

Plaatzje wrote the pamphlet in strained circumstances, had it not been for the friendly help of the Timberlake family of Lexton, Essex, it may never been published.

After World War I broke out he had great difficulty in getting money to pay for his food and lodging and was compelled to write asking help from Chief Lekoko Montshioa and Silas Molema in Mafeking. He could not get the pamphlet printed because many printers-(publishers) pointed out that it would never sell well. When he had given up all hope, he received money from Mafeking. He paid the Butler and Tanner group a sum of eighty-seven pounds to ~~print~~ print the first thousand pieces.

Few people know, except those that have written books, what difficulty, anxiety, disappointment ~~and~~ is experienced in the process of getting printers to accept a manuscript. Often the novice writer while

busy on his manuscript, mistakenly believes that printers and ~~the~~ publishers will scramble to beat each other in publishing the book and overnight the author will be world renowned, everyone praising him. However, he soon learns rather painfully that almost all printers refuse to print.

Although printers know their business, they sometimes fail to recognise a best-seller, this was definitely the case with the printers who refused Plaatje's manuscript, until he himself paid the printing costs and requested P. S. King and Son to publish and sell.

After the book was printed, overseas and South-African publishers scratched it and so P. S. King and Son and Plaatje made a great deal of money out of it. Plaatje was established as an exceptional writer.

Renown over Shakespeare's writings / festivities.

In the Summer of every year in England and Scotland

people hold festivities and celebrations in theatres in honour of William Shakespeare. It was 300 years after Shakespeare's death when in 1916 everywhere in villages and towns, especially at his home town Stratford-on-Avon, England that people celebrated ~~the~~ Shakespeare's genius at writing. Because he had seen such celebrations in Kimberley years before, Plaatje attended various celebrations held in London and there he met some of the leading personalities of the Shakespeare society. They, on noticing Plaatje's mental abilities, requested that he write an article in Prof. Golanez's book known as 'The Book of Homage to Shakespeare to Commemorate the 300th Anniversary of his death'.

Plaatje's article in that book of experts is not the least of them. He points to the acts and words of Shakespeare's characters as resembling in every

conceivable way the ways and thoughts of the
 Batswana people, such that were any Motswana to
 read Shakespeare, he would easily understand. As
 he was immensely pleased with those festivities in
 honour of Shakespeare, Plaatje contemplated translating
 his writings in Setswana and began his task by
 translating ~~Julius~~ 'Julius Caesar,' 'The Comedy of Errors'
 (Diphosofoso) and 'The Merchant of Venice' (Segwaba
 sa Venisi).

In the winter of 1916 he travelled to Scotland
 where he was to address a few Scottish organizations
 that had invited him. In Edinburgh he met
 James Moroka from Thaba-Ntsho and Dr. Mangole
 Sebeta, of Lesotho. In Glasgow he addressed the
 African Races Society of which I was president; this
 organization gave him financial assistance. The
 Black young men and women from America, West Indies

and India, studying in Scotland, were greatly impressed by him.

Another delegation.

Plaatje returned home to South-Africa in 1918. Soon after World War I in 1919, he was elected by ANC as the leader of yet a delegation to London sent to make representations on the Land Act. Others elected were Selope Thema, L.T. Mrabaza, and Rev. H.R. Ngcayiya.

In London, the delegation was given assistance by The Brotherhood League, Society of Friends (Quakers) the Anti-Slavery and Aborigines Protection Society and many other friendly peace and justice loving organizations. They met the Prime Minister, Lloyd George and together proceeded to Versailles in France where the after-war peace talks were held. The Black delegation met a Boer delegation led by General Hertzog, which had come to appeal that they be freed from the heavy

British rule, for (the delegation believed) America's Wilson's Fourteen Points clearly stipulated that all races and minorities should be given independence. Plaatjie and his Black delegation too had come to make a similar request, that of independence/freedom. However Lloyd George ~~unaware~~ answered both Black and Boer delegations that South African Government only, can solve their problems. Thus the ^{Black} delegation went back home after failing the second time in their effort to have their voice heard.

When people from the same country meet in a foreign land, they tend to be close. Both Black and white delegates were back home on first name terms, yet on meeting abroad, they exchanged no greetings but stared blankly at one another.

On their way back, the Blacks went through a

ghastly experience at Southampton harbour. All the South-African Whites including home-bound soldiers disembarked from the Edinburgh Castle. They shouted that they will not sail on a ship used by Blacks. The Black delegation was driven off and had to wait for the following week's ship.

His MORE WRITINGS.

When his colleagues travelled back to South-Africa, Plaatjie again remained in England and wrote 'Tswana Readers in International Phonetics'. He wrote this book with Prof. Daniel Jones of London University. Another book he wrote was 'Sechuana Proverbs and their European Equivalents'. In it he collected 732 proverbs, 40 names of different places, and 110 English names and compared them with translated versions of Tswana names. Besides these educational writings, he was occupied in

writing newspaper articles about events in South Africa, editing and publishing a collection of certain South-African laws and through explanatory notes tried constantly to rouse the British to do their duty in freeing Blacks. These writings are 'Some legal disabilities suffered by the Native Population of South-Africa' and 'Imperial Responsibility and ~~Repressive~~ Repressive Land laws of British South-Africa'. Another, in which he exposes the scandal of ~~the~~ illegitimate children begotten of illicit goings-on between worthless white men and black women, is called the 'Note and the Beam'. In his ~~awful~~ 'The Awful Price of Native', Plaatje points out the evils of migratory labour system which breeds broken-up homes, loose morals, lack of proper behaviour and irresponsibility.

The passage that follows is written in English. Most of the passages so written in English, show Plaatje's

style of writing. Here and there the passage is written in Tswana.

Most of the readers of the Tswana books are people conversant with English and they should appreciate Plaatje's manner of expression, and so shape a complete picture of Plaatje's personality for themselves. Had there been many readers who read Afrikaans (Dutch) we would have included some clever words and writings in Afrikaans (Dutch) by Plaatje.

CHAPTER VIII

TRAVELS AND MEETINGS:

In December of 1920, after much hardship in getting a passport, Plaatje travelled to Canada and America. He went there to make study of how black people live, and to ~~improve~~ compare theirs with the life of Blacks in South Africa. He disembarked at Quebec, went on to Toronto—the city with a

University where Dr. Mahlangeni studied his medicine. He was received with esteem by Blacks there especially members of the Brotherhood League, as in England. Here Plaatje stayed for two months.

He addressed many gatherings and when he was about to leave the Black people collected about £500 and paid his hotel bill. His next stop was Buffalo in U.S.A to address yet a gathering where he had been invited. Here too he was given money. Next he travelled to New-York, Washington and Chicago. In New York he went to Harlem the biggest town in the world occupied by Blacks.

One section of Harlem has well-built houses, elegant churches, stately banks, spacious stores and restaurants and fine hotels. Another section was noisy, drunkenness rife, with seedy slums, dilapidated buildings, overpopulated dirty and unhealthy yet its

people were free.

From there Plaatje went to other Black occupied territories in Virginia, Carolina, Gerlinia, Georgia, Alabama, Mississippi, Louisiana, Tennessee and Kentucky in the Southern States. He visited high-schools and Negro Universities such as Fisk, Hampton, Howard, Tuskegee and Wilberforce. He also met outstanding Black leaders such as Dr. W.E.B Du Bois, Kelly Miller, Marcus Garvey and others.

On his return to South-Africa, Plaatje said that the Northern States of America resemble the Cape-Colony in the sense that Blacks are free in everyway within the society and the Southern States are like the Transvaal and ~~the~~ Free State in that discrimination against Blacks is practised. (as in South-African Northern States). He spoke further, that where in the Southern States discrimination was rife,

there was found strong muscular Blacks - workers, farmers, builders, and carpenters. To the North next to major cities, New York and Chicago, Blacks espelled in state matters as spokenmen, writers, clergymen. Before the law, Black and White are equal.

THE BROTHERHOOD LEAGUE.

In the beginning of ~~1902~~ 1922 Plaatje returned to South-Africa from America (the States). On account of the Christian treatment, loving help and friendship he had seen practised by the Brotherhood League in America and England there was a burning desire in Plaatje to establish such a one in Kimberley. The De Beers Company's Compound management was helpful by allowing him ample use of a hall donating money. Thus he began with his, Diamonds Fields Men's Brotherhood and

Women's Own Sisterhood. So well did ~~the~~ it progress and gladden Kimberlites, it is presumed that he lived long, the society would have spread and influenced Black South Africans in the same way that the Independent Order of the True Templars had.

Plaatje was an enlightened thinker ~~and~~ with a love and enthusiasm many of his people lacked. Above all, he had infinite courage. For this reason, all the societies, organizations and projects he founded, disappeared after his death, because no one had his drive and insight.

It happened that way with his paper 'Tsala ya Batho' his complete and incomplete books and writings, his partly written documents which he never published. ~~At~~ With Plaatje's demise came the end of the Brotherhood League for no equal of his could be found to continue the movement's activities.

When 'Tsala ya Batho' could no longer be published

and Plaatje lacked a paper of his own through which to criticize the South African laws oppressive of Blacks, he was not discouraged. He organized meetings at various towns in the country and wrote in Black and White newspapers consistently to speak out against such laws.

NATIVE AFFAIRS CONFERENCE 1920

Through an act passed, the Government was able to summon to a meeting in Pretoria every year between 1924 and 1927 a number of chosen persons to discuss with them such laws as affect Black people. The meeting which resembled a mini-parliament was attended by White officials and their secretary's at the head of Departments of Native Affairs and other White people who were observers.

There were more Blacks than any, about 36, some of whom were Rev. John Dube, Sr. Rubusana, Meshack Pelem,

Selope Thema, Prof. Tabaru, Chief Fenyang, Selby Msimang
and others.

Plaatje and the author of this, (I) were representatives. Everyone spoke in English, some spoke it wrongly while people like Dube, Tabaru, and Thema spoke it well. However, we ^{all} spoke English with a Tswana or African accent. Plaatje was the only one who when the occasion so demanded spoke in high but eloquent Dutch. One would at that moment notice the Boer who had been their heads, rear up, turn round with hard stares and frowns to listen intently yet tensely, one noticed their pleasure expressed, not at Plaatje's eloquence, rather enjoyment at hearing their tongue spoken. At times one noticed how they would listen and suddenly page through ~~the~~ law books show each other here and there, and apparently the Speaker's words had punched holes in the law. Around this time Plaatje

was being pestered by requests of mine magnates in Johannesburg to be editor of their newspaper. Supposedly such an occupation would free him of his financial burdens. Plaatje refused to take up the job for it would confine and gag him, and render him insensitive to some issues because being bound to the paper's proprietors he would have to write what they wished to have published. He said; "Freedom of thought ~~and~~ and speech, is riches greater than wealth, and may God help me not to speak what others want me to say - i.e may I speak what is right."

He said that to a self-respecting, reasonable person, there is nothing more hateful to see, than intelligent, educated knowledgeable people having no mind of their own, led and directed by other's thinking. He called this, indecency and prostitution.

Alas, what could one say, in those times, when one saw the self-proclaimed black papers, black paper in name only, backward and white-owned, expressing the opinions of their owners, written to gladden them, to promote and improve the life and work of whites!

TRANSLATIONS OF SHAKESPEARE'S WRITINGS AND OTHER WORKS'

Plaatjie at this time, returned to his task of completing many books he had long since started writing, some of which were Shakespeare's ~~part~~ plays, partly translated into Setswana. Mentioned has already been made made by of Julius Caesar, The Comedy of Errors, Merchant of Venice. He now continued translating Othello, Much Ado about Nothing (Matsapatsapa a Kefela) and Romeo and Juliet. He completed and had the novel Mhudi, printed while busy editing a book of fairy-tales Monkey Voodoo and a Tswana school reader.

He finished writing Bantu Folktales and Tswana Poems and a book of 500 church hymns. He increased Setswana proverbs up to a thousand. Together with Kamoshoana from Hope-Town and Thaba-Nchu they had gathered words and their meanings to make a dictionary.

We have already mentioned that even great writers have difficulty in printing or publishing all their writings. In fact many books are often never printed since it is costly to print and publishers are never certain if a book will sell in hundreds or not. Even so with some of Plaatje's works. The only ones published are 'Native Life in South-Africa', 'Tswana Proverbs and their European Equivalents', 'The Noto and the Beam', 'The Awful Price of Native Labour', 'Some Disabilities Suffered by the Native Population of South-Africa', Mhudi, Diphosophoso

Dintshontsho tsa bo-Tulise Kesara.

Plaatje never saw the last book, it was published after his death. He left some of his works unfinished, for others he could find no printers. Some such are 'With other People's Wives', 'A Romantic Epic of Basas', 'South African Native Tribe', and 'Chicago in the Bush'.

Tswana Spelling and Orthography.

From the beginning of 1910 up until his death, Plaatje was grappling with the task of ~~having~~ introducing a new orthography or spelling for ^{the} Tswana language.

Setswana orthography and spelling had not changed since the days of Robert Moffat - the first missionary of the Batswana - who in 1830 had introduced the alphabet, written a book 'Spelling in Setswana', and had translated the Bible into Setswana. This old orthography remained unchanged and for many years that followed was used in school readers and church hymnals by Moffat's successors

Continuation.

among whom were William Crisp of the Anglican Church, James Archbell and J. M. Ludorff of the Methodist (Wesleyan) Church, Roger Price, A. J. Wookey and J. Tom Brown of the London Missionary Society, and Schmidt, Koedlof and H. Kallenberg of the Lutheran Church. No one using this old orthography to teach the Batswana was in any way dissatisfied from the Orange to the Zambezi. Indeed, for over a hundred years, the orthography remained the burden and responsibility of the missionaries who were preaching and building schools among blacks.

While that orthography remained the standard manner of writing there were slight differences in Setswana Church writings. There was general agreement however, between churches that certain letters like j, c, v, w, and x (present in the 26 letters of the English alphabet) are obsolete. New letters were

introduced such as oa, ch, kg, ng, tʃ, ts and tsh, to represent certain speech sounds.

In the years that followed and on account of their improving understanding of the sounds and letters of the language, the missionaries wished to see Setswana spelling changed. Therefore in 1910 ministers of all denominations working among blacks held a meeting where it was decided to standardize and agree on a common way of spelling and use it to print and publish another Bible.

Plaatje and Rev. Jacob Monyatsi from Thaba-Nchu were present at the meeting. Nonetheless, the missionaries too, by not involving the Batswana people in the venture to improve their Setswana language, were guilty of a short-sightedness common ~~to~~ in South-Africa. World War I ^{which} _a dragged on from 1914 to 1918 put a restraint on the proposed new orthography of the missionaries.

Recently, between 1925 until 1932 a few White Educationalists like Prof. C.M. Doke, Dr. G.L. Kestrade, and Mr. Franz from Universities in Transvaal, found fault with Setswana spelling as it is, by saying that according to some principles of spelling, the old orthography has letters that do not agree with the actual sounds of the language. Their set of task was to make a few changes in the orthography.

Their standpoint ~~stared~~ stirred up a storm of protest and dispute because they had not consulted with persons knowledgeable in Setswana and it was assumed that in making spelling changes they would destroy some 45 Setswana speech sound.

Plaatje fiercely opposed the improvement of Setswana spelling by those experts, his argument was;-

- 1) that White people are interfering with Setswana

without consulting the people who speak ~~in~~ it better than them.

2) that in correcting spelling white people removed letters such as c, sh, and ch,

3) they have increased letters in some words by writing two — ts, instead of the normal one — c, and elsewhere made them three — tsh, instead of two — ch, in certain words.

4) that they have made diacritical marks above certain letters in words to indicate a difference between homonyms.

5) they delay Tswana writers, like himself, in having their writings printed while they are perplexed.

6) Lastly Plaatzje remarked that the Setswana spelling orthography may ~~at~~ in fact be faulty in the representation speech sounds but that the English spelling was the worst in that respect. He

said; "Doctor, heal thyself, first!"

He went from meeting to meeting wherever improvement of Setswana orthography was the issue — in Johannesburg, Pretoria, Bloemfontein and Mafikeng. Using his knowledge of spelling and an unequalled verbal ability in Setswana, Plaatje stroved to show the experts their folly. He also wrote to the guardians of the Tswana Language in Bechuanaland Protectorate. At such meetings where white linguists and honourable persons discussed, Plaatje ~~was~~ found support in his stand in Rev. A. J. Haile, principal of Tiger Kloof High School, Chief Tsang of the Bakgata and the writer of this document. These lengthy discussions bore fruit in the form of an acceptable Setswana orthography still in use today;

1) The letters c, g, v, x, and z were excluded

from the English Alphabet.

- 2) The sound represented by c was changed to tš,
for example, in the word nea (extract) became ntšha.
- 3) Instead of y in a word, like boyang (grass)
j was used - bojang.
- 4) Instead of o in a word like moroa (son) a
w was used - morwa.
- 5) In the place of ch in a word like chaba (shrine)
tšh was used - tšhaba.
- 6) Instead of sh in a ^{word} ~~word~~ like mashi (milk)
š was used - maši.

Here are ^a few examples. In writing in the past
the spelling would be like this; -

'Nca ea monna oa dichaba e coa go
noa mashi le go ya nama.'

Today the above is written in the following
orthography; ' Ntša ya monna wa ditšhaba

e tswa go nwa ~~maši~~ maši le go ja nama.

(The strange man's dog has eaten meat and drunk milk.)

This lengthy argument, which took years to conclude, discouraged many authors from writing and further rendered printers and publishers sceptical of books written in Setswana. Plaatje, who around this time had written many books in Setswana, could not publish too. Black writers in other languages were outstripping Tswana writers by far for their being bound by the dispute over spelling.

Plaatje led a delegation of Black people against the Transvaal Education's introduction of mother-tongue instructions in all ~~sub~~ subject and the dividing along tribal lines, of all Black schools. Plaatje is known to have said that the law was aimed at retarding the Black people's progress

and unity, and further that the law would encompass all regions in the Union of South-Africa.

It was as he had foretold, parliament passed the Bantu Education and Bantu Authorities Acts in 1954.

In October 1927 Plaatje reached his fiftieth birthday. The people of Kimberley, Blacks, Coloureds, Indians and Whites met in 1928 to honour Plaatje and praise his selfless dedication to the cause of South-African races. They bought and presented him with the house 32 Angel Street, Kimberley, he had leased for many ~~years~~^{years} ~~street~~. He ~~has~~ was deeply touched by this great gesture and he prayed that God make him worthy of the honour placed on him by his people and others.

NALEDI.

E tle er motlha mongwe batho ba bone naleli nngwe e e galalalang e kgabaganya lowapi ka bonako go tswa botlhabatsatsi go ya bophirimatsatsi e fatola magodimo ka lesedi, e benesa legomo le lefatshe, mme go sa itsewe kwa gore e simologa fa kae le gone e fetela kae, mme e re e kgatlha ka bontle jwa yone e gakgamatsa kgotsa e ba e tshose ka kgalalelo ya youne e e fetang kgalalelo ya masedi a mangwe a bosigo.

O ne a ntse jalo Solonone Tshetiso Plaatje mo gare ga botshelo bwa Barolong ba ga gabo, mme eseng bone fela, mme eleng go gare ga Batseana botlhe, le mo merafeng yetlhe ya Bantsho le ba mmala (Coloured) le Ma-India le Basweu ba Souta Afrika. Mo go bone botlhe o ne a le motho yo o tlophagilong ka dino tsa gagwe tsa kitso le tiro le puo le go kwala - maitaanape le morutegi, le setswererere le senatla a sa motho. Yo o ne a sa tlole a le ngwana wa Barolong fela, mme jaanong e le ngwana wa ditshaba tsotlhe tsa Afrika.

Motho yo ntseng jalo, y o gaisang ka mokgwa mongwe, batho ba le bantsi ba tle ba rate go ite sengwe ka ga gagwe, gore tota o mang? O tsa kae? O tsetewe ke mang? Orutilwe kae? O tshidile jang? O suleng? O bolalilwe ke eng? bana ba gagwe ke bo mang? Tumelo ya gagwe e ne ele eng?

Dipotso tse le tse dingwe tse di tshwanang natoto natso tse re tla di arabang mo lokwalong lo.

A motho y o neng a bua bope Solomone Plaatje: a tshetisa e bile a itse dilonyana tsotlhe. Kana fa batho ba ne ba le bararo kgotsa bale bana, kgotsa bale some mme Plaatje e le mongwe wa bone, o ne o ka fitlhela e le ene o buang, go reeditswa ene ka kgatlego, mme go tshetswa. Mme puo ya gagwe e ne e se ya dinyao fela, ya go

phokelela le go tshagisa; e ne e le polelo ya mafoko a o a utlileng le ditirafalong tse o di bonyeng, mme go bolela motho yo o itseng go bua, yo o itseng dipuo le yo o itseng go etsa. Kana le ebile a bua ka eng. Plaatje o ne a se itse go feta ba bangwe. Le gone o ne a ka tsaya mafoko a a tlwaetweng kgotsa tiro e e itsegeng mme a di bolelele ka mokgwa le ka mantsoe a akgatlang. E kare fa re bapisa ra re Plaatje o ka tsaya logong lo lo omeletseng mme a budulela botshelo mo go lone mme lwa kukunya, lwa nna lotala, lwa thunya dithunya, lwa ba lwa ungwa dithoholwana tse di buduleng fela jaaka thobane ya ga Arone.

KOPANO YA NTLHA LE KOPANO YA BOPELO.

Kgakologelo ya ma ke gore ke kopanye le Solomon Plaatje lwa ntlha ka ngwaga wa 1893 ka kgwedi ya Lwetse. O ne a tswa Teemane (Kimberley) mme a gorogotse kwa ga mme (Ma-Seleje) ka sekera go gore kwa tlung ya ga Silas Molema. Kana ka e etswana ntlo e nidiwa ka metsadi wa mosadi, yo le ene o bidiwang ka ngwana wa gagwe wa ntlha. Mm fa rere Ma-Seleje re raya Mrs Silas Molema, boe babedi ^{le Sedoth} ba ga Seleje ngwana wa bone wantlha.

batsadi

Plaatje o ne a tsile go nna mofetoledi wa ga Magistrata mo Mafikeng jaaka a ne a ntse a le mofetoledi wa ga Magistrata kwa Teemane. E rile fela ke kopano le ene a nkgatlha, a nkgapa mogopole ka tsela e e sa lebalesegeng. Ka ntlha ya bosweu-sweu jwa sefthogo sa gagwe ke ne ka ithaya ka re ke Lekudukam kgotsa Lesetedi kgotsa motho wa mmala - mongwe wa batho ba bogolo ba bidiwang Makhalathe (Coloureds). Bosweu jwa gagwe bo be bo feta jwa batho ba ba sweu jaaka boora-Molema kwa Mafikeng kgotsa boora-Moswete kwa Ga-Khunwana, ba eleng beone Barolong ba ba mmala mosweu go feta ba bangwe botlhe.

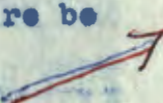
E rile morago-rago jaana ke ntse ke phutha dinopolo tsa mafoko a ke a kwalang gompieno ka kgatlhega go utlwa ba losika lwa ga Plaatje ba mmitsa "Tshweunyane". Go bonala gore o ne a bidiwa jalo fa lwapeng ka ntlha ya gore o ne a feta be-mogolowe le be-monnawa ka bosweu jwa mmala e bile gape go be ga ntshegisa fa Plaatje a sena go swa, go bala mafoko mangwe a mongwe yo o neng a mo lelela

(Vere Stent), yo o ne a sa bolo go dina le ene go simolola ka 1900
A re Plaatje e ne e se lekgoa (European) kgotsa montsho (Bantu), e
ne ele Lesetedi (Griqua).

Le a nyala, bagwagwadiagwe - batsalamosadi wa gagwe be ne ba
fufegile thata ba re morwadiabone o nyetswe ke Lekutwa kgotsa
Morwa. Le bone ba ne ba sa dumele gore Plaatje ke Morolong. **9** E rile
ke kopana le Plaatje lwa ntlha a bo a le motho wa dingga di le 20
NNA KE LE DINYAGA DILE & 7, ke gore a ntshia ka dinyaga dile 13,
mme go tswa ka nako eo matshelo a rona a bofanyane thata, a
tshwaragana ka ditsela di le dintsi gore re re itsanye thata re be
re tshwaraganele ditiro tsa thuto le tsa morafe di le dintsi.

O ne a le monna wa w seemo se se lekanyeng, a le safuba se tone,
a le tlhogo tona e bile e okediwa botona ke seriri se se lesutua,
se se ganetsang polelo ya makgoa gore moriri ga o tlhoge mo
tlhogong e e nang boboko. O ne a le matlho mantsho a a bogale, a
le nko tona. E ne ele motho yo o thaga, yo o botlhale yo o
nonofileng mo kakanyong, yo o balang bobo - dipampiri tsa dipuo
tsotlhe le dibuka tsa metlahale yothe jaaka tsa ditlhapeo,
dikhutsafalo, ditso, maetso, Maboko, ditso, maitshhepho. O ne a le
motho yo o balang ka bonako jwa legadima mme a gakologelwe mafoko
otlhe a o badileng a apomponyega fela ka ^{Thogo} ~~pele~~. O ne e le monna yo
o kwalang thata motshegare le bosigo; e le motho yo o itseng
dipuo di le dintse tsa ~~Yuro~~ Europa le tsa Afrika - Sengeleno, Sejeruane,
Seholanane, Sesotho, Sexosa, Sezula, Sekgothu (Korana) re sa bus
Setswana sa ga gabo. O ne a le ~~se~~ sebui se se nonofileng, morutagi
yo o ithutileng ka bogare, Kgobane bogole yo o tuthoeng ke Madinas.
Seemo sa ga Plaatje mo gare ga Bantsho ba South Afrika sa
nepilwe ke kitsipso ya loso lwa gagwe mo koranteng ya Star ya 20
Seetebosigo 1932 fa ere:-

Ke Sena go qola ke bo ke kama sekolo ka dimaga Sente fa Plaatje



"Go sule morena Sol. T. Plaatje kwa Wancefield Johannesburg
 masbane. Sol. T. Plaatje e ne ele mongwe wa baeta-pele ba Bantsho;
 mokwadi yo mogolo wa mafoko a botshelo a Bantsho le fa ele ka kago,
 le fa ele mafoko a puso kgotsa ele mafoko a botshelo. Tebo le
 kakanyo ya gagwe di ne di thusa thata mme di batlwa ke baetapale ba
 makgotla otlhe le fa ele a Makgoa kgotsa a Bantsho. O ne a kwala thata
 mo ~~Yurope~~ dipampiring tsa Afrika le tsa Yurope le tsa Amerika, mme e
 bile e le morulaganyi ka esi wa dikoranta tsa Bantsho. Kwantle ga go
 kwala dipampri fela ebile o ne a le mokwadi wa dikwalo tse di
 itsegeng tsa Bantsho. O ne a bapisitse diane tsa Sekgoa le tsa
 Setswana a ba a fetolela dikwalo dingwe tsa ga Shakespear mo puong
 ya Setswana. Ga ntsi Sol. T. Plaatje ^{o ntsi} mongwe wa barongwa ba Bantsho
 go kopana le babusi mono Souta Afrika le kwa meseja; mme bopelokgale
 jwa gagwe mo mafokung a a amang Bantsho bo ~~be~~ bo itsiwe ke botlhe.
 Tire ya gagwe ya go tswaledia pele thuto ya ba ga gabo ga ~~enka~~ ^{Kellav} e
 lebalesega."

Ga go na yo o ka ganelang go re leina ^{ja} ga Plaatje ke leina je
 le tla tshelang dinyaga di le dintsi mo kgakologelong ya Bantsho, le
 mo dipoleolong tsa tswelelopele ya rona. Ke motho yo o diretseng a
 ba a oketsa botshelo jwa rona jwa semorafe, jwa thuto, jwa puo, jwa
 kitso le jwa puso. O nontshitse a ba a kgabisa dipuo tsa Afrika mme
 bogolo puo ya Setswana ka go subulola mantwe le maina a diane le
 dipolelo tse di ne di fitlhogile, ebile di lebetse, le ka go atolosa
 kitso le polelo ya maina a dilo.

Ka bogaene o ntse sekao sa botshelo jwa go innoela mo tirelong ya
 ba gagabo, go tshwarelela ruri ka maikaelelo a thata mo ~~gare~~ ga
 dipatikego le makete a botshelo le go intsha sethabelo ^{ka} go swela ba ga
 gabo. Ka bonatla jo bogolo le go itshokela dinaledi e ipuletse tselo
 go tswa kwa tlase ga go tlhoka go itswe go ya go fitlha kwa ^{fela} godimodimo,
 le go tlotlwa eseng ke ba ga gabo ^{le mo} mme eleng le ke merafe e mengwe ya
 mebala esele. Motho a tsalatswe mo nageng, a disa a le dinyaga di
 a tsena sekolo a le dinyaga di 10, a ^{le mo} ruta bana a le dinyaga di 14, e

tsamaisa poso a le dinyagadi ¹⁶, a nna motoloki kgotsa mofetoledi a le dinyaga di ¹⁸, a nyala a le dinyaga di 20, ya re a le 21 a bo a le motsadi, ya re a le dinyaga di 24 a nna morulaganyi wa koranta, ya re a le 28 a bo a le mmueledi wa merafe mae ya re a le 35 a bo a le mokwadi wa dikwalo tsa thutego e e kwa godimo^x; o ka bonwa ka^e mothe yo o ntseng jalo? Batho ga ba bantsi ba matshele a bone a tletseng ditiro tse di farollanyeng jalo, mme tsotlhe ^x ba di dira ka kitso k le botswerere le bonontlhotlho.

DIKAMELESEGO.

Dikung Dikukarelo

Ga ntsi Plaatje e ne ele mothe wa gore o tla a swela nageng kgotsa mo tseleng, a kaya gore ga a ke tla a swela kwa gae ka ntlha ya go tsamaya bobo jwa gagwe, le go kgarakadiwa ke ditiro; mae go ne ga nna fela jaaka a boletse pele, jaaka a na a immelesegile.

Legae ja gagwe le ne le kwa 32 ^a Angel Street Kimberley, mme o swetswe kwa Nancefield H Johannesburg kgakala le mohumagadi le bana ba gagwe. O ne a le mo loetong lwa ditiro tsa gagwe tsa go tlhotlhomisa, le go hukutsa le go kwala.

Lentswe ja go eta fa le tshwarangwe le leina ja ^{ga} Plaatje le kaya sengwe se sele go feta jaaka ^{re} le tlaetse. Go eta ^{ga} ga Plaatje e ne e kete ke khuduga le fa e be bile e le loeto lwa malatsinyana fela. Mo go ene e ne e le go hudusa ofisi ya gagwe go e isa kwa o ^{yang} leng gone, A tsee ^t machine e e kwalang (Typewriter),

dipampiri tse di kwalang k dibuka ^{1/2} tsa go rurufatsa, dibuka tsa tlhaloso (Dictionaries) le Binsaitlopidia, di ^e di nke le dipen^e tsa go kwala le dilo tse dingwe tsa bakwadi^x; mme e ere a fitlha kwa o goregetseng gone a tswelale pele le tiro e o ne a e dira kwa gae fa godimo ^{ga} go dira tiro e e thomileng loeto lwa gagwe. Gape, tiro ke lentswe ^e le tlhalelang fa go buiwa ka Plaatje, ka tota sa gagwe e ne e se tiro, mme ele ditiro-tiro. Mo letsatsing le ^{le} posi o ne a ka buisa phuthogo nngwe kgotsa dikopano, a bala dikwalo dingwe, a

Sefofane

~~nngwe~~ ~~ja~~ lokwalo longwe lwa ga Shakespeare, a kwala ditemana ~~hi~~ dingwe tsa difela, a ba a kwala padiso ya bana ba sekolo, mme kgotsa a swetsa ka go tlatsa mafoko mangwe a go ranola Sekgoa ka Setswana.

Ditiro tse tsotlhe Plaatje o ne a di kgweetsa ka nako e le nngwefela, mme ke gore a sa swetse tiro nngwe pele a ise a simlile e nngwe. O ne a kgweediwa pele, a huduiwa ke mogopolo o o ntlha, o o sa itapoloseng, le tano e e tletseng kgakologelo le dikakanyo tse di mafaratlhatlha, mme gape o ke o na a ikutiwa fa nako ya go diragatsa megopolo ya gagwe e le khutshwane. Kana e ne e tle ere go ~~foetswe~~ bosigo Plaatje ene a bo a bala ~~a~~ ^{kgotsa} ba a kwala; e re go tsogwa mo mesong ene a bo a sa bolo go tsoga; e re go jewa ene a bo antse a kwala-kwala. Mo loetong lwa sefofane, kgotsa lwa terena kgotsa lwa sekepe le lwa mmotorokara tota tota, Plaatje ene a bo a ntse a na le lokwalonyana lwa dinopolo (Note Book) lo gongwe le gape o kgwaritsang mo go jone. Mo ureng tse di 24 tsa leletsatsi, Plaatje o ne a dira ka diura dile 16 kgotsa 18.

Dilo tse tsotlhe o di kgweeditse mo gare ga lehuma le patikego ya go tlhoka, le mo bojosing lwa go ipona a ba a itshwetsa, go sena mokwaledi yo e mo thusang, go sena bathati bape ba ba ~~ya~~ kae-kae go mo etleetsa le go mo golola mo ditshwaregong, kgotsa go mo duelela melato.

Ca gona motho yo o itseng bokete jo Plaatje o ne a bo rwele ka ntlha ya go nna le kaletso le lesedi ya go dira sele le sele sa ditiro tsa thuto le tsa morafe, mme a sena thati kgotsa madi a go di diragatsa ka botlalo. E sita ka eng le gone go kwala dibuka gore di gatisiwe ke tiro e e batlang nako le bobelotlelele, le madi a dipampiri le di-typeraitara le bakgweetsi ba tsone. Dilo tse tsotlhe Plaatje o ne a sena tsone.

Profesor W. Mac Millan wa Univer sity ya Witwatersrand a kwala ka Thomas Pringle mokwadi wa ntlha wa dikoranta mo Souta Afrika are (mo Cape Colour Question) "O ne a swetse mo ditiro ^{ngwe}

ditirong tsa dipolotiki, mme e rile di mo leretse tlotlo tsa mo leretse le matshwenyego. O ne a direla batho ba bangwe go feta jaska a ne a itirela. ~~ka~~ ~~one~~ a ka ikgomorolola mo dipolotiking, o ka be a ne a humile." (Cape Colour Question 115). Mafoko a o a ka lebagannwa ka botlalo la Plaatje. Dipolotiki di gapile bogolo jwa nako ya ga gwe, tsa godisa leina ja gagwe mme tsa mo humanegisa. Ga ~~o~~ ~~ise~~ e ke ere ~~e~~ ~~le~~ gope a nne mohume wa madi, kgotsa wa dikgomo. Tota ga ~~o~~ ~~ise~~ a ke a nne kwantle ga matshwenyego a melato, mme o tshedile a ba a swa a le mohumanegi. E bile ke one matshwenyego a madi le melato a a akofisitsong lose lwa gagwe.

Mo malatsing a gagwe a bofelo fa a le mo phateng ya bolwetse o ne a tshwenyegile maikutlo thata ka ntlha ya ditiro, bogolo mekwalo ya gagwe, a khutsa ka gore o kgakala le go swetsa, mme le gone ~~a~~ ~~ga~~ ~~sona~~ ~~gona~~ ~~p~~ ope yo o ka swetsang - diphetoletlo, difela, diane, dibolelo, maitiso, dipadiso tsa sekolo, buka ya mantswa a Senyelesemane le Setswana - tsotlhe e ne e le dilo tse o di ~~kwadi~~ kwalang mme a santsa a le bogare jwa tsone fela.

Ga tse Cecil Rhodes - moakanyi yo mogolo wa puso le mohuma yo mogolo wa Souta Afrika e rile a lemoga fa botshelo jwa gagwe bo khutla ka bonyana jwa dinyaga dile 48 a khutsa thata are "Kana tiro ya me e ne e sale ntsi thata, mme mo ke go kgonneng ke bobtlana jwa yone fela (So much to do, So little done) seo ~~entse~~ sone selelo sa ga Plaatje."

Transfer to last chapter

Ka ntlhaya ditumalano tsa gagwe le bagatisi, le ka ntlha ya tsholofetso ya gagwe le dibanka, o tsegile ka bothata mo phateng ya bolwetse, ya re ka go iteka mo golo a ya ka dinao kwa maemong a terena kwa Nancefield, koo a palama terena go ya N. Johannesburg, mo lebididung ja mariga a lobaka lwa dinaele di le 10, a batloga terena foo mme a ya go ^{erile ya go} konela ditumalano tsa gagwe le bagatisi le banka, mme jaana, a pagami terena gape go boela Nancefield. Erile a tsena kwa tlung e o ne a nna mo go yone ya setlogolo sa gagwe Mrs Helen Smouse a bo a sena thata epe, go bonala fa mospelele wa go ya go tshwadikwalo kwa ^{mme ga tselwa Mrs Flackhe moqala bo mahene} bankeng o mo fokoditse, gore e re mo malatsing a le mabedi botshelo jwa gagwe bo phirime. O bolailwe ke matshwenyego a dikwalo le madi o sule jaaka a na a tshela - ka go tlhobaela ka ntlha ya dikwalo le ka ntlha ya madi. Mme gape go ka twe, felabaka batho ba bangwe ba le bantsi, o bolailwe ke tiro ya gagwe. Dine a tsetwe ka gwedi ya Phalane ka ngwaga wa 1977, mme o sule ka gwedi ya ^{Seetebosigo} tihola 19 ka ngaga wa 1932 - botshelo jwa dinya anyana di le 54 dikgwedi ^{di} ke le 9 le malatsi ale 8 fela.

DITSOBONYANA LE BOKAU.

Barolong ke morafe o o itsegeng mo ditsong tsa bone ka go thubegana le go kgaogana go itira meratswana e mantsi. Go kgaogana mo go simologa bogole ka dikgosi go nyala lefufa, mme ere ba tsala bana go seke go dumalanwe gore yo o tshwanetseeng bogosi ke ofe, le ka go tshogediwa ga bana ba dikgosi ke bo rangwanaabone, e re mowa kgosi a sale fa ^{Kwa} tlase motshhegeletsi wa gagwe a nonofe thata, mme a tloge a ganele mo setulong sa bogosi. Mo maemong a, mong wa bogosi ere a gola a tswe mo gae le bangwenyana ba makgotla a ga rraagwe. Ke sone go nang le Barolong baka Modiboa, le

(1) Barolong ba ga Schuba, le Barolong Boo-Seleka le Barolong

(2) ~~Boora-Tshedi le Barolong Boo-Seleka le Barolong~~ ba ga Morakile mo dinakong tsa bogologolo e bile ke sone go nang le Barolong

Boo-Ratlou le Barolong Boo-Rapulana. mo duakong

ba fasa

Mo go yone yotlhe meratshwana e ya Barolong, Barolong ba ga Modiboa e ka bo e le bone dikosi, mme ba ne ba gapelwa bogosi ke bononnaabone.

Plaatje o ne a le Morolong wa ga Modiboa yo e rileng a gapelwa bogosi a tswa mo gare ga motse bogolo olo kwa Setlagole mme a ya go aga kwa ~~Molemane/ntlheng~~ ^{tlhasele} ya botlhabatsatsi bokgakala jwa dimaele di le 60. E rile dintwa di ba tlhasela ba ga Modiboa ba hudugela ntlheng ya Matlosane. ^{tlhasele} Modiboa yo o tsetse Mongale, Mongale tsala Sehuba, Sehuba a tsala Mokoto, Mokoto a tsala Dira, Dira a tsala Selogilwe mo dinyageng tseo tsa bo 1620 go fitlhela 1750. Selogilwe a tsala Mogojana, Mogojana a tsala Sebeka, Sebeka a tsala Dira wa bobedi, Dira a tsala Selogilwe wa bobedi mo dinyageng tsa 1750 go fitlhela 1830 ntlhang ya Manusa (Schweizer-Rneke).

Kitso e e tshomameng ya losika lwa ga Plaatje e simologa ka ngwaga wa 1830 ka Selogilwe. O ne a nna kwa lefatshing ja Manusa mme a ya Thaba-Ncho le bana ba gagwe bo Dira le Mogodi le Maseng go tshabe dintwa tsa ~~Matshele~~ ^{rraagwe e boang Dira} a ga Moselekase, Dira ^{rraagwe} a sena go bolawa ke Maphathana a ga Manthatisi ka ngwaga wa 1828. Selogilwe e rile go tswa Thaba-Ncho a ya Fauresmith le Mogodi mme a diega gone a ba a swela gone. Ka ene e le mothe yo mokhutshwane yo o tlhogo e setlatlapa Bakgotla le Masetedi ba nmitse "Plaatje" ke gore Papetlara. Kwa Fauresmith Mogodi a tsala Kushumane le bana ba bangwe gone, mme jaana a hudugela Philipolis le bana ^{mme a aga} mo gare ga Masetedi a ga Adam Kok, a na le kitso le lesego ja go alafa dikgomo le dipitse le dink. A thusa Masetedi thata mme a bapala ka bonako mo go bone, ba ba ba nmitse "Ryk Au Plaatje" ke gore Plaatje wa mokhumi. Mogodi o ne a gotsitse rraagwe, le ene e le mothe yo mokhutshwane, yo o matlaba, yo o tlhogo e sephaphathi, yo o matseba jaaka rraagwe, mme leina ja Plaatje ja gola bogolo mo go tse. O ntse lobaka gone fa Philipolis morwa yo mogolo Kushumane a ba a nyala gone a ba a tsala bana ba gagwe ba bagolo gone. E rile morago ¹⁸⁶¹ a ya le Adam Kok kwa ^{Apai} Patis

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kgotsa Thaba-Naha Tloodi kwa Lesotho. Koo a tlogela bana ba gagwe go ya go rutwa ke baruti ba Fora bo Moruti Dyke. Jaanong a boela kwa morago mme a feta a aga kwa Bethane fa a tla a tsala bana ba gagwe bo Mmusi le Elias.

Kushumane e ne e le monna wa senatla e bile a nyetse mosadi yo e senatla Maratha Methametswe Botsima, utsalae wa Maje-a-kgoro. Ka ngwaga wa 1875 Kushumane e dule mo Bethane le bana ba gagwe a kgweetsa dikgomo le dihutshane le dipitse go ya go hira mahulo kwa Pniel lefatshe ja Majeremane mo nokeng e Tshetlha gaufi le, ^{Teemane} Kimberley, kwa o ne a setse a eteleditse pele ^{gone} mo ngwaga yo mogolo Mogodi (Simon).

Khuduga ya motho a kgweetsa loruo le lentsi ke tiro e e bakete ya leto lo lo bonya lwa go hudisa le go batla magololo le mathibelelo a a nang le phulo le metse. Kushumane o ne a thibeletse fa gare a Bloemfontein (Mangaung) le Teemane mo kgaolong ya Boshof kgotsa Van Wykville kwa Doornfontein polasi ya ga Konig fa mosadi wa gagwe Maratha a belega Solomon. Ngwaga e ne e le 1877, kgwedi ele Phalane 9 jaaka re bolelwe. Akhubamisiwa ke basadi ba Bakgothu ba ba ne ba afile gaufi le mathibelelo a ga Kushumane. O ne a tsetse basimane fela bale 6, mme e rile a le moimana a rapela thata gore ngwana yo o mosikereng e nne mosetsana, mme e rile ngwana a tle e le mosimane gape a swaba. Polelo ya re ka bonako o ne a gomotsege, a leboga Modimo mme a fa ngwana leina la Tshetlha, je le kayang ntlafatso le phepafatso ya pelo, e seng tshoko ya kgotla, ka a rile epele ya gagwe e ntlafaditswe ya itshetlhiwa mo ngongoregong le maswabi, mme e tletse tebogo le boitumelo. Maratha a fa ngwana leina ja bobedi ja Solomon ka a ne o bontshitswe fa ngwana yo a tla nna botlhale thata go feta belelana ba gagwe. Kanako e Kushumane a santse a le kwa kgaolong ya Boshof kraagwe e bong Mogodi a e swa kwa Bethane, mme e rile a sena go mo fitlha a boela kwa Boshof go tswelela pele le khuduga ya gagwe mme a fitlha kwa Pniel kwa Polasing ya Majeremane a Berlin Missionary Society.

PINIEL e ne e le polasi ya baruti ba kereke ya Lutere mo nokeng e Tshetlha (Vaal River) fa gare ga Kimberley le Barkly West.

Bogolo jwa polasi e ne ele 29,000 morgens. Baruti ba ne ba e hirisa fela mo baphutheng ba kereke ya bone. Go duela jaana dinku di le 100 e le 10/- ka ngwaga kgomo e le 1 2/6 ka ngwaga pitse e le 1 6/- ka ngwaga fela jaaka go ne go dirwa kwa polasing ya bone ya Bethane kwa Eshumane o ne a tswa gone. Lefatshe ja Pniel pele e ne e le ja Bakgothu - Regahand Koranas ba ga Piet Wit Voet. Ba tse ba ne ba, ^e neela baruti ba Lute e gore ba le tshegetse go ruta bana ba Bakgothu mo go jone, mme baruti ba tloga ba le reka. Baruti ba ne ba agile mo go jone pele ka ngwaga wa 1849 ka tumalano le dikgosi tsa Bakgothu. Ka one ngwaga o o Major Waren morngwa wa puso mo taolong ya ga Sir Harry Smith o le lekantse mme a le tlhomamisetsa Bakgothu gore ke boswa jwa bone le bana ba bone. ^{Gale} E ne e le lefatshe ja legolwane le ka nna dimaele dile 250 boleele le boatlhamo. Ka one ngwaga o o Malutere a simolola thuto mme lefa gontse jalo Bakgothu ba tlhoka go le tlamela, ba le rekis dipolasi mo Basweung ba temo le tsho ka bojalwa jwa brandy le ka metsoko le ka dibaga le mekgabo, mme lefatshe ja ba tswa diatleng gotlhe fela. Ka gone ka 1857 fa baruti ba Jeremane ba reka setsha sa dimoroga tse 29,000 mme e nna ja bone. Lefatshe ja Pniel jaaka ja Bethane, ^{le ne} le na le metsana ya Bakgothu le ya Masetedi le ya Batswana, mme ebile gore le sekole gone. Bana ba rutwa go bala le go kwala, mme bogolo ba rutwa ^{ei} Bible, e bile ba rutwa ditiro tsa mabogo - temo, go ag le go betla.

^{e ne} Metsana, e laolwa ka fa mekgweng ya tlhagogo le tswelelopele e e gagametseng ya Se-Kreste. Baagi ba yone ba idiwa mekgwa ya Seheitare e e dirwang mo metsing e mengwe ya Bakgothu le ya Masetedi le Barwa le Batswana. Ba idiwa magwera le go apaa ~~ka~~ majalwa le dikhadi. Mothe ohe a ka lemoga ka bonako pharologanyo fa gare ga baagi baagi ba metsana e ya baruti le metsana e mengwe ya Setswana ka maitseo ^{te} ka kaparo le kitso ya go bala le go kwala mme bogolo ka go tlwaela le go

itse tiro le ka botlhaga le bonatla. Puo e go tweng "Bo-oorlams" ke gore go nna le kitso le maano le tlwaelo ya mekgwa le ditiro tsa Sekgoa. Laagi ba metsana ya di ^{Mission} Dimishin Dimishine kgotsa ya baruti ba ne ba le oorlams.

Fa re ka gakologelwa mafoko a re tla a bona re be re tlhaloganya ka fa Plaatje o ne a farologanye ka gone le ba ga ga gabo ba metse ya Setswana; mme e seng ene fela mme e leng le Batswana ba bangwe ba ba goletseng mo dikolong kgotsa mo metsaneng ya dikolo tsa baruti ba Jeremane.

Kushumane o fitlhile a aga mo Phiel le bana ba gagwe ka ngwaga wa 1878 kgotsa 1879, mme a ntsha Solomon Plaatje yo re kwalang ka ene go nna le mogolwe Mogodi Simon yo o ne a mo feta ka dinyaga dile 22.

Bonyana jwa ga Solomon Plaatje bo ntse fela jaaka bonyana jwa bana ba bangwe ba Setwana. E rile a le dinyaga di le 6 le 7 a disa dipotsanyane a tloga a disa dikgomo go fitlhelela a le dinyaga di 9, a bata ka lonao a apere hempenyana le phasenaya d fela jaaka rolik bana ba Batswana re godile mmogo le baba ba bahumé mo malatsing a maloba. Puo ya gagwe e ne e le Setswana sa ga mmaagwe le rraagwe fela lefa a ne a itse mantswenyana mangwe a "ekgothu, mme o ne a farologane mo baneng ya gagwe ka e rile a le ngwana wa dinyaga dile 5 a itnute sepeleta le go bala mpyare a le dinyaga di 6 a bo e bile a bala Setswana sentle, a bala ditlhamane tsa Setswana e bile a ithutile go kwala. E rile a le dinyaga di 7 a bo e bile e le mmoleledi wa ditlhamane ka mako ya matiso, le moreediwa wa ditiragalo tse o di utluleng le tse o di badileng. O ne a santse a itshupa fa a gotaitse ^{Rhoge e bofelo,} mmaagwe, ka go gakologelwa mafoko le dilonyana, le go etsa puo le metsanac ya batho. Kana mmaagwe Plaatje e ne e le mosadi yo o gakganatsang o ne a ka tlhologanya dikgaolo-kgaole tsa Beibele a di bolela ka tlhogo, kgotsa a bolela ditiragalo tsa bogologolo fela jaaka e kete o di lebile ka malho.

E ruk ri

E rile ka ngwaga wa 1890^D Kushunane a huduga mo Pniel. O ne a humile dikgom le dihutshane that^e mme madi a phiro go duelela phulo a le mantsi. Jaana a ya kwa Tlapeng le kwa Majeakgoro ^{ya} kwa bogwagwadiagwe mo lefatshing ja Batlhapang. ^{he gone hoo ga aka a diega - tse ka bonako fela a ya magikang} A O ne a tsamaya le bana ba gagwe ba ja botlana Ramokoto le Monway^oua. E rile Solomon Plaetj a le dinyaga di 10 kgotsa 11 a simolola go tsena sekolo sa Malutere gone kwa Balesa, a tsamaya dimaele dile 4 ka letsatsi le letsatsi. Thetshere ya gagwe e ne ele Moruti G^A Westphal. ^{bo fela} Ka nako a sena go simolola sekolo a gakgamatsa baruti bagagwe ^{ya} ka go ithuta ka bonako ka ^{bo} tshaga, ka go gakologelwa senawe le sengwe se o se rutwang le se o se bolelelwang le se o se utlwang le se o se bonang bonang. Ba lemo a gore ngwana yo wa dinyaga tse di 11 kgotsa 12 ke (Prodigy) setlhodi, a gakgamatsa mo go amogeleng thuto. E rile ~~a ka bonako~~ a ~~tse~~ ise a nne lobaka lo lo leele baruti ba mo tsaya go nna ba nabo mme ka bonako a itse go bua le go bala Seenyese le Sejeremane le gotshameka letlole le fijolo, ^{le go} a bala dikwalo tse di thata tsa thut Bana ba sekolo le bone ba, ^{ne ba} mo kokoanela, ^{mme} a ba bolelele dinaene le mafoko a o a badileng, e seng a ba bolelela fela mme ebile a diragatsa ka go etsa baboledi ba one. A bala dipamp'ri le dibuka tsoelhe tse o ^{di} bonang, mme a gakologelwa mafoko a th tseone ka tsela e e gakgamatsang. Mokwadi wa Maengesele Thomas Babington Macaulay ga tse o ne a tle a bale dikwalo ka bonako-nako mme a gakologelwe mafol otlhe a tsone. ^{Plaetje one e le Macaulay wa bobedi} Dikgato tsa sekolo tse go tweng 'standards' ga bonala gore ga se tse di ka diwang selekanyo sa tswelolepele ya gagwe ^{ka} ka kitso ya gagwe ^{ene} di fetile thata-thata, mme jalo a pelekanya go Tshipidi (Primary) Step by step (Kgato ya Ntlha (Standard I) Kgato ya Bobedi (Standard II) Kgato ya boraro (Standard III) go ya go (Standard IV) ka nako e kitutshwanyane.

E rile a sena go nna dinyaga di le 4 kgotsa 5 le baruti a tser sekolo kitso ya gagwe ja bo e le e e gakgamatsang mme a dirwa noru bana, a duelwa ponto di le pedi ka kgwedi. Baruti ba gagwe ba ne mo rata thatamme ba ne tsweledia pele mo ditshut ng tse di kwa god ^{mo}

bogole thuto ya dipuo Seenglese le Sejeremane le Sefora. Ba mo ruta mofoko a lefatshe le kopelo (Music) le dikitsoryana tse dingwe tsotlhe jaaka re itse batho ba Sejeremane ba ntse.

E rile ka 1898⁴ Plaatje a le 18¹⁷ (dinyaga dile 18) a sena go nna moruta-bana dinyaga di le pedi a ikopa go ya b go dire kwa *Tecumseh* Kimberley. E rile motlha o tswang mo Priel ene le baruti ba gagwe ba lela, ba mo laa jaaka motsadi a tle a lae nwanagwe. Ba mo rapelela. Mohumagadi wa^{ga} Moruti Westphal a mo naya dikwalo tsa puelelo (Recommendations).

Tecumseh Raabi
KWA KIMBERLEY, a bona tiro ka bonako mo posong ya go tsamaisa dikwalo le megala. Tiro e le yone a e ithuta ka bonako, a e dira bofefe jo bo kgathileng bo ng mongwagwe a ba a newa maemo a moronyo o tihophegileng (Special Messenger) go tsamaisa dikwalo tse o di mahche, mme le gone a itsege mo bathung ba bantsha le ba ba swet gore ke mosimane yo o bonako, yo o tlhaga, yo o *mafolofolo*, yo o nang le kitso ya tiro, le yo o maitseo mantle. *Maduo* a gagwe e ne e £5 ka kgwedi.

Teemane ka nako tseo e ne e le motse wa merafe-rafe, Basweu ba Manglele le Majeremane le Majuta le Maburu, Bantsho e le Batswana le *Makhosa* mme gape go le ba mmala (Coloureds). Plaatje a kgatlhwa ke dipuo tsa bone botlhe tse o ne a di gweletlha kwa Priel, mme ka ne ya gagwe e e gakgamatsang a ithuta dipuo tse a ba a itse go di le go di kwala.

E rile mo *ma* latsing a o ga tla Isaiah Mbele a le morutabana a tswa Colesberg mme a feta a nna mofetoldi wa ga Magistrata a tloga *le itsane wa Moatlhodi yo magdo (Judge) wa Kgato ya Grog. West* ~~dira mofetodi (interpreter)~~ le Plaatje a ba a lenoga botlhaga jwa gagwe le kitso ya gagwe ya dipuo, mme a mo gokolola go lekeleletiro bofetoledi. ~~Monna yoo e ne e le mofetoledi wa moatlhodi yo morole kgolele ya Griqualand East e bile a itsane le Plaatje. Ga go a ka batlega gore a bua lwa bobedi. Ka bonako Plaatje a kopa tiro kwa lekgotleng ja ga Magistrata mme a rile ka a ne a tle a tshwarelele Mbele go toloka kwa Police Station le kwa kgatla mme go bonala fa~~

Monna yo o ne a itsane

lewa mapolisa kwa Police Station jaana a kgadimwa mofetodi

Ka

3 Le ene Mbelle e ni a le Kgalan-kg... ^{Amgo} 3 Afr. ^{Qwile morago a Kotle lo Kwalo} (3)
 Ka nako e Mbelle a Ušane le (2)

4 Eone moe meafetlamo ga ga tha Issaali Mbelle kwa Tsearane, a le morubda (1)
 kwa Colabaq unna a bo a tšo go unna meafetledi wa unafelara Kioo
 goe e dlathe, a kaga a duna meafetledi aaga ga kgaqetlala (2) Ka bouako
 mbelle a dlathe meafetledi wa meafetledi go kgaqetlala, ka kgaqetlala
 ya Triaqalad w. (3) Ka nako ^{mbelle} a bo a dlathe meafetledi unna kgaqetlala
 goe a ni a meafetledi ya kgaqetlala ka kgaqetlala le kwa
 ga maqutlala a mo gaholsta goe a
 Kettle tiro ya meafetledi, a bo a

5 Le ene Mbelle e ni a le ^{kgalanga} ^{athamatata} ^{kgalanga} ^{athamatata} ^{kgalanga} ^{athamatata} ^{kgalanga} ^{athamatata}
 dlathe le dlathe a unna meafetledi wa Civil Service, unna a di fangga
 ka kgaqetlala a kaga kwa godimo duna, a duna meafetledi wa dlathe
 ga kgaqetlala a unna meafetledi ka kgaqetlala a bo a unna meafetledi.

nonofile go dira tiro eo, a anogelwa a tswa motoloki kgotsa mofetoledi wa ga Magistrata. Ka honako a simolola go bala le go ithuta melao ya badiredi ba Goromente (Cape Civil Service) a ba a tsenelela ditoko tsa yone, mme a di fenyha ka bofelo.

Diteko tsotlhe tsoo ra Goromente ka nako eo di ne di sa tlhalele gone di sa abiwe ka mebala ya batho. Jaana go ne go ^{sa ngwefela} ~~go~~ ^{ya} ~~teke~~ ^{le} ~~baagenteng~~ ^{ngwefela} ya bo-titshere le ya tiro nngwe le nngwe, jaaka go santse go ntse mo baagenteng le bongaka. Re bua gore teko ya Civil Service e ne e tsenelelwa ke mongwe le mongwe yo o ratang, batho ba sa kgaoangwe mme naina a Bantsho le a Basweu a tlhakana jela me palong e e fentseng. E rile kitsiso (Results) ya bafenyi e tswa lejina la ga Plaatje ya be e le lone lwa ntiha, a gaisitse botlha mo dintlheng (Subjects). E silena nomoro 1 ^{Botlha abong dipuo tsa Bantsho, go kwala ka mashini} ~~ho~~ ^{le} ~~Kapa~~ ^{le} ~~Kolona.~~ ^{le} ~~Short-hand~~

Ka ^{Teemane} ~~Kimberley~~ e le motse o mogolo, o ne o etelwa ke batlotlari le bagole ba puso le Goromente. Plaatje a bona, a ba a utlwa dipuo tsa ^{batlha ba bagole} ~~bone~~ - bo Cecil Rhodes, Major Harris, Henry Burton sebui sa segolo sa palamente, Dr Thomas Smart, Saul Solomon, X. J. Merriman, Lord De Villiers le ba bangwe jaaka bo Andrew Murray moruti yo mogolo yo o tlotlegang wa Daseboom (Dutch Reformed Church). Ka nako e Plaatje a kgatlhwa thata ke dipolotiki-mafoko a puso, a nna amadi yo mogolo wa dikoranta jaaka Diamond Field Advertiser, The Friend ya Bloemfontein, Cape Times le Cape Argus, a kgatlhwa thata ke go bala mokwalo ^{wa} barulaganyi (Editors) ba G. A. L. Green wa D.P.A. le Edmund Garratt, ^{Frederick} mme bogolo York St. Ledger wa Cape Times.

(2) E rile ka one ngwaga wa 1896 Plaatje a tlelwa ke kutlohotloko e e thata. Ga a swa praagwe Kushumane kwa Ditlharapeng kwa kgaolong ya Mafikeng kwa o ne a hudugetse gone ka 1891 go ya go disa gone. A ne a na le bana ba gagwe baba botlana fela Ramokoto le Monnawapula. Ka gone go seha dirame tsa di-refrigerators le di-mortuaries tsa go boloka le go tsidifatsa ditoto ka nako eo, e ne e tle ^{ere} ~~mo~~ ^{ere} ~~tho~~ a sule e fitlhwe ka honako. Kushumane o fitlhilwe jalo ke bo malomaagwe bo kokome le Kikana boora-Magashule ~~mmogo~~ le boora-Molana, ya re barwani

bo Simon le bo Solomon ba tla go tlohoga sebibi sa ~~di~~ rraabo ba fitlhela a bale a Ditlhilwe.

(1)

1896; ka ngwaga o go diragetse bolwetse jwa dikgom jo go tweng nteremane, bo simolwa kwa potsheka. Jwa gaila dikgom mmogo le diphologole tse di tlhako e patologanyeng. Jwa utlwiswa Batswana botlhoko ka ele barui ba dikgomo, mme ba le bantsi ba ba neng ba kaiwa gore ke bahumi ba tswa bahumanegi. Mongwe wa ba ba senyegetsewa thata mo morafing wa Barolong e ne e le Kushumane rraagwe Solomon Plaatje. Moraka wa gagwe kwa Ditlharapeng wa batla go tswalwa jaaka maraka a Barolong ba bangwe ba bahumi bo Israel Molema le bo Kokome Mogashula.

E rile morago ga phitlho Solomon Plaatje a boela ^{Teemane} Kimberley mme a ba a boa gare ka bonako go tla go rekisa dikgomo le dihutshana tse di ne di falotse mo Bolwetšing jwa nteremane (Rinderpest). Ka madi mo a romela bo-monnawe Ramokoto le Monnawapula kwa sekolong sa Morija Tiro e o e dirile a sa bolelela bo-mogolowe, bogolo a sae rera le Mogodi Simon mogolowe ye mogolo yo o mo godisitseng, mme a kgotswa thata a ba a ngala monnawe. Le fa go ntse jalo a tloga a mo itshwarela.

E rile fela ka thalane wa yone ngwaga wa 1896 Kushumane a sera go fitlha, ga bo go awa Montshiwa kgosi a kgolo ya Barolong mme Solomon Plaatje, ^{a ne a sa le mo} a ba a tla Mafikeng ^{a nna le} gage go fitlha kgosi.

Ka ^{Selemo} ~~maraga~~ ga ngwaga wa 1897 ga tla morweetsana yo mokhutshwane yo motshwana ele tisanarakazi (school mistress) a bidiwa Elizabeth Lilith Mbelle, a tswa Burghersdorp kw'one a ruta gone a tile go bora kgaitradie Isaiah Mbelle wa motoloko wa di ^o joje kwa ^{Teemane} Kimberley. Plaatje a re kgatha-tha le ene. Ngwanyana a nna Setswana le Sesotho le Setsosa le Seenyelese le Seburu snel sentle fela jaaka ene Plaatje.

o Monna a utswega mowa, mme le ngwanyana fela jalo. Ga ~~hi~~ tlola kgabo e e bogale ya lorato fa gare ga bone. E rile ngwangana a sena go boela gae kwa kwa lwa taboga lokwalo ga gage ga Kimberley le Burghersdorp, mosimane le ene ka "di weekend" a bo a lebile koo.

Fa magogwe a beleela lomepe - batsadi le losika loo Mbelle ba lemoga sengwe mme jaana ga dirwa molae gore Elizabeth a se ka a thola a etelwa kwa Kimberley, le gore le kwa gae a disiwwe a seka a thola e re a tsva ~~drakelona~~ sekolong a a ja nala kgotsa a iphokisa phefo ka go tsaya "Walk". Tota le dikwalo tsa gagwe tsa lejwa-lejwa, go fisa tse di tswang Kimberley. Waii: ke mang yo o ka timang kgabo l ya lorato, kgotsa ke mang yo o ka kganelang ditsela tsa lone? "Amor vincit omnia!" E rile ka Firikgong 1897 ga bo go sejwa mo Kimberley go tse Plaatje le Elizabeth Mbelle ba nyetse kas special Licence. Ijoo -: ya ne e kete Satane o golotswwe, ba ikgagolaka boora- Mbelle kwa ga bone, le boora-Plaatje ba ikgagolaka kwa ga bone. Hee: a mosetsana yo o a ~~ya~~ tsewe fa a innela morwangana fela jaana makau a mantle a Mathose a a mo ratang a le kam-kana? A ba kgaoganngwe; se ga se nyalo ~~a ba kgaoganngwe~~ ke tlaselo. Kgotla yo o ra Mbelle e tlasetswe ke dinokwane le dirakutlhi.

E RILE mafoko a nyalo a tseba kwa Pniel ka Se-Plaatje se ne se agile gone le koe ga itshwarwa melomo. A mosimane yo montle yo, yo o ~~ralegang yo o koga fela a ya go nyala~~ *letshwari, basetsana ba Bakwena ba li Kana. Mutha, Kooqane* botlhajana jwa ga we ke botseho fela...

Plaatje o ne a rulagantse le Elizabeth, ^{gwe} a ya go mo utswa kwa Burghersdorp go le lwa botlhano ba nyala ka Special Licence fa pele ga Magistrate.

E rile ka Satertaga ga diraga mo go tlalang diatla. Moruti wa
^K nao eo wa ngwaga 1897 kwa ^{Jessie} Kimberley e ne ele monna yo rategang mo
 Bantshong Davidson Msikinya. O ne a dibiwa bagolo ba phutego-bareri
 le bagogi mme a re a sena go rapela a ema a re - "Ka ntlha ya
 pitlagano yadinako, le ka ntlha ya gore ba ke lo ba supeditsang
 jaanong e bong Solomon Plaatje le Elizabeth Mbele ba mo ditirong
 tsa puso, ke dira tiro ya hone jaanong. Ke ba tshwaraganya fa pele
 ga lona jaanong ka nyalo e e boitshepo. Ke segofatsa nyalao ya bone
 e e dirilwe, fa pele ga Magistrata maabane ka Special Licence. Ke
 ba baya diatla, ke a ba rapelela, ke a ba segofatsa, mme ke solela
 fa jaanong ba le monna le mosadi," Thero ya Moruti Msikinya ga e ke
 ya tlhola e reediwa ke ope. Matlho otlha a ne a lebile lekau je le
 rategang ja Morolong, le tswela borokwe lo bontsho, le apere
 maneko, le neme e e kukuretseng le kolobo ya yone e tanwau fa le
 tshwaraganngwa le kgarebe ya Lefenku, moetsana yo mtshwana yo
 mokhutshwane, yo montle, a a pere losire lo losweu lo lo leele lo
 khurumeditse disei tse di tshweu, mme ruri lekau le kgarebe ba
 tshwanalana.

Kana mo malaising ao go ne go sena dikorano tsa bo African
 National Congress tse di fitlhileng tsa ruta Bantsho go tshwarage
 le go tlotlana le go nyalana. Ka nako eo ^{Motswana} o ne a nya
 Motswana ka ena fela le mo ^{Mothosa} a nyala Mothosa ka ena. ^{Morafa}
 ya Sesotho le Setswana e ne e sena kabalabo epe le ditshaba. ^{Motswana}
 Mothosa la Mazulu. E ne ele nola wa ma mapepe gore monwe a
 kgabaganye molelwane o o ka nyalo, e le sekgopi mo ditshabeng, e
 e le ditlhong mo batsading me ele kgakgamatso le setshego mo
 bathung. Moo go tse go ~~batlalo~~ go fetogile jaanong; Bantsho
 ba nyalalana fela ka kgolalesego go mme boitumelo fela.

E rile morago ga nyalo Mrs Plaatje a beela kwa Burg ^{Moradisi}
 go swetsa tiro ya gagwe ya borutabna le go kopa gore a ^{getolwe}
 mme a tla go aga mo Kimberley le monna wa gagwe.

Plaatje le ene ka bonako a tswa kwa ^{Jeunior} Kimberley, ya ba ya ne e kete o huñilwe ka lerumo, kgotsa o lelekilwe. Tota o ne a hudusitswe ^{go sele} ~~the~~ (transfer). O ne a rometswe go dira kwa Mafikeng go nna toloko gone. Mosadi wa gagwe jaanong a ya Pniel^K wa goora Plaatje (Simon) ^{uare} a amogelwa, a nna ngwetsi e e rategang.

Mafikeng

Mafikeng e ne ele motsenyana o mmotlana wa Basweu, mme e bile e ne e le motse o motona wa Barolong boora Tshidi ba ga kgosi Montshiwa, yo e ne e le ~~one~~ o sa tswang go v^v swa ka kgwedi ya Phalane 1896 mme jaanong ba husiwa ke morwae Besele. Magistrata wa Mafikeng e ne ele morena G.C. Bell Moengelese yo o gidileng mo maelong le mo pelung le mo kitsong. A tlotlike bogosi jwa Barolong, mme le ene a tlotlilwe; a na le kitso e e gakgametsang ya dipuo tsa Bantsho - Setswana le Setshosa kwa ntle ga go itse Seengelese le Seburu.

Morena Bell a gakgamala thata a ba a itumela fa a bona mofetoleledi wa gagwe e le motho yo mosa mme a na le kitso e e bophara jwa tsone dipuo tse ka tsosi, mme le tiro ya gagwe le maiseo a gagwe a kgatlha e bile a ratega mo bathung botlha. Plaatje o ne a tolokela merafe e le mene Maengelese, Maburu, Barolong le Mathosa. Mo dinyageng tse di latelang gongwe le gongwe kwapa Plaatje o tolokileng gone batho ba ne ba tle ba sale ba mo gopotse ba ntse bare "A motho yo o itseng go fetolela puo; a setsweere sa motoloki." Mme eseng Bantsho d iela le Makgoa ba ne ba bua ka ene thata ba mmita "Idial Interpreter) ke gore motoloki tota yo o gorosang puo ya motho ka botlalo jwa yone.

Mo dinyageng tse di latelang Plaatje o kwadile lokwalonyana a lo bita "The Esential Interpreter" a supa fa go tloka mo lokgotleng jwa tshekiso go farologanye thata le go tloka mo lesakeng ja thekiso ya dikgomo le gore motoloki yo o sefafaletse o ka golega batho ba le bantsi ba ba sekisiwang ka go tlhoka go itse botlalo ja mantswa a puo

Plaatje o ne a nyatsa phetolelo fa go sekisiwa dimuzulu kgosi ya magulu fa pale ya baapodi, dea le barara Hwa Greyton a pupa phetolelo e e tshela e q, jo bo a phosaphosa ka nako ya tshela ya ga Kgosi Kgane e wa Baswabo le morwae Dekapua. O ba Awetsia ka go Aupa bokoa jwa phetolelo mo tsheleng ya ga Dekapua a fetolela thebe

A re eketi Hamele ya bofiteledi jo bo phap a e ka bo e Hlithlitho
fela jwalle Hamele ya bofiteledi jo bo phap a e ka bo e Hlithlitho
mofiteledi o ka qeloha moko a ba a qeloga yo mangel

Ja Madlany a ne a belwa ke mangel mangae a magib, moko mangel fela yo o
ne a buda qo ba folefola ebang

Phoebie ke ene o ne a buda qo ba folefola a magosa a Bach
Mangae a magilo ohe a a ne ebela mangel - bo Baden Powell 1901
Lora Roberts, bo Duke of Cornwall, Baroness bo Dilao
ke ¹⁹⁰ British Native Affairs Commission (1904), Chamberlain
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Shee fir Hlithlitho 1900
May ke Hon Haubury Tracy 1900

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Silas T MOLEMA and Solomon T PLAATJE Papers

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