

KEGAOLO VIIIMATLO LE DIPHUTHEGO

Ka kgwedi ya Sedimothole ka 1920, Plaatje o ile Canada le Amerika a sena go fenywa mathata a go amogela passport. O ne a gakaletse go ya go ithuta botshelo jwa Bantsho koo le go bo lekanya le botshelo jwa Bantsho mono Souta Aferika. O pagologile sekepe kwa Quebec, ~~mo~~ jaana a ya Toronto - Motse wa university e Dr Mahlangeni yo mogolo o ithutileng bongaka mo go yone. O ntse dikgwedi di le pedi koo, a tseetswe godimo ke Bantsho ba gone, bogolo ke Dikopano tsa Bekaulengwe (Brotherhood League) jaaka kwa Ennyelane.

A buisa ~~diphuthego~~ diphuthego di le dintsi, ~~mo~~ ya re a tswa gone Bantsho ba mo abela madi a a ka nnang £500, ba bo ba duela manno a gagwe mo £ hoteleng. Go tswa Toronto a tlolela ka fa Buffalo, mo lefatsheng la United States kwa o ne a laleditswe gone go bua mo diphuthengong. Le koo ba mo naya dimpho tsa madi. Jaana a etela metse e metona jaaka New York le Washington le Chicago. E rile a le kwa New York a ya go bona motse wa Harlem, o go tweng ke one motse o mogolo wa Bantsho mo lefatsheng lotlhe. Ntlheng nngwe ya one go matlo a mantle a mabentlele le a manno le dikereke le dibanka le dihotela le ditheatre tse ditona, mme ntlha e nngwe ya one go matlotla le leswe le malwetse le botagwa le modumo; batho ba gone ba kgotlaganye, mme botlhe ba golobesegile.

Go tswa New York Plaatje o etetse dikgaolo tsa Bantsho jaaka Virginia, Carolina, Gerlina, Georgia, Alabama, Mississippi, Luisiana, Tennessee le Kentucky kwa borwa jwa United States, a tloga a etela ~~di~~^kdi tse dikgolo tsa MaNegro jaaka University tsa Fisk, Hampton, Howard, Tuskegee, Wilerforce. A kopana le baeteledipele ba Bantsho boDr. W.E. Du Bois, Profesa Kelly Miller, Marcus Garvey le ba bangwe.

Plaatje e rile a sena go boela Souta Aferika a bolela go re United States kwa botsheka o tshwana le Kapa Koloni mono, ke go re Bantsho ba na le

kgobolesego mo ditseleng tsotlhe tsa batshele; le go re United States kwa borwa o tshwana le Transvaal le Trei Txxx Stata mono, ke go re melao ya dikgaolo tseo e kgetholola Bantsho ka ditsela di le dintsi fela jaaka go ntse mo dikgaolong tsa mono tsa botsheka. Mme o bile a re gone kwa kgethololo e gone kwa borwa ke gone kwa dinatla tsa Bantsho di gone - balani le beagi le babatli - mme kwa botsheka gaufi le metso e megolo ya boNew York le boChicago go babui le bakwadi le baruti ba Bantsho. Fa e le melao wa lefatsho lotlhe la Amerika one e sireletitse Bantsho le Basweu ka go tshwana.

Lekgotla la Bokaulengwe

Elaetje o baile kwa Amerika mme a goroga mo Souta Aferika mo tshimologong ya 1922. E rile ka lobaka le o ne a le kwa Enyelane le kwa Amerika ka lone a kgatlhwa thata ke Dikopano tsa Bokaulengwe (Brotherhood League) ka thuso le botsala jwa tsone mo batheng botlhe le tiragatsa ya tsone ya mowa wa Sekeresete, mme e rile a goroga mo gae a leka go thaya phuthego e e ntseng jalo kwa Teemane. A bona thuso e tona mo Komponing ya DeW Beer. Ba mo naya ntlo e tona kgotisa holo e dirisa kaga o ratang ka gone, ba bo ba mo thusa ka madi. Ke gone fa a tlhoma "The Diamond Fields Men's Brotherhood le Women's Own Sisterhood" (Kopano ya Bokaulengwe jwa Banna ba Teemane le Bokgaitساديا jwa Basadi ba Teemane). Phuthego eo e ne ya kgatlha batho kwa Teemane, mme go dumelesega gore fa Elaetje e ne a tshedile e ne e tlaa tlalatlala mo gare ga Bantsho ba Souta Aferika, e mme serodumo jaaka Kopano ya Baidi ba Dino (Independent Order of True Templars).

Elaetje o ne a na le mogopolo le lasadi le loratō lo lo ratang kwa ba ga gabo kgakalakyakala, mme a bile a le senatla se se pelo e botlhoko. Ka ntsha ya mo, dilo tse o neng a di dira, le makgotla a o ne a a thaya a sule nae, go se na yo o nonofileng go ka tsaya maemo a gagwe le go tswaledisa ditiro tsa gagwe pele. Go ne ga rna jalo mo koranteng ya gagwe ya Isala ya Batho; go ntse jalo mo dibukeng tsa gagwe tse dintsi tse o di ~~xxxx~~ kwadileng a ba a di swetsa,

le tse dingwe tse o di simolotseng mme a swa a tse a di swa, mme tsotlhe a di tse di gae gatisiwe. E bile go ntsa jalo mo mokgatlhong wa KOPANO YA BOKALENG. E rile Plaantje a budulala ga tihokafala yo o nonofileng ka lesedi la borato go ka e tswaledisa pele, jalo tiro yaa uwa le mong wa yone.

Plaantje o rakarakariye le melao e e huduane Bantsho mo Souta Aferika, mme ka moranta ya gagwe ya Tsala ya Batho e ne e khutlile, mme e ne na rampir e e leng ya gagwe, e tihabagana le melao e ka go tshogetsa diphathego mo metseeng ya Souta Aferika le ka go kwala mo dikoranteng tsa Bantsho le Basweu.

Pitso ya Ditiro tsa Bantsho (Native Affairs Conference 1920)

Ka melao o Goromente o ne a bitse pitso ya Bantsho ba o ba tihophileng go kopana kwa Tshwane (Pretoria) ka ngwaga le ngwaga ka 1921 go ya 1927, go buisana le bone ka melao mengwe e e amang Bantsho. Phuthogo eo e ne e kete ke palamentenyana. Ho le Makgoa a babusi ba Ditiro tsa Bantsho le bakwaledi ba bone le Basweu ba nane ba bone ba tsiling go reetsa fela.

Bantsho ba ne ba di bantsi, ba ka nna 36; e le bokoruti John Dube, Dr Babusana, Meshak Pelem, Selamo Thema, Profesa Jabavu, Kgosana Ferryang, Selby Malhang le ba bangwe.

E bile Plaantje le mokwadi wa lokwalo lo, le bone e ne e le ditokololo. Botlho ba ne ba leka Sekonyelese, bangwe ba se gwelatlha, ba bangwe, jaaka boDube le Thema le Jabavu le ba bangwe ba se bua thata. Botlho le gale re se bua ka lentsoe la Setswana. Plaantje ene e ne e e tle e re a ema a bo a phothosela ka Seholanase se sekina, mme o bone Maburu a a ne e tihomile ditlho go ba di taosa ba ratologa, ba mo tsepega matlho, ba reetsa thata o bo o lemoga fa ba gakgametse e bile baa ja monate - e seng kgotsa wa mafoko thata, mme bogolo e le wa puo ya Maburu. O tloge o bone ba phutholola dibuka tsa melao ba supetsana fa la fale, go bonala go se le mafoko a sabui a ralela melao e e buiwang.

Ka nako e o ne a lalediwa ke bahumi ba dikopo le masisa ya Gauteng go nna morulaganyi wa dikoranta tsa bone. Ka tire e e ne e tlaa mo galola mo matshwenyeng a nadi, mme Flaaije a e gana ka go reba tire e e ne e tlaa mmofa nabogo e ba e mo tswale meliso le mogopolo, ka e ne e tlaa tshwanelwa ke go kwalwa go kgatlha le go itumedisa bang ba dikoranta tses. A re, 'Igalaleso ya mogopolo le puo e gaisa letlotlo la nadi, mme a Modim o nhlusa selomo wa me o bo o ka lalewa ka mongwe o sele lafa e le eng.' O ne a re ga go na sepe se se tenang le se se ilegang mo mothong ya o itlotlang le go r nang le tihaloganjo, jaaka go bona letlo bangwe ba ba botlhale, ba ba nang le titho le thuto mme ba lesitse mogopolo ya bone gore a lalewa ke ba bangwe. Flaaije a re sele seo se phapiso le boaka.

O ne a ka reng, motto wa batho, fa a kabo a sa ntse a tshela, go bona dikoranta tsa Bantsho di batse kwa moragorago, e le tsa Bantsho fela ka leina, mme tota e le tsa Basweu, mogopolo e le wa beng ba tsona - Makgoa, le mafoko a kwadilwe go itumedisa bone le go tswalana pele botshelo le ditiro tsa bone Basweu!

Diphetolelo tsa ga Shakespeare le dikwalo tse dingwe

Ka nako e o boeletse go kwala dibuka tsa gagwe tse dintsi tse o ne a se bolo go di simolola, le go swetsa go fetolela dingwe tsa dibuka tsa ga Shakespeare mo puong ya Setswana. Re eitse re boletse Julius Caesar (Julius Kaisare), The Comedy of Errors (Diphosofoso), The Merchant of Venice (Sagwaba sa Venice). Jaanong o ne a tswalana pele le Othello le Much Ado About Nothing (Matsapatsapa a lafela) le Romeo le Juliette a swetsa ba ba ga fetisiwa Mhadi, lokwalo lwa gagwe le matliso (novel), e bile a tshwere go rulaganwa le longwe lwa ditlhamane Masker Voodoo le go kwala padiso ya Setswana.

O ne a sweditse go kwala Bantu Folktales and Tswana Poems (Ditlhamane tsa Bantsho le Maboko a Setswana), a kwaile difela tse Kereke di ka nna makgolo a matlhamane, a okeditse Diana tsa Setswana go feta 1,000, e bile ene le Ramoshoana wa Hope Town le Thabantsho ba knobokantse mantswa le tihalano ya ene (dictionary).

Duka re setse re supile, dikwalo le tse di kwalang le ke bakwadi ba bagolo ra di ke di bona go gatisiwa tsatlhe. Tota bontsi wa tsona bo tlhalela go gati gatisiwa, ka ntata ya makete a nadi le go boifa ga bagatisi go gatisa lokwalo lo ba se tlhomamisang go re lo tlaa rakwa ke magolokgolo a batho. Go nise fela jalo mo dikwalong di le dintsi tsa Pleatje o di kwalang. Tse di bonyeng kgatiso tsa ke Native Life in South Africa, Tswana Proverbs and their European Equivalents, The Mine and the Bean (Sesuto le Mosipore), The Awful Price of Native Labour, Some Legal Disabilities Suffered by the Native Population of South Africa, Mhudi, Diphoaphoso, Dintshontsho, tsa boJuliane Kaesra.

Lokwalo lwa bofelo Pleatje ga a ka a lo bona, le gatisiwe a sena go swa. Bontsi lwa dikwalo tse dingwe tsa gagwe o di tlogetse - dingwe a ise a di borele bagatisi, tse dingwe a ise a di swetse. Dingwe tsa tsona ke With Other People's Wives - A Romantic Epic of Basas (A South African Native Tribe) le Chicago in the Bush.

Mopeleto kgotse mokwalo wa Setswana (orthography)

Go simeloga ka 1910 go ya bokhutlong kwa bachelo wa gagwe, Pleatje o ne a tlhabana nwa ya mokwalo o mosi kgotse mopeleto kgotse orthography ya Setswana. Pa e se le ka Robert Moffat - moruti wa ntsha wa Batswana - a dira alfabeta e ba a kwala bukana ya Sepelata sa Setswana ka 1830, le go fetolela Bachelo mo Setawanang mo bogologolong jao, Setswana se nise se kwakwa fela jalo mo dipalising le mo dikogolong ke ba ba mo tsetseng morago, boWilliam Crisp wa Kereke ya Bnyelane kgotse Tshetsho; boJames Archbell le D.M. Ludorf ba Kereke ya Masele; boRoger Price A.J. Wooley le J. Tom Brown ba Kereke ya Lontone (London Missionary Society); boSchmidt le Roedler le H. Kallenberg ba Kereke ya Luthere, go ruta Batswana, tse mopeleto o o ba itumedisa batho go tawa kwa Nokeng e Msho go ya go tsena kwa Sampisi. Le gone mokwalo wa Setswana e ntse e le tiso le boikarabelo jwa baruti - tiso le boikarabelo jo dikereke di bo tlhomamisitseng

ka go ipelisa thuto le go aga dikole tsa Bantsho mo dinyageng tse di fetileng lakgolo.

Lefa go ntse jalo go na le dipharologano tse dinyenyane mo go kwalong Setswana ga dikereke, ~~kgadimane~~ bogolobogolo go ne go na le tumalano, jaaka dikereke tsotlhe di tlogetse ditlhaka dingwe, ehong A, B, V, X, W, le X mo ditlhakeng tse 26 tsa alfabeta ya Sekgona, ba bo ba tshwaraganya tse dingwe, J, K, ~~ch~~ ch, kg, ng, tl, ts, ts le ~~tsi~~ tsi go emela medumo mengwe ya puo.

Ka go gola ga kitso ya medumo ya ditlhaka le puo baruti ba tlogile ba tlhoka go itumelela mopeleto wa Setswana mo dinyageng tse dintsi tsa morago, mme ba rata go o tlhofafatsa. Ke gone ka 1910 go ntseng kopano ya baruti ba Basweu ba dikereke tsotlhe tsa Bantsho go dira tokafatso eo ka go tshwana, mme ba dumalana mopeleto o mose, le go atleetsa kgafiso e ntsha ya Basbele ka one.

Plaetje le Moruti Jacob Moriyatsi wa Thabantsho ba ne ba le mo kopanong eo. Lefa go ntse jalo baruti le bone ba dirile phoso e e tlwaetsweng mopa Banta Afrika ya go tlhoka go tshwaraganela tiro ya Batswana le Batswana ka boisi. Ntwa ya MaJeremane, go tswa 1914 go ya 1918 e ne ya kganela tiragatso ya mopeleto o mose wa baruti.

Morago jaana mo dinyageng tsa bo 1925 go fitlhela 1932 barutegi bangwe ba Makgoa jaaka beprofesa C.M. Doke, Dr G.L. Lestrade le Morana Franz, ba dirole tse dikgole tsa Transvaal, ba iphetlhetse mopeleto wa Setswana ba re ga oa lebagana le tl medumo ya ditlhaka le puo kafa melaung wa kitso ya mopeleto, mme ba ikemisetsa go dira diphetogo dingwe mo mopeletong wa Setswana.

Maikemisetsa a bone a ne a dira kgaogano le dikgang tse ditona ka e keta ba itahusumeditse fela ba sa rerisana le barutegi ba Batswana, mme ke gone ya re ba baakanya, gongwe ba tla ba senya mo go kwalong medumo e e ka nngang 45 ya puo ya Setswana.

Plaatlje o ne a le kgatlhanong thata le tlhabololo ya mopeleto ke baitseanape ka a ne a re: (1) Makgoa a simolola go sokasoka mopeleto wa Setswana ba sa rarisana le bang ba sone ba ba sa itseng go ba gaisa; (2) Ba latlhile tlhaka ya o le sh le ch gotlhelele fela mo paakanyong ya bone; (3) Ba okeditse ditlhaka tsa mantswa mangwe ka go kwala di le pedi jaaka is boemong jwa e le yosi jaaka ci fa gongwe ba tsentse di le tharo boemong jwa di le pedi jaaka tsh mo boemong jwa ch; (4) Mekgwaritso le metswi le menoto e e ne e dirwa fa godimo ga ditlhaka dingwe go farologanya mantswa a tsone le a mangwe a a tshwanang nao; (5) go dia bakwadi ba Batswana, le ene ka esi Plaatje, mo kgatisong ya dikwalo ba sa ntse ba akabetse; (6) Lwa bofelo Plaatje o supile go re lefa mopeleto wa Setswana o leofela modumo wa ditlhaka le puo, mopeleto wa Sekgoa one e bile o leofile go feta. A raya baitseanape a re, 'Ngaka ikalafe!'

Plaatlje o tabogile le diphuthego tse di ne di tsa tlhabololo ya mopeleto wa Setswana kwa Gauteng le kwa Tshwane, kwa Mangaung le kwa Mafikeng, a ganetsa ka kitso ya gagwe e e boteng ya melao ya mopeleto, e bile a kgala ka ntlha ya kitso ya gagwe ya Setswana e o ne a se na molekane a mo go yone. A kwalela babusi ba Tshireletso ya Batswana (Bechuanaland Protectorate), ba e leng bone barara le basireletsi ba Setswana sa Batswana. Mo diphuthegong tsa mo Mafikeng le baitseanape ba Makgoa, Plaatje, fa pele ga Motlotlegi, o ne a ntse a engwe nokeng ke Moruti A.J. Haile - Mookamedi wa sekole sa Tiger Kloof - le Kgosi Isang wa Bakgatla le nna mokwadi wa mafoko a, nne ka ntlha ya dipuisano tseo ga nna tumalano e maumo a yone e leng mopeleto wa Setswana se se kwalwang gompiano ebong:

1. Go latlha c, q, y, x, le z mo alfabeteng ya Sekgoa.
2. Go dira modumo o o ne o le wa c go nna tš k.g.r. nca e peletwa ntšh.
3. Go kwala j boemong jwa y, jaaka boyang e nna boiang.
4. Go kwala w boemong jwa o, jaaka moroa e nna morwa.

5. Go kwala tsh boemong jwa oh jaaka chaba e nna tshaba.

6. Go kwala s boemong jwa sh jaaka mashi e nna masi.

Dikoi ke tse. ²Ele go ne go kwalwa jaanat.

Mma Nch ea monna oa dichaba e toa go noa mashi le go ya nama. Gompiono go kwala jaanat.

Ntsha ya monna wa dichaba e tswa go nwa masi le go ja nama.

Kgang ya mopeleto wa Setswana e ne ya tsaya sebaka sa dinyaga di le dintsi mme ya boifisa bagatisi go gatisa dikwalo tsa Setswana, ya ba ya bofa bakwadi ba Setswana mabogo, bogolo ene Flaafje, yo o ne a kwadilwe e bile a rulagantse kगतiso ya dikwalo di le dintsi mo go tsone dinyaga tseo. Tota e rile dikwalo tsa Setswana di ntse di fetwa thata ke tsa Bantsho ba bangwe, kgang ya mopeleto wa ya hibax di boetse kwa morago bogolo.

Ka yone nako eo Flaafje o ne a etelela Bantsho pele go ganetsana le lekala la Transvaal la Thuto ya Bantsho jaaka ba tshabolela molao wa gore Bantsho ba rutwe thuto yotlhe ka puo ya bone fela, le gore merafe ya Bantsho e kgaogangwe mo dikoleng. Flaafje o supile go re maikaelelo a molao o ke go leka go kganela tswelelopele ya Bantsho le kopano ya merafe ya bone, a ba a bolelelapele go re molao o wa Transvaal o tlaa dirwa molao wa Kopano ya Souta Aferika, mme go ntse fela jalo fa palamente e dira molao wa Bantu Education Act le Bantu Authorities Act ka 1954.

E rile ka kgwedi ya Phalane 1927 Flaafje a swetsa ngwaga wa bo 50 a tshedile, mme ya re ka 1928 baagi ba Teemane ba Bantsho le Bammala le ^{le} Maindia le Makgoa, ba kopana go mo tlotla le go mo lebogela go ineela ga gagwe go direla merafe ya Souta Aferika, mme ba reka ntlo e o ne a mma mo go yone ka pharo, ebong 32 Angel Street, Kimberley, mme ba e mo abela. Tiro eo e ne ya mo ama maikutlo thata, a re o rapela Modimo go mo tshwanetsa tlotlo e o e diretsweng ke ba ga gabo le ba bangwe.

Maronopo a mekwalo le dipuo tsa ga Plaatje ka SeNnyelese

A. Mekwalo:

A a duleng mo go Koranta ya Bechuana, Phalane 1902:WHITEMAN'S COUNTRY

"The London Times quite recently gave vent to the sensational sentiment the Rand Mine Managers were on the way to transforming South Africa into a Whiteman's Country. It is a pity that Thunderer did not proceed to inform its readers just how the Managers hope to effect that transformation and intend to dispose of the million of aboriginal blacks who populate this subcontinent. But however applicable this weird dream might be to the United States of America, with its nine million Negroes in a population of 75 million, so much calamity threatens Africa. The Black man is in Africa to stay and he will remain to the end of time - a distinct type of the great human family - maintaining intact and inviolable his race variety, in spite of occasional lapses, and it is well that it should be so. And the education of the black humanity will do well to keep this fact in view and aim at the production of good black men, and not to attempt to make impossible white men out of good black men and thereby waste excellent material!"

A a duleng mo go Koranta ya Bechuana, Ngwanatsele 1902AFRICAN NATIVE CONVENTION

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

People are prone to overlook the fact that Native assemblies could drink

just ~~as~~^{as} deeply from the cup of race antipathy as those of the other race, and when they avoid it their moderation is highly commendable. We therefore hasten to congratulate the African Native Convention and to characterise it as a model gathering for your Leagues and Bonds, and the thousand and one other non-descripts who meet round every nook and corner of South Africa.

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

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

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

We are great believers in ~~mix~~ classification you know: but classification of the right kind, not discrimination, and just as ~~xxx~~ strongly as we object

to the line of demarcation being drawn on the basis of a person's colour, so we abhor disqualification founded on a person's sex. The Convention would surely have benefitted by the experience of one, who though a woman, is not only their intellectual superior, but is besides an adventurous missionary life among the heathens of the Zoutpansberget, while they demonstrate their manliness by leisurely enjoying the sea breezes at the coast."

A a tswang mo go Koranta ya Bechuana Morule 1902

PROPOSED ANNEXATION OF BRITISH BECHUANALAND TO THE TRANSVAAL

"We understand that the Native chiefs of the division have signed a petition for presentation to Mr Chamberlain praying for annexation of British Bechuanaland to the Transvaal. Good Heavens! This is by far the most appalling information to have received since the outbreak of the last war.

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

One would have thought that the chiefs, having been once bitten, would naturally be twice shy, but it appears that in order to humour their white friends they are willing to seal their doom, and so have offered to

swallow another lethal dose.

In the face of the 6th clause ¹⁰⁰ of the final Peace Terms this action on their part is nothing less than a terrible leap in the dark, and never was ~~the~~ there a more flagrant case of wilful political suicide than there is in this step, and we earnestly trust that for the sake of themselves the chiefs will see to its early withdrawal before it is too late. The matter may be reopened when there is any justification from ~~the~~ within, but all present accounts from the Transvaal show that its treatment of its ~~1~~ black citizens is second only to Rhodesia's in its inhumanity and hatefulness."

A a tswang mo go Koranta ya Bechuana, Moshaganong 1903

CONGRATULATIONS TO DR. BOOKER T. WASHINGTON

"We heartily congratulate Professor Booker T. Washington who recently was the fortunate recipient of the liberal donation of 500,000 dollars - six hundred thousand and not sixty thousand, as one of the cables which dropped a cipher somewhere declared - from Mr Andrew Carnegie. Yes, we are Britons and we are exceedingly proud of the ~~xx~~ fact, but when a Republican white millionaire can disburse the sum of £125,000 to endow a Coloured school, a thing that, seemingly cannot be dreamt of by the millionaires on this side of the Atlantic, we are inclined to wonder whether our pride is not merely pharasaical.

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

Lo lo tswang mo go Native Life in South Africa, 1916 pp 63 to 129.

THE DISPOSSESSED AFRICAN

"Crossing the Vaal River from the Transvaal side brings one into the Province

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

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

One of the most outstanding things in connection with the unjust treatment of the Native by the whites of South Africa is the profound silence of the Dutch Reformed Church, which is now practically the State Church of South Africa. This "Christian" ^sbody does not only exclude Coloured worshippers from participating in its services, but would arraign them before the law, or otherwise violently assault them, should they visit its places of worship at other times.

When it is remembered that the predikants of the Dutch Reformed Church in the Old Republics dare not pronounce the benediction on a Coloured ~~any~~ congregation, we think it will not be considered unfair to say that the calculatingly outrageous treatment of the Coloured races of South Africa by

the Boer ~~maxim~~ section of the community is mainly due to the sanction it received from the Dutch Reformed Church. If the predikants of the Dutch Reformed Church would but tell their congregations that it was gross libel on the Christian faith which they profess, to treat other human beings as they treat those with loathsome disease except ~~when~~ when it is desired to exploit the benefits such as their taxes and their labour, which these outraged human beings confer upon the Dutch, we say if the predikants would instruct their congregation, then this stain which ^{is} disfigures the Christian Character of the Boers so greatly would be removed.

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

A a tswang mo go Our Heritage, Seetebosigo 1931

NATIVE LAW AND CUSTOM

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

Rajaba of the Bangwato xi tix tribe was tried at Lobatse a month ago before the Hon. Mr Patrick Duncan K.C. M.F; Judicial Commissioner for the Protectorates. He had beaten to death an unfortunate Mosiwa ^{son} in his employ. The

evidence showed how the skin of the deceased was virtually peeled ~~so~~ off his back before ~~his~~ he died. The accused pleaded that his action was the customary way of treatment to the Masarwa.

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

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

B. Mo Makgotleng.

WELCOME TO BISHOP LEVI COPPIN M.A. D.D. Mafikeng May, 1903

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

I was reading last week about a minister of the Church of ~~Eng~~ England who said, 'One might as well expect to keep back the Atlantic Ocean with a broom as to keep back progress and civilisation from the Africans (loud applause) and it is remarkable that one by one of the things that we thought were

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