



# The Light



Ku Vonakala ka VaTonga

Vol VIII. No. 83.

VALDEZIA, NOVEMBER, 1937.

PRICE 3d.

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

2/6 a Year

## Africans must be Independent.

The Light...Ku Vonakala ka VaTonga.

Some few weeks ago, there appeared in the Star and also in the Bantu World a reproduction of a speech by Senator The Honourable Mr J. D. Rheinalt Jones on Natives and Thrift.

When a man such as our senator speaks, we to whom the words are addressed should pause and think of the significance of the message as he is the last man that would speak at random on matters affecting us.

To day we wish to bring to the notice of our readers the adaptation of the same message only in another form INDEPENDENCE. As we are all aware each individual in any nation is looking forward to a day when he shall have achieved success and for this reason is asking the question "What must I do to be saved as an individual or how can my nation be saved"? Such a question can only be asked by those whose minds and souls are really thirsty for self upliftment or altruistic ideas. We are all looking for a way to salvation.

Happily some of us can read and write and this in itself is a very great asset and instrument for achieving progress if one is intelligent enough to apply it.

Through reading History we are in a position to weigh things in a balance and thus choose the important from the less important; there are also very many examples from which we get guidance in the History of man. In Latin there is a proverb which when interpreted into English means that: A word to the wise is enough.

Has the coming of the white man in our country helped us to be self reliant and to be Independent for these two are moral virtues by which we Bantu people can gain Progress. As individuals or as a nation we still suffer from this great malady of all backward races: We are not at all independent, we fail to do things for ourselves. If anything has to be done we always look for assistance elsewhere and this is bad

for the character of the nation and even for any individual.

As I said above Independent and Self-reliance are moral virtues and through out the History of man we notice that wars and personal obstacles in nearly every walk of life have been overcome by Moral virtues. Unhappily for those of our age Moral Standards by which all Races that have survived when others perishes have been thrown over board and is a chaotic state of affairs.

There is an example in our midst... The Poor Whites Question.. which according to those authorities of the question is a result of too much Dependence on the Government Ignorance. No effort is being made by many of the this class of the European section and the results are too well known to be repeated here. It is therefore the duty of each one to steer against the Rock of Dependence. We have to tell our people that the road to success is through self help.

Economic Independence is very essential if we are to build schools, churches, own land and to open up business. Before using our money we have first of all how to save our small earnings, not only money but anything that we have acquired. It is here that The Senator gives us a sound warning when he advises Africans to save and more than this to be thrifty. The nations that have adhered to this habit of saving do not depend on other people nor charitable institutions for their necessities of life.

Then there is Independent Thinking which too we have to acquire if we are to progress as a nation. Although we live in a democratic country where freedom of thought is not restricted by law, we have to learn how to think things for ourselves. For this we must educate ourselves through reading and discussion and travelling.

The African is a slave of other races in thought and in means for wholesome livelihood. Every African has to leave home to seek employment elsewhere, when people of foreign countries will come into our midst and earn there a decent life. We see them struggling to earn at first and we even laugh at them but after a short time of hard work we find that these same foreigners have succeeded and even go to them

for employment!!

The moral standards of the Africans which are said to be deteriorating are so partly because of lack means for a decent life and no wonder there is corruption especially in the slums of our urban areas.

Liquor traffic, immorality and wholesale robberies are some of the direct results of lack of means

We know things of the spirit cannot be remedied by material things but saving is a moral virtue and if it is such it is spiritual.

Africans must save to gain Economic Independence and must go to school to have Independent thinking and only then shall progress be possible.

A. E. Mpapele.

### — APOLOGY —

Readers of this paper will wonder to find that the November and December issues are late in coming out the reason is that the Editors have been laying down ill at the Hospital. One was down for 3 months and another for some weeks. Both were able to move about at the end of November but were still weak to do anything.

We are very sorry to have kept you in suspense and we beg for an apology.

[Editors]

## Lemana News.

Since the departure of the Ex. Superintendent Rev. Leresche, there came a new man to replace him: Rev. A. A. Jaques. This man surprised every student when he arrived, because we saw how active and full of energy he was, and the result being that Lemana had improvements within six months.

Before mentioning some of the improvements, I am very sorry to inform you dear readers, about the death of our intimate fellow-student Jack Ndhundhuma, who passed away on the 7th of October 1937. Our hearts are too much grieved when we think of this friend of our... We use to have jolly times with him, enjoying "College life" and at the same time admiring at his kind and sympathetic deeds. We are very sorry of this mishap indeed. We pray in deep humility that God be with the family of Jack Ndhundhuma, showing them that where their son trod is also their path, and that they must be ready for that misfortune also.

The first thing which has improved greatly is Manual Work. The time 2 p.m. to 4 or 5 p.m. Monday to Saturday is a busy one. It is rare to find a student not working at that time. Boys are suited with suitable works. They all have different works.

Some go for Agriculture, others for carpentry etc. There is no time to lose. Busy! Ever busy! A school-garden has been made near the tennis-court, and Mr Malan built a very big, magnificent dam, so, instead of boys carrying tins for watering the beds, there are furraos all along it, and it takes 30 mins. instead of 3 hrs. to water that big garden. The gardens have so improved that we no more use (Shiridza) for our (Shishevo) but we use vegetable. We are also very proud of having Mrs Malan, who is so kind as to devote nearly  $\frac{1}{4}$  of her time helping in our kitchen, so you can imagine what kind of meals we have nowadays. Before long one will notice that Lemana has more buildings than it had a few months ago. There are two houses under construction at present. 1. An office near the boys' quaters for the Boarding Master Mr Ntsanwisi, 2. a building for the Practising School. We still hope to find some more built when we open next year. That is in connection with building.

Every quater before closing we have what we call a "Bantu Night." It is a sort of Entertainment, wherein any student is free to express any song, game, poetry or story in his or her language. There you find that some of the students play "Switiringo, Swizambi" etc. The night is very amusing indeed.

The singing is conducted by four people: the school choir by Mrs Thomas, and Messrs Mpapele and Marivate, and the Church Choir by Mr Malan, with a violin accompaniment.

Not very long, the Superintendent invited the Elim Hospital Sisters to come and give a Concert, conducted by Miss Brunnschweller. It was very inspiring. It was not only a concert but at the same time a history lesson on music from the 10th century till today. From that lesson we learned a great deal. We hope that it won't be the first and the last one.

That very night after the concert Mr Mpapele the P.M. of 1st. Lemana Scouts went with his scouts to Mr Jaques's farm (Ephrata) to hold a camp. They spent the whole Saturday there, and the enjoyments they had there are so great that they are unutttable down here.

We are very, very sorry to learn that our teacher Mr Thomas is retiring. He will not come back next year. There will be a meeting for teachers, where he is going to say "good-bye" to his children-old and young. Here we cannot express fully about his deeds during his long stay at Lemana, but we hope that next time we shall manage to let you know.

This year (1937—1938) there are many students at Lemana, and at present the total enrolment is 148. We hope that next year there will be a greater number than there is this year.

Go d-bye!!!!

## MASANA—MPISANA TEACHERS.

Ku ve ni ku tšintšiswa ka mateacher ya Masana na Mpisana. A Masana teacher A. Manganyi wa famba ku enghena H. Kamela ku nwi siya. A ka Mpisana teacher D. J. Zakarea u ya a Lemana ku ya hetisa, u siyiwa hi yena S. Mbowane loyi a nga vuya hi le Lemana hi ku vabya, na teacher E. S. Moab i Head Teacher ya ka Mpisana šeši u suke ka Majemberi o siyiwile hi teacher S. Munisi. A ka Magwagwaza teacher T. E. Mbowane u sukile u siyiwile hi teacher Majokoane wa le ka Shilubane. Ku na mavabyi yo tšhulula ngati kambe a nga onhi yo hlupha kunene. Standard VI ya ha khomile hi ye Head Teacher S. J. Maphophe wa Masana ku pase 50%.

Ku haša nkari ndi ta mi tivisa šinene hi nkari wunwana. Ku languteriwile Oxford Group ku ta sunguriwa hi ye Mr D. C. Marivate na vanwana. Na kambe ka ha yimeriwile ku fika ka Rev Bill na Rev Mašananyi hi ti 10/9/37. Ku ta dyondisa no nyika Shilalelo ha nkhenza loko hosi yi va pfuna.

E. S. Moab.

## E ka The Light

Mhaka leyi yi na ku takisa kala'anga dyonda šinene mhaka leyi kambe ka loyi anga dyondangiki anga tšhumu ha šona. Mi vona madjaha mana vanhwana va vona loko avona lešaku hi fanele ku hanya tšinwe na nhwana wa wena hi dyondo muti wawina wu ta kula na ku saseka endlisani leši. Yena Mr Thaula Mbhiza a nga rumela nhwanyana wa yena a Lemana kuya College hi mali ya yena, aku takisa ka šona, yena T. J. Mbhiza anga ši endla eka nsati wa yena Paulina Matsilele loko a nwi yisile kwale College a Lemana. Madjaha na vanhwana mi nga rišali mhaka leyi. Loko u vona kuri vatšari va yena va haša šavumbiri mi fanele ku kamba mhaka na vatšari vanwanyana. Mayiwako yena Mr Mbhiza na nhwana wa yena Paulina, rirandu ra vona ro saseka ngopfu. Madjaha na vanhwana. Education yile mahlweni ringetani endlani hi matimba loko mi laša ku hlayisana šinene hi ndlela ya ka Yesu. Nda themba yena Mr Mbhiza ma nwi tšiva šinene kusukela a hari šikolweni asuka aya ka W. N. L. A. ku ya laša vutlhari kona sweswi u driver tlhelo i A.P.M. yama Pathfinder ya le ka Majia School hi kona a dyondisaka kona šikolo, na yena Mr O. Nzula is private teacher, Mr Mbhiza u na vutlhari byo tala swinene hi mintiro ya yena, nwi nkhenzeni nwina mi tšivaka dyondo kuri yiri yini. Yi fambisa ku yini. Munyama wu tluriwa hi ku vonakala, hikuša vusiku a wu voni ntšhumu, ku vonakala wa vona hikwaswo.

Printed by the Spes Bona Printing Works,  
P.O. Box 3997, Johannesburg.

Messes J. Gana, A. Gana & D. Kunene.

Residential Address:—

Stand No. 1834, Corner 17th Avenue &  
Hofmeyer Street, Alexandra Township.

Vonani khale-khale a kuri haša ku tlhariha awuri munyama ntsena, kasi sweswi ku vonakala ku kona hikwako, dyondo yi enetile hikwako tlharihani madjaha na vanhwana yisanani mahlweni mi ta kuma ku vona swihampfhuka leswi taka hikwako. A hi yeni mahlweni hi nga tlheleli ndaku.

Hi mina, Mr Mušoni.

E ka vahlayi va ku Vonakala ka Vatonga yi nga The Light ndi kombela ku vekele maritonyana ma ngari mangani. Kutani nda themba hinkwenu mi hlayile The Light, ya nhweti ya August 1937. E ya yona mi hlayile mi kuma ku nwani ku tariwile leswaku, "Šana tišana ta vantima ta pfuna ke?"

Kutani e ka marungula walawo lašo tala a va kumangi ku twisisa leswaku munhu yaloyi a nga laša marito walawa a ta hi hlamusela laha swi lo yini šana?

Na swona a nga hlamuselangi hi ndlela le'yo takisa vahlayi. Kunene a mi hoshi mi vula swona.

Kutani tšivani leswaku mina a ndi nga tšudukangi leswaku marito lawa ndi ma tsalaka ma ta ka ma hangalaka ma hlaya hi unwana ni unwana.

Vanwana la'va ndi tšivaka vo nda ha ku tsala kwahala ndi nga kona. E-e i marungula ya khale hi nhweti ya November loko ndi nga hoshi ndi ma tsale hi siku ra 20th November 1936.

Kutani loko ndi nga si nghena swinene e marungulweni ya mina lawa ya ndi tsarisaka papila leri, ndi tsunduka marito manwana ndi nga twa hi teacher wa mina hi ri ku tireni nkari wa shikolo a vula leswaku: "Nwina vana loko mi nga endla shilo ku nga ku vatla swi vatla vatlana, kumbe ši nwana ni ši nwana leshi mi ši endlaka hi mavoko ya nwina ši endlani hi mbilu hinkwayo ši va leshi nga ta pfuna ni minkari leyi taka ši nga ši sha nkarinyana!!

Kutani marito lawa ya ndi tsundukisa ku hosha ka mina loko ndi tsarile marungula ya ku pfuna ka tišana ka vantima va rikweru. Loko ndi hlaya na mina siku ra namuntlha ndi kuma ku hosha lo'kukulu ndi nga ku endla.

Nda tsembe e ku heteleleni mi twile marito nyana ya vula hi Editor ya phepha: "lesaku marito manwana ya wena a makhensiwi hi mina Editor ya phepha leri".

Loko ndi hlayile ndi ši twile hi nkari nyana lešaku ndi hošele vānwana vā hlayi vā ku Vōnakala.

Ndi tšhāmīle mune wa masiku ndi nga twisisi ku ri ndi nga endlayini. Hi loko ndi ehleketa lešaku ndi fanele ku tisola e ka vāhlayi la'vā nga twa ku vāviseka hi marito ya mina.

Ndi kholwa ngopfu lešaku la'vo tala ši vā vāvisile hikuva hi siku ra 24th September 1937, ndi twile u-nwana wa vāhlayi a ndi vutisa hi ku hlamala marito ya mina. Hi siku ra 27/9/37. U-nwana a ndi tunduša kambe marito walawo. Hi loko na madyambu ndi vakele mufana u-nwana vā nge i Simon Mafanele, ndi ya lomba pad tala marungula walawo.

Kutani mhaka le'yi kulu ndi kombela ku ri vāleriwa e ka vāhlayi. Na šona tivani lešaku ndi tšarile khale ndi ehleketa kuri ndi ta tšheriseriwa loko vā korekitile hikuva hi šo šeša mphikizano wa hina.

Ndi ta tšaka ni ku rula loko u-nwana wa vāhlayi a ndi nyika maritonyana. Nda rungula, Hi mina lo'ntongo,  
J. M. Masuluke.

## To the Editor "The Light"

By A. Solomon.

Hi hlayile e ka "The Light" mhaka ya wansati l'a feke a ka Shikundu, kutani hi vōnile lešaku la'nga rumela mhaka leyi u hatlisile ngopfu ku enghenisa mhaka leyi a nga si kuma ndlela ya timhaka. Wansati loyi i mukhegulu l'ongi a famba-famba hikwaku a tšhama masikunyana ku-nwana na ku-nwana laha a randaka ha kona. Vitu ra yena a ri Nwa-Shichasiku a faka a a ri ka Mrs Ferreara a venkeleni ra ka Borchers. Siku ri-nwana yena Mrs Ferreara a nwi ruma ku ya rolela timbulwa, i vā o fambela makumu a nga tlhelanga a vuya. Tinsulačoya to ya nwi dlaya ti nwi šopelela ti la'va mmiri. Swi hetile masiku a nga si kumeka, hi loko siku ri-nwana a ya kumiwa a file a sungurile ku bola. Maporisa ya S.A.P. ya kari ya la'visisa mhaka leyi ku kuma ndlela ya ku dlawa ka yena. Ku khomiwa la'vo tala la'va sungulaka ku vula vumboni le'byinene bya leši vā nga ri vōnisa šona. Mhaka a yi si kumeka šinene.

KA MHINGA.

Hi ra 9th Nov. haleno ka Mhinga ku dlayene vānhu George Shitlhelane Maluleke u dlele Salane Bihamiri Maluleke, vā rangile hi masiku l'a hundeke vā lwa ku hluriwa George. Mhaka ya vōna yi nga heri, hambi Salane a ringetile ku ya tisola ka yena George a nga pfumelanga. Hi siku rero ra dipi haleno ntsinda vā sungula ku lwa. George o djuma Salane a nwi tlhohlhora nhloko hi nhonga; vā lwa, loko George a vōna leswaku Salane u ta engeta a nwi hlula, a teka ribye a

faya Salane. Marambu ya fayeka. U fele a hospital ya Donald Fraser Hospital hi ra 10th a fa. George yena u le "Cell" a shitokisini.

Sala Bihamiri l'a feke i makwaču wa Jackal Bhabane wa Klipfotein-Valdezia. Hi rila na vōna.

## Ta hala ni hala.

Le Portuguese East Africa ka ha ku huma vāfundisi vāraru e shikolwen, vā hetile tidyondo ta vōna. Mavito ya vōna i Pilato Sibane, a a ri teacher wa le Mandjakazi, a tlhela a ya dyondisa e Gidjane. Mr Abel Mabunda, a a ri teacher wa le Chikhumbane Mr Gabriel Mecabi na yena a a ri teacher wa le Chikhumbane.

Hi nkhenisa Šikwembu loko shi vā pfumelele e ku nghena e ntirweni lowu, kutani ha themba leswaku vā ta tirela tiko ra vōna.

Na nwinā la'va mi tikarateke hi ku humesa nhlengo wa nwinā e ka vā hakelela shikolo ha mi nkhenisa.

Le Spelonken vā hari kona vāraru la'va vā ha dyondaka e vāfundisi, hi vōna vā Mr E. Mabyalani, loyi a a ri head teacher ya le Tlangelani Mr Alfredo Tlhačela, loyi a nga vā head teacher ya le Rivolla, na Mr S. Maphophe, head teacher ya le Samari.

Hi twa leswaku vā dyonda tidyondo leti kulu kwale vā nga kona. Hi ta tsaka loko vā kota ku heta shikolo sha vōna swinene, vā sungula ku tamela ntiro.

Hi kumile papila rero ri huma Swissa kutani leswi ri tsaleriweke vānhu la'va tsameke e tindhawini le'ti hambaneke, hi vōna leswaku swi nga heta lembe loko hi ri rumele e ka u-nwana ni u-nwana leswaku a ti hlalyela he yeshe, swa antswa loko hi ri humesa e phephenleri leswaku marungula ma ta hatlisa.

Hi ro rero.

TA-HA-TA.

Published at Valdezia by:

Messrs D. C. Marivate, Valdezia, Klipfontein.

P.O. Louis Trichardt, E. A. Tlakula and A. E. Mpapele, Elim Mission Station.