

Caroline Sililo
Inanda student, 1934-1936; teacher, 1943-1950.
Faith Nyongo (née Nomvete).
Inanda student, 1943-1945.

Interviewed together in Groutville, KwaZulu-Natal, 17 March 2009.

[To Nyongo] Where were you born? What is your family background and maiden name?

Faith Nyongo (FN): Well, my name is Faith Nomvete. My father was a minister of the American Board Mission, which is now changed to UCC, United Congregational Church. He did his training at Adams as a minister, under Reverend Stick, and he was ordained as a minister in 1936 at Maphumulo Mission.

Did you grow up at Maphumulo?

FN: Yes, in fact it's where I started my education, at Maphumulo Mission.

And where was your mother from? Was she educated at American mission schools too?

FN: You see, I'm a Xhosa. I am not a Zulu, I am a Xhosa, and also my father is a Xhosa. So where I was born was Johannesburg, in Springs, yeah, that's where I was born. My mother comes from Germiston in the Transvaal. She was also a Xhosa. And my father was born at Transkei, at the place called Qumbu. That is in Transkei, he is also a Xhosa. And I've got a history of ministers. My great-grandfather was a minister of the Methodist Church, as a Nomvete. And my grandfather was also a minister.

In the Methodist Church as well?

FN: In the Methodist Church. And then my father applied to the American Board from the Methodist Church, and then he was ordained as a minister of the American Board Mission. Yes, so that is my history. And at home we were many. We were ten. Six girls and four boys. And one of my sisters became a minister. She was called Victory, her name was Victory Nomvete. She was also an ordained minister. So in my family, we have a track of ministers.

Did your sister go to Inanda too? I feel like her name is familiar.

FN: Yes, yes! She was also at Inanda. In fact she is—there were only three ladies in the American Board Church, in the UCC, who became ministers—she is one of the three.

Did your other sisters go to Inanda as well?

FN: No, only me and Victory.

And how did you decide to attend Inanda—or how did your parents decide to send you there?

FN: You see, my father is a minister. Ministers, they used to like all their children to go to Inanda Seminary because it was under the American Board. And also, it was only a girls' school. It was the only girls' school at that time, yes. And also as a minister they used to pay half the school fees, they were given that privilege. So that was how they decided. They had many children so they had to try and get a cheaper school, *ja*.

And when did your sister Victory go to Inanda? Is she younger than you or older than you?

FN: She is younger than me. I think she went— because I went in 1943— I think she was there in 1944, *ja*. *Ja*, she studied in 1944, Standard 7, yes.

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Were your other siblings older than you, or younger than you? Where were you in the family?

FN: The first-born was my brother, who died very early, he died in 1946, but he had already completed his matric. And my sister who is still alive, Mrs. Xaba, she became a nurse too, *ja*. And a matron at Ladysmith, she became a matron at Ladysmith. And in fact, in our family we were nurses. Because it was me who was a nurse, my first sister who's Truth, she became a nurse and also a matron, and then another sister of mine is Purity.

So your sisters are Truth, Purity—

FN: Purity became a sister-tutor at Edendale Hospital. In fact she started being a sister-tutor at King Edward Hospital, and then she was transferred to Edendale, she also became a sister-tutor, *ja*. And then the other sister, well, she just did a junior nursing, she was not so prominent. And then I've got another one, another sister who's also a nurse—Sarah. She's Mrs. Qubeka, she did her—

[Sililo enters and I introduce myself and my project...]

[To Nyongo] So now you can finish telling me about your family.

FN: The other sister who is Sarah, Sarah Qubeka, she also did a theatre, she did theatre work, and she is now overseas in the UK where she is working as a nurse in the theatre, *ja*.

So that was three of your sisters, plus you, who are nurses in the family.

FN: Three of my sisters, *ja*. We are all nurses, *ja*.

All right. So, I can turn to you now [to Sililo]—your basic family background, where you came from, your maiden name, that kind of thing.

FN: She's not married, she's single.

Okay, so you were born Caroline Sililo. And were you born around here?

Caroline Sililo (CS): Itafamasi Mission Station. Shall I give you the year? November 30, 1920.

FN: I did not give you my birthdate. It was on the 26th of August, 1925.

So you were born in 1920— was your father a preacher, or did your family just live on the mission station?

CS: My father was a minister. His name was Thomas Sililo. And my mother's name was Elizabeth Sililo.

And where did you go to school?

CS: I started going to school at Inanda, Inanda Day School. That was in 1927.

And then did you attend Inanda Seminary, or Adams?

CS: Adams Mission.

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You did your teacher training at Adams.

CS: Yes, it was in 1931. Then after that I came to Inanda Seminary.

And what year was that?

CS: 1934. It was for three years.

Three years, so 1934-1937. And why did you come to Inanda Seminary?

CS: I think my parents decided. I didn't know much about schools then.

And what did you teach at Inanda?

CS: I was in the Domestic Science Department. After Inanda Seminary I went to Adams College.

Did you come back to Inanda Seminary after Adams?

CS: Yes, after about three years.

So that was about 1940 that you came back to Inanda?

CS: Yes, after Inanda Seminary I went to Adams College, and then after that I went to St. Hilda's College for domestic science training, teachers' training, and then to Inanda Seminary. That was in 1943.

FN: That was the time that I started at Inanda.

So was she your teacher?

FN: Yes, she was my teacher, yes.

Your domestic science teacher?

FN: My domestic science teacher, yes.

Let's move back to you for a moment—you came to Inanda in 1943, and do you remember some of your first impressions of the school, the teachers, the other students? What did you think of the school?

FN: Oh. The first impression that impressed me was the principal, Miss Lavinia Scott. *Ja*.

And how did she impress you?

FN: She was kind but very firm, kind and firm. And she could control the school. And they didn't have cars at that time, they were still riding horses, yes, there were no cars. [Laughs.]

CS: Are you coming back to me?

Yes, we'll come back to you just now.

FN [interjecting]: Well, I liked it because it was only a girls' school. Yes. It was only a girls' school. And the background of the school was Christianity, yes. They were pressing us to read the Bible, to pray. There was a prayer room, I don't know whether it's still there. Yes, we used to go there every evening, go and pray. In fact my Christianity, that's where it started. The foundation

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of my Christianity, it started at Inanda Seminary, yes. Also, there was an African lady. We used to call her Mrs. Nduna. You still remember Mrs. Nduna?

Yes, I've heard a lot about her.

FN: Yeah, she used to give us good advice, yes. She also was just like a matron, like a matron in the campus, but she used to give us good advice.

What did she give you advice about?

FN: About how a girl should behave, *ja*. About how a girl should behave.

And, what do you mean, manners?

FN: Manners, yes. You know, I remember one day when she said, 'You must not think that all these girls who are smoking, who put on red lipstick and paint their fingers are educated,' yes. She said, 'Those people are street girls; you must never, never do what they're doing. Drinking liquor, smoking, and painting your face!' Insomuch that I never painted my face up to today! [Pounds fist on table emphatically.] Through her advice, yes!

And then Ms. Sililo was your domestic science teacher.

FN: She was. She was my dear sister. She was very strict! I must tell you! Ooh, she was firm! Very strict!

[To Sililo] How were you strict?

CS: Oh yes, very strict. My principal was Miss Walbridge.

Can you tell me a bit about Miss Walbridge?

CS: That was when I was a student. She was very firm and strict. We all feared her very much. We got no smiles from her [laughs].

No smiles. So you—I think I may have misunderstood—you were a student at Inanda Seminary as well.

CS: Yes.

What years was that? I have down that you went to Inanda Day School, then Adams Mission—did you study at Inanda Seminary before you went to Adams?

CS: Yes.

Okay, so that was when?

CS: 1934.

Oh, you were a student then.

CS: 1934 to 1936.

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I get it, okay. So that first term is when you were a student, 1934-1936. So you were a student under Miss Walbridge, and remember her as being quite strict— what else can you tell me about being a student at Inanda during the 1930s? I haven't interviewed anyone else from that time.

CS: We liked the place very much, it was quite a nice school for girls.

Did it seem at all different between Miss Walbridge and Miss Scott's time?

CS: Yes, there was a big difference. Miss Walbridge was too strict, and as I mentioned before, she never gave us a smile— we were so afraid of her. And Miss Scott was always smiling.

FN: Yes, oh yes.

CS: Always. She was very kind.

FN: Kind yet strict, yes.

CS: Yes, very kind but strict.

So then you taught at Inanda between 1943 and when?

CS: From 1943 to— eight years.

To 1951?

CS: To 1950.

Okay, and you taught domestic science the whole time?

CS: No, I did teach some subjects in the high school—physiology and hygiene, scripture, and what else, I can't remember now.

What were your students like? What careers did a lot of them go into?

CS: I found the students very obedient, willing to learn. And there was so much respect.

Did you feel that way too, as a student—that people were respectful?

FN: Yes, the students were—they used to listen to the teachers, yes. You know, they were not as wild as this generation [laughs]. No, they used to listen, and they used to respect, and they used to follow orders. I remember one day, we were making noise, making noise in the hall, and you know what Miss Scott would do? Miss Scott would just stand up and say, 'Girls!' And we would all be quiet, all of us, one time she'd say, 'Girls!' and we'd be quiet. There was respect of the teachers, not like today, *ja*.

CS: They were so respectful, I think it was due to Dr. Scott's influence, it was the way she treated them. She was always nice and kind, and yet quite firm and strict.

What do you each remember about the curriculum that you had?

FN: History, Geography, English, Zulu, Domestic Science, and what else was there?

Did you have Latin?

FN: No, in fact I wanted to take Latin but it wasn't offered at that time, so I took English.

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And how did you decide to go on to McCord Hospital after Inanda, Mrs. Nyongo? Did your teachers encourage you to do that, or were you just interested in being a nurse?

FN: I was interested in being a nurse when I was still very young, *ja*. I used to tell my mother that I will be a nurse one day, *ja*. But Dr. Taylor used to make it very easy for us, because before the end of the year he will come to the school and ask all those girls who'd like to take nursing. In fact, I didn't apply to go to McCord Hospital, Dr. Taylor came to the school and wanted to know who was prepared to take nursing, so I was one of them. We were quite a number. So he just wrote all our names down, and the next thing we were told we must pack, that as soon as school was over we must start at McCord Hospital. I never applied. So that is how I went to McCord Hospital.

So you went to McCord in 1946, right?

FN: In 1946, yes.

And how long were you there for?

FN: 1946, 1947, 1948, then I completed my General in Nursing in 1948, and Surgery. And then I went to go and work at Estcourt, just for a private doctor, after that. That was 1948, 1949—I only worked for two years there. Then I went back to McCord for midwifery. That was in 1951. And then I completed in 1952, I completed my midwifery. And then from there I went to work at Amanzimtoti Clinic. I only worked there for one year, and I was not well, because I had to go around, and then I decided to go and work in a hospital. I went to Stanger Hospital, *ja*. That was in 1953. I worked at Stanger Hospital until I retired in 1986, that was a long time I worked there. I was even promoted to be senior sister there, I was in charge there, yes. You know when we started as nurses, blacks were not allowed to be called sisters. We were staff nurses. We were the first to be called sisters.

And when was that?

FN: That was in 1957. 1957. When the government gave blacks [the right] to be promoted as sisters, yes, *ja*.

How do you feel Inanda Seminary prepared you for your career as a nurse and everything after that?

FN: Oh, Inanda Seminary prepared me very, very well, because even up to now, as old as I am, I am still doing what Miss Scott and the others taught me. I got a good foundation, yes, I got a very good foundation when I went to Inanda Seminary. Well, also, at Inanda Seminary, there were sports.

What sports did you participate in there?

FN: I played tennis, yes. I used to play tennis.

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What other activities were there? Did you teach Sunday School? Were there debates? What were the other things that were going on?

FN: Yes, there were debates, and there was a church choir, I was also in the church choir at Inanda Seminary... There was basketball, tennis.

CS: And hockey.

FN: Hockey, *ja*.

[To Sililo] When you taught at Inanda Seminary, did you live on campus? What were relationships between staff like?

CS: Yes. Well, I think it was quite good. We were always happy. And I think Dr. Scott was very good to us, she taught us quite a lot.

Taught you what kinds of things?

CS: When I left Inanda, I was so happy that I was able to do my work properly because of her firmness, yet kindness at the same time.

Where did you go after Inanda Seminary? Where did you teach after that?

CS: I went to St. Hilda's College, in Ladysmith.

How long were you there for?

CS: I was there for about three years. I left in 1954. Then in 1954 I was transferred to Howick.

Did you teach at a mission school in Howick, or at a government school?

CS: At Howick, it was a government school.

Did you see any differences between the government school and Inanda Seminary?

CS: There wasn't much difference. The only difference was that it was not a boarding school, so we stayed out.

For both of you, when you were at Inanda Seminary, what was the political climate like? I've spoken with younger women who have mentioned speakers coming to talk about politics and about the position of African people there. Did such things happen when you were students?

FN [forcefully]: No. We were not allowed to speak about politics at all.

Not allowed?

FN: Not allowed to speak about politics at all, no.

Who told you that you were not allowed?

FN: There was a teacher who was Mrs. Goba—you remember Mrs. Goba?

CS: UCharlotte.

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FN: Charlotte Goba, *ja*. In fact she was the one who taught us—I remember in one of her lectures she told us that, you know, if we go into politics, if we go into politics—you must *know* about politics, but you must not be active, *ja*. You must know. You must read your papers, you must know what is going on. But don't take an active part, *ja*. Because you know, when I was at McCord, I mean at Inanda, it was during the time of war. It was during the time of war, that time, *ja*. And it was so, so difficult, because even the food we were eating, hey. Even the food we were eating, it was terrible. *Ja*, it was terrible really. We used not to have white bread, we used not to have white mealie meal, we used to eat red mealie meal during the time of war. And there was a time that we were trained that in case the war comes, what we must do. And it was also during the time of blackouts. All the windows were painted black and in the evening, there were no lights. The lights were switched off very early, around half past eight, nine o'clock, they were switched off, because there was not supposed to be any light, *ja*, it was during that time.

So you said a lot of your classmates were nurses—do you remember other careers that people went into? Did many become teachers?

FN: Oh, most of them they became nurses, *ja*, teachers. Because you know that was the only profession a black woman could take during our time. It was only nursing and teaching.

CS: True.

Were there any other things that either of you especially liked or disliked about Inanda?

FN: On Sundays, we used to go to the mission church. I used to like it. Because you know, we were locked in. We used not to go out of bounds. We were locked in.

How often did you visit home as students there?

FN: No, we used to go only during June and December. We used not to go home at all. Not allowed. And then on Sundays it was very nice, because then we would go out and attend the mission church.

CS: Teach Sunday School.

FN: Teach Sunday School there too, *ja*. And also, once a week we'll be allowed to go and pick fruits. There were many fruits, I don't know if they're still there. But there were many fruits at Inanda Seminary. Oranges, naartjes, guavas, there were many fruits. And we were not allowed to pick those fruits. But once a week we were given permission to pick, and we used to enjoy it.

You retired in 1986, and since then you've been quite involved in your church, it seems. What do you do for your church?

FN: Oh, my. In my church I'm a deacon, I'm a church class leader, and I'm also a leader of Isililo, a women's group, so I'm involved in those three things. I'm very, very busy.

Do you have children?

FN: My daughter is also a Christian. She works at IEC, election commission. I like it because she followed me, she's a Christian.

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And where did she go to school?

FN: She went to Inanda!

When did she go to Inanda?

FN: She went to Inanda in the—what's it—1980s, I don't remember now. And then from there, she went and trained as a secretary, after her matric.

Did she study to be a secretary at Inanda, or elsewhere?

FN: She went to Mangosuthu in Durban, the training college, *ja*. She trained as a secretary, a private secretary. My daughter's name is Nonhlanhla. So I've got only that daughter, and two boys. The one who was driving me, and the other one is in Durban, he is married and working in Durban. And I am a widow—my husband passed away. I got married in 1962, *ja*, here in Groutville, I got married to a Nyongo, Jonathan Nyongo, and then he died five years ago.

[To Sililo] Do you remember what the curriculum was like when you were there, under Miss Walbridge?

CS: English, Zulu, History, Geography, Latin, Botany, that's what I can remember.

And domestic science, too?

CS: We did a bit of it in Form 1, and a bit in Form 3.

How do you feel that your training at Inanda shaped your life? What influences did it have on you?

CS: I think I, what should I say now, I was a very shy person. Well, somehow, I did get over that—not all of it. I am still very shy. I think that is very important, I was always very shy. And in connection with religion, we learned quite a lot. Our teachers were very good at that. We used to gain quite a lot during morning prayers.

FN: She is a member of Isililo [at the Groutville Church], yes.

[To Nyongo] Do you remember anything about Inanda in the 1980s, when your daughter went there? Do you remember how the school changed over the years?

FN: Yeah, the school changed, because they started bringing male teachers, there were no male teachers at all before.

Do you think that made a difference positively, negatively?

FN: I think the difference is—you know, we used to fear males, *ja*.

You used to fear males.

FN [as CS makes sounds of ascent]: Yes, because we used not to speak to them. It made a difference that girls must not fear males, they must know that they are human beings and not animals.

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[To CS] Do you think that made you more shy, being away from boys?
[FN laughs, and repeats question to CS.]

Or did it make you less shy? Did you feel more confident, being around all women?

CS: I don't think so. I think my shyness became worse when we were not allowed to mix with boys, we were not allowed to talk to them. I don't think girls' schools are good enough.

FN: Yes, because you know they made girls once they are out to be wild!

CS: Yes, once they are out you must be wild.

No one has said that to me yet!

CS [to FN]: Did you mention the concerts we had with Ohlange? I think that is very important, because we used to get very excited.

FN: Because now we are talking about boys! [Laughs.] You know Ohlange? Ohlange was only boys' school during our time, and Inanda was only girls' school. And once a year, before the end of the year—

CS: Only once a year.

FN: Only once a year, they used to come from Ohlange to Inanda, and then we'll have concerts.

So that was very exciting.

FN: That was very exciting, *ja*. And then boys will sit on the other side and then girls will sit on the other side [both laugh]. Even during the time of concert we were not allowed to talk to each other! We were not allowed. And then when the concert was over they said [claps hands and takes on high-pitched voice], 'Okay, you can talk to each other! Woo!' And you see the excitement! The boys will come to the girls and the girls will come to the boys! And then they'll just be given ten minutes only, *ja*.

So did a lot of girls from Inanda and boys from Ohlange end up getting married?

FN: Yes, oh yes. Because also, also, Ohlange was a good school, very good training. You know, two of my brothers were also trained at Ohlange, yes.

CS: Inanda Seminary was called 'The Zoo.'

[Laughs] Yes, I've heard that.

FN: Yeah, it was called Zoo.

You didn't see boys very often, but did your teachers, did they teach you anything about marriage and relations with men, and things like that?

FN: Yes, that was Mrs. Nduna, Mrs. Nduna used to teach us about marriage and how we should behave with boys, *ja*.

But you still felt coming out that you were secluded.

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FN: Yes. But they taught us very well. Because now we understand boys, *ja*. But they used to stress it that we must be very careful about boys. Boys are dangerous, *ja*. That is what they used to stress, that we must be careful about boys.

And was it like that at McCord as well? Did you also feel quite protected?

FN: We were very much protected, *ja*. But there it was a little easier, *ja*, because if you want to go to town, you ask permission, *ja*. You go to matron and she will give you permission to do the shopping, and of course we could get our visitors, *ja*. Though of course our visitors at McCord's, we used to get them once a week on Wednesday, *ja*, once a week.

And how did you meet your husband? You married later, in 1962.

In 1962, I was already working at Stanger Hospital, and he was born here in Groutville, so I met him here in Groutville. He knew me—I didn't know him, but he knew me well. He invited me to one of the marriages [weddings], because I didn't go around. It was where he proposed to me. The wedding was here in Groutville.

Okay, I think that about wraps up my questions, unless you have something else to emphasize.

FN: There's something that they used to do at Inanda—I don't know if others told you—that all the letters that were coming in, they used to be opened.

I've seen that that happened when Mrs. Edwards was there—it was still happening when you were a student?

FN: When I was a student, when Miss Scott was there—they used to open all of our letters, all of them! They read them! If they came from a boyfriend, they'd put it aside, and they'd call you.

Did you get to read the letter?

FN: No, you read it, they give you, but once it comes from a boy, they put it aside, and you'll be called into the principal's office, and they'd tell you, 'You must tell this boy not to write you again.' [Laughs.]

That happened when you were a student there, too?

CS: Yes.

FN: I think that was done by the school nurse, she used to open all the letters. [Laughs.] Oh, that was a long time ago. Now I'm sure they don't even write letters.

Yeah, it's harder to patrol that kind of stuff now.

FN: And the diet—you know, when I left Inanda, the war was over. Then the diet changed, *ja*, and they had a very good diet after that. You know, there was no electricity, there was a generator when we were there, there was no electricity from town. What else can I remember?

Did a lot of preachers come from outside?

FN: There were many preachers, oh yes. In fact every Sunday we used to have a new preacher.

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Oh, and was there still a language rule when you were there?

Oh, yes, very strict. You were supposed to speak English only, never the vernacular.

Could you speak Zulu on the weekends? I know this rule changed over time.

FN: Yes, on Saturdays and Sundays we could speak the vernacular language, *ja*. But during the week, English only, and if you speak Zulu you are marked, punished, *ja*.

Did you find that difficult?

FN: Oh, it was very difficult! Because we were not used to English, you see. But it helped us, you know, to learn English. You'd suffer the first year, but the second year then it would be easy. And there were prefects who were very, very strict. And they were strict with the uniform, *ja*. You must put proper school shoes... We would wear black and white on Sunday, khaki and white during the week.

When you were there, were students still responsible for growing their own food, and for doing all of the campus care?

FN: Yes, we did all of that. The only punishment you will get if you were being punished was, 'You have got to go to the fields! You have got to plant, and you have got to hoe. [Laughs.] Go and cut grass!' That was the punishment.

CS: What about going to pick guavas?

FN: Yes, yes [laughs].

CS: What was it, one hour or thirty minutes?

FN: It was thirty minutes, once a week.

CS: And Miss Scott would blow a whistle, woo! [Laughs] And I just remembered something about going to teach Sunday School in the outstations. We used to walk quite a lot, but we liked it very much, because it gave us a chance to get out of the school.

FN: Yes, yes, yes.

CS: And then when I was teaching there, I was given a horse. I used to ride on horseback.

FN: Oh! With Miss Carter.

CS: It was Miss Carter.

FN: And after that it was Miss Wood.

CS: *Ja*, we used to go on horseback. Hey!

Did you remember what the relationships between the school and community were, other than Sunday School? Did people come to the school for medical care and such?

FN: Nobody was allowed to come in. We had a special nurse to attend us if we were sick. The outsiders were not allowed.

So you only saw outsiders when you were teaching Sunday School and such?

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FN: Yes. Yes. No, the outsiders were not allowed to come in at all, yes. You know, we used to have a dog. A big dog, UKhumbula. You remember Khumbula?

CS: Khumbula, yes.

FN: A big, big dog. Khumbula! He used to look after the campus. It was like the policeman. And what was interesting about that dog is, if he sees a girl, he won't bark. But as soon as he sees a man, he would go wild! He would go wild when he sees a man! Oh, Khumbula! We used to like that dog. [All laugh.] It was big, it was very big! There was no security, it was only Khumbula who was looking after the campus.

CS: And snakes.

FN: Ooh, there were many snakes.

Did you ever visit other schools, like Ohlange, or did they just come to visit you?

FN: They came to visit us. Oh, we were not allowed to go anywhere. They used to come and visit us. If you have a visitor, you'll go to the office, and you'll sit at the office, and then they'll call you. And then you'll speak to that visitor of yours in the veranda there outside, in the veranda. You will not go anywhere, you will just speak, and he'll give you what he wants to give you, if he's got some provision of what, and he must just leave. You must see them in the office. It was very, very strict. It was very strict. But you know as young girls, we would not feel that it was so strict, until you grew up and you went outside, into the outside world, and then you would notice—*hhayi!* Inanda Seminary was really strict [laughs]. But they were building us, *ja*, they were building us. They wanted us to be good girls, and we have been good girls. [Laughs.]

So do you feel that ultimately it was a positive thing, going to an all-girls school?

FN: It was a positive, it was. It was, really...

CS: Inanda Seminary taught us a lot. We were able to fit into the world outside. How far did we go? As far as St. Hilda's?

Pretty much, yeah. You went to St. Hilda's, and then to Howick, and then how long did you stay there?

CS: Just three years, and in the fourth year I got a promotion as a supervising inspectress of homecraft and domestic science.

Oh, a school inspector. How long did you do that?

CS: Ooh, *hhayi*, it's quite a long time, from 1957 to 1982. I visited the Midlands and out-country schools in Natal to begin with, then I was transferred to Maritzburg, and finally to Ulundi. Miss Scott really did a lot for us, she was strict and yet—I don't know what to say—but when you'd go out and meet difficult work, you were just able to go through. It was all due to her...

Did you stay in touch with Miss Scott after you left Inanda?

Oh no, not at all. After I left Inanda I went to a government school where I worked with the Anglicans and I forgot all about UCC [laughs]. Then when I was at Howick I was free to go to

Caroline Sililo
Inanda student, 1934-1936; teacher, 1943-1950.
Faith Nyongo (née Nomvete).
Inanda student, 1943-1945.
Interviewed together in Groutville, KwaZulu-Natal, 17 March 2009.

any other church. But of course my father was a minister here, so I never forgot about our church.

As school inspector, did you see changes in the quality of schooling between the 1950s and 1980s?

CS: That's a difficult question, I don't know that I can answer that. It was a long time ago, I don't even know that I can remember.

[Notes later added by Caroline Sililo:

"My father served as pastor of the UCC at the following mission stations:

Ithanzamasi 1918-1923 October

Inanda 1923-1931 October

Adams 1931-1937 October

Groutville 1937-1944 October

Maphumulo 1944-1957

In 1951 he retired and stayed in Groutville. We were a family of six (three boys and three girls). The three girls went to Inanda Seminary high school (Standards 6, 7, 8, 9) before going to Adams college. My eldest sister (Edith) taught at Inanda Seminary for many years after obtaining her industrial teachers certificate. This course was then offered at Inanda Seminary it was a two-year course after teaching training. After training as a teacher 1937-1939 I taught at Ifafa combined school and Groutville Primary School (1940). My parents were anxious that I get the same training as my sister Edith. This course was offered only at St. Hilda's College (girls school) 1941-1942. In In 1943 I got a post at Inanda Seminary and taught there for eight years 1943-1950."]