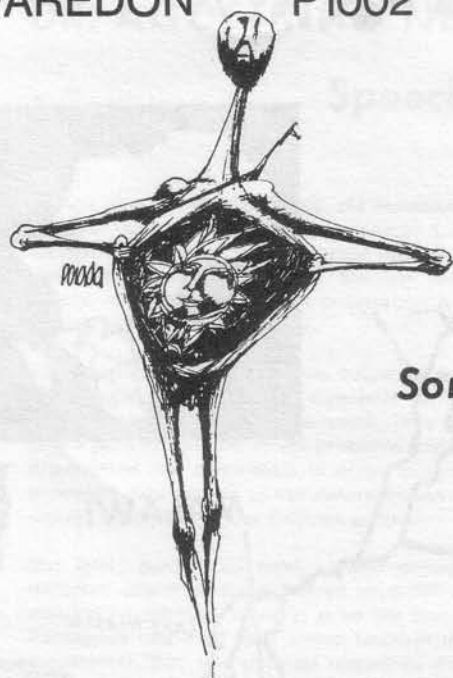


PAREDON

P1002



ANGOLA :

Victory Is Certain!

A Vitória É Certa!

Songs of the Liberation Army of MPLA
(*Movimento Popular de Libertação de Angola*)

Recorded in the liberated zones by members of
the Liberation Support Movement

Produced and with notes on the music by Barbara Dane

Booklet edited by Pat Payandeh



A detachment of MPLA guerrillas, Moxico District (MPLA's Third Region), eastern Angola.

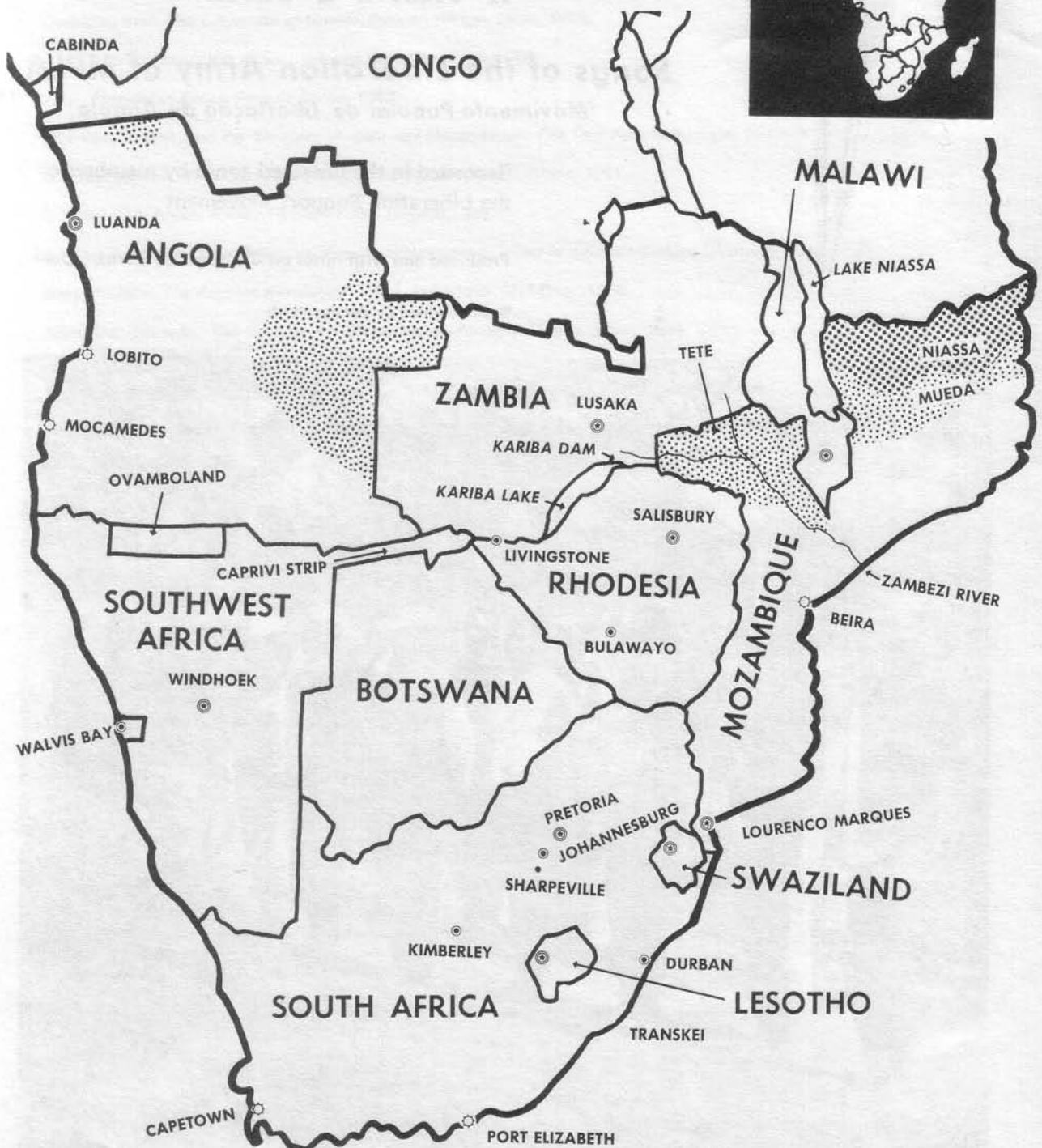
Photo by Karen Engstrom/Roy Harvey

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SOUTHERN AFRICA

SYMBOLS

- PORTS
- CAPITALS
- ▨ LIBERATED AREAS
- ▤ MILITARY ZONES OF ACTION



Adapted from SOUTHERN AFRICA: A TIME FOR CHANGE, ed.
George M. Daniels (Friendship Press, New York). Used by permission.

DR. AGOSTINHO NETO:

Speech of February 4, 1970

On the 10th of December 1956, the Movimento Popular de Libertação de Angola was formed in Luanda. This was the result of a long historical process which was developed particularly during the last century. Our people resisted the colonialist penetration with arms in various regions of our country.

The generation preceding ours began an enterprise of great political importance, especially in the towns, where the intellectuals led the action. They proposed to find a pacifist solution to the problems arising from the presence of the colonialists in order to terminate the shameless exploitation of our natural resources and the violent oppression of our Angolan people.

But later, during our time, various organizations of different character were formed in order to develop clandestine political activity, since the fascist colonial Portuguese had used their police to crush the people's movements. But this political repression did not stop the various political organizations from being formed, especially in the towns and in particular the capital of Angola—the city of Luanda.

Out of the groupings of the various clandestine organizations was formed the MPLA, which to this day leads the political-military actions of our people. The MPLA could not utilize the methods of struggle used in the past. Therefore, it did not hesitate to organize the first armed groups in 1960, after it came to the conclusion that only by violence would it be possible to change the Portuguese thesis that Angola is a province of Portugal.

Then, on the 4th of February, 1961, the first revolutionary armed action was begun, with the intention of opening the way to the general insurrection of the whole Angolan people.

The action which began in the towns was transferred to the rural areas where, under the leadership of MPLA, the peasants who were subjected to forced labor, constituted themselves into a guerrilla base which has today spread to nine of the fifteen districts of Angola.

Therefore, the MPLA takes justified pride in celebrating the two glorious dates in the history of our people—dates which mark a qualitative transformation in the age-old resistance against Portuguese occupation.

Our enemy, the Portuguese colonialists, have no alternative but to accept the fact of the war, which has decimated hundreds upon hundreds of their sons. The fascist leaders, in spite of being aided by their allies, the NATO imperialists, headed by the United States of America and West Germany, have difficulties in their own country and also in their relations with the countries that belong to NATO.

In Portugal, a small and poor country which has to spend half of its budget on the war, the people suffer more from the effects of war which is maintained not only against the people of Angola, but also of Mozambique and in Guinea-Bissau. Many Portuguese, those Portuguese who have themselves suffered from the war, and those inspired by the idea of political justice, have understood that Caetano's diehard supporters are destined to maintain the big Portuguese capitalists and those of other countries. These Portuguese are against the war.

Inside NATO, divisions are growing over the support of Portugal in her armed repression of our people. And, most dramatic for the Portuguese colonialists, is the realization of the impossibility of their winning this war. They have confessed many times the impossibility of a military victory for themselves against the dedicated patriots who defend with confidence their victory and their right to independence.

The colonialists say that bullets alone will not win the war without the sympathy and support of the population. And this is where the drama lies. The population of our country cannot accept Portuguese domination in any form. All of us in Angola believe that we should be ruled by Angolans.

And, if the enemy has already confessed their defeat, it signifies that our victory is certain—this victory which we never doubted.

We have received in these last few days dozens of messages from all over the world in support of our cause. This shows that all over the world there are men and women, organizations and governments, who support our struggle and are giving inestimable contributions on the political level so that our people can be free. Their support is encouraging and has helped us overcome some of the major obstacles.

International support is much more important in this year of 1970, in which we commemorate the 10th anniversary of the Declaration of Independence of the Peoples of the Colonies by the United Nations.

Our war is necessarily long. In order to achieve the fundamental objectives, of the revolutionary struggle for national independence, as carried out by the MPLA, it is necessary to work hard, not only to find methods of organizing, but also in political and ideological work, which transforms the social behavior of man anxious to see the end of exploitation of man by man. Our organization takes care also to preserve our freedom from any foreign domination, whatever it might be. But it does not mean to say that we are against whoever fights on our side against imperialism, and against colonialism, or against racist regimes dominating one part of our continent.

The multiple facets of our revolution go even to the point of fighting against a concept often defended in a simple manner—that the fight is against the white, because the colonialists are white. The MPLA refused to adopt this formula because therein lies the essence of counterrevolution. From the fight against whites, instead of the struggle against an unjust colonial system, we can easily pass to tribalism with its consequences of division. From such a concept of the struggle, we would easily go to chauvinism and then towards establishing undesirable relations with other peoples and races.

We have made it clear that the hard work done by MPLA during the struggle for national liberation, many-sided work by its own nature, is destined to change radically the relationship between the Portuguese people. It must bring about the unification of all forces inside and outside our country, to fight against the colonial system. It must bring about a change of consciousness in man, by political clarity, by a change in the conditions of living, and in the concept of the manner of existence. Our struggle is against

exploitation and for the normal and healthy development of man, and of the Angolan nation on the road to progress.

In this case, we also fight vigorously against tribalism and the small groups of stooges organized on the tribal basis who often appear, mainly in neighboring countries. These groups, being supported by certain foreign powers, seek to provoke confusion and try to tell the world that they are the true patriots. But their activities do not even reach tribal limits. They are rejected by our people.

Pretending to be ultra-revolutionaries, these small groups proclaim their violence, alias violence directed against true patriots within the MPLA. Therefore, they forget that violence is not always revolutionary. There is reactionary violence. And we know how to distinguish one from the other. Between Hitler and Ho Chi Minh, we cannot have any confusion.

At this moment, as we celebrate the ninth anniversary of our armed struggle, we can say that we have accumulated a *dose* of experience by the vivid facts of the struggle. This experience will help us to overcome whatever difficulties may arise. Our people, the militants of the MPLA, are accustomed to saying VICTORY IS SURE!

Compatriots,
Comrades,

Allow me to express sympathy for the people struggling for the liberty of our continent, our allies in the common battle for one Africa for the Africans,

especially the people of Guinea-Bissau under the leadership of PAIGC; of Mozambique, under the leadership of FRELIMO; of Zimbabwe, under the leadership of ZAPU; of South Africa, led by ANC, and also to salute the struggling people of Namibia.

We salute the people of the various independent African countries who are building their economy in order to attain total independence.

We salute the struggling people of the whole world fighting against imperialism, such as in Vietnam, the Middle East, and in other parts of our own continent. We salute also the socialist countries and progressive forces in Western countries that support our cause.

Allow me again, on behalf of the militants and the Steering Committee of the MPLA, to thank the Zambian authorities who made this ceremony possible in which we mark the thirteenth anniversary of the founding of MPLA and the ninth anniversary of the armed struggle.

At this time we reaffirm publicly our firm determination to continue the struggle until we win our complete independence and achieve democracy, peace and happiness for all the people of Angola.

**For the Angolan people and for the MPLA
VICTORY IS CERTAIN!**

Lusaka/Feb. 4, 1970



Comite Directeur (Central Committee) members (l. to r.): Toka, Neto (MPLA President), Monimambu, Melo, and Iko.

Dedication

DR. AMERICO BOAVIDA, 1923-1968

Dr. Americo Boavida, late Director of Medical Assistance Services (SAM), was killed September 25, 1968, when Portuguese planes bombed an MPLA combat base where he was working in Moxico District, eastern Angola.

In a lifetime of service to his people, Dr. Boavida had made himself well beloved through the setting up of numerous dispensaries on the eastern front, through the way in which he insured the medical care of the local population, and through his scientific analysis toward a solution to Angolan health problems. Deeply concerned about the social and political evolution of Third World peoples, Dr. Boavida made a profound analysis of the Portuguese colonial system, strongly condemning it in various articles published in the international press. His outstanding book, *Angola: Five Centuries of Portuguese Exploitation*, originally published in Brazil, is currently being translated into English and will be published by the Liberation Support Movement.

One of the first Angolan graduates of the Liceau de Luanda, where Agostinho Neto was also a student, Americo Boavida overcame all the difficulties imposed by the racially oppressive colonial regime and, in 1952, earned a degree in medicine from the Medical Faculty in Porto and Lisbon. He did graduate work in tropical medicine and hygiene, clinical medicine, obstetrics, and gynecology, in Barcelona and in Prague. Dr. Boavida practiced his profession in Luanda, capital of Angola and his birthplace, becoming known for his outstanding qualities, both professional and personal. In August 1960 he gave up his practice and devoted the rest of his life to the MPLA, becoming one of the first Angolan doctors to respond to the Movement's call to go and fight inside the country for national independence and freedom.

Dr. Boavida's revolutionary example will not have been in vain.

WE SHALL NOT MOURN THE DEAD
A VITÓRIA É CERTA!

ABOUT THE MUSIC . . .

On this record, you will hear the word "revolution" many times. You will hear names of Agostinho Neto, Daniel Chipenda, Spartacus Monimambu, and other well-loved political and military leaders of the guerrillas. You will also hear the names of tribal chiefs who support and cooperate with the revolution. In the beginning, you will hear a short segment of traditional tribal music recorded at a political occasion; and although we had no transcription available, you can feel the difference in the mood here from the usual "ethnic" material. You must realize that such songs, or cycles, may traditionally go on for days, so that our three-minute sample is hardly fair. You'll have to go to Angola to have the benefit of that experience!

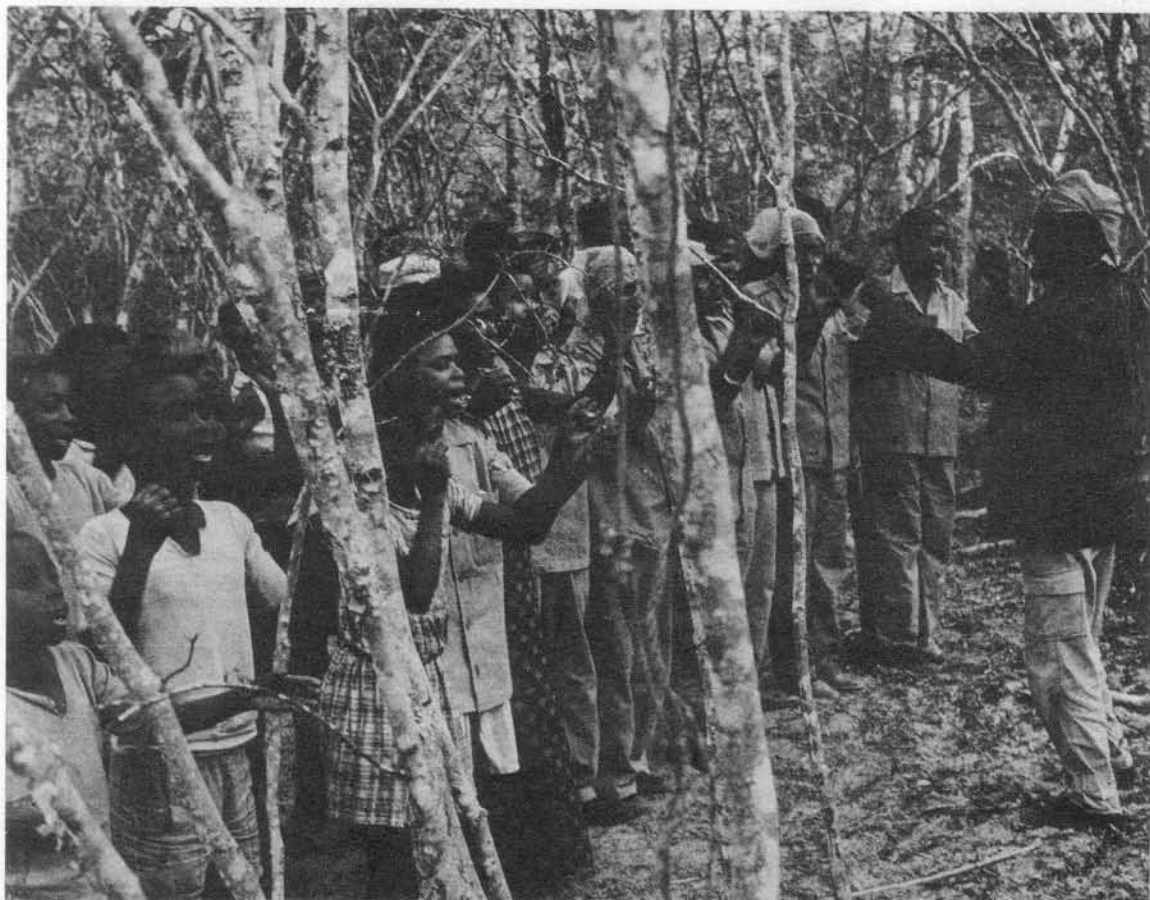
Side I is primarily the inspirational organizing material, which includes any form from an anthem to a lullaby. The songs are sung by peasants and guerrilheiros. Side II is taken from a record made in Congo-Brazzaville by developed artists. Some of the tunes may seem unexpectedly "Western," and one might suspect missionary influences many years ago to have laid the basis for that. But this kind of harmonizing and collective singing is closer in spirit to that which entered our own tradition by way of Afro-Americans. In other words, the process may reflect the cultural impact of Africa on the West, in which "Christian civilization" came to Africa bearing the fruits of the people's own culture.

Many of these songs are actually much longer than the recorded versions, which were edited for reasons of time to include the broadest number of examples. Like many of their best Afro-American cousins, these songs have a basic form within which very subtle but

important changes are made. The object is to bring everyone along, teaching as you inspire, and creating bonds of unity. Listen to a song like "They Say That Freedom is a Constant Struggle," to get the idea. And read here the entire lyrics of "My Heart Breathes," while realizing that even this is probably far from the entire song. The repetition of certain themes reinforces them in the singers' minds, and the addition of new information bit by bit plants it firmly in the memory while giving the singers a chance to think about it as they sing. The process of integrating theory and practice is thus accomplished through cultural forms. At the close of an "indoctrination" or "morale" session, as we might call it in Western terms, one must be ready to carry out tasks.

The Angolan guerrilla has a rigid program which goes like this: two days of reading and writing, two days of collective work, two days of personal work, and one day of dancing, singing, and resting. This means that the campaign for total literacy cannot wait until victory, since it plays a part in bringing about that victory. This means that collective farming of manioc and maize, forays by the people's militia to get wild honey, or to fish for the entire community, play an equal part with defending the villages with guns when they have gunpowder, or with spears, crossbows and human flesh if necessary. And this means that singing and dancing occupy such an important place in the struggle that they have been given a special day in addition to the everyday occurrences. The Angolans understand completely what is meant by the phrase "by any means necessary!"

Barbara Dane



Communal singing in an Angolan village.

Photo by Karen Harvey

Side I, Band 1: (a)
REVOLUTION, REVOLUTION!
(sung in Umbundu)

Side I, Band 1: (b)
SHOUTS, DRUMS, AND SINGING
(traditional; sung in Chokwe)

Side I, Band 2: (a)
VITÓRIA OU MORTE (sung in Portuguese)

Chorus:
E o vento desta saúde,
E o vento desta saudade,
Vitória ou morte
Até quando venceremos. (2x)

Side I, Band 2: (b)
MPLA, DEFENSOR DE TODO O POVO
(spoken introduction in English; sung in Portuguese)

Combateemos e já sabemos
Quem guerrilha luta MPLA.
MPLA defensor de todo o povo,
Dirigindo pelo Neto.
Somos guerrilheiros de Angola,
Servidores de todo o povo.
Neste famoso país
Travamos batalha sangrenta
Contra um colonialismo
Para o conforto
Do nosso povo,
Para aqueles possam ser
Independente e feliz,
Independente e feliz.

NOTE

In the transliterations and translations that follow, verses in parentheses represent those parts of the original versions that were not included in this record for reasons of time.

VICTORY OR DEATH

Chorus:
And the wind of this longing,
And the wind of this longing,
Victory or death
Until we win. (2x)

MPLA, DEFENDER OF ALL THE PEOPLE

We are fighting and we know
That the MPLA fights in the guerrilla.
MPLA defends the whole people,
Directed by Neto.
We are guerrilheiros of Angola
Serving all the people.
In this beautiful country
We wage a bloody battle
Against colonialism.
We'll get the strength
From our people,
So they can be
Independent and happy,
Independent and happy.

Side I, Band 2: (c)
MPLA (sung in Umbundu)

This is only one verse of a longer song. Its melody is clearly that of the old wheeze, "Onward, Christian Soldiers," which—in its original version—could hardly illustrate better the role of the missionary in developing imperialism. These words are, even to Western ears, an antithesis: hear the words MPLA (pronounced "empela"), Salazar, tyrant, Lumumba, Congo, and perhaps Neto (president of MPLA).

Side I, Band 2: (d)
REVOLUÇÃO ANGOLANA
(sung in Portuguese)

Revolução Angolana
E atestada pelo MPLA.
Vitória ou morte,
Contra a miséria, marcharemos
para o solo da manha
Com as armas
Avante, avante, o guerrilheiro de MPLA.

Com a nossa audácia
nos venceremos.
De Cabinda até Cunene;
Aniquilando e ocupando,
exploradores deshumanos
arrancar a independência
Nos estaremos bem em paz.

(Que a nossa Angola seja nossa
que a nossa vida seja decente.
Com o MPLA iremos para frente;
Para o pão da liberdade;
Com as armas avante-avante;
O guerrilheiro do MPLA.)

Side I, Bands 3 and 4:

All but the last of the following group of songs is sung in Kikongo. We regret that no transcription or translations were available. However, the very lovely and personal singing made them important to the record. In some cases a title has been constructed for purposes of identification.

Side I, Band 3: (a)
(sung by two men and one woman, all comrades from Basange)

(Spoken introduction) Let us listen to this song, sung by three comrades. This song is about the sufferings which the people of Angola are facing—the difficulties in which they are facing their struggle. They are suspicious(?) of the Portuguese, so this song is sung by these comrades to tell the people that they shouldn't be frightened. We shall win the victory.

ALLELUJAH

This song is actually sung at great length. The names of local people, places, and events are put in where space is provided. The beautiful harmonies in this, and the others that follow, should dispel any notions in the Western mind that African music has no melodies or harmonies. To the invaders who could only hear the pounding of tribal drums, this may have seemed to be the case. But, in fact, African music is among the most polyphonic of any folk creations anywhere.

(Spoken):

"Another song, sung by three comrades." (Spoken in Kikongo and untranslated.)

(b) PAPA NI MAMA

This sounds like a song used sometimes as a lullaby. You can pick out the words MPLA and Papa and Mama.

With the MPLA flag
Salazar runs away.
Hurry, comrades, chase him,
Even if we have to cross
Mountains and valleys.
MPLA is strong and leads us.
All MPLA people, let's go to war.
MPLA comrades, the flag leads us.

ANGOLAN REVOLUTION

The Angolan Revolution
Is led by MPLA.
And victory is certain
To change our misery.
We shall march to the morning sun.
With arms
Advance, advance, o guerrilheiros of MPLA.

With our courage we shall win,
From Cabinda to Cunene:
We'll annihilate the occupiers,
The inhuman exploiters.
We shall wrest independence
And shall be well, in peace.

(Let our Angola be ours,
Let our lives be decent.
With the MPLA we'll do battle
For the bread of freedom.
With our weapons, we'll advance and advance,
As guerrilheiros of MPLA.)



Young woman of Angola.

Photo by Roy Harvey

Side 1, Band 4: (a)
INDEPENDENCIA
 (sung in Kikongo)

A mother sings with her seven-year-old son. You can hear "Salazar" and "Ngola," which is the original word for Angola. Also, the name Neto seems to appear again.

(b) WHEN I MOUNT MY HORSE
 (sung in Portuguese)

This man sings so tenderly, we had to include this fragment. It sounds as if borrowed Portuguese words express the title we made.

Side 1, Band 5: (a)
THE COMANDANTE IS WITH THE REVOLUTION
 (sung in Umbundu)

Kumandandi weya lawo (2x)
 Uwa, ungende nda uwa (2x)
 Uvala we.

(b) VA KUMANDANDI, ZANGULENU
 (sung in Chokwe)

Va kumandandi, zangulenu,
 Kaputu ali na kuiza. (2x)

Chorus:
 Epa, tuli, mungila yovo,
 Aleluia, sambelela camarada,
 a-a-ah, kuluchia, vana sana. (2x)

Va chefe vetu, zangulenu,
 Kaputu ali na kuiza. (2x)
 (repeat chorus)

(c) AYAYA HALAKANENU
 (sung in Chokwe)

Valucha nava Neto vehile,
 Milifuti Iya Angola. (2x)

Chorus:
 Ayaya, halakanenu
 Ayaya, halakanenu
 Mezi, anambata Neto. (2x)

Kaunda nguendi tuli kuase
 Angola yetu tusuana. (2x)
 (Chorus)

(Ya Kumandandi muachili
 Angola yetu tusuana.) (2x)

(Ya Chefe vose muachili
 Angola yetu tusuana.) (2x)



(Words are missing in our Umbundu version, but the idea is to put in place of "kumandandi" other personages, such as president.)

It's good when the going is good,
 Good when the going is rough,
 And great that the comandante is coming with it.

COMANDANTE, COME IN A HURRY

Comandante, come in a hurry.
 The Portagee's arrived. (2x)

Chorus:
 We're marching to meet the Portagee
 And we thank the comrade comandante
 For getting here. (2x)

Chief, come in a hurry.
 The Portagee's arrived. (2x)
 (repeat chorus)

This song is used to add other people, such as the "guerrilheiro," to the list of those who should "come in a hurry." The term Portagee is used here to denote "Tuga," a pejorative term for Portuguese soldier.

BROTHERS, LISTEN

The Russians and Neto's people
 Will come to the land of Angola. (2x)

Chorus:
 Brothers listen to the news
 That Neto brings. (2x)

Kaunda says he's going to help us
 Take back our Angola. (2x)
 (Chorus)

(For the Comandante it is certain
 That we'll beat back the oppressors.) (2x)

(For the Chiefs it is certain
 That we'll beat back the oppressors.) (2x)

This song, like many of this form, is meant to be sung for a long time, the performer putting in the names of personages of interest.

Side I, Band 6: (a)
MY HEART BREATHES
 (sung in Chokwe)

The entire song is printed here so that you can see the subtle development of the verses.

This form, which features the slow accumulation of information and the involvement of the whole community, tells us something about what the communal cultural life of a tribe must be like. An educational, organizational task is easily performed, and the effect is like any collective job of work: weariness, heartache, and hardships of many kinds are overcome through singing together, and one prepares to go on.

Chorus:

(Muono wange huima,
 Huima muono wange,
 Ketu uzuzukue,
 Muono wange wa MPLA.) (2x)

(Salazar-e

Vika uatewela,
 Kuya kuimo lyeni,
 Loso yahi sela yahi.) (2x)

(Matolopo,

Vehile mu Angola
 Va MPLA vava tsiha
 Muono wange nzolela.) (2x)

(Yobe Neto huima,

Huima yobe Neto
 Ketu uzuzukue,
 Muono wove wa va povo.) (2x)

(Yobe Melo

Ututmine mata lika
 Tuka cheke Salazar-e
 Mulifuti dia Angola.) (2x)

A Chipenda huima,

Huima a Chipenda,
 Ketu uzuzukue
 Muono uove guerrilheiro.) (2x)

Kumandandi huima,

Huima Kumandandi,
 Ketu uzuzukue
 Muoneo uove ku pepecha.) (2x)

Guerrilheiro huima,

Huima guerrilheiro
 Ketu uzuzukue
 Muono uove carabina.) (2x)

(Yobe povo huima

Huima yobe povo
 Ketu uzuzukue
 Mono uove commissario.) (2x)



Dr. Americo Boavida.

Chorus:

(My heart breathes,
 My heart breathes,
 Don't lose your morale,
 For my life belongs to MPLA.) (2x)

(Salazar goes to his country,
 Where there is no rice,
 And the people are slaves.) (2x)

(Troops came to Angola,
 But the MPLA will kill them,
 And my heart is glad.) (2x)

Neto, you breathe,
 You breathe, Neto,
 You don't lose your morale,
 Your life is in the people.) (2x)

(Melo² is sending us weapons,
 The weapons Melo is sending
 To chase the Portuguese
 From Angola.) (2x)

Chipenda³, you breathe.
 You breathe, Chipenda,
 Because your life
 Is with the guerrilheiros.) (2x)

Comandante, you breathe,
 You breathe, comandante,
 Don't lose your morale,
 For your life is with the machine gun.) (2x)

Guerrilheiro, you breathe,
 You breathe, guerrilheiro,
 Don't lose your morale,
 Because your life is in the carbine.) (2x)

(People, breathe,
 Breathe, people,
 You don't lose your morale,
 For your life is with the cadre.) (2x)

1. Agostinho Neto is the president of the MPLA (Popular Movement for the Liberation of Angola).
2. Anibal de Melo is a member of the MPLA central committee.
3. Daniel Chipenda is a member of the MPLA central committee and Director of Information and Propaganda.

Side I, Band 6: (b)
SEPARATION IS EASY

The life of a young warrior is one of constant separation from his loved ones, and the possibility that he won't return is always on his mind.

Hakulitepa chachihasi
 hakuliwana chachikalu. (2x)

Chorus:
 A tata, salenu.
 A mama, salenu.
 Tangua tuiha kuliwana. (2x)

Hakupangela lifuti
 Takaya kueba na kueba. (2x)

Fume litangula lia lelo
 Vavengi katuli mano. (2x)

Tusaleseni vakulunu
 Vatutuamena vipange. (2x)

Side I, Band 6: (c)
THE PORTUGUESE IN ANGOLA
(sung in Chokwe)

A terse description of the state of the oppressors as their old colonial life begins to fall apart.

Maputukesi mu Angola
 Vamono lamba ku MPLA. (2x)
 Diakuntsa
 Diamuntula matolopa,
 Yo yo, yo yo
 Yalila ha, yalila matalopa.

Chefe de PIDE ku Lumbala
 Kulila kuendi kunua vinho. (2x)
 Yalila ha, yalila matalopa,
 Yo yo, yo yo,
 Yalila ha, yalila matalopa.

Vava senhora ku lumbala
 Vana tevela ku Luanda. (2x)
 Yalila ha, yalila matalopa,
 Yo yo, yo yo,
 Yalila ha, yalila matalopa.

Side I, Band 6: (d)
PORTUGUESE, LEAVE ANGOLA!

The words were not available in Umbundu as sung here, but through a Portuguese version we have the following translation:

Portuguese, leave Angola
 Portuguese, leave Angola.
 We, the owners of this land
 Are arriving.

Kaunda ¹ helps us,
 Kaunda helps us.
 Kaunda, let's run.
 Like dogs, the Portuguese
 Leave Angola.

Nyerere ² helps us,
 Nyerere helps us.
 Nyerere, let's run.
 Like dogs, the Portuguese
 Leave Angola.

1. Kenneth Kaunda is President of Zambia.
2. Julius K. Nyerere is President of Tanzania.

Separation is easy.
 It's getting together that's hard. (2x)

Chorus:
 Dad, I'll be all right.
 Mom, I'll be all right.
 We'll get together again. (2x)

Freeing a country calls for
 Many sacrifices from us all. (2x)

After today, many of us
 Will never meet again,
 No, never. (2x)

We're saying farewell to our leaders,
 Who lead us in this,
 Our fight for freedom. (2x)

The Portuguese in Angola
 Are really hurt by the MPLA. (2x)
 They are killed,
 Their troops are killed,
 And they cry different ways
 About their troops.

The chief of the PIDE ¹ in Lumbala
 Instead of weeping, drinks wine. (2x)
 And his troops weep and weep,
 His troops weep beyond weeping.

The "ladies" of Luso ² will flee,
 Toward Luanda. ³ (2x)
 And their troops weep and weep,
 Their troops weep beyond weeping.

Notes:

1. The PIDE is the Policia Internacional da Defesa do Estado (International Police for the Defense of the State), the secret police.
2. Luso is a resort town.
3. Luanda is the main port of exit for Portugal.



Angolan villagers. Photo by Karen Engstrom/Roy Harvey

Side I, Band 7:
ANTHEM OF THE MPLA
(sung in Portuguese)

You may find it curious that the liberation anthem is sung in the language of the colonial oppressor. Actually, Portuguese is the single most widely understood language in Angola, since there are several distinct tribal languages.

Com o povo heroico e generoso,
No combate pela Independência.
Nossa voz por Angola ecoa,
e faz recuar a tirania.

Chorus 1:
Decididos,
Unidos marchamos,
Alto facho levando aceso.
MPLA, vitória ou morte
Pelo povo todos ao ataque.

Na manha do quatro de Fevereiro
Os heróis quebraram as algemas
Para vencer o colonialismo
E criar uma Angola renovada.

Chorus 2:
Sob a bandeira
Do MPLA
Nossa luta contra a opressão
Con as armas
Nos fazemos a revolução.

Do teu sangue ora gerado
Pelo sangue martir dos teus filhos
Brotará a patria querida
Novo mundo, uma nova vida.

(repeat chorus 2)

With the heroic and generous people,
In the struggle for independence,
Our voices for Angola ring everywhere,
And drive back tyranny.

Chorus 1:
Determined,
United we march.
We raise our torches high,
MPLA, victory or death.
For the people, let's all attack.

In the morning of February 4th,
Our heroes broke the chains
To overthrow colonialism,
And create a new Angola.

Chorus 2:
Under the banner
Of the MPLA,
We make our struggle against the oppressors.
With our weapons
For we are making the revolution!

From your blood now is coming,
From the martyred blood of your children,
The birth of the beloved motherland,
A new world, and a new life.

(repeat chorus 2)

Side II
Band 1: MPLA INVULUSI

A song in praise of MPLA.

Band 2: MON'ETU UA KASULE
(sung in Kimbundu)

This song is the lamentation of an Angolan mother whose baby son has been deported to San Tome Island, in the Atlantic Ocean. The song is, therefore, a denunciation of the inhuman policy of forced labor, which had been practiced by the Portuguese colonial government in Angola. This policy not only disintegrated many African families; it robbed the colony of a good number of its population as well, because many of those who were deported to San Tome Island to work in the Portuguese plantations died there.

Band 3: U TANDU-A MBONDO (DEBA)
(Sung in Kimbundu)

This song is an affirmation of how the sons of Ngola have courageously chosen the road of military struggle and sacrifice to get rid of their Portuguese oppressors.

Band 4: EH! DOTOR NETO!
(Sung in Kimbundu)

Dedicated to the leader of MPLA, Dr. Agostinho Neto, who had been jailed by the Portuguese authorities. The song

describes the inhuman practices and humiliations in the Portuguese prisons, and ends with a pledge—a pledge that the sons of Ngola will continue the armed struggle until the final victory.

Band 5: ANA NGOLA A BALUMUKU (DITUMINI)
(sung in Kimbundu)

This song tells of the mass uprising of the Angolan people in 1961. Their determination to bring an end to the Portuguese colonial regime was such that, armed only with sticks and axes, they confronted their oppressors and demanded their country be returned to them.

Band 6: O JINGONGO JENIOJO MAMA (UFOLO)
(sung in Kimbundu)

This song recognizes the fact that the struggle for the liberation of Angola has not been an easy one. Nevertheless, the determination of the sons of Ngola to liberate their motherland matches all the sacrifices that the struggle demands.

Bands 7, 8, and 9:
KAPUTU
ETU TUAN' ANGOLA
MON'A NGAMB' EH!

We regret that no information is available on these three songs.

WHY HAS THE U.S. BECOME INCREASINGLY INVOLVED IN THE WAR AGAINST THE ANGOLAN PEOPLE?

Angola, the sixth largest country in Africa, is rich in mineral and fuel deposits, which have been increasingly exploited by GULF, TENNECO, and TEXACO, among many others. The corporations are granted large tracts of land, the money from which enables Portugal to finance the war against the Angolan people.

The U.S. is the major importer (after Portugal) of Angolan raw materials (coffee, diamonds, oil and oil by-products).

The U.S. has recently become the no. 3 supplier of goods to Angola (after Portugal and West Germany).

Portugal's arms and training come almost entirely from NATO (NATO counterinsurgency headquarters are appropriately based in Lisbon), the U.S. being chief supplier.

There are sound economic reasons why the United States corporations have stepped up their investments in Angola.

CHEAP LABOR, CHEAP RAW MATERIALS.

Maximum profit for the corporations . . . but SUPER-EXPLOITATION FOR THE ANGOLAN PEOPLE.

GULF OIL subsidiary

A subsidiary of Gulf Oil started producing in September from its concession in the Cabinda enclave of Northern Angola. Investment is expected to total \$120 million by the end of 1968. Drilling has been concentrated offshore and output should reach 1.5 million tons annually before the end of 1968. Production from Cabinda, which is expected to reach 7.5 million tons a year by 1970, will be sold on the international market.

INTERNATIONAL COMMERCE—
November 25, 1968

The U.S. corporations are dragging the American people into the mire of another Vietnam. The U.S. is aligning itself with South Africa, Rhodesia, and the other fascist countries.

ANGOLA IS ANOTHER VIETNAM FOR THE U.S. — UNLESS U.S. CORPORATIONS GET OUT OF ANGOLA.



MPLA guerrilheiros.



Fifteen-year-old MPLA guerrilheiro with bazooka shells.



MPLA popular militia leader.

Photo by Karen Engstrom/Roy Harvey

"We don't know whether Angola will become another Vietnam . . ."

"We don't know whether Angola will become another Vietnam, but whatever happens we are ready to continue the fight until we have fully liberated our country. We will never back down in our struggle and we are prepared to fight as long as it is necessary. Right now we are fighting against Portugal, and we are certain we will win. The United States must know this. And even if the U.S. does intervene with their armed forces, we are still sure of our victory. Perhaps it will not be Chipenda or my comrades today who will win; we may not win in my time. But the people of Angola will win.

"Sometimes I think the imperialists take a very short view without thinking of the future. All intelligent people know that the Portuguese have no chance of

holding on to their colonies in Africa—they have no chance. So if the imperialist corporations continue to invest their capital in Angola and Mozambique, they must have some other objective in mind. But if they think we are prepared to become neo-colonies of the United States, West Germany and the others, they are very mistaken. MPLA AND THE PEOPLE OF ANGOLA WILL CONTINUE FIGHTING UNTIL WE HAVE ACHIEVED COMPLETE INDEPENDENCE, POLITICAL AND ECONOMIC. And in this the struggle in Vietnam is a very good example for us."

**Daniel Chipenda, Comite Directeur member,
Movimento Popular de Libertação de Angola**
(in an interview with LSM, Sept. 1969)

MPLA PROGRAM

Excerpts from the program (1956) of the
Movimento Popular de Libertação de Angola:

The urgent formation of a solid Angolan liberation front, uniting all political parties, all popular organizations, all armed forces, all prominent personalities of the country, all religious organizations, all nationalities or tribes of Angola, all African social classes, all Angolans in foreign countries, without regard to political leanings, wealth, sex, or age; the aim to be:

- (1.) Fighting, by all means, for the liquidation in Angola of colonial Portuguese domination and all vestiges of colonialism and imperialism, and for the immediate and complete independence of the Angolan nation.
- (2.) Defending constantly the interests of the farmers and workers, the two groups most important to the country and who constitute jointly almost all the population of Angola.
- (3.) Appealing for the solidarity and support of all progressive peoples of the world toward the cause of freedom for the Angolan people.

WESTERN NATIONS SUPPLY PORTUGAL WITH ARMS TO FIGHT ANGOLAN PATRIOTS

Aircraft are among the most important weapons used by the Portuguese colonialists in their bloody repression of the Angolan people and the people in the other colonies. They make it possible to massacre the people, to transport troops, and to supply bases in the controlled areas.

Portugal does not manufacture aircraft but it has an assembly industry which, between 1962 and 1967, put about 150 small planes of the AUSTER D 5/160 type in the air, the parts being supplied by Great Britain.

According to the publication *Portugal and NATO*, the Portuguese Air Force possesses the following airplanes:

- 1) 50 Republic F-84 Thunderjet hunters supplied under the American Military Assistance Program, the first in 1952.
- 2) 50 North American F-86 Sabre hunters supplied under the American Military Assistance Program, in 1960. This type of aircraft was intended to replace the Thunderjets.
- 3) 40 Fiat G-91 hunters of the NATO R4 type, supplied by West Germany in 1966. These airplanes are built in West Germany under Italian license and are used by the German Luftwaffe. The United States previously ordered these planes to supply Greece and Turkey under the NATO plan.
- 4) 30 Cessna T-37 C planes supplied by the United States in 1963 and 1964.
- 5) A few hundred aircraft of the North American Harvard T-3 and T-6 type, supplied by Great Britain as from 1956.
- 6) 18 Lockheed PV-2 Harpoon bombers supplied under the American Military Assistance Program in 1960-61.
- 8) About 110 Dorniers DO-27's supplied by West Germany, the last in 1969.
- 9) 20 Douglas B-26 bombers supplied by the American CIA, 1965-66.
- 10) 20 Nord 2502 Noratlas transport planes supplied both by the French firm Nord Aviation, and by West Germany.
- 11) In addition to these types of aircraft, the Portuguese Air Force has also the C-47 Dakota, the C-54 Skymaster, and the Beech C-45 Expeditor. The last was supplied by Canada in 1952; the others by the USA.
- 12) In 1960-61 Portugal bought 4 Holste Broussard transport planes and a few Junker JU-52's from France.
- 13) Federal Germany is to supply Fouga-Magister and F-86K Sabre aircraft. The Fouga-Magister was used by Israel in the June 1967 war against the UAR and it proved itself to be an extremely dangerous weapon. The F-86K Sabre is made in Canada.
- 14) The helicopters used by Portugal are of French manufacture, of the Alouette and Saro Skeeter type supplied by Federal Germany.

According to the English aeronautical journal *Flying Review International* (11 Nov., 1969, p. 12), the fascist Portuguese government has been negotiating a contract with Sud Aviation for the acquisition of a certain number of SA-30 Puma helicopters for the Portuguese Air Force.

The Portuguese Air Force, the same journal goes on to say, has considerably increased the number of its helicopters in the past three years, having received a total of 54 Alouette III's from France, after acquiring seven Alouette II's.

Also in 1968, there were negotiations between Portugal and the Italian firm Agusta for the acquisition of AB-205 Iroquois or Bell UH-Iroquois helicopters originating in the USA, where they are used by the armed forces. The Italian firm Agusta is licensed to sell the armed helicopter to Austria, Italy, Finland and Sweden, and now also to Portugal. It can carry 12 men, has a cruising speed of 552 kilometers at an altitude of 1,200 meters, and an interchangeable mounting for various arms.

Once again the MPLA appeals to the governments of France, Italy, and the other NATO countries not to collaborate in the genocidal war the Portuguese colonialists are waging against the peoples in their colonies, who want only to live in peace, independence and freedom.

Supplying such weapons to the fascist Portuguese government is a crime, and we are convinced that the French and Italian peoples do not want to dirty their hands with the blood the Portuguese colonialists are shedding in their colonies.

It is necessary to bring an immediate halt to the supply of these and other types of arms to Portugal and to take a firm stand at the side of the Angolan people fighting for their independence.

THE EXECUTIVE COMMITTEE OF THE MPLA

January, 1970

APPEAL FROM THE POPULAR MOVEMENT FOR THE LIBERATION OF ANGOLA

We urgently appeal to all African countries, our brothers, to all socialist countries, to all mass organizations in solidarity with the struggle of the Angolan people, to help us obtain the material and financial means that will permit us to realize our program of action for the Medical Assistance Services (SAM) in the liberated zones and for the Centers of Revolutionary Instruction (CIR) in the semi-liberated zones.

Victory or Death
Victory is Certain!

MPLA LIST OF NEEDS

Medical

malaria pills
aspirin/vitamins and minerals
penicillin tablets
antiseptic soaps
first-aid supplies
(a complete list of medical needs is available from LSM)

Foods

concentrated/dehydrated soups
powered milk
salt/salt tablets
sugar
canned or concentrated meat
cutlery/cooking utensils

Rural

flashlights/batteries
film projectors/cameras
(8mm and 16 mm)
still cameras
photo developing equipment
tents (2- or 4-man, brown or green)
wristwatches/alarm clocks

Urban

typewriters (standard and portable)
tape recorders
small transistor radios
duplicator machines
offset press

Agricultural

garden crop seeds/small tools

Schools

chalk/erasers/small blackboards
notebooks/workbooks
pencils/pens/ink etc.

Clothes

ready-made
textiles/raincoats
boots, etc.

Some sources of information about the current situation in Africa:

AFRICAN WORLD MAGAZINE

published by Youth Organization for Black Unity
473 Florida Ave. N.W.
Washington, D.C. 20001

SOUTHERN AFRICA MAGAZINE

published by New York Southern Africa Committee
244 W. 27th St. 5th floor
New York, N.Y. 10001

AFRICAN INFORMATION SERVICE

244 W. 27th St. 5th floor
New York, N.Y. 10001

AFRICAN AMERICAN INSTITUTE

866 UN Plaza
New York, N.Y. 10017

AMERICAN COMMITTEE ON AFRICA

164 Madison Ave.
New York, N.Y. 10016

CHICAGO COMMITTEE FOR THE LIBERATION OF MOZAMBIQUE? ANGOLA AND GUINEA

2546 N. Halstead
Chicago, Ill. 60614

LIBERATION SUPPORT MOVEMENT

Box 814
Oakland, Calif. 94606

LIBERATION SUPPORT MOVEMENT

Box 94338
Richmond, B.C.
Canada

AFRICAN RELIEF SERVICES COMMITTEE

Box 4328 E
Ottawa, Ontario
Canada

To contribute directly (by checks only):

PAIGC (African Party for the Independence of Guinea and the Cape Verde Islands)

Box 298
Conakry
Republic of Guinea

FRELIMO (Mozambique Liberation Front)

Box 15274
Dar es Salaam,
Tanzania

MPLA (Popular Movement for the Liberation of Angola)

Box 20793
Dar es Salaam,
Tanzania

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Compiled by the Liberation Support Movement

(Note: Literature on the liberation movements in southern Africa, and most specifically on the MPLA, is available from the Liberation Support Movement, P.O. Box 15210, Seattle, Washington 98115.)

PAREDON RECORDS exists because—

People's movements all over the world need to communicate and to define themselves free of the cultural manipulation and economic control of the system's media.

We are tired of contributing the innovations, style, and energy that this system is only too happy to bring to the marketplace and to use as its liberal window-dressing. We are tired of legitimizing "the man's" instruments of cultural control through our own participation.

People's movements are finding voices to express their determination to survive and to prevail. This expression will soon become a torrent and must be made readily available to everybody, without exploiting such materials for individual profit.

We must put "the man's" technology to work on behalf of the people's struggles. We must respond to the networks of television and radio, bigger-than-life billboards, and wrap-around screens that surround us. We must use our intelligence to create guerrilla theater, plug-in-anywhere 16mm film, simple chants and shouts that can travel like seed on the wind—and phonograph records that can be made quickly and can travel from hand to hand.

Therefore, PAREDON RECORDS—

Will respond to the needs of people's struggles, and not to the demands of some corporate balance sheet.

Will seek out the music and speech, documentary or dialogue, that spring from the conscious artist who relates to people's movements, and that pours from all people in struggle.

Will never issue dividends or profits, but will use all money earned to produce other materials to help educate and define ourselves.

Will make it possible for groups and organizations to use materials issued to raise funds for their own work.

Will maintain open and honest relations with all individuals, groups, and organizations—both here and abroad—and will conduct its affairs with a revolutionary morality.