

Cover sheet for an interview conducted in Zambia:

Mr. Moses (Mose) Sangambo (two interviews)
23rd July 1977 in Zambezi and 25th July 1977.

This was a two part interview for reasons I no longer remember with a day in between; both parts transcribed.

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

Born: 1902 (at Kavungu)
1918: Came to Chitokoloki
1922: Went to Kangwanda with Mr. Hume (until 1927?)
1927: Served as Mr. Suckling's captao for two years
1928: Opened Kawumbu at Chief Shinde's
Until 1942 was with Suckling

Note: I have no record of Mr. Sangambo sending me a marked up copy of the transcript with his comments. No follow-up correspondence with Mr. Sangambo was located.

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

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Interview with Mr Moses Sangambe by Mr P.D. Wilkin
at Zambezi Township on Saturday 23rd July, 1977
11.30-12.30 hours and Monday 25th July 1977.

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Mr Sangambo: I was born in 1902 at the mission at Kavungo in Angola.

I came in Northern Rhodesia, to Chitokoloki, in 1918. In that year we found Mr Suckling already at Chitokoloki. In that year I started my school. In 1918 and 1919 we went with Mr Suckling to Mwinilunga to take Mrs Suckling and Mrs Mwondela to give birth because they were pregnant. We left them there and returned.

When school started again, I entered. I was educated there from 1918 to 1921, when I started to be a teacher.

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Mr Wilkin: Before you became a teacher how much education did you have? Could you speak English or what had your education been like in those days?

Mr Sangambo: No, at Chitokoloki at that time, no one was taught English.

We were taught just how to read and write in vernacular and once you knew that, you would become a teacher. We started to teach that - 1,2,3,4,5,6,7,8 up to 100. If you could reach 100, they said you were qualified as a teacher. That was the intention of the missionaries, because they wanted people only to know how to read the Bible - that's all. There was no syllabus; there was no (trained) teacher. Any learned missionaries could teach in the way he thought best. That was how our school was. I remember that there were only two men, Mr Moses Chiteta and Mr Anderson Kalukangu, who would teach English. But not in school; they were working with Mr Suckling in the office. We had no English in the school at that time; we were taught only in the vernacular. We had, since Chitokoloki had been opened in 1913, two Europeans - Mr Suckling was dealing with the Lunda people and Mr Rodgers with the Luvale people. After a few years Mr Rodgers died, and Mr Mwondela was brought from Kavungo, in his place. Mr Mwondela was the first African Missionary. Then he used to preach or teach people in Luvale at Chitokoloki the words of Gospel. (He was the father of Willie and John Mwondela.)

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I mentioned two ladies whom we took to Mwinilunga. Mrs Mwondela born John and Mrs Suckling born Eddie (the late).

Again, as I said, we returned with Mr Suckling and I continued my schooling up to 1921. I forgot. I said I became a teacher, but I want to correct that. At that time I became a garden boy for Mr Suckling up to 1922, not 1923.

In 1922 we left Chitokoloki to open a new mission (station) across the Lungwevungu (River) called Kangwanda Mission Station. There we started a new thing. Mr Douglas T. Hume asked myself, Mukuwa and Kayalu - those people who went with him from Chitokoloki to Kangwanda - (to learn how) to become teachers, so you will teach other people here. But we answered that "How can we be teachers, when we are already teachers? Why would you like to teach us?" He said "No, you are not teachers. Do you know how to speak English?" we said "No." He said "How, if you don't know English, can you become a teacher?" So he convinced us. He started to teach us, at Kangwanda Mission Station. There were many things that he taught us. There, we did not reach to Standard IV or V, only Standard II. We stayed there and started to teach school boys, up to 1927, when the mission broke up, and we returned to Chitokoloki.

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We stayed at Chitokoloki just a few months and I returned again to Mr Suckling. I was give a job in the shop. So I worked in the shop almost two years. After that, Mr Suckling again chose me to look after his job as a general capitao, up to 1927.

Correct of date

Then I was sent to open another new school, at Makondo, at Chief Ishinde's permanent Capital. That is now called Kawumbu School. I was the one who opened it. Mr Silas Chizawa, and others, were my students whom I taught. ^{But} even so I did not know English very well, even though I was Standard II. I was there up to 1928, when I returned again to Chitokoloki to work with Mr Suckling as an office boy.

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At that time I was a man with my wife and two children. I worked with Mr Suckling in 1928 ^F after the government introduced a new system of teaching, up to the time when the Provincial District Council was started. I was chosen as a member, to represent the Luvale, on that District Council. Then at the District Council, there were also some people chosen to go for the African ^{Provincial} Council; that was 1943. We started that at Kasempa boma.

Then in 1944 we had our Council in Mwinilunga District; next year in Solweji District. In 1945 our Council was amalgamated with Copperbelt and Luapula. So we had a meeting at Luanshya where some people were elected to the African Representative Council, at Lusaka. I was one of those who was chosen to go to the African Representative Council where we met other people from other provinces, including Barotse Representative Chief, Lewanika.

At that time I was living, and going there, from Chitokoloki - still working under Mr Suckling. I was elected to the Representative Council three times. In Lusaka we (first) held our Council at old Munali, then at Chalimbana and after that at ~~new~~ Munali.

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I forgot something else important. At old Munali I was told that there was a gathering of the people at the time of the Congress. The time when Mr E. Lewanika was President of the Congress. I was asked to attend the meeting at old Kabwata. I went there and listened to what they were talking about. So I spoke to one man, a clerk, Mr Diamond, a Lozi by tribe, to have a branch so I could take the branch to Zambezi District. He took me to Mr Nkumbula, who told me I should do so, if I gave something to have a constitution. So I gave him two and six and was given a constitution. I brought that to Chitokoloki and we formed a Congress branch for three years. But a mistake, we went there when the Secretary for the Colonial Government came.

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we went with Senior Chief Ishinde and Senior Chief Ndungu, myself and others including Mr Willie Nkanza. There we were sent by

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the two senior chiefs to see Mr Nkumbula and to discuss with him why a Congress branch had ^{already} opened in Zambezi District, then Balovale, and he did not visit the place, and talk to the people. But he escaped and did not see us. So that was the thing that caused the people of Balovale to refuse Congress when UNIP opened. When UNIP opened, I, myself, spoke to the Senior Chief Ndungu and the Luvale people to deal with UNIP. So the senior chief and others agreed. Then we started UNIP. Mr Kikombe and others came to strengthen UNIP in Balovale District at that time. Up to date we are still following the policy of UNIP.

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There is another thing that I forgot. There was a dispute between the Barotse and the Luvale people. I also joined that. I was one of the speakers. I was even in Chief Kucheka's place to represent Chief Kucheka. So at the time we went together with chiefs to Livingstone to meet the Governor. Only a few men were sent to give a statement. Senior Chief Sakavungo, while he was Chief Ndungu's representative; Senior Chief Ishinde, old Ishinde; the present Senior Chief Ndungu, young brother of Chief Sakavungo; and Chief Chisamba, sub-chief of Chief Ishinde, gave a statement to the Colonial Government. So the case was not settled because we did not satisfy with what the Barotse Paramount Chief said. So we made appeal to England. Government agreed with us and they sent a commission, Macdonald. Then the case was again started at Mongu. Myself and Chief Sakavungo and others were given the chance to cross examine the Barotse. I was one who made a Luvale statement. Everyone know, I was the one who convinced the Paramount Chief's representative, Mr Sue(?). I think that I can say that many people know that I broke a Lozi statement by cross examination questions. I know that the Barotse statement was very strong to be broken. but it was broken by me. I am not proud, but it was - everyone knows that. So I say this because up to the time that UNIP Government

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the Luvale people to be a prime minister of Chief Ndungu. But I refused on circumstances. Then DC, Mr Charles, spoke to me strongly that even if I refused to become a Prime Minister, I should help the Luvale people. So I decided to say that in that case I should take a job of Councillor. So I was given the job of agricultural Councillor because the Luvale in those days were starving. So I selected that

job because I wanted to help people in producing food. So then I used to go around all the western side to teach people to grow rice, cassava and other crops. So the Council was successful.

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Mr Wilkin: I am told that at one time they grew wheat. Is that true?

Mr Sangambo: No, what I remember is that it was only Mr Suckling who grew wheat at Chitokoloki on the western side, and there was one man in Chavuma, Nulongesa, who grew rice at Chingi.

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Mr Wilkin: I am told that with your delegation to Livingstone, that you asked the missionaries at Chitokoloki to speak for you and not somebody else. Is this correct? And if so, why did you choose the missionaries.

Mr Sangambo: Well, the missionaries were involved in helping us. Most of our people did not know English. In another way the thing was new to us; that is why we chose the missionaries to help us.

Mr Wilkin: Do you think the people trusted them more than they would have government officials or representative's?

Mr Sangambo: People were interested in the missionaries because they were good helpers(?) and government supported that.

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Mr. Wilkin: It seems as if the education in Zambezi (or Balovale) District in the 1930s and 1940s was the greatest in any district in this province. Many people that I have talked to say this was because Mr Suckling and Chitokoloki was more keen on education than other mission station. Was this true?

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Mr Sangambo: What I remember when I was a boy was that there was out schools at Chief Sikufele's when he was at Mumbaji; another, at Kakonga along the Zambezi, another, on the west side, Chinonwe(?); another on the Kashiisi, where Chief Muvenda had his capital. So there were other schools but education was the same as at Chitokoloki. That is why I said that I was sent to Makondo to open up another school. So places like Dipilata and Chavuma there were no schools until Mr Mowat and Mr Sims came from Angola in 1923 opening the station there at Chavuma. At that time they started to teach people how to write and that was all, in the same manner.

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Mr Wilkin: When you opened your school on this side of the river were you teaching the children in Lunda and Luvale or a mixture or what?

Mr Sangambo: At that time there was no (problems). The Lunda and Luvale at that time used to stay together - no disputes, any language, Lunda could speak Luvale, Luvale could speak Lunda. So I taught the people at Mikondo in either Lunda or Luvale; at any rate there was no complaint about the language.

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Mr Wilkin: When you were teaching at the school, how many hours a day were you teaching, what were you teaching, what else did you do as a teacher? What was the school like?

Mr Sangambo: We started at 8:00 o'clock and broke from 11:00 to 12:00. In the afternoon, from 2:00 to 3:00 and the children would scatter because they came from long distances. The only subjects were to teach them to write in the vernacular that is all. There was no geography or history (or any other such subjects).

Mr Wilkin: ^{Did} ~~Did~~ you teach them to count from one to 100?

Mr Sangambo: Yes that was all.

Mr Wilkin: After counting, did they learn to add and subtract, or just count?

Mr Sangambo: No, just say one, two, three, etc.

Mr Wilkin: Did you teach hygiene? Did you have drilling? Or anything

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Mr Sangambo: He didn't know there was (a subject) "hygiene". No other activities. It only surprised people when in 1928 Mr. Reed came to Chitokoloki and started (advanced work) which we learned about - multiplying, hygiene, history and geography, etc. It started only when government entered (influenced) missionary schools.

Mr Wilkin: The government "pushed" the missionary schools then?

Mr Sangambo: Yes. Chitokoloki was good because Mr Suckling wanted very much to teach people even in English, but he was stopped by the other missionaries. Missionaries sometimes came to Chitokoloki to quarrel with Mr Suckling. They didn't want to teach any-body English. If it was a case, it started at Mwinilunga where Dr. Fisher opened a school very high and Mr Suckling also was there. He came from Europe to Kalene Hill. Then when Mr Arnot had a station at the mouth of the Kabompo, Mr Suckling left Kalene Hill to join Mr Arnot in 1912. Only Mr Suckling wanted people to be well educated.

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Mr Wilkin: So Mr Suckling was more keen on teaching than other missionaries?

Mr Sangambo: Yes. He wanted to teach and educate. He was stopped. They only wanted the people to be taught how to write and to count to 100; or to know how to read the Bible, that's all.

Mr Wilkin: Why do you think the others were against these ideas (of Mr Suckling) on learning?

Mr Sangambo: I can't tell! I know this because in 1928 when government asked the missions to join in, Chavuma people entirely refused. We gathered - church elders and the missionaries and agreed to accept, but others refused. They came in later on when Chitokoloki had already started.

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Mr Wilkin: How did the people feel? Did they want more schools and English to be taught in the schools?

Mr Sangambo: Yes, they wanted more because they knew that in Barotse there were schools. Other people from this district went there to be

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has now passed away, went to Barotse and entered the National School. But the treatment that he received by the Barotse people was very harsh, so he ran away. I remember Chief Samajim also sent his nephew there to the Barotse National School. He was the only brave man who came to Standard IV. But other Luvale and others failed. Barotse did not want other tribes to know how to write and speak English.

Mr Wilkin: But people did hear about this education, so they wanted it.

Mr Bangambo: Yes, that is why they wanted it in this country. They wanted to have English as well as (other things).

Mr Wilkin: But the only missionary that agreed was Mr Suckling?

Mr Bangambo: Mr Suckling, yes. Many things that Mr Suckling wanted to help the people with; he was stopped by the other missionaries! They gathered from Angola, Kalene and so on. You could see them when they came. If you went to the door, Mr Suckling would tell you (why) they had come. They wanted things stopped. They stopped the store. There was no store in this country, but Mr Suckling owned a store from Basaland(?) in Livingstone. But other Missionaries came and stopped that store! Again, he opened a shop that taught the people how to make chairs and other stools. He was stopped. There were many things.

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Kangwanda

Mr Wilkin: You mentioned earlier about Mr. Hume. I am still not clear why the mission closed. Can you explain?

Mr Bangambo: I only know that he was asked to come back to Chitokoloki in order to start a printing press for books and other things, because he was skilled in that. That was why he was asked to come. He was with Mr Davy(?) who was asked to come with Mr Hume.

I think there was something between him and the Barotse Paramount Chief because permission was given by the missionaries. I say so because Mr Hanson, when a dispute was started between the Luvale and Lunda, is one who opened another station on the Lungwebungu, on this side, was refused permission by the Barotse people. They were upset

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away from them.

Mr Wilkin: Did Mr Hume come back to Chitokoloki?

Mr Sangambo: He came back to Chitokoloki and stayed at Chitokoloki for some years and then left for Canada again. I don't know the reason why he finally left.

(TWO DAY BREAK)

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Mr Wilkin: Today is Tuesday, 26th July 1977. Yesterday on the 25th, Mr Sangambo and I met to replay the tape (transcribed above) that we had made on the 23rd, Saturday. This morning, it is 10:30 and we are continuing with a few questions, firstly with regard to the previous material.

The first question is with regard to when we were talking about Pre-Independence days, you mentioned that Mr Nkumbula failed to visit here, but you said you wanted to add someone on after that. Could you continue?

Mr Sangambo: Yes. I mentioned that when President Kaunda heard that we had formed branches of UNIP in this district, then he sent someone, Mr Mundia, presently Cabinet Minister for the North-Western Province. Unfortunately, when he tried to come and reached Mumbjeji, some messengers met him there and arrested him. He was brought here for two days and was returned. We, the Luvala Native Authority, did not know this but we saw the DC, when he came to speak to Mr Mbalishi and myself. He told us, "You must be careful with bad people who can come and cheat you to do something ^{Against} the government". But Mr Mbalishi and I asked him what "bad people" did he (refer to). "Do you mean Mr Nkumbula and our President Kaunda? Are those bad people you mean?" He said, "Well there are many people, but people like them, you must be careful." So then we ~~told~~ told to him very strong words. We told him that was a mistake. They are fighting for their independence. They are not bad people. Then after arguing with him,

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arrested by some people whom everyone knows. Then after that President Kaunda himself came. He saw the DC for permission to go across and was permitted and went to Senior Chief ^{Ndungu} Bakavungo and Luvale people. He spent almost three hours discussing with us. So we agreed that we had already formed a branch of UNIP. Then we worked. After some years, he came again. He slept in the Chief's house, talking the whole night. Then he went. By that time, Luvale people were holding strongly to UNIP - up-to-date.

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Mr Wilkin: Another point that we wanted to add on to from our previous was: When you were with the Native Authority, you mentioned that you did agricultural work. Did you do any other jobs with the Native Authority to help the people?

Mr Sangambo: Yes. I was given another job. That was Education. I worked in Agriculture for two years and when this other post was given to me, I continued right up to Independence time, when I resigned.

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Mr Wilkin: A little biography of yourself would be helpful. Could you give me your full name, how you were born in Angola, your parents and family, early travels with Mr Suckling, etc.

Mr Sangambo: I have three names: Moses Kaputungu Sangambo.

About my family, I married my first wife in 1923 and she bore me three daughters, two passed away and one is still living. Then my wife also died and I remarried. We have had seven children. I have stayed with my wife up-to-date.

As I said earlier, my father was born here, just opposite Chavuma, across the river. His father was also born on the Kashiji River, at the Natanda. Even the father of my grandfather was born here some of them are still here. One of those, the girl working in my shop, is the family of my father.

My father went with his family into Angola with his father and stayed there and when his father returned back here, he stayed with

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decided again to come back into Zambia and settled at Chitokoloki Mission station as + said.

at Kavungu, my father was nearby the mission station and at Chitokoloki also was nearby the mission station, but he was not a Christian. He was a farmer.

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we made many trips with Mr Suckling, in many directions, around Lalovale and Kabompo. Some were for hunting and some for Preaching the Gospel to people. We did this many times. In 1928 we went with Mr Suckling into Zaire, we took a whole month. We left from here to Chavuma; Chavuma to Kazombo; Kazombo to Kavungu to these other missionaries; from Kavungu to Kayanda and Kalene Hill. Then we went to Mushasha in Zaire; from Mushasha, we went to Nanamandongo, also Zaire. Then we returned back to Kalene Hill, Kamapanda, Kalunda then back here. We visited all those missions which I have mentioned.

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Mr Wilkin: when did you learn to speak English well?

Mr Sangambo: It was like this. When I joined the African Representative Council, the first time when government decided to have two Africans in LegCo, the ~~second~~ ^{Secretary} for Native Affairs was very sorry to see that Chief Ikelene, Thomas Chinyama and myself, could only use our vernacular languages. He called us privately and spoke to us that we must return to school. He said even if you are elders you should go and learn some English because "I expected very much for one of you to be in LegCo, because you have no bad record."

Thus, when I returned to Chitokoloki, I reported to Mr Suckling about that. He agreed with me and I entered into school. My children that I taught, now became my teachers! One of my teachers who I remember was Mr Willie Nkanza. I completed Standard V and then entered into Standard VI B. I did not complete that because of certain circumstances. That is how I learned to speak a little English.

Mr Wilkin: You mentioned earlier that the people here were unhappy at times with missionary education. Is there any reason why they did

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not start their own schools?

Mr Sangambo: There was no reason. But it was very difficult for the people to understand the value of education and besides that they had no money to buy books, pencils and other things. Even if they wanted to start, they couldn't manage it. (It was, thus, economic.)

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Mr Wilkin: In 1950s the missionaries gave up most of the schools to the Native Authorities. How did the people feel about the missions giving up the schools to the Native Authority? Were they happy about this?

Mr Sangambo: Yes. They were very, very happy. That is why some of us were employed in education to go around telling the people. This was when I became education as well as Agricultural Councillor.

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Mr Wilkin: In the post-independence period of today, do you think the people feel that the schools - primary and secondary - are closer to them than before? In other words do they feel they belong more to them and are happier with education today?

Mr Sangambo: They are very happy because everyone knows that school is a useful thing. We are still fighting with the government to add on more schools around the villages. Also we are active in the Parent-Teacher Association. Last year we asked the government to give us another secondary at Chavuma. We are still fighting. Why? Because we want more.

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Mr Wilkin: In this area in Northern Rhodesia, do you feel the missionaries were pushing the colonial government for education development or the government pushing the missionaries to improve? What was their relationship?

Mr Sangambo: I don't think the missionaries were (pushing the colonial government). When the government introduced the new system, as I have already said, the missionaries refused. If they had the intention of pushing government there should be more education. But missionaries are many; in different denominations. As you know in Southern Province there are different denominations, so there, you found people being

government. But CMML, where I belong, had no intention of teaching people more education. That is why I told you that Mr Suckling, who had a keen feeling for teaching the people English, was (opposed) by other CMML missionaries, and stopped him from doing that.

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Mr Wilkin: In other words they just wanted the people to read the Bible in their own language?

Mr Sangambo: That is all. They were satisfied with that.

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Mr Wilkin: Would you please comment about how the CMML missionaries here felt about people like yourself and others becoming involved in political parties. Were some against it all others against it, or some for and others against it - what was the situation?

Mr Sangambo: Most of the CMML missionaries did not want this - their people to join politics. Only Mr Suckling did not stop people from doing that. That is why most of the Chitokoloki Christians joined politics, but others are still stopped, even today.

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Mr Wilkin: Traditional education went on for long periods of time; this is now impossible with our modern education requiring children to be in class most of the year. Hence Mukanda for the boys and similar traditional education for the girls is limited in time. How has this affected our traditional ways of educating?

Mr Sangambo: It is so, there are now limitations. But the traditional education still has very important things to educate people. But western education is also very good. It can't stop the African customs.

There is a difference between Christians and villagers, however, because Christians do not take their children to old Mukanda because of certain circumstances. They take them to the hospital and keep them nearby their houses. They do not make old ceremonies like non-Christian people. There would not be the beer drinking, etc.

(For those who do attend the old mukanda camps, although shortened, they still try to train about the old ways and customs of the people.

(The customs are thus carried forward.)

Mr Wilkin: Thank you very much for your time and discussion of the past.

END OF INTERVIEW