

THE LIGHT (Ku Vonakala ka VaTonga)

"FORMERLY THE VALDEZIA BULLETIN"

Vol VI No. 61.

VALDEZIA, JANUARY 1936.

PRICE 3d.

"Reg. at the G.P.O. as a Newspaper."

2/6 a Year.

TO OUR READER:

We have at last decided to call the Bulleting "the LIGHT" and also to call ourselves BATONGA and not Shangaans. Many people have written to protest against the name Shangaans.

If everything goes well we shall stick to the above title.

[Editors]

People in the News.

Rev & Mrs Calvin Maphophe are on three months leave. They are spending their holidays at Valdezia.

Rev Maphophe is one of the first converts to Christianity amongst the Shangaans.

Rev Maphophe was born at Nhlengweni in Rhodesia he came to Spelonken with his father and stayed at Pisankop.* From here he heard of a school that was going on at Old Valdezia under Revs E. Cruex & H. Berthond. He therefore went there with his brother Rev Jonas Maphophe (then a youngster of about twelve). Calvin stayed under Rev Berthond & Jonas under Rev Creux. After sometime both of them together with (Rev) then only Samuel Malale, & Stephan Furumele were sent to Morija for the training course. He came back with T 3 Cape, after that Rev Maphophe went with Rev Berthond as a teacher to Portuguese East Africa Thongas. He then went back to Basutoland and came back as a Minister of God's Religion. He stationed at Lourenço Marques.

Rev Maphophe is a lover of his people and is doing all he can for the improvement of the Thongas and Rongas.

Mr E. S. N. Mahleza has left Valdezia on Friday Jan. 31st for Lovedale, Cape. Mr Mahleza it going for the N. P. H.

A terrible storm burst upon Spelonken in the afternoon of January 29th many houses were unroofed & trees were broken down. At Valdezia Mr D. C. Marivate and his children had a narrow escape when the whole roof of his house was carried and hurled 40 yards away. During the wrench some huge veranda pillars were swung and dropped right into the house and fell and crashed right upon the spot where the children were standing half a minute ago.

Books were left exposed to rain, wind and mud. Pictures dropped off the walls and fell with a crash upon some furniture.

All important papers were destroyed. Beds, mattresses and blankets were wet, clothes were dyed with red mud so that a blue serge garment looked like a brown serge. One of the bedrooms was turned into temporary swimming pool.

Rev & Mrs Bourquin did a lot to help in cleaning and in replacing some of the things. Sympathetic boys and girls worked the whole day in trying to help.

Thanks God no life was lost.

Dr E. H. Brookes

Dr Brookes and family had visited their parent-in-law Rev C. Bourquin, of Valdezia Mission Station. But as Spelonken knows, has had not only paid a visit to members of his family but he was a visitor of us all, for during his visit he was called at several places, and spoke to different audiences. His visit, besides being a rest and a change to him was a blessing to us who were privileged to learn many things from him.

To many of our readers Dr Brookes needs no introduction. As a teacher and scholar, Dr Brookes has been an influence for good and his connection with the Pretoria University, his books on the "Native Question" will ever remain as a non-failing force. As a public man few men have figured so prominently, but as a champion of the Native Cause and as an advocate of a spirit of harmonious race relations,

he has very few equals. As Principal of a large Native Institution, we are looking for better days not only in the progress of the Institution of which he is at the head, but of the whole field of Native Education, which lately is in the "meeting pot". In the planning of the future policies of Native Education his wide experience will be very valuable. We wish him and family happy days in their new sphere of work.

Superintendents of Bantu Schools.

(By A. E. Mpapele)

27/12/1935.

Native Schools have for a long time, (in fact ever since Native Education was organised) been under the direct guidance and direction of missionaries of the various denominations. All over the Union and the Protectorates the missionary by virtue of his profession is the head of the Native School and is also the intermediary between the teachers and the government officials.

The Superintendent called by various names according to the provinces; In the Cape he is called a "Governor" in the Orange Free State "Manager" and in Natal "Grantee". The names are different but the work they perform is the same in all respects.

That the missionary has played a very important part in shaping the destinies of our education and that even today his authority and ability along this direction is undoubted and even in the near future the government education policies will still be greatly influenced by the missionaries views.

We teachers as labourers together with the missionaries would—while appreciating the services already rendered by this body of men, still like to see more improvements in the care and direction of our education. The choice of missionary superintendent is indiscriminately done and does not require any special qualifications to serve in this important work. It is true some good work has been done but it is equally true that there has been lack of interest and enthusiasm so that problems of some special schools have never been tackled and the result is that education in these schools has been at a standstill. There are some schools of about fifty to sixty years standing which have never moved an inch forward. They are still one teacher schools with poor premises and equipment. The equipment is far from what may be desired for it lacks even the barest necessities of every day's classroom requirements. Teachers are chosen without any consultation of the experienced teachers.

Missionaries are content with as called religious work.

Again it is not the intention of this article to make a malicious attack on the missionaries who are our benefactors but as coworkers it won't be unfair to acquiesce under such state of affairs.

The missionary is the only official who has not the special qualifications and training for his work of Native Education for the teachers, supervisors, inspectors and directors have some practical, acquaintance with the theory and practice of education. Mission Schools without Government aid are badly supervised and any promotions made are few and far apart and the children for whom the school is built have very little benefit from such schools. What if these children were our real children! However they are some ones children and as we are aware there is no play in the process of education. Badly formed bricks can be thrown away but it is not so with people.

Missions should have education specialists who should both have missionary and educational interests. These men could be at the head of the teachers and should still serve as intermediaries between education departments teachers and missionaries. They should also possess some knowledge of theory and practice of education and above all can possess such personal equipment as will enable them to be of real service. The missionaries could choose these men for themselves and delegate all educational activities to their charge.

In this way I hope more interest and efficiency will be procured in our mission schools for the missionary is very much overburdened with his work to devote some time in the way of organising and improving the school with their numerous problems.

In this way our missionaries will have an educational policy typical of each mission and to my mind this will relieve many missionaries of the duties which are not equal to their abilities and experience.

RIFU.

Hikwenu ha tshemba mi ta vā mi twile ta ku fa ka King George V. Hi le nkosini hikweru.

Unwana la nga fa i Kwayimani Sono, wa Valdezia o file hi ku hela ka lembe ra 1935. Hi rila na mašaka.

A Elim ku file n̄wana Herison Majimisi wa mu-fana.

“Bulletin” yi hunduka “The Light”

Hi teto ḥwina ḫa rikweru. Mi nga ha holoyi se loko hi tyha Bulletin e ḫito riḥwana. Hi kumile maṿito-nyana yo hlaya lawa hi komberiwaka ku thya Bulletin ha wona.

A hi koti ku mi rungulela maṿito hikwawo lawa hi nga nyikiwa wona hi ḫanhu, ntsena hi ta mi rungulela hi mapapila mambiri ya humaka e ka Mr H. Ntsa-nwize wa le ka Muhlaba na ra Mr P. Hlaise mutsari wa le Dagga Mines. Ha nkhensa mapapila ya ḫona kambe ha tshaṿa kuri hi nge teki maṿito lawa hiku-va tinšaka tiḥwana ti to kuma wonge i ſilo ſa hina matshangaana na ḫaṭonga heše. Hikwalaho hi randa ku yi thya “THE EASTERN LIGHT” kumbe “THE LIGHT” ntsena ſi yima kwalaho. E hansi hi ta engetela marito lawa: “Ku ḫonakala ka ḫaṭonga”.

Ma ſi tīva na ḥwina kuri hina hi huma e VURO-NGA, EAST, Hi kona kaya ka hina. Hi kombeni ſihošo loko ſi ri kona, kamle hi nkhensa loko ſi twala.

[Editors].

Mahungu ya le Shipilongo

Mp'ū'anyana yi ni'e hi siku ra 20 Dec. Kutani ḫanhu ḫa su i gařile ku rima. A hi tīvi loko yi ta tiyi-sa. Tihomu to ia ta fa hi małzana, ngopfu malukasini, lomu ſīvala ingi ſi ri na tihomu ta 30 ku nga lo sala tiraru ta mhambal! Le'ti nga sala i mařambu ntsena, hilešaku na hambi mpfula a yo na ku ringana, ḫanhu a ḫa nga ta rim i swo t ūikaṇa hikokwalaho ka ku pfumaleka ka swifuwu. Saka ra maṿele se ri ḫitan 17/6, a ha ha tīvi a ku heleni ka ḫhweti. Šana ieswi hi nga fela hi tihomu leti a hi ti thembile, hi ta tunda hi yini! A-he-e! nwina ḫamadoroba, nd'ala yi kulu haleno kaya, hi pfuneni, ha sika. Hi karī hi ūayisa madzoṿo ya tihomu hi kuma 1/6 kumbe 2/- hi kuma tindoho to ringana ku sweka tintshuntshu. Makuwa lawa a ya hi pfunna na wona ya kuṿile. Loko mi ri na ka ūikhunwana, hi rumeleni hi ta dya ro siku rīwe a hi ntshumu.

VHAFIKI

Ho ḫona tinhlori ta ka hina le'ti a ti yile matikweni ti ya hlola dyon jo ti nga ḫuya. Hi ḫona ḫa;— A. E.

Mpapele wa Kuruleni, loyi a ri shikolweni a Adams, a ka Zulu, T. C. Marivate, loyi a ri Lovedale, shikari ka tiko ra Maxosa.

S. Tinghitsi loyi a ri Tsolo Agricultural School. U ḫuyile na B. Shihlomulu loyi a ḫa ri tṣinhwe, Mrs E. Marivate leyi a ri St. Hilda's Girls' School, laha a nga dyondu swa mintiro. Laṿa hikwaṿo ḫa hetile tidyondo ta ḫona. Hi nkhensa Shikwembu le'shi nga ḫa pfunna a matikweni ya tinshaka ta makhombo, hi tlhela hi ḫonana na ḫona kambe. Ha mi nkhensa ḥwina tinhenga ta ka hina mi nga ḫona swa matiko manwana leswi mi nga ta hi kombisa loko mi ta ḫa mi tsamisekile. Ra pfuka tiko ra ḫusha impela!

Handle ka laṿa hi ḫona ḫa;— D. Furumele, loyi a humaka a Tsolo, u tile e ku wiseni. F. T. Hlaisi, u huma a Tiger Kloof laha a dyondaka ſa tintangu, na B. Majimisi, u huma a Inanda Girls' School, laha a nga ya dyonda swa mintiro. Le Pitori hi twa kuri na yena Mrs D. E. Mareana, loyi a ri St. Hilda's, na yena u ḫuyile.

Nwina hikwenu ḫa ūikolo hi mi na'velela holiday le'yinene haleno kaya.

Mr Docomoco & Co. Ltd.

Hi teto Mr Docomoco & Co., veri yini? Docomoco: Oho, ḫamakweru, Khisimusi ya nanhwaka a yi nga nandihi mhan!

Hi yini Mr Docomoco?

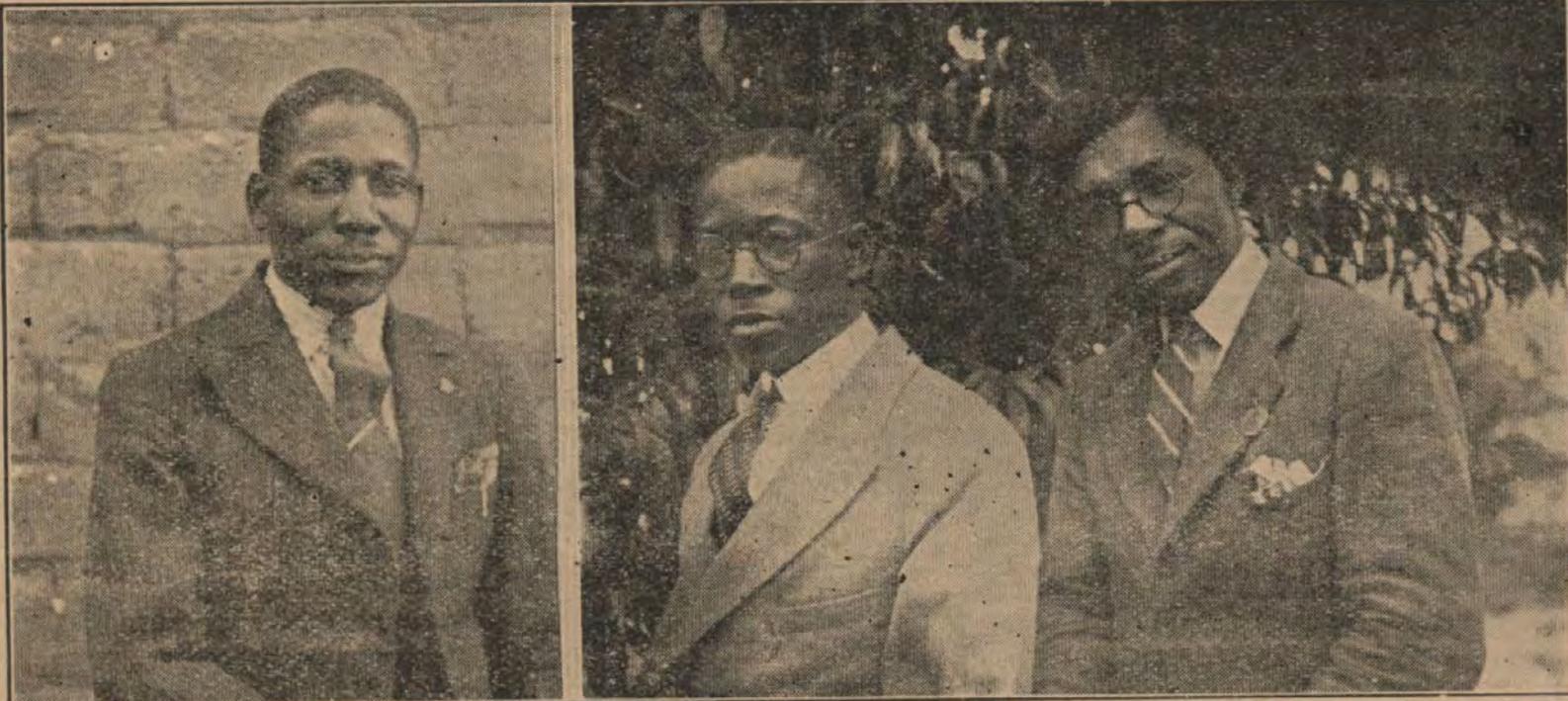
Doc: “Hayi, Byala a hi byi ḫonanga mhan! Majakanan nanhwaka ḫo be, a hi ku ṭona, pho, ḫa ḫonaka ndlala, hi te hi hina, hi hina, ko fana na kwala. Shinwana na shinwana a hi shi ḫonanga. Hi lo ḫona ko ku ho a ka tintombi ta majakani, nanwaka a shi ri shilo shinwana.

J. “Pho, Mr Docomoco, a mi nga ha titlonyi hi wunwanyani ke?

Doc: Va ka ḫa hi ḫona, leswi hambi hi ku: aŷu-sheni, ḫo miyela ḫa hunda. Hina a hi laṿi ku tihlu-phu hi leswi swa magweshe leswi ho ḫilela hi byo byala ḫa nga hi tsona.

J. “U ri yini Docomoco, u ri a swi hloṿile laha Shipilongo nanwaka.

Doc: “Nyanisi, Impela, kambe na teti ta ka hina ta le mintini a ti hloṿile. Loko ari Madziṿandlela yoloye a sho be. Shi fakile na duku ro tswhuka nhlokweni. Loko shi hleka sho halata matsheleni. Nwandhindhani hi mpfhuka a khinyiwa hi ḫuhlalo lebyo basa iyi shi ta faka na tshotshwane le'ya nkani, shi tlhela shi funengela miduṿu lowo basa wuri na mabulomu yo tshuka? Shi tlhela shi hingakanya



THE FOUNDERS OF THE SPES BONA PRINTING WORKS

From Left to Right: Manager—Secretary J. S. Gana, A. S. Gana & D. Medonzie.

mombu hi ſifikazelo, pho a ſi lo na hlamba ſiku v̄oni—v̄oni—v̄oni. Tirinki a to nna lomu tintihweni. Misisi leya ntima yi ku dzi! Loko ſi hleka na wena mibilu a yo kolwa.

J. Ha! Docomoco, kasi Khisimusi e ka ñwina i si-ku rihi?

Doc: Ra gwala na nyama na tintombi na ku hlova na ku kina.

J. Ku kina ntšini?

Doc: Ku tšina

J. Nt̄ena?

Doc: Nt̄ena. Na valungu va endla ſona.

J. Makweru, u lahlekile, Siku leri ri onhiwile ngopfu. Siku leri i ra ku velekiwa ka munhu uñwana wo lulama ſinene, loyi a lavaka ku fuma timbilu ta v̄anhu, loyi a sasekisaka tinghohe, mimombo ni timbilu ta v̄anhu a nga Hosi Yesu. A hi fanele ku va na ſitshaivo e henbla ka siku leri.

The Light. TA LE NATAL

Ndi tsake ngopfu kuva na nkari wo mi rungulela ta le Natal laha ndi nga tsama koni malembe mambiri 1934 na 1935.

Va kokwa ni va tsundika miti le'mi kulu ya Tekweni (Durban) Umgungundhlovu, Pietermaritzburg yi nga miti lemi kulu ya tiko ra Natal.

Tiko ra Natal rik ilu ſinene kvalaho mahungu ya mina yo va ya kwa la ndi nga ya kona ntsena.

Vanh lava nga Natal i maZulu hi v̄ona la'va nga hlupha v̄antima kulobye hi tinyimpi ta v̄ona hi ma 1800. Na namuhla tinyimpi atise hela hambu ti nga kulangi tanehi leta khale. Va ka Zulu va randa v̄ukhongeri ſinene vota ka v̄ona aya dzahi sigireta kumbe pipi. I vanhu vo randa milawu ya v̄ona ya kha'e a va pfumeli ku thika ſa khale.

Hosi ſeši i Mishiyeni ka Dinizulu hi yena langa khome'a ho i leyi ya hariki yitsongo. Tiku ri ñwi randa ngopfu ri ñwi hlengelé ni mali leswi ari Hospital.

Swibalo swa maprasi a swi fani na haleno hi tlhelo ra tiMission farms. Maprasi lawa kunga na v̄afundisi a v̄uriwa reserve kutati v̄abala hi £1-10- yi tirisiwa e henbla ka swikolo na mapato, kwalaho v̄ana swikolo swo saseka.

Vabyala ngopfu mova na Black Wattles v̄ona v̄antima. Vañwani lava nga tala i maIndia. O! vatele ngopfu hi v̄ona va tiraka mova. Mangezi hi vo valungu la'va nga anda. Va na milawu le'yinené aku na colourbar. Hi khandiya tramcars na v̄ona a Durban.

Ndi ta yima kwala, mi ta titwa hi masiku.

Abel Mpapele. Jan. 30/1936

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