

Cover sheet for an interview conducted in Zambia:

Mr. Silas N. Sameta
4th August 1976 in Mwinilunga

Brief Biographical sketch (created after the interview, n.d.):

Born: 1906
1914: In school at Kalene: taught by May Fisher (Dr. Fisher's daughter)
1922: Miss Burr expanded education at Kalene
1933: Miss Shaw came to help Miss Burr
1934: Miss Riddle arrived to help as well
1930s: Mr. Sameta taught at Mbuya Primary School under Kalene's supervision
1953: Government dismissed poor quality teachers used at mission schools
1953-65: Mr. Sameta taught in government schools

The original cassette recording still exists. Parts, however, were very stretched. While two WAV files were generated (and a CD-R burned), they are only for parts of the interview indicated on the transcript: The first WAV file covers only pp. 1-6 of the transcript; and the second WAV file covers pp. 9-12. (The bottom of page 6 through the middle of page 9 were not legible on the cassette.)

Note: At the end of the interview is a manuscript attachment of three pages by Mr. Sameta entitled: "The beginnings of upper primary education in the Mwinilunga District", n.d.

General note on all interviews and interviewees: These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P. Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.
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INTERVIEW - MR.S.N. SAMETA, AT MWINILUNGA SECONDARY SCHOOL ON THE MORNING OF WEDNESDAY, 4TH AUGUST 1976

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MR. SAMETA: My father was Sameta and my mother was Nyameta. My introduction is this: " the coming of the first missionary in the N.W.Province".

Dr. Fisher and Mrs. Fisher came and stayed at Kalene Hill. They came together with my father and mother from Kazombo. When they came, they had two children; the firstborn was Sapalu and the second one's name was Meta. When they reached ^{at} Kalene it was 1906. They stayed with Dr. Fisher at ^{Kalene} the Hill. In 1907 my mother gave birth to another son, Nyandu - I, myself! I stayed with my parents at Kalene mission.

3 7 2 0 6

Now I want to tell about how education began in the N.W.Province.

Dr. Fisher's work was to heal the people and second, to preach the word of God to the people. There was no education in the country. There was only darkness over the country... ~~In 1911~~ Miss Darling came... She began to teach a few children at the station. There were no books to read. They taught the children on slates and were using chalk. They were teaching the children only reading and writing and counting numbers with beads. Nothing more. There was no arithmetic, no English at all.

Then in 1912. . . .

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MR. WILKIN: May I interrupt and ask you what reading you did? Did you learn to read the Bible?

MR. SAMETA: There were no books as it was the first year. The children were only taught to write with chalk on the slates. No good building, only a shelter. It was very difficult to bring the children to school, because they feared the Europeans. Only a few children - ^{who were} those at the station.

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MR. WILKIN: Did your elder brother and sister, Meta, go to school? were they with the first group?

MR. SAMETA: Yes please. They were with the first group

MR. SAMETA: No, just to count from number one and so on. In 1912, Miss Hoyte came and she began to teach, also a few children and some workers. In 1914, Miss May Fisher came and began to teach many children in school. They came from villages and some from the station itself. So she was teaching us when I was a boy in school in 1914.

MR. WILKIN:

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Did you, yourself, start in 1914 or before 1914?

MR. SAMETA:

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I think it was 1911. (And then after that (Miss May Fisher in 1914) in 1922 Miss Burr came and began to teach many children also and tried to build some huts at Kalene Mission. She brought a few boys from Ntandu village and some of them from Mpau village - boys and a few girls to Kalene Mission, to teach them. Miss Burr at that time began to teach the children a little English and some arithmetic. At that time we were helping her, I and Mr. Kalichi, as teachers.

Burr

MR. WILKIN:

3 7 2 1 1

Were you helping her at the Mission or at other new schools? Were there any other schools yet?

MR. SAMETA:

We were helping her at the Mission - Kalene Mission where we were. At that time I had two children; my first born and second born, who are now grown up. Miss Burr carried on to teach the children; also evening class to teach the grown-up people, Arithmetic and English and some Geography. She was also thinking about villages around the Hill. She had some kind thoughts in her heart to think not only about the people at Kalene Mission but at the villages where there were many people and children. But she did not tell us about her plans.

Burr

In 1933 Miss Shaw came to accompany Miss Burr to teach the children in the school. By ^{that} this time there were many children in School. Miss Shaw had been a certified teacher in England and when she came she began to improve - to teach the children English, arithmetic and then began to teach them marching and drill. We were also helping her to teach the children at Kalene Mission.

Shaw

After that Miss Burr left Kalene to ^{for} go to England. She left Miss Shaw in the school at Kalene. In 1934 Miss Riddle came. She ^{worked} went together with Miss Shaw to help each other. They had been friends in England. They began to teach the children. In 1934 when Miss Burr went to England, she explained about villages around Kalene Mission - plenty of villages, plenty of children, but no schools in the villages.

Riddle

Burr

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And after she explained in England, they allowed her to return back so ~~she~~ could open schools in the villages. When she came, she first passed to Ndola to see the Provincial ^{Education} Official to talk with him and get authority from him. When she reached Kalene, she explained her plans. "This year we are going to begin to build new schools in many villages. We need teachers." But there were no trained teachers.

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After this time Miss Burr began to open new schools in the villages. One school at ^NSwanakuja, near the boma. The second school was Mbuya, now called Jimbe. This is where I was teaching. Next school was Mwinyilamba. Fourth school was Nyakaseya. Fifth, Ikelenge, sixth, Muyamba, seventh Swana Kapenda, Eighth, Kanyama. ~~She~~ then she sent uncertified teachers to teach the people the words of God and how to write and how to read. Every year she called all the teachers to Kalene Mission to spend one month. She taught them how to write well on the blackboard, how to read well, how to exercise - drill. And when they went back to the villages, they could teach the children well. Mr. Nightingale, a tall man, was the one to teach drill to all the teachers. He was here for many years, until recently. He taught the drill "very hardly". After this month we were to go back to the schools and teach the children how to write well, read well and exercise everytime.

3 7 2 1 3

MR. WILKIN:

You said there were eight schools. How many years did it take to open all of them?

MR. SAMETA:

Swanakuja, 1934; Mbuya, 1934; Mwinyilamba, 1934; Ikelene, 1934; Muyamba, 1934; other school that I forgot was Chiteka school which was later in 1935. ¹Swana Kapenda in 1936; Kanyama, 1937.

MR. WILKIN:

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In these schools did you do the preaching on Sunday as well? Did you help the elders?

MR. SAMETA:

Yes, the school and the church were the same buildings. All the teachers were Christians, and on a Sunday they gathered in the big group to teach them the Word of God and on Monday up to Friday, they taught the children in the school. It was like that.

Miss Riddle and Miss Kaye began to teach the children from sub-standard B up to standard Four because they were "full" teachers. Those ^{passed} of us who were standard Four were sent to Chitokoloki for training. When they finished their course they came back to Kalene Mission. One trained teacher was sent to out-schools to help "Mission" teachers to teach the children. A certificate teacher would teach as much as he could: English, Arithmetic and then "mission" teachers could teach Sub-A and Sub-B, to the children in the school. ~~At that time it was~~ ^{found} difficult to pay full salaries to the teachers because they had no money to pay them. They were sometimes giving them Five Shillings. On the other hand, she was helping by giving the teachers' wives some dresses and some children's clothes. Sometimes ^{JERSEY} shoes for the teacher to help him. But no big salary "because we ^{had} no money. This is God's work, you must go ahead. You can't ask us to give you plenty of money; we are poor, where are we going to find money?". From that time the teachers were working hard, even so, to teach the children how to write and how to read well. All the mission schools were going on well in good condition. All the children were obeying and showing respect ^{to} for the teachers.

MR. WILKIN:

3 7 2 1 6

By this time, the 1930s, were the children still afraid to come to school or were they more willing?

MR. SAMETA:

Some children were still fearing. By that time we had an attendance Kapasu. If some children did not come to school, you would report to the attendance Kapaso. He would go ^{And} catch and bring back to school that child, or make his parents pay at the court. The attendance ⁷ Kapasos were helping us much.

MR. WILKIN:

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By the 1930s when you were at Mbuya, were you the only teacher?

MR. SAMETA:

No I had a helper Mr Fundule
We taught A, B, I. I had a helper to teach. We were two.

MR. WILKIN:

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Did you send the best students to Kalene?

MR. SAMETA:

Yes. I sent those who passed std I to Kalene

MR. WILKIN:

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When did they start learning English?

MR. SAMETA:

They started to learn English in std II
Maybe standard II.

Mr Wilkin

In the 1930, there was only Standard Four? There was no Standard Six?

MR. SAMETA:

No. After Standard Four, they went to Chitokoloki.

I forgot one school, ^{called} Sedini, which I was teaching at ^{in the afternoon.} Mbuya School in the morning. ~~This school was opened in 1936~~ In the afternoon, ^{was} I went to another school, Sedini, ~~to~~ ^(to teach the children) This school opened in 1936.

MR. WILKIN:

Did you walk or cycle?

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MR. SAMETA: I cycled on my own bicycle

Cycle. There was no allowance. It was my own bicycle.

From that time improvement begun when ~~g~~ trained teachers came in out-schools. From 1953 Government said they did not like to keep "missionary teachers" in these schools. We only want to keep those who trained at Chitokoloki. They gave a little money to "mission teachers" and said "go back, I must stop you from teaching in these schools". They brought certificate teachers to teach in 1953. It was difficult for missionaries to pay the teachers, so government took the schools from the missions. Since that time the standard of education has ^d improved. Now we have ^d progress in education.

MR. WILKIN:

What happened to all of you in 1953 who were mission teachers? Did government take you on?

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MR. SAMETA:

When the Inspector came to inspect all the mission schools' teachers and see their work and look around, he came to Mbuya to see me and indeed my work. When he returned back to Ndola, he sent a report to Miss Burr to say that "I found only one teacher, Mr. Sameta, who knows very well how to teach children in school and to give them exercises. I have never seen such good marching in the country. He is a good teacher and must have a teachers' certificate." So they sent me a teachers' certificate.

MR. WILKIN:

What happened to your friends who were teaching who did not get a certificate? Did they become evangelists, or farmers? What happened to them?

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MR. SAMETA:

Some became evangelists. But some had nothing to do; ^{they stayed} were sitting ¹ ¹ without anything. It was very hard for ^{them} some.

Mr Wilkin

By 1953 when Government put in trained teachers, who were some of the first?

MR. SAMETA:

One was Philipo Ikelenē; a relative of ^{Chief} Ikelenē, who is now dead. A second was Chilwizi. During the time of the missionaries if any teacher committed adultery or divorced his wife, he was dismissed. He is now on the Copperbelt. A third was Daudi, now dead. Another was Kapako. He is in Mwinilunga but ^{he} is not teaching. There were many who trained at Chitokoloki.

From that time they wanted ^{those} more who were ^{trained} Standard Six.

MR. WILKIN:

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When did they get Standard Six teachers? Did Standard Six start at Kaleñe before, or after, World War II?

MR. SAMETA:

Those who passed Standard Six, the first man was Paul Kasochi. When he finished his course he came to Kaleñe Mission to teach in 1954. From Kaleñe he came to Mwinilunga Primary to teach the children. When he left Mwinilunga, he came to Solwezi under the Ministry of Education. From Solwezi he went to Lusaka where he is now.

Side one began impossible to follow

When they gave me a certificate, I was teaching "up to date". I was under government. They paid me money from the Government up to 1965 when I retired. I was paid by Government from 1953-1965 when I retired. Later I joined Mwinilunga Secondary School. I had difficulties because of pension. I had spent many years with the mission so Government gave me so little ^{pension} money I could not live at home and needed to ^{ing a} begin work as caretaker at M.S.S. in 1968, where I am still working.

tape to stroke

MR. WILKIN:

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What were your tours like with Miss Burr?

MR. SAMETA:

At the end of the school term, Miss Burr told me I must accompany her to go around and see the teachers in other schools. Miss Burr had her car. She was rich enough, I think so, to have a car with other workers. So I went with Miss Burr to see what they did. Some did not work well or teach well. Our journey was long, from here to Chiteka school. We reached at noon. We slept there. In the morning the teacher rang the bell and all the children came. First of all he gave them drill. After that they went inside to sing and pray. After ~~that~~ that he started the classes. I and Miss Burr went to check children's exercise books, whether the teacher marked or not. We went through

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the register. Some teachers ^{were} did not mark every day the roll call, they just kept the registry. By the time we finished that work, it was mid-day and we left Chiteka. We went to another school, Muyamba where ^{The big man Mr Samakonga was} Mr. Samakonga was the big man. He was a Christian. His helper was Mr. Chenga. There were two. We reached there at Muyamba where we slept. We spent one night at Muyamba. The following morning Mr. Samukonga rang the bell and the children came. He began to give them a drill. After that they went inside and Miss Burr stood on the platform to open and taught the children the Word of God and asked me to pray. After that they divided the children into their classes and then had roll call. We then saw how the children did and ^{we} ~~passed~~ ^{passed} through all the classes to see how they were writing. We called them one by one to read. Some were reading well and some could not read well. We helped them to read and write well. Then we slept the second night at Muyamba. The following day we went to ~~Swa~~ ^{Ma} Kapenda where the big man ^{was} Mr. Makondo. He was also a good Christian with his wife. Both were there along with Mr. Paulu, who is now the councillor ^{of chief} for Mr. Kanyama. We slept there and they gave us a goat which we killed. We spent two nights at ~~Swa~~ ^{Ma} Kapenda and on the third day we ^{re} turned back. We slept at Kanyama. We spent one night and then we turned back to Kalene.

MR. WILKIN:

What year would this tour have been?

MR. SAMETA: The tour has been in year 1933
Approximately 1933.

MR. WILKIN:

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Can you think of anything to say about the schools at Kamapanda?

MR. SAMETA

I do not know how many schools. I do know that there was a Central School. I think there was a School called Chilaña. I heard about it but never reached there.

MR. WILKIN:

Did you know any of the teachers or the Missionary in charge?

MR. SAMETA:

Miss Lyon, was in charge of schools there. Mr. ^{Kwilemon, k} Kasuna was one of the teachers. (Others Mr. Sameta did not recall by name.)

MR. WILKIN:

Did you know anything about Mujimbeji?

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MR. SAMETA: Yes

I only know Mr. Sidon (?), ^[Sidney] then Mr. Buckland.

MR. WILKIN:

Was Mr. Buckland very interested in Education ?

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MR. SAMETA:

He was just a preacher.

MR. WILKIN:

3 7 2 2 9

Would you say the mission station most interested in education was at Kalēne?

MR. SAMETA:

Quite true. Miss Burr, Miss Shaw, plus Miss Riddle were most interested in teaching students English, Arithmetic and so on - ^{Forth} to write and read.

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MR. WILKIN:

Were there any other schools in this district before World War II? Or was it only around Kalēne, Mujimbeji and Kamapanda?

MR. SAMETA:

First it was only Kalēne. There was no Mujimbeji and no Kamapanda, only Kalēne as a centre. Mujimbeji and Kamapanda came late. Kalēne was the first to open ⁱⁿ the country.

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MR. WILKIN:

Going back to your father. Can you recall why your father told you he came with Dr. Fisher? Was it to preach the Word of God?

MR. SAMETA:

Why my father decided to come is a long and big thing. About the years of of the Arabs and Livingstone, many people were scattered by the Wars and he and my mother were in their villages to the north. When war came they scattered everywhere and they went to the ports, as far as to the sea as slaves. In the years of Livingstone, they made them free and said they should go where they came from. They found it difficult to walk on foot back to where they came from. They came a long distance footing - my father and his son Sapalo, on his shoulders, and my mother with her basket on her head, from Bihé, footing, footing, to follow missionary, Dr. Fisher, to Kazombo. They stayed there at Kazombo. And then when they heard Dr. Fisher say "I will go to Lunda-land; I found a long hill; I want to stay in Lunda." They said "We must follow him; we must go with him, sometime we will reach where we came from in our country." And they came along with Dr. Fisher like his people - his workers. My father had his son and a daughter. Very difficult indeed to carry a son on his shoulders, plus his gun; my mother with my sister on her back, all came with Dr. Fisher, footing, footing, footing, until they reached Kalēne; so they would be with him at Kalēne. He was working as a gardener at Kalēne. This is where he stayed and had eight children - all at Kalēne mission. I and all my brothers grew up there. And this is where I married my wife. I stayed with the missionaries and have nine children - all at the mission.

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My father thought he was ^{grown up and} should have his own village. He asked the government to give him land, and asked Chief Ikelenē to allow him to have land. He was given land between Ikelenē and Kalenē where he built his village. My father and mother then died. We were left ^{with} and our children until now. But when we reached there we found only a few houses in the village because all our children are scattered.

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MR. WILKIN:

Did you actually know any of Dr. Fisher's children?

MR. SAMETA:

Yes, I was playing with Dr. Charley. I met with him last month when his sister-in-law died. We remembered many things. He remembered me ^{when} we were writing with chalks. I was playing with him when he was a boy at Kalenē Mission. He is my friend. When he saw me he was surprised and felt I looked young.

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MR. WILKIN:

Your older sister Meta, did she go to school for several years?

MR. SAMETA:

Yes. But at first they were teaching the children to w read plus count ^{ing} numbers from 1 ^{up} to 100. And after that they said: "you are all right; you are finished; there teach you, go back and stay at your father's house." S stopped after learning to read, write and count to 100. the end of education at first.



Side note begins Q

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MR. WILKIN:

When did you begin to teach and when were you married?

MR. SAMETA: I began to teach in 1919, and I married in 1926

How did your father help you decide who to marry?

MR. SAMETA:

My father's sister had a daughter. My father told me, while I was a boy, that I should marry my cousin. "I do not want you to go elsewhere to marry another woman, only your cousin. The mother and father of your cousin are dead, she's alone. There is no one who can keep her and look after her. You should obey my words to marry your cousin". (When my father and mother-in-law died they left their daughter in the hands of my father.) My father kept and looked after his niece together with us in his home. He said that when she grew up, "you should marry her and keep her. I would not like her to go elsewhere, she might be lost." So I married her.

See page 15 for at first one

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MR. WILKIN:

So she was a Christian in the church as well as yourself.

MR. SAMETA:

Mr. Sameta

She was not a Christian, but I was ^{to a Christian}. My father said that in the future she will believe in God if you teach her the Word of God. After that time I married her and began to teach her the Word of God and she repented to know Jesus Christ, and God gave us (children to love.) Nine children are living now and three died. They are now living in many places in Zambia.

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MR. WILKIN:

Did any one else besides your father come with Dr. Fisher that you remember footing from ^KCazombo?

MR. SAMETA:

Yes, several came. One woman was Nyalakuka and the Second, Nyawile. Then men, John Kapongo, Shita and another was Sasusu.

MR. WILKIN:

Were they Luvale speaking, Lunda, Chokwe or . . .?

MR. SAMETA:

I think Shita and John were Luvale people. But Sasusu was a person who came from Lubaland. He was just following Dr. Fisher as he had nowhere to go. By following Dr. Fisher they hoped to go forward to their countries.

MR. WILKIN:

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When Mr. Suckling opened Chitokoloki did the Luvale speaking go there?

MR. SAMETA:

Yes it was combination of both tribes That was Lunda country.

MR. WILKIN:

What happened to the Luvale?

MR. SAMETA:

^{Some} Luvale people followed Mr. Suckling ^{who} Those that came with Dr. Fisher stayed at Kalene. After that the son of Chief Sakawumba came. His name was Samakolo. He built his village at the bottom of Kalene. From that time many Luvale came from Angola to stay with that man ^{at} Samakolo. He had a big village near Kalene Mission ^{were} - plenty of Luvale.

MR. WILKIN:

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How did the chiefs feel about education that the Missionaries were giving? ^{Were} they happy or unhappy?

MR. SAMETA:

The chiefs were unhappy because the missionaries here did not educate the students except in the vernacular. The Chiefs said that we are still behind; we are still in darkness. We want you to teach our children as you can. Train them to be good boys and girls as in other countries. The missionaries said: "We don't want to teach the people so that they are like Europeans. We came only to teach them

the Word of God. We are missionaries and poor. We have no ~~any~~ money to pay the teachers. Secondly, we haven't got any money to feed the children. If we open Standard Six at the mission, who will feed them? We do not have money to feed Standard six students." So they found difficulties in money to pay teachers and to feed the children. They had only money from England. So that is the reason.

MR. WILKIN:

So the chiefs were unhappy, most of them?

MR. SAMETA:

Quite true. The chiefs were unhappy

MR. WILKIN:

2 7 2 3 9

Would it be true to say that this is the reason why the Native Authorities in the late 1930s or early 1940s opened Mwinilunga Primary School. Did the chiefs want the school opened?

MR. SAMETA:

To be Standard Six? Yes The chiefs want the school open^d

MR. WILKIN:

2 7 2 4 0

Well, just to open it at first and later to be standard Six. Do you remember why?

MR. SAMETA:

Yes. I think the chiefs thought if the school would be in the hands of the Government they would bring trained teachers so that they could train the students well. Government was the one who had enough money to pay the teachers. But the missionaries did not have enough to pay the teachers. The missionaries disliked teaching the students well. They only liked to teach them writing and reading, that was all.



MR. WILKIN:

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IN the 1950s the Catholics entered at Matonchi, in Chief Kanongesha's area. Did they come in because the chiefs wanted them to come in to open more schools? Do you know why the Catholics came in?

MR. SAMETA:

They did not call them. They came themselves. The Catholics followed the other missions. When they reached here, the missions did not like the Catholics to build their schools here. But the Chiefs and people liked the Catholics to build their schools here. They wanted to know - they wanted to see - who would be best in educating the children; Catholics or Missions. So they allowed the Catholics to build their school at Luwawu to teach the children.

MR. WILKIN:

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I believe you want to add something about another school and inspectors.

Mr. Sameta

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Yes, this was Kasiye School. When the inspector, Mr. Little came he passed through Kasiye School and found the teacher there. He did not show anything to the inspector - only football outside of school. When they entered school, they had nothing to teach the children. When the Inspector returned back he reported to Miss Burr that the teacher was not trustworthy. From that time [words not clear]

They (~~brought~~) stoped him to teach, They brought another teacher from chuteka school

END OF INTERVIEW

Sameta interview
4th Aug 1976

CONFIDENTIAL

2 7 2 5 0

WILKIN ONLY:

It is now the afternoon, I am making a few comments and additions to the interview.

It was quite clear from the interview with Mr. Sameta that educational work and policy by Kalene and Mujimbeji, etc., were distinctly different. Or from C.M.M.L. Missions in Zambezi as they were in general educational management.

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Mission Education Policy. Towards the end of the interview with Mr. Sameta, in response to ⁵ specific questions, he asked me to turn off the tape recorder before he replied. These are confidential thus, for my own use. One was the purpose of education as seen by the missionaries. As he said on the tape, and more emphatically later, the missionaries saw education as being to help the people read the Bible and become believers, But the people's reason for education was utilitarian. They wanted education for the normal reasons as given elsewhere - to let them know the ideas of the world about them and to understand the new world about them.

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Chitokoloki and Suckling: Third thing that came out of this time when the taperecorder was off was: Chitokoloki and Suckling in relation to what I have just said. Sameta said because of the different attitude of the Mwinilunga missionaries especially with the teaching of English, and Suckling - this one one reason why George Suckling broke away and formed Chitokoloki - going his own way. The result was that Zambezi became the educational centre of the province ahead of other districts as far as education and educationed manpower goes. Sameta himself, entirely off the record, was the one who brought in Suckling, and the reason for the break. My question had related to the difference in policy between the two missions - the reason why Zambezi was ahead educationally. This was a double check, showing he did not just say what I wanted.

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Black C.M.M.L. Missionaries. I also asked him who were in Zambia and Angola areas in the early days and had come from British Guiana. He said he recalled his father talking about them in Zambia/Angola areas. He indicated he had seen them. He was surprised by the question and did not want to say too much as it he probably feared it would hurt the Church. He was thus careful. But he indicated that

there was "differences" and that they were probably racial in overtone. There were different places they lived in and that he felt initially the people responded well to having coloured missionaries. (If he could find anyone to talk about it with, he would.) Differences were not just theological but had racial ovetones.

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Role of Sameta himself: A second extremely important thing that came out of this interview was the role of Sameta himself in the history of education in Mwinilunga. He was probably one of the first ten men to even start to school in any form in the province. Then his long continued involvement in education in the district. Plus, his father's interest in coming from Angola which ties in nicely with what Mr. Chiyangi and Manuwele replied about people following in from Angola with the missionaries in Zambezi District. It also gives ties with what Rev. Ragsdale suggested that there might be ties with the Slave Trade and thus people who had been ex-slaves or had had been dispersed by the slave trade, followed the missionaries.

27255

Miscellaneous: He also clarified the point that Miss Shaw had been married to Dr. Kaye and that Miss Burr had married Mr. Mulligan. She had just been back to Kalene to visit, he said, and that her husband was now dead. She was living in South Africa.

Mujimbeji

-15-

see page 7

2	7	2	2	8	c
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Mr Buckland was the missionary in charge
He was not very much interested in
education, But his wife did Hospital
work, and Miss Hilda Spong took charge
of Education work and opened a
few schools eg: Mujimbeji, Muyinda
Tomu Ilunga

Mr Buckland he was very proud and
Jealous he did not like an African's
to use shoes a hat watch or a
bycle, He did not want to get money
from African's hand.

See page 7

37227b

Kamapanda

Missionary in charge was Mr. Canningham They came with 2 ladies Miss Whyman and Miss Betty.

The people who came with Mr Canningham from Kalunda were ...

- Mr. Kalupeteka
- Mr. Sayowanu
- Mr. Malesu
- Mr. Thomas.

Schools were taking over by ~~Miss ...~~

Missionaries	Teachers	Schools
Mr chayila		itemua
Mr. malesu		Mushidi
Mr Fwalimon		Kamapanda station
		Kanongesha
Mr Sayila		kamapanda station

see for 9
in our talk!

Paragraf 5

5

2 7 2 3 4 6

My father's sister had a daughter. My father told me while I was a boy, that ~~you~~^I should marry my cousin. I don't want you to go elsewhere to marry another woman, only your cousin.

The mother and father of your cousin are dead, she is alone, there is no one who can keep her and look after her. You should obey my words to marry your cousin!

My father kept her and looked after his niece together with us in his home. He said that when she grew up, "you should marry her and keep her. I would not like her to go elsewhere, she might be lost." So I married her.

SCHOOL/CENTRE See Lesson IV, Paragraph 5

THIS MARGIN

SUBJECT

THE BEGINNING OF UPPER PRIMARY EDUCATION IN THE MWANILUNGA DISTRICT

Previous^{ly} to 1954, there were no upper primary schools in the Mwanilunga District, Kalene Mission and Mwanilunga Government schools had been offering education up to standard IV for many years.

Graduates from these schools had to further their education by either going to Chitokotoki Mission in the Balovale District or to Mutanda Mission School in Solwezi. This was due to the fact that missionaries in Mwanilunga were not just interested in educating boys and girls of Mwanilunga above standard IV, giving the excuse that they were more concerned with Religion education than academic Education. The Government and the Native Authority on the other hand, had difficulty in finding teachers with high enough education to teach upper primary classes.

In 1953 the people of Mwinilunga being aware of their backwardness in education pressed the Government for an upper primary school to open in the district. They were led in this venture by Mr Stanley Tapa the then Education Councillor in the Native Authority. Their struggle was not without success, for in 1954, July the Government agreed to open Standard V at Mwinilunga Government School.

⁵ SA young teacher, Mr ^{English} ~~Sameta~~ ^{Sameta} who had just completed his T.S. at Chalimbana Teacher Training College was posted there to begin the upper primary section at the school.

Mwinilunga became the only school completely run by Africans, the other two schools in the province having been under the supervision of missionaries at first there were fears that a school run by Africans only could not succeed but these fears were dispelled when Mr. E. S. Sameta produced his first Std VI graduates in 1956.

The school's results came second to Chitokoloki with Mutanda coming third.

The good results made the people cry

For another upper primary school and this was granted without any fee and standard V class was started at Kalene Mission where Mr Norton Mututa was posted in July 1956.

The two schools continued to be only upper primary schools in Mwinilunga until after 1963 when the system of classes changed from standard to Grades, and Standard VI was abolished.

Mwinilunga Government School has produced distinguished scholars among whom are Ben Kakoma and Joshua Kanganjo both of whom teach at the University of Zambia. A number of others has distinguished themselves in politics and in other fields.

It would be interesting to carry out and follow up study of the Graduates of this school for the first ten years after its establishment.

By S. Samita

Mwinilunga Sec School

Write
Education
Unit

Additional materials resulting from the interview

Mr. Silas N. Sameta

Interviewed on: 4th August 1976 in Mwinilunga

- **Seven items of correspondence between 1976 (after the interview) into 1984 (when a copy of the dissertation was sent to Mr. Sameta): four by Mr. Sameta and three by me.**

General note on all interviews and interviewees: These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P. Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.

7/15/2006

61-15 98th St., #4E
Rego Park, New York 11374
9 January 1984

Mr. N. S. Sameta,
Kalene Mission, P.O. Box 10,
Ikeleneg, N. W. Province,
ZAMBIA

Dear Mr. Sameta,

Herewith the copy of my dissertation that I promised you. I hope that you received my airmail letter, also written on 9 January 1984, informing you that it was coming. As very few studies cover the present-day entity called the NWP, the dissertation may have some future significance.

Please start by reading the Preface very carefully.

Note my general acknowledgement to all interviewees in the Preface and my specific acknowledgements in the bibliography. Note also that I make at least one -- and generally many more -- references to each interview. As there is no index, you must carefully read or survey the whole dissertation, including the footnotes, to find specific references to our interview.

As with all other readers, I invite you to write me with your comments. For at least the remainder of this year, use the address given at the top of this page. Thereafter, as indicated in the Preface, write to me in care of my brother.

If you do write to me with your comments, both positive and negative, I will certainly reply. If you also desire, I will give you a summary of American scholars remarks about this work. I suspect that those remarks will be different from, and often less astute than, those from you interviewees for whom this topic has a personal meaning.

I hope you are well and having a good year. As of the date of this letter, I am well and moving into a new business career. For the time being, I have placed both life in Africa and in the university world behind me. Nonetheless, I still hope to do some writing in the next year or so. Thus after you read the work, I will indeed value your comments very much.

Very sincerely,

P. David Wilkin

V. Sameta,
Kaleni Mission,
P.O. Box 10,
Ikabenge,

Mr. David Wilkin,
P.O. Box 175,
Rego park,
New York 11374,

Dear Mr Wilkin,

Thank you very much to receive your letter concerning the work you have done on The Project, it being it difficult interviewing responsible people about the past concerning North western Province in that year.

One who has little combine with one who has sufficient idea to make one thing understandable, I will be very grateful if you send me one complementary copy, and a book.

My address has not changed at all, until further notice.

In fact number of years has elapsed without knowing where you live. But I came to know when I received your letter.

May our Father God be with you always in your business,

greetings to you and all your friends

Thank you for your Recollection

Your Sincerely
N.S. Sameta

11 FEB 1977

W/Lunga Sec School

P.O. Box 21

29th January 1977

Dear Mr D. Wilkin,

Thanks very much to received your letter. I am greatfull to see Helena Kaunda Memorial, it looks like very old beuildings and the old people sitting outside of their houses.

I also see the bunch of banana a side of their houses.

On Christmas day 25th December we gathered with many people in the church, to remembers the birth of our Lord Jesus, prayer and singing also held.

At our school we have new Head Master, New Boarding Master and new Teachers. We only need the Matron, A motherly woman who deals with the sleeping and health of girls.

Peace and joy goodwill to men who glory in Christs name.

I am not well today, headach fever and cold.

Very sincerely,

S. N. Lungu

MWINILUNGA SC. School

P.O. BOX 21

Mwinilunga

22nd October 1976

Mr D. Wilkin,

I am writing you few words to let you know that the first letter which you sent to me I got it. And then second letter, together with ~~with~~ with two copies.

Last month I was suffering from dizziness and headache, so I did not mark the copies quickly. Some days I tried to correct some mistakes which I did. I think it will be better or not.

I also sent you three pages which I wrote begging of upper Primer school in Mwinilunga District. You should add together. Forgive me with thought sending you a letter quickly.

I hope to see you again in November.

Very sincerely

Laneta

P.T.O

Also sent two copies with
few word to explaining Kamapanda
and Mupmbeji,

6375

CENTRE FOR CONTINUING EDUCATION,
N.W.PROV., BOX 43, SOLWEZI.

-3-----

112/PDW/RES.

22nd September, 1976

Mr. S.N. Sameta,
C/O Mwinilunga Secondary School,
P.O. Box 21,
MWINILUNGA.

Dear Mr. Sameta,

At long last I have been able to transcribe our interview on education in the North-West Province. I am enclosing two copies.

You will probably wish to look them over carefully. In re-phrasing our conversation, I may have made some errors. Or likewise, misspelled some names of people and places. Thus, if you could correct the original and send it back to me in the enclosed, self-addressed and stamped envelop, I shall be grateful. Likewise, if you should like to make any corrections please feel free to do so by marking bolding on the script. (The duplicate is for your records.) If you have any additions to make please do so on the script if there is room or on separate paper.

I am hoping to come to Mwinilunga again in November and do hope we may have a chance to meet again for further discussions. I also hope that I may also have a chance to meet several other leading people, important also in a study of education as well as yourself.

Again thanks for taking the time to talk with me. All the best.

Very sincerely,

David Wilkin.

PDW/Acm

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

CENTRE FOR CONTINUING EDUCATION
P.O. BOX 43, SCLWEZI

XXXXXX

2nd November 1976

Mr. S.N. Sameta,
Mwinilunga Secondary School,
P.O. Box 21,
MWINILUNGA

Dear Mr. Sameta,

Thank you very much for going over the script so carefully and making very useful corrections and additions. I feel sure that this will enable me to write a much better history of education in our province, in which your own role is very great indeed.

It may interest you to know that I will be coming to Mwinilunga for a week to give an UNZA seminar on Rural Development. (In case the District Governor has not sent publicity materials to the school, I am enclosing several copies.) When I come up, I shall look forward to chatting with you again. Probably I will arrive in Mwinilunga about December 3rd and stay until December 9th.

I am writing to Mr. S. Mutembu today with the hope that I may be able to interview him at some length.

Hoping you are feeling well again.

Very sincerely,

F. David Wilkin

*Xmas Card sent to thank him
for additional discussion (brief) on
3rd Dec 1976*

6375

CENTRE FOR CONTINUING EDUCATION
N.W.PROV., BOX 43, SOLWEZI.

RES
97/PDW/PROF

6th September, 1976.

Mr. S.N. Sameta,
C/O Mwinilunga Secondary School,
P.O. Box 21,
MWINILUNGA.

Dear Mr. Sameta,

I was pleased to have had a chance to meet you a month ago. Apologies for not writing sooner to thank you for granting me an interview with you. But after my return I had to go to Lusaka on business and thereafter became ill and was hospitalized for some days. Am just now recovering.

I have started transcribing the tape but have not yet finished doing so. As soon as I do, I shall send you a copy for you to correct, make additions to, etc. If you recall more details that are important in understanding the history of education in your area, I will look forward to adding them on to the tape. Certainly you have played an important part in the history of education in our province and I am delighted to have had a chance to discuss education with you. Needless-to-say I look forward to meeting you again when I come to Mwinilunga in November.

Very sincerely,

David Wilkin.

PDW/Acm.