

troller been posted in contravention of this Proclamation or with intent to evade payment of the postage properly chargeable thereon, be returned to the sender thereof if his name and address are known, and may, if the sender refuses to receive it or if his name and address are not known, be sold or destroyed.

Unclaimed Articles  
of Value and  
Articles Posted in  
Contravention of  
Proclamation.

24. (1) Every postal article opened under the provisions of this Proclamation which

contains any valuable or saleable enclosure, shall be safely kept and a record thereof and of its contents shall be made and preserved, and the Controller shall, unless any such postal article or the contents thereof have in his opinion been posted in contravention of this Proclamation or with intent to evade payment of the postage properly chargeable thereon, cause notice of his possession of that article and of the contents thereof to be sent to the person to whom the same is addressed or, if he cannot be found, to the sender thereof if he can be found, and shall, upon application by the person to whom the

To be inserted in CHAPTER V. KORANTA YA BEGWANA  
 mafoko a gagwe tote, a o a kawadi M&S page 35 and after "ya gagwe" 1902  
 ka seenyelese ke a : "EQUAL RIGHTS: We do not hanker after social equality with the white man. If anyone tells you that we do he is a lunatic and should be put in chains. We do not care for your parlour nor is it our wish to lounge on your couches in your drawing rooms. The renegade Kafir who desires to court and marry your daughter is a perfect danger to his race for if his yearnings were realised we would be hurrying on the path to the inauguration of a generation of half-castes and the total obliteration of our race and colour both of which are very dear to us.

For this reason we advise every black man to avoid social contact with the whites and the other race to keep strictly ~~not~~ within their boundaries.

All we claim is our just dues. We ask for our political recognition as loyal British subjects. We have not demonstrated our fealty to the throne for the sake of L:S:D, but we did it to assist in the maintenance of the open door we now ask for; so it cannot be said we demand too much.

Under the Union Jack ever person is his neighbours political equal. There are certain regulations which one should qualify before his legal status is recognised as such. To this qualification race or colour is no bar, and we hope, in the near future to be able to record that one's sex will no longer debar her from exercising a privilege hitherto enjoyed by the sterner sex only.

Presently under the British Constitution every man so qualified is his neighbours political equal. Therefore anyone who argues to the contrary, or imagines himself the political superior of his fellow subjects is a rebel at heart.

damage in restoring service or for any loss or damage occasioned by the total or partial interruption of the said line; nor shall any abatement be made from the rental by reason of such failure from whatever cause arising, except when the line has been totally interrupted for a continuous period of at least fourteen days. The line and apparatus shall be considered to be in working order unless written notification to the contrary is received from the subscriber.

Transfer of line  
and apparatus.

60. With the approval of the Controller a subscriber may, upon giving reasonable notice and upon payment in advance of the prescribed charges, have his telephone and wires removed from one position to another or to another address. Where considered necessary by the Controller the subscriber may in addition be required to enter into a new agreement.

D,  
To be inserted in Chapter VI., page 47 of the M/S  
immediately ~~afikx~~ above MOLAO WA BANTSHO WA LEFATSHE.

Eriile Plaatje a rulaganya Tsala ya Batho ge kwala mafeke a yene ka Seewana le Sexhosa le Se-Englese a be a le monna wa dinyaga di le 32, a na le kitse le temego e e tebileng ya ge kwala dipue tsee ka mekgwa e kgatlhang. Ke gakelegelwa ka fa basimane ba se kolo kwa Lovedale me dinyageng tsee tsa 1910 le 1911 ba ne ba kgatlhwu ka ~~ja~~ meledi wa mekwale ya ~~ja~~ Plaatje e e bidiwang -editorial - ke gore pao ya mafeke a keranta.

Jaana e rile ka kgwedi ya Moranang ka 1910 ga tlhaga namane e tona ya mechechenone (Halley's Comet) me magedimong, wa bonesa lefatshe besige le besige ka lesedi ja mogatla wa one e molele e e ne e kete ke logobata lwa lofafa lwa melele me leaping. Baprofeti le ding-akna taa maitirelo le balsi le beletonyane le babalabadi ba Seewana erile ba bona kgakgamaro e ba belela fa go tla nna macubucubu le dipharetlhego, le dikgegedi tse di laailang le dinche-ncho, nne ba re dile tse cetlhe ke tlhagisho le diketapele tsa thibegoco le bekhutle jwa lefatahe. Ga benala fa ekete go tla nna jale tota, ka e rile felo ka benako mo kgwedding ya Metsheganong ga latolwa Kgesi Bathoen wa Bangwaketse, ga tlega ga shwa Kgesi Sebele wa Bakwena, jaana ga shwa Kya Kgesi e kgolo Edward wa Boshupa (Moletlanyi) wa Enyelane.

Plaatje a kwala ka dipenale le ditiragale tse me keranteng ya gagwe ya Tsala ya Batho. A cwedikanya Seewana le Se-Englese ka betsverere je bogalo me pampiring eo, a ba a bitsa Meitseanape William Shakespeare go tla go me supela nka go kwala a re :

" When beggars die, there are no comets seen ,

The heavens themselves blaze forth the death of princes."

Ka Seewana re ka re :

Kgesi ngwana wa lwapa lwa Medimo ,

Fa e shwa magedimo a tutuma.

E ne e le pelele e monate e e ne ya kgatlha babadi ba banche le ba bashweu ba Tsala ya Batho.

A ga e yabo e rile gape Kgesi Geoge wa Betlhane a bewa me bogosing jwa Enyelane, a rweiwa serwale ka kgwedi ya Metsheganong 1911 Plaatje a mo reta jaana ka maina a mafachwana, a re:

PART III  
REMITTANCE OF MONEY THROUGH POST OFFICE.

Remittance of Money through Department.

31. Any person may remit money through the department to any other person whether within or without the Territory at such rates of commission as may be prescribed and the Controller may authorise any officer in the department to issue and pay money orders, postal orders and any other documents prescribed for the purpose of remitting money.

Controller may Refuse to Issue or Pay Money Orders, etc., to Certain Persons.

32. The Controller may refuse to issue or pay any money order, postal order or other document to any person to whom the provisions of section thirty apply, and where payment of any such order or other document is refused, such order may, if it was issued in the Territory be returned to the person to whom it was originally issued or otherwise disposed of as the Controller may deem fit, or, if it was issued outside the Territory, the amount thereof shall be returned to the postal authority of the country in which it was issued.

me go Tsala ya Batho ka maina a mafashwana a re' :-

"Dumela George wa Botlhane: Seganya sa merafe e mogolo ge feta  
merafe yetkhe ya lefatshe; Morena ye de dumalanwang gero e laela  
meraferafe e e diteme le dipuo si senang palo, le ye melelwane ya  
mafatshe e gagwe e phatahimelwang ke letsatsi ka dinake setihe;  
Mfemedi wa ba ba patikwang le Merebedi wa dikesa le Mesireletsi wa  
ba ba mo tlalelong.

Re dumedisa le Mehunagadi wa gago ye mentle- Kgesigadi  
Victoria Mary ye senang sebata kgetsa begole bepo. Ra re Dumela  
Mehunagadi.

Ga re na makakaba a mokelane kgotsa dipalema tse re ka di alang  
me tseleng ya gago, lefa e le dithunya, lefa e le dicheashi, lefa  
e bile e le majang a matalana tota ga re na nae. Mana lefatshe ja  
rona ja Bucwana ~~ky~~ le kgakgabetse. Lefatshe ja rona ke sekaka se  
se senang metse. Lefa gentse jale le le abela diphegele tsa rona  
tsa thapele; re le abela letho lwa dipele tsa rona.

Rona re mezafe wa phuso le pheretlhego le lonyace. Ke rona setshamekelo le maitishe a belebeto le betira-dile ba ithagakelang zo ge shone. Ga two mmala wa ~~xxxx~~ letlale ja rona ke sekgepi, le beme-rufe jwa rona be fetsewe sebe.

Ka boikokebece re lopa tshirelece ya gage. Baba baa bifa, merwalela e a kgaphasela. Re latofadicwe re sena molate ope; re belesiwa malee a a sa lebaganang le popego ya rena, le a sa itsegeng me dieong tsa rena.

Pue ya rona ga e a tlhapa le gono ga e a tlhophega lefa e le  
mo ditireng, lefa e le mo kiceng. Ga re a rutega ka gobe re tlhekile  
bapapetletsi. Re setlhajwa-difela mo dichabeng; mahutsana a rona  
seane le boboledi le kgakgamsace, mme lefa gentse jale boikanye jwa  
rona ke jene mmueledi wa rona. Re ikoba fa dinaung tsa gage, re  
ke moko coctuet m'qewedj ma ps ps bufukwani je mokoreqj ma q'kot je  
ge lopa, ebile re rapelela tahiamisho le tshirelece.  
je le moyoymus la mafapye e Re me e bupaputwemus ka yefunay  
Ma re le mo cholefeleng,  
nang la s'josoys melseleng je q'fene gao q'fene baje  
Re no boitumeleng goro  
mofeye fe lops melsle kofype la jelsaperi moleun le fe q'fene-  
ga re ketle re nyelela .  
■ Daneyu: George ma tsogwane' goBemba se mofekwemus mofele e  
A Modimo e holoke Kgesi.  
ve fe lops la pafu ma mafapye e lotu

Articles Addressed to Persons Conducting Lottery or Dealing in Indecent or Obscene Matter.

30. When the Controller is satisfied

by any advertisement, letter, circular or

other documentary evidence that any person

is conducting or assisting as agent or other-

wise in conducting an illegal lottery, or is

dealing in indecent or obscene matter, and

is using the services of the department for

the purpose, the Controller may detain or

delay all postal articles addressed to such

person (whether under his own or under a

fictitious or assumed name) or his agent or

representative, or to any address of any

such person, agent or representative without

the name of any person appearing thereon,

and all such postal articles may be opened

and returned to the senders thereof or

otherwise disposed of as the Controller may

deem fit.

George wa betthans, le merleba! wa dika!

le go mellewana ya maratsho a gague e phatsimelwane ke letshas!

nang fa a laela merlefearafe le dittemeteme le dipuo tsae dt senang pale.

mesgole go feta merla go tla le letsho; morena go go dumala -

"Dumela: George wa betthans, bengaka sa mafaochwanne merla o

me go tsala ya bathe ka matina a mafaochwanne, a re:-

Diketekete tsa dipelo lefatshing jetlhe  
 Di ponyega ka mokgesi le thapele ~  
 Di re -A kgesi e tshole ka boleole.  
 Medimo wa chware , Boleka Kgesi.

Lefo lokwale e le lwa Seewana, a ye e ka kgenang a bale, mme  
 a je monate wa mogolekwane wa ga Plaatje ka Se-ngleloese.  
 O tsweletse jale a skgola Kgesi George V a re :-

" The felicitations of the black races inhabiting this land are  
 second to none in their sincerity and expression of their fealty  
 to the Crown, and we have the authority and mandate of the chief-  
 tains of the various tribes of Bechuanaland to record their unswerv-  
 ing loyalty, and their regard and respect for the Throne and  
 Person of Queen Victoria's grandson, and to assure the noble states-  
 men whose duties it is to guide the destinies of the Empire, that  
 nothing whatsoever, which it is within their power to avert, shall  
 shake their allegiance to the British Throne, or diminish their  
 gratitude to it for the great and manifold blessings of which they  
 have been the fortunate recipients since first they came under the  
 liberal folds of its flag, the power and prestige of which is  
 universally recognised as the guarantee and refuge of the weak  
 and the oppressed. "

E ne ya cwelela, ya gela jale Tsala ya Batho e ratega mo bathing  
 ba banche le ba baswu ka mekwale ya yone e e ne ekete ke sefela.  
 E ne e le secreta mo gare ga diporanta tsa Banche, mme, jaaka re tla  
 supa, erile ka 1914 Plaatje a tlhophiwa/ko Kopane ya Merafe ya  
 Banche go ya ge ba buelala kwa Enyelane kgatlhanong le melae e  
 bashulashula -Natives Land Act wa ge thukutha Banche dichwanole tsa  
 go adima kgetsa go rua dibata tsa mafatshe.

Gé ne ga nna thata mo ga Plaatje go dumela go ya moseja ka  
 e ne e le one fela e tshegeditseng tire ya gagwe ya kgatisho, mme  
 bogele ka e ne e na le melate e e pitlagantseng ya £200. " ofa gentse  
 jale, Kgesi Lakeko Mentshiwa wa Mafikeng e ne tsaya melate ee go e  
 duela, mme ya re ka monwana wa merafe e ne e shupile Plaatje, a  
 ineela go ya moseja.

Undelivered  
Articles of  
no Value and  
Newspapers  
may be Destroyed.

27. Notwithstanding anything to the contrary contained in sections twenty-three or twenty-six, any undelivered postal article (not being a letter or parcel), which appears to be of no appreciable value or importance, and any undelivered newspaper may after ~~the~~ intention for the period prescribed, be sold, destroyed or otherwise disposed of as the Controller may direct.

Articles  
Addressed to  
Insolvent  
Persons.

28. Whenever any person has been declared insolvent by a competent court in the Territory, the Controller shall, if that court so orders, and for so long as may be specified in the order, cause all postal articles addressed to such person to be delivered to the person named in the order.

Articles  
Addressed to  
Deceased  
Persons.

29. Postal articles addressed to deceased persons may be delivered to the executor's or administrator's of those deceased persons on the production of letters of administration or, pending production of letter of administration, at the addresses indicated thereon.

Kgatisho ya Tsala ya Batho e ne ya sala o kgwediwa ko Mohumagadi wa ga Plaatje le Morena I. Bud Mbelle -kgaitiadie Mrs Plaatje kgetsa mogwagadie Plaatje, mme erile ka go twe Khudu ya mariga e itsiwe ko mmei, ba be ba se kake ba itse mane le mapalane a one Plaatje ka esi e ne a kgweetsa pampiri ka one, mme erile fela meng wa yene a sena ge ya Londen ya simolela ge tlhetza. Bekoa jwa yene jwa gala ka 1915, jwa oketseng ka 1916 le 1917, mme erile ka 1918 ga pateletoga gore ~~tinnyxnxnsax~~ kgatisho ya Tsala ya Batho e khutlisewe.

## E

To be inserted in CHAPTER VIII : MAETO LE DIPHUTHEGO  
Under the Sub-heading : Kopano ya Bakaulengwe

In M/S page 57, as Paragraph

Immediately after the words "Independent Order of True Templars.

Plaatje e ne a na le megepole le lesedi le lorate le le fatang lwa ba gagabe kgakala-kgakala, mme a bile a le senatla se se polo e botlhoke. Kantlha ya mo, dile tse e ne a di dira, le makgettia a e ne a a thaa a sule le one, go sena ye o nonefileng ge ka tsaya maemo a gagwe le go cweledisa ditire taa gagwe pele. Go ne ga nna jale mo keranteng ya gagwe Tsala ya Batho; go ntse jale mo mo dikwaleng (books) taa gagwe tse dintsi tse e di kwadileng a ba a di shwetsa, le tse dingwe tse e di simoletseng mme a shwa a ise a di shwetsa, mme cetlhe di ise di gatisiwe. E bile go ntse jale mo mekgatheng wa KOPANO YA BAKAULENGWE. Erile Plaatje a budulala ga tlhekafala ye o nonefileng ka lesedi le lorate go ka/cweledisa page mme tire ya shwa le meng wa yene.

(4) Any such order or security for

money shall for the purpose of procuring payment be deemed to be the property of the Controller.

Sender of Undelivered Article Liable for all Charges due thereon.

25. The sender of any undelivered postal article shall on demand pay all charges due

thereon and shall, in the event of his refusal

to pay such charges, be guilty of an offence

and liable on conviction to a fine not exceeding

twenty shillings. This section shall

however not be construed as releasing the

person to whom any postal article is originally addressed from liability to pay the

charges due thereon if such a postal article

is delivered to him.

26. Save as expressly provided in this

Proclamation, no postal article shall be

delayed in transmission or returned to the

sender or be delivered to any person not

named in the address thereof, except with the

consent in writing of the addressee or on

the special authority of the Controller.

Delay, return to Sender or Delivery to other than Addressee of Article prohibited.

## KGALOLO VIII

MARONOPQ A MEKALO LE DIPUO TSA GA PLAATJE (Ka Seengese)

(Extracts from the Writings and Speeches of Plaatje (In English))

## A. Writings:

1. From Koranta ya Bezwana Oct 1902:

~~Whiteman's Country~~ WHITEMAN'S COUNTRY

"The London Times quite recently gave vent to the sensational sentiment that the Rand MINING Mine Managers were on the way to transforming South Africa into a Whiteman's Country. It is a pity that the Thunderer did not proceed to inform us its readers just how the managers intended hope to effect that transformation and intend to dispense of the millions of aborigines blacks who populate this subcontinent. But however applicable this wierd dream might be to the United States of America with its nine million Negroes ~~is~~ in a population of 75 millions, no such calamity threatens Africa. The black man is in Africa to stay and he will remain to the end of time - a distinct type of the great human family, maintaining intact and inviolable his race variety, in spite of occasional lapses, and it is well that it should be so. And the educators of ~~the~~ black ~~man~~ humanity will do well to keep this fact in view and aim at the production of good black men, and not attempt to make impossible white men out of good black men and thereby waste excellent material."

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2. From Koranta ya Bezwana : November 1902

Q. "AFRICAN NATIVE CONVENTION"

This Convention which sat at Queenstown last month was fully representative of the African Colonial element. Unlike some MIXED European assemblies of its kind the deliberations, however enthusiastic, were devoid of the vituperative race sentiment which has characterised ~~and~~ and discredited the average South African political chamber,

"People are prone to overlook the fact that Native assemblies could drink just as deeply from the cup of race antipathy as those of the other race, and when they avoid it their moderation is highly commendable. We therefore hasten to congratulate the African Native Convention and to characterise it as a model gathering for your

prescribe by regulation special rates and conditions for such lines. The decision as to what constitutes a rural area for the purpose of this section rests with the Controller.

Privately-owned Lines.

58. Any person who wishes to erect and maintain a privately-owned telephone line shall apply to the Controller for a licence to do so. The Controller may make the issue of a licence subject to such conditions as he may consider desirable and may refuse to grant a licence without being required to state his reason for so doing.

Interruption of Service.

59. In the event of any subscriber's line not being in good working order, the Controller shall restore the line without charge and with all possible dispatch. The Controller shall not in any circumstances be held liable to the subscriber in damages for any delay in restoring service or for any loss or

Fz  
Leagues and Bonds and the thousand and one other nondescripts who meet round every nook and corner of South Africa.

One of their proposals which has our sympathy is the Queen's Memorial the erection of a living Memorial to the late Queen Victoria, but we would like to see them acting after the manner of a building contractor namely Foundation first and the walls and the roof afterwards. No builder ever erected a structure by suspending the pitch in the air then constructing the rest of the building downwards. We cannot expect to reach the mountain top without first ascending the acclivity, and we will comment this view to the earnest consideration of the <sup>"</sup>emorial Committee.

We pass on to criticise one of the decisions of the Convention which may be damaging to the Native cause, namely their rejection of a proposal to accept women as delegates.

Apparently by so resolving, the Convention consciously or unconsciously wished to imitate Europeans, but the Whites having sufficient material and brains can well afford to do without the assistance of their females. What was state of affairs at the Convention ? Out of a gathering of 40 robust masculine men not one could boast of even a Kaffrarian degree, while Miss Charlotte Maxeke who was refused admission on account of her sex is , besides other attainments a ~~BapxExm~~ B.A; B.Sc of an American University, and in a report covering more than nine columns of the Izwi , hers was the neatest and most sensible little speech.

We are great believers in classification you know: but classification of the right kind, not discrimination, and just as strongly as we object to the line of demarcation being drawn on the basis of manhood a person's colour, so we abhor disqualification founded on a person's sex. The Convention would surely have benefitted by the experience of one, who though a woman, is not only their intellectual superior, but is besides leading an adventurous missionary life among the heathens of the Zoutpansbergen, while they demonstrate their manliness by leisurely enjoying the sea breezes at the coast. "

directory and enter upon his premises for the purpose of recovering all apparatus, and such action shall in no way prejudice the right of the Controller to take such further steps as he may deem necessary for the recovery of the amount due. The Controller shall also be entitled to recover from the subscriber forthwith as liquidated damages and not by way of penalty (and in addition to any such arrears aforesaid) a sum equal to the rental remaining unpaid in respect of the unexpired term of the agreement.

Notice of Discontinuance.

56. The use of any telephone line may be discontinued on the expiration of the fixed period of the subscriber's agreement or at any time thereafter, provided that one month's notice in writing is given by either party.

Farm Telephone Lines.

57. The Controller may provide service in rural areas by means of farm telephone lines and rural exchange lines and may

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3

S. From The Koranta ya Bechwana

December 1902

3

## 3 "PROPOSED ANNEXATION OF BRITISH BECHUANALAND TO THE TRANSVAAL.

We unders and that the native chiefs of this division have signes a Petition for presentation to Mr Chamberlain praying for Annexation of Dritish Bechuanaland to the Tranavaal. Good Heavens! This is by far the most appalling information we have received since the outbreak of the last war.

They say a rolling stone gathers no mess, and never has this saying been better exemplified than in the working of the cruel Annexation Act (1895) which wrenched us from the Crown Colony Government and attached us to the Responsible Cape Colony in 1895½ Our leaders were formerly in direct communication with the High Commissioner, and the chiefs were in constant touch with Downing Street. Our appeals to Mr Chamberlain against Annexation then found his mind already made up, and our friends in the Cape Parliarment, with the exception of the Member for Namaqualand (Mr Merriman) all yielded to the wishes of the Celesus ("r Rhodes) and we had to go. The connection between us and the High Commissioner was cut off and we now find ourselves in an entanglement of red tape with no possible prospect of extrication.

One should have thought that the Chiefs having been <sup>"once"</sup> ~~six~~ bitten would naturally be "twice shy", but it appears that in order to humour their white friends they are willing to seal their doom, and so have ~~six~~ offered to swallow another lethal dose.

In the face of the 8th clause of the final Peace terms this action on their part is nothing more than a terrible leap in the dark, and never was there a more flagrant case of wilful political suicide than there is in this step, and we earnestly trust that for the sake of themselves the Chiefs will see to its~~gry~~ early withdrawal before it is too late. The matter may be reopened when there is any justification from within, but all present accounts from the Transvaal show that its treatment of its black citizens is second only to Rhodesia's in its inhumanity and hatefulness. "

services obtained by the subscriber, and on default the Controller may decline to render any services involving a charge which has not been prepaid.

Calls and supplementary services.

54. Subscribers shall be responsible for the payment of the charges for all local, zone and trunk line calls, telephoned telegrams and all supplementary services obtained by means of their telephones, and the accounts for such facilities shall be payable to the Controller on presentation. The accounts rendered shall be sufficient evidence of the amounts due by the subscribers to the Controller.

Accounts - Penalties for Non-payment.

55. Should a subscriber be in arrear with his rental or any other account rendered for telephone services or for telephoned telegrams for more than seven days, the Controller shall have the right summarily to suspend outward or both-way service, terminate the subscriber's agreement, remove his name from the telephone

4. From The Koranta ya Deewana My 1903

4. "CONGRATULATIONS TO DR BOOKER T. WASHINGTON:

We heartily congratulates Professor Booker T. Washington who very recently was the fortunate recipient of the liberal donation of 600,000 dollars six hundred thousand (and Net sixty thousand as one of the cables which dropped a cipher somewhere declared) from Mr Andrew Carnegie. Yes: we are Britons and we are exceedingly proud of the fact, but when a Republican white millionaire can disburse the sum of £125,000 to endow a Coloured school, a thing that, seemingly cannot be dreamt of by the millionaires on this side of the Atlantic, we are inclined to wonder whether our pride is not mere pharaocial.

We have lately read about the peculiar satisfaction on the part of Rhodesians in the pronounced professions of American Republicanism, and if Rhamzunk Rhodesian capitalists consider this generosity worthy of emulation we can vbut say -God bless them.

5. From *The Native Life in South Africa* 1916

5. *THE DISPOSSESSED AFRICAN*

Crossing the ~~the~~<sup>the</sup> ~~dispossessed~~<sup>dispossessed</sup> the Vaal side brings one into the Province of the Orange "Free" State, in which in the division of Boshof I was born thirty-six years back. I remember the name of the farm, but not having been in this neighbourhood since infancy, I could not tell its whereabouts, nor could I ~~now~~<sup>now</sup> say whether the present owner was a Dutchman, his lawyer or a Hebrew merchant; one thing I do know, however: it is that even if I had the money and the owner was willing to sell the spot upon which I first saw the light of day and breathed the pure air of heaven, the sale would be followed with a fine of one hundred pounds. The law of the country forbids the sale of land to a native. Russia is one of the most abused countries in the world but it is extremely doubtful if the statute book of that Empire contains a law debarring a peasant from purchasing the land whereon he was born or from building a home wherein he might end his days.

South Africa has by law ceased to be the home of any of her native children whose skins are dyed with a pigment that does not conform with the regulation hue, and yet history does not tell us of any other continent where the Bantu lived except Africa.

One of the most outstanding things in connection with the unjust treatment

been made. Except where specific provision to the contrary is made, subscribers shall be liable for the payment of rental for a fixed minimum period of six months, calculated from the date of commencement of service or for such longer period as may be determined by the Controller and specified in a special agreement to be entered into prior to the commencement of service. Where service is required in premises in which a complete installation exists, the subscriber's minimum rental liability shall cover any unexpired balance of the aforementioned fixed period of the agreement with the previous subscriber.

Deposits 53. At the discretion of the Controller, any subscriber may be required to deposit and keep deposited with the Controller a sum not less than the average monthly value of the trunk line calls, telephoned telegrams or any other supplementary

F.S.

of the Natives by the Whites of South Africa is the profound silence of the Dutch Reformed Church, which is now practically the State Church of South Africa. This "Christian" body does not only exclude Coloured worshippers from participating in its services, but would arraign them before the law, or otherwise violently assault them should they visit its places of worship at other times.

When it is remembered that the predikants of the Dutch Reformed Church in the old Republics dare not pronounce the benediction on a Coloured congregation, we think it will not be considered unfair to say that the calculatingly outrageous treatment of the Coloured races of South Africa by the Boer section of the community is mainly due to the sanction it receives from the Dutch Reformed Church. If the predikants of the Dutch Reformed Church would but tell their congregations that it was gross libel on the Christian faith which they profess, to treat other human beings as they treat those with leathsome disease.---thanxthinxstain except when it is desired to exploit the benefits such as their taxes and their labour which these outraged human beings confer upon the Dutch, we say if the predikants would but instruct their congregations, then this stain which so greatly disfigures the Christian character of the Beers would be removed.

The Dutch almost worship their religious teachers, and they will continue these cruelties upon the Natives as long as they believe that they have the approval of their Church. Let the predikants then tell their people that ~~if~~ tyranny is tyrannical even though the victims are of a different race, and the South African Dutch will speedily abandon that course."

From Our Heritage

June 1931

#### 6. NATIVE LAW AND CUSTOM .

It is doubtful whether anything in existence can be more volatile than the mysterious quantity which masquerades under this high-sounding title. If you are not wide awake, a white man might enslave you and call it Native Custom. A Native might rob you under Native Custom or sell his own child and sue for~~x~~ the price, under a statute of the Union and claim to have done it under Native law. Recently, however we have heard for the first time Native Law and Custom being cited in justification of

from the exchange or measurement centre,

the type of service provided and any

special requirements of the subscriber.

Where the rental is wholly or in part

dependent on distance the Controller's

decision on the measurement of distance

and length of line shall be final.

Permission required  
for installation of  
apparatus.

51. When an applicant for a telephone

is not the owner of the premises in

which he desires a telephone to be

installed, he shall obtain the permission

of the owner of the premises and shall

indemnify the Controller for all

necessary work done in connection with

the installation.

Applications for  
Service and  
Subscribers'  
liability in  
respect of Rental.

52. An applicant for a telephone

shall complete the official form of

application and shall be bound by the

undertakings contained therein. No

telephone installation shall be commenced

until such form has been completed and

payment of the appropriate rental has

F<sub>b</sub>  
the crime of murder.

Rajaba of the Mangwate tribe was tried at Lobatsi a month ago before the Hon. Mr Patrick Duncan K.C; M.P; Judicial Commissioner for the Protectorates. He had beaten to death an unfortunate Mosarwa serf in his employ. The evidence shewed how the skin of the deceased was virtually peeled off his back before he died. Accused pleaded that his action was the customary way of treating ~~two~~ the Masarwa.

Students of the Native question are aware that the Bechwana, being the most peaceful among the Bantu tribes abominate the sight of human blood except in war time even where it might be permissible among other South African tribes. That is why the Zulus and allied tribes regard the Bechwana as effeminate, yet one of them claimed to have shed human blood under Native law and custom. It is fortunate for the interests of justice that Judge Duncan did not see the humour of the logic of this Kalahari murder. He awarded him 15 years with hard labour and some lashes.

Bangwate chiefs should be careful about these Nonageng brothers. A brother of Rajaba served some years' imprisonment for homicide; while another brother, years ago narrowly missed a conviction for manslaughter. A gun in his hand went off "accidentally", the bullet killing a comatriet with whom he was not on very friendly terms. These men are not fit to be left alone with the Masarwa in the backwoods of the Kalahari, ~~being~~ behind the back of the law."

#### B. Addresses.

##### 1. WELCOME TO BISHOP LEVI COPPIN M.A: D.D : Mafeking May 1903

"We are gathered here this evening to welcome a black bishop and his wife and we naturally very proud, for the first time in our ~~lives~~ lives to see a man of our own colour holding the position occupied Bishop Levi Jenkins Coppin (Applause).

I was reading last week about a minister of the Church of England who said -"one might as well expect to keep back the Atlantic Ocean with a broom as to keep back progress and civilisation from the Africans. (Loud Applause) and it is remarkable that one by one of the things that we thought were intended by nature only for European heads and hands are being tried and performed by men and women of African birth with credit to themselves and to the satisfaction of their neighbours- both black

PART V1.

TELEPHONES.

New Exchanges and Exchange System.

48. The Controller may establish telephone exchanges at such points as may appear desirable to him and may open subsidiary exchanges or group a number of exchanges as may be expedient.

Allotment of Number and transfer of Lines to other Exchanges.

49. The Controller shall have discretion to connect a subscriber to any exchange; to allot or vary the number of a subscriber's telephone; and to transfer a subscriber's line from the exchange to which it is connected to any other exchange. In the event of such transfer the rental shall not be increased during the currency of the fixed period of the subscriber's agreement

Rental Distances and Measurement Centres.

50. The Controller, subject to the approval of the High Commissioner, may prescribe rental charges which may vary according to the exchange with which the subscriber is connected, the distance

and white. (Loud applause).

Bishop Coppin is the head in South Africa of the African Methodist Episcopal Church- a Church which is conducted entirely by black people. Now a black minister ~~inxxmxxmxxmxxm~~ of religion is a very well known figure to us, but a Church, a religious denomination managed exclusively by Coloured people, without European supervision, is not only a new thing, but to us a very strange thing indeed. (Applause).

I believe, sir, that you have heard it sometimes stated that you Americans are capable of performing some very queer things and I hope you will not consider it very foolish of me when I tell you that I have often thought that the managers of this Church must be white Americans who call themselves black after some peculiar brand of American paint that they have applied to their faces -(laughter)- and I was therefore very eager to scan the faces of both the Bishop and Mrs Coppin, and have assured myself that they are a genuine black by the operation of nature and not by the hand and art of an American painter. (Applause)

I have often read glowing accounts of the ~~xxixxx~~ work of the A.M.E. Church and the activity of its teachers in Cape Town, principally at the Ethel Institute where hundreds of our young men and women are receiving courses of intellectual and manual training- education of the head and/or hand which is the right kind of education for the Native of South Africa. For this I heartily congratulate Bishop Coppin and wish him and his band of assistants increased success.

In congratulating the Bishop, who has his headquarters in Cape Town, I think I would be doing a very wrong thing indeed if I failed to draw his attention to the existence in Bechuanaland of a very inferior class of black men who masquerade in the regulation cloth and the round collar and call themselves the pioneers of the African Methodist Episcopal Church. (Applause). A short conversation with one of these men will quickly convince you that they are not fit to preach to baboons, and they are doing a considerable amount of harm.

Ladies and Gentlemen, we should never forget, as some people are inclined to do, that it is through the white missionaries that most of us are what we are today. (Applause), and it is my belief that it is owing to the daring sacrifice of some white missionaries away yonder in America that today we see a black bishop before us today in Mafeking

blasphemous, indecent, obscene, offensive  
or libellous nature shall be accepted for  
transmission.

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in Bechuanaland. (Loud applause) I am not making this observation in the interests of the white religious denominations which I am sure are perfectly capable of looking after themselves. But when I say that the styled pioneers whom I have just referred to are doing a considerable amount of harm, I speak in the interests of the ignorant natives who reside in this part of the country. They are not able to test the qualifications of these men and are therefore very easily misled by them. I think you will agree with me that such people ought to be swept out of the church -(applause). They would be of better service to humanity if they were engaged in sinking wells or herding cattle or following some other occupation about which they knew something instead of attempting to play an impossible role to the detriment of their church and the disgrace of our colour." (Applause).

may

Finally I trust that we have all benefited by our attendance here this evening and that the Lord Bishop and Lady Goppin will thoroughly enjoy themselves and carry away pleasant recollections of Mafeking, and that on arrival at Capetown they will always bear in mind the high mission entrusted to them, and remember that they have come to South Africa to serve us and not to be served by us. (Loud Applause.)

## 2. "WHITHER BOUND ?

Kimberley June 1931

On the 31st May South Africans celebrated the 21st birthday anniversary of the coming together in a political Union of the Cape Colony, Natal, Transvaal and the Orange Free State. The Union of the component parts of the sub-continent was heralded as a work of the greatest statesmanship and the consummation of the fairest dreams of our most farsighted political leaders and great public leaders.

After twenty one years- What? Have all those dreams come true? We have indeed a material prosperity the achievement of which would have been highly improbable by the separate provinces before the Union. We have learned to think-materially-in the large. We have got accustomed to speaking of the Transvaalers, Free Staters, Natalians and Cape Colonists as "South Africans. All this is to the good. But does the welding together, in one people as this would imply stand the test of critical examination? I think not.

In the widest spiritual sense South Africa today stands divided,

-4:-

that the Controller may, and at the request of  
the Resident Commissioner shall, give precedence  
to telegrams received from the Government of  
the Territory: and Provided further that the  
Controller may by regulation give precedence to  
certain classes of telegrams subject to such  
conditions and upon payment of such charges as  
he may prescribe.

(2) The Controller shall be entitled to

interrupt the transmission of any telegram of

such inordinate length as to interrupt the  
speedy transmission of other telegrams.

(3) Any officer who wilfully fails to

transmit telegrams in their proper order as

provided in this section shall commit an offence

and, upon conviction, be liable to a fine not

exceeding fifty pounds or to imprisonment with

hard labour for a term not exceeding six months.

47. No telegram which in the opinion of the

Controller contains anything of a

dangerous character.

After talking with the self-styled pioneers I have just referred to in the preceding section, I say that they are perfectly capable of looking after themselves, but when I say the

interests of the white relatives denominated which I am sure are

in Bechuanaland. (Lord Chelers). I am not making this observation in the

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nay, even torn asunder in a degree that the framers of the Union would have argued as sheerly impossible.

What has happened is that one section of the population has arrogated to itself the power and the right to govern. It is arguable that such a section could have governed satisfactorily, that it could have governed by cherishing the traditions of every other section, guarding jealously their rights and privileges, listening to their wishes, carrying as far as possible their desires and aspirations. In practice it has governed by negativing every principle of democratic government. Hallowed traditions it has ruthlessly trampled under foot, ancient rights and privileges long enjoyed by other sections of the population it has ruthlessly denied. To the wishes or opinions of any sections- other than its own- it refuses even to listen, evidently considering it a derogation of its dignity so to listen.

The result is what we have described as division and disruption- our land torn to pieces, divisions everywhere, suspicions lurking darkly around every corner, and cohesion nowhere.

Our Coloured and Native people have been the worst sufferers of all. If the Indians, for example, rightly protest at their rights being trampled upon, at least they can look back to their own homeland. If the ~~Je~~ dissent at ~~litigation~~ legislation pitted against them should they dare enter the Mother City, from the seas, at any rate they can retreat to ~~z~~ their own land and their own Mother City- Jerusalem. Uitlanders generally have at least some land they can call their own. For them there is a way of escape.

For the Coloured and Native people of this country- there at once the tragedy and there the cruelty and tenfold injustice. In the own country the elementary rights of citizenship are denied them. ~~Am~~  
~~thexxxvaxmxxmxxmxxmxx~~ Denied them by an ignorant oligarchy, and they have nowhere to retreat.

So Union has brought us to this, and on the 21st anniversary of its 21st birthday this is the fateful finding. These words are all unstudied. They come tumbling out of my heart and mind that I feel the galling bitterness of the situation. They are true words. They are irrefutable, undeniable.

But we asked the question- Whither Bound? There are some of c

forty-three.

Electrical Works  
to conform to  
certain Requirements.

45. (1) If any lines for the transmission of electricity are so constructed as to affect injuriously any telegraph line or any proposed telegraph line the owner of such electric line shall, at the expense of the Department, make such alterations thereto as the Controller shall determine.

(2) Any person proposing to erect any line for the transmission of electricity shall before erecting such line obtain the approval of the Controller who shall be entitled to require such alterations in the route or manner of constructing such electric line as shall ensure that the proposed electric line shall not injuriously affect any existing or proposed telegraph line.

Order of Transmission of Telegrams.

46. (1) Telegrams shall so far as practicable be transmitted in the order in which they are received: Provided

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leaders who say they see "Red" and would counsel us to act "Red", but acting red will only bring us to / the abyss . What we want today is real constructive thought and effort. We have looked and appealed to the Government in vain. Shall we then fight the Government? Aou reasons and sober opinion is NO- and for a very ~~num~~ sufficient reason. We solemnly think the Government is not worth fighting, at least in the way that such a challenge would conjure up.

Recently we have been very struck with how the Negro population in America- not always too well treated by their Government -have "fought" their masters. Where education has been denied them, for example, they have educated themselves. They have built their own schools and institutions, they have been responsible for their own technical education. They have been helped in this way by enlightened white Americans. They have, as a matter of fact, ignored their Government and gone straight to their friends amongst <sup>the</sup> white ~~pumpkin~~<sup>people</sup> ~~and~~ ~~other~~ people ~~in~~ ~~the~~ ~~country~~.

In the same way I think the time has come for our Coloured and Bantu people to act here . There are many men amongst the white people and people of all races who are genuinely distressed at the retrogressive outlook of politicians towards our Coloured and Aboriginal peoples. let the enlightened Whites be appealed to. They can be appealed to beyond the seas even. Many helping hands from England and America will, I am sure, be extended to us. but something else we must do .

Our Coloured and Native people- their children that is- cannot be for ever denied their right to live as full citizens of a civilised country. Educated they must be. To build their own houses and homes, to make their own furniture and clothing, to grow their own food and produce the necessities of a civilised life - to learn to do these things is an elementary right of every child of every child born within the boundaries of a civilised state.. The right cannot be indefinitely denied to any South African, be he black or brown, but the duration of the Veto will largely depend upon ourselves.

Let us wait no longer on ~~until~~ the doorsteps of politicians. Let us ourselves be up and doing. Right and Truth are on our side. God is on our side, and arrayed with Him we will find many of His true followers ready and willing to help us. With this goal before us we will not be

grows a reasonable opportunity of carrying out the necessary cutting down or trimming.

Height and depth of Lines.

44. (1)(a) Aerial wires or cables along any railway or public or private street, road, footpath or land shall be at a height of at least ten feet above the surface of the ground and every aerial wire or cable which crosses any railway, street, road or footpath shall be at least sixteen feet above the surface of the ground.

(b) Underground telegraph lines shall be placed at least one foot below the surface of the ground.

(2) If the owner of any private

land proves to the satisfaction of the

Controller that he is obstructed in the

free use of his land by reason of the

insufficient height or depth of any

telegraph line, the Controller shall take

such steps as he may deem necessary for

giving relief to that owner, subject to

the provisions of sections forty and

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depressed and to the question Whither Bound ? we will reply with confidence and hopeful assurance.

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KGAOLO IX.

MARONOPO E MEKWALO LE DIPUO TSA GA PLAATJE

E le Mancwe ka ozi a ga Plaatje: Ke gore Plaatje e buile jaana, kgetsa e kwadile jaana.

A. Mekwalo:

1. KGAMA LE MOGOGORO Me go Koranta ya Beewana Phalane 1902 Pusho ya Kapa e shupeditse Beewana seatla wa yone se se pelonamagadi ka go chuisa morafe me ditshenyegelonh tsap bone tsa ntwa. Kana ntwa ya baabane ga se yone ya ntlha e e tlhabanweng ke morafe. Dintwa di ntse di tlhabanwa mme ga gona epe e e kileng ya re lefa e fentse kgetsa e alocwe bathe ba cala ba chuisiwa. Sele seo re simelela go se bona ne ntweng ya gampiene. Atho ba le bantsi ba amegela dichuishe, le fa bangwa galala seo ke se se tlholegileng le leco lwa bathe nowa ba ne ba tlho bogile.

Re utlwa betlhoko ge bona ekete morafe e era Tshidi e tla letlelela gore e digelwe ka lemana ke ditengwana tse si melecwa tsa maropane a a tsamayang a gakolela bathe go remela methalethale ya dikwalo tsa ditshenyegelo kwa Pusheng. Geremente e diretse bathe bepelenomi je be sa itseweng le ke batlhobani ba dintwa tsa begelegole. Babadi ba Koranta e ba itse fa le rona re buile thata no kgatisheng ya rona ka Se-angelese ge kgetsa banna ba ba nang le thata go re buclela/ ditshenyegelo kwa Parliamenteng. Ditepe tsa rona cotlhe di utluiwe, mme jaaneng ere Geremente a sena ge shlefetsa chuishe, go tlhagile bo mahutapatana betlhe betlhe ka dikwalo tsa maaka tsa go lepa ditshenyegelo tse di tlhwatlhwa fetang ya thoto ya magesi a le rona re itseng fa a senyegecwe ruri.

Se se utlusang betlhoko ke ka morafe e sa re sepe fa go nna jalo, le magesi ebile a sa leke go kganelo batsietsi le maropane go tlhola ba tsenye legae gare ba tlhetlhetsa bathe go ikekoletsa ditshenyegelo. Aitsde fa le letla gore mongwe le mongwe a nne a ake a re e ne a na le thoto e e kana kana, e tlaare fa pale e owa mo batlhathlopi/mising e fitlha fa pele ga bathat go twe ditshenyegelo dintsibobe, mme di kgaoe lwe tlhwatlhwa. Fa moaki mongwe a ka senoga mme a isiwa terenkong, go tlwe Beewana ba akile betlhe, mme e re chuishe tsa bone di phimolwe, mme

than six weeks' notice in writing to the Controller of his intention.

Animals to be allowed Grazing and Water.

42. Where animals are used in connection with the work of constructing or maintaining any telegraph line passing over private property, those animals shall be allowed grazing and water by the owner or occupier of that property on such terms as may be mutually arranged between the Controller and the owner or occupier of such property or, failing agreement, determined by the District Commissioner of the district in which the property is situated and the decision of the District Commissioner shall be final.

Trees obstructing Telegraph Lines.

43. When communication is, or may be, interfered with or endangered by any tree or undergrowth the Controller may cause such tree or undergrowth to be cut down or trimmed : Provided that if circumstances permit the Controller shall allow the owner or occupier of the land upon which such tree or undergrowth

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jaana re be re salecwe ke eng?. Banna re senyegecwe thata. Pusho e pelo mme bonang he gore re se leke betlhajana jwa go e taitsa ra tlega ra lelela Kgama le megegore."

2. MAEMO A BANCHO MO PUSONG YA KOPANO Mo ge Boshwa jwa Rona ; Mopitle 1931 /  
Maburu ke bone batho ba ba tsileng pele mo lefatsing jene ja Seuta Afrika. Ba na ba thibelela kwa Kapa ka 1652. Ba fitlhetsa Barwa le /  
"akgethu mme ba ba fonya, ba ba belaya ka betlhego je be sismosang mmele ba gapa dikgomo tsa bone le mafatshe a bone, ba ba dira batlhanka le dichwarwa le makgoba, ba ba pateletaa mo ditirong. Ba tlega ba lere dichwarwa tsa Bancho ge tswa Gamennametapa (Portuguese N.Africa, le Madagasca, le Maselanoese go tswa Malaya go tla ge dira ka bone.  
km 1795 le 1802)

Morogo/go tsile Ma-Engelose, a fonya "aburu , y/<sup>o</sup> ba gapa lefatsi ja Kapa, mme jaana Maburu a nna mo taoleng ya Pusho ya Enyelane. "efi go gentse jale ba nna ba cwelela pele ge oketsa dichwarwa le/ge dira ditirong tsa bone . Pale ya sick dichwarwa e ne e le 50,000 me gare ga Basweu ba ba palo e <sup>h</sup> 40,000. Tshenyego ya Basweu ba mone e simolega foo.

Ka ntlha ya tlhabologe le tlhagogo kwa Enyelane, erile go tlega ka 1810 Pusho ya Enyelane ya dira molao wa go kganelo ge dira Bancho makgob le dichwarwa, mme erile e sona go ngotla becarara jwa bekgeba ya ba ya re ka ntlha ya Baruti ba Sekresete Pusho ya Enyelane ya laola/gore dichwarwa le makgoba etlhe a gololwe <sup>ka 1834</sup> , le gore Moncho a mne le dichwanelo tsa botshelo fela jaaka Moskweu. Molao oo Maburu a ne a o huhagela thata.

Ka one ngwaga oo, Maburu a ne a ikgophela ka yengala, ba luduga kwa Koleni , ba tla bekone go ipatlela beipusho le ge busa Bancho Ra fa ben Maburu ba ratang ka gahm gene , ka fa mokgweng wa Seburu. Ba fitlhile b mo jaanong e leng <sup>Transefala</sup> me janong e leng Transefala fonya Bancho moseja ga Noka e Noho/le moseja ga Noka e Tshetlhha/ mme ba gapa dikgomo le lefatshe ja bone, ba tlega ba simolela go ba dira dichwarwa fela jaaka ba ne ba dira Bakgethu pele .

Le kwa Natala Maburu a fitlhile gene, ba thulana le Mazula mme ba ba bonya ka 1840. Ba gapa dikgomo le lefatshe ja Mazula , mme lefatshe ja ja gapiwa mo ge bone ke Ma-Engelose fela jaaka ge ne ga diragala kwa Koleni.

Tumelo e e sa fetogeng le molao o e tlhamameng wa Maburu ke gure Moncho e bepilwe gore a nne motlhanka wa Mosweu, mme ga a na ditshwanelo dipe e se fela tra betlhanka. Tumelo e le molao ba o gatisitse ka gure -Mielu

notice thereof in writing shall be served on the Controller who shall decide whether or not the deviation or alteration is possible, necessary or expedient, and if the controller agrees to make the deviation or alteration, the cost of carrying out the necessary work shall be borne by the person at whose request the deviation or alteration is effected.

Gates in Fences.

41. If any fence erected or to be erected on land over which a telegraph line is constructed or is to be constructed, renders or would render it impossible or inconvenient for the Controller to obtain access to that land for any of the purposes of this Proclamation, the Controller may erect and maintain, at the expense of the department, gates in that fence and shall provide therefor duplicate keys one of which shall be handed over to the owner or occupier of the land. Any person intending to erect any such fence shall give not less

Maburu ga ba ketle e re ba le gepe ba inesla go lekalekanngwa le Banche lefa e ka nna me ditireng taa pusho kgetsa me ditirelong taa Medime, me melao e e tladitswe, wa okediwa, wa tlhalesiwa ka ditaole le merere e mengwe e le mentsi, e e latefatsang Banche me dichwaneleng totlhe taa sethe, jaaka ge twe-Banche ga a kake a rwa lefatshe. e gore ga a na chwanele ya go rwa sepo; sa gagwe fela ke go gebagebediwa le go patele-diwa ge direla Mosweu.

e e mo Beibeling

Polela/ya bekgoba jwa Bajuda me pusheng ya ga Fare kwa Egepete ke seipone se se phopa sa maemo a Banche me mogopoleng wa Maburu le mo dipusheng taa bone kwa Kapa Koloni, le kwa Transefala le kwa Frei Stata go tswa begolegelung jwa 1850 ge fitlhela 1910, le go feta goo.

Erile Maburu le Maengelese basena go nna ba emana ba tlega ba dumalana; e rile ba sena go nna ba kgaoana ba tlega ba atamalana; e rile ba sena go nna ba tlhabana ba tlega ba agisana me dinyageng di le dintsi, mme erile morago ba chwaraganana, ba dira kagisho fa godime ga serepa sa Monch "a bomadi jo begole jwa Banche erile ka ngwaga wa 1909 le 1910 dipushe taa Maburu taa Transefala le Freistata taa chwararaganana le dipushe taa Ma-engelese taa Natala le Kapa Koloni kwa Monche e ne a na le maemonyana a kgolelesego gene. Me chwaraganeng e, me kopaneng e, /Nasangaka/ /nswaxna Puse ya Ma-engelese kwa Enyelane e ne e sa itse se e se dirang, mme Maburu etlhe one a ne a itse maikaelele le maikano a bone. (Bala Bantu, Beer and Briton ~~inn~~ ya ga W.M. Macmillan, tsebe 289)

Ka bokhchwane a re lebeng maemo a Monche me mafatshing a mane a- "atala Freistata, Transefala le Kapa Koloni.

Natal e ne e le kgaoe ya Maengelese jaaka Kapa Koloni, mme ba ne ba le kgakala thata le Ma-engelese a koo ka bonne le maitsee. Ba ne ba atametse Transefala le Freistata thata mme ba ~~fikimixim~~ ba ne ba fekelecwe ke bedupa jwa koo. Banche ba ne ba sena kgolelesego gene, ba laelwa ka melao e sole e e fareleganyeng le e e laelang Basweu, ba directwe makgetla a sole a tshikelo le gene ba befilwe thata go netla dichwanele taa bone taa go ka tlhapha baemedi mo Parlamenteng ya "atala. Tota Natala e ne e le Freistatanyana le Transfalanaya ka monko le mokgwa le maitsee, Frei-Stata le Transefala e ne e le diatheteng di bapile. E ne e le mafatla kgetsa mawelana, E ne e le mafatshe a "aburu a a ~~inn~~ ewang me leisheng le le lengwefela. Ba ne ba le tumele nngwefea le tebe nngwefela; ba

lines belonging to the Department, the cost of such alteration shall be borne by such local authority or person.

(2) Where any telegraph line passing over any private property interferes with any building about to be erected on that property, the Controller shall, on receiving satisfactory proof that a building is actually to be erected, cause the line to be deviated or altered in such manner as will remove all obstacles to building operations. Any person requiring any such deviation or alteration shall give the Controller notice in writing not less than twenty-eight days before the alteration or deviation is required to be effected.

(3) If any person desires any deviation or alteration of a telegraph line passing over any private property on any grounds other than are set forth in sub-section (2), twenty-eight days'

le maitseo mangwefela le maikaelo mangwefela ka Banche, ebang ge ba latofatsa dichwanelo tsa cotelhe tsa setho. Ancho ba ne ba laolwa ka melao e e betlhoko, ba dirisiwa ka pataleco, ba kganelwa mo mesepeleng ka go tseisiwa dipase, ba rentahiwa maemo otlhe a kgelelesego, ba idiw se le soz le, ba chwerwe fela jaaka a dipholefale yse di ruilweng-dikgomo, diesel le dinca. Tota ga gena motho ye o itseng bontsi le ~~ba~~ belalome jwa ditire tsa bobelethata le tsa pitiele tse Banche ba ihudu di bogileng ka tota ba ne ba sa kaiwa gore ke bathe (mense), ba ne ba kaiwa ebile ba bidiwa gore ke dibipiwa (sklops) fela. Jaaka ~~ma~~ Dr A. Abdurrahman a kile a bua kwa ~~Kinx~~ Teemanne ka 1913 "If all were told it would indeed be a blood curdling tale, and it is probably as well that the world is not acquainted with all that happen Go ne go sena dikole dipe tsa ge ruta" ancho. Bana ba ne ba tsewa mo malwapeng a batsadi go ya ge direla Maburu kwa matlung, le kwa tishong le kwa masimo. Dr Macoll Theal-mokwadi ye mogolo wa Histeri ya Souta Afrika e akgelela Maburu gedimo ka tire e ya bobelethata, fela jaaka dikwaleng tse dingwe tsa gagwe a ichupa fa a ila Banche, nowa a rutilw le bene kwa Lovedale.

Kapa Koleni lefa Banche mmege le Bammala ba ne ba sa lekalekane le ns "asweu mo puseng le mo ditirong tsa lefatshe, lefa gentse jale melao e ne e sa dire phareleganyo ope mm fa gare ga bene, O ne o ba sireledi e ba neile dichwanelo tse di lekanang le tsa Basweu. Banche le Bammala ba ne ba na le chwanelo ya go tsena mo maemong otlhe a Basweu ba ne t tsena mo ge one, ba ne ba laolwa ka go tshwana ka melao e le mengwe fela, Ba ne ba na le chwanelo ya go reka matlo kgetsa mafatsha gongwe fela ka fa ba ka kgenang ka gene, Ba ne ba na le chwanelo ya go tlhopo ditokolele tsa makgetla otlhe a pusho le Parlaments, mme ebile le bene ba ka tlhophelwa maeme ac. Melao e ne e le mengwefela wa go lekanya nonofe ya Meshweu le Monche le motho wa mmala go tsenela tule kgetsa nngwe. Melao e ne e se va mmala kgetsa bemerafe kgetsa tumelo. Botlhe Basweu, Banche le Bammala ba ne ba chwana ba lekalekana fe pole ga melao wa lefatshe ja Kapa Koleni, ba atlhholwa ka melao e le mengwefel mme ge ne ge ntse fela jale mo six manneng a diterena le mo matlung e ge leta le mo poseng le mo dibankeng le mo dilebraring (libraries), 1 mo matlung a metshameko le dichwanche (theatres and ~~ximxa~~ picture houses . nyaa mo ditseleng le mo dituleng otlhe tse a leng tse pusho

connection with any alterations or removals under this section or in connection with supervision of work relating to any such alteration.

Damage to Property  
or injury to  
Persons.

39. (1) The Controller shall carry out any work required for the purposes of the Department with due regard to the safety and convenience of persons and with the minimum of damage to property, and shall make good all roads, streets or footpaths disturbed by such work.

(2) The Controller shall be liable for compensation for injury or damage only if such injury or damage was caused through the negligence of the servants of the Department, and the amount of such compensation shall be fixed by arbitration if agreement cannot be reached.

Alteration of Works  
at request of Local  
Authority or other  
Person.

40. (1) If, as a result of any works undertaken by a local authority or any other person it becomes necessary, in the opinion of the Controller to alter any pre-existing telegraph or telephone

Se se ne se lacla go letlelela methe kgotsa go mo kganelo mo maemeng nonene kgotsa botho jwa gagwe fela, lefa a le ~~mungwexxxmxxxiexxciuxxx~~  
Pasweu mosweu kgetsa a le monche. Mmala o ne e sa atlhole sepe kgotsa epe. Fa/brik  
LB Banche ba ne ba sa kepakepaneng gene fela X/ jaaku go tlhakatlhakana mo matlung  
le ge nyalalana e ne e se gore ba kganelwa ke molao epe wa Puse. E ne e le  
fela ka mokwa wa letce. E ne e le fela jaaka dinku di ka tsamaya le dipudi  
mme begole di se ke di tlhakatlhakane. O ne a ntse jale Kapa Koleni. E ne e  
le lefatshe ja kgolelesege. Bancho ba na le dikolo tse dikgolo le ditire, 1  
ba rutegilie ba tweletse pale.

Kopane ya Souta Sfrika : Ka matlhethlhapele a pushe ya Kopane ke setse ke a beletse gantsi me dipueng le me dikoranteng le me dikwalong, mme begole ka e le sele se se fa pele ga rena gempiene, ke ka khutsafatja kgaelo e ya mafo ke e. Erile kopane ya dipushe kgetsa mafatshe a mane e nna ka ngwaga wa 1910, pale le megopele le ditumelo tsa Bashweu ba ba ilang Bancho tsa ribe- getsa pale le pue le megopele le ditumelo tsa Bashweu ba ba ratang tshiamo le beamaruri. Maburu a a ne a nna mo Kapa Koloni a tshwaragana le bana ba berrabo ba Transefala le Frei-state, mme gape ba tshelwa malepe ke <sup>h</sup> Basweu ba Natala go dididmatja Bashweu ba Kapa Koloni ba ba ne ba ikaeletse go sire- l tsa Bancho ba Kapa Koloni ka molao e ba ne ba ntse ba na naye gale, ebile ba ikaeletse go atolesa molao ee go akaretsha Bancho ba Transefala le Frei- state le Natala.

## ya Kopano

Mrile fela Tumalane/e sena go chwaiwa , go twe Amen, ba be ba ichupa mmala Basweu ba Transefala le Frei Stata ka maikaelelo a go diragatsa mokgwa le maikane / le melao wa bone wa Seburu, ba feelsa dichwanelo tsa Bancho matlakala, mme ba di falataa le phefo. (H.M.Macmillan: Bantu, Beer and Briten' p 170). Ba pelekanya melao e e begisang Bancho ka ge ba kgatholela, le ge ba thukutha dichwanelo tsa mafatshe le pusho. O ntse jale ka oai Melao wa Kopane. O ntse jale Melao wa Mesima le Dikope (Nines and Works Act 1911) Molao wa Bancho ba Natala (Natal Native Trust and Administration Act 1911) Molao wa Bancho wa Ditiro (Native & Labour Regulation Act 1911), Melao wa Phemelo ya Souta Afrika (South Africa Defence Act 1912) Melao wa Bancho wa Mafatshe ( Natives' Land Act 1913 ) Molao wa Bancho wa Ditiro (Native Affairs Act 1920) Molao wa Dikgaclo tsa Bancho ba Diterope (Natives' Urban Areas Act 1920), Molao wa Ditiro (Industrial Cenciliation Act 1924), Molao wa Mesima le Ditiro (Mines and Works Act 1926) Molao wa Pushe ya Bancho (Native Affairs Act 1926) Molao wa Beng le Batlhanka (Masters and Servants Act 1926)

Lines may be laid  
under Streets, etc.

38. After reasonable notice in writing to the local authority or person owning or having the care and management of any streets, road or footpath, the Controller may construct, maintain, alter or remove in the manner specified in that notice any telegraph lines, pipes, tunnels or tubes needed for telegraphic purposes under any such street, road, or footpath, and may for such purposes break or open up any street, road or footpath, and alter the position thereunder of any pipe (not being a sewer drain or main) for the supply of water, gas or electricity.

The local authority or person to whom any such pipe belongs, or by whom it is used, shall be entitled at all times while any work in connection with the alteration in the position of that pipe is in progress, to supervise that work, and the Controller shall pay all reasonable expenses to which any such local authority or person may be put in

A-lwa re re ka e shwetsa melao e e mas<sup>b</sup>we e dirwa ke bathe ba ba lehuha ka maikaelelo a go re apela dikobe. "e ac he maemo a Banche gompieno. Fa banche ba bapisa maemo a bone me pushong ya Kopane le maemo a bone me pushong ya "apa Koloni ba iphitlhela ba latlhegetewe thata, ba befilwe maeto ka melao e beshula ya Transefala le Freistata ya ge latolwa lafatshe, ya ge tsaya dipase, ya ge lelediwa "shipi besige (Curfew). Ba befilwe mabogon go idiva ditire tse ba nonofileng go di/ dira ge twe di chwanetsa makgoa fela. Tota Transefala le Frei-stata ba meditse Kapa Koloni. Melao ya mafatshe ae a maburu ke yone e laclang lafatshe ja Kopane. "elao e e ne e le ya Kapa Koloni e phimecwe.

"Melao yetle ya Kopane e shupa sele se le sengwefela, ke gore Bashweu ba re lefatshe ke ja bone. Souta Afrika ke lefatshe ja "Makgoa fela- "White South Africa." mme Banche bone ka bajakai fela ba ba se nang dichwanele dipone go jone. Ke ee tebo ya Bashweu. Ke ee mogopolo wa Makgoa ; Ae ae maemo a Banche me Pushong ya Kopane ya Souta Afrika.

#### B. Dipuo :

##### 1. THUTO YA BANA

Mafikeng      Tlhakole 1903

Basimene le basetsana ba Beewana ba ba kwa dikelong tse dikgelo kwa "apa Koloni ba shupa fa morafe wa rona jaaka morafe e mengwe jaanong le one e simolola go kubuga me berekong. Kafa Banche botlhe ba gakaletseng thute ka gone re utliwa fa balaedi ba Keleche ya Lovedale ba ganne ditepe di le 200 tsa bana ba ba no ba rata ge ya thuteng gone.

Ke chwanelo gore Beewana ba rute bana ba bone. Mme re na le magosi mangwe a e yareng fa morafe e romela bana thuteng bone ba sale ba ikga-neletse bana ba bone kwano gae. Re rata ge tlhagisa magesi ac go sa le jaana gore e se ka ya re morago ba re re ba lobetse. A ba itse gore bana ba ba rutwang gompieno ba tla ba tla senogelwa ke diphiri di le dintsi, mme e re mo go goleng ga bone ba bo/ ba re feta ka kitse. E tla re re ba laela go ikobela magesi a bone jaaka le rona re ikobetse magosi a rona ba re ga ba ka ke ba ikobela ditlhogo tse di bogoregore, mme ba be ba bua beamaruri fa bana ba dikgesi ba sa rutwe jaaka bana ba morafe. Kgesi nngwe le nngwe e e rutegileng e nonofile go busa ka lesedi ja thutego, mme e e sa rutwang e ka busa barutegi jang ?

Bangwe ba re ga ba rute bana ka e tla re na cwa thuteng ba tshabe dikgomo le ditiro tsa Secwanaxx kgotsa a tlhoke ditiro tse

whether constructed, maintained or operated under any special or general legislative authority. The Controller shall give six months' notice of his intention to take over any line or system, and shall on taking over the line or system pay compensation, the amount of which, if not agreed upon, shall be settled by arbitration.

Right of Entry  
and to construct  
lines across any  
Lands etc.

37. The Controller may enter for the purpose of this Proclamation upon any land, including any streets, road, footpath or land reserved for public purposes and any railway, and construct and maintain a telegraph line or any work upon, under, over, along or across any land, street, road, footpath or waterway or any railway, and for that purpose may attach wires, stays or any other kind of support to any building or other structure; and may alter or remove such lines, works, wires, stays or supports.

G7  
 Sekgoa tsa di-ofisi le tsa gokwala le go choma. Ga se chwanelo gore e re mothe a remela ngwana sekolong a sholofele gore o MMXIII tha tlhangela mekgwa le matshelo a se gagabe mme a etsa makgoa fela. Kana le one Makgoa a ruta bana go feta ba cweledisa ditire tsa bone pele, ba cwe baruti, barekisi ba mabenkele, ma-agente, bagatisi ba dipampiri, dingaka jalojale. Dile tse di ba lekanye ka gonne Baswheu ba na le cone. Mme a Bechwana ba na le madi a a ka tlataang mabentlele ka thoto, kgetsa go ruta ngwana go nna agente kgotsa ngaka. A bana le dikgetse tse di ka tshedisan mmueledi kgotsa agente ye moncho: Mentle le bagatisi ba lena ba pampiri Kerantanyana e e yosi ya Secwana e le palelwa ke ge ba duela, mme ditire tsa bagatisi di tla diragala jang mo Bechwanieng ?. Rutang bana ba lena ger ba tle go tlhatlhelaletsa le go godisa ditire taa be rraabo mono gao ka lesedi ja kitso ee fetang ya batsadi, gedime ga dile cotlhe le ba rute go lema le go atisa lerue ka kitso ee bophara.

Fa merafe o ka bo o utlwa re ka bo re re bana bangwe ba dikel tsa legae ba rutwe ditire tsa Secwana jaaka ge roka dikebo, ge beela dinku, go rulela matlo, go dira le ge tlhatlaganya makote (setene)geshuga matlalo go gabelela kgotsa ge setolela logong go dira dinche, ditule, dikika le dikhamelo, go legaganya bojang le mokhasi go dira meseme le ditlatla le ditshelo. Ditire tse dintle tse taa kitso ya Secwana di a nyelela, mme kan ke cone tse di ne di shupa bothe, kikim kice le bomerafe jwa rona. Ge nyelela ga kice e ge re dira merafe wa bajaki le baetsi fela, ba ba pholethang fa merafe wa merafe ya seeng, Fela jaaka no ditirong, go ntse fela jale mo pueng. Bana ba ba yang dikoleng ba ithaya ba re thutegi ke go itse chomi fela, mme ba nyatsa segabene; ba tlhabisiwa ditlheng ke pue ya Secwana, mme ga ba se latelele ya nna shone mekgabe wa bone wa pue. Bechwana ba gaeche: re timetse, re dule merafe wa batlhanka le baetsi ba ba senang maitsetsapele a pe a lece lwa im rona. Mme a lwa re ka nna sengw mo lefatshing fa ra lebetse bomerafe wa rona ? a lwa re merafe mengwe e ka re tlotla ? A ke le lebeng Machaina le Na-india jaaka ba ngaparetse mekgwa le dipuo tsa bone. ana re buela eng ka bao - Bonang le Maxhosa tota le Basethe jaaka ba rata p dipuo le mekgwa ya bone. Bechwana itharabelegelveng le thethe ka Secwana sa lena, mme le rute bana ba lena ge se choletsa go direla le go rapela Medime ka shone .

lines for private use or by

licence authorise any person

to construct, maintain and

work private telegraph lines

within the Territory and may

subject to the approval of the

High Commissioner prescribe

fees and conditions in respect

of the use of any such tele-

graph lines.

(3) No person shall use any telegraph

line for the purpose of transmitting or

delivering telegrams for the public, except

under the authority of the Controller and on

such terms and conditions as he may prescribe,

and the department shall have the right of

inspecting all offices which are authorised

to accept, transmit or deliver public tele-

grams.

36. The Controller may take over the

whole or any part of any telegraph line or

system whether constructed before or after

the commencement of this Proclamation and

Controller may  
take over Private  
Lines after Notice.

2. PHOKOJE YO KWA MORAGO DIMCA DIA MMONA : Teemane , Tlhakole 1931 .

Kgesi Moshwete wa ga Khunwana ga bole ge tlhaba mekgoshi a re Beewana ba nne le koranta ya bone. Ke nnate kgesi e kgole, Koranta ya morafe e a tlhoknafala, mme eaile ke bogolegolo ba le bantsi ba dumaduma, ba' ngongerega, ba re morachwana e na le dikeranta mme bone ga ba ne epe. Sa bone ke go gerela ba bangwe fela.

Fa Beewana ba sa ithate, sa ba ka ke ba nonofa go otla koranta ka bosi, ka genne kgatisho ke sele se se dimpa ditona. E metsa dichelete fela jaaka tluu e netsa makakaba mme e sa kgore. Mbile Beewana ba le bantsi ba dingema, mme ba tlhgefatsa ba bo ba fekodise ba ba ratang ewelelepele ya morafe. "e bone ba re ekecolelang thata re seiwe ke Ma-Afrika a mangwe. <sup>Y</sup>ana kgetse ya tsie e kgonwa ke go chwaraganelwa. Ga re itse Kgesi; ga re itse morafe wa Beewana go re selelo sa leha re ka se reng, ka ekete Beewana ba gompieno ga ba sa tlhole ba chwana le be rrabo. O km utlwa ba re pula e na medupe, ntekwane ba raya mouwane. Dikelebe tsa bone di / kana ka dipce.

Kana Beewana ba rona re cwa le bone kgakala ka genne re simeletse ditiro tsa kgatisho la berrabo mogole jaale ka dinyaga taa ba 1902 , Re gega, re kgweetsa, re ruta re <sup>rera</sup> gsgx, re kokotlela, me papetletsa , re tlhagisa, re kurusa re dira dilo getlhe ge ce sa morafe o re ey ratang wa rona mo leruling. "e morafe o o ratang ge phanola pene, o kwalela Merulaganyi wa Koranta. Ge tlaa tla leebana ja dikwalo di fitlhala di fotlhaganye fela jaaka marethodi a pula ya leshogodi, mongwe le mongwe a eletsa gore lokwalo lwa gagwe le gatisiwe lefa ebile a sa duelele koranta ya gagwe, a omane lefa ebile Merulaganyi a ka re e tlhepha nameko mo mabeleng, ba rate gore go gatisiwe getlhe fela, ka mereko le lotlhodi dikwalo tse di nang le thuso le tse di senang khix, dikwalo tsa ba ba sa dueleng fela jaaka dikwalo tsa ba ba duelang . Baba Koranta ga e tshedisiwe ke dikwalo tse dintsintsi. Max Dijo tsa koranta ke mashome-shone a babadi ba ba e duelelang. Gakelegelwang gore sekete sa ditiki (1,000) MA 812:10, mme ga se madinyana a a ka gatisang koranta lefa ebile letlapa e le ja gago, e sa le jake mo bagatising ba bangwe. Dikete tse thare (3,000) tsa babadi ba ba duelang ke cone di ka pitlolesang go oketsa mela ya Beewana, mme seo ke shone le rona re se eletsang.

Mme ebile Merulaganyi ka esi e na le dikgang di le din

PART V  
TELEGRAPHHS.

Controller to have  
Exclusive Privilege  
In Respect of Tele-  
graphs.

35. (1) The Controller shall have the exclusive privilege of constructing and maintaining telegraph lines and of transmitting telegrams or other communications by telegraph within the Territory and of performing all the incidental services of receiving, collecting or delivering telegrams or such other communications.

(2) Notwithstanding the provisions of sub-section (1) -

(a) the owners of any system of railways may maintain and work for the purposes of any such railway, for the time and to the extent authorised by any law, any telegraph lines constructed in pursuance of rights conferred by that law; and

(b) the Controller may construct, maintain or lease telegraph

Gq

dintsi tse di batlang tlhekomele ya merafe ya Secwana ka Bocwana e le morafe e namileng thata go owa Sampisi go feta neka e Ncho le e tx Tshetlha go ya go tsena kwa Limpepe . Ge dikgang tsa Pusho, ge dikgang tsa magae a Secwana le tsa magesi, ge dikgang tsa thuto le ditiro tsa gompiene tsa tlhagego.

A jaana ga se betlhabisa ditlhong, mo metlheng ene ya pudulogo le lekgatlkagatla Bocwana ba sa itsane. Bakwena ba ga Sechele ga ba itse sepe ka Bakwena ba ga Mma-Nuth Netshi; ba ga Mma-Kgaman-a-Kgaiel ga ba utlwaland gore le Bakgatla ba ga mma-Marapyane ; Babina tshipi e nche mmogo namane tsa Thelo, mmo tse di comang kwa Lehututong ga di utlwaland le tse di nmanagx lemang matlhagare a bommabo mogolwane kwa Matlwang, le bce-Seleka tota kwa Thaba Nche ga ba itse sepe ka ba Matsiloje, betshelonyana jwa bone ke diaba tsa seane se se reng - namane tsa kgori monekwana e sele, tshika e ya baneng e ya kgaege.

Fa le batla thushe, bagnecho , re thuseng, fa le gakaletse tlhabolego le ge lekana le merafe e mengwe e menche re thuseng ge lega thapo ya koranta ya Secwana, e e tla phuthang makumaganyane a rona / e a bepe go dira ngata e le nngwe fela, genne e le ruri Kppano ke Maatla. Ke ee ke karabo ya gago Kgosi Meshwete : Phetelo ke eo seshaba sa Secwana,

PART IV

POST OFFICE SAVINGS BANK.

Agreement for  
Conduct.

34. The High Commissioner may from time to time enter into an agreement with the Government of the Union of South Africa, or with any other Government, for the carrying on of a Post Office Savings Bank.

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Mose ke ene motlhabani le mogale wa pepota  
Ge gaisa botlhe ba ba kileng ba ya ~~nemangx~~ dintweng.  
O ne a le mmusi, moruti megogi le mospo feta  
yo o senoletsweng masisisisi le masaitsweng  
Ge feta botlhe ba ba buang ka loleme le ka pene,  
Le ba ba balang maje le dinaledi tsa magedimo.  
Ga go moakanyi ope o ka lekalekanngwang le ene  
Y o dirileng polelo ya lefatshe le mothe le Medimo  
E e leng buka ya mafatshe otlhe, merafe yptlhe ,nako  
tso

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