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NATIONALIST, PATRIOTIC AND REVOLUTIONARY JOURNEY OF FATHER MATEUS PINHO GWENJERE IN MOZAMBIQUE - (1965- 1980)

Pedrito Cambrao

Doctoral Thesis Advisor

Baptista Comessário Caetano

PhD student in Political Science and International Relations, from (UCM), Master and Post Graduate in Political Science, Governance and International Relations, from " Universidade Católica Portuguesa", (UCP), Graduate and Bachelor in History Teaching, from " Universidade Católica de Moçambique " (UCM)

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Abstract: This article aims to explain the difficult, painful and dangerous work carried out by the Mozambican diocesan priest, for the independence of Mozambique. He educated, mobilized, sent young men to FRELIMO, was many times, for demanding social and political justice, tried in the district of Caia, in the court of Beira, and finally joined FRELIMO. He was trained militarily, professor at the FRELIMO school in Tanzania, his main objective is to describe the nationalist, revolutionary and patriotic spirit and experience of Reverend Father Mateus Pinho Gwenjere, as a methodology, we gave primacy to bibliographical and documental research, aided by semi-structured interviews to their families and countrymen. The specific objective is to contradict the common and/or ideological narrative that sees him as reactionary, anti-patriotic and anti-nationalist. Oica and its contribution to the liberation and/or independence of Mozambique; on the other hand, the reasons that led him to be misunderstood and, as a result, to be “silenced”, to the point of officially being declared a reactionary and enemy of FRELIMO¹/frelimo²

Keywords: Path, Padre Mateus Pinho Gwenjere, Mozambique.

INTRODUCTION

In Mozambique there is a collective and individual generation that marks the country's history in a special way. This article is part of the appreciation of this generation, born of the Struggle and the Spirit of National Liberation. The greatness of national symbols, such as heroes, constitutes an important exercise in the process of consolidating cultural identity

and building Mozambicanity (Dava, 2013, p.5).

The armed struggle made many martyrs, Father Mateus Pinho Gwenjere being one of them, and left many families without their dearest people. They were people who, selflessly, did everything, risking their own lives, so that Mozambique's independence would become a reality. Thus, systematizing its achievements, the most outstanding feats, is the commitment of this generation. Because if we accept that this exercise is a dialogue between the past and the present, then we agree that the responsibility for passing on this testimony of the History of Mozambique to the next generations is done in the most objective way possible, for the sake of the harmony of the country that call Mozambique.

Father Mateus Pinho Gwenjere has always revealed himself as a nationalist and patriot in favor of the well-being of Africans, as well as in the construction of the Mozambican nation.

Your contribution in sending students to join the cause of Mozambique, constituted a meeting point of diverse political, cultural, civilizations and religions authors.

Doing a historical review national wealth, we set out to analyze the historical legacy of Mateus Pinho Gwenjere so that Mozambique's independence would become a reality and to achieve that goal, he had to risk his life and many others.

THE ORIGINS OF FATHER MATEUS PINTO GWENJERE

“I am ready to defend the cause of the black people until my last breath”. Mateus Pinho Gwenjere cited in the PIDE Archives –

1 FRELIMO – Front for the Liberation of Mozambique, founded in June 1962, resulting from the union of three nationalist movements, namely UDENAMO (União Democrática de Moçambique), MANU (Mozambique African National Union) and UNAMI (União Africana de Moçambique Independente). movement of struggle against the occupation of Mozambique by Portugal, colonizing power.

2 Frelimo- Political party, which governs Mozambique since independence (25.06.1975) from the Portuguese fascist colonial yoke, until the present date.

SHORT BIOGRAPHY OF FATHER MATEUS PINHO GWENJERE

Belonging to the Sena ethnic group, Kamphawi is the son of Pinho Ventura Gwenjere (Gwenjere means lying down, without position or without interest) and Mrs. Raquel Mazalale Sayika. Senhor Pinho Ventura Gwenjere has his ancestors in Estado Marave, who previously settled in the current province of Tete, Entre-Os-Rios Luia and Kapoche. The conflict within the dominant lineage ended with the formation of four satellite states of the Caronga: Undi, Biwi, Lundo and Kapwiti, coming from the state of Biwi of the Malunga tribe, originally from the current city of Tete. The mother, Mrs. Raquel Mazalale Sayika, who for some time emigrated with their people to the Zambezi valley region, due to the drought and settled in the current district of Caia. B'TherwIt isit was the last Mozambican state to resist Portuguese foreign domination, and had been defeated by the Portuguese army in June 1917, at the height of the first major World War centered in Europe (Serra, 1982; Fenhane, 1996).

The meeting of these two personalities of warrior genesis, Pinho Gwenjere and Raquel Mazalale Sayika, all of Bantu origin, from the branches of the empire of Mwenemutapa, culminated in the emergence of a great hero, Kamphawi.

According to the interview that this author had with his nephew, Benjamim Gwenjere, who replaced Saphanda in 2012, during his Master's work, he describes the birth of priest Mateus Pinho Gwenjere as follows:

On November 18, 1933, on her farm, Mrs. Raquel Mazalale began to feel her first pain. Saphanda Pinho was accompanying the head of the post, in the registration of the populations of the region, under his jurisdiction and the surrounding areas,

when Dona Mazalale, in her machamba close to the house, began the labor and pains of childbirth.

At dawn on November 19, 1933, while it was raining, Mrs. Mazalale, accompanied by Paulino, her eldest son, only three years old at the time, therefore alone as a woman, in her straw house, smeared with clay, and in the absence of the husband busy with the works of the Portuguese colonial administration, was giving birth to a male. It was Kamphawi who was coming out of his mother's womb, to see the light of day for the first time: and he was the second of the seven children that the couple would raise (Caetano, 2015).

The same interviewee goes on to say:

When the drizzle was over, the other women who realized what had happened helped Mazalale, but fearful of the Portuguese that her husband was accompanying, and tried, without success, to invite her to the house to inform her of the good news. nova of the birth of the Kamphawi man (Caetano, 2015).

The mother herself, a lady with small stature who was a truly heroine and kind, a very almsgiving lady and hostess, who often advised and prepared food for the young people enticed by her son, Father Mateus, to join and join the FRELIMO, therefore appreciated by many women of its time, had to leave the child in the care of Paulino, the eldest son of the family, and went to meet her husband, to make known the good news. Informed of the occurrence, the father named him Kamphawi, "Little Orphan", because he was born in his absence.

After some time, the parents took their son to register in the region of Magagade, informing that in Saphanda Gwenjere, the birth of Kamphawi, the chief's son, took place. The Registrar inquired about the meaning of the name, and it was explained to him that the child had been born in the absence of the father, and the mother herself had been the midwife. The Portuguese man laughed

and immediately changed his name from Kamphawi to Mateus, officially starting to be called Mateus Pinho Gwenjere. However, his parents and contemporaries continued to call him Kamphawi.³

CHILDHOOD

Mateus Pinho Gwenjere, spent his childhood simple and serene, attentive and dedicated to the leaders of the land where his parents lived, careful and patient in hunting birds and small animals, such as gazelles, rats, rabbits, impalas, fishing on the Zambezi River in the creeks and swamps there, shy and always reserved time for his studies. An emblematic episode of his personality has remained in the memory of the population. The father promised him to pass on the position of Saphanda⁴ if it helped to control those who fled paying the tax. He convinced himself that he would not be able to betray his contemporaries and countrymen, serving and working for the Portuguese colonial government (Caetano 2015)

KAMPHAWI'S FAMILY

In his first years of life, Kamphawi had the support of his parents and his older brother, now deceased, called Paulino. In his youth he had friends with whom he played and learned to get along with other members of society. Being in a small town, he was surrounded by many family members who admired his style of leading other children in their play.

As an adult and educated, he never forgot the brutal treatment that the population was subjected by the settlers. This unequal treatment was noted in the political, social

and commercial spheres. He has always been a great friend to the children. Arriving in Tanzania, he continued with his style of loving his neighbor and caring for orphaned children.

The nationalist spirit was born early on as a result of witnessing the colonial exploitation of the population, characterized by forced labor, paddle payment of the hut tax, imprisonment without just cause. These and other forms of exploitation increased their hatred of the colonial administration and their desire to rid the population of the inhumane treatment they were subjected to by the colonizers.

The Sena people were organized into tribes, and to which Father Mateus Pinho Gwenjere belonged was a practitioner of a traditional religion, they believed in the existence of a God (Mulungu) similar to the God of the Hebrews, from the Holy Bible (Caetano, 2015). Therefore, their form of worship was different, for example, to fulfill death ceremonies, they sacrificed a chicken to purify the unfortunate family. population began to believe and they no longer performed the ceremony of chicken sacrifice ritual and life went on as usual.

FAMILY LIFE

Kamphawi grew up like any other child of his age, and in his society, even starting by suckling, crawling and taking his first steps towards an independent life. As a child, the first steps were followed and helped by his older brother - Paulino. In addition to Paulino, Kamphawi had enormous respect for his parents and his older brother – Paulino, who is now deceased. But he also devoted greater attention to the older and younger members of the community, to their families, colleagues

³ The names of the Sena people, anciently or even in the recent past, had a meaning, similar to the ancient Hebrew people of the Bible-Holy Book of the Hebrews. Father Mateus, soon after his birth he was given the name of Kamphawi, which translated means little orphan, because the mother Dona Mazalale Nsaica, had the birth alone without help, and with her husband absent, because he was busy with the work of the Administration. This Information from the interviews, obtained by nephew Saphanda Gwenhere in October 2012, had five other siblings, namely, Paulino, Ventura, Anica, Malanda and Kisito. Of these, only two are still alive, and the last one is currently working in one of the provincial departments in Tete province.

⁴ Saphanda - traditional leader of a village, above him is Nhakwawa, and below him is Nfumo.

in entertainment and to everyone who was part of his group.

Like the Hebrews, the Sena people are paternal. Padre Mateus Pinho Gwenjere, belongs to the Ntupo (totem) of Biwi, Gwenjere is from the Dzindza (tribe) of Malunga⁵.

FATHER GWENJERE APPOINTED TO WORK IN HIS HOMELAND - MURRAÇA

Already as a deacon, Gwenjere performing priestly functions, wrote a letter to the Bishop of Beira, Dom Sebastião Soares de Resende, on January 24, 1964, even before being ordained a priest, asked the prelate to communicate to the Governor that the natives could not continue as they were, starving from uncontrolled floods that destroyed their crops along the Zambezi River valley.

After his priestly ordination, Charles Pollet, the Father Superior of the Murraça Mission, entrusted him with taking care of activities related to youth, mission schools, and pastoral visits. The newly ordained Gwenjere took up his task with great enthusiasm. It wasn't long before he came into conflict with colonial administrative authorities.

With the prestige he gained as the only black priest in the Sena region, Father Gwenjere began to protest the mistreatment of his African brothers and sisters. He openly opposed the forced planting of cotton and the confiscation of black-owned land. And at night, groups of young people often gathered around his office at Murraça's Mission. The PIDE set up spies to find out what the priest was doing. The conclusion reached by PIDE was that he was constantly sought out by young people to listen to Radio FRELIMO broadcasts in Tanzania and to enlist in the Mozambican

liberation movement, FRELIMO. Thus, PIDE branded him, began to see him as an "enemy of the homeland" to be slaughtered.

THE NATIONALISM OF FATHER MATEUS PINHO GWENJERE

A report by a PIDE official in Caia read as follows:

This administration has an African informant who provides good services who, at times and for this reason, fell into the displeasure of the Fathers in that Mission. It is still unknown how this came to the notice of those Lords. On the 21st of the month just ended, the aforementioned Father Mateus found the informant and had the following conversation with him, which is transcribed: Are you working for Portugal now? You, man, are very wrong about the Portuguese. I'm a priest and besides, I like people to live as well as possible in this world where there are no whites or blacks, we are all the same and why are you in favor of the Portuguese? I went to the Bishop about you. This informant has fallen into the displeasure of the Mission fathers because his area of action is located precisely around the area occupied by the Mission, where, as is well known,⁶

Father Gwenjere is noted in the PIDE archives as saying that "he, Father Pollet and the Bishop of Beira were going to expel the Portuguese colonialists from Mozambique". Meanwhile, the Belgian Father Pollet said the following, still according to the PIDE files⁷: "The Portuguese, here in Mozambique, only live off the exploitation of blacks and the only work done by the government is the administrative buildings for collecting taxes and selling blacks, but my Lumumbas⁸ will come to do his justice."

Taking advantage of his close relationship with the Bishop of Beira, Father Gwenjere

5 Meque, DJ (s/d). Sena language tradition, there are around 40 madzindza and approximately 38 mitupos.

6 (Laweki, 2019, p. 139).

7 Ibid

8 In memory of Patrice Émery Lumumba, Founder of the Congolese National Movement (MNC) and was the main leader in the struggle against Belgian colonial domination in Congo.

continually irritated the Portuguese administrative authorities in Caia. Fearing to arrest him because of this close relationship with the Bishop and the prestige he had gained as the only black priest in the Sena region, the local administrative authorities took revenge on his father.

PIDE AND FATHER MATEUS PINHO GWENJERE

According to Laweki (2019), the painful situation in the current district of Caia, when Ramiro dos Santos Paiva, a Portuguese officer who was nicknamed “Matope” (lama, in the Sena language) by the local population, he became the administrator of Caia, local women were often arrested for not growing cotton. Others were arrested because their husbands who could not pay the tax were on the run. Soon after Father Gwenjere settled in his spot in the Murraça Mission, he began to protest against the mistreatment of his African brothers and sisters, as revealed below.¹⁰:

One day a woman coming from a mill was seen by the railway controllers walking along the highway. Without saying anything, the controllers took his bag full of cornmeal and threw it away. Father Gwenjere, who was passing by on a motorbike from Caia, found the woman crying, after listening to her complaints, he took her on his motorbike to the village of Caia, where he forced the railway officials to compensate her for the cornmeal that the controllers threw away, and this happened during a famine. Railroad officials bought and handed the woman a bag of flour, dried fish, and cooking oil. (Laweki. 2019)

In the PIDE document¹¹ On March 16, 1965, the security police warned that, given

9 Ramiro dos Santos Paiva, was nicknamed Matope due to the way he treated his victims. After punishing them, he immersed them in Matope (Matope – in the Sena language) and their bodies were covered with mud.

10 Laweki (2019)

11 PIDE-International Police for the Defense of the State. It was created on October 22, 1945, at the New state. The pursue was started to arrest and interrogate any individual who was seen as an enemy of the Salazar dictatorship.

12 PIDE, Delegation of Beira, letter number: 456/65-SR. 12.3.65. confidential, pp. 402-403. It transcribes BI in the 8/65 of 6.3.65 of the post adm. of Sena.

his status as a priest, a native of this Province (Mozambique), and given his great influence on blacks, Father Mateus could become a “Very pernicious” element. The PIDE alert materialized sooner than expected. After the incident of the catechist being slapped by the Trans Zambezi Railway foreman, Father Gwenjere was telling the local people to disregard orders that forbade them to walk on the railway. He told them that since the Portuguese were unable to fix and repair roads; blacks had every right to walk on the railroad track¹²

At the Caia train station, on April 31, 1965, Father Mateus Pinho Gwenjere insulted the white man who was selling railroad tickets, calling him a thief and inciting the passengers present at the station who were waiting for the departure for Murraça to return the tickets to that Factor, saying that the whites are Oknew how to steal, and he urged the indignant passengers present there, and who were waiting for the train to leave for Murraça, to return their tickets to that factor, telling them that “white people only knew how to steal”. A criminal case was filed for slandering that Factor, which he responded to in the Beira Court, being sentenced to 10 days in prison, 500 escudos in compensation to the offended party and suspended sentence for two years. As for the incitement and other insults against the whites, a criminal case was raised against them, which was later ordered to be archived. The report also revealed that, in August 1965, Father Gwenjere had written to the Bishop of Beira, Dom Sebastião Soares de Resende, asking him to communicate superiorly that the native populations could not continue to live as they are, full of hunger,

FATHER GWENJERE OPPOSES FORCED LABOR IN HIS HOMELAND

Father Gwenjere visited prisons and calls for the release of prisoners. In November 1967, he spoke at the United Nations Assembly where he managed to free 130 women who had been detained in the administrative post of Caia. Some of these women had been arrested because their husbands had not paid the hut tax and were on the run. Four times, between September and December 1966, he prevented the arrest of African women whose husbands had hidden so as not to pay taxes. Continuing, Father Gwenjere said that black men were wanted by Portuguese colonial authorities to “be sold to South African Boers to perform forced labor”. At the same time, blacks were sought after to grow cotton and pay taxes.¹³.

He, did not rest, seeing his compatriots living under Portuguese colonial yoke. His training, as a priest, aimed to free his people from the exploitative situation they were subjected to, and this perpetuated hunger, disgrace and misery for most of his contemporaries, who were subjected to forced labor in the large plantations of cotton, sisal, and other cash crops. The long hours of work affected a lot, reaching the extreme of many not having time to produce for family consumption. The high taxes, for the most part, had nothing to do with the life of the population, as the roads, many of them, were full of holes.

With his Bible in hand, Catechism in his briefcase and rosary around his neck, he first traveled by bicycle, and later by motorbike, a red Frollet brand, to mobilize his contemporaries and patriots. The watchword was “fungulani masso” or simply “open your eyes please!” His speeches against Portuguese exploitation expanded very quickly, taking into account the status he enjoyed, the son of a traditional chief, and the first priest from Murraça (Caetano, 2015 p. 98).

In an interview with this author, Saphanda Gwenjere in 2012 explains a striking fact as follows:

One day, in his daily work of evangelization, he went to his parents' house and discovered more than fifty people deprived of their freedom for non-payment of hut taxes. Having questioned the father about the reasons for the presence of that crowd, the priest did not approve of the answer. Then he begged his father to release the prisoners and he himself pledged to pay the tax for all. And this happened, preceded by a meeting with the prisoners and then they were released to their homes. And he explained the reasons that motivated him to release them. In this way, he was marking a new page in the history of the liberation of his people, starting from the very house where he was born, risking proving to his own father, who was a traditional chief in the service of the colonial government, so as not to perpetuate exploitation because “we were all brothers and sisters”. (Caetano, 2015).

So, due to his liberation propaganda, the head of the post or the administrator of Caia, called the Saphanda Gwenjere (father of the priest) and gave him twenty paddles and, consequently, he arrived at the mission with swollen hands, showed the Priest, and accused him that he was suffering because of him. Faced with this situation, the young priest went with his father to Caia's administration, and there he asked to speak with the administrator, and informed him that he did not like what happened with his father, openly showing political instability between the Priest, supported by the majority of the population, against the Portuguese administration, explorer and colonizer of the time, supported by the minority - his followers: the régulos, the sepoys, the saphandas and even the nfumos (Caetano, 2015).

That done, the priest had already started sending many young people of his time to Tanzania, which was the safe rear guard of

¹³ Gwenjere, Testimony at the United Nations in New York in November 1967.

FRELIMO, a movement that he contributed so much to affiliate more members in the fight against Portuguese fascist domination.

From here the priest begins to face two dangers:

The Portuguese government, which it considered civilized at the time, was against its presence in the area, as it “poisoned” its compatriots, and was accused of mobilizing people to the ranks of the Turras, as the FRELIMO guerrillas were called. With the help of Father Pollet, and others from the congregation of the White Fathers, they created conditions for him to join FRELIMO, in neighboring Tanzania, since it became independent from the English colonial yoke, in 1961, at the time led by Julius Nyerere (Caetano, 2015, p. 99).

The Recruitment of Young People in Murraça, Mutarara, Tete and Mopeia, Father Mateus Pinho Gwenjere, with his slogan “fungulani masso” which in Portuguese means ‘open your eyes’, with his cassock, walked in many districts and localities, firstly through the districts bathed by the Zambezi River and, later, by distant lands, preaching the message of God, salvation and liberation by faith, through Jesus Christ, but also explained the “imperiality” of men to unite to free themselves from the colonial yoke Portuguese. Because the priest was considered charismatic, many young people questioned him about what was needed to achieve this liberation. The priest’s answer was: “come to the mission of Murraça” (Caetano, 2015).

In his room, even in Murraça’s mission, every day between 1:00 pm and 7:00 pm, together with some of his students, they clandestinely listened to the Voice of FRELIMO, whose speaker was the late Rafael Maguni, who was a kind of Political Education for Mozambicans to join the revolution and the armed struggle

against Portuguese colonial domination.

FATHER GWENJERE AT THE BEIRA COURT

It was the beginning of another day, one morning in June 1966, the priest in his process of evangelization, accompanied and surrounded by a crowd, namely men, women and children, who paid close attention to his words and teachings. On his “messianic march” he passed by Caia station, where many people were checking in their goods (goats, maize, sorghum, millet) and other luggage to travel to Beira, with the aim of visiting their relatives, looking for a job or even doing small businesses, namely maize, sorghum goats and millet (Caetano, 2015).

It was here another remarkable episode of the priest. One of the passengers of African origin, commonly known as “black”, is distressed and urinates in the urinary destined for the “white” European¹⁴. Soon after his biological satisfaction (urinating), a Portuguese man was at the gate and asked him: “Why did you go to get dirty in this bathroom, don’t you know that you black people must urinate outside in the grass?”

The man, trembling, had no answer. The only thing left was to ask that he be forgiven for having used the bathroom intended for people of European origin. The stationmaster did not accept the request, having forced the man to lick his own urine and, later, called the sepoy who was a guard on duty and tortured him severely. The priest finds the man being beaten and bleeding from the nostrils and ears, and he questions the causes of this inhuman torture. He went to the torturing sepoy. The answer was not long in coming, “because it was dirtying the white man’s bathroom”. Mateus had to react against the station master

14 In Caia, or even the entire Greater Zambezi valley, native or indigenous «blacks» did not have access to places reserved for «whites», except for «assimilated blacks» who showed a booklet for the purpose, but the assimilated ones counted to the fingers. Urinating in places reserved for whites felt offended. Racism and social inequalities in this region were visible. The native could only do his biological needs in the grass. There were also no sanitation policies or the construction of latrines in that area.

who ordered such torture. From that reaction they arrested him until the administration of Caia. From there he was transported and accompanied with the same sepoy to the court in the city of Beira, because, being a priest,

The Portuguese Bishop, Dom Sebastião de Resende, offered to accompany the priest to the audience room of the judicial court in Beira. But Father Mateus advised the Bishop to stay. And the petition was accepted. Already in the courtroom, in the middle of the trial, the priest requests the bathroom to urinate. And, in response to the petition, he was allowed to use the court's bathroom.

The judge sent the torturer sepoy to accompany him, but he returned with the defendant without satisfying his biological needs. And the priest pleaded with the Judge, saying, "Your Honor, there is no grass there." And he continued:

"I need to urinate in the grass, pointing to the Chiveve da Beira creek, which is located about 20 meters from the court, because this Judgment is the result of this disobedience, of urinating in the place only authorized for people of the white European race. And that's why I'm here. here to be judged. I, being black, can't urinate in the bathroom either, because otherwise I'll be violating the law, even here in the Court and I'll be making my sentence worse", concluded the priest, standing with his hands together. crusades." (Caetano. 2015)

FATHER GWENJERE AND SENDING YOUNG PEOPLE TO FRELIMO

The lack of young people in Murraça, and in the adjacent regions, especially in the Zambezi valley, with the intervention of the Priest, worried the Portuguese government, therefore, it needed them, for the plantations. That's when the PIDE found out that they were going to Malawi and from there to Tanzania to join the FRELIMO liberation movement. PIDE managed to intercept letters that were

addressed to Father Mateus Gwenjere. One of them said the following, in the Sena language:

"I am a boy from the School of Gumansanze... I want to go to the Seminary in order to prepare myself to be a priest... The Seminary I am referring to is another... It is a Seminary to which many boys go. The seminar I mentioned teaches something else." (Lawiki, 2019)

And also according to the same PIDE report, in the same month that the above letter was intercepted, Father Roger Pille sent 16 young people to Tanzania. Another report dated September 5, 1966 revealed that Father Gwenjere had traveled from the Murraça Mission to the Zóbuè Seminary for a spiritual retreat. He was accompanied by 15 boys aged between 10 and 14. The PIDE report questioned why the boys had to accompany Father Gwenjere to Zóbuè for his spiritual retreat (Laweki, 2019).

Another report revealed that on 2 November 1966, two individuals, namely José João and Domingos Alberto, arrived in Bangwe, Blantyre, carrying a typewriter which was handed over to a FRELIMO officer known as Chico Lourenço. It must be noted that in his autobiographical notes dated November 16, 1972, Father Gwenjere refers to this typewriter that he claims to have bought for 900 escudos, having donated to the FRELIMO office in Blantyre. Having revealed that "Father Mateus Pinho Gwenjere was linked to subversion inside and outside the Province" (Mozambique), a September 1966 report urged the higher authorities to take urgent action against him for being "a man who exerts great influence on Africans" (Laweki, 2019).

The aforementioned Father Mateus used to address thenight, motorcycle, several indigenous settlements, where he held suspicious meetings. Only men between the ages of 18 and 35 attended these meetings. Another PIDE report, dated March 22, 1967,

revealed that Father Gwenjere together with Father Roger Pille sent the following people to Tanzania in 1965 “to join the FRELIMO liberation movement and receive military training”: José João Samassalo, José Francisco Vaz, João Joaquim and Afonso João Santhemo. In 1966, the two priests above sent the following group of people to Tanzania: Domingos Aniva Malote, from Murraça, who finished fourth grade and worked for Casa Funerária Fragoso in Beira; João Aleixo, from Murraça, 20 years old; Adolfo Francisco Vaz, 20 years old; Gregório Domingos, 20 years old, primary school teacher at the Mission of Murraça; José João de Sousa, 20 years old, primary teacher in Magagade; Emílio António, a student in the first year of secondary education at the Mission of Murraça; Inácio António, from Murraça, 18 years old; José Sousa, from Murraça, 22 years old; Domingos Tomás Fulapisse, from Gumansanze, 22 years old. And in 1967 Fathers Gwenjere and Pille sent two people to Tanzania; José Aleixo, from Murraça, married, 20 years old, Luís Caetano Mbeua, from Murraça, 20 years old¹⁵.

It must be noted that in his autobiography dated November 1972, Father Gwenjere revealed that, during his stay as a priest in the Murraça Mission, he mobilized and sent many people to Tanzania to join FRELIMO. According to him, to carry out this task, he used his own money for these people's travel expenses. Baptista Trusão, one of the seminarians, and a student at the FRELIMO Institute in Tanzania, met many people who were sent by Father Gwenjere to FRELIMO whose names were not listed by PIDE. They include the following: João Luís Sampululu, Jose Sebastião, Alexandre Patrício, Costa Jolindo Magiga, Benjamim Ftomossen Majambe, Manuel Joaquim Njanje, Fernando

Tchunga, Manuel Favor, Manuel Ngirazafa, José Kulimankudia, José Nkuladzina, Pedro Moda, Lucas Sousa, Sebastião Sousa, José Sousa Ntumua,¹⁶.

In another report dated March 22, 1967, PIDE revealed that, despite having been transferred to Gorongosa, Father Pollet continued to help Father Gwenjere send young people to Tanzania: On February 17, 1967, 20 people arrived to Malawi from Gorongosa. These people revealed that Padre Pollet would soon leave Mozambique for Malawi and then Dar-Es-Salaam to join FRELIMO¹⁷.

FATHER GWENJERE AT THE MILITARY TRAINING CAMP AND FRELIMO HEADQUARTERS

In order to feel “skin” his nationalism and not just being in office at FRELIMO Headquarters, and at his request, Father Gwenjere, was sent to the FRELIMO Military Training Camp in Nachingwea. After some time of military training, he asked the military leadership to send him to the interior of Mozambique to perform military services. However, the military leadership received instructions from President Mondlane that the priest be sent to the FRELIMO headquarters in Dar-Es-Salaam. On 12 September 1967, Father Gwenjere boarded a Tanzanian Air Force plane to Dar es Salaam, where he was warmly received by the President of FRELIMO, Doctor Eduardo Chivambo Mondlane. Given his admiration for Father Gwenjere, President Mondlane was genuinely excited for him to arrive in Tanzania to join FRELIMO. Impressed with his credentials, notably with his political activities and mobilization of young people in Mozambique, President Mondlane decided to introduce him to high circles of power, including the Liberation

15 Overseas Ministry, Office of Political Affairs. Appointments. Subjects: Activities of Father Mateus Gwenjere of the Nossa Senhora de Fátima da Murraça-Sena Mission.

16 Ibid

17 FRELIMO-Mozambique Liberation Front – Armed movement founded in June 1962.

Committee officials of the Organization of African Unity (OAU). Also in Dar-Es-Salaam, immediately upon his arrival, Father Gwenjere was given an audience by Tanzanian President Julius Nyerere who organized a luncheon in his honour. In addition, he was invited to greet and address the people of Mozambique through the microphones of Rádio Tanzaniano. In his speech, Father Gwenjere encouraged the Mozambican people to resist: "...have courage and not give up, with a view to providing the movement for the independence of Mozambique" President Mondlane decided to introduce him to high circles of power, including the Liberation Committee officials of the Organization of African Unity (OAU). Also in Dar-Es-Salaam, immediately upon his arrival, Father Gwenjere was given an audience by Tanzanian President Julius Nyerere who organized a luncheon in his honour. In addition, he was invited to greet and address the people of Mozambique through the microphones of Rádio Tanzaniano. In his speech, Father Gwenjere encouraged the Mozambican people to resist: "...have courage and not give up, with a view to providing the movement for the independence of Mozambique" President Mondlane decided to introduce him to high circles of power, including the Liberation Committee officials of the Organization of African Unity (OAU). Also in Dar-Es-Salaam, immediately upon his arrival, Father Gwenjere was given an audience by Tanzanian President Julius Nyerere who organized a luncheon in his honour. In addition, he was invited to greet and address the people of Mozambique through the microphones of Rádio Tanzaniano. In his speech, Father Gwenjere encouraged the Mozambican people to resist: "...have courage and not give up, with a view to providing the movement for the independence of Mozambique" Father Gwenjere was received in audience by Tanzanian President Julius

18 Laweki (2019).

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Father Mateus Pinho Gwenjere at the Mozambican Institute – Tanzania

The problems that existed in the Institute were ethical and moral, which soon became serious political problems. As serious as those that led our parents to take up arms against the Portuguese colonization system. We missed a number of things and care. That was the problem with the students at the Institute. (Ncomo, 2003).

The others spent part of the meager support the institute received on their own behalf. Where was the common sense of the people there? It was said behind the scenes that Janet's dog wasted eight meat shellins a day. Whether that was true or not, I don't know, but we saw that some were suffering in the name of the revolution and others, in the same revolution, were living well. They had money to go to a bar to drink wine or whiskey (Ncomo, 2003).

According to Laweke (2019), one of the institute's students wrote the following in the independent newspaper Canal de Moçambique:

What they say about Father Gwengere, for example, is all lies. How could a cultured and enlightened person like that priest let things continue as they were? How could Gwengere remain silent, seeing people not being conveniently assisted when some chieftains swam in orgies? The priest knew the procedure of the leaders. Every day he received complaints from many people, not just the students. He was in Nashingweia and, sometimes, in the interior of Mozambique and there he saw many abuses and received complaints.

According to the book published by Dr. Hélder Martins, referenced by Baptista Trusão, a former student at the FRELIMO Institute, says, questions and tells what he saw and lived, at the same time in relation to the behavior of the priest at the institute:

“I recently read a funny thing in a book by Hélder Martins, which is nothing more than a big lie. He claims that Father Gwengere was chased out of Nashingweia by Machel, because as soon as he arrived there he began to promote masses among combatants who, for the most part, they did not even profess the Catholic religion. This is a lie, and one of the grossest. What happened was as soon as the priest arrived at that center, many fighters from Manica, Sofala and Tete (central area) who knew him, approached him and began to complain about a number of things, including physical abuse. (Caetano, 2015)

Gwengere was welcomed and treated well in Nashingweia. However, after realizing that the man was talking to everyone and paying attention to what they told him about everything that was going on in the Center, the scenario changed. Indeed, Gwengere was not silent. When trying to address the questions that had been presented to him by the military, and suggesting how a harmonious climate must be created among all, Machel was furious. He began to realize that a prolonged stay of that man there could create problems for him. The scale of the complaints was enormous

and endangered the leadership of the Centre. Machel then tried to ask that the man be taken back to Dar-es-Salam. That's what happened. Martins convinces anyone who hasn't lived through that. Gwengere would only shut up if he was crazy. The man had sent hundreds of young people to FRELIMO from Murraça (his homeland), Marromeu (where he was baptized) and Beira, the provincial capital of Sofala, where the first Bishop of Beira was, who so influenced the priest, Dom Sebastião from Resende. PIDE arrested him several times in Mozambique. He was a patriotic priest. How was he supposed to keep quiet? How many people did Martins send to FRELIMO?”. He questions and continued to explain the former student:

Another very important thing for you to understand, FRELIMO and the plot they set up against Gwengere and Simango, is the following: A Priest and a Pastor are people who have been molded ethically and morally through years of studying individual and collective well-being, with a view to harmonizing the lives of human beings. Interestingly, those who lived in bars and cabarets, from Lourenço Marques to Dar-Es-Salaam, became the great moralists and champions of the people's salvation. Gwengere and Simango, who were internationally recognized priest and pastor, respectively, turned crooks and against the freedom of the people! Can you understand that? Just look at one thing: when Mondlane saw that the situation at the Institute was bad, he came to us and promised us worlds and funds. He spoke of balls for playing sports, equipment and student material, etc. etc., quase que nada aconteceu. (Lawiki.2019)

FATHER GWENJERE AT DR. JOAO JOAQUIM UNHAY

Father Gwengere, labeled a racist by FRELIMO, was violently attacked in the city of Beira by a group of white radicals belonging to the Mozambican Democrats Movement

(MDM). According to the testimony of Father Alberto de Madureira, who lived with Father Gwenjere in the Diocese's residence, Father Gwenjere was attacked by unknown persons in the garage and found Father Gwenjere groaning and unconscious, and a group of individuals fleeing.

Interviewed from his hospital bed in Beira after the assault, Father Gwenjere stressed that he was not against the Portuguese people, but against the Portuguese colonial regime. He denied allegations that he was a PIDE agent and a racist:

When they say that Father Gwenjere is anti-white, it is a pure lie. Practically all my life I lived with white people. Before being ordained a priest, I was accused of being pro-white, of the PIDE. When I arrived at FRELIMO, they said I was anti-white. I would like someone to prove this (Ncomo, 2003, p. 251).

Speaking from his bed, at the Hospital Rainha Dona Amélia, currently the Hospital Central da Beira, after being brutally attacked by a group of Portuguese radicals, affiliated with the MDM, (Movement of Democrats of Mozambique), in 1974, the priest said that the FRELIMO militants tried on many occasions to reform the movement, but without success. When he arrived in Tanzania, they asked him to collaborate in carrying out this task, said the priest, moaning with pain, his body covered in bandages. As a result, Padre began to gain the respect of many students at the Mozambican Institute.

The rumors outside the Hospital by their aggressors belonging to MDM members were frightening, they criticized those who took the wounds to be treated, they said: They wanted the priest's head, they shouted death to the reactionaries, death to Gwenjere. Thus, with euphoria, they waited expectantly for his departure from the hospital. It was on this path that Dr. João Joaquim Unhay, a countryman of Padre Mateus, a former seminarian, former

combatant, former Dean of the Mozambican Institute, and a doctor by profession, who after being expelled from FRELIMO, came to Beira and opened his clinic which was located on the first floor of the current Hélio building, right next to the Hotel Embaixador, gave asylum to Father Mateus Gwenjere.

The uproar against Father Mateus Pinho Gwenjere reached the ears of Dr. Unhay. This one went to visit him, saddened, talks to the doctors who attended him and asks to give private assistance in his clinic. The petition was accepted. In the evening of the following day, he takes Padre to his clinic, where he has been under care for almost a week. doctor Unhay, meticulously prepared his departure or flight to Kenya, where he was and lived before the Lusaka Accords. On leaving the clinic, dressed as if he were an old man, to the Beira Railway station, he took a train towards Mutarara. From there he went to Malawi, following the same route he took in 1967, when he went to Tanzania, to join FRELIMO. But this time, it wasn't for Tanzania, it was for Kenya, where there were large numbers of Mozambicans who fled or were expelled from FRELIMO, fearing torture or even death due to differences of opinion with the FRELIMO leadership. It was there where, again, he was kidnapped to the interior of Mozambique, to be summarily eliminated after independence, along with so many others.

CONCLUSION

The conclusion reached is that it is undoubted that the priest Mateus Pinho Gwenjere was a nationalist, patriot and revolutionary, and that his misunderstanding, persecution, isolation and death were due to the fact that he was an intelligent, straightforward person., fair and inclusive, which went against some regionalist and tribal mentality that reigned within FRELIMO.

Therefore, it is necessary to rewrite the

history of this country and, especially, to bring the truth (science) to the historical annals, about the person of the cleric Mateus Pinho Gwenjere as a nationalist, patriot and revolutionary.

The dissemination on the activity and action of Father Mateus Pinho Gwenjere fits in the recognition and appreciation of his historical legacy, for the independence of the region and the Men of its territory, even if his commitment and suffering for the good of the Mozambican nation is not officially recognized by the one-party government of FRELIMO, which proclaimed independence on June 25, 1975, and that already in the III Congress held in February 1977 confirmed the Marxist-Leninist orientation

Over the last few years, several works have pretended to show the other side of

the History of the Liberation Struggle of Mozambique, thus removing the genuineness of those who consider themselves the owners of the liberating History of this great Mozambique. Among these works, we have the one by Barnabé Lucas Ncomo who, with a look to almost four decades, for example: from 1975 to 2003, published, in 2003, the first edition of the book entitled “Uria Simango Um homem, Uma Causa”. Similarly, in 2015, Baptista Comessário Caetano, in his Dissertation for obtaining a Master’s degree, wrote the work entitled “Political violence in Mozambique: the case of Father Mateus Pinho Gwenjere”. In 2019 it was Lawe Laweki’s turn to publish the book “Mateus Pinho Gwenjere: a Revolutionary Priest.

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