



# ANGOLA in ARMS

information organ of the

PEOPLE'S MOVEMENT FOR THE LIBERATION OF ANGOLA



No. 5

August, 1971

Vol. 2

## EDITORIAL

At 3 p.m. on 15 July 1971, owing to three years of permanent encirclement and constant punishment, the Portuguese colonialist army evacuated the Kari-pande Barracks (municipality of Kazombo), which they are no longer able to defend.

This is undoubtedly a great victory for the Angolan people and one of particular symbolic significance, since it was at Karipande, on 14 April 1968, that our 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".

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

As Comrade Agostinho Neto, President of the MPLA, has said, "The liberation of our country requires blood, the blood of its best sons".

The MPLA is destroying the colonialist bastions. Bit by bit, the MPLA is liberating Angola from the clutches of colonialism.

## MPLA OPERATIONS IN THE FIRST QUARTER OF 1971

THIS balance sheet refers solely to the Third, Fourth and Fifth Politico-Military Regions: Lunda and Malange, Cuando Cubango and Cunene districts:

Barracks attacked	12
Barracks evacuated by the enemy	2
Barracks completely destroyed	2
Enemy dead	335
Enemy wounded	243
Ambushes	21
Anti-car mines set off by the enemy	40
Helicopters shot down	2
Vehicles destroyed	12
Boats sunk	2
GE prisoners (traitors serving the enemy)	11
People freed from strategic hamlets	655
Material captured:	
Rounds of diverse ammunition	3,300
Bombs	5 350 kg
Pistols	6
Carbines	9
Varied equipment and tinned foodstuffs	
Oxen	76

There were more than 39 operations in which the enemy suffered an unknown number of losses.

Throughout this period, the enemy has been intensively bombing cultivated areas, using defoliants and herbicides. They bombed the Kalunda Barracks area and blamed the Republic of Zambia for this operation. This criminal act by the Portuguese colonialists claimed 50 victims avowed by the enemy.

Also during this period, the MPLA mourned 14 losses, including 5 through firearm accidents and 1 by drowning. Three of the victims were young pioneers whom the enemy cut down in their murderous fury. Some of the arms captured were immediately used against the enemy themselves by our guer-

rillas.

During the period from January to May 1971, the MPLA has reached new areas, extended the armed struggle to new fronts, brought into the Movement very many Angolans who want to liberate our country and increased the MPLA's prestige both at home and abroad. In some operational zones the war has attained a higher level and the certainty of victory is becoming even clearer.

The MPLA is advancing! The MPLA is winning! The MPLA is liberating Angola!

Angolan, emigrant Angolan in the colonial army, Angolan in the areas not yet reached by the guerrilla war, join the MPLA. More united, more numerous, we will be stronger and we will liberate Angola faster.

VICTORY IS CERTAIN!



# War communique

## THIRD REGION

### (North Sub-region)

When the enemy manage to obtain information on the existence of a group of men in a given area of our vast fighting front, they mobilise a huge arsenal of forces, so completely disproportionate that it can only be explained by the fear which is gripping them.

Indeed, in one of the sectors of our Zone A, on the right bank of the Kassai, Portuguese colonialists intending to capture and murder members of the population came repeatedly in 5 helicopters and with numerous heliported troops to carry out their crime.

The MPLA fighters having been warned of the unwarranted and criminal presence of the Portuguese terrorists,

The MPLA fighters having been warned of the unwarranted and criminal presence of the Portuguese terrorists, a guerrilla group set out immediately and severely punished the enemy in 4 successive battles. The violence of the last battle was such that Caetano's terrorists lost 5 men and suffered 6 wounded. Together with equipment and ammunition, they left behind them eloquent evidence of their precipitous flight.

This battle, which took place on 5 April 1971, greatly increased the number of Portuguese war cripples which the Lisbon government sends to Federal Germany with impossible promises of social rehabilitation.

The people living in the area of the Lumege Barracks, who have selflessly borne the brunt of enemy incursions, were once again subjected to the impotent rage of Portuguese colonialism. After the battle of 5 April, in an act of revenge so characteristic of the enemy we are fighting, 3 Angolans living in the enemy's own strategic hamlets were murdered in cold blood, on the grounds that it was they who had informed the MPLA guerrillas, the liberators of the Angolan people.

Victory is Certain!

The Executive Committee of  
the MPLA



# War communique

## (THIRD REGION)

On 7 March 1971, an enemy column on a patrolling mission from the Chizambula Barracks fell into an ambush laid by an MPLA group. The column retreated to the barracks after suffering an unknown number of casualties.

On 26 March, an enemy column from the Kavungo Barracks entered a minefield laid by our forces, suffering 4 confirmed dead and 2 wounded.

On 27 March, one of our detachments operating between Massivi and Lago Dilolo was attacked by a heliported enemy combat group. The prompt reaction of our detachment threw the enemy in disarray and they abandoned 2 magazines and 3 grenades.

On 27 March, an MPLA sabotage group prepared a booby trap on the bridge over the Kounuji. Two supply Unimogs set off the device which blew up the bridge, at the same time destroying 2 vehicles which fell into the river with their men and cargo, there being an unknown number of losses. For many hours afterwards, 2 helicopters went to and fro between Massivi and the destroyed bridge, recuperating the wrecks and dead bodies.

On 4 May, a section of the Liwanwangu Squadron launched a firing assault on the Massivi Barracks. The enemy abandoned the barracks and only reacted when our forces withdrew. The assault resulted in many casualties, including 6 confirmed dead and 7 wounded. There were no losses on our side.

On 4 May, our fighters ambushed the enemy near the Kuzumbi river, in the Mavinga Barracks area, inflicting 8 losses on the colonialists including 2 second lieutenants. The following

day, another enemy group from the same Mavinga Barracks were also ambushed by our comrades, on the banks of the Lomba, suffering 3 dead and 4 wounded.

On 28 May, a group of MPLA guerrillas fell into an enemy ambush. Our comrades reacted promptly with intensive fire from automatic weapons, killing 3 of the enemy troops and wounding 5. The MPLA fighters came out of this operation unharmed.

That same day, MPLA guerrillas mounted an ambush for the colonialists on the banks of the Kuhilili river, causing them 11 losses.

On 9 June, in the Kaianda area, near the former Mukosai strategic hamlet, there was a clash between an enemy combat group from the Kaianda Barracks and an MPLA patrol. Taken by surprise by our patrol's heavy firing, the enemy retreated precipitously, leaving behind an unknown number of casualties which were later picked up by helicopter.

On 9 June, the enemy made a further attempt to establish a ground link between the Massivi and Kaianda barracks. Two Unimogs entrusted with this mission set off explosive devices laid along the road by our forces. They were completely destroyed and there was an unknown number of losses. In their vengeful fury and sorely affected by the intensification and frequency of the battles, Caetano's terrorists are liquidating the peaceful population in numbers proportionate to the losses they suffer. In the Massivi area, where the enemy suffered 30 losses, they raided a village and killed 30 persons.

On 15 June, and 15 July,

(Continued on Page 3)

## War communique

No. 21/71 Third region

In the course of this war pitting us against Portuguese colonialism, the defence of our schools has already produced heroes who are venerated by our people. It was barbarous and criminal Portuguese colonialism that added the names of Augusto Ngangula, Augusto Machele and other MPLA pioneers to the long list of its victims by murdering them as it did, by making martyrs of them.

Their worthy comportment and dignity has made them heroes venerated by our people.

On 6 May 1971, an MPLA school was once again defended by its pioneers and two Angolan children distinguished themselves as examples of courage and dedication.

Three helicopters and colonialist infantry forces invaded the Henda School after days of fighting. During the counter-offensive, MPLA guerrillas and pioneers fell into an enemy ambush.

The courage of two Pioneers, Firme and Disciplina, who threw two grenades and discharged their magazines at the colonialists, reversed the situation and the Portuguese terrorists suffered very heavy losses.

During the operation, the colonialists destroyed children's books and school material and equipment in a display of impotent rage.

The MPLA suffered no casualties.

**VICTORY IS CERTAIN!**  
The Executive Committee  
of the MPLA

# A 12-year-old Hero — an MPLA Pioneer

AUGUSTO NGANGULA was a child of twelve who used to leave his village each morning to go to a school in the forest at a guerrilla base. It was evening before Ngangula would reach home again.

This was in 1968, in Moxico District, the MPLA's third military region.

But on the first of December, at dawn, Ngangula was stopped by colonialist soldiers when on his way to the MPLA school.

The soldiers searched him and found MPLA books on him.

Ngangula was lost: if he did not indicate the way to the guerrilla base, he would die. Pioneer Augusto Ngangula knew this.

They questioned him and he said nothing. Although brutally beaten, he remained silent. His blood started to flow, but he still refused to talk.

The colonialist soldiers then lost their heads and

hacked him to death with axes.

This 12-year-old child, this worthy son of the Angolan people, fell heroically, preferring to die rather than to betray the MPLA guerrillas, to betray his people.

Augusto Ngangula was posthumously named Heroic Pioneer of the MPLA and today he has become the symbol of our fighting youngsters.

This year, the pioneers at the Fourth of February Boarding School went into the interior of Angola to take supplies to the guerrillas and to celebrate with them the anniversary of the heroic death of Pioneer Augusto Ngangula.

The pioneers pledged to continue their revolutionary activity and to follow the example set by Pioneer Ngangula in further operations against the Portuguese colonialist enemy and for the liberation of our homeland.



Cecile Hugel, Secretary General of the Woman's International Democratic Federation, inside Angola.

## War Communique

(Continued from Page 2)

respectively, owing to three years of permanent encirclement and constant punishment, the Portuguese colonialist army evacuated the Lwatamba Barracks (municipality of Luso, capital of Moxico district) and the Karipande Barracks (municipality of Kazombo), which they were no longer able to defend.

At 3 p.m. on 15 July, the Portuguese flag ceased to float over Karipande, a forecast of what will happen in the very near future in every part of Angola still under Portuguese rule.

**VICTORY IS CERTAIN!**



# THE EFFECTS OF COLONIALISM ON

ONE of the most serious aspects of colonialism has been its effect on the culture of the African peoples.

A social system based on the exploitation of man by man in its most extreme form, seen as a whole, colonialism means the economic plunder of the land of the politico-social servitude of man. But it is not only this. Based on the enslavement of man, as in every situation of privilege in history, colonialism seeks to perpetuate this enslavement. Firearms and the whip not being sufficient, colonialism resorts to the destruction of the African, in this identifying him with any other colonial and making him lose his identity with himself through the destruction of his culture. Therefore, colonialism is also cultural genocide. It has plundered the land and debilitated men. It tried to wipe out their past in order to depersonalise them in the present and obstruct their future. Depersonalised meant "tamed", which ensured the perpetuation of the colonial relationship.

This is how colonialism understood it and how it acted.

To avoid uprisings, the ideal conditions for enslavement had to be created, imbuing the slave with acceptance of his situation, that is making the slave accept being a slave.

How? Firearms and the whip could not serve this purpose. There was only one way to proceed: to destroy the colonial's culture and make him either submit or be alienated by the "superior culture" of his oppressor.

Attacking culture has been the most tragic of colonialism's manoeuvres to enslave peoples, since it afflicts men, their institutions, their mode of behaviour and their way of thinking. And its consequences are even more serious in that while it is "profitable" to the oppressor in the long run, it is also only in the long run that its effects can be rooted out.

A subtle and imperceptible weapon, it is nevertheless the most effective one for the colonialists' desired perpetuation of their privileges. "The better to dominate and exploit him (the colonial), colonialism places him outside the historical and social, the cultural and technical circuit," writes Albert

Memmi in his "Portrait of the Colonial." But what is meant by culture?

Avoiding all over simplified definitions of "the sum of knowledge", whether it be at the individual level or that of a people, we find that their culture is the body of ideas and patterns of behaviour which come from them, all of which is related to a body of social structures which supports them. To this must be added also technology, which is essential to the survival of any community, as well as a measure of feeling, which gives culture certain nuances from one people to another.

From this we will agree that there is not only one culture. Given the different material conditions under which it exists and upon which it develops, and the variations in the realm of feeling, one is forced to admit that there are different cultures.

Culture is a repository with which each individual identifies himself as belonging to a people. That is, it is an acting and thinking entity to which he wants and feels himself to belong.

In the colonialist attempt to destroy the colonial, the intention is precisely to break this link of the individual's identification with the entity to which he belongs. In the initial phase, they start by denigrating the values of the colonised — cultural racism is the beginning of cultural assassination and its manifestation. Similarly, they deny that the colonial has a past deliberately drawing a curtain of oblivion over the past. Then they loudly proclaim that the values of the black man (or of any other colonial) are immoral and unaesthetic, or insignificant, that his is an "inferior culture". "The black man has no history," is said with the utmost insolence and emphasis, so as to lead to the logical conclusion that the history of the black man started with colonisation.

There follows a whole process of manipulation to create in the black man an inferiority complex towards that which is his by inculcating in him the idea "everything African is vile." The colonial stops using that which belongs to him as his cultural heritage. An inferiority complex about African

culture having been created in him, he tends to deify European culture. The deification of the allegedly superior European culture is the most characteristic feature of the alienated colonial.

Colonialism kills the colonial spiritually and creates barriers which prevent the black African from situating himself in time and finding himself, making of him an empty receptacle to be filled with manipulated education. If the colonial should want to put an end to the sub-human condition, he has to forget what he is and "rehabilitate" himself through the mode of reasoning of the oppressors, adopting their values and language. All that is African has to be left behind and only in the family circle can he perhaps retain his links



with that which is his. The nature of his country is unknown to him, his people's history forbidden him and the heroes of his people are classed as murderers and shameful opponents of "progress", brought by the European, of course. The colonised man knows nothing about his country or its people.

Hence the disuse, if we may use the term, of African culture which leads to its being forgotten. This is the amnesia colonialism wants. Amnesia and an inability to understand both past and present historical events. In addition to not having a memory, the black man (the colonial) must not be able to see ahead.

Then comes the next phase of the process, that of getting the "superior culture" of the master accepted in the present.

It is here that the problem of the effects of colonialism on culture becomes most critical. In fact this is the culminating moment when the colonial moves away from himself, i.e. from his people,

# THE COLONISED AFRICAN PEOPLES

to adopt the culture which is alien to him.

Portuguese colonialism calls this "assimilation". It makes a great deal of noise about it and presents it as the alleged cornerstone of its method of colonising or, as they say, of "civilising".

The ideologies of Portuguese colonialism claim that Lusitanian colonisation is "different"; that Portugal, which alone has divine attributes, can adapt to any ecological and cultural environment, having an enviable ability to get close to the people there. Everything was done without friction and what happened was a result of osmosis between the Portuguese and the people there, through natural interpenetration. Hence the "different" way of colonising — sorry! — of "civilising"! But



history shows that this tendency towards assimilation operates only in one direction: it is the black man (the colonial) who, if he wants to affirm himself, has to adopt the patterns of the oppressor.

This cultural racism was even institutionalised in the 1933 Salazarist constitution, which is still in force and which says that the "native", to be considered "assimilated", must, among other things, adopt European ways of life and renounce African customs and traditions, i.e. African patterns of thought and behaviour. This means that the African has to renounce African culture if he wishes to lose his slave status in the eyes of the coloniser.

Nothing could show more clearly that cultural destruction forms a part of the essence of Portuguese, just like any other, colonialism. In the process of "assimilation," the African has almost always to adapt to an education unconnected with his own world and follow patterns

of learning which are at odds with the ecological reality of the environment of his future activities.

Training and education, those essential aspects of culture, often take place in different fields and also different places. Therefore, if, despite everything, early training still manages to uphold traditional values, i.e. African culture, it is not completed and backed up by appropriate formal education, since the formal education given to the budding "assimilado" is intended precisely to destroy all African values in him.

It is easy to see what distortions and traumas are caused by this situation.

The so highly lauded interpenetration finally results in a hierarchy of values. Elements of African culture rarely appear in the "superior culture" of the European. They are wholly rejected or, at most, tolerated either because they do not offend European canons or because of the touch of exoticism they provide, all of which merely goes to show how "magnanimous" the masters are. "Now you can see that we have nothing against African culture, that we do not want to destroy it. Indeed, we even use and accept some aspects of your culture." Thank you very much! The truth of the matter is that such aspects are adopted are few and it can virtually be said that in the formal education handed out by colonialism African culture is rejected as a whole, especially since the rare aspects "used" are watered down through adjustment to European models.

(Then they say that "this is proof of the inferiority of African culture"! You see, if it had more "good" features for adoption, our culture would certainly have adopted them, as it has the few features "made use of".) "Assimilation and colonisation are contradictory, since they tend to smash the colonial relationship, to suppress privileges, to remove the difference between colonisers and colonised," A. Memmi states in his "Portrait of the Colonial". This means, therefore, that "assimilation" cannot go beyond a certain point if it is not to become a negation of that which it serves — colonialism.

In substance a farce, "assimilation" does however have an important part to play in the act of colonisation, that of benumbing and destroying black African culture (or any other colonised culture).

For the newly independent African states, the most serious heritage is that which results from this facet of colonialism. The problem of culture is of particular importance and requires urgent solution, especially since the attacks on African culture continue even after independence.

One of the major weapons of neocolonialism and imperialism is still the conquest of the mind, of the "soul" of the colonised man. It is not surprising that we should see a proliferation of "cultural centres" libraries, "friendship circles" etc. in the newly independent African countries. Colonialism and neocolonialism are identical in their essence, the one using some of the methods of oppression of the other.

Neocolonialism is also a powerful gag to stifle peoples culturally so as to continue colonial relations indefinitely. The independent African countries need to display a will of iron in reviving African culture. This task of restoring the African to himself is now one of the most crucial problems in the construction of the new independent African states.

But construction implies renovation, so that in African re-personalisation it is necessary to react against the patterns of education imposed by the coloniser — often mechanically transferred from his country to the colonised country — and make every effort to define African culture, or to redefine it for the requirements of progress.

Both things must be done courageously, with all the political and economic responsibilities and consequences implied. The definition of a cultural policy is an urgent need in the independent African countries if they wish to free Africa more rapidly from the effects of colonialism and to struggle more effectively against the economic and political dependence to which many African countries are still subjected.

## ELIMINATION OF BARRIERS ORGANISATION OF ANGOLAN WOMEN (OMA)

THE barriers between the professional woman and the worker are based on class differences. In the specific case of Angola, there is only a small minority of women who have been able to overcome the difficulties imposed by colonialism to acquire professional training. One cannot really speak of class differentiation, since this small group have identified with the problems of the great majority of Angolan women, putting all their knowledge and abilities at the service of the Revolution.

One of OMA's concerns is the setting up of schools in the areas liberated by the MPLA and teaching women literacy, so as to remove the gulf between the peasant, the worker and the pro-

fessional which different levels of education sometimes give rise to. No less important is OMA's work in the political education of its militants, giving them a revolutionary consciousness which does away with all complexes, whether of superiority or of inferiority.

The common objective shared by all OMA militants -- the liberation of Angola -- makes all differences in level disappear, uniting all Angolan women who are prepared to devote their every effort to eliminating class contradictions. What our militants want is to play their

part in advancing the struggle and consolidating the gains of our Revolution in the already liberated areas.

In her desire to be useful to the future Angolan society, the OMA militant feels proud to be laying the foundations for her emancipation. Like every revolutionary, the Angolan woman, who is playing an ever greater part in the liberation of her country, organised within OMA, has but one burning desire -- the liberation of Angola -- and is creating the conditions which will enable her to ensure her right to work and to occupy a place of dignity in society.

### GUINEA BISSAU — Pidjiguiti

On 3 August 1959, the people of Guinea Bissau were once again the victims of atrocities perpetrated by the colonialist assassins. This was a day of suffering, violence and mourning for that heroic people and for all conscious Africans.

The patriots massacred at Pidjiguiti did not, however, fall in vain. They had given even further proof of the courage and determination of those who are prepared to make every sacrifice to reconquer the dignity and independence of their land. Twelve years have passed. Twelve years of struggle and victories.

Today that same people, led by their vanguard Party, the African Independence Party of Guinea and Cape Verde (PAIGC), have made 3 August the day of the new sun, a day of renewed national consciousness. And freedom and justice loving progressive mankind has adopted this day as the day of international solidarity with the fighters and people in Guinea and the Cape Verde Islands.

On behalf of the Angolan people, the MPLA, which is facing the same oppressor -- Portuguese colonialism and its imperialist friends -- hails the brother people of Guinea and Cape Verde and wishes them every success in our common struggle, which is the struggle of all of Africa for Freedom and Independence.

## 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 MPLA Medical Assistance Service  
Dar es Salaam,  
Tanzania.

# PORTUGAL — The 1971 Defence Budget

SINCE the policy of President Caetano, like that of his predecessor, Salazar, gives absolute priority to overseas defence, Portugal's defence budget is relatively larger, in terms of value, than sustained by any other European country, because since 1962, the year when operations were started to maintain order in the overseas provinces, it has amounted to about 40% of the overall budget. The overall budget for 1971 is a balanced one: total income amounts to 32,052 million escudos and total expenditure amounts to 32,049 million escudos, of which 10,755 million has been earmarked for national defence.

The budget is drawn up in two stages. First, the House votes on the budget estimates. These include, on the one hand, the ordinary budget which provides allotments for defence and for maintenance expenditure on the joint defence section and the three branches of the armed forces, excluding the forces stationed overseas; and, on the other, the extraordinary budget which covers allotments and investment sums related to the large-scale programmes, i.e. for the civilian sector, everything that comes within the scope of the development plan, and for the military sector, the bases, naval programmes, NATO participation and also the maintenance and equipment of the forces stationed overseas.

Secondly, in the course of the year additional allotments help to increase extraordinary expenditure. The forces stationed overseas get most of these allotments. Indeed, over these part years, actual budget expenditure proved to be about 30% higher than the initial estimates and the exact total of expenditure in the budget year cannot be known before the publication of the



national accounts.

In 1971, the ordinary defence budget amounted to 3,732 million escudos (i.e. 130 million US dollars). The apportionment to each branch of the armed forces remained almost unchanged in relation to 1970. The increase in extraordinary expenditure has been more or less steady: 8.1% in 1971 as against 7% in 1970, but still lower than the increase in the overall ordinary budget (10%).

The extraordinary defence budget amounts to 7,022.8 million escudos (244 million US dollars), i.e. an increase of 10.7% over 1970.

The following variations should be noted: The allocation of 1,000 million escudos voted for in 1970 to re-equip the overseas ground and air forces (notably for the purchase of Alouette II's and SA 300's) has already increased to 1,617 million.

The sums allotted for the Beja air base seem to indicate that operational activity on behalf of the Luftwaffe might resume there — the seconding of part of a transport squadron is planned in 1971. Moreover, the Federal Republic of Germany is going to continue to run the Alverca aeronautic establishment and the extension of its installations is to be pursued at the same rate as in 1970.

Efforts made in the naval equipment programme have been somewhat slowed down by the fact that in 1970 only

three of the six corvettes ordered were delivered. Federal Germany supplied the third and last of the "Joao Coutinho" type, in October 1970, while Spain only fitted out the first one, the "Augusto Castilho" at the end of November.

At the moment, the total defence budget amounts to 10,755 million escudos (i.e. 374 million US dollars), which represents a 9.8% increase over 1970. The overall budget having increased by 11.6%, the part set aside for the defence budget remains about 33%. This proportion is no more than an indication, and indeed in 1969 the addition allotments (2,500 million escudos) boosted the defence budget's share of the overall budget to between 36 and 42%. However, if additional allotments are not significantly increased, as has been noted in the past two years, the share of military expenditure in the budget will start to show a decrease which seems to correspond to the very great efforts undertaken in national education and the development plan.

Furthermore, to lessen the burden on the metropolitan budget, part of these additional allotments might be transferred to the individual budget of each overseas province in the form of endowments for participation in military operations against the rebellion, which would be in line with the greater administrative autonomy advocated by Mr. Caetano. If the Portuguese government hopes, in this way, to pacify public opinion both at home and abroad, it is nonetheless true that the efforts being made for overseas defence are still a heavy burden on the national economy which in the absence of sufficient productive investment, cannot attain the desirable rate of expansion.

*Revue de défense nationale*  
(Fr), June 1971



# Poem

Wind kissanges\* weeping  
nameless flowers fading  
savannas of April drying  
dry-eyed mothers shushing  
Fourteenth of April, Commander!

Guerrillas are marching  
pioneers are singing  
nameless flowers blooming  
wind kissanges playing  
marching onward and singing  
singing onward and marching  
Fourteenth of April, Commander!

With voice of the earth bleeding  
Hoji ya Henda advancing  
Son of the People marching  
with the whole people advancing  
Fourteenth of April, Commander!

Pioneers onward singing  
singing onward and marching  
the whole people marching  
marching onward and singing  
Henda's guerrillas marching  
marching onward and singing  
marching, marching and singing  
marching, singing and winning  
Fourteenth of April, Commander!

1969 Poem by  
Costa Andrade

\* musical instruments

## ANGOLA IN ARMS (English edition)

Published by the  
Propaganda and  
Information Dept.  
(Delegation in Tanzania)  
People's Movement for the  
Liberation of  
ANGOLA (M.P.L.A.)  
All correspondence:  
DIP DELEGATION  
P.O. Box 20793  
Dar es Salaam,  
TANZANIA

### Annual Subscriptions:

Tanzania .....	Sh. 10.00
Africa: .....	\$2.00
Asia: .....	\$4.00
USA, Canada: .....	\$4.00
Latin America .....	\$3.00

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

# NEWS IN BRIEF

## CABINDA OIL EXPORTS

("Diario de Noticias",  
Portugal, 11 August 1971)

July oil exports from Cabinda amounted to 444,286 tons, as against 126,000 tons in June. Three of the nine tankers involved went to Japan, three to Canada, one to Denmark, one to Portugal and one to the US.

## PORTUGAL AND GULF: PARTNERS IN COLONIALISM

Gulf Oil Corporation discovered oil off the coast of Angola in 1966 and has

been very much involved in oil prospecting, heavily investing in the natural resources of Portugal's African empire.

It is an unquestionable fact that Gulf Oil Corporation is giving vital support to Portuguese colonialism. By supporting the colonial regime in Angola, Gulf is helping to sustain the entire system of oppression and exploitation in Southern Africa and is a direct enemy of the Angolan people.

The Angolan people, led by the MPLA, are fighting Portuguese colonialism and all its friends. **ANGOLA WILL BE FREE!**



**TO :**