

LFP/029/0184/1

MOHLABANI

(Registered at the G.P.O. as a Newspaper)

P.O. BOX 65, MASERU, BASUTOLAND

PHONE 238

VOL. 4 No. 3

'MESA/APRIL, 1958

THEKO/PRICE 1/-



“Tsoara thebe e tiee oa Rasenate,
Ua bona fatše leno lea ea.”

MOHLABANI

A Monthly Journal published by

MALOTI INFORMATION BUREAU, MASERU BASUTOLAND

Vol. 4, No. 3

'Mesa/April, 1958

Theko/Price 1/-

J.P.K. Oa Bua

KORANTENG ea "Mohlabani" ea Pherekhong, 1958, ho na le thapeli e reng Khosana Bereng Seeiso a phatlalatsoe, a tsejoe ke Leqosa-le-Phahameng e le Morena-e-Moholo oa Lesotho. Ho hatsitsoe le karabo ea ea sebakeng sa Morena-e-Moholo, 'me ka tlase ho eona ho hlalositsoe maikutlo a koranta.

Ea ratang tsoelopele ea Lesotho le ho bona Basotho ba filoe boipuso o tobana le lipotso tse ngata, tse kang ea hore na ruri "Mohlabani" e lakatsa ho bona Basotho ba neoa boipuso joalokaha e hlola e bolela na? Na e hopola hore bo ka fihleloa ka ho nyefola le ho konkolla ba phatlalatsang maikutlo a bona har'a sechaba na? Ke rialo hobane "Mohlabani" e ikhethetse ho loantša Mohl. S. S. Matete boeena, e seng seo a se buang. Ka ho etsa joalo e supa hantle hore e na le phapang le Matete, 'me e rerile ho mo fapanya le Morena-e-Moholo le sechaba, ka ho re o na le phapang ea hae le Motšoareli Morena-e-Moholo, le ka hore o italimetse tseo e leng tsa hae feela.

Haeba "Mohlabani" e tiile ha e re Basotho ba neoe boipuso, 'me ba qale ka ho fuoa Lekhotla le etsang Melao, e tšoanela ho tseba hore motho ka mong o na le bolokolohi ba ho hlalisa maikutlo a hae sechabeng, 'me sechaba se a hlalobe se sa tsotelle hore na o na le phapang le "Mohlabani" kapa Morena-e-Moholo kapa che.

Hape "Mohlabani" e bolela hore maikutlo a sechaba sa setereke sa Maseru hase maikutlo a sechaba sa Lehotho; ka hona batho ba lumellanang le 'ona e ba talima e le masea a lipolitiki, kapa lifela-peloana tsa bo-e-semang ba ipatlang. Motho a ka ipotsa hore na se sitisang "Mohlabani" ho hanyetsa thapeli le ho eletsa masea ana a lipolitiki le ho a supisa tsela e nepahetseng ke sefe, kaha eona "Mohlabani" e sa ipatle, ho na le hore e loantše Matete boeena.

"Mohlabani" e ne e loantše ea ba ea eletsa Basotho ho lahla Raporoto ea Sir Henry Moore, hobane motho oa eona o ne o sa latela litakatso tsa Lekhotla la Sechaba. Empa ha Morena-e-Moholo eena a sa latela litakatso tsa Lekhotla malebana le leeto la ho ea mose, "Mohlabani" e re ho lokile hobane ea siiloeng ke Matete, 'me o lahlehetsoe ke monyetle oa bohlokoa oa ho ea Engellane. Hona ho supa hantle hore "Mohlabani" e loantša Matete e seng thapeli ea hae.

Ke qetela ka ho eletsa monna-moholo enoa oa lipolitiki, "Mohlabani", kamoo ho bonahalang hore o inka kateng, hore haeba a lakatsa ho bona ka tsatsi le leng Lesotho le ipusa, o tšoanela ho tseba hore lesea le leng le le leng la lipolitiki le na le tokelo ea ho hlalisa maikutlo a lona a bosea, 'me eena, joaloka monna-moholo oa lipolitiki a le eletse le ho le supisa tsela e nepahetseng, e seng ho le nyefola le ho le seolla ka lipolelo tse se nang thuso, tsa hore le na le phapang le Morena-e-Moholo. — J. P. Khaebana.

J.P.K. Speaks

IN the January 1958 issue of "Mohlabani" there appears a petition which requests that Prince Bereng Seeiso should be proclaimed and be known by the High Commissioner as the Paramount Chief of Basutoland. The reply of the Acting Paramount Chief is printed, and immediately below it appears editorial comment.

Anyone who loves Basutoland's progress and wishes to see the Basotho granted self-government is confronted with several questions, such as: Does "Mohlabani" genuinely desire to see the Basotho granted self-government as it often states? Does it believe this can be achieved by reviling and slandering those who make known their opinion to the nation? I say this because "Mohlabani" has chosen to attack Mr. S. S. Matete in person and not what he says. By so doing it shows clearly that it has a personal quarrel with Matete, and it has decided to get him into loggerheads with the Paramount Chief and the nation by stating that he has a personal vendetta with the Regent Paramount Chief, and that he is guarding his personal interests alone.

If "Mohlabani" is sincere in suggesting that the Basotho should be granted self-government, and that the first step should be the granting of a legislature, it ought to know that every person is free to express his opinion to the nation, and that the nation should examine that opinion regardless of whether or not he has any quarrel with "Mohlabani" or the Paramount Chief.

Further, "Mohlabani" states that the opinion expressed by people in the Maseru district is not the opinion of the inhabitants of Basutoland; therefore it looks upon those who agree with that opinion as political sucklings or emotional, self-seeking nonentities. One would therefore ask what it is that stops "Mohlabani" from opposing the petition as well as advising these political sucklings and showing them the right path, as "Mohlabani" is not self-seeking, instead of attacking Matete's person.

"Mohlabani" opposed the Sir Henry Moore Report and advised the Basotho to reject it because its basis had ignored the wishes of the National Council. But when the Paramount Chief does not follow the wishes of the Council with regard to the trip overseas, "Mohlabani" says all is well, because Matete has been left behind and he has lost a rare opportunity of going to England. This points out clearly that "Mohlabani" opposes Matete in person and not his petition.

I conclude by advising "Mohlabani", the seasoned politician as he seems to regard himself, that if he really wishes to see a self-governing Basutoland some day, he ought to know that every political infant has a right to express its infantine views; and that he, as a seasoned politician, should advise the infant and show it the right way, instead of reviling and

'ME RE ARABELA JOAANA: Haesale re ntse re hlo-mpha maikutlo a Mr. Khaebana, empa ka mora' hoba re bale lengolo lena la hae re nahana kahosele. O re qosa ka lintho tse tharo, tseo re tla li araba hakhutšoanyane.

1. O re qosa ka hore re hanela Mr. Matete ho bua ka bolokolohi. Haeba ho ne ho le joalo, re ka be re sa ka ra phatlalatsa thapeli e ngotsoeng ke Matete le batlatsi ba hae, hobane ka ho etsa joalo re ile ra phatlalatsa maikutlo a hae ka mokhoa oo a ka beng a sa phatlalatsa ka oona hojane ra se ke ra e natsa. Taba ea hore ebe hona joale re hatisa lengolo lena la Mr. Khaebana le hoja le re nyatsa, e shanofatsa khopolo ea hae ea hore re lakatsa ho bipetsa ho bua ka bolokolohi.

Le hoja re tiisetse Mr. Khaebana hore hase rōna ba ka hopolang ho felisa ho bua ka bolokolohi, empa re lakatsa ho mo hopotsa hore ka 1955 o ne a lumellana ka ho tlala le maikutlo a hore 'Muso o hatelle bona bolokolohi boo bohle. Lengolong le ngotsoeng ka la 11 Phuptjane, 1955, le ngoletsoe Mongoli oa Likolone ka ho lebisoa pele ho 'Musisi le Leqosale-Phahameng, 'me le saennoe ke Mr. Khaebana le ba bang ba leshome le metso e mene (har'a basaeni lebitso la hae e ne e le la leshome le motso o mong) eena le metsoalle eo ea hae ba re:

"Re lakatsa ho phetha thapeli ea rōna ea boikokobetso ka ho hlalosa letsoalo la rōna malebana le tšebeliso ea molao oa Senyesemane oa ho bua le ho hlahisa maikutlo ka bolokolohi naheng ena. Molao ona haesale o utloisisoa hore ke mokhoa oa ho tlietse sechaba molemo, e leng sepheo sa mebuso eohle. Haeba puo ea bolokolohi e hlahisa hoo ekang ke ho fetohela babusi, eba bolokolohi bo joalo ke bo tlōlang moeli. Naha ena e s'e fetohile phofu e tsekolloang ke lingangele tse ka hare le ka ntle ho eona, tse bilietsang li-tsa-tsona feela. Maikutlong a rōna hona ho kotsi malebana le khotso le puso e ntle ea kamoso ea naha ena. . . ."

Ka ho ea ka Mr. Khaebana 'Muso o ka be o ile oa chomela chankaneng bohle bao a ba bitsang lingangele tse tsekollang naha ena, e le feela hobane ba ile ba ba le sebetse sa ho hlalosa maikutlo a bona a hanyetsang Raporoto ea Moore, 'me ba bua ka bolokolohi. Ho bonahala eka Mr. Khaebana ke monna oa lithapeli (e ne e le e mong oa ba saenneng thapeli e kōpang hore Khosana Bereng a beoe setulong, hammoho le thapeli ea Bafokeng e neng e kōpa hore Morena-e-Moholo a buseletse Bafokeng borena ba bona), empa a hlokomela hore bolokolohi ba leleme la hae le pene ea hae bo bile bo ntse bo lumeletsoe le batho ba bang. Le bona ba na le tokelo ea ho nyatsa kamoo ba ratang, 'me he a ikemisetse ho mamella nyatso eo, leha e ka ea e-ba bohloko hakae, kaha ho etsahala hangata hore 'nete e se ke ea e-ba monate.

2. Qoso ea hae ea bobeli ke ea hore re talima bohle ba lumellanang le maikutlo a hlalositseng ke Lekhotlana la Setereke sa Maseru e le masea a lipolitiki. Re soaba ho bolela hore Mr. Khaebana o sothile mantsoe a rōna. Seo re ileng ra se bolela ke hore ke ntho e hlokanang kelello ea hore "kahobane Lekhotlana la Setereke sa Maseru le lakatsa peho ea Khosana Bereng ka baka leo Makhohlana 'ohle a litereke a se a tlameletsoe nthong eo a e-song ho buisane ka eona", eaba he re re ba nang le maikutlo a joalo ke masea a lipolitiki, 'me le joale re sa rialo. Ho utloisise hantle: Ha re re masea a lipolitiki ke ba lumellanang le peho ea Khosana Bereng, joalokaha Mr. Khaebana eena a bolela, re mpa re re bao e leng masea ke ba reng khaolo e entsoeng ke Lekhotlana la Setereke sa Maseru e hlalosa maikutlo a Makhohlana a Litereke KAOFELA, le hoja Makhohlana ana a Litereke a e-s'o ka a ba a buisana ka taba ena. Ka lehlohonolo ho rōna,

criticising to no purpose by stating that it has a quarrel with the Paramount Chief.—J. P. Khaebana.

AND WE REPLY AS FOLLOWS: We have always held Mr. Khaebana's views in high esteem, but after reading his article we think otherwise. He levels three accusations against us, to which we shall make brief replies.

1. He accuses us of denying Mr. Matete freedom of expression. If that were true we would not have published the petition drawn up by Matete and his supporters, because by having it printed we gave him the publicity that he would never have had if we had decided to ignore it. The mere fact that we are now printing Mr. Khaebana's article in spite of its criticisms levelled against us belies his suggestion that we wish to stifle freedom of expression.

While assuring Mr. Khaebana that we are the last people to ever think of suppressing any freedom of expression, we would like to remind him that in 1955 he fully subscribed to the idea that Government should stifle all that freedom. In a letter dated June 11, 1955, addressed to the Secretary of State through the Resident Commissioner and the High Commissioner, and signed by Mr. Khaebana and fourteen others (among the signatories Mr. Khaebana's name was eleventh) he and his cronies said:

"We would like to close this our humble petition by expressing alarm at the application of the British principle of freedom of expression and thought in this country. This principle has always been understood as implying a means to bringing benefit to the community—which is the aim of all government. If freedom of expression leads to what appears to be a revolt against authority, then such freedom is licence. The country is now a prey to agitators from within and without who have their own axes to grind. We feel that this is dangerous to the future peace and good government of this country. . . ."

According to Mr. Khaebana Government should have clapped behind prison bars all those he calls agitators who prey upon the country, only and simply because they dared to express their opinion freely in opposition to the Moore Report. Obviously Mr. Khaebana is a man of petitions (he was a signatory to the petition requesting the placing of Prince Bereng, as well as the Bafokeng petition which requested the Paramount Chief to give them back their Chieftainship) but he must realise that the freedom of his tongue and pen is also extended to other people. They, too, have the right to criticise as they please, and he must be prepared to swallow the criticism, no matter how unpalatable it may be, as it often happens that truth is not pleasant.

2. His second accusation is that we regard those who agree with the views expressed by the Maseru District Council as political sucklings. We regret to state that Mr. Khaebana has distorted our words. What we did say was that it made nonsense to suggest that "because the Maseru District Council desire the placing of Prince Bereng then every other Council in the various districts is committed to something they have never discussed", and we then suggested that those who held that view were political sucklings, and we still say so. It should be clearly understood: We do not say political sucklings are those who agree with the placing of Prince Bereng as Mr. Khaebana suggests, but those who say the decision of the Maseru District Council expresses the opinion of ALL District Councils even though these District Councils have never discussed that matter. Fortunately for us, the last session of the National Council vindicated us and proved beyond doubt that

seboka se fetileng sa Lekhotla la Sechaba se ile sa ema le rōna, sa paka ka mokhoa o hlokisang pelaelo hore takatso ea hore Khosana Bereng a beoe hase ea sechaba sohle, hobane tlhahiso ea Lekhotlana la Setereke sa Maseru e neng e bua joalo e ile ea lahloa ke bongata bo boholo ba Lekhotla la Sechaba.

3. Ntlha ea hae ea boraro ea nyatso ke ea hore re itse Morena-e-Moholo o sebelitse ka nepo ka ho ntša Matete lena-neng la ba mo felehelitseng ha a e-ea Engellane. Hape-hape Mr. Khaebana ha a ea re utloisisa ho hang, kapa ho seng joalo o iketsisitse ka hore ha a ea re utloisisa. Ha re ne re ama taba ea leeto la Morena-e-Moholo la ho ea Engellane re ne re lakatsa ho hlalosa taba ea hore na ho tšile joang hore Matete, ea neng a le ka sehloohong har'a Litho tsa Lekhotla tse neng li tšehetsa Morena-e-Moholo khaolong ea hae ea hore oa tšela, ebe o ile a fumana e se e le ka motsotso oa qetelo hore ke phoso hore Morena-e-Moholo a ee Engellane. Ka nako eno re ne re sa re letho ka taba ea hore na Morena-e-Moholo o sebelitse ka ho sala litakatso tsa Lekhotla la Sechaba morao ka ho siea Matete na. Ka baka leo he, ha ho se ho beboloa taba, hase 'nete hore re lumellana le Morena-e-Moholo hobane ho fihlela joale ha re e-s'o hlahise maikutlo a rōna malebana le botle kapa bobbe ba ketso ea hae. Re lumela hore Mr. Khaebana kapa mang feela o na le tokelo ea ho re nyatsa, empa 'nete ke hore re nyonya nyatso e theiloeng holim'a litaba tse sothiloeng.

4. Re lakatsa ho tiisetša Mr. Khaebana le bohle ba nang le maikutlo a kang a hae, hore rōna re fapane le batho ba bang bao ekang ba talima ho ruta ho hloea basele, lehleo le boikaketsi, e le mokhoa oa ho holisa matla a bona a lipolitiki, 'me re tšepa ho bolela 'nete e se nang litsoako feela, hobane ke 'nete feela e tla re lokolla, ke 'nete feela e tla re thusa ho fihlela sepheo sa rōna. Ka bomalimabe hangata 'nete ea baba, 'me ke banna ba 'makhonthe feela ba e mamellang ba sa ipe-laetse, haholo-holo ha e ba supile ka monoana oa qoso; empa boholo ba batho hangata bo kenoa ke motheketheke, 'me bo leke ho e koahela ka mouoane oa maaka, oa lipolelo tse sothiloeng, oa maqiti le oa mashano a se nang litsoako.

Ha ho hlokahale hore re u hopotse likhohola tsa mahlapa tse tsoetsoeng ke mōna, 'me tse theiloeng holim'a leshano la ho qeta, tseo haufinyane li kileng tsa potleloa holim'a Mookamelu oa K'honkerese ea Mafrika a Lesotho ke ba lakatsang ho mo felisa lipolitiking; empa feela taba e tiileng eona ke hore qetellong 'nete e tla fenyā. — **Mohlophisi.**

the desire to have Prince Bereng placed was not universal because a motion to that effect submitted by the Maseru District Council was lost by an overwhelming majority of the National Council.

3. His third point of criticism is that we said the Paramount Chief had acted rightly in cutting out Matete from the list of those who accompanied her to England. Once again Mr. Khaebana has completely misunderstood us, or else deliberately pretended he did not understand us. When we made reference to the Paramount Chief's visit to England the question we were seeking to answer was why Matete, who had been foremost among those Councillors who supported the Paramount Chief in her decision to cross over, should have suddenly found at the last minute that it was wrong for the Paramount Chief to go to England. We were not at the time concerned with the question whether or not the Paramount Chief acted in accordance with the wishes of the National Council by cutting out Matete. It is therefore untrue, to say the least, to suggest that we agree with the Paramount Chief because up to now we have not yet expressed an opinion on the merits or demerits of her action. We concede Mr. Khaebana's or anybody's right to criticise us, but we certainly resent criticism that is based on distorted facts.

4. We wish to conclude by assuring Mr. Khaebana and those who hold views similar to his, that we, unlike some people who seem to regard the preaching of xenophobia, hatred and bigotry as a means of political aggrandizement, believe in telling the simple truth, because only truth will make us free, only truth will help us achieve our goal. Unfortunately truth is often bitter, and only men of mettle are prepared to swallow it without squealing, especially when it points an accusing finger at them; but the majority of men often become hysterical and attempt to cloud it in a miasma of half-truths, garbled statements, prevarications and downright lies.

We need not remind you of the torrents of personal calumnies engendered by jealousy and based on complete lies that have recently been showered on the President of the Basutoland Congress by those who are seeking to destroy him politically, but the fact remains that in the end only truth will triumph—
Editor.

Maburu a Kokota Hape?

MOQOLOTSI oa koranta ea Maburu, "Dagbreek", o ne a ngole khatšong ea eona ea la 22 Loetse, 1957, joana:

"Ka beke e fetileng, mane Thabanchu, Moruti J. A. Visser oa Ladybrand o ile a re har'a baahi ba Lesotho ba 631,000, bao e leng litho tsa Kereke ea Maburu ba 800 feela. . . . Ka baka leo ho na le baahi ba 183,000 Lesotho bao e sa leng bahetene, 'me ba lokelang ho sokolloa. . . . Joale nako ea ho simolla ho sebetša naheng eo e fihlile."

Pele ho mona re se re kile ra hlokomelisa Basotho kotsi e tla ba toba haeba Kereke ea Maburu e ka kenya leoto naheng ena. E le hore Basotho ba tle ba utloisise sebopeho ea Kereke ena ho feta pele, re phatlalatsa lengolo le neng le hatisitsoe koranteng e seng e shoele joale, e bitsoang **"SERUMUIA"**, eo e neng e le molomo oa Kereke ea Maburu ka Forei Setata.

Boers Knocking Again?

THE correspondent of the Boer paper, "Dagbreek," wrote in its issue of September 22, 1957, as follows:

"Last week, at Thabanchu, the Rev. J. A. Visser of Ladybrand said that only 800 of the 631,000 inhabitants of Basutoland are members of the Dutch Reformed Church. . . . In Basutoland there are therefore 183,000 inhabitants who are still pagans, and who must be converted. . . . The time is now ripe to begin to work in that land."

We have, before now, drawn the attention of the Basotho to the danger that will face them if the Dutch Reformed Church should ever get a foothold in this country. So that the Basotho should understand further the nature of this Church, we publish an article printed in the now defunct

Lengolo leo re buang ka lona le ne le hlahe khatisona ea Vol. VI, No. 4, ea 'Mesa, 1928. Mongoli oa lona e ne e le Rev. C. J. v. R. Smit, oa Box 17, Wepener, eo e neng e le mohlophisi, 'me le ne le re:

Ke balile "Mochochononong" le "Naleling" litaba tse builoeng holim'a seo Moruti E. Motsamai, e mong oa baromuoa ba Kereke ea Fora, ea Lesotho, a se boletseng mabapi le kereke ea heso le tsoelopele ea eona mona Forei Setata, har'a sechaba sa Basotho. Mokhoa oo likoranta tsena tse peli li tlatsanang ka ho etselletsa le ho loantša kereke e 'ngoe ea Jesu Krete, eo bona ba reng ke ea Maburu, o paka hantle hore bangoli kapa batsamaisi ba tsona ke batho, leha ba fumane tsohle tseo ba li tsebang le seo ba leng sona matsohong a motho e mosoeu, ke batho ba tletseng moea oa boEtiopia, ba ratang, haeba ke taba eo ba neng ba ka e etsa, ho tebela baruti bohle ba basoeu mona lefatšeng la Afrika. Taba e bohloko-hloko litabeng tseo ba li ngotseng, ke hobane ha ba bue 'nete, ha ba tšabe leshano; ba rata ho hlohlelletsa sechaba sa Basotho ho etsa seo bona ba reng ke taba, empa hantle-ntle e leng lerapo leo ba tla khama sechaba ka lona qetellong. Nako ea lintoa le ho loantšana le lichaba tse ling e fetile, empa bona ba sa rata ho khannela sechaba ntoeng. A re ke re talimeng seo ba se ngolang ho bona bothoto boo ba buang ka bona.

1. Ho thoe Kereke ea Maburu e se e rerile ho kena Lesotho. Taba eo ba e fumane kae, ho mang? Ha 'na ke re ho bona taba eo ke leshano le tsoang lihelong ho Liabolose, ba ne ba ka hlalisa bopaki bofe, bo tsoang kae, ho tiisa seo ba se ngotseng? Koranta li na le mosebetsi o moholo, e leng ho elisa le ho eletsa sechaba, empa bangoli ba likoranta tse ngata ba tla hlalisoa ke tsietsi ea ho lahleha mohla bofelo, ka mashano ao ba ileng ba khelosa sechaba ka 'ona. Kereke ea Maburu ha e e-s'o ka e rera le ka mohla le o mong ho kena Lesotho; empa seo e se entseng ho feta se entsoeng ke kereke tse ling, tseo ho thoeng li neoe sebaka sa ho thusa Kereke ea Fora, tse ileng tsa kena feela li sa hlokomela, li sa hlomphe, li sa botse bakeng sa meeli le mosebetsi le tsoanelo tsa kereke e neng e kene pele ka kōpo le thuso ea Moshoeshe, ke ho buisana le Kereke ea Fora bakeng sa tlhokomelo le bolisa ba litho tsa rōna tse fallletseng Lesotho ka likete-kete, hore na ha ba ka re lisetsa batho bao, ba ka re thusa ka tsela efe. 'Me re na le tokelo ea ho buella batho ba rōna ba keneng Lesotho, re sa botse, re sa kōpe likoranta tsa boEtiopia kapa kereke tsa "British Origin" joalekaha ho boleloa, ka bophokojoe le bophiri ba bangoli bao.

2. Ho thoe Kereke ea Maburu e se ke ea lumelloa ho kena Lesotho, 'me ho kōptjoe Morena-e-Moholo le sechaba. Utloang bothoto bo tšehisang motho e mong le e mong ea nang le kelello. Taba ea pele mona ke bothoto ba ho ea kōpa Marena a lefatše ho ba le puso le kabelo tsamaisong ea Kereke. Ho lumella marena ho kena litabeng tsa kereke ke ho kenya metsi ka moeli, hobane marena a mang ke Baroma, a mang ke Mafora, a mang ke Mawesele, a mang ke Machache, a mang ke bahetene. Na kutloanon e ka hla ea e-ba teng mahareng a bona tabeng tsa likereke? Morena-e-Moholo o tla emela Roma, ba bang ba tla emela likereke tseo e leng tsa bona. (Na le mo-Etiopia o teng har'a marena?) Ha ke kholoe hore Morena-e-Moholo a ka leka ho kena tabeng ena, haeba e le motho ea nang le baeletsi le kelello e lokileng. 'Me ha a ka kena o tla hotetsa hlaha eo eena le ba mo latelang ba ke keng ba e tima le khale. O tla hlalisa phapang mahareng a hae le marena a mang; o tla hlalisa phapang mahareng a hae le baruti ba likereke; o tla sitoa ho busa ka khotso sechabeng sa

"SERUMULA", which was the official organ of the Dutch Reformed Church in the Free State. The article in question appeared in Vol. VI, No. 4 of April 1928. The writer was the Rev. C. J. v. R. Smit of Box 17, Wepener, who was the editor then, and he stated:

I read in "Mochochonono" and in "Naleli" a statement made by the Rev. E. Motsamai, one of the representatives of the French Church in Basutoland, in connection with our church and its progress among the Basotho in the Free State. The manner in which both these papers assist each other in calumniating and fighting against another church of Jesus Christ, which they regard as a Boer Church, is plainly indicative of the fact that the editors or directors of these papers, even though they themselves are indebted for what they know and what they are to a White man, are imbued with the spirit of Ethiopianism, and that if they had the power to do so they would expel all the White missionaries from the whole of Africa. What greatly grieves one with regard to what they have written is that they do not speak the truth, they do not fear to tell lies; they want to incite the Basotho nation to do what they themselves regard as the truth, whereas in actual fact it is a rope with which they will ultimately strangle the nation. The time of wars and of fighting against other nations has passed, but they would like to force the nation into war. Let us examine what they write in order to see with what folly they speak.

(1) It is said the Boer Church has decided to get into Basutoland. Whence do they get that? If I say to them that statement is a foul lie which comes from the Devil in hell, what evidence would they adduce, and from where, to substantiate what they have written? Newspapers have a great task of enlightening and advising the nation, but editors of many newspapers will face perdition on the judgment day because of the lies with which they debauched the nation. The Boer Church has never once decided to get into Basutoland; but what it has done more than what has been done by other churches which, it is said, should be given a chance to assist the French Church, and which got into Basutoland without regard or respect for the boundaries, the work and the rights of the Church which got there first through the request and assistance of Moshoeshe, was to consult with the French Church regarding the care and pastorate of our members who have migrated to Basutoland in thousands, and to find out in what way, if they were to care for these people, they could assist us. And we have a right to speak on behalf of our people who have gone to Basutoland, without seeking the permission of Ethiopianistic newspapers or churches of "British Origin" as it is stated by those editors in their foxiness and wolfishness.

(2) It is said the Boer Church must not be permitted to enter Basutoland, so the Paramount Chief and the nation should be requested to that effect. Listen to this folly which makes every level-headed man laugh. The first point is the folly of inviting earthly potentates to have a say in the administration of the Church. To permit Chiefs to meddle with church affairs is to weaken it, because some chiefs are Romans, some French Protestants, some Wesleyans, some Anglicans and some heathens. Could there be any understanding among them concerning Church affairs? The Paramount Chief will side with the Roman Church, and others will side with their own denominations. (Is there one among the Chiefs who belongs to the Ethiopian Church?) I don't believe the Paramount Chief

hae se keneng lithutong tsa mefuta.

Empa ke sa kena tabeng ea bobeli, e leng potso ho bahla-lefi, batsamaisi ba "Mochochonono" le "Naleli": Na ha mohlomong Kereke ea Maburu e ka tlameha ho kena Lesotho, ho latela balumeli ba eona ba falletseng teng, ka thuto, Morena-e-Moholo Griffith o na le matla a ho ba thibela? Na ha nka rata ho ea kena England kajeno, ka thuto eo ke e khethileng ho ba ea ka, na Morena George oa teng o na le tokelo ho nthibela? Che! le hanyenyane; re na le tokoloho ea thuto le tšireletso ea thuto sechabeng sohle sa England. Na e ka ba "good politics" ha morena a ka thibela Kereke ea Maburu? Che! hobane ha re ne re ka rongoa ke kereke ea rōna, 'na nka ea; nka ikisa Matsieng ho Morena Griffith, ka mo lumelisa, ka mo tsebisa hore ke ronngoe, 'me ke kōpa sebaka le setša le tšireletso ho eena. 'Me kea tiisa ha nka mo bontša litaba le khopolo ea Kereke ea Maburu, a ka nthusa hang.

Empa ha a ka hana ke tla khutla ke tsebise kereke ea heso, 'me eona e tla rōma banna ho ea ho Mohlomphehi Motsamaisi oa litaba tsa 'Musos mona Kopanong, 'me eena o tla tsebisa Governor-General, 'me eena o tla tsebisa Assistant Commissioner Maseru, 'me tsela eka e tla be e bulehile ruri. Hoja bahlohlelletsi, Batsamaisi ba likoranta tsena, ba hlaloba pele ba e-s'o eletse sechaba le marena taba tsa bosaoana.

3. Taba-taba eo re neng re e rerile hase lekunutu; re ne re kōpile liphutheho tsa rōna ho thusa ka litekenyana, ho thusa Kereke ea Fora ho hloma makala a macha Maloting, ka baka la batho ba bangata ba seng ba falletse teng litšiuung tsena, 'me har'a bona le ba rōna ba teng ba bangata. 'Me ke mang lefatšeng lohle ea ka thibelang mpho ea lerato, kapa banna bana ba buisoa ke pelo ea mōna le ea poulelo? Seo 'na, ka lebitso la Kereke ea Maburu har'a Basotho ba Forei Setata, ke ratang ho se bua le Batsamaisi ba "Mochochonono" le "Naleli", ke hore: **"mind your own business and look after your own affairs"**. Ha ke le bale hore eona "Naleli", e tlotlolang ka mokhoa o tšabehang kajeno baruti ba batšo ba Lesotho ka ho re ke banna ba sa rutehang, le hore ke lona lebaka la ho se tlohele mosebetsi ha baruti ba basoeu ba Fora, e kile ea e-ba khotla, Maseru, ka nako e 'ngoe, ka ho senya botšephehi le lebitso la Kereke ea Fora bakeng sa chelete ea sekolo, 'me ka ba teng ha mofu Moruti E. Jacottet a li hlalosa khotleng la Maseru. Ka baka leo ha ke kholoe ke letho la leratonyana lena la ho ikenya litabeng tseo e seng tsa "Naleli" kapa tsa "Mochochonono", empa e leng tsa "Leselinyana" kapa tsa Kereke ea Fora e inotši.

'Na, ka boikokobetso le lerato, ke rata ho eletsa baruti ba Fora, Lesotho, hore leha re ka kena Lesotho kapa re ke ke ra kena, taba tsa kereke ke tsa kereke feela, e seng tsa Marena kapa tsa likoranta; rōna re tseba maikutlo a sechaba ho feta bangoli ba likoranta tsena, ba ikhaohantseng le sechaba ka ho ja lijo tsa Amerika le tsa moea oa boEtiopia, hore ho etsoe matla ho ntša ba basoeu naheng ena, ntho e ke keng ea etsa-hala le khale.

4. Lebaka la ho qetela ho thoe: Maburu le Basotho e kile ea e-ba lira mehleng e fetileng. Kê 'nete, empa oho! hona ho re'ng? Na le 'ona Manyesemane le Basotho ha ba ka ba loana ka nako e 'ngoe? Na le bona Basotho ha ba ka ba loantšana ka nako e 'ngoe? Lentsoe la Molimo le re: "Ho lehlohonolo ea etsang khahiso"; hape le re "Ho malimabe eo likhopiso li hlahang ka eena". 'Na ha ke ne ke le moruti e motšo Lesotho, ke ne ke tla rata ho tseba hore na "Naleli" e ne e re'ng ka ho re "baruti ba batšo ke banna ba sa rutehang, ba fokolang". Kea bona ho rutehile "Naleli" le "Mochochochonono".

would get mixed up in this matter if he is a man with good advisers and is himself clear-headed. But if he should he would start a veld-fire which he and his followers would never be able to put out. He would cause trouble between himself and other Chiefs; he would cause trouble between himself and ministers of the various churches; he would not be able to rule with peace over his people who are subject to a variety of teachings.

But now I get to the second point, which is the question directed to the educated directors of "Mochochonono" and "Naleli": Supposing the Boer Church was compelled to follow with its teachings its members who have migrated to Basutoland, has the Paramount Chief power to stop it? If I were to decide to go to England today to propagate the teachings of my particular denomination, has King George any right to stop me? No not in the least! The whole English nation enjoys religious freedom and protection. Would it be "good politics" if the King were to stop the Boer Church? No! because if we were to be sent by our Church I would go; I would go in person to Matsieng, to Chief Griffith, greet him and inform him that I have been sent, and am therefore asking for a site and for protection from him. And I am certain if I showed him all that is involved and explained to him the purpose of the Boer Church, he would help me immediately.

But were he to refuse his permission I would return and inform those of my Church, and the Church would send men to the Prime Minister of the Union; he in turn would inform the Governor-General who would then inform the Assistant Commissioner in Maseru; the way would then be truly open. It would have been best if the directors of these papers had first carefully studied the situation before exciting the nation and the Chiefs about vain matters.

(3) What we decided to do is no secret; we requested our congregations to give financial assistance to help the French Church to establish new branches in the mountains because these days many people have migrated thither, and among them many belong to our denomination. And who in the whole world can stop a gift of love, or are these men motivated by jealousy to speak thus? What I would like to say in the name of the Boer Church working among the Basotho in the Free State to the Directors of "Mochochonono" and "Naleli" is "mind your own business and look after your own affairs". I also do not overlook the fact that the paper "Naleli" which speaks disparagingly of the African ministers in Basutoland by calling them uneducated, and that this is the reason why white French missionaries do not return to France, once faced a charge of libelling the French Church regarding some school funds, and I was present when the late Rev. E. Jacottet gave his evidence in court in Maseru. Because of that I am not deceived by this pretended love of "Mochochonono" and "Naleli" which has made them intrude into affairs that do not concern them but rightly concern the paper "Leselinyana" or the French Church alone.

I, with respect and love, would like to advise the missionaries of the French Church in Basutoland that whether we come into Basutoland or not, the affairs of the Church belong to the Church alone and not to Chiefs or newspapers; we know the feelings of the nation better than the editors of these papers who have cut themselves off from the nation by eating American food and imbibing the spirit of Ethiopianism, so

nono" feela, ba bang ke ba sa rutehang. Empa na ho ruteha hoo ho tsoa ho bo-mang? "Khopi e rahoa ke monono," "empa lemena leo u le chekelang e mong u tla oela teng ka sebele sa hao." Feela ke rata ho eletsa likoranta tsena ka lentsoe le leng feela: "nete e tla u pholosa."

Ha Morena-e-Moholo Griffith a ka lumela ho hlohlelletsoa ke batho ba sa talimeleng pele, ba sa rateng sechaba, ba phe-lang ka ho khelosa batho likerekeng, le ho marena le pusong eohle, e tla ba o kenya monoana oa hae mollong, 'me o tla cha ruri. Morena Hertzog ha a na tokelo ea letho bakeng sa thuto ea baruti ba likereke. Morena o ne a ka re'ng ha rōna baruti re ka ea kena Lekhotleng la Sechaba, ra ema teng ho kena litabeng? A ka re kotela ho hang, a re laela ho ea hae. Le Kereke e ke ke ea lumella Morena ho re busa litabeng tseo e leng tsa kereke feela. Hape Morena Griffith ha a sa le kerekeng ea Moshoeshoe, o se a le ho ea Roma, e leng kereke e sa lumellaneng le tsa kereke ea Moshoeshoe; ke re eena, ho feta marena a mang, ha a na tokelo ea ho kena litabeng tsa likereke. Hoja motho e mong ea ka balang taba tsena a ka ea li bontša Morena, hore a li bale, a li nahane, a tsoe ho tsona li e-s'o mo kenye moferefereng o sa feleng.

(Ke ntho e utloisang monate ho tseba hore ka lilemo tse mashome a mararo tse fetileng, Moruti Smit o ne a e-na le maikutlo a hore babusi ha ba na tokelo ea ho ikenya-kenya litabeng tseo a neng a li talima e le tsa kereke feela. Haeba o sa ntsane a phela re ka thabela ho utloa polelo e tsoang ho eena malebana le "Molao oa Kereke" o seng o tumile ka bohe kajeno 'me o tšosang ka hore eka o tla tlisa nako e tšoanang le ea boholo-holo ea lintoa tse bileng teng pakeng tsa Kereke le Puso. Empa haeba o se a bilelitsoe "PHOMOLONG" re ka lakatsa ho tseba seo Moruti Mr. Visser oa Ladybrand a se nahanang malebana le Molao oa Kereke, haholo-holo kaha o ama Maafrica a ka Kopanong. Ntlha e 'ngoe e utloisang monate ke ea hore ka ho ea ka polelo ea Moruti Smit, ka lilemo tse mashome a mararo tse fetileng balumeli ba Kereke ea Maburu "ba falletse Lesotho ka likete-kete", empa ka ho ea ka Mr. Visser kajeno Kereke eno e na le balumeli ba 800 feela naheng ena. Molao oa phaello, joalokaha mohoebi e mong le e mong a tseba, o supa hore ka mora' lilemo tse ling tse le-shome ha ho na ho ba le molumeli oa Kereke ea Maburu naheng ena, hobane ho bonahala eka litloholo tsa likete tsena tse falletseng Lesotho ha lia tiea tumelong ea tsona. Empa ho na le lehlakore le leng la taba ena. Mohlomong ho ka etsahala hore ebe balumeli bana ba likete ba Mr. Smit ba ne ba le teng mohopolong oa hae feela e seng e le kannete, joalokaha ho ka etsahala hore ebe bana ba 800 ba Mr. Visser le bona ke tšōmo e iqapetsoeng feela, hobane ha re bone hore na ekaba mona Lesotho ho na le motho eo kelello ea hae e elileng hantle ea ka lumelang Kerekeng e sa likalikeng ho 'molella hore Molimo ha o e-s'o ka o rera hore a lekane le motho e mosoeu.—Mohlophisi.)

that everything should be done to drive out the white people from this land—a thing which can never happen.

(4) The last reason is that the Boers and the Basotho were enemies in the past. It is true, but what does that mean? Did not the English and the Basotho also fight at some other time? Did not the Basotho at some other time fight among themselves? The word of God says: "Blessed are the peace-makers"; and again "woe unto him through whom offences come". If I were an African minister in Basutoland, I would wish to know what "Naleli" meant when it said "African ministers are uneducated men who are weak". It seems to me that only "Naleli" and "Mochochonono" are educated, others are uneducated. But from whom does education come? "Comfort intoxicates," "but the snare which you lay for another will ultimately catch you". But I would like to give one word of advice to these newspapers: "truth will save you".

If the Paramount Chief Griffith should agree to be incited by such short-sighted people who do not love the nation, whose business it is to wean people from churches, the Chiefs and the whole administration, he would be putting his finger into the fire, and it will certainly burn. Chief Hertzog has absolutely no right to interfere with the teachings of the Church missionaries. What would the Chief say if we ministers got into the National Council and joined in the discussions? He would check us altogether and order us to go home. The Church too will not allow the Chief to control us in affairs concerning the Church alone. Besides, Chief Griffith is no longer in the Church of Moshoeshoe; he is in the Roman Church which is a Church that is opposed to everything pertaining to the Church of Moshoeshoe; I say that he, more than any other Chiefs, has no right to intrude into church affairs. I plead that whoever should read what is written here should show it to the Chief to read and ponder over and then dissociate himself from it before it gets him into endless trouble.

(It is indeed interesting to know that thirty years ago Rev. Smit was of the opinion that rulers have no right to interfere in what he regarded as purely church matters. If he is still alive we would welcome a statement from him regarding the now notorious "Church Clause" which threatens to usher in a period similar to the medieval polemics between Church and State. On the other hand if he has already been called to "REST" we would naturally wish to know what the Rev. Mr. Visser of Ladybrand thinks about the Church Clause, particularly as it affects the Africans in the Union. Another point of interest is the fact that according to Rev. Smit some thirty years ago adherents of the Boer Church "migrated to Basutoland in thousands", but according to Mr. Visser that Church can only boast 800 adherents in this country. The law of returns, as every businessman knows, indicates that in another ten years there will be no adherent of the Dutch Reformed Church in this country, for the descendants of the thousands who migrated to Basutoland apparently do not keep true to their faith. But there is also another side to it. It is possible that Mr. Smit's thousands of adherents existed in his imagination and not in actual fact, just as much as it is also possible that Mr. Visser's 800 are a fiction of the imagination, for we do not see how any sane person in Basutoland could become an adherent of a Church that makes no bones about telling him that God never intended he should be the equal of a white man.—Editor.)

Kamoo Bapolitiki ba Sebelisang Mantsoe

(Karolo ea I)

Ka "MOPOLITIKI"

Re leboha "Mopolitiki" ka lengolo lena la hae. Joaloka motho e mong le e mong ea balang likoranta tsa rōna tsa matsatsi ka keello, o hlokometse hore mantsoe a Senyesemane, a nang le lihlaloso tse tsitsitseng, tse amoheloang ke linaha tsohle tseo ho buuoang Senyesemane ho tsona, a ba le lihlaloso lisele ha a sebelisoa ke bapolitiki ba South Africa, 'me o rerile ho nea babali ba "Mohlalosi" lihlaloso tsena tse ncha tseo e leng tsa South Africa feela, kamoo Maafrika 'ona a li utloisi-sang kateng. Ena ke karolo ea pele ea mangolo ao a tla a ngolla koranta ena kamehla.

AGITATOR (Mohlaleletsi): Ke ea bonang lintho kamoo li leng kateng e seng ka ho li talima ka liorelere tsa lipolitiki tse fumanoang mopasa. Ke ea nyatsang tse hlokanang toka, ea lekang ka matla ho tutubolla ba bang.

APARTHEID (Khethollo): Tsamaiso e tsoaloang ke ho ipouella litakatso tsa motho (toro ea mengoaha ea kajeno!) eo morero oa eona e leng ho tsosolosa se seng se harasoane: mehla ea "lefifi" e fetileng. Mokhoa oa ho matlafatsa ho se lekane ha batho, ka bohlašana ba boiketsiso ba hore ha ba katlase-tlase ba e-hloa mohato ho ea holimo, ba kaholimo-limo le bona ba nke mohato o hloang, e leng hore sebaka se lipakeng ha se sa tla fokotseha.

BANTU (Batala): Lentsoe le sebelisoang ke Maburu bakeng sa "Native" (Letsoalloa). Le silila maikutlo hamonate ho feta "Native" hobane ke le hlakileng har'a Maafrika. Ke lentsoe la bohlokoa ha Lekhoa le rata hore Maafrika a le tšepe. Mohlomong e tla ba la bohlokoa haholo kamoso (a toro e monate!) mehleng ea puso e se nang morena, moo le tla sebelisoa hore le bitsehe ka molumo o le mong o monate le "Boer" le "Briton" (Leburu le Lenyesemane).

BANTU AUTHORITIES (Babusi ba Batala): Makhotlana a khongoana-tšingoana a laoloang ke 'Musu "a ipusang" libakeng tseo ho thoeng ke tsa "Batala". Ha ho ea nyatsanang le 'Musu ea ka fumanang litulo ho 'ona.

BANTU COMMUNITY or SOCIETY (Boluammoho ba Batala): Ke lentsoe le sebelisoang ka khopolo ea hore mosebeletsi oa polasi le tšeretšere ea baseboe ke bona bao e leng motho oa boluammoho ba Maafrika. Ke liorelere tsa lipolitiki tse tsamaisang motho ka tsela ea boiketsiso ba hore ha ho Maafrika a tsoetseng pele, kapa ba hore Maafrika a ke ke a ba a tsoela pele.

BANTU EDUCATION (Thuto ea Batala): Ke thuto e rere-tsoeng ho thibela tsoelopele ea Maafrika, e 'nileng ea e-ba teng har'a litšitikoe tse ngata tse entsoeng ka boomo. Ke mokhoa oa ho "ba tsoara (bana ba Maafrika) ba sa le banyenyane" hore katleho ea thuto ea bokhoba e tle e be teng.

COMMUNIST (Lekomonisi): Ke sera sa **TSOELOPELE EA MAKHOAA** (talima katlase). Ke lentsoe le sebelisoang ho etsa boitšireletso bakeng sa melao e thata le litsamaiso tsa bophoofolo.

How Politicians Use Words

Part I.

We are indebted to "Politikus" for this article. Like every other person who reads our dailies intelligently, he has noticed that English words with standard definitions accepted by all English-speaking countries assume different connotations when used by South African politicians, and he has decided to give readers of "Mohlalosi" the new meanings peculiar to South Africa as understood by the Africans. This is the first instalment in a series of articles he will write regularly for this paper.

AGITATOR: One who sees things as they are and not through political blinkers which are retailed here for a song. One who condemns what smacks of injustice and tries hard to show it to others.

APARTHEID: A self-interest-motivated policy (wishful thinking for the mid-twentieth century period!) intended to restore what is all in pieces: the bygone "dark" days. A system which entrenches the stratification of society, pseudo-Platonic, with a step taken by the lowest stratum also meaning a step by the higher rungs, which means that the gap will never be breached.

BANTU: A Nationalist variation for "Native". More emotive than "Native" because of its origin in African society. A useful word where the confidence of the African is sought. Will probably come in very useful in future (fond dream!) Republican days when it will be used to alliterate with "Boer" and "Briton".

BANTU AUTHORITIES: Puppet government-controlled "self-governing" bodies for the so-called "Native" Areas. To these bodies no fiery critics of Government policy will ever find seats.

BANTU COMMUNITY or SOCIETY: A term which considers the farm worker and the idiotic yes-boss chief as the common denominator of African society. Political blinkers which lead one in a way which pretends there are no civilised Africans or which pretends Africans can never be civilised.

BANTU EDUCATION: A creed aimed at stopping the advancement of Africans, which has gone on in spite of multitudinous man-made obstacles. A system of "catching them (African children) young" to ensure the success of a slave mentality.

COMMUNIST: An enemy of **WHITE CIVILISATION** (see below). A word used as an excuse for any harsh and inhuman policies.

FARM GAOLS: A source of cheap farm labour. On the most trivial of charges (failing to produce a pass, dashing off into another town to attend the funeral of a relative without a pass!) Africans are cast into prison (if they refuse to accept any job offered them by the **LABOUR BUREAU**) from where they are parcelled out to the various farm prisons. The most notorious to be found in the Bethal district in the Transvaal, where prisoners dig out potatoes with their bare hands.

FARM GAOLS (Litoronko tsa Mapolasi): Ke mohloli oa basebetsi ba lefuoang hanyenyane. Ka baka la qosonyana e fokolang (ho hloka pasa, ho phallela toropong e 'ngoe ntle ho pasa ho ea epela mofu!) Maafrika a lahleloa chankaneng (haeba a hana ho lumela ho nka mosebetsi ofe kapa ofe oo a o neoang ke **OFISI EA MOSEBETSI**) moo a abeloang litoronko tsa mapolasi. Toronko e kholo ho li feta tsohle e fuma-noa seterekeng sa Bethal, Transvaal, moo batšoaruoa ba chekang litapole ka matsoho a bona a se nang letho.

LABOUR BUREAU (Ofisi ea Mosebetsi): Ke tšebetso e epetseng Moafrika ea batlang mosebetsi a ntse a phela, hore a sitoe ho ikhirlsa moo a ratang kapa ha a rata. Ke tšebetso (re leboha Ngaka Verwoerd joaloka ba Ntlokhlo ea Paramente!) e fumanelang mapolasi basebetsi bao a sitoang ho iphumanela bona. (Ke lefahla le **LITORONKO TSA MAPOLASI**. Talima kaholimo.)

MIGRATORY LABOUR (Basebetsi ba sa tsitsang): Ke mokhoa o hananang le Molao oa Molimo ka ho ntšetsa pele karohano ea monna le mosali ka nako e telele. Ke 'moto o moholo o senyang boitšoaro ba Moafrika. Ke mokhoa o rere-tsoeng hore Maafrika a se hlole a tloha boemong ba ho ba "bahlanka"—basebetsi ba sa rutoang. Ke mokhoa oo morero oa oona e leng ho felisa lerato la malapa ho Maafrika le ho a sitiso ho bōpa semelo sa botho se phethehileng.

MNA: Ke mokhoa o mocha oa Maburu oa ho re "Mesetere". Ho thoe lentsoe lena le tsoa ho la Sesotho "Morena" le la Sezulu "Mnumzana". (Lentsoe la Sesotho le batlang le nepana le la "Mesetere" hantle ke "Mohlomphehi".) Haesale ho tloha ha selemo sa 1957 se e-ea mafelong, Maafrika a mangata a 'nile a bitsoa "Mna" ke ba Lekala la Litaba tsa "Batala" mangolong ao a a ngolloang.

NATIVE (Letsoalloa): Ke lentsoe le sebetsang mohopolong leo morero oa lona e leng ho tloaetsa Maafrika litulo tsa 'ona tse tlase tsa bokhoba. Ke hore Maafrika a italime e le Matsoalloa (kamoo lentsoe lena le hlalosoang kateng Phuthollong ea Mantsoe ea Oxford e sa sebelisoeng naheng ena), empa a se ke a batla litokelo tsa botsoalloa. "Tlamella Moafrika mabung, u bolae litakatso tsa hae tsa lintho tse phahameng."

NATIVE AFFAIRS DEPARTMENT (Lekala la Litaba tsa Matsoalloa): (Motho a ka nahana hore o tla fumana lekala lena le tletse "Matsoalloa" feela!) Ke lekala la 'Musu le tlatsoeng liofisiri tsa Makhooa, ho felisa ho hloka mosebetsi ha Makhooa. Mosebetsi oa tsona ke ho ruta Moafrika moo litulo tsa hae li leng teng. Ke baikaketsi ba ipitsang "bo-Ntat'a Maafrika", bao boitšoaro ba bona malebana le bababalloi ba bona bo feta-fetang ba balebeli ba litoronko tsa South Africa (banna ba mofuta ba khethetsoeng ho sebetsana le batšoaruoa ba mofuta naheng ea mofuta). "Re le belesa tsena tsohle—lipasa, lipolomiti, ho qhoqha ha kameso—ho le **SIRELE TSA**", ho hooa sehlotšoana sena se lerata.

TREASON (Phetohelo ea 'Musu): Ke nyatso e phatlaletseng, e se nang tšabo, e hanang melao e khopo le bophelo ba bophoofolo.

WHITE (or CHRISTIAN) CIVILISATION (Tsoelopele ea Makhooa kapa ea Bokreste—ke nyefolo e kaakang!): Ke tsamaiso e itlametseng ho matlafatsa tšebetso ea hore ba letlalo le khanyang har'a sechaba sena sa merabe-rabe ba ithabise ka litokelo tse haneloang ba letlalo le letšo (khano e ka etsoa leha e se e le ka libetsa—masole a Seburu, Litanka tsa Mara a Ntoa a Kopano). Ke ho bolela litokelo tsa Makhooa feela.

LABOUR BUREAU: The system that has sounded the death knell of an African work-seeker from selling his labour where and when he pleases. The system which (thanks Dr. Verwoerd, Senate fashion) finds the workers which the present farm system can never hope to attract. (Twin-brother of **FARM GAOLS**. See above.)

MIGRATORY LABOUR: A system contradictory to Moral Law through its enshrinement of long periods of separation between man and wife. The arch-cancer eating into the African's moral set-up. A system intended to ensure Africans will never graduate from being mere "hands"—unskilled workers. A system intended to destroy in Africans the love for home, the cultivation of balanced moral values.

MNA: Nationalist variation for "Mister". Said to originate from the Sotho "Morena" and Zulu "Mnumzana". (The Sesotho near-correct equivalent of "Mister" is "Mohlomphehi".) Since towards the end of 1957, many Africans have been "mnaed" by the "Native" Affairs Department in correspondence.

NATIVE: A term—psychological—which is intended to condition Africans to their position of being underdogs. They should regard themselves as **Natives** (as defined in the **Shorter Oxford Dictionary** which is banned in these climes) yet claim no rights. "Tie the African to the soil and kill his aspirations for higher things."

NATIVE AFFAIRS DEPARTMENT: (One would have thought that one would find this department filled with "Natives"!) A Government department filled with white officers to solve the problem of white unemployment. Their duty is to teach the African his place. Arrogant self-styled "Fathers of the Africans" whose behaviour towards their wards is little better than that of South African gaol warders (peculiar men appointed to deal with peculiar prisoners in a peculiar country). "We load you with all these—passes, permits, raids-at-three-in-the-morning—to protect you," shout this most vocal band.

TREASON: Public and fearless criticism of inhuman legal and social systems.

WHITE (or CHRISTIAN—how blasphemous!) CIVILISATION: A system pledged to entrench a policy whereby the light-skinned members of a multi-racial society enjoy privileges which are strenuously (and even by force of arms—skiet-commandoes, the Mobile Unit of the Union Defence Force) denied the dark-skinned members. White Privilege pure and

Bompoli bo phethehileng—thuto ea hore sechaba se itseng se phahametse tsohle. Balumeli ba thuto ena ha ba e-s'o bale thothokiso ea Cowper, **Sello sa Le-Negro:**

Moriri o likhokolo le lebala le letšo
Li ke se haneloe ka tse batloang ke tlhaho,
Lerato le ahetsa ho Ralehakoe le Rantšo,
Ke litšoantsoang.

(Li sa tla.)

Morena-e-Moholo u bua le Seboka sa 53 sa Lekhotla

MOOKAMELI, Mafumahali, Marena, likhabane le Litho tse hlomphehang tsa Lekhotla la Lesotho, ke le lumelisa bohle pulong ena ea seboka sa mashome a mahlano a metso e meraro sa Lekhotla la Lesotho.

Ke na le thabo ho amohela litho tsohle tse teng sebokeng sena, 'me ke se ke bile ke inkela sebaka sa ho fetisetsa litakaletsa tsa ka tse monate tsa mahlohonolo a selemo se secha ho lōna bohle. Leha ho le joalo ke ikopanya le mantsoe a 'Musisi malebana le tahlehelo e bohloko ea litho tse peli tsa Lekhotla lena e bakiloeng ke lefu la Moeletsi Makoe Shoaane le Moeletsi Wise Kobolia Poka ba baloang har'a bafu. Ke tse-bisa Lekhotla ho hloka-hala ha Morena Thasi Moliboea eo e bileng setho sa Lekhotla lena ka nako e telele. Ke hlahisa mona ka pelo eohle ea ka matseliso le kutloelobohloko ea ka ho bang ka bafu bana le bohle bao lipelo tsa bona li ileng tsa ameha ke lefu la bafu.

Ke lakaletsa Litho katleho eohle ho phethisa ka bohlale tsoanelo ea lōna ea mojar o boima oo le o tšepetsoeng oa ho buella le ho boulela litakatso tse ntle tsa sechaba seo le se emetseng Lekhotleng lena la Lesotho sebakeng sa sechaba.

Selemo sa 1957 seo re tsoa se feta kea tšepa le tla ntumela e bile selemo sa mosebetsi o mongata oa litaba tse ngata tsa sechaba hoo ho seng pelaelo hore le talimane le lenane le lengata 'me la litaba tse boima tsa bohlokoa tsa sechaba. Ha ho le joalo le tla hlokomela hore le tla lokela ho bona hore tsela eo le tla tsamaea ka eona ho buisana ka lenane la litaba e tla ba e bohlale 'me e tla le nolofaletsa ho qeta lenane la litaba tsa seboka sena kaha le tla hopola hore re sa na le mosebetsi o boima o ka pele ho rōna oa liphetho tsa mothō.

Ke thaba ho le tsebisa hore leeto la ka le moifo United Kingdom le bile letle, 'me re ile ra lumellana le 'Musisi hore litho tse peli ho tse neng li khethiloe ke Lekhotla tsa moifo e leng Morena Leabua Jonathan le Mr. G. C. Manyeli li lokise tlaleho e tla behoa ka pele ho Lekhotla.

Ke thaba ho le tsebisa hore ke utloa hore mosebetsi oa Likomiti tse peli tsa Lekhotla lena e leng Komiti ea tsa Mothō le Komiti ea Borena o tsoetse pele hantle hoo li leng lekhateng la ho qetela litlaleho tsa tsona, 'me kea tšepa hore le tla imamella ho nka tsela e bohlale eo le tla buisana ka litlaleho tsa Likomiti tsena ka eona le ntse le hopotse mokhoa oa bohlokoa oa ho leka kahohle hore le mpe le be le moea oa ho ba ntsoeleng kapa ho leka ho fihlela ntsoeleng le moo ebang maikutlo a ne a sa tsoane kaha le tla hopola hore hoa tlameha liphethong tse kang tsena tsa Mothō hore mohlomong ho

simple. Herrenvolkism, the theory of a master race. Adherents have never read Cowper's **The Negro's Complaint:**

Fleecy locks and black complexion
Cannot forfeit nature's claims,
Affection dwells in white and black
All the same.

(To be continued.)

Paramount Chief Addresses 53rd Session of Council

MR. PRESIDENT, Ladies, Chiefs, Gentlemen and honourable members of the Basutoland Council, I greet you on the occasion of the opening of the 53rd Session of the Basutoland Council.

I am happy to welcome all members of Council here present, and I take an opportunity of wishing you a happy and prosperous new year. Nevertheless I wish to endorse the words of the Resident Commissioner on the death of two members of this Council, Councillors Makoe Shoaane and Wise Kobolia Poka. I inform Council of the death of Chief Thasi Moliboea who was a member of this Council for a long time. I wish to express my condolences and sympathy to the bereaved relatives of the deceased.

I wish members every success to carry out wisely your heavy task of presenting the good views of the nation you represent.

The year 1957, I think you will agree with me, has been a year with many national problems, and it is not doubtful that you are faced with many difficult and important national items. You will therefore realise that the course you are going to follow in your deliberations should be a wise one, which will enable you to complete your agenda as you will remember that we still have some other problems ahead, namely Constitutional reforms.

I am glad to inform you that my visit with the Party to the United Kingdom was a pleasant one, and we agreed with the Resident Commissioner that two members of the Party, namely Chief Leabua Jonathan and Mr. G. C. Manyeli, should prepare a report of our visit which will be presented to Council.

I am glad to inform you that good progress has been made in the work of the two Committees of this Council, namely the Constitutional and the Chieftainship committees, and that their reports are about to be published. I hope you will take a wise course in your deliberations over these reports bearing in mind the important manner of trying by all means to be unanimous or of trying to reach agreement even where you had different views, as you will remember that in reforms like these it is impossible to reach agreement on all points which could be modified when put into practice or operation.

Some of you may have read Press reports about agreement or discussion reported to have taken place between our Government and the Minister of Defence in the Union of South Africa about sites for radar stations in our High Commission Territories, and you may have seen a statement I made to the

ke ke ha lumellanoa ntlheng tsohle kaofela tseo mohlomong li neng li ka lokisoa hantle e se e le ha li ipaka ka tšebetso.

Mohlomong ba bang ba lōna ba ile ba bala likoranteng ha ke ne ke le mose ho maoatle ka tumellano kapa puisano e neng e boleloa e bile lipakeng tsa 'Musu oa heso le Tona ea tsa Tšireletso. Mohlomong le bile la hlokomela puo eo ke 'Musu oa kopano ba buang ka tsona tsa li-ea-le-moea mautlo-ela-a-melumo moeeng tseo ba ka li fuoang linaheng tsa rōna tsa Tšireletso 'Musong oa Kopano ka taba ea litša tseo ba ileng ka e etsa ho ba 'likoranta hona koana London ka taba ena. Hape ha ke se ke fihlile mona hae ke ile ka bona hape likoranteng tsa ka Kopanong hore puisano ea 'ekunutuhali lipakeng tsa Leqosa-le-Phahameng le ba 'Musu oa Kopano ea eona taba ena e boetse e tsoela pele, 'me le teng ke ile ka fumana ke tlameha ho kōpa 'Musisi ho fetisetsa puo ea ka ea khanyetso ho Leqosa-le-Phahameng.

LIKHETHO TSE NCHA

Mr. Letjea Qhobela o khethiloe ho ba Ofisiri ea Tšebetso Pusong ea Basotho, 'me mesebetsi ea hae ke ena e latelang: (a) Likhetho tsa Basebetsi, (b) Ho nyolleloa ha basebetsi litulong tse kaholimo, (c) Ho lokolloa le ho phomotsoa ha bona mosebetsing, (d) Meputso, (e) Kekeletso ea meputso, (f) Lichelete tsa boipheliso, (g) Boitšoarō ba Basebetsi, (h) Liphomolo, (i) Litlaleho tsa Lekunutu, (j) Lihlahlobo tse lokelang ho nkuoa ke basebetsi, (k) Litaelo tse amang le tšebetso le tsohle tse amanang le basebetsi.

Morena Tebatso Jonathan o khethiloe ho ba moemeli oa Morena-e-Moholo mane Kao, seterekeng sa Butha-Buthe, 'me mesebetsi oa hae ke ho ba lebitsong la Morena-e-Moholo tšebetsong eohle ea litaemane.

TEMO

Le monongoaha ho bonahala temo e ntse e se ntle, mohlomong ka lebaka la lipula tse ngata tse ileng tsa sitisa temo le tlhaolo kahobane masimo a mangata a ile a fetoha mekhoabo ke metsi. Leha ho le joalo ke na le tšepo hore ha le buisana ka tlaleho ea Komiti ea Lekhotla lena ea tsa temo ea naha ena le tla leka kahohle ho talimela litaba tsa temo ea naha ena pele mekhoeng ea temo e tsoetseng pele le tšebelisoeng e tsoetseng pele e ntlafalitsoeng ea mobu oa naha ena pele e ka ba morao hoo re sa tl'o fumana re bolaoa ke tlala feela, empa re ka iphumanang le naha ena e re lahlehetse ho hang ka ho fetoha lesaba-saba le mangope le mekututlane.

LICHELETE

Bakeng sa selemo sa lichelete se felileng ka la 31 Hlaku-bele, 1957, ho ile ha bokelloa chelete o £185,649, ha ho ne ho hakantsoe pokello ea £176,353. Hona ho bolela hore ho bokeletsoe £9,296 ho feta kamoo khakanyo e neng e eme kateng. Lichelete tsohle tse neng li hakantsoe bakeng sa selemo li ile tsa tlōloa, haese feela chelete ea litefiso linyeoeng tsa tlōlo ea molao, e ileng ea ba ka tlas'a khakanyo ka chelete e £5,075. Moo phaello e kholo e bonahetseng ke cheleteng ea lekhetho le cheleteng e kenngoang ke tefello ea matlo ka basebetsi ba Pusong ea Basotho ba lefellang matlo ao ba lulang ho 'ona.

LICHELETE TSE LEFILOENG

Ho sebelisitsoe chelete e £179,729, ha ho ne ho hakantsoe hore ho tla sebelisoa £170,903. Ho sebelisitsoe chelete e £8,826 ho feta kamoo khakanyo e neng e le kateng.

PAPISO EA LICHELETE TSE KENENG LE TSE SEBELISITSOENG

Ha chelete e keneng e bile £185,649, 'me e sebelisitsoeng e le £179,729, chelete e setseng bakeng sa selemo ke £5,920.

Pokello ea lichelete tse setseng selemo le selemo ho tloha

Press while in London on this matter. Again on my arrival here at home I noticed reports in the Union newspapers that secret discussions between the High Commissioner and the Union Government were still being carried out. At this juncture I felt bound to request the Resident Commissioner to forward my statement of objection to the High Commissioner. As this statement was not released to the Press, I found it necessary to inform Council about it.

NEW APPOINTMENTS

Mr. Letjea Qhobela has been appointed Establishment Officer in the Basotho Administration and his duties are as follows:

(a) Appointments, (b) Promotions, (c) Dismissals, discharges and Retirements, (d) Salary Scales, (e) Increments, (f) Allowances, (g) Discipline, (h) Leaves, (i) Confidential Reports, (j) Examinations, and (k) Regulations and orders on personnel matters.

Chief Tebatso Jonathan has been appointed Paramount Chief's representative at Kao in the Butha-Buthe District, and his duty will be to represent the Paramount Chief in all matters connected with diamond prospecting.

AGRICULTURE

This year too ploughing appears not very good due to heavy rains as fields were water-logged and cultivation was not possible. I nevertheless hope that when you discuss a report by a Committee appointed by this Council on agricultural matters, Councillors will have foresight in matters of improved agriculture before it may be too late and the country forced into starvation, at the same time lose our land through erosion and thus turning it into a desert full of dongas.

FINANCE

For the financial year ending 31st March 1957 the total revenue received was £185,649 when an amount of £176,353 was estimated. This reflects an increase of £9,296 over the amount estimated. All amounts estimated were exceeded, with the exception of an amount estimated for Court fines which was less than the estimate by £5,075. Some noticeable increases were shown under tax collected and rent paid by Basotho Administration employees on the quarters they occupy.

EXPENDITURE

£170,903 was estimated for the year and £279,729 was actually expended, and this shows over-expenditure of £8,826.

STATEMENT OF REVENUE AND EXPENDITURE

An amount of £185,649 was collected and £179,729 was expended, thus leaving a balance of £5,920 for the year. Accumulated surpluses since the inception of the Basotho National Treasury up to the end of the last financial year are £189,168.

INVESTMENTS

Funds which have been invested on interest amounted to £204,463 at the end of the financial year under review with an interest of £6,356.

HIGHER EDUCATION FUND

From the date of effect of the collection of the Higher Education Levy up to the end of the financial year an amount of £91,513 has been collected. Of this amount £8,480 has been expended, and we have agreed that this amount should be paid back into the Higher Education Fund by instalments spread over a period of five years by the Basotho National Treasury. During this financial year the Basotho National Treasury will pay back an amount of £1,500. An amount of £81,000 has

ha mokotla o theoa ho fihela qetello ea selemo seo re buang taba tsa sona, ke £189,168.

CHELETE E BOLOKILOENG

Chelete e bolokiloeng ho etsa phaello e ne e etsa £204,463 qetellong ea selemo, 'me ho eona e tsebileng ho re tsoalla manamane e hlhisitse £6,356.

SETHABATHABA SA THUTO E PHAHAMENG

Ho tloha mohla sethabathaba se qaloang ho fihlela qetellong ea selemo ho bokeletsoe chelete e £91,513, eo ho eona ho ileng ha sebelisoa chelete e ka bang £8,480, eo re lumellaneng le 'Musisi hore e khutlisoe ka likotoana ka nako ea lilemo tse hlano ke Mokotla oa Polokelo ea Lichelete tsa sechaba. Selemong sena sa 1957/58 re tla khutlisa chelete e £1,500. Chelete e bolokiloeng ke £81,000, 'me selemong sena phaello eo re e fumaneng ke £3,822. Pokello ea selemo sethabathabeng e bile £1,432 feela.

LEKHETHO LA MATSEMA

Qetellong ea selemo chelete ea matsema e neng e sa sebelisoa ke £19,505, ha ka selemo se ka pele e ne e le £20,084. Ho bonahala eka e kile ea sebelisoa haholoanyane kajeno, 'me ke sa boetse ke pheta hore ho ea hlokahala hore mesebetsi e ka thusang sechaba ho ntlafatsa setereke le ho nolofaletsa sechaba bophelo e falimeheloe.

MAKHOTLA A BASOTHO

Tšebetso ea Makhotla ha e bapisoa le lilemong tse kapele e bile ntle selemong sena, 'me hona ha ho pelaelo ho hlhisitsoe ke hore selemong sena Moahloli oa Linyeoe tsa Maipiletso le Mongoli oa Makhotla ba 'nile ba thusa baokameli ka ho ba etsa lithuto literekeng tsa habo bona, 'me lithuto tsena li tla etsoa ka selemo le selemo.

TEFO EA MATLO A BASEBETSI

Mongoli oa Makhotla o ile a beha ka pele ho 'na lenaneo la matlo a ntseng a hirilo ke basebetsi ba makhotla. Leha ho le joalo ke 'moleletse hore seo ke se hlohang ke mabitso a batho bao matlo a bona a hiriloeng, e le hore ke tle ke tsebe ho etsa tokiso ea tefo ea matlo a bona. Taba ena e ntse e sebetsoa, 'me hang ha ke fumane mabitso ana tokiso e tla etsoa sebakeng sa hore beng ba matlo ba lefuoe.

MAKHOTLA A "B"

Tokiso e entsoe hore meaho ea makhotla a "B" e qaloe, 'me ke se ke bile ke nehelane ka litaelo hore meaho ena e qaloe hang. Meaho ena e nile ea lieha ho qaloa ka lebaka la hobane ho ne ho ntse ho emetsoe hore litša tsa makhotla ana li tsitisoe pele.

KOMITI EA NTLAFATSO EA MAKHOTLA

Ho latela kōpo ea Lekhotla, Komiti ena e ile ea lula ho lokisa meputso ea basebetsi ba makhotla. Meputso ena e se e lokisitsoe joale, 'me haufinyane re tla imamella likhothaletso tsena le Mohlomphehi 'Musisi. Taba ena ea meputso ea basebetsi e se e le ea khale haholo, 'me re tla leka kahohle hore e fihlisoe qetellong.

LIKAHLOLO TSE EMENG

Letšolo le ile la etsoa la ho bokella likahlolo tse emeng tlas'a taolo ea Batlatsi ba Mongoli oa Makhotla ka maqosa a kathoko. Mosebetsi ona o bile le mathata a mangata. Ho fumanehile hore bongata ba batho bao ho neng ho thoe ba ea kolota ke batho ba lefileng, feela ha ba ea hlhisoa libukeng. Ka lebaka lena ho thata ho bolela hantle lichelete tse ntseng li kolotoa. Leha ho le joalo mosebetsi o tla 'ne o ntšetsoe pele e le hore libuka li tle li fihle boemong bo lokileng.

THUTO EA BARA BA MORENA-E-MOHOLO

Komiti e khethiloeng ho hlokomela thuto ea bara ba Morena-e-Moholo e tla etsa tlaleho ea eona ho Lekhotla.

been invested on interest, and interest for the year is £3,822. Collection for the year under review was only £1,432.

LOCAL RATE

At the end of this financial year, an amount of £19,505 remained a surplus, when an amount of £20,084 was surplus for the previous year. It would appear that it is necessary that new services should be created in the districts to the benefit of the nation.

COURTS

Great improvement has been shown in the courts this year as compared with previous years, and this is due to lectures which the Judicial Commissioner and the Registrar of Courts gave to Court Presidents in their respective districts. These lectures should be given every year.

HIRE OF STAFF QUARTERS

The Registrar of Courts gave me a list of houses hired by Court Officials, and I informed him that what I required was a list of people whose buildings were hired in order to enable me to make arrangements for payment of those houses. This matter is receiving attention, and as soon as I get these lists, arrangements will be made for payment.

"B" COURTS

Building of "B" Courts has now been started. These buildings were delayed because sites had to be confirmed.

COURT REFORMS COMMITTEE

Following a request by Council, this Committee sat to improve salaries for Court Officials. Recommendations have been made, and we shall consider this with the Resident Commissioner. As this matter has been outstanding for some time, I hope a settlement will now be reached.

COLLECTION OF OUTSTANDING FINES

A campaign was organised to collect these fines under supervision of Deputy Registrars with the help of special messengers. Great difficulties were encountered and experience showed that a number of people shown as defaulters had in fact paid their fines and no proper record was kept. It has not been easy therefore to determine what amount of fines is still outstanding. This collection will still be carried out in order to put the present courts record up to date.

EDUCATION OF THE PARAMOUNT CHIEF'S SONS

The Committee appointed to deal with educational matters of the Paramount Chief's sons will present a report to Council.

PROSPECTING FOR DIAMONDS

The work is continuing well, although last year very little work was done due to heavy rains. Nevertheless there are signs of progress. From August 1956 to November 1957, diamonds weighing 2,747.120 carats were found.

PATLO EA LITAEMANE

Mosebetsi o ntse o tsoela pele hantle, le hoja selemong se fetileng ka lebaka la lipula tse ngata tšebetso e bile boima haholo. Leha ho le joalo mosebetsi o ntse o tsoela pele ho tšepisa. Ho tloha ka khoeli ea Phato, 1956, ho fihlela ka khoeli ea Pulungoana, 1957, litaemane tse fumanoeng li etsa boima ba lik'harata tse 2,747.120.

MOEMELI OA MORENA-E-MOHOLO KHAUTENG

Morena Jonathan Masopha eo e neng e le moemeli oa ka o hlokaletse ka khoeli ea Motšeanong, 1957. Ha ke lokela ho beha e mong sebakeng sa hae, ke ile ka tsebisoa ke 'Musisi hore ba 'Muso oa Kopano ba fetotse tšebetso ea bona, le hore ba ke ke ba amohela e mong ea tsoang kathoko. Ka hona mosebetsi ona o koetsoe.

LIPOLAO TSA SEHLOHO TSA MERIANA

Tlaleho ea seboka se ileng sa khethoa ho buisana le ho etsa likhothaletso tabeng ena e tla beoa ka pele ho Lekhotla ho buisana ka eona.

QETELLO

Marena le Litho tsa Lekhotla, ke qetella ka hore ho lōna bohle ha re ke re qaleng selemo sena se secha sa 1958 se bona-halang e tla ba sa ho tlōla mola ho ea liphethong tsa mothō ka moea o mocha o bontšang cheseho, mafolofolo, boikarabelo le boithompho bo lekaneng baetapele ba sechaba ho sechaba.

Ke lakatsa ho le hopotsa hape hore le na le boikarabelo bo matla ho sechaba ka tseo le tla li fetisa Lekhotleng lena kaha le tla hopola hore le hoja Lekhotla lena le nkoa e le la boeletsi, e 'nile ea e-ba tšebetso ea khale ea Borena-bo-Boholo, eo le joale ke ntseng ke e emetse hore se tla fetisoa ke Lekhotla lena hore e be molao, ke sona se tla romeloa ho Motlotlehi Morena hore efela se fetoha molao.

(ho saenne) 'Mantšebo Seeiso
MORENA - E - MOHOLO

PARAMOUNT CHIEF'S REPRESENTATIVE IN THE RAND

Chief Jonathan Masopha who was my representative at the Rand Agencies died in May, 1957. When I had to make his replacement, I was informed by the Resident Commissioner that the Union Government had changed their policy, and would not now have a representative from outside, and therefore this post has been closed.

MEDICINE MURDERS

A report of the Committee appointed by Council to make recommendations on this matter will be placed before Council for discussion.

CONCLUSION

Chiefs and Councillors, in conclusion I wish to say to you all, let us start this new year of 1958 which appears to be a year of transition towards Constitutional Reforms with new spirit, zeal, responsibility and self-respect, and as people who are leaders of the nation.

I wish to remind you that you have great responsibility to the nation in regard to the matters you are going to pass in this Council, as you will remember that although this Council is regarded as an advisory body, it has been a long-standing policy of the Paramount Chieftainship for which I now stand, that all what has been passed by this Council should be forwarded to Her Majesty the Queen and made Law.

(Sgd.) 'Mantšebo Seeiso,
Paramount Chief.

Lengolo la Algeria

Lengolo le katlase le rometsoe ho rōna le e-tsoa Ofising ea Letona la Algeria. Le araba lipelaelo tse itseng, tseo re kileng ra li hatisa khatisona e 'ngoe ea koranta ea rōna ngoahola, tse buang ka litlhokofatso tseo ho thoeng Mafora a li etsetsa Ma-Algeria. Re le hatisa re sa hlalise maikutlo a rōna.

OFISI EA LETONA LA ALGERIA

No. 8.

ALGIERS, la 15 Pherekhong, 1958.

Mohlomphehi Motsamaisi,

Ke ka ho makala ke hlokometseng lengolo le bitsoang "Litlhokofatso tsa Mafora Algeria", le hlalileng haufinyane koranteng e tsamaisoang ke uena.

Lengolo lena le mema lihlahoso tse itseng tse tsoang ho 'na. Litaba tseo le theiloeng holim'a tsona li boleloa ka hore tse ling ke tsa haufinyane tse ling ke tsa khale.

Ha ho tsoeloa pele ho thoe motho ea bitsoang **BOUMEDIENE Mohammed** o ne a chesoe a ntse a phela ka la 3 Pherekhong, 1957, e mong ea bitsoang **MOHAMMED OULD ABDALLAH**, ka lona tsatsi leo, o ne a qhomisoa litsekana ka thelemaete. Ka la 5 Pherekhong, ea bitsoang **DJELLAD Ahmed Ould Mohammed-Seghir** ho thoe o ne a tsekolloe. Ka baka la ho se qaqisehe ha moo batho bana ba tsoaletsoeng teng, kapa moo ho thoeng ba hlokoalelitsoe teng, ho thata ho fumana bopaki ba 'nete. Ho bile ho thata ho tseba hore na banna bana ke bafe.

Algerian Letter

The following letter was sent to us from the Office of the Minister for Algeria. It answers certain complaints we published in our issue last year about tortures alleged to have been perpetrated by the French against the Algerians. We publish it without comment.

CABINET DU MINISTRE DE L'ALGERIE

No. 8.

ALGER, le 15 Janvier 1958.

Monsieur le Directeur,

C'est avec surprise que je prends connaissance de l'article intitulé "Les tortures françaises en Algérie", récemment paru dans la revue que vous dirigez.

Cet article appelle certaines observations de ma part. Les faits dont il y est fait état sont présentés, les uns comme récents, les autres comme anciens.

En ce qui concerne les premiers, il est prétendu qu'un nommé **BOUMEDIENE Mohammed** aurait été brûlé vif le 3 Janvier 1957, et qu'un nommé **MOHAMMED OULD ABDALLAH** aurait été, à la même date, déshiqué au moyen d'une charge de dynamite. Un nommé **DJELLAD Ahmed Ould Mohammed-Seghir** aurait été écartelé le 5 Janvier. Faute de précision sur le lieu de naissance de ces personnages et sur le lieu des supplices qu'ils auraient subi, aucune vérification n'est possible. Ces hommes n'ont pu être identifiés.

Ka nq'e 'ngoe **BEN M'HIDI Larbi**, eo ho thoeng o ile a buuo a letlalo la hlooho, 'me ha kenngoa tšepe e chesang ka 'metsong ho eena, o tsejoa hantle. Ke e mong oa baetapele ba sehlooho ba likebekoa, e mong oa litho tse hlano tsa "Komiti ea Tšebelisano le Phethiso", ke hore setho sa sehlopha se kaholimo-limo sa borabele. O ne a tšoaroe Algiers ka la 27 Hlakola, 1957, 'me a bolela hona hoo hore o tla thoba hang ha monyetle oa pele o hlaha. A fela a phethisa polelo eo ea hae, e seng ka ho hla a baleha hammannete, empa ka ho ikhama ka ho iphanyeha ka phaposing ea hae ea chankana ka la 4 Hlakubele. Hase 'nete hore o ne a hlokofofatsoe.

Ha e le litaba tsena tseo e seng tsa haufinyane, tsona ke tsa lilemo tse 12 tse fetileng. Leha ho le joalo, kaha ke tsa baloani ba tsejoang hantle, ke na le hona ho u bolella tsa bona.

Ho thoe **MASKRI Kaddour** o ile a hlokofofatsoa ka Motšeanong, 1945. Tlhokofatso ea metsi, ho leketlisoa ka maoto, ho tsumuloa manala. Motho enoa o ne a sebelisane le Manatsi (Majeremane) mane Fora ka nako ea ntoa, "Sehlopheng sa TODT" se ileng sa haha metero ea boitšireletso lebopong la leoatile la Atlantic. A hasanya litaba tse emelang Jeremane har'a ba borapeli bo le bong le eena, a ba a leka ho ikopanya le HITLELARE ka nama. Nakong ea Selema, ka 1945, a tšoaroe Algeria 'moho le ba bang ba bangata, ka ho kena moreng oa ho hapa liofisi tsa puso le ntlo ea polokelo ea libetsa e Cherchell. Ka la 21 Loetse, 1945, a ahlolaloa lefu ka baka la ho fetohela 'Musu, empa kahlolo ea fetoloa, ea etsoa ea ho sebetsa ka thata, 'me hamorao a tšoareloa, a lokolloa ka Puluangoana, 1946.

Ka mora' lilemo tse tharo, ka 1948, a ipelaetsa ka hore o ne a hlokofofatsoe ka 1945. Har'a tseo a li boletseng a re o ne a chesoe maoto ka hore ho thoe a a kenye sekotlolong se tletseng metsi a belang. Hlahlobo e ileng ea etsoa malebana le ketselletso ena ea supa leshano la eona: ofisiri ea Mapolesa eo a neng a e qosa ka ho e bolela ka lebitso e ne e se motho ea kileng a ba teng. 'Me ekaba a ka be a ile a hlaha ka pele ho moahloli joang haeba a be a e-na le maoto a cheleng? Hona joale **MASKRI Kaddour** o tlameha hore ebe o ho marabele.

Ahmed MEZERNA le eena o tsejoa hantle. E ne e le e mong oa baetapele ba "Mokhatlo oa Sechaba sa Algeria", oo e bileng Mookameli oa oona ka lilemo tse ngata. A khetheloa ho ba setho sa Lekhotla la Sechaba (Paramente ea Mafora, Paris) ho tloha ka 1948 ho isa ho 1951. Ka mora' nako ena, ea e-ba motsamaisi oa koranta ea mokhatlo oa hae, 'me a ahlolaloa khafetsa ka ho hatisa leshano le ka tšenyo ea lebitso.

Ho tloha mohla khetho ea hae ka 1948, **MEZERNA** a ipelaetsa ka hore o ne a hlokofofatsoe ka Motšeanong 1945. Hlahlobo e ileng ea etsoa ka nako eo ea pakahatsa leshano la boipiletso ba hae. Ha a ka a ngangella pelaelong ena, 'me ha ho bonahale eka o kile a bua ka taba ena lipuong tsa hae ka Lekhotleng la Sechaba.

Ka Mphalane, 1954, **MEZERNA** a ea Cairo, empa a hana ho kena "Mokhatlong oa Sechaba oa Tokoloho" (Mokhatlo oa Algeria oa Marabele). Ha ho pelaelo o ne a ikutloa a nyatsana le khethollo ea bomorabe ea oona le mekhoha ea oona ea bophoofolo. Ka baka lena o ile a tšoaroe ke babusi ba Egepeti. Ha ho tsejoe moo a teng. Ha ho ea tsebang hore na o ntse a phela (haeba a phela hase eena feela.) Hoa makatsa hore kajeno marabele a sebelise bopaki ba monna ea neng a kenngoe chankaneng, 'me mohlomong a bolaoa ka kōpo ea 'ona ke metsoalle ea 'ona ea Egepeti.

Ha ke qetela ke re ke na le mabaka a ho kholoa hore tsena tse boleloang ha lia nepahala. Naheng ena, moo ka nako ea

Par contre, **BEN M'HIDI Larbi**, dont on prétend qu'il a eu le crâne scalpé et un morceau de fer rouge introduit dans la gorge, est bien connu. C'est un des principaux chefs du terrorisme, l'un des cinq membres du "Comité de Coordination et d'Exécution", c'est-à-dire de l'organisme supérieur de la rébellion. Arrêté à Alger le 27 Février 1957, il avait immédiatement déclaré qu'il s'enfuirait à la première occasion. Il a tenu parole, non pas en s'évadant à proprement parler, mais en se pendant à l'intérieur de sa cellule, le 4 Mars. Il est faux qu'il ait été torturé.

Quant aux faits anciens, ils remontent à plus de douze ans. Néanmoins, s'agissant de militants bien connus, je puis renseigner.

MASKRI Kaddour aurait été torturé en Mai 1945. Supplice de l'eau, pendaison par les pieds, ongles arrachés. Cet individu avait collaboré avec les nazis, en France, pendant la guerre, dans "l'organisation TODT" qui construisait des fortifications sur le rivage de l'Atlantique. Il s'était livré à une propagande pro-allemande auprès des ses coréligionnaires et avait tenté d'entrer en relations avec HITLER lui-même. Au printemps 1945, il fut arrêté en Algérie avec plusieurs autres pour avoir participé à un complot qui avait pour but de s'emparer des bâtiments administratifs et de la poudrière de Cherchell. Condamné à mort pour trahison le 21 Septembre 1945, il vit sa peine commuée en travaux forcés, puis fut grâcié et libéré en Novembre 1946.

Trois ans plus tard, en 1948, il se plaignit effectivement d'avoir été torturé en 1945. Il déclarait entre autres avoir eu les pieds brûlés par immersion dans une bassine d'eau bouillante. Une enquête faite à ce sujet établit le caractère mensonger de sa plainte: il accusait nommément un prétendu fonctionnaire de police qui n'existait pas. Et comment aurait-il été présenté au juge d'instruction s'il avait eu les pieds brûlés? **MASKRI Kaddour** doit être actuellement parmi les rebelles.

Ahmed MEZERNA est également bien connu. Il était l'un des principaux chefs du "PARTI DU PEUPLE ALGERIEN" dont il fut même président pendant plusieurs années. Il a été député à l'Assemblée Nationale de 1948 à 1951. Après cette date, directeur du journal de son parti, il a été condamné à plusieurs reprises pour fausses nouvelles et diffamation.

MEZERNA, dès son élection en 1948, se plaignit d'avoir été torturé en Mai 1945. L'enquête faite à l'époque conclut au caractère mensonger de sa plainte. Il n'insista pas et semble n'avoir fait aucune allusion à cette affaire dans ses interventions à la tribune de l'Assemblée.

MEZERNA ayant gagné le Caire en Octobre 1954, refusa de s'intégrer au "Front de la Libération Nationale" dont il blâmait sans doute le caractère raciste et les méthodes barbares. Il a été, pour cette raison, arrêté par les autorités égyptiennes. Son sort actuel est inconnu; on ignore s'il est en vie (il n'est pas le seul dans ce cas). Il est assez curieux que les rebelles invoquent aujourd'hui le témoignage d'un homme qui a été certainement incarcéré et peut-être supprimé, à leur demande, par leurs amis égyptiens.

Pour conclure, j'ai tout lieu de penser que les faits allégués sont inexacts. Dans ce pays, où les terroristes commettent des horreurs depuis plus de trois ans, il est parfois difficile d'éviter des réactions excessives. On s'y attache cependant, et des sanctions sont prises chaque fois que les faits sont établis.

lemo tse tharo likebekoa li entseng tse nyarosang, ho ba thata ka nako e 'ngoe ho thibela liketso tse tlōlang moeli (tsa mapolesa le masole). Leha ho le joalo liketso tsena li talimiloe ka leihlo le nchocho, 'me kamehla ha qoso e ka pakahatsoa, ba molato ba fumana kotlo.

Ke maqiti a marabele ho re qosa ka limpe tseo e leng leshano feela. Malebana le "schlōhō sa mapolesa" re tsebile ho tloha ka 1945 hore ho na le pampiri e phatlalatsoang ke "Mokhatlo oa Sechaba sa Algeria" e eletsang baloani ba oona hore ba n'o koenehela maipolelo a bona ka ho itšireletsa ka hore ba ne ba "tlameletsoe ka tlhokofatso".

Monghali, ke rerile ho u arabela halelele e le hore u bone hantle kamoo litaba li leng kateng. U ngola ka nepo ha u re ha motho a bala liqoso tsena "ho thata ho ikholisa hore hase tšōmo kapa toro e nyarosang". Ke thabela ho u tiisetša hore ho hlile ho joalo, tsohle ke tšōmo e iqapetsoeng feela.

Mohlomphehi Motsamaisi, amohela hlaloso ea maikutlo a ka a hlomphe e phethehileng.

**Moeletsi oa Mahlale
(ho saenne) GORLIN**

Motsamaisi oa "Mohlabani",
Box 65, Maseru,
Basutoland (South Africa).

Il entre dans la tactique des rebelles de nous accuser d'atrocités forgées de toutes pièces. Cela ne date pas d'hier. En ce qui concerne les "sérvices policiers", nous avons eu connaissance dès 1945 d'un document émanant du "Parti du Peuple Algérien" donnant comme consigne à ses militants de rétracter systématiquement leurs aveux sous le prétexte qu'ils leur auraient été "arrachés par la torture".

J'ai c'u bien faire, Monsieur le Directeur, de vous répondre en détail pour vous permettre de vous faire une idée exacte de la situation. Vous écrivez fort justement qu'à la lecture de telles accusations "on a peine à croire qu'il ne s'agit pas d'une fiction ou d'un rêve nauséux". Je suis heureux de pouvoir vous rassurer, car il s'agit bel et bien d'une fiction.

Veuillez agréer, Monsieur le Directeur, l'expression de ma parfaite considération.

**Le Conseiller Technique
Signé: GORLIN.**

Monsieur le Directeur du "Mohlabani",
MASERU Boîte 65,
BASUTOLAND (Afrique Australe).

Motsoalle O Ile

Mafelong a Hlakola Mr. W. M. Moffatt o ile a tloha Lesotho, a qetile lilemo tse 48 a phela teng. O ne a tsejoa haholo ke Basotho ba bangata ka baka la mesebetsi ea hae e metle har'a bona, 'me ha re feteletse ha re re ba bangata ba tla hlorela setsoalle, mosa le lerato la hae.

Mr. Moffatt o fihlile Lesotho ka 1910, a sebetsa e le tichere Sekolong sa Fokothi, moo a sebelitseng teng le Mr. Rhind. Hoba a tlohele mosebetsi oa botichere, ka keletso ea Dr. Long eaba o qala khoebo mona Maseru, ea e-ba sehahi sa matlo, a etsa le lintho tsa kepelo ea bafu. O sitoa le ho hopola palo ea makese a bafu ao a a etselitseng Basotho, 'me rea tiea hore bohle ba tla lumela hore lefapheng lena o sebelelitse Basotho ka bokhabane.

Ha bana ba sekolo sa Mafeteng ba hlalhoa ke kotsi ea base ka Hlakubele 1956, 'me ho e-shoa ba bangata ba bona, Mr. Moffatt o ile a fana feela ka makese a bafu hore ba epeloe.

Mr. Moffatt e ne e le setho se matla sa Kereke ea Chache, 'me o etselitse Kereke ea St. John's, Maseru, mosebetsi o moholo o babatsehang. Ka 1950 ha Lesotho le aroloa dioseseng ea Bloemfontein le etsoa diosesa e ncha, o ile a ba mafolofolo haholo bakeng ea pokello ea lichelete tse tla etsoa mpho ea diosesa e ncha, 'me ha ho pelaelo Machache a lahlehetsoe ke motho eo e neng e le setšehetso se seholo sa 'ona.

Ha "Mohlabani" e etsa boipiletso bakeng sa ho thusa Mr. Sephara Ramokoena, sebopuo se ngolang ka molomo, Mr. Moffatt o ile a etsa mpho ea ponto hang-hang, 'me a ba a tšepisa hore ka khoeli e 'ngoe le e 'ngoe o tla mo etsetsa mpho ea 5/-, 'me o 'nile a etsa joalo. Ha mariha a kena o ile a mo rekela kobo e mofuthu, le hempe le borikhoe bo bokhutšo-anyane. Le hoja re tseba hore Mr. Moffatt ha a ipatlele lebitso, 'me a ne a re kōpile hore limpho tsohle tsa hae tsa Mokotla oa Sephara li ananeloe e le tsa "mohlokalebitso", empa re fumana ho lokela hore sechaba se tsebe linnete tsena, e le hore se tle se utloisise hore na ke ka baka la'ng re mo talimang e

A Friend Gone

MAFELONG a Hlakola Mr. W. M. Moffatt o ile a tloha Lesotho, a qetile lilemo tse 48 a phela teng. O ne a tsejoa haholo ke Basotho ba bangata ka baka la mesebetsi ea hae e metle har'a bona, 'me ha re feteletse ha re re ba bangata ba tla hlorela setsoalle, mosa le lerato la hae.

Mr. Moffatt first came to Basutoland in 1910 and worked as a teacher at the Lerotholi Technical School together with Mr. Rhind. When he left off teaching, at the suggestion of Dr. Long he started business in Maseru, and became a building contractor as well as a funeral undertaker. He is unable to count the number of coffins he has made for the Basotho people, and we are certain all will agree that he served the Basotho very well in this respect.

When the Mafeteng school children became involved in a bus disaster in March, 1956, and many of them died, Mr. Moffatt provided coffins free of charge for the burial of the dead.

Mr. Moffatt was also a staunch member of the Anglican Church, and has done a lot of good work for the St. John's Church in Maseru. In 1950 when Basutoland became a separate diocese from that of Bloemfontein he was active in raising funds for the endowment of the new diocese, and no doubt the Anglican community has lost one who was its greatest support.

When "Mohlabani" made an appeal on behalf of Mr. Sephara Ramokoena, the cripple who writes with his mouth, Mr. Moffatt promptly donated £1 and promised to donate 5/- every month, which he has been doing ever since. When winter set in, he bought him a warm blanket, a shirt and a pair of shorts. Although we know that Mr. Moffatt does not seek any publicity, and had requested us to acknowledge all his donations to the Sephara Fund anonymously, we nonetheless feel that the public should know these facts now that he has gone, so that they understand why we regard him as having been a friend of the poor. We trust he will

ne e le motsoalle oa mafutsana, haholo hobane a ile. Re tšepa hore o tla re leballa ha re robile tšepiso ea rōna, hobane morero oa ho etsa joalo ke o motle.

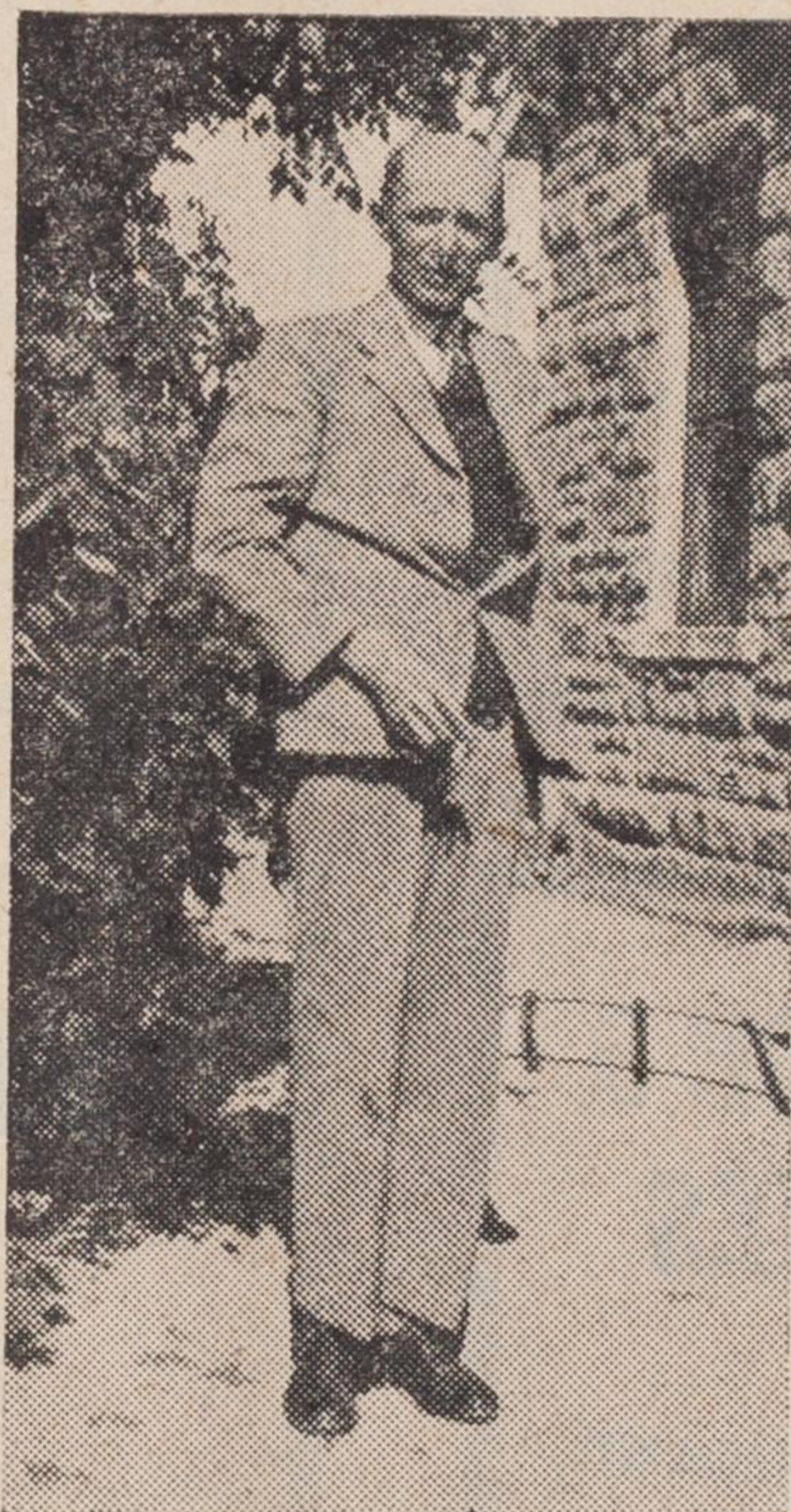
Re mo romela litumeliso tsa motsoalle oa hae Sephara, le tsa ba bang ba bangata ba sa boleloeng ka mabitso, 'moho le tsa rōna. Re tšepa hore o tla ba le bophelo bo monate koana Queenstown moo a phelang teng joale.

Mr. Deneyer o nkile mosebetsi oa hae, 'me eena Mr. Moffatt o re tiiselitse hore Mr. Deneyer o tla 'ne a sebeletse Basotho hantle joalokaha ba 'nile ba sebeletsoa ke eena; 'me a ba a hlalosa tšepo ea hore o kholoa Basotho ba tla 'ne ba sebelisane le mohlhlami oa hae joalokaha ba sebelisane le eena.

pardon us for breaking our promise because the intention is good.

We send him the greetings of his friend Sephara and those of many others who are not mentioned by name, as well as our own. We hope he will enjoy good health at Queenstown, where he now lives.

Mr. Deneyer has taken over from him, and he (Mr. Moffatt) has assured us that the Basotho will receive from Mr. Deneyer the same equitable treatment they received from him, and he has expressed the hope that they would patronise his successor as they had patronised him.



Mr. W. M. MOFFATT.

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