirya n Alkahira
wasu 'y: biyu suki
nan sai bobin jir
kansa n sauko.

Sun shi su ke nan
guda biyu ciken jirg
Sun amin wani Dan
kusa ko cikin tsaki
tsakaninsa kurum su,
wata kung ta yi musti
daga nan an yi mi
daya cikiri saka wa
biyu masu nakiya.

Nan da shi tare da ke cikinsa.

Dayan kuma ya wuta ga ran wan da ke

Larabaw kuma suk wacce mai

Bayan k ga shi an Yahudawa an kashe biyar daga din da suk da Dansan duk a mac

Sauran l uka aka k Ibrahim B: karu 20 da kadir El-D kara 21 da mad Abdu kara 22.

Dangane Fasfot dinsa libai ne, J aure. Kum Jordan da S Ganin haka sai aka dage wasannin Olympic.

SURVIVORS OF THE PLANE CRASH SPEAK



A casualty of the plane crash: "I do not know how I managed to be flung out of the plane. I am grateful to Allah for keeping me alive".



"I shall soon be alright. The crash was the will of Allah and I will never be discouraged from contiguing in the ways of the prophet," commented this survivor who is receiving treatment for burns sustained during the crash.



A woman survivor of the crash surrounded by friends and relatives after she was discharged from the hospital. Her comment was: "I thank Almighty Allah".

gila ya tada hankalin duniya. Sarki Husaini na Jorda yaɗi dari daga Olympic kewayen unguwar Olympic

da kawaye mata, musaman mutane a neman zaman lafiya, rubuce-rubuce wazo tsamula. Shekaransa 17

OUR COVER GIRL

Vivacious Mairo Sule of Saint Louis Girls Secondary School Kano is our February Cover Girl



Here, Mairo is resplendent in Fulani women's traditional dress.



Mairo displays the Fulani attire for men

SAINT LOUIS IS 25!

Twenty five years ago, a missionary, Rev. mother Columbanus, brought the first group of Rev Sisters from the Order of St. Louis Sisters to Kano. These missionaries established an institution in the out skirts of Kano City. Since then, the institution, Saint Louis Girls Secondary School, has played a dominant role in education throughout Nigeria. Recently, the school celebrated its silver Jubilee. The celebration marking the twenty-fifth anniversary of Saint



Fulani traditional dresses displayed by these two beauties, Altina Dodo (left) and Mairo Hussain