

July 1977

# DRUM

AFRICA'S LEADING MAGAZINE

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# DRUM

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### Send in your short stories

I WILL be pleased if you can write and tell me the conditions by which you accept short stories for publication in DRUM.

**Michael Nkanga,**  
Lagos  
*No conditions. Just send your materials to the Editor. — Editor.*

### No-nonsense style needed

THE CENTRE page night-marer titled "Death is a deadly business" in the DRUM issue of February, 1977, depicting the horrendous life and death facing the African communities in South Africa and Zimbabwe, is a challenge.

The continued existence of white barbarism, racism and apartheid in the 20th century African continent is a clear indication that the present African governments are not realistic.

You can't imagine a black African community in Europe or America committing genocide on the whites in their midst without the European governments combining to wipe them out. But here in Africa the opposite is the case. Wanton shooting of defenceless people is a daily occurrence while in African leaders depend on holding conferences and peace talks in a consciousness world where "might is right".

But as history continues to unfold, the oceans will arrive. nonsense Africa will meanwhile posterity will garland with honours the moral and financial support being given by the frontline countries, and some others, to the liberation struggles until the primitive white-ruled enclaves in Southern Africa are destroyed.  
**P. Odunmba,**  
Kaduna

### A lesson for prostitutes

WITH reference to Christy's confession in DRUM magazine (February, 1977) I for her congratulate her first for her bravery in offering to confess to the public and wanting to live a new life.

I would say to this: her. If you will really stick to your

promise, I will surely fix you into decent society. I must also confess that I love your sort who volunteer to confess and to choose to live a decent life.

Now that you have had your experiences and have learnt that there is a difference between a married woman and an unmarried woman, I hope you will not repeat your mistake. Further, I also congratulate you for advising those willing to take to prostitution and those who are already in it that there is no gain in the profession. You have money but nobody respects you; you have money but no child.

Please keep up your new life. Love Sunny,  
Kano

### My letters are not published

I AM a regular reader of your magazine and have developed a great enthusiasm for it. But to my surprise, each time I send in an article for publication it is not published.

As a regular reader, I would like to see my own views published so that others may share my ideas as I share theirs each time the magazine gets to me. I have had very painful experiences with DRUM and Dolly who insist that anybody who has any story or problem, however small, can forward it to them and it will be treated with strict confidence. I have written with both interesting articles which I have not seen in any of your magazines.

I would, therefore, be very much obliged if you could tell me why this sort of attitude should be meted out to me because I am really aggrieved over the matter.  
**Jasper Lee,**  
Ajejunle

It is unfortunate that your letters and articles have not been published but we receive thousands each month and cannot publish them all. Please keep trying. It may be your turn next time. — Editor

### Help me to find my friend

PLEASE help me in my search for my friend, Geoffrey Ohen, who was my classmate at St. John's Anglican School, Agbor, in Bendel State. I just

contact with him during the civil war and all efforts to trace him have proved abortive. Anybody who knows his address should please write me at my station  
**Isiborhen Johnson, Lodeka Pharmacy Ltd., P.O. Box 637, Benin City.**

### The regrets of a whore

I READ with interest the story in your February issue on the

regrets of a prostitute and I have to thank you for your bold efforts in producing that thought-provoking story. It was finely conceived and executed.

Most women of "low virtue" are semi-illiterates and have little or no interest in reading good magazines. They are, figurative often than not, too busy with how to get men who will

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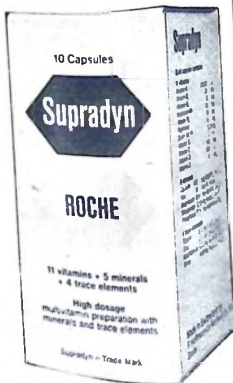
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make love to them and they find it difficult to spare a few minutes to read feature articles directed at their ignoble profession.

Your article was so sweet and educative that, without doubt, it will make an impact on its chosen public because its main objective was to appeal to the conscience of the present professionals and potential aspirants to the profession.

If the experiences of Christy and her regrets help to change the minds of other young prostitutes, then, Mr Editor, you will have done a good job. **Ozuro, Cwazi**

**New clothes are second-hand**

**WATCH OUT!** The new dress you buy may be second-hand. A friend, who works in an expensive boutique, showed me a lovely dress recently and told me that she had borrowed it from the shop for a party that night and would put it back on the rail the following morning.

She said that it was common for shop assistants to do that sort of thing. I think it is shameful that the new dress we buy could, in fact, be second-hand.

**Fadeke, Ibadan**  
 This is most dishonest. All those who indulge in this practice should desist. — Editor.

**Keep capital bridges clean**

**LAGOS** is the Federal capital of Nigeria, the headquarters of all Federal Government offices and most of the business houses and industries in Nigeria. It is surprising, therefore, that the modern fly-overs and bridges have been turned into refuse dumps.

They display pieces of cloth which give the fly-overs exactly the picture of an old shrine surrounded by its ancestral spirits, rich in garments and an array of sacrifices. This is particularly notable with the fly-overs at Idumota, Iddo and Ikoroju Road. No-one complains about this when the cloths are new. But when the cloths are displayed has past, the owners neglect them and invariably they are left to hang on the fly-overs until they are denched, scorched and have become tattered eyesores. This is very unbecoming for a city like Lagos.

Who owns these rags which are now a common feature on our bridges and fly-overs?

It is imperative for the authorities to get rid of this mess, and prevent these people

from frustrating their gigantic efforts in keeping the city of Lagos clean. **Samuel Oluasanya Lagos**

*Let all concerned please take note. Lagos is becoming more and more filthy. Let us make it a better place to live in. — Editor.*

**Confusion over NYSC scheme**

I READ with the utmost disgust Remmy Ileanaacho's letter (DRUM, February) in which he exposed how little he knew about the scheme called NYSC or the "Nigerian Youth Service Corps." The NYSC is totally different from the OFN. As far as I know, only undergraduates and students from other higher institutions of learning in Nigeria are involved in the Youth Corps. For the information of Remmy there is now a newsletter "Service News," which is the house journal of the NYSC and will enlighten him and others who want to know about the National Youth Service Corps. **Ayo Williams, Funtua**

*Remember the slogan — "Whoever you are — farm." The NYSC is not exempt. If we want to make the OFN a success, we must all be involved. — Editor.*

**Vorster police on rampage**

I ALWAYS read with grief and sorrow of the inhumane treatment being meted out to our fellow black brothers and sisters in South Africa.

One cannot deny the fact that One South African blacks have for long been subjected to many kinds of maltreatment from the hands of Vorster's ruthless men. Recently, when a black undergraduate died in detention in Vorster's cells, many more blacks were killed, and many sustained injuries, simply because they were mourning the student. They died through police bullets.

In every country the police are meant to protect the life of citizens. Why should the police in South Africa be blood-thirsty — black bloodthirsty?

This nasty situation must be checked before it is too late. If it is not checked the time shall come when they will shoot blacks just for being seen in South Africa.

**Hasilowu Suiram, Minna**

*We share your view and we believe that the situation will not continue indefinitely if other African countries concur with their present support for the South African black people. — Editor*

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# PEOPLE IN FOCUS

**RIGHT:** The Head of State, Lt-Gen Olusegun Obasanjo, mingles with guests at a party given in his honour by the Benue State Governor, Col Abdullahi Shelleng.

**BELOW:** Nigerian External Affairs Commissioner, Mr J Garba, with US Ambassador, Mr Andrew Young, after addressing the Security Council meeting at the UN.



**BELOW:** Heavyweight champion Muhammad Ali outside a cinema in Times Square, New York, where "The Greatest" — the film of his life — was screened.

**BOTTOM:** Artist James Ishola Adeayo and the US Charge d'Affaires, Oliver Crosby, at an exhibition of Adeayo's work at the Whitney M. Young Jr. cultural centre at Igbobi, Yaba.

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**ABOVE:** Image of Soweto 1977 reflected in the pain and confusion on a child's face. He was suffering the effects of the "sneeze machine" police used against the crowds which gathered to commemorate the deaths of 16 June, 1976.

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 curse of the Abaka  
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## VICTIM of mad fury



A COMPREHENSIVE LIST OF MAJOR PERSONS KILLED OR WOUNDED DURING THE OUTBURST OF THE MAD FURY IN THE PROVINCE OF ABAKA, NIGERIA, FROM 1971 TO 1972.

No.	Division	Number Killed	Particulars of those killed	Number of those killed	Particulars of those killed	Number of those killed	Particulars of those killed
1.	Abaka	2					
2.	Abaka	2					
3.	Abaka	2					
4.	Abaka	5					
5.	Abaka	3					
6.	Abaka	3					
7.	Abaka	3					
8.	Abaka	2					
9.	Abaka	1					
10.	Abaka	1					
11.	Abaka	3					

# MACHETE MURDERS

# Secret ritual of the killers



ABOVE: An Abakaliki secret shrine, scene of ritual sacrifice.



ABOVE: Asst. Supt. Pedro, leader of the team, narrowly missed being chopped to death.

**WHO KILLS** whom and why in Abakaliki? Ritual murders have become characteristic of the region in Anambra State of Nigeria, and now the victims include the police. Constable Nicholas Ike, from Achi in Oji River Local Government area, set off with three other police officers to investigate the string of killings. He never came back.

Three cases of murder in Abakaliki had been reported at the State CID in Enugu and Assistant Superintendent Sokari Macduff Pedro, two corporals, Tunde Maelecan and Mhadugha, were assigned to investigate. Police Constable Nicholas Ike drove the Land-Rover to the notorious area. On arrival at Abakaliki, the policemen set up a base while making inquiries in the nearby towns of Ihoko and Nwofe. While they were returning from Iruwevea Nkaliki to see Ogoru-Otubu Nwalibe, who they suspected could help them in their investigations. The Chief was not in and the police officers left a note for him, telling him about their mission and urging him to help them contact some people they listed.

The list did not include Chief Nwalibe himself whom they suspected was not unconnected with the crimes. A parman whose head was used for ritual sacrifice on a shrine. Three days later the police officers came back to Ogoru-rurungwa and met the Chief. They introduced themselves and asked if he had taken any action on the note they left for him earlier. He said he had not, but added that he would take them to the Councilor of the community who could help the Chief had other plans.

The Assistant Superintendent takes up the violent story:

"We stood by our Land-Rover van parked in front of his house. The Chief's compound is fenced and has only one main entrance. Later we observed that a certain young man whom he invited to participate in our discussions left us for his own house near the entrance to the Chief's house.

"The Chief later told us that he was going to dress up. He went into his house and put on his dress. He came out, looked round, and said he was going to put on his slippers inside his house. Then to our astonishment, he rushed out of his house brandishing a machete. After chanting war songs, he swung the machete at one of my corporals, Mhadugha, who was standing by my side. The corporal dodged and the machete cut him on the left shoulder.

"When I saw the corporal staggering, I tried, as we had no arms, to hit the Chief to disarm him. He staggered backwards but hit out again with the machete which landed on my head. Seeing me bleeding, he turned to Mhadugha but he escaped.

"We dashed away from him, round the Land-Rover van. At this stage, the young man who had rushed into his house reappeared with a machete and stood by the side of the gate. The Chief's wife had raised the alarm and other villagers were attracted to the scene.

"Then Nicholas Ike rushed to the Land-Rover, hoping to start it so we could get away. When the Chief saw him in the van, he chased him. This gave me and Corporal Tunde Maelecan the opportunity to escape. We ran for about ten miles until we got to Abakaliki, where the local police took us to hospital for treatment.

"Later, another assistant superintendent, Mr A. B. Akhidine, went to the village with 15 armed policemen. They recovered the vehicle and



ABOVE: Anambra State Commissioner of Police, S. O. U. Igbe, a man with a problem.

the driver's body in front of the Chief's house. The driver's legs had been cut off and he had several machete cuts.

"Meanwhile, the Chief had gone to Iboke police station to report that he was attacked by armed robbers and that he had killed one of them. He was later arrested with his partner and his four wives.

Asa Sport Pedro said that all the numerous Abakaliki murder cases were associated with secret societies connected with the notorious Odozi Obodo and Ogbu-Uwa Local Obodo and Ogbu-Uwa Local Obodo and whose lives are the property, whose lives are being molested and terrorised by the violence. Who is it at the back of these killings? They ask. Why do the people of this area take delight in killing? Are the secret societies really responsible? Are the police helpless?

Recently a wealthy landlord in Abakaliki was brutally murdered inside his bedroom in his sleep. He was said to have been killed by another Abakaliki man who was chasing an injured man who had earlier been killed by his machete. The man fleeing from his life with his body oozing into the bloodstains, room and had grown strong machete man, stumbling on the landlord. Peter Ozuluonye, killed him too. The culprit fled into the bush.

In October 1971, a number of Internal Revenue officials on duty were attacked at the Mkpuma Akpakpa village of Iboke in Abakaliki. Some were killed by the villagers while others narrowly escaped death. After killing Mr. Njoku, the Abakaliki police station had report that robbers had invaded their village and that

they had killed one of them. At an inquiry headed by Mr Justice C. A. Oputa, which investigated these disturbances, Ethelbert Nwanbam, a native of Iboke and witness to the inquiry, submitted a memorandum linking the activities of turbances with the activities of a secret society known as Ogbu-Uwa.

He said "The Ogbu-Uwa secret society is greater, stronger and older than any other illegal society ever organised in the Iboke area. It is older than the Odozi Obodo society. The Ogbu-Uwa secret society dates from the fourth generation in Iboke area."

"The first generation was the late Iloko. He was the traditional King and a natural ruler during the slave trade. The penalty imposed on members of Ogbu-Uwa, then members of Udighe societies, named Udighe.

"In the second generation, during the time of the late Chief Agwa Iawonyi, when the early Europeans arrived, long-term imprisonment was the punishment of members of Ogbu-Uwa, then known as the Ezekeji society.

"In the third generation, the time of the late Chief Iboke Obodo, Ogbu-Uwa became known as the Ogbu-Ovu society and had grown stronger. Iboke Obodo organised the Odozi Obodo society, which then started indiscriminate killing."

Ethelbert Nwanbam's statements corroborated the information that every murder case in Abakaliki was connected with a secret society. The 1972 was linked with a secret society made up of formidable age-groups and the barbaric



THE VICTIM AND THE ACCUSED: PC Nicholas Ike, victim of a machete killing and Chief Nwalibe (RIGHT) charged with his murder. Are the secret societies involved?



murder of a wealthy Abakaliki farmer and trader, Jacob Okeke, in 1975 was also linked with a secret society. Okeke's body was badly mutilated and set on fire.

The death of an assistant headmaster of a school, who was accused of trying to take over the headmastership from a member of the Odozi Obodo society, was also associated with secret Abakaliki cults.

"Killing has become a way of life in Abakaliki. One was once reported to have said culture of my people during the olden days knives were used by two combatant youths to test their prowess."

In a case against eight persons charged with "forming an illegal terrorist gang known as Ogbu-Uwa society," the prosecution told an Abakaliki magistrate court that the accused had used the illegal society as an instrument for "arson, stealing, looting, plundering, cases of kidnaping and other area."

The secret societies also resist social change, tax payment and every aspect of progressive reform planned for villages. In addition the Ogbu-Uwa society has convinced the people that police guns do not kill.

They believe that the police fire their guns only to scare their attackers, not to kill them. Coupled with low sentences for those charged with murder,



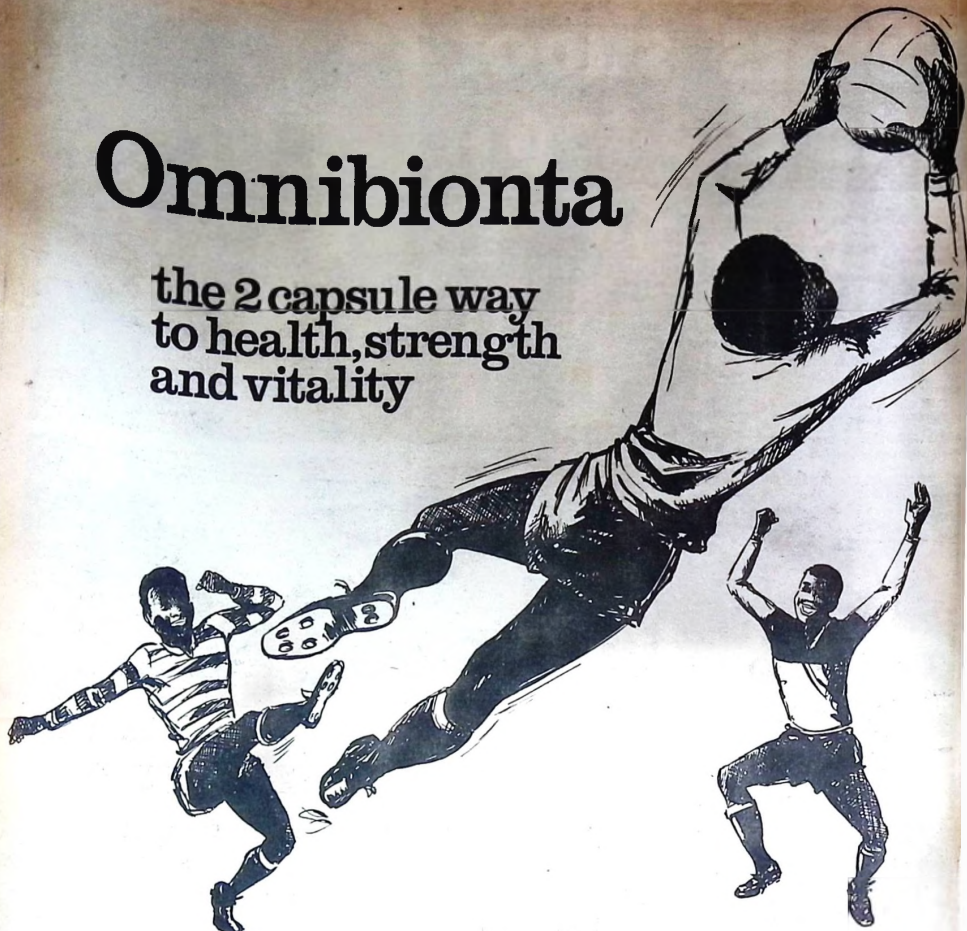
POLICE carry the coffin at PC Ike's funeral.

this leads the Abakaliki villagers to trust his machete. The police have failed. As the Oputa report put it: "Investigations into the Ogbu-Uwa secret societies have been going since 1970, but all we can get from the police files is unimpressive entries. Investigation continues."

Perhaps the Anambra State Government could start a public campaign in the various villages in Abakaliki. The educated elite could organise themselves into a liberation front, helping the police to destroy the secret societies. Abakaliki is no solution to the killing.

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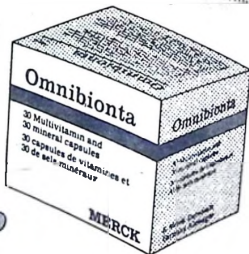


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AS THE current holders of the African Cup-Winners' cup, you have a lot at stake and the entire people of Nigeria are behind you."

That was the message of the Dyo State Governor, Brigadier David Jembewon, to the ICC Shooting Stars Football Club shortly before they took on Bata "Bullets" of Malawi to defend the cup for the first time since it came into their possession.

It also summed up the spirit of the 40,000 Nigerians who

crowded the National Stadium at Surulere to watch the game.

After four minutes of play, the Stars scored their first goal. The battle had started, and it was fierce. There was a scuffle in the Stars' "box" which led to a penalty being awarded against them. Malefua, the "Bullets" skipper, made no mistake, scoring his side's only goal.

In the 22nd minute Muda Lawal scored the second Nigerian goal after several minutes of top pressure. Six

minutes later, Odeghami scored the Stars' third goal.

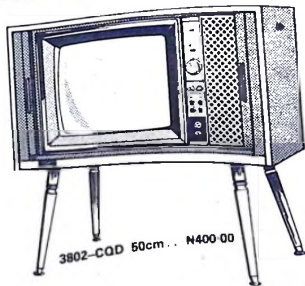
The half-time score of 3-1 was an accurate reflection of the game in which the Stars had missed many chances of scoring.

"Bullets" goalkeeper, Dennis Saidi, had a miserable first half but proved himself by making many spectacular saves in the second half. The "Bullets" kept up the pressure, but five minutes from the end Awesu clinched it for the Stars with the fourth and final goal.

ADEOYE ABE's pictures show the "Bullets" goalkeeper, Dennis Saidi, in some of his many spectacular goalmouth tussles. But for him, the score might have been higher.

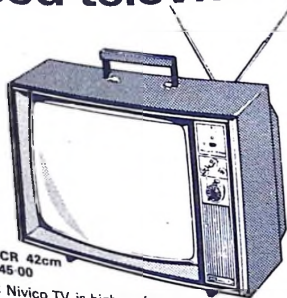


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**D**OWN on the seceder side of Lagos Island, among parts specialists and the wharves, is a very respectable building. The Lagos Office of the Holy Apostles Community at Aiyetoro is fenced off from the small boys who roam everywhere, and bears the humid coastal afternoons.

There I met Mr Steven Authority, Lagos representative and Assistant Principal Secretary of Aiyetoro, who told me to take the road south to the sleepy town of Okitipupa. There I changed to a boat through the creek areas past dense swamp forests, in whose huge roots alligators are rumored to sleep. Mr Authority had just returned from a brief sabbatical in Germany, bringing news of engineering developments and a neat little glass fibre outboard motor boat for Aiyetoro.

Any visitor who is genuinely interested in this dynamic community, which has built itself up from nothing since 1947, is welcomed with open arms, especially if he has concrete help to give. The people are so proud and happy to live in their "peaceful world," as Aiyetoro literally means, that they want outsiders to be a part of it.

A handsome rest house has been built for visitors overlooking the sea, and below it the new concrete perimeter road protects the seashore community 104 miles east of Lagos. The rest house, like most of the other buildings, is built of wood and raised about four feet above the swampy reclaimed ground, in which pigs and chickens roost around. The houses are linked to each other by wooden and concrete breadwalks, wide enough for bicycles and handcarts.

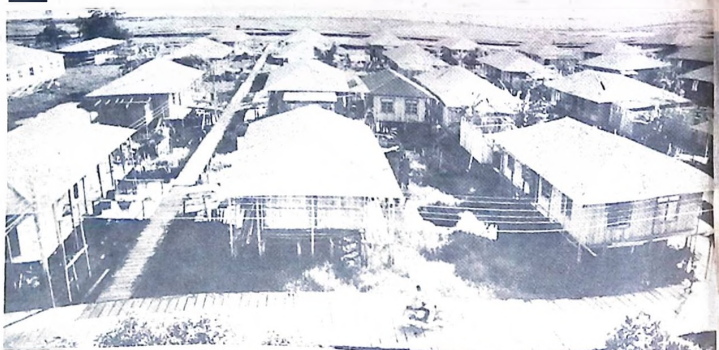
On one side of the street live the men with boy children and on the other side the women with girls. In this way every adult has a house and a second home, for the children are welcomed in several since Aiyetoro is a polygamous community. The traditional belief there is that every woman has a right to have a child, and since there are more women than men the system works effectively enough. In Aiyetoro, support is no problem, since every man and woman does what he or she is best fitted for, the husband the tailor, his wife an engineer. Aiyetoro is self-sufficient as a result, providing the individual's everyday needs with the hustling, changing Nigerian world outside.

Prince Biobaku, a relative of the present Oba, or King, who himself has ten wives, is a student at the University of Ife in Western Nigeria. Piloting me to supper that evening at

**JULIET HIGHER went to Aiyetoro on a special assignment for DRUM. She discovered a polygamous community of 3,000 people where there is no money**

**no crime, no beggars, no paid public servants and no liquor. The community believes that their love of God, themselves and their brothers will give them a happy life. Their peaceful world proves them right.**

# AIYETORO: peaceful world



CITY on stilts built in the swamps



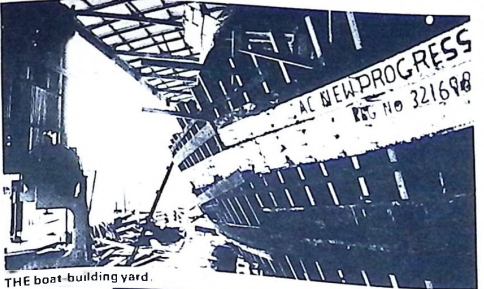
WOMEN making mats — one of the community's many products



WEAVING cloth that is worn in the community as well as being sold outside.



THE Oba of Aiyetoro.



THE boat-building yard.



SMALL boys with their catch.



THE postal agency.

one of the many communal dining halls, he explained that property and the power of families were the two difficulties for West Africa to overcome. The 3,000 people who live as an extended family. Their religious conviction binds them together in brotherly responsibility, working towards a common goal, much as the early Christians did. They live, work and play together, according to New Testament teachings, bonded by a love for their God or Christ.

In the beginning, economic problems had to be solved by leading a communal life: profits are still ploughed back into the common purse. So there is no money in Aiyetoro, and no need for it. Everywhere I saw a blend between community life and individualism. Although we had supper in a dining hall, each house has a kitchen for entertaining friends, and some have small fishing pools for sport with spears, providing the occasional extra dish on the table.

Sheets and mosquito nets are washed at the neighbouring laundry, but every home has its individual artistic flourishes. There are free shops stocking luxuries, such as transistor radios and bicycles; and there seems to be no greedy consumer mania. Aiyetoro is not naive — every child is taught the meaning of money, so that if he leaves the community, for technical or academic training in Nigeria or abroad, he will not be taken for a ride.

Electric light is in every home, and the telephone system worked during the civil war, when the rest of the country was blacked out. Few other comparable rural towns in Africa have the same facilities or the same spirit.

After supper there was music and dancing and folk tales for the kids, while others went off to various night schools, which all adults seem to attend voluntarily. Some go to further their own profession, others to broaden their scope; the majority simply to become literate. In Aiyetoro, Sundays are not observed, as the Apostles believe that every day is holy and that they can work or rest any day of the week.

There are twice-daily services conducted by the King, with special services for festivals. Guests from the surrounding creek areas paddle into the city in their canoes for these ceremonies and for parties, swelling the ranks of the 2,000 "out-workers" employed by the community. They are the cause of the only disturbances that ever ruffle the calm of the Aiyetoro atmosphere. In this modern town, there is no crime, no employment, no beggars, no

# AYETORO: peaceful world



ONE of the free shops.



THE nursery school.

CONTINUED

paid public servants and no liquor, although it is offered to visitors.

The morning after I arrived I went to pay my respects to the Oba at his palace, a three-storey concrete building. Outside in the compound sits the only car in the community — the Oba's white Triumph Herald convertible, driven occasionally along the broader and more solid roadways and around the perimeter walls.

Oba Akins is the third King of the Ayetoro community, one of its youngest founding members in 1947. The reigning Oba, who was an Akans to the first one, called on Akans to come forward and lead the community. Having been a fisherman, technical instructor and assistant chief engineer, Oba Akins refused to wear the crown, because he

considered the problems in front of him more important than bothering with regalia.

The Oba told me of the troubled history of the community, whose early difficulties are now the stuff of fire-side songs. Originally a number of the Ijaje people of this rivers area formed a religious society, calling themselves the Holy Apostles. They had been part of the Cherubim and Seraphim sect, whose revivalist Christian fervour enjoys great popularity in Africa.

It seems that in 1943 the spirit of God moved among the Apostles, sending them out to preach against some of the then prevailing customs of their area, which included the infanticide of twins and juju. The holy spirit ricked Z. O. Lola, whose spiritual name is "God's Table." He became unpopular for preaching that the killing of twins at birth was

murder, enraging some cult leaders.

Lola's fellow Apostles supported him, and the persecutions which are so often the catalyst for alternative societies began. All Apostles were driven out of children and on the way home from an abortive meeting many of the Apostles were badly beaten up. A widespread attack on the movement ensued.

The prophet E. O. Peter, who later became the first Oba, had visions, telling him that he should gather up his scattered people and travel to a place by the swamps which no-one else wanted, where they would be free to live and worship according to their convictions. Many hung back from the exodus, but came later. Some of the brothers and sisters ran away, fearing an invasion by the Ijaje authorities.

But by 1947, all the found-

ing members had arrived, some parents whose relatives had broken with them, some sons and daughters who had broken from their families.

No sooner had they reached Ayetoro than the head teacher of a neighbouring Anglican school sent a report to the Governor of Okitipupa advising war against the community and alleging that the Apostles were doing the same things that had caused the break with the Ijaje people. Detectives sent to investigate went away without any proof, amazed to be so cordially welcomed.

Again the Ijaje authorities alleged Ayetoro wife-snatching from the creeks area, and 24 policemen came to arrest the Apostles. The leaders went without a struggle. While they were in prison, Ayetoro women went to a local market to buy food and were accosted by the locals. Their food was seized, their boats sunk and many women were beaten up. One pregnant woman was lost in the bush for three days, eating what she could forage.

After a long spell of open warfare with the neighbouring chiefs, the authorities came to realise that the Apostles were to be taken seriously and in 1949. However, Ayetoro is still taxed heavily by local and central governments from which it receives no benefits, although it provides a postal service and the whole creeks area and offers employment to numerous outsiders.

So how does a grass-roots movement expand from a successful experiment to become a model community? How can economies remain effectively married to inspiration? The answer for Ayetoro has been what has surrounded it all the time — water. The who became fishermen, supply their daily needs.

Wood had to be chopped to build their homes, their furniture and their boats.

Everywhere I went in the city, I saw big fish being landed from the trawlers, some being smoked and packed by the women for export to Lagos; little fish being dragged up in nets by the small boys; and in fathers hanging up in the breezy evenings, their black nets to mend.

Ayetoro's expansion has been founded on the co-operative fishing industry, which has and materials, which have served the boat building industry. Recently the whole community pooled its efforts to dig a deep seven-mile canal linking the city to the nearest big inland lagoon, so that now mummy-wagon services along the inland creeks right up to Lagos.

Fishing, boat-building,

transportation and faith is the backbone of the happy city. A child's life in this peaceful world may begin at the local dispensary, at home or the hospital at Okitipupa where really sick people are conveyed. Babies are carried on their mothers' backs if they are young but when they are old enough to disturb the women at work they are weaned and spend about three or four years in the community's kindergarten.

Here they begin their education by playing with musical instruments — with specially coloured wooden letters throwing cloth balls and dancing in groups. During the day the mother might have been a delegate at the regular council meetings, since women and young people are full participants in decision-making.

A child's education continues in the city's primary school, closing at 2.30 p.m. to enable the children to acquire different work skills. The same pattern follows through that secondary school, so that from an early age they are acquainted in the sawmill, the photographer's studio, the bakery, the furniture factory and the food-stores. The factory, the engineering works, the powerhouse, the textile mill and the boat building yard are so on.

Many go on to attend technical school, combining a workshop and government-approved instruction which graduates about 100 students annually, many as far afield as Lagos. Naturally, the educational emphasis is on technical, and dominantly technical, and practical skills are needed in the happy city, but students showing academic skills are sent outside the community for further education. One of the large buildings overlooking the sea is the library, where the students congregate in the evenings and then go off to the dining halls to dance to their crowd players, hand bells and drums.

Pooling the resources at Ayetoro provided the people with the capital for most schemes. Recently the power house was enlarged and two huge generators imported from Germany. Production of boat-building yards has increased so that many more trawlers and in-board motor boats have been launched. A permanent dock has enabled the excess production of the small factories to be exported as soap, bread, shoes, textiles and furniture. This dock was the last view of the happy city, the community of fellow Christians who believe that in contributing their obedience to God, to the answers and to the brothers around them, it can truly live a happy life. Their peaceful world provethem right.

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# TEASY AZIZI

For gorgeous Azizi there's no trouble keeping cool in her stunning wet-look cheesecloth outfit — but this top will always send temperatures soaring all round her.



Kidnapped by a taxi driver ... DRUM continues  
the exclusive story of the Lagos boys "lost" for two years

FOUR young students took a taxi ride to terror when they hailed a car on the outskirts of Lagos. They were kidnapped and driven off into the jungle ... where they spent two years at a mysterious forest camp. Two of the students disappeared. The other two lived. One of them, 16-year-old Ismaila Fawehinmi, continues his incredible story.

# ORDEAL IN THE FOREST

LATER I discovered that we captives were about 50. Men and women, boys and girls. In fairness to Yaro Tapa, he did not maltreat us. We were well fed and clothed, and apart from routine work we

did no other work except learn the Hausa language.

"As for food, we ate very well. We slaughtered about three goats every day and the women cooked them for us to eat. Sponges and a stone-like

object were distributed. It was with these that we bathed at a stream very close to the compound.

"Meanwhile I was separated from my mates with whom I had been kidnapped in Lagos.

Jacob and Jimoh were taken to one part of the compound while Alani and I were taken to another part. We seldom saw one another.

"We were not allowed to talk to one another, and I was not allowed to go anywhere, even to take our bath, we had to sign an exit paper.

"It was a long time before we knew why we were kidnapped. Yaro Tapa was like an agent for those who wanted human beings for their treacherous acts. Every night, some big men arrived at the compound and went up to Yaro Tapa. They would talk for some time and later start to drink and make merry.

"When they wanted to go, Yaro Tapa just instructed one of his lieutenants to bring one of the kidnapped persons and give him to his guest.

"We had a feeling that a bargain was being arranged when they were drinking, and when the price had become agreeable to both parties, a person would be given out. It was in this way that one of my mates, Jimoh, was given away and we never set eyes on him again.

"This is why I say I am grateful to God, and that it was by His wish that I am alive today. I am still wondering whole years. Every day new people were brought. I believe that a great majority of missing persons all over the country could be found in Yaro Tapa's den — that is, if they have not been sold.

"The routine in Yaro Tapa's confinement went on for two years. I never thought of my relations, my education or any of this. I do not know.

"I was a well-loved boy at home, being the only son of my mother. I was loved by my sisters all loved me very much. But while I was in this confinement I never thought about them.

"A few weeks after two years, I started to think about my home. I started to think about my mother, my father and my sisters. I could not eat, and all

## ISMAILA FAWEHINMI

my mind was on my home. "I dreamt and saw my mother in my dream, and she was crying. I made up my mind that I was going to escape and I made some plans in my mind but each of them was defeated owing to the tight security.

"I saw my friend Alani and told him of the feelings I had been having and of my plans to escape. Alani said he had been having the same feelings and wanted to escape with me.

"Our plan was a very risky one, but we had no choice. We planned that I should sign exit papers on the excuse that I was going to the stream to take my bath, and that a few minutes later Alani should go and sign too, for one reason or the other.

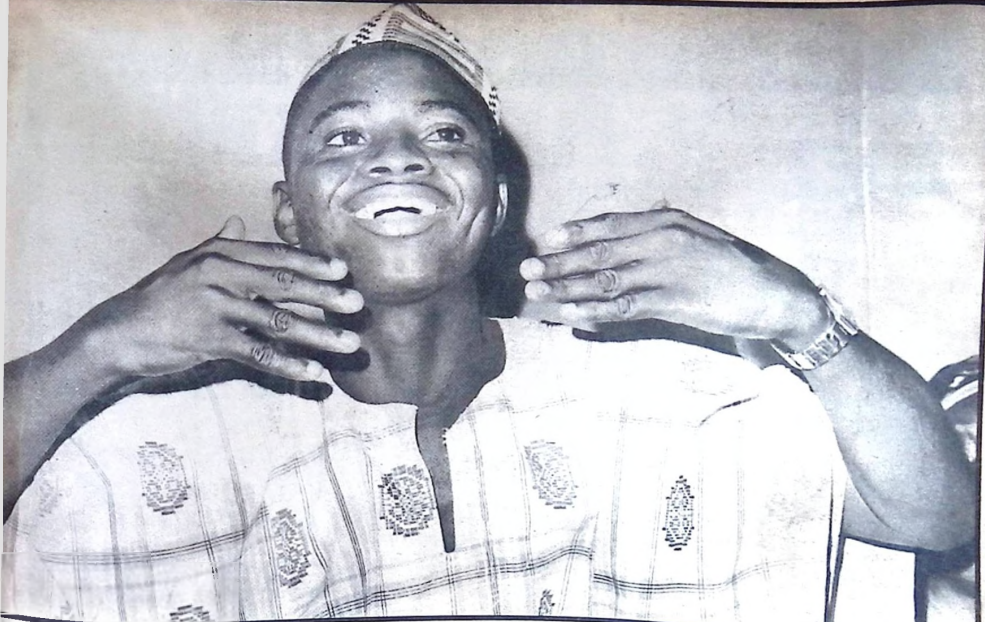
"At about 6.30 a.m. on the day of my escape, I went to Yaro Tapa on the second floor of his three-storey building and signed exit papers, saying I was going to the stream to take my bath. I told him I would be back in less than an hour.

"I went towards the stream but I did not take a bath. I was waiting for my friend Alani. A few minutes later, Alani emerged. When I set eyes on him, it seemed as if he had just brought me new strength.

"We both took to our heels and started to run as we had never run before. It was a footpath and we did not know

ISMAILA after his ordeal. He said: "Yaro Tapa was like an agent for those who wanted human beings for their treacherous acts. Every night some big men would arrive at the compound, and a bargain would be arranged. It was in this way that one of my mates, Jimoh, was given away and we never set eyes on him again."





"When my sister saw me, she nearly went mad with joy. She could not believe her eyes. I was not dead after all."

where we were heading for.  
 "The risks were that we might still be running to another domain of Yoro Tapa or that any of the security men might catch wind of our plans and start to chase us with his gun." But thank God, none of these things happened.  
 "We ran on for about three kilometres and we became a little tired. Then we rested for about ten minutes. I reminded Alani that we must continue to run, even if we died in the attempt. He agreed with me and so we kept on running. We ran for another one and a half kilometres and then we came to a highway.  
 "We sat by the roadside, breathing like people about to die. Some lorries and cars came past us but we did not attempt to stop them. When we had rested for about ten minutes, a tipper came along and we waved it down.  
 "We spoke to the driver in Hausa and told him we were heading for Lagos. We told him a lie, saying we came down on a visit and that we were short of money, but that if he could pay him when we got there."  
 "He charged us N5 each and

## Our escape plan was risky but we had no choice

told us to get into the back of the tipper. We got in. That was how we escaped from the confinement of Yoro Tapa and headed for Lagos.  
 "When we got to Ilorin, we heard the driver talking to another man in Yoruba. It was another man in Yoruba. It was that we were satisfied that he was not one of Yoro Tapa's errand boys. We confided in him and told him the real story of our plight. He took pity on

us and asked us to come and sit with him in the passenger seat. He said he would not take the N5 and promised to take us to Lagos.  
 "Finally the driver arrived in Lagos at about 1 p.m. the following day and he dropped us at a place called Orile-Iganmu. The place was very strange to me. In fact, before I was kidnapped, I did not know many parts of Lagos.  
 "Alani, too, was not used to this place, so once again it looked as if we are lost.  
 "Alani, however, said his parents were at Alagbado, somewhere after Agege and that if we could find our way to Iddo station we could join a train to Alagbado. We had no money on us, so we started to trek from Orile-Iganmu to Iddo, asking people the way as we went along.  
 "Fortunately for us, I met a very distant relation of mine who was not aware of my being kidnapped. He was happy to see me and he gave me N1. It was with this money that we joined the train from Iddo to Alagbado and we paid 19k each.  
 "On arrival at Alagbado station I met another relation who was aware of my dis-

appearance. Her name was Iya Ekeke. She was very happy to see me. She hugged me and raised such an alarm that and people rushed to her house. She told them I had been lost for two years and that God had brought me back.  
 "She dressed immediately and took me to my sister, who was about three kilometres away in a village called Abule-Ishaga. When my sister saw me she nearly went mad with joy.

"She could not believe her eyes that it was I, Ismaila, that hope of seeing me again had been lost.  
 "My sister prepared food for me and I ate. When I had me to stay behind and she chartered a taxi and went to Ibadan to tell my mother that I was not dead after all."

How a mother's long agony ended... don't miss the final remarkable instalment in next month's DRUM.

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# FAITH, HOPEVILLE, AND CHARITY



Outside Uтуру, a village in the eastern part of Nigeria, is a small community which knows more than most people the causes of despair. Here lie the victims of the civil war, those severely disabled in the fighting. But, as DRUM discovered, these people refuse to give in — and their determination has given full meaning to the name of their centre, Hopeville.

**A**BOUT seven years ago, a band of Christians presided over a ceremony which resulted in the birth of Hopeville, in Nigeria. It lies 67 miles south of Enugu, the East Central State capital, on the beautiful hills of Uтуру in Okigwe division.

The story of Hopeville is a triumph of mind over matter, the rebirth of young men torn apart by Nigeria's civil war.

When the war ended in January 1970, buildings and roads bore the ugly wounds of strife. But by far the most tragic legacy of the war were the limbless, crippled young men who had sacrificed themselves for "unity." They were everywhere — in the market square, along every street, and outside commercial houses.

Alms were no solution; what these victims needed was effective rehabilitation. And this Hopeville is now providing. The centre has succeeded in taking the amputees off the streets and giving them a trade so that they can earn a living and

become useful and productive members of society.

The Marist Brothers — a Roman Catholic order — get most of their funds from West Germany. The Federal Military Government, the State Government, and several other charitable organisations have also contributed.

The Hopeville farms are showing a profit despite the crippling price of livestock feed, according to the 11-member committee of the centre. The village sawmill and its shoe-making and bag-making factories are also doing well.

There are also the Hopeville shops, in several centres across the State. Hopeville Transport, its printing press, tannery and agricultural programme.

The amputees themselves have taken one big step forward — they have started replacing their own missing limbs. With the expert advice of Canadian-born Miss Janifer Gainer, Hopeville has long been turning out scores

of artificial limbs both for local use and for "export."

Miss Gainer's services were procured in 1971 through the East Central State Ministry of Health and Social Welfare. Miss Gainer, known as "Jan" by the Hopeville com-

munity, was seconded to the State by the Canadian University Service Overseas. A skilled physiotherapist, she introduced proper plaster casts for the stumps, and padding devices to distribute the weight of the body on the strongest area of the stump.

The Hopeville farms and mills go from strength to strength. The University of Nigeria, Nsukka, Phoenix Hotels of Enugu, and the Hotel Presidential, Enugu, are all using Hopeville poultry and livestock.

The rice mill serves thousands of rice farmers in the area. Each farmer mills his rice at the Hopeville mill and returns a portion of his crop which helps to feed the amputees.

But Hopeville does not intend to stop at rehabilitat-

ing amputees. As its leaders say: "When the amputee problem is finally solved, Hopeville must turn its eyes to some other charity and open its gates to other unfortunate.

"A wing must always remain for victims of accidents who need artificial limbs and training for a new way of life, and for children born with impediments or deformities who need special care and special attention. A place may be found there, too, for mentally retarded children, or perhaps some bungalow may be set aside for an old people's home."

Hopeville is not just a work place. It is very sports-minded and the visitor is ever astounded by the agility of the one-legged and one-armed.

The amputees engage in a variety of sports, ranging from soccer to bicycle racing.

The provincial supervisor of the Marist Brothers, Brother Arthur Kenelm, summed up the spirit of Hopeville: "No matter the

sums up the spirit of Hopeville: "No matter the magnitude of the trials and there is always hope, and those who go to Hopeville are striking examples of the heights which human fortitude can attain."

He goes on: "The visitor is surprised at the quality of the sandals and shoes, impressed by the travelling bags and valises, admired the fancy woodwork, cane work and carvings. But none of those which was made by the cheerful, happy atmosphere pervading every workshop, every house, every roof which housed the workers."

The Most Rev Dr A. G. Nuedo, Roman Catholic Bishop of Umahia, commented: "This village stands as a beacon of hope for the thousands of our people who have gone through the ordeal of amputation and are facing the even greater mental agonies which are the inevitable companions of such an ordeal. Here is hope; here is another beginning of a respectable life to be lived."

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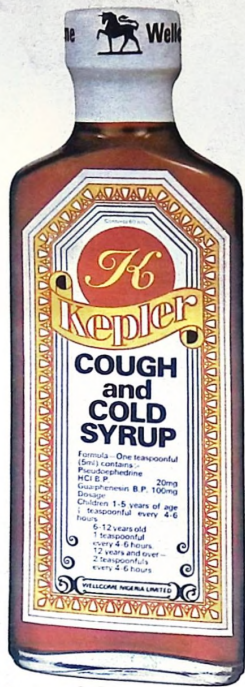


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**BRIGADIER Yar 'Adua, leader of the Nigerian delegation, is greeted by Mr Shridath Ramphal, the secretary-general of the Commonwealth Secretariat in London.**

**H**UMAN RIGHTS loomed large over the Commonwealth leaders gathered in London for the "Jubilee" conference. Uganda's Idi Amin and the condemnation of his regime became a major topic at the conference, even though he wasn't there.

The Nigerian delegation found itself at the centre of the Amin controversy because it did not join in the Commonwealth outcry against the Ugandan leader. Brigadier Yar 'Adua, the Chief of Staff who led the delegation, explained that there was a principle involved which was more important than the personal of Idi Amin. The sonality of Idi Amin, the Nigerians maintained that it was the country, not the Pres-

ident, which was a member of the Commonwealth, and that it was not acceptable to its condemn anybody in his absence.

This explanation struck a discordant note in London at the time because more reports of atrocities in the London Sunday Times. However, the Nigerians felt that Amin should have been present to answer to the charges and that it was wrong to bar him from

the conference.

Brig Yar 'Adua said: "For all of us in the Commonwealth, it is not right for any one country to try and exclude any other member from a meeting. After all ours is an association of free and independent countries. We want to see it flourish. But we do not want a precedent set now about the exclusion of one member by another."

The summit's final communique, though strongly

worded, did not mention the Ugandan leader by name. It accumulated evidence of sustained disregard for the sanctity of life and of massive violation of basic human rights in Uganda. It was the overwhelming view of Commonwealth leaders that these excesses were so grave as to warrant the world's concern and to evoke condemnation by heads of government in strong unequivocal terms.

"Mindful that the people of Uganda were within the fraternity of the Commonwealth Fellowship, heads of government looked to the day when Ugandans would once more fully enjoy their basic human rights which were now being so cruelly denied."

Although the Uganda issue dominated the first half of the conference there were three issues which threatened the unity of the Commonwealth: the African threat to boycott next year's Commonwealth Games in Edmonton, Canada; the southern African issue and the world economic order. President Kaunda of Zambia asserted his country's right of hot pursuit into Rhodesia if there were further attacks by Smith's troops, and Brig Yar 'Adua attacked the British Government for "swinging their hands in disgraceful, disgusting helplessness for years." He also indicated that Nigeria might think of withdrawing from the Commonwealth if the Rhodesian issue was not solved quickly.

Nigeria joined in support for armed struggle for freedom in southern Africa. Brigadier Yar 'Adua said Nigeria would give a chance any move which sought a peaceful solution to the problems of Zimbabwe, Namibia and South Africa supported the armed str-



**QUEEN ELIZABETH II with Commonwealth leaders in the White Drawing Room of Buckingham Palace.**

# Commonwealth Club

CONTINUED

"unequivocally" until another, quicker and less painful way, out was found.

The leaders agreed that phase of acute crisis, but they welcomed the renewed attempts to reach a negotiated settlement. Doubts were expressed about the prospects of Rhodesia, but side-steps against pressure by the African leaders to make a specific promise to end sanctions-busting by British multi-national oil companies which supply oil to Rhodesia through their subsidiaries in South Africa.

It was again African pressure on New Zealand that brought Prime Minister Muldoon's government to change its policy of allowing sporting links with South Africa. The Commonwealth Sport, which was drawn up by a committee of five leaders including Tanzania's Vice-President Aboud Jumbe and Nigeria's Commissioner for Garba.

The Prime Ministers and Presidents attending accepted it as the urgent duty of each of their governments to vigorously to combat the evil of apartheid by withholding any form of support for, and taking every practical step to discourage, contact or com-

petition by their nationals with sporting organisations, teams or sportsmen from South Africa."

But it is still doubtful whether this declaration would be strong enough to persuade the Supreme Council for Sport in Africa not to boycott the Commonwealth Games.

On economic matters, the Third World countries were not encouraged by the British

Ours is an association of free and independent countries. We want to see it flourish... -Brig Yar' Adua

Chancellor's speech. Mr. Denis Healey suggested that the Third World must depend on the surplus wealth produced by the rich.

He said "A sustained economic recovery in the industrial countries is a pre-condition for growth in the developing world, and for the transfer of resources required to promote it."

Although Britain went along with other governments in accepting that offers made by

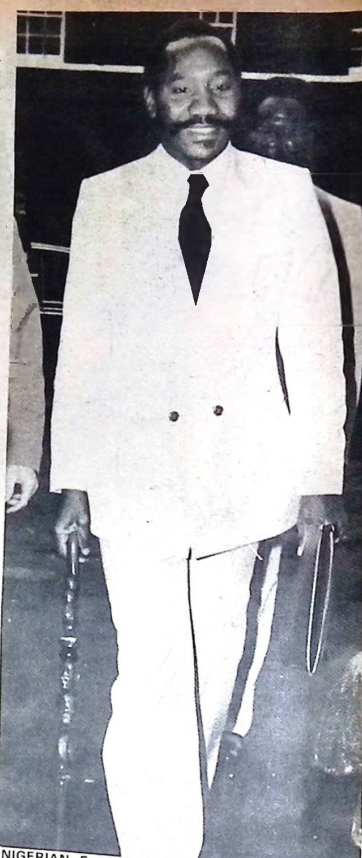
the West at the recent inconclusive North-South dialogue were inadequate, there was nothing firmly agreed on the economic situation in the developing world.

What happened outside the conference hall was of more interest. Even as the delegates were arriving for the summit, demonstrators had started lining the routes. An anti-Amin group said that they would give him the "hottest reception" should he turn up. While arguments and counter-arguments about Amin went on in and outside Lancaster House, the Ugandan President kept up his bluff by insisting that he still intended to come to London for the conference.

In Kampala he hid in one of his houses in Kololo Hill and his vice-president, Mustafa Adrisi, ordered Radio Uganda to say that he was on his way to London.

The European continent was plunged into hysteria. An Aer Lingus plane owned by the Irish Government on a test flight was refused landing at Dublin Airport because it was mistaken for the Ugandan presidential jet. In Brussels, where Amin said he would land, police and troops surrounded the airport waiting for Big Diddy to turn him away. The British Government sent orders to sea and air ports that Amin was not to be allowed to land. The British press ignored more sensible leaders already in London and carried Amin's story in all the newspapers.

But the Commonwealth summit was the first international gathering openly to denounce Amin's regime in Uganda.



NIGERIAN External Affairs Commissioner, Brig Joe Garba, in London for the Commonwealth Conference.



WIVES of the Commonwealth leaders gather for a picture with the Hostess, Mrs Audrey Callaghan (seated third from left), wife of the British Prime Minister.

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# The snake's best friend

**J**ACKSON IHA has a way with one of man's deadliest enemies... the snake.

The black mamba — which can kill in seconds — the python... you name it and Jackson, curator of Nairobi's Snake Park in Kenya, will tame it and befriend it.

While most people would shudder at the mere thought of a snake in their homes, the remarkable Jackson positively loves them.

Such is his reputation that people wish to fetch him whenever a snake — or any other reptile — is spotted in any part of the country.

Nairobi Snake Park is very popular with tourists and naturalists. Snakes are caught by experts and taken to the park where they are bought by Jackson.

Most of the park's inmates are brought from the Machakos and Kitui areas where Akamba tribesmen are skilled at capturing snakes.

Each different species of snake at the park is housed separately and fed and looked after by Jackson and his staff.

Recently a giant python was spotted in the streets of Nairobi by children who raised an alarm. Soon Jackson and his team were on the spot. But their quarry had vanished. They went through the area along Nairobi River in search of the python but managed only to capture a young python who was presumably in the company of the giant.

The park has given refuge to more than 3,000 snakes and the door is open to many more.

"Aren't you scared of snakes?" we asked Jackson.

"Not at all. It is part of my work. You have to know how to handle snakes, even the deadliest ones," he replied.

JACKSON wears a python garland.

MR IHA allows a friend to inspect his to

MR IHA (right) and his assistants welcome a newcomer to the park — a python from Machakos.



1. AKARA-OGUN, the leader of the great expedition to Langbodo.



2. OLOHUN-IYO, the singer and drummer.



3. EFOIYE, the great hunter and archer.



4. KAKO, wielder of the Leopard Club.



5. KARI two halves



7. THE hunters are arrested by the Oatrich, King of the City of the Birds.



8. KAKO has a terrible fight with the sand elves in the City of the Birds.

# IN SEARCH OF PEACE...



9. ARAMADA-OKUNRIN, one of the seven great hunters, fights the Lunatic of Heaven.



10. ELEGBEDE-ODE engaged in a fight



11. FGBIN — meaning filth. A ghomid. He is the filthiest creature on earth.



12. ESU — "DEVIL" near that await them.

tries to stop him making the journey — he is pulled almost into  
 6. THE hunters make a sacrifice with a dog to Ogun, God of Iron, before they set off.

STORY: OLASEINDE LAWSON  
 PICTURES: ABIM OLADEJO

NO SACRIFICE is too great to be made for one's country. This was the belief expressed by Nigeria when she staged a play entitled "Langbodo" during the recent FESTAC in Lagos. It was the festival's star drama.

The theme was to remind the black people of the world that they should be prepared to make sacrifices, and not count the cost, in order to free themselves from oppression and domination.

"Langbodo" is a play adapted from the late Chief D. O. Fagunwa's book, *Ogbogbo*.

*Ode Nnu Igho Ironmule*. It was originally written in Yoruba and translated into English by Wole Soyinka.

"Langbodo" is a fictitious Yoruba town which is a long way from other towns, but very close to heaven. Anyone who wants to go there must pass through the Forest of a Thousand Demons, a forest full of unimaginable dangers.

Any nation that wants to progress must send a mission to Langbodo. The wisest men

live there and the king of Langbodo has an object, which, if taken back to the king of any country, will bring him and his people peace and well-being that would resound in every corner of the earth.

In the play, Akara-Ogun, a seasoned hunter, leads his party through the forest, at mounting all the dangers. At last they arrive in Langbodo where they meet the King who gives them the gift of peace and freedom.

# Langbodo



He with the Lunatic of Heaven.

the hunters back by telling them of the perils



13. LANGBODO at last: the hunters receive the gift of peace at the end of their quest.

**W**Henever the name of Chief Hamilton Kweku Biney is mentioned, the first thing that comes into anybody's mind is stevedoring.

That is the word with which his name has been associated since he was born in Lagos in May 1916, the year his father, Chief William Hamilton Biney, started the W. H. Biney Stevedoring business in Nigeria.

Chief Kweku Biney was born into the business and he is still very much in it. He was born into money and since 1916 he has not let it slide out of his hands.

Although a Ghanaian, Chief Biney was born in Lagos and he has lived in Lagos ever since with just occasional visits to Ghana. He attended Methodist School, Tinubu, the CMS Grammar School and Igbobi College, all in Lagos. He later went to Fourah Bay College, Freetown, Sierra Leone, and later had his legal education at Gray's Inn, London.

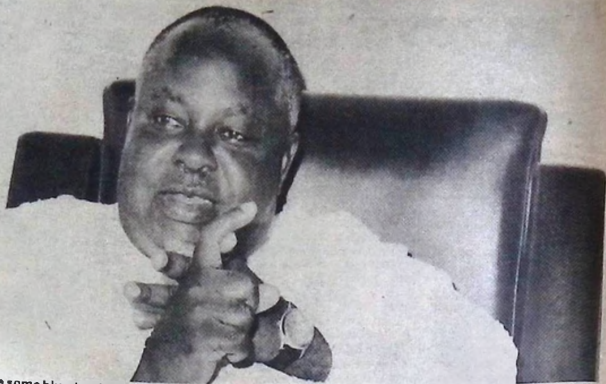
Unlike most young law graduates, who may spend about four or five years trying to find their feet as a legal practitioner, Chief Biney had no such experience. Barely six months after he settled down to law practice, his father told him to pack it up and brought him into business.

"I came into business at a managerial level, earning big money and ever since I have kept to that position," says Chief Biney.

He continues, "I have never experienced poverty, but I have experienced the ups and downs of business. I made some business blunders, but I survived them. Blunders and mistakes are inevitable in business, but the most important thing is the ability to survive."

The stevedoring business which was started by his father with a handful of men in 1916, now employs about 10,000 workers all over Nigeria and Ghana.

Talking about his business in Ghana, Chief Biney says: "It has been my desire to establish a stevedoring business in Ghana, but my wish was hastened by a recommendation by the first Nigerian Prime Minister, Sir Abubakar Tafawa, to the late Ghana Head of State, Dr Kwame Nkrumah.



CHIEF Biney — "I made some blunders but I survived."

# WHERE BUSINESS RUNS IN THE FAMILY

**Chief Hamilton Kweku Biney is one of those men born into wealth and success who have gone on to even greater strengths. In this DRUM profile, we look at the man behind the massive Biney Stevedoring Company.**

family and they have contributed to the development of the city.

In 1931 the late Chief Biney introduced boxing in Lagos. He built the first boxing ring for the youth of Lagos and he was the first patron. He built a N4,000 community centre at Yaba as a gift to the community. It is a religious, social and educational centre.

The late Chief Biney was also a foundation member of the Island Club, Lagos, and he was the first treasurer. In 1941 he established at his own expense a private labour bureau for the registration of workers. It was the nucleus of the present labour exchange.

After the death of his father, Chief Kweku Biney continued the good works of his father. His work was so impressive that Obi Adeyinka Oyeekan I of Lagos conferred on him the chieftaincy title of Otun B in 1972. He is also the Major Obaj Olukun of Lagos and a general in the Osugbo Akogun.

At 61, Chief Kweku Biney is still active and he manages his chains of businesses from his Yaba residence.

"Sir Abubakar commended my efforts in setting up a viable stevedoring company in Nigeria.

"It was on the strength of that that Dr Nkrumah invited me to Ghana in 1960 to establish another stevedoring company. The company, which was set up in partnership with the Ghana Government, started in 1962 as Ghana Cargo Handling Limited, Accra.

"But when Nkrumah fell, the tide changed and I was bought out. Since then Ghana Cargo Handling has become the Ghana Government's property. I have, however, established my own stevedoring company in Accra. It is called Atlantic Port Services Limited."

His late father started the profession of loading and off-loading cargo from the ships at Wharf in 1925, with only two sheds at the quays. But today the stevedoring business has become an empire on its own. It now operates in Koko, Apapa, Tema and Takoradi ports.

Chief Biney has also added other branches to the business. Firstly, the motor vehicle collection and delivery branch which handles the distribution of vehicles from manufacturers to the dealers' depots all over Nigeria, and secondly the Nigeria Container Services which handles container distribution all over the

Although Chief Biney has spent the greater part of his life here in Nigeria, he has not forgotten his home town. He has a home in Cape Coast, in Ghana's Central Region, which he visits very often.

He has a Biney Medical Centre in Tema, a salt industry in Secondi and a large farm in Axim in Ghana's Western Region.

Nigeria, particularly Lagos, is another home of the Biney



LEFT: Chief Biney as a young lawyer, and (RIGHT) his father Chief William Hamilton Biney, who began the business



CHIEF Hamilton Biney as the Otun 'Ba laro of Lagos.

# Tax revenue rises to N4,168 m.

THE FEDERAL Government realised a total of N4,168 million from taxes during the 1967-78 fiscal year. Of this petroleum profits tax yielded N3,822 million while companies income tax and others provided the remaining balance.

The figures were announced by the Federal Commissioner for Finance, Major-General James Oluyeye, while briefing senior journalists in Lagos on the activities of his Ministry.

The Commissioner pointed out that compared with the corresponding period ten years ago, revenue from taxes has shown a remarkable upward trend. The bulk of the country's revenue originated from this source.

Major-General Oluyeye disclosed that efforts were being locally fringed in raising revenue from sources other than petroleum. To this end, the departments in his Ministry had been re-organised to cope with the new measures aimed at preventing tax evasion and smuggling, while the present unrealistic tariff structures of the country's services were being reviewed.

As for personal income tax, the Commissioner explained that this was the State Government's responsibility. But in more effective use of the tax as an instrument for fiscal policy.

The Governments of the Federation had agreed to co-operate through the joint tax board.

In another development, Major-General Oluyeye revealed that the Central Bank of Nigeria had planned to issue N50 and N100 currencies notes for use in the immediate future.

and to standardise all the units of the notes into the same size.

The Commissioner hinted that the new N20 notes issued some time ago had already reached N120 million in circulation.

In the course of his briefing, the Commissioner outlined the activities of the Central Bank of Nigeria which, among other things, included the issuing of currency, management of external reserves, banking and advising, and the promotion of monetary stability.

The Commissioner observed that the coins and notes in the denominations of between half kobo, 25 kobo, 50 kobo and N120 in circulation to N1,642 million which represented 45 per cent of total money supply.

On external reserves, Major-General Oluyeye announced that the total stock of foreign exchange reserves to N2,513,197 amounted to N2,513,197 million compared to N1,482 million at the end of December 1976.



**BALANCING ACT** — The Rainier Bank Tower in Seattle, Washington, not only has the townspeople talking but also has them looking up nervously as they walk past. Measuring 40 meters wide, the tower is balanced on an 11-storey concrete base that narrows to just 21 meters wide at street level. This makes the entire building look as if it is about to tip over.

## Central Bank's loans up N585 m.

INCREASES were recorded in commercial bank loans and advances during December, 1976. According to the Central Bank of Nigeria report in Lagos, month just published for the loans and advances for the period totalled N2,122.8 million, which was N585.5 million higher than for the month ending month in 1975.

There was also a rise in loans and advances to production amounting to N1,115.5 million. This represents an increase of N41.3 million over November and N438.4 million on the level for the corresponding month of 1975.

The report revealed that general commerce was granted a total of N530.9 million showing an increase of 2.7 per cent compared with a month earlier and N272.2 million compared with December 1975. Loans and advances to services, at N202.2 million, increased by N6.3 million compared with November and N103.1 million compared with December, 1975.

Others, the report pointed out, received N274.2 million, showing a fall of N21.4 million from the level in the preceding month, but a rise of N16.8 million on the level a year earlier.

The deposit liabilities of the commercial banks during the period were N4,164.3 million, indicating increases of N37.4 million and N1,325.1 million above the respective levels in the preceding month and of the corresponding month of 1975.

# Head of State praises ECA

THE HEAD of State, Lt. General Olusegun Obasanjo, has said that the outcome of the Economic Commission for Africa conference recently concluded in Lagos was very gratifying.

He noted with satisfaction that 30 countries attended the meeting, 13 of whom had already pledged a total of about N2.5 million as financial contribution to the Commission.

The Head of State was speaking when he received the executive secretary of the Commission, Dr Adebayo Adedeji, who paid him a courtesy call at Dodan Barracks.

General Obasanjo re-emphasised that the salvation of the continent lay in joint

efforts by the African nations. He added that other countries of the world would take Africa more seriously if they knew that Africans were ready to help themselves.

The Head of State then thanked the ECA for its co-operation and assistance towards the establishment of ECOWAS, pointing out that the success of ECOWAS would open a new chapter in the area of regional development in Africa.

Replying Dr Adedeji said that his Commission would continue to assist ECOWAS because he believed that ECOWAS would be a shining example for other sub-regions of Africa and a ray of hope for the continent.

## UK signs air pact

NIGERIA and the United Kingdom have signed an air services agreement. This followed talks in Lagos between representatives of the aeronautical authorities of the two countries.

The five-day negotiations confirmed those held in 1974

and again in 1975.

An official statement issued by the Ministry of Civil Aviation in Lagos in May said that the bilateral air services agreement would be signed by representatives of the two parties after constitutional procedures had been completed.

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## New ruling on names

REGISTRATION of business names, incorporation of companies, buying and transfer of enterprises under the indorsement under the indorsement of the board of directors of companies will now be conditional upon the production of tax receipts for three years.

The new Federal Ministry directive is contained in a statement issued in Lagos by the Federal Ministry of Trade.

The directive, however,

**MORE BUSINESS ON PAGE 32**

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## School riots rule backed

THE NATIONAL Council on Education has endorsed the Federal Military Government's decision that in future any institution involved in acts of wanton destruction of school and other property should be closed down indefinitely and its students surcharged.

In a communique issued after its three-day meeting in Port Harcourt, capital of Rivers State, the council also recommended that students involved in such acts should be held personally responsible for their action.

Noting that the general laxity of some parents in the moral upbringing of their children was a contributory factor to the incidence of student unrest, the council appealed to all parents and guardians and society at large to be alive to their responsibility to their children.

The meeting discussed the decision of the Federal Military Government to stop the teaching of modern mathe-

matics in primary and post-primary institutions throughout the country and agreed that the teaching of the subject should be phased out over the next two years.

On the UPE scheme, the council noted with satisfaction the increase in total enrolment from the estimated figure of 7.4 million in September, 1976, to actual enrolment of 8.5 million.

It welcomed in particular the spectacular increase of 26,459 additional classrooms put up since the scheme was launched in September last year, bringing the number of new primary classrooms to 63,459.

The meeting, which met under the chairmanship of the Federal Commissioner for Education, Colonel Amadu Ali, set up a committee of six to examine the present practices within the states on the question of the harmonisation of teachers' conditions of service throughout the Federation.

## N1.3 million for water studies

THE Federal Military Government has released N1.3 million for detailed feasibility studies and designs of suitable projects already identified in the Cross River Basin.

Discussing this at the formal launching of the Cross River Basin development authority in Calabar, the Federal Commissioner for Water Resources, Alhaji Ibrahim El-Yakubu, expressed the hope that the projects would be implemented during the current plan period.

The general pre-feasibility study of the land and water resources of the Cross River Basin had revealed several sites suitable for dams and irrigation schemes.

## Big payments to CFTC

NIGERIA is the third largest contributor to the Commonwealth Fund for Technical Co-operation (CFTC).

Disclosing this at a press briefing in Lagos, the Federal Commissioner for Finance, Major-General Oloye, said that the country had contributed N2 million between 1974 and 1976. Only the United Kingdom and Canada contributed more. Nigeria is also a permanent member of the CFTC committee of management.

The fund was set up in 1971 with the main purpose of providing technical assistance to developing countries of the

## Oil curbs on pirate dealers

WITH immediate effect, no person in Nigeria shall import, store, sell or distribute petroleum products in Nigeria without a licence granted by the Commissioner for petroleum resources.

The storage and sale or distribution of not more than 500 litres of kerosene is, however, exempted from the operations of the decree, just published in Lagos.

All licences granted before the decree came into effect on May 3 by any person or authority in Nigeria other than the Commissioner for petroleum resources are revoked.

Anyone contravening the provision will be liable to a fine of N2,000 or both.

## Commonwealth.

Major-General Oloye said bodies of that world financial member included the World Monetary Fund, the International Special Fund, OPEC Development Bank, and the African Development Bank.

He revealed that Nigeria had funds on only two occasions during the civil war to restore her balance of payments problems. Those amounts had through its loan in full, oil facilities to the IMF million US dollars invested with the fund.

## Watchful eyes

MORE than 120 nations, including 20 in Africa, are using data from a US satellite for such diverse purposes as studying marine biology, tracking cyclones and fighting locusts.

In one of the most successful demonstrations of peaceful uses of space technology, countries from Algeria to Zambia daily receive pictures of their parts of the world from a polar-orbiting satellite operated by the National Oceanic and Atmospheric Administration (NOAA), a Division of the US Department of Commerce.

The satellite, NOAA-5, was launched in July, 1976 — pictured above — and is the latest in a series of spacecraft with the capability of transmitting earth images from outer space over the entire globe. The prime purpose of the satellite series is to provide US weather observers with increased data from which to make weather forecasts.

Use of the satellite imagery by foreign governments varies widely. In countries like Ethiopia, analysts with the Food and Agricultural Organisation of the UN help that agency control locusts.

Other uses of satellite data by African countries include: Tanzania — tropical storm tracking in the Indian Ocean; Kenya — locating and tracking tropical cyclones; Angola — data for marine biology and oceanography; and South Africa — weather forecasting over parts of the South Atlantic Ocean.

The spacecraft orbits the globe at an altitude of about 935 miles (1,505 kilometers).

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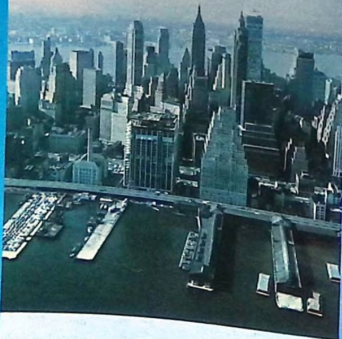
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# The legal profession success

**What are the problems facing a young man about to enter the legal profession? And how can he make his mark? The president of the Nigerian**

**Bar Association, Dr Nwakawa Okoro (RIGHT), explores these questions in this speech to the Nigerian Law School on his experiences.**

## ESSAY OF THE MONTH



**A** CAREER in the Nigerian Bar is a long — indeed, a journey — and a tedious journey. My responsibility, therefore, is to try to give you the benefit of my practical experiences at the Bar during the past 19 years.

For a start, please ask yourself why you decided to study law. This is an important question which every lawyer should always ask himself. Were you inspired by a lawyer who lived along your street or in your town? If so, was it by his manner of dress, speech or both, was it his standard or style of living, his influence or the respect he enjoyed? Or society that attracted you to it was it on account of his services which by his professional calling he rendered to people as an advocate, politician, or leader of thought in the community?

The study of law is a study of rights and duties. It means that in deciding to become a lawyer, you decided to dedicate yourself to the cause of balancing rights and duties which, if achieved, would lead to peace and order and thence to progress and stability in society.

Having studied the principles of law during the past four to five years and having found yourselves at a legal school of enrolment as legal practitioners, the journey into the Bar is about to commence. You can make this journey through a number of routes, each with its own peculiar problems, demands and opportunities. endeavour to draw your attention to their routes.

Now that you are about to venture into your career, let me warn you that you should regard your legal qualification as a background in social studies which qualifies and enables you to make a career in many different professions. You must decide to not take your qualification and not what you would wish to do with it. Legal qualification has provided a career in the ground for a career in the

administrative and foreign services, as company secretaries, in banking and insurance professions.

If your decision is to live with the law, then the following routes are open to you: counsel or legal draughtsmen in which the government is your permanent client if you have a good law degree, you may join a university as a lecturer. Finally, you may decide to become a legal practitioner with members of the public as your main clients. We must not forget a career on the lower bench as magistrates.

Some governments require a few years' experience as legal practitioners before appointment.

Once you have been called to the Bar and enrolled in the Supreme Court, you become a member of the Bar until you reach the bench as a magistrate or judge. Your membership of the Bar imposes certain obligations

### Be detached and objective, yet effective, bold and firm.

Our is a very old profession. We sometimes claim that we are about the oldest of civilised and disciplined professions. We are called members of an honourable profession. It is of any lawyer to do the duty of his conduct these claims and titles.

Our profession places a high premium on the dress we wear at all times, whether on formal or informal occasions. In court or out of court. A well-dressed person makes a good impression at first sight. Good dress respect one's self and such a man rarely degenerates into vulgarity or recklessness.

When I was called to the English Bar at Lincoln's Inn in February 1958, I received together with other students a

present which has remained my closest companion. It was a book entitled "Conduct and Etiquette at the Bar" by Boulton. This little book proved to be my best guide at the Bar.

In 1967, the general council of the Bar issued a handbook entitled "Rules of Professional Conduct in the Legal Profession," which is the counterpart of Boulton's book. It should be studied and read by all of you at least every year. It should be accepted as a guide to your career if you do not forget the contents of this booklet as a guide you will profession wrong in the legal

The life of a successful legal practitioner is a hard one. He works in the morning, evening, and night. He must not take any case entrusted to him lightly, no matter how simple it looks.

Yet, you must find time to rest. You must find time to study, to read, to cultivate the habit of studying, not only your client's side of the case but your opponent's side. You must only anticipate surprises. Do not sit up your night to prepare with Do not be reluctant to ask advice from your seniors and do not hesitate to give advice to your colleagues where you can.

There are now many more legal practitioners for clients to choose from than in the past. If you are not prepared to forego some leisure, make the mark, it difficult to

A good legal practitioner is one who wins all his cases. He is one who does not lose a merit of the case. He is one who is prepared to win on the merits of the case. He is one who is prepared to win on the merits of the case. He is one who is prepared to win on the merits of the case.

As a plaintiff's counsel, your duty is to study your client's case well and to have the conviction to tell him the does not have a good case and should not take out a suit. There is a temptation here that

if you advise every plaintiff who has a bad case not to go to court, you will be losing revenue. This temptation must be resisted.

A lawyer who, because he does not prepare his case well, habit of instituting unsuccessful actions for plaintiffs is a lawyer who is not to be respected.

As a defence counsel, he has to fight to advise his clients not to fight hopeless cases. Indeed, he should encourage reconciliation and settlements out of court. Adherence to these principles, invariably earns the respect of clients and builds up a good reputation for counsel.

A good lawyer is one who does not make submissions in a servile way. A good lawyer is one whose views are taken seriously by the bench and unless you command the respect of the bench and your colleagues as a result of your ability and character, you are

### A well dressed person attracts respect at first sight.

Not a successful practitioner. Form the habit of making concessions whenever necessary. You enhance your image and advance your interests. Press uncertainty if you do not attempt to do so. You do not court and of his colleagues.

You must never deceive the court and do not attempt to deceive the court. You must never attempt to deceive the court. You must never attempt to deceive the court. You must never attempt to deceive the court.

You must conduct yourself in such a way that your clients respect you. A lawyer who respects your views would find it difficult to command the respect of the clients. Let clients come to you by their own decision.

Do not get personally or emotionally involved in your practice. Be detached and objective and yet effective, bold and firm. Do not distort the facts of a case, whether favourable or unfavourable to your client. Always state the facts as they appear in the pleadings or evidence.

Do not turn yourself into the reconstructive expert when it is the practice destroys the image of counsel. It is wrong for any lawyer to think that his duty is always to win. Advocate black into white or the impossible into the possible. You stand for justice. Your duty is to ensure that your client is not visited by injustice but not to deprive the opponent of any justice due to him.

You may be surprised to know that many client appreciate a correct judgment than one which is against them. The respect for the courts can be enhanced an appreciation of the services to the parties.

The role of the Lawyer society through the ages. It is the protection of rights of citizens. When rights are threatened as by the government against the poor citizens, the lawyer discharge his duty to his society without fear or favour.

Many of you will, no doubt, have the first, no legal practice. You will find it fascinating and rewarding the long run, if only you rules. There may not be money initially, but you will be able to earn it sooner or later, to work in his ability.

## THREE SHORT WEEKS

changed his life!

Samuel Kallo had great difficulty in setting up a home. He was over 40 and having parents were in poor health. After their deaths three years ago, he had to leave his former home. He wrote:

"I have met a nice girl who would marry me if only we had somewhere to live. I've got a steady job but I don't earn enough to save for a deposit. She lives with her married sister and I live in rooms. Is there any chance of us settling down together? Can you send me a mascot to change my luck?"

Two months later Mr Kallo wrote again: "Many thanks, help others will be able to mascot was very lucky and won a substantial sum after receiving it. God Bless you, and carry on with your good work."

He added they had found a little house, paid a deposit and still had enough to get married with.

Not everyone's fortune changes so quickly, but surprisingly people often write saying their situation has improved after taking the advice astrology offers. You can test the value of my work at little cost to yourself. Send me your name, Mr. Mrs. Miss address and full date of birth. Write in BLOCK LETTERS and enclose a small sum (see below) for airmail reply. Within a few days of receipt, I will send you an introductory test reading which I am sure will amaze you with its insight into your personal affairs. Details of my various services will be included. Write now in confidence. Your letter will receive my personal attention.

*Latrina*

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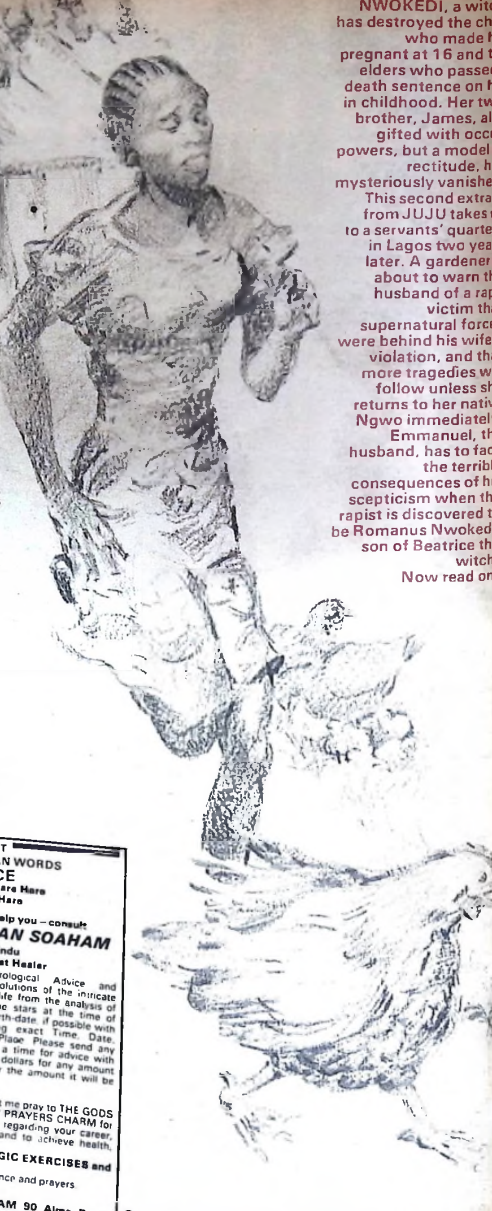
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BEATRICE NWOKEDI, a witch, has destroyed the chief who made her pregnant at 16 and the elders who passed a death sentence on her in childhood. Her twin brother, James, also gifted with occult powers, but a model of rectitude, has mysteriously vanished.

This second extract from JUJU takes us to a servants' quarters in Lagos two years later. A gardener is about to warn the husband of a rape victim that supernatural forces were behind his wife's violation, and that more tragedies will follow unless she returns to her native Ngwo immediately.

Emmanuel, the husband, has to face the terrible consequences of his scepticism when the rapist is discovered to be Romanus Nwokedi, son of Beatrice the witch.

Now read on



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# COMFORT

HE old man was draped in his night-wrapper when he opened the door with an affectionate "Come in, my

Emmanuel stepped into the room. Apart from a few items of furniture it was bare. The man sat on the edge of his bed outside the mosquito-net and indicated to Emmanuel to go on the folding-chair. He came directly to the point.

"Emmanuel, your wife's life is in terrible danger," he said in a tone of urgency, his eyebrows raised, making his eyes seem like great planetary orbs. "You have just one thing to do—and her back to Ngwo at once. The must leave here by midday

Friday, two days from now, or she will be the victim of a tragedy of the most evil nature, and you will never see her in this life again."

His words fell harshly, and Emmanuel felt their impact and their chill. He was startled, and sat frowning at him, noting how his bald head shone like the peak of a mountain against the light. This somehow accentuated his sunken cheeks, giving the impression of a ghoul. Emmanuel experienced a sense of unease as he eyed him, not knowing for a moment what to say.

Finally he found his voice. "Why do you say that, Chuka? What will happen to Comfort?"

"Ah!" Chuka exclaimed angrily with a wave of the hand. "Why do you bother me with such a silly question? Why need you know what would happen to her? It would be better if you did not want to know what would happen, and take her away at once. I am not a small child, but I know that someone old enough to be your father, someone with greater wisdom and knowledge than you. Do you remember back in Ngwo I spoke against the idea of your bringing Comfort to Lagos?"

"Yes," Emmanuel held them out to him. "There is 187 here, my child," he said. "My life-savings. It will be enough to get you and Comfort home and start a new life. Take it and leave tomorrow."

Emmanuel was agast. For several minutes he did not know what to say. Then, not knowing what to take from Chuka, he exclaimed "life savings." You have "You need it." You have worked hard for it."

Emmanuel was now feeling nervous. He could sense something ominous in the old man's desperation to get him to leave, and it filled him with frustration and a longing to get to the bottom of this mystery. He stormed to his feet, shaking and declared, "Why can't you just tell me what we are running away from? I have a right to know."

"My child, I cannot tell you, because you would not understand," Chuka said. "Please stand. Chuka said with faith just do as I say and have faith in me." His eyes brimmed with tears.

city, Chuka. The city offers more opportunities than Ngwo, it offers more hope, it offers more jobs with a future."

You came to Lagos only for the prestige, Emmanuel, I know you. You only wanted to impress your mother and Comfort's parents. Most people who come to the city come with a genuine hope for the future, for such are their circumstances that the city offers them more opportunities than at home. But with you, Emmanuel, there is nothing you need from the city that you do not already have. Emmanuel looked away guiltily. He was aware of his heart beating uncomfortably under the old man's penetrating eyes—eyes from which no truth could be hidden.

After a long, thoughtful silence, Emmanuel began remorsefully "I would like to take her home, Chuka, but we are only half-way through the month, and I do not have the money."

Sympathy glinted in Chuka's eyes. Without another word, he struggled to his feet and went over to his cupboard, out of which he produced a little wooden box. From this he took out a thick bundle of notes, confronted Emmanuel and held them out to him.

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He went on, "On Friday, as soon as you have returned from market, I want you to lock Comfort in your room, and do not open the door until I tell you. Lock the door from the outside."

The silence that fell was such that one could have heard an ant scream. Emmanuel was so conscious of the quaking pulse-beat of his own heart.

"Promise me," said Chuka. Emmanuel nodded slowly.

"You have my promise," Chuka gave him a tight embrace. Then he pulled away, and bade him a throaty goodnight. Emmanuel returned it, and went out. Chuka turned off the light and groaned his way into bed. His heart felt heavy, like a leaden weight in the midst of his body.

THE following day upon his return from the market Emmanuel was a little startled to be told by Comfort that Chuka was ill. An hour or two after he had left for the market, the old man's door had opened as she swept out the chicken-run, and when he presented himself at the doorway, he seemed barely able to stand on his feet.

He-wayed from side to side, his breathing laboured, a glazed, sickly expression in his eyes. He was holding out a glass, and in a strained voice asked Comfort to fetch him water. Anxiously Comfort asked what was the matter, and Chuka replied that he only had a slight temperature, and that there was no cause for alarm. Should Emmanuel want to visit him, he said, his door would be unlocked.

Emmanuel leaned his bicycle against the servants' building and hurried to Chuka's room, telling Comfort to unload his shopping. He switched on the light, and through the mosquito-net saw Chuka's prostrate form, it looked so like a living skeleton. He listened to the laboured breathing for a moment, then called quietly "Chuka, are you all right?"

But there was no answer. The old man was clearly fast asleep, and Emmanuel decided not to wake him, for sleep was such a beautiful healer.

But hardly had he slipped out than Chuka stirred and

could not open his eyes. Now Emmanuel had seen how the power and punishment his age would give his whole body: his hair was matted and his eyes were muffled sounds, his eyes bolt from his head, chords on his neck start out. Finally he gave up, his breath his from his nostrils.

COMFORT lay baffled on the back on the bed, asking herself repeatedly why she should be locked up like this. What was all about? As her unceasing groans so did an urge to go un-

urinate. Slowly the urge grew mounted, spreading through her body, until finally it was excruciating and could be resisted no longer. Surely her husband would not expect her to resist such an urgent call of nature?

She was on her feet, and

CONTINUED


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# JUJU

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hurred out of the room to the latrine.

As she was coming out, set on hurrying back to her room, her attention was attracted by the chickens as they foraged around under the shade of the trees opposite her. She noted that one of the hens had wandered from the group, and was curiously running down the path towards the road, cackling as if in flight. Comfort forgot her husband's instructions, and felt that her first duty was to prevent that hen from running out on to the road.

She jumped down from the top step and gave chase, scattering the chickens as she passed. She ran as fast as she could, shouting in the hopes of diverting the animal. But this only had the effect of alarming it, making it sprint faster. Strangely it followed the straight route of the path, as though it had to remain on that path at all costs.

Comfort was amazed at its speed, not believing a hen could run so fast. The distance between them was widening, and Comfort became panic-stricken as it got nearer to the road. Suddenly she was shouting louder and louder in a desperate effort to divert the animal. But it did no good. The hen sprinted out on to the left front-wheel of a passing taxi.

Comfort stopped rigid in her tracks, a gasp of horror escaping her. She felt the blood freeze throughout her body as she stared wide-eyed at this tragic ending of life. She felt sick at the pit of her stomach, but somehow managed to force back the vomit that rushed up into her throat.

The taxi-driver, realising he had run over something, pulled over. He stepped out of the car and walked back towards the dead hen. He saw Comfort and stopped. Comfort exclaimed with the shock of recognition and stared at him in fearful disbelief, her heart hammering against her ribs. The man stared back, his eyes narrowing hatefully.

Comfort wanted to turn and run, but her feet refused to obey her. She began to gasp faster, as though for gasp torn between tears and hysteria. She did not know what to do.

Emmanuel, alerted by his wife's shouts, discovered that she had gone! Panic-stricken, he screamed out her name, dashing to search inside

the latrine and shower. As desperation was him back through it way that he saw her with her hands clutched mouth towards the path. He called her again. But she did not. In her shock, in her Comfort was oblivious husband's voice.

Next moment, she round and threw her him. She buried her against his chest and s shaking like a rag-doll. F sake of avoiding attention decided to wait until they in the room to find out had happened. He was tful that nobody appear have noticed the commo. He led her towards quarters, consoling her as went along.

Once inside their room closed the door and he sharp.

"Quick, quick, quick, s all that sniffing and tell what happened?" he snapped impatiently.

"I-I-I have just se Romanus Nwokedi," Comfort sniffed.

Emmanuel was speechless stunned.

"And what did he do to you?" he almost shouted. "Is he still out there?" He seemed braced to rush out of the room.

Comfort shook her head.

"No, he came in a taxi, he was driving it. He did not do anything. He just got out of his car and stared at me. The hatred in his eyes frightened me."

She looked up at him, and said quietly, timidly. "Romanus Nwokedi was the man who raped me."

For a moment Emmanuel's heart stood still. His face turned into a grotesque mask, and Comfort felt fearful as she stared down at her.

"What is this you tell me?" His voice was a whisper. It dripped icicles.

Trembling like a leaf in the wind, Comfort stammered. "It was Romanus Nwokedi who raped me. I recognised him as the Inspector."

Emmanuel could say nothing more. The whole world seemed to rock about him, with stars speckling the dark reeling orb that was his confused and outraged mind. There was an expression in his eyes as of rage like that of discovered treason. The news seemed so impossible to believe, yet he knew it had to be true.

Somehow, through the whirlwind of emotion storming in Emmanuel's mind, reason got through to the observation that it would be pointless to burn up energy by erupting into an emotional outburst, as he had done on the initial news of the rape. Every personal instinct ached for vengeance against Nwokedi, and he proposed to satisfy each one — simply by going to the police and having the man brought to justice.

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# Green Revolution

**I**N SPITE of the oil boom and recent efforts directed towards industrialisation in Nigeria, agriculture can still be considered the mainstay of the country, since more than 85 per cent of the population is still farming of one kind or the other as their main occupation.

Agriculture for most of our people is regarded more as a traditional way of life than an occupation. So any change in farming methods will eventually affect their normal life. This is one of the factors working against rapid agricultural development in the Federation.

The agrarian sector has suffered neglect due to the oil boom, and clearly the government must double their efforts towards improving infrastructure and offering more help and advice to farmers.

Farms in most parts of the country are usually too small. Despite the fact that our ministries of agriculture have since recognised the importance of mechanised farming in agriculture, methods in Nigeria remain much the same as those of our earliest ancestors.

Admittedly it is not easy to make local farmers accept new changes; hence the futility of government efforts to educate the old traditional farmer. But if the agricultural elite find it difficult to reform the farmers, what else have they done that is worthy of notice?

At present the prohibitive and unised farmers Co-operatives most farmers seem to be the state factors holding us back. Factors holding us back from progress towards modern farming are legion.

To move forward in modern farming techniques, the Federal and state governments are persuaded to farmers are not modern equipment, at least modern methods.

agricultural methods specially trained to the aid of officers should come to the aid of farmers and in doing so, foster mutual understanding. Channels of communication must be developed to provide greater involvement of

farmers and government officials. The Farmers' Council should serve as an effective main link between the farming authorities. There would be a great demand for services from both sides — demands channelled through village extension workers from the farmers' councils to the divisional agricultural officer.

Success in this has been possible in this has been present extension workers are employed by the various governments to pass on official messages about farming methods and home management techniques to farmers and their families. This is to show that changes in farming methods affect not only farmers but also their households.

The value of new techniques is demonstrated to farmers on their own farms. The farmers' given advice on home care and management by women extension staff. They are shown how to raise poultry and run vegetable gardens and are introduced to new ideas about child care and handicrafts.

Apart from new techniques, the farmers need to have fertile soil. Very rich soils are found near or in river valleys which are supplemented by the annual flood in certain parts of the country, such as the northern states. But the does not experience the same situation, since the soil receives water all year round.

The short wet season, coupled with a high rate of evaporation, makes it essential for northern farmers to plant crops that can mature during the short and rather uncertain season.

Not until the recent drought was dry season farming given considerable attention. Before then there was no farming in whenever there was dry weather. Even now only a

handful of individuals in traditional dry farming using irrigation, increased agricultural productivity, increased resources. Farming communities must use mechanisation and develop their skills. Farming as an occupation must become more attractive and more profitable.

There were some while programmes even before Operation Feed the Nation. The idea was to persuade farmers with fertilisers, improved seeds and training aimed at encouraging them to increase the size of their farms.

There are schemes for better distribution and marketing of seeds. Tractor hire and marketing loans are part of government efforts to persuade farmers to undertake large-scale cultivation.

With all this help there can be no excuse for failure.

PLEASE TURN OVER

# Six ways to help the farmers

**T**HE launching of Operation Feed the Nation in July last year brought new hope. It heralded a dawn of self-supporting efforts and called for a sense of patriotism on the part of every Nigerian.

The vision was that sooner or later the country would become self-sufficient in food production. More important, people were geared to thinking that the common man would soon feed well.

The results of OFN are not yet fully known, but whatever the achievements, the governments deserve praise for their policy of boosting agriculture.

It is true that dreams of the masses have not all been fulfilled in this one year, and it is clearly necessary for more effort to be put into the programme.

The 1977/78 Budget speech claimed that there was a significant growth in the agricultural sector of the country compared with the previous year. It is realised that the gigantic OFN project still needs periodical lubrication to ensure reasonable productivity from the scheme when the time comes for stock-taking. Hence the need for liberal allocations in our budgets.

In his Budget conference, the Federal Commissioner for Finance, Major-General



## Feeding the nation

Oluyele, admitted that the highest increases in imports in the past fiscal year were recorded on food items. Nigeria spent about N200 million importing food last year alone!

The Commissioner declared that in an agricultural economy such as Nigeria the objective should not only be to satisfy local demand for food and agricultural materials, but also to export our surpluses.

It is a good omen that at last the Government has plans to encourage large-scale commercial agriculture in addition to continuing to modernise

traditional agriculture. The Government has developed this six-point plan to boost maximum farming production:

- State governments should earmark areas for large-scale plantations for allocation to either foreign or indigenous parties, within the framework of the Indigenisation Decree.
- Tax relief to be provided via the pioneer certificate for at least five years for any agricultural or allied projects whose raw materials are produced locally.
- All raw material for the manufacture of livestock feeds

A YAM market in Nigeria. Yams are still a staple food. OFN aims at plenty of food available for everyone.

is to come in duty-free through the Approach User Scheme, subject to certification by the Department of Customs and Excise.

- The imported food items now banned will stay on the prohibited list, except chocolate confectionery, since as a cocoa-producing nation, Nigeria could not justifiably ban imports of cocoa products.
- Agricultural machinery will be imported duty free.
- The agriculture and credit guarantee scheme will continue to be encouraged.

This plan, it is hoped, will go a long way towards achieving food production targets.

The OFN scheme has not been without its failures. An NYSC man in Maiduguri has drawn the attention of the Federal Ministry of Agriculture to the fact that extension services manned by agricul-

tural assistants who have direct dealings with the farmers are not delivering the goods.

He said most of the officers have been found unable to get the message to the farmers because of the latter's lack of interest and their inability to grasp the basic principles of modern agriculture.

Students of Kwara State College of Technology and the Federal Advanced Teachers College, Ilorin and Okene, have protested to the Military Governor of the State, Brigadier George Innah, being left out of the programme. Kwara State OFN secretariat said that more than 3,000 students have been registered for deployment to farm locations in the State in respect of the programme.

The whole idea of student

Please turn to page 44

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# WHY THEY STILL TAKE THE OLD ROAD TO MARKET



THE lack of good feeder roads in many areas means that Nigerian farmers often still have to rely on beasts of burden for transport. Like this donkey with its load of mealies... or the camel, loaded with bags of beans.



## Helping the farmers

CONTINUED FROM PAGE 42

participation has been the most controversial aspect of OFN.

Commenting on this point on the first anniversary of OFN, the Benin-based Nigerian Observer said: "We need not wait till yet another July, when students from our institutions of higher learning will swarm our cities before engaging in another bout of feverish agricultural activities."

Many members of the public believe that students should come down from their ivory tower and experience some of Nigeria's ordinary way of life. But they hold that it is wrong to make them the pivot on which the operation rotates.

Students are available only some of the time — from July to September — and this is not the ideal time to start planting.

In the second place, there are many idle Nigerians who can be deployed to the farms.

For their part, many students believe that they are being taken for a ride.

What do the OFN organisers think about the students' participation? A shock report from a State committee represents the general run of views.

Most of the students serving under the scheme were approved and sponsored by the Federal Government through the OFN National Committee. Others were sponsored by the state governments.

Overall, students' performance in the scheme has fallen well below expectation. Some of them seem to be more concerned with the money they get rather than the contribution they can make towards the success of the Programme.

There is a need to re-assess the students' role in the scheme. Members of the public think that the policy of relying on student vacationers as the main source of labour on OFN farms indicates that the authorities are not serious. It is hoped that more permanent personnel will be recruited to Operation Feed the Nation.

## Cooking up a future for rice

IN ALMOST every home in Nigeria today rice has become a most important food item — and it boils down to a success story for the Federal Rice Research station at Badeggi in Niger State.

The station was set up in 1953 to meet the increasing demand for rice all over the country. One of its main activities is developing different varieties of rice.

The station has so far developed more than 200 varieties, notably Faro 14, a variety that can be grown in a deep flooded area and can withstand two metres of water at the peak of flood; and Faro 15, 16 and 17, three varieties grown in shallow swamp and irrigated areas.

One of the results is that the station has been able to grow

rice in lowland areas all the year round. Farmers are being aided by the staff to establish mini-kit trial farms. They are given the chance to choose which particular variety they intend to plant on their farms.

Already 250 groups of farmers in Edo/ziphi and 500 in Badeggi are being aided by the station. In the distribution of seed to farmers the efforts of the station are being supplemented by the National Accelerated Food Production Programme set up by the Federal Government.

The research station has been able to identify two diseases stemborer (caused by insects and caterpillars which eat into the stems of rice plants) and rice blight. Intensive research is being carried out into these diseases.

The station has been closely involved in Operation Feed the Nation as an example to the local inhabitants.

For this purpose it has set aside 120 hectares of upland areas for planting maize and cowpeas and 96 hectares of low-land Fadama for rice. During the last harvesting season it was discovered that the production at the station was very high. Eighty per cent of the maize harvested by the National Cereals Research Institute, of which the station is a branch, came from Badeggi. The maize, rice and beans harvested are normally sent to the Moor Plantation in Ibadan. This year it is hoped the harvest will be double the output last year.

The station also runs an adult education centre where farmers from Badeggi and Edozhigi are told about improved methods of rice



## Feeding the nation

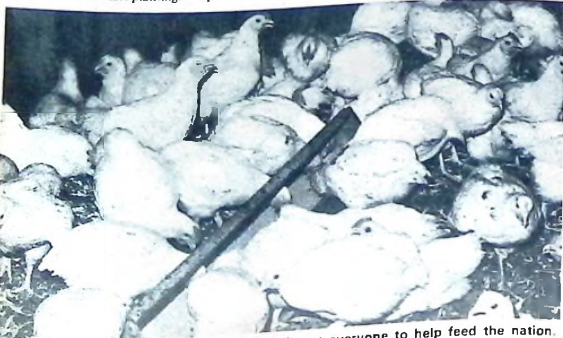
growing and other matters. One problem the station has is a staff shortage. Over the past few years it has lost its staff to other institutions.

probably because of social facilities in the area. The authorities are tackling this problem by intensifying training programmes and planning better social amenities at the station to the tune of N2 million.

There are quite a number of tractors and other equipment lying unused at the site, because there are not enough technical staff to man the machinery. Some staff are now being trained to handle the equipment and the World Bank has aided the station in firmly establishing its Agro Service Centre.

A programme at the top of the station's priority list is the development of swamp rice in the usually swampy eastern parts of Nigeria. About 1,000 hectares of swamp rice are to be developed by 1980 under the World Bank Rice Project at Oghoju in the Agulata local government area.

Some 160 hectares have already been developed and Mr I. I. Agboju, the superintendent in charge of the programme, has appealed for help to repair a damaged bridge linking Oghoju and Nawfia to give easy access to the swamp rice locations.



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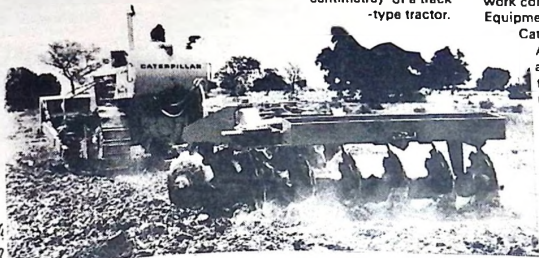
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# Partners in Nigeria's farm growth

**T**HE Oke-Afa establishment is like the proverbial mustard seed. It is growing into a big tree which will provide shelter, shade and food for thousands of Nigerian people, birds and animals.

Oke-Afa Farms Ltd had a humble beginning. The set-up was born as E. O. Ashamu and Sons in 1954, and by 1959 the present site had been acquired mainly as a stockyard for explosives.

In 1966 Oke-Afa Farming Enterprises was founded to put into use the surplus land not needed for the explosives magazines.

The idea of a poultry development scheme was born and along with it the idea of cultivating the land to provide maize for the poultry farm.

By 1972, when Oke-Afa Enterprises was changed to Oke-Afa Farms Ltd, the activity had grown so much that the company could no longer satisfy the demand for farm management advice and agricultural equipment.

The result was the formation of Agricote Services Ltd as an agro-technical company to take care of the services Oke-Afa Farms could no longer handle.

The same year a separate company, Oyo Feeds Com-



## Feeding the nation

pany, was formed to handle the supply of animal feeds. This company manufactures all the types of livestock feeds used at Oke-Afa farms.

The major constraint on further expansion is shortage of grain, especially maize for livestock feed. But for this acute shortage Oyo Feeds could have been in a position to supply the bulk of the animal feed needs of Lagos State and environs, even into Oyo State.

Oke-Afa Farms, realising the importance of the grain supply, contacted Pioneer Hi-Bred International Inc of Des Moines, Iowa, USA, with a view to organising seed trials and experiments in Nigeria.

The company's seed multiplication programme soon reached an advanced stage. Pioneer Farms Ltd, a subsidiary of the Ashamu Group, has the responsibility of developing seeds like corn, sorghum and soy a beans.



GOOD EATING: chickens galore from the Oke-Afa farm.

launched before the end of the year. "This scheme will provide for small-scale farmers to operate within a range of 5-100 kilometres of our own large farms, which will be situated at least one in each state of Nigeria," said Chief J. O. Adigun, a chief executive in the Ashamu Group. "It will be our prime aim to give assistance in every way possible to local farmers."

The objectives include making technical know-how, improved seeds and chemicals available cheaply to farmers.

The group hopes to increase the average cultivated per farm-family by use of modern methods and step up yields per acre. The Small Farmers Scheme also aims at providing guaranteed market prices for farmers without the hazards of processing and distribution.

## In brief ...

THE Nigerian Agricultural Bank has ratified loans for 157 projects costing N245 million in its first three years.

HCC poultry farms at Iwo took an initial intake of 2,200 fowls and are making progress. Some 6,600 fowls are expected to be produced.

ABOUT 200,000 hectares of land in the Chad, Rima and Haja-Janzare River Basin areas will be irrigated by 1981. This, it is hoped, will make Nigeria self-sufficient in wheat production.

FOUR hundred and seventy bags of fertiliser were sold on the spot to Ezza and Ikwu farmers at subsidised prices when a fertiliser sale campaign was launched at Onueke, in Anambra State.

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# PRINCE CHARLES IN GHANA



**PRINCE CHARLES**, heir to the British throne, paid a one-week visit to Ghana in a March in connection with the Golden Jubilee celebrations of Achimota College.

It was a grand and memorable occasion for Ghanaians. Old Achimotans particularly, when the Prince of Wales touched down on Ghanaian soil to begin his tour.

Founded in 1927, Achimota was named originally by its founding fathers as Prince of Wales College, so many Ghanaians saw Prince Charles' visit as a fulfilment of the wishes of the late Sir Gordon Guggisberg, Governor of the then Gold Coast, the founder, and the Rev. A. G. Fraser, the school's first principal.

● **TOP LEFT:** At the Kumasi Cultural Centre, the Prince tries his hand at the "Adowa" talking drums.

● **TOP:** Prince Charles being introduced to Lt.-General F. W. K. Akuffo, Chief of Defence Staff, by Mr Frank Mills, the British High Commissioner.

● **TOP RIGHT:** As a newly-installed chief, the Prince sits his "okra" (soul).

● **LEFT:** The Prince could not resist the rhythm of the drums when he visited the Kumasi centre and he joins the dancing with princely perfection and a charming little partner (back to camera).

● **RIGHT:** A smiling Prince in the robes of a Northern Ghanaian chief.



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# Dear Dolly

## I want to drop two lovers

I AM 18 and have finished high school where I had received three girls of different tribes. Now I have chosen one of the three to be my future wife. I am certain that I don't know how to approach the other two to tell them of my decision. Help me before I get mixed up. Each claims that she loves me but I love none except my chosen girl.  
H. Nwamodiri, **Mumbai**  
You have made up your mind for the better and must not be afraid to tell the other two.

## Should I remain a bachelor?

I AM 22 and well-bred while she is 21. We were very much in love. But I went abroad at the end of my secondary education and she married another man. I have been afraid to befriend another girl. It is now four years and I have completed my course. I am anxious to settle down. Do you think I can get a reliable girl or should I remain a bachelor?  
Destiny, **Lagos**  
The way you choose to live your life is entirely your business but I can assure you there are reliable girls around.

## Should I run away?

I AM a 16-year-old student. My parents seem to hate me. I was fed up one day and I started to cry. A woman who saw me and to whom I narrated my problem advised me to have a boyfriend. Should I run away?  
C.A., **Abu**  
No, do not run away. You should turn over a new leaf because no parent hates a good child. Examine yourself critically and try to be a good and loving child to your parents.

## I am afraid my wife will know

I AM in love with a widow who has four children. But she could not leave her children and remarry, so she told me to find someone else. I am now married with two children. I love and respect my wife. She is the jealous type but does not know about the other woman. How can I tell her before she finds out?  
Prince, **Owerri**  
How would you like it if your wife had a boyfriend? I think you are selfish. Give the other woman a chance to move with other men. She may eventually get a nice man who will take care of her and her children.

## He refuses to have sex

HE IS 18 and I am a 16-year-old student. Whenever I ask him for sex he tells me that he is a Christian. We love each other very dearly. Should I leave him and look for other boys who will satisfy me sexually?  
Mary, **Nairobi**

You are lucky to have such a nice boy. You seem to be a reckless girl. I would advise you to concentrate on your studies and forget about sex until you are married.

## I must free myself from her

I AM a student. I have a nice girlfriend in my hometown. We love each other very dearly. But I am in Lagos and a girl has fallen in love with me. I do not love her but she is a thorn in my flesh. How can I get rid of her?  
Loma, **Lagos**  
You have to show her by words and action that you do not want her.

## This is blackmail

WE HAVE been in love for the past three years. We lived in different towns. I wrote to her several times in her school but she did not reply. When I went home I was shocked to see that she was expecting a baby. She said her mother came to beg me to forgive her. What was her mother's way that she did not know the father of the baby? Her mother promised to take her to a doctor for an abortion so that I could marry her. I agreed because

my love for her. I returned to my station and am sure that she and her mother have told my parents that I am responsible for the pregnancy. My parents have cancelled their plan without consulting me and she is living on her own.

**Yande, Kaduna**  
This is blackmail and your girl and her mother should be ashamed. Find time to go home and explain things to your parents. I would send the girl packing.

## How can I approach her?

I AM 20 and am too shy to approach a student. Love is nice to me and I am sure she likes me. I am waiting for me to make the move.  
Bayjay, **Jenger**

Your problem is half-solved. Go ahead and tell her how you feel. It is likely she is waiting for you to approach her.

## I am afraid of his threat

I AM 16. He is 19. We had been writing to each other until the day I realised that we were related. Dolly does not love him. I wrote to ask him to stop peeving on me. He wrote and threatened me if I rejected him. I am afraid to please help. I am a student.  
Lance, **Maiduguri**

Repeat him to your parents. Some of these things are over like to take no for an answer. They feel they will impose themselves on girls. Do not let his threat worry you.

## Help before I hang myself

WE ARE both students in the same class and in the same school. During the holidays I wrote to her, asking for help. Unfortunately the letter fell into her mother's hand. She asked me to leave the girl alone or else she would hang my girl but she has not replied. I have written several letters but she has not replied. I am hanging myself.  
Fas, **Ward**

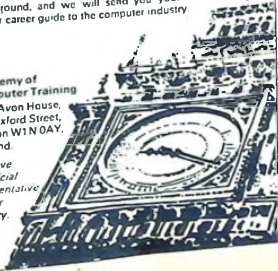
Hanging wouldn't help anyway. You wrote a really nice letter and must hear the consequences. You will now have to wait until you can meet your girl again and speak to her personally.

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