

Recorded at the National Radio Station in Luanda, People's Republic of Angola P-1041

ANGOLA: FORWARD, PEOPLE'S POWER!

SONGS OF VICTORY AND CONSTRUCTION



INTRODUCTION

History has turning points—and one such was what the people of Angola call their “Second War of Liberation.”

This war was fought over a period of one year from the spring of 1975 to the spring of 1976. It began with the decision by the U.S. and South Africa to give military backing to two Angolan political groups—the National Front for the Liberation of Angola (FNLA) and the National Union for the Total Independence of Angola (UNITA)—in order to prevent the main liberation organization, the Popular Movement for the Liberation of Angola (MPLA), from seeing the Angolan people's revolution through to the end.

The political decisions made by the U.S. and South Africa were not surprising. The FNLA had long been financed by the CIA in anticipation of the day when Portuguese colonial rule would come to an end and a “friendly” political force would be needed to guard U.S. interests in Angola. The racist regime in South Africa had a particular interest in UNITA because its main geographical base was in the south of Angola in the area bordering on Namibia (Southwest Africa). South Africa has been desperately trying to prevent the Southwest African People's Organization (SWAPO), recognized by the UN as the sole legitimate

political representative of the Namibian people, from coming to power. Rather they have been seeking their own “friendly” political force to guard South Africa's interests in Namibia when that country gains its independence.

Both the U.S. and South Africa knew that in the MPLA, which had led the Angolan people's struggle for 15 years, there was little chance that the ongoing interests of imperialism would be protected. The attempt by the U.S. and South Africa to strangle the Angolan revolution was defeated—thanks in great measure to the fraternal assistance of the people of Cuba and the heroic struggle waged by the Angolan masses themselves.

A critical point in this struggle came on November 11, 1975—when Portuguese colonial rule formally came to an end. A coordinated invasion of Angola from the south (by South Africa in cooperation with UNITA) and Zaire (whose troops made up 90% of the FNLA forces) marched on Luanda, Angola's capital, in late October, in order to prevent power from being turned over to the MPLA. This drive was turned back and on November 11 the Portuguese flag came down in Luanda and the MPLA flag went up. The People's Republic of Angola was born.

Shortly after this event, the songs on this album were recorded. The original title, “A Vitoria E Certa” (Victory Is Certain) speaks in the present tense for that reason. (An earlier Paredon record, P-1002, bears that same title, which is why this one has been changed.)

There is virtually no information available here about the musicians and efforts to obtain this information from Luanda have been unavailing. But while it would be useful and interesting to know more about those who wrote and performed these songs, the music speaks for itself—and for the Angolan people. The genuine people's artist is a synthesizer and a summarizer of a people's culture, history and collective experience. The distinction of a people's artist is the ability to give voice to a whole people, to draw from the creativity and wisdom and emotions of the masses and to give all that back in a form that serves to further deepen the consciousness of the people.

This is the function performed by the musicians on this record—individuals of whom little more is known (to us) than their names. But we can be sure that they are known, loved and honored by the people of Angola.



ANGOLA: FOCAL POINT OF CONFRONTATION

by Sara Rodríguez

Special to the Guardian

Luanda, Angola

When the South African liberation movement leader Oliver Tambo addressed the MPLA's first congress here last December, he had this to say about the Angolan people's victory:

"It is also a victory of all the peoples, including the people of South Africa, who are pledged to fight for the creation of new socio-economic systems which will be characterized by the abolition of exploitation of man by man through ownership of production by the people themselves; characterized as well by the self-government of the ordinary working people through the institution of people's power, and characterized also by the commitment to strive for a world that has been rid of the parasites that have imposed on all of us fascism, racism and apartheid, deprivation and backwardness, ignorance, superstition and destructive wars.

"Angola's orientation toward the social emancipation of her people has, therefore, like Mozambique, brought to the fore in our region the confrontation between the liberating theory and practice of socialism and the oppressive, exploitative and antihuman system of capitalism."

This statement expresses a very important truth about Angola. And for visitors from other parts of the African continent this is immediately clear. Angola is not moving forward in reconstruction and the building of socialism in calm, untroubled waters. Angola today, every bit as much as during the worst days of the war, is still the focal point of confrontation, as Tambo put it, between socialism and capitalism.

Whether this is reflected in continuing aggression by capitalism's gendarmes in Zaire or South Africa, and their continued backing of counterrevolutionary Angolan groups, or whether we look at the economic sabotage, the trade boycotts, the organized campaigns of lies overseas, the fact is that Angola's revolutionary process is fighting reaction at home and overseas on a scale entirely different from the struggles of Mozambique and Guinea-Bissau, to name just two examples.

BUILDING SOCIALISM

What is going on is quite simple: The MPLA has decided to constitute itself into a Marxist-Leninist Vanguard Workers' Party and build socialism. Angola is already attracting attention from progressives the world over. Visitors are amazed at the progress that has been made in so short a time, and also shocked at the appalling legacy of Portuguese colonialism. Angola sets everybody thinking; so what has been achieved so far?

As the liberation movement program of action stated from its inception in 1956, building a politically and economically independent Angola in the interests of the vast masses of peasants and workers most cruelly exploited under colonialism involves

collective ownership of the means of production, control over the nation's natural resources; it means free education and health care as a right for all the people; it means just reward for labor and centralized economic planning for speedy development, with agriculture as the basis of the economy and industry as its driving force.

It also means complete destruction of all colonial structures and building of new ones responding to the present phase of a revolutionary democratic dictatorship. The new party structure rising from cell level to the People's Assembly has been in the process of formation since the December Congress and the launching of a rectification campaign to strengthen the party's ideological line and make a rigorous selection of new party members, the majority of whom must be workers.

While the political movement is being thus strengthened and unified, after the traumatic 1977 coup attempt led by Nito Alves, the government is pushing ahead with reconstruction, helped by a growing number of international cooperative treaties, with socialist countries but also with certain capitalist countries such as Italy and Sweden and Holland.

The first achievement of the People's Republic, however, has been in defense—which is still the national priority. It has to be. From a guerrilla force equipped with automatic weapons and some basic artillery, Angola has created FAPLA, the People's Liberation Army of Angola, and the people's defense organization of militias. Tens of thousands of men and women, workers and peasants, office workers, revolutionary intellectuals are now armed in defense of the revolution.

FAPLA itself has been undergoing streamlining into a modern conventional army since it was set up in August 1975, in the teeth of the South African invasion. Training often took place at the battlefield—Angola's first tank commanders learned how to manipulate their tanks actually in battle, with revolutionary Cubans alongside. MPLA political commissars integrate all units and political education is a major part of the military training program. Women are present in all these conventional forces; women paratroops jumped with the men at the first air display.

WORKER-PEASANT UNITY

In the people's militias, all kinds of training experiments are being made. Cubans are helping, from the Cuban militias; so are Angolan guerrilla veterans from the colonial wars. Luanda militias from the factories are brought out to the central highlands to help in training and political education of the peasants and to exchange ideas and experiences.

"It is the first time many people from this region have seen Kimbundu from Luanda in their area trying to help them," an MPLA cadre explained. "Before, under the Portuguese, it was the people of Bie who went to Luanda as contract laborers and the Kimbundu were their bosses. This is doing a great deal to help eradicate tribalism and explain our idea of nation-building."

For the Luanda workers, too, it was a learning process: "We had no idea what a hard life our peasant comrades live," said one. "Now we have shared their problems for a few weeks we can understand the need for a strong alliance between us factory workers and them, and we are going back to tell the others."

Education and health are two major priorities in the People's Republic. The difficulties are immense. Portugal's own backwardness and its fascist regime meant its colonies were even less developed than those of Britain or France. Any colonial education system is at best inadequate, and at worst nonexistent. The Angolan people are almost 90% illiterate, and those who can read and write were taught to think colonial-style.

Only the men and women who took an active part in resistance liberated themselves before independence from the crippling colonial education system. Paradoxically, some of the most educated MPLA comrades are self-taught intellectuals: workers who learned under their own steam mathematics, Latin, history in their fascist prison cells.

Today an enormous restructuring of the entire education system is underway to respond to party priorities. The first major concrete achievement was to make primary schooling compulsory and free, and to nationalize all schools, abolishing completely private fee-paying institutions. The result has been an explosion: more than 1 million primary school enrollments in the first year, over double the colonial total and far more, really, since most of the colonial figure was white settlers' children. Secondary school enrollments have also shot up to around 105,000, compared with 72,000 under the Portuguese—even more a white privilege in those days.

In Luanda, the Education Ministry is working on new textbooks to replace the fascist legacy, while mimeographed sheets are used while these are being produced. Other, wide-ranging reforms are now underway. These concentrate on two kinds of pupils—children and adults. Both are to be drawn into a full and complete educational system linking theory with practical work, and designed to be both available for everyone and to break down the old class prejudices between intellectual and manual work.

Another important innovation is the rehabilitation of Angolan languages, stamped out by the Portuguese wherever this was

Continued

materially possible—and principally of course in the towns. A national languages institute is helping develop the written languages and complete grammars and dictionaries, a task left to some missionaries during colonialism. The Angolan languages are to be used as primary school teaching vehicles, to break down alienation and revive Angolan cultural values.

They will also be used in literacy teaching. The literacy campaign which was launched in a nationwide basis on the first anniversary of independence has already taught more than 50,000 adults to read and write in its first year.

In health, where the Portuguese colonial record was every bit as shameful as in education, the People's Republic immediately called for help from the socialist countries. The many provincial hospitals (built for the white settlers) are now manned by teams from Cuba and other socialist countries under direction from the Angolan doctors who are few and far between. Each hospital has a training program and is turning out basic nursing and paramedical staff, while a university hospital in the capital has produced the first graduated Angolan doctors. Medical aid is entirely free, as are medicines when prescribed by a doctor.

A state pharmaceutical industry is now starting to produce basic drugs for preventive medical treatment, which is the Health Ministry's main priority. Extraordinary strides have been made in this field. A mass vaccination campaign to protect 1.5 million children under 10 against polio was launched in 1977 with the aid of 40,000 voluntary workers. Now regular mass vaccination of both children and mothers is part and parcel of every Angolan's rights—free of any fees.

Several plans are being developed to spread the benefits of health care into Angola's huge and sparsely populated rural areas, where for

the moment skilled medical staff will be concentrated in the towns. OMA, the Organization of Angolan Women, has launched a "health defenders" plan, where women are taught basic hygiene and health precautions and return to their villages or towns to carry out mobilizing work among their neighborhoods.

While this tremendous effort to improve education and health is going on, the government has been striving to increase agricultural and industrial production, both of which fell drastically as settlers abandoned the country, sabotaging plants and leaving unskilled workers to try to "discover" how to keep production going. The workers were in fact quite successful in a number of cases. But with a relatively modern, technologically sophisticated industrial infrastructure, once the technicians had gone there was little Angolans could do except try to get others to come and get the machines serviced, the parts reordered, the planning done.

Only this year is Angolan industry more or less able to count on regular supplies of parts and raw materials and able to envisage a proper planned output. In some areas production last year was able to reach 1973 prewar figures, but not on a regular basis.

The workers are organized through party action groups and union structures, as well as in workers' assemblies. They have legal rights of scrutiny and approval of plant production plans and productivity targets, and the duty to participate in new ideas and discussions to improve production and productivity.

In the countryside, virtually all settler farms were abandoned and consequently nationalized, giving the state control over growing and marketing of all export crops, including coffee, sisal, cotton and other cash crops grown principally by the settlers using contract slave labor. Alongside the new state

farming sector, peasants are being encouraged to collectivize their traditional farming. But their right to continued private farming is guaranteed.

The sector where least nationalization has taken place so far is in mining and extraction. However, here too progress has been made. Angola's huge diamond mining company is now 60% controlled by the state, although Angola continues to depend on Western technology for mining the gemstones. Oil, which earns Angola over half its earnings, is still in foreign hands, however. Most production comes from the Gulf Oil fields in and offshore from Cabinda. The rest is from an association called Petrangol, which groups the Belgian oil company Petrofina, Texaco as an operator and the new Angolan oil company Sonangol. Sonangol is entering the world market and selling its share of Angolan crude to acquire experience and start diversifying markets for Angolan crude. It is also training technicians in preparation for the day when Angolans will be able to execute the complex technology of petroleum, still dominated by the West.

The problems are still huge. To overcome the destruction of war, the distortions of the colonial exploitative system, the terrible legacy of illiteracy and obscurantism is a giant task. But the MPLA knows how to mobilize the people. And the people, says Lucio Lara, the party's organizational head, "have always responded absolutely magnificently."

President Agostinho Neto told thousands of Angolan workers on May Day 1978: "We shall go ahead with our struggle to consolidate the revolution.... It is part of our sovereignty that we have the right to choose the political path we feel is best for the Angolan people. Angola is and shall be by its own free will a sure frontline of the revolution in Africa."

GUARDIAN—MAY 24, 1978

Special Thanks:

to the Guardian for permission to reprint the article "Angola: Focal Point of Confrontation" from their special Africa Supplement of May 24, 1978. Entire supplement may be ordered for .75 each or .50 each for 5 or more (includes postage). Order from The Guardian: 33 West 17th St. NYC, NY 10011

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to Liberation Support Movement, who can be reached at P.O. Box 2077, Oakland, California 94612, for their co-operation in securing permission to reissue this record.

Production Credits

Engineer (re-master) Jonathan Thayer

Executive Producer Barbara Dane

Cover Design Ronald Clyne

Typesetting Guardian Typesetters

Layout Maggie Block



LYRICS

Side 1, Band 1: (3:50)

TUA KUA DIVUA (sung in Kimbundu)

*We Angolans never have any luck!
When they arrived in Angola,
everything went wrong again.
When I call their names,
I feel an ache in my heart.
In spite of the fact that we welcomed
them heartily,
They treated us badly.
The FNLA came to Angola to kill us,
They arrested us and imprisoned us,
As if we were nothing but animals.
But Agostinho Neto, the untiring,
sent his soldiers
To kick out these devils!*

Side 1, Band 2: (3:00)

AVANTE O PODER POPULAR (sung in Portuguese)

*If you are an enemy
Of the revolutionary government,
Beware!
White, black or mulatto,
It makes no difference:
Let us build together.
If you are a reactionary,
Think hard
If your attitude is anti-people.*

(Chorus)

*Who is in command here now?
The people!
And who are the people?
The MPLA! (2x)
Forward, people's power,
forward! (3x)*

*Forward, and down with
the enemy's dirty tricks!*

AVANTE O PODER POPULAR

*Se és antagonista ao novo
Regime governmental,
Então, cuidado.
Se você é branco, preto ou mulato,
Não pense nisso,
E vamos construir.
Se é reacionário,
Pense bem
Que é uma atitude anti-povo.*

(Coro:)

*Mas quem é que manda?
É o povo!
E quem é o povo?
é o MPLA!
Avante o poder popular,
avante! (3x)
Abaixo todas as manobras
do inimigo.*

Side 1, Band 3: (2:27)

INVASORES DE ANGOLA (sung in Portuguese)

*(chorus)
North Americans/invaded our country
South Africans/invaded our country
Zairians/invaded our country*

*Invited by Savimbi,
Invited by Holden (Robert)
Invited by Chipenda. (2x)*

*Because they themselves were kicked out
By the progressive forces. (2x)*

*(chorus)
North Americans*

*These three bandits
Will be judged
After independence
By the revolutionary courts.
(chorus)
North Americans*

*These three bandits
(chorus)
North Americans (fade out)*

INVASORES DE ANGOLA

*Norte-Americanos/invadem o nosso país.
Sul-africanos/invadem o nosso país.
Zairenses/invadem o nosso país.*

*A convite de Savimbi
A convite de Holden
A convite de Chipenda. (2x)*

*Porque estão sendo varridos
Pelas forças progressistas. (2x)*

*(coro)
Norte-Americanos*

*Este trio bandoleiro,
Terá que ser julgado
Após a independência,
No campo da Revolução.
(coro)
Norte-Americanos*

*Este trio bandoleiro
(coro)
Norte-Americanos*

Side 1, Band 4: (3:40)

ORMALA VANQUE (sung in Umbundu)

*This song refers to an age-old problem in
Angola: having twins. Only one stands a
chance to survive.*

*Oh, what shall I do with my twins?
If I get rid of the MPLA, Angola will
weep,
For the children of Angola now lead a
different life.
With the MPLA, all of us are richer.
People, stop crying!
With the MPLA, we are all Soma*.
With the MPLA, the people give the
orders.
And who is our president? Neto!*

*Soma—chief of the tribe.

Side 1, Band 5: (3:48)

KITADI KIA NGOLA (sung in Kimbundu)

*The singer tells of the riches of Angola,
saying that he wants to see these riches (the
money) stamped with the face of Agostinho
Neto. He wants to enjoy these riches in an
Angola led by Neto. He says that they will
chase away the bandits who eat people and
buy the hearts of others. The big problem of
Angola, he says, are the bandits of the
FNLA. He calls on the people to chase them
away, and says once again that he wants to
see the face of Neto on the money of Angola.*

Side 1, Band 6: (2:55)

TCHIKOLONA (sung in Umbundu)

*The title is the word for small (white)
farmers and workers in Angola, something
like "petite colonials." The song calls on
them not to flee Angola now that the MPLA
has come, for the MPLA is the voice of the
people and with it the people have the
power.*



Side 2, Band 1: (3:00)
POEMA
(spoken in Portuguese)

*Ai, mother Angola,
You were, until now,
A sheltering mother,
A protective woman,
A cornucopia of plenty,
A refuge for the afflicted.
You were a mother
Whose powerful arms
Whose rich and beautiful body
Gave aid to your children,
And to the stranger,
Protection.*

*But mother,
How were you rewarded
For what you gave
Of your protection
To the foreigner?
Yes, mother,
I know:*

*it was plunder
it was massacre
it was slander,
it was slavery*

*And finally,
It was exploitation.*

*Yes mother,
I know,
You are tired of so much suffering.
I also know, mother,
That you go hand in hand
With your heroic and generous children
Who struggle against exploitation.*

*Yes mother,
I know,
That you will see the rising sun
You will see the day of liberation,
You will see, mother,
The rivers of imperialism
Open themselves before
The strength of your children.
You will see, mother,
That tomorrow is more beautiful,
And its beauty is infinite.*

POEMA

*Ai, mãe Angola,
Foste tu até hoje
Mãe acolhedora
Senhora de proteção
Fonte de abastecimento
E manancial de aflitos.
Foste tu, mãe,
Com teus grandes braços,
Com teu corpo belo e rico,
Ajuda pelos teus filhos
Que ao estrangeiro
Deste proteção.*

*Mas mãe,
Qual é a recompensa
Que tiveste
Da proteção
Que ao estrangeiro deste?
Sim, mãe,*

*Eu sei:
foi pilhagem
foram massacres
foram calúnias
foi escravidão
Enfim,
Foi exploração.*

*Sim, mãe,
Eu sei,
Estás cansada de tanto sofrimento.
Sei também, mãe,
Que tens acompanhado
Teus filhos heróicos e generosos
No combate contra a exploração.*

*Sim, mãe,
Eu sei
Que verás o sol reluzir
Verás o dia da liberdade
Verás, mãe
As correntes do imperialismo
Abrirem-se perante
A força dos teus filhos
Verás, mãe,
Que ainda és mais bela
Que a beleza infinita.*

Side 2, Band 2: (3:15)
ENU LLUMBA
(sung in Kimbundu)

This song calls upon the young women to end the ancient custom of looking for a "special kind of man," the colonialist. The singer says, "You must realize that now we want to control our own destiny. The day of truth has arrived. Think about what is happening in the country." Then he imitates a colonial, who only knows how to speak to a woman by commanding her. "That is how they used to treat us," he says, "and they treated us as they saw fit."

Side 2, Band 3: (3:00)
MINISTRO GATUNO*
(sung in Portuguese and Kimbundu)

*Agostinho Neto, you should know
Samuel Abrigada stole some money.
(Kimbundu)
We saw you, we saw you, we saw you,
We saw you when you robbed the money.
(Kimbundu text says:)
Abrigada can't deny it,
Because we've seen it for ourselves,
And what he stole belongs to Angola.*

*The man dared to deny it,
The man dared to deny!
(spoken)*

*"I didn't steal it. I don't need 100,000
contos."*
He can't deny it,
We have seen it for ourselves.
And what he stole belongs to Angola.*

**gatuno—rogue, crooked*

***favorite quote from ex-minister Abrigada of FNLA.*

MINISTRO GATUNO

*Agostinho Neto, fica sabendo
Samuel Abrigada roubou dinheiro. (2x)
(Kimbundu text repeats the same)
Nós te vimos, nós te vimos, nós te vimos
(2x)
Nós te vimos quando você estava a
roubar. (2x)
(Kimbundu text)
O ditou negou,
O ditou negou.*

*(spoken)
Não levei, e nem preciso de 100 mil
contos.*

Side 2, Band 4: (6:22)
ESTRANGEIRO
(sung in Portuguese)

Foreigner,
You who live here,
Don't spread reactionary ideas. (2x)*

*If you truly are a brother,
Don't mistreat my other brothers,
Because Angola is large,
With room enough for all. (2x)*

*(chorus 1)
Yes, Angola is,
Angola is so large,
Stand firm, comrade,
For the struggle goes on. (2x)*

*If you want to live here,
Help us build the peace,
Foreigner*. (2x)*

*(chorus 2)
Yes, Angola is
Angola is so large,
That the fascist Mobutu
Wants it badly. (2x)*

*If you really are a brother,
Don't mistreat my other brothers,
Because Angola is large,
With room enough for all. (2x)
(chorus 1)
Yes, Angola is . . .*

*If you want to live here,
Help us build the peace,
Foreigner*.*

*(chorus 2)
Yes, Angola is . . .*

*(chorus 1)
Yes, Angola is . . . (4x)*

**The exact translation of the word is foreigner, but it means those of non-African extraction (whites) who may have descended even from the first colonizers 400 years ago.*

ESTRANGEIRO

Estrangeiro,
Tu que estás aqui vivendo,
Não lances idéias reacionárias. (2x)

Se és na verdade um irmão
Nao maltrates meus irmãos,
Porque Angola é grande
E chega para todos nós. (2x)

(Coro 1)
E, Angola é,
Angola é tão grande
Seja firme, camarada,
Que a luta continua. (2x)

Se queres viver aqui,
Ajuda-nos a construir a paz,
Estrangeiro. (2x)

(coro 2)
E, Angola é
Angola é tão grande assim
Que o fascista Mobutu
Está cobiçando. (2x)

Se és verdade um irmão,
Não maltrates meus irmãos,
Porque Angola é grande,
E chega para todos nós.

(coro 1)
E, Angola é . . .

Se queres viver aqui,
Ajuda-nos a construir a paz,
Estrangeiro.

(coro 2)
E, Angola é . . .

(coro 1)
E, Angola é . . . (4x)

Side 2, Band 5: (5:55) LONG NIGHT (poem in Portuguese)

*We passed through the long night,
A long colonial time,
We experienced much, we suffered
Hunger, cold, tortures,
Humiliation.*

*The struggle was hard,
Fourteen years, oh yes,
Much blood flowed,
Blood of our best sons and daughters,
Fallen heroically
Defending the Angolan people.
Hoji-ya-Henda, Erasbomboko,
Deolinda Rodrigues, Valodia, aaah,
Nelito Soares, Tidoti Telichide,
Cangula, Gika, aaaaah,
Cowboy, Spencer, Francisco,
Zorro, Zeca, Américo Boavida,
Kuspi, Kuenha, aaaaah . . .
And so many others.*

*They attacked us on many fronts,
Worked against us whenever possible,
Dispersed our forces,
But the worst enemy of all
Was identified: Portuguese colonialism.*

*When colonialism died,
False heroes stepped forward.
"All had struggled (they said),
All had suffered."
New banners appeared,
Flags the people did not know.
Divide, the better to be conquered,
That was the principal objective.
And suddenly,
Unknown people appear,
They speak in unknown languages;
It isn't Kimbundu,
It isn't Umbundu,
It isn't Chiote,
It isn't Kuanhama,
It isn't Tchokwe,
It isn't Kikongo.
Armed to the teeth,
Torturing and threatening
The good people of Angola.*

*As if this wasn't enough,
A wave of massacres came,
Death and terror,
Firing squads and hanging,
Electric chair and mass graves,
Which could only be compared
with the PIDE or the gestapo.*

*Apostles of peace were everywhere,
Fish or fowl, it made no difference,
Whatever is convenient:
"Stop the fighting,
Even while people are being massacred.
Let them die for that peace!"
But even that was not enough:
They took all sorts of booty.
The murderers, bandits, vandals,
And a crooked minister,
A crook who was very clever,
Found out by the people:
Samuel Abrigada,
Samuel Abrigada,
We want our 100,000 contos! (3x)*

(Instrumental)

NOITE LONGA

Noite longa passamos,
Longa era colonial,
Tudo passamos, tudo sofremos,
Fome, frio, torturas.
Humilhação.

A luta foi dura,
14 anos, bem o dizes,
Muito sangue derramado,
Sangue dos melhores filhos da pátria.
Caidos heróicamente,
Em defesa do povo Angolano:
Hoji-ya-Henda, Erasbomboko,
Deolinda Rodrigues, Valódia, aaaah,
Nelito Soares, Tidoti Telichide,
Cangula, Gika, aaaaah,
Cowboy, Spencer, Francisco,

Zorro, Zeca, Américo Boavida,
Kuspi, Kuenha, aaaaah . . .
E tantos outros.

Atacávam-nos de várias frentes,
Travaram-nos sempre que possível,
Dispersaram as nossas forças.
Mas o nosso principal inimigo
Estava identificado: o colonialismo
português.

Morto o colonialismo,
Logo surgiram falsos heróis.
"Todos tinham lutado
Todos tinham sofrido".
Surgiram novas bandeiras,
Bandeiras que o povo não conhecia.
Dividir para melhor reinar,
Era o objetivo principal,
E de repente
Gentes desconhecidas começam a aparecer,
Falam uma língua desconhecida:
Nao é Kimbundu
Nem Umbundu
Nem Chiote
Nem Kuanhama
Nem Tchogue
Nem Kikongo.
Bem armados até os dentes,
Maltratando e ameaçando,
O bom povo Angolano.

Como se não fosse suficiente,
Veio a onda de massacres,
A morte, o terror,
Fuzilamentos, enforcamentos,
Cadeiras elétricas, valas comuns,
Só PIDE ou Gestapo
se lhes podem comparar.

Profetas da paz não faltaram,
Peixe ou carne, tanto faz,
Aquilo que mais convém:
"Nada de combater,
Ainda que o povo esteja a morrer,
Morra para a tal paz".
Mas isso só não chega,
De tudo um pouco nos trouxeram,
Assassinos, vadios e bufos,
E um ministro gatuno,
Gatuno de grande habilidade,
Que o povo vigilante descobriu:
Samuel Abrigada,
Samuel Abrigada,
Queremos os 100 mil contos,
Os 100 mil contos, Abrigada!
Os 100 mil contos!



Side 2, Band 6: (1:56)
RUMO A INDEPENDÊNCIA
 (sung in Portuguese)

*Now the time has come
 To clean our house,
 To clean our street,
 And our city,
 To clean our country,
 To wage a new struggle,
 To clean away all garbage.
 We are going to sweep,
 We are going to wash,
 The windows, the walls and the floor.
 This is the hour
 Of Angola's independence.
 Let us celebrate together,
 Laughing, singing,
 Laughing, jumping,
 We will clean out all the trash.
 This is the hour
 Of Angola's independence.
 Let us go to work together!*

(speech)

*"November 11th, let us now start to
 prepare a national celebration of
 independence. We will go clean our streets,
 our walls, in every village, city and town.
 We will decorate our houses, and we will
 clean our country. People of Angola, this
 is our job. The struggle continues, and
 victory is certain!"*

*This is the hour
 Of Angola's independence.
 Let us celebrate together!
 This is the hour
 Of Angola's independence.
 Let us work together!*

RUMO A INDEPENDÊNCIA

Agora já é hora,
 De limpar nossa casa,
 De limpar nossa rua
 E a cidade,
 Limpar nossa terra,
 Fazer outra guerra,
 E com todo o lixo acabar.
 Sair a varrer,
 Sair a lavar,
 Os vidros, as paredes e o chão.
 Chegou nossa hora,
 Independência de Angola
 Vamos todos juntos festejar.
 A rir, a cantar,
 A rir, a brincar,
 Vamos já com o lixo acabar.
 Chegou nossa hora,
 Independência de Angola,
 Vamos todos juntos trabalhar.

—Dia 11 de novembro—, vamos preparar
 já a festa nacional da independencia.
 Vamos limpar as ruas, limpar as paredes
 dos nossos quimbos, das nossas aldeias,
 das nossas vilas e cidades. Vamos arrumar
 a nossa casa, vamos limpar a nossa terra.
 Povo Angolano, o trabalho é nosso, a luta
 continua, a vitória é certa!

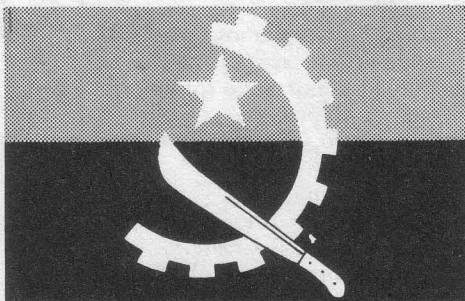
Chegou nossa hora
 Independência de Angola,
 Vamos todos juntos festejar.
 Chegou nossa hora
 Independência de Angola,
 Vamos todos juntos trabalhar.

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L.S.M. News (published by Liberation Support Movement Information Center), P.O. Box 2077, Oakland, Ca. 94604.
The Guardian, 33 West 17th St., N.Y., N.Y. 10011.
Southern Africa, 274 West 27th St., Fifth Floor, N.Y., 10001.



ORGANIZATIONS:

American Committee On Africa, 305 East 46th St., N.Y., N.Y. 10017. Publishes a valuable pamphlet, "No One Can Stop the Wind: Angola and the MPLA."
CCLAMG (Chicago Committee for the Liberation of Angola, Mozambique, and Guinea), 1476 West Irving Parkway, Chicago, Ill., 60613. Publishes "OMA: Organization of Angolan Women."
International Defense and Aid Fund for Southern Africa, Box 17, Cambridge, Mass., 02138.
LSM (Liberation Support Movement), P.O. Box 2077, Oakland, Ca. 94604. LSM East Coast Unit, Box 673, Brooklyn, N.Y. 11202. LSM Bay Area Unit, Box 756, Berkeley, Ca. 94701. Publishes many important pamphlets including, "Road to Liberation: MPLA documents on the Founding of the People's Republic of Angola."

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