



The Light



Ku Vonakala ka VaTonga

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In memory of my late friend Edwin Mahleza.

Brought to this world by Him;
 Taken from this world by Him;
 Young as thou art!
 Useful as thou proved!
 At the prime of thy life!
 At the world's great expectation!
 Thou art gone! gone forever!
 Rest in peace in God's holy palace!
 Where angels are thy play-mates!
 May thy foot-steps be an example to this restless
 world!

Gone thou art!! Is that all!!
 Hast thou gone alone? Nay.
 We are inch by inch, day by day,
 Moving nearer to the cruel grave!
 The only duty comforting us is to play,
 Our part and do our duty!!
 "Work while it is day for night
 Cometh when no man worketh".

P. E. Maringa.

NATIVES IDEA OF THE LAND TRUST.

It is a feity that Majority of the Natives are still illiterate. They cannot read, they cannot write and consequently they do not know anything that is going on in this world.

News come to them in a round-about way and the information they receive is more often incorrect.

To take one example LAW OF THE LAND; in spite of the fact that the District Magistrates take great trouble in calling the Headmen together and explain them the new laws affecting the Natives, very few natives (Indunas included) know anything about the law of the land.

Some of the headmen simply say "Yes, yes, yes" but as soon as they get home they forgotten part or he whole of the law explained to them. The reason

is simple; they have not got it in writing. Even some of the white people who have not got some of the laws in writing do not know the contents of some of the laws. There are not many people in this world who can commit things to memory and repeat the same accurately. So that the natives hear of the law, spread what is heard, add a word here and there, until one day one hears a different story.

There is the land question and all its law, how is it interpreted by the natives today?

The General belief of the natives today is that the Union Government has changed its mind. It is going to be more generous than ever: There will be no more European owner farms, all the white people will be expropriated save in exceptional cases only.

The Government will give land free to the natives. There will be no more farm laubouring, no farm tax and no restrictions. Cattle will move about freely and people will be able to breath freely.

And today the natives are waiting and waiting and waiting for that day to come. They have heard it from the law and in spite of all explanations they still hold that there will be no more farms owned by the Europeans.

What can be done in this matter? We think that the Indunas should receive copies of the law so that they may see for themselves that although the Government is indeed becoming more sympathetic towards the natives, yet it is not going to expropriate the white farmer and invite the natives to take hold of his property free of charge, there will be restrictions and conditions.

THE VALUE OF SCHOOL GARDENS.

"A MESSAGE TO YOUNG TEACHERS".

By Hud. W. Ntsanwisi.

It is A that we least many of us lamentably ignorant of the value of School Gardens. There is a tendency which is prevalent amongst our young teachers who absolutely neglect the cultivation of School Gardens. School Gardens serve as demonstration plots from which the scholars and those inhabiting the

Country can learn the right cultivation and production of fruit and vegetable, which will give the people good health, and sound bodies which will always stand them in good stead and make them forget a bit about witchcraft, so that they will lead better life.

Agriculture, the art of cultivating the ground, is of primordial significance to a nation's progress. Nobody can tell exactly when agriculture came to its origin, for when man was created God, the greatest agriculturist of all ages had already cultivated a garden. So that all teachers should follow his examples.

For Patriotism, and for the construction of the nation, every young teacher, should try his best during his scholastic career to gather all uplift the inhabitants of the Location or District where he has his school field.

Some young teachers dislike gardening they say it is the work of farmers, and unskilled labourers that simple shows how pusillanimous they are and that teaching is not their vocation. They appreciate "white collar work".

Every young teacher ought to plant a garden and work head over heels on it so that the people can learn a good deal from it, and he will afford buying all school equipments without trouble.

Papila ra le Swissa.

Valavran sur Bellevue,
Geneve, Suisse.

Barandiwa.

Afa ndi ta randa ku mi tšalela hikwenu ha muñwe muñwe kambe a ndi na nkama, afa ši ta teka minkama ni minkama loko ndi dyula ku byela muñwana ni muñwana hikwašu leši hi ši kumiki ku ñwine le Africa.

Loko hi yendile ku ya tlhasa ku maḥoḥoma ya "Victoria Falls" kuñwe na Moneri na Yefro Badertcher hi buyile le Beira. Hi hlamalile hi ku bona ku pfumela ni ku khinyela ka babanuna ba kone la'ba tamelaka keḗeke ḗa kwa bu hi ntamu ni la'ba donḗaka ašikolweni. Hi bonile ntiḗo lo'wa ku nonoha lowu ba wu tiḗaka. Hi ba bonile afa ba phakela šitimeleni mintšumu le'minyingi hi ku hangweyesa ngopfu kutani afa hi pimisa aminkaralo ya bu leyi ba mukaka ha yone šidambyeni. Nambi ši li tanu afa ba humelela shikolweni abusikwini na ba yambalile ša ntlhohe, ba nyoshile, ba donḗa tidonḗo. Afa hi hlalala ngopfu, hi nkhensa!

Hi buyile hi tlhelo ḗa Busha ḗa Africa. Aliyendo da bi da ku shonga ngopfu. Aku bonekisa ka dambu ni ku pela ka done alikhulwini afa ku shonga šinene, ngopfu ñwalungwini ku Indian Ocean kusubi ni Cape Guardafui.

Haleno ha mi yanakanya ngopfu minkama hikwayu. Ba hi kombela ngopfu ku ba dungalela ta liyendo leḗu, nambi makeḗekeni, nambi tinhlengelatanweni ta la'ba khale ni ta la'bantšha; kutani loko hi ba dungulela ša fana ni loko ingi he he kone makaḗi kwenu Africa.

Labisa, wene Mufundisa Mpelo, ndi tšalile namunhla papelanyana le'di taka huma ku Korrent "Medical Mission." Ndi dungula kone aku yendela kweḗu le Tlangelane Afa ndi nyonshile ngopfu kole kwenu, afa me masungulo ku mine ya ku bona muti wa le kule ntlhabeni. Ndi bonile kone bamamana la'ba nge i bahedene la'ba tiki amuḗini, kutani ndi yingelile lešaku afa ba le khombyeni, ba pfumala ku ḗaka. Kasi hi tlhelo diḗwana afa ndi bona muti wenu wa shikriste ni ku shonga ni ku ḗaka ka kone; bathishar afa ba tamela šik lo ša bu ha hombe ni ba-nurse babiḗi labo afa ba tiḗa šinene hi nkinkhi; na wene u hi yamuke ile hi bushaka le'byikulu andlwini ya ku ya ku shonga. A hi bunene bya ntiḗo wa ku makaḗi ka bhannu ba tiko la'ba nga ku babisekeni. I ndyombo loko Yesu a hi tiḗisa akuba hi nduluta ku babiseka ka bhannu ku ba ku nyonsha.

Na swone, hi mi dimukile kanyingi, wene Mufundisi Khosa ni Yefro Khosa. Hi dimuka minkama leyi hi biki kwenu aku ru'eni ni ku khongoteni. Hi ta swi ḗanda ku yamukela madungulo yenu ni ku yingela hikwaswu leswi mi nyonshisaka ni le'swi humelelaka aku hanyeni kwenu. (Atifuneko leto ti hi pfunile ngopfu andleleni yeḗu, ni swoswi ha ti ḗanda ngopfu.)

Hi yanakanya hi liḗandu babanuna baḗaḗu la'ba donḗaka bufundisa ashikolweni sha le Elim, ni bamamana ba bu ni baḗongwana la'ba tlangaka ku bone. Hi ba kombelela asiku da Christmas le'da ku shonga atindlwini ta bu le'ti bandamaniki.

Hi dyulela tindyombo le'tikulu a Mufundisa Malale. Hi dumba leswaku a buyile hi le Jubileo hi ku nyonsha ngopfu. Leswi a swi boniki kone swi ta sala na yene hi malembe la'ma taka ta.

Ndi yanakanya ni ku yenda kweḗu le Valdezia ni le ndlwini ya ka Marivate. Ku bone hikwabu ndi ba ḗumela madungulo ya bushaka. Hi dimuka hi ku nyonsha aku tlangana kweḗu ka Oxford Group kuñwe na ñwine, na Moneri Bourquin, na hikwabu ba farmers ni bafundisa. Antiro lo'wa Oxford Group a wu sale ku ñwe, ni ku hine haleno, antiro wa liḗandu lo'wu yaka mahlweni. Hi leswi ndi mi kombelelaka ku Hosi ankameni wa Christmas.

Ni ku thišar Malale le Pretoria ndi ḗumela rito; ndi nyonšile ngopfu ku khanela na ye loko hi buya hi pfa akerekeni da banhlokonho le Pretoria.

Ka Mpfumu ke! Oho! ndi dyula ngopfu ku dimuka maḗbito hikwawu, ndi nga siyi mhunu. Hi dimuka nkama lo hi diki kuñwe hinkweru ni minkhubu leyo ya ku šonga ya Jubileo.

Hi dyulela ngopfu tindyombo Mufundisa Maphophe na Yefro Maphophe. Ha dumba lešaku a ta tšhaba hi ku bona aku ruša ka ntišo wa kepeke le ka Mpfumu.

Mufundisa Moyane a fanela ku tiba lešaku atimhondo leto ta timhala ni ta tihongonyi ti šongisa yindlu yešu šoši. Hikwabu la'ba taka ku hine šoši ba hlama ha tone.

Ku Mufundisa Malungane ndili: Ha dimuka hi ku nkhensa masiku lawa hi yamukeliwiki ha wone le Guija. Hi labisela lešaku Yefro Malungane ni bana ba bu ba hanya šinene. Ku Consistori hikwayu ya ka Manjacaze hi li: Nkomo hi kola ka hikwašu leši hi ši kumiki ku nwine. Šifaniso ša Consistori ši ta hi dimuša hi masiku aliyendo lešu ku nwine.

Ku tatana Moses le ka Chicumbane hi rumela miyanakanyo yešu.

A hi dibali, wene Mufundisa Mpfumu, nkama lo hi tšhamiki ku wene, ku "sala de jantar" da ku šonga šinene ni mayamukela ya ku ya ku nandiba.

Hi dimuka hikwabu la'ba hi ba boniki ka mbebe hi siku da ku tšhata kwa bu! A hi ku šonga ka siku ledi ka Joao ni ka Mbebe! Khanimambu wene Snr. Vasco de Gama na wene Consistori hi kola ka liřandu ledi mi hi kombisiki done. Hi nyonšile ngopfu ašidambiyeni sha siku ledi ku Snr A. Širiřinda. A hi na ku dibala siku ledi akaya kwakwe. Na kone hi dumba lešaku la'ba tekaniki ba hanyelana hi ku shonga abukadini bya bu.

A hi bonanga muti wa Mufundisa Ndimeni, kambe kambe hi mu bonile yene le Jubileo. Hi kombela Shikwembu akuba shi ta mu hanyisa anyameni.

Ha ha ku yingela leswaku bafundisa la'bantšha bararu ba shikolo sha le Likatle ba tlhandlekiwile maboko kutane. Nwine bararu la'ba randekaka, hi nyonshile ngopfu loko hi mi bonile ni mindangu yenu ni ku yingela moya wa bukriste lowu faka wu kone a makari kwenu. Hi mi kombelela bafundisa le'bya ku shonga. Shikwembu a shi mi nyike ku ba switiri le'swi pfunaka antirweni wa shone.

Hi dungulelani bapari, ni bathishar, ni balabiseli, hikwabu laba hi ba tibiki, ni la'ba bekisaka timbanyi.

Ku Mufundisa Taperu Nkomo ni ku Yefro wa kwe ni ku swibanana swa bu hi ba rumela miyanakanyo yešu ni mikhongoto yešu hi kola ka ntišo lo'wa ku shonga lowu ba wu tiraka le Beira.

Hi khongotelela ni nsimu le'yintsha leyi Evangeli yi taka byaliwa ku yone le Save.

Moneri Guye a ndi pfunile hi ku nduluta marito ya nga akuba ma ta tlhasa ku nwine hi lidimi lenu ku nwe ni liřandu da la'ba mi randaka na ba li:

"Nambi mahlo ma nga ha bonani, timbilu tone ta tlangana."

Pierre et Marguerite Lombard.

Ta rendo ra Lemana Pathfinders Scouts.

Mapathfinder Scouts ya Lemana tswiwe na mapathfinders scouts Masters yena A. E. Mpapele na P. Maringa, va ti lungisele a rendo ro ya e Ephrata. Hi ri longile ku ringana Migiřela mimbiri ha ha randeka siku ro sungula ra Mugiřela hi randile hi mpfula.

Kutani hi siku ra 13/11/37, ku ve na khonsati ya va Miss va Elim Hospital, va yi sungurile hi nkari wa 7.30 ku fika 9.30 p.m. A va hi komba leswi ku yimbelela ku nga sukerisa shi swone khale ka matiko.

Kutani hi sukile ku ya kona, hi nkari wa 10.30 p.m. Hi fambe swinene, shigubu shi ri kari ngandlamulana e pato hikwaro, shi ri ka ri shi li riřata e ku leha ka mpfhuka wa maganga. Hikuva a wu ri mpfhuka wo ringana ntlhanu na manaru (8 miles). Hi te hi nga si ehleketa ku fika, ho vona ho ya ku gaa hi kona e mutini wa Kokwana Rev. N. Jaques. Kunene hilaha "Hosi Yesu a nga vula kona a ku: Valanguteri va muteki timboni ta vona ti fanele ku thama ti tele hi mafura, ti ri kari ti pfura" Hi spi vone tanehi va Ephrata, hi kumile shikolo shi ntlwi, va hi lařelele hi mahlo ngati! Va vuya va hi amukela hi ku tsaka.

Loko vafana va ku: bavu! va ha ri na matimba, vo na kařanga na mahika ya vona ya vona, va riřala no karala. Kutani la'va va ri kona va nga laři ku ri ke tleriwa siku rero vo lařa ku ri i ngo thama hendla shi va va siku h'kwařu, kuri ri ka ri ku tshelatshele.

Kutani yena nkulukumba B. Shimange u hi kombile byetlele, hi nga si etlele hi range hi ku bvuvula timbuva ta hina leti hi nga ta hi longile. Loko hi dyile he tele e hehla ka mabentshe, hikuva mapathfinders a ya řilele hi nt-humu ye tlela ha nbi kuri kokweni.

Hi vuronga bya mahlamba-ndlopfu loko ri ku dzu ku vula ka vaka manana. Va (patrol) ntlawa wa A. Nshalati va huma va ya hi swekela swa ku tokombela mintlawa yivwana yi ri ku dirileni na P. M. Maringa yena loyi a nga komba ku ringana ku fambisa ku vukandji, na ku fambisa ku debya ni ku fambisa shidjaha ku nga ku yima va ku: whee! Vo vuya va fola va ya ku hlambeni e shinambyaneni sha tlhelo ra vusha, sha matamba ni mati yo sa-eka. Hikwako lomu a ku: fambiwa na shingandlamul.

Hi vuyile hi fihlula hi ku taka. A hi nyikiwile na riřisi hi tatana Ben ro tshela a tiya. Swakudya a swi tele ngopfu. Kutani hi wisa a ndhaku ka loko hi dyile.

Hi sukile hi ya ka kokwana Jaques, ku ya pfushela, hi komberile kona e ku pfunanyana. Hi veketerile tihunyi kahle, ku hlakuleriva a shirapeni ku lungisiwa nyangwa, vařwani va ya ku hadeni, vařwani va

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layitšha misaŵa. Ntiro wa mapathfinder a wu hlwe-
langa ku hela. Hambi leši ŵaŵani a ŵa yile ku ya a
ka šiŵaŵa e ka Piet Shinangi. Na ŵona ŵa tirile šibu-
bubu ši tlhela ši saŵeka.

Nanhlekani hi yile ku dyeni. Hi kumile G. Ndhe-
keni a hi šekele nyama yo nandiba, a ŵuya hi tiŵema
na tindimi, riŵisi, riŵisi; riŵombe, riŵombe! Hikwašo
ya ri mafunda ya ŵa Efrata. Hi himela hi tlhela hi
tšukumeta, hi ya ku baafalala! amindutini yo titimela.

Loko hi ku bulumuku, ho andleni ku ya lela kokwa-
na, ho huma ŵanhu ku lo pfhayi, riŵala ni makhumbi
ši tele hi ŵanhu, kuri laha madjaha a ngo lo tiŵhika
kunene loko ya ŵona ŵanhu, ŵa engeta ku kaŵanga,
ŵa khinya šisuti, šigubu širi kari ši wamulana, ma-
pathfinder ya dirilisa ŵusotšha.

Kuhumile ŵafana ŵo sungula ŵa ri na James Masu-
luke ŵa yimbelele ša ku ŵokombela. Kuta ŵa ka
Samuel Magadzi, ŵona ŵa lo kukula kunene. Kuta ŵa
A. Nshalati na migiriku ya ŵona. Ku ngenhile N.
Mabale na munghana wa kwe O. Mahangi, na ŵona ŵa
ku mitlula mani. Ku ngenhena ŵafana ŵa yimbelele
šitimela shi nga na mabadi, ŵa yimbeleri ŵa kona
N. Mabale, S. Magadzi, S. Nzula, A. Nshalati, na W.
Mapimelo.

Loko kokwane a nga si ŵulaŵula, ŵa ŵwi susile hi
risimu ra ku khongotela tintanga ta ŵo, endaku ka
ŵona u ŵulaŵurile.

1. O hi dyondisile ku ka hi nga riŵali ririmi ra ka
hina hambu leši hi dyondaka shilungu.
2. Mahanyelo la'ya fanelaka ŵanhu la'ŵa dyondeke.
3. O hi dyondisile ta shitshaŵo, ndlela leyi hi fa-
nelaka ku hanya ni ŵanhu.

Ku sukile N. Mabale a nkhenisa hi laha kokwane a
nga hi funda hi kona, ni ku khongotela ŵa ntangha ya
kwe kuri a hi nkulukumba kumbe munhu loyi a hu-
maka shidjengani a endlaka le'šinene, kambe a ŵa
byela kuri na ŵona ŵa nawu nkari wo ya mahlweni.
Kambe a ŵa byela ku susa tingana, ŵa ŵhika ku nyu-
ma hikuŵa masiku lawa shilungekile P.M. Mpapele
a kombela risimu ra shitimela kambe, endaku kokwa-
ne a hi nika tinyiko leti hi nga ti ŵakela hikweru.
Kutani hi teka risimu ro leha hi huma hi famba, hi ya
kaya. Hi fambile hi ŵweti wu lo ba-a, shigubu shona
shiri kari shi rila, ŵafana ŵa nga karalanga. ŵa fa-
mba hi ku yimbelele ŵa kala ŵa ku hi le Lemana, laha
hi nga kuma tatana Jaques a hi ŵekerile šakudya,
ŵanghana ŵa naŵela.

A hi riŵali ŵafana la'ŵanga hi tiyisa nhlana hi ku ba
shigubu, ŵanga ŵa N. Mabale hi minkari yo tala.

George Ndhekeni na yena a ri mutshiŵiriki, kutani
kuta O. Mahangi na A. Nshalati. ŵafana la'ŵambiri
ŵo ranga a ŵo be-e!

ŵasiŵi ŵa mapathfinder a ku ŵaleni ka mahungu
hi laŵa:

J. Masuluke, N. Mabale, P. Sombhane, F. Yigwane.

Ta Mpfundla na Nghondho.

By Sam J. Nzula Chauke

Siku riŵanwanan ŵwanghondho a ŵulaŵula na ŵwa-
mpfundla a ku: "we nanduwe ŵwampfundla a hi ake
yindlu hi ta ŵhama hi tumbela kona loko mpfula yina.
Nwampfundla ri ku: Yowe, shisiwana ndi wena ŵwa-
nghondo! A wu ši tiŵi kuri ndi na tindlu to tala
ngopfu shana? (ri ŵula mintshele) a hi mina wo tsama
ndi ti dlaya hi ku tsema timhande ndi ku ndi laŵa ku
aka yindlu. Se ŵwanghondho a ku: Hi šona ndi ta
ya ndi ya aka mina yindlu kambe u nga ti u ta luŵela
loko mpfula yi na. Nwanghondho ri ya ti akela yi-
ndlu ya rona. Kute loko ri hetile ku aka yindlu riku:
se ndi laŵa ku ŵona ŵwampfundla, ri yima henhla ka
ribye ri yimbelele ri ku: Kurindindi!! namuntlha ma-
kole! Kurindindi! namuntlha makole. Loko ngho-
ndho yi hetile sweswo, mpfula yi ŵuya yi ku tsha-tsha
tsha-tsha-tsha yi na ŵusiku na uhlekanhi. Se ŵwa-
mpfundla ri ku bulumuku, mpfula yi ri osha, ri ku
wha, ri tsutsumela minkeleni. Kute loko ri fikile ro
kuma nkele wo sungula wu tele hi mati, na wona
wa ŵumbiri wu tele. Ri tsutsuma ri ya e ka yiŵwana
ro kuma leswaku na yona yi tele hi mati hikwayo. Se
ro e! ndi to yini? (ri ro-he) ndi to tsutsuma ndi ya e
ka ŵwanghondho kumbe yena u ta ndi pfuna.

Se ŵwampfundla ri tsutsuma ri ya e ka ŵwangho-
ndho. Loko ri fiki'e ri kuma ŵwanghondho a pfarile
yindlu. Iŵi ŵwampfundla ri yimbelele ri ku: kune
nghondho, a wu ndi pfulele, mina makwenu, a wu ndi
pfulele. Nghondho yi twela mpfundla ŵusiwana yi wu
tsika wu etlele. Nampundu loko mpfundla wu pfuki-
le wu ku; Halala-a yindlu ya ŵwanghondho a hi ku
nuŵhwa, nghondho yi ndundumala yi ŵutisa ŵwam-
pfundla yi ku: U ri yini? Mpfundla wu ku a ndi ŵuli
ntshumu, ndi ri ndi ya rolela swihlahlana ndi ta tsi-
ŵela ndilo, nghondho yi ku: u nga ha ŵuyi! Ngho-
ndho yi tlhela yi ŵitana mpfula yi ku: Kurindindi
namuntlha makole! Kurindindi namuntlha makole!
Mpfula yi ŵuya yi ku tsha-tsha-tsha-tsha-tsha Mpfu-
ndla wu pfuka wu kuma leswaku wu talelwe wu tsu-
tsumela e ka ŵwanghondho wu fika wu yimbelele
risimu ra wona ro luŵela, kambe nghondho yi ala,
mpfundla wu kala wu fa ti timbitsi na mpfula. Loko
nghondho yi pfuka nampundu yi kuma mpfundla wu
file yi ku: Leswi a wu ala ku aka yindlu a hi ngo u
u ta hanya, yi ŵula hi ku tshelela mpfundla e kheleni.

Ku ti kukumusha a swi pfuni ntshumu, Loko onge
mpfundla a wu lo pfumela ku aka yindlu inge wu nga
fangi. Hi wona makumu,

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Mpapele, Elim Mission Station.