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A History of the ANC South Africa belongs to us

**FRANCIS
MELI**

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cates under the terms of a newly introduced ordinance meant, in the first instance, to determine who had the right to reside in the Transvaal, after which no further Asian immigration would be permitted. A deputation of resisters sailed to London to put their case to the imperial government.⁹⁵

By June 1909, the statistics of the people arrested varied from 2 124 to over 2 500 and, said Tayal, "it was impossible to confirm either of these figures without access to police records for the period which, I was informed by the chief archivist in the Pretoria Archives in September 1976, have been destroyed".⁹⁶

The 1913 resistance was directed against a £3 annual poll tax imposed on all those indentured after 1895. The first mass strike of Indian workers brought 60 000 Indian workers and farm labourers throughout Natal out on strike. The racist authorities opened fire, and killed and wounded a number of Indian strikers.

To generalize what has been discussed above, we can say that there were different trends and tendencies in South Africa at the end of the nineteenth century. The history of resistance was uneven, starting with the Africans of the Cape, engulfing all the oppressed nationalities - Coloureds and Indians - and running parallel, that is each community rebelling against the specific injustices that affected it. We see both resistance and collaboration expressing themselves. The politico-religious movements, which took the form of the religion of the oppressed, were the ideological expression of the progressive tendencies of the anti-colonial resistance. The African people at this time were living in a period of high political expectation. This was the period when Enoch Mankayi Sontonga composed what later became the African national anthem - *Nkosi Sikelel' i Afrika* in 1897.

Born in Lovedale, Cape Province, in 1860, Sontonga left school at an early age and went to live in Johannesburg. A devout Christian, endowed with a wonderful voice and fond of music, Sontonga wrote the music and words to the song. He made good use of his talent in the church. *Nkosi Sikelela* was publicly sung for the first time in 1899 at the ordination of the Revd M. Bowen, a Methodist priest: "The occasion was one of wide joy but the composition was inspired by a somewhat melancholy strain." This could not be otherwise because the Africans were far from happy during the days of the Anglo-Boer War.

Sontonga died in 1904 but African teachers and poets such as J.L. Dube (later ANC President-General), R.T. Caluza, and S.E.K. Mqhayi popularized it. The song was originally intended as a hymn but it began to be sung in schools and churches in all provinces and developed an adaptation acknowledging the unity of our people. It was sung on 8 January 1912 when the ANC was formed and in 1925, the ANC

adopted it as its national anthem. Today it is sung beyond the borders of South Africa. In adapted forms it is the national anthem of Tanzania, Zambia and Zimbabwe, and of the South West African People's Organization (SWAPO) of Namibia.

The character of these forces allowed for the realization of relative unity in joint resistance against the conquerors. By "character" I mean the simple fact that it was a question of personal abilities and not royal descent that enabled this new generation of leaders to rise from lower social sections to be leaders in the struggle for freedom. I use the term "relative unity" advisedly because some of the African papers were "openly critical" of the AME church, for example.

This was the golden age of the black press in South Africa. The vision, determination and commitment of those pioneers in the African newspaper world can be appreciated properly if one takes into account the fact that then there was no national African organization; the readership and circulation and therefore revenues were limited by the low level of African literacy.

The weakening of African traditional organization of society by colonialism led to the emergence of movements that sought to unify Africans. This became effective at the end of the last century - when armed resistance was coming to its close and therefore the fate of the Africans was seemingly sealed. The compromise between cultural traditions and Christian religion, together with a vision of the future, ensured mass influence. Ethiopianism - a link between the traditional and the new social forces which were beginning to emerge in the mines, plantations, seaports, compounds, mission stations and so on - became important since missions became a direct weapon of colonial expansion; missionaries became agents of colonialism irrespective of their subjective will. Religious nationalism corresponded with the new conditions.

A knowledge of this background is important for understanding the depths from which the black protest movement emerged and the historical roots of the ANC. Andre Odendaal, in his book *Vukani Bantu! The Beginnings of Black Protest Politics in South Africa to 1912* also discusses the emergence of black political organization during this period, influenced in particular by protest against the Act of Union which defined the nature of South Africa as it is today. The stage was set for a new political force that could voice African grievances and campaign for change - the ANC.

THE NATIONAL ANTHEM

Nkosi Sikelel' i-Afrika

Maluphakanyisw' uphondo lwayo

Yizwe Imithandazo yethu

Nkosi sikelela - Nkosi sikelela

Nkosi sikelel' i-Afrika

Maluphakanyisw' uphondo lwayo

Yizwe Imithandazo yethu

Nkosi sikelela - Thina lusapho

lwayo

Woza Moya

Woza Moya, oyingcwele

Usi sikelele

Thina lusapho lwayo

Morena boloka

Sechaba se heso

O fedise dintwa le Matswenyeho

Morena boloka

Sechaba se heso

O fedise dintwa le Matswenyeho

O se boloke - o se boloke

O se boloke - o se boloke

Sechaba se heso

Sechaba sa Afrika

O se boloke Morena - o se boloke

O se boloke Sechaba - o se

boloke

Sechaba sa heso

Sechaba sa Afrika.

Nkosi Sikelel' i-Afrika the National Anthem of the people of South Africa, has its roots deeply embedded in our history and cultural traditions.

Its composer, Enoch Mankayi Sontonga, was born in Lovedale, Cape Province, in 1860. He left school at an early age and went to Johannesburg where he was employed in various occupations. A Christian, Sontonga was endowed with a wonderful voice, and he wrote both music and lyrics. His songs, sung in churches and concerts, were popular throughout the country.

Composed in 1897, *Nkosi Sikelela* was commonly sung by choirs, churches and in African schools. By the turn of the century it was known throughout the country. Mankayi Sontonga died in Johannesburg in 1904, and was buried in Brixton Cemetery.

It was SEK Mqhayi (1875-1945) *imbongi yesizwe jikelele* (the national

set), who added seven stanzas to the national anthem. The Xhosa lyrics, with the exception of the first stanza which was Sontonga's, was Mqhayi's version, and was first published in 1927.

Nkosi Sikelela, originally intended as a hymn, was sung in all provinces and steadily gained recognition as the people's national anthem. The first verse (Sontonga's) has survived as the basis of the popular national anthem today.

The ANC adopted *Nkosi Sikelela* as its national anthem in 1925, and many organisations and churches followed suit.

It was at this time also that the ANC adopted black, green and gold as its national colours.

Today the song has become the national anthem of many countries in Africa north of the Limpopo River, including Zambia, Tanzania, Zimbabwe and Namibia. Within South Africa the song is sung in many languages, although an English translation can only be literal and loses the poetic and melancholy rhythm of the song - a prayer for the people of Africa.

Today Sontonga's *Nkosi Sikelela* is closely associated with and symbolises the struggle of our people for a democratic South Africa. It is heard at protest and solidarity meetings, conferences and funerals. It is sung by workers, women, youth and students, who stand with fists raised while singing - a sign of respect for our traditions, culture and fight for freedom.

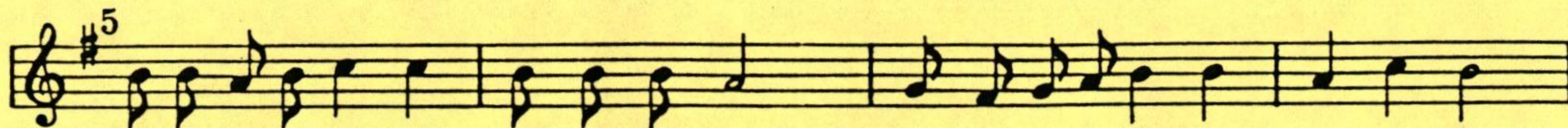
**JOIN
THE ANC**

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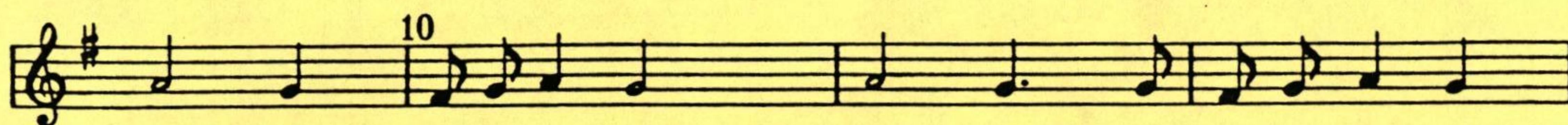
NATIONAL ANTHEM OF SOUTH AFRICA



Nko-si si-ke-le li- A- fri- ka



Ma-lu-pha-ka-nyi-swu- pho-ndo lwa-yo Yi- zwa- i- mi-tha-nda- zo ye- thu,



Nko- si si-ke-le- la thi- na lu- sa-pho-lwa yo



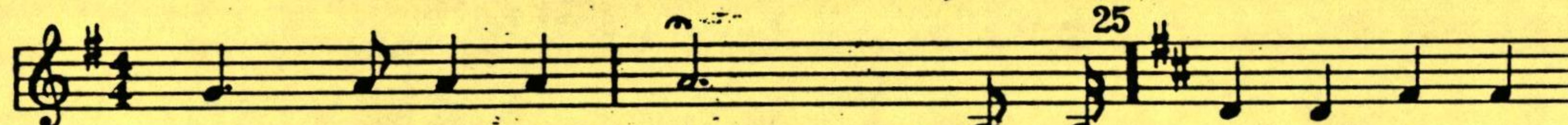
Mo-re-na bo-lo- ka se- cha-ba sa he-so O fe-di-se di-ntwa le ma-



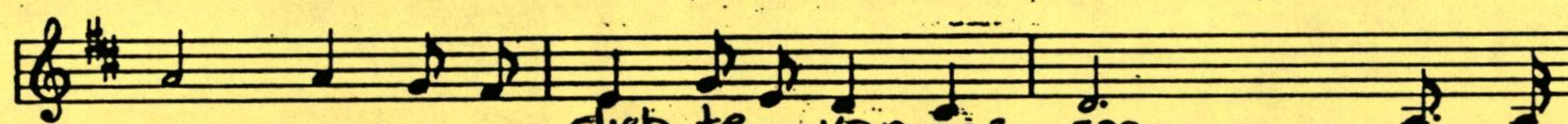
tshwe-nye- ho, O se bo-lo- ke O se bo-lo- ke, Se-cha-ba



sa he- so, se-cha-ba sa, South Af- ri-



ca, South Af- ri- ca, Uit die blou van on- se



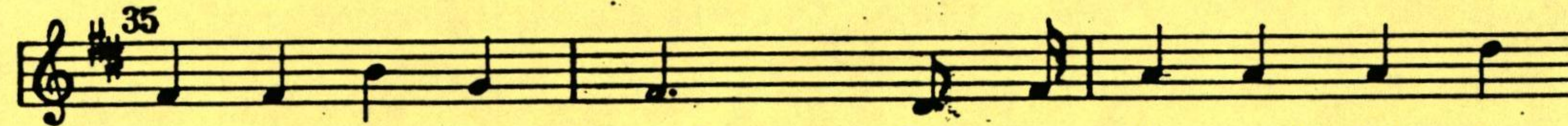
he mel, uit die ~~diep te~~ ~~van ons~~ ~~see~~ oor ons



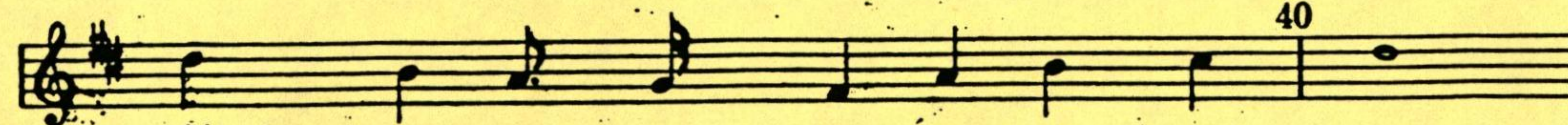
e- wi- ge ge- berg- tes, waar die kran- se ant- woord



gee, Sounds the call to come to- ge- ther, and u-



ni- ted we shall stand, Let us live and strive for



free- dom in South- Af- ri- ca our Land.

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South Africa's brand new national anthem, approved by the Cabinet last week, will get its first international airing today at Rugby World Cup's opening match in Cape Town. "Both the South African and Australian anthems will be sung by the Drakensberg Boys' Choir at the end of the spectacular three quarter hour opening ceremony", said producer Merle Mckenna. Another first will be the Springboks' rendition of the traditional Zulu workers' song "Shosholoza", recorded for the tournament by Ladysmith Black Mambazo, and which forms part of the collection of tunes in "Anthems", the official RWC 1995 music album. Above is the score to cut out and keep.

Nkosi Sikelel' iAfrika



South Africa's National Anthem

Nkosi Sikelel' iAfrika was composed in 1897 by **Enoch Sontonga**, a teacher at a Methodist mission school in Johannesburg. It was one of many songs he composed, and he was apparently a keen singer who composed the songs for his pupils.

The words of the first stanza were originally written in Xhosa as a hymn. Seven additional Xhosa stanzas were later added by Samuel Mqhayi, a poet.

Most of Sontonga's songs were sad, witnessing the suffering of African people in Johannesburg, but they were popular and after his death in 1904 choirs used to borrow them from his wife.

Solomon Plaatje, one of South Africa's greatest writers and a founding member of the ANC, was the first to have the song recorded. This was in London in 1923. A Sesotho version was published in 1942 by Moses Mphahlele.

The Rev J L Dube's Ohlange Zulu Choir popularised Nkosi Sikelel' iAfrika at concerts in Johannesburg, and it became a popular church hymn that was also adopted as the anthem at political meetings.

For decades Nkosi Sikelel' iAfrika was regarded as the national anthem of South Afrika by the oppressed and it was always sung as an act of defiance against the apartheid regime. A proclamation issued by the State President on 20 April 1994 stipulated that both *Nkosi Sikelel' iAfrika* and *Die Stem* (the *Call of South Africa*) would be the national anthems of South Africa

There are no standard versions or translations of Nkosi Sikelel' iAfrika so the words vary from place to place and from occasion to occasion. Generally the first stanza is sung in Xhosa or Zulu, followed by the Sesotho version.

Below are the various versions and translations of Nkosi Sikelel' iAfrika.

Nkosi Sikelel' iAfrika

Classic Xhosa Version

Nkosi, sikelel' iAfrika;
Malupakam'upondo lwayo;
Yiva imitandazo yetu
Usisikelele.

Chorus

Yihla Moya, Yihla Moya,
Yihla Moya Oyingcwele

Sikelela iNkosi zetu;
Zimkumbule umDali wazo;
Zimoyike zezimhlouele,
Azisikelele.

Sikelel' amadol' esizwe,

Sikelela kwa nomlisela
Ulitwal'ilizwe ngomonde,
Uwusikilele.

Sikelel'amakosikazi;
Nawo onk'amanenekazi;
Pakamisa wonk'umtinjana
Uwusikilele.

Sikelela abafundisi
Bemvaba zonke zelilizwe;
Ubatwese ngoMoya Wako
Ubasikelele.

Sikelel'ulimo nemfuyo;
Gxota zonk'indlala nezifo;
Zalisa ilizwe ngempilo
Ulisikelele

Sikelel'amalinga etu
Awomanyana nokuzaka,
Awemfundo nemvisiswano
Uwasikelele.

Nkosi Sikelel' iAfrika;
Cima bonk' ubugwenxa bayo
Nezigqito, nezono zayo
Uyisikelele.



God Bless Africa

Original Lovedale English Translation

Lord, bless Africa;
May her horn rise high up;
Hear Thou our prayers And bless us.

Chorus

Descend, O Spirit,
Descend, O Holy Spirit.

Bless our chiefs
May they remember their Creator.
Fear Him and revere Him,
That He may bless them.

Bless the public men,
Bless also the youth
That they may carry the land with patience
and that Thou mayst bless them.

Bless the wives
And also all young women;

Lift up all the young girls
And bless them.

Bless the ministers
of all the churches of this land;
Endue them with Thy Spirit
And bless them.

Bless agriculture and stock raising
Banish all famine and diseases;
Fill the land with good health
And bless it.

Bless our efforts
of union and self-uplift,
Of education and mutual understanding
And bless them.

Lord, bless Africa
Blot out all its wickedness
And its transgressions and sins,
And bless it.



Nkosi Sikelel' iAfrika

Current Xhosa Version

Nkosi Sikelel' iAfrika
Maluphakanyisw' uphondo lwayo
Yiva imathandazo yethu
Nkosi Sikelela Nkosi Sikelela

Nkosi Sikelel' iAfrika
Maluphakanyisw' uphondo lwayo
Yiva imathandazo yethu
Nkosi Sikelela
Thina lusapho lwayo.

Chorus

Yihla moya, yihla moya
Yihla moya oyingcwele
Nkosi Sikelela
Thina lusapho lwayo.
(Repeat)

Morena Boloka Sechaba sa Heso

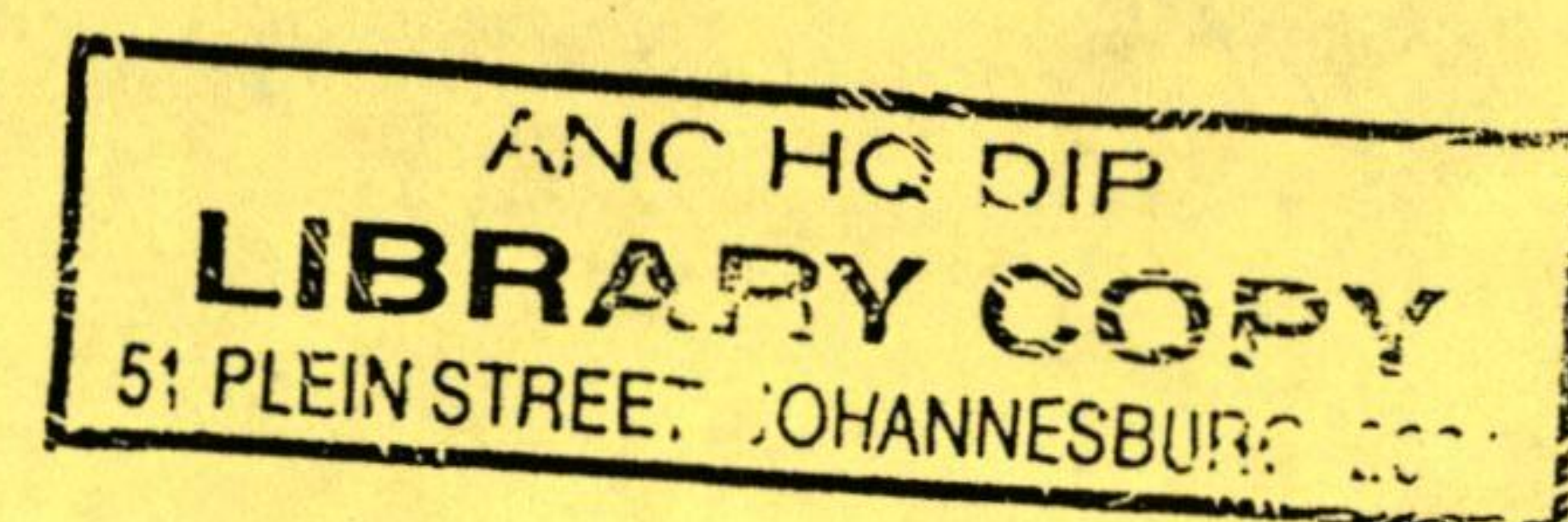
Sesotho Version

Morena boloka sechaba sa heso
O fedise dintwa le matshwenyeho,

Morena boloka sechaba sa heso,
O fedise dintwa le matshwenyeho.

O se boloke, o se boloke,
O se boloke, o se boloke.
Sechaba sa heso, Sechaba sa heso.
O se boloke morena se boloke,
O se boloke sechaba, se boloke.
Sechaba sa heso, sechaba sa heso.

Malkube njalo! Ma kube njalo!
Kude kube ngunaphakade.
Kude kube ngunaphakade!



Nkosi sikelel' iAfrika

Zulu Version

Nkosi, sikelel' iAfrika,
Malupnakanyisw' udumo lwayo;
Yizwa imithandazo yethu
Nkosi sikelela,
Nkosi sikelela,

Nkosi, sikelel' iAfrika,
Malupnakanyisw' udumo lwayo;
Yizwa imithandazo yethu
Nkosi sikelela,
Nkosi sikelela,

Woza Moya (woza, woza),
Woza Moya (woza, woza),
Woza Moya, Oyingcwele.
Usisikelele,
Thina lusapho lwayo.

Lord Bless Africa

Current English Version

Lord, bless Africa
May her spirit rise high up
Hear thou our prayers
Lord bless us.

Lord, bless Africa
May her spirit rise high up
Hear thou our prayers
Lord bless us Your family.

Chorus

Descend, O Spirit
Descend, O Holy Spirit
Lord bless us
Your family.
(Repeat)

Seen ons Here God, Seen Afrika

Afrikaans Version

Seen ons Here God, seen Afrika,
Laat sy mag tot in die hemel reik,
Hoor ons as ons in gebede vra,
Seen ons in Afrika,
Kinders van Afrika.

Daal neer o Gees, Heilige Gees,
Daal neer o Gees, Heilige Gees,
Kom woon in ons,
Lei ons, O Heilige Gees.

Hou U hand o Heer oor Afrika,
Lei ons tot by eenheid en begrip,
Hoor ons as ons U om vrede vra,
Seen ons in Afrika,
Kinders van Afrika.

Seen ons Here God, seen Afrika,
Neem dan nou die boosheid van ons weg,
Maak ons van ons sonde ewig vry,
Seen ons in Afrika,
Kinders van Afrika.
