



# NEW ERA

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THE POLITICAL  
THOUGHTS OF  
ABDUL AZIZ ATTA

THE PAST  
AND PRESENT LIFE OF  
ALHAJI INUA WADA



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INDIGENISATION  
AS A STIMULU

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THE  
POLITICAL  
THOUGHTS  
OF  
ABDUL AZIZ  
ATTA



*Abdul Aziz Atta*

THE PAST  
AND  
PRESENT LIFE  
OF  
ALHAJI INUA  
WADA



*Alhaji Inua Wada*

INDIGENISATION DECREE:  
AS A STIMULUS TO  
ECONOMIC INDEPENDENCE



*Malam Tukur the Present King  
of the Blind Kingdom.*

KINGDOM OF  
THE BLIND  
THAT  
SERVIVED  
15 REIGNS.

GREAT FOOTBALLERS IN  
WORLD SOCCER HISTORY  
FOURTH INSTALMENT  
PLUS  
OTHER INTERESTING  
ARTICLES

NEW ERA  
MAGAZINE

Vol., 2, No 5, August, 1972

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COVER GIRL



*Our cover girl Taiwo Asubiojo identifies herself with all that is grand in the African culture.*

*From her, Afro-hair style to the rich warm smile, she exhibits the charms of an awakening 'back to culture' wind which is sweeping the African continent.*

*She is working with a Newspaper Industry in the Western State.*

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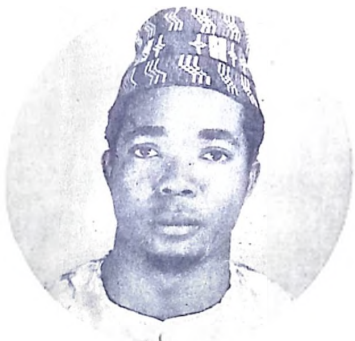
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OUR  
NEW EDITOR

FROM THE  
EDITOR'S DESK

ETERNAL  
VIGILANCE



Dr. Omoh Estemokai

Dr. Omoh Estemokai was born on 24th November, 1941, at Fugar, Benin, Nigeria. He attended Christ the King School, Aba 1949-1954; Holy Family College, Abak 1955-1959; Fourah Bay College, Sierra Leone 1962-1963; State University of Kiev Ukraine, 1964-1968, where he graduated Master of Laws, 1st class Hons, specialising in International law and diplomacy.

In 1971, he passed his Doctor of Laws examinations and defended his thesis on "The Organisation of African Unity and the Council of Europe", at the University of Cologne, W. Germany. He worked as a freelance journalist with the Radio Deutsche Welle, the Voice of Germany (1969-71), before returning to Nigeria last April.

He speaks and writes English, Russian and German.

His hobbies are football, table tennis and swimming.

**A**FRICANS should realise that there is need to keep an eye on the subversive activities of foreign powers in our continent. Our natural resources are a constant source of temptation to adventurists, who ferment civil strifes in order to profit from them.

Those nations that cast jealous eyes on our impressively developing economy should refrain from insinuating in our internal affairs. We do not seek their appraisal of how well we are doing. Let them note that their uncomplimentary radio and television commentaries do not bother us very much.

One would have thought that foreign nations would desist from hostile propaganda against the peace-loving peoples of Africa, taking into consideration, the way Africans treat foreign nationals who work and live amongst us.

Despite some elements which might have permitted hopes of cordial Afro-European relations in the early 60's, the situation is not too different. Afro-European relations will improve, if at all, at some future date.

Europeans must learn to be modest in their dealings with other races. No-one can tolerate arrogance for long.

The so-called experts on "African Affairs," should advise their governments that the African revolution has passed a point of no return.

Maintaining armies of spies, intelligence officers, secret service volunteers and "commercial agents" will not disturb the forward march.

While we believe that many foreigners visit Africa in order to check on the authenticity of their grandpa's stories about Africa, we also know that some come to this continent on dangerous and adventurous missions, very often, they escape notice. These are the unwelcome guests who look for curious things.

Given a period for peaceful development, African states will systematically overcome their present political problems, gear up their economy and weave the present nation-states into a Union of African States.

This we cannot achieve in the face of international hostility. Although the foreign policy of most African States is neutrality, we submit that neutrality needs defensive strength.

Africans must be ebullient in organising adequate defence systems in order to preserve their lives and culture, and be capable of warding off aggression and oppression whether from within or outside Africa.

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# THE POLITICAL THOUGHTS OF ABDUL AZIZ ATTA

BY

DR. OMOH ESIEMOKAI

THE late Abdul Aziz Atta could be associated with every virtue. We are very sad to have lost him and his fine human qualities. We are however, consoled by the refined political ideas which the late Abdul Atta has bequeathed to us.

It is in his political philosophy that one would find it reasonably convenient to grade him as an intellectual although some civil servants are usually so guided or misguided by the General Orders that it is not easy for them to distinguish themselves in the world of letters.

Atta's political vision was of inconceivable utility to our national affairs. Despite the traditional slowness with which the Civil Service works, he did his utmost to ensure that top level government business was conducted with 'despatch, method and system.' He made prolific suggestions of both political and economic nature in the interest of our common cause. An impartial analysis of his political thoughts shows that his dialectical mind engaged in rigorous exercise before working out solutions to national questions. This exonerates him from the allegation that he was a speculative philosopher. Although he was highly imaginative, he knew his limitations even when his "princely behaviour" appeared to dominate his action. He was nevertheless, a simple man.

The trend of his speeches suggests the chief preoccupation of his thoughts, which were basically uncomplicated. His mode of thought was that of an administrator, with the usual style of playing safe on the side of government policy. Each time he came to a point of departure with policy, he always worked out a compromise, without making it obvious. This was how he pioneered in civil service diplomacy.

He made a comprehensive and analytical study of Nigeria's political development in a lecture at the University of Ife's Institute of Administration Annual Reunion Dinner in July, 1971.

In it, he gave a chronological account of Nigeria's political development between 1851-1900 and later examined the turbulent days of nationalism in Nigeria before our independence.

He further examined the impact of the events of 1966 on the political thinking of Nigerians. He ended the lecture by making a 'political prognosis' of the problems one would expect after military rule.

In his now famous speech, he held that in the development process of either the State or of an individual, three prime factors must be examined. These are: the personality of the individual concerned, his power of leadership and the internal and external social and political forces at play, at a given time and place. He pointed out that the difficulty in representing the process as simple arose from a complex inter-relationship of psychological forces firstly, within an

The outstanding achievements of Military rule are:

The successful fight for national survival;

The creation of 12 States structure;

The progressive indigenisation of businesses and the development of native capitalism'

— Atta



Abdul Aziz Atta

individual, and secondly, unpredictable group pressures both national and international.

Human failings, he contended, affect the quality of political conduct of some personalities, therefore, in his case study of Nigeria's Political Personalities he tried to judge the attitude of mind of our versatile political leaders, (Sardauna of Sokoto, Awolowo, Nasir Ahmad Zikwe) and some of the social and political forces at work, at the time of their active service. Before he reached the post-independence era, he examined the historical background of the political personalities, who dominated the scene during the formative years of our political evolution. They were "returnees" or "expatriate Nigerians" who although, were exposed to Western civilisation, still were patriotic enough to start the fight for national freedom.

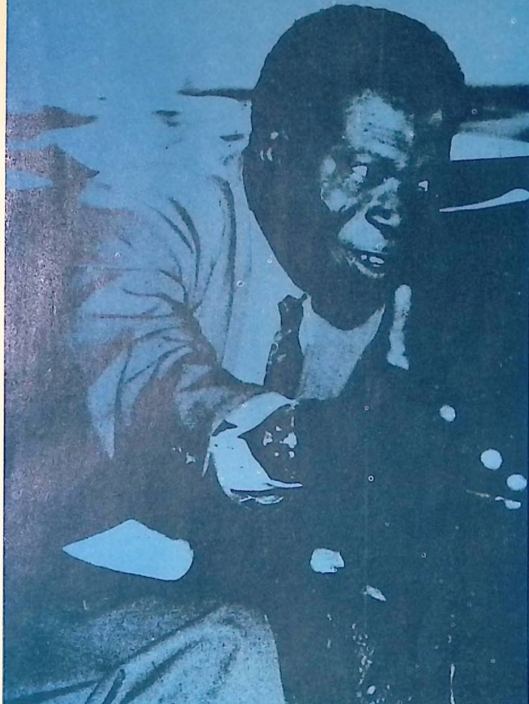
While he approved of the gentleness and refinement of such administrators as McCullum, Carter, and MacGregor, he was less enthusiastic about the methods of systematic annexation of Nigeria, by the British colonialists. He unequivocally condemned the ruthlessness of the "British War machine" recalling that when angered, the destructive forces of the invading troops were totally

non-selective. There was indiscriminate killing of men, women and children and other acts which violated human rights.

Although he did not dispute that Nigerians gained a lot from these British conquests and from the creation of a nation, he argued that these advantages were "the by-products of British national interests" which were the objects of colonial wars.

His analysis of the constitutional development of Nigeria shows that he rated the Macpherson Constitution of 1951 as "the most significant". He nevertheless criticised its compromise feature on basic principles and its grant of limited franchise. Its positive aspect was that it gave regions "a model of election from which there was no turning back".

His review of Nigeria's political personalities of the 60's was illuminating but he blamed the late Prime Minister, Alhaji Tafawa Balewa, for not understanding his own political strength and the use of state power at critical times in the national interest. There is room for disagreement with this view. Some people see that the former Prime



**AZIZ ATTA** The trend of his speeches suggests the chief preoccupation of his thoughts. . . . .

Minister's position as that of a man who was between the 'devil and the deep sea.' Every political action of his was bound to provoke serious opposition from those who saw his political decisions as 'made in Kaduna'. He was powerless to put under control certain tribal excesses of his fellow parliamentarians in the opposition. How he could have used state power against the rioters in the Western Region in 1965, remains a matter for speculation. The Government of the first Republic being a coalition government, thrived on negotiation and compromise. Certainly the leader of such a government was bound to appear weak. Coalition governments are usually weak governments.

Atta considered the period between 1951-1960, when there was endless rivalry between political parties, as having produced positive results. He thought that although the stresses and strains that brought down the first Republic were to be looked for in the evils of the time, he however, awarded high marks to the economic development of the period.

He approached his assessment of military rule with reserve and caution. His impression was that it was too early yet,

perhaps to assess the achievements of military rule, but held the opinion, that the events which have taken place since 1966, have made a "decisive change in the political thinking of ordinary Nigerians". He regarded the outstanding achievements of military rule as.—

- The successful fight for national survival;
- the creation of 12—state structure;
- the progressive indigenisation of businesses and the development of "native capitalism";
- the revision of revenue allocation principles;
- a radical approach to petroleum affairs;
- a marked reduction in the foreign government influence in the conduct of Nigerian affairs and above all, the laying down of a firm foundation for reconciliation, rehabilitation, reconstruction and development;

These achievements meet the approval of forward-looking Nigerians and there is no doubt that our determination to run our own affairs ourselves has incurred us the wrath of those countries who would have still liked us to retain a second—Permanent Secretary from the Foreign Office

to do the thinking for us. Those are happily by-gone days. We now have Nigerians eminently qualified in diplomacy and statecraft to carry on our national affairs.

Atta's contribution to the achievements of the military government was very impressive.

He expressed the hope, however, that the military achievements were likely to be greater still by 1976. As if he knew he would not be around by then, he enumerated the following political issues which the military would have to tackle. He described them as "politically sensitive zones". They are:

- Conducting a successful census, and the issue relating to the creation of more than 12 states;
- introducing a lingua franca;
- resolving the question of the nature of Nigeria's capital;
- reforming the electoral registry;
- developing and controlling institutions of higher learning;
- Imposition of a national transport authority;
- instituting a new deal for workers which, while encouraging productivity will also ensure equitable distribution of income;
- ensuring the emergence of national parties having no particular tribal base but which must be country-wide;
- the armed forces must prepare their own existence and ensure that they subject themselves to legitimate discipline of a civilian government.

His assessment of the successes and failures of Nigeria's political personalities, their strength and weakness which he knew well, was fair. He described them as "tolerant, even-tempered and humane." He maintained that in spite of temporary collapse, most Nigerians believe in a Party system and "progressive democracy" Just what this means, he did not explain. That Nigerians were natural neutralists in world affairs was true during the civilian regime, when we were falsely flattered as "moderates and cool-headed people, who minded their own affairs". The present trend however, is toward more participation in international affairs, especially in the fight against colonialism and racial discrimination in Africa and elsewhere these vices show their ugly heads.

Although he realised that no one could predict accurately for the future after 1976, he made bold to mention that some further changes in political thinking would be expected. These are:—

- a move to further democratise businesses;
- firmer commitment to Pan-Africanism;
- the coming dangers of urban unrests and the need to evolve a national urban policy;
- a sharper division between the haves and have-nots.
- establishment of two powerful nationwide political parties;
- confrontation with foreign monopolies and giant oil interests on the basic question relating to the extent of ownership;
- growth of impatient for the inefficient;
- and finally the need to "democratise" the armed forces weapons by not relying on one nation for their supply and maintenance.

These and others, form the essence of the political thoughts of the late Abdul Aziz Atta. According to some of his friends, his political ideas have shown considerable maturity since he graduated from Balliol College, Oxford, nearly a quarter of a century ago.

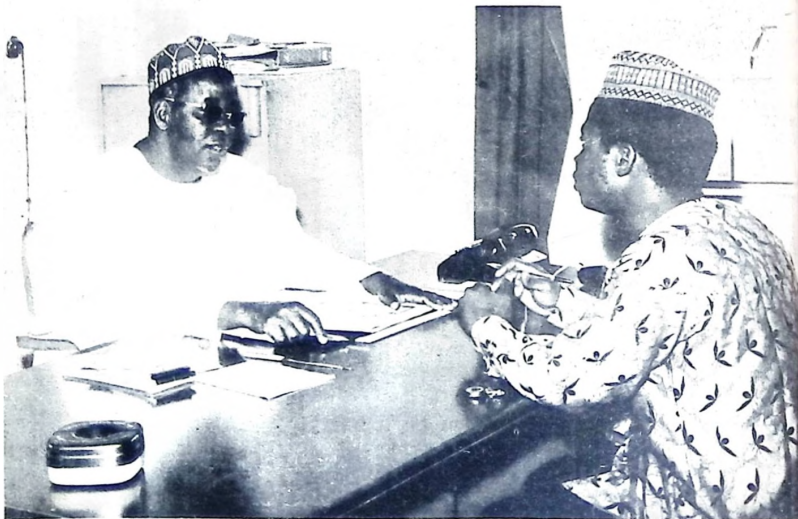
# THE PAST AND PRESENT LIFE OF ALHAJI INUA WADA

Any story associated with the development of self, is as fascinating as any romance. It makes pleasant reading because the story is full of adventures and daring feats, where heroes and villains are the actors.

Life histories of many Kings and Emperors; the rich and the poor, have proved that the development of self is not a gift but an achievement. In order to remove from our readers the misconception—the notion that the development of self is implanted in man at birth, and that its characteristics are permanent and unchanging, OUR MAN GABS MANUEL brings to you, "The Past and Present Life of Alhaji Inua Wada", one of the distinguished politicians in the days of Nigeria's post-independence politics.

THE road which man must travel to reach a fitting climax in life is lined with risks, dangers and obstacles. In a life of toil, patience and caution, progress is painfully earned and the attainment of self is a running battle. It is a continuing process. Failure or victory can never be fully guaranteed until the chambers of the heart flutter and fill for the last time.

The old adage: "There are no roses without thorns", has found justification in the life histories of some of our leaders like Chief Obafemi Awolowo; Dr. Nnamdi Azikiwe and the late Prime Minister, Sir Abubakar Tafawa Balewa and, others who have attained success in life.



Our man GABS MANUEL interviewing Alhaji Inua Wada.

In the life history of Nigeria's former Defence Minister, Alhaji Inua Wada, this old adage becomes more of a reality. The name Alhaji Inua Wada falls in line with names of many Nigerians whose paths to success have been strewn with odds.

Alhaji Inua Wada was one of the most popular politicians in the turbulent days of Nigeria's post-independence politics. Religion and a humble beginning taught Alhaji Wada, tolerance, benignity, patience, firmness and instilled in him the spirit of philanthropy. He is a relaxed, confident, even fun-loving public figure.

When I booked for an interview with him in his house, I saw myself dealing with a confident man. There was not even the slightest element of disapproval, even at short notice.

During the interview, Alhaji Inua Wada recalled vividly his life as a school boy, teacher, scout commissioner, politician and businessman.

Born in Kano in 1917, Inua is the first son of Abdullahi and Rekiya. His father who was one of the first indigenous surveyors in the then Northern Nigeria died when Inua was only six years old. After the death of his father, he went to live with his grandfather who was the then chief customary court judge (Alkali).

His grandfather was not a well-to-do man and this made life very uneasy for young Inua. It was at this stage that his childhood was first tried. When life almost became unbearable for young Inua, his uncle who was then a chief surveyor under the Kano Native Authority took him and sent him to Shahuci Primary School.

At first, his mother did not like the idea of sending Inua to school. Because she feared that going to school would deprive her of some odd pennies which she used to receive from her son. During the trying days of Inua's boyhood, he used to sell kola nuts in the market from where he made some pennies which he found pleasure in giving her mother for the up-keeping of the family.

Inua was a brilliant boy during his primary school days. He was interested in nearly every subject. He made friends with a lot of mates and he was one of the most popular boys in the school. He was a very obedient, cool-headed boy. His teachers all through his days at Shahuci saw him as an intelligent one who needed care in order to progress.

During his last years in the primary school he was among other few boys who were taken to Kano Middle School. At the Middle School, young Inua was given double promotion from class one to three (he does not know why). That was in the year 1930.

The fact that Inua found himself in a new school and in an entirely new class did not retard his progress. He pulled his weight and placed himself in an enviable position in the class. Before he completed his Middle School career, he was generally accepted as the best all-round student.

It was from Kano Middle School that he was taken to Katsina Higher College in 1933. Like every other boy, his early days in Katsina Higher College were bitter. Though unguided, courageous Inua accepted the challenge of the time. It was at Katsina that he developed interest for drama and debate. In the art of drama his performance was singular. As an outstanding orator, and debator he was a popular student in the college.

'For the past few years many people have been after my blood. some people fabricate venomous stories about me aimed at jeopardising my progress.'

—Alhaji Inua



'Man of the people' Alhaji Inua Wada

PLEASE TURN OVER



Three faces of Alhaji Inua Wada as a young Minister in the mid 50s and early 60s.

## THE PAST AND PRESENT LIFE OF INUA WADA

(Continued)

Later, at the college, he "specialised" in English, Geography and History which qualified him for a teaching job. So Inua became a teacher in his alma mater—Kano Middle School. As a teacher in the school, he was on a scale of £48 per annum. To Inua, teaching was an interesting profession and he enjoyed every day of his life as a teacher. He was in the teaching field for nine years.

Today, he looks back with gratitude when he finds some of his pupils in top government posts and in big business.

During Inua's early days at the primary school and at college he was an active scout. As a teacher too, he continued to take active part in scouting and this earned him the post of a regional travelling scout commissioner for the North in 1947. Though

he enjoyed teaching, he did not regret leaving his teaching job to become a scout commissioner. According to him "I was called to serve my motherland and I was proud."

He held this post for two years before he gave up full-time scouting to head the Kano Native Authority Electricity undertaking in 1949. Before he took up appointment with the Kano Native Authority, Alhaji Inua Wada was already a foundation member of a cultural organisation which later became a political party—Northern Peoples' Congress (N.P.C.).

Before he was involved in active politics he held various posts under the Kano Native Authority, including the post of Information Officer, Chief Scribe (district administration) and Staff Officer, between 1949 and 1952.

He was first elected to the Northern House of Assembly and nominated to the House of Representatives in 1952. In 1954, he was appointed Parliamentary Secretary to the Premier of the former Northern Nigeria and later, Federal Minister of State. He held this post until late in 1956 when he

was appointed Federal Minister of Works and Surveys.

It was in 1965 that he was appointed Nigeria's Minister of Defence. He succeeded Alhaji Ribadu who died sometime that year. Other political posts which he held during his days in active politics, included General Secretary and National Organiser for the N.P.C.

Today, after the coup which forbade politics in Nigeria, Alhaji Inua Wada is one of the most successful indigenous businessmen in the North. According to him, he kissed the stifeft opposition in his life immediately after the coup. "Since the past few years many people have been after my blood, some people fabricate veno mdestories about me aimed at jeopardising my progress. It is my expressed desire to go back into active politics when time comes. I wonder how I can enjoy my old age if I cannot take active part in politics again."

Visit Alhaji Inua Wada at his house or office. You will surely find less than ten people at a time who have come to seek his favour. You will also find him engaged in story-telling, fun, smiling or shaking hands with visitors like 'a campaigner' and he is never too tired of meeting people—an outstanding quality which confers on him the title of "man of the people."

It is a clear fact that his benevolence made it possible for many poor boys to attend school. It is also an open secret that he is taking care of the families of some colleagues in politics.

Inua Wada's benefactions, if put together could amount to approximately £500 a year.

He has two wives and nine children. His aged mother Rekiya and his only brother Ado are still living.

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*The Kings Palace where successive rulers of the blind kingdom live during their reign.*



*Muhamman Tukur, the present king of the blind.*

KINGDOM  
OF  
THE BLIND  
SURVIVED  
FIFTEEN  
REIGNS



The King with some of his subjects rose for a Photograph.

STORY BY  
EAGLE CHINAGORO

THESE days, it gladdens the heart to come across distinct objects or events which bear relations to our remote past or give us an insight into the lives of our people in the medieval past. In Dala, a village on the outskirts of Kano City, an establishment for the blind has survived fifteen reigns and entered the sixteenth. Ironically, little is known about this kingdom throughout the wide world. The blind kingdom outlived the colonial era and remained unspoiled by the niceties of Western materialism. It was spared the rigmaroles of our political era and as the blind historian Sarkin Bai told me, the kingdom's pattern of life has been unchanged since the first reign.

The exact date when the Dala blind kingdom was established is unknown but its first emir was Malam Dan Samir. The second Emir was Malam Dala and in succession came Emirs Shata, Ibrahim, Maka, Bukurema Maimaji, Umaru, Labaran, Mahmud, Sule, Yakubu, Usman, Abubakar, Abdulkarim and the ruling emir Muhammad Tukur. A common bond of blindness tied these Emirs.

The kingdom of the blind harbours about two hundred men, three hundred women and a

vast number of children. It covers an area of about two hundred and fifty square yards and the buildings are patterned in the long encompassing form of buildings prevalent in most parts of the former northern region of Nigeria. On the outskirts of the blind quarters, there is a centre which serves equally as a handicraft workshop. In this workshop, the blind people practice some crafts and the production and sales of their raffia ropes contribute to their means of livelihood.

When I called on the Emir Malam Mohamman Tukur, I found him in conference with two of his lieutenants, Sarkin Bai—the blind kingdom's historian and Sarkin Galadima—the Emir's chief adviser. During the discussions, some members of the blind kingdom came in to pay their homage to the Emir and also laid complaints. The Emir then conferred with his adviser and the kingdom's historian before passing judgement. From the glow of satisfaction emanating from the countenances of the parties to the dispute, it was evident that a just solution has been found



Some of the Kings children

PLEASE TURN OVER

**THE  
KINGDOM  
NO WHITE-  
MAN HAS  
EVER  
VISITED**

*(Continued)*

and both parties to the dispute left the Emir's palace quite satisfied.

The historian of the kingdom Malam Sarkin Bai stated that throughout the kingdom's history, the whiteman has never come to the kingdom on a visit.

On the admission of inmates into the establishment, Sarkin Bai declared that any blind person who wants to be admitted will contact the Emir who has to make the necessary arrangements. The Emir and his advisers will choose from the numerous blind camps in Kano City, the most appropriate place for the individual depending on the person's marital status. There are blind camps in Kofa Wambai, Huri, and Magashi—all in Kano City. There are other scattered areas in the City where the people lived before they became blind. Such people retain their former homes.

The present Emir Malam Mo-hamman Tuku is 65 years old and is the father of seven boys. Asked how the Emirs of the blind

kingdom are appointed, Emir Tuku affirmed that the office of the Emir is not hereditary. When an Emir of the blind dies, the Kano community under the chairmanship of the Emir of Kano will choose and approve one of the blind inmates for the post. This Emir will then continue ruling till his death. Since humanity is not infallible, there is always the likelihood that an Emir could perform some actions which would bring grave consequences to bear on his people and that would result in the termination of his emirship. On this, Tuku said he could not recall any Emir of the blind kingdom who has suffered such a fate.

The Emir also spoke about the teachings of Islam to his pupils. There are some blind men who learnt how to read before becoming blind, and they help in instructing a few of their fellow inmates. Others go to an Islamic teacher.

Lamentably, the chief occupation of the blind people in the kingdom is begging. They supplement this with proceeds from

the sales of ropes which they produce in the workshop.

The Emir stated that neither the State government nor the Federal government has taken any initiative in helping them. And neither have the blind men approached the government for help. When the blind are in need of something, they will call on the Emir who will intercede on their behalf to the government.

Asked about the future plans for his kingdom, the Emir could not foresee one. With his head raised towards heaven and expressing optimism in Allah, the Emir finally let out the native expression: "Allah ba da sa'a" which literally means "God will provide."

After witnessing the blind inmates adjust their lives to tribulations and seeing their healthy children whose future is interwoven with untold hardships, I could not help asking: what has gone wrong with the world's philanthropist organisations which have been over-eulogised for their aids to the blind.

## CHILDREN OF THE MONTH



*Sheikh Garba Ahali, 3 months*



*Abdul Rasaki Adegboyega, 1 year*



*Adedayo Akinade, 1 year*



*Taiye Badejo and his twin Sister Kehinde. They recently celebrated their 1 year birthday.*



*Anu Oluwapo Tugbaba, 5 years*



*Shakirot Funmilayo Awe, 1 year*

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# INDIGENISATION

## DECREE:

# STIMULUS TO ECONOMIC INDEPENDENCE

A survey conducted by the 'New Era' magazine revealed that the Nigerian businessman is today geared towards more exertions and constructive efforts because of the challenge posed by the decree. Some of the tycoons interviewed praised the promulgation of the decree and urged the government to take steps in order to ensure an effective remedy to the shortcomings of our indigenous businessmen since the effective implementation of the decree depends on them.



**Albaji Tijjani Sanni**  
*Contractor, Transporter, and dealer on General Merchandise:*

"I have doubled my efforts because of the indigenisation decree and I want the government to help and support young indigenous businessmen who are making self efforts.

The decree will boost the morale of the people and reduce unemployment.



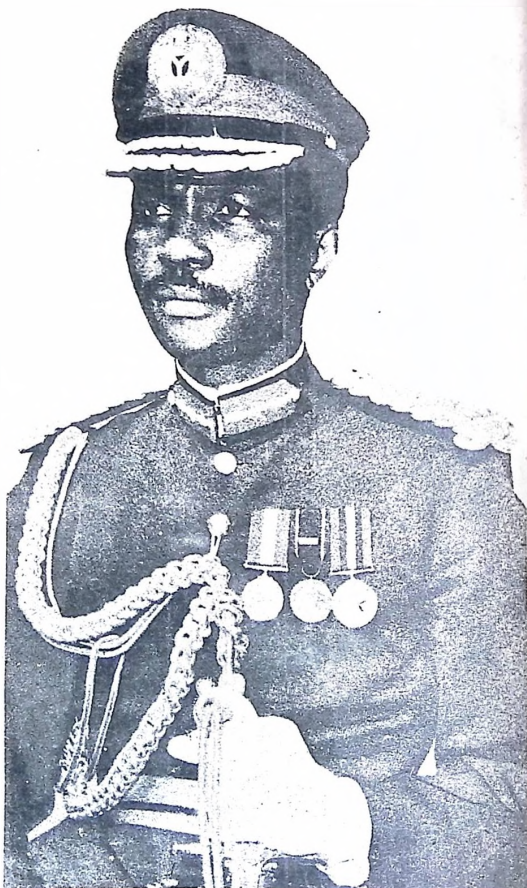
**Albaji Muhtari Maikodi,**  
*Sheshe Trading Company.*

"The decree has incensed people to put in more efforts in their respective lines of trade.

"The government should grant loans to the indigenous businessmen so that the daily requirements of the consumers could be met. There is also the need for the government to provide a training scheme for the indigenes.

"The government should also orientate the people's minds so as to achieve increased public confidence on goods distributed by the indigenes.

"The Sheshe Trading Company, a registered company jointly owned by some brothers is prepared to co-operate with the government or indigenous businessmen to make sure that the decree is effectively implemented."



*Head of State General Yakubu Gowon*

**THE Nigerian Enterprises Promotion Decree** was issued by the Head of State General Yakubu Gowon to take effect from February 23rd, 1972. Since the announcement of the decree, many individuals and organisations have hailed the decree while others have lamented the non-inclusion of certain areas of trade which are vital to the national economy.

This month, the New Era Magazine brings to you the decree, the benefits which would accrue from it if effectively implemented, and the decree's stimulus to Nigerian businessmen and women.

### THE DECREE

The decree lists two categories of enterprises known as schedule I and schedule II. There are 22 enterprises in schedule I and with effect from 31st March, 1974, these enterprises are exclusively reserved for Nigerians.

These enterprises are: Advertising agencies and public relations business; all aspects of pool betting and lottery business; assembly of radios, radiograms, record changers, television sets, tape recorders and other electrical domestic appliances not combined with manufacture of components; blending and bottling of alcoholic drinks; blocks, bricks and ordinary tiles manufacture for building and construction works; bread and cake making; candle manufacture; casinos and gaming centres, cinemas and other places of entertainment; clearing and forwarding agencies; hairdressing; haulage of goods; laundry and drycleaning; manufacture of jewellery and related articles; newspaper publishing and printing; ordinary garment manufacture not combined with production of textile materials; municipal bus services and taxis; radio and television broadcasting; retail trade (except by or within departmental stores and supermarkets); rice milling; single manufacture; tyre retreading;

There are 33 enterprises in Schedule II and aliens are barred from any of the 33 enterprises where the paid-up share capital of the enterprise does not exceed £200,000 or the turnover of the enterprise does not exceed £500,000 whichever is appropriate and Nigerian share participation not less than 40 percent.

These enterprises which conditions are also to be satisfied before March 31st, 1974, are: beer brewing; boat building, bicycle and motor cycle tyre manufacture; bottling soft drinks; coastal and inland waterway shipping; construction industries; cosmetic and perfumery manufacture; departmental stores and supermarkets; distribution agencies for servicing of motor vehicles; tractors and spare parts or other similar objects; estate agency; fish and shrimp tanning and processing; furniture making; insecticides; pesticides and fungicides; internal air transport (schedule and charter services); manufacture of bicycles; manufacture of cements; manufacture of matches; manufacture of metal containers, manufacture of paints, varnishes or other similar articles; manufacture of soaps and detergents; manufacture of suit cases, brief cases, handbags, purses, wallets, portfolios and shopping bags; manufacture of wire, nail, washers, bolts, nuts, rivets and other similar articles; paper conversion industries; passenger bus services, (inter-state); poultry farming; printing of books; production of sawn timber; plywood, veneers and other wood conversion industries; screen printing or cloth dyeing; slaughtering, storage, distribution and processing of meat; shipping; travel agencies; wholesale distribution.

It is a known fact that our businessmen have been operating in difficulty because they are faced with competition from foreigners who are more experienced and

financially stronger. It is also well-known that the modern sector of the Nigerian economy is controlled largely by foreign interests. The decree is aimed among other things to diminish this control and to increase the indigenous participation in the economic welfare of the nation. This in effect will contribute to bringing to an end, foreign exploitation of the Nigerian economy.

### EFFECTIVE IMPLEMENTATION

To ensure an effective implementation of the decree, a two-year notice has been given within which all aliens are completely barred from 22 enterprises in schedule I. The same two years have been given the foreigners to indigenise a minimum of 40 percent of their investments.

The Nigerian Enterprises Promotion Board has been set up by the Federal Government, to among others, advance the promotion of Nigerian Enterprises; advise the Commissioner of Industries on clearly defined policy guide-lines for the promotion of Nigerian enterprises; determine any matter relating to business enterprises in Nigeria generally in respect of commerce and industry that may be referred to it in accordance with any directive of the commissioner, make such recommendations as may be necessary on those matters, as the commissioner may determine or as may be conferred on it by this decree or any other enactment. The board shall not act, in relation to any of the enterprises specified in schedule I or II to this decree which is purely a commercial undertaking, except on the advice of the permanent secretary, Federal Ministry of Trade.

Subsequently, a decree establishing the Enterprises Promotion Committee in each state was published. The functions of the committee shall be: to assist and advise the Enterprises Promotion Board on the implementation of the decree; to ensure that the provisions of this decree shall be complied with by any alien resident or carrying on business in the state; to recommend to the board such other measures as may be specified in the opinion of the committee to enable full effect to be given to the provisions of this decree and to perform such other functions as may be given to it by the board.

Inspectors are to be appointed who will have access at all times to a building where any enterprise is being carried on—or which, they reasonably suspect, is being used for any purpose to which the decree relates; to inspect the building or premises of business and determine whether such is being used for the purposes authorised by the decree, to inspect all books of account or other documents in order to ensure that the provisions of this decree are complied with.

### OFFENDERS UNDER THE DECREE

1. Anybody who impersonates the owner or part owner of any enterprise.
2. Anyone who operates any enterprise on behalf of a foreigner who, under the decree, is not permitted to own or be part owner of such enterprise.
3. Any Nigerian who employs a foreigner whereas the foreigner previously owned wholly or partly the enterprise which the Nigerian is running and under which the foreigner is employed.
4. Any person who makes any statement which he knows to be false or which he has no reason to believe to be true in respect of any request for information made by any inspector.
5. Any person who in any way, obstructs any inspector in the discharge of such

functions as may be conferred on him by this section.

The decree further clarified that "where any offence under this decree is committed by a body of persons, there is the case of a body corporate other than a partnership or other association, every director or officer of that body shall be deemed to be guilty of the offence".

In Partnership or other associations, the decree ruled that "every partner or officer of that body shall be deemed to be guilty of the offence".

It then explains that no person shall be guilty of any offence under this section if the person proves to the satisfaction of a court that the offence was committed without his consent, and that he exercised all due diligence to prevent the commission of the offence having regard to the circumstances.

### PENALTIES ON OFFENDERS

Any person found guilty of an offence under the decree is liable to sentences ranging from £5,000 or five years imprisonment to £7,500 or five years imprisonment. The person is also liable to both terms of imprisonment.

### HINDRANCES: FINANCES AND MANAGEMENT KNOW - HOW

THE foreseeable hindrances to the effective implementation of the decree are finance and the Management know-how of the indigenes. To counter these, the status of our businessmen is to be enhanced. The governments of the Federation have taken necessary steps to remedy the situation by providing training facilities in managerial techniques and have also made available more sources of giving finance to indigenous persons and organisations. In this, the Federal Government has indicated its intention to establish an industrial and commercial bank to help in financing Nigerians of good business standing who would then take over from foreign entrepreneurs. State governments are to make similar efforts.



Alhaji Na Dabo  
General Mercant.

The government should strictly enforce the decree's provision which states that no Nigerian should employ a foreigner whereas the foreigner previously owned or partly owned the Enterprise which the Nigerian is running and under which the foreigner is employed.



**Alhaji Baba Pate**  
*A Company Director*

"The indigenisation decree has come at an opportuned time when all hands are on deck to see what we can do for our country. It has also come as an answer to the appeals of many indigenes businessmen who for long have been suffering the unhealthy rivalry of foreign businessmen in certain aspects of our commercial life.

"The government should help finance all capable businessmen where there is not sufficient finance for the indigenes to carry on the trade or the State's government could have joint partnership with individuals who are prospective.

"When the decree comes into full operation, it will make us kill three birds with one stone—develop our rural areas, offer work to the School Leavers and ease congestion in the big towns.

"We are grateful to the Federal Military government for the decree."

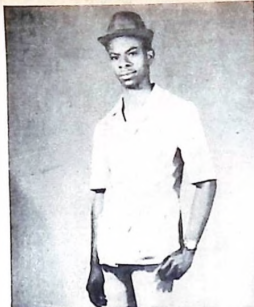


**Alhaji Sao Muhamed**  
*A Company Director*

"The indigenisation decree is a necessity which the former Nigerian governments neglected. By promulgating this decree, the present government has shown its concern for the masses of Nigerians especially the businessmen.

"Nigerians have the energy and the brain to carry on successful business provided the banks will offer financial help.

"The decree will open the way for all aspiring businessmen and will bring the spirit of understanding between the indigenes businessmen in the country.



**Mr. Azubuike Okpata,**  
*Transporter and Wholesale dealer*

"The indigenisation decree has afforded Nigerians the opportunity of participating extensively in the economic independence of the country. But there are many ambitious youngmen who have been discouraged because of financial difficulties. It will be proper for the government to create a medium through which loans can be granted to these youngmen. I am also imploring the Kano State Enterprises Committee to make necessary arrangements to train the businessmen in management know-how."



**Alhaji A. M. Ndanusa,**  
*Transport.*

"The Indigenisation decree is a welcome challenge thrown to us by the Federal government.

"It is left for us businessmen to answer the challenge. On the other hand, we ask the federal government to give us all the necessary support. Government should establish an Investment Bank for businessmen. In order to effect the smooth-working of the system, businessmen must be honest.

"Secondly, government could help us by getting transport distributing companies to support in capital by giving the businessmen credit facilities. Most of the large foreign transporters started theirs by support from transport distributing companies.

"Some problems facing our businessmen are:

1. Lack of modern business organisation.
2. Discrimination in size and capital and also tribal discrimination.

"Joint effort of all businessmen is required so that the bigger and smaller ones could merge and formulate a true policy of one Nigeria Indigenisation."



**Alhaji Safiyano Madugu**  
*General Merchant.*

"In my own view, I think that the indigenisation of our economy will work. Nigerian businessmen are keyed up and ready for the challenge and that alone is sufficient. In some cases lack of capital on the part of some businessmen may hamper business but I hope the government will help such people with loans.

Richer businessmen should help poorer ones. But much of our problems will come from lack of management know-how. In this case, illiterate businessmen should not be afraid of employing capable staff who will handle their business. It is the absence of this that makes some rich businessmen flop. If the foreigners can manage well, we can also manage because we have educated citizens."



**Alhaji Buka Bolori**  
*A Mailbaguri-based businessman.*

"Since the indigenes will be handling the majority of the trades, the decree has inspired our businessmen to work harder and show them the need to be more sincere and honest.

"The aliens will try now to tarnish the good names of businessmen in the country and will increase the prices of goods. But I hope the government will check them.

"I will prefer joint partnership between the state government and businessmen in areas of trade where the indigenes businessmen will not meet up the financial commitments and this partnership will be on a strong agreement. There are meant to be some handicaps in ventures of this nature but with the cooperation of the states governments and businessmen those handicaps will be overcome. The anticipated ones are in the field of advanced technology and management know-how.

"The decree will go a long way to boost the morale of the people and help to reduce the rate of unemployment in Nigeria."

# GREAT FOOTBALLERS IN WORLD SOCCER HISTORY

## The Fourth Trilogy In Six Instalments:

**BOBBY MOORE OF ENGLAND:  
'EUSEBIO' OF PORTUGAL:  
FRANCISCO GENTO OF SPAIN:**

BY  
EAGLE CHINAGOROM

**ONE** of the finest wing-halves in the game of football is England's Bobby Moore. Bobby Moore was born in Barking, England. At a tender age, he joined the West Ham United's junior team. Soon after his seventeenth birthday in 1958, he made his first league appearance for West Ham United against Manchester United. Since this game, Bobby Moore has practically won most of the honours in football.

He played his first international match for England against Peru. Moore was a late substitute for England's World Cup squad in Chile in 1962. But throughout the series, he shone brilliantly. He captained the first West Ham side to win the league cup in 1964 when West Ham defeated Preston North End.

In 1965, Moore led West Ham United to beat German Champions Munich 1860 in the final of the European Cup Winners Tournament. He was voted England's footballer of the year 1963—1964.

Moore has captained England's first team since 1964 and has been described by many as a born captain. He has an uncanny interception of the ball and it is difficult to beat him on the ground. His head work is great and his passing, very accurate.

Bobby Moore is an inspired and an inspiring skipper who at times plays the Sweeper role for England's side. In this role, he has not only swept up opponent's attacks but has prompted attacks for his side.

His finest hour was in the 1966 World Cup series in England when he captained England to become World Soccer Champions. During the series, England defeated Mexico, France, Argentina, Portugal and finally West Germany. Throughout the tournament, Bobby Moore displayed calmness and maturity and was a source of inspiration to his team.



*England's Skipper Bobby Moore playing the sweeper role for his side*

team mates. Much of England's credit in that triumph was to Bobby Moore who was selected the best footballer of the World cup series and even recommended by many for knighthood.

Bobby Moore's football mannerism is unique. He is always coolheaded inside and outside the football pitch. Married, Eob led England's World cup squad to Mexico in 1970 though the English side lost in the quarter-finals to the West Germans.

Today, Bobby Moore is still the captain of England and hopes to lead them in his fourth world cup participation. It will be a fitting honour for this gentle footballer who has done much for English football.

#### 'EUSEBIO' OF PORTUGAL

**T**HE North Koreans were the 'giant killers' in the 1966 world cup series in England. They drew with the Latin America Chileans and humbled the fabled Italians. The Koreans did not stop there.

On July 23rd, 1966, they stunned the soccer world by taking a 3 goal lead in the first thirty minutes of their world cup match against Portugal. Portugal had earlier defeated the soccer stars from river Danube—the Hungarians, and destroyed the soccer legend—Brazil. Football Pundits had rated the Portuguese four-to-one favourites to win the world cup and behold they were trailing 0-3 to the Koreans. Astonishment and hysteria gripped the soccer world until an African born footballer, Ferreira Da Silva Eusebio stamped his wizardry and pectorality on the pitch and shattered the myth of the North Koreans. Eusebio scored four goals in Portugal's 5-3 victory that sent the North Koreans back to their country north of the 38th parallel as a strong but beaten team.

Ferreira Da Silva 'Eusebio' was born in Lourenco Marques, Mozambique—a Portuguese Colony in Africa. When he was twelve years old, Eusebio joined the Sporting Club of Lourenco Marques. There, he obtained his first pair of boots. It took quite some time before he could use them. At fifteen, Eusebio was selected to play for Sporting Club's first team and he scored fifty-five goals in the next three years. The news leaked to the Portuguese colonial masters that a star was in the making in their African colony and Portugal's top club Benfica became interested. Benfica's manager Bela Guttmann flew out to Mozambique to sign Eusebio for £7,500.

Curiously, this Africa's finest footballer who has been described as a carbon copy of the Brazilian Pele played his first match for Benfica against Pele in the 1961 Paris Tournament and scored three goals. Benfica flew him to Montevideo, Uruguay, as a last minute replacement for their World Clubs Cup play-off with Penarol Football Club and he scored again. Since then, this dark and extremely modest footballer became the most exciting footballer in Europe and was tipped to succeed Pele as the greatest footballer in the World.

In 1962, Eusebio provided the knockout punch against the great Real Madrid team of Spain by scoring two goals in their 5-3 mauling of Madrid in the European cup final.

After playing only twenty matches for his club, Eusebio was selected in the Portuguese first team against Luxemburg and England. He helped the Benfica club retain the European cup in the 1961-62 season after five years consecutive dominance by Real Madrid of Spain. Eusebio has also



*Bobby Moore receiving the Jules Rimet Trophy from Her Majesty the Queen.*



*Eusebio - the outstanding footballer in the 1966 World Cup series in England.*

**PLEASE TURN OVER**

## GREAT FOOTBALLERS (Continue)

steered Benfica to many Portuguese Division One championships, European cup finals and European cup winners honours. He was chosen the European footballer of the year 1965.

Eusebio possesses a tremendous shot, and electrifying speed off the mark. He has a poetic movement in the field and his lethal shooting and exceptional ability to make space are gifts which bear evidence to the talents of this great player.

Eusebio's moment of glory was in the 1966 world cup tournament held in England. His performances stole the limelight and he was the most outstanding player of the series. He was also awarded £1,000 for being the highest scorer in the tournament having beaten his nearest rival with four goals.

During the competition, it was a common sight to see him beat the goalkeeper, proceed to pick the ball out of the net and give the goalkeeper a consolation pat on the head as he moved up mid-field.

Eusebio is an inspiring player who can raise the morale of his team when they are on the verge of despair and defeat.

Eusebio Ferreira Da Silva is still with

Benfica and his fans still look up to him for more years of scintillating and poetic football. He is married.

## FRANCISCO GENTO OF SPAIN

**N**O single team has dominated European football like the Real Madrid Football Club of Spain. In five consecutive years, the Madrid boys trounced and humiliated teams in Europe and other continents of the world. Their's was a team made up of world renowned soccer stars. They had such figures like Canario, Del Sol, Di Stefano, Ferenc Puskas and Francisco Gento. They produced the already immortalised trio in soccer history—the trio of Francisco Gento, Ferenc Puskas and Stefano. Of this lot, outside left Francisco Gento, at his peak, was the greatest left winger in world soccerdom.

Francisco Gento was born in Guarnizo, Cantabrique near Santander in Spain. In his youth, he was a champion Youth Sprinter. He played for Nueva Montana Soccer Club and Real Santander club before moving to Real Madrid in 1953.

When Real Madrid purchased other world-class footballers, they gave Francisco the opportunity to demonstrate his talent and he did not disappoint the world. His

tandem with DiStefano became unstoppable. Gento's astonishing accelerations has left off the world's best defenders pursuing him breathlessly and frustratingly. He is the most natural left winger in the game and his speed alone sets him apart from the rest. Many have described him as the fastest footballer ever seen.

Gento has a dangerous and ferocious shot in his left foot and is a very good scorer. In one of the great seasons of Real Madrid when they dominated European football, Francisco Gento became the first and only football player to have scored in each of the European cup competitions. Aided by Gento's brilliance, Real retained the Spanish league championship for many years and won the "little World Cup" in 1956. They also won the European cup for five consecutive years from 1955-1960 and the World Clubs Cup in 1960. When Alfredo Di Stefano left Real Madrid and joined Espanol, Francisco became the Spanish club's captain. He was also a regular left winger in the Spanish selected team.

Today, Gento is spending his last days of football and the soccer world is at a loss of when another Francisco Gento will emerge.



Francisco Gento—the fastest winger ever produced in the game of football.

NEXT MONTH :

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GERMANY :

BILLY WRIGHT OF

ENGLAND :

MARIO COLUNA OF

PORTUGAL :

IT  
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IN  
NEW ERA  
MAGAZINE

# KEEN LOOK AT THE NIGERIAN UNION OF JOURNALISTS CODE OF CONDUCT

By

AJAYI MEMAIYETAN

THE release of Code of Conduct by the Nigerian Union of Journalists for its members will no doubt go a long way in the drive to work for advancement of Journalism in Nigeria. The question of responsible journalism had been like 'Striking a note that had no Sound' and had been a constant source of worry for the practitioners of this noble profession.

Nigerian journalists have a role to play and can congratulate themselves for their contributions to the progress of the country. They had been responsible for influencing many of the valuable achievements and without their role as watchdog, the iniquities of slavery and the indignities of imperialism would have not ceased when they did.

Frankly, journalists must admit to short-

comings in their role as today's chroniclers of instant history. The importance of a Code of Conduct at this growing stage of our nation and her press could not be overstressed. The Code will not only preserve the standard of the profession but will foster the spirit of professional consciousness.

The basic responsibility of anybody in mass communication service is to turn out the highest-quality product it can, which requires an awareness of the public's needs and interests. Therefore, it's left for the practitioners to organise his sense of responsibility into systems, with the aim of offering a wider view of the world to those who are tempted to regress.

This can be accomplished only if the media can attract men and women who are dedicated to the affairs of their time and only if the public understands that it has the power to determine the course.

The slow, even painful way to promote change in mass media requires a long process in which change takes place in people before it affects the system. This is professionalization.

It is a fact that the public can encourage and promote responsible communication by encouraging and promoting education in the form of making itself an alert, discriminating audience. This will however, require a somewhat different habit of mind from that commonly displayed by many who, by virtue of their position or education, might be expected to be the leaders of and spokesmen of the public, in its demands.

The new Code of Conduct for Nigerian journalists seems to have made truth its cardinal point when it says: "It is the primary duty of a journalist to tell and adore the truth." Truthfulness is a quality of morality. It's simple. It's clear. This is the more reason why a journalist is groomed to face the truth right from his start as a reporter in the newsroom. He should see the truth and stand by it.

Journalists themselves should not undervalue the machinery of self-regulation because they are usually made by well-

intentioned men and administered by careful and scrupulous men.

What have codes accomplished? They have succeeded in eliminating many undesirable and offensive practices. The danger is that we may count on the codes to accomplish more than they can. There is a tendency to rest secure in the confidence that establishing a Code is the final answer. We must try to understand the limitations of Codified morality. To be blunt, Codes are designed to keep the practitioners out of trouble and it should be remembered that the responsibility of mass media is a higher horizon than can be reached through Codes of Conduct.

In fact, the limitations live with the journalists themselves. The background he has to function affects his responsibility. Nonetheless, if the Nigerian journalists adhere to the recent national executive advice that members should take the trouble to travel round their own country for an on the spot assessment of matters, things will improve. In the words of a famous American journalist Walter Lippmann it's a fact that: "The ability to present news objectively and to interpret it realistically is not a native instinct in the human species; it is a product of culture which comes only with the knowledge of the past and acute awareness of how deceptive is our normal observation and how wishful is our thinking."

Having made all these points, let us hope that we can expect professional standards, and good behavior from Nigerian journalists. And let us remember that a profession develops, not by asking how another profession is organised, but by asking what kind of behavior is necessary to public-service obligations. If that question is seriously asked, thoughtfully answered, and acted upon, Nigerian journalists will be on the road to professional status. As two Americans Lewis and Maude said: "There is, nevertheless, in the aspirations of journalism toward a strict guardianship of the truth... an indication that journalism seeks (and often achieves) a responsible professional attitude, even comparable with that in Medicine and Law."

Do you know when.....?

1. The 1st West African Games opened in Lagos?
2. Nigeria became a member of the UNITED NATIONS?
3. Nigeria became a member of UNESCO
4. The first Africa Conference on Rule of Law was held in Lagos.
5. Nigeria broke diplomatic relations with France because of France's utter disregard of African protests over French atomic tests in the Sahara Desert.
6. The first General elections were held

into the Northern House of Assembly? Which party won?

7. The old West African currency notes and coins ceased to be legal tender in Nigeria.
8. Students rioted at University of Nigeria, Nsukka, over "objectionable hostel regulations."
9. Chief Anthony Enahoro was flown back from England after unsuccessfully fighting his deportation.
10. Alhaji Sir Ahmadu Bello was installed first chancellor of Ahmadu Bello University, Zaria.

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2 The entry fee must be paid by one shilling postal order or one shilling postal stamps for one entry. Two shillings postal stamps for two entries etc.

3 Do not sign postal orders.

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5 The judges decision is final and any correspondence to the panel of judges will not be entertained.

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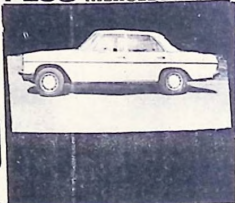
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**THE Government Lottery** is celebrating successes she had achieved in each year. In spite of the introduction of Lottery by some other States there has been no set back in our general operation. Since the establishment of the Lottery thirty-five successful Lottery draws had taken place and the 36th one marking the end of the three years operation is now on sale to be drawn on 10th July 1972.

The Prime concept of establishing the Lottery is to disburse prizes to the lucky winners and secondly for the government to use the profit from the Lottery for the improvement of the lots of the citizens by providing social amenities for all so that both the loser and the winner at the Lottery draws may gain of the social amenities through investment in the State Lottery.

**THE DRAW:** The methods of conducting the draw vary from one State to another State's Lottery. Their scale extends from the final digit system to the whole numbers system and according to the law of probabilities, the prizes will be evenly distributed throughout the country. The later system is the one we adopt and this has earned us the confidence of our participants throughout the country. The system is fraud-proof and allows for the elimination of non-participating tickets from being declared winning numbers.

**WINNINGS:** The big Prize Winners on our Lottery for the past fourteen draws are as follows:

#### KANO STATE

- LOT 22 1st Prize £4,000 Mallam Mu'azu Kazzaro c/o Min of Local Govt, Kano.  
 LOT 26 2nd Prize £1,000 Mr. J. Agbaje, A.C. Ltd., Gumel Box 290, Kano.  
 LOT 30 3rd Prize £500 Abubakar Adamu, Baba Bros. Ltd., Kano.  
 LOT 33 2nd Prize £1,000 Giddam Jumbo, 10 Middle Road, Sabongari, Kano

#### WESTERN STATE

- LOT 22 2nd Prize £1,000 Mr. A. A. Adekile P. O. Box 223, Ilesha.  
 LOT 23 2nd Prize £1,000 Mr. V. A. S. Iybjaro Divisional Teachers Coll. Odo-Aye via Okitipupa.  
 LOT 24 2nd Prize £1,000 Tom Obayagbo, 50 Urono St. Ado-Ekiti.  
 LOT 24 3rd Prize £500 Adebawale Alabi, P. O. Box 29, Oshogbo.  
 LOT 27 1st Prize £5,500 Mr. E. O. Dickson 39 Ita Olukun St. Oshogbo.  
 LOT 30 2nd Prize £1,000 Mr. Leonard Chuka Nigerian Police Station, Shagamu.

#### EAST CENTRAL STATE

- LOT 23 1st Prize £4,000 Sylvester Ojobaro Nigerian Air Force, Enugu.  
 LOT 31 1st Prize £5,500 Pte. M. O. Ayinde 105 BN Nigerian Army, Aba.  
 LOT 33 3rd Prize £500 Mr. C. C. Okafor, P. O. Box 15, Nnewi.  
 LOT 35 3rd Prize £500 Mr. Edward Onuorah, 10A Asa Road Aba.

#### NORTH CENTRAL STATE

- LOT 23 3rd Prize £500 Denis Aha's 1 Field Arty. Begt N.A. Artillery, Kaduna.  
 LOT 24 1st Prize £4,000 Felix Agbonifo, UAC Norspin Ltd. Kaduna.  
 LOT 25 3rd Prize £500 Michael S'uibu, Provincial Crime Branch, Nigerian Police, Kaduna.

#### EAST CENTRAL STATE CONTD

- LOT 26 1st Prize £4,000 Libuwa-Michael Ononju, Lovanium University, B.P. 769 Kinshasa 11 R.D.C. of East Central State in Congo Kinshasa.

#### BENUE PLATEAU STATE

- LOT 34 3rd Prize £500 Not claimed Ticket sold by Agent resident in Jos.

#### KWARA STATE

- LOT 25 1st Prize £4,000 Joseph Adeyanju, Nigerian Paper Mills, Jebba.  
 LOT 27 3rd Prize £500 Mr. J. A. Amusan, P. & T., Ofia.  
 LOT 29 2nd Prize £1,000 J. F. Osasona, Nigerian Sugar Co. Baocia.  
 LOT 31 3rd Prize £500 Mr. J. B. Atilade Baptist School, Ijagbo, Ajagbo-Ofia.

#### LAGOS STATE

- LOT 27 2nd Prize £1,000 Lt/Cpl S. Akin-yemi, Army Workshop, Yaba.  
 LOT 28 2nd Prize £1,000 Mr. O. Adenuga, 35 Creek Road, Apapa.  
 LOT 29 1st Prize £5,500 Mr. M. Okafor, Lever Bros., (Nig) Ltd., Apapa.  
 LOT 32 1st Prize £5,500 Mr. Bolaji Eusola, 13 Tanimola St. Mushin.  
 LOT 32 2nd Prize £1,000 Mr. Idowu Taylor, 6 Lagos St. Ebute-metta.  
 LOT 34 2nd Prize £1,000 Ephraim O. Onotoloye, No. 2 Johnson St Shomolu.

#### NORTH CENTRAL STATE CONTD.

- LOT 26 3rd Prize £500 Mohammed B. Adams, E.C.N. Zaria.  
 LOT 28 1st Prize £5,500 Yunusa Umoru, Ordinance Depot, N. A. Kaduna.  
 LOT 30 1st Prize £5,500 Abdulkarimu Aremu, c/o D. Oyetunde, A I Ibra Road, Tinufowa, Kaduna.  
 LOT 31 2nd Prize £1,000 Manomi Boyi Textile Ltd. Box 168, Kaduna.  
 LOT 34 1st Prize £5,500 Gontong Y.K. Opang, Min. of Works & Survey Kaduna.

#### MID-WESTERN STATE

- LOT 25 2nd Prize £1,000 Mr. Stephen Iruh Nigerian Bapt Church, Boji-boji Agbor.  
 LOT 27 3rd Prize £500 Mr. Felix Alli, No. 6A Awo Lane Benin-City.  
 LOT 33 1st Prize £5,500 Mr. J. Ojalano, Afaidokha Quarters, Auchi.

#### NORTH EASTERN STATE

- LOT 29 3rd Prize £500 Alhaji A. Oni, c/o Alhaji Adisa, Box 131, Maiduguri.

#### NORTH WESTERN STATE

- LOT 32 3rd Prize £500 Ishaka Mohammed, E.C.N. Sokoto.  
 LOT 35 1st Prize £5,500 Nasiru Umaru Maikudi, Sokoto Trading Co Box 92, Sokoto.

Winning on Lottery depends to a large extent on the patronage of the people from the area from all States. The prime aim of anyone who stakes on a Lottery is to win a prize. Where this fails, the loser should content in the fact that they have contributed to the social development of the State and its people. There is, therefore, no loser.

**SALES:** The distribution of the State's Lottery is done through our Principal Agents appointed all over the country. They in turn appoint their own Sub-Agents who does

the hawking. These Agents have often received the co-operation of the State Government in the area they are operating. In a way the Lottery has served as an avenue of co-operation between the States of the Federation. Each State's Lottery circulates freely in the others.

**PRIZES:** The first prize of this state's Lottery was £3,500 when it started in 1969 and a total Prizes of 108 were distributed there. This has risen to £5,500 in 1971 with a total winning numbers of 275. Our motive in increasing prizes and number is that the prospect of the Lottery is the prospect of the people. The more our patronage the more we are encouraged to give high prizes with more dividends. In this years special Anniversary, I am delighted to announce that we have offered the following prizes for the Special Draw.

1st Prize	£7,000 Plus Mercedes Benz Car 200
2nd Prize	£3,000
3rd Prize	£1,000
10 Prizes of	£50
100 Prizes of	£10 each
100 Prizes of	£10 each
100 Prizes of	£5 each
100 Prizes of	£2 each

Apart from the fortune we are offering to our patronizers, we have also introduced something new in the Lottery market by offering a Mercedes Car to the Lucky winner in addition. In offering this in addition to the Money prize of £7,000 we felt that to be actually an affluent person you need a prestige car. Also, we felt this is one of the ways we can give to our patronizers more income for their stakes.

**BONUS TICKET:** For the first time in Nigeria Lottery history, we are introducing free bonus tickets to our stakers. By this method, free tickets will be issued to anyone who can produce evidence of having bought our Lottery Tickets. With these free bonus tickets, one can win any of these prizes:

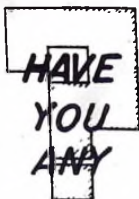
1st Prize	£300
2nd Prize	£100
3rd Prize	£50
75 Prizes of	£2 each

In other words, if one fails to win any of the Lottery Prizes with the Lottery Tickets he can still get bonus ticket to win any of the above Prizes. We have thrown this wide gap of chances to our stakers as a testimony of our willingness to reimburse them back for their continued patronage.

As was hinted last year that the sky is the limit to the prizes we shall offer to stakers, this we have continued to review from time to time. It is pertinent here to mention that another special Draw with higher prizes will be offered to you during the Christmas and New Year with also free bonus tickets. **ONCE AGAIN I SAY YOUR CONTINUED PATRONAGE IS OUR PROSPERITY AND OUR PROSPERITY IS YOUR ENJOYMENT OF HIGHER DIVIDENDS.** We will implore you not to hesitate in throwing your opinion as by so doing we can correct our mistakes and meet up with your wishes.

**PAYMENT OF WINNINGS:** Payment of winnings are often made with the utmost despatch. When this is presented personally, you get a cheque immediately in return. The flashy method of our payment has often been a source of encouragement to our winners in their continued patronage.

**AGENTS:** Our success has mainly been enhanced by their hard work and faithful discharge of their obligations. They have helped in not a small way for us to wedde hopefully through the initial problem. We still count on them for their loyalty and continued hard work.



# PROBLEMS

## PRESENT BUT USELESS ORGANS

I've been in love with a girl for nearly three years. We've been moving smoothly. In fact since, we have never sexed. We have romance and millions of kisses. During romance in bed definitely, this girl feels I am ready.

We both love each other but the only obstacle is that whenever we want to make ourselves alright sexually, my penis would relax. My penis seems to forget the part it is supposed to play during such an exercise.

As a result, our love is falling apart which the centre can not hold.

Please Pat! help me I don't want to leave this girl.

B. A. J. BOBBY )

*Biliri-Gombe*

Consult a doctor for the best advice. Maybe he will give you a suitable treatment.

## I CAN'T PLAY SEX

As you have helped many people I think you can help me too. I am 23, handsome and a trader. I'm still a virgin. I mean I have never succeeded in bedding a girl, although I have made many attempts. A few months ago I started dating a girl whom I am sure loves me. I asked for sex and she reluctantly agreed.

When the time came and we got to where the action was to take place I was unable to do anything.

We just lie on the bed and rolled from one end to the other and talked and talked but no action until we got up and left.

This has always been the case each time I want to play sex with any girl. What is wrong with me? Should I stop asking girls for sex and just be contented with chatting and holding hands?

JIBIRIN (MB)

*Kano*

No boy! You just have to build yourself up. Many youngmen suffer the same problem. This problem is psychological. Don't feel inferior when you engage any girl in romance. It is your conscience that is defeating you and not your penis.

## TRIBAL MARRIAGE

I am 28, in love with a girl of 21 years. I like this girl to the extent of having her as my future partner. Anytime I discuss with her on this topic she always tells me she cannot marry a man who is from Western State, unless somebody from a nearer place to her home-town or the same place with her. This girl is Ijaw, Midwestern State.

Apart from seeing so many rivals and receiving some headache from this girl, I still like to have her as my wife. What do you think I can do to have this girl as my future partner.

AKANJI

*Lagos*

Make your girl realise that Nigerin is one and you are not a foreigner. Talk some sense into her head. The revealed fact that you have some rivals is another obstacle. So you must try to clear your rivals before you make any more moves.

## MY MAGNIFICENT SEVEN

I am 23 with seven beautiful girlfriends. Each of them wants me to marry her but I feel it is not yet time for me to settle down. Their families know about my relationship with their daughters and they love me as their son. I do not want to hurt these families. What is more, my girlfriends doubt my sincerity and they threaten to die for me. It seems they want to force me into early marriage.

What should I do?

ADISA

*Kano*

The fact is that you cannot marry seven girls at a time. You mentioned that you are not yet prepared for marriage. Why then did you commit yourself to having seven girl friends at a time. Does your religion permit polygamy. If yes, select four out of the seven and engage them one by one. But be careful. You may ruin your future.

## THE PATHETIC LOVE

### STORY OF A LOVER—GIRL

I looked across the room and saw my boyfriend 'YELLOW' kissing another girl. I waited for the pain, humiliation and jealousy to rise in me, but I felt nothing.

Nothing except maybe a little contempt, and relief too. For the first time, I realised that I didn't love 'YELLOW' any more.

We met six months ago, and that was at a party too. Pretty much, the same thing had happened, only I had been the other girl then. I knew he had come to the party with a girl. My boy is the most gorgeous looking boy I had ever seen. Tall, slim, with dark hairs. He had the sort of complexion that seemed permanently tanned, and the most incredible deep blue eyes. He only had to look at me and I melted. He is always well-dressed. I can remember exactly what he was wearing that day at the party—a coloured striped shirt and fantastic white trousers and he had a chunky gold identity bracelet that was sliding up and down his arm as he ganced.

Of-course, I had other boy friends, but no-one is as nice to me as 'Yellow'. I just couldn't believe it that day at the party when he took such interest in me. At first we just danced but later he led me away into another room. His arms were around my shoulders, his fingers gently caressing, and already my heart was thumping. I think I knew what was coming and I wondered if I had the strength to resist. But I should have known better he was too subtle to go too far with a girl the first time. Instead he just kissed me gently and whispered: "I have been wanting to do that ever since I first saw you tonight, Betty. I brought you in here because I wanted to talk to you where it's quiet, and get to know all about you, but suddenly I feel as if I have known you all my life." Of-course, I was thrilled and flattered. I can't remember

"And for me, too, "Yellow" I whispered. And it really had been. I could hardly believe it was all happening. I remember thinking that it was all too good to be true and I was sure I would never see him again after that night. Hours later, he took me home and we kissed. Then, unbelievably, he asked me where I wanted to go the next evening. After that we saw each other everyday for a fortnight, then I told my land-lady I was leaving and moved into a flat with my boy. It was a pretty big decision for me. I know lots of girls live with their boy-friends without a second thought, but I wasn't like that. I always told myself that I wouldn't go to bed with any one until there was a ring on the third finger of my left hand. But before then I hadn't met anyone with 'Yellow's' charm and persuasion. At first, I was happy.


My boy was a wonderful lover, and I always rise to heights of pleasure I had never dreamt of. I loved washing and ironing his clothes and keeping everything of his own clean. At first, he was grateful and considerate, but as the weeks passed, he began to take everything, including me for granted. By this time I had learned, from other girls who knew him in Kano that I certainly wasn't the first and that I wouldn't be the last, either. But I was so deeply in love with him. Can I find my way because of the hints I have heard from others. Or I should wait till I am hit?

Please help.

BETTY

*Kano*

Blame yourself Betty for your tempestuous decision to pack to your boy friend's house. You should have waited until you are married to him. Be warned not to listen to hear says. If your boy friend has a bad record with many girls, your case may be different. Try as much as possible to tailor your boy friend's behaviour to suit yours, so that you can both stay together happily. But where you fail, find your way before you are hit. Good luck, Betty.



*Who really killed John  
Fitzgerald Kennedy?*

*When will the world know  
the truth?*

*The mystery still remains.*

*He is dead but not  
forgotten.*

**NEW ERA**  
 MUJALLAR WATA—WATA  
 Ta 2, Lamba 5, Aug. 1972

Masu Yinta

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Ka'idodin aikin jarida

**A Layin Inuwa Mai-Mai**

**M**UNA rokon Mallam Mohammed Uba Adamu, Di'o Mankula da Yanku Mulkin Birni da Kewaye da Komitin Kula da Kasuwar Sabon Garin Kano, da suyi tsunkaya ta hana manyan motoci shiga da tsayawa daukar kaya a Layin Alhaji Inuwa Mai-mai; dai dai da janda aka hana ko wacce irin mota shiga kasuwar da tsayawa a ko wanne bangaren cikinsa.

Mun yi wannan roko ne sabo da gadin kawar da kai wanda ma'aikatan bukama suka yi a wannan tsayi, alhali kuwa akwai tashar mota wadda aka tanada musannin ga duk wata mota da ta ke bukatar dauka da sauke kaya a kasuwar.

Halka mu kenanan 'yankasuna da runfunanmu suke a wannan tsayi, muna gannu hawayen wuƙanci da muna isa daga mu, auna da suka dauki kawunanmu masu tsari tsayin.

Domun kuwa da zarar rana ta daga sama, masu manyan motocin sun dinga bage-bagar ajiye motocinsu kenan a kolonn runfunanmu. Mun dinga dauki ba-dadi kenan har zuwa maraice; wanda babu damar samun cinka kenan garemu a wannan jumi.

Wani lokacin ma idan lamarin ya yi tsamari, kayan sun wuyata, a kolonn runfunanmu motocin suke kwana. Bayan kuwa da kudaden da mu ka yi cinki ne mu ke biyan haɗaji, kudin hayar runfunan na ka'ida, ciyar da iyatai tare da kawunanmu.

Idan kuwa har shiga da tsayawar sun zama lallai-tallai a wannan tsayi, kamaya ya yi a kawar da alunan nan masu amsun dokar nan da aka kaja; da daiwa duk wata mota damar shiga da tsayawa a sauran jayukan

Tsoron filins da tsayar da zaune tsaye, shi ya sanya muke rokon Di'oo da Komitin Kasuwar ko sun ji da tsuraron kukan da muka gabatar, ko kuwa su turo Baturen 'Yansanda Motoci don idansa ya gane masa kwaya da hadarin da tsayawar za ta haifawa jama'a.

KANO.

*Sa'adu Mai-calawa.*



**RA'AYIN EDITA**

**A** shekarun baya da shekarar 1960, akwai wadansu alamo-mi masu karfafa zuciya gane da Jituwa tsakanin mutanen Afrika da kasashen Turai ko da yake a yanzu din ma abin bai baci kwatari ba. Amma muna karfafa zai za a sami zumunci tsakaninsu a nan gaba in sha'mu Allah.

Ya kamata turawa su rika yin adanci cikin mu'amillarsu da mu. Babu wanda zai iya hakuce fadin rai zamani mai tiyawa. Wannan kuwa sananniyar ta'ada ce ta turawa. Ya kamata wadanda suke kiran kansu gwannayen masana al'amaran Afrika su hawa ga tsakocinsu shawara cewa Afrika yau ba fa irin ta jiya ba ce. Ta riga tsayi gaba babu waiwaya bare fa ta dawo da baya.

Su daina ajiye mana rundunoin na 'yan leken asirin kusa, 'yan makarkashiya, 'yan gungunima, 'yo sa kai na aikace-aikace zamba cikin aminci da wadansu masu kiran kansu "wakilna komfocin kasuwanci." Duk wadannan ba za su za na mana kanda-garki a cikin dukufarmu ta yin abin kammu da kammu ba.

Ko da yake mun san wadansu su sanya zuwa kavashenmu don su gane wa idonsu irin labaran da tsaffin kakaninsu suka labarta musu akan halayen zaman mutas Afrika, mun yi imani da cewa lalle kan akwai masu shigowa da bakar aniya don aikata aikata'i. Ssu da jawa suka kubucewa masu tsaro lafiyar kasashenmu. Su irin wadannan su ne ba a maraba da zuwan nasu.

Idan aka kyale mu, cikin talama, kuma a hankali zamu cimma burimmu na hada ken kankananan daulolin Afrika har su zama babbar kakkarfar kasa daya maj al'umma daya. Wannan kuwa ba zata sata ba a halin da ake cikinsa yanzu na kiyayya da gaba tsakanin juna. Ko da yake kuma mali yawan kasa a she'n Afrika suna bin ra'ayin "'yan ba-ruwani" a manufocinsu na kasashen waje. Amma muna bada shawara cewa "'ba ruwana" ba zai warkar ba; ba tare da hada karfin soja wuri guda ba.

Lalle ne mu tashi, mu kuma kafa hada iden karfin tsaro mai warkarwa, don mu kiyaye mutum-cimmi da kya wawan al'adummu na gargajiya, ko na iya jawa kammu sharin masu kawo mana harin daniya daga ciki ko wajen Afrika.

Mu kwana cikin shiri, kowa da ba kansa a danc, kyammar 'yanci ke nan.

# Hana Shan Kwaya Da Baiwa Karuwa Dakin Haya

Inji

## Alhaji Inuwa Lili Gabari

**H**ANA Karuwa dakuna a gidajen haya, ita ce ta fi ko wacce hanya da mutane suke hange sauki, idan aka bita za ta hana yaduwar kazamiyar sana'ar nao ta karuwanci a ma-kekiyar kasar nan. Hanya daya mafi sauki bisa hukan kuwa ita ce masu gidajen haya su taimaka da hada kai da kansan hukumomi cikile hanyar da suka tabbata idan aka bita za ta inganta mas'alair.

Domir kuwa bakon ta taba faruwa a cikin birnin Kano a 1971, shekarar da karuwal suka tarakata kayayyakin da barin birnin, don kawai masu gidajen sun nemi hutar da hukuma wajen hade kawunansu da suka yi da zarzar da shawara kwakwara guda daya; ta kora da hausa duk wata mai sana'ar karuwanci dakin da za ta zauna. Har ya zuwa yanzu kuwa babu wata karuwa da ta sami dakin haya don tafiyar da sana'ar.

Sabo da haka malaman addini da sauran jama'a baki daya suna da su na gagarumin aiki muhimmi wajen naua haramci da munio da ya ke akwai ga mutumin da ya boiwa karuwa dakin da za ta tafiyar da harkokin gabanta. Ko da ya ke jahilci da rashin fahinta sun sanya masu bayar da gidajen sun dauka ba su da wani hakki wai a bisa hakan. Rashin samun cikakke bayani da gardadin malaman addini akai-akai, ya sanya wadansu masu bayar da suke kafa raunansoyin lulljora ta cewa "wani ba ya daukar zunbia wanisa".

A maganar gaskiya, hana karuwal dakunan haya zai taimaka da warware matsalar da ake fama da ita, ta wuyar dakunan haya ga ma'aikata da mutanen da wani muhimmi abu ya zo da su nan Kano.

Idan mutum ya yi tsai da hankalinsa kai ya fahinci su masu irin wannan mummunar sana'a, suna zaune a mazunan da kusan sahaihi miltan daya za su zauna.

Babu shakka hana karuwa wajen zama shi ya fi komai alhaci ga kasar nan da jama'ar cikinta, domin kuwa ko dai ba da komai ba, mutanen kirki masu sana'a da ma'aikata za su sami muhallin da ya kamata, hakan kuma za ta taimaka a fannin rage tsadar gidajen haya da dubban jama'a suke kuka da faruwar hakan.

Hanya mafi komai sauki ke nan, ba kamar yanda wadansu ke fadi ba na cewa wai sanya bakin gwamnati da kaiyade kudin hayar shi ya fi kamantawa. Babu ta yanda za ya yi waadon ya warware kazamiyar ma'aikar, don ta ruskun kudin haya da rashin daki. Sana ba bakin gwamnati ma zal kasa dugula matsalar ne baki dayanta da haushinanta.

Yanzu haka idan isarin ya tsanata, har ya kai jallin gwamnati za ta tsoma bakinta, abu ne mafi sauki gobe idan an waiyi gari kuma ike masu gina gidajen hayar sun daina wata mulao, musamman ma da suka fahinci ba wata riba za su samu ba.

Rudami zai samu da zarar an nemi kaiyade-ewa mutumin da ya debi kudinsa jaku 20 zuwa jaka 30 ya gida gida domin 'yan haya.

Ba kuwa zai yi wu ba yarda da £2 ko £2.10/ da aka shardanta kan daki, bayan kuwa mai gidan hayar ya tabbata zai sami kasaitacciyar riba matuka da za ya juya kudinsa ta wata hanya. Kai hasali ma dai wadannan ba su hado da wabalce-wabalcen kududan da gidan zai ci ba a ko wacce shekara.

Akwai rashin gancwa ga ma'aikatanmu musamman kuwa wadanda suke kuka don kawai masu gidajen haya sun yi kari, alhali kuwa masu gidajen ba ceke da sanin kwarbar na rigimo-rigimo karin albashi da ma'aikatan suke yi da masu babu aiki.

Kasar nan ba za ta fita daga haubawar kududan abinci, kayan gida, wura, kayan gin-gin da wadansu abubuwa da karin kudin haya ya ke halifa ba, wanda masu gidaje suke yi duk zamanin da ma'aikata suka nemi karin albashi. Wannan kuwa ba wani abu ne da zai bayar da ta'ajibi ba.

Shin daga ina ne masu haya suke tsammani masu gidajen haya za su sami kududan da za su biya bukatansu bisa abubuwan na?

Kamata ya yi duk masu magana game da irin wannan mas'ala, sun daga tsananta tsun-ka, kamar dai yanda suke da hakki akan gwamnati, haka ma ko wanne dai kasa ya ke da makamancin wannan hakki.

Wannan shi ya sanya na goyi bayan Gwamnatin Jihar Arewa Ta tsakiya wajen kin yarda, ta sanya bakinta bisa wa'anan rikiritacciyar harka ta kaiyade kududan dakunan haya.

A gani na wannan shi ya fi carenta, loa kuma fita sa a tsamnin gwamnatin da ba su damu da sanya bakinonsu cikin wannan mas'ala ba; koda su kuskura da cusa kawunansu.

In ba a cewa masu gina gidajen haya, san-barka ba; ba kuwa za'a ce masu Allah-wadai ba.

Da zarar an kwantar da hakula sai a fahinci ba hankalin taimako suke yi wa gwamnati ba, domin kuwa hakkin ita gwamnatin na, amawa ko wanne mutum muhallin zama, musamman ma ma'aikata wadanda in da masu gidajen ba su gina ba, zai zama dole a debi kudi mankudin masu yawan gaske cikin irin kududan da aka tanada sabo da yi wa jama'a aiyukan ci gaba da gyara kasa a ginawa ma'aikata muhalli.

Sabo da haka ya zama jallai-lallai ga gwamnati da ta yi hankali cikin sauranton ga masu ra'ayin kaiyade kududan haya, domin kuwa idan ba da gaske aka yi ba, wannan sai ya zama wata wadanta ta tsuudu-ma gwamnati cikin wani irin kaza-min hadari da ya fi kudin hayar wahalar warwarewa.

A yanzu ta tabbata gaskiya, su masu irin wannan ra'ayi na kaiyade kududan haya, suka sami rancen kudin gina gidajen da gwamnati. Hayan sun gina gidajen daga ba su ran ce daga baya kuma suka ki shiga don kawai kumfura da masan'anta, wanda ma'aikatan kamfanu da bayan da haya ga yin hakan ya fi riba da samun alhaci.

Ana ji ana gani sun tsare wuraren da wadansu za su zauna, sun ki fita daga gidajen ko da yuske ko wata tsunkayarsu ko kancan masan'anta mai hana barci da mutanen da wadanda kuma ba su da bakin da za su kacir kawunansu.

### KWAYA

Wata muhimmiyar shawara kuma da na ke ganin ya kamata na baiwa jama'a tare da hukumomi kuma ita ce ta mugwar dabi'ar abubuwa masu sanya rashin tausayi. wadanda suka fara karfi a kasar nan.

Idan mutum ya yi tsai da hankalinsa, sai ya fahinci sakacin gwamnati ko kuwa rashin shafi tare da dokoki ke hannayensa ya cutar da kasa za ba daya. Sabo da ya bin hanyar da za ta bayar da maganta wannan mummunar masifa da ta ruske mu.

Duk da haka dai ni a bisa gani na har gobe ma ba a makara ba, muddin na nudi maganta-wa.

Kamata ya yi daurin shekaru 10 ya hau kan duk mutumin da aka samu da kwaya mai hadari, dai da fita yanda ake daure mutumin da aka zai da (Indian Hemp) irin ganyen haka cikakken izni ko yardar Likita ga mutumin da ya riike.

Da ya ke ba bakata mu ke yi a dinge zuba mutanen kasar nan a gidajen kurkulu ba, zai fi kyau ga malaman addinin Islam da na Masibiyyi su magar da hankulansu wajen nurar da jama'a hadarin da ya ke ruskar masu irin wadannan shaye-shaye tsiga. Zai yi kyau da malaman za su tsaya cikin sha'anin nurar da matsayin mshayayn ga Allah; musamman kuwa masu sana'ar sayar da ita ga jama'a.

Tilas ne a sami saukin kurɓawa, ko da ya ke akwai wadansa suka dauka gumisun suke ci a wannan sana'a. Tare da wadannan kuma ak'wai wadansa suke shanta da niyyar ibada.

Ko a ki, ko a so, malaman addini na da muhimmin aiki gabasun na hana jama'a aifani da kuma shanta. Sha da sayar da ita abu ne haramun ga Allah.

Dacewa cikin mas'alair kuwa shi ne da aka samu mutane suna gaskatowa da irin gardadi wanda mutaman suke yi musu; na gujewa cinikin ko wannan abu da aka tabbata na sanya mai shansa maye.

Na amince da cewa ra'ayi da shawarwarin nan za su sami karbuwa ga jama'a tare da gwamnati, a wannan rikiritaccen lokaci da sha'anin shan kwaya ya ke neman cutar da dubban mutanen kasar nan.

# INUWA WADA A JIYA DA YAU

“Wadansu sun Muzantani!

“Wasu su nufi rabani da rai!!

“Ina da matukar sha'awar  
komawa siyasa!!!

“Ba zan ji dadin Shekarun girmana ba, muddin  
ban karasa su cikin harkokin Siyasa ba”

—INUWA WADA ya fadawa NEW ERA.



Wakilinmu Gab-Manuel, shi yake tadi da Inuwa Wada

KANAYAR tafiyar dan Adam zuwa ya kai ga kololuwa daukaka a duniya tana shaye da hadura na kasafin tare da kanda-garkai. A zaman duniyarmu ta wahaloli argaba da zaman hakuri kafin a cimma buri sai an sha fama. Yaki ne maras iyaka. Nasara ko rusbawa ba zata tabbata ba, sai kogon zuciya ya makara fakil da farin ciki ko bakinsa.

Tsohon karin maganar non mai cewa: “kowa ya ei zomo ya ci gudu”, ya gaskata akan tarihin wadansu manyan 'yan kasar onn wadanda suka cimma burinsu na duniya irin su Cif Obafemi Awolowo, Dr. Nnamdi Azikiwe, marigayi Sir Abubakar Tafawa Balewa da sauran irinsu.

Idan mun bi didigin tasowar Ministan Tsaro na Mulkin Farar Hula a da, Alhaji Miftah-madu Inuwa Wada sai mu daga gaskata wannan fadi. Shi Alhaji Inuwa ya shiga cikin zirin yawa-yawan 'yan Nijeriya da suka cimma girma ta yin tattalinsa cikin wahalolin masu durkusad da mezo.

Yana daya daga cikin 'yan siyasar kasar nan masu tsananin farin jini a lokacin goganiyar siyasa ta bayan samun 'yancin Nijeriya. Rinuwa cikin Addini da kasancewar yana sane da tasawarsa almajiri, su ne suka sa Alhaji Inuwa ya zama nani jimiri, kyakkyawan dabi'a da hakuri da kuma tsayawa gaskiya. Duk wadannan kyawawan ta'addoi sun haifa masa tsananin kishin kasa da al'umma. Shi mutum ne nutatsse, mai amincewa da kansa mai son raha ko da yaushe da kuma son jama'a.

A lokacin da na nemi ganawa da shi a gidansa na cikin Birnin Kano, na sami kaina ina hira ne da wani dan kasa wanda ya amince da kansa. Ko kadan bai nuna damuwa ba ko da yake ban ba shi cikakkiyar sanarwa game da zuwana ba.

Cikin hirama, Alhaji Inuwa Wada ya tuno da al'amuran da suka afku tun daga lokacin da ya ke dan makaranta har ya zama malami, ya zama Kwamishinan Yan sikawut, har ya isa matsayin dan siyasa, yau kuma ga shi babban dan kasuwa.

An haife shi a Kano cikin shekarar 1917. Shi ne dan fari na M. Abdullahi da Rakiya. Mahafitsin wanda ya ke daga 'yan Arewa na farkon-farko wadanda suka yi aikin safiyo, ya rasu a lokacin da Inuwa ya ke dan shekara shida. Bayan nan ne aka kai shi riko waje kakansa wanda a lokacin Babban Alhaji ne. Da ya ke kakansa ba wadata ce da shi sosai ba, sabo da rayiwa bai zama mai sauki ga Inuwa ba.

A wannan lokacin ne aka jarrabi kuruciyarsa. A yayin da wuya ta yi wuya gare shi, sai wani haifansa wanda yake a lokacin shi ne Shugaban Ma'aikatar Safiyu ta En'en Kano, ya karbe shi ya kuma sauki shi a Makarantar Firemare ta Sha'uci.

Farko lamarin, mahafi'yarsa bata so haka ba, sabo da ganin shigarsa makaranta zata sunce mata dan amfanin da take sama daga gare shi. A lokacin da Inuwa yake fuskantar wahalolin rayuwa ya kan yi tallan goro a kasuwa. Dan ladan da aka ba shi sai ya kai wa babarsa don ta taimaka cikin tallafar iyalan gidansu.

Inuwa Wada fashin yaro ne kwarar a lokacin da yake firemare. Ya yin ilman da ake koyarwa a Makarantar, ba a sami wanda baya bashi sha'awa ba. Ya kulla abota da yawancin 'yan makarantar a zamannansa, ya zama nagari na kowa. An san shi da biyayya da gujewa tashin hankafi. Malamansa a lokacin suna kallonsa shugaban wata rana wanda ya zama dole su rene shi ta kyakkyawar hanya don samun nasara ga burinsa.

Shekararsa ta karshе a Firemare, sai ya zama daga cikin kadan wadanda suka sami zar'earwar su Makarantar Midil ta Kano. Daya zuwansa Midil a shekarar 1930 sai aka tallakar da shi daga aji daya zuwa ukwa. Amma shi bai san me ya sa aka yi masa haka ba.

Samun kansa a bakon wuri da kuma a sabon aji, ba su sanya Inuwa ya yi gezo ba ballantana ya sukurkuce game da karatun ba. Sai ya tara hankalinsa ya samarwa kansa kyakkyawan matsayi a cikin aiyasu wanda kowa ya ke gurin ina shi ne. Kafin fitarsa daga Midil ya karanta, sai da ya nuna wa Mallamansa kyawawan halayensa har uka tabbatar masa bashi da na biyu a duk makarantar.

Da aka dauke shi daga Midil ta Kano a 1933, zuwa Kolejin Horon Malamai masu daraja ta biyu a Katsina. Kamar yanda halin makarantar yake a wannan lokaci, kowa yana shan wuyar zama a cikinta. Ko da yake ba shi da wani jagora, amma ya tinkari al'amuran da karfin rai. A makarantar ne ya nuna mutakar sha'a.



Sama da nan kasa wadansu daga cikin irin hotunan Inuwa Wada ne a lokacin yana Ministar.



War sa cikin wasan kwaikwayo da muhawara. A wajen fanam wasan kwaikwayo, aikace-aikacensa sun zama abin ku zo ku gani. Da yake gwanin zance ne wajen hujjatayya, don farin jininsa a tsakanin abokansa, sai ya zama abin nuni da danyatsa.

A shekararsa ta karshе a Kolejin, da yake ya sami kyakkyawan yabo a fannin Turanci, Tarihin Kasa da Ilimin Yanayin Sama, sai aka ga ya dace da kuma Mallamin Koyarwa. Shi aka aiiko da shi a Makarantar da ya fito daga cikinta a da—wato Midil ta Kano. Farkon kama aikinsa, an fara masa da albashi fin hudu a wata. A gare shi kam, koyarwa sana'a ce mai ban sha'awa, sabo da haka ya yi dadin zamansa a mukamin malamun makaranta. Wanda har ya koyar tsawon shekarar tara.

Yau yana godiya ga Ubangiji duk lokacin da ya waiwaya ya ga tsoffin almajiransa a manyan mukamomi cikin mai'alkatu gwamnatu da kamfanoni ciniki da suaransa. Lokacin da yake makarantar firemare, da kuma zamansa a kolejin Malamta ta Katsina ya nuna mutakar sha'awarsa cikin aikin sikawut.

A zamansa Mallamin makaranta ya kara nuna sha'awarsa har ya cimma matsayin Kwamishinan Sikawut mai rangadin Jihar Arewa ta ds. Ko da yake yana sha'awar koyarwa, amma bai yi nadamir barlota zuwa aikin sikawut ba. "Ina yin alfabariri barlota zuwa aikin sikawut sabo da kirana da aka yi don na yi wa kasata hidima," inji shi.

Bayan ya yi shekara biyu yana wannan aikin; sai En'en Kano ta kirawo shi don ya shugabanci Ma'aikatar Lantarki ta En'en Kano a shekarar 1949. Kafin ya har aikin sikawut zuwa shugabanci Ma'aikatar Lantarki ta En'en, Alhaji Inuwa Wada ya rigaya ya zama rikakken dan Jam'iyyar Mutanen Arewa (N.P.C.) wadda a lokacin ba ta zama jam'iyyar siyasa ba.

Ya zunduma cikin harkokin siyasar N.P.C. gadan-gadan, sai da ya shugabanci wadansu ma aikatan na En'en Kano, kamar Ma'aikatar Watsa Labarai, Ofishin Daukar Ma'aikatar (staff office). Ya taba zama Babban Mgagatarkar na Ofishin Mulkin Gundumomin Kasar Kano.

Farko gaban a zabe shi zuwa Majalisar Jiha ta Kaduna daga baya ya koma Majalisar Tarayya ta Lagos a 1952. A cikin shekarar 1954 ne aka nada shi Karamin Minista a Ofishin Firirniyan Jihai; Arewa ta da. Daga baya ne ya zama Ministan Tarayya mai bada shawara. Akan wannan mukami ya zama har karshen shekarar 1956 a lokacin da aka nada shi Ministan Fidaburdi da Aikin Safiyu na Tarayyar Nijeriya. Bayan mutawar Alhaji Muhammad Ribadu. Ministan Tsaron Gidan na Nijeriya wani lokaci a shekarar 1965 ne aka komar da shi gurbinna. Wadansu muhimman mukamomin da ya riike a zamanin gafin siyasa, sun tarar har da mukemin Janar-Sakatar na Jam'iyyar N.P.C da Babban Mai-tsara al'amuran Jam'iyyar.

Yau, bayan an dage harkokin siyasa sabo da juyin mulki na Soja, Alhaji Inuwa Wada yana daga cikin manyan 'yan kasuwar 'yan kase masu habakar arziki.

A fadersa, ya dandana kunar kiyyaya daga jama'a bayan hanbarar da Mulkin Siyasa a kasar nan. "Cikin 'yan shekarun nan, wasu mutane ma har neman raba ni da rauna suke yi. Wasu kuma, kirkarin labarai suke yi da sunana, don kokarin muzanta ni su kuma tsaye arziki. Ina da mutakar burin komawa harkokin Siyasa da mutakar burin mutakar harkokin siyasa, don farin jininsa a tsakanin abokansa, sai ya zama abin nuni da danyatsa.

I dan ka bukunci Alhaji Inuwa a gida ko Ofishinsa, ba zaka rasa a kalla mutum goma wadanda suka zo neznan wata alfarma ko wani alheri nasa ba. Zaka same shi a cikin hira da labaran ban daryi, yana kuma musabaha da bakin da suka ziyarce shi, kai ka ce a cikin lokacin hauma-haumar yakin neman zabe (campaign) ya ke.

Bai taba kosawa da karbar baki ba. Wan nan kuwa wata firila ce tasa wadda ba kasafai ake samunta ga manyan kasarmu ba. Ta'adur nan ta ya za jama nani jama'a kuma abokin mutane, mukaminsa na Mgagajin Garin Kano.

Sannan abu ne cewa a dalilinsa 'ya'yan talakawa da yawa suka sami zuwa makarantu dabam dabam. Har wa yau fa a sarari yake cewa a yanzu akwai da dama daga cikin atokansa na zamanin siyasa wadanda yake dauki nauyin iyalansu.

Idan aka tara yawan albirnin da yake yiwa, jama'a a shekara za yu baura jake goma, Alhaji wanda ke da matan sure guda biyu yana da 'ya'ya tara. Gyarmu Haruna Rakiya da kamsess daya kwal Alhaji A da, suna nan da ransa.

# DAULAR MAKAFIN DALA TA KANO



*Fadar Makafin Dala ce nan, yanda Sarkin Makafi mai ci a yanzu ya ke da zama*



*M. Mahmudu Tukur, Sarkin Makafin Kano ne a nan*

**A** duniyar nan tamu ta yau, abin farin ciki ne mutum ya yi tuntube da wani gurbu na mutan da na can-can. Ina nufin gurfin da zai sa mutum ya yi la'akari da halin rayuwa irin na tsarakun da suka wuce tun wani lokaci mai tsavo.

A Unguwar Dala ta cikin Birnin Kano akwai wata karamar masarautar da ta yi sarakuna goma sha biyar har ta shiga cikin ta sha-shida. Amma kuma abin mamaki shi ne, kadan kwarai ake sani ko ma mu ce samsam na mutan wajen Kano ba su da labarin wannan daddodiyar dala mai tsobon tarihi. Sarautar Makafin Dala, ta tsallake cudanye-cudanye mulkin mallaka har ya zamasa bota gurbata da wani abu na horbashinsa ba. Dukkan hauntsin siyasa ya huya ya barta. Sibirin mulkinta bai taba canzawa ba tun lokacin da aka kafa ta samsa da shekaru 630 ba, kamar yadda masanin tarhihata Sarkin Bas Makafi ya fada mana.

Bamu da sani na takanemmen lokacin aka yi Sarkin Makafi na farko, sai dai ga yanda ake fadi wai Sarkin Kano. Yaji Dantsamiya shi ya fara nadawa cikin kabilin Garzawa, anan da musulmi suka yi wa addu'ar Allah-wadda sabo da najasar da suke aikata musu a wajen ibadarsu Masallacin Madaba, isakanin sallar Isha' zuwa ta Asuba.

## DAULAR MAKAFI

(Somo daga Baya)

Ga yanda muka fahimta makarayan da abokan husuma, suna ginsuwa da hukuncin da aka zartar musu sabo da ganin walwalan goshi a fuskokinsu, bayan sun tashi daga majalisar shari'a.

Sarkin Bao Makafi, masanin tarihin daular ya fada mana cewa duk sawon zaman Turawa a kasar non ba a taba samu wani Bature dai dai ba rana daya ya ziyarce su ba.

A lokacin da muka tambaye shi kalin ake yi idan wani makahon yana non ya shigo cikinsu, sai Sarkin Ilii ya ce: "ai sai ya zo ya nemi yardar Sarkin Makafi, sannan ya yi masa shiry-shiryen zamni. Shi Sarkin tare da masha-wartarsa sai su duba a cikin daya unguoyin makafi da ke cikin Birnin Kano, su zabar masa wurin da yafi dacewa da shi. Wannan ya danganta ne ga halin zamansa ko yana da aure ko babu.

Akwai unguoyin makafi a Kefar Wambai, da Haur, da kuma Maganbi, dukkansu a cikin Birni. Akwai kuma makafi a ko ina wadanda makantar samunsa ta yi daga baya, sabo da haka sai sulka yi zamansa a gidajensu na ainihi.

Sarkin na yanzu Mallam Muhammadu Tukur wanda ke da shekara sittin da biyar da hafiwa, yana da 'ya'ya maza bakwai.

Da aka tambaye shi yaya ake hawan gadon sarautar makafi, Sarkin ya tabbatar mana da cewa sarautar ba a gadarta. Ya kara da cewa: "idan wani Sarkin Makafin ya mutu, Sarkin Kano da 'yan-majalisarsa sai su hadu su yi showara su zabi makahon da yafi dacewa su nada shi bisa mukamin. Shi kuma sarautarsa ta zauna ke nan sai ya mutu."

Da wa ke dan Adam gajiyayye ne, sabo da haka tana yiwuwa wani sarkin ya aikata wani danyen hukunci wanda zai iya jawo wa jama'arsa bala'. A yayin non sai a tube wannan sarki a nada wani. Akan wannan ne Sarkin Makafi Mallam Muhammadu Tukur ya ce bai iya tuna wani wanda irin wannan mumunay kaddara ta taba afkar masa ba.

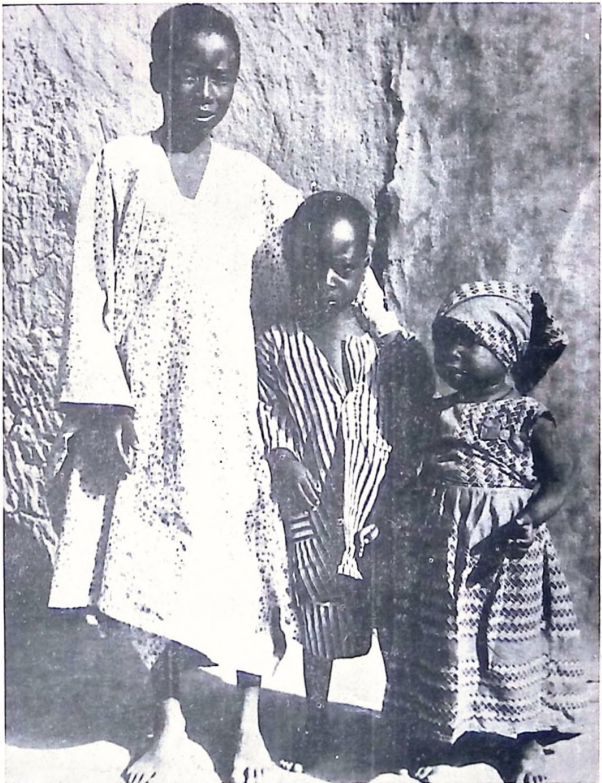
Sarkin ya yi magana kan koyon Addinin Musulunci. Ya ce ana samu a cikin makafi wadanda suka sami karatu kafin su makance. To irin wadannan sukan koyar da sauran marasa ilmi. Akwai daga cikin makafi masu zuwa daukar karatu a wurin wasu Malaman gari masu ido.

Babban abin takaiici shi ne Bara ita ce muhimmiyar sana'a a daular makafin, ko da yake sukan taimaka da dan abinda suke samu daga cinikin igiyoyin au suke tufkawa.

(Duba Gaba)



Nan rukunin 'ya 'yan Makafin Dalo ne



Ga 'ya 'yan Mahmudu Tukur, Sarkin Makafin Kano.

*Anima Sarki na farko shi ne Mallam Dan Samiru. Na biyu kuwa shi ne Malam Dala, sai na uku wanda ake ce masa Sarki Shata, sai Ibrahim, sai Maka, sai Bukuruma, sai Maimaji, sai Umaru sai Labaran, sai Mahmudu, sai Yakubu, sai Usman, sai Abubakar, sai Abulkarini, sai kuma Mallam Muhannadu Tukur Sarkin Makafi mai ci a halin yanzu. Allah ya ja zamaninsa. Makania ita ce ta hada wadannan sarakuna guda gona sha-shida, ba dangantaka ba.*

Ungwar da Daular ta ke za'a sami maza misalin dari biyu, mata kamar dari uku, da yara matasa masu yawan gasko. Fadinta ya yi kamar murabba'in yadi dari biyu, kuma gidajen zamansu sun kwataoci Irii asalin tsarin gidajen kasashen Arewa na gargajiya. A wani gefen Ungwar, akwai wani dandalin sana o'li makimane. A nan ne makafin suke koyo, suke kuma gwargwada aikace-aikace hannu na hikima, har da tukfar Igiyar Kaba wadanda idan sun sayar suna taimaka musa cikin rayuwarsu.

A yayin da muka bakunci Sarkin, na farar da shi tare da manyan waziransa guda biyu; Sarkin Bai dinsa wanda ya ke shi ne malamin tarihin Daular Makafi, da kuma Galadiman Sarkin Makafi, babban dan majalisar mashawarta ta Sarkin.

A halin zamani mu ga wadansu makafin sun zo gai da sarki, wadansu kuma sun kawo kara.

Sarkin ya kan shawarci wadannan manyan mashawartansa guda biyu kafin ya yanke wani hukunci.

(Duba Gaba)

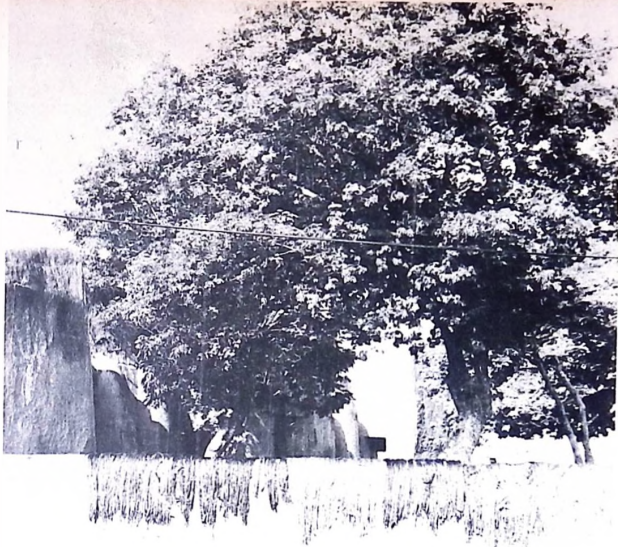
*Makafi ba wani taimako suke samu ba, don haka Bara itace babbar sana'aru*



*Sarkin Makafi ne nan tare da mashawartansa*

Sarkin ya ce basa samun wani taimako daga gwamnatin Jihar Kano balle fa daga Gwamnatin Tarayya. Kuma su makafin ba su taba nemo wani taimako na gwamnati ba. Idan har suna bukata sai kawai su kai kararsu wurin sarkinsu wanda zai kai kukansu ga hukuma don magantawa. Da aka tambaye shi ko yana da wani shiri na raya daularsa, Sarkin bai lya nuna wani abu ba, sai kurum ya daga kansa sama ya ce "Allah ya kiyaye."

Bayan na yi kallon makafin aikin gwagwarmayarsu ta tattalin rayuwarsu game da halin da kaddara ta jefa su, tare da lafiyayyun 'ya'ya'yensu, wadanda hanyoyin ci gaba'nsu a duniya a tsararrake suke da wahaloli iri-iri, sai na rassa abir. ba zan ce wa wadansu kungiyoyin jin-kai na ko ina a duniya wadanda ake yi wa kirari da babbar murya game da taimakon da ake cewa wai suna baiwa Makafi.



## KARANTA

## NEW ERA

Makarantar Firemare ta Da'a, ita aka mayar wajen koyawa makafi sana'ar tufka igiya.

## SABON EDITANMU

DR. Omoh Esiemokai an haifeshi ranar 24 ga watan Nuwamba, 1941, a wani gari Fugar kusa da Damin City, babban birnin Jihar Tsakiyar Yammacin Nijeriya. Ya fara karatunsa daga Christ the King School a Aba aikin shekarar 1949-1954; ya je Holy Family College ta Abak tsakanin 1955 zuwa 1959; a cikin 1962 zuwa 1963 ya na Fourah Bay College ta Sierra Leone. Daga nan sai ya shiga Jami'ar Kiev Ukraine ta Jamhuriyar mutanen Russia tsakanin 1964 zuwa 1968 yanda ya samo digiri na musamman mai haraja ta daya kan sha'amin shari'ar duniya da gogaiya.

Cikin shekarar 1971 ya ci jarrabawar samun zuzzufan ilmin Likita a fannin shari'a, wadda ya dauka dangane da Kungiyar hada kan Afrika da kuma Kungiyar Kasashen Turai a Jami'ar Cologne ta Yammacin Jamus. Ya taba yin aikin rubuce-rubuce a gidan Rediwan Muryar Jama'ar Jamus a Deutsche Welle tsakanin 1969 zuwa 1971.

Sabon Fditan yana ji ya kuma rubuta harsunan Turanci, Russia da Jamusanci. A watan April da ya shige ne ya dawo nan Nijeriya. Yana da sha'awar wasannin tamula, kwallon raga tare da wanka iyo.



**TALLA**  
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Wanda Alhaji Na Iya Maidoya,  
Kasuar Sabon Gari ya keyi a  
717, Gwagwarwa, Kano.



Bello Mohammed Hausari, P. O. Box 310, Maduguri. Yana neman abokai daga ko'ina a Afrika. Annna su kance masu kishi da son ci gaban kasar nan. Shekarunsa 18.



Shehu Bakashi P. O. Box 222, Jos. Yana neman abokai daga ko'ina a duniya, anna su zamanto masu sha'awar wasan tamula. Shekarunsa 25.



Abakar Sulemanu, 4/9, Dilimi St. Jos. Yana neman abokai daga ko'ina a duniya, musamman kuwa su kance matasa. Shekarunsa 20



Ntigi Alhaji Babanin P. O. Box 722, Kano. Yana neman abokai mata da kwaye mata daga ko'ina cikin Nijeriya, musamman mutane masu sha'awar kance-kance da son zumunci. Shekarunsa 26.

YI TALLA  
A  
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