



The Light



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A SINGING COMPETITION I HAVE WITNESSED.

(By Joseph Marivate.)

There were hundred of people at the Tlangelane Mission Station on Saturday, September 18th 1937. To witness a singing competition among the schools situated between Pfukane and Mhinga.

Before the Inspector, Mr Spruyt, his supervisors Messrs Mtebule and Phasoane, and the judges arrived, the teachers had arranged for the singing to be conducted in the open. However the desks were removed into the church when the Inspector and the judges had decided that the music of the choirs would be more impressive inside the church than outside it. At about 12 a.m. the Supervisor Mr Mtebule had accommodated as many people as possible into the Church and the singing commenced. The first piece that was sung was a Bantu song, "Inguduso" arranged by the famous Zulu Musician and composer, Mr Caluza.

Four school choirs sang "Inguduso" and they were as follows:— Pfukane School under Mr E. Nkondo, Shikundu School under Mr Francis Mabobo, Piet Boy School under Mr N. Ntsungu, Tlangela School under Mr H. Makaukau. The same school choirs, four in number, were called again on the stage for the rendering of the second set piece, an English song, "The Merry Bell Ringers."

That done the Inspector Mr Spruyt spoke very concisely. The chief points of his brief speech were these: He thanked the Native Recruiting Company for having provided the cup for the singing competitions in the Pfukane-Mhinga Area. He thanked the judges for having so willingly left their duties to help him. The judges were Mrs H. Thomas, singing teacher at Lemana Training College, and Mr Van der Spey, Principal of the Bethesda Training College.

Mr Spruyt said that the judges were pleased with the music of all the choirs. He also said that the Bantu are great musicians, and that they only need to develop their talents. He expressed his disappointment for the few number of school choirs that competed.

Just before the end of his remarks, Mr Spruyt announced that the Pfukane School had won the cup. There were Loud cheers when Mrs H. Thomas presented the cup to Mr E. Nkondo conductor of the Pfukane School Choir. The Tlangelane School came 2nd at the competition.

Everything went well; the competition was very keen; the judges' decision satisfied everybody; the discipline of the audience was very good: the whole business was very short to the benefit of the children who had to travel many miles to reach their homes.

Before concluding I wish to say that I enjoyed every minute of my six hours' stay at Tlangelane but my happiest hour there was spent during the rendering of the pieces of Music, and I believe it was the same with everybody. I think that were there more things done at that singing contest, the people would have been happier still. I know it was a beginning and that is why I have to suggest something for the next Eisteddfod. Let us have things as are done at the Zoutpansburg Joint Council Eisteddfod. Things like solos, duets, quartettes, quintettes etc. Native Instruments and Native Dances. We Natives are good at dancing, and that is a talent which must be developed as well.

Perhaps the teachers of the the Pfukane-Mhinga Area will ask me two important questions namely, that the work will be heavy for them and that nobody will be responsible for giving the prizes.

I shall not attempt to give solutions to these great problems but I shall say what I think.

As far as prizes for winners for various competitions are concerned, I sincerely trust that our Inspectors if approached can do something. They are very much interested in Natives, and they are very keen at developing Native talents. They can try their level best to do something if only the teachers put their difficulties before them, and cooperate with them.

The other problem of getting time to help the scholars and other people learn their solos etc, I think it is a matter of interest. Once you love the people amongst whom you work and live TIME is no problem. We Bantu teachers, no matter where we teach; let us

not forget that our people hardly any worth white recreation, and we who are a little enlightened to realise that state of things, should co-operate with those Europeans who are interested in us, and with those whose duty it is to improve us, endeavour to introduce new forms of recreations to our people.

Motor Accidents.

It is a common thing these days to hear of deaths caused by motor vehicles: It is only the other day when Phillip Magagane a native teacher from Mamabolo's was knocked down from his bicycle, by a motor-car and he died soon after he was admitted to the Hospital. Mr Magagane was travelling from Pietersburg going home to Mamabolo's. It was after sunset. How the accident happened nobody can tell but the fact is that Mr. Magagane is no more.

People must not confuse him with another Phillip Magagane who is a teacher also and who comes from Lemana and Basutoland. He is not the one that went through Lemana during Rev. E. Thomas' time. The deceased is another Magagane. He leaves a wife and some children. We are sorry for these dear ones.

An accident occurred between Mamabolo's & Pietersburg when a car driven by a white man crushed into a bicycle ridden by a native teacher Phillip Magagane. Phillip died shortly after he was admitted at the Pietersburg Hospital. He leaves a wife and several children.

Readers must not confuse him with Phillip Magagane who was at Lemana during the time of late Rev Eugene Thomas. This is another Magagane. We are very sorry for him and for his wife and children.

In the middle of October 1937 a lorry belonging to some Indian Nader and driven by a native, was travelling between Louis Trichardt and Elim Hospital. 7 miles off Louis Trichardt the lorry killed a pedestrian who was trying to cross the road.

This pedestrian was a native woman. The lorry was moving fast and the woman being excited did not know where to jump to. She first crossed the road and then back again only to be run over by the lorry. She was hurled about 8 feet from the lorry—dead!

The driver, wishing to go back to Louis Trichardt to report the matter hailed a passing lorry. This lorry belonged to the forestry department and was going into town. We hear that it was driven by a white man. The lorry stopped and the poor native driver dashed to jump into the lorry and before he was well seated the lorry started and he fell and was crushed

under the wheels—he also died following the woman whom he had accidentally killed.

National Leader with Rare Gifts Lost.

Often, when news of death reach us, it is the bereaved relatives we console, pity and grieve for. While this applies similarly to the shocking news of Mr Edwin N. Mahleza's "promotion to higher service," it is mainly in terms of nationality that we drop our sombre heads: for teacher Mahleza was our tribal idol—a national leader imbued with rare gifts.

As a teacher, he was on the top wrung; as a poet, music composer, scholar and social worker, he displayed unnatural and spontaneous ability. His hundreds of pupils, relatives and friends will they ever forget his athletic form as, like a Greek athlete of old, he stood cheering on his Ribolla school boys' tug-o'-war team at the Zoutpansberg Inter school sports meeting? when conducting them on singing his "Shipilongo"? One wonders....

His inspiring jokes and well-chosen linguistics, who ever will brush them off from memory? It was his understanding of human nature, his passionate human sympathies, his humbleness and simplicity that endeared him to superior, equal and pupil alike. In spite of his possession of these godly endowments, ostentation never appealed to him. He was a "well" of simplicity, was Mahleza. Our schools, church, fraternal orders and all, have sustained, through his sudden departure, an irreparable loss.

In the annals of the Valdezia, Ribolla, Barotta and Matshila schools—his fields of work—his name will, for ages, remain a landmark. In their school war-cry, the Valdezians—long before he was through his primary school course—called him:... "Mahleza the promising" What a prophecy!

His most recent poema: "Ndalo yi Xhapakile" and "Noro wa Mankhozana" are works not a whit short of classical genius. Indeed, Mahleza was a spontaneous Chancer of Shangaan verse. His musical productions, few though these still were, were—far quality and originality—unequalled.

Given a handful more years to live, we cannot but wonder what this "rara avis" would live to achieve. His meteor-like departure from his dearest "Shipilongo," "Maswissa" and friends and well-wishers, sets indignation seething in our heads.

While this loss of a hero-embued-with-marvellous-gift is a thunderbolt in itself, we console ourselves by saying that: Mr Mahleza's premature departure from

this world is a lesson to the youth of my race—a lesson that teaches men and women to live for the highest usefulness possible.

D. P. Marolen.

RIFU.

Masiku lawa hi le minkosini hikokwalaho ka ku fa ka Om Timotheo Mandlati wa Mambedi na Seth Magesa laŵa ŵa ŵitaniweke e šikari ka nhweti ya October. Hi rila na mašaka.

HALA NI HALA (By Docomoco & Co. Ltd.)

Hi twa kuri Hulumente o rumele ŵalungu ŵa nga ri ŵangani ku famba hi tiko ŵa ŵutisela leši ši tandisaka ŵantima e ku thama e maprasini ya ŵalungu ni ku ŵa tirela. Hi twa kuri ŵalungu ŵa maprasini ŵo dada, ŵeri hi haŵa ŵantima ŵo hi ŵerenga. Hambi hi ŵa thembisa hakelo a ŵa pfumeri, ŵa naŵela ku ya tira e madorobeni. Kutani Hulumente o ruma ŵalungu laŵa kuri ŵa famba hi tiko ŵa ŵutisela ŵanhu kuri nandu i ntšini leši ŵantima ŵa naŵelaka ngopfu ku ŵerenga e dorobeni ŵa nga laŵi ku ŵerenga mulungu wa prasi kasi na yena wa ŵa hakela.

Ŵaŵutiseli laŵa ŵa ta ŵa e Louis Trichardt hi ti 26 na ti 27 ta November. Hi kombela ŵahlayi kuri ŵa hlamula hi papila kumbe hi nomo ŵa hlamula e ka "The Editor, The Light".

"Shana i ntšini leši endlaka lešaku ŵantima ŵa nga naŵeli ku ŵerenga mulungu wa prasi?"

Tinwana hi leti: Hi twa kuri Hulumente o ŵutisa kuri o ta endlisa ku yini e ku hlengela mali ya šibalo e tikweni.

1. Šana Commissioner o fanela ku famba-famba na tiko a barisa, kumbe šana ŵanhu ŵa fanela ku ya hi ŵoshe ŵa ya bala kwale Hofisini ya Commissioner shana?

2. Shana loko munhu a pfumele mali yo bala o fanele ku yisiwa e toronko kumbe, o fanele ku nyikiwa ntiro hi Hulumente a ŵerengela mali ya shibalo mathanwini yo tira tanehi bantiti ke?

Mr Docomoco o twile kuri yena Edward Hosi ya Manghezi leyi nga thika ŵukosi o endeke e Germany masiku lawa. O yile na nsati. Ku endlile nkhuŵo lo'wukulu siku a fikaka kona.

Mr Docomoco a a yile Europe masikunyana walawa. O ŵone mpfilumpfilu, ŵalungu ŵa pfumale na nkari wo nwi sheweta hi ku longa. Ŵa longa nyimpi le'yi kulu ya masiyagogori. Ŵa lo djamelana. Ŵuntšaka bya kona a byi heli. Ma-German, ma-Ntariana, ma-Japani ŵa twanana hi shiŵona. Manghezi, ma-Fura, ma-Belgian, ŵa twanana hi shiŵona. Byo šondolotana.

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Ku hlamulana ka šona i nsohenshohe a hi tiŵi kuri tungeni hi rihi. Loko ŵari ma-German ŵeri ŵa laŵa matiko ya ŵona ya le Afrika lawa ŵa nga tekeriwa wona hi 1914—1918.

Mr Docomoco o te a ha ri kwale Europe o rhambiwa e nkhubyen, nkhuŵu lowu a ku tshata mukhalabye wa 72 wa malembe na nwhanyana wa 19 wa malembe. Mukhalabye loyi o lo fela hi nsati. A a ri na nsati, kutani na nsati loyi ŵa kume 10 wa ŵana, 16 wa ŵatukulu, 1 wa shitukulunguwa.

Kambe leshi nga hlamarisa Docomoco imukhalabye unwana wa 132 wa malembe a nga ba hungwe a ku o laŵa nwhanyana wa 32 wa malembe kuri byi tekana. Swi nga leši shitungutungu shiŵana sha shinwhanyetana shi nga tala papila shi nwi ganga. A hi masingita ya riŵala shana?

Le ka Shikunda nghala yi dlele wansati e timbulweni. Yi nwi kume a ri kari a handa timbulwa. Nghala ya kona a yi phasiwile hi rigoda iŵi yi kunula shipombondwani yi famba-famba na sho. Iŵi yi ya kuma nsati yaloyi yi nwi dlaya, kambe a yi nwi dyangi.

P o e t r y .

MPFULA.

- | | | |
|-----|---|--|
| I | Ahe! Yi ŵuyile,
Ni tilo ri dzindile, | Guŵuŵu le'yikulu,
Hikwak'i nkhlukhulu. |
| II | M'lawudzi hi hlanye,
Mudjadjji o relele, | Ta ntiro wa Mudjadjji,
O hanya hi mushidji. |
| III | Yo! yo! nda pfutelwa,
Yo! yo! ndi ta shelwa! | Ku hlanya ndjati-ndjati,
Hikwak'i mati-mati. |
| VI | Ahe! yi ŵuyile,
Mathatha m'ambeshile, | Laŵani makenya mi pfa,
Hikwako ku to ndlepfa. |
| V | Wanuna wa ŵutlhari,
Wanuna wa ŵulolo, | O hlakahla hi nkari,
O fa hi ša minkolo. |
| VI | Ahe! Yi ŵuyile,
Ni tilo ri dzindile, | Guŵuŵu le'yi kulu,
Hikwak'i nkhlukhulu. |

D. C. M. 1926.

Le Cape Town munhu uhwana loyi a tlomutelaka tihlampfi o thama a lahlekela hi shipatši ši ri na mali. Endaku ka 3 wa tindhwetite ari kari a ndjoŭela o phasa n̄wankakadjoŭo, se loko a watšhuta o twa: pipilili! Se loko a languta gandji leriyani o v̄ona ri gagadele shipatši. O ri tekela o kuma shi ri sho shipatši sha yena, na mali ya shona ya ha lo thamisisa šešo.

Siku V̄atonga v̄a nga ta v̄a v̄a yile mahlweni, v̄a ta v̄onaka hi ku v̄a na rirandu ro randa (1). Ririmi ra v̄ona. (2) Tibuku ta Šitonga. (3) Ku randa V̄atongakulobyē. (4) Ku kombisana shitšhaŭo ni ku naŭela ku yisana e mahlweni ku ngari ku tiyisa mahlweni e ku tikurisa. (5) Ku naŭela ku v̄a na risha-ka ro tenga ra v̄anhwana na madjaha ya V̄atonga. (6) Ku v̄a ni miehleketo le'yikulu ya le'sikulu ša v̄utomi bya mmiri na moya.

Ka ha ku fa shifumi shinhwana sha wansati wa mulungu šeši. Nsati loyi a a randa ngopfu ku ambala. A a ntšintša ka dzana hi siku. A a ri na 1.000 ya madjazi, 1.000 ya šidxoko, 1.000 ya tintangu, 1.000 ya maroko. Kambe a a nga kolwi ku shaŭa tinguŭo. O file a ri haŭa na penny, yi helele e k'ambaleni.

Nambu wa Rivubye kusubi na muti wa Valdezia wu pfariwile hi Hulumente. O akile damu leshikulu, kutani o tserile mugero laha mati ya fanelaka ku famba hi kona a ya hasakanya le Barotta. Siku riñwana na riñwana ku twakala dynamite e ku faya mari-bye laha mugero wu fanelaka ku famba hi kona. Damu leri ri ta landa leri v̄a nge i Hartebeest Dam ra le Rustenburg. Shilungu se shi ngenile Shipilongo. A ka hari kaya ka khale, ri hundukile.

BY HENOK PANDEKA.

£50.

Hikuŭa loko u nga ši kota u ndi nyika ntlhanu wa makume ya tipondo u nga v̄a u ndi pfunile ngopfu hikuŭa leswi ndi swi randaka ndi nga shaŭa. Mhaka yo sungula £5 pounds ndi v̄uta nsati hi yona. 5 pounds ndi shaŭa tihomu hi pondo pondo ndi kuma 5 wa tihomu ni timbūti tinyimpfu, tihuku, malepula, mazinki, muaki wo aka yindlu ya mina. Ndi ta thola ni v̄alungu ku tyela mati hi nwa kwala kaya, nsati wa mina a nga yi nambyen ku fana na v̄anhwana. O ta fana na nsati wa mubunu, a tsama ndlwini a dya, a nwa, a rhunga tinguŭu leti ndi nga ta n̄wi shaŭela hi £25 pounds. Ndi shaŭa shitututu hi mali leyi nga ta sala, golonyi, bayisikiri, ti-chukela, swinkwa, nyama leyi ndi nga ta oda e v̄alungwini. Ndi tyela mugero lo'wukulu ngopfu ku ringana na nambu wa Rivubye, wu ta hile kaya ka mina, ndi tlula v̄anhwana hi ku

khupuka hi swilo. Maboyi a hundred ya tira e nsi-nwini ya mina siku riñwana ni riñwana, hikuŭa loko v̄a nga tiri ndi ta thoŭa mali ya v̄ona ndi teka v̄aŭa-sati v̄ambiri ni nanda wo v̄a tirela, ni v̄afana laŭotala ku ndi tirela, ndi v̄a Hosi ku fana na King Edward.

E ndlwini ya mina ku ta tshama shiŭoni leshi dyaka mali leyo tala. Shikhati leshikulu leshi nga teka 7 pounds, shi wa shi nga fayeki, shi wayindiwa kañwe hi 27 wa malembe. Ndi maka na shikolo sha v̄ana v̄a mina ni v̄atukulu v̄a mina ni mashaka ya mina ku fana na mukoñwana mana wa nsati loyi ndi nga ta v̄a ndi tekile, v̄a maka shinkwa hi tshama hi ri kari hi dya. Loko ndi randa, ndi shaŭa ku v̄a Munghezi, hikuŭa loko ndi tishaŭile ndi ta v̄uriwa mulungu.

Hi leswi ndi nga endlaka swona hi 50 pouns.

TO THE EDITOR OF "THE LIGHT."

Mahlori ya moya ni mheho.

Hi te hi tshamile hi siku ra 3rd August la Kurulen ho v̄ona mapapanyana ya ntima hi tlhelo ra dzonga. E Nwalungwini a ku ri haŭa na papa na riñwe. Hi nkarinyana ho twa ku dzinda ka tilo. Tilo rero a ri hlwelanga ku baleka ni ku hatima hi ntamu na ku tshaŭisa v̄anhu laŭa a v̄a ti tirhela e handle. Loko ri baleka ra v̄unharu hi loko ri hisa yindlu ya mukhalabya uñwana wo fa mahlo, yena a ri na v̄aŭasati v̄ambiri na n̄wana kwale ndlwini yaleyo. Sho hlamarisa wanuna yaloye wo fa mahlo u kotile ku kasa a humela handle, wansati uñwana wa laŭa v̄ambiri na n̄wana v̄a biwa hi tilo ri v̄a hisa mmiri na ku panda nhloko ya n̄wana. Endaku ka masiku mangari-mangani mova wa ka Mabyalane wu v̄a heleketile e Elim Hospital kambe n̄wana yena a nga pfunekange u fele kwale v̄alungwini.

Na maviri mambiri a nga se hela hi ra 20 August 1937 ha ha ku huma shikolweni ho v̄ona shihuhuri leshi kulu ngopfu shi famba hi shitarata. V̄anhu v̄a hatlisa v̄a ngena tindlwini v̄a tumbela v̄a hlometela hi mafestere v̄a khangela mintiro ya shana. Shi ringa yindlu yihi na yihi kutani shi hahlula tiñwana. Kambe ya mukhegulu uñwana, yena Mr Nwanhenga, ya ha ku fuleriwa, yi hahluriwa kule yi sala yi lo tsalalala tiŭalelo, makenya ya hahela henhla šinene ya fana na aeroplanes.

Kambe shihuhuri leshi sha lembe leri a hi ntshumu. Lembe riñwana wansati uñwana loko a v̄ona lešaku mapa ya nkhuŭu ya ta tyhakisiwa hi shihuhuri a tsutsuma a ya ringeta ku olela mapa kambe shona shi ta hi matimba shi n̄wi songa na masangu shi ya n̄wi tshukumeta le kule lee!

Hayisi yiñwana na yiñwana le Kurulen yi na zinki e nhlaneni wa lwango ra yona hikuŭa siku riñwana khale yindlu ya ka sira Muneri Shetlele yi hahluriwile hi mheho, kutani mani na mani u ti kumele zinki ro tlhandleka ha rona.

Ta-Ha-Ta.

J. C. Johnson Marivate.

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