

Portugal's Rule by Violence Exposed

MASSACRE IN MOZAMBIQUE

“. . . Wandering about the village the soldiers found a woman named Zostina who was pregnant. They asked her the sex of the child inside her. "I don't know," she replied. "You soon will," they said. Immediately they opened her stomach with knives . . . "Look, now you know." Afterwards the woman and child were consumed in the flames."

"In spite of the difficulties which have arisen in making a complete list of the names of the victims of the massacre in the village of Wiryamu (Mozambique), the sources of the detailed information we have collected give us the right to maintain the affirmation that there were more than 400 victims. . ."

**Report of the Burgos Missionaries,
quoted by Father Adrian Hastings,
London Times, 10 July, 1973**

"The atrocities committed by the Portuguese army, despite their horror and barbarism, express the true nature of the Portuguese fascist colonial regime, just as the gas chambers of the Nazi concentration camps, the massacre at Lidice in Czechoslovakia . . . expressed the true nature of Hitler and Nazism; just as Sharpeville expressed the true nature of the regime in South Africa; just as Sajiet Sidi Youssef expressed the true nature of French colonialism in Algeria; . . . just as Guernica in Spain showed the nature of Franco facism; just as My Lai expressed the true nature of American imperialism in Viet-Nam. Each colonial war, each racist war, each Nazi war, each imperialist war includes a Mueda, a Sharpeville, a Pidgiguiti, an Icolo Bengo, a My Lai.

Therefore, let us try to understand these facts, this reality, in that manner."

**Marcelino Don Santos, Vice President
Frelimo, testifying before the Committee
of 24 of the United Nations, 20 July, 1973**

The report by Father Adrian Hastings of the massacre of more than 400 African villagers in Wiriyamu, Mozambique, has focused world attention on the brutality of Portugal's colonial wars in Africa.

In fact, Portugal's five centuries of "rule" in Africa have been always both tenuous and brutal. In the face of African military resistance all of Angola was only brought under effective colonial control in 1930. The military pacification of Mozambique continued late into the 1920's and there was armed conflict in Guine Bissau until 1936. Less than 30 years later the Portuguese were again facing full-scale armed popular uprisings in all three of their African colonies, and the events of the past two years, particularly in the Tete region of Mozambique and throughout Guine Bissau indicate that despite an annual expenditure of more than 50% of the annual budget on their colonial wars and the use of an army of over 160,000 men, the Portuguese are rapidly losing their hold on their African Empire. By 1972 General Kaulza de Arriaga, Commander of the Mozambique operation, site of the most recent massacres, admitted that his front alone was absorbing 30% of Portugal's annual total budget.

Until the end of the 19th century, Portugal's economic system in Africa was based on slave labor; slavery was replaced by a callous system of forced labour, which has for instance, conscripted a half million people annually out of Angola's four million Black population! As late as 1961, a British investigative team which included a Member of Parliament reported that men were still being conscripted for periods of up to 18 months, women were forced to mend roads and children from 8 years up were frequently forced to work in the mines and on the coffee plantations. The Portuguese have always described their role in Africa as a "civilizing mission" but by the late 1950's less than 1% of the African school-age population in the colonies was attending school.

Determined to maintain their rule, the Portuguese met any opposition with extreme violence, banning all political groups, imprisoning leaders and shooting down demonstrators.

In 1960, in Mozambique, before the beginning of the national liberation war, at Mueda in the Province of Cabo Delgado, almost 600 people were killed by the Portuguese army with grenades and machine guns while they were demonstrating peacefully, in support of their demands for land and the right to independence. At Pidgiguiti, in Guine Bissau, 50 African dock workers were shot down in 1959 during a strike for higher wages. In Angola, the Portuguese unleashed what American missionaries on the scene described as a

"reign of terror" in response to the beginning of an armed uprising in 1961. Villages miles from the scene of any conflict were fire-bombed and machine-gunned. A former Portuguese Air Force Staff officer, Major Jose Ervedosa, revealed recently at a press Conference in London (Star July 28, 1973) that statistics compiled at the time by the Portuguese military authorities in Angola estimated that between 50,000 and 80,000 Angolans were killed by Portuguese forces between March 16 and June 30, 1961. The major said that high command orders at the time had been to kill any Angolan seen in any areas of revolt.

Voices, including those of some Protestant missionaries on the scene at the time, that tried to alert the world to the mass atrocities being perpetrated by the Portuguese in Angola in 1961 were largely ignored. Many of the missionaries were driven out by the colonial authorities. For the next 12 years the Portuguese waged their wars against the people of the three colonies behind a screen of isolation, which has shielded their most brutal actions from outside scrutiny.

The liberation movements, in Angola, Mozambique and Guiné Bissau, actively engaged in the daily struggle, have reported again and again the barbarity of Portuguese actions against the people. They have described the techniques used -- such as the forced resettlement of the people in strategic hamlets (aldeamentos) in an effort to isolate the guerrillas from the people and 'sanitize' the masses, cutting them off from contact with their political leadership. In Mozambique alone the Portuguese have already uprooted over one million people and have announced plans to uproot 3 million of the total 8 million black population by 1975, to settle them in easily defended strategic hamlets.

The liberation movements have repeatedly called on the United States, France, West Germany and other countries of the West to stop supplying Portugal with the herbicides and airplanes used to destroy the African people -- but with no effect. Thus it is an open secret that the U.S. light planes have been used in defoliant attacks.

Continued United States, French and British Government support has created an atmosphere in which few people in the West believe or even listen to the Liberation movements, despite their recognition by the United Nations as the "authentic representatives of the true aspirations" of the people. Western press and media, mirroring official attitudes, have continued to present the Movements as 'terrorists' while they describe with some sympathy the attempts made by the Portuguese to 'pacify' and 'develop' their colonies.

As the struggle has intensified in all three countries and the Portuguese suffer increasingly serious defeats, their response has been an escalation of the use of terror tactics. There are now large areas of liberated territory in each of the colonies, where the movements have begun the construction of schools and hospitals, and where democratically elected village committees have replaced the arbitrary rule of the colonialists. The Portuguese Government, now spending 50% of its budget on the wars and confronted by a growing 4th Front - the militant opposition to its fascist regime inside Portugal itself- tried half-heartedly to "win the hearts and minds of the people" by building a few schools, water pumps and clinics behind the barbed wire of the resettlement villages and manipulating the constitution to provide a token vote for some Africans to organs of impotent local authority. When these attempts failed, and the people continued to increase their open support for the liberation movements, the Portuguese reverted to their old tactics - rule by terror.

By 1971 increasingly frequent allegations were being made about the brutal conduct of the Portuguese troops against the people of Mozambique, particularly in remote areas, by various observers including a number of Catholic missionaries from different orders working in the Tete region. Despite the seriousness of these allegations, little notice was taken of these horrors by the world press until the publication by the Times of London on July 10th of a report by Father Adrian Hastings based on information supplied by missionaries of the Spanish Burgos Mission alleging a massacre of 400 people at a village called Wiriyamu on the 16th of December, 1972. The Times is a particularly cautious establishment newspaper. Its decision to publish Father Hasting's statement, at a time which would inevitably embarrass the British government, which was about to receive an official visit from Portugal's Prime Minister Caetano, indicates the indisputable strength of the accusations. The Portuguese initially denied the massacres, eventually admitted that what they termed "isolated retaliatory actions" had occurred. There is in fact overwhelming evidence that such massacres have been perpetuated, not just as isolated episodes, but as a part of a systematic attempt to terrorize the people, destroy their support for the freedom struggle and isolate the liberation movements. Even a broad review of some of the known events of the past two years indicates that such atrocities have been widespread. They indicate too that those facts have been well documented for some time and raise serious questions about the prolonged silence of the influential Western press.

May 1971

The White Fathers, a Roman Catholic Missionary order leave Mozambique, after working in the colony for 25 years, in protest against the manner in which the Church was used by the state for purposes that have nothing to do with the Gospel.

Aug. 1971

A group of the White Fathers releases a document describing a number of horrifying massacres which took place in April and May, 1971, in the Mukumbura region of Tete province, apparently in reprisal for the death of three Rhodesian soldiers who had entered Mozambique to help the Portuguese and were killed by a FRELIMO landmine. The report

provided a detailed account of 26 brutal murders, involving people in several villages, (Standard, Tanzania, September 30, 1971.).

Jan. 1972

Jeune Afrique re-publishes the contents of a letter written by a Portuguese missionary, Father Enrique Fernandez to Premier Gaetano setting out in detail a number of atrocities committed in the district of Mukumbura. First published in the Spanish journal Vida Nueva the letter refers to an incident in May 1971 in which 26 people died; to an episode in September in which 15 people were killed by Rhodesian troops collaborating with a Portuguese officer. It details the massacre of 19 people in the village of Dak on the 10th of October and an operation carried on in November 1971 by 40 members of the special forces section of the army in which many people, including 13 children were burned to death. (Jeune Afrique, Jan.22,1972)

Two Spanish priests, Fathers Martin Hernandez Robles and Alfonso Valverde Leon are secretly arrested in Rhodesia and returned to the Portuguese authorities. They had gone to Rhodesia to denounce the massacres, which they said had begun in the Mukumbura region in May 1971. These two men have been held incommunicado by the Portuguese in Machava prison near Lourenco Marques since their arrest and have still not been brought to trial, although they have testified in public about the massacres at the trial of two other Priests in Mozambique. (First report of the arrests in the Observer, Lond. April 30, 1972.)

Two Beira priests, Fathers Joaquim Sampaio and Fernando Mendes were arrested for making anti-Portuguese statements alleging troop atrocities. They come to trial a year later. (Star, January 15, 1972.)

August 1972

Father Luis Alfonso da Costa, a missionary of the Verona Fathers smuggles a report out of Mozambique and publishes it in Rome. The report which deals only with "about one tenth of the province of Tete", gives the dates, and in most cases the names of 92 people killed by Portuguese troops between May 1971 and March 20, 1972. His report describes in ugly detail the forms of torture used by his fellow Portuguese, and indicates that apart from prolonged physical torture during interrogation, castration and mutilation are common in the prisons. (Guardian, U.K. Aug. 5, 1972.) Father da Costa emphasizes two points; the terror actions are perpetrated against the civilian population and are designed to keep the local population from supporting the partisans. The executions, torture and systematic destruction of entire villages is the job not of the ordinary troops but of the anti-guerrilla commandos, paratroopers (G.E. paracaidistas) sometimes called the "fuzileiros navais" who are organized and trained after the pattern of the U.S. marines. These special units have only become operational in the last two years, soon after the commencement of construction work at the Cabora Bassa site. (Spiegel, West Germany, Aug.21,1972).

Jan. 1973

Fathers Sampaio and Mendes are finally brought to trial in Lourenco Marques in Jan.1973, before a special military tribunal. Giving evidence for the defence, Bishop Felix Ribeiro, (Bishop of Tete at the time the two priests were arrested) confirms the allegations of mass atrocities and claims he had proof that the DGS (the Portuguese

Security police) habitually beat Africans in the northern area of Mozambique to try and obtain information about the movement of FRELIMO groups. Father Leon, brought to the court room from jail also testifies that he has personally witnessed a massacre at Muculala on Nov. 4, 1971, where Portuguese commandos had killed four women and eleven children with hand grenades because 'terrorists' from their area had been responsible for the death of a pro-government Maconde chief. (Rand Daily Mail, Jan. 13 and 19th, 1973)

Evidence against the Portuguese has thus been mounting for several years. Yet it has, until very recently been almost totally ignored by most people in the Western world, and the United States press continues to give the atrocities and their implications almost no attention.

U.S. and Portugal: Allies in Empire

The reason for this benign attitude can be found in the close and supportive relationship that exists between the United States, most of the Western European members of NATO and Portugal. Portugal is in fact regarded as an important buffer against potentially threatening racial and political forces in Africa. Hence the increasing support that has gone to Portugal both directly, and through NATO agreements, as her military position worsens. The Nixon administration has made available loans worth over \$400. million under the Azores Agreement, U.S. experts continue to train Portuguese officers; the U.S. allows the sale of Boeing aircraft for troop transports to the Portuguese government, and the sale of so-called civilian aircraft (light aircraft ideal for counter-guerilla warfare) under the guise that these are being sold to private companies in Mozambique.

U.S.A. Corporations have increased their activities in Portuguese Africa in the last few years; not only is Gulf oil now drawing off 150,000 barrels per day of oil from Cabinda in Angola, but corporations such as Bethlehem Steel are developing new concessions right inside the most hotly contested areas in Mozambique. In September 1972 Bethlehem Steel, in a consortium with two Portuguese companies was granted an exclusive concession of several 1,000 square miles in Tete province itself. U.S. corporations in Angola and Mozambique are now dependent on the victory of Portuguese colonialism for their continued security and profits.

Put an End to the Massacres:

There have been several international proposals for the establishment of a prestigious international commission of enquiry to visit the scenes of the massacres and determine the truth of the allegations.

Any action that will serve to focus world attention on the brutalities of continued Portuguese colonial rule is important and should be supported. It is important to recall however the words of the Vice-President of FRELIMO "Every act of the Portuguese fascist colonial regime is a crime. As long as that regime exists, crime will exist."

Father Hastings concluded his statement to the United Nations with the following words:

"The Portuguese Government is not alone in the world and I appeal to the world, particularly to those countries which regard Portugal as an ally, which share arms and military training with it, which protect its interests in the United Nations, whose commercial companies pour money into the Cabora Bassa project only a very few miles from Wiriyamu - I appeal to those countries...to realise that by continuing to do this, by closing their eyes to the genocidal policy of the Portuguese government...they have taken on to their own hands the blood of the women and children of Wiriyamu."

The task that is being undertaken by the liberation movements is the total destruction of the system of colonial rule which inevitably leads to the crimes of Wiriyamu.

The task for Americans who support the struggle for freedom and self determination of the people of Angola, Mozambique and Guinea-Bissau is to ensure that their own government ceases to prop up this vicious colonial regime.

U.S. policy will not be changed by one dramatic protest. But it is important that each issue is seen as part of a longterm campaign that will ultimately succeed in ending U.S. support for racism and colonialism in Africa.

Being informed about southern African issues, raising them wherever you work with other people, in your church, trade union or student association, is a first step. Contact local radio stations and newspapers and urge them to carry regular news about Southern Africa, about the liberation struggle and U.S. policy. Join with others to work on some of the issues that will be highlighted in campaigns in the coming months.

Support the "Chemical Warfare Act of 1973": On June 11, 1973, Congressman Charles Rangel and 16 co-sponsors introduced the "Chemical Warfare Prevention Act of 1973", H.R. 8574, to ban exportation of all herbicides to Portugal and South Africa. In introducing the bill, Congressman Rangel said, "The excessive amounts of chemical herbicides that the United States government and private business sell to Portugal and South Africa is being used to continue and intensify the colonial warfare in the Portugues colonies of Angola and Mozambique." He cited figures compiled by the Department of Commerce that show that United States sales of herbicides to Portugal and South Africa have increased significantly since 1969.

H.R. 8574 is pending before that Subcommittee on International Trade of the House Committee on Banking and Currency. It is important to press for hearings on this bill because it focusses directly on United States support for Portugal in its colonial wars. Write to Congressman Wright Patman, the chairman of the Subcommittee, urging that they hold hearings on H.R. 8574 this session. Urge your Congressman to support this Bill. Communicate with groups you know to bring as much attention to this Bill as possible.

Support the Gulf Oil Boycott Campaign: Gulf Oil is the largest single U.S. investor in "Portuguese" Africa, and its annual tax and royalty payment to the Portuguese Government, now over \$60 million, is equivalent to 60% of Angola's provincial military expenses.

The United Nations and the M.P.L.A. (Angolan liberation movement) have called on foreign investors such as Gulf to withdraw from Angola. Gulf's refusal to do this has led to the development of a widely supported Gulf Boycott Campaign in the U.S. Actions have included the return of Gulf credit cards, the sale of Gulf stock, ending local institutional and governmental contracts for products and boycotts of Gulf stations.

The Gulf Boycott campaign is an important effort aimed at ending U.S. ties to Portuguese colonial rule in Africa and supporting the movements for liberation in southern Africa. The American Committee on Africa has further background information on Gulf and other U.S. corporations operating in southern Africa, on other aspects of U.S. links to Portugal, and on the liberation movements in southern Africa. Write to ACOA for more information.

Support the African Liberation Movements: In addition to ending U.S. backing of Portugal, support for the African liberation movements is vital. The U.N. last year recognized the movements in Angola, Mozambique, and Guinea-Bissau as the authentic representatives of the aspirations of the people of their countries and called in Portugal to open negotiations to grant independence. While the struggle continues the liberation movements need direct material aid from concerned Americans - aid which can take many forms - medicines, radios, school books and trucks.

In particular Guinea-Bissau has now been almost completely freed by the forces of the PAIGC and the new National Assembly is to proclaim independence from Portugal this year. Americans can make an important contribution towards helping a people enslaved under colonialism achieve recognition as an independent nation by building support for the recognition of the new state.

American Committee on Africa
164 Madison Avenue
New York, N. Y. 10016

August, 1973

We received the following press statement from the FRELIMO office in Dar es Salaam concerning the recent massacre of Mozambican civilians in Tete Province. The FRELIMO statement relates the massacre to its true context--that of Portuguese colonialism. On July 20th FRELIMO Vice President Marcellino dos Santos and Father Adrian Hastings, whose July 10th article in the Times of London brought the massacre to the world's attention, testified before the U.N. Committee of 24 (on decolonization) on Portuguese atrocities in Mozambique. The Committee of 24 responded by condemning Portuguese colonialism and its "total disregard for human life and basic moral values", and by calling for a thorough and impartial U.N. investigation of the atrocities.

P R E S S S T A T E M E N T

World attention has recently been focused -- with a mixture of horror and indignation -- on a report by Spanish and British priests describing the massacre by Portuguese troops of about 400 Mozambican civilians in a village in Tete Province.

While welcoming the international denunciation and condemnation of this genocidal act, the Mozambique Liberation Front wishes to point out that this massacre must not be seen in isolation. In fact, massacres are the common practice of the Portuguese troops in Mozambique, they are inherent to the Portuguese colonial system. As early as 1960, more than 500 villagers from Mueda in Northern Mozambique, were slaughtered with grenades and machine-gun fire as, in a peaceful demonstration, they demanded independence from the Portuguese authorities.

Time and again, FRELIMO has published detailed reports of many other large-scale Portuguese atrocities against the Mozambican people. These reports -- some of which have been presented periodically to the U.N. Commission of Human Rights -- describe the bombing and destruction of whole villages, plundering, forced removal of population, the torture and murder of prisoners of war, and the use by the Portuguese army of chemical weapons in the liberated areas. Let us recall just a few cases :-

In June, 1970, the Portuguese troops arrived in the village of Joao, in Tete Province, gathered everybody they could find (about 60 people, among them children), and told them dig a big hole "for us to hide from the bandits". The people, unaware, obeyed. At a certain point the Portuguese told the people to enter into the hole "to see if all of us will fit into it". The hole was still not big enough. The people enlarged it. Then the soldiers said: "Let us try again". The people entered again, and now there was room for all. When our people were inside, the Portuguese started shooting at them. They killed all 60 Mozambicans and buried them in that hole.

In another village, in Xidocunde, in February 1972, the Portuguese soldiers locked 16 people -- men, women (some with babies) and children -- in a house and threw grenades inside. 15 people were killed -- among them 4 pregnant women and 6 babies. Only one woman survived, with the loss of an arm, blown off by the grenade.

On September 28, 1972, in Angonia, Tete, the Portuguese locked up about 30 people inside a house, set fire to the house and burnt all of them to death. The people were accused of knowing the hide-outs of the FRELIMO guerrillas.

In early December, 1972, as a reprisal against FRELIMO's successful attack against the town of Tete, the Portuguese troops rounded up the neighbouring villagers and arrested 60 people. They were locked inside a house and burnt to death.

In May, 1973, Rhodesian troops in Mucumbura massacred 15 people from a village. They took others away in their helicopters, and they were never seen again.

By the end of 1971, Portuguese soldiers in Tete ordered civilians to leave their villages and the day when they were on their way to other places, they were attacked by helicopters and savagely slaughtered. On that occasion, several mothers were caught with their children and forced by the Portuguese troops to crush their babies in mortars. (Reported also in the South African newspaper THE STAR, November 6, 1971).

In our reports we have also denounced an infamous practice which has become common among Portuguese soldiers: killing all pregnant women by ripping open their abdomens with bayonets to take out the foetus in order, in their own words, "to prevent the birth of new terrorists". Sometimes they place explosives inside the woman's dead body as a booby-trap, to kill other villagers when they bury her.

More recently other voices have also been raised in Mozambique, especially those of priests, condemning these crimes. We recall the overwhelming evidence given by the White Fathers Missionary Congregation, who decided to leave Mozambique in May, 1971, appalled by the crimes and torture inflicted on Mozambicans. In October, 1972, a Portuguese priest, Father Afonso da Costa, revealed in a Press Conference in Europe, after being expelled from Mozambique, that he had irrefutable information that over one thousand Mozambican civilians had been massacred in Tete Province alone, between March 1971 and May 1972.

The colonial repression is worsening and spares no one. In June, 1972, 1800 people were arrested in Southern Mozambique, on the grounds that they had contacts with or were working for FRELIMO. In January, 1973, two priests were jailed and sentenced by a military court to terms of 5 months and 20 months respectively, charged with having denounced the atrocities of the Portuguese army. In mid-June, 1972, 30 African Presbyterian church leaders were arrested and jailed; two of them, the Head of the Presbyterian Church in Mozambique, and a member of a local Church Council, were murdered in jail. In announcing their deaths in December, 1972, the colonial authorities alleged that they had "committed suicide".

One does not need to look too far to find the reasons for these acts. It is sufficient to quote the words of the Commander-in-Chief of the Portuguese army in Mozambique, General Kaulza de Arriaga. He has said that "the Portuguese strategy in Africa should be aimed at achieving an equilibrium between the black and white population". After having hailed the export of slaves to Brazil as a good thing, he put forward the present aims of Portuguese action: "on the one hand, the growth of the white population; on the other, the limitation of the black population". He could not have been more explicit.

It is, therefore, this fascist policy of genocide combined with the desperation of the colonialist troops who are suffering defeat after defeat in their war against the Mozambican people, which is the root cause of these bestial acts.

This is the context in which the atrocities denounced by the Spanish and British priests should be seen.

Several times we have expressed our regret that the world conscience, the peace and freedom-loving people, have not played as effective a role as they both could and should have done in denouncing and condemning Portuguese colonialism. It is our earnest hope that the world-wide reaction to the recently revealed crimes of the Portuguese colonial army is an indication of a growing awareness of the true nature of Portuguese colonialism and of the imperative need to oppose and combat it.

THE WORLD

Portugal Admits Abuse

Portugal acknowledged yesterday that its troops in Mozambique had committed "at least one retaliatory act" against Africans in the territory. The statement promised that the guilty would be punished.

It was a rare admission by Portugal, which has been under repeated attack in the United Nations for allegedly torturing and committing other acts of cruelty on nationalist guerrilla forces and their supporters.

No details were given in the statement issued by the Portuguese defense department. But the note said the action did not occur in the places cited by Spanish missionaries expelled from Mozambique in July. The Spaniards said they had evidence of five massacres of several hundred innocent villagers in the Portuguese overseas territory where government troops have been battling guerrillas.

The Portuguese statement said that an investigation indicated that "isolated forces, against the orders they received, committed at least one retaliatory act."

Newsday (Long Island)
August 20, 1973

The Times (London)
July 10, 1973

Portuguese massacre reported by priests

By Father Adrian Hastings

Father Adrian, of the College of the Ascension, Birmingham, based this article on reports received from Spanish missionaries working in Mozambique.

Western Central Mozambique has for the past few years been in a state of continual conflict between the Portuguese Army and Frelimo (the Mozambique Liberation Front). Many Africans in the area, as elsewhere in Mozambique, sympathize with the Frelimo guerrillas, and give them food and shelter from time to time, partly doubtless under coercion.

The principal reason why they support the guerrillas is the brutal treatment they frequently receive from government representatives. This was true of the past but it is even

more true of today. Faced with the growth of guerrilla activity, the Portuguese forces have grown ever more brutal, carrying out the systematic genocidal massacre of people in villages thought to have helped Frelimo.

There was a whole series of such massacres in the Mucumbura area between May and November, 1971, for ghastliness each rivalling that of My Lai in Vietnam. The security forces feel free in the knowledge that there are no journalists for hundreds of miles and the victims know no European language; but the Spanish missionaries in the area obtained detailed information and themselves buried many of the victims.

As a result of their attempts to protest and bring what was happening to public notice the two Fathers, Martin Hernandez and Alfonso Valverde, were arrested and have now been in prison, untried, for 18 months in Lourenco Marques. Since their arrest early in 1972 many further massacres have taken place, the latest of which we know being that of several hundred people at the village of Wiriyamu last December. Hitherto no news of it has reached the rest of the world

Since then all the missions in the country areas of that part have been closed by the Government so that it is hardly possible to obtain information of more recent atrocities.

The full account of the Wiriyamu massacre, carefully and secretly compiled by missionaries in the area, is as follows:

In spite of the difficulties which have arisen in making a complete list of the names of the victims of the massacre in the village of Wiriyamu, the sources of the detailed information we have collected give us the right to maintain the affirmation that there were more than 400 victims.

From our search we can vouch for the following facts: On the afternoon of December 16, 1972, the village of Wiriyamu was the victim of a military attack on the part of the armed forces.

Following a bombardment, the soldiers who had been transported here by helicopter and had already surrounded the village invaded it with ferocity, increasing the terror of the inhabitants already terrorized by the bombs. Once inside the village the soldiers started ransacking the huts, and this was followed immediately by the massacre of the people.

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Massacres in Mozambique

Continued from page 1

One group of soldiers got together a part of the people in a courtyard to shoot them. The villagers were forced to sit in two groups, the men on one side and the women on the other, so that they could more easily see those who were being shot. By means of a signal a soldier indicated whom he wished, either man or woman.

The indicated person stood up, separating himself from the group. The soldier shot him. The victim fell dead. This procedure brought about the largest number of victims. Many children at the breast and on the backs of their mothers were shot at the same time as their mothers.

Among others the following 86 people were shot:

Dzedzereke (adult man), Mafita (adult woman), Kuguniwa (adolescent), Birista (adult woman), Lwa (child of two years), Leke-rani (adult), Sinoria (wife of Leke-rani), Chandidi (son of Leke-rani, five years old), Nguniya (adult woman), Tangueradzulo (adult man).

Zerista (adult woman), Tinta (girl aged seven), Aqueria (adult woman), Filipe (adult man), Briyeze (wife of Filipe), Feta (son of Filipe, aged four), Meza (son of Filipe, aged one), Bwezani (adult man), Kapitoni (adult man), Bunito (wife of Kapitoni), Mamaria (wife of Kapitoni), Chaguene (son of Kapitoni, aged two), Chinai (son of Kapitoni, aged four), Kuoniwa (son of Kapitoni, aged 12).

Lianola (adult woman), Djemuse (adult man), Juliana (adult woman), Adjipi (aged seven), Alista (adult woman), Misipho (girl aged 10), Nsemberembe (aged nine), Vira (adult woman), Tomasi (adult man), Artensia (girl aged 13), Dualinia (adult woman), Dzaisi (adult man), Maviranti (adult woman), Domingos (boy aged five).

Malodze (adult woman), Sederia (adult woman), Mboy (girl aged six), Guaninfua (boy aged four), Kachigamba (boy aged four), Kuchupike (adult man), Manani (wife of Kuchupike), Mapalata (wife of Kuchupike), Sirio (son of Kuchupike), Kutonguiwa (adult man), Maria (daughter of Kutonguiwa, aged three).

Sadista (adult woman), Florinda (adult woman), Siria (adult woman), Kupensar (adult man), Olinda (girl aged 10), Laina (adult woman), Luina (adult woman), Aluviana (adult woman), Kuitenti (adult man), Caetano (boy aged five), Kuchepa (boy aged 12), Bziwenani (adult man), Njinga (adult man), Alufinati (adult man).

Dzabere (girl aged 14), Aesta (girl aged 16), Rosa (girl aged 15), Zaberia (girl aged 16), Alista (adult woman), Mbiriandende (adult man).

Guideria (adult woman), Kembo (adult man), Kamusi (boy aged two), Chiteya (girl aged four), Suntura (adult man), Adziwani (boy aged 12), Zeca (boy aged 12).

Magreta (adult woman), Dino (son of Magreta, aged two), Hortensia (adult woman, sister of Magreta), Mario (brother of Magreta, aged 10), Chuva (adult man), Kirina (wife of Chuva), Fuguete (adult man), Rita (girl aged four), Eduardo (boy aged seven), Tembo (boy aged three).

One woman called Vaina was invited to stand up. She had her child in her arms, a boy of nine months. The woman fell dead with a bullet shot. The child fell with his mother and sat by her. He cried desperately and a soldier advanced to stop him crying. He kicked the boy violently, destroying his head. "Shut up, dog", the soldier said.

The prostrate child cried no more and the soldier returned with his boot covered with blood. His fellow soldiers acclaimed the dead with a round of applause. "Well done, you are a brave man." It was the beginning of a macabre football match. His companions followed his example.

Other soldiers, wandering about, forced people into their huts which they then set alight and the people were burnt to death inside them. Sometimes, before setting fire to the huts, they threw hand grenades inside which exploded over the victims. In this manner, among others, the following 34 people died:

Chakupondeka (adult man), Bwambuluka (wife of Chakupondeka), Kulinga (adult man), Naderia (wife of Kulinga), Luwa (daughter of Kulinga, aged two), Maria Helena (daughter of Kulinga, aged four), Tembo (son of Kulinga), Keresiya (adult woman), Joaozino (son of Keresiya, aged two), Malota (daughter of Keresiya, two months old), Kanchembere (girl aged one month), Masanlambani (boy aged six), Chinai (boy aged five).

Domingos (boy aged five), Mboy (girl of 10 months), Chiposi (girl aged three), Augusto (boy aged one), Farau (boy, aged two months), Antonio (boy aged six), Anguina (adult woman), Jantar (adult man), Luisa (girl aged four).

Matias (boy aged two), Nchonde (boy aged one), Xanu (boy aged seven), Djone (adult man), Chawene (boy aged three), Lodita (adult woman), Mario (boy aged five), Fostina (girl aged 11), Rosa (girl aged four), Maria (girl aged two), Alista (adult woman), Boy (girl aged three).

Wandering about the village the soldiers found a woman named Zostina who was pregnant. They asked her the sex of

the child inside her. "I don't know", she replied. "You soon will", they said. Immediately they opened her stomach with knives, violently extracting her entrails. Showing her the foetus, which throbbed convulsively, they said: "Look, now you know." Afterwards the woman and child were consumed in the flames.

Other soldiers amused themselves by grasping children by their feet and striking them on the ground. Among many others the following died in this way:

Domingas (girl aged one month), Chanu (boy aged one year), Kulewa (boy aged three), Chipiri (boy aged two), Chuma (girl aged four), Maconda (boy aged two), Marco (boy aged one), Luisa (girl aged five), Mario (boy aged five), Raul (boy aged five).

Several officers of the Directorate-General of Security (DGS) accompanied the soldiers and were also involved in the killing. One of them before killing, began sometimes by attacking the victims with his fists until they were exhausted. Then he gave them the finishing shot. Among those who died in this way were Kupesa, a boy, and Chakupa and Djone, adult men.

Many people were taken outside the village and killed. On the following day many corpses of adolescents and children from 11 to 15 years were found at the Nyantawatawa river. They could be counted by tens. The bodies were totally mutilated.

Some of them had been decapitated and others had had their heads smashed. The corpses were lying about in different positions. Some were piled up in mounds, others thrown aside, some side by side, the greater number scattered along the river. There were indications that there had been some ghastly game before the victims were massacred. There were no survivors to explain what happened.

A voice with authority had kept on shouting: "Kill them all that no one be left." One witness said that an Army officer had suggested a policy of clemency, with the idea of taking these people to a fortified village, but the voice was heard to say: "These are the orders of our chief, kill them all. Those who remain alive will denounce us."

Two children found by accident after the end of the massacre were burnt inside a hut by the same officer of the DGS. These scenes continued until nightfall. Taking advantage of the darkness, which fell rapidly, some victims managed to escape death by flight.

There is no comparable episode on record in the history of twentieth century colonialism in Africa.