

I shall no longer be stranger in my own land,
Nor landless, voteless, helot of circumstances;
Oppressed, persecuted and hunted
By the disciples of Hitler and Fascism
In the deepest South of the Seventh Hell".

A number of Umkhonto we Sizwe militants, some of whom were members of the ANC-ZAPU armed guerrilla units who fought and distinguished themselves in clashes against the combined units of the Rhodesian and South Africa regimes in Zimbabwe in 1967 and 1968, fought with his words.

Heroes of Umkhonto and others who have laid down their lives in the service of the people and the revolution never die. Their dedication and heroism shall always inspire those whose task is to carry aloft the revolutionary banner of the African National Congress until victory is won.

HAMBA KAHLE QHAWE!

Human Touch

The Beauty of Poetry

- Sunrise

Africa is rich in poetry. A Nigerian writer, Osadebay, says that in Africa there is "a wealth of culture and fire feelings which find expression in our music and poetry. We sing when we fight, we sing when we hate, we sing when a child is born, we sing when death takes a toll".

These poems come from different parts of Africa.

All these poems have one thing in common. They are oral poems. They were never written down in books for people to read. Instead these poems were made up to be said (or sung) aloud to a live audience.

There were many different kinds of poems performed by different kinds of poets. There were praise poems that sang the praises of chiefs, kings, warriors, famous people and gods. There were poets of the people found in the poorer houses, on the roads and at public gatherings. They carried news and opinions from town to town.

There were poems that were half-spoken and half-sung, like songs at funerals and the poetry of hunters and warriors.

And there were poems and songs which were performed by

everyone: songs of insult, songs about heroes, drinking songs, songs in the middle of stories, maiden songs, love songs, songs of prayer, work songs and lullabies for children.

These songs and poems were performed at special occasions like births, initiations, weddings and funerals. Or they were sung in daily life.

Poetry and song has always been an important part of the lives of people in Africa, and this tradition of living poetry continues.

When we read the oral poems of Africa, we find art and how the people felt about things like war, marriage, love, death and religion. We are reading about the history of Africa, as told by the people themselves.

Here is a praise poem which a man made up for his bull. To the Nilotic people, in southern Sudan, cattle were very important. Here a Nilotic man pours out his pride:

"My bull is white like silver fish in the river
White like the shimmering crane bird on the river bank
White like fresh milk
His roar is like the thunder of the Turkish
cannon on the steep shore.
My bull is dark like the rain cloud in the storm.
He is like summer and winter.
Half of him is dark like the storm cloud,
half of him is light like sunshine.
His back shines like the morning star.
His brow is red like the beak of the Hornbill.
His forehead is like a flag, calling
the people from a distance,
He resembles the rainbow.
With my spear I shall drive my enemies.
Let them water their herds at the well;
the river belongs to me and my bull.
Drink, my bull, from the river, I
in here to guard you with my spear".

"Freedom Songs" are sung all over the country. Here is a freedom song from the 1950s. This song is an appeal to Chief Luthuli who was President of the African National Congress and Dr. G.M. Naicker, President of the Natal Indian Congress at the time.

"God, save volunteers,
God, save Africans,
God, save Volunteers,

God, save Africans,
We say yes, yes, Chief Luthuli,
And you, Maicker liberate us".

Dilika Jele.

Violence and the Oppressed

Never in history has violence been started by the oppressed. How could they be initiators, if they themselves are the result of violence? How could they be sponsors of something whose objective introduction called forth their existence as oppressed? There would be no oppressed had there been no existing situation of violence which established their humiliation and subjugation.

Violence is caused by those who oppress, who exploit, who fail to recognise others as persons - not by those who are oppressed, exploited, and unrecognised. It is not the unloved who cause dissatisfaction, but those who cannot love because they love only themselves. It is not the helpless, subject to terror, who cause terror, but the violent, who with their power create the concrete situation which gives rise to the "rejects of life".

It is not the tyrannised who initiate despotism, but the tyrants. It is not the despised who cause hatred, but those who despise. It is not those whose humanity is denied that humanity (thus negating their own as well). Force is used not by those who have become weak under the yoke of the strong, but by the strong who trample them down.

Comrade President O.R Tambo

The role of the solidarity of progressive forces in the struggle of the people of South Africa is very great. The present situation in South Africa, in which the racist oppressive regime has to reckon with the strength of the liberation movement led by the African National Congress and its allies, is a direct product of international solidarity with our struggle. Such solidarity is displayed by the countries bordering on South Africa, other members of the Organisation of African Unity, many progressive parties and organisations, our friends in different parts of the world.

Our successes have been made possible by the victories of our comrades-in-arms who have also relied on international solidarity. This solidarity enabled the people of Zimbabwe led by the Patriotic Front and the Namibian people led by SWAPO effectively to resist the racists, whom the Western countries

are supplying with modern weaponry. Likewise, the staunchness of Angola, Zambia, Mozambique and Botswana in the face of unprovoked aggressive actions has placed the peoples of Southern Africa firmly in the ranks of committed internationalists.

Of Revolution in Africa

The enemies of the People's Republic of Angola were disappointed in their hopes that the death of Dr. Agostinho Neto would throw the Angolan revolutionaries into confusion. During the funeral of their leader on the 10th September, 1979, the members of the Party's Central Committee vowed unswervingly to follow the road of socialist orientation, strengthen the Party's unity on the basis of Marxism-Leninism, and firmly resist those who encroach on the people's gains.

Rally Against Fascist Invasion

A moving scene in Luanda this year was when workers were given the morning off to join a huge rally to protest against the continuing Pretoria invasion of the Voluntary Firm Trench of Revolution in Africa.

The rally, which was organised by the National Union of Angolan Workers, stretched as far as the eye could see across a big field in the industrial outskirts of the city.

British Ambassador, Hugh Bryatt, was present among the guests at the front of the podium to hear MPLA Central Committee member for the installation of People's Power, Bernardo de Souza, condemn Britain, France and the United States as "the only friends of South Africa."

It was not easy to see what Mr. Bryatt thought of it, wrote Noll Scott of the "Morning Star", but there was no mistaking the enthusiasm of the crowd as Mr. de Souza pledged total continuing support for SWAPO in Angola and the African National Congress in South Africa as well as other liberation movements throughout the world.

On the People's Republic of Angola independence day on November 11, President Jose Eduardo do Santos, told Angolans:

"We are now certain from what a spokesman of the newly elected government of the US said that they are going to interfere in our internal affairs, and also support UNITA bandits".