



ANGOLA in ARMS

information organ of the

PEOPLE'S MOVEMENT FOR THE LIBERATION OF ANGOLA



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EDITORIAL

TO COMMEMORATE 14 April, ANGOLAN YOUTH DAY, means to recall the day when the young MPLA fighter Hoji ia Henda fell gloriously in combat against the enemy of his people — Portuguese colonialism.

Rebellious, courageous and intelligent, Hoji ia Henda symbolised the most pure and selfless youth of Angola. At a very early age he was aroused by the injustice of the Portuguese colonial system oppressing and exploiting his people and realised that the only correct path to follow was that of taking up arms to fight the colonial invader. Showing all the qualities of a true fighter for the people and a great military leader, he soon won the affection and respect of all his brothers in the struggle and of his people as a whole.

On this historic day, the fighting youths of Angola remember that young and modest hero who loved his people and fought for the freedom of his country. And the battle standard that Hoji ia Henda always held high has now passed into the hands of the vanguard of the fighting youth of Angola. The example he set for the entire of youth of Angola, the example of a genuine revolutionary true to the people and their fighting vanguard, the MPLA, has borne fruit in the hearts of all the young people who are today fighting for the independence of their country, for the freedom of the people, and against Portuguese colonialism, supported by world imperialism.

Hoji ia Henda showed the entire youth of Angola the path of duty to be followed, that of fighting the imperialist enemy until it is defeated, in order to liberate the people and lead them to a life of justice. Only thus will the youth of Angola follow the ideals set out by that young hero who will live on forever in the hearts of his people.

COMMANDER HOJI IA HENDA,
YOUR BLOOD HAS NOT BEEN
SHED IN VAIN! WE SHALL
FOLLOW THE PATH YOU SHOWED
US, THE PATH OF STRUGGLE
UNTIL THE COMPLETE AND
TOTAL LIBERATION OF OUR
ANGOLAN LAND!

COMMANDER HENDA

ON 14 APRIL 1968, during an attack on the Karipande Barracks in the District of Moxico (Third Region), Commander HOJI IA HENDA, member of the Executive Committee of the MPLA and Co-ordinator of its Military Commission, fell on the field of honour.

To honour the memory of this heroic fighter, who symbolises the indomitable will of our People to reconquer their Independence, the Regional Assembly of the Third Region, meeting in the district of Moxico in August 1968, decided to declare 14 April "Angolan Youth Day" and to honour Commander HOJI IA HENDA with the posthumous title of "Beloved Son of the Angolan People and Heroic Fighter of the MPLA".

Commander HENDA was only 26 years old at the time of his death. Although so short, his was the life of a fighter.

In 1961, he went with Commander Tomaz Ferreira's column, which was basely massacred by armed UPA bands in Fuesse (First Region). HENDA escaped.

In 1964, HENDA was made Commander of the Cabinda Front (Second Region). Owing to his tremendous military ability and militancy, together with his integrity, intelligence and rare gifts as a commander, the MPLA guerrillas there inflicted heavy defeats on the enemy.

In 1966, he was promoted to be Co-ordinator of the MPLA Military Commission, thereby becoming the Movement's top military leader.

It was for the purpose of planning offensives and ensuring the extension of the armed struggle on the Eastern Front that Commander HENDA went to the District of Moxico, where an enemy bullet took his life on 14 April 1968.

The name of heroic Commander HENDA adds to the long list of Angolan fighters who have fallen for our country.

From the unknown heroes to



Commander Henda

some of the great exponents of our people's struggle, these are the ranks of men and women who, despite their death, are always with our people in their bitter fight in search of TOMORROW!

Militants like Commanders Bomboko and Benedito, Kafifi, Deolinda Rodrigues, Dr. Boavida, Commander Janginda, Liberdade, Pioneer Augusto Ngangula and so many others.

The Angolan People are proud to have offered the best of their sons and daughters to the cause of African Independence.

ANGOLA is proud to have offered the "Beloved Son of the Angolan People and Heroic Fighter of the MPLA", Commander HOJI IA HENDA, to the Cause of the Freedom of Man.

The revolutionary life of Commander HENDA will be for ever inscribed in letters of gold in the history of our people's struggle, as a heroic example for generations to come.

But, as Comrade Agostinho Neto, President of the MPLA, has said, "The liberation of our country requires blood, the blood of its best sons". This is how MPLA militants understand the death of glorious Commander HOJI IA HENDA!

VICTORY IS CERTAIN

TRIAL OF TEN ANGOLAN NATIONALISTS

THE TRIAL OF TEN ANGOLAN NATIONALISTS

IT IS because they want their country to be independent, because they want to enjoy the right of the peoples to self-determination — a right recognised by the UN Charter — that 10 Angolans have just been tried in Lisbon after about a year in detention at the Caxias fortress.

THE ACCUSED

Alvaro Jose de Melo Sequeira Santos (33), bank employee.

Raul Jorge Lopes Feio (24), fifth-year medical student in Lisbon.

Jose Ilidio Coelho da Cruz (27), business manager.

Maria Jose Pinto Coelho da Silva (26), second-year student at the Institute of Advanced Economic and Financial Sciences.

Diana Marina Dias Andringa (22), advertising editor.

Antonio Manuel Garcia Neto (25), third-year student in the Coimbra Law Faculty.

Rui Filipe de Matos F. Martins Ramos (24), third-year student in the Lisbon Law Faculty.

Antonio Jose Ferreira Neto (28), doctor.

Fernando Emilio de Campos F. Sabrosa (28), fifth-year medical student at the University of Coimbra.

Joachim da Rocha Pinto de Andrade (43), Catholic priest, Doctor of Theology and Philosophy, ex-Chancellor of the Archdiocese of Luanda, in exile in Portugal since 1960.

THE CHARGES

Membership of the MPLA (People's Movement for the Liberation of Angola).

Subversive activities aimed at achieving by violent means the separation of Angola from the motherland and, thereby, changing the political constitution of the Portuguese State.

Threatening the internal and external security of the State.

The charges are based on the following material evidence.

The accused attended meetings with a view to preparing a plan for armed struggle to be promoted in Angola.

They were in possession of clandestine newspapers.

They sent messages to the MPLA's offices abroad.

They collected medicines and funds for the MPLA.

They collected funds for the purpose of buying a roneo machine.

One of the accused, Joachim Pinto de Andrade, the Honorary President of the MPLA, has been constantly persecuted over these past ten years. We are publishing below the full text



of the Memorandum sent by him to the judge appointed to examine his case. It tells the story of these ten years of exile and imprisonment in the hands of PIDE, the criminal Portuguese political police.

MEMORANDUM

ON my return from Rome in 1953, after graduating from the Gregorian University with a bachelor's degree in philosophy and a master's in theology, I was appointed Professor at the Major and Minor Seminaries in Luanda and Professor of Morality at a college for secondary education, at the same time as lending my services as a priest in various churches in the Angolan capital.

In 1958 and 1959 I performed the various duties of Chancellor of the Archdiocese of Luanda, Professor at the Major and Minor Seminaries of Luanda, Secretary of the Ecclesiastical Chamber, chaplain and confessor for a convent, head of an experimental parish in a suburb of the capital (Samba), inhabited by about 25,000 souls (mostly domestic servants and fishermen), and I was also Ecclesiastical Assistant to a Catholic Action organisation, the Catholic University League (LUC), composed exclusively of Europeans.

That was the year when the first mass imprisonment of nationalists took place (the famous trial of the 50). The PIDE did all it could to incriminate me, even going so far as to use torture to try to force prisoners to make confessions prejudicial to me. This strategy failed.

In the meantime, finding themselves suddenly poverty-stricken, prisoners' families flocked to me in search of I did my best for them.

I often went to the jails (with the approval of my Bishop and the authorisation of the police authorities) and gave the prisoners spiritual and material comfort in my capacity as a priest.

A movement of solidarity with the prisoners and their families started spontaneously in the city. Those involved decided to centralise financial aid in the hands of someone whose suitability and moral prestige would inspire confidence and ensure that the money and various articles of food and clothing were equitably distributed to the needy families and that there was no misuse of funds. It was agreed that I should be entrusted with this task of distributing aid. I felt that I should accept, also in my capacity as a padre, because this was a work of Christian charity and human solidarity. I nevertheless consulted my Bishop, who not only gave me his moral support, but also made a monetary contribution to the fund in question.

My moral prestige and popularity had grown in the city, owing to my education and rectitude and my direct manner, but mainly among the most forsaken strata of the population, because I intransigently upheld truth and justice, denounced racism and economic exploitation and was outspoken in my defence of the oppressed.

The sermons I gave in the Cathedral and Carmo church were often falsely reported by ill-intentioned people who went to the Archbishop to accuse me. I was in the habit of writing down everything I said in public and learning the text by heart. So whenever I was slandered I was able to produce the text of sermons I had given. The Archbishop always encouraged me with the phrase: "Go on preaching in the same spirit". Even the Governor General of Angola (now General Sa Viana Rebelo, Minister of Defence and the Army) frequently came to hear me, sometimes seated in the front row, sometimes mingling with the people who either completely filled the Luanda Cathedral or had to listen from outside, through loudspeakers.

To avoid further intrigues, I started reading the text of the sermons. Even so, they did not stop persecuting me. Fed up and wanting to avoid further slander, I decided to stop preaching for a while. When he was informed of this decision, the Archbishop did not agree. He said that my silence at Sunday mass might be interpreted as a ban and the disapproval of the Archbishop, whereas he in fact fully supported me. Owing to my insistence on maintaining my silence, the Archbishop decided to replace me, so that

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TRIAL OF ANGOLAN NATIONALISTS

(Continued from Page 2)

he gave the Sunday mass entrusted to me and preached in my place. I therefore assisted the Archbishop, showing that I fully supported him and that my preaching was in line with his.

As head of the experimental parish of Samba (a shanty-town for Africans), I had constantly to face the arbitrary actions of the administrative authorities. The pupils of a mission school which was run in the chapel itself were frequently seized on the pretext of vagrancy and made to work as servants in the houses of Europeans. The police violently entered their huts at dawn and dragged them from their sleep on threadbare mats. Yet they were in possession of cards bearing their photographs and the stamp of the Archdiocese over my signature; cards which identified them as pupils of the mission school and on which the teachers regularly marked each day of their attendance at school. When they produced their cards to prove that they were not vagrants, the police seized them or tore them up. These were urchins aged 7 to 14.

But even little girls aged 4 to 6 who attended a newly-started and poor infant school were dragged away from their toys and forced to work as little servants — companions for white children.

A day hardly passed when, as I left my home (near the palace of the Governor General) early in the morning, I did not meet on my way one or two people with the following type of complaint: "Padre, my son or daughter, my niece, or brother or cousin has been seized". And then I had to go to the administrative post to obtain the release of the unfortunate one. Finally, it was not just people from the area under my pastoral responsibility who flocked to me, but also people from other slum areas who came to ask me to intervene for the release of their relatives who had been arbitrarily detained.

In the face of the growing avalanche of repression and arbitrary acts, which did not spare schoolchildren of even the most tender age, I discussed the problem with my Bishop on a number of occasions and told him that I intended to write a report and request an audience with the Governor General. The Archbishop invariably answered: "You are right, my son, but leave it to me. I am a bishop and I am white, so nothing can happen to me. What is more, I am old. But you must not forget

that you are Angolan and black; your protest would be seen as subversion and racism."

FIRST IMPRISONMENT

In June 1960, I was seized by the PIDE at about 1 p.m. when leaving my work at the Chancery of the Archdiocese. After a week of questioning on alleged subversive activities, Inspector Anibal de S. Jose Lopes, PIDE Director, told me: "I have taken your statements to the Governor General (then Chief Magistrate Silva Tavares). We have reached the conclusion that there is no reason to keep you in prison, so you are free to leave immediately. However, your presence in this city is inconvenient at this moment. There are some hotheads here who are planning to demonstrate for your release, so that you would be received as a hero and a martyr. But we do not want to create either heroes or martyrs. It has therefore been decided that you should leave for Lisbon immediately on a military plane and live there in freedom for some three or four months, so as to give time for the wave of indignation aroused by your imprisonment to die down. After three or four months, you can return to Luanda." I was taken to Lisbon under military escort. However, instead of the freedom I was promised, I was met at the airport by a PIDE brigade chief who took me to the Aljube jail, where I was held in solitary confinement for more than four months.

In order to get better prison conditions, mine being very bad, I had to go on hunger strike for six days.

During the more than four months of my detention at Aljube, I was never questioned by any PIDE agent or inspector. My letter of protest to the PIDE Director remained unanswered.

ISLE OF PRINCIPE

In November 1960 I was put on a CUF cargo boat (the "Bragance") accompanied by a PIDE agent. We sailed for 20 days without my being informed of my destination. On arriving at the Isle of Principe, I was obliged to disembark and taken to the local PIDE station. There I was told by agent Moreira that I was free but would be watched and was under restricted residence on the island, that I had to report daily to the PIDE and that all my mail (both outgoing and incoming) had to be previously censored by the chief of the PIDE station. I asked how and where I could arrange for lodgings, food etc. in a land completely foreign to me, especially since I did not have a cent in my pocket.

The PIDE agent answered: "Manage as best you can". Then I went to ask asylum at the local Catholic Mission, where I stayed for 5 months.

In the meantime, the armed struggle was launched in Angola, in February-March 1961.

SECOND IMPRISONMENT

On 25 April 1961, at 3 o'clock in the morning, I was dragged from my bed by two PIDE agents and, without any explanation, taken to Lisbon on a military plane. I was even guarded by a soldier with a cocked machine-gun who kept his eyes fixedly on me all the time.

In Lisbon I was once again locked up in the Aljube prison, where I stayed for four months without any charge being levelled against me. In fact I was subjected to only one interrogation, during which I was merely asked what subversive activities I had carried out in the Isle of Principe and what links I had with liberation movements in Angola. My answer to both questions was obviously negative. And that was all. Apart from this, I remained in prison, in solitary confinement, for four months.

I again had to go on hunger strike, for four days, to get better prison conditions.

On 19 August 1961, I was taken by two PIDE agents to the Singeverga Monastery (Roriz-Negrelos), in Minho, where I was placed under restricted residence and forbidden to leave the monastery's confines, to preach or to take confession.

I stayed cloistered there for eleven months.

THIRD IMPRISONMENT

On 12 July 1962, I was once again arrested, in the monastery, and taken to the Oporto prison. No charge. No explanation, I was merely asked who visited me, with whom I corresponded and what subversive activities I had been engaged in, without any indication as to what any of these activities might be.

After a month in the Oporto jail, I was transferred to Aljube. There I was thrown into a very narrow dungeon, one metre wide by two long, into which light and air entered through a 15 x 20 cm. grill, filtered through two iron doors, and this grill was in any case kept permanently closed. The hard planks which served as my bed were covered only with a mattress as hard as stone and full of lumps which hurt my body. The mattress was so filthy that in order to avoid any revolting contact with it, I had to sleep doubled up

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NATIONALIST TRIALS

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on a face towel. The use of sheets was forbidden. When I sat on the bed my knees touched the wall. There was not an inch of space to move about in. I wasted away visibly in this jail worthy of the jails of Papa Doc. All my physiological functions (and only when the guards grudgingly and sullenly deigned to attend to me), all my physiological functions, including defecation, had to be performed with the toilet door wide open and under the watchful eye of the prison guard.

When Lord Russel of Liverpool, who was judge at the international Nuremberg trial, came to visit Portuguese prisons on the invitation of the Portuguese Government and interviewed me at Caxias prison in 1963, I described to him, in front of Inspector Gomes da Silva and Chief Inspector Barbieri Cardoso, the atrocious conditions people lived under in the Aljube "pens". Despite the eulogies which, "as *usum Delphini*", he wrote about the Portuguese prison system in the newspapers, at least he was man enough (after the visit he made to cell No. 2, on my request) to write to the Portuguese Government that it was necessary to finish with Aljube and that conditions in the "pens" (i.e. in the one in which Father Pinto de Andrade was jailed) were not fit even for dogs...

Indeed, Dr. Judge, it was in that wretched, infamous and foul cell No. 2 of the notorious Aljube "pens" that I had to live (if you can call it living) for 86 days on end, without any charge being brought against me.

FOURTH IMPRISONMENT

On 5 January 1963, I had completed 177 days of preventive detention without being charged. This was 3 days short of the maximum permitted by the law. I was then released, but... arrested immediately afterwards, at the Aljube prison gate and transferred to Caxias!

Taken to the PIDE headquarters on 8 January 1963, I was told that I had been released three days previously and re-arrested at the prison gate... for further subversive activities. I asked if these new activities had taken place within the prison or at the prison gate. In answer I got shouts and abuse.

I was not questioned during this fourth imprisonment and neither was I given any explanation for it.

And so my fourth detention dragged on, going beyond the period allowed by the law, prolonged for more than seven months. After the first 180 days, however, I had sent a letter of

protest to the PIDE Director with copies to the Interior and Justice ministers, but I received no reply.

My lawyer, Dr. Antonio Alcada Baptista, applied for a writ of habeas corpus.

PONTE DO SOR

On 14 August 1963, (i.e. after 221 days of preventive detention or, rather 398 days of uninterrupted imprisonment on no charge), I was released (?) but put under restricted residence in the small town of Ponte do Sor, Portalegre district.

I was in the custody of the GNR (National Republican Guard). Two armed guards in plain clothes watched the door of the boarding house where I stayed day and night and followed ten metres behind me wherever I went in that small town, which I was not allowed to leave. Every four hours they changed the guards, who then had to report to the GNR lieutenant on everything that had taken place in that time. He in turn sent a weekly report to the PIDE Director, the Commander General of the GNR and the Minister of the Interior.

My mail was censored and my telephone tapped. It was impossible for me to communicate with the Apostolic Nuncio by letter. All my visitors had to identify themselves. I was forbidden the use of any kind of transport apart from my two legs, not even a bicycle. I was forbidden to preach or take confession on pain of imprisonment.

FIFTH IMPRISONMENT

On 24 January, as I was having my lunch at the boarding

house where I had to live, I was arrested for the fifth time.

Taken to Lisbon, I was again locked up in the Aljube dungeons. I spent ten days there without any interrogation or formal charge. Then I was summoned to the PIDE headquarters and Inspector Sacchetti tried to force me to write, in my own handwriting, and sign a statement in which I would undertake to accept a new restricted residence and not leave this place "on pain of suspension of holy orders and a ban on saying mass, in accordance with the agreement signed by the Overseas Ministry and the Apostolic Nunciature in Lisbon". Considering these terms to be unacceptable, I refused to write the statement. Inspector Sacchetti told me that if I did not write the statement, I would have to stay in prison indefinitely. I maintained my refusal and even questioned the existence of any such agreement. I demanded that I be shown the text of the alleged agreement. Inspector Sacchetti refused this. I finally insisted on speaking to the Apostolic Nuncio or one of the Nunciature secretaries. When the Nunciature secretary arrived at the PIDE headquarters, Inspector Sacchetti begged me to say no more about the purported agreement between the Nunciature and the Overseas Ministry. I insisted on raising the question and explained the case to the Nunciature secretary, Monsignor Rotuno. He told me, in the presence of the PIDE inspector, that no such agreement had ever existed!

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ANGOLAN WOMEN'S DAY

2 MARCH 1971 is the fourth anniversary of the imprisonment of five heroic MPLA militants, Deolinda Rodrigues, Irene Cohen, Engracia dos Santos, Teresa Afonso and Lucrecia Paim. They were the first women comrades to join an MPLA guerrilla detachment, the Kamy detachment. Like its heroic counterpart, the Cienfuegos detachment, it crossed Congo Kinshasa clandestinely to reinforce and supply the MPLA's First Military Region, in Northern Angola.

But owing to circumstances beyond their control, our five comrades were not able to fulfil their mission. They were seized by Roberto Holden's counter-revolutionary bandits and taken to the Kinkuzu concentration camp in Congo Kinshasa, where they were imprisoned with other MPLA comrades. They were later barbarously murdered.

This day is the national day of Angolan Women.

On this day we published four prison poems -- 4 MESSAGES OF LIFE -- by Deolinda Rodrigues and, in so doing, the MPLA Department of Information and Propaganda (DIP) pays its most profound and heartfelt tribute to the memory of these valiant OMA (Organisation of Angolan Women) fighters who fell for Angola and for Life!

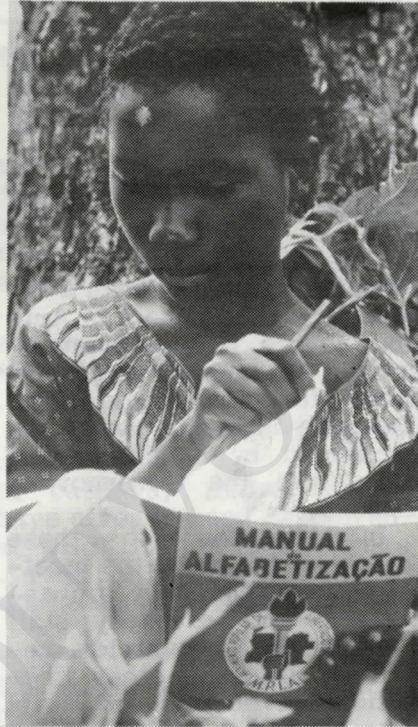
Deolinda Rodrigues was a one-time member of the Executive Committee of the MPLA and a leader and founder-member of the Organisation of Angolan Women (OMA).

More than a literary expression, these 4 poems are a cry of extraordinary vigour, of indestructible moral power and tremendous political and patriotic conviction. The poems were written in the dungeons of Kinkuzu where, until their death, neither torture, humiliation, nor the most extreme physical and moral violence could shake the absolute determination of Deolinda Rodrigues and her companions to struggle for Angola and the MPLA.

The exemplary moral dignity of their resistance to criminal blackmail prevented Deolinda and her comrades from returning to the freedom of "being themselves again" in the collective effort of those who are marching with the MPLA for the independence of Angola.

This cry of accusation against the traitors to Africa

and Angola, the Portuguese oppressors and their imperialist friends, against the "bastard son" -- a bastard because he is a traitor and puppet allied with the settler, a tool of imperialism -- has broken through the bars and subterranean cells of Kinkuzu. It has broken through the walls and the barriers of crime, bursting forth like a watchword addressed to the guerrillas and to the people of whom Deolinda is the beloved and noble daughter. And her nobility and high political consciousness were such (until the death which has secured for her an eternal place



in the garden of the living) that in the courageous tribute to 4 February which took place in the death cell, her clenched fist was an invincible challenge to the imperialist, colonialist and racist forces in the world.

"Three clenched fists" for Vietnam and Latin America, for Angola and Africa as a whole.

In recalling Deolinda and her companions, we recall the total sacrifice of all the women guerrillas, all the militants fighting for freedom and independence in the world, against racial discrimination, injustice, poverty and the exploitation of man.

This sprig of poems by Deolinda is also an armful of Eighth of March flowers for all the women in the world.

Special Communique No. 7/71

TEN YEARS have already passed since the Angolan people decided to solve their national problems in a determined way, so as to ensure in the years to come full political and military control for a new and prosperous Angola, an Angola where Angolans feel absolutely free and take part in all national activities.

It had become necessary to embark upon a gigantic task of high responsibility, and action was unleashed on 4 February 1961, in Luanda, with lightning activities in well determined places.

Our action, the certainty of our results and our firm belief in victory made the MPLA into a vanguard organisation, the only one capable of leading the almost daily military operations we have to carry out, thereby guaranteeing at least minimum security for a population under constant threat from the Portuguese colonial forces stationed in Angola.

It is within this context that on 16 February 1971, the MPLA's fighting forces again attacked the Caripande post, a barracks of considerable strategic importance. At 5.10 a.m. that day, 185 mortar shells and 25 cannon shells demolished Caripande.

Three ammunition stores were hit and a dormitory was destroyed, as was an approximately 15-metre wall which served as protection for one of the units. The radio installations were totally destroyed and also a tractor parked in the middle of the barracks. The enemy suffered heavy loss of life.

The MPLA guerrillas concluded the operation at 5.35. Twenty-five minutes later 2 aircraft carried away the dead and wounded.

The following day, wishing to intimidate the population, 8 enemy aircraft patrolled the banks of the Zambezi.

Yet another MPLA victory arousing the enthusiasm of the population and resulting from our guerrillas' determination to carry out ever more operations to ensure our people's complete victory and make Angola a free and prosperous country.

VICTORY IS CERTAIN

FRENCH ARMS FOR PORTUGAL

FRANCE's attitude towards Africa is clear and can fool no one.

Owing to the process of decolonisation it embarked upon in part of Africa ten years ago and to its somewhat independent stand on foreign policy -- i.e. Vietnam and the Middle East -- France has succeeded in hoodwinking certain African countries. Its policy of "co-operation", which has to a certain extent balanced budgets in its former colonies which always show a deficit, has done the rest.

But now that the stakes have shifted to the southern part of our continent, the mask has fallen.

Yet even in 1961, when the Angolan people had to take up arms to put an end to decrepit, brutal and backward colonialism, France consistently abstained in international organisations. Southern Africa was far too important economically for it to accept a genuinely revolutionary situation there.

South Africa meant gold and the investor's paradise, while Portugal presented very important advantages for the creation of the French strike force and for its space programme, at the same time as being an inexhaustible source of cheap labour.

Portugal's possessions also offered vital advantages:

- The archipelago of the Azores could serve French ambitions in the field of space research;
- a further inexhaustible source of cheap labour;
- a potential market for investors and, above all, an outlet for its production of war material.

Playing the game of the carrot and the stick, the French government made itself the dear friend of certain African countries while at the same time arming the last colonial power -- Portugal.

Indeed, Portugal has received the following, on extremely favourable terms of payment:

- Daphne submarines
- fast escort vessels
- NORATLAS freight planes adapted for tactical bombing
- Alouette II and III helicopters
- SA 330 PUMA helicopters, all equipped with 20 mm. cannon and air to ground rockets

-- electronic radar observation equipment, bomb release mechanisms for aircraft, etc.

-- PANHARD D automatic machine-guns etc.

In 1969, Portugal was the third biggest buyer of French aircraft. All these arms sold by France are of course used for the genocide of our people.

This French position towards the liberation movements in the Portuguese colonies is fully evident in all international bodies and it also shows itself in the hos-

tile attitude taken towards our nationals in transit through France. Moreover, since the trip to Paris of Rui Patrio (Portuguese minister of foreign affairs), the French police have been asking nationals of the Portuguese colonies to produce documents which prove they have done compulsory military service.

The only Angolans and Portuguese that the French want are those who have taken part in the genocide of our people.

DIP

Lusaka, 17 March 1971

10th ANNIVERSARY OF MPLA

The Fourth of February 1971 -- the 10th anniversary of the start of the armed struggle in Angola -- was solemnly commemorated everywhere in the world where there are militants and friends of the MPLA.

This historic day was celebrated in Lusaka with a big meeting at the School of Arts and Crafts, a huge demonstration of support and solidarity for our struggle. The Zambian authorities were represented by a Minister of State and the Governor of Lusaka.

In addition to these Zambian officials, the meeting was attended by ambassadors and embassy staff from friendly countries, representatives of other liberation movements and many members of the public. After speeches by our comrade, the MPLA Representative in Zambia, the members of the Zambian Government and our FRELIMO and ANC comrades in the struggle, a film on the MPLA guerrilla war in Angola was shown, followed by a play about the Fourth of February put on by our comrades.

* * *

The following extract is from issue No. 565 of the Luanda review "Noticia":

"The presentation of a residence certificate has again become compulsory for anyone who leaves Luanda. Having an identity card is still important but no longer sufficient".

This is clear proof of the presence of MPLA guerrillas at the gates of Luanda and of the progress of our militants' clandestine work in the capital of Angola. The PIDE-DGS are stepping up

their measures for repressing and controlling the Angolan people, all of which gives the lie to the intensive colonialist propaganda on "the climate of peace, order and progress" they claim exists in Angola.

* * *

The Portuguese colonialists are increasing their plunder of the mineral wealth of Angola over more than 1,200,000 square kilometres of the area of our country.

The main fields of exploitation are diamonds, manganese, iron, mica, gold, crude oil and bituminous substances. The robbers of the Angolan people are trying to grab the maximum in their race against time, knowing full well that they will lose all with the victorious advance of the MPLA forces and the independence of Angola.

* * *

In Lusaka, the MPLA was visited by three delegates from the World Peace Council. By honouring us with their presence, these illustrious visitors, members of an international organisation which upholds the rights of the peoples to peace and freedom, wished once again to demonstrate their full and ever active solidarity with the struggle we are waging for national independence. A general meeting was held at which MPLA militants had the opportunity to tell these comrades how much we appreciate and value their action within the framework of international support for our struggle.

THE NATIONALISTS TRIALS

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VILAR DO PARAISO

On 3 February 1964, I was released (?) but taken to Vilar do Paraiso, a borough of Vila Nova de Gaia, where I stayed under restricted residence at the Boa Nova Seminary run by the Overseas Mission Fathers. My movements were limited to that borough of Gaia. My telephone was tapped, my mail censored and all visitors were checked. PIDE agents and other informers watched the doors of the Seminary day and night and dogged my steps wherever I went.

I spent three years (1964-67) at Vilar do Paraiso under these conditions.

As a consequence of Pope Paul VI's personal intervention with the President of the Portuguese Republic during his pilgrimage to Fatima, I was finally authorised to move freely anywhere in the country, although still forbidden to return to my country or to go abroad.

On 10 October 1967, I came to live in Lisbon and enrolled in the Law Faculty, at the same time giving religious services in the church of S. Joao de Brito (Alvalade).

SIXTH IMPRISONMENT

On 7 April 1970, I was arrested for the sixth time, in the street as I was leaving home to go to mass. It was the most incredible scene, more like a kidnapping in Latin America. Without any explanation or identification, I was violently dragged into the back of a Volkswagen, to the astonishment of the many people who rushed to see this edifying spectacle...

Caxias prison, 9/1/71

Joachim Pinto de Andrade

The following extracts from the statement Joachim Pinto de Andrade made to PIDE agents on 30 June 1960, after his first arrest, explain the motivation which has always guided him and those who are his companions in the struggle and in detention.

"Independence is to the people what liberty is to the individual. In my capacity as a priest, an African originating from this country, I have problems which are of concern to this people, through daily and, so to speak, lived direct knowledge, and I experience them with the particularly acute sensitivity of a man who identifies with these problems, owing to bonds of blood and historical links. The problem of education and culture, of work and wages, racial discrimination, achieving citizenship, participating in government affairs, and so many others. Delays in the solution of these problems are for us a cause for concern and discontent. The youngest and most enlightened of us note with bitterness that all legal and constitutional means are virtually forbidden them. And so they have desperately embarked upon clandestine struggle. Yet however erroneous the paths one may sometimes follow, what man and, above all, what Christian or priest, can close his ears to the cries rising from the depths and which, in a just God's world, are pleading for justice and the spirit of fraternity.

I am firmly convinced that, in relations between individuals and peoples, monologues can only be harmful and that the need for a dialogue is proving increasingly urgent. And this is known as co-operation. As Saint-Exupery said: "Only men who co-operate are brothers"..."

ANGOLA IN ARMS

(English edition)
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People's Movement for the
Liberation of ANGOLA (MPLA)

All correspondence :
DIP DELEGATION,
Box 20793,
DAR ES SALAAM, Tanzania.

URGENT APPEAL

Unable to halt the expansion of the MPLA's liberated areas in Angola, the Portuguese war criminals have once again begun to spray herbicides and defoliants on our people's crops.

From the effect of these chemicals, they can be identified as:

- 2, 4 D (2,4 dichlorophenoxyacetic acid)
- 2,4,5, T (2,4,5, trichlorophenoxyacetic acid)
- cacodylic acid
- picloram (made by the Dow Chemical Company under the commercial name of Tordon).

Considerable acres of cassava, maize, sweet potatoes and fruit trees have already been destroyed. Furthermore, cattle and wild life in these areas show signs of poisoning. Fish in the rivers and lakes die in the first few days after the chemicals are sprayed.

These chemicals also have very harmful effects on human beings, causing pulmonary constriction, digestive disorders and mouth bleeding. 2,4,5 T caused congenital malformations in children born of affected pregnant women. Cacodylic acid is particularly poisoning since it contains arsenic, the lethal subcutaneous dose of which is one gramme per kilo of body weight. As for picloran, not only does it destroy vegetation, but it completely stops all growth in the soil for a period of about two years.

As a result of these new crimes, thousands of Angolans in the liberated areas are now in an alarming state of hunger and none of the measures taken to counter this situation can have any immediate effect.

Without urgent assistance, thousands of human beings -- men, women and children -- will remain in a state of terrible distress while the colonialist criminals intensify their continuous bombing raids.

The MPLA medical Assistance Service (SAM) urgently appeals to all support committees, organisations and people of goodwill to help mount an immediate and a massive campaign for food and seeds for the victims.

SAM also calls upon international organisations, particularly the UN and the OAU strongly to denounce and condemn this new crime perpetrated by Portugal and to seek ways and means of preventing the continued use of such methods.

Food, clothing, blankets and medicines should be sent to the following address.

P.O.Box 20793
Dar es Salaam,
Tanzania.

MPLA Medical Assistance Service

War Communique No. 4/71

(District of Moxico and Kuando-Kubango)

FOR TEN YEARS now Angola has been a battlefield on which the MPLA guerrillas have been accumulating victory after victory over an enemy who has great resources in terms of military material, but whose desperation is rendered even greater by the unjustness of the war he is fighting.

From the zones and regions under our control and others still in dispute we receive encouraging news on the extension of the armed struggle throughout our national territory by the heroic MPLA guerrillas.

In the Third Region, the districts of Moxico and Kuando-Kubango, the fighters are carrying on ardently and the MPLA is not halting in its advance towards Victory.

ZONE C:

11/11/70 -- At 3 p.m. a group of militiamen and GES (special groups) left the Kangambo post with the aim of invading an MPLA guerrilla base near the Quembo river. They were spotted by one of the guards who immediately ran to warn the detachment. An ambush was laid and the shameless band fell into it, suffering an unverified number of losses. The enemy abandoned the terrain in total disorder, returning to their post in the same manner. There were no losses on our side.

ZONE F:

3/11/70 -- At 7 p.m., 2 military vehicles (Unimogs) transporting colonialist soldiers to the Ntiengo (Kuito-Kuanavale) post were approaching the strategic hamlet (ndandanda) of Kissende, Kuito river, when the leading vehicle hit an anti-car mine, causing the enemy 10 dead and 6 wounded. The vehicle was completely destroyed.

4/11/70 -- At 10 a.m., at the Portuguese strategic post of Xingango, near the Kuango

river, two policemen entered a field of anti-personnel mines anticipatively laid by MPLA guerrillas. They were killed on the spot.

5/11/70 -- At 1 p.m., a group of Portuguese colonialist militiamen on patrol by the Kuango river, at the Mupeku strategic hamlet (ndandanda) entered a minefield, leaving behind 2 dead.

7/11/70 -- At 11 a.m., near the Npemba river, a tributary of the Kuhiriri, in the Alto Longa post area, a group of colonialist militiamen were trying to cross a bridge across the river when they entered a minefield laid by MPLA guerrillas. The enemy suffered 2 dead and 2 wounded.

20/11/70 -- Kemusekeles Angolan puppets had an encounter with our guerrillas on patrol in the area of the banks of the Kuito river. On their way back to their post, the same group of puppets hit a minefield laid by MPLA guerrillas.

17/11/70 -- At 6.30 p.m., on the banks of the Liamba-

la river, a tributary of the Kuhiriri, a group of 5 of the colonialists' militiamen on patrol near the river set off mines laid by MPLA guerrillas. Puppet Yeta Kilombo was killed and another was gravely wounded.

13/11/70 -- Near the Kuhiriri river, colonialist militiamen from the Luntongo post entered a field of anti-personnel mines and suffered dead and wounded.

22/11/70 -- While attempting to leave their Mupeku strategic hamlet, Portuguese militiamen entered a field of anti-personnel mines and suffered 1 dead and 2 wounded.

24/11/70 -- A group of GE troops from the Luntongo ndandanda were attempting to take MPLA guerrillas by surprise when they were ambushed and suffered 1 dead.

VICTORY IS CERTAIN

THE EXECUTIVE COMMITTEE OF THE MPLA

Angola, 30/11/70

PORTUGUESE BUDGET FOR THE EXPEDITIONARY MILITARY FORCES IN THE COLONIES

Allotments over a four-year period
(in millions of escudos)

Territory and year	Army	Air force	Navy	Total
ANGOLA				
1967	533.0	180.0	69.0	782.0
1968	678.9	200.5	71.9	951.3
1969	974.7	220.0	94.9	1,289.6
1970	1,301.0	240.4	106.0	1,647.4
MOZAMBIQUE				
1967	609.4	166.0	63.0	838.4
1968	667.3	180.0	63.0	910.3
1969	674.0	202.0	69.0	945.0
1970	769.1	230.0	79.0	1,078.1
GUINEA BISSAU AND THE CAPE VERDE ARCHIPELAGO				
1967	45.1	33.6	29.4	108.1
1968	46.6	36.8	34.6	118.0
1969	56.1	38.3	45.5	139.9
1970	60.1	59.3	64.7	184.1

Sent by : DIP DELEGATION,
Box 20793,
Dar es Salaam, TANZANIA.

TO :