

HIGHLIGHTS

DAURA THE ORIGIN OF THE
SEVEN HAUSA KINGDOMS

N. IRELAND 800 YEARS
OF ENDLESS BLOODSHED

ONE MAN, ONE WIFE :
DOES IT WORK IN
NIGERIA ?

NEW ERA HONOURS
LIST 1972

FRANK MITCHELL
THE RUNAWAY
LUPATIC

AFRICA IN WORLD
SPORTS

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LETTERS TO EDITOR

U.S. Elections

Sir,

The special Report on America's Presidential Elections was very educative. I did not know that the system is democratic especially when one hears of shooting Presidents and Presidential candidates.

Zaria

JIMMY CLOUGH

Sir,

It takes a man with a lion-heart to be the President of "God's own country" Good work.

Calabar

ED. JOHN UDO

Sir,

Fourteen million dollars to be spent during an election! That is the annual budget of some African countries!

Lagos

JEE

Selected Class

In Nigeria, our youths receive their message from Fela Ransome Kuti, James Brown and Osibisi musical groups. Their belief is that the running of this nation is an exclusive responsibility of a selected class. It is time the information media in this country started dispelling this notion. The sooner this is done, the better it will be for our fatherland.

Ikoyi Lagos.

DEADELU FADIFE

APOLOGY

The Management of New Era Magazine, Kano, hereby apologise to the Management of Bayajida Amenity Trading Company, Kano for the Article entitled "Brutal Landlords in Kano State", which appeared in our October '72 Issue.

We deeply regret any embarrassment which the said Article might have caused them.

The Management

New Era Magazine

26, Niger Road, Kano

Well Done: New Era

The pace at which the New Era magazine is developing is quite commendable. It has been a pleasant experience for me to read some elaborate articles on certain matters which thrill the public. I am also pleased to note that the Magazine gives us a lot of stuff on international affairs which will rekindle world knowledge amongst the people. There have been exciting stories based on facts among which was the 'University Romance' between Female Undergraduates and the money-wielding, Beirut shirted executives which appeared in your recent issue.

I am looking forward to reading your magazine monthly and I say well done for all your efforts.

Kaduna

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FROM THE EDITOR'S DESK

NIGERIA IS THINKING ALOUD

"The academic search for a Made-in-Nigeria ideology at times achieves a synthesis, at times, it remains at the level of thesis and antithesis."

THE aftermath of the Jereton Mariere's lecture "Nigeria after military rule", scholarly delivered and ably defended by Dr. Nnamdi Azikiwe, the "diamond" of Nigerian politics, has been a spontaneous flow or movement of ideas and emotions with regard to what form of government and national ideology we should adopt in, or after 1976. Nigerians have had serious after-thoughts on the theme of the lecture, and discussions on the subject continue.

Some Nigerians accept that there is much to be said in favour of the proposition that since the military gave Nigeria stability, a "Civilian-Military diarchy" is most likely to ensure good government and stability in Nigeria, after 1976. Others however, hold the view that after its corrective rule, the present military government should, as it has promised, hand power back to civilians. There is yet another school of thought, which argues that it does not matter who rules after 1976. What the supporters of this argument say is that it is more important to have a national ideology and a suitable form of government than worry about those who should govern after military rule. In short, they feel that structural changes must be made so that new systems will ensure efficiency in all aspects of governmental affairs. This is more or less the sum total of ideas expressed in some of the papers presented at the "Conference on Institutional and Administrative Perspectives for National Development", ABU, Zaria. These views are worth very careful study. They are essentially a probe into the remote and immediate causes of our failures in the past and an attempt to recommend concepts and systems for future guidance.

The mainspring of all the actions of these Nigerian intellectuals is apparently their conviction that they are duty bound to work out practical political solutions to our national problems or may be their patriotism urges them to cater for a national ideology which, in future, will direct our policies and ensure that Nigerians enjoy real political freedom, control their economy and liberate their suppressed national culture.

The academic search for a Made-in-Nigeria ideology at times achieves a synthesis, at times, it remains at the level of thesis and antithesis.

Whatever ideology we may come to adopt, it must free our minds from our colonial heritage, it must help us to rally forces in defence of our hard-won freedom and above all, it must be able to unite and arouse consciousness in a multi-lingual but dynamic people of this country. We must warn, however that an ideological approach to political life and political issues very often leads to doctrinaire attitudes, especially when the new elite, protagonists of the ideology, come to power.

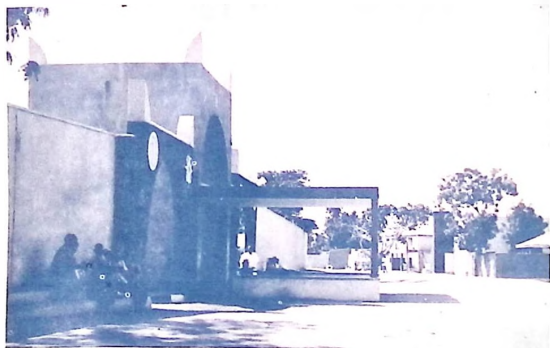
Ideologically ruled societies suffer from lack of freedom of expression, freedom of thought and the freedom to differ. This being so, a defined ideology for Nigeria is not entirely without difficulties and uncertainties because there are strong forces in Nigeria which will oppose say, a communist-orientated ideology or a capitalist one. For this reason, the "new breed" should examine their claim to be best suited to rule after 1976. Because of their divergent political philosophies, some which are based on un-African ethics and have un-African characteristics, they may if they cling to their various ideologies, plunge this nation into yet, another crisis after 1976.

As a result of the complex nature of the subject, we think that new ideas should however, be tested by free and objective criticisms, which in themselves, should be regarded as major contributions. This is why we regard the Jereton Mariere lecture as successful.

Taking all that has been written and said on Nigeria's future for the past two months, into consideration, we realise that in any field of research, "there is an optimum depth below which it is pointless to search." It is with this in view that we would rather encourage the academicians to continue in their search for new systems which will aid our overall development, than labour an already beleaguered public with yet another treatise.

In the 18th century, Africa used to be called a "Dark Continent" and life in it before Colonialism was described as "blank, uninteresting, brutal barbarism," according to the definition by a learned Professor of Colonial History, Egerton, at the University of Oxford, half a century ago. Such an assessment of pre-colonial Africa, is either a result of consciously playing down the facts or of apparent wrong judgement. Although the African mode of life differed from European standards, life was not uninteresting in Africa at the time. In order to throw light on the African past it is very important to find out what life was like in some pre-colonial city-states in Africa.

This was why the Editor of New Era Magazine, Dr. Omoh Esismokai and the Associate Editor, Gabs Manuel, visited Daura Emirate, the origin of the seven Hausa states, and the headquarters of the Old Hausa Kingdom, to report on the traditions of our ancestors, interpret them as much as possible and leave the rest as it is, so that our investigation may help anyone "who seeks the truth" and loves the wisdom and ways of life of Africans of old. The details of our research will be published separately but we hereby narrate an interesting legend and the interview we had with the Emir of Daura, Alhaji Muhammadu Bashir.



A view of the Palace of the Emir of Daura.

DAURA – THE ORIGIN OF THE SEVEN HAUSA KINGDOMS

The Emirate of Daura is in the North Central State of Nigeria with a population of over 300,000. Long ago, Queens ruled Daura. They evolved a fairly advanced system of local government which has survived more or less, for centuries. The art of writing in Daura, during the reign of Queen Daurama, could be seen on the famous sword with which the man from the East, Bayajidda, killed the legendary snake (SARKI).

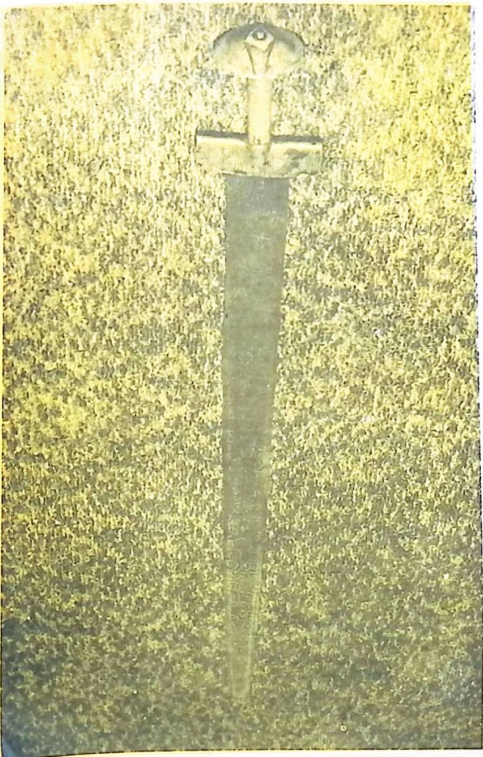
In an interview with His Royal Highness, Alhaji Muhammadu Bashir, the reigning Emir of Daura, and a former regional Minister of Economic Planning, His Royal Highness eloquently narrated to us that in the Kusugu Well, which till today is one of the sources of water supply in the town, there lived a big snake, which made it difficult for the people of Daura to get water daily. So they had to do so every Friday.

On his arrival in Daura on a Thursday, Bayajidda begged an old woman to give him water and she told him that they could only get water on Fridays. On further inquiry, Bayajidda was told of the snake in the well which only permitted the people of Daura to draw water on Fridays. He then asked for a container with which to get some water from the well. In his attempt to take some water the snake appeared and he killed it.

When the Queen heard that the troublesome snake had been killed, she asked to see the hero who did it. Everyone laid claim to the noble act. The wise Queen instructed that



The Emir of Daura, Alhaji Muhammadu Bashir Speaking to Dr. Omolu Exienokai and Gabs Manuel during the interview.



The Sword with which Bayajidda killed the Snake

anyone who thought he did it should show her the head of the monster. Some people brought the heads of goats, sheep, and of other fearful animals that lived at that time but their false claims were found out because the heads were not that of the snake.

The old lady from whom Bayajidda borrowed the container came forward and told Her Majesty about the Arab stranger. When he brought the head of the snake (Sarki) the Queen offered to give him half of her Kingdom. Bayajidda declined this offer and said he would rather marry the Queen. He did, and as His Royal Highness, Alhaji Muhammadu Bashir, the present Emir of Daura confirmed, it was from that family that all the rulers of Daura were born as well as the Habe rulers of Kano, Katsina, Gobir and Rano. On hearing this, a warm current of mixed feelings gripped me because there I was with a King who could trace back his ancestry thousands of years back. I was consoled by the fact that, that has always been a royal prerogative in all countries. The Habe rulers were driven out of Daura during the Fulani Jihad for about a century, but they like homing pigeons returned home. Daura and Abuja are the remaining original Hausa Kingdoms.

After the exciting story about the prowess of Bayajidda we discussed many issues with His Royal Highness, who impressed us as a well informed and modern ruler of his people, whose confidence he enjoys absolutely.

Over to his Royal Highness.

PLEASE TURN OVER

DAURA

(CONTINUED)

New Era:

Your Royal Highness, how many Emirs have ruled Daura since the 19th century.

Answer:

Only three, the first was Mallam Musa, who revived the Hausa Kingdom of Daura, he ruled for seven years and then his son Abdulrahman who ruled for fifty-six years and I took over after his death in June 1966.

New Era:

Your Highness: What were the original names for official titles like Prime Minister, Marshall, Prince, Burgermaster, King-makers etc

Answer:

There were names for such offices and titles. Galadima was the Chief Minister or Prime Minister, Kaura was the War Marshall. It was his duty to lead if Daura went to war, and when returning home, he would stay behind to protect the Emir's contingent. Shamaki was the head of the Emir's stable. Bunturawa was the first son of the King, (the Prince) Liman, Dantsanwai and Alkali were the King-makers. The Ciroma was the Burgermaster.

New Era:

Your Royal Highness, do you think that the creation of States in Nigeria has helped to quicken the pace of economic development in the country?

Answer:

Yes, it has. It has made people to compete among themselves. It has brought the government closer to the people and economic development is noticeable in all parts of the country.

New Era:

What changes have taken place in the system of local government in the Emirate of Daura in recent times?

Answer:

Quite naturally, there have been changes. Daura used to be ruled by a sole administrator, who was the Chief. I knew when my grandfather was everything, he had both executive and judicial powers. Later, he was advised by a Council, of which he was the head. He was however, free to take or reject their advice. This was referred, in some cases, to the regional governor who would give the final decision on the issue. After some time, members to the Emir's Council became elected



members. I took over at the time political activities were banned. Daura is still run like any other local authority in the North Central State. Today, I rule together with appointed members by the State Government.

Answer:

I would say very good, very good. I have received many goodwill messages and even invitations to visit other Emirates in order to exchange visits and say hello.

New Era:

Your Royal Highness, what are your views on the new local government reforms effected in the six Northern States?

Answer:

I think they are good, you see local government is a living thing which must evolve by itself, so one has to review the system from time to time to enhance effective implementation of local government policy.

New Era:

Your Royal Highness, what is being done to make Daura one of the tourist attractions in the Northern States?

Answer:

We are preparing to establish a museum near the famous Well Kusugu, where we shall display all the regalias and other attires of the Hausa people. My palace is being preserved as one of the most typical Hausa palaces for tourists to come and see. The State Government is doing very well in this field and I think it will be very interesting when the work is completed.

New Era:

What do you believe is your most significant achievement since you ascended the throne?

Answer:

I think I have won the confidence of my people otherwise it could have been difficult to carry out so much work through community effort.

I thank God that I have fulfilled my ambition. This is the ambition of every prince to become a King one day. I think I gained some experience during my political days which I am now giving my people.



Drinking from Kusugu Well

New Era:

Your Royal Highness, are there some difficulties you will like to mention which one encounters in ruling an emirate?

Answer:

We are all living among problems. Problems must come, for problem solved is problem created. It is not only in ruling an emirate that one meets problems, even in running your own house, you have problems... Because there is no effective system of hearing the grievances of the people properly now, one must go out and meet the people and discuss matters with them.

New Era:

Your Royal Highness, how is your relationship with other Emirs of the Northern States?

THE MANAGEMENT AND STAFF

OF

NEW ERA MAGAZINE

WISH

THE ENTIRE PEOPLE

OF NIGERIA

AND

THE WORLD

A HAPPY XMAS

AND

A MERRY NEW YEAR

THERE are about 20,000 different religious communities in the Soviet Union today. Among them are organisations of the Russian Orthodox Church, Moslems, Judaists, Buddhists, the Georgian Orthodox, Armenian, Catholic and Evangelical Lutheran Churches and various sects.

As for the number of adherents in the Soviet Union, the Evangelical Lutheran Church ranks fifth, following the Russian Orthodox Church, Islam, the Baptist and Catholic Churches.

Believing Lutherans live on the territory of six of the 15 constituent republics of the Soviet Union. However, most of the Lutherans live in the Northern Baltic Republic, i.e., in Estonia, Latvia and Lithuania.

The Lutheran faith first appeared there in the 16th century and, as time went on, spread to the central regions of Russia.

In pre-revolutionary Russia the Orthodox Church was the state religion that enjoyed enormous privileges compared with all the other churches and religions.

Believers of other faiths were subjected to various political and administrative persecutions and at the best were officially regarded as "second rate" citizens. All this fully applied to the Lutherans, too.

Under socialism, all discrimination against the adherents of all religions was done away with. One of the basic rights enjoyed by the citizens of the Soviet Union which are laid down in the Constitution is the right to freedom of conscience, i.e., the right to profess any or no religion. All religions are equal before the state and enjoy equal rights. To satisfy their religious requirements the believers of various religions unite on a voluntary basis and form religious associations which are registered by the organs of power, after which they can start functioning.

The Soviet state does not interfere with the internal life of the religious associations. It only sees to it that they observe legislation on religion. On the other hand, according to Soviet laws, any discrimination against believers is regarded as a criminal offence.

The Evangelical Lutheran Church in the Soviet Union is headed by an experienced clergy. Suffice it to say that the overwhelming majority of Lutheran pastors in the USSR, have a higher theological education, and some of them are even masters or candidates of theology. They are trained at two religious educational establishments in Tallinn and Riga.

Soviet power has handed over to the Lutheran religious communities for free and permanent use hundreds of worship buildings complete with the articles of worship, where the believers can freely satisfy their religious requirements. On big religious holidays thousands of believers congregate in these houses of worship.

To satisfy the needs of the believers, the consistories (theological administrations) of the Evangelical Lutheran Church publish religious literature in the Soviet Baltic Republics in the local languages. In Estonia for example, the teachers of the Lutheran theological school are now working on a renovation of the text of the "Agenda", a book containing the regulations of the church, the forms and ceremonies of liturgy and canonical rules. They are also editing a new translation of the Bible in the Estonian language.

Sermons are the basic form of disseminating the Lutheran ideology. The choice of subjects for the sermons is practically unlimited. The only demand made on the sermons by the Soviet state is that they do not preach the violation of state laws.

The Lutheran clergy is loyal to the Soviet socialist system, thereby reflecting the views and interests of their parishioners. The Evangelical Lutheran churches of the Soviet Baltic Republics are members of the World Council of Churches, the World Lutheran Federation, the Conference. While taking part in the activity of various international. Lutheran Church of the USSR worthy represent abroad the interests of their church and country. They are active fighters for peace and friendship among nations, come out for the discontinuation of unjust wars, in defence of the oppressed and unfortunate people all over the world.

While visiting the Soviet Union, foreign guests, among whom there happens to be quite a number of religious leaders, have ample chance to grow convinced that there is real freedom of conscience in our country. This was stressed by guests from Togo and Sierra Leone who visited Estonia where they got acquainted with the activities of the Evangelical Lutheran Church. The believing Lutherans are citizens of the Soviet state enjoying full rights. They take an active part in the creative labour for the good of their motherland together with all Soviet people.

RELIGION

IN THE

U. S. S. R:

SOVIET

LUTHERANS

By

L. TSYBULSKY



A solemn liturgy at St. George Cathedral in Lvov, the Ukrainan SSP

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AND A

PROSPEROUS

NEW YEAR, 1973.

FROM OUR LONDON DESK

Franks Mitchell, has often been described as one of the most dangerous runaway criminal lunatic of our time. To some, he is an unpredictable madman, to others, a mischievous, practical joker.

His arms were like ship's hawsers, swinging from colossal shoulders. Barrel-chested but trim waisted, the man moved lightly like a big cat. Thick, tousled, brown hair strayed over his forehead. His deceptively soft eyes were framed with laughter wrinkles.

To London gangsters who "sprang" him from a life sentence in Dartmoor he became a puppet who danced to order until he outlived his usefulness.

Frank Mitchell was freed to bolster the egos of the Kray twins, who believed themselves to be most un-stoppable criminal partnership ever thrown up from the gutters of London's East End.

The trusting giant, also an East Ender, enjoyed a brief spell of freedom while his "saviours" sneered at police attempts to find him. Then he disappeared. Since then, he has never been seen.

Rumours about his possible fate may still reach Scotland Yard. But they will be varied and so nobody can tell how near the truth they are going to be.

His "bullet-ridden corpse" went into an agricultural meal-mixing machine; he was weighted and dropped over the side of a fishing boat off the South coast; his body lies in the concrete foundations of a motorway flyover.

Whatever did happen to Mitchell, there are still friends and families in the East End who remember him with affection as an overgrown but gentle schoolboy long before his violent escapades earned him the title of "Mad Axeman."

There is evidence that he was a loving son who spent hours doting over pet rabbits and kittens he bought from his meagre pocket money. But Mitchell started running away from authority almost as soon as he had legs to carry him.

At eight he was trying to get away from a school for subnormal children to which he had been sent. Returned to his family, he stole a tricycle a year later.

He was certified mentally defective by the time he was twelve and had been captured by police while running from a house he had raided. He escaped from a Borstal sentence, was caught, locked up in another and escaped again. He was called up

by the Army, and soon he deserted. Subsequently, he spent most of his service life in the guardhouse before being dishonourably discharged.

There was nothing so far remarkable about the criminal career of Frank Mitchell. If anything marked him out particularly from the average young crook it was his obsession with physical fitness. At every opportunity he practised body building exercises.

His strength became prodigious. His favourite feat was to hold two big fellow prisoners, one in each hand, off the ground.

He boasted of being able to withstand any physical hardship and got his chance to prove it when he got fifteen strokes of the cat-o'-nine tails for an attack on a prison officer. Later, he was birched twice more for similar offences.

After each punishment Mitchell grinned broadly and showed off the stripes to other prisoners.

At the age of 27, he hit the front pages, and became known to the general public, when he broke out of Rampton Hospital, near Retford, Nottinghamshire, with another man.

He terrorised the neighbourhood before being caught sixty hours later. Rampton was then occupied by 500 patients. Most were criminal defectives and lived under the guard of warders, who were described officially as nurses.

Rampton, the "Broadmoor of the North" had become a comfortable home for Mitchell, who had been transferred there from a normal prison.

It had attractive gardens, flowers in the rooms and even the bars on the windows were painted in pastel shades.

But Frank moved out one night, using a home-made key, and the chief constable of the county warned people living in isolated areas: "Keep a weapon handy and lock all your doors and windows before you go to bed."

During their freedom, the pair attacked several people and kept a young couple prisoner in their own home for two hours. Eventually, they were recaptured when they fell off a stolen motor cycle.

Mitchell who had armed himself with a shotgun and two hatchets, was charged with the attempted murder of a 49-year-old railwayman he had hit with a crowbar.

Later, in court, the giant prisoner hurled a massive bench at the magistrates. Tables were knocked over and papers scattered as nearly a dozen police and Rampton nurses struggled to subdue Mitchell.

At his trial he got nine years to add to the three he was serving

FRANK MITCHELL— THE MOST DANGEROUS RUNAWAY LUNATIC OF OUR TIME

already for burglary. One doctor said Mitchell was like a "vicious and dangerous child."

There seemed little doubt that Mitchell, alternatively scowling and smiling during his trial, was unbalanced and it was not long before he was transferred to Broadmoor for special treatment.

For the first eight months he was kept in special seclusion in a cell on the ground floor of Six Block, where potential escapers were housed.

Mitchell, protesting that he was sane, kept up his fitness exercises in the limited space. Then, unpredictably, he tried to strangle himself one day with canvas sheeting he had torn from his bed.

He was transferred to a second floor where close checks were continued. It seemed escape proof but, one night, Mitchell unlocked the metal shutter which screened the barred window. Somehow, he had made, or received, a key.

He had also acquired a hacksaw and, between the regular checks by officials, Mitchell sawed through the window bars. Then putting a bolster in his bed he squeezed through the window and, hanging by his finger tips a twenty feet drop, edged his way to the outer walls of the institution.

At 7 a. m. his absence was noted. At 9.55 a.m. the escape sirens sounded across the surrounding villages. Radio bulletins began: "The Axeman has escaped again."

Mitchell was free for 36 hours. In that time, he broke into the home of an elderly couple living near Broadmoor.

He was armed with an axe and billhook. Muddled and wearing only a sports shirt and short, he was a terrifying sight as he burst in on the old pair.

The wife tried to pacify the madman, even kneeling to wash blood from his injured feet. He sat with an axe across his knee, mumbling that he might kill them.

Sometime during the night he left and got to Bournemouth where he spent the night sleeping on the sands before, inexplicably, catching a London-bound bus which was to take him close to Broadmoor.

At Hartley Wintney, police alerted by a telephone call from Bournemouth, boarded the bus. Three policemen ranged themselves beside the seat in which the fugitive was huddled.

He was challenged and immediately became indignant. "It is embarrassing," said Mitchell stiffly, "to be told that in public. Are you suggesting I am a criminal?"

A police sergeant told him to roll up his sleeves. Mitchell did so, revealing tell-tale tattoos which every policeman in Britain had been told about "Mum" and "Dad" and a butterfly.

Mitchell shrugged. Then he suddenly grinned at a pretty girl sitting nearby. "It's all right," he said. "I'm a lunatic but don't worry."

Back at Broadmoor, after a large meal of beef and a pint of milk, Mitchell was put to bed. He slept between heavy canvas sheets and six locks secured the door.

Next morning, at the magistrate's court, Mitchell displayed his superhuman strength again as he launched himself at the bench. He brushed aside two Broadmoor nurses, knocked over the witness box and finally succumbed under the weight of ten men.

"Will you please let me get up?" panted Mitchell. As soon as he was back on his feet he started to fight all over again. At last he was silenced and stood politely to attention as the magistrates concluded their business.

When his parents visited him at Broadmoor, Mitchell told them he had escaped to prove he was sane. This was accepted at his subsequent trial for robbery with violence and he was sentenced to life imprisonment.

He began this sentence with a less than auspicious start. He was accused of trying to murder a fellow prisoner. But he was cleared at Marylebone Court when it was found that nobody would give evidence against him.

As the Axeman went back to jail, the Kray twins and their elder brother, Charlie, toasted his acquittal with the barrister they had paid for his defence.

A grateful but uncomprehending Mitchell, regarded as a high security risk-went to Parkhurst and, finally, was sent to Dartmoor.

He had seen little outside institutions, Borstals and prisons since he was a boy and the easier outdoor life of the prison working parties on the Moor suited his temperament.

In the years he was there, his influence was tremendous. He became friends with the Governor,



Frank Mitchell the runaway 'Axeman'

having daily chats in his cell, and cultivated great respect among other inmates for his cocky disregard of authority.

Once, a senior prison officer was shouting at some men in the dining hall when Mitchell suddenly jumped up and yelled: "Listen, you, I run this bloody nick."

Another time, he crept up behind the Governor and suddenly hoisted him high off the ground.

"Now be a good chap, Frank," said the surprised Governor. "Put me down." Other prisoners watched in amazement as Frank did as he was told and escaped any punishment.

Mitchell treated his labours on the outside working parties in cavalier fashion. He would slip away with a chosen companion to nearby inns and have sandwich lunches washed down with large whiskies.

He built a little bivouac called "Big Frank's Hotel Suite" by prisoners in the know and visitors from London brought girlfriends to him there.

He had a pony and delighted in riding across the isolated crags and slopes. One day he was out and saw several prison officers trying to free their car, which was stuck in thick mud.

Mitchell shouldered them aside and, with one heave of his mighty muscles, picked up the rear of the vehicle and placed it on the road.

PLEASE TURN OVER

'AXEMAN'

(Continued)

As time went on, Mitchell told the Governor, fellow prisoners and visitors that he was troubled by his continued imprisonment.

He understood that a life sentence did not mean actual incarceration for life so why shouldn't he be given a release date to look forward to?

Christmas 1966, approached and Mitchell became increasingly restive. Reports of his agitation reached the Krays in London.

Plans were laid and, on December 12, Mitchell turned his back on an outside working party and jog-trotted nine miles across the moor to where a car was waiting to take him to freedom.

That evening the giant, nattily dressed in a frilly, white open-neck shirt and trousers provided by his liberators, sat in a flat in Barking Road, East London.

His only visitors for the next week were members of the Kray "firm". He occupied his time writing

to newspapers pleading that the Home Secretary should give him a release date.

It was an open secret in the East End that the Krays knew more than most about the escape. Then Mitchell got restless again. He wanted female companionship.

Like a father wanting to treat a favourite child, Reggie Kray and a henchman drove one night to Winston's Club, Mayfair, told one of the hostesses to leave her companion and took her to their car. "Liza," said Reggie to her, "You can have anything you want. And, after tonight, you will have the gratitude of everybody in the East End." The puzzled girl was ushered into the Barking Road flat and, as two shirt-sleeved bodyguards got up from the sofa to welcome her, the bedroom door opened and out walked Mitchell.

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ONE MAN, ONE WIFE: DOES IT WORK IN NIGERIA ?

ASKS
JULIE DADA

'One man, one wife' in a word is monogamy. The reverse of this is polygamy which involves one man and many wives.

In Nigeria, both systems are practised depending on the individuals concerned. Although in Nigeria, both forms are practised, more people indulge in polygamy than monogamy. This is so because of some factors: indigenous beliefs, foreign influence (mainly in the form of religion) and convenience.

Indigenous Beliefs

Polygamy in some parts of Nigeria was a means of displaying one's wealth. The more prosperous a man was, the more wives he maintained. The more wives he had, the more children. The more children, the more secured he was to feel in his old age, at which time he would have a number of people to look after him.

Sterility is another factor which encourages polygamy. In a society, where the sole purpose of marriage was to produce as many children as a man could bring up, a man remedied cases of barrenness by marrying more wives. Though these factors were predominantly deciding ones in the past, they still account for what goes on today. Quite a number of men in some areas still practise polygamy on the basis mentioned above while others either practise monogamy or polygamy as a result of foreign influence.

Foreign Influence

Christianity preaches monogamy while Islam favours polygamy. In Nigeria, although christianity preaches monogamy, this, in most cases, is only practised when a couple is blessed with issues. When the reverse occurs, the man gives up monogamy for polygamy. Islam on the other hand, favours polygamy hence one sees some of the moslems having two or more wives. However, despite this, not all the moslems indulge in polygamy. This is where convenience comes in.

Convenience

Marriage, as some people say, is a matter of convenience. As I have earlier said, the more money a man has, the more wives he can maintain. This is one of the reasons why most rich men in Nigeria are polygamists.

Another thing that needs considering is that when two people fall in love and this eventually leads to marriage, both parties may not have known each other fully well enough to live peacefully together. Therefore, there are bound to be quarrels between them. A man in such a situation may decide to marry a second wife. The fact that the standard of living in Nigeria is low has made it a bit convenient for a man to run a polygamous family with a few pounds in a month. In the rural areas, most inhabitants are farmers and so need to spend less money on meeting the feeding demands of their families. Other people on the other hand prefer to remain monogamists to avoid petty quarrels between their wives.

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THE history of Africa's past political era has no record of anyone who surpassed General Idi Amin in political theatricals; contemporary history is yet to produce a rival to the Ugandan leader in political tantrums. Gen. Idi Amin, on assuming power in Uganda convulsed the African world when he supported dialogue with the racist South Africa. But South Africa's joy was short-lived because the General later announced that Uganda was a suitable ground where freedom fighters and anti-racists could be trained.

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Uganda's former President Milton Obote

WHO IS IDI AMIN ?



President Idi Amin of Uganda

Amin's rise to power was interwoven with the political rigmaroles of the Obote era. Uganda was acquired as a British protectorate at the end of the nineteenth century. The country's pre-independence political structure included a number of monarchical entities of which the most important was Buganda under the rule of its Kabaka, Frederick Mutesa II. Others were Bunyoro, Toro, Ankole and Busoga.

Uganda was granted self-government in 1961 and Benedikto Kiwanuka became its first prime minister. During the pre-independence general elections, the 'Uganda Peoples Congress', formed by Milton Obote to fight for independence entered into an alliance with the Buganda home rule party, Kabaka Yekka, and won a parliamentary majority. Consequently, Obote took Kiwanuka's place as the country's prime minister. Uganda became independent on October 19, 1962.

A period of uneasy stability ensued until 1966 when Milton Obote suspended the constitution, abolished all tribal kingdoms, declared the country a republic and installed himself as president. These moves were resisted by King Frederick Mutesa II of Buganda. But the king was forced to flee to England after the Army had attacked his palace. The officer who led the army attack on the king's palace was general Idi Amin.

Five years later Amin overthrew Obote's government and became Uganda's leader.

Idi Amin comes from the Kakwa tribe of the arid West Nile district on the Sudanese border. His father was a poor farmer and Idi spent his childhood tending goats for his family. After a meagre education, Idi Amin joined the old Kings African Rifles at the age of 21. He fought with the African Rifles in the British operations against the Kenyan independent movement, the Mau Mau.

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A keen sportsman, Amin was good in rugby and for nine years, he was the heavyweight champion for the Ugandan Army. After the military operations in Kenya, Amin was promoted to sergeant and received his officers commission in 1961. He rose rapidly in the Army hierarchy after Uganda's independence. During the period of power dispute between Milton Obote and King Frederick Mutesa II, Amin was Obote's right hand-man. Many of the general's acquaintances describe Amin as possessing a lot of drive, strong character, humour, courage, cunning and roughness.

This son of a Kakwa farmer became Uganda's head of state when the reigning Milton Obote and most of his ministers were away at a commonwealth conference in Singapore.

In January 1971, Amin, after surrounding the parliament buildings with his troops, announced his takeover of power.

General Idi Amin has been in office for about 22 months. During this time, he has gained the friendship of some people and incurred the enmity of others. But more importantly, it is not unlikely that this man, who tended goats in his childhood and is tending men in his manhood, had won the affection of the Uganda peasants.

The political horizon is like a stage. It has been erected for actors to perform their shows intermittently. Today, the odds are that Ugandan leader Idi Amin will be the next actor to come again; not that his actions are incompatible with the aspirations of his people, but General Idi Amin conducts his strategies in a way that is completely devoid of diplomacy.

'AXEMAN'

(Continued)

As time went on, Mitchell told the Governor, fellow prisoners and visitors that he was troubled by his continued imprisonment.

He understood that a life sentence did not mean actual incarceration for life so why shouldn't he be given a release date to look forward to?

Christmas 1966, approached and Mitchell became increasingly restive. Reports of his agitation reached the Krays in London.

Plans were laid and, on December 12, Mitchell turned his back on an outside working party and jog-trotted nine miles across the moor to where a car was waiting to take him to freedom.

That evening the giant, nattily dressed in a frilly, white open-neck shirt and trousers provided by his liberators, sat in a flat in Barking Road, East London.

His only visitors for the next week were members of the Kray "firm". He occupied his time wri-

ting to newspapers pleading that the Home Secretary should give him a release date.

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he was a
military
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He rose
Her Uganda
after Obote
Milton II,
hand-man,
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ARE WOMEN REALLY AS WEAK AS THEY SEEM ?

BY CHUKS EZEODILI

In answer to this, it should distinctly be realised that the individual's beliefs as to his/her own capacities influences his/her lifework more than the universal view of him or her. Most Women in Nigeria are still very slow in grasping the truth of their God-destined potentiality. In common with most men also in this country, they are *rather not fast in outgrowing the primitive and mistaken concept that the woman's place is the home, in the kitchen. The mad desire to reap where they have not sown, to enter into the labours of their husbands, stand squarely in the way of women working to unfold their latent energies.*

Every offspring of God be it man, woman, animal, plant, is capacitated by Him to shew forth His invisible nature. Such qualities as intelligence, strength, health, vitality, stability, creativity, originality, dynamism and resourcefulness, which many men and few women express today are God's qualities and are free for all who strive to realise their presence within them. The key to progressive life-work lies in each individual's hand regardless of what sex. A woman can express as much intelligence, strength, masterfulness, productivity and originality and yet remain lovable, tender, feminine and amenable to her husband.

The pages of history furnishes abundant evidence of women who were truly great, who took seats with men in the political, business and religious pioneering field and yet remained as feminine, as motherly as ever.

The account of the remarkable courage and strength of a French lady, Joan of Arc, the administrative abilities of such present women leaders as the Israeli and Ceylon Prime Ministers go to portray the intrinsic qualities of women, what they can accomplish if only their individual concept of life would transcend that of growing up to get married and live comfortably with their families.

The life career or attainment of Mary Baker Eddy, the new England woman who founded the Christian Science Church in Boston, has unceasingly inspired and challenged me. This woman even after middle age, when she founded this great denomination, yet was so untiring, so dynamic and so determined in prospering her cause. She was a housewife, though one with a difference for she was besides, a most established author in spiritual science, a most renowned preacher, teacher, leader and mind-healer. She was truly great and demonstrated almost absolute mastery and power over



Mrs. Flora Nwaku. A Civil Commissioner in the East Central State of Nigeria.

sickness, limitation, evil and hate. Like Jesus and the prophets she literally healed the sick, raved the dead, cleansed the lepers, cast out demons. Surely, no one would know Mary Baker Eddy's life story without concluding immediately that women are not at weak, fragile and handicapped as they seem.

I could fill so many pages establishing the fact that the few accomplished women the world has produced constitute a great challenge to all women today.

It is plain truth that the majority of women who are lagging behind, are still looking downwards not upwards. It's equally incontrovertible that ignorance of their true potential has chained their free limbs and secured them to the affairs of domestic work.

Women should be wive, and make haste to come out from obscurity into the limelight of respectable and glorious experience. They have had enough of mean and commonplace pursuits and ought to have realised by now that life has need of them. Lewd shows, highlife, loose living which many women have steeped so much in can only further deaden their conscience and quest for things noble and substantial.

HE lifework of some women, resplendent on the screen of time, contrasts very avily the prevalent feeble accomplishment of the majority of that sex, today, as throughout history. Such women as Miss Angela Javis, Mrs Martin Luther King, Madam Curie, Florence Nightingale, Marie Lorrrelli, stand prominently as incontrovertible and eternal testimony to the fact that women have indeed a more sublime destiny, could scale to the heights of mastery in arts, sciences, politics, business, religious pioneering; could compete with men in every field of human endeavour.

For many centuries before the appearing of these singular women who demonstrated their sex's capabilities, crude ideas of women as subordinated to men, as only existing to raise up issues for them had stuck fast to thought.

Progress however, is the mandate of life. The same divine law and influence that relentlessly worked to stop human infraction and traffic, also gradually unfolded in man's mind the true estimate of all God's creation. The ultimate emancipation and enfranchisement of women in all the lands therefore, traces its foundation to the dawn of the realisation that women do not live for man, but are naturally capacitated to attain definite ends in life.

As in all other social evils, religion has played the leading role in dissipating the mists of ignorance from people's mind. From the indubitable biblical revelation that God created all men (men and women) in His own image, after His own perfection, had followed it's convictions hence teaching that things which proceed from one life principle or potential can evolve to identical heights of attainments, giving the same environmental, physical and mental conditions.

If the fact of women's independence and equality with man has the above impeccable verity, one may wonder, how it is then that most women are still found much wanting in accomplishment in almost all spheres of activity; how it is that they still evidence great weakness, inequality, dependence and inclination to more ephemeral things, especially here in Nigeria.



Mrs. Indira Gandhi, Indian Prime Minister



Miss M. D. Miller: A Civil Commissioner in the South Central State of Nigeria.

But I must dare say that it's most painful to note that some women have so much fallen in dignity, so much outlived all decency, worms and noxious, that they neither any more have the least shame or pring of conscience for their continued downright growth, continued promotion of immorality and sin in the most hideous forms. When a woman could afford to strip off her clothes and dance to the entertainment of her fans, what else remains but to do away with her as the salt that has lost its flavour. Nature has assigned very high status to the female order, but out of ignorance and lust, many women have persisted in defacing all that is divine in them.



Legendary singer Oum Katsoum called the "Voice of Arab".



Mrs. S. Bandaranaike, Prime Minister of Sri Lanka (Ceylon)

God is the life stream or substance of all creation and is reflected, embodied, expressed or manifested by each man or woman in the exact manner the rays reflect the sun. Men have not in truth obstructed or hindered women from having an active experience of God, thereby asserting their true individuality. Though it may seem as if they have and are doing this, yet the absolute fact remains that they succeeded because women allowed them to exploit their ignorance as to their relationship with life. Surely each individual directly proceeded from God, just as the rays do from the sun. In the intimate, indivisible, inseparable and indissoluble relationship implied in this, it can be understood why the whole world cannot successfully constitute a stumbling block to the one woman or man who has grasped the powerful truth of her God destined and sustained selfhood. Nothing except an individual's practical apprehension of his/her spiritual origin and destiny can unfold, direct or condition his/her lifework.

Experience is subjective. What we experience here on earth is the direct embodiment and layout of our understanding of life and our place in it. "As a man thinketh in his heart, so he is" "for out of the meditations of the heart cometh forth the issues of life." There is no tricking or escape from this law mental equivalent. No woman can therefore, hope to reach to any social, political, business, scientific or religious heights whilst she persistently, ignorantly nourishes the untrue Biblical account of woman originating from and entirely dependent on man.



Afro-American nationalist Angela Davis and world first spacewoman Valentina Nikolayeva.



Mrs. Golda Meir, Prime Minister of Israel.

To compete with men at every stage it must be firmly fixed in the minds of all women that they too were created in the image and likeness of God and can learn to become productive, creative, dynamic and resourceful. Starting from a wrong base of inferiority and incapacity, a woman can no more rise above the average attainment any more than one can solve a problem in mathematics whilst working with the wrong data. The pattern of thinking must be changed or enlarged if enlarged capacities can be realised. A new picture of every woman as perfect child of God must glow in thought before the experience will approximate the deal.

Marriage should not be the goal of any woman, though happy married life helps along the individual's part of emancipation. Many ladies immediately they get married relax supine in the understanding that they have obtained the golden fleece. The goal of life transcends merely raising up children and discharging the burden of a housewife. This much, however if perfected, is laudable but to rise above the mediocrity, one must become actively involved in some measure in the affairs of the nation thereby utilising her dormant potentials.

Women must set for themselves very high goals and strive towards attaining them. This will lessen the tendency to drift passively and contentedly, hanging on their husbands as the clothes to the hangers. Men on their part should discourage inactivity and my-salary-is-enough-for-the-family attitude.

Concluding, let it be strongly realised that women have the same potential with men. They are not created for men, but both they and men live to show forth or embody the progressive qualities of God. They should therefore make haste to know their capacities and strive to contribute their quota in the universal family.



Plane Hijackers Therese Hulesh (left) and Rima Isma Tannous.

"I appeal to all Irishmen to pause, to stretch out the hand of forbearance and conciliation, to forgive and forget."

King George V, June 22, 1920.

"The national territory consists of the whole territory of Ireland, its Islands and the territorial seas." Article 2 of the constitution of Ireland.

"We regard the six counties of Ulster as our territory. We regard them as our people. Our constitution recognises a 32-county Ireland and until reunification, we only have a state of 26 counties" Irish Republic's foreign Minister Dr. Patrick Hillery, 1969.

"Release all internees before the start of all political talks."

Catholic Political representatives,

"To Hell with West Minister
To Hell with William Whitelaw
To Hell with the British army"

Ulster defense Association

"The Irish Republican gunmen cannot and will not and there is no possible chance of their bombing Ulster into a United Ireland"

William Whitelaw, Oct. 11, 1972.

And so, the tragic conflict which started 800 years ago still rages on in Northern Ireland. It was Pericles who, in honouring the Athenian dead in the Peloponnesian War, declared in the most famous Oration of all time: "The whole earth is the bomb of famous men; and their story is not graven only on stone over their native earth but lives on far away, without visible symbol, woven into the stuff of other men's lives They gave their bodies to the commonwealth and received each for his own memory, praise that will never die."

In contrast to the above words, the eight centuries of conflict and intermittent bloodshed in Ireland have not produced universal household heroes or martyrs. Rather, it has shown bloodbaths conceived by religious emotions and conducted in the most unchristian way.

DAWN OF THE CONFLICT

Ironically, the Irish tragedy was fuelled by Nicholas Breakspear who as Pope Adrian IV was the only English Pope in papal history. In A.D. 1155, Pope Adrian gave sovereignty over Ireland to England asking the English king Henry II to invade Ireland and redirect the Irish Catholics who were deviating from the Roman pattern and tradition of catholicism. This invasion took place in 1171 and by 1172 the native Irish kings had recognised king Henry as Lord of Ireland. The decades and centuries following the invasion were marked by wars and killings between the native Irish and the Anglo-Norman settlers. To bring the 'Irish problem' under control, the British monarchs decided on flooding Ireland with loyal protestants from England and Scotland. This hegemony was finally established after the battle of Kinsale in 1601 when Queen Elizabeth's army defeated the catholic earls High O'Neil and Red Hugh O'Donnell. Queen Elizabeth died in 1603 and her successor, protestant King James I in 1608 took away much of the better land from the Irish earls and leased them to protestants from England and Scotland. In less than three decades more than 20,000 English and 100,000 Scots were successfully settled in Ulster. These protestants promised not to take Irish or Catholics as tenants.

CROMWELLIAN WAR

Driven away from large areas of their lands, the Irish Catholics rebelled in 1641 in what has been called the "Great Massacre

of Ulster". About 4,000 protestants were slain while many more lost their lives from afflicted sources. But that was in the era of Oliver Cromwell, the Republican who on coming to power, abolished the monarchy. In 1649, Oliver unleashed a reign of terror upon Ireland and slaughtered the Irish population mercilessly. He confiscated nine-tenths of Ireland and distributed it among the protestant settlers.

BATTLE OF BOYNE

After the death of Oliver Cromwell, monarchy was restored in Britain in 1660. In 1689, King James II who was deposed the previous year and had been converted to the catholic church landed in Ireland to organise a war to reclaim his throne. He passed the 'Decree of Attainder' in which over 3,000 protestants were sentenced to death. In a war that followed between William of Orange commanding the protestants and James II at the head of the catholics, the protestants gained final victory at the Battle of Boyne on July 12, 1690.

The aftermath of the battle was disastrous for the Irish Catholics. By 1700, they owned only one-seventh of the land. Penal Laws were enacted by the protestant parliament in Ireland and these reduced the native Irish to serfdom. Catholics were excluded from political life, forbidden to have their own schools or send their children abroad to be educated. All teachers and school masters were required to be of the protestant faith. Catholics were prevented from marrying protestants and their priests were to be branded with a red-hot iron should they fail to register their names and their parishes.

ACT OF UNION

On January 1, 1801, 'The Act of Union' was passed by the British parliament uniting Ireland with Great Britain. Irish nationalists fought this enforced union mostly by verbal denunciations. The Irish Republic's Brotherhood was founded on Saint Patrick's Day, 1858, to carry on the dream of Irish independence. The Brotherhood resorted to violence and some of its members were hanged in 1867 for murder.

HOME RULE

It became evident during the rule of Prime Minister William Gladstone in 1886, that

NORTHERN IRELAND: 800 YEARS OF ENDLESS BLOODSHED

By A POLITICAL ANALYST

home rule was the only solution to the Irish problem. But the proposal was defeated in parliament by the opposition spearheaded by Lord Randolph Churchill, the father of Sir Winston Churchill. The home rule bill was eventually passed in parliament in 1914 but its implementation was put off until the end of World War I.

EASTER REBELLION

In 1905, an Irish political party called the *Sien fein* (Ourselves Alone) was formed. The *Sien fein* nationalists led an uprising and proclaimed Ireland a Republic. This was on Easter Monday, 1916. The rebellion was crushed and the leaders were executed. Many members of the nationalists movement were placed under arrest.

A protestant militant movement, the *Ulster Volunteer force* which was formed in 1913 complicated issues by creating a militia and vowing to fight to keep Ireland British.

THE IRISH REPUBLIC

War broke out between the catholic forces Irish Republican Army (I.R.A.) and British forces in 1920. After the war raged on for two years, a compromise was reached and Ireland was partitioned into Irish Free State and Northern Ireland. But the predominantly protestant Northern Ireland remained in the Union with Great Britain while the independent southern regime, with its headquarters at Dublin, acquired dominion status within the British commonwealth. In 1949, the Irish Free State government proclaimed the country a Republic.

NORTHERN IRELAND

The British government replied the Irish Republic by passing the Ireland Act. This act made Northern Ireland (Ulster) a British province with its own parliament at Stormont until Northern Ireland chooses in a referendum to unite with the South. The Northern Ireland government with protestants forming two-thirds of its 1,500,000 population used every manipulation to keep government firmly in the hands of the protestants. Catholics were not given a say in the government and were denied political and social justice. They were confined to living in the slums of the country and no product of a catholic school is deemed qualified for employment. To worsen matters, the protestants developed the habit of taunting the catholics.

Human endurance has a limit. In 1968, the Catholics supported by liberal protestants initiated a civil rights movement. This peaceful demonstration degenerated into riots when protestants tried to break up the marches and rallies. The tension developed into bloodshed and in August 1969, British combat troops were called into Northern Ireland to quell the riots. Events that followed brought enmity between the British army and the Catholics and projected the I.R.A. as the protector of the Catholics.

INTERMENT

The I.R.A. were not content with their protector image and went further into urban guerrilla warfare. They indulged in bombing, sniping and indiscriminate maiming of both the Catholic and Protestant population. At the height of this violence, in 1971, Northern Ireland's Prime Minister, Mr. Brian Faulkner invoked the Special Powers Act which allowed indefinite internment without trial of suspected subversives. This internment radicalised the Catholics and forged them behind the Irish Republican Army. By July 1972, there were about 330 internees in Long Kesh camp.

DIRECT RULE

Violence grew out of hands in Ulster and the British parliament in Westminster had to sack the Northern Ireland parliament and introduced direct rule in Ulster and appointed Mr. William Whitelaw as the administrator of Northern Ireland. That was in March 1972. Direct rule alienated the protestants who saw the move as a concession to the Catholics. Subsequently, many militant Protestant organisations sprang up. These are (1) the 50,000 strong Ulster Defence Association under the leadership of a 13 man council run by Mr. Jim Anderson and his vocal vice-chairman Mr. Tommy Herron. (2) the 60,000 strong Loyalist Defence Volunteers (3) the Ulster Defence Vanguard (4) the Loyalist Association of Workers and (5) the United Loyalists Council under Mr. William Craig which links representatives from the various organisations. The past few years spotlighted new personalities on the Ulster stage. There emerged the fiery 24 year old woman Bernadette Devlin, a Catholic member of the British parliament whose temperamental disposition has been controversial. The protestants had their Devlin in Militant Rev. Ian Paisley.

"OPERATION MOTORMAN"

The activities of the militant movements in the Ulster conflict included barricading



William Whitelaw
Secretary for N. Ireland

NEXT MONTH

A SPECIAL REPORT ON KANO STATE

"The Economy of Kano State is very buoyant and her financial situation is firmly anchored". These are the views of the Kano State Commissioner for Finance, Alhaji Tanko Yakasai in a conversation with the Editor of New Era Magazine, Dr. Omoh Esiemokai recently. A Special report on the Kano State economy will appear in the next issue of New Era Magazine.

of areas in towns and declaring those places as 'no go' areas. At the end of July 1972, the British army forcefully removed the barricades and occupied these areas in what the army termed 'operation motorman'. This action limited the flexibility of the Irish Republican Army and has so far reduced the incessant bombings and shootings which have been a daily feature in Northern Ireland. But the army has not been free from casualties. Army logistics estimate that during the present crisis in Ulster, 94 soldiers have been killed and 389 wounded, up to the end of September 1972. The downward trend of the killings is indicated by the fact that in July 1972, 19 soldiers were killed, 60 wounded and there were 184 bombings. In September 1972, the figures were 12 killed, 52 wounded and 91 bombings.

WHAT SOLUTION LIES AHEAD ?

What are the solutions to the Irish problem? The British government has proposed a referendum for the Northern Irish people to vote to show whether they want the country to stay tied with Britain or join in some form of union with the Irish Republic. But observers believe the referendum will not change the status quo since the protestants who are in 2 to 1 majority favour the existing tie with Britain.

In a meeting with Secretary of State for Northern Ireland, Mr. William Whitelaw, the Catholic party in Ulster, the Social Democratic and Labour Party demanded: (1) the release of all internees before the start of all political talks. (2) A reduction in the army's presence in Catholic districts. (3) The evacuation by troops of the new posts they have established in schools, playing grounds and the like. (4) The prosecution of protestants who wear paramilitary

uniforms on the streets. (5) The calling in of licensed guns and an assurance that searches for arms will be as vigorous in Protestant districts as they are in Catholic ones.

So far, internment in Northern Ireland is phasing out. Mr. Whitelaw told the Conservative party convention in Blackpool on October 11, 1972, about the following plans: The British government is setting up a commission under Lord Diplock, a British Judge, to look into the possibility of setting up special courts in Northern Ireland to handle the cases of men who should be "kept off the streets". (2) The government, meanwhile, is setting up tribunals to deal with such cases "as a temporary measure and an earnest indication of our determination to act in matters of terror and violence." (3) The government will pursue its military action against the gunmen "with the absolute maximum of determination". (4) The government is doing everything possible to build up the Northern Ireland police force.

The real solution of the Irish problem depends on the two disputants—the protestants and the Catholics. It is left to the Catholics to realise that Irish Unity is not just round the corner; that gunplay will not shoot Northern Ireland into a United Irish nation; that there are two traditions in the island and that the way towards reconciliation is by persuading the two traditions to adapt cautiously to each other over the years. It is left for the protestants to abandon that notion of inherited superiority and supremacy and give the Catholics their due rights in Stormont.

Until the protestants and the Catholics come to grip with these realities, the 800 year old Irish problem will remain a riddle wrapped in a mystery inside an enigma.



Mr Edward Heath
British Prime Minister



Catholic Leader
Miss Bernadette Devlin

NEW ERA HONOURS LIST 1972

NEW ERA MEN OF THE YEAR '72

Governor SAMUEL OGBEMUDIA

OF

THE MID-WEST STATE

GOVERNOR AUDU BAKO

OF KANO STATE

SPORTSMAN OF THE YEAR :

ISAAC IKHUORIA

BEST DRESSED LADY OF THE YEAR :

MRS. DAVID BAMIGBOYE

OF KWARA STATE

**MOST HARDWORKING
COMMISSIONER OF THE YEAR :**

CHIEF ANTHONY ENAHORO

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EXTEND
CHRISTMAS AND NEW YEAR
GREETINGS
TO THEIR
CUSTOMERS
AND
FRIENDS.

“Men in their generations are like the leaves of the trees. The wind blows and one year’s leaves are scattered on the ground; but the trees burst into bud and put on fresh ones when the spring comes round.

To the East Africans came the spring as the West African nations, after blossoming for a while, withered into the wilderness of mediocrity.”



Barefooted Abebe Bikila of Ethiopia (left) during the Rome Olympics Marathon race.

THE 1960 Rome Olympic games brought Africa’s first ever gold medal in Olympic history when the Ethiopian Abebe Bikila won the marathon race. Ethiopia’s example was emulated by four other African countries U.A.R. which won a silver and a bronze; Ghana and Morocco each with a silver medal; and racist South Africa which won a silver and two bronze medals. The Rome Olympics was the dawn of a decade which ushered African athletes and nations into sports ‘Hall of Fame’—a veritable hall established since man began to run for fun and not from fear. By the end of the sixties decade, the sleeping continent was awake.

The period between Rome Olympics and the 1964 Tokyo Olympics saw African states taking recognisable strides in the field of sports. The continent produced her second world champion in boxing when Nigeria’s Dick Tiger pummeled the ‘Utah Mormon’ Gene Fulmer to a 15-round defeat. The first African born world champion was Nigeria’s Hogan Bassey whose classic victory over Cherif Hermia was short-lived by Davey Moore. Some other African boxers like Rafiu King Joe and Ghana’s Floyd Robertson were also prominent on the stage.

In the field of soccer, black African countries had already begun a revolution. Kwame Nkrumah’s Ghana produced her finest hour in sports when from that country, a cream of talented footballers crept up. Who will forget names like Baba Yara, Acquah, Aggrey Finn, Salisu, Mfum, Gymfi, Dogo Moro and Dodo Ankrak? The Ghana Black Stars swept the African coast like a hurricane though they were intermittently halted by national teams of the Maghreb countries and Egypt.

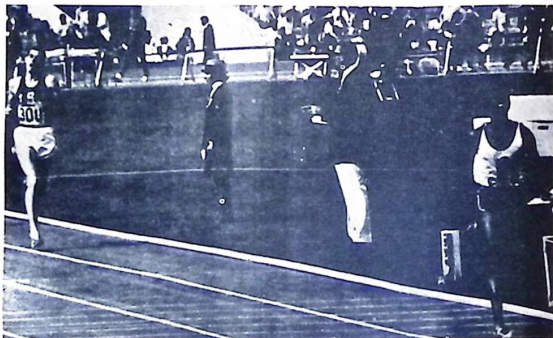
On Nigeria’s soccer plane were the Ekpe brothers, Ayo Adeniji, Dejo Fayemi, Fabian Duru, Nnamoko, Omeokachie, Omiunu, and the Port-Harcourt four Onyes—Onyeama, Onyeawuna, Onyeali and Onyeador. It was a period when Nigeria and Ghana dominated the West African soccer scene.

Little was then known of East Africans who were disentangling themselves from colonial tutelage.

Africa’s impact was felt in the Tokyo

1962 - 1972 : AFRICA’S AWAKENING DECADE IN WORLD SPORTS

By
EAGLE CHINAGOROM



Kipchasingo Keino winning the 1,500 metres in Mexico Olympics.

Olympics of 1964. Ethiopia's Abebe Bikila became the first man to retain an Olympic marathon title when he won the race in a world record time of 12 minutes 11.2 seconds. Tunisia's Gammoudi took the silver medal in the 10,000 metres while Kenya's Wilson Kiprugut won the 800 metres bronze medal. Nigeria and Ghana won a bronze medal each when Ghana's Eddie Blay came third in the welterweight boxing contest and Nojim Maivegun became the first Nigerian ever to win an Olympic medal when he took the bronze medal in the light-middleweight class of the boxing competition. Tunisia had a second medal through her boxer H. Galbia. Africa's medals totalled six. It was in this game that man came within 10 seconds in the 100 metres as American Negro Bob Hayes clinched the title of World's fastest man with a ten-second 100 metres. He confirmed his title by coming under 9.8 seconds in the anchor leg of the 4x100 metres relay.

The period between 1964 Tokyo Olympics and Mexico Olympics of 1968 was one of mixed feelings. Africa lamented the decline of West African countries in sports and at the same time basked in the glory of an emergent East Africa and North Africa's mediocrity. Ghana, as a football power, became a shadow of its past. With the exit of Kwame Nkrumah's paternalism and the absence of Ohene Djan's directorship in sports, the former Gold Coast failed to maintain its soccer feat.

Plagued by civil war, Nigeria trottled along. Eto Amezina—an indigenous coach introduced a soccer pattern which took Nigeria's Green Eagles to Mexico Olympics. It was Eto's glorious moment and a flaming period for his Stationery Stores' 'Flamingo Flamingos.'

It is noteworthy that during this period, two Africans from the Portuguese colony of Mozambique had established their reputation as world-class footballers. Da Silva Ferreira, known by his popular nickname 'Eusebio', and Mario Coluna became the scourge of footballing teams and nations in the world.

"Men in their generations are like the leaves of the trees. The wind blows and one year's leaves are scattered on the ground, but the trees burst into bud and put on fresh ones when the spring comes round."

To the East Africans came the spring as the West African nations, after blossoming

for a while, withered into the wilderness of mediocrity.

HONOURS IN MEXICO

Kenya was Africa's pride in the Mexico Olympics of 1968. Her athletes won 9 medals—3 golds, 4 silvers and 2 bronzes. Kenya's gold medals came from Kipcheigo Keino, Naftali Temu, and A. Biwoti. Kipcheigo Keino outclassed the celebrated American Jim Ryun and returned the Olympic record time of 3 min. 34.9 seconds in the 1,500 metres. Naftali Temu won the 10,000 metres while A Biwoti won the 3,000 metres steeplechase. That nation's four silver medals include the one for the 4x400 metres relay where Kenya came second to the United States with West Germany, Poland and Great Britain trailing behind. Africa monopolised the medals for the 5,000 metres when M. Gammoudi of Tunisia and Kenya's Keino and Temu came first, second and third respectively. This pattern was repeated in the 10,000 metres as Temu of Kenya, Wolde of Ethiopia and Gammoudi of Tunisia took the Gold, Silver and Bronze. M. Wolde followed the footsteps of Abebe Bikila by giving Ethiopia the marathon gold medal for the third consecutive Olympics. Uganda's two medals came from her boxers. Lamentably, West Africans won only a bronze in the games and that came from Cameroon's welterweight boxer J. Bessala. Africa's total of 16 medals was her largest haul of medals in past Olympic history.

Morocco represented Africa in the 1970 World Cup football tournament which was won by Brazil. The Moroccans did not go far, but their performance was not disgraceful considering that they were amateurs in the tournament of professionals. The Maghreb nation fought a rugged battle with West Germany before going down 1-2.

FROM MUNICH WITH GLOBY

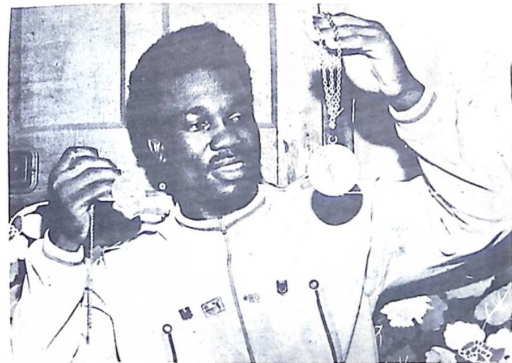
More African countries had a feel of Olympic medals in the 1972 Munich Olympic games. Thanks to the boxers, Nigeria won a bronze medal through light-heavyweight Isaac Ikhouria; Ghana, a bronze through middleweight P. Anarney and Niger's light welterweight I. Daborg claimed his country's bronze medal. Africa's glory in the games went to the Kenyan athletes and the Continent's glamour went to John Akii-Bua of Uganda. Akii-Bua won the 400 metres in 47.82 seconds, shattering the Olympic and World record time of 48.1 seconds held by Britain's David Hemery.

'With the exit of Kwame Nkrumah's paternalism and the absence of Ohene Djan's directorship in sports, the former Gold Coast failed to maintain its soccer feat'.

Kenya won Africa's two other golds when Olympic veteran Kipcheigo Keino won the 3,000 metres Steeplechase and the Kenyan relay quartet of C. Asati, H. Nyamau, R. Ouko and Julius Sang won the 4x400 metres relay. In Africa's total of 20 medals, the Kenyans won 9 medals—2 golds, 3 silver and 4 bronzes; Uganda won a gold and a silver; Libya and Tunisia won a silver each; Ethiopia took two bronze medals while the West African States of Nigeria, Ghana and Niger went home with a bronze each. In the Munich Olympics, Ghana's Alice Annum became the first African woman to reach the finals of the 100 and 200 metres in any Olympics.

"THE WIND OF CHANGE"

Africa's leap forward is an indication of the wind of change blowing across this continent in sports generally and in the athletic field particularly. In the Rome Olympics of 1960, Africa won five medals excluding one silver and two bronze medals won by the apartheid South Africans. The number of medals increased to six in 1964 and trebled to 16 in Mexico. From Munich, Africa came back with 20 medals. This haul could have been more if Africa had some of the facilities common in Europe. Lack of facilities, political turmoils and sheer amateurism have hindered African States from making any impact in other sporting fields. Of about 20 different sporting events which took place in the 1972 Olympics, Africans participated in only four. It will still take the continent many years to get equipped for other sporting events which include Rowing, Yachting, Water Polo, Equestrian, Fencing and Gymnastics. But the performances by the continent's athletes and boxers have sounded the warning siren that whenever Africa is equipped and trained for those events, many of the eulogies presently poured on other nations and continents will find their ways to this continent of the Blacks.



ISAAC IRHORIA
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Uganda's gold medalist

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AN EXCITING 12 MONTHS: FROM BUCKNOR'S REVOLU- TION TO THE STRANGERS.

IT has been a crowded twelve months for music lovers and rarely has Kano had it so good. It was a year that brought Segun Bucknor's Revolutions, the Funkees, the celebrated Strangers, the rekindled Elcados, the Philosophical Celestine Ukwu and many other bands. It was also a year which saw innovations aimed at brightening the night life in Kano as a cream of promoters crept up and a modern discotheque was established. Many of these events were remarkable since they left their impact on Kano scene, while others 'also ran' but unluckily fell by the wayside. It will be worthwhile having a look at bands who have come, seen and conquered the hearts of music fans in this city.

Segun Bucknor's Revolution

The Kano Music year began with the performance of Segun Bucknor's Revolution at the dawn of the year. The Revolutions were then riding on the crest of their much-talked-of number 'Poor Man No Get Brother.' They drew a large crowd and displayed their brand of rebellious music which was a bit hard on the Kano fans to digest. But the sexsational Sweet Things of Pauline, Veronica and Margaret made up for this shortcoming.

The Revolutions began climbing the music ladder as the Assemblies in 1969 and became the Revolutions in 1971. The comrades of the Revolution which visited Kano were Segun Bucknor (*Organ, guitar and Vocal*); Kola Ogun (*Bass guitar*); Mike Collins (*Drums*); Kwesi Quinoo (*Tenor Sax*) and Tunde Madubim (*Alto Sax*).



The Elcados

EAGLE CHINAGOROM



Bucknor's Revolution (Left to Right) Eddie, Mike, Biodun Kwesi, Jam's, Tunde and Kola.

The Elcados

Members of the Elcados are not new to music fans. The leader, the second vocalist, the organist and the drummer were once members of a Kano based band—the Moon Rakers. After the then Moon Rakers disbanded, these boys regrouped under the name Elcados. With new talents injected into the group, the band has maintained a high standard and is reputed to be the reigning band in the six northern states. The group's maiden appearance drew a large crowd of music fans and the boys acquitted themselves creditably.

Celestine Ukwu

In an era when highlife music is gradually becoming obsolete, highlife maestro Celestine Ukwu has weathered the storm with his philosophical numbers. Inclined to solemn music with proverbial incantations, Celestine has produced top-charting numbers which have found favours with the common man. He reached an almost highlife perfection with 'Ije Enu' and then gave solace to the uncomfortable with 'Uwa Bu Ojili' (the World is a visit). Ukwu and his philosopher nationals came to Kano at the later part of November. This visit provided a get together for highlife addicts and the group earned underous applause for each of their numbers. The band's rendition of Jimmy Cliffs numbers were also excellent.



The Strangers (Right to left) Leader & Organist Bob Miga, guitarists Ani Hoffner and Sam Mcking, vocalists Sam Mathews and Gab Zani, Drummer Gogo Brown.

The Return of the Strangers

The most pulsating thing that happened to Nigeria's music scene in the past year was the advent of the Strangers 'Love Rock' which is regarded as the best rock number produced by any group in Africa's West Coast. The Strangers who own the reputation of Nigeria's No 1 Rock group came to Kano when the 'Love Rock' fever gripped Nigeria. It was a day of days and the group's scintillating rock music made them the favourites of Kano fans. The Strangers left Kano after a promise that "We shall be back".

Neither were their fans disappointed for when the Strangers returned, music lovers from Kano and the suburbs heard more rhythmic and matured sounds from the groups outfit of Ani Hoffner ((lead guitar) Gogo Brown (Drum) Sam Mathews and Gab Zani (Vocals) Sam Mcking (Bass) and Bob Miga (Leader and organist).

On the band's future, the leader Bob Miga who wrote the celebrated 'Love Rock' and whose hobbies include reading technical magazines, revealed: "Our



U. A. C. Club Promoter Mohammed Basma



Alhaji Ibrahim Joro Tarfa U. A. C. Club Manager



Omo Akin and his fabulous Band. A resident juju outfit of Samuel, Abooye, Sikiru, Oladokle, Omotosho, Olugbemi, Olaweraju, Tiyoje and Ebenezzer.

latest singles 'Survival' and 'I am so lonely' will soon be on sale while the groups first long playing record will in no time follow. We shall undertake a West African tour in the coming year and also a tour of Europe where we hope to export our original sound".

It is the hope of all Kano fans that the Strangers Rock exponents shall come again.

U. A. C. Club; A pop bastion

Music lovers owe a lot to Alhaji Ibrahim Joro Tarfa of U.A.C. Club who has done more than anyone to promote pop bands in Kano City. In dual promotions with Mohammed Basma, Ibrahim has brought many bands to entertain music fans. His club rates as one of the best equipped, gorgeously decorated and comfortable night spots in the town. With lively disco sessions, airy surroundings and dimly lit hall, the club has become the favourite of many bands and individuals. Among the bands which have graced the spot are the supper Ants, Elcados and the Strangers Super Rock group. Rarely has a club done so much to entertain so many.

The Blackspot Discotheque

"I am convinced that Kano needs something to brighten its social life. With the town's rising status, it has offered more attractions to foreign tourists. I am also of the belief that this city needs a discotheque of international standards to boost its social life". These convictions and beliefs have given birth to Kano's first modern discotheque which a foreign tourist described as "What we see in Beirut and Manila". The Blackspot discotheque is housed in the international hotel buildings. With traditional art works, interior decorations and a modern disco equipment worth over £3,000 (6,000 Naira) the discotheque is providing the lustre that is badly needed in this historic city.

The year 1972 was also a glorious one for the local pop bands. Many juju bands like Omo Akins fabulous band, and Femi John's group have geared up their efforts in entertaining lovers of juju music.

The stage is now set for the 1973 scene. It is expected that more pop groups, more juju bands and more promoters will descend on the scene.

AHMED KA'YI ZUZZURFAN TUNANI

NEW ERA MUJALLAR WATA—WATA

Ta 2, Lamba 8, Jan 1973

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KO shakka babu wadansu daga cikin gwamnatozin jihohin Arewa wa ya fi cancanta da su fara jarraba amfani da harshen Hausa, kamar yanda Alhaji Ahmed Bahago Dukawa ya fadi cikin New Era ta Oktoba, 1972. Wannan shawara ce muhimmiya da ta dace, gabannin ko wanne ma rubuci ya nemi jawo hankalin gwamnatin Nijeriya don ta mayar da Hausa ya zama harshen kasarmu.

Maganar harshen da ya kamata

Hana Wa'azin Turmi Ya yi Kyau

MUN fi ko wanne mutum farin ciki tare da nana murnarmu ga hukuma, dangane da hana Gardayen Malaman nan wa'azin turmin da suke yi a Masallacin Abdullahi Bayero, Kano da wadansu muhimman wuraren shakatawar jama'a a birni da ke wawayenta.

Sabo da haka ya zama wajibi kuma lallai illallah mu fahinci kokarin Komishinan 'Yansandan Nijeriya mai kula da jihar Kano,

a dauka don ya zama harshenmu, zance ne wanda shekara da shekara kenan ake taitaunawa lokaci lokaci. Batu ne kuma muhimmi wanda ake bukatar Kano, Arewa Maso Yamma, Arewa Maso Gabas da Jihar Arewa Ta Tsakiya su yi tunani bisa kan hakan.

Kamar yanda Ahmed Bahago ya baiyana, Hausa na di kafi a Afrika da wadansu wurare a duniya, kuma shi ne dai ake hangen ya fi da cewa da Nijeriya

Alhaji Isa Saidu Adejo da gagarumin tamakon da ma'aikatansa suka yi wajen dakushe kaifin malaman nan da suke kafirta masu salla tare da aikata baceceniya ga musulmin garin nan.

Jazaman ne a nan mu godewa Gwamnan Mulkin Soja na Jihar Kano, Komishinan 'Yansanda Alhaji Audu Bako, wanda ya baiyana matsananciyar damuwarsa kan aika aikar da Gardayen Malaman suke yi cikin karatunsa.

Tilas a yabawa Maigirma Sarkin Kano, Alhaji Ado Bayero da Madakin Kano, Alhaji Shehu Ahmed, Shugaban Komitin Kula da Masallacin tare da sauran musulmin da suka tsunkayo barnar da ta ke cikin fassarar da Gardayen ke yi wa Alkur'ani (Matsarki).

Amma duk da wannan, shawarar da na ke baiwa hukuma da mutanen da wannan abu ya shafa shi ne, mutaba ba tsananta wannan doka aka yi ba, babu wani abu da zai hana Gardayen Malaman ci gaba da wa'azinsu na barna. Domin kuwa tun 1964 Kano ta ke kwarbar da irin wadannan mutane. Zamanin duk da aka kore su, wadansu ne suke komowa.

KANO. *Bulya Ahali,* KANO. *Izyaku Ashiru,*

SARKIN Kasuwar Sabon Garin Kano, Alhaji Isa Dantsoho, an nada shi mai kula da baki dayan kasuwannin da suke karkashin karamar hukumar yankin Birni da Kewaye "Kano Metropolitan Administrative Area Council".

Wannan shi ne karo na farko da aka taba dankawa Sarkin Kasuwar Sabon Gari alhakin tafiyar da baki dayan kasuwannin cikin Birni, Ungogo, Kumbotso da Fuskar Wajen Kano.

Gabannin a nada shi mukamin kuwa ya yi shekaru 21 yana aiki a Madabbar Kano N.A. (wanda yanzu ta zama Madabbar Gwamnati), sai a 1958 ne aka komo da shi Kasuwar Sabon Gari don ya haye mukamin mahalfinsa, Samanja Muhammadu Mahakurci, Sarkin Kasuwar nada.

Danshekara 55, Alhaji Isa Dantsoho ya fara karatunsa a makarantar Ilmintare ta Shahuji zuwa makarantar Mohpy a Dan Agundi. Ya yi kuma aiki da baki dayan mutanen da Kano N.A. ta nada su zama hakimanta a Fuskar Wajen Kano.



rakar duk da aka zo maganar zaben harshen kasar nan.

Da dai zai ya wu yanzu ne lokacin da ya dace a shardantawa ko wanne dalibi ya kasance ya ci jarrabawar harshen gabannin ya sami takardar barna makaranta. Shiran makarantu kuma su kara himma.

A nan tilas na godewa Jami'a: Ahmadu Bello bisa isayawarta wajen binciken fadlada wannan harsha. Kuma duk da wannan muna bukatar jarruwan Hausa da za su taimakewa.

Muna da bukatar fim na sinima da Hausa kuma cikin harshen Hausa. Gidayen rediyo ma su kyautata mana bisa kakorinmu.

Samari matasa da 'yanmata suna da cikakkiyar agazawa, haka ma Malaman 'Yaki Da Jahille tare da marubuta na iya nunnuka kokarin su ya shige haka.

Na tabbata da cewa Swahili ba fa harshen Hausa ya fi dauka ba, daurin gindi ne kawai da ya ke da shi daga wadanda suka cancanta.



ABDULRASHID Mallam Sani, Wani mashahirin mai saukar da alhazai a kbar Sa'udi Arabiya, ya kamala baki dayan shiryeshiryensa na tamakan Alhazan Nijeriya da kiyaye mutumtuntu daidai wa-dalila. Cikin wani sakan musamman da ya aikawa da NEW ERA daga gidansa na Masfala, Abdulrashid (wanda hirtonta ya ke a sama) ya maimaita kulirinsa na tanadar motoci na musamman, kyawawan wuraren kwana, ruwan sha da wadansu muhimman alubuwu da alhazai ke bukata.

— In Ji Umaru Sumoro, Kano.

KASANCEWAR Ma'aikatar Lafiya da Tarbiyya a karkashin Gwamnan Mulkin Soja na Jihar Kano, ba kankanuwar fa'ida da ci gaba aka samu ba, musamman ma ga mutumin da ya fahinci yanda Asibitin Birnin Kano ya ke a watanin baya da matsayinsa a halin yanzu.

Duk wadansu abubuwan Allah-wadai da shekara da shekaru kenan ana faman haka bisa kansu, a yanzu sun ragu. Ma'aikatan da ake zargi idan sakar dare yayi suna barin marasa lafiya, su tafi sheke ayarsu, wannan ta gustu. Haka kuma karancin magungunan da wai aka ce dalilinsu ne ake shabuntawa maras lafiya yaje kanti sayar da magani; tare da baki dukkan abubuwan rashin kamantuwa da suke a Asibitin gabannin ta koma karkashin Gwamnan Mulkin Soja, haka sun ja da baya.

Babban abin da ya saura ga Ma'aikatar Ministan Lafiya da Tarbiyya a nan shi ne ta gaggauta kara yawan leburorin tsafta, musan man kuwa 'yan shara da irin mutanen nan masu yawan zuba maganin sauro a kwal-bati. Domin kuwa najasa, kazanta, shara tsubi-tsubi da sha'anin sauro a Kano yanzu ya kai nihaya.

Wannan irin gagarumin aiki tukuru da muka gani tare da sauyi cikin gaggawa da aka samu a Asibitin Birnin Kano, su suka sanya muke shawarar Gwamnan Mulkin Soja na Jihar Kano, Komishinan 'Yansan da Alhaji Audu Bako, da ya yi wani muhimmin abu da zai tsarkake ma'aikatar shiri hangaren L.E.A. da ma'aikatar ihani a sashin alkali.

Tsarkake sha'anin shari'a abu ne da ya zama tilas sabo da ganin irin mulalin da muke ciki; nutum ma da gaskiyarsa tsoron zuwa gaban alkali ya ke yi don tsanamin wahala da shakkun juye kamannin gaskiyar ta sa tare da sauya mata ma'ana. A wadansu wurare na masu abin hannu har ikirari da kurari suke yi kan cewa shari'ar zamanin nan, ta kudi ce. Wannan ya ba su damar shuka baki dayan abin da su ke bukata sabo da hakkakewar da suka yi na abin da ya ke cikin aljihunsu na iya kankaro su.

Kuma kwamacala da ganin lalacewar da sha'anin shari'a ta yi ne ma dalilin da ya sanya Gwamnan Mulkin Soja na Jihar Kano, Komishinan 'Yansan da Alhaji Audu Bako, ya tsawatarwa da alkalansu jiharsa, lokacin da suke wani taro na musamman a kwanakin baya, kan sudaina jinkirar da shari'a ba tare da gaira ko dalili ba, su kuma nisanci kuntatawa masu kara.

Ya tabbatarwa da alkalansu cewa ya sami kararrakin zargin da ake yi wa wadansu daga cikinsu game da sha'anin cin hanci. Gwamnan kuma yayi kashedi kan cewa gwamnatinsa ko kusa ba za ta yarda da duk wani abu da zai keta haddin shari'a ba.

Sannan ya kafa hujja da cewa: "lokacin duk da wani abu ya gaggi mutum, shari'a ita ce kadai mado-gararsa", sabo da haka jinkiri cikinta shi kansa "rashin adala ne," in ji shi.

Haka kuma wani lokaci kan, Babban Lauyan Gwamnatin Jihar Kano, marigayi Mallam Nuhu Usman ya taba gargadinsu da cewa aikin alkali abu ne muhimmi, kuma tilas ne ya zamanto mai tsarki, musamman wajen zartar da ko wanne irin hukunci, ya kasance bisa ka'ida da kuma yanda kaifin hankalinsa ya tsunkayo masa.

Domin kuwa in ji shi; "ko wanne alkali yana da cikakkiyar damar horon mai lafi, da sallamar maras shi. Yana da ikon amincewa kyakkyawan abu da nisantar duk wani mumuna da ya zo gareshi."

Dalilin da ya sa muke nenan a tsarkake Karamar Hukumar Ilmi (L.E.A.) anan kuma shi ne, tabbatawa na yi a kasar nan baki daya kusan babu aiki mai wahala irin na Malamun Makaranta, amma abin haushi da vakaci shi ne kuma koma baya wajen albashi, ba ma ya samun albashin a lokaci, ba shi kuma da wata daraja.

Da farko dai ba sa ga-maciji tsakaninsa da mutanen kauye sabo da jahilci na ka-zamin zargin da suke yi masa na yano hana 'ya 'yansu nama, akwai kuma gagarumin cajin da ya ke bisa kansa na cewa duk yaron da aka koyar hoko, sun yi sallama da farko.

Yana koma-baya wajen samun alba shi ko wanne wata. Tsakaninsu da almajiran kuma ga kwarbai. A wadansu kauyukan ma mutane ha su yarda su baiwa Malamun Makaranta gidai; kwana da kundinsa ba. Haka kuma duk marabar Malamun Makaranta bai sha maganin da Daga-ci ba zai saba masa ba nan take.

Gujewa sha'anin koyarwa da malai mai suke yi zuwa aikin kamfuna da masana'antu a wannan marra fa abin kula ne, akwai kuma nalamun da ba su da niyyar komowa aikin malanta har abada, sabo da muhimman mukaman da suka taka a karkashin wadansu hukumomi wanda Kostom Soja da 'Yansan da daga cikinsu

Idan an yi tsunkayo, wannan babbar cutuwa ce ga makarantun fare-mare, musamman ma a nan Kano yanda kasar nan baki daya ta tabbata, Al'aji Audi Bako yana matukar kokarinsa na kyautawata da fadada sha'anin matsayin ilmi a jihar. Don haka ne muke bayar da shawara ta a gaggauta gyara wannan lamari, tun la a zo ranar da Kano zata ciki makal da makarantu ba, amma babu malaman jihar.

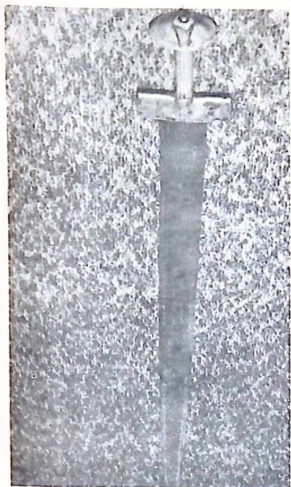
Yanzu kyankyan a hannunmu jihar nan muna da faremare 600, madadin 241 nida; wanda yara fiye da 100,000 ne suke karatu, maimakon 49,500. Muna da makarantun gaba da fare-mare 16, madadin kwaya 6 kacal da muka gada daga rusas jihar Arwa ta da. Yanzu akwai dalilai 5,000, sabanin 2,000 da suke ciki a da.

Duk da wannan himma ta ci gaba da Kano ta samu, kamata ya yi ace yau mun zarge haka. Domin kuwa talakawa a birni da kauye suna bukatar a wayar da kansu, kamar yanda suka fahinci nuhin-mancin haraji. Yana da kyau Kananan Hukumomi su nunar da su amfani sanya yara a makaranta da cutar da ta ke cikin jahala.

Sabo da har yanzu akwai rade-radi da suka tabbatar, dagatai da masu unguwanni ba su daina mumunan dabi'ar nan da ake zarginsu ba, ta kidaya samari matasa da 'yanmatan da suka kai munzalin aure. Wannan na dala razama mutanen kauye, ba ma irin mutanen nan da ba su amince 'ya 'yansu su karanci boko ba.

Kafin na hattamu, wajibi ne na godewa Shugaban Kasa Janar Gowon, bisa jawabinsa a ranar saukar karatu a Jami'ar Ahmadu Bello, Zariya dangane da kasaitacciyar takaddamar nan da ya warware kan tazarrar ilmin da ta ke a kasar nan.

Dalla-dalla Shugaban Kasa ya karfafa muna giwa da ya nuna matsayin kananan makarantu da amfaninsu, tare da bukatar da ake da ita don kara yawnsu, gabannin a zo ranar da za'ayi kururuwar shardtanta ilmi kyauta ko ina cikin kasar nan, da tilasta zuwa makarantun ko Daga-wa da kuma ko 'Yar-wa.



Takobin Bayajida



Editor da Mataimakinna na kallon takobin

A cikin karni na sha takwas ne mutanen Kasashen Turai suka kwatanta Afrika da cewa al'umma ce wadda take zaune cikin dubun jibinci, kuma rayuwa a cikinta bata da wani armashi; akwai ta da bakafen al'adu. Wannan danyen hukunci ya faru ne sabo da muzantawa da gangan ko kuma dai ace aiki da mummuwan zato. Ko da yake halayen rayuwa sun sha bambam tsakanin Afrika da Turai, amma ba za a iya cewa rayuwar, bata da wani ban sha'awa a wancan lokaci ba Mu yi tsinkaye a cikin al'amuran Afrika da duniyarmu ta jiya, ya kamata mu bincoke nau'olin rayuwar da ke akwai a cikin wata karamar daular Afrika ta kasar oso gabanin zuwa Turawa.

A dalilin baka ne Editan NEW ERA Dr. Omoh Estemokai da Mataimakinna Mr. Gabi Manuel suka ziyarci kasar Daura. Cibiyar Hausa Bakwai, wacce take ita ce Hed kwatar Daular Hausa a zamanin da, don su samo labarin rayuwar kakanninmu na da can. Su kara sharhi akai gwargwadon fahinta, su bar sauran yanda yake, don masu neman gaskiya da idon basira su lura da halaye tare da hikimar Afrikawa na da.

Kasar Daura dai tana cikin Jihar Arewa ta Tsakiyar Nijeriya ce. Yawan mulantanta zai kai dubu dari uku.

A zamanin da can Sarauniyoyi ne suke mulkin Daura.

Sun samar da kyakyawa shirin mulki na cikin kasa wanda ya rayu zamani mai tsawo. Ganin akwai rubutu a jikin mashahurin takobin nan da labarin "kumma ya giri koka" ya ke dangantawa wani Balarabci, mai suna Bayajida ya kashe kasalaccen macijin nan mai suna Sarki da shi, ya nuna mana akwai malamta a zamanin.

Cikin wata hirar da suka yi da Maigirma Sarkin Daura, Alhaji Muhammad Bashar ya labarta musu cewa a wancan zamanin a cikin rijiyar Kusugu -wadda har yanzu (ana baiwa garin Daura ruwan sha, akwai wani gawuraccen macijin da ya buwayi mutanen garin har baya hari su samun ruwa, illa daga ranar Juma'a sai wata Juma'ar.

Ya ce a lokacin da Bayajida ya sauka Daura a wani daren Juma'a, sai ya tambayi mai masuukinsa wata tsohuwa, ruwan sha, ta ce da shi su daga Juma'a sai kuma wata Juma'ar suke samun ruwa. Da ya tambayi dalilin haka sai aka gaza masa labarin "Sarki" wanda shi ne macijin da ya ke cikin rijiya, sabo da baya barin su samun ruwa, illa a mako-mako.

Ya tambayi guga aka ba shi. A kokarin jawo ruwan ne "Sarki" ya tasar masa, sai ya vare kansa.

Lokacin da labarin kisan "Sarki" ya bazu cikin gari, ya kuma isa kuncen Sarauniya Daurama, sai ta nemi ganin sadaukin da ya aikata wannan bijimta. Daga nan sai wadansu 'yan-bani-na-iya suka dinga yi wa kawunansu kirari na karya. Da rudami ya yi yawa sai Sarauniya ta kashe hanzarinsu da cewa su zo mata da kan, in da gaske suke. Daga nan dukkan mai da'awa ta karya, sai ya yi turus.

Nan ne tsohuwar nan da Bayajida ya sauka a gidanta ya gabatar da bakon Balarabci nan-Bayajida, wanda nan take ya fito musu da kan macijin. Sarauniya ta cika da mamaki har ma ta bashi rabi kasar ta'ada, umma bai karba ba. Maimakon haka sai ya nemi ya sureta, ta kuwa yarda.

Sarkin Daura na yanzu Alhaji Muhammad Bashar, ya tabbata musu da cewa daga wannan auren ne aka sami dokacin Sarakunan Daura har zuwa yau. Haka mai Sarakunan Habe na Katsina, Kano, Gobir da Rano. "Daga jin wannan", inji Edita, "sai naji kamar jikina

zai yi tsuma, don kuwa ga ni tare da Sarkin gargajiya wanda zai iya bada huluw kakanninsa har na shekara dubu da sha wuce."

Daga baya kuma na tuna cewa ba mamaki, sabo sannin Irin wannan tarbi waji ne akan ko wanne mai sarauta a ko wata kasa ta duniya.

An fatattaki Sarkin Hoban Daura da fito wansa a lokacin da Jihadin Shehu ya kumso. Amma Allah ya taimake su, suka dawo le mulkinsu baya kurar yaki ta lafa. A yau ban da Abuja da Daura, babu yanda Hau suke mulki.

Bayan wannan labari na hajimtar Bayajida mai kaystarwa, sai Sarkin Daura ya ci gaba da tattauna wadansu matsalolin da mu Mun gimsu da bayaninmu kwaral, sabo da mun same shi Alhaji Mchammad Bashar ne wanda ya san zamantakci, yake koma cikakken goyon bayan juma'arsa.

NEW ERA: Rano Sarki ya dade, ko Serakuna nawa a suka yi mulki a Daura sun zuwan Turawa kasar nan?

SARKI: Uku ne kurum. Na farko shi ne Mallam Musa wanda ya raya mulkin gargajiya a Daura, ya zauna shekara bakwai. Daga Abdurrahman ya gaje shi. Shi kuwa ya zauna shekara hamsin da shida ne. Sai a kaina wanda na gaje shi shekarar 1966.

NEW ERA: Wadanne irin canje-canje aka sami a Daura cikin 'yan shekarun nan?

SARKI: Hakika kam akwai canji mai yawa a zamanin da Sarki shi ne wuka shi ne nani. Na san lokacin da kakana ya ke kan iri wannan matsayin. A lokacin shi ne Sarki shi ne Alkali. Daga baya aka ba shi wadanni 'yan Majalisas masu bada shawara wadanni yake shi ne gaba da su, kuma ba lalle ba ne sai ya karbi shawararsu ba.

Daga baya aka rinka yi kai-gama da Gwamnan Jihar Arewata da a Kaduna, wanda a lokacin ba ta tayar da hukuncin da ya zartar akan ko wace matsali. Bayan wani lokaci kuma 'yan Majalisar Sarki suka zama zaɓaɓɓun membobi. Na karɓi mulki ne a lokacin da aka dage harkokin siyasa.

Daura da ana mulkinta kwatankwaci Mulkin ko wace kasar Sarkin Gargajiya a cikin Jihar Arewa ta Tsakiyar Nijeriya, ya Majalisarta zaɓaɓɓun Gwamnatin Jiha ne.

NEW ERA: Rano Sarki ya dade, ko wadanne irin sarautan gargajiya ake da su nan a Daura zamanin da?

SARKI: Akwai GALADIMA wanda ya ke shi ne matsayin Firayim Minista a wannan zamanin namu Akwai KAURA wanda shi ne Sarkin Yaki, watau "Field Marshall". Idan Daura zata yi yaki shi ne ja-gaba. Bayan yaki kuma shi ne zai tsayya a baya don tabbatar da lafiyar Sarki da tawagarsa. Akwai SHAMUKI wanda ya ke kula da garken dawakin Sarki. Akwai, BUNTURAWA wanda ya ke shi ne dan fari na Sarki watau Yarima. Masu nada Sarki kuwa su ne: LIMAN, DANTSANWAI da ALKALI CIROMA kuma shi ne kamar Magajin Gari.

NEW ERA: Ranka ya dade, ko kana zaton rarraba kasarsan jiha-jiha ta taimaki wajen gudanar da harkokin rayuwa kasa da sauri a Nijeriya?

SARKI:

Na'am, ta taimaka kwarai. Ta sa kun-gyoyin jama'a gasa da junansu. Ta kuma kawo mutane kusa ga fahimtar aikace-sikace gwamnatsinsu. Akwai kuma alamomin ci gaba a ko ina a duk fadin kasar nan.

NEW ERA:

Ran Sarki ya dade, ko akwai wasu wabalolin da za a iya ambata mana wadanda Sarki ya kan gamu da su a cikin gudanar da mulki a masarautarsa?

SARKI:

Ko wananmu yana kwana yana tashi ne a cikin matsaloli. La bukka matsala ta zo a halin rayuwarmu. Ko da yaushe muka warware matsala, wata ce zata turo kai. Ba kadai a gudanar da mulki ake samun wabala ba, kai har ma a gidanka ma akwai matsalolin da shi sha maka kai. Da ya ke a yanzu babu siyasa babu halin jin muryar jama'a, sabo da haka ya zama dole mu fita mu sadu da tsakawa don jin koke-kokensu.

NEW ERA:

Ran Sarki ya dade, ko yaya karfin zulumci ya ke tsakawar da sauran 'yan-uwanka Sarakuna da gajiyu na Arewa?

SARKI:

Da kyau kwarai. Na sha samun sakonnin farin cikin daga sarakuna, wasu ma sun gayyace ni na ziyarce su don kurum musan-yar ziyara ta sada zulumci.

NEW ERA:

Ranke shi dade, ko mene ne ra'yinka game da canje-canjen shirin mulkin kananan hukumomin da aka gabatar a duk jihohin Arewa?

SARKI:

Ina ganin suna da kyau. Karamar Hukuma aba ce mai rai. Sabo da haka duk mai rai lalle ne ya yanda da sauyi, ko kuma a sauya a bar shi a baya. Ya kamata mu rika nazari cikin tsarin mulkin kananan hukumomi akai-akai don mu ji dadin zartar da ka'idodin mulkinmu.

NEW ERA:

Ranke shi dade, wadanne irin shirye-shirye ne kake da su game da jawo haɓkalin baki masu yawan bude ido zuwa Daura?

SARKI:

Muna kokarin kafa wani dakin ajiyar kayayyaki irin na mutanen da, har da kayan sarautu a kusa da mashauriyar rijiyar nan KUSUGU. Ana mutakar kula da fadadanta don ta zama misali ga bakin maziyyarta, su ga kwatankwacin gidajen sarautu a kasai Hausa a zamanin da. Gwamnati tana mutakar kokari cikin zartar da wannan sabuwar manufa kuma aikin zai knyatar kwarai lokacin da aka kare shi.

NEW ERA:

Me kake ganin ita ce mafin girman nasarar da ka samu tun lokacin da ka zama Sarkin Daura?

SARKI:

Samun cikakken goyon bayan jama'a. Don kuwa da ba su amince da mu ba, da ba su bayar da mutakar kokarinsu a cikin aikin gajiyu ba; lokacin da muka kira su ga hada kai.

NEW ERA:

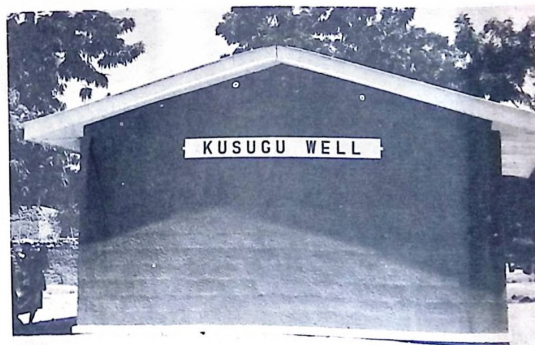
Allah ja zamsuinka; ko me kake ji a ranka, game da mukaminka na Sarkin Daura?

SARKI:

Ina mutakar godiya ga Allah Ubangiji da ya cika min burina. Babban burni ko wane Dan Sarki bai wuce ya gaji gidan ubansa a wata rana ba. Ina zaton na sami horo mai amfani a lokacin harkar siyasa, kuma wannan ilmi yana amfaninmu, ni da jama'ata a halin yanzu.



Ga Sarkin Daura nan yana kokarin zaro Takobin Bawaidda daga cikin gidansa



Rijiyar nan mai daddaun tarihi Kusugu ita ce nan kewaye da gini



Ahaji Muhammadu Bashar, Sarkin Daura ne anan ya dunkufa karutun New Era

KISAN GILA A WASAN OLYMPIC NA CIKIN

GARIN MUNICH



Joseph Romano, Danshakarsa 32.
Gwamn Daga-Naayi



J. Gottsfreund, Danshakarsa 40.
Alkalin Wasan Kokawa



Amizur Shagira, Danshakarsa 40.
Malkoyar da Wasanni



Moshe Weinberg, Danshakarsa 32.
Malkoyar Wasan Kokawa



David Berger, Danshakarsa 28.
Gwamn Daga-Naayi



Kehat Shorr, Danshakarsa 52.
Malkoyar da Alkali



Andre Splizer, Danshakarsa 27.
Malkoyar da Wasanni



Yacob Springer, Danshakarsa 52.
Alkalin Wasan Naayi



Zeeb Friedman, Danshakarsa 28.
Gwamn Daga-Naayi



Alierz Halfin, Danshakarsa 24.
Gwamn Kokawa



Mark Slavin, Danshakarsa 18.
Gwamn Kokawa

ZAMANIN duk da aka ambaci sunan Munich ga wani gogaggen dan siyasar duniya, sai ka ji tunansa ya koma kan Firayin Ministan Ingila na gabanin Yakin Hitler, Mr. Neville Chamberlain wanda ya je garin Munich don ganawa da Hitler kuma daga dawawarsa ya yi wa jama'ar Ingila albishir da cewa;

"Mun cinma nasara ga zamanin liffiya a zamaninmu". Jim kadan da wannan sanarwa ta Fayim Minista Chamberlain, sai aka jirgita Hitler ya gogayarar da duniya ya zuwa wafi kazantun yakin da ba ta sani ba tun da aka fara rubuta tarihin duniya.

Ga masu miiyar tarihin Wasan Olympic kuwa za su tuna sunan Munich da cewa, nan ne a shekarar 1936 aka yi wasa mai kama da na wannan shekara a lokacin da Hitler yake cikin gafin furofagandarsa ta fifta al'ummar Jamus bisa kan sauran kasashen duniya. Kuma a wannan shekarar ce murnarsa ta koma ciki sabo da sabanin zatonsa na alfahari da ya zaunar da jama'arsa a kansa. Sai ga shi wani Bakar Fatan Amirka mai suna Jesse Owens ya zama zakara a wannan babban wasa da aka yi a kasar Jamus.

Ga al'ummar Yahudawa na zamanin nan namu kuwa, ba za su manta da sunan garin Munich ba. Sabo da har gobe kurwar milyoyin 'yan uwansu wadanda Hitler ya hallakar a sansanonin azaba a dukkan "gas" bata daina yawo a zukatansu ba. Ko za su galartawa Munich ko kuma za a iya warke da wannan miki, abu ne wanda zamu bar wa masu biniken tarihi su duba.

Bayan ga haka nan, sai Munich ta sake kara wa kanta bakin jini. Don kuwa ta kusa ta tsinke ragowar igiyar zumuncin da ta hada duk duniyan da ita watau wasan Olympic.

KAI HARI

Misalin karfe 4.30 na Asubar 5 ga watan Satumba na wannan shekara, wadansu sojojin Jamus guda biyu masu sintiri a sansanir saukar da 'yan wasa, sur ga kungiyoyi biyu ma mutum hurhudu, suna san

ye da tufafin motsa i irin na 'yan wasa. hangosun zamanin da a hauro daga wata dar kefarfe da ta kewaye "Uwar Olympic" Suna ra da manyan-manyan jal kuna a tare da su.

Sojojin nan ba su l da su sosai ba, don s zaton su 'yan wasa ne suka yiwo dare, suka sf ta bayan rariya don gu zargi, tunanin haka shi sanya suka kyale su.

Nan da nan sai m haurokar nan suka yi av gaba zuwa wani bene i hawo: ubu yanda aka sau da kungiyar yan wa Bani Isra'ila. Bayan an harbe-harbe da bindig sai suka tilastawa man jin kungiyar yan wa Isra'ila guda biyu da nuna musu inda sau 'yan wasan suke.

Sabo da zaton ko ze rinjaye su da karfin ha sai suka nuna musu da 'yan kokawa da masu wa: Daga-nauyi. Maimakon bi da su ta dakunan kw. ciyar masu wasan sara takoki, masu gurmi sauransu.

Shigarsu ke da wuya 'yan bindiga-dadi din i suka umarce su da su j daga dukin daidai da dai zuwa wata kofa da karan mota ke iya shigowa ta kinta. Kafin su karasa ko, sai wani sarkin haudi gwanin iya kasada ya kur ta tsakananin al'amua ginin dakin ya isere abin. Suka bi shi da harbi, am ha su same shi ba.

A wannan tsakanin wasu 'yan wasan Isra' suka gudu, suka kuma sar da Hedkwatar 'Yansan Jamus halin da ake ciki.

Nan da nan wata kungiyar 'Yansanda masu makami suka yi wa wurin kawanya, sai ga gawar Moshe Weinberg, wani manajan wasa na kungiyar Isra'ila. An harbe shi har sau uku. An kuma kashe wani dan wasan Isra'ila din da misalin karfe 5.30 na safe. 'Yan bindiga dadi suka kora ke-yar wadansu mutum tara da sunan riken ganima. Daga baya, aka gane ashe yan bindiga-dadin nan, wani bangare ne na "Black September".

Daya daga cikin kungiyar nan ta masu ra'ayin 'yanto Faletinu da suka sadaukar da rayukansu, wadanda kuma sojojin Sarki Husaini na Jordan suka tarwatsa su a dauki ba-dadin da suka yi da su a watah Satumbar 1970.

SULHU BAI YI BA

Kafin karfe tara na safe, Shugaban 'Yan Sandan Munich, Herr Manfred Schreiber da Magajin Garin Unguwar Olympic, Herr Walther Troger sun shiga shawarar sasanta tsakani da 'Yan tawayen. Sun nemi a saki 'yan-uwan-su mutum dari biyu wadanda ke tsare a kasar Isra'ila.

Daga cikin wadanda suke bukarar a saki din kuwa har akwai Kozo Okamoto, mutumin Japan, wanda aka daure shi rai-da-rai sabo da mumunan laifinsa na shiga cikin farmaki da harbe - harbe bise "kan-mai-tsautsaiyi" wanda suka yi a Filin jirgin-Saman Lod ta kasar Bani Isra'ila, a ran 30 ga watan Mayu na

wannan shekara. A wanna kai hari, an hallaka kabilar bani Isra'ila da wasu Amirikawa na Puerto Rico musu yawa.

Wadansu da suke bukarar a saki kuma sune akwai ma'aikatan jiya guda biyu, wadanda suka taimaka a mazgayar da wani jirgin saman kamfanin Sabena zuwa Tilli-Abib (Hedkwatar Isra'ila) a ran 8 ga Mayu na wannan shekara. Wadannan guda biyan ne ne suka rayu bayan wani dauki wanda sojojin Isra'ila suka kai don kwato jirgin da wadanda ke cikinsa.

'Yan tawayen sun yi kurarin kashe 'yan ganinamarsu, su kuma harbe kansu idan ba a biya musu bukararsu kafin sha-biyun rana ba. Amma Firayim Minista Mrs. Golder Meir ta mai da kurarinsu ihunka banza.

Shugaban Gwamantin Jamus ta Yamma, Herr Willy Brandt ya roki Shugabannin kassashen Larabawa da su taimaka a tserar da rayukan 'yan wasan Isra'ila daga halaka, amma ina!!!

A wannan rana, wasu ma-sojojin kungiyoyin wasan Jamus ta Yamma guda goma sun fashhi Bani Isra'ila din nan da kansu, amma 'yan-bindiga dadi suka ki yarda.

Gwamnatin Jamus ta Yamma ta dauki alkawarin fansar mutanen da kudi; kome yawansu amma yan tawayen ba su karba ba. Daga baya suka nemi a kai su Birnin Alkahirah baki daya, da su da ganinamarsu.

ZUBAR DA JINI

An shirya wa 'yan tawayen nan wani jirgin sama mai suna Boeing 727 a wani gari da ke mil ashirin daga garin Munich, mai suna FURSTENFELDBRUCK. A misalin karfe goma da rabi na dare aka zo da su tare da 'yan ganinamarsu a cikin jiragen sama biyu masu saukar ungulu.



COL. GADDAFI.
Shi ya bunne gawar masu jahadin 'yanto Faletinu



YASSIR ARAFAT
Shugaban Masu Yakin Yanu Falsatinu



DR. KURT WALDHEIM.
Sukataren Majalisar Dinkin Duniya.



MRS. GOLDA MEIR.
Waziriyar Bani Isra'ila



WILLY BRAND
Wazirin Jamus



KING HUSAINI
Na Jordan.



AVERY BRUNDAGE,
Shugaban Komitin Wasan Olympic

(Duba Gaba)

KISAN GILA A WASAN OLYMPIC NA GARIN MUNICH

(Somo daga baya)

Dirar jiragen ke da wuya sai mutum biyu daga cikin 'yan tawayen suka yi farat suka sauka suka kuma nufi jirgin saman nan na Kama-fanin Lufthansa, wanda aka shirya musu don kai su Alkahira. Suna sauka sai wasu 'yan uwansu guda biyu suka dira su ma, daga nan sai suka umarci dire-bobin jiragen da mataimau-kansu mutum biyu su sauko.

Sun shiga cikin ganimarsu ke nan, bayan wadancan guda biyu da suke je binciken jirgin nan sun juyo. Sun amince da cewa babu wani Damsandan da ke lahe kusa ko a cikinsa, suna cikin tsakiyar tafiya a hanya tsakaninsu da abokansu, sai kurum suka yi harbi. Ashe wata kungiyar sojan Jamus ta yi musu Kwanton Bauna, daga nan suka fahimci ashe an yi musu farmaki. Sai daya cikinsu ya yi farat ya saka wo dayan jiragen nan biyu masu saukar ungulu nakiya.

Nan da nan sai ta worga-a shi tare da Yahudawan, da ke cikinsa.

Dayan 'yan tawayen kuma ya yi maza ya bude wuta ga ragowar Yahudawan da ke cikin daya jirgin.

Larabawan da suka ragu kuma suka bude wuta ko wacce mahiya ta filin.

Bayan kura ta lafa, sai ga shi an kashe dukkan Yahudawan nan guda tara, an kashe Larabawa guda biyar daga cikin takwas din da suka kai harin har da Dansandan Jamus guda, duk a mace.

Sauran Larabawan guda uku aka kame su. Su ne Ibrahim Badran, dan shekaru 20 da haifuwa: Abdulkadir El-Dinawy, mai shekara 21 da Samiru Muham mad Abdullahi, dan shekara 22.

Dangane da takardun Fasfof dinsu, dukkansu dalibai ne, kuma ba su da aure. Kuma sun zauna a Jordan da Siriyar a kwanaki. Ganin haka sai aka dage wasannin Olympic.

Bayan nan an gabatar da su gaban shari'a sabo da hannun da suke da shi a cikin kwasar mutum tara ganima; da yi wa mutum goma sha biyu kisan gila.

Daga cikin Yahudawan da aka kashe murus har akwai Zeeb Friedman, David Berger da Joseph Romano, dukkansu gwanyen Daga-Nauyi ne. Akwai Mark Slav in da Sliezer Halfin wadanda suke gwanyen kokawa ne. Moshe Weinberg, mai koyar da wasan kokawa, J. Gotte-nfreund, alkalin kokawa; Amitzer Shapira mai koyar da wasanni; Kehat Shorr, mai koyar da alkalal wasa tare da Jacob Springer, alkalin wasan Daga-Nauyi.

Bayan wannan waki'ar ta faru, ragowar Yahudawan da suka zo wasan, suka koma gida tare da gwawwakin 'yan-uwansu guda goma. Na sha daya cikinsu kuwa, sai aka kai wa iya-yensa a garin Cleveland a jihar Ohio cikin Amirka. Daman kuwa bai dade da kauratowa zuwa Isra'ila ba.

Aka dai sake ci gaba da wasan bayan dakatarwar kwana da wuni.

Gwamnatin Libya ta bada jirgin sama na musamman aka kai mata kasassun Larabawan nan don ta binne su. Kungiyar 'yan wasan Masar suka koma gida, haka ma wasu 'yan wasan Holland, su ma suka bar filin wasan.

Hudu daga cikin Yahudawan wadanda 'yan bindiga-dadi din suka harbe, Kungiyar Duniya ta Wasan Kokawa ta ba su kyautar Lambar Zinare bayan sun mutu, amma lambobin ba na Olympic ba ne.

Daga baya an kafa bincike a Bonn, babban birnin Jamus da Munich din kanta game da tahakikanin abin da ya haddasa harbe harben da aka yi a filin jirgin saman Furstenfeldbruck.

DUNIYA NA JUJUYI

Labarin wannan kisan gila ya tada hankalin duniya. Sarki Husaini na Jorda

ya kwatanta aikin 'yan tawayen da cewa, "ta'adda ce ta wata kungiya masu bakar aniya wadanda ba su da ha'la'ya irin ta dan Adam."

Sakatare Janar na Majalisar Dinkin Duniya, Dr. Kurt Waldheim ya ce: "wannan aika-aika ce irin ta kanaan mutane, musamman tun ba ga taron aminci irin wannan ba, wanda shi ne kadai ya saura ga dan adam. Al'ummomi suna iya haduwa cikin aminci ba da waiwaya zuwa kudure-kudurensu na addini ko siyasa ko launin fata ba."

Daga cikin kasashen da suka yi wa 'yan kungiyar "Black September" Allah tsina, akwai Amirka, Ingila Rasha, Isra'ila, Canada, Mexico da Tanzania, Babban Runkinun 'Yanto Faletinu wanda Sayyid Yassir Arafat ke shugabanta su ma sun yi Allah wadai ga wannan danyen aiki.

Amma a Libya, Masar da Uganda an kira su da sunan sadaukai masu mutuwar shahada. Abin da wasu masu hangen nesa suke tambaya shi ne shin 'Yansanda Jamus sun yi sakaci ne ko kuwa ta yiwi su hana afkuwar wannan hari?

Abin da za a tuna fashi ne baki fiye da miliyan biyu da rabi suna zaune wadansu kuma na aiki a Jamus ta Yamma. Kuma ko wace kungiya ta siyasar kasar waje tana da iznin gudanar da hakokinta a kaars Jamus ba tare da tsangwama ba, daga cikinsu kuwa akwai Larabawa.

A lokacin wasan, kungiyar 'Yansanda Asiri na Duniya sun gargadi Gwamnatin Jamus cewa sun sami rahoto cewa mai yiwuwa ne Larabawa 'yan sari-ka noka su kai wa 'yan wasan Isra'ila hari. Su ma Yahudawan kansu sun gargadi Hukumar Munich akan 'yancin walawar da su 'yan ta-kife suke da ita a kasarsu. Duk da haka ba a dauki wani mataki musamman na kiyaye lafiyar su Yahudawan ba ko da ya ke masaukinsu yana misalin yadi dari daga bakin dangar kewayen unguwar Olympic

Har wa yau me ya sa Yansanda Jamus suka gwamance yin amfani da bindiga mai harsashi, mai-rakon gas mai sa hawaye?

Wadannan matsalolin da ba a sami amsarsu ba, ko daga Shugaban Jamus ta Yamma, Herr Willy Brandt da sauran kasashehn duniya wadanda suke amfani da jari game da warware tsirice-tsirice siyasa.

Munich ta yi wa wasan Olympic mutifa.

Daya daga cikin kungiyar nan ta masu ra'ayin yanto Faletinu da suka daukar da raykansu, kidanda kuma sojojin Sarki Husaini na Jordan aka tarwatsa su a dauki ba-dadin da suka yi da su a watan Satumba 1970.



Lawan Yaro Tela, c/o Ghana Boy's Club Jos. Yana neman abokai mata da kwaye mata daga ko ina a duniya, musamman su kasance masu sha'awar barazaki kulob kulob na samu. Shekarsu 18



Mahija Aun P. O. Box 1241, Kano, ina neman kwaye mata daga ko ina a duka da kuma Nijeriya, musamman nancwarta mace mai sha'awar kwaye da kallace-kallace cikin jarda shekarsu 36.



Amudu Sarda Faraghi, c/o Abaji Sakari Mal Adushi P. O. Box 7, Maiduguri, N.E.S. Yana neman abokai mata da kwaye mata, musamman mutane mu neman zaman lalifa, rubuce-rubuce a watan Januwari. Shekarsu 17