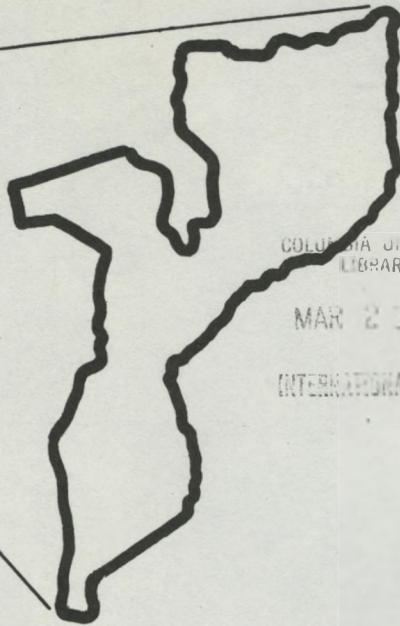


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REVOLUTION

November 1964

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MOZAMBIQUE LIBERATION FRONT
(FRELIMO)

ed. by Frelimo Information Department
Dar-es-Salaam, United Republic of Tanzania.

export of arms destined for use in the Portuguese overseas territories

Concerning that declaration we have the following to say:

- 1 - We welcome this embargo.
- 2 - However, there are a certain number of facts which make us doubt the seriousness of this decision:
 - a) In August of this year, members of the British Labour Party visited Angola and Mozambique at the invitation of the Portuguese government, and issued press statements lauding the colonialist policy of Salazar. The refusal to supply arms would infer a condemnation of that policy. Nothing leads us to believe that during the last three months the position of the British Labour Party concerning Portuguese colonialism has changed.
 - b) The Labour Party declared also that it would cut the supply of war material to the Government of South Africa. However, some days ago 16 war planes were sold to Verwoerd.
 - c) The terms of Mr. Wilson's declaration are suspicious. In fact, the embargo falls only on "arms destined for use in the Portuguese overseas territories". Which arms are these? No arms are sold to Portugal with the label "To be used only in Europe". Mr. Wilson cannot control the use made of the arms by the Portuguese, and he knows it. The reservation contained in Mr. Wilson's declaration makes the announced decision valueless.

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"ACCIDENT" AT A BATUQUE

Since the beginning of our struggle, FRELIMO has developed an intensive programme to make the people within Mozambique politically aware, to create in the Mozambican people a firm determination to fight without flagging until the final victory, and to make them sure of the inevitability of our victory.

Our action has been fruitful. The majority of the Mozambican people are conscious of all the problems related to our struggle. It is not only from a mere emotional reaction but because of a reasoned decision that they fight today against Portuguese colonialism.

We would like now to tell of an incident which occurred some week ago in Mozambique, and which came to our knowledge through our militants. It proves that the Portuguese domination in Mozambique is declining. Psychologically Mozambique already belongs absolutely to the Mozambican people.

The inhabitants of a small village in the District of Manica e Sofala organised a batuque. A batuque is an African fiesta in which the African dance. In many batuques their dances and songs express their revolt, accuse their oppressors and proclaim their wish for liberty. Until the beginning of the armed struggle that was the only way for our people to express their feelings; their guarantee of impunity rested in the fact that the Portuguese do not know the African languages, and the batuques are usually held in isolated places not known by the colonialists.

A batuque was therefore organised by the population of this small village.

At a certain moment when the batuque had already begun, a Portuguese trader, who was passing casually by car, approached, attracted by the light of the fire and by the rhythm of the drums. He left his car and approached, prepared to "appreciate" that "dance of savages" as all colonialists qualify our cultural manifestations. With a smile of paternalistic superiority, he folded his arms and watched.

The Mozambicans did not like this intrusion. They did not like the air of superiority of the Portuguese trader. They did not like the presence of the Portuguese man who represented what they hated most deeply and that against which at that very moment they were demonstrating.

They did not stop dancing, but slowly the dancers moved around to encircle the trader. The trader noted their movement. He became uneasy, but not much, however, because, after all, he was the White Man, the Boss, the Senhor. Never, he thought, would the black man dare to take any aggressive action against a white man.

The chief of the village made a sign. The dance stopped. The drums were quiet. There was a heavy, threatening silence. Walking with slow, grave steps to the Portuguese man, the chief told him in Shindao, "Muzungo, wakavia cotamba ngoma. Pangoma veses vanotamba. Vanotamba!" ("White Man, you came to a batuque. At a batuque everyone has to dance. Dance!")

The trader did not understand. He felt that it was an order, but he did not know what he was being ordered to do. He thought they were sending him away, and he tried to find a way through the Mozambicans who encircled him. But they closed in, and he found himself prisoner in the middle of a crowd of hostile faces.

"Vanotamba, maputuges!" ("Dance, Portuguese Man!"), the chief repeated. Seeing that the trader had not understood, he told the drummers to begin, and pointing to the trader's feet, he repeated "Vanotamba!"

Then the Portuguese trader understood. He became agitated and looked around anxiously for some help. But the other colonialists were far away and they could not come to help him.

However, time was passing. The crowd began moving impatiently. "Vanotamba, maputuges!", the chief of the village told him again threateningly.

Then the man was overcome by fear. Cowardly and fearful as all colonists are when they do not have numbers and the force of arms to protect them, the trader began dancing; better, he began jumping as a clown does, fat, grotesque, unable to coordinate his movements, his pants sagging down.

Loud laughter started among the Mozambicans, an immense laugh in unison, a laugh whose meaning was the approaching end of Portuguese domination in our country. The Portuguese man felt the ridiculousness of his situation. Desperately, he tried to run, but he was caught by one Mozambican who, lifting him over his head, threw him into the fire.

Crawling, crying with fear, the Portuguese man dragged himself to his car. The Mozambicans let him pass. The car disappeared into the night.

The next day a patrol of 15 Portuguese soldiers went to the village. They did not find anyone. The FRELIMO militants, knowing that a fatal repressive action would take place, had evacuated the village, distributing the inhabitants to other villages and hiding the chief. The soldiers could only burn the village.

- * -

This event was referred to in the Portuguese newspaper "Diario de Moçambique" as follows:

"When witnessing a batuque, Sr. Artur Agostinho Pacheco was violently thrown into the fire by an African. He was seriously burned on both knees and had to go to hospital, where, due to the seriousness of his condition, he had to remain.

"The police are investigating the occurrence."

* * * * *

Many times we have been asked if Portugal is really a fascist state, if there is some exaggeration when the Portuguese regime is characterised as dictatorial, if the repression to which the Portuguese people are subjected is similar to that which weighs over us Mozambicans.

Through an analysis of the juridical and administrative system of Portugal, we could prove, irrefutably, that in fact a fascist regime holds sway in Portugal, that the Portuguese people are not free and that to them also the most elementary democratic liberties are denied.

But there is one other way, perhaps more convincing, of producing proof of this reality: through the description of concrete facts