

# MOHLABANI

P.O. BOX 65 MASERU, BASUTOLAND

Vol. 8 Nos. 5-7

PHUPU/JULY, 1963

THEKO/PRICE 10c



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

## The Editor Speaks

**T**ODAY we have decided to address you, dear readers, on a subject which is of vital importance to you and the future of your children in this country. We refer to the Constitutional Commission which is now busy trying to hammer out a new constitution which, we hope, will satisfy your aspirations for attaining responsible government and independence within the shortest possible time.

It is an open secret that there are already differences within the Commission. The representatives of the Basutoland Congress Party, Messrs Ntsu Mokhehle and G. P. Ramoreboli, respectively Leader and Deputy-Leader of the B.C.P., have objected to the presence on the Commission of Messrs S. S. Matete and E. Leanya, nominated to represent the Marematlou Party, and Messrs B. M. Khaketla and C. T. L. Chakela, who represent the Basutoland Freedom Party. These nominations resulted from the resolution passed by the Legislature of Basutoland on September 18, 1961.

Why do they object to the presence of these four men? They argue that since Marematlou Party and the Basutoland Freedom Party have now merged into one political party the four men represent no political party on the Commission, and that their presence, therefore, invalidates the basis upon which the Constitutional Commission was established. As a consequence the two representatives of the B.C.P. have already staged a walk-out, though they are now back under protest. The point that they seem to miss is that when the Constitutional Commission was established there were four political parties in Basutoland. His Highness Moshoeshe II nominated representatives of parties because each party represented the views of certain people who subscribed to the policies of those parties. Whether the parties subsequently merged is of no consequence. There is, for instance, nothing to stop the Basutoland Congress Party from merging with the Basotho National Party and retaining the four members who are now on the Commission. What is important is not the views of the parties, but rather what will be best for the Basotho people as a whole.

The purpose of the B.C.P. representatives is clear enough. They would like to wreck the Constitutional Commission, and by so doing delay the coming of responsible government and ultimate independence for Basutoland. Why must they behave like this, since obviously this is against the best interests of the Basotho people? Their purpose is again very clear. When the two gentlemen, Messrs Ntsu Mokhehle and G. P. Ramoreboli, appeared before the United Nations Committee of Seventeen at the beginning of 1962, they unashamedly told that Committee that the British Government was unwilling to grant independence to the Basotho, and accordingly urged that the United Nations persuade the British Government to initiate discussions with leaders of political parties in Basutoland to deal with the question of the independence of Basutoland.

This statement made to the Committee of Seventeen is false. Since the present constitution of Basutoland was brought into being the Basotho people have never made any representations to the British Government to grant them independence, and

## Mohlophisi Oa Bua

**K**AJENO, babali ba khabane, re rerile ho buisana le lōna ka taba eo e leng ea bohlokoahali ho lōna le ho bana ba lōna kamoso, naheng ena. Re bua ka K'homishene ea Motheo oa Puso, eo hona joale e ntseng e leka ho bōpa mothō o mocha oa puso, oo re tšepang hore o tla khotsofatsa litakatso tsa lōna tsa ho fumana puso ea boikarabelo le tokoloho ka mora' nako e khutšoanyane haholo.

Ke lekunutu le seng le sa pateha la hore qhoeshano li se li le teng ka har'a K'homishene. Baemeli ba B.C.P., bo-Mr. Ntsu Mokhehle le Mr. G. P. Ramoreboli, bao ka ho hlahlama ha bona e leng Moetapele le Letsoho la Moetapele mokhatlong oa B.C.P., ba hanyetsa ho ba teng ka K'homisheneng ha Bahlomphehi S. S. Matete le E. Leanya, ba neng ba khethoe ho emela Marematlou, le B. M. Khaketla le C.T.L. Chakela, ba emelang Basutoland Freedom Party. Likhetho tse na li ile tsa tsoaloe ke tlhahiso e neng e fetisoe ke Paramente ea Lesotho ka la 18 Loetse, 1961.

Ke ka baka la'ng ha ba hanyetsa ho ba teng ha banna bae ba bane? Ba re ke hobane erekaha Mokhatlo oa Marematlou le oa Basutoland Freedom Party e se e kopane e le mokhatlo o le mong, banna bao ba bane ha ba sa na mokhatlo oa lipolitiki oo ba o emelang moo K'homisheneng, 'me ka baka leo boteng ba bona bo senya mothō oo K'homishene e hlomiloeng holim'a oona. Ka lona baka lena he, baemeli ba babeli bana ba B.C.P. ba se ba kile ba ikhula K'homisheneng, le hoja ba khutletse hape, feela e nts'e le tlas'a khanyetso. Ntla ea ho bonahalang ba sa e ele hloko ke ea hore ha K'homishene ea Mothō oa Puso e theoa mekhatlo ea lipolitiki e ne e le mene mona Lesotho, Motlotlehi Moshoeshe II o ile a khetha baemeli ba mekhatlo ea lipolitiki hobane mokhatlo ka mong o emela maikutlo a batho ba itseng, ba lumellanang le litšebetso tsa mekhatlo eo. Hore na ka mora' moo mekhatlo e ile ea ikopanya hase ntho ea bohlokoa. Ha re etsa mohlala, re ka re ha ho letho le thibelang B.C.P. hore e ikopanye le Basotho National Party, feela litho tsa mekhatlo ena tse 'ne tse K'homisheneng li 'ne li be teng. Ntho ea bohlokoa hase maikutlo a mekhatlo, empa ke hore na se tla tlisetsa sechaba sohle sa Basotho molemo o moholo ke sefe.

Morero oa baemeli ba B.C.P. o totobetse hantle. Ba lakatsa ho nyopisa K'homishene ena ea Mothō, 'me ka ho etsa joalo ebe ba liehisa hore Lesotho le fumane puso ea boikarabelo le tokoloho qetellong. Ke ka baka la'ng ha ba etsa tjee, empa ho bonahala hore hoo ho hanana le litakatso tsa sechaba sa Basotho? Morero oa bona o nts'o totobetse hape. Ha bahlomphehi bana ba babeli, Mr. Ntsu Mokhehle le Mr. G. P. Ramoreboli, ba ipiletsa ka pele ho Komiti ea 17 ea UNO qalehong ea 1962, ba ile ba bolella Komiti eo ea UNO, ba se na lihlong, hore 'Muso oa Manyesemane ha o utloisise ho nea Basotho tokoloho, 'me ka baka leo ba susumetsa hore UNO e sututse 'Muso oa Manyesemane hore o simolle lipuisano le baetapele ba mekhatlo ea lipolitiki mona Lesotho, ho rerisanoe ka taba ea tokoloho ea Lesotho.

Polelo ena e entsoeng ka pele ho Komiti ea 17 ea UNO ke leshano. Ho qala ha mothō ona oa puso o teng o sebelisoa, sechaba sa Basotho ha se e-s'o ipiletse ho 'Muso oa Manyesemane hore o se nee tokoloho, 'me ha e le mona bohato bo

in the absence of such a move on the part of the Basotho it is palpably false and shameful for any person who regards himself as responsible to suggest before so august a body as the Committee of Seventeen that the British Government refuse to grant independence to Basutoland. **What is true is that the British Government have allowed the Basotho, at their own request, to make proposals for a new constitution.**

If the Constitutional Commission succeeds in working out proposals acceptable to the Basotho and the British Government (and we all hope this will be possible) the next constitutional step will be taken without any hitch, and the statement made by Messrs Mokhehle and Ramoreboli that the British stand in the way of our self-government will be exposed for the lie that it is. If this happened how could they ever look the Committee of Seventeen in the face again? To save face and therefore justify their statement that the British Government refuse to grant the Basotho independence they are trying everything conceivable to make the work of the Commission impossible so that nothing should come out of it.

His Highness Moshoeshoe II has proved to the whole world that he is ready to follow the wishes of his people; the British Government have also shown that they are more than willing to let the Basotho advance as rapidly as possible towards their goal, and have accordingly agreed that they (the Basotho) should put down their proposals in writing. Could anything be fairer than this?

Even the Chiefs, who have become the object of bitter attack by the B.C.P., have given the move to achieve self-government their unstinted support. If, therefore, the present Constitutional Commission breaks down and fails to present an agreed report, the Basotho people must know that the blame cannot be laid at the door of His Highness Moshoeshoe II, or of the British Government, or of the Chiefs; it must be laid squarely on the shoulders of the Basutoland Congress Party because of its unwillingness to co-operate with other political parties for the good of Basutoland and the Basotho. **By their fruits ye shall know them.**

tjena bo e-s'o nkoe ke sechaba, ke leshano le totobetseng, le soabisang. hore motho ea italimang a e-na le boikarabelo a bolele ka pele ho lekhlotla le hlomphehang joaloka Komiti eo ea 17 ea UNO hore 'Muso oa Manyesemane o hana ho nea Lesotho tokoloho. **Seo e leng 'nete ke hore 'Muso oa Manyesemane o lumeletse Basotho, ho ea ka boikopelo ba bona, ho etsa likhothaletso tseo motho o mocha o tla hlaloga holim'a tsona.**

Haeba K'homishene ea Mothèo e atleha ho etsa likhothaletso tse amohelang ho Basotho le ho 'Muso oa Manyesemane ('me bohle re kholoa hore hona ho tla etsahala) bohato bo hlalaming ba puso bo tla nkoa ho se bothata ba letho, 'me polelo ea Mr. Mokhehle le Mr. Ramoreboli ea hore Manyesemane a thibetse boipuso ba rōna e tla senoleha, ho bonahale bohata boo e nang le bona. Haeba hoo ho ka etsahala ba ka hlola ba tseba joang ho boela ba talimana le Komiti eo ea 17 ea UNO? Ka mokhoa oa ho itšireletsa le oa ho netefatsa polelo eo ea bona ea hore Manyesemane a hana ho nea Basotho tokoloho, ba leka lintho tsohle tse ka lekoang, ho sitisa K'homishene ea Mothèo mosebetsing oa eona, e tle e se ke ea tsoala letho.

Motlotlehi Moshoeshoe II o ipakile ho lefatše lohle hore o utloisisa ho sala litakatso tsa sechaba sa hae morao; 'Muso oa Manyesemane le oona o iponahalitse hore o thabetse hore Basotho ba tsoele pele ka potlako eo ba ka bang le eona ho ea sepheong sa bona, 'me ka baka leo o lumetse hore bona Basotho bao ba ngole likhothaletso tsa bona. Na ho na le ntho e ka fetang ee ba botle?

Esitana le Marena ao B.C.P. e a loantšang habohlōkō, a tšhelitse taba ena ea ho fumana boipuso a sa khanane. Ka baka leo he, haeba K'homishene ena ea Mothèo e teng joale e ka nyopa 'me ea siŋoa ho hlalisa raporoto eo ho lumellanoang ka eona, Basotho ba hle ba tsebe hore molato o ke ke oa roleloa ho Motlotlehi Moshoeshoe II, kapa ho 'Muso oa Manyesemane, kapa ho Marena; o tlameha ho roleloa holim'a mahetla a B.C.P. ka ho otloloha, ka baka la ho se lumele ho sebelisana le mekhatlo e meng ea lipolitiki hore Lesotho le Basotho ba fumane molemo. **Le tla ba tseba ka litholoana tsa bona.**

## Sour Grapes

By B. M. Khaketla

**T**HIS is an old fable. A hungry fox went out hunting. After an exhausting day spent in scouring every hill, dale and thicket without success, it came to a vineyard full of luscious grapes. and its mouth began to water. As it had not had a morsel for several days it wasted no time but jumped as high as it could to get at a bunch of ripe grapes. But as a fox is not made for jumping it failed to get at the grapes. It tried several times, but each time failed. As it left the vineyard sulkily it remarked: **"I don't care for the grapes because they are sour."**

Since 1960 when I was elected to become a member of the Executive Council of the Legislature of Basutoland, a lot of lies have been spread about me by members of the Basutoland Congress Party. The most popular lie has been that I was "bought" by the British for the paltry sum of £90 a month so that I should "sell" my people. This bosh has been avidly swallowed, chewed, digested and subsequently belched with many a verbal flourish by those who have become so lazy intellectually that they have ceased to think for themselves.

## Morara O Bolila

ka B. M. Khaketla

**T**sōmo ena ke ea khale. Phokojoe e lapileng ea tsoa ho ea tsoma. Ka mora' hoba e qete letsatsi lohle le e bolaisitseng mokhathala e ntse e tsamaea e tsoma kahohle maralleng, likhohloaneng le merunyaneng, empa e sa sibolle letho, ea filha tšimong e tletseng morara o mathe-maloli, 'me ea ba ea 'na ea tsurutla liqenqe. Kaha ho ne ho se ho fetile matsatsi a mangata e se e sa latsoe letho, eaba ha e sa qea-qea, e se e tlolela holimo ka sefutho hore e tle e fihlele sehlahla sa morara o butsoitseng. Empa erekaha phokojoe ha ea bōpeloa ho tlōla, ea hlolola ho fihlela morara. Ea leka ka makhetlo a mangata, empa ea 'na ea hlolola. Ha e tloha serapeng sena sa morara e khenne, ea re: **"Ha ke na taba le morara, hobane o bolila."**

Ho tloha ka 1960 ha ke khetheloa ho ba setho sa Lekhotla la Phethahatso la Paramente ea Lesotho, ho 'nile ha jaloa mashano a mangata ka 'na ke litho tsa K'honkerese (B.C.P.). Leshano le tumisitsong haholo ke la hore ke ile ka "rekoa" ke Manyesemane ka cheletana e £90 ka khoeli, hore ke "rekise" sechaba sa heso. Manyala ana a ile a metsosa ka cheseho, a hlafunoa, a thuisoa, 'me a boela a busuloso a hape,

The embellishments and additions to this lie have gone on apace. One is that the Basutoland Congress Party never wished to have any of its members serving on the Executive Council, and that their leader, Mr. Ntsu Mokhehle, declined election to that body; but that I, Bennett Makalo Khaketla, then Deputy Leader of the B.C.P., because of my mercenary propensities decided to stand for election against the decision of the Party. This, I repeat, is a lie that the B.C.P. leadership has spread among the ordinary Basotho folk who, because they have no means of knowing the truth, have in turn swallowed it hook, line and sinker. Today I must disabuse their minds and tell them the truth that even their leader, Mr. Ntsu Mokhehle, M.Sc., U.E.D., M.L.C., M.D.C. (this is how he was shown in one of their publications, and in deference to him I must not hide his light under a bushel) in spite of his unfathomable knowledge of science and psychology cannot change into something else, in the same way as alchemists, in the past, failed to transmute base metals into gold.

The Parliamentary Caucus of the Basutoland Congress Party decided, in March 1960, that the Party should put forward three candidates for the three vacancies in the Executive Council that were to be filled by the Legislative Council. After a secret ballot had been taken in caucus, three names emerged: Ntsu Mokhehle, Leader of the Party, B. M. Khaketla, Deputy-Leader, and G. P. Ramoreboli, National Vice-Chairman.

At the time of the election of members of the Executive Council, the Basutoland Congress Party commanded 32 votes in the Legislature. The Caucus agreed that every member of the B.C.P. in the Legislature must vote for the three names elected by the Party Caucus, so that even if they failed to get elected (we did not have a majority of members in the Legislature of 80 members) each one of them should have at least the 32 Congress votes. The results of voting by secret ballot in the Legislature were as follows: **Chief S. S. Matete 44 votes, B. M. Khaketla 41, Edwin Leanya 35, Macfarlane Lepolesa 35, G. P. Ramoreboli 33, Ntsu Mokhehle 30, Chief Matlere Lerotholi 3, Chief Mohlalefi Bereog 3, Maqoaelane Hlekane 1.**

Those who wish to verify these facts should read Volume I, column 18 of the Basutoland Legislative Council Debates of Tuesday, March 15, 1960.

I am here concerned with the lie that is being spread by the B.C.P. that Mr. Mokhehle declined election to the Executive Council. Both of us were in the running. I was elected by 41 votes, but he got only 30 votes and therefore failed to find a place in the Executive Council. **The truth is that he wanted to be elected, but was rejected by the Legislature. He liked the look of Executive Council grapes, but did not jump high enough to be able to get at them.**

My other B.C.P. colleague, Mr. G. P. Ramoreboli, got 33 votes—three more votes than his leader, Mr. Mokhehle. Can there be any truth in the allegation that Mr. Mokhehle declined election? You can judge who is telling a lie.

Another point of great interest is that Mr. Mokhehle got only 30 votes, that is 2 votes less than the total strength of the B.C.P. in the Legislature. What happened to the other two votes that he should have got from his own supporters? The

ke ba mona ba botsoa likelellong hoo ba seng ba se na hona ho inahanela, feela a se a e-na le mantsoe a macha a mokhabiso. Litjellane tsena tsa mekhabiso le likeketso li 'nile tsa tsoela pele. E 'ngoe ea tsona ke ea hore K'honkerese e ne e se na takatso ea hore e mong oa litho tsa eona a sebetse Lekhotleng la Phethahatso, le hore moetapele oa eona, Mr. Ntsu Mokhehle, o ne a hane ha a khetheloa ho ba lekhotleng leno; empa 'na, Bennett Makalo Khaketla, eo ka nako eo ke neng ke le Letsoho la Moetapele, ka baka la ho rata chelete ha ka ka rera ho emela likhetho tseo, ho fapana le qeto ea Mqkhatlo. Ke bolela hape hore lena ke leshano leo boetapele ba K'honkerese bo le jalileng har'a Basotho ba batho, bao ka baka la ho se be le mokhoa oa ho tseba 'nete ba le metsitseng kaofela ha lona joalokaha tlhapi e metsa selope, khoele le poropo ea khoele. Kajeno ke lokela ho ba thetsolla, ke ba boelle 'nete eo le eena moetapele oa bona, Mr. Ntsu Mokhehle, M.Sc., U.E.D., M.L.C., M.D.C. (ke kamoo a ileng a hlalosa kateng pampiring e 'ngoe ea bona, 'me ka ho mo hlompha ha ke rate ho pata lebone la hae tlas'a morula) leha thuto ea hae ea mahlale le ea nahano ea motho e tebile hakaalo, a ke keng a e fetola hore e be ho hong hosele, joalokaha batsoaki ba meriana ba mehlang ea khale ba ne ba hloloe ho fetola tsepe hore e be khauta.

Seboka sa Pinyane sa Maparamente a K'honkerese sa na sa lumellana, ka Hlakubele, 1960, hore Mokhatlo o hlalise litho tse tharo tse tla kena litulong tse tharo tse Lekhotleng la Phethahatso, tse neng li lokela ho tlatsoa ka khetho e etsoang ke Paramente. Hoba seboka sa pinyane se etse khetho ea sona ea lekunutu, ha hlaha mabitso a mararo: Ntsu Mokhehle, Moetapele oa Mokhatlo, B. M. Khaketla, Letsoho la Moetapele, le G. P. Ramoreboli, Motlatsi oa Molula-Setulo e Moholo.

Ka nako eo ho neng ho khethoa litho tsa Lekhotla la Phethahatso, K'honkerese e ne e e-na le batho ba 32 ba boutang ka Paramenteng. Seboka sa Pinyane sa lumellana hore sethe ka seng sa K'honkerese se ka Paramenteng se boutele mabitso a mararo a khethiloeng ke Seboka seo sa Pinyane, e le hore leha eba mabitso ao a ke ke a khethoa (palo ea rona e ne e le nyenyane, hoba litho kaofela ke 80 ka Paramenteng) bonyane le leng le le leng le fumane liboutu tsohle tse 32 tsa Mak'honkerese. Ha ho se ho boutiloe ka lekunutu ka Paramenteng litaba tsa ema tjena: **Morena S. S. Matete a fumana liboutu tse 44, B. M. Khaketla tse 41, Edwin Leanya tse 35, Macfarlane Lepolesa tse 35, G. P. Ramoreboli tse 33, Ntsu Mokhehle tse 30, Morena Matlere Lerotholi tse 3, Morena Mohlalefi Bereng tse 3, Maqoaelane Hlekane e le 'ngoe (1).**

Ba lakatsang ho ikholisa holim'a taba ena ba bale Serapeng sa 18 sa Buka ea I ea Lipuisano tsa Paramente ea Lesotho tsa mohla Labobeli la 15 Hlakubele, 1960.

Mon'a ke talimane le leshano le ntseng le jaloa ke Mak'honkerese, la hore Mr. Mokhehle o ile a hana ha a khetheloa ho ba Lekhotleng la Phethahatso. Bobeli ba rona le eena re ne re kene khethong ena 'Na ka khethoa ka liboutu tse 41, empa eena a fumana liboutu tse 30 feela, 'me ka baka leo he a hlaloe ho fumana setulo Lekhotleng la Phethahatso. **'Nete ke hore o ne a lakalitse hore a khethoe, empa o ile a lahloa ke Paramente. O ne a chachehela morara oa Lekhotla la Phethahatso, empa a se ke a tlola ka sefutho se lekaneng hore a tle a tsebe ho o fihlela.**

Molekane oa ka e mong oa K'honkerese, Mr. G. P. Ramoreboli, a fumana liboutu tse 33—ke hore a feta moetapele oa hae, Mr. Mokhehle, ka tse tharo. Na 'nete e ka ba teng he polelong a reng Mr. Mokhehle o ne a hane ha a khethoa? Ke lona le ka boelang hore na ea buang leshano ke mang.

Ntho e 'ngoe e qabolang ke ea hore Mr. Mokhehle o ile a fumana liboutu tse 30 feela, ke hore li le ka tlase ho palo

answer is simple: two of his own followers did not bother themselves to vote for him. Very revealing, isn't it?

It has been alleged that the British "bought" me for the sum of £90 a month. This is another undiluted lie which only the devil could have inspired. Those who care to know the truth and see this blatant lie for what it is, should consult the Cowen Report which is the basis of our present constitution. On page 128 of that report, under paragraph (c) of Personal Allowances, they will find it stated that Members of the Executive Council should be paid the sum of £1,080 each per annum, that is, £90 a month.

This report was not compiled by me, nor was it compiled by Mr. Mokhehle. At the time of its compilation the general elections had not even taken place, and no one knew who would be elected to the Legislative Council and the Executive Council. When in July, 1958, Mr. Mokhehle advocated the acceptance of this report without altering anything in it, he was aware that he also advocated the fact that Members of the Executive Council should be paid the sum of £90 a month, regardless of who they may be. When the time to elect Members of the Executive Council came, Mr. Mokhehle allowed his name to be put forward, and had he been fortunate enough to get elected, he knew that that would entitle him to a salary of £90 a month. After being so elected, would he have told the people that he had been "bought" by the British for £90 a month? Would Mr. Ramoreboli ever have said this against himself had he too been elected? Never!

Why do they say so now? Why do they encourage their followers to say so? The answer is simple enough: **They failed to get the Executive Council grapes, and, like the hungry fox, they had to condemn them as sour to cover their shame and disgust at having failed to get something they had desired with all their hearts.** It is as simple as that.

How long, O God, shall our people be fed on lies and be duped by unscrupulous politicians? Would that the scales of deceit fell off their eyes, the wax of ignorance removed from their ears, and the veil of chicanery veiling their intellect broke asunder, so that they can see the truth, hear the truth and know the truth, because **it is only the truth that will make them free.**

Watch out for the next issue of "Mohlalabani" where more B.C.P. lies will be exposed. We cannot allow our people to be deliberately led astray by people who have not their welfare at heart.

ea Mak'honkerese a ka Paramenteng ka liboutu tse 2. Ekaba liboutu tse ling tse peli tseo a neng a loketse ebe o li fumane ho batšchetsi ba hae li ile tsa ea kae? Karabo e bonolo: balateli ba babeli ba hae ha b'a ka ba itšoenya le hore ba mo boutele. Hona ho senola ho hong; ha ho joalo?

Ho thoe Manyesemane a "nthekile" ka chelete e £90 ka khoeli. Lena ke leshano le leng le se nang le litsoako, leo e leng Satane feela ea ka le khothaletsang. Ba lakatsang ho tseba 'nete, 'me ba bone leshano lena le totobeteng kamoo le leng kateng, ba mpe ba bale Raporoto ea Cowen, eo e leng eona motho oo puso ea hona joale e theiloeng holim'a oona. Leqepheng la 128 la raporoto eo, tlas'a temana ea (c) ea Meputso, ba tla fumana ho boletsoe hore Litho tsa Lekhotla la Phethahatso li lokela ho lefshoa chelete e £1,080 motho ka mong ka selemo, ke hore £90 ka khoeli.

Raporoto ena ha ea ngoloe ke 'na kapa eena Mr. Mokhehle. Ka nako eo e neng e ngoloe likhetho li ne li e-s'o be teng, 'me ho ne ho se ea tsebang le hore na ba tla khetheloa oa Paramenteng le Lekhotleng la Phethahatso e tla ba bo-mang. Ka Phupu, 1958, ha Mr. Mokhehle a khothaletsa hore raporoto eo e amoheloe ho sa fetoloe le letho feela ho cona, o ne a tseba hore ka ho rialo o bile o khothaletsa le hore Litho tsa Lekhotla la Phethahatso, ho sa tsotelloe hore na e ka ba bo-mang, li lefuoe £90 ka khoeli. Ha nako ea ho khetha Litho tsa Lekhotla la Phethahatso e fihla, Mr. Mokhehle o ile a lumela hore lebitso la hae le kene khethong, 'me hojane a ba le lehlohonolo la hore a khethoe, o ne a tseba hore hoo ho tla mo fumantša moputso oa £90 ka khoeli. Na hojane a khethoa o ne a tla bolella sechaba hore o "rekiloe" ke Manyesemane ka £90 ka khoeli? Na hojane Mr. Ramoreboli a khethoa, na le eena o ne a tla ipolela ka oona mokhoa oo! Le ho ka!

Ke ka baka la'ng ha ba rialo kajeno? Ke ka baka la'ng ba khothaletsang balateli ba bona ho rialo? Karabo e bonolo haholo: **Ba ile ba sitoa ho fumana morara oa Lekhotla la Phethahatso, 'me le bona, joaloka phokojoe e lapileng, ba tlameha ho o nyelisa ka hore o bolila, hore ba pate lilong tsa bona le ho nyekelloa ha ba ile ba hlōloa ho fumana seo ba neng ba se chachehela ka lipelo tsa bona kaofela.** Karabo e hlile e bonolo tjena feela.

Oho, Molimo, e tla ba halelele hakae sechaba sa heso se ntse se feptjoa mashano, 'me se thetsoa ke bo-ralipolitiki ba se nang matsoalo? Eka mahehefa a thetso a ka tloha mahlong a sona, likonokono tsa bothoto tsa ntšoa ka litsebeng tsa sona, le lesira la bomenemene le sirileng likelello tsa sona la hahoa ka lehare, e le hore se tle se bone 'nete, se utloe 'nete, 'me se tsebe 'nete, **hobane ke 'nete feela e tla se lopolla.**

Lebella khatiso e tlang ea "Mohlalabani", moo mashano a mang hape a K'honkerese a tlang ho senoloe teng. Re ke ke ra lumela hore sechaba sa heso se khelosoe ka boomo ke batho ba sa tsotelleng boiketlo ba sona.

## Matji's Letter

### PART I

**ON** November 28, 1962, Mr. Robert Mokhotho Matji, a powerful and honest worker for the Basutoland Congress Party in Qacha's Nek, sent the following letter to the Leader, the Executive Committee, the Chairman and the Members of the Parliamentary Caucus of the Basutoland Congress Party. For lack of space it is not possible to publish it in full in one issue of this paper; but because we feel it is so important that everybody should be afforded an opportunity of reading it, we shall publish it in two parts. In this issue we print the first instalment:

## Lengolo La Matji

### KAROLO EA I

**KA** la 28 Pulungoana, 1962, Mr. Robert Mokhotho Matji, setho se matla, se tšepahalang sa K'honkerese seterekeng sa Qacha, o ile a romela lengolo lena le katlase ho Moetapele le Komiti e Kholo ea K'honkerese, Molula-Setulo le Litho tsa Seboka sa Pinyane sa Maparamente a K'honkerese. Ka baka la ho haelloa ke sebaka re sitoa ho le hatisa kaofela ha lona khatisona e le 'ngoe ea koranta ena; empa kahobane re fumana e le la bohlokoa hoo motho ka mong a lokelang ho fumantšoa monyetle oa ho le bala, re tla le hatisa ka karolo tse peli. Khatisona ena re hatisa karolo ea pele:

Dear Sons of Africa,

For some time now I have desired to address myself to you, the leaders of the Party, in regard specifically to certain practices within our organisation and, in general, the political situation in Basutoland and the rôle of our Party, the B.C.P., in the struggle for national independence.

No one can deny the fact that there has existed, for some time now, unhappy trends in our organisation—gulfs have been created and these are widening—which trends have greatly affected, to its detriment, the prestige and standing of the Party among ourselves and also among the masses of people both in and outside Basutoland. This is a matter of concern to me as a member of the B.C.P.

This long letter to you is a manifestation of my concern, and I trust you will be patient and read it, since I shall await with great interest your comments (or your judgment). I am motivated entirely by a sincere desire to keep the Party intact and, of more importance to me, to assist in uniting the Basotho.

### THE PARTY'S FOREIGN RELATIONS POLICY

Despite a considerable amount of traveling abroad by our leadership, there has been noticeable a singular lack of direction and purpose in our international relations. Our country (styled an enclave of the Republic) is small and is surrounded by a powerful state under the control of a regime wholly hostile to our aspirations. This necessitates on our part a detailed and well-conceived foreign policy. I will refer to this further on.

In regard to our immediate neighbours in the Republic, our relationship with sister organisations engaged in a grim freedom struggle is incomprehensible to me. We appear to have chosen a partisan stand and aligned ourselves with policies which are not shared by the majority of the people in South Africa. We have, in consequence, unnecessarily and inexpeditiously thrown overboard the goodwill of the very organisation and people who helped to bring about our own existence, in favour of untried and untested groups who have been and are doing nothing for the B.C.P.

On the African continent, we have allowed ourselves to be too closely identified with one or two countries to the exclusion of others. Very little has been done to develop close and friendly relations with ALL the African countries, and in particular with those most closely associated with us geographically and otherwise, namely, the PAFMECA Countries; so much so, indeed, that for some unaccountable reason we have chosen NOT to join PAFMECA.

### NATIONAL UNITY OUTLOOK

We have deviated very far from our policy of National Unity, without which it will not be possible to achieve independence for Basutoland. The fact that the B.C.P. is called a Party has been and is being wrongly construed to mean that it must follow a narrow party political outlook which is utterly alien to the needs of the struggle in our country and in Africa today.

Instead of developing broad, national wings, rallying under our fold all honest freedom fighters, regardless of the special or different views individual participants may hold on specific issues, the Party has permitted itself to degenerate into a sect in which everyone is expected to conform and to subscribe to

Bara ba Khabane ba Afrika,

E se e le nako joale ke ntse ke lakatsa ho buisana le lona, baetapele ba Mokhatlo, ka litšebetso tse ling tse totobetseng ka har'a Mokhatlo oa rōna, le ka boemo ba lipolitiki ka kakaretso ka har'a Lesotho, le ka seo mokhatlo oa rōna oa B.C.P. o lokelang ho se etsa boitsekong bona ba hore sechaba se lokolohe.

Ha ho ea ka hanyetsang hore e se e le nako e telele joale ho e-na le lintho tse seng ntle ka har'a mokhatlo oa rōna—ho se utloane ho teng, 'me ho ntse ho eketseha—tse amileng habohlolo lebitso le letle le boemo ba mokhatlo har'a rōna litho, esita le har'a sechaba sohle se kahare le kante ho Lesotho. Ke le setho sa B.C.P. ntho ena e ntšositse.

Lengolo lena le lelelele, leo ke le ngollang lona, ke bopaki ba ho tšoenyeha ha ka, 'me ke tšepa hore le tla ba le mamello ea ho le bala, kaha ke tla lebella ka chescho maikutlo a lōna (kapa kahlole ea lōna). Ke susumetsoa feela ke takatso ea sebele ea ho matahanya mokhatlo le ho thusa hore Basotho ba kopane, e leng ntho ea bohlokoa ho 'na.

### KAMANO EA MOKHATLO LE LINAHA TSE LING:

Le hoja boetapele ba rōna bo tsamaea haholo linaheng tse mose, kamanong ea rōna le linaha tse ling ho bonahala ka ho totobala hore ha ho sepheo sa letho. Naha ea rōna (eo ho thoenng ke sehlekehleke sa Riphabolike) e nyenyane haholo, 'me e potapotiloe ke naha e matla e tsamaisoang ke 'Muso o hananang ho hang le litakatso tsa rōna. Hona ho hloka hore rōna re imamelle ka mokhoa o qaqileng hore na tšebeliso ea rōna le linaha tse ling e tla ba efe. Ke tla bua ka taba ena hamoraonyana.

Malebana le bao re ahelaneng le bona ba ka Riphabolikeng, tšebeliso ea rōna le mekhatlo e meng e loanang ntoa e mahlo-mafubelu ea tokoloho, ho 'na ha e na kelello. Re bonahala re sebetsa ka leeme, 'me re itlamahantse le litšebetso tse seng maikutlong a boholo ba sechaba sa South Africa. Ka baka lena he, 'me ka mokhoa o sa hlokahaleng, o sethoto, re lahlile setsoalle sa mokhatlo le sa bona batho ba ileng ba thusa hore mokhatlo oa rōna o ba teng, ra matahana le lihlotšoaana tse e-s'o ipakahatse ka letho, tse e-song ho etsetse B.C.P. letho.

Naheng ea Afrika re imatahantse haholo le naha e le 'ngoe kapa tse peli feela, re sa re letho ka tse ling. Ha ho letho le entsoeng ho thea setsoalle sa 'nete le linaha TSOHLE tsa Afrika, 'me haholo-holo le linaha tse atamelaneng le rōna ka meeli le ka tse ling, e leng litho tsa mokhatlo oa PAFMECA, hoo ka lebaka le ke keng la hlalosoana re ikhethetseng hore re se ke ra ba litho tsa PAFMECA.

### KOPANO EA SECHABA:

Re khelohile haholo tseleng ea rōna ea Kopano ea Sechaba, eo ha e le sieo ho sa tlong ho etsahala hore re fumanele Lesotho tokoloho. Taba ea hore B.C.P. e bitsoa mokhatlo haesale e hlalosoana, 'me le joale e ntse e hlalosoana hampe ka hore e lokela ho sebetsa litaba tsa lipolitiki ka ho ikhopolela litakatso tsa mokhatlo feela, e leng ntho e sa hlokahaleng ntoeng ea rōna naheng ena ea rōna, esita le naheng ea Afrika kajeno.

Bakeng sa hore re namele sechabeng sohle ka kakaretso, re matahanye baloaneli ba tokoloho bohle tlas'a mokhele oa rōna, re sa tsotelle hore na maikutlo a motho ka mong ke afe holim'a lintlha tse itseng, Mokhatlo o itloheletse hore o fetohe lequloana leo ho lona batho bohle ba lebeletsoeng hore ba be le maikutlo a tšoanang litabeng tsohle. Hona ho tsoala lingangele, e seng baetapele ba lipolitiki. Lingangele ke lira tse mpe haholo tsa ntoa ea tokoloho, 'me li ka tšoantšoa le "Nkoe" ea Cosmo Monkhouse, thothokisong ena:

Ha ba le moroetsana oa ha Selokoe,

Ea n'a bososela ha a palame nkoe;

Ba khutla koana moquhlong,

the same opinion on all questions. This produces demagogues, not politicians. Demagogues are the worst enemies of a freedom struggle, and can be likened to Cosmo Monkhouse's "tiger" in the limerick:

There was once a young lady of Niger,  
Who smiled as she rode on a tiger;  
They returned from the ride  
With the lady inside—  
And the smile on the face of the tiger!

Shades of Hitler!

Outside the Party we are neglecting to make our contribution towards the building of a genuine spirit of **NATIONAL UNITY**, by a reckless and too free use in our propaganda of epithets, innuendo and name-calling against political opponents, instead of endeavouring, by political argument, persuasion and example, to win over the whole nation in support of our policies and aims. We have antagonised rather than influenced large sections of the people, and thus assisted the enemies of Basotho unity and independence, who capitalise and delight in the division and confusion that obtain in our country today.

Thirdly, and undoubtedly most vital in this connection, we have failed to place before the country, unequivocally and unambiguously, that our objective is **NATIONAL INDEPENDENCE AND FREEDOM NOW!** On the one hand we tell our people that our aim is Responsible Government, and yet on the other hand we blandly inform the United Nations and the outside world that our immediate aim is for Basutoland's independence. This creates needless doubts, misunderstanding, and is a reflection on the honesty and integrity of our policy and our party.

National unity without the support of the women of our country is worthless. It becomes a phrase reminiscent of the days of slavery, when some bestial men considered themselves overlords over other human beings. Are we not emulating these same overlords when, perhaps for tactical (and bad tactics) reasons, we arrogate to ourselves the right to deny our women the fundamental right to participate in the government of the country? In any event, this is a betrayal of the declared policy of universal franchise, stated by us both inside and outside the country. For us today to exclude the full participation of our women in the management and running of the country is, to say the least, the height of hypocrisy and dishonesty. This line is being adopted without reference to the organisation, nor to the nation as a whole. ....

#### AUTHORITARIAN LEADERSHIP

There has been a steady but wilful drift towards arbitrary leadership and a denial of democracy. (As this letter is being written there is brisk activity for positions in the National Executive.) **The most glaring example of this was the unheard of and unconstitutional amendment in the last National Conference, whereby, without prior notice to ALL branches, the term of office of the leader was extended to five years.**

Persons of independent mind, able to make analyses of political problems and reach reasonable and considered conclusions, seem unpopular, and often become the victims and objects of recrimination and whispering campaigns. They are thus precluded from contributing their worthy talents to the best advantage of the Party and the country. **The leadership is rapidly surrounding itself with flatterers and yes-men. Mediocrity is at a premium in such conditions!**

#### Setota se le ka moholung— Fahleho ho bososela sa nkoe!

Na hase setšoantšo sa Hitlelare!

Ka thoko ho mokhatlo ha re itšoenye ho bōpa moea o motle oa **KOPANO EA SECHABA**, hobane letsoang la rōna re sebelisa ka bolokolohi bo se nang bohale mahlapa, likobiso le ho bitsolla ba re hanyetsang lipolitiking, bakeng sa ho leka hore ka ho buisana le bona le ka khothaletso le ka mehlala re hape sechaba sohle ho tšehetsa sepheo sa rōna. Bakeng sa ho se hapa re fetotse karolo e kholo ea sechaba lira tsa rōna, 'me ka hona re thusa ba loantsang kopano le tokoloho ea Basotho hore ba matlafatsoe, ba thabisoe ke karohano le pherekano e teng ka har'a naha ena kajeno.

Taba ea boraro, 'me ea bohlokoahali malebana le sena, ke hore re hlotsoe ho bea ka pele ho sechaba, ka mokhoa o totobetseng o se nang mamenemene, hore sepheo sa rōna ke **TOKOLOHO EA SECHABA HONA JOALE!** Ka nq'ena re bolella sechaba sa heso hore sepheo sa rōna ke ho fumana Puso ea Boikarabelo, athe ka nq'e 'ngoe re bolella UNO le lefatše lohle, re se na lihlong, hore sepheo sa rōna sa hona joale ke hore Lesotho le fumane tokoloho. Hona ho tsoala lipelaelo tse sa hlokalaleng le pherekano, 'me ho siea letheba holim'a botšephehi le bonnete ba seo mokhatlo oa rōna o se emetseng.

**Kopano ea sechaba, haeba e sa tšehetsoa ke basali ba naha ea rōna, ha e na thuso. E ba puo feela e hopotsang motho matsatsi a bokhoba, ha banna ba bang ba kang libatana ba ne ba nahana hore bona ke marena holim'a batho ba bang. Na ha re etsise bona banna bao, haeba ka baka la masene ('me masene a mabe) re inkela tokelo ea ho thibela basali ba rōna ho sebelisa tokelo ea bona ea mantlha ea hore ba kenye letsoho pusong ea naha ea rōna? Hona ke ho fetohela taba e totobetseng ea hore motho ka mong a be le tokelo ea ho khetha (bouta) eo re e boletseng ka hare le ka ntle ho naha ena. Hore ebe kajeno re thibela basali ba rōna hore ba be le kabelo e tletseng tsamaisong ea naha ena, ke boikaketsi le boeseqheme bo tšabehang, ha re se re bebola taba. Qeto ena e etsoa ho sa ka ha rerisoa le mokhatlo kapa sona sechaba sohle.**

#### BOETAPELE BA BOMPOLI:

Ho 'nile ha e-ba le bokheloho ba kahanyane, feela ba ka boomo, bo lebisang ho boetapele ba bompoli le thibelo ea puso ea sechaba ka sechaba. (Ha ke ntse ke ngola lengolo lena, ho na le lephehlopheho la makama la ho batla litulo Komiting e Kholo ea Mokhatlo.) Mohlala o totobetseng oa seo ke se bolelang ke phetolo e e-s'o utluoe, e ka thoko ho molao oa motho, e ileng ea etsoa Sebokeng sa Mokhatlo se fetileng, eo ka eona nako ea hore moetapele a 'ne a be setulong sa hae sa boetapele e ileng ea lelefatsoa hore e be lilemo tse hlano, feela ho sa ka ha qaloa ka ho rerisa makala 'OHLE pele.

Batho ba nang le maikutlo a bona, ba tsebang ho qonolla mathata a lipolitiki le ho fihlela liqeto tse utloahalang, tse imameletsoeng, ha ho bonahale ba rateha, 'me hangata ba fetoloa bao metsu ea mahlapa le ea litšebo tse mpe e lebisang ho bona. Ka baka lena ba thibela hore lineo tsa bona tsa bohlokoa ba li sebelise hore molemo o tle o hlahele Mokhatlo le naha ena. **Boetapele bo potlakela ho etsa setsoalle le maseqheme le bo-tumela-khoela. Ho hloka kelello ke hona hoo e leng ntho ea bohlokoa moo litaba li leng tjena!**

Ho hlola ha Mokhatlo hore o imamelle tšebetso ea nako e telele, e hlophehileng, hore o itokisetse tokoloho; ho fumana hangata hore liqeto le masene a tšebetso li etsoa ka mokhoa o sa reoang hantle li be li felle joalo feela; le hore li phe-thahatsoa ka mokhoa o sa imamelloang 'me li se ke li saloa morao—tsena li supa hore 'Musu o ne o ke ke oa lakatsa ho

The failure of the Party to work out long-term, planned strategy in the Legislative Council and outside it, to prepare for independence; all too often decisions and tactics are characterised by fitful starts and endings; by haphazard execution and lack of follow-up—the Government could not have asked for a better “loyal” opposition; they have it!

In the field of Local Government (District Councils), which is a vital base for the winning of support from the masses, more time is spent on what is tragically manifesting itself as a “sharing of the spoils” of office with the very people whom we so eloquently accuse (often justly) of feathering their own nests. Very little constructive work has been done in the initiation of projects, which by their nature would obtain for us the support of the people.

## ORGANISATION

Bearing in mind that, contrary to the experience of other African countries, less than one fifth of Basutoland's electorate voted in the last election, the Party is virtually doing nothing serious to produce an informed electorate behind a vigilant Party machine. There is evident a reluctance and an unwillingness to learn from others the techniques of modern political organisation. Instead of building the Party most members at the leadership level are engaged in and encouraged to dissipate their time and energy in futile character-assassination, gossip, smear and whispering campaigns; not only against opponents of the freedom struggle, but, recently, it is etiquette to gossip about loyal members of the Party. Emanating from this, is the state in which there is total lack of trust and confidence which should obtain between members of the same organisation who supposedly share ideals and aims.

The most serious and glaring example of this witch-hunt is the indiscriminate “naming” of all and sundry as “communists”, coupled with a general policy of anti-communism. Every accusation has resulted in the loss of loyal members and, in turn, we are losing District Branches. As the inexorable process of “naming” goes on, so yesterday's loyalty is displaced by a disloyalty we have ourselves created.

The pre-occupation with this unseemly propaganda pollutes our relations and is unworthy of a Party claiming to desire the unity of the Basotho in an independent Basutoland. Apart from that, it aligns with our worst enemies, the imperialists, and departs from the policy of non-alignment which most African countries aspire to. It has had the effect of turning our party into a veritable Don Quixote tilting at windmills, instead of directing our main force and fire at the very real and enormous problems which face our people—land, food, clothing, shelter, education, employment, health, freedom and independence.

**These are practical issues which face our people. They are obviously formidable and cannot be solved except by serious, sustained thought and application by a dedicated leadership. They cannot be solved by pretending that they do not exist, or by escapist propaganda which blames but does not put forward a clear alternative or solution. One could go on indefinitely.**

The immediate cause of my decision to address this letter to the Party leadership, has been the cavalier reception given to the call for a National Liberation Front by the leader of the **Lekhotla la Bafo**, Mr. Josiel Lefela. I have myself never been privileged to meet or speak to Mr. Lefela; but naturally am fully familiar with this great patriot and his contribution to the struggle for Basotho independence. The absence, up to now, of a positive response to Mr. Lefela's constructive and

ba le bahanyetsi ba “tšepahalang” ho feta bana; o na le bona! Ntlheng ea Puso ea Libaka (Makhotleng a Litereke), e leng eona mothèo oa bohlokoa oa ho hohela sechaba hore se re tšehetse, boholo ba nako bo senngoa holim'a hoo ka boma-limabe ho iponahatsang e le “**ho arolelana matlotlo**” a ho tšoara puso, a arolelanoa le bona batho bao re ba nyatsang ka bokheleke bo boholo (hangata e le ka nepo), re re baa ithuisa. Ha ho letho le entsoeng ho thoma mesebetsi eo ka ho ea ka sebopeho sa eona e neng e tla etsa hore sechaba se re tšehetse.

## KHOLISO EA MOKHATLO:

Ha re hopola hore mona Lesotho, ho fapana le se etsahalang linaheng tse ling tsa Maafrika, holim'a sehlopha ka seng sa batho ba lekholo naheng ena ho ile ha bouta ba katlase ho 20 likhethong tse fetileng, Mokhatlo ha o etse letho le tiileng hore ho be le bakhethi ba nang le tsebo ba tšehetsang Mokhatlo o seli. Ho bonahala ho e-na le leqo le ho se thahaselle ho ithuta ho ba bang masene ao mekhatlo ea lipolitiki ea sejoale-joale e holisoang ka 'ona. Bakeng sa ho holisa Mokhatlo, boholo ba litho tse ka sehloohong li honameletsoa le ho khaotseng ho senya nako le matla a tsona linthong tsa mafeela tsa tšenyano ea mabitso, bohata, nyelisano le matsoso a litšebano; tsena ha lia tobana le ba hanyetsanang le ntoea ea tokoloho feela, empa morao tjena ke bokhabane bo boholo ho seba litho tse tšepahalang tsa Mokhatlo. Se tsoaloang ke hona ke hore re boemong boo ho se nang ea tšepang e mong, athe tšepano e lokela ho fumanoa pakeng tsa litho tsa mokhatlo o le mong, tseo ho ka thoenng li tšoana ka maikutlo le merero.

Mohlala o moholo, o tšosang, oa ho fofonela bahlouoa bana, ke oa ho “bitsolla” bohle ka lebitso la “makomonisi”, ho bile ho setsoe morao tšebetso ea ho loantša bokomonisi. Qoso e 'ngoe le e 'ngoe ea mofuta ona e qhalile litho tse tšepahalang tsa mokhatlo, 'me litholoana tsa teng ke hore re lahlehela ke Makala a Litereke. Ha mokhoa ona o sa khaotseng oa ho “bitsolla” o ntse o tsoela pele, ka mokhoa o joalo botšephehi boa fela, 'me bakeng sa bona ho kena bohlabaphieo bo entsoeng ke rōna.

Ho honamele letsoso lena le sa khahleng ho senya kutloano ea rōna, 'me ha ho tšoanelane le Mokhatlo o reng o lakatsa kopano ea Basotho, Lesothong le lokolohileng. Ntle ho mona, ho hong ke ho imatahanya le lira tsa rōna tse kholo, boralikolone, le ho kheloha tšebetso ea ho se ikopanye le lehla-kore lefe kapa lefe, e lakatsoang ke boholo ba linaha tsa Maafrika. Hona ho entsoeng hore mokhatlo oa rōna o fetohe Setlaela se tsamaeang se kailana le mafika, ha re ne re loketse hore matla a rōna le likulo tsa rōna li tobane le mathata a 'nete, a maholo, a talimaneng le sechaba—mobu, lijo, liapar, matlo, thuto, mesebetsi, bophelo, bolokolohi le tokoloho.

**Tsena ke lintho tsa sebele tse tobaneng le sechaba sa heso. Hoa bonahala hore lia tšabeha, 'me li ke ke tsa nolofatsoa haese feela ka ho inahanela tsona ka ho tiea le ka tšebetso e sa ipaballeng ea boetapele. Li ke ke tsa nolofatsoa ke boiketso ba hore ha li eo, kapa ka letsoso la bokoala le nyatsang feela empa le sa hlalise se ka etsoang kapa pheko. Motho a ka 'na a ea lolololo.**

Lebaka le entseng hore ke be ke qetelle ke ngoletse baetapele ba Mokhatlo lengolo lena, ke mokhoa oo ka oona ho sa kang ha tsotelloa memo ea moetapele oa Lekhotla la Bafo, Mr. Josiel Lefela, ea hore ho etsoe Kopano ea Tokoloho ea Sechaba. 'Na ka bonna ha ke na lehlohonolo la hore ebe nkile ka kopana kapa ka buisana le Mr. Lefela; feela ke tseba ka bottlalo tsa monna emoa ea ratang naha ea habo, le seo a se entseng ho thusetsa ntoeng ena tsekellang tokoloho ea Lesotho. Hore ebe ho fihlela joale ha ho e-s'o be le karabelo e totobetse malebana le tlhahiso ena e hahang, e bohlaele, ea Mr. Lefela, ho supa ho hloka kutloisiso ea lipolitiki e ke



wise proposal, indicates a lack of appreciation and understanding of politics which could not be allowed to pass unnoticed.

The question that now arises is: **WHAT IS TO BE DONE?** (In the next issue of "Mohlabani" we shall print the final instalment of Mr. Matji's letter in which he discusses "Foreign Relations", "National Unity" and "Leadership". Be sure to get the next issue.—Editor.)

## *We Appeal For Funds*

**R**EADERS know that this is the second issue we publish this year, after nearly two years. Have they ever paused to ask themselves why there has been this lull for so long? Well, we answered that question in our last issue, and there is very little that we can add to what we have already stated.

From the very beginning of its inception, "Mohlabani" never had any capital at all. The only thing that it had and still has in abundance is faith in the rightness of its course. It is that faith which sustained it in the past.

The only source of its income is its sales plus **occasional donations** (very occasional indeed!) that we sometimes receive. What makes its position even more precarious is that unlike other papers it is starved of advertisements, because those who have goods to sell and the money to pay for advertisements do not like its policy and the things it says.

Those who have been reading "Mohlabani" since 1954 do not need to be told what contribution it has made to the struggle for constitutional progress in Basutoland. **It is the only paper throughout the whole country that has consistently and sincerely expressed the wishes and aspirations of the Basotho, and we say this without any fear of contradiction.** The financial odds that it has had to face were and still are tremendous, and on more than one occasion we warned our readers that unless they came to our rescue with substantial donations we would go under. We have now been under for nearly two years, and we are only now just beginning to rear up our head. Unfortunately this happened at a time when there was real need for this paper, whose policy has always been very clear, to continue to guide the people's thinking along democratic lines more than ever before.

The Constitutional Commission is now busy working out a new constitution, and the general elections will be conducted in 1964—about ten months from now; it is therefore important that in preparation for the elections "Mohlabani" should be published regularly every month (perhaps even oftener than once a month) so that when the elections come the people should know what is involved, how to vote, and for whom to vote.

It costs us £200 (\$560 or R400) a month to produce one issue. If you believe in what "Mohlabani" stands for we sincerely request you to guarantee us this sum every month for the next ten months. In other words we must have £2,000 (\$5,600 or R4,000) to enable us to

keng ea tlhelo ea feela e sa eloe hloko.

Joale potso ke ena: **HO TLA ETSOA JOANG?**

(Khatisono e hlahlamang, ea "Mohlabani", re tla hatisa karolo ea ho qetela ea lengolo la Mr. Matji, moo a buang ka "Kamano le Linaha tse ling". "Kopano ea Sechaba", le "Boetapele". Etsa hore u fumane kopi ea khatiso e tlang.—Mohlophisi.)

## *Re Kopa Chelete*

**B**ABALI baa tseba hore khatiso ena ke ea bobeli eo re e phatlalatsang selemong sena, ka mora' nako e batlang e e-ba lilemo tse peli. Na ba kile ba ipotsa hore na ke'ng ha e sa phatlalatsa ka nako e telele hakaale? Potso eo re ile ra e araba khatisono ea rona e fetileng, 'me ha ho letho leo re ka le eketsang holim'a seo re seng re se boletse.

Ho tloha ha e qaleha, "Mohlabani" ha ea ka ea e-ba le chelete ea ho thea mosebetsi. Ntho eo e neng e e-na le eona, 'me eo e ntseng e e-na le eona, ke tumelo ea hore tsela ea eona e nepahetse. Ke tumelo eo feela e ileng ea e tsehetsa ka nako e fetileng.

Mohloli oa chelete ea eona ke oa thekiso ea eona feela le **limpho tsa mohlang oo** (tsa mohlang oo feela ruri!) tseo ka nako e 'ngoe re li fumanang. Ho e beang tsietsing le ho feta ke hobane eona, ho fapana le likoranta tse ling, e hloka litsebiso tse lefelloang, hobane ba nang le thepa e rekisoang le chelete ea ho lefella litsebiso ha ba rate tšebetso ea eona le lintho tseo e li boelang.

Ba 'nileng ba bala "Mohlabani" ho tloha ka 1954 ha ba hloke ho bolelloa seo e se entseng malebana le ho loanela hore Lesotho le tsoele pele pusong. **Ke eona koranta feela naheng ena eohle e sa kang ea phetsa ho hlalosa litakatso le likhopho tsa Basotho, 'me hona re ho bolela re tseba hore ha ho ea ka re hanyetsang.** Bothata ba lichelete boo e ileng ea talimana le bona bo bile boholo, 'me le joale bo sa le boholo; 'me ka makhetho a fetang bomong re ile ra hlokomelisa babali ba eona hore haeba ba sa e thuse ka limpho tse khohali e tla shoa. Kajeno ke nako e ka etsang lilemo tse peli e shoele, 'me ke hona joale e boetseng e qala ho phahamisa hlooho hape. Ka bomalimabe hona ho ile ha etsahala ka nako eo koranta ena, eo tšebetso ea eona e sa leng e totobala ho bohle, e neng e hlokahala haholo le ho feta pele, hore e tsoele pele ho tataisetsa maikutho a sechaba litseleng tsa puso ea sechaba ka sechaba.

K'homishene ea Molao oa Mothèo e ntse e lokisa molao o mocha oa puso, 'me likhetho tsa paramente li tla ba ka 1964—e ka ba likhoeli tse leshome ho tloha joale; ka baka lena hoa hlokahala hore ha ho ntse ho lokisetsoa likhetho tsena "Mohlabani" e phatlalatsoe kamehla ka khoeli e 'ngoe le e 'ngoe (mohlomong khafetsa le ho feta hang ka khoeli) e le hore ha likhetho li fihla sechaba se be se tseba hantle se batloang, hore na ho khethoa joang, ho khethoa bo-mang.

Ho hatisa khatiso e le 'ngoe ho re ja £200 (\$560 kapa R400) ka khoeli. Haeba u kholisoa ke seo "Mohlabani" e se emelang, re ipiletsa ho uena re tiile hore u re tšepise chelete ena ka khoeli e 'ngoe le e 'ngoe likhoeiling tsena tse leshome tse tlang. Ka mantsoe a mang ke hore re **tlameha** ho ba le £2,000 (\$5,600 kapa R4,000) hore re tle re tsebe ho hatisa "Mohlabani" kamehla ka likhoeli tse leshome tse tlang. **Ka baka lena re ipiletsa**

print "Mohlabani" regularly for the next ten months. We therefore appeal to you, in particular, to see that this sum is raised at once, so that we should not worry about how we shall meet our heavy bills for the next ten months. If you assist us, as we are certain you will, you will have saved Basutoland from the tentacles of a very vile monster. Send us immediately your donation in pounds, rands, marks, dollars, francs or any other currency. Cheques should be crossed and made payable to "Mohlabani". Your contributions, which will all be acknowledged, should be sent to:

**The Managing Editor, Mohlabani, P.O. Box 65, Maseru, Basutoland, Southern Africa.**

Who will be first with a substantial donation? We are hopefully waiting, so do not disappoint us.

ho uena haholo-holo, hore u etse malebaleba a hore chelete ena e fumanehe hang-hang, re tle re se ke ra tsoenngoa ke hore na melato ea khatiso e boima re tla e lefa ka'ng likhoeling tsena tse leshome tse tlang. Haeba u ka re thusa, joalokaha re tiea hore u tla thusa, u tla be u pholositse Lesotho linaleng tsa kholumolumo e khopo. Ka hona he re romele kapele-pele mpho ea hao ea liponto, liranta, limaraka, litallere, liforenke kapa mofuta o mong feela oa chelete. Licheke li sehoe mola, 'me li ngoloe ka lebitso la "Mohlabani". Limpho tsa lona, tseo re tla li phatlalatsa, li romeloe ho: **Mohlophisi oa Mohlabani, P.O. Box 65, Maseru, Basutoland, Southern Africa.**

Ke mang oa pele ea tla re fa mpho e kholo? Re lebeletse ka letšepa, ka baka leo se ke ua re soabisa.

## Secret Letter

BCP-ZH3/4

The Youth

9th May, 1963.

### TO DISTRICT SECRETARIES

The National Executive Committee at its meeting of the 4th and 5th made the following resolutions and streamlined policy in the following ways:

1. The National Executive Committee has established a Disciplinary Committee in accordance with Section 17 of the Constitution. The following are the members:

- |                  |                 |
|------------------|-----------------|
| 1. J. Motlamelle | 4. S. Mahosi    |
| 2. L. Masoabi    | 5. S. Mokhehle. |
| 3. E. Thokoa     |                 |

All matters pertaining to discipline will be sent to the Secretary-General who will pass them on to this Committee for attention.

2. The National Executive Committee is considering rules for the conduct of the Party to assist districts and branches in carrying out their work satisfactorily.

3. The National Executive Committee has noted that some youth-leaguers do not pay their subscriptions. Districts must take note that no youth-leaguer will be allowed to attend a Party Conference as a delegate if he has not paid his subscription.

4. Districts are reminded of circular letter No. BCP-ZH2/12 of 24.7.62. District Secretaries should again read that circular with care.

(a) Members of the Party should join the BCSS immediately by opening savings accounts with it.

(b) Members of the Party should remember to prepare fully for the Conference of the Co-operative Societies which will meet in June/July—Districts should ensure that delegates are members of the Basutoland Congress Party.

5. District Committees should immediately establish Party Choirs of about 20 people each. They should practise songs well. Very soon they (the songs) will be recorded and sent to our offices abroad. Dr. Nkwame also wishes to get these songs. Give this matter your immediate attention.

6. The District Committee in conjunction with District Councils should draw up a full report of the work of the District Council from April 1960 to April 1963. This should comprise:

(a) All bye-laws which the District Council proposed which were passed and those that were not passed.

(b) All motions of the District Council which were passed and those that were not passed.

(c) All development plans of the District Council which were approved and those not approved.

## Lengolo La Sekhukhu

BCP-ZH3/4

Bacha

9th May, 1963

### HO BANGOLI BA LITEREKE

Komiti e Kholo phuthehong ea eona ka la 4 le 5 e entse liqeto tse latelang le ho hlopha tšebetso ka litsela tse latelang.

1. Komiti e Kholo e khethile Komiti ea Boitsoaro ho latela lengolo la Motheo serapa sa 17. Litho tsa eona ke tsena:

- |                   |                 |
|-------------------|-----------------|
| 1. J. Motlamelle. | 4. S. Mahosi.   |
| 2. L. Masoabi.    | 5. S. Mokhehle. |
| 3. E. Thokoa.     |                 |

Litaba tsohle tsa boitsoaro li tla romelloa ho Mongoli e Moholo ea tla li fetisetse Komiting ena ho li hlahloba.

2. Komiti e Kholo e ntse e imamella melaoana ea tsamaiso ea Lekhotla ho thusa litereke le makala ho tsamaisa tšebetso ea tsona hantle.

3. Komiti e Kholo e hlokometse hore bacha ba bang ha ba lefe liabo tsa bona. Litereke li hlokometse hore ha ho mocha ea tla ba sebokeng sa Lekhotla ka boemeli a sa lefa seabo.

4. Litereke li hopotsoa lengolo le potolohang BCP-ZH2/12 la 24.7.62. Bangoli ba Litereke ba bale lengolo leo ka hloko hape.

(a) Litho tsa Lekhotla li kene mokhatlo oa BCSS hang hang ka ho boloka lichelete tsa bona teng.

(b) Litho tsa Lekhotla li ngolise mekhatlong ea Likooporasi.

(c) Litho tsa Lekhotla li hopole ho lokisetse ka ho tlaa seboka sa likooporasi se tla ba ka Phupu/Phupjanc—Litereke lilatelle hore boemeli e mpe ebe Mahatammoho.

5. Likomiti tsa Litereke li hlome hang hang li Choir tsa Lekhotla tsa batho ba ka bang 20. Ba hlophe lipina hantle. Haufinyane li tla rekotoa li tsebe ho romelloa liofising tsa rona tse kante. Dr. Nkwame le eena u batla ho fumana lipina tsena. Phallelang le ho folofela-taba ena.

6. Komiti ea Setereke tšebelisanong le makhotla a litereke, e hlophe tlaleho e tletseng ea tšebetso ea Lekhotla, la Setereke ho tloha 'Mesa 1960 ho isa 'Mesa 1963.

Tšebetso ena e be ea:

(a) Melaoana eohle ea Lekhotla la Setereke le e entseng e fetisitsoeng le e sa fetisoang.

(b) Lihlahiso tsohle tsa Lekhotla la Setereke tse fetileng le tse sa atlehang.

(c) Merero eohle ea Lekhotla la Setereke, e fetileng le e sa atlehang.

(d) District or Branch Committees should take photographs of all works done by District Councils, and should assist in the collection of Party songs.

7. District and Provincial Secretaries should send their reports for the months of February, March and April.

G. M. KOLISANG

SECRETARY-GENERAL

BASUTOLAND CONGRESS PARTY.

(We publish this letter without comment—today. Editor.)

**A MEMORANDUM OF THE MAREMATLOU FREEDOM PARTY OF BASUTOLAND TO THE CONFERENCE OF INDEPENDENT AFRICAN STATES HELD ON 22 MAY 1963 IN ADDIS ABABA**

**WE** wish to salute this historic Conference of African Heads of State. The mere holding of this conference with the heads of over 200,000,000 Africans meeting together is an inspiration to those of us who are still treading the thorny road towards their own FREEDOM.

To the 800,000 Basuto it is of tremendous significance to know that we are not struggling alone, but that we have with us teeming millions of our fellow Africans, dedicated to the same ideals as ourselves—Freedom and Unity.

Our country, Basutoland is a small country surrounded by the territory of the Republic of South Africa. It is one of the three Protectorates under British Colonial rule in Southern Africa, and is politically not part of that Republic.

Our hopes and the hopes of millions of our fellow Africans repose on the success of this conference. You have the prayers of our party and of the people of Basutoland and the good wishes of His Highness Moshoeshoe the Second, Head of the Basuto people, that the ideal of African Unity shall take root and become a living reality. For us in Basutoland all hopes of a genuine, effective independence are futile except in a background of an Africa united upon the belief that the suffering of one small corner of this great continent shall be felt acutely by the rest of Africa and shall evoke immediate, effective response.

The next twelve months are likely to be critical ones for Basuto independence. Our Legislative Council is about to examine the recommendations for a new constitution designed to give us full internal autonomy, as a prelude to independence. We owe this step to the determined efforts of the Head of our Nation, Moshoeshoe II, and the political movements of the country.

Complete freedom is our aim and desire. But we have still some serious obstacles to overcome—not only the usual ones associated with colonialism, but also the obstacles of internal political disunity, and the ever threatening presence of a powerful, unfriendly neighbour—the Republic of South Africa; and also the obstacle of our terrible economic neglect. For more half a century we have been the victims of geographical position—an island in the heart of the Republic of South Africa. We are therefore more than acutely aware that African Freedom is indivisible, our independence therefore calls for African Unity—unity at home, and unity on a continent-wide basis.

On the home front, we of the Marematlou Freedom Party are deeply committed to the ideals of Liberation and Unity. Thus we strive to reconcile our great traditional heritage with the challenge of modern Africa. Thus we strive for national unity based on mutual acceptance between the traditional and the representative political leaderships. We have much reason to believe that in this respect we have met with notable success. Further, we of the Marematlou Freedom Party recognise our own national struggle as having a direct bearing on the struggle of our neighbouring brothers and sisters in Bechuana-

(d) Komiti ea Setereke kapa tsona tsa Makala li kuke lifoto tsa merero le litsebetso tsohle tsa makhotla a Lireke, lithuse pokellong ea lipina tsa Lekhotla.

7. Bangoli ba litereke le li Province romellang litlaleho tsa lona tsa likhoeli tsa Hlakola, Hlakubele le 'Mesa.

G. M. KOLISANG

MONGOLI E MOHOLO OA MAHATAMMOHO.

(Re phatlalatsa lengolo lena re sa hlahise maikutlo—kajeno. Mohlophisi.)

**LENGOLO LA M.F.P. EA LESOTHO LE NEELANOENG SEBOKENG SA LINAHA TSA AFRIKA TSE IPUSANG SE NENG SE KOPANETSE ADDIS ABABA KA LA 22-5-63**

**RE** lumelisa seboka sena seo e tla ba pale, sa Lihlooho tsa Afrika. Ho ba teng ha seboka sena feela, moo Lihlooho tsa Mafrika a fetang 200,000,000 li kopaneng teng, ke khotatso ho rōna ba sa ntsaneng ba tsamaea tselo ena e meutloa re leba TOKOLOHONG ea rōna.

Ho Basotho ba 800,000 ke ntho ea bohlokoa ho tseba hore ha re loane re le bang, empa re na le likete tsa likete tsa Mafrika a habo rōna, a itlametseng sepheo se le seng le rōna—Tokoloho le Kopano.

Naha ea rōna ea Lesotho ke naha e nyenyane e potapoti-loeng ke naha ea Riphabolike ea South Afrika. Ke e 'ngoe ea Linaha tse tharo tsa Tsireletso tse sa leng pusong ea Manyesemane ea bokolone naheng ena ea Afrika e Boroa, 'me tabeng tsa puso ha e amane le Riphabolike ka letho.

Tšepo ea rōna le ea likete tsa likete tsa Mafrika a habo rōna e itšetlehile holim'a katleho ea seboka sena. Thapelo ea mokhatlo oa rōna le ea sechaba sa Basotho, le litakaletso tse molemo tsa Motlotlehi Moshoeshoe II. Hlooho ea Sechaba sa Basotho, ke hore sepheo sa Kopano ea Afrika se mele metso, 'me se fele e be ntho e phelang. Rōna ba Lesotho, tšepo ea hore re ka ba le tokoloho ea 'nete e phethehileng ha e na thuso, haese haeba e itšetlehile ka Afrika e kopaneng ka kutloisiso ea hore ho utloisoa bohloko ha karolonyana e 'ngoe ea naha ena e kholo ho tla utloisa Afrika eohle bohloko, 'me ho e sisinye ka mokhoa o potlakang, o matla.

Likhoeli tse 12 tse tlang e ka 'na ea e-ba tse thata malebana le tokoloho ea Basotho. Paramente ea rōna e lekhateng la ho hlahloba likhohale tsa molao o mocha oa motho, tse reretsoeng ho re nea boipuso bo phethehileng litabeng tse ka har'a naha, e le bohato ba ho qetela bo isang tokolohong. Bohato bona re bo fihletse ka baka la boiteko ba boitelo ba Hlooho ea Sechaba sa heso, Moshoeshoe II, le mekhatlo ea lipolitiki ea naha ena.

Tokoloho e phethehileng ke sepheo le takatso ea rōna. Empa re sa na le mathata a maholo ao re lokelang ho a fenyha—e seng feela a floaelehileng a tsamaeang le bokolone, empa le mathata a hlahisoang ke ho se utloane ho teng lipolitiking, le ho ba teng kamehla ha naha e ahelaneng le rōna e matla, e se nang setsoalle—Riphabolike ea South Afrika; esita le bothata bo hlahisoang ke hobane tsa maruo a rōna esale li sa natsoe ke motho. Ka nako e fetang mashome a mahano a lilemo re bile tsietsing ka baka la boemo ba kamoo naha ea rōna e leng kateng—sehlekehleke se khubung ea Riphabolike ea South Afrika. Ka baka lena re seli haholo hore Tokoloho ea Afrika hase ntho e ka aroloang; 'me ka baka lena tokoloho ea rōna e tsetselela Kopano ea Afrika—kopano hae le kopano ea naha eohle ea Afrika.

Koana hae, rōna ba M.F.P. re itlametse sepheo sa Tokoloho le Kopano. Ka baka lena re leka hore meetlo eo e leng lefa la rōna re e matahanye le tse hlokoang ke Afrika ea sejoale-joale. Ka baka lena re tsekella kopano ea sechaba e itšetlehileng holim'a tumellano ea boetapele ba tlhohleho le ba lipolitiki. Re na le mabaka a re kholisang hore ntlheng ena re atlehile haholo. Hape, rōna ba M.F.P. re talima boitseko ba

land, Swaziland, S. Africa, S. West Africa, and elsewhere, for freedom and human dignity.

The people of Basutoland are liable to be judged in accordance with the size of their country and their economic and geographical disadvantages. It will therefore help to bring to mind some of the unusual endowments of these mountain people. The Basuto have what may possibly be the highest literacy rate in all Africa—100% in women and 80% in men. The Basuto also have the distinction of being possibly the only nation in all Africa who have never been defeated in the field of battle, despite the ceaseless colonialist wars through which she passed throughout the nineteenth century, with only one third of the present day population. Basutoland repulsed all the armies of the various settler republics and governments when they invaded her singly and even when they all converged upon her in a combined, determined effort. She refused to surrender, when more than twice the greatest colonialist power of the last century—Great Britain herself set out fully armed against us. Her armies were repulsed and sent away in disarray.

We did not come out of this century of strife unharmed. It left us crippled and disfigured with deep, ugly scars. Two-thirds of our land was taken from us, and today forms the most precious part of the Republic of South Africa. It contains the largest and most beautiful farmlands. It contains almost inexhaustible mineral deposits of gold, uranium, coal. Eventually we lost our freedom through duplicity on the part of those from whom we sought protection and the restoration of our stolen lands. But to this day the Basuto remain unconquered and refuse to accept defeat. We fight on, no longer with armaments, but we fight on all the same, despite our grinding hardships we must fight on, lest the spirit of FREEDOM should perish in our little part of Africa. We have the compelling need to restore the sovereignty and dignity that were defended so painfully against impossible odds by the founder of our Nation Moshoeshoe the first, and his gallant band of men.

Let us re-emphasise, that Basutoland is in the heart of the last stronghold of white subjugation, and must bear the brunt of angered retaliation and reprisal. Let not our size and hardships call for the scorn of the great, but let it evoke the finest qualities in African heroism.

*We acknowledge that every nation must win and preserve her own freedom. But no nation must today be made to stand alone in Africa. We shall swim together and being together we shall not drown. We look to the future with confidence, yet mindfull of our present grinding hardships and the pitfalls that lie ahead for the Basuto as for all of us in Africa. It is the vow of the Basuto people to uphold the lantern of liberation and FREEDOM in sub continent darkened with reaction and repression.*

In greeting this conference, we ask you to remember this: Basutoland needs you goodwill and effective co-operation.

Finally together with other Freedom Fighters from all over Africa we bow in respect and gratitude to His Imperial Majesty—The Emperor of Ethiopia for making this historic occasion possible. We voice gratitude also to their Excellencies, the Heads of African States for laying aside the affairs of their countries in order to come here and assist in giving Africa a re-birth.

We salute you,

Seth P. Makotoko

GENERAL SECRETARY

MAREMATLOU FREEDOM PARTY OF  
BASUTOLAND.

rōna ba sechaba bo amana le boitseko ba bana babo rōna le likhaiseli ba Botsoana, Soatsing, South Africa, South West Africa le libakeng tse ling, ba ho tseka tokoloho le ho hlomp-phuoa ha botho.

Batho ba Lesotho mohlomong ba talingoa ka ho ea ka benyenane ba naha ea bona le litsietsi tse tsoaloang ke tsa maruo le boaho. Ho tla thusa he, hore ho mpe ho boleloe lineo tsa bohlokoa tsa chaba sena sa loti. Palo ea Basotho ba tsebang ho bala mohlomong e feta ea linaha tsohle tsa Afrika—basali bohle baa tseba, 'me banna bona ba 80 holim'a ba lekholo. Basotho ba bile ba na le lehlohonolo la hore mohlomong ebe ke bona feela har'a lichaba tsa Afrika ba e-song ho ka ba hloloa ntoeng, le hoja lintoa tsa bokolone li bile ngata tseo ba fetileng har'a tsona lilemong tse lekholo tse fetileng, 'me nakong eo le palo ea sechaba e le karolo ea boraro feela ea sechaba se teng kajeno. Lesotho la hlola mara 'ohle a mebuso le liripholike tsa baahi ba basoeu ha ba le fuuhela ka bomong esita leha ba le kopanese ka ho thohotheloa. La hana ho inehela leha naha e matla-matla ea bokolone ea nakong e fetileng, Engelande, e hlile e le futuhetse. Mara a eona (Engelane) a hloloa 'me a khutla kola li le ka mahlong.

Ha rea ka ra feta nako ena ea lintoa re sa tsoa kotsi. E re siile re holofetse, re senyehile tšobotsi ke maqeba a tšabehang. Likarolo tse peli ho tse tharo tsa naha ea rōna li ile tsa nkuoa, 'me kajeno ke karolo ea bohlokoa ea Riphabolike ea South Africa. E na le mapolasi a maho'lo, 'me a matle ho feta 'ohle. E na le mahakoe a bohlokoa a hlokang tekanyo, a khauta, urania le mashala. Qetellong ra lahleheloa ke tokoloho ea rōna ka baka la bolotsana ba bao re neng re batlile hore ba re sireletse ba be ba etse hore re buseletsoe naha ea rōna e ileng ea utsuoa. Empa ho fihlela kajoeng Basotho ha ba e-s'o hloloe 'me ha ba lumele hore ba ka hloloa. Re ntse re loana, feela e se e se ka libetsa; empa re ntse re loana, esere mohlomong moea oa **TOKOLOHO** oa shoa karoloaneng ena ea rōna ea Afrika. Re tlameha ho fumana hape boipuso le boitlhompho bo neng bo loaneloe ka boima, mathateng a hlokang tekanyo, ke mothei oa sechaba sa heso, Moshoeshoe I, le sehlopha sa hae sa banna ba lokoankoetla.

Ha re boeleng re bolele hape hore Lesotho le khubung ea qhobosheane ea ho qetela ea khatello ea ba basoeu, 'me le tla tlameha hore le thulane le metsu ea khalefo ea boiphetetso. Bonyenyanel ba rōna le mathata li se ke tsa etsa hore re nyelisoe ke ba baholo, empa eke li ka tsoa bohlabani ba 'nete-nete ba Maafrika.

**Re lumela hore naha ka 'ngoe e lokela ho hapa le ho boulela tokoloho ea eona. Empa kajeno ho se be naha e ka etsoang hore e eme e le 'ngoe mona Afrika. Re tla sesang 'moho, 'me ha re le 'moho re ke ke ra khangoa ke metsi.** Litaba tsa kamoso re li talima ka letšepa, feela re ntse re hlokometse mathata a rōna a maholo hona joale, le malumela a tseleng ea Basotho le ea rōna bohle mona Afrika. Ke boitlamo ba Basotho ho phahamisana serumola sa topollo le **TOKOLOHO** karoiong e katlase ea Afrika, e fitalitsoeng ke bokataki le khatello.

Ha re lumelisa seboka sena, re le kōpa ho hopola sena: Lesotho le llela moea oa lōna o motle le tšebeliso-'moho ea 'nete.

Re qetella ka hore rōna le Bahlabaneli ba bang ba Tokoloho ba tsoang naheng eohle ea Afrika, re isa hlompheho ho Motlotlehi Morena oa Ethiopia, ea entseng hore nako ena ea bohlokoa e be teng. Re leboha le Bahlomphehi, Lihlooho tsa Linaha tsa Afrika, ha ba tlohetse merero ea linaha tsa bona hore ba tle mona 'me ba thusa hore Afrika e tsoaloe bocha.

Rea le lumelisa,

Seth P. Makotoko,

MONGOLI E MOHOLO OA MAREMATLOU-FREEDOM  
PARTY EA LESOTHO.

**Collection Number: AD1715**

**SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974**

**PUBLISHER:**

*Collection Funder:- Atlantic Philanthropies Foundation*

*Publisher:- Historical Papers Research Archive*

*Location:- Johannesburg*

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