

## Cover sheet for an interview conducted in Zambia:

### **Mr. Stanley Tepa**

**6<sup>th</sup> December 1976 in Mwinilunga Township**

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

Born: 24<sup>th</sup> January 1912: Chief Kangombe's District  
[1905-10: Father was a government messenger]  
1921: 12 year old but just started school at Kamapanda  
1930-31: With Buckland at Mujimbeji Mission  
1932: Back to Kamapanda  
1933: Left Kamapanda for Chitokoloki (stayed at Chavuma for several months)  
1934: He began at Chitokoloki  
1934-36: At Chitokoloki. He sat St. IV examination  
1936: Reported to Price (DC at Mwinilunga)  
1936: Kamapanda, Cunningham refused to sent him to town to train as teacher  
Good comments in interview on black clerks in Mwinilunga  
1937: To Copperbelt — reported to Oppen in Ndola — to Munali Training Center  
1938: Standard IV examination  
1940-43: Standards V to VIII: Matopo Training Institute by Brethren-in-Christ  
1949: Married in Botswana and went to Mwinilunga and Kamapanda  
1951: Tepa vs. D.C. over a killed dog  
1952(56)?: Tepa joined ANC  
1954: Denning (DC) made him a councilor on education and health  
(three Native Authority schools: Kangongesha, Ntembu and Mwinilunga)

**Note: This interview was very chronological and best for the 1950s.**

#### **A very personal reminiscence (2006) about the interview and Mr. Tepa:**

**Certainly a very bright and determined man, Mr. Tepa was unfortunate in his earlier days of working with some of the most conservative (and even outright racist) missionaries and government officials in this very remote district. Unlike several other men interviewed in Mwinilunga, he did not take this situation kindly and “lying down” and pushed very hard for his rights. Locally he became a key political figure working hard for independence prior to 1964.**

**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

Original copy - please return to P. D. Wilkin with corrections

INTERVIEW: MR STANLEY TEPA by P. D. Wilkin at Mwinilunga Township  
on the evening of 6th December 1976 beginning at 17.15 hours.

Mr Wilkin: Could you tell a little about yourself, where you were born  
etc.

CHIFWANYI

Mr Tapa: I was born in Mwinilunga in (Chifunya) Village, my original  
village, when Mwinilunga extended to Manyinga which was the boundary  
with Balovale, as it was call<sup>ed</sup> then, now Zambezi. Mwinilunga was a  
long district, very far. I was born on the 24th of January 1912.

SAMUHETU

Before I was born my father, (Samuel(?) Tapa, was recruited as a  
district messenger during the B.S.A. Company, which the government that  
came into the district a long time ago, in 1905. As my father toured,  
before he was married, he met Miss<sup>N</sup> Yamaseka Mukula and at (Chifunya)  
village, they had their engagement. As time went on, my father resigned  
in 1910. In 1911, their marriage took place. In 1912 I was born. I  
was the first-born.

At ~~that~~ time we were under Chief Kangombe, until Chief Chibwika  
took it over. They called it ~~Mbela~~ - Kangombe side was Mbwela side.  
When I grew up, in 1921, we met the missionary at Kamapanda, which was  
the late H. Cunningham, who moved from Angola to Mwinilunga in 1921,  
while I was a young man. I think I was twelve years of age. As time  
went on, I was just staying with my uncle, late Sanjongo Muchaya. I  
started schooling at that time - starting with ~~be~~, che, de, fe, ne.  
Well we couldn't have much education at that time as missionaries only  
wanted us to know how to read the Book of ~~Matthew~~ and ~~Yovana~~ and to know  
how to write, but they couldn't put much interest in African education,  
as they called it in the colonial days. As time went on, I stayed with  
the missionaries as a labourer, garden boy and then to tea boy and from  
tea boy, then I had to work two tickets<sup>(?)</sup>. By that time I could read  
Lunda and some of the ~~Yovana~~ books which they call ~~John~~ in Lunda, and  
Matthew, which were the only books in Lunda. English was not taught.  
It was only spellings - a man, a boy, etc. The missionaries did not

if we teach the Africans, they will get <sup>Self</sup> themselves government. I think this was the aim. But mainly the missionaries wanted only to be carried on a hammock. Because usually when I was a young man, my old people were carrying missionaries in their hammock. Some had <sup>SOME</sup> this bush cart - pushing them going somewhere in their preaching side the Gospel of God. Now really I had to change <sup>MY MIND</sup> because at Kamapanda mission we had two men + some ladies who were single and I had to move back and forth in working for different ones. Sometimes one would have me working for six months <sup>Then</sup> another one would say "Tepa, come and work here" and so on.

When the missionaries moved, I moved along with them sometimes. Mr. Buckland was one who moved to the Manyinga side where he wanted his own mission station. That was in 1930. Then in 1930-1931, he had his own branch at Mujimbeji. In 1932 I left Mujimbeji after being one of his cooks. From house boy, to table boy to cook; that is how the missionaries had used us. The old people were just paid about <sup>7\$</sup> <sup>6d</sup> ~~seven~~ and ~~six~~ which would pay their taxes and so on. We were just paid <sup>4\$</sup> <sup>6d</sup> ~~four~~ and ~~six~~ per month. In 1932 I decided to go back to Kamapanda and leave Mujimbeji. In 1932-1933, Mr Suckling from Chitokoloki, came with my elder brothers, heading to Kalene. My brothers advised me to go to Chitokoloki where there was a sound education that was called elementary education, where they could read even English, which was better than Kamapanda, so really I had agreed with them. Now in November 1933 I left Kamapanda to go to Chitokoloki.

Mr. Wilkin: Did your father and uncles agree that you should go?

Mr. Tepa: At that time my uncle and father agreed and I left Kamapanda. I went Portuguese way which was Angola, through Kalunda, to join the area of Chavuma, Sewe. During that time one of my sisters, Luti, one of the daughters of my young mother, was married and living there. I stayed there with them and asked if the school was going on. They told me no, wait until 1934, because that was November - schools were closed. In January 1934, I left there, Chavuma, and went to Chitokoloki. Well,

I had to meet another relative called Sakuwaha and Sakaji, the uncle. I went to see Mr. Suckling. They said that the school would be opened in May and I could come into boarding. When the time came, I went there and registered myself. The school fees at that time <sup>was</sup> were only a six pence per year - now five ngwee.

I started now ~~in~~ Standard I because at Kamapanda ~~were~~ just Sub A and B. There I found some of my Kalene Mission\$ boys who went there with their brother, Mr. Kaha<sup>h</sup>u. He is now in Lusaka. We enjoyed because we knew each other. (My young brother married the sister of Kaha<sup>h</sup>u's wife, <sup>WHO</sup> ~~which~~ is Nyas<sup>h</sup>imonyi.) We stayed in boarding school with them - one was Leonard Kawa<sup>h</sup>u, who just died in 1956 in Ikelene. He had been a Jeannes teacher when he came here and had been together with Mr. Silas Chizawu when he went for training.

I stayed there from 1934-1936. While there I believed in Jesus Christ - on 4th April 1934. I was also baptised there. At that time 32 people were baptised. I reached as far as Standard IV.

Mr. Wilkin: Who was the man who baptised you?

Mr. Tapa: That was the late Moses Sakavungo. There were eight men because there were eight boats. They were in groups.

I couldn't finish my Standard IV there. In May <sup>1936</sup> we closed the school and were to have examinations at Kambule the next year. This was in Mongu because at that time at Chitokoloki the government did not allow them to have examination. All the teachers were going to take their course at Kambule.

I was not satisfied, also, with my elementary education, although I could speak a little English at that time. I left Chitokoloki when I read one of the Nutende News, which they called it at that time. When I read it I saw pictures of the Kafue, etc., so my heart was bubbling to go for further education where they could teach people only in English - a rule that it had to be used both in classes and dormitories. From Monday to Saturdays, only English. I wanted my

I said I was going back to Kamapanda. I decided when I got to Kamapanda that I would ask the government to send me to Munali, if not to Mazabuka - at that time Munali was just a trades school. I reached Kamapanda after footing from Chitokoloki, alone and without shoes, short trousers and shirt, only one blanket, and a mat. I travelled again via *through Angola in Kalunda District* Chavuma and Portuguese area of Kalunda to Kamapanda. That was September 1936. When I reached Kamapanda, I came to the Boma to report. Mr Price was District Commissioner. I told him about my feelings. He agreed and said that in Mwinilunga "there is no one who is educated, so if you will go to school, you will be the first teacher in this district, government will help you - you will <sup>be</sup> supported by government. You go back to your missionaries and tell them that you want to go to school and the government will support you." I will give you the letter and we will send you to Mazabuka". I went back to the missionaries to report, being a Christian man, to give me a letter of Christianity. When I reached there, Mr Cunningham said "No, once you go there in town, oh, you will not follow the Lord; you see, there is a lot of temptation there. Most of the Christians who go there fall and do not follow the Lord Jesus Christ."

I said "No, temptation comes even at home as well as in town." Time went on discussing with them and it was very difficult for me to get a letter quickly, until we reached December. From December, we reached January 1937. I came to report to Bwana Price what the difficulties were with the missionaries. He said well "Tell Miss Whyman (who is dead now) and I came with the late Miss Why man to Bwana Price. She said "We can release him, so you, the government, can send him where you like".

Really, when I came here I found the same education was the downfall of the district. Kalene was also having only elementary education during that time. They couldn't teach people Standard IV, only Standard I. This was terrible. What could I do then? They told me that I must have £2.00 for my boarding fees when I got to Mazabuka. I went back to Kamapanda. I had very small muzzle loading gun and sold it. I had to

to get some salt and went to buy some chickens at Kangombe area where the Chief <sup>WAS</sup> ~~is~~. Then I came back there and while footing, I went to Kalene Hill where I sold those chickens at one <sup>shilling</sup> and six <sup>shilling pence</sup> each! Having sold these chickens, I added this money on to that for my gun, which I sold to Samuel <sup>Njumba</sup> ~~Chita~~, who gave me only thirteen shillings and six pence. This money totalled two pounds and ten shillings. I had to keep this. The time went on and we reached the month I was promised to go, which was in June. I came to Bwana Price, the DC of Mwinilunga, who gave me the letter to take to Bwana O. Opper, who was the Provincial Education Officer for Western Province; the North-Western Province at that time was part of Western Province, with Headquarters at Ndola. So I went with others, footing, right through to Ndola. We had one month on the way.

Well, I had no supporters for my education. My elders were not interested, as they did not know what education was. I could only <sup>Support</sup> ~~for~~ myself, when I could read newspapers, see pictures, and so on.

(One interesting thing which I forgot, I had a surprise with the young men who were clerks in Mwinilunga District, which had given me a shock, young boys being a clerk, typing, having a white uniform. I said "who is that black one?"

Well, I said that I should also become well educated so that I could become a clerk too.)

When I reached Ndola I handed the letter to Mr O. Opper in June. I was advised to go to Luanshya, which I mentioned that one of my sisters lived who was married, until September 1937, because Mr Opper told me that the Jeannes School in Mazabuka was being abolished and transferred from Mazabuka to Lunali Training Centre. I took his advise and went to Luanshya, waiting for the opening of the school. Fortunately enough I met Mr Elijah Ponya, who was sent by Harry Ponya, of Kamapanda, for

elementary education. He had been one of my friends when I had been at Kamapanda Mission before I went to Chitokoloki. Because Harry Ponya also had been head clerk at Mwinilunga, and had sent his young boy Elijah Ponya to Kamapanda for schooling because Kalene was very far from the Boma. We met in Ndola and had a nice chat. He said that he was also going to Munali Training Centre and was waiting for the opening of that new school. (I was the first Lunda man from Mwinilunga to go to the old Munali, which they now call David Kaunda. <sup>se condopy</sup> That was the Munali Training Centre.)

Now I went to <sup>Loya</sup> ~~Loya~~ (?) where I found the missionary, Dr. Charles Fisher. I introduced myself. Oh, he was one of the best men, who likes Lundas to. He also took me to his friend, Mr. Frazier, who was a missionary there, so that I could work under him before the school opened. I worked there from the last half of June, July, August until September - two and one-half months. Then I went back to Ndola and we were given letters to report to the Principal, who was Mr Little. At that time Mr <sup>Tyndale Biscoe</sup> ~~Lynda biscoe~~ was the Director for African Education.

We were given dormitories with those young boys that I came with from Ndola: Aaron ~~Yumbo~~ and Elijah Mulenga and Elijah Ponya. I felt happy because one of them had been my classmate at Kamapanda in olden days. We started our Standard IV there in September when the school opened. Our teacher <sup>were</sup> ~~was~~ <sup>and Joseph chileke</sup> ~~Chombola~~?, teacher Romata (?) from Basuto land was our Headmaster, a B.A. Mr Little was our Principal before he became <sup>Director</sup> ~~Head~~ of African Education.

In 1937 when we started I repeated my Standard IV because I didn't take the examination at Chitokoloki. We had the examination in 1938. During the period of our school, was only Bemba and Nyanja plus in class a little English. When we went to the dormitories or manual work, was only <sup>venecular</sup> African language. Hah, this was the same as I had left at Chitokoloki. I was not satisfied.

I told Mr O. Oppen that I wanted to go to Marandellas (?) in Southern Rhodesia where I heard that the people would not talk any African language, only English throughout until the weekend; on Saturday afternoons and Sundays they could talk vernacular. After Sunday night no one could talk any more vernaculars just English. That was where most of the people were being acquainted to talk English properly, and their tongue comes softly like Europeans Overseas, so that it was my habit.

I had to talk with the young men I found there, Mr Elijah Ponya. What shall we do then in a school like this? It is the government school.

Now when we closed the school, I went to report to Mr O. Oppen in 1938 after our examination. I told Mr Oppen that the school where you are sending me, Munali Training Centre, I am not satisfied. According to what I wish, they should have a rule that no body can talk any vernacular in classes, even at manual work, from Monday right through to Saturday morning, then when it was 2.00 P.M. people could speak vernacular. But wherever we go for manual work, people ~~are~~<sup>were</sup> speaking Bemba, Nyanja, and how can we get acquainted with this "foreigner language", as we called it, as it is not our mother ~~language~~<sup>tongue</sup>. He said if you want to leave Munali to go to another school in Southern Rhodesia or South Africa, government will not support you. You ~~can~~<sup>came</sup> with a letter from the District Commissioner of Mwinilunga and you are the first Lunda from this Mwinilunga District. Now the government hopes that if you are trained at Munali Training Centre and you finish your education there and train<sup>ed</sup> as a teacher, you will be sent back to Mwinilunga to become a teacher there. As you know there is no school at the boma. You should open the school in your area. I said, I know that but this is what my intention is. But how could I then become a good speaker in English when the vernacular is being used. I would like a school with such a rule that vernacular cannot be used during the week, so that our tongue will become softly and acquainted with this English



language. This is what I want, <sup>ad</sup> but at Munalali, English is only used in the classes. Teachers are teaching any subject - Geograpy, History, Science - in English, but when we break up and go to the dormitories, only Nyanja and Bemba. I don't like. He said "what do you want?" And I said that I am going to Southern Rhodesia. I want to go to Marandellas(?) or Tigerfoof(?) which was in South Africa. He said if you leave Munalali the government will not help you or support you. You will do it yourself as this is government. I said two ~~pounds~~ <sup>pounds</sup> I paid on my own, not the government. Well, he said the government was going to take over, the years are coming. I said it was too late. He said if you are going, it is up to you. He agreed.

In November 1939 I registered myself to have a chitupa for Northern Rhodesia so that I could cross to Southern Rhodesia. I waited and in January the Chitupa came. So I left for Southern Rhodesia for further education. I wanted a school where they could teach proper English - no vernacular. This was my intention. I reached Livingstone and found Mr Musumali Katakaji, one of my best friends, who had been a classmate at Chitokoloki. He was <sup>walking</sup> in the medical. I told him that I am going now. He said "alright let me give you some medicine, then injections and so on before crossing the river." I went also to Victoria Falls, beyond there, to register myself have a blue Chitupa for Southern Rhodesia, so that it would enable me to travel. So with Musumali Katakaji we cycled there where I registered myself and I obtained the blue Chitupa - finger prints were made. We came back to Victoria Falls and Livingstone.

The following morning I took a train to Bulawayo. I reached Bulawayo the following morning. I had to find my uncle, Noah(?) Bukwita, who went there and Mr <sup>Yona</sup> ~~Knowledge~~ <sup>nali</sup> Chiten~~ge~~, who we would call my grandfather, or grand-uncle, an uncle to Kapeteka - he is still alive at Kafalafuta. I had written them a letter that I was coming. So I found them at the station waiting for me. So I was welcomed. I arrived on Saturday, and asked them where our church, C.M.E., was located. They said in the location.

introduced myself to the late Miss Manders and Mr Sakayombo Smith, who was a missionary at Chavuma. (Sakayombo, by the name of Africans.) I was welcomed by the missionaries. I gave them my letter of introduction from the church that I was a full member. They were very pleased. The following week, I was asked to preach in the church. From there I told them what my intention was. They said "Oh, we can send you to Matopo <sup>training</sup> Institution run by some American Missionaries called Brethren in Christ". But they said the school was closed but would open in February. Now Mr Smith and Miss Manders wrote a letter. They sent it to them and the reply came that if you send him we shall accept him, if he has the school fees. Miss Manders accepted me to come in her house as a houseboy and cook so that I could obtain some coins for my school fees. I did so.

At that time in February in Bulawayo, cycles were too cheap. I bought a new bicycle at £3.15.0. This enabled me to travel from Bulawayo to Sixburro(?) Road where this Matapo Mission was located.

On the 7<sup>th</sup> of February I left Bulawayo, cycling 30 miles, to that mission. I arrived and handed that letter to the missionaries and my letter of introduction as a member of the church, and I was accepted.

We received uniforms and paid our boarding fees. This was K25-0-0 I paid. Now books cost me 30 shillings - all books, some were a ticky, some a four pence - exercise books, geography, ~~agricultural~~ agricultural husbandry, etc.

I started Standard V (1940). I did very well and in 1941, Standard VI. In 1942, Standard VII. In 1943 Standard VIII. Oh, well, I said that this is enough - no body to support me. Every time school closed, I went up to Bulawayo to arrange to work temporarily for some of the Europeans. (We had 2½ to 3 months holidays and I would earn my fees.) When they opened another term you would have to buy new books because you would be in a new Standard.

When I reached there, there was a rule which I wanted. The language there was only Ndebele. But they said in this school, nobody was allowed to speak anything except English from Monday to Saturday at 1:00 P.M. when they could speak vernacular. (We had debates each evening in English.) From Saturday at 1:00 P.M. when a bell rang (when we went for agriculture) until Sunday 8:00 P.M. When 9:00 P.M. came nobody could speak any vernacular - only English. I now felt that this was now to learn. When you went for manual work, Monitors had a notebook, and if you spoke vernacular, they would say "Come here sibali" - we say Malamu - and we would be marked down and on Monday or Tuesday, you would be punished. We had teachers from Tigerbush; some from the Union, such as Timothy Ndhlovu, who was a B.A. from the Union of S. Africa. There were 15 teachers. They had different subjects. The teacher in music taught us also English and Geography. Another taught agriculture. After teaching theory, you would go for practicals in agriculture. Another teacher was also a carpenter and builder. He came to teach theory - how to make poles, etc., and then you went for building. They were divided into groups of subjects which they had mastered. For those who were becoming teachers, in Standard VII were practicals in teaching at an elementary school nearby the college. This is how I wanted things.

When I finished in Standard VIII, I <sup>had</sup> said, nobody to support me, <sup>my</sup> ~~my~~ <sup>education</sup> what will I do, oh, now let me now go and work. I worked in Bulawayo and was employed in the railway in the chief accounting office as a clerk. (During those days nobody could be given such a position as today here, as an officer.) I worked one year and a half and then I decided to go to South Africa as a tourist. So that I could know the places; when I came back to Mwinilunga I would know everything.

I had to get a passport. Most of the people who went to Johannesburg were footing and most of the people to reach the Limpopo River were eaten by lions and crocodiles. The story went on and there were also crooks killing people. So the way to travel was very difficult.

I had to find a way. I feared that if I went without ~~collecting~~ <sup>cancelling</sup> my name here (Southern Rhodesia), I would be arrested about taxes according

to the law, when I came back to Southern Rhodesia. Let me cancel, so they will find that I have already gone home. I, first of all, in the time before I resigned I had to get a pass to go for holidays in Bechuanaland. I took a pass from the railway during the holidays for two months. That was my plan, now so I could go by train during the daytime. I visited Bechuanaland before I resigned because I worked one year and a half years. On one half of my leave I went to Elizabethville and from Elizabethville I went also to Bechuanaland for my holidays. I had a pass which was not expired. I said this is my chance now. I went back to the District Commissioner to cancel that Chitupa so that they knew I was now going back to Northern Rhodesia. They cancelled it and gave me a passbook for Northern Rhodesia, while my intention was to go to Bechuanaland!

From there, I gave a Sundown to my friends with whom I was working in the railway. I could not say I have a pass and am going to Bechuanaland. The following morning at 8:00 o'clock I took a train going to Bechuanaland. When I reached Plumtree, oh, it was terrible, most of the people who had no passes were dropped down. When I gave mine, that pass was not expired and I was given a chance to pass. When I reached ~~Palapye~~ <sup>Palapye</sup> where Mr Matepeta was one of our Lunda men who is also a Mashona in that area. I stayed there because I wrote him a letter that I was coming. (That was also where I went to spend my holidays - I arranged with him.) In Palapye I had to stop and think how I would travel in South Africa. Mr Matepeta advised me to go to Serowe, capital, where the Khama lived. I went to Serowe by bus, <sup>where Mr. Mashizuma lived whom we called as</sup> ~~one of the Lundas, an uncle, a relative we call him,~~ <sup>as an uncle from Chitokoloki mission</sup> ~~from Chitokoloki lived.~~ He was now registered as a citizen of Botswana. When I reached there, I told him the whole story. He took me to the Khama, before Seretse came from London. (This was Seretse's uncle.) I registered myself there as being a citizen. Now because of being a citizen of Bechuanaland, I paid 28/6; 25/= went to the government, three

you were just in the township of Francistown. Most of these paid only 25/= to the government, and were under the white Europeans. If you were in Palape or Serowe, you paid 28/6 and were under the Khama; so you can travel anywhere in South Africa, is how I did. I stayed only six months and went to get the pass to go to Cape Town. So I was given a pass to travel all over South Africa.

I travelled, when I reached the place in Bechuanaland called <sup>Pitsoana</sup> ~~Tezana~~ (P), I stayed there and was employed in Bechuanaland as a police reserve. I worked there until Colonel Major Mastman (P) arrived. I worked together with him. He said let us go to Basutoland to travel.

I had a chance. From there I had to move to Basutoland, to Orange Free State, to Cape Town, and back to Freiberg, coming to Kimberley and so on. His work was only to travel. Now I was under him in the Bechuanaland government - Mafekeng was the capital. (I was a policeman for the Bechuanaland Protectorate.)

We went to Basutoland. After three months we came to Mafekeng. In Basutoland there was a lady whom I married before I came here. When we reached 1949, during the month of April, we were wed. In May, I decided to leave South Africa to my homeland. So I came to my homeland. We travelled with my wife; reached Mazabuka, greeted my uncle, <sup>Lot</sup> ~~North~~ Makwita, who left Bulawayo and also came back, and stayed two days there. Then we reach <sup>ed</sup> Chingola. In Chingola there was a bus and we reached Mwinilunga on 13th May <sup>1949</sup> by ~~Sacha~~ Bus. Bus service had now opened to Mwinilunga!

This bus company took people from Copperbelt to Mwinilunga, Zambezi, Kabompo and so on.

When I reached Mwinilunga on 13th May 1949, I left my suitcase in the compound, Cibolya, and we were received by one of the clerical postmasters, Mr Silenga. I had been with him in Livingstone. When I was in government service, we were meeting together. We slept there about two days and bicycles came from Mwinilunga when they heard, because we wrote

came with four bicycles to carry us. Then we left everything - only blankets we carried. We reached Kamapanda and it was a warm welcome.

I stayed in Kamapanda in 1949 May, June, July, August, September when I went to Mwinilunga. It was difficult travelling - by bicycle. My wife who, I came with from South Africa, found the climate of Kamapanda not suitable for her. It was terrible. She was ill every now and then. I said to my uncle that this lady is troubled by the climate here. I suggested that we go to the boma on the hill above the Lunga River. During the morning the climate is different, more like South Africa. Then again in the day like Northern Rhodesia, and then in the evening changes again to cold - not warm - like South Africa. This lady would be acquainted with that climate. Now if she has a change of this climate she will stay better.

(My Father had died while I was away - in December 1943 - Schooling. When I arrived I found only Mother alive.) My uncle agreed to the change. I came here for leave for about a week to see that the lady had a change. So I said, well, let me settle at Greenland Farm. So I settled there - in <sup>4th</sup> November 1949. From then until now, it is 26 years; I have lived on that farm of mine. When I reached here, there was nobody - no village.

People were scattered. Only on the conjunction of Kanongesha and <sup>Chibwila</sup> ~~Chikwila~~ the late Matuka was there. Pindalo Village was on that small river beyond there. People were laughing - if you stay nearby the boma, there is no food. I tried to cultivate cassava, plenty of vegetables - pumpkins, onions, and others. Cassava was plentiful. Later on people flocked from Kamapanda (1950-1951) such as <sup>Monono Ki</sup> ~~(S) Mashata~~ (S) Village was the first to come.

Then Kokola came and other villages followed. I was satisfied that people had come. They were saying "you are staying in the bush, no food, staying near the boma only" and now they came. People at that time were afraid to build near the road because the District Commissioner refused people to build near the boma. So when people saw me, such as Pindalo Village and Mashata, said "Ah, you will be chucked out here." I said, "No, because you don't know, that's why. Most of you people should come from the bush and live at the road nearby the boma. People, when aroused, came to live

along the road near the boma.

In 1951, one of the D.O's shot my hunting dog at the boma. Tom Rich had a store here where my sister was married to a man. The dog came to my sister. One day it was shot by the D.O. This was terrible. When I received the news that my dog was shot by the D.O., Mr White - The D.C. was Mr Denning - I approached him. I wanted to kick him in that office. Denning then came and separated us. I gave them the case of killing my dog. They said "your dog came on Crown Land". I said "Crown Land is the place of the people." (Mr Tapa now explained at length his point on the meaning of Crown and Trust Land.) The case was on and we discussed it. From June up to December the case went on, until 1952. It was to be solved by the Governor. Chiefs were surprised at my telling the Europeans that they were "clerks of the districts" and had no right to kill the dog. People did not know that the D.C. was their district clerk. I had to tell them, how they taxed the people, how they welcomed the people when they went into the villages, giving punishment, eating eggs and fowls without giving any money to the people - milking the poor people.

The D.C. came twice and failed to solve the case and they decided to wait until the Governor came to solve it. In August 1952 the Governor came and I was called for him to solve the case. He decided that we must all work together and the government would pay £3-15-0 for the dog. I said "thank you, if this was started in the beginning, the case would not have taken six months." The case was closed. "People now knew Tapa was one of the politicians."

? From there then, in 1952, Mr E. Njovu, ~~President~~ <sup>provincial president</sup> of the African National Congress came to Mwinilunga. During that time Mr Elias Katambi was a clerk in the Native Authority. Mr Njovu arrived telling how we should have African ~~isation~~ National Congress. People said we can't unless you bring Mr Tapa, who acted strongly about his dog and knows about this sort of thing. He is the man to approach. He wrote but did not come.

Later on in 1956 was when it was introduced in Mwinilunga, at my Farm. I was the district chairman.

But in 1953 after the case of my dog, Mr R.C. Denning appointed me to be councillor for education and health. We became now friendly. I had also been elected as a member for the two chiefs, Chibwika and Kanongesha. That was in December 1953. The Council for education was run by Mr W. Katambi, the father of Elias Katambi. The man was uneducated so the Native Authority had to employ some one. The post of health was run by Mr. Luapula, who was an educated man. During the Native Authority meetings while I was elected member for the two chiefs, was when Denning had seen me - how I had chaired them. That was how they decided I could run the "education department". (Meanwhile I was still running my farm.) I had to attend many Native Authority meetings.

Both posts in education and health were combined so that I could run them, in place of Mr Katambi and Mr Luapula. Thus, I was appointed so I could instruct people and development take place. The chiefs agreed to the appointment as they saw what I had done in previous meetings. With regard to salary, I was employed as of December 1953 as Councillor for Education and Health, at \$5 per month, \$60 per year.

When I became Councillor for Education, there were three schools to be under the Native Authority control - Mwinilunga, Kanongesha and Ntambu. Most of the out-schools like Samuteba, Kamapanda, Kalene were under missionary supervision. Mr Nightingale was the manager for the Kalene area. Mrs Bentley was the manager for the Kamapanda section, including Chiwoma, for paying teachers and so on. Then there was a lady, Miss Spong at Lunwana - which had moved from Mujimbeji.

When I started in January, I moved throughout all the district, touring. I had to inspect mission schools to see if government funds were being run properly. If not, I had to report to the Native Authority meetings and district education committees.



(During that time, also, I was appointed to the African Provincial Council, which met at the Headquarters in Solwezi. We had Chief Ikelenge, Chief Kanyama, late Lemba and myself; we were the four members of the African Representative Council.)

When I took over as Councillor for Education and Health, I was expected to run the meetings of the District Education Committees and attend Provincial Education Committees in Solwezi, so that I could report about education in the whole district.

Now in 1954, I found the whole district had only Standard IV - Kalene <sup>had</sup> was only Standard IV. Most of the teachers, when I left Chitokoloki - <sup>went to chitokoloki</sup> ~~was~~ <sup>they</sup> ~~now doing~~ <sup>this the back ground</sup> back in history - and I was the first to go - had to go to Chitokoloki for their Standard IV examination.

Mr Wilkin: When they went to Chitokoloki, did they go on their own or did the mission decide to support them?

Mr Tapa: Most went on their own as they had to pay their own fees for school. Everyone was anxious to have such education. Chitokoloki was advancing (ahead of other places). If Chitokoloki was not opened, I think we <sup>at</sup> Kwinilunga would not have been ready for independence by this time. Most of the teachers who had taught, now retired, and are teaching even now, went to receive their education and training at Chitokoloki. One of them is Paul Kasochi, now in Lusaka. That was the background for starting.

Now when I came, Standard IV was still being run at Kalene. Also, Standard IV at Kwinilunga boma. <sup>Kambanola</sup> The Native Authority school at Kanongesha, which was at ~~Kambanola~~ <sup>Kambanola</sup> was only Standard II and III. Kamapanda was only Standard II, which opened in 1921! I could hardly believe it.

I moved up and down, seldom sleeping in the house, visiting teachers and receiving all reports from them and headmasters; how the schools were being run by the missionaries, how funds were being wasted, how teachers were being paid late, etc. When we ~~came~~ <sup>committee held</sup> to the District Education Committee, I had to ~~review~~ <sup>report</sup> my reports. From there, I had to survey some of the places there were no schools such as ~~Kasapula~~ <sup>Kasampula</sup>, ~~Museya~~ <sup>Muzeya</sup> of Nyakaseya,

Konzenzi

- 17 -

other places in the district

Mbibi which is ~~Konzenzi~~ and some of the others. I had to bring the total of students in each area, such as this one ~~Napuna~~ <sup>Mapuna</sup> which is nearby.

When I toured each school, I had to introduce a school Council - parents' council for each.

WHO

In May 1954, Mr Buckmaster was P.E.C. He supported me. I had to sit down and find out what to do, when I found out most of Nwinilunga remained behind or being not selected because Standard V and VI was not in the district during the territorial government. Most of the people going to Chitokoloki still continued going to Chitokoloki for Standard V and VI. Many were going to Mutanda for Standard V and VI. The missionaries still did not want Standard V and VI. It was only Mutanda and Chitokoloki. I had to meet with the Provincial Education Committee when I went to Solwezi. I spoke to Mr Buckmaster, "My people are suffering, travelling from here to Chitokoloki or Mutanda to do Standard IV. They had to pay boarding fees, bus fares, where will they get money? The best way is <sup>to</sup> open Standard V and VI in the district. He asked how we should do this? I said Kalene was the oldest school and they should have first choice to open Standard V and VI. The next year, we should open Nwinilunga, Standard V and VI. The following year, Ntambu; I had planned all this. Standard V at Ntambu would be feed by those schools around - Mujimbeji, Ntambu and Sailunga. Half by Chief Kakoma and Chief Kanyama. Buckmaster supported my plans. I went to Kalene with Mr Buckmaster. We went to Mr Nightingale's office. (Mr Nightingale's school at Kalene at that time had a double stream of Standard IV.) Mr Buckmaster said: "Mr Tapa has a plan". I said "This is the first choice for you. We feel you have a double Stream of Standard IV and most of the students are remaining behind - two or four are being selected to go to Mutanda. One or two are selected to Chitokoloki. A double stream of 45 in each class, where <sup>remained</sup> do the rest go?" Mr Nightingale had no reply. I said "now, I have come, in the presence of the P.E.C, to have agreement with you: this is the first choice for you. You open Standard V this

year. Make bricks, government funds are already given to you, the grant is already given to you. This is May, you can open in August - one block for two classes will be enough." He said "No, no, we can't do it." I asked why. Buckmaster also asked why. These are the people who brought education backward in this district.

Mr Wilkin: In other words, Mr Nightingale was even less keen than the colonial officials.

Mr Tapa: Yes! He refused entirely in the presence of Buckmaster, PEO. Mr Buckmaster said "Mr Nightingale, how can you refuse that? This is the chance to see your students (progress). They are suffering in this district to go to Mutanda. At Mutanda, they have plenty of Kaondes. To accept a good number from your school here, Mwinilunga, and Ntambu is difficult. Each district must have its own Standard V. Most of the student will learn." I said "we give you first priority, the second priority will be Mwinilunga, the third priority will be Ntambu. The fourth priority will be Kanongesha Native Authority school. Kamapanda is still Standard II.

So Mr Nightingale refused entirely in the presence of Mr Buckmaster. I spoke clearly to Mr Buckmaster that since we had given the first priority to Mr Nightingale since he had the first Standard IV and he refused, let us give priority to Mwinilunga Native Authority School which we ran ourselves. Mr Nightingale also agreed and said "Go and start at the boma". We left with Mr Buckmaster.

(The first Headmaster of Mwinilunga Native Authority was the late Billson Monze. I heard he has passed away ~~after~~ his retirement.)

We headed to Mwinilunga and the next day met together and went to see the Headmaster, Mr Monze. We held our discussion with the teachers, the Headmaster and they agreed. Mr Buckmaster said "Well, the funds are not yet in, what should we do?" I said that would deal with my students and get free labour. I called all the students in Standard IV, double

and they agreed. One of them is Mr I. Samundano, the governor

at Chipata. One of them is Mr Joel Salumayi (☉) who is around here (in Mwinilunga). Those I can remember. They had agreed. They were very pleased to hear that they could make bricks. We employed a few labourers, plus student and made the bricks - one block for two classrooms. The two classrooms still exist at the school. We worked through May to August, building one block. It was ready and those who passed Standard IV went to Standard V to Mwinilunga Native Authority School. Later on Mr Nightingale also asked that the students who passed Standard IV at his school to be ~~referred~~<sup>transferred</sup> to Mwinilunga. Being Humanists, we said "Bring them. It is shameful as we gave you first priority for Standard V. It should be that side." So we accepted from Kalene for Standard V. The following year Standard VI was opened, by the same boys who had been in Standard V.

The following year when Standard V had already opened in Mwinilunga, Mr Nightingale also agreed to open Standard VI!

At that time Kalene and Mwinilunga had double stream Standard IV, plus Ntambu. Those were the only Standard IV in Mwinilunga. Other schools were only Sub A to Standard II in the district. Standard III was at the boarding schools. All had to go to those schools for Standard III. That was why Ntambu had previously opened for Standard III and IV. Ntambu then later became the third priority for Standard V and VI.

(There was now a break for supper before continuing.)

Mr Tapa: (Continuing). Everyone was now happy with the new Standard V and VI in the district. We could cut out the pupils going to Chitokolohi and Mutanda. People praised my name.

My services in education and health with the Native Authority continued. Poor people who could not support their children properly to go to Mwalali Secondary School now got a bursary from the Native Authority. I got the Native Authority to start bursaries. One of them was ~~Kalapatu~~<sup>KAMPOLIKA</sup> (☉) - and Mututa, now in the Copperbelt. Those went first and then others ~~went~~<sup>later on each year</sup> ~~to the~~<sup>to the</sup>

made the ruling that if he got a bursary, he must come back and work for the Native Authority. This was the arrangement. Parents and students were happy. Parents who had enough money, we gave even three pounds. The Chiefs supported this through the Native Authority meetings and then the Bursary Committee would meet.

In 1955, there was a new D.C, Mr Thompson, who took over from Mr Denning; both were good men and helped the Native Authority in many ways. He encouraged the people in agriculture. If this had started in early days, things would have been different. He had a coffee garden started under Silas Chizawu and his brother. They improved roads.

In March 1955, Mr Thompson selected me to go for a course for Councillors at Chalimbana Government School. I was there for three months. While there my first wife, who I married from Basutoland, now decided to go back to her home. On 18th May, Dorothy, went for South Africa. And I came back to Mwinilunga. (I now purchased a shotgun which was later lost during the struggle.) On May 24th, I arrived in Mwinilunga and reported to the Native Authority how our Course was. Mr Thompson was happy. I started work again.

In 1956-1957, I planned to have a secondary school which would feed all the schools in the district. The Governor came in May 1957. During his tour he said the decision about a secondary school was up to the D.C., if people wanted it. Thus, it was already planned. During that time, however, other events happened.

In May 1956, African National Congress came into the country. No one had to run it. Mr John Njapau had asked me to become district Chairman. He explained and I said I could do it privately. But instead I appeared on the papers of registered office bearers. Thus, in August 1956, I was approached by the D.C., Mr Thompson, who asked me how I could have two positions - in the Native Authority and in politics. I tried to dodge. But he said that he had seen the list that showed I was the chairman. I said that I could not hide, I am in the Native Authority,

but this was not the government, but a part. I asked why he had selected me to be a member of the African ~~Union~~ Representative Council, was this not politics? He said this Council was under the government. I disagreed and said I was only to advise the people. He said "no", because you will work both sides. We had to influence the chiefs. I was very harsh in the meetings and did not fear the government officials, and was frank about the D.Cs and D.Os. But I got along well with the District Officials in their offices, who agreed that what I did was right.

*At*

I continued for a while in both Party and Native Authority. In this time we enrolled more teachers and intelligent pupils during that time. At ~~that~~ time President Kaunda was also the General Secretary in the African National Congress. In 1957 the DC influenced the Native Authority and said Mr Tapa should be sacked because he is a politician. So my work went on. The Native Authority did not like to sack me. They said if we sack this man - the senior education councillor - who advised chiefs and others (it will be unfortunate) but it was necessary to do it. Even Mr Jonathan Chindefu, also, was caught who was a secretary for the Native Authority. *I. a* Mr ~~Muhandy~~, who was our Treasurer Clerk, *who is in rural* ~~now in~~ the Council at Zambezi.

In January it was announced that two members of the Native Authority, Mr Stanley Tapa and Mr Chindefu, are now politicians in the African National Congress. They must either leave the latter party or be sacked from the former. It was announced all over, even the wireless in Lusaka. But being a politician, I could not be bothered. I went on working in the Native Authority and also in the African National Congress, organizing the people.

In 1958 African National Congress was weak and His Excellency had formed the branch of ZANC in which almost all officers were arrested, including His Excellency the President, and ~~was~~ *was* detained *him* at Kabompo.

In March 1959, I was also arrested. I was taken to Solwezi to be kept there. All my family were arrested and in the jail here. It was terrible. The DC was Mr Robin Short. The district was in fire. It was terrible.

*80*  
(Now in December 1957 I had left the Native Authority and remained openly

made the ruling that if he got a bursary, he must come back and work for the Native Authority. This was the arrangement. Parents and students were happy. Parents who had enough money, we gave even three pounds. The Chiefs supported this through the Native Authority meetings and then the Bursary Committee would meet.

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*had been*

as a politician, as a leader in the district.) I think ~~I was~~ arrested five times, hence a "prison graduate".

In 1960, while I was in Bwana Mkubwa, UNIP was formed. Now my case was acquitted on 17th January 1960 at the High Court. I was the first man to open the High Court in Ndola when it was built. My case was the first. When I came with UNIP and introduced UNIP in my house as I had done with Congress, and Mwinilunga District heard, I was in fire. They hated me, they spoke against me, for bringing UNIP which was bad and so on. These friends of mine, Moshota and so on, who remained in the Congress, I was against. Now lucky enough, being important in the district, they had no power to do harm to me. If I were a foreigner in the district, it would have been (unlucky). This was when ANC and UNIP had divided and it was terrible because the district was a stronghold of Congress. I tried my level best, being a politician, and travelled the district appealing to the intelligent teachers and so on, explaining. They could ~~not best~~ <sup>not</sup> me, but I best them! I said African National Congress was out dated and how UNIP would get independence, contained intelligent people, and so on. The President himself explained, on the 17th January, to the people in the district. I went up and down and went to late Chief Chibwika and explained the position. He listened and accepted UNIP - I was one of his men ~~from~~ <sup>in</sup> his district. A card was <sup>issued</sup> given to him. I went to Chief Kanongesha. The same, and a card was <sup>issued</sup> given, but he was deceived by some of these young men again, after I had left the capital. So it went on. So we marched now, until Independence.

I was still depending on my own finances at my farm for living as the Party Finances, from sale of cards, etc, had to go to Headquarters. People, <sup>even the President,</sup> who visited used to stay with me at my farm.

We worked hard for the party visiting chiefs and teachers and so on. The late Mr Nkombe visited me. Mr <sup>Sawanda</sup> ~~Sakwika~~ in Chibwika area joined and helped us. (He is now councillor for <sup>Musele</sup> ~~Musele~~.) He was Secretary in the



After Independence, in 1965, I was called by His Excellency to join the government service in Lusaka. At that time Mr Mainza Chona was Minister for Home Affairs. I was appointed to take the post of Immigration Officer, which I served in for eleven years from 1965. I retired in November 1975 and came back home to my farm.

Another point on education. If the district had had two divisions of competition, two types of missionaries, I think the education would have been developed a long time ago. Because I moved throughout Southern Africa, and I found that the Roman Catholic Church advanced people. Even in Zaire, most of the people (Kasai) had been educated because of the Roman Catholics. Those people are very zealous in education. If in Mwinilunga District, coming to the education, we had two types of missions in the district, there would have been competition. Even our fathers would have been educated a long time ago.

Mr Wilkin: In other words you think that, for example, your church (CMI) in Luapula, where the Lunda people seem to have had better education, was due to competition?

Mr Tega: Yes! There was competition. Now in this district (with the Catholics) at Luawu there is good education (and much activity).

After Independence, being free from the yokes of colonialism, has made education speed up rapidly. All districts in Zambia have secondary schools. Under the Colonialists we only had one secondary school, at Munali, for the whole territory.

Today education is closer to the people. In the Colonial days, when I was Councillor for education we had to have compulsory education for people to send their children to school; they did not want to do so. If they did not, they were punished. Now today people see the importance. Teachers are not suffering as in the old Colonial days. People are flocking themselves to register their children. They see the future, the life of educated children.

Mr Wilkin: Going back, when you were very young, before you went to Chitokoloki and then ~~comparing~~ to the time you came back after being in South Africa, would you say that there had been a great deal of advancement; in this period when the missions were controlling all of the schools? Or was it about the same?

Mr Tapa: It was the same. Kamapanda was still Standard II, same as before. Progress at that place was very little. Standard III came later on after my return, I believe.

Mr Wilkin: Would you say that the missions only improved education when the government forced them to?

Mr Tapa: Yes, yes!

Mr Wilkin: And government was in turn pushed by the native authority?

Mr Tapa: Yes, that is why we had councillors, to get after the managers. When we had a District Education Committee, we had to blame them, when government funds were being wasted. We asked them where funds were being used when schools were poor, books not there; etc. We toured their areas with the PEO and they were being blamed by him. What were they doing with government funds? They were banking. Funds were being kept. They used cheap labour.

The missionaries always say in frank talk, "We didn't come to teach the people education we came for the Gospel of God." They say this openly. That's why you find most of the men are uneducated. They only know how to read and write in Lunda.

Mr Wilkin: How did the mission feel when people became unhappy with the education and joined politics?

Mr Tapa: About politics, they said "You are Christians and should not join the parties". I came out openly and said "I am a Christian and now I the leader of the party. I challenged the missionaries as they had ties with the Federal Government. I had a pamphlet which showed they gave money. I said to the elderly people, "These

people are telling lies". In the old Bible, Moses took the children

of Isreal from Pharaoh in Egypt to Canaan. Moses was the leader and now, the leaders of Zambia are taking you. The missionaries are not teaching you to understand the whole Bible, the Gospel of God. You must understand for yourselves because after Independence when they will go away, you must know for yourselves. It is only recently places like Sachibondo have been opened, to teach the people about the Bible, how it is. Before they did not do this.

Mr Wilkin: In other words the missionaries opposed political activity but the local elders in the local assemblies would support it?

Mr Tapa: Even the leaders, they supported and were members. When we explained in history how Moses took them from Egypt, they had to follow. If the mission says it is a sin, it is not ~~not~~ <sup>a sin.</sup> Does it mean when you are independent, free from the settlers, that the children of Isreal sinned? You know that they did not sin. They were freed from the yokes of foreigners; even you, we shall leave not this country; we shall free this country, and ~~sit~~ <sup>stay</sup> in this country. The offices will become yours. You Africans shall become missionaries. Now at the moment, you are not called as missionaries, you are called only as a Christian, a leader of the church, but you are not a missionary, because Europeans are missionaries. They can't call you as Africans missionaries. But ~~when~~ <sup>when</sup> they are tired, they will say these people have taken their independence, let us go to our country where we came from and leave them to themselves where they will preach the Gospel of God. You will become missionaries to run the Gospel of God. So this is now working together. Now our President is a Christian, that is why he is ruling according to the Bible. If we had a President who hated the Gospel of God, oh, there would be no peace in the country. You can see most of the countries. Zambia is lucky.

Mr Wilkin: This is interesting - this relationship between Christianity, government and those in fellowship in the Church. From Zambezi and Mwinilunga, where there is CMML, are many of the senior government

**Note: June 2006**

Page 26 of this interview transcript with Mr. Stanley Tepas seems to be missing and I cannot locate a duplicate copy. Nor am I now sure how this missing page relates to the added handwritten page by Mr. Tepas.

In addition to the last paragraph

The missionaries hindered the African Education in early days because they knew before that Africans would be free they will get their Independence or they will be free from the yokes they wanted to be carried in handbuck and bush cars and to be called masters this means they called themselves after the names of traditional Chiefs as they were called (Mwanta (Muhumbakanyi and Mwanta Chidanta) been Christianity Africans had no advantages during those days special Christians who came from West Africa by the denomination of evangelical mission which is now changed into Christian mission in many lands (C.M.I.M.L) which did not bother to send some of the African leader for bible education over seas where they came from they were called Ministers but they didn't like the Africans to have such a rank were called church leaders they feared of tributes given from Overseas to be given to the Christian was for themselves as their costal living but some part of northern Rhodesia had different denomination missions who considered some the African deacons and ministers of whom I met them myself in 1938 to 1939 in Lusaka as well Southern Rhodesia and South Africa this what I can say at the moment. In according to our denomination is wrong to do this days

If he makes beer, unbelievers will come and drink and fight and then say they have been fighting at a house of a Christian man, which is against the Bible. This is how Christianity has changed all this.

Mr Wilkin: Has modern education and Christianity caused us to lose the essential parts of our culture, or have we been able to retain the important or key parts?

Mr Tapa: The key part is still there, but Christianity and education have lessened the whole (ceremony). The culture is not ruined, the central part remains. The culture will continue.

Mr Wilkin: Thank you very much. As a final thing, could you please give me all your names and address very clearly.

Mr Tapa: My name is: MR STANLEY KAYOMBO MAYONDI / TAPA, Greenland Farm, P.O. Box 82, Mwinilunga.

E N D O F T A P E

# **Additional materials resulting from the interview**

## **Mr. Stanley Tepa**

**Interviewed on: 6<sup>th</sup> December 1976  
in Mwinilunga Township**

- **Six items of correspondence between 1976 (after the interview) 1978. One letter is by Mr. Tepa; the rest relate to getting the transcript to him and then getting it back with his comments.**

**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

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

CENTRE FOR CONTINUING EDUCATION

P.O. BOX 43, SOLWEZI

10th July 1978

93

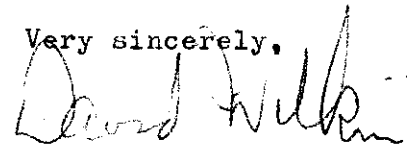
Mr. S. Tapa,  
Greenland Farm,  
P.O. Box 82,  
MWINILUNGA.

Dear Mr. Tapa,

Thank you very much for returning the corrected script of our interview. The corrections you have made make the points in the interview much clearer. I am sorry the tape script was initially so unclear and that you had to make so many corrections. Anyway, they have now cleared all the points you made initially. I am still just getting ready to write my book, but I fear that it will still take some time. When I do finish however, I shall see that you are fully acknowledged for all the information that you have kindly provided me with and that you get a copy.

If I can get up to Mwinilunga this year, I will try to look you up to say 'hello'. I hope that your health is now better and that your family is also alright. Best regards.

Very sincerely,



David Wilkin



XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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

19

30th January 1978

Mr. S. Tapa,  
Greenland Farm,  
P.O. Box 82,  
MWINILUNGA

Dear Mr. Tapa,

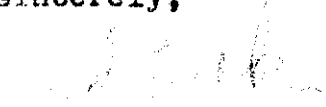
It was a pleasure to have met you once again in Mwinilunga. I am delighted that you were able to attend the seminar, especially in light of the fact that you have been so ill. I do hope that you are still recovering and trust that you will take good care of yourself so that you do not have a relapse.

I am only sorry that time did not permit us to continue a longer conversation as there are several things that I've thought of about the education in old Mwinilunga that I'd like to ask you. However, maybe when you've finished going over the transcript and get it back here then I can write them to you or better yet discuss them with you in person, hoping that time and my work permits me to get back for a week in July/August, as I hope it will.

Do hope to hear from you as soon as you are able, with the corrected manuscript of our conversation.

Again wishing you the best in better health.

Very sincerely,

  
David Wilkin

XXXXXXXXXXXXXXXXXXXXX

6375  
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CENTRE FOR CONTINUING EDUCATION,  
P.O. BOX 43,  
SOLWENT.

299/PDW/PROF

9th November 1977

Mr Stanley Tapa,  
Greenland Farm,  
P.O. Box 82,  
Mwinilunga.

Dear Mr Tapa,

Since writing to you last August I have not received your comments about the transcription of our interview. I hope it was accurate and met with your approval. Also, hoping you and your family are well.

I am planning to visit Mwinilunga from the 24th-30th of this month and do look forward to meeting you if at all possible.

All the best.

Very sincerely,

P. David Wilkin

PDW/fm

198/PDW/PROF

9th August, 1977

Mr Stanley K. Tapa,  
Greenland Farms,  
P.O. Box 82,  
Mwinilunga.

Dear Mr Tapa,

Herewith the transcripts of our interview in Mwinilunga on 6th December 1976. I greatly regret the delay in the transcription, which was due to several unforeseen difficulties.

I fear that due to background noise, some parts of the tape were difficult to hear and mistakes may have been made. I have, also at times found it necessary to paraphrase several lengthy parts. Several names I am not sure of as well. Hence, when I replayed the tapes yesterday I corrected as many errors as possible and have placed a black question mark in the margin where I think I may have made an error, etc.

As a result of the transcription problems, I am sending you two copies. I should be grateful if you would mark corrections boldly on the original copy and return it to me in the self-addressed stamped envelope. The duplicate copy is for your reference and files. If you would like to make any additions as well as corrections, please feel free to do so.

I hope to visit Mwinilunga again later this year and when I do I shall look forward to meet you once again if at all possible.

Hoping to hear from you with the corrected copy as soon as possible.

Very sincerely,

P. David Wilkin,

PDW/fm

Encl.

4/11/77

Greenland Farm

Box 82

Mwinilunga

3rd April 1977

Mr P. David Wilkin  
Centre for Continuing Education NWP  
P.O. Box 43  
Lusaka

Dear Comrade,

I've Enclosed the  
Pamphlet of our Interview last year  
Thank you for the last minutes which  
was held in Mwinilunga Rural Council  
chamber with thanks greetings.

yours sincerely,  
SMK Teta.

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

22 December 1976

Mr. S. K. M. Tapa,  
P.O. Box 82,  
Greenland Farm,  
MWINILUNGA

Dear Mr. Tapa,

Many thanks for the most interesting conversation on the 6th of this month. As I had never been able to meet you before I was good of you to take the time with me.

I have not started transcribing the tape yet, but hope to do so before the end of February. As soon as I do, I shall send you a copy 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. Although your role was most directly in the early political struggle, there can of course be no dividing line between politics, education, etc.!

When I come to Mwinilunga again next year, I shall look forward once again to meeting with you if at all possible.

Wishing you and your family a Happy Christmas and good New Year in 1977.

Very sincerely,

P. David ~~Wilkin~~