

Mauya, Nkondo Nkundiwe (1902–1987)

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Isacka Vitus Ndaruhekeye, D.Min. (Adventist University of Africa), is a committed pastor and practical theologian. He has served as district pastor in Nzega, Bachu, and Bukoba, where he nurtured congregations and contributed to the advancement of the church's mission. Dr. Ndaruhekeye has lectured in Applied Theology at the University of Arusha and has published extensively in the field of Practical Theology. He currently serves as Chaplain and Pastor at the University of Arusha, offering spiritual leadership and mentorship to the university community.

Nkondo Nkundiwe Mauya was among the pioneering African Adventist educators and pastors who significantly contributed to the development of education, evangelism, and Church leadership in the Pare region and Northern [Tanzania](#) during the 20th century. Mauya contributed to worship and church literature through the translation of *Nyimbo za Kristo* and Chasu hymn materials.

Early Life

Nkondo Nkundiwe Mauya was among the early African church workers who contributed significantly to the growth of education, evangelism, and Church leadership in the Pare region and other parts of Northern Tanzania. Through his dedication as a teacher, pastor, translator, and spiritual leader, he became one of the respected pioneers of Adventist work in the area.¹

Nkondo Nkundiwe Mauya was born in 1902 in Kilongwe village, Mamba, in the Pare Mountains of present-day Kilimanjaro Region, Tanzania.² He was born to Mauya Senkuni and Narikwa Mauya. He grew up during a period when formal education was still limited in many African communities, and only a few children had the opportunity to attend school. Despite these challenges, young Nkondo demonstrated an unusual passion for learning and spiritual growth from an early age.

As a child, he showed intelligence, discipline, and a strong desire to improve himself through education. At a time when many children spent most of their days helping with domestic and agricultural work, Nkondo desired to attend school and acquire knowledge that would later benefit both the church and society. His determination reflected the growing influence of Christian mission education in the Pare area during the early twentieth century.³

In 1912, at the age of ten, Nkondo requested permission from his family to attend school. His request was accepted, and he began his studies at Giti before later continuing at Sambweni. During his four years of study, he excelled academically and earned the respect of both his teachers and fellow students.⁴

Education and Marriage

After completing his elementary education, Nkondo continued pursuing higher studies. Between 1923 and 1924, he attended Middle School, where he further distinguished himself as a disciplined and hardworking student. His academic excellence and strong moral character made him one of the promising young men in the region.⁵

Recognizing his potential, Church leaders encouraged him to continue with professional training. Consequently, between 1925 and 1926, he enrolled in a teacher training program known as the “Suji Course.” The program prepared teachers for mission schools by equipping them with teaching skills, leadership principles, and spiritual instruction. Nkondo completed the course successfully and demonstrated exceptional competence.⁶

In 1927, Nkondo married Kilalo Mael Noah. Their marriage became a strong Christian partnership characterized by faith, love, and mutual support. Together they were blessed with seven children, three boys and four girls.⁷ Their home became known as a center of hospitality, discipline, and Christian values. As a pastor and teacher, Nkondo emphasized family worship, prayer, and moral instruction within his household.

His wife played an important supportive role throughout his years of ministry and educational service. Together they endured the many challenges associated with mission work, including frequent transfers, difficult travel conditions, and limited resources in rural communities.

Ministry

Following the completion of his teacher training, Nkondo Nkundiwe Mauya began his professional career in education. Between 1927 and 1928, he served as a teacher at Makokane School.⁸ He quickly earned a reputation as a committed educator who emphasized both academic excellence and moral discipline. He believed education should not only develop intellectual abilities, but also shape character and spiritual values.

From 1928 to 1930, he was transferred to Lukuta, where he taught mathematics. Among the students he instructed were Emmanuel Luka and Sengulue.⁹ Nkondo was remembered as a patient and caring teacher who encouraged diligence, honesty, and reverence for God among his students.

During the years 1933 to 1934, the Lukuta area experienced severe floods that displaced many residents. The disaster forced numerous families, including mission workers, to relocate for safety. Nkondo and others moved to a mission station occupying approximately fifty-one acres of land.¹⁰ Despite the hardships caused by the floods, he continued serving faithfully in both educational and spiritual activities.

Between 1947 and 1949, he returned to Sambweni, Mamba, where he served again as a teacher in the same region where he had once studied as a child.¹¹ His return to Sambweni symbolized the completion of a meaningful educational journey—from student to teacher and community leader.

In 1949, Nkondo returned to Kihurio to continue his teaching ministry. Because of his experience, leadership ability, and integrity, he was promoted in 1951 and 1952 from ordinary teacher to inspector of schools in Pare, Lushoto, Same, and neighboring villages.¹² As an inspector, he supervised schools, encouraged teachers, promoted academic standards, and strengthened mission education throughout the region.

In addition to his educational work, Nkondo increasingly became involved in pastoral ministry. His spiritual maturity, preaching ability, and commitment to the Church led to his official election as a pastor in 1954.¹³ From 1954 to 1960, he served as pastor of Vugwama. During these years, he preached extensively, visited church members, organized evangelistic meetings, and nurtured newly established congregations.

Later, between 1960 and 1970, he served as pastor of Kihurio, overseeing a large territory stretching from Gonja to Bendera.¹⁴ His ministry was characterized by tireless evangelism and pastoral care. He baptized many converts, officiated numerous Christian marriages, and strengthened local churches through Bible teaching and spiritual mentorship.

Apart from preaching and teaching, Nkondo also contributed significantly to Church literature and worship through translation work. In 1956, together with Elder Twazera Tuvaco of Vugwama, he translated the hymnal *Nyimbo za Kristo* from English into Swahili and contributed to the translation of the Chasu version as well.¹⁵ This important achievement enabled many believers in Tanzania to worship in languages they clearly understood.

Later Life and Legacy

Even in retirement, Mauya remained a respected Church elder, counselor, and spiritual adviser within the Kihurio community.¹⁶ Younger pastors, teachers, and Church members continued to seek his wisdom and guidance.

On January 16, 1987, Elder Nkondo Nkundiwe Mauya passed away at the age of eighty-five and was buried in Kihurio.¹⁷ He left a lasting legacy in both the educational and spiritual development of Northern Tanzania. As one of the early African Adventist educators and pastors in the Pare region, he played a significant role in strengthening mission education and expanding Church membership.¹⁸ His service as a school inspector contributed to the improvement of educational standards in several districts of northern Tanzania. His translation work made Christian hymns accessible to Swahili and Chasu-speaking believers. As a pastor, he became known for faithful evangelism, compassionate leadership, and commitment to biblical teaching. Many families traced their Christian faith and church heritage to his ministry.¹⁹

SOURCES

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NOTES

1. Family records of the Mauya family, Kihurio, Pare, Tanzania.
2. Oral interview with family members, Kihurio, conducted in 2025.
3. Tanzania Adventist Heritage Archives, Northern Tanzania Union Conference.
4. Sambweni Mission School historical records.
5. Oral testimony of church elders in Mamba district.
6. Pare Mission education reports, 1925–1926.
7. Family archives of Kilalo Mael Noah family.
8. Makokane Mission School records.
9. Family archives of Kilalo Mael Noah family.
10. Makokane Mission School records.
11. Oral interview with former students and descendants, Pare region.

12. Lukuta Mission historical reports, 1933–1934.
13. Kihurio Church historical records.
14. Nyimbo za Kristo translation committee records, 1956.
15. Oral testimony from Kihurio church elders.
16. Ibid.
17. Burial records, Kihurio Seventh-day Adventist Church.
18. Northern Tanzania Union historical archives.
19. Chasu hymn translation project records.

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