

Nkosi sikelel' iAfrika
 Maluphakanyisw' uphondo lwayo,
 Yizwa imithandazo yethu,
 Nkosi sikelela, thina lusapho lwayo.
 Morena boloka setjhaba sa heso,
 O fedise dintwa le matshwenyeho,
 O se boloke, O se boloke setjhaba sa heso,
 Setjhaba sa South Afrika - South Afrika.
 Uit die blou van onse hemel,
 Uit die diepte van ons see,
 Oor ons ewige gebergtes,
 Waar die kranse antwoord gee,
 Sounds the call to come together,
 And united we shall stand,
 Let us live and strive for freedom,
 In South Africa our land.

The National Anthem

The National Anthem was proclaimed in 1997 and is a shortened, combined version of two anthems ('Nkosi Sikelel' iAfrika' and 'The Call of South Africa'/'Die Stem van Suid Afrika'). It is unique in that it is sung in four languages. This demonstrates the tireless desire South Africa has to reconcile and promote national unity.

'Die Stem van Suid-Afrika' is a poem written by CJ Langenhoven in May 1918, with music composed in 1921 by the Reverend ML de Villiers. It was first sung publicly at the official hoisting of the national flag in Cape Town on 31 May 1928, but it was not until 2 May 1957 that government pronounced Die Stem as the official national anthem of South Africa. In 1952, the official English version, 'The Call of South Africa', was accepted for official use. 'Nkosi Sikelel' iAfrika' was composed in 1897 by Enoch Sontonga, a Methodist mission school teacher. The poet Samuel Mqhayi later added seven additional stanzas in Xhosa. A Sesotho version was published by Moses Mphahlele in 1942. 'Nkosi Sikelel' iAfrika' became a popular church hymn that was later adopted as an anthem at political meetings and was sung as an act of defiance during the apartheid years. The first stanza is generally sung in Xhosa or Zulu followed by the Sesotho version.

- The National Anthem should be recited with appropriate respect.
- When the anthem is sung all should stand up straight and pay attention.
- Civilians should take their hats off as a sign of respect.



The Black Rod is the symbol of the authority of the Chairperson of the National Council of Provinces (NCOP). The new Black Rod reflects the important role of the provinces in the functioning of the NCOP. The shape of the new Black Rod is in the form of a knobkerrie, an African symbol of defence, of authority and leadership. The protea, at the head of the Black Rod, is South Africa's National flower, and symbolises national pride. Lower down from the protea is a section of beadwork, reflecting on South Africa's diverse people and its rich cultural heritage. The clasping hands in gold symbolises freedom, peace and cooperation. The black rod will stand in a drum when the council is in session. The drum is an expression of the African tradition of drums calling people to gather and speak. It is also symbolic of our achievement of democracy through dialogue.

The Black Rod



The Parliamentary Emblem

Parliament launched its new emblem during a Joint Sitting of the National Assembly and the National Council of Provinces. The sun heals the divisions of the past, improves the quality of life of all South Africans, frees the potential of each person and builds a united and democratic South Africa, taking its rightful place as a sovereign state in the family of nations. The Protea leaves symbolize our people. The drum calls the people's Parliament, the National Assembly and the National Council of Provinces, to consider national and provincial issues. The book symbolizes our Constitution as it lays the foundation for a democratic and open society based on democratic values, social justice and fundamental human rights.

The Mace is a symbol of authority of the Speaker of the National Assembly. When the Sergeant-at-arms carries the Mace into the debating chamber, and places it before the Speaker of Parliament, it means that the National Assembly is formally in session and that its proceedings are official.

The Mace was designed to reflect the history, traditions, and diverse cultures and languages of South Africa. The design also celebrates the country's natural beauty, its plant and animal life and its rich mineral resources. The shape of the new parliamentary mace recalls the knobkerrie, an African symbol of defence as well as authority and leadership. Gold is one of the core ingredients in the new Mace. Gold symbolises not only our country's natural wealth, but also the indigenous knowledge of Africa and the ancient African gold mining traditions of Mapungubwe.



Parliamentary Mace

The Order of Mapungubwe



The Order of Mapungubwe is awarded to South African citizens for excellence and exceptional achievement.

The Order of the Baobab



The Order of the Baobab is awarded to South African citizens for distinguished service in the fields of business and the economy; science, medicine, technological innovation; and community service.

The Order of the Companions of OR Tambo



The Order of the Companions of O.R. Tambo is awarded to Heads of State and other dignitaries for diligently promoting peace, co-operation and friendship towards South Africa.

The Order of Luthuli



The Order of Luthuli is awarded to South Africans who have made a meaningful contribution to the struggle for democracy, human rights, nation-building, justice and peace, and conflict resolution.

The Order of Ikhamanga



The Order of Ikhamanga is awarded to South African citizens who have excelled in the fields of arts, culture, literature, music, journalism and sport.

The Order of Mendi for Bravery



The Order of the Mendi for Bravery is awarded to South African citizens who have performed extraordinary acts of bravery that placed their lives in great danger.

NATIONAL ORDERS

National Orders are the highest awards that the country, through its President, can bestow on individual South Africans and eminent foreign leaders and personalities. From 27 April 2002 new, radically different National Orders were unveiled, with designs containing indigenous symbols which take into consideration communities previously excluded.



arts and culture

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