

THE EDUCATIONAL ENTERPRISE
OF THE
REFORMED PRESBYTERIAN CHURCH
IN VENDA, 1905 - 1953

by

MBULAHENI AARON RAVHUDZULO
B.A., B.Ed., S.T.D.

Submitted in fulfilment of the requirements
for the degree of

MASTER OF EDUCATION

in the

DEPARTMENT OF HISTORY OF EDUCATION

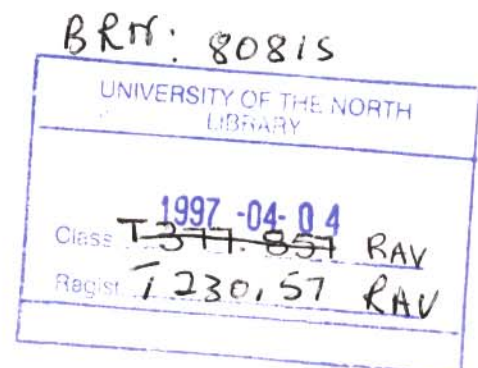
in the

FACULTY OF EDUCATION

University of the North
Private Bag X1106
SOVENGA
0727

NOVEMBER 1992

SUPERVISOR: PROF S.P.P. MMINELE



DECLARATION

I declare that the dissertation for the degree, MASTER OF EDUCATION, at the University of the North hereby submitted, has not previously been submitted by me for a degree at this or any other university, that it is my own work in design and in execution and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.


M.A. RAVHUDZULO

DEDICATION

This study is dedicated to:

- (a) My late parents, Mbulaheni Piet Ravhudzulo and Mavhungu Martha Ravhudzulo, in grateful appreciation of their tremendous Christian influence on me and their moral and material support during my entire educational career.

- (b) My beloved wife, Nndowiseni Annikie, and our four sons Hangwani, Hulisani, Thendo and Ndamulelo.

ACKNOWLEDGEMENTS

I wish to express my gratitude, first, to my supervisor, Prof S.P.P. Mminele, Acting Head of the Department of History of Education at the University of the North, for his sympathetic and penetrating criticism and his invaluable guidance and constant encouragement. My sincere gratitude goes to all who contributed directly or indirectly to the completion of this work. Without their assistance this study could not have been successfully undertaken and completed. Thanks are also due to my colleague, Prof K.W. van Heerden, of the University of Venda, for carefully reading through the chapters before they were handed over to my supervisor. Thanks also to Mr R. Malinda of the Department of English at the University of Venda, for editing this dissertation so ably and to Miss Ouma Martha Ramaboea, who did the initial typing and Mrs S. Parmanand, who did the final typing. Thanks also go to the following colleagues who gave me the much needed moral support: Prof M.T. Flynn, Messrs Jeremia Marema and Dovichani Reckson Thakhathi. I also wish to thank Mr Tshitangoni Phineas Netshiozwi, who helped me with photography.

I again wish to thank the authorities of all the institutions that I visited for readily placing all available records at my disposal for perusal.

I wish to express my gratitude to the University of Venda's Research Council for its financial assistance, without which this research would have been difficult to complete.

Above all, I bestow myself before the Almighty God, who led my ways throughout this work.

"Bless the Lord, O my Soul,
and forget not all His benefits"

(Psalms 103:2)

M.A. RAVHUDZULO
University of the North, Pietersburg

November 1992

CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv

<u>CHAPTERS</u>	<u>PAGES</u>
1. <u>GENERAL ORIENTATION</u>	1-9
1.1 INTRODUCTION	1
1.2 AIM OF THE STUDY	2-3
1.3 METHODOLOGY OF THE STUDY	3-4
1.4 LIMITATIONS OF THE STUDY	4-5
1.5 HYPOTHESIS	5
1.6 PROGRAMME OF THE STUDY	5
1.7 DISCUSSION OF SOURCES	5-6
1.8 EXPLANATION OF TERMS AND CONCEPTS	7-8
1.8.1 Educational Enterprise	7
1.8.2 Presbyterian Church	7
1.8.3 Reformed Presbyterian Church	7-8
1.8.4 Territory of Venda: Situation, Demography and Political Development	8
Situation	8
Demography	8
Political Development	8
1.9 REFERENCES	9
2. <u>HISTORICAL BACKGROUND</u>	10-20
2.1 INTRODUCTION	10
2.2 THE FORMATION OF THE BANTU PRESBYTERIAN CHURCH	10-12

2.3	THE FORMATION OF THE REFORMED PRESBYTERIAN CHURCH IN SOUTH AFRICA	12-13
2.4	THE PROGRESS OF THE MISSIONARY WORK OF THE REFORMED PRESBYTERIAN CHURCH	13-15
2.4.1	The Founding of the First Mission Station in Kaffraria, 1816	13
2.4.2	The Founding of the Tyumie Mission Station, 1820	13-14
2.4.3	The Founding of Lovedale Mission Station, 1824	14
2.4.4	The Founding of Mgwali Mission Station, 1857	14-15
2.4.5	The Founding of Tutura Mission Station, 1867	15
2.5	THE FOUNDING OF THE MISSION STATIONS IN THE TRANSVAAL	15-16
2.5.1	The Founding of Donhill Mission Station, 1896	15
2.5.2	The Founding of Stuartville Mission Station, 1897	16
2.6	THE TRANSPLANTATION OF THE REFORMED PRESBYTERIAN CHURCH IN VENDA	16
2.6.1	The Founding of Gooldville Mission Station, 1905	16
2.7	CONCLUSION	16-17
2.8	REFERENCES	18-20

3.	<u>BASIC PRINCIPLES AND AIMS OF EDUCATION, AS WELL AS BASIC PRINCIPLES AND AIMS OF THE REFORMED PRESBYTERIAN CHURCH</u>	21-27
3.1	GENERAL MISSIONARY AIMS	21-22
3.1.1	The Theological Aim	21
3.1.2	The Salvational Aim	21-22
3.1.3	The Antagonistic Aim	22
3.1.4	The Eschatological Aim	22
3.2	SPECIFIC EDUCATIONAL AIMS OF THE REFORMED PRESBYTERIAN CHURCH IN VENDA ^A	22-24
3.2.1	Moral Education	22-23
3.2.2	Character Building	23
3.2.3	Vocational Training	23-24
3.3	CONCLUSION	24-25
3.4	REFERENCES	26-27
4.	<u>ACHIEVEMENT OF THE BASIC EDUCATIONAL PRINCIPLES BY THE MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH</u>	28-79
4.1	INTRODUCTION	28-29
4.2	CONTROL AND ADMINISTRATION	29-33
4.2.1	Church Control	29-30
4.2.2	State Control	30-31
4.2.3	Control by Church and State	31
4.2.4	Local Administration	32-33
	The Missionary Superintendent and the Transvaal Education Department	32
	The District Inspector of Native (Black) Schools and the Supervisor of Schools	33

4.3	CONTRIBUTION TO PRIMARY SCHOOLS	33-39
4.3.1	Origin	33
4.3.2	Aim	33
4.3.3	Personnel and Pupils	34
4.3.4	Content and Organisation	34-39
	Examination Subjects	34
	English	34-35
	Afrikaans	35
	Scripture	35-36
	Venda	36
	Arithmetic	36
	History	37
	Geography	37
	Nature Study	37
	Hygiene	37-38
	Writing	38
	Drawing	38
	Non-Examination Subjects	38
	Music and Singing	38
	Drill and Physical Exercise	39
	Handwork	39
4.4	ACHIEVEMENT WITH REGARD TO SECONDARY SCHOOLS	39-49
4.4.1	Origin	39
4.4.2	Aim	39-40
4.4.3	Personnel and Students	40
4.4.4	Content and Organisation	40-49
	Examination Subjects	41
	Venda	41
	English	41
	Afrikaans	41-42

	Arithmetic	42
	History and Geography	42
	Agriculture	42-43
	Domestic Science	43
	Non-Examination Subjects	43
	Scripture	43
	Music and Singing	44
	Drill and Physical Exercise	44
	Extra Curricula Activities	44
	Athletics	45
	Soccer and Basketball	45-46
	The Student Christian Association	46
	Debates	46-47
	The Pathfinder - Scout Movement	47-48
	Wayfarer Movement	48-49
4.5	METHODS AND MEANS OF TEACHING	49-52
	The Teacher's Personality	50
	The Telling Method	50
	Memorisation and Repetition	50-51
	Measure of Time	51
	Length of Calendar Month	51
	The Project Method	51-52
4.6	DISCIPLINE IN ALL THE SCHOOLS	52-54
4.6.1	Discipline in respect of Teachers	53
4.6.2	Discipline in respect of Pupils and Students	54
4.7	EXAMINATIONS AND PROMOTIONS	54-55
4.7.1	Examinations and Promotions in the Primary Schools	54-55
4.7.2	Examinations and Promotions in the Secondary Schools	55

4.8	FINANCE	56-57
4.8.1	Finance with regard to Primary Schools	56
4.8.2	Finance with regard to Secondary Schools	56-57
4.9	PROMOTION OF ADULT EDUCATION	57-60
4.9.1	Confirmation Class	57-58
	Aim	57
	Personnel and Converts	57
	Content and Organisation	58
	Methods and Means of Teaching	58
4.9.2	Women Christian Association	58-60
	Aim	58
	Leadership and Membership	59
	Content and Organisation	59
	Methods and Means of Teaching	60
4.10	VOCATIONAL TRAINING	60-62
4.10.1	Vocational Training for Women	60-62
	Aim	60
	Instructors and Trainees	60
	Content and Organisation	60-61
	Methods and Means of Teaching	61
4.10.2	Vocational Training for Men	61-62
	Aim	61
	Instructors and Trainees	61
	Content and Organisation	61-62
	Methods and Means of Teaching	62
4.11	CONCLUSION	62-63
4.12	REFERENCES	64-79

5.	<u>EDUCATION TO IMPROVE HEALTH CONDITIONS</u>	80-89
5.1	INTRODUCTION	80-81
5.2	THE FOUNDING OF THE DONALD FRASER HOSPITAL AND ITS CLINICS	81-82
5.2.1	Origin	81-82
5.2.2	Aim	82
5.3	CONTROL AND ADMINISTRATION	82-83
5.4	PERSONNEL	83-85
5.4.1	Probationer Nurses	83-85
	Aim	83-84
	Content and Organisation	84-85
	Methods and Means of Teaching	85
5.5	BUILDINGS AND EQUIPMENT	85-86
5.6	FINANCE	86-87
5.7	THE CONSTRAINTS OF THE DONALD FRASER VENTURE	87-89
5.8	THE SUCCESS OF THE DONALD FRASER VENTURE	89-91
5.9	CONCLUSION	92
5.10	REFERENCES	93-99
6.	<u>ROLE AND INFLUENCE</u>	100-129
6.1	INTRODUCTION	99
6.2	ROLE AND INFLUENCE ON CHRISTIANITY	100-103
6.2.1	Establishment of Mission Stations	101-102
6.2.2	Establishment of Mission Schools	102-103
6.3	EXAMINATION RESULTS	103
6.3.1	Examination Results of the Secondary School	103
6.4	ROLE AND INFLUENCE IN THE COMMUNITY	104-106
6.5	ROLE AND INFLUENCE IN HEALTH	106-108
6.5.1	Establishment of Health Institutions	107-108

6.6	FORMER STAFF AND STUDENTS WHO DISTINGUISHED THEMSELVES	108-120
6.6.1	Ministers of Religion, Evangelists and Preachers	109
6.6.2	Teachers, Headmasters and Inspectors of Schools	110
6.6.3	Personnel at Universities	111
6.6.4	Authors	111-114
6.6.5	Outstanding Literary Achievements by Former Students	114-115
6.6.6	Nurses and Hospital Administrative Staff	115
6.6.7	Civil Servants	115
6.6.8	Examiners and Moderators	116
6.6.9	Participation in the Language Service Division and the Language Board	116-117
6.6.10	Venda Bureau for Language and Culture	117-118
6.6.11	Sunday School Convention	118
6.6.12	Transvaal United African Teachers Association	118-119
6.6.13	Graduates who majored in African Languages	119-120
6.7	CONCLUSION	120
6.8	REFERENCES	121-129
	SUMMARY	130-131
	ANNEXURES	132-146
	BIBLIOGRAPHY	147-158

CHAPTER 1

GENERAL ORIENTATION

1.1 INTRODUCTION

The origin and spread of formal education in Venda started immediately after the arrival of the missionaries who laboured among the Blacks. At first, all missionaries became interested in christianizing the individuals, i.e. winning souls for the Kingdom of God.

The Presbyterian missionaries were no exception in this regard. In order to christianize the inhabitants, the Presbyterian Church started by establishing mission stations all over South Africa, including Venda.

Formal education started at these mission stations where the emphasis was to teach the inhabitants to read the Bible because the missionaries found it difficult to christianize the inhabitants who could not read and write.

After teaching the inhabitants to read and write, the missionaries further trained the inhabitants of Venda to be their helpers. These inhabitants were further trained to be pastors, evangelists, preachers, interpreters and teachers of their fellow inhabitants.

The Presbyterian Church did not only contribute towards education. It sent missionaries to educate the inhabitants in the medical aspect as well. The Presbyterian Church established the Donald Fraser Hospital and its supporting clinics of Tshidimbini, Tshiombo, Rambuda, Makuya, Tshikonelo, Tshikundamalema, Menenzhe, Vhuri-vhuri, Malavuwe, Makonde, Gondeni, Klein-Tshipise, Masisi, Thengwe and Sibasa. Through Biblical teachings and the use of correct medication the inhabitants were redeemed from the power of superstition, witchcraft and other forces that did not make for progress and civilization.

1.2 AIM OF THE STUDY

The main aim and task of this study is to trace and illustrate the contribution made by the Reformed Presbyterian Church to Black education in Venda.

Attention is focused on Gooldville because it was the centre of Presbyterianism in Venda. The other centres were Vondwe, Muhuyu, Makonde, Ngwenani, Ngulumbi, Thengwe, Murangoni, Gundani, Mufulwi, Mukumbani, Piet Booï, Phiphidi and Madzimbangombe.

Much has been said and written about missionary enterprise in South Africa in general. But, in the opinion of the present writer, there has been no authoritative, complete work on the contribution to Black education by the Reformed Presbyterian Church in Venda, covering the whole period of missionary enterprise from 1905 to 1953.

The "Standing for the Truth Campaign Committee" researched on "The study of missionary origins of the Reformed Presbyterian Church in Southern Africa and the results of the fieldwork research on the socio-political location of the Church". Hence the present writer felt the need for a more thorough and comprehensive study of missionary enterprise in Venda.

The present writer felt that there is the danger that the effective aims, contents, methods and discipline which the missionaries put into practice, might be forgotten. The present writer is, therefore, of the opinion that this study might reveal a lot that should be preserved or incorporated into the contemporary education system.

The present writer, a Christian, a lay preacher and a person interested in missionary work, is filled with wonderment at the missionaries'

contribution to Christianity and education. This wonderment persuaded him and inspired him to do an in-depth research on the educational contribution. The present writer, a Muvenda citizen, knows and has personally visited most of the above-mentioned educational centres.

The present writer, a historian, educationist and lecturer in the Department of History and Comparative Education at the University of Venda, has read and acquired skills on how to conduct an historical research. The present writer therefore felt he is competent enough to undertake such a research project on missionaries who did such important pioneer work in education for the Vhavenda. The present writer also felt that, by relating the educational activities in Venda, he would also be expressing his indebtedness to the Reformed Presbyterian Church, on behalf of all the former residents, pupils and students in Venda.

1.3 METHODOLOGY OF THE STUDY

In this study the present writer has used the "Historical Method" of research. This method comprises, in the main, three processes, namely, heuristics, hermeneutics and synthesis.

Concerning the employment of heuristics, the present writer has gathered all source material, primary as well as secondary, but relying more on the primary - that had something to do with educational activities of the Reformed Presbyterian Church from 1905 to 1953. After giving a thorough scientific and critical evaluation, he selected what was considered most relevant and significant.

In addition to the foregoing, inspection in loco was conducted. The present writer visited and inspected all the buildings found in the

relevant area, and perused all the available records and documents found therein. The present writer also made full use of the archives and the examinations section of the Department of Education and Training in Pretoria and the Department of Education and Culture in Venda. The present writer also made full use of the following libraries: University of Venda, Venda National Library, University of Pretoria and University of Cape Town.

The present writer also gathered written and oral information on his topic from former superintendents, evangelists, headmasters, teachers, students and nurses of Gooldville. These people completed questionnaires. People who had not been educated at Gooldville, namely, Rev. E. Ramulondi, now Superintendent minister at Gooldville, Prof. V.N. Ralushai, of the University of Venda, Mr S. Nelufule, Mr J. Marema and Mr J. Mulaudzi, but were known to be knowledgeable in matters concerning Gooldville, were also interviewed.

Secondly, concerning hermeneutics or internal source criticism, the sources were scientifically interpreted and evaluated. Evidence which appeared authentic, for example, mission reports, quarterly and annual reports, constitutions of governing bodies and correspondence, were inspected. Doubtful sources such as newspapers, diaries and friendly letters were thoroughly inspected and examined in the light of contemporary evidence before they were finally accepted. In the case of oral evidence, the information was confirmed by interviewing two or three competent eye-witnesses before it could be accepted.

1.4 LIMITATIONS OF THE STUDY

This study focuses its attention on Gooldville. From Gooldville, the educational and christianizing activities spread and covered wide areas

in Venda. It was almost impossible for the present writer to visit all these areas.

1.5 HYPOTHESIS

The present writer felt that the Reformed Presbyterian Missionary Society in Venda (1905-1953) played a significant role in the educational upliftment of the Blacks, particularly the Vhavenda.

1.6 PROGRAMME OF THE STUDY

Chapter 1 is General Orientation. In it the focus is on aim, significance, methods and procedures that are used in the entire study.

Chapter 2 focuses on the origin of the Reformed Presbyterian Church in Southern Africa and how it was transplanted into Venda.

In the first part of Chapter 3 a sketch is made on how the inhabitants were christianized and educated.

Chapters 4 and 5 show the actual educational work done by the Reformed Presbyterian Church in Venda. The concluding chapter, Chapter 6, sketches the achievements (role and influence) of the missionary society in Venda.

1.7 DISCUSSION OF SOURCES

The main sources that were used were Mission Reports and Medical Reports which are primary sources. These records are dated as far as 1905 when the Gooldville Mission Station was established.

These the researcher found at Gooldville Mission Station and Donald Fraser Hospital. They have been written by successive superintendent ministers and medical doctors. In all these reports the researcher found valuable and detailed information on the educational work at Gooldville and other educational centres.

Secondary sources in the form of books, which were found informative are: Rev. D.A. McDonald's book With Christ in Africa. The book was written by the founder of Gooldville Mission Station and co-founder of Donald Fraser Hospital. Undoubtedly this book is the main source of information on Gooldville Mission Station from 1905-1931. An intensive use was made of the Standing for the Truth Campaign Committee's "The Study of Missionary Origins of the Reformed Presbyterian Church in Southern Africa and the Results of the Fieldwork Research of the Socio-Political Location of the Church", and Dr. R.D. Aitken's Who is my Neighbour?

Don William's Umfundisi: A Biography of Tiyo Soga, 1829-1871 has been found most informative and inspiring. Dr. J. du Plessis's History of Christian Missions in South Africa appeared to be quite informative.

The present writer has read W.F. Malunga's unpublished Master of Arts dissertation: A Century of Dutch Reformed Church Missionary Enterprise in the Zoutpansberg Area - The Story of Kranspoort. The facts on missionary enterprise in the Zoutpansberg area were found to be relevant to this study and the dissertation inspired the present writer to do intensive research work on the contribution of the Reformed Presbyterian Church. A number of publications on Education have been consulted.

1.8 EXPLANATION OF TERMS AND CONCEPTS

1.8.1 Educational Enterprise

The term "education" may refer to the activity in which an adult helps the child, supports and accompanies him to adulthood (1:3).

Educational Enterprise, therefore, means educational activity carried out by the missionaries in this study. According to the missionaries, the educational work was aimed at:

Exercising a positive influence on the child, at developing his responsibility, at assisting him in equipping himself for the proper and independent execution of his task (2:3).

Enterprise refers to an undertaking, especially one that needs courage (3:291). In their educational enterprise, the missionaries were courageous, brave, willing and obedient.

1.8.2 Presbyterian Church

The term "Presbyterian" denotes "a collegiate type of Church government by pastors and lay leaders called elders or presbyters" (4:680). All Presbyterian Churches are part of the Reformed or Calvinist tradition.

1.8.3 Reformed Presbyterian Church

The modern Presbyterian Churches trace their origin to the Calvinist Churches of the British Isles, the continental counterparts of which came to be known by the more inclusive designation of "Reformed".

The Reformed Presbyterian Church is the renaming of the Bantu Presbyterian Church, i.e. it was at first called the "Bantu Presbyterian Church", although it is not indigenous in structure and content. It has not developed an indigenous theology and it has also not developed a Mission Statement and a theological status.

1.8.4 Territory of Venda: Situation, Demography and Political Development

Situation

According to Mathivha, Venda is situated in the North and North-Eastern Transvaal in the Zoutpansberg district. It lies between latitude 20° 20' and 23° S, and longitude 20° 40' E and 31° 50' E. It is therefore situated within the tropics (5:1).

Demography

The Vhavenda are ethnically fairly homogeneous. According to Ndwambi, Venda (an area of some 6857 km) had a total population of approximately 560,000 in 1988. This means that the population density was 82 people per square kilometre (6:11).

Political Development

The territory of Venda became independent from the Republic of South Africa on 13 September 1979. Ndwambi, writing on Venda independence, says:

Venda's independence was part of the political evolution taking place in South Africa aimed at political decentralisation, whereby political aspirations of the Blacks could be met according to government concern (7:11).

1.9 REFERENCES

1. VREY, J.D. : The Self-actualising Educand.
Pretoria: Unisa, 1979
2. Ibid.
3. _____ : Oxford Dictionary. Great Britain:
Oxford University Press, 1964
4. _____ : The New Encyclopaedia Britannica,
Volume 16, London: Encyclopaedia
Britannica, Inc. 1988
5. MATHIVHA, R.N. : The Berlin Missionary Venture in
Education at Tshakhuma: Venda
(1872-1954). An Historical-Critical
Survey. Unpublished M.Ed dissert-
ation, University of the North, 1985
6. NDWAMBI, J.N. : A Spatial Analysis of the Venda
Development Framework, unpublished
M.A. dissertation, University of South
Africa, 1988
7. Ibid.

CHAPTER 2

HISTORICAL BACKGROUND

2.1 INTRODUCTION

The first National Christian Church in Scotland arose during the 16th century Reformation (1:680). This church accepted the Presbyterian faith during the reign of William and Mary in 1689, but Presbyterianism was permanently established in Scotland by the Constitutional Act (2:562).

New problems developed in the first National Christian Church of Scotland. In the late 17th century a large group of essentially professional clergymen known as Moderates, led by Thomas Chalmers, left the established church and formed a Free Church of Scotland on the 18th May 1843 (3:536).

Further problems and secessions led to the formation of the United Presbyterian Church of Scotland in 1847. This church was marked by a special zeal for foreign mission (4:150).

Finally, in 1900 the Free Church of Scotland and the United Presbyterian Church of Scotland merged and formed the United Free Church of Scotland (5:150). It, therefore, became the declared missionary policy of the United Free Church of Scotland to work through its missions towards the formation of self-governing and self-supporting churches (6:35).

2.2 THE FORMATION OF THE BANTU PRESBYTERIAN CHURCH

The United Free Church of Scotland's desire to establish self-supporting and self-governing churches led to the formation of the

Bantu Presbyterian Church in 1923 in South Africa. Its General Assembly was held at Lovedale Missionary Institution under the moderatorship of Rev. William Stuart of Burnshill (7:5).

The word "Bantu" was by then used to refer to the black people of South Africa. But a common term used to refer to the black people during the early 20th century was the word "native".

The Bantu Presbyterian Church was in no sense a secessionist church. It was the natural development of the hundred years of South African missionary work of the two Scottish churches, which later merged to form the United Free Church of Scotland (8:35).

According to Nissen, there were two reasons why the Bantu Presbyterian Church was formed. Firstly, the United Free Church of Scotland missionaries wanted to allow a native church to develop on its own under the auspices of the European missionaries until such time that the native church was mature enough to be wholly on its own. Secondly, this would make the "natives" (Blacks) feel at home (9:36).

As late as 1929 the remaining mission stations of the United Free Church of Scotland were handed over to the Bantu Presbyterian Church through the intervention of the Foreign Mission Council. The Bantu Presbyterian Church inherited a tradition whereby the ministers were to receive a very high standard of education (10:40).

The United Free Church of Scotland also had educational and medical institutions which it also handed over to the Bantu Presbyterian Church under the supervision of the Foreign Mission Council (11:40).

Nissen feels that at the time of the formation of the Bantu Presbyterian Church, many white missionaries and lay people viewed the Black ministers and laity as incapable of handling the affairs of the church. They felt that the Blacks were not yet ready to be on their own (12:41).

This was however proved wrong. It was the steadfast work of Black missionaries such as Tiyo Soga, Rev. William Mpamba, Rev. Yekelo Mbali, Mama and Njikelana, and the guidance of the Holy Spirit, that ensured the development of the Bantu Presbyterian Church and the exposure of the myth that Blacks were incapable of handling church affairs (13:41). They succeeded, in spite of many difficulties, especially financial ones, which the church faced.

2.3 THE FORMATION OF THE REFORMED PRESBYTERIAN CHURCH IN SOUTH AFRICA

From the very onset the Bantu Presbyterian Church was a Black Church dominated by European missionaries (14:36). This domination brought socio-political discontentment among the Black members of the Bantu Presbyterian Church.

Nissen outlined the following complaints advanced by the Black members of the church. Firstly, the attitude of the European to the "natives" was discriminatory and that was unacceptable to many leading Black Christians. Secondly, Blacks lacked the necessary ability and skills to govern an institution like a church. Thirdly, a large number of Black preachers, evangelists, clergy and teachers was in subordinate positions within the church structure (15:33).

The above complaints forced the General Assembly of the Bantu Presbyterian Church to change the name of the church and renamed

it the Reformed Presbyterian Church (16:55).

The Reformed Presbyterian Church continued with the missionary policy of establishing self-governing and self-supporting mission stations, churches, educational and medical institutions.

2.4 THE PROGRESS OF THE MISSIONARY WORK OF THE REFORMED PRESBYTERIAN CHURCH

2.4.1 The Founding of the First Mission Station in Kaffraria, 1816

In 1816 Joseph Williams established the first mission station in Kaffraria, in the Kat River area. His strategy was not simply to start preaching and converting, although this was his main concern. He physically laboured to construct a school made of only one room, dug furrows for agricultural purposes and built a dam (17:3).

Joseph Williams started educational activities through teaching. Although he did not have many converts, he left a lasting impression on those people he had lived with. It was in this Kat River area that he laboured with great devotion. His labour was, however, short-lived, for he died in 1818 (18:3).

2.4.2 The Founding of Tyumie Mission Station, 1820

In 1820 John Brownlee established the Tyumie Mission Station on the Gwali River. It was situated some twenty-four kilometres from William's mission station. This mission station marked the beginning of a steady growth of the Scottish Missionary Society's status into Kaffraria during the 19th century (19:3).

John Brownlee was later joined by Ritchie Thomson (1821), John Bennie (1823) and Rev. John Ross (1823). These missionaries decided to start another mission station further north of the Tyumie River (20:3).

2.4.3 The Founding of Lovedale Mission Station, 1824

The Lovedale Mission Station was an off-shoot of the Tyumie Mission Station, nineteen kilometres to the south-east of the Tyumie River. In November 1824 John Bennie and John Ross pioneered mission work in this area (21:3).

The missionaries at Lovedale and Tyumie felt the need for a training centre to provide for the needs of promising Blacks who could be trained as teachers and catechists. Incidentally this centre would "provide schooling for the children of missionaries who might make good missionaries themselves" (22:11). Lovedale became a famous centre and many people flocked to this centre and went back carrying the fire of the station to other places (23:12).

2.4.4 The Founding of Mgwali Mission Station, 1857

This station was situated on the banks of the Gwali River. John Cummuning and Robert Johnston founded this station in October 1857. At Mgwali the missionaries profited. It is said that many Xhosas returned to it, seeking relief after the alleged cattle killing of 1856-1857. This cattle killing is commonly known in history as the "National Suicide of the AmaXhosa" (24:65).

Mgwali succeeded in converting the neighbouring Blacks. At the beginning of 1866, there were already thirty preaching places, faithful converts such as Dukwana, Fobi, Simon Gaza were employed as catechists and teachers (25:65).

2.4.5 The Founding of Tutura Mission Station, 1867

In May 1867 missionaries Tiyo Soga and William Govan founded a mission station at Tutura, some twelve kilometres from Mgwali Station. Later they founded the Girdwood Mission Station and an out-station near Tutura. In April 1871 a new church building at Mgwali Mission Station was consecrated amidst much celebration (26:78).

2.5 THE FOUNDING OF MISSION STATIONS IN THE TRANSVAAL

In 1896 the Synod of Kaffraria in the Cape recommended that the church should "undertake a forward movement and commence new work somewhere in the North" (27:1). This Synod of Kaffraria had two Black agents in the Zoutpansberg region in the Northern Transvaal, who were instructed to open up a new mission field there. Mission work started (28:73).

2.5.1 The Founding of Donhill Mission Station, 1896

The first mission station in the Zoutpansberg region was Donhill in the Mamabolo area. It was founded by Rev. William Mpamba in 1896. Because of his dedication to work, Rev. Mpamba attracted many people to the mission station (29:77).

2.5.2 The Founding of Stuartville Mission Station, 1897

The second mission station in the Zoutpansberg region was Stuartville which was established by Rev. Yekelo Mbali in the Mphahlele area. He named this station "after his father in the faith, Rev. William Stuart" (30:59).

2.6 THE TRANSPLANTATION OF THE REFORMED PRESBYTERIAN CHURCH INTO VENDA

2.6.1 The Founding of Gooldville Mission Station, 1905

On the 20th August 1905 the Synod of Kaffraria ordained Rev. D.A. McDonald. The same year he proceeded to Venda in the Northern Transvaal where he established the first mission station at Gooldville on the 16th September 1905 (32:75).

The prophecy of McDonald seems to have been realised because in due course Gooldville became the springboard from which missionaries, evangelists, teachers and others spread the Gospel to far-reaching areas such as Muhuyu, Makonde, Vondwe, Mufulwi, Murangoni, Thengwe, Ngwenani, Gungani, Ngulumbi, Mukumbani, Piet Booi, Phiphidi and Madzimbangombe.

It is here in Venda where the present writer wishes to focus his attention on, with regard to the educational work of the Reformed Presbyterian Church.

2.7 CONCLUSION

It was the labours of Joseph Williams and John Brownlee which firmly laid the basis for the Reformed Presbyterian Church missionaries to

evangelize and spread the Gospel amongst the Blacks in South Africa.

The mission stations in the Northern Transvaal were initiated by Black missionaries such as Rev. Mpamba and Mbali. According to Malunga, the success of their work, in addition to their dedication, was promoted by "loyalty, trust and confidence of the Black Christians in the Zoutpansberg " (33:4).

From Gooldville the work of the missionaries spread to far-reaching areas in Venda wherever the Reformed Presbyterian Church could afford to send its missionaries.

2.8 REFERENCES

1. _____ : The New Encyclopaedia Britannica, Volume 9, 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988
2. _____ : The New Encyclopaedia Britannica, Volume 10, 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988
3. Ibid.
4. _____ : The New Encyclopaedia Britannica, Volume 12, 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988
5. Ibid.
6. Nissen, C. : Standing for the Truth: The Study of Missionary Origins of the Reformed Presbyterian Church of Southern Africa and the Results of Field-work Research of the Socio-Political Location of the Church. Umtata: 1989
7. Sikutshwa, D.V. : Manual of Law, Practice in the Bantu Presbyterian Church of South Africa (Renamed) Reformed Presbyterian Church of South Africa, Lovedale: Lovedale Press, 1958
8. Nissen, C. : Op cit

9. Ibid.
10. Ibid.
11. Ibid.
12. Ibid.
13. Ibid.
14. Ibid.
15. Ibid.
16. Ibid.
17. William, D. : Umfundisi, A Biography of Tiyo Soga, 1829-1871. Lovedale: Lovedale Press, 1978
18. Ibid.
19. Ibid.
20. Ibid.
21. Ibid.
22. Ibid.
23. Ibid.
24. Ibid.

25. Ibid.
26. Ibid.
27. Du Plessis, J. : A History of Christian Missions in South Africa. London: Longmans, Green and Company, 1911
28. McDonald, D.A. : With Christ in Africa. London: Marshall, Morgan and Scott, Ltd, Undated
29. Ibid.
30. Ibid.
31. McDonald, D.A. : With Christ in Africa. London: Marshall, Morgan and Scott, Ltd. Undated
32. Ibid.
33. Malunga, F.W. : A Century of Dutch Reformed Church Missionary Enterprise in the Soutpansberg Area - The Story of Kranspoort, an unpublished M.A. dissertation, University of the North, 1986

CHAPTER 3

BASIC PRINCIPLES AND AIMS OF EDUCATION, AS WELL AS BASIC PRINCIPLES AND AIMS OF THE REFORMED PRESBYTERIAN CHURCH

3.1 GENERAL MISSIONARY AIMS

The general aim of the missionaries was to save souls from damnation, to bring Christianity to primitive and pagan people of the world. Ngubentombi confirms this when he says the aim was:

To inculcate Christian principles and behaviour among the tribesmen and eradicate potential tribal customs and organisations which seem to menace the lives of the converts the church had so laboriously made (1:12).

The general aims can be grouped under four main headings as follows: theological, salvational, antagonistic and eschatological. These were common aims of all missionary enterprises all over the world.

3.1.1 The Theological aim

According to Prof Kgware, "education was primarily undertaken as a means to the more effective evangelization of these people" (2:13). This aim was based on the "Great Commission of Christ" as found in the Bible, Matthew 28:19; "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (3:32). The people were to know God and recognise the Lordship of Christ and worship Him.

3.1.2 The Salvational aim

This aim was man-centred. It was complementary to the theological

aim. Prof Kgware says, "Bantu (Black) converts were taught to read and write in order that they might read the Scriptures on their own" (4:14). To the missionaries, the converts were to be educated to believe in the omnipotence of God and the saving Grace of Christ.

3.1.3 The Antagonistic aim

The converts were discouraged from believing in the power of superstition, witchcraft and other forces that did not make for progress. The missionaries further discouraged the converts from enjoying the pleasures of this world. They wanted the converts not to lose their souls and gain the world.

3.1.4 The Eschatological aim

This aim was God-centred. The missionaries taught the converts to be faithful to God because according to them God knows everything and plans accordingly. The missionaries wanted them to repent and to be righteous before God.

3.2 SPECIFIC EDUCATIONAL AIMS OF THE REFORMED PRESBYTERIAN CHURCH IN VENDA

Apart from the general educational aims of the missionaries, the Reformed Presbyterian Church had its own specific educational aims. These included moral education, character building and vocational training.

3.2.1 Moral education

Morality cannot be separated from religion. According to Van Vuuren, morality means "the obedience to and implementation of values

accepted voluntarily and in faith" (5:97). The Reformed Presbyterian Church aimed at producing adults who could always decide freely how they could act.

If a person chose to be a Christian he had to guard against falling back on his heathen habits, which violated his faith because, according to McDonald, "he becomes a stumbling block to his own people" (6:116).

3.2.2 Character building

The missionaries of this Church also aimed at the development of a Christian character in the converts in Venḡa. To them, character building and a religious life were the most important aims of adulthood. With character formation they aimed at maturity, dutifulness and responsibility. This is well expressed by McDonald when he writes:

Immense harm is done by having men in positions where they have to take part in preaching, praying and other spiritual tasks who lack fitness, fidelity, honesty, character, worthiness (7:88).

3.2.5 Vocational Training

The aim of elementary education provided by the missionaries of the Reformed Presbyterian Church was to give the learners general education. Nissen, commenting on their education, says:

These missionaries were also practical and as a strategy used tools of education, medicine, agriculture and skills training to advance the Gospel (8:12).

These missionaries believed that the aim of the vocational training was to make the learner realize that his skills had to be applied for the improvement of his community.

McDonald points out that at Goolddville girls were "trained in nursing, medicine, needlework as well as Mission Craft" (9:108). By "Mission Craft" they meant teaching girls occupations especially hand skills namely, weaving of doormats, table mats, cooking and baking. Boys, on the other hand, were taught special forms of hand skills (10:108).

Nissen feels that "the teaching of manual skills such as carpentry also provided advantages to the African (Black) students" (11:16). The missionaries of the Reformed Presbyterian Church regarded physical labour as an "important aspect of evangelization" (12:16).

It is worth noting that the vocational training started by these missionaries in their early educational enterprise in Venda had far-reaching consequences.

Today (1991), handwork is taught in almost every primary school. Every secondary school, some colleges of education and trade schools in Venda still teach practical subjects such as Home Economics, Needlework and Clothing, Practical Agriculture, Carpentry, Tailoring, Bricklaying, Shoemaking, Motor mechanics, Panel-beating, Upholstery and Welding.

3.3 CONCLUSION

All over the world, including Venda, the aim of missionary education was basically to convert the inhabitants to Christianity. Prof Kgware absolves the missionary education in the following words: "Education for evangelization was the watchword of the missionary educators" (13:84).

The missionaries of the Reformed Presbyterian Church did not only concentrate on evangelizing the Vhavenda. They brought with them new agricultural methods and implements. They taught the Vhavenda these new skills.

McDonald makes the following observation about training boys hand skills: "Harness repairing became a frequent job like cobbling, for in such a region one has to be a jack of all trades, though master of none" (14:113).

3.4 REFERENCES

1. NGUBENTOMBI, S.V.S. : Education in the Republic of Transkei: Some Origins, Issues, Trends and Challenges. Pretoria: Academica, 1989
2. KGWARE, W.M. : Bantu Education in the O.F.S. during the Twentieth Century (1900-1953), An Historical - Critical Study, Unpublished M.Ed. dissertation, University of South Africa, 1965
3. _____ : The Holy Bible. Revised Standard Version. Cape Town: Wm. Collins Sons and Company Ltd. for the Bible Society of South Africa, 1984
4. KGWARE, W.M. : Op cit
5. VAN VUUREN, J.C.G : Orientation in Pedagogics. Pretoria: Unisa, 1976
6. McDONALD, D.A. : With Christ in Africa. London: Marshall, Morgan and Scott, Ltd, Undated
7. Ibid.

8. NISSEN, C. : Standing for the Truth. The Study of Missionary Origins of the Reformed Presbyterian Church in Southern Africa and the Results of the Fieldwork Research of the Socio-Political Location of the Church. Umtata: 1989
9. McDONALD, D.A. : Op cit
10. Ibid.
11. NISSEN, C. : Op cit
12. Ibid.
13. KGWARE, W.M. : Op cit
14. McDONALD, D.A. : Op cit

CHAPTER 4

ACHIEVEMENT OF THE BASIC EDUCATIONAL PRINCIPLES BY THE MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH

4.1 INTRODUCTION

As already mentioned, the aim of missionary education was to save souls from damnation. The education of the Blacks was begun by missionaries "working in isolation from each other and from the Government" (1:33).

From small beginnings each missionary society built up a number of schools. These schools were regarded as important agencies of evangelistic work at their disposal (2:33).

In all the four provinces of the Union of South Africa, the initiative in starting schools for Blacks was taken by the missionaries "without Government financial help" (3:33). By the "Union of South Africa" was meant the four provinces, namely, Cape Province, Natal, Orange Free State and Transvaal all under a central form of government, with the administrative capital in Pretoria in the Transvaal and the legislative capital at Cape Town (4:44).

Until 1902 all education for Blacks in the Transvaal was a missionary undertaking (5:175). Thereafter the Government in the newly constituted Transvaal Province began to give its attention to the education of Blacks. The policy of the Transvaal Government was to allow missionary societies to continue with their endeavours while the Government controlled the instruction at these schools by means of a system of inspections and the payment of teachers' salaries (6:175).

The following quotation from Mphahlele explains the Government intervention in Black education:

The State dictated terms on such vital matters as curricula, syllabuses, qualifications of teachers, duties and powers of headmasters and managers, fees, medium of instruction, et cetera (7:165).

In this chapter the present writer wishes to show how the authority of the Reformed Presbyterian Church Society was gradually taken by the State and how education in Venda was administered from 1905 to 1953, within the framework of the State's Transvaal Education Department (T.E.D.).

4.2 CONTROL AND ADMINISTRATION

4.2.1 Church Control

The Synod of Kaffraria of the Reformed Presbyterian Church in the Cape Province controlled all missionary educational activities in the four provinces. In the Transvaal, the Church built and controlled schools at Donhill and Stuartville and in Venda at Gooldville Mission Station (8:83).

The Reformed Presbyterian Church appointed, transferred and dismissed teachers. McDonald has this to say about the appointment of teachers:

On completing his school I put him (Risimate Manase) in a beginning school in a very dark part of the country, and when the Inspector of Schools required a better qualified teacher there I sent him to a distant school and left him there in 1931 (9:151).

The Synod of Kaffraria appointed the superintendent who was always a missionary. The superintendent was to control the mission station and all the schools under the mission station (10:73).

Until 1903, the Reformed Presbyterian Church, like other churches, founded, maintained and controlled its schools in Venda without any help, financial or otherwise from the State. Financial assistance was from overseas, from friends, from church members and also from local people. McDonald says this about financial assistance:

The Mission Council had urged the Foreign Mission Council (F.M.C.) in Edinburgh to consider the question of building at Gooldville and begun to give me an annual grant of £100 (±R200) (11:111).

4.2.2 State Control

The assistance given by the Government in the education of Blacks had conditions. According to the Report of the Commission on Native Education, 1949-1951, the following were some of the conditions which prevailed in 1904:

To give instruction in the ordinary mission schools in the elements of speaking, reading and writing the English language and simple Arithmetic. To encourage the combination of manual training for both sexes with ordinary school instruction. The grants shall be paid

after 1 January 1904. It would be paid quarterly through missionary superintendents; Inspectors would have the right of entry and would be expected to report on the matters mentioned above (12:34).

4.2.3 Control by Church and State

The overwhelming majority of schools for Blacks were state-aided mission schools, each under the control of a missionary manager (13:177). The managers of some of the schools had local committees of a purely advisory nature to assist them. These managers supervised the moral and religious instruction of pupils, ensured that school buildings were kept in good repair, nominated teachers to be considered for appointment by the Provincial Education Department and to furnish such statistics and returns as were required (14:177).

After the Act of the Union in 1910, Black education remained primarily a mission undertaking (15:51). However, the Act declared that the provinces were to be responsible for the control and financing of Black education. The provinces received their money from taxation of the Blacks. This taxation has been a primary source of the money used by the provinces for subsidizing the mission schools (16:51).

According to Rose, in August 1953, the Minister of Native Affairs introduced the Bantu Education Bill in Parliament which later became an Act, that is, Act No. 47 of 1953. In terms of this Act, the administration and control of educational services rendered by provincial authorities were transferred to the Central Government (17:181). The then Department of Native Affairs assumed this responsibility and a "Division of Bantu Education" under this Department was established (18:181).

4.2.4 Local Administration

In order to have effective educational activities at the various mission stations, the missionaries of the Reformed Presbyterian Church made it a point that "the conduct of the school is in accordance with the governing regulations in spirit" (19:94). Both the church and the Transvaal Education Department controlled the schools as follows:

The Missionary Superintendent and the Transvaal Education Department

In July 1905, the Synod of Kaffraria ordained Rev. D.A. McDonald as the superintendent of Gooldville Mission Station in Venda (20:48). The superintendent was recognised as a manager of schools with special duties, powers and responsibilities. He carried the greater responsibility at the mission station and the schools.

Prof. Mphahlele summarises his responsibilities as follows:

The missionary superintendent exercised internal control as a representative of the Church which built the school and the inspector as an officer of the Government which subsidized the school, saw to it that the Department's rules and regulations and conditions for subsidy were observed (21:170).

The missionary superintendent visited all the schools under his management. According to Mphohoni, he gave guidance to headmasters and teachers. He maintained discipline to both teachers and students (22).

The District Inspector of Native (Black) Schools and the Supervisor of Schools

From 1924 a staff of Native (Black) Supervisors of Schools was employed. Their function was to assist under the direction of a European (White) Inspector, in the conduct of the inspection and improving the methods of instruction in the schools (23:37). Prof. Mphahlele further says that "they were eyes and ears of the Department of Education" (24:185). Mention may be made of the following: Mr T.M.H. Endemann, who served as Inspector of Schools in Louis Trichardt. Messrs. A.E. Mpapele and E. Mudau who became Supervisors of Schools also in Louis Trichardt (25).

4.3 CONTRIBUTION TO THE PRIMARY SCHOOLS

4.3.1 Origin

The first primary school of the Reformed Presbyterian Church started at Gooldville Mission Station in 1905 (26:83). The name of the school was Gooldville Primary School. It was founded by Rev. D.A. McDonald. Lessons were conducted in the open air, "under the kindly, ample shade of a glorious spreading tree called by the Dutch Kaffirboom" (27:83).

4.3.2 Aim

The aim was to give the pupils an elementary education geared more specifically to developing the basic skills of literacy and numeracy.

4.3.3 Personnel and Pupils

The founder principal was Rev. D.A. McDonald himself. Some of his prominent assistant teachers were Ignatius Da Gama, who later took over the principalship; Mrs Aitken, who was inter alia in charge of Wayfaring; Piet Shiluvane; Zebulon Mashau; Henry Makamu; Kenneth Makamu and Mrs Nelly Shiluvane (28:152-153). The most outstanding pupils of this school, were A.R. Mphohoni, R.F. Ratshitanga, D.K. Mabija and E.S. Madima (29).

4.3.4 Content and Organisation

The course at this elementary school, which was later referred to as a primary school, stretched over eight years and comprised two sub-standards and six standards. The curriculum consisted of the following subjects: Official Languages namely, English and Afrikaans, the Home Language namely Venda, Scripture, Arithmetic, History, Geography, Nature Study, Hygiene, Music and Singing, Drill and Physical Exercise and Handwork (30:38). A certificate was issued on passing standard six (see Annexure A).

Examination Subjects

English

In all the mission schools in Venda, English was strongly emphasised. This was so in almost all the schools in South Africa. English was used as the medium of instruction since 1905 because the ruling Government was British. English was taught to help the pupils to gain and understand additional knowledge. Loram confirms the importance of teaching English by saying:

A knowledge of English is desirable for the Native (Black), not only for its immediate practical value as a means of intercourse (with the ruling race), but as a means whereby the native can acquire additional knowledge as a basis for future and more adequate reactions (31:232).

Incidentally, and to their advantage, the missionaries of the Reformed Presbyterian Church and teachers were English speaking. They used English in their daily communication for they could not speak the Venda language.

Afrikaans

At first Afrikaans was not included in the curriculum. According to Mabija, there were no properly qualified Afrikaans teachers to teach this subject (32). With the introduction of Afrikaans as a school subject, pupils were taught mainly Afrikaans vocabulary, such as parts of the body and objects found in the classroom. The aim was to help the pupils to communicate fairly confidently in the language (33).

Scripture

To the missionaries of the Reformed Presbyterian Church, Scripture was the most important subject, for it was used to achieve the aims of missionary education, namely evangelization and christianization of the inhabitants. Because of this, Scripture became a very important and compulsory subject. It was offered at all levels in the mission schools (34:90).

The State regarded Scripture as an important subject for it did not only teach the pupils the knowledge of catechism and Bible History, it

included emotional and spiritual experiences which determined a person's ideals and attitude towards life. Scripture included character building, morality and good manners which are generally better taught by example than by precept (35:90).

Venda

According to the Report of the Interdepartmental Committee on Native Education, 1935-1936, the teaching of mother-tongue was regarded "as the natural vehicle by means of which to reach a child's mind" (36:80).

To the missionaries of the Reformed Presbyterian Church, mother-tongue was important because the child's school instruction for the first few years had to be through the medium of his language. This would make him to understand and communicate fairly well (37:80).

To the State, on the other hand, mother-tongue was also important. The Report of the Interdepartmental Committee on Native Education, 1935-1936, had this to say about mother-tongue: "mother-tongue medium for the first few years of the Native (Black) child's schooling has therefore become an accepted principle of Native (Black) education in all the provinces" (38:80).

Arithmetic

This subject was introduced by the missionaries of the Reformed Presbyterian Church to teach the pupils to think and to work quickly and accurately in the arithmetical processes, namely, addition, subtraction, multiplication and division (39:91).

History

History taught in Native (Black) primary schools dealt mainly with the affairs of the Kings of England while the history of South Africa and of their own people in particular, was neglected (40:91). This was to be expected because South Africa was under a British ruler.

Besides the value of History as a means of interpreting life, it can contribute much also to the enrichment of the individual's life. This is why History was one of the most important subjects during missionary education (41:91).

Geography

The knowledge of Geography enables the pupils to know and adapt themselves to their physical environment. To the missionaries of the Reformed Presbyterian Church the teaching of Geography would "show how men reacted to their times in the past and throw a great deal of light on similar adaptations which are expected of Natives (Blacks) today" (42:91).

Nature Study

The missionaries taught Nature Study so that pupils should become aware of their environment and should adapt themselves fairly well. To the missionaries of this Church, Nature Study was "a means of interpreting life" (43:91).

Hygiene

In the lower classes of the primary school, the aim of teaching Hygiene was to teach pupils the prevention of ill-health and the cultivation of

good health (44:91). Through health teaching the teacher not only connects up school and home, but he can thereby give a sense of reality to schoolwork which it too often lacks (45:91).

Writing

The aim of teaching this subject was to equip the child with neatness and legibility of handwriting, especially cursive writing (46:52).

Drawing

According to Madima, the aim was to teach pupils to express themselves very well and spontaneously. Free hand drawing of flat objects was taught. Pupils were to be creative in drawing objects (47).

Non-Examination Subjects

Music and Singing

In the opinion of Gunter, music is taught to "stimulate and nourish not only the intellect, but also the emotions of the pupils" (48:177).

The aim of the missionaries of this Church was to teach pupils to sing hymns and psalms from an early age. To these missionaries, singing was another way of evangelizing and christianizing the inhabitants (49). Music and singing played an important role in the daily activities of the school. The school day started with the singing of hymns at the morning assembly and devotion (50).

Drill and Physical Exercise

Drill and physical exercise were included in the curriculum of the missionaries of the Reformed Presbyterian Church for they refreshed the minds of the pupils, strengthened their bodies and made them active (51).

Handwork

The aim of the missionaries of the Reformed Presbyterian Church of introducing Handwork for children at the elementary stage was not direct training for an occupation in the industrial field. These missionaries wanted to give the child an opportunity to do some creative work with his hands (52:93).

To these missionaries Handwork was an important school subject for it "has an emotional value and it trains in appreciation" (53:93).

4.4 ACHIEVEMENT WITH REGARD TO SECONDARY SCHOOLS

4.4.1 Origin

The first secondary school started operating in January 1947. The school was named McDonald Secondary School in honour of Rev. D.A. McDonald, the Superintendent minister of the Reformed Presbyterian Church (54).

4.4.2 Aim

Apart from preparing the pupils for the Junior and Senior Certificate Examinations (see Annexure B), the missionaries also aimed at preparing the pupils to be of good service to the communities wherein

they lived. The missionaries of the Reformed Presbyterian Church in particular, "aimed at teaching their converts the prime necessity of thoroughness" (55:261).

4.4.3 Personnel and Students

The first headmaster of McDonald Secondary School was Mr Thomas Jeleni. Some of his prominent assistant teachers were Rev. Fraser, who assisted with the teaching of the Scripture; Mrs Aitken, who helped girls with the teaching of Domestic Science and organizing wayfarers; T.N. Maumela; D.K. Mabija; I.P. Ramaliba. Mr Ramaliba became the second headmaster of McDonald Secondary School until it was renamed Tshivhase Secondary School (56).

On the first day of the re-opening of the schools there were only three students, namely, two boys and one girl: Lawrence Nefale, Wilson Matidze and Selina Netshitungulu (57).

4.4.4 Content and Organisation

Secondary education was "broadly based and generally formative" (58:108). The Secondary School Course extended over a period of five years. It comprised a range of compulsory examination subjects, namely, Home Language, English, Afrikaans, Arithmetic, History, Geography, Agriculture or Domestic Science. According to Ramaliba, there were also non-examination subjects namely, Scripture, Music and Singing and Drill and Physical Exercise (59).

Examination Subjects

Venda

In teaching the Home Language the missionaries of the Reformed Presbyterian Church wanted all the pupils to "acquire an adequate mastery of their own language" (60:82). Ramaliba says that the aim was to teach the pupils to read their own literature fluently and with understanding. Pupils were also taught to express themselves clearly (61).

English

The missionaries of the Reformed Presbyterian Church emphasized the teaching of English because children had first to become literate in English in order to be prepared to learn more effectively later on (62:4). Ramaliba supports the emphasis of teaching English by saying that students were not allowed to use Vernacular during school hours. They were encouraged to communicate in English (63).

Afrikaans

The missionaries of this Church introduced Afrikaans with the aim of teaching and training the pupils to read and write Afrikaans fairly well and to communicate in it in an acceptable manner (64). The Report of the Inter- departmental Committee on Native Education says the following about Afrikaans:

A knowledge of both official languages must be an asset of great potential value to the Native and the provision of opportunities to the Native pupils to learn Afrikaans as well as English has therefore been a

feature of most of the revised Native School course which has been put into operation (65:80).

Arithmetic

According to Madima, the aim with this subject was to teach the pupils to be accurate in their daily calculations of figures (66). Loram says that accuracy would help them in their simple purchases and sales at their country stores (67:280).

History and Geography

The aim of teaching these two subjects was to teach the pupils to "have an understanding of the world in which they live, its History and Geography and some of the economic, social and political issues of their day" (68:109).

The missionaries of this Church aimed at preparing the pupils for social life. They wanted to prepare the pupils to lead a useful life in the service of the community. According to Madima, if pupils are taught History and Geography, they will adapt themselves in their natural environment. They will understand themselves, the world around them and their relationship to it (69).

Agriculture

The aim of the missionaries of the Reformed Presbyterian Church in introducing Agriculture as a subject was to teach students to acquire the knowledge and skills of farming. These missionaries also brought with them new agricultural methods and implements. They wanted to teach these new skills to the Blacks. This was done through the introduction of Agriculture as a subject (70:15).

The attitude of the State towards Agriculture as a school subject was positive. According to the Report of the Interdepartmental Committee on Native Education, Agriculture would bring the following results:

Native communities could make a better living on relatively congested land owned by the Mission and otherwise occupations of a domestic and communal value (71:23).

Domestic Science

The missionaries of the Reformed Presbyterian Church introduced Domestic Science to train girls to acquire knowledge in the following vocations: needlework, cookery, housewifery and laundry. According to Ramaliba, the aim was to make girls realize that their skills could help them to become better housewives (72).

Non-Examination Subjects

Scripture

Scripture or Bible Study as it was called, was a non-examination subject aimed at evangelizing and christianizing the inhabitants. The missionaries of this Church made this subject a compulsory school subject which was taken by all the pupils (73). This subject was taught in strict accordance with the syllabus approved by the Transvaal Education Department and was taught by teachers in the school (74:110).

Music and Singing

Music and Singing was introduced to train pupils how to sing in praise of the Almighty God. The missionaries of this Church used this subject as a strategy to convey their Christian message (75:110).

This subject affords students "an excellent opportunity to develop an appreciation of beauty and truth" (76:177). The present writer feels that by singing hymns, pupils were taught to appreciate and acknowledge the Almighty God.

Drill and Physical Exercise

According to Loram, this subject aimed at "developing a healthy, moral and industrious member of the community" (77:64). The missionaries of this Church used this subject to develop the character of the pupils. Drill and Physical Exercise trained the pupils to carry out instructions and commands. The beating of drums, clapping of hands and singing accompanied drill and physical training activities (78).

Extra-curricula Activities

In educating the youth, the missionaries in general believed that "man should be led to knowledge in accordance with his talents and abilities" (79:4). According to Ratshitanga, to achieve this aim the following extra-curricula activities were engaged in at McDonald Secondary School: Athletics, soccer and basketball, the Student Christian Association, debates, the Pathfinder-Scout Movement and the Wayfarer Movements (80).

Athletics

Athletics was the most important activity at McDonald Secondary School. Students competed in a number of events. There were track events such as: 100 yards, 220 yards, 440 yards, 440 yards relay race, 880 yards, 880 yards relay race and the one mile race (± 1760 yards). Field events consisted of high jump, long jump and tug of war, which was commonly known as "pull" (81).

Before the school athletic team could compete with other schools, students first competed amongst themselves. They had what was known as interhouse competitions. The aim of interhouse competitions was to select a good and strong team (82)/

Interschool competitions were usually held at Gooldville sports ground because it was a more central venue. Trophies were awarded to those athletes who obtained positions one, two and three. From interschool competitions athletes from the Reformed Presbyterian Church schools would meet the athletes from the Berlin Lutheran Church and Swiss Mission Church schools on a rotational basis (83).

Soccer and Basketball

Soccer and basketball were not introduced later at this school. According to Mamathuba, although these were introduced later, they were not popular sporting activities (84).

Basketball was introduced in 1931, by a female teacher Nelly Shiluvane at Gooldville Primary School. Quoted by McDonald, Nelly Shiluvane says, "I have introduced a new game among the Venda people, it is called basketball" (85:152).

McDonald Secondary School had regular friendly matches with other secondary schools, namely, Mphaphuli High School and Vendale Training Institute. They usually competed in soccer and basketball (86).

The Student Christian Association

The missionaries of the Reformed Presbyterian Church introduced the Student Christian Association to train students to spread the Gospel of Christ. The Reformed Presbyterian Church regarded this movement as the "camp" in which the students would be provided with "the necessary weapons (doctrinal and cognitive weapons) to equip them with the armaments which the teachers perceive as necessary to wage the Christian life in the future" (87:19).

All students were required to attend Bible classes which were arranged after normal school lessons prescribed by the Education Department. The content consisted of hymns and choruses and Bible Study. For spiritual revival, conferences were held from time to time (88).

Christian games and dramas were also organised at regular intervals. Simple services were conducted in the Donald Fraser Hospital and neighbouring villages. Obviously the aim was to evangelize and christianize the community (89).

Debates

According to Mamathuba, debates were held as early as 1947 (90). The missionaries of this Church aimed at improving the communication skills of the pupils. These missionaries believed in the expression that "practice makes perfect" (91). Mokwele confirms the importance of debates by saying: "Debates and discussions improve the literacy and

the oratory as well as widening the students' horizon of knowledge" (92:118).

Debates were organized under the supervision and guidance of the language teachers. One of the language teachers served as the president of the debating society. Under him there was a student committee of seven members, namely, the chairman, vice-chairman, secretary, assistant secretary and four additional members (93).

There were class, school and interschool debates. McDonald Secondary School Debating Society competed mainly against Mphaphuli High School in both English and Afrikaans. Some of the topics for debates were: "Co-education should be abolished," "Agriculture is the backbone of our country," "Doodstraf moet afgeskaf word" (Death penalty should be abolished) and "Geld is die bron van alle kwaad" (Money is the root of all evil) (94).

The Pathfinder - Scout Movement

This movement was solely for boys. The missionaries of the Reformed Presbyterian Church strongly encouraged and supported this movement for it trained boys to be loyal, honest and of good service to the community and to God (95). Lord Baden-Powell the founder of this movement, supports this missionary aim of the Scout Movement when he says:

To make the lads individually efficient, morally and physically with the object of using that efficiency for the service of the community (96:4).

At Gooldiville Mission Station, the scout master was Mr P. Shiluvane and at Muhuyu Mission Station, the scout master was Mr Alpheus Mabija, "who learned the way of it at Lemana, and took it up at

Muhuyu with good results" (97:153).

The content and organization of this movement consisted of various games, namely running, walking, galloping, jumping, tree climbing, swimming and hiding in carts; and debates on any subject of educational interest with the scout master acting as chairman. According to Lord Baden-Powell, debates "enable the boys to pick up the proper procedures for public meetings, such as seconding a motion and moving amendments, obeying chairman's ruling and voting" (98:41).

The following are some of the information signs which were taught to scouts:

- ↑ "This is the way"
- "Turn to the right"
- ✕ "This path not to be followed"
- ⊙ "I have gone home" and
- "Road to be followed" (99:41).

The Wayfarer Movement

Like the Pathfinder-Scout Movement, the Wayfarer Movement was one of the popular extra-mural activities. It was mainly for girls. At Gooldville Mission Station this movement was introduced by Nelly Shiluvane in 1931 (100:52). Nelly Shiluvane was assisted and guided by Mrs Aitken. This movement later spread to other mission stations of the Reformed Presbyterian Church (101:53).

To the missionaries of the Reformed Presbyterian Church this movement trained girls to do their best for the community and to God. These missionaries wanted to train girls to work towards the

advancement and betterment of areas wherein they lived (102). Mminele, quoting the Christian Handbook of South Africa, says the following about the movement's objectives: "Character-training, useful services and handicrafts, physical development and domestic training" (103:210).

According to Mrs S. Madinginye, the well-known wayfarer organizer in the Northern Transvaal, the following were some of the rules of this movement:

A wayfarer does her duty to God,
A wayfarer does her best in work and
play.
A wayfarer is clean in thought, word
and deed (104).

The content and organization of this movement consisted of singing, First Aid, camping, drill and games. Like in scouting, during camping, speakers were invited to address the girls. Mrs Nelly Shiluvane confirms this when she gives the following wayfarer's report: "On the 28th August 1931 we had a visit from Mrs Rheinat Jones, Superintendent of the wayfarers from Johannesburg" (105:152).

It was at these camps where diligent girls received badges for example, First Aid badges, and certificates of leadership. Enrolment cards were given out at these camps. Problems facing the youth, especially girls were also discussed (106:152).

4.5 METHODS AND MEANS OF TEACHING

In order to achieve their basic principles of education mentioned in Chapter 3, the missionaries devised ways to motivate learning so that it could take place effectively. The following are some of the important teaching methods which were employed by the missionaries.

The Teacher's Personality

Every teacher was to be thoroughly prepared, punctual and consistent in his teaching. He was to be a great motivator, demonstrator and initiator of the teaching-learning situation. According to Duminy, "the teacher's attitude towards the child, therefore, will be a determining factor in the success of his teaching" (107:8).

The Telling Method

The missionaries of the Reformed Presbyterian Church used this method in their daily teaching. According to Duminy, this method was "well known in the traditional school and for centuries the chief activity in the classroom" (108:60). The telling method played a prominent role in the teaching of all the subjects. The teacher explained everything while the children listened passively. One would say Education was centred around the teacher and the subject matter (109:60).

Memorisation and Repetition

Missionaries of this Church relied on memorisation and repetition in the teaching of all the subjects. Students were forced to know the contents of the subjects by heart. Brubacher says "stories, traditions and myths had to be memorized to ensure their conservation and reproduction" (110:168).

According to Rev. Ramulondi, candidates of the confirmation class and baptismal class were to memorize the whole catechism, hymns, psalms, passages from the Bible and the Doctrine of the Church (111).

Ratshitanga feels that memorisation played a prominent role in the teaching of English and Afrikaans. Students were required to know the contents by heart since these two languages were not their mother tongue. For instance, students memorised long recitation paragraphs as well as English and Afrikaans words and expressions (112).

Memorisation and repetition also played a significant part in the teaching of Arithmetic and Mental Arithmetic. To be accurate in their calculations, students were to memorise the multiplication table. This table helped students to multiply figures with ease. Students were also required to memorise the following tables:

Measures of Time

60 seconds	=	1 minute
60 minutes	=	1 hour
24 hours	=	1 day and night
7 days	=	1 week
365 days	=	1 year

Length of Calendar Month

Thirty days hath September,
 April, June and November;
 All the rest have thirty-one,
 Except February alone,
 Which has but twenty-eight days clear,
 And twenty-nine in each leap year (See Annexure C).

The writing board was the most important educational medium to practise sums on. Homework also contributed towards the better learning and understanding of the figures (113).

The Project Method

Since Agriculture and Domestic Science were practical subjects, the Project Method predominated in their teaching. The missionaries of this Church allocated individual students plots or gardens to practise and grow vegetables and flowers according to modern methods (114).

According to Mphohoni subjects such as gardening, tree planting and manual work were taught practically. Students were given projects to complete (115).

In Domestic Science, on the other hand, girls were taught either in groups or individually. The teacher used to demonstrate to the students and thereafter expect them to imitate her. Anyone who did not follow well had to go to the teacher for further demonstration and instruction (116). The Project Method offered students excellent opportunities for self-activity as well as problem-solving (117:88).

4.6 DISCIPLINE IN ALL THE SCHOOLS

According to Griessel et al, "Discipline connotes not only external discipline, but a personal or inner discipline prompted by the spiritual acceptance of disciplined behaviour (118:143).

The missionaries of the Reformed Presbyterian Church realized that discipline in a school was the cornerstone for all true educational work and effective teaching. Strict discipline was therefore the order of the day (119).

4.6.1 Discipline in respect of Teachers

According to Ramaliba, the missionaries of the Reformed Presbyterian Church expected all the teachers to be most exemplary. To them, discipline was the submission to rules or some kind of orders of the Superintendent, the Church and the Government (120). McDonald says this about the disciplined teacher:

He must on no account intermeddle in tribal matters, and he must be prepared to stand a lot from the manners of the people. He should be on the best terms with Government officials, especially when they are sympathetic to the needs and aspirations of the Africans (Blacks) and working for their upliftment and progress (121:156).

The present writer feels that this is a clear sign that the missionaries colluded with the South African Government and wanted to see the Blacks being subservient, submissive, obedient and law-abiding to the State. After all, they were Whites and the Government consisted of Whites.

The missionaries of the Reformed Presbyterian Church expected teachers to do their best in and outside the classroom. They were to be models and the pupils were to emulate them. Teachers were to be polite when dealing with students. They were to be teachers everywhere and at all times (122). If a teacher was found drunk during working hours, he was suspended from work. According to Ramaliba, if a male teacher was found guilty of adultery, especially where it involved impregnating a school girl or a woman in the mission station, he was unceremoniously driven away from the mission station (123).

4.6.2 Discipline in respect of Pupils and Students

The missionaries of this Church did not hesitate to discipline the child corporally, because they knew that the child needed to be disciplined on his way to adulthood. McDonald says the following about some of the chief qualities of a disciplined student:

The grace of God and good common sense. Let him abide fast by its (the Bible) transcendent message of salvation ... and it will be his safeguard against mistakes and carry him through all trials and difficulties, it will give him patience he so much needs (124:156).

They were expected to do their work, come to school regularly, be well-behaved and abide by the school rules and regulations (125).

The following acts were regarded as misconduct by the school: drunkenness, love-making, fighting and involvement in strikes, theft, tobacco and dagga smoking. The missionaries of this Church adopted the following forms of punishment: corporal punishment with a light cane, suspension from classes until the matter was discussed with the offender's parents and expulsion from school (126).

4.7 EXAMINATIONS AND PROMOTIONS

4.7.1 Examinations and Promotions in the Primary Schools

The examinations in the primary schools consisted of two parts: internal and external examinations. The internal examinations were conducted by teachers themselves. In the sub-standards, examinations were conducted orally. In the senior classes of the primary school the examinations were conducted both orally and in written form. The

Standard Six candidates wrote the external examination of the Transvaal Education Department (T.E.D.). Successful candidates were awarded certificates showing all the subjects passed (127).

The Standard Six oral examinations were conducted by the inspectors who would visit the schools and conduct oral examinations in reading, speech and reciting. Marks were awarded which determined the passing or failing of the candidates. Practical marks for gardening, tree planting and handwork were also awarded for promotion purposes (128).

4.7.2 Examinations and Promotions in the Secondary Schools

In the secondary schools, there were internal and external examinations as well. Internal examinations were conducted by teachers while external examinations came from the Transvaal Education Department (T.E.D.) (129).

According to Nefale, half-yearly examinations were conducted in June to gauge the progress of the students. The first Standard Eight class or Junior Certificate (J.C. or Form III) at McDonald Secondary School wrote its external Junior Certificate Examinations in 1949. All the candidates passed in second class. The following may be cited as the first Junior Certificate candidates: Lawrence Nefale, Bernard Maumela, Wilson Matidze, Naphtal Ratshitanga, Phillemon Mamathuba and Selina Netshitungulu (130).

4.8 FINANCE

4.8.1 Finance with regard to Primary Schools

Since 1905, all the primary schools established by the Reformed Presbyterian Church had free education. The Reformed Presbyterian Church received financial support from the Foreign Mission Committee (F.M.C.) to run its mission stations, schools and medical institutions (131:110).

But because of lack of sufficient funds, the mission schools' facilities were grossly inadequate. Mission schools supplemented their meagre funds by organising school concerts and by selling handwork articles and vegetables to the community (132).

4.8.2 Finance with regard to Secondary Schools

The financial support from the Foreign Mission Committee (F.M.C.) was not sufficient to run both primary and secondary schools. The Reformed Presbyterian Church authorities were therefore compelled to charge school fees as from 1941 (133). These authorities also received donations and contributions from congregation members and from foreign sources. McDonald confirms this when he says:

I expected all male members to give £1 (±R2.00), female 10s (±R1.00) and children 2s.6d. (25c). In addition friends and neighbours helped us, one being Mrs James Steward who gave £5 (±R10.00) and the Sabbath Schools in Scotland gave a substantial sum (134:131).

Secondary school teachers salaries came from the Government. Qualified teachers were paid by the Government and unqualified

teachers by the mission station or the Superintendent (135).

4.9 PROMOTION OF ADULT EDUCATION

As already stated earlier in this chapter, the primary aim of missionary education was to convert the inhabitants to Christianity. Mminele concurs with this view when he says that:

The primary aim of education was a religious one: to convert and evangelise the Black residents so that they in turn "do mission work among the big masses of the pagans" (136:54).

The missionaries of the Reformed Presbyterian Church organized adult literary Sunday Schools for illiterate church members. There were also confirmation classes, Bible lessons, vocational training, civic and social education (137) (See Annexure D).

4.9.1 Confirmation Class

Aim

The aim was to prepare the converts for full membership of the church.

Personnel and Converts

The instruction was given by Black evangelists or deacons or any elder appointed by the Deacon's court (138). The class was attended by persons from the age of sixteen years (139).

Content and Organization

According to evangelist Makhani, the book that was mainly used was "Katakisma kha Vhapresbitiri" (Catechism of the Presbyterians) (140). The catechism included the Sacraments, the Doctrine of the Church, the Lord's Prayer, the Ten Commandments and the Apostles' Creed. Bible lessons and Hymn singing were also emphasised (141:1-130).

The candidates were taught for a period of one year (142). In December, the candidates were then examined in front of the congregation. After they had satisfactorily answered the questions posed to them, they were then confirmed as full members of the church. According to evangelist Makhani, they were then allowed to partake of the Holy Communion. After the service, they received their confirmation certificates (143) (See Annexure E).

Methods and Means of Teaching

According to evangelist Makhani, the candidates were to know the content of the catechism by heart since they were illiterate (144). This is confirmed by Mminele when he says: "As most of the congregants were illiterate, imitation, memorisation and habituation through repetition were the fundamental techniques" (145:58).

4.9.2 Women Christian Association

Aim

The aim was to help the members to maintain a spiritual life, engage in regular private prayer and to read and study the Bible (146).

Leadership and Membership

The instruction was given by the missionary's wife who was commonly known as "Jeffro" (juffrou) (147:113). This Afrikaans word stands for a lady or teacher or Miss or Madam. She was sometimes assisted by able Black women members of the association. Guest speakers from other mission stations were invited from time to time. Membership consisted of full members and candidates consisting of women converts who wanted to become full members of the association (148).

Content and Organisation

The content consisted of Bible study, hymn singing, prayer meetings, reading, especially learning to read the Bible, writing, especially their names and surnames. Members were taught to spread the Gospel of Christ to unbelievers, especially women and children. Members were also discouraged from indulging in gambling, smoking, taking intoxicating drinks, brewing or selling beer and adultery. Members were encouraged to raise funds for missionary work (149:1). McDonald, writing on the raising of funds, says:

In 1923 we began to receive substantial help from the Bantu (Black) women's Christian Association, amounting to £60 (±R120) yearly, part of which, however, went to Donhill Station (150:138).

The Women Christian Association prayer meetings were held on Thursdays in the afternoon (152).

Methods and Means of Teaching

According to Mrs Mabija, instruction was given in Venda and members were required to know the prayers, Bible lessons, hymns and regulations by heart. Every member was obliged to visit members who absented themselves, the aged and the sick (152).

4.10 VOCATIONAL TRAINING

4.10.1 Vocational Training for Women

Aim

The main aim was to train women in house and family care. According to Scanlon, the training of women had to "have regard especially for their responsibilities in the home" (153:17).

Instructors and Trainees

The training was mainly done by wives of the superintendents assisted by able Black women. The members consisted of women who lived on the mission stations and those who lived in the neighbourhood of the stations (154).

Content and Organisation

The content consisted of Domestic Science. This course included cookery, housewifery, laundry, needlework and mothercraft. At Gooldville, for example, women converts were organized in groups. Mrs McDonald visited families and chiefs' kraals teaching convert women Domestic Science. "Her presence soon became known especially as Chief Sibasa (Tshivhase) took early advantage of her

skills" (155:115).

Methods and Means of Teaching

According to evangelist Makhani, the trainees were taught individually and in groups (156). The trainees were given projects to complete on their own. The self-discovery method contributed a lot in this regard (157).

4.10.2 Vocational Training for Men

Aim

The aim was to train the male inhabitants to make use of the available materials to produce simple products which were marketable. Loram puts it as follows:

The manual work should be valuable in itself, and the product intrinsically useful and, if possible, marketable (158:153).

Instructors and Trainees

The training was given by the missionaries assisted by able Black evangelists and teachers. The trainees were Black men living on the mission stations and those who lived in the neighbourhood of the mission stations (159).

Content and Organization

The training included agriculture, building, carpentry, bricklaying, manipulation of tools, and weaving (160).

In agriculture, for example, the inhabitants were taught scientific methods of ploughing, application of kraal manure, watering using the furrow method and horizontal ploughing to prevent soil erosion. Irrigation schemes were introduced. The inhabitants cultivated vegetables such as cabbage, potatoes, spinach and tomatoes which were sold to the community (161).

In woodwork and the manipulation of tools, the inhabitants were trained that their skills should not only be used in the construction of new articles but also in repairing old ones (162).

The missionaries of the Reformed Presbyterian Church believed that every male inhabitant should be taught "the special forms of hand skills required in his community, so that he may be able to use the materials available to make the conditions of life healthy and comfortable" (163:61).

Methods and Means of Teaching

Self-discovery, Demonstration and Project Methods were the main methods. Trainees worked independently and in groups. Individuals or groups competed in producing beautiful and useful articles (164).

4.11 CONCLUSION

Apart from evangelizing and christianizing the inhabitants, the missionaries of the Reformed Presbyterian Church wanted all the pupils to acquire mastery of their own language, namely, Venda, and the two official languages, namely, English and Afrikaans. In the teaching of the content subjects, these missionaries used various teaching methods, such as memorisation, repetition, demonstration and self-discovery.

The missionaries of the Reformed Presbyterian Church also introduced adult education for the inhabitants living in and around the mission stations. The inhabitants were to use education to adapt themselves to the changing environment.

4.12 REFERENCES

1. _____ : Report of the Commission on Native Education, 1945-1951, Union of South Africa. The Government Printer, Pretoria: U/G No. 53/1951
2. Ibid.
3. Ibid.
4. ROSE, B. : Education in Southern Africa. Revised Edition. London: Collier-Macmillan Publishers, 1970
5. BEHR, A.L. : New Perspectives in South African Education. Durban: Butterworths, 1978
6. Ibid.
7. MPHAHLELE, M.C.J. : The Methodist Venture in Education at Kilnerton, 1886-1962. Unpublished M.Ed. dissertation, University of the North, 1972
8. McDONALD, D.A. : With Christ in Africa, London: Marshall, Morgan and Scott, undated
9. Ibid.
10. Ibid.

11. ibid.
12. _____ : Report of the Commission on Native Education 1945-1951. Union of South Africa. The Government Printer, Pretoria: U/G No. 53/1951
13. BEHR, A.L. : Op cit.
14. ibid.
15. ROSE, B. : Op cit.
16. ibid.
17. ibid.
18. ibid.
19. LORAM, C.T. : The Education of the South African Native. Great Britain: Longmans, Green and Company, 1917
20. McDONALD, D.A. : Op cit.
21. MPHAHLELE, M.C.J. : Op cit.
22. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11

23. _____ : Report on the Interdepartmental Committee on Education, 1935-1936.
Pretoria: Government Printer, U/G No. 29/1936
24. MPHAHLELE, M.C.J. : Op cit.
25. Oral Evidence : Mr A. Mahosi to M.A. Ravhudzulo,
Government Offices, Thohoyandou,
1992-04-14
26. McDONALD, D.A. : Op cit.
27. Ibid.
28. Ibid.
29. Oral Evidence : Mr L Nefale to Mr M.A. Ravhudzulo,
Makwarela Location, 1991-06-12
30. _____ : Report on the Interdepartmental Committee on Native Education, 1935-1936. Pretoria: Government Printer, U/G No. 29/1936
31. LORAM, C.T. : Op cit.
32. Oral Evidence : Mr D.K. Mabija, who obtained his
primary education at Gooldville
Primary School and also taught at
Gooldville, to M.A. Ravhudzulo,
Thohoyandou, 1991-06-11

33. Ibid.

34. _____ : Report of the Interdepartmental
Committee on Native Education,
1935-1936. Pretoria: Government
Printer, U/G No. 29/1963

35. Ibid.

36. Ibid.

37. Ibid.

38. Ibid.

39. Ibid.

40. Ibid.

41. Ibid.

42. Ibid.

43. Ibid.

44. Ibid.

45. Ibid.

46. _____ : Syllabus for the Lower Primary School
Course, 1967

47. Oral Evidence : Mr E.S. Madima, a retired teacher who taught at Gooldiville and Tshivhase Secondary School, to M.A. Ravhudzulo, Makwarela, 1991-06-11
48. GUNTER, C.F.G. : Aspects of Educational Theory, Stellenbosch: University Publishers and Booksellers Ltd, 1983
49. Oral Evidence : Mr E.S. Madima to M.A. Ravhudzulo, Makwarela Location, 1991-06-11
50. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11
51. Ibid.
52. _____ : Report of the Commission on Native Education, 1945-1951. Pretoria: Union of South Africa. Government Printer, U/G No. 53 of 1951
53. Ibid.
54. Oral Evidence : Mr L. Nefale to M.A. Ravhudzulo, Makwarela Location, 1991-06-12
55. DU PLESSIS, J. : A History of Christian Missions in South Africa. London: Longmans, Green and Company, 1911

56. Oral Evidence : Mr I.P. Ramaliba, the second principal of McDonald Secondary School, to M.A. Ravhudzulo, Vhufuli, 1991-06-18
57. Oral Evidence : Mr L. Nefale to M.A. Ravhudzulo, Makwarela Location, 1991-06-12
58. BEHR, A.L. : Op cit.
59. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
60. GEORGE, G. : The New Era in Education. A Comparative Study. London: Harrop and Company Ltd, 1957
61. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
62. CABHAUN, C.J. : The Anthropological Study of Education. Hague: Monton Publishers, 1976
63. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
64. Oral Evidence : Mr D.K. Mabija to M.A. Ravhudzulo, Thohoyandou, 1991-06-11
^ ^

65. _____ : Report of the Interdepartmental Committee on Native Education, 1935-1936. Pretoria: Government Printer, U/G No. 29/1936
66. Oral Evidence : Mr E.S. Madima to M.A. Ravhudzulo, Makwarela Location, 1991-06-11
67. LORAM, C.T. : Op cit.
68. GEORGE, G. : Op cit.
69. Oral Evidence : Mr E.S. Madima to M.A. Ravhudzulo, Makwarela Location, 1991-06-11
70. NISSEN, C. : Standing for the Truth: The Study of Missionary Origins of the Reformed Presbyterian Church in Southern Africa and the Results of the Fieldwork Research of the Socio-Political Location of the Church. Umtata: 1989
71. _____ : Report of the Interdepartmental Committee of Native Education, 1935-1936. Pretoria: Government Printer, U/G No. 39/1936
72. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-11
73. Ibid.

74. _____ : Report of the Interdepartmental Committee of Native Education, 1935-1936. Pretoria: Government Printer, U/G No. 29/1936
75. BEHR, A.L. : Op cit.
76. GUNTER, C.F.G. : Op cit.
77. LORAM, C.T. : Op cit.
78. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11
79. VERSTER, T.L. et al : Educational Themes in Time Perspective. Durban: Butterworths, 1982
80. Oral Evidence : Mr N.N. Ratshitanga to M.A. Ravhudzulo, Makwarela Location, 1991-06-12
81. Oral Evidence : Mr P. Mamathuba, presently (1991) principal of Gooldville Primary School, to M.A. Ravhudzulo, Vhufuli, 1991-06-12
82. Ibid.
83. Ibid.

84. Ibid.
85. McDONALD, D.A. : Op cit.
86. Oral Evidence : Mr P Mamathuba to M.A. Ravhudzulo, Vhufuli, 1991-06-12
87. LEE, J.M. : The Shape of Religious Instruction, Mishawaka. Indiana: Religious Education Press, Inc. 1971
88. Oral Evidence : Mr P. Mamathuba to M.A. Ravhudzulo, Vhufuli, 1991-06-12
89. Ibid.
90. Ibid.
91. Ibid.
92. MOKWELE, A.P.P. : The Grace Dieu Experience of the Anglican Church, 1906-1958. Unpublished M.Ed. dissertation, University of the North, 1988
93. Oral Evidence : Mr B.H. Maumela, one of the first Standard Eight students at McDonald Secondary School in 1949, to M.A. Ravhudzulo, Sibasa 1991-07-10
94. Ibid.

95. Oral Evidence : Mr T.S. Dau to M.A. Ravhudzulo, Tshilongwe Location, 1991-07-15
96. BADEN-POWELL : Scouting for Boys. A Handbook for Instruction in Good Citizenship Through Woodcraft. Canada: National Council, Boy Scouts of Canada, undated
97. McDONALD, D.A. : Op cit.
98. BADEN-POWELL : Op cit.
99. Ibid.
100. McDONALD, D.A. : Op cit.
101. Ibid.
102. Oral Evidence : Mrs S. Madinginye to M.A. Ravhudzulo, Nancefield Location, Messina, 1991-09-15
103. MMINELE, S.P.P. : The Berlin Lutheran Missionary Enterprise at Botšhabelo, 1865-1955: An Historical-Educational Study. Unpublished M.Ed. dissertation, University of the North, 1983
104. Oral Evidence : Mrs E. Madinginye to M.A. Ravhudzulo, Nancefield Location, Messina, 1991-09-15

105. McDONALD, D.A. : Op cit.
106. Ibid.
107. DUMINY, P.A. & : Didactics: Theory and Practice.
SOHNGE, W.F. Cape Town: Maskew Miller Longman
(Pty) Ltd, 1983
108. Ibid.
109. Ibid.
110. BRUBACHER, J. : A History of the Problems of
Education. 2nd Edition, New York:
McGraw-Hill Book Company, 1966
111. Oral Evidence : Rev. E. Ramulondi, presently (1991)
Superintendent Minister at Gooldville,
to M.A. Ravhudzulo, Vhufuli, 1991-
05-05
112. Oral Evidence : Mr N.N. Ratshitanga to M.A.
Ravhudzulo, Makwarela Location,
1991-06-12
113. Ibid.
114. Oral Evidence : Mr A.R. Mphohoni to M.A.
Ravhudzulo, Ngwenani ya Mapholi,
1991-06-11
115. Ibid.

116. Ibid.
117. DUMINY, P.A. & SOHNGE, W.F. : Op cit.
118. GRIESSEL, G.A.J. : Orientation in Fundamental Pedagogics. Pretoria: Via Afrika, 1987
119. Oral Evidence : Mr D.K. Mabija to M.A. Ravhudzulo, Thohoyandou, 1991-06-11
120. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
121. McDONALD, D.A. : Op cit.
122. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
123. Ibid.
124. McDONALD, D.A. : Op cit.
125. Oral Evidence : Mr I.P. Ramaliba to M.A. Ravhudzulo, Vhufuli, 1991-06-18
126. Ibid.
127. Oral Evidence : Mr N.N. Ratshitanga to M.A. Ravhudzulo, Makwarela Location, 1991-06-12

128. Ibid.
129. Oral Evidence : Mr L. Nefale to M.A. Ravhudzulo,
Makwarela Location, 1991-06-12
130. Ibid.
131. McDONALD, D.A. : Op cit.
132. Oral Evidence : Mr A.R. Mphohoni to M.A.
Ravhudzulo, Ngwenani ya Mapholi,
1991-06-11
133. Oral Evidence : Mr D.K. Mabija to M.A. Ravhudzulo,
Thohoyandou, 1991-06-11
134. McDONALD, D.A. : Op cit.
135. Oral Evidence : Mr D.K. Mabija to M.A. Ravhudzulo,
Thohoyandou, 1991-06-11
136. MMINELE, S.P.P. : Op cit.
137. Oral Evidence : Evangelist M.P. Makhani, presently
(1991) the evangelist at Gooldville
Mission Station, to M.A. Ravhudzulo,
Vhufuli, 1991-07-25
138. Ibid.
139. Ibid.

140. Ibid.
141. _____ : Katakisma Kha Vhapresbitiri.
Lovedale: Lovedale Press, undated
142. Oral Evidence : Evangelist M.P. Makhani to M.A.
Ravhudzulo, Vhufuli, 1991-07-25
143. Ibid.
144. Ibid.
145. MMINELE, S.P.P. : Op cit.
146. Oral Evidence : Mrs E. Ramulondi, wife of the
Superintendent Minister who is
presently (1991) president of the
Women Christian Association, to
M.A. Ravhudzulo, Vhufuli, 1991-05-
25
147. McDONALD, D.A. : Op cit.
148. Oral Evidence : Mrs E. Ramulondi to M.A.
Ravhudzulo, Vhufuli, 1991-07-25
149. _____ : Constitution of the Women Christian
Association of the Bantu Presbyterian
Church of South Africa. Lovedale:
Lovedale Press, undated
150. McDONALD, D.A. : Op cit.

151. Oral Evidence : Mrs M.M. Mabija, former vice-president of the Women Christian Association of the Reformed Presbyterian Church, to M.A. Ravhudzulo, Thohoyandou, 1991-06-11
152. Ibid.
153. SCANLON, D.G. : Traditions of African Education. New York: Teachers College, Columbia 1964
154. Oral Evidence : Evangelist M.P. Makhani to M.A. Ravhudzulo, Vhufuli, 1991-07-25
155. McDONALD, D.A. : Op cit.
156. Oral Evidence : Evangelist M.P. Makhani to M.A. Ravhudzulo, Vhufuli, 1991-07-25
157. Ibid.
158. LORAM, C.T. : Op cit.
159. Oral Evidence : Evangelist M.P. Makhani to M.A. Ravhudzulo, Vhufuli, 1991-07-25
160. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11

161. Ibid.

162. Ibid.

163. SCANLON, D.G. : Op cit.

164. Oral Evidence : Mr A.R. Mphohoni to M.A.
Ravhudzulo, Ngwenani ya Mapholi,
1991-06-11

CHAPTER 5

EDUCATION TO IMPROVE HEALTH CONDITIONS

5.1 INTRODUCTION

In the first half of the nineteenth century, medical work became an integral part of the evangelisation process, for in the areas where the missionaries settled there were no medical practitioners (1:89). The nursing care which the missionaries provided to many parts of Southern Africa, was of the folk nursing type. Missionary women assisted in the medical work by "visiting the sick in their huts and by teaching families how to give the necessary assistance to their sick" (2:89).

With the arrival of the missionaries of the Reformed Presbyterian Church in 1905, the establishment of a hospital and clinics as part of the missionary effort, was started.

Dr. Lowell Lamont arrived in Gooldville in 1930 (3:2). Before his arrival, Mrs McDonald, the wife of Rev. McDonald was the only person giving skeletal health services to the local people (4:2). McDonald, writing about her medical efforts, says:

From the beginning Jefro (missionary's wife) was kept busy with the sick and suffering, although many conservative die-hards, even some quite near, held fatally to Venda tradition, death or no death, some rushing for help at the last moment (5:115).

Wherever the Christian message was carried, medicine and nursing were carried too. Du Plessis, quoted by Searle, says it was generally accepted that: "die genesing van die liggaam en die genesing van die

sie! is baie nou-verband" (The healing of the body and the healing of soul are very closely related) (6:89).

The missionaries of the Reformed Presbyterian Church carried out their medical work with courage and faith under difficult conditions. Searle, supports this statement when she says: "The obstacles which these pioneers overcame were formidable: vast distances, tropical diseases, slave trading, hostile tribes, famine and difficulties of transport" (7:89).

5.2 THE FOUNDING OF THE DONALD FRASER HOSPITAL AND ITS CLINICS

5.2.1 Origin

The Donald Fraser Hospital was founded in 1933 by Dr R.D. Aitken and his wife. The hospital was named after Donald Fraser who was a Scottish missionary, who later became moderator of the United Free Church of Scotland and also the secretary of that church's Foreign Mission Committee (8:12).

Donald Fraser made two visits to South Africa: one in 1896 and the second in 1925 (9:12). It was these visits that impressed upon him the need for medical missionary work in the "Native (Black) Reserves," as they were called (10:12).

On his return to Scotland, he secured a sum of money for this purpose with the result that three mission hospitals were built, one in the Transkei, one in the Tugela Valley in Natal and the last in the Sibasa district, namely the Donald Fraser Hospital (11:12).

This Donald Fraser Hospital was officially opened on the 18th August 1934 by Mr J.H. Hofmeyr, the then Minister for Public Health. This

was just a year after Fraser's death (12:12).

5.2.2 Aim

The introduction of medical ministry was meant to bring enlightenment and superior health care to the primitive and ignorant people (13:11). The missionaries of the Reformed Presbyterian Church believed that the curative work of the hospital and clinics could be the most effective available means of undermining the influence of the traditional healers (14:4). Taylor, as quoted by Nkuna, says this about the medical ministry, "It was also aimed at helping in winning them (inhabitants) more and more from the evils of the Satanic power of the witchdoctor (traditional healer)" (15:144).

5.3 CONTROL AND ADMINISTRATION

In 1939 the South African Mission Council of the Church of Scotland presently (1991) known as the Reformed Presbyterian Church, placed this hospital under the control and management of a Hospital Board on which both the Native Affairs Department and the Transvaal Provincial Council were represented (16:14). According to the Donald Fraser Hospital report of 1939-1943, the first hospital board consisted of the following:

Dr N. Macvicar (chairman);
 Rev. F. Stakes;
 Dr R.D. Aitken (Superintendent of the hospital appointed by the South African Mission Council of the Church of Scotland);
 Mr R.S. Mundell (appointed by the Native Affairs Department and, the Transvaal Provincial Council) and
 Mrs E.I. Aitken (17:5).

The Board met twice a year in January and again in June (18). According to Dr J.P. McCutcheon, the duties of the board were to discuss amongst other things, the policy of the hospital, its financial

position and subsidies from the State and other bodies and the management of the hospital and staffing (19).

5.4 PERSONNEL

The first doctor who practised medical ministry in Venda was Dr Lowell Lamont in 1930. Unfortunately he stayed for only eighteen months. He had to leave on account of his wife's health (20:3).

Some of the most outstanding doctors who rendered meritorious service at this hospital were the following: Dr R.D. Aitken, Dr N. Macvicar, Dr W.M.O. Petrie, Dr W.N. Taylor, Dr Janet Stewart (a female doctor) and Dr J.A. Pool (21:4).

The first matron at the Donald Fraser Hospital was Miss S. Mortimer, who resigned after three months owing to ill-health (22:4). Other matrons who were attached to this hospital at different times were: Miss N. Butler, Miss F.C. Wookey, Miss V. Bell and Miss I. Thorsten (23:5). The first Black staff nurses were: Staff Nurse E. Molaba, H. Makhafola, B. Mahawane and Sister C.B. Nodada (24:5).

5.4.1 Probationer Nurses

Aim

According to Aitken, the main aim of training Black girls as nurses was that the missionaries of the Reformed Presbyterian Church were "unable to staff the hospital with trained nurses," and they were failing to carry out their medical ministry successfully (25:18).

According to Staff Nurse P. Muavha, the maximum entrance qualification for training was Standard Six and the candidate was to be

eighteen years of age or above (26). The following featured as prominent probationer Black nurses at Donald Fraser Hospital Mrs P Muavha, Mrs C. Ravhuanzwo, Mrs M. Masindi, Mrs M. Mulaudzi, Mrs M. Muthivhi and Mrs J. Ramovha (27). Dr Aitken, commenting on their efforts, says: "They were all good girls, amenable to discipline and ready to develop a sense of pride in their work and in their hospital" (28:28).

Content and Organization

According to the Superintendent's medical report of 1936, the hospital was not yet ready to give its nurses the full training which could enable them to take the Medical Council Certificate (29:9). The probationers, therefore, received simple training with special emphasis on the common ailments in the area, for example, malaria, tropical cancer, bilharzia, eye diseases and appendicitis (30:19).

The common subjects taught were rudiments of nursing, hygiene and nutrition. They were also taught the tenets of the Reformed Presbyterian Church's faith. The main aim was to convert them to Christianity (31).

After three years of training, the probationers were awarded the Hospital Certificate. In recognition of the invaluable service rendered, the hospital also awarded merit certificates to the deserving nurses (See Annexures F(a) and F(b)).

Searle confirms the good work done by these probationers in mission hospitals in general by saying: "These nurses were not certificated, yet they rendered yeoman service to their community" (34:131). The excellent service rendered by the Black nurses also convinced the missionaries of the Reformed Presbyterian Church that the best way to

the social upliftment of the Blacks was by way of uplifting the women (35:131).

Methods and Means of Teaching

The medium of instruction was predominantly English. Since most of them had just passed Standard Six, repetition and memorisation were the fundamental learning techniques (36).

According to Muavha, lessons were conducted in the evening. During the day nurses were required to do practical work in the wards, namely, dressing of wounds, bed-making, temperature-taking, proper washing and sponging of patients (37). Searle adds by saying: "And all the procedures which were recognised as the duties of a junior nurse" (38:6).

5.5 BUILDINGS AND EQUIPMENT

In 1934 the hospital buildings consisted of two wards with twelve beds, an operating theatre, a surgery, a dispensary, an office, a kitchen, a bathroom and a lavatory and a linen room (39:12).

The main building cost £663-4s-3d (±R1326-43c), the furniture £161-13s-11d (±R323-41c) and surgical equipment £174-12s-9d (±R349-29c). Today (1991) many improvements and additions have been effected.

The hospital equipment and linen were received as a donation from the Premier Mine Hospital near Pretoria (40:25). In 1935 Dr E. MacMillan of Pretoria sent the following to Donald Fraser Hospital: anaesthetic table, the instruments table and a patient's trolley (41:25).

The tables and cupboards which were received, added greatly to the usefulness of the operating theatre, while the linen improved the comfort and appearance of the wards quite significantly. The reception of this equipment, which was valued at about £200 (±R400), was an occasion of great rejoicing at the hospital (42:5).

The equipment mentioned above was accompanied by a cheque for £100 (±R200) which enabled the hospital to install a small electric lighting plant. Aitken feels the electric lighting plant was "an inestimable boon to the hospital and a cause of much interest and delight to our nurses and all our neighbours" (43:25). By 1935 Donald Fraser Hospital was, as stated in Matthew 5:16 in the Holy Bible, then like a city set on a hill which cannot be hid (44:4).

5.6 FINANCE

The extensions of the hospital buildings were made possible by a special grant of £500 (±R1000) from the Native Affairs Department given on condition that the hospital should raise another £500 (±R1000) from other sources (45:41). The hospital projects were also made possible by generous donations from interested friends overseas. The overseas donations helped in paying the medical superintendent's salary; but from October 1940, it was decided that his salary be paid from local sources (46:38).

In 1946 the hospital received for the last time the grant made by the Native Affairs Department for the training of nurses. This grant had been made regularly every year since the opening of the hospital and had been of great assistance in enabling the hospital to maintain its service (47:5).

Finally, in 1948 the following institutions and sources helped financially towards the development of the Donald Fraser Hospital:

Church of Scotland	£1250	(± R2500)
Donations from interested friends	£1442	(± R2884)
Deferred Pay Boards	£ 650	(± R1300)
Transvaal Provincial Council	£ 500	(R1000)
Robert Niven Trust	£ 100	(± R200)

(48:6).

5.7 THE CONSTRAINTS OF THE DONALD FRASER VENTURE

Problems which contributed to the slow development of medical services in Venda were many and varied.

Inadequate supply of staff, namely, doctors and nurses, contributed greatly to the slow development of medical services in Venda. During the first five years (1934-1938), one doctor used to serve a large area alone (49). Aitken supports the statement of lack of staff when he says: "We had no European matron for the hospital, and I ran it with the help of two Native (Black) nurses" (50:19).

According to Muavha, Venda girls did not solve the problem of the shortage of nurses because Venda people were not prepared to send their daughters to take up nursing (51). Ralushai summarises the feeling of the Venda people about the nursing profession, when he says that the Venda people were not prepared to send their daughters to take up nursing, for education was wrongly identified with moral laxity. Schooling was alleged to cause insanity, that is, it made girls to lose their heads and misbehave (52:5). This sort of attitude delayed the Venda girls in acquiring nursing education which would enable them to educate their own communities.

In the opinion of Ralushai, many Venḡa people were not prepared to receive medical treatment at the hospital because a lot of false and fearful information concerning hospital treatment had been spread by returning migrant labourers (53:3). Fear of dying in the hospital was a powerful factor in keeping many patients from entering the hospital (54:4).

Ignorance and superstition and particularly the belief in witchcraft were powerful factors in preventing patients from taking full advantage of the services offered to them (55:7). Aitken was therefore right when he said: "There is always the tendency among the primitive people, full of fears and supersitition, to wait too long before summoning the doctor's help" (56:14).

In a primitive rural community such as Sibasa then, the fear of a hospital and particularly of surgical treatment deterred many people from availing themselves of such services (57:3). This made the inhabitants of Venḡa to believe in the powers and medicine of the traditional healers. Ralushai, commenting on the same issue, declared that: "Even after getting treatment at the hospital, many patients would consult him (traditional healer) for the purpose of "fortifying" the body as it was believed this could only be done by such a doctor" (58:4).

Communication and transportation services were very poor and sometimes heavy rains would make it impossible for doctors to visit the outlying clinics. The bad roads and almost the complete absence of bridges made these tours very arduous to undertake (59:3).

There was lack of suitable accommodation for the patients. There was no proper hospital at first. There were only four huts in which patients stayed while undergoing treatment. This type of accommodation was

indeed quite unsuitable for patients who were seriously ill (60:10). Aitken made the following observations on the lack of suitable accommodation:

The nursing of such patients under these conditions is a most anxious and difficult task. It is almost impossible to exercise adequate supervision, or even to keep dressings clean, in many cases (61:10).

5.8 THE SUCCESS OF THE DONALD FRASER VENTURE

According to the Superintendent's medical report of 1936, the main development had been the establishment of three clinics situated at Tshakhuma, Ha-Luvhimbi (Georgenholtz) and Khalavha (62:8). The establishment had been made possible through the co-operation of the Union Public Health Department and the Berlin Mission (63:8).

These clinics were placed under the charge of Black nursing assistants. These young ladies were subsidized by the Public Health Department while the Berlin Mission provided them with board and lodging and maintained the clinics (64:8). The good and sound relationship that existed between the Reformed Presbyterian Church Mission and the Berlin Lutheran Church Mission in this regard was indeed commendable.

Other important outlying clinics established by Donald Fraser Hospital were: Sibasa Clinic presently (1991) known as Makwarela Clinic, Tshaulu, Lwamondo and Thengwe (65:8). All these clinics were also placed under the charge of Black nursing assistants. According to the Superintendent's mission report of 1939-1943, these nursing assistants were "doing a great deal towards breaking down superstition and fears of the people and removing the prejudice

which still exist against hospital treatment" (66:7).

All the above-mentioned clinics were visited fortnightly by a doctor from the hospital. These medical aid visits brought assistance to those who could not reach the hospital (67:4).

These visits also made the white doctors and the Donald Fraser Hospital better known throughout the districts (68:4). The medical trips were also extended to the parts of Venda inhabited by the Shangaan people. According to the Superintendent's medical report for 1945, these trips improved the conditions of medical services greatly:

The extension of a system of decentralised clinics linked with a central hospital appears to be the most practicable method of providing important medical services in an area such as this in which the population is scattered over a very wide area (69:7).

Another important success achieved by the Donald Fraser Hospital was the considerable increase in the number of patients treated in the hospital and outlying clinics (70:4). The following 1937 Superintendent's medical report supports this statement:

We do not have to argue and plead with the people over this as we used to do even two or three years ago. Very often nowadays patients arrive and announce that they have come to stay, or else they send and ask the doctor to bring them to hospital if they are unable to get there by any other means (71:4).

This was a clear indication that health education and the tenets of Western medical care had started to reach the hearts of the Venda people.

Maternity work became increasingly important and the practice of coming to hospital and clinics for confinement grew steadily (72:8). In this section, the hospital and clinics made a definite contribution to the enlightenment and uplifting of the people in Venda. The Transvaal Provincial Administration (T.P.A.) recognised this venture by going to the extent of awarding certificates to Midwifery Assistants (See Annexure G).

The installation of a telephone at the hospital in 1938 was a welcome development and another dream come true (73:5). Aitken, in his 1938 medical report, confirms the help received from the installation of the telephone. He says: "We may be cut off from the rest of the world by swollen rivers but we can still communicate with them over the telephone" (74:5).

The Donald Fraser Hospital's educational contribution was not only in the establishment of healing and preventive outlying clinics, but in setting the foundation for the establishment of the present Venda Nursing College which was established in 1980 (75).

Today (1991), many Venda girls are trained at this college and nursing is one of the most important professions in Venda (76:8).

5.9 CONCLUSION

For the medical ministry of the missionaries of the Reformed Presbyterian Church to succeed, there has been great satisfaction in building up a hospital and extending its services among people who were formerly quite out of reach of modern medical aid (77:71).

Medical ministry succeeded because of the unfailing support and understanding which has been given to the Donald Fraser Hospital by the various Native Commissioners, officials of the Native Affairs Department and the Berlin Lutheran Church Mission. With the help and co-operation of all these, the hospital was able to lay the foundation of medical services for the people in Venda.
^

5.10 REFERENCES

1. SEARLE, C. : The History of the Development of Nursing in South Africa, 1652-1960. Cape Town: Gothic Printing Company, 1965
2. Ibid.
3. RALUSHAI, V.N. : A Brief History of Donald Fraser. The 50th Anniversary Celebration of Health Services in Venda, 1934-1984
4. McDONALD, D.A. : With Christ in Africa, London: Marshall, Morgan and Scott, Ltd, undated
5. Ibid.
6. SEARLE, C. : Op cit.
7. Ibid.
8. AITKEN, R.D. : Who is my Neighbour? The Story of a Mission Hospital in South Africa. Lovedale: Lovedale Press, 1944
9. Ibid.
10. Ibid.
11. Ibid.

12. Ibid.
13. MARAMBANA, N.R. : A Decade of Crisis in Black Education, 1976-1986. Unpublished M.Ed. dissertation, University of the North, 1987
14. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1949
15. NKUNA, W.W.X. : The Contribution and Influence of the Holiness Mission Churches in the Acorn-Bushbuckridge Area, 1930-1970. Unpublished M.A. dissertation, University of South Africa, 1986
16. AITKEN, R.D. : Op cit.
17. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1939-1946
18. Oral Evidence : Telephonic information from Dr J.P. McCutcheon, the Director General of Health in the Republic of Venda to M.A. Ravhudzulo, Thohoyandou, 1991-08-06
19. Ibid.
20. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1930

21. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1938
22. AITKEN, R.D. : Op cit.
23. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1939-1943
24. Ibid.
25. AITKEN, R.D. : Op cit.
26. Oral Evidence : Mrs P. Muavha, retired staff nurse, to M.A. Ravhudzulo, Magidi Location, Sibasa, 1991-09-09
27. Ibid.
28. AITKEN, R.D. : Op cit.
29. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1936
30. Ibid.
31. Oral Evidence : Mrs P. Muavha to M.A. Ravhudzulo, Magidi Location, Sibasa, 1991-09-09
32. Ibid.
33. SEARLE, C. : Op cit.

34. Ibid.
35. Ibid.
36. Oral Evidence : Mrs P. Muavha to M.A. Ravhudzulo,
Magidi Location, Sibasa, 1991-09-09
37. Ibid.
38. SEARLE, C. : Op cit.
39. AITKEN, R.D. : Op cit.
40. Ibid.
41. Ibid.
42. Ibid.
43. Ibid.
44. _____ : The Holy Bible. Revised Standard
Version. Cape Town: Wm. Collins
Sons and Company Ltd. for the Bible
Society of South Africa, 1984
45. AITKEN, R.D. : Op cit.
46. Ibid.
47. AITKEN, R.D. : The Donald Fraser Hospital. Report
for 1946

48. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1948
49. Oral Evidence : Mrs P. Muavha to M.A. Ravhudzulo, Magidi Location, Sibasa, 1991-09-09
50. AITKEN, R.D. : Op cit.
51. Oral Evidence : Mrs P. Muavha to M.A. Ravhudzulo, Magidi Location, Sibasa, 1991-09-09
52. RALUSHAI, V.N. : Op cit.
53. Ibid.
54. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1945
55. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1944
56. AITKEN, R.D. : Op cit.
57. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1945
58. RALUSHAI, V.N. : Op cit.
59. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1945
60. AITKEN, R.D. : Op cit.

61. Ibid.
62. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1936
63. Ibid.
64. Ibid.
65. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1947
66. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1939-1943
67. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1937
68. Ibid.
69. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1945
70. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1937
71. Ibid.
72. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1939-1943

73. AITKEN, R.D. : The Donald Fraser Hospital. Report for 1938
74. Ibid.
75. Oral Evidence : Telephonic conversation between Mrs R.M. Sikhitha, the second principal of Venda Nursing College, and M.A. Ravhudzulo, Thohoyandou, 1991-10-10
76. RALUSHAI, V.N. : Op cit.
77. AITKEN, R.D. : Op cit.

CHAPTER 6

ROLE AND INFLUENCE

6.1 INTRODUCTION

The Reformed Presbyterian Church missionaries, like in the case of many other missionary societies, did not only concentrate on christianizing the inhabitants (1:95). They made it their primary task to christianize and educate the inhabitants to become civilised and useful citizens of the communities in which they lived (2:95).

The Reformed Presbyterian Church missionaries sent some missionaries to educate and train the inhabitants in the social, educational and medical fields as well. All over the mission stations educational institutions such as churches and schools and medical institutions such as hospitals and clinics were established.

The present writer wishes to discuss the role and influence of the Reformed Presbyterian Church as follows:

6.2 ROLE AND INFLUENCE ON CHRISTIANITY

The strategies used by the missionaries of the Reformed Presbyterian Church to convey their Christian message changed with time, but these strategies always involved some kind of schooling (3:88).

In teaching the inhabitants, they taught them some basic literacy, numeracy and considerable amounts of Christian Doctrine. This education emphasised and influenced the inhabitants to develop the spiritual value of hard work and the tenets of evangelical Christianity (4:29).

The Reformed Presbyterian Church missionaries influenced all the inhabitants, young and old, to attend evening prayers at their homes every evening and to attend Sunday services every Sunday. The inhabitants were trained to learn to recite prayers so that they attain "de gewenschte geluk saligheid" (the desired religious satisfaction) (5:91).

Today (1991) during Baptismal and Confirmation classes, the converts are trained to recite the prayers, for example, the Lord's Prayer and the Apostles' Creed (6). The converts should convince the congregation by reciting the contents of the catechism.

In the opinion of McDonald, before coming into contact with the missionaries, the Vhavenda "lived all their days in an atmosphere of magic and fear" (7:99). After coming into contact with the missionaries, through Biblical teachings, they no longer worshipped their gods which consisted of "sacred stones and sacred animals" (8:99). The Reformed Presbyterian Church missionaries influenced them to break away from the power of superstition, witchcraft and forces that did not make for progress. Presbyterianism taught the converts to worship the Triune God, that is God the Father, the Son and the Holy Spirit (9).

6.2.1 Establishment of Mission Stations

Gooldville Mission Station alone could not speed up the christianizing and converting aim of the Reformed Presbyterian Church missionaries. These missionaries started to establish mission stations and churches all over Venda. These congregations helped and succeeded in the educational upliftment of the Vhavenda.

From Gooldville evangelization spread to the following mission outposts: Muhuyu, Vondwe, Makonde, Ngwenani, Thengwe, Murangoni, Gundani, Mufulwi, Mukumbani, Piet Booι, Phiphidi and Madzimbangombe (10:90). All those who attended school at the above-mentioned mission stations spread the spiritual influence wherever they went.

Among the pioneers in the founding of mission stations one may mention Jacob Mabija, an early convert, who was responsible for the establishment of Muhuyu Mission Station (11:90). Jacob Mabija volunteered to go and start mission work at Muhuyu. McDonald is more accurate when he says: "His heart has been touched by the missionary's plea and the needs of the converts at Muhuyu" (12:90).

Another Black pioneer was evangelist Lucas Makoale who also volunteered to help Rev. D.A. McDonald. Together they established many mission stations such as Gooldville, Vondwe and Makonde (13:92).

6.2.2 Establishment of Mission Schools

After the establishment of Gooldville Primary School in 1905, schools mushroomed all over the mission stations.

The following teachers were among the Black pioneers who founded the mission schools: Jacob Mabija, who had just passed Standard Three, founded Muhuyu Primary School. He was its first principal until his son Alpheus Mabija took over the principalship in 1931 (14:151).

Andries Mphohoni, also unqualified with the Standard Five certificate, was responsible for establishing mission schools at the following places: Gundani, Mufulwi, Shakadza, Mafukani, Matangari and

Tshaulu (15). He did not only teach but he spread Presbyterianism by building churches.

6.3 EXAMINATION RESULTS

6.3.1 Examination Results of the Secondary School

According to the Transvaal Education Department, the Junior Certificate results of Gooldville Secondary School during the first five-year period, 1949-1953, were on the whole very poor. The average pass percentage was between 0 and 33.3 (16).

In 1950, for instance, the average pass percentage was 33.3, in 1951 the average pass percentage was 0, while in 1952 the average pass percentage was again 33.3 (17) (See Annexure H(a), (b) and (c)).

The present writer feels it is worth noting that English received the highest pass percentage during this first five-year period. English had between 60 and 90 pass percentage, that is, symbol C (18).

The missionaries of the Reformed Presbyterian Church emphasized the teaching, understanding and mastering of English. It was taught by English-speaking people and better qualified English teachers. English helped the students to gain additional knowledge in the other subjects like Arithmetic, History and Geography. These subjects had good results as well.

Afrikaans had a pass percentage of 0, simply because there were no Afrikaans-speaking people and better qualified Afrikaans teachers at Gooldville Mission Station.

6.4 ROLE AND INFLUENCE IN THE COMMUNITY

According to the missionaries of the Reformed Presbyterian Church, education was to improve the inhabitant's standard of living. Darkenwald and Merriam make the following observations about adult education: "to train for work, increase productivity, a greater participation in civil life and a better understanding of the surrounding world" (19:207).

Agricultural Science was taught at schools. The Bantu Education Journal of 1962 confirms the teaching of Agriculture as follows: "Gardening, tree planting and soil conservation were the main subjects taught" (20:365)). The inhabitants relinquished their old fashioned methods of ploughing and outdated equipments and adopted the white man's methods of farming. McDonald confirms this by saying: "The hoe was discarded and the plough came into use" (21:95).

According to Mphohoni, the inhabitants were further taught better ploughing methods. Instead of ploughing up and down the slopes, they now started to plough across the slopes, so as to avoid speeding up soil erosion (22).

To increase their food, the inhabitants were taught and encouraged to grow maize and vegetables. Vegetables which were commonly cultivated were potatoes, pumpkins, peas, cabbage, onions, tomatoes, sweet potatoes, and green beans (23). Fruit trees such as paw-paws, mangoes, bananas, avocados and oranges were planted by the inhabitants through the influence and encouragement of the missionaries. The planting of gum trees serving as wind breakers around the mission stations and people's homes was encouraged. McDonald is correct when he writes: "I had planted a belt of gum trees and a row of mulberry trees to break the wind from the east" (24:107).

Women were encouraged to operate in learning groups in such subjects as nutrition, baby care and health. Bown and Tomori confirm this statement as follows:

The services provided range from Vocational training for women in Domestic Science, especially sewing, weaving, knitting, mothercraft and housecraft to correspond with academic courses (25:48).

The missionaries of the Reformed Presbyterian Church insisted that everybody should learn the virtues and merits of modern hygiene (26:365). They further extended the teaching of nutrition, namely, how to cook, how to prepare and preserve food, how to clothe their half-naked bodies and how to protect their bodies against the weather, proper sanitation and cleanliness (27:95). McDonald describes the influence of clothing as follows:

Elderly men became fond of having an overcoat to wear with only a shirt underneath it, the other men wearing shirts and suits, small boys a little vest; schoolboys got into the way of wearing shorts (28:95).

Coming to the application of science and technology, the inhabitants were taught to use the white man's equipment, for example, pliers, nails, saws, spanners, sewing machines, hammers, stoves, pots and cutlery. McDonald explains this influence in the following manner:

Lanterns were often seen in heathen as well as in Christian villages. At mission stations sewing machines were common and here and there a gramophone. Bicycles, primus stoves were everywhere (29:100).

The male inhabitants were therefore trained to develop their skills to use the white man's tools to become artisans, carpenters, cobblers, bricklayers and handymen. Adult and cultural education as presented by the missionaries was aimed at providing opportunities to enable the inhabitants to be better equipped; to be useful citizens intellectually, culturally, vocationally and physically (30:66). McDonald has this to say about training the inhabitants vocationally: "Harness repairing became a frequent job" (31:113).

6.5 ROLE AND INFLUENCE IN HEALTH

The missionaries of the Reformed Presbyterian Church also catered for the health of the inhabitants. Searle explains this matter as follows:

Medical work became an integral part of the evangelisation process, for in the areas where the missionaries settled there were no medical practitioners (32:89).

The health institutions, especially the Donald Fraser Hospital and its clinics, attracted many patients because medical doctors cured the diseases which could not be cured by the traditional healers. McDonald feels that when it comes to healing the eyes, the traditional healers are a flat failure. He says: "Many being blinded by their treatment and it is quite unaccountable that people consult them at all. Many came to us after the evil has been done" (33:114).

Trained mission nurses succeeded in teaching the expectant mothers better ways and means of delivering babies at the hospital and clinics. Aitken, reporting on the success of the hospital and clinics, says:

One of the most hopeful and encouraging developments in our work in recent years has been the increasing number of women who came entirely on their own accord, to be confined in hospital (34:32).

6.5.1 Establishment of Health Institutions

In 1934 the Donald Fraser Hospital became the springboard for the mission clinics and hospitals (35:12). In 1938 the health institutions expanded until there were five clinics in the Venda territory (36:5).

From this small beginning two more hospitals emerged namely, Siloam Hospital in 1940 and Tshilidzini Hospital in 1958 (37:7). According to Staff Nurse G. Ndongane, today (1991) there are three health centres in Venda, namely, Mutale, Tshidimbini and Tshilwavhusiku. The medical service has expanded tremendously and every village in Venda has its own clinic (38).

From the original hospital of 1934, which consisted of two wards and twelve beds, today (1991) Donald Fraser Hospital has expanded tremendously and it has 438 beds (39). According to Staff Nurse G. Ndongane, today (1991) Donald Fraser Hospital is supervising twenty-two clinics namely, Makuya, Klein-Tshipise, Rambuda, Gondeni, Makwarela, Thengwe, Tshaulu, Malavuwe, Tshiombo, Matsheka, Makwarani, Shakadza, Masisi, Sambandou, Lambani, Mutale, Tshidimbini, Vhurivhuri, Tshikundamalema, Makonde, Manenzhe and Folovhodwe (40).

The hospital further serves as a training school for Auxiliary Nursing Assistants and Midwifery (41). According to Mrs J. Makhubele, today (1991) this hospital is so developed that it has five Black matrons serving in the following posts:

Community Services	-	Matron L. Maumela
Maternity Department	-	Matron L. Mzana
Teaching Department	-	Matron J. Netshilindi
General Wards	-	Matron E. Mudau
Administration Work	-	Matron E. Mulaudzi (42).

Apart from the above-mentioned matrons, there is another Black matron occupying the post of Nursing Management, namely, Matron J. Makhubele (43).

The present writer feels it is worth noting that the missionaries of the Reformed Presbyterian Church, through the Donald Fraser Hospital and its clinics, have played an immeasurable role in the general development of the Vhavenda. These missionaries taught the inhabitants how to give the necessary assistance to their sick. In recognition of the invaluable work done by this hospital, E.T. Maumela, a citizen of Venda wrote a poem on the hospital (See Annexure I(a) and (b)).

6.6 FORMER STAFF AND STUDENTS WHO DISTINGUISHED THEMSELVES

When one surveys the educational enterprise of the Reformed Presbyterian Church in Venda from 1905-1953, one concludes by saying that this Church had indeed remarkable influence on its former staff and students.

Education which was provided by the missionaries of this Church produced inhabitants with educational skills which are important to communities, especially the Venda community. Harmse supports this statement by saying:

The aim was to provide the child with a broad, general cultural and academic background. Basic needs necessary for life, civilised, literate and industrialized society were taught (44:24).

Education given by these missionaries produced various professionals and tradespersons such as ministers of religion, evangelists, nurses, government officials, policemen, carpenters, businessmen and other white and blue collar workers (45:364).

6.6.1 Ministers of Religion, Evangelists and Preachers

Prominent former students of Gooldville who joined the ministry are Rev. P. Ramalivhana and Rev. R.N. Raedane, who later resigned from the ministry and joined the teaching profession (46).

The following emerged as the first trained and qualified evangelists, M.P. Makhani and L.N. Nemukula. These evangelists are still strong pillars of the Reformed Presbyterian Church in Venda.

Today (1991) this Church has thirty seven preachers on the preaching plan (47). Mention should be made of the following former students of Gooldville: Messrs S. Netshitomboni, a preacher at Vondwe congregation; E. Tshivhase, a preacher at Shayandima and B.H. Maumela, a preacher at Makwarela congregation (48).

Female preachers who are on the preaching plan are Mrs M. Mabija, a preacher at Makwarela, Mrs V. Ramabulana and Mrs L. Muofhe both of Makwarela congregation (49). Most of these preachers are qualified and serving teachers. They relieve the ministers and evangelists in spreading Presbyterianism in Venda.

6.6.2 Teachers, Headmasters and Inspectors of Schools

The following former Gooldville students emerged as some of the certificated teachers in their home areas: Messrs I.P. Ramaliba, D.K. Mabija, E.S. Madima, B.H. Maumela, T.N. Maumela and P. Tshiswise (50).

The following emerged as founder headmasters of primary schools: Mr L. Nefale, Tshiheni Primary School; Mr N.N. Ratshitanga, Ngovhela Combined School, Takalani Higher Primary School and Mafenya Higher Primary School (51).

Those who emerged as founder headmasters of post-primary schools are: Mr T. Jeleni, McDonald Secondary School; Mr L. Nefale, Phaswana Secondary School; Mr B.H. Maumela, Raluswielo Secondary School and Mr N.N. Ratshitanga, Denga-Tshivhase Secondary School (52).

Mr T.N. Maumela was appointed as the first Organiser of Culture in the Venda Government Service. He also served in the following capacities: Inspector of Schools at Mutale and Dzanani Circuits respectively; Inspector of Psychological Services at Dzanani and Mutale Circuits until his retirement in 1989 (53).

Mr B.H. Maumela served as Inspector of Schools for only six months. He then joined the Language Service Division (54). Mr Z. Mutsila became the first Inspector of Languages in the Venda Government Service (55).

6.6.3 Personnel at Universities

Mr Z. Mutsila was highly influential and contributed towards the establishment of the University of Venda. Small wonder that he was elected the second Chancellor of the University of Venda from September 1986 to September 1991 (56:3).

6.6.4 Authors

T.N. Maumela is a well-known prolific writer in the Venda Language. His works are as follows:

Novels:

Elelwani (1954); Mafangambiti (1956), in 1986 it was also published in English; Vhavenda Vho-Matshivha (1958); Vhuhosi vhu tou Bebelwa (1962); Zwa Mulovha Zwi a Fhela (1963); Maele wa Vho-Mathavha (1967); Musandiwa na Khotsi Vho-Liwalaga (1968); Kanakana (1975 novelette for the youth); Ndi Vho-Muthukhuthukhu (1977); Vho-Rammbebo (1981) and Tshiphiri Tsho Bvela Khagala (1986).

Dramas:

Tshililo (1957); A Hu Bebiwi Mbilu (1975); Vhuhosi A Vhu Thetshelwi (1975); Edzani (1985) and Tomolambilu (1989).

Short Stories:

Matakadzambilu (1965); Zwiitavhathu (1965); Maungedzo (1972); Mihani Ya Shango (1972); Mithetshelo (1981); Mmbwa Ya la Inwe a i Noni (1983) and Nganea Pfufhi dza u takadza (1989).

Essay Anthology:

Maanea A Pfadzaho (1992).

Folktales :

Dzingano na Dzithai dza Tshivenda (1968) and Salungano! Salungano! (1978).

Language Manuals:

Thikho ya Luvenda ya Fomo I (1970); Thikho ya Luvenda ya Fomo II and III (1970); Luvenda Iwa Murole wa 5 (1975); Luvenda Iwa Fomo II (1976); Luvenda Iwa Murole wa 8 (1978); Tshivenda, Murole wa 5 (co-author with Prof T.W. Muloiwa and B.H. Maumela (1986)); Gondo la Tshivenda, Murole 5 (1987); Gondo la Tshivenda, Murole wa 6 (co-author with Mr M.R. Madiba 1990); Gondo la Tshivenda, Murole wa 7 (co-author with Mr M.R. Madiba 1990); Gondo la Tshivenda, Murole wa 8 (co-author with Messrs M.R. Madiba and F.R. Maselesele 1992); Gondo la Tshivenda, Murole wa 9 (co-author with Mr M.R. Madiba 1992) and Gondo la Tshivenda, Murole wa 10 (co-author with Mr M.R. Madiba 1992).

Maumela's manuscript which is being considered for publication is the following: Talukanyani (novelette for the youth) (57).

Another prolific writer is E.S. Madima who published the following books:

Novels:

A Si Ene (1955); Maanga Mawelewele (1956), Maduvha ha Fani (1971) and Vha Lila Ngae (1972).

Drama:

Hu na Savhadina (1973).

Poetry

Ndi vhudza nnyi? (1973) and Ifa la Muvenda (1978).

Short Story:

Tshianeo (co-author with T.N. Maumela 1972).

Madima's manuscripts which are being considered for publication are the following: Ndo Kombodzala (a short story book) and Maambiwa ndi One (a novel) (58).

B.H. Maumela has published one poetry book Kha ri Pfe Ngano, Thai na Zwidade (1990) and one novel Ngano Dzashu na Maambeke a Tshivenda (1990). His language manual is entitled Tshivenda Tsha Murole wa 5 (co-author with Prof T.W. Muloiwa and T.N. Maumela 1990) (59).

E.T. Maumela has published the following books:

Novels:

Philiphise a si Tshilonda (1983) and Fhasi ha Murunzi wa Duvha (1983).

Poetry:

Tshiwandalani (1975); Mutakadzi (1979) and Zwiombo Ngomani (1988).

Short Stories:

Zwa Maramani (1985) and Vha khou Amba Yavho (1992) (60).

I.P. Demana published the following books:

Two short story books, namely, Ndzumbululo (1977) and Mithetshelo (co-author with T.N. Makuya and U.M. Ramaite 1981); two novels, namely, Thilaiwi (1974) and Thonga i pfi ndo vhada (1980) and one drama book U Lema hu Fhira u Lotshelwa (1988) (61).

A.M. Mahamba published one drama book entitled Zwo Itwa (1978) (62).

6.6.5 Outstanding Literary Achievements by Former Students

T.N. Maumela's novel, Musandiwa na Khotsi Vho-Liwalaga, earned him a first prize in the novel writing competition in Tshivenda, organized by the Department of Bantu Education in 1966. In 1967 he was awarded the Samuel Edward Mghayi prize of Die Afrikaanse Akademie vir Wetenskap en Kuns plus twenty-five rand for the best prose work in the black languages of South Africa. In 1971 he won first prize in the short story writing competition of Radio Bantu with his short story entitled Vhasadzi ndi vhomavhulahisane. On the 17th March 1989 he was one of the pioneer Tshivenda writers who was presented with a diploma by the Venda Language Board of the Department of Education, Venda Government. On the 28th March 1990 the publishing house of J.L. Van Schaik, Pretoria presented him with a diploma plus R500-00 for his outstanding publications. On the 4th April 1992 the publishing house of De Jager-Haum awarded him a second prize of R600-00 plus a silver medal for his anthology of essays entitled Maanea A Pfadzaho (63).

E.S. Madima's novel, Vha Lila Ngae, earned him a first prize in a literary competition organized by the Department of Bantu Education in 1970. His novel, Hu na Shavhadina, earned him a first prize in a literary competition to celebrate the hundred years anniversary of Unisa in 1973. It was the only book in this section. His other novel, Maduvha ha Fani, earned him a prize in a literary competition organized by the Department of Bantu Education in 1974 (64).

E.T. Maumela's novel, Philiphise a si Tshilonda, earned him a third prize in a literary competition organized by the Department of Education,

Venda Government, in 1983. On the 4th March 1992, the publishing house of De Jager-Haum awarded him a second prize of R600-00 plus a silver medal for his short story entitled Vha Khou Amba Yavho (65).

6.6.6 Nurses and Hospital Administrative Staff

The following staff nurses who trained at Donald Frazer Hospital emerged as some of the first certificated nurses in their home areas: Mrs M. Mabija, Mrs P. Muavha, Mrs C. Ravhuanzwo, Mrs M. Masindi, Mrs M. Mulaudzi, Mrs J. Ramovha and Mrs M. Muthivhi (66). Today (1991) many Venda girls are being trained and absorbed into the nursing profession.

The following rendered good service in the administration department of the hospital, namely, Messrs A.D. Mahatlane, I.R. Mutshembele and S. Netshitomboni. They worked for many years as secretaries at the Donald Fraser Hospital (67).

6.6.7 Civil Servants

Mr P. Tshiswise taught at McDonald Secondary School for one and a half years. In 1952 he resigned and joined the post office staff at Sibasa Post Office. In 1979 he was promoted to the rank of Assistant Post Master General. He was later transferred to the Department of Internal Affairs and Manpower where he retired at the end of March 1991 (68).

Other prominent civil servants are Messrs S.S. Sidogi who is an Accountant in the Department of Internal Affairs; A.E. Shavhani, administrative clerk at the University of Venda, and J. Mulidzwi, who is attached to the University of Venda Library. Incidentally they are also playing an active role in the Church.

6.6.8 Examiners and Moderators

Former students of Gooldville played a leading role as examiners and moderators particularly in Tshivenda. Mr T.N. Maumela served as a member of a panel of examiners of Tshivenda Higher Grade Standard Ten of the Joint Matriculation Board from 1976 until July 1989 (69).

Mr B.H. Maumela served as examiner for Tshivenda First and Second Paper Standard Eight from 1979 until 1988. From 1986 to 1988 he was the examiner for Tshivenda Standard Grade Standard Ten of the Senior Certificate (70).

6.6.9 Participation in the Language Service Division and the Language Board

The Language Service Division comprises two sections namely: the Translation Section and Language Development Section. From 1979 this section fell under the Department of Education and Culture, Venda Government Service (71:36).

Former students and teachers who served on the Language Service Division Committee are the following: Messrs Z. Mutsila, who was the Chief Language Officer from 1972 to 1983; B.H. Maumela, who was the Senior Language Officer from 1972 to 1983. In 1984 Mr B.H. Maumela took over from Z. Mutsila as Chief Language Officer. He served in this capacity until 1988 (72).

Presently (1991) Miss Agnes Mawela a former student of Tshivase Secondary School, is Chief Language Officer. She took over from Mr B.H. Maumela in 1990. Messrs L. Nefale and N.N. Ratshitanga both former students of McDonald Secondary School, are members of the Language Service Division (73).

The Language Division Section is kept busy throughout the year with translations from all departments of the Venda Government Service, for example, bills, forms, speeches, memoranda, reports and miscellaneous work. The Language Development Section shoulders the responsibility of developing Tshivenda and coining new terminology as encountered in translation work (74:36).

The Chief Language Officer is automatically the secretary of the Venda Language Board. The Board is responsible for grading books to be read at post-primary school classes, namely, Standard Six, Seven, Eight, Nine and Ten; in the Primary Teacher's Diploma (PTD) and in the Secondary Teacher's Diploma (STD) (75:30).

In 1981 the then Chief Language Officer, Mr Z. Mutsila, the representative of the Venda Language Board, attended four meetings where the draft translation of the New Testament was being prepared for publication (76:21).

6.6.10 Venda Bureau for Language and Culture

The Venda Bureau for Language and Culture was started by Mr T.N. Maumela on the 28th July 1970. He acted as the secretary of this organisation until the 31st March 1983. Other members of this bureau were Mr Z. Mutsila and Mr L. Nefale (77).

Mr T.N. Maumela successfully made the Vhavana proud of their own culture as well as encouraging them to develop and preserve that which is good in it. The bureau concentrated on the Venda traditional music and dances, the Tshivenda Language, museum and Venda arts and crafts. Secondly, the bureau encouraged the Vhavana to adopt good foreign cultures, such as, western education, western religion, western commerce and foreign languages (78).

At the beginning of 1971, Mr T.N. Maumela started a journal of the Venda Bureau for Language and Culture called "Muvenda". This journal published articles on history, Tshivenda, literature, biographies, places of interest and progress in educational matters (79).

6.6.11 Sunday School Convention

Former teachers and students who played a leading role in the Sunday School activities are Mr E.S. Madima, who became the Gooldville Sunday School Superintendent and Mr A.R. Mphohoni who became a Sunday School teacher. Mr A.R. Mphohoni started Sunday Schools at the following mission stations: Mufulwi, Shakadza and Mafukani (80). It is worth noting that Mr A.R. Mphohoni was a good Religious Education teacher, as a result he was appointed to go and start congregations at Gundani and Matangari (81). Mr R.D. Mavhina served as Sunday School teacher at Murangoni and Vondwe respectively (82).

To date (1991) all the Reformed Presbyterian Church congregations are still taking part in the National Sunday School Competitions which are held annually at Gooldville Mission Station (83).

6.6.12 Transvaal United African Teachers Association

Countless former teachers of the Reformed Presbyterian Church mission schools took an active part in the Transvaal United African Teachers Association (T.U.A.T.A.).

Mr E.S. Madima served as a general-secretary of the North East Sibasa District in the early 1950's (84). He was a well-known choir conductor. In 1960 the Tshivhase Secondary School choir obtained position three at the Provincial Music Eisteddfod under his directorship. The choir rendered a Vernacular Song "Moya wa Lebowa". The

Provincial Music Eisteddfod was held at Mamelodi in Pretoria (85).

In 1963, Mr E.S. Madima, conducting the Tshivhase Secondary School choir, obtained position one at the Provincial Music Eisteddfod. The choir rendered the Afrikaans Song "Hoe lieflik is die voete van diegene wat vrede vir ons bring" at Mamelodi in Pretoria. It is worth noting that this choir became the choir of the day. It obtained 80 percent of the total marks (86). Mr E.S. Madima has also served as an adjudicator. He adjudicated on several occasions at branch as well as district levels of the above-mentioned association (87).

Mr L. Nefale served as general-secretary of the Nzhelele Valley Branch of the Transvaal United African Teachers' Association (T.U.A.T.A.) from 1955 to 1959. He also served as a district secretary of the Zoutpansberg District of the same association from 1960 to 1961. He also served as chairman of the Nzhelele Valley Branch in 1962. He was a well-known choir conductor both at branch and district levels (88).

6.6.13 Graduates who majored in African languages

Countless former students and teachers of the Reformed Presbyterian Church mission schools improved their qualifications by studying either full-time or part-time with tertiary institutions. The following may be cited as examples: Mr Z. Mutsila did his B.A. in both Venda and Northern Sotho through the University of South Africa (89).

Mr T.N. Maumela has both Venda and Southern Sotho as major subjects through the University of South Africa (90). Mr B.H. Maumela obtained his B.A. and Honours B.A. degree in Venda through the University of South Africa (91).

Mr I.P. Demana has Venda as one of his B.A. degree major subjects. He obtained his Honours B.A. degree in Venda through the University of the North (92). In her B.A. degree Miss Agnes Mawela has Venda as one of her major subjects. She did her Honours B.A. degree in Venda through the University of South Africa (93).

In the opinion of the present writer, with the knowledge gained from various tertiary institutions, the pioneer teachers taught, encouraged and motivated the young to study further at different tertiary institutions. Presently (1991), in every secondary school and to a certain extent, in every primary school, there is a graduate who has Venda as one of his or her B.A. degree major subjects. The concerted effort of these men resulted in many pupils emerging as translators, court interpreters, radio announcers, authors and university lecturers.

6.7 CONCLUSION

The main aim of teaching the Vhavenda to read and write was to train them to become civilized and useful citizens of the communities where they lived. The Reformed Presbyterian Church in Venda produced leaders such as, ministers of religion, evangelists, teachers, authors, doctors, nurses, government officials, policemen and soldiers.

When one traces the educational contributions made by the Reformed Presbyterian Church in Venda, one strongly agrees with the writer's hypothesis that, the Education Enterprise of the Reformed Presbyterian Church in Venda from, 1905-1953, has played a significant role towards the educational upliftment of the Blacks, particularly in Venda.

6.8 REFERENCES

1. Behr, A.L. : Education in South Africa. Origins, Issues and Trends. 1652-1988.
Cape Town: Academica, 1988
2. Ibid.
3. Ibid.
4. Nkomo, M. ; Pedagogy of Domination. Towards Democratic Education in South Africa.
New Jersey: Africa World Press Inc, 1990
5. Behr, A.L. : Op cit.
6. Oral Evidence : Evangelist M.P. Makhani to M.A. Ravhudzulo, Gooldville, 1991-11-14
7. McDonald, D.A. : With Christ in Africa. London: Marshall, Morgan and Scott Ltd, undated
8. Ibid.
9. Oral Evidence : Rev. E. Ramulondi to M.A. Ravhudzulo, Gooldville, 1991-11-15
10. McDonald, D.A. : Op cit.
11. Ibid.

12. Ibid.
13. Ibid.
14. Ibid.
15. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11
16. _____ : Transvaal Education Department Junior Certificate Examinations Results, 1950-1952
17. Ibid.
18. Ibid.
19. Darkenwald, G.G. et al : Adult Education: Foundations of Practice. New York: Harper and Row Publishers, 1982
20. _____ : Bantu Education Journal, Vol XIII No. 6, September 1962
21. McDonald, D.A. : Op cit.
22. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-11
23. Ibid.

24. McDonald, D.A. : Op cit.
25. Bown, L. et al : A Handbook of Adult Education for West Africa. London: Hutchinson and Company Publishers Ltd, 1980
26. _____ : Bantu Education Journal, Vol XIII No. 6, September 1962
27. McDonald, D.A. : Op cit.
28. Ibid.
29. Ibid.
30. Harmse, H.J. et al : Education for Life. Cape Town: The Education Bureau. House of Representatives, undated
31. McDonald, D.A. : Op cit.
32. Searle, C. : The History of the Development of Nursing in South Africa, 1652-1960. Cape Town: Gothic Printing Company Ltd, 1965
33. McDonald, D.A. : Op cit.
34. Ibid.

35. Aitken, R.D. : Who is my Neighbour? The Story of a Mission Hospital in South Africa. Lovedale: Lovedale Press, 1944
36. Aitken, R.D. : The Donald Fraser Hospital. Report for 1938
37. Aitken, R.D. : The Donald Fraser Hospital. Report for 1945
38. Oral Evidence : Staff Nurse G. Ndongane, in charge of Makwarela Clinic, to M.A. Ravhudzulo, Makwarela, 1991-10-20
39. Oral Evidence : Mr P.T. Ramathshimbila, Secretary for Donald Fraser Hospital, to M.A. Ravhudzulo, Vhufuli, 1991-10-20
40. Oral Evidence : Staff Nurse G. Ndongane to M.A. Ravhudzulo, Makwarela, 1991-10-20
41. Oral Evidence : Matron J. Makhubele, holding the post of Nursing Management at Donald Fraser Hospital, to M.A. Ravhudzulo, Vhufuli, 1991-11-20
42. Ibid.
43. Ibid.
44. Harmse, H.J. et al : Op cit.

45. _____ : Bantu Education Journal, Vol XII No. 6, September 1962
46. Oral Evidence : Mr L. Nefale to M.A. Ravhudzulo, Makwarela, 1991-11-20
47. Oral Evidence : Rev. E. Ramulondi to M.A. Ravhudzulo, Gooldville 1991-10-15
48. Ibid.
49. Ibid.
50. Oral Evidence : Mr T.N. Maumela prolific writer and teacher, to M.A. Ravhudzulo, Gooldville, 1991-11-20
51. Oral Evidence : Mr N.N. Ratshitanga to M.A. Ravhudzulo, Makwarela, 1991-11-20
52. Oral Evidence : Mr B.H. Maumela, founder headmaster of Raluswielo Secondary School, to M.A. Ravhudzulo, Sibasa, 1991-11-19
53. Letter : Mr T.N. Maumela to M.A. Ravhudzulo, Gooldville, 1991-11-20
54. Oral Evidence : Mr B.H. Maumela to M.A. Ravhudzulo, Sibasa, 1991-11-19

55. Oral Evidence : Telephonic information from Mr Z. Mutsila, first Chief Language Officer and Second Chancellor of the University of Venda, to M.A. Ravhudzulo, Maungani, 1991-11-28
56. _____ : The University of Venda Vice-Chancellor and Principal Annual Report for 1986
57. Letter : Mr T.N. Maumela to M.A. Ravhudzulo, Gooldville, 1991-11-20
58. Oral Evidence : Mr E.S. Madima, prolific writer, to M.A. Ravhudzulo, Makwarela, 1991-11-21
59. Oral Evidence : Mr B.H. Maumela to M.A. Ravhudzulo, Sibasa, 1991-11-19
60. Oral Evidence : Mr E.T. Maumela, the son of Mr T.N. Maumela, also a prolific writer and a clerk at the Venda Development Corporation, Thohoyandou, 1991-11-22
61. Oral Evidence : Mr I.P. Demana to M.A. Ravhudzolu, Tshidimbini Secondary School, 1991-11-26
62. Oral Evidence : Mr T.N. Maumela to M.A. Ravhudzulo, Gooldville, 1991-11-20

63. _____ : Thohoyandou Newspaper: 13 March
1992
64. Oral Evidence : Mr E.S. Madima to M.A. Ravhudzulo,
Makwarela, 1991-11-21
65. _____ : Thohoyandou Newspaper: 13 March
1992
66. Oral Evidence : Retired Staff Nurse P. Muavha, to
M.A. Ravhudzulo, Magidi Location,
Sibasa 1991-09-09
67. Oral Evidence : Mr N.R. Ramugondo, Secretary for
Donald Fraser Hospital, to M.A.
Ravhudzulo, Vhufuli, 1991-10-20
68. Oral Evidence : Mr P. Tshiswaise to M.A.
Ravhudzulo, Thohoyandou, 1991-11-
27
69. Letter : Mr T.N. Maumela to M.A.
Ravhudzulo, Gooldville, 1991-11-20
70. Oral Evidence : Mr B.H. Maumela to M.A.
Ravhudzulo, Sibasa, 1991-11-19
71. _____ : Venda Government Annual Report for
1981
72. Oral Evidence : Mr B.H. Maumela to M.A.
Ravhudzulo, Sibasa, 1991-11-19

73. Oral Evidence : Miss Agnes Mawela, presently Chief Language Officer, to M.A. Ravhudzulo, Makwarela, 1991-11-23
74. _____ : Venda Government Annual Report for 1987
75. _____ : Venda Government Annual Report for 1986
76. _____ : Venda Government Annual Report for 1981
77. _____ : Venda Government Annual Report for 1984
78. Oral Evidence : Mr T.N. Maumela to M.A. Ravhudzulo, Gooldville, 1991-11-20
79. Ibid.
80. Oral Evidence : Mr A.R. Mphohoni to M.A. Ravhudzulo, Ngwenani ya Mapholi, 1991-06-09
81. Ibid.
82. Ibid.
83. Oral Evidence : Rev. E. Ramulondi to M.A. Ravhudzulo, Gooldville, 1991-11-15

84. Oral Evidence : Mr E.S. Madima to M.A. Ravhudzulo,
Makwarela, 1991-11-21
85. Ibid.
86. Ibid.
87. Ibid.
88. Oral Evidence : Mr L. Nefale to M.A. Ravhudzulo,
Makwarela, 1991-11-20
89. Oral Evidence : Telephonic information from Mr Z.
Mutsila to M.A. Ravhudzulo,
Maungani, 1991-11-28
90. Oral Evidence : Mr T.N. Maumela to M.A.
Ravhudzulo, Gooldville, 1991-11-20
91. Oral Evidence : Mr I.P. Demana to M.A. Ravhudzulo,
Tshidimbini Secondary School, 1991-
11-26
92. Oral Evidence : Miss Agnes Mawela to M.A.
Ravhudzulo, Makwarela, 1991-11-22

SUMMARY

The Reformed Presbyterian Church Missionaries like all other missionaries, became interested in christianizing the inhabitants of the countries in which they found themselves, i.e. winning souls for the Kingdom of God.

In order to christianize the inhabitants, the Reformed Presbyterian Church started by establishing mission stations all over South Africa, including Venda.

On the 16th September 1905, Rev. D.A. McDonald proceeded to Venda in the Northern Transvaal where he established the first mission station at Gooldville. Gooldville became the springboard from which missionaries, evangelists, teachers and others spread the Gospel and education to far-reaching areas such as Muhuyu, Makonde, Vondwe, Mufulwi, Murangoni, Thengwe, Ngwenani, Gundani, Ngulumbi, Mukumbani, Piet Booi, Phiphidi and Madzimbangombe.

The inhabitants were first taught how to read and write, then they were further trained to be the missionaries' helpers. They became pastors, evangelists, preachers, interpreters and teachers of their fellow inhabitants.

The Reformed Presbyterian Church sent missionaries to educate the inhabitants in the medical aspect as well. The Reformed Presbyterian Church established the Donald Fraser Hospital in 1933 and many supporting clinics.

The Reformed Presbyterian Church Missionary Society in Venda played a very important role in the educational upliftment of the Blacks, particularly the Vhavenda. Today (1991) this Church is proud of having produced pastors, evangelists, teachers, university lecturers, inspectors of schools, authors, clerks, medical practitioners, nurses and other white and blue-collar workers.

OPSOMMING

Sendelinge van die Reformed Presbyterian Church het net soos ander sendelinge geroepe gevoel om die inwoners van die land waarin hulle woon te evangeliseer, dit wil sê om siele te wen vir die Koninkryk van God.

In sy aksie om die inwoners te evangeliseer en te verchristelik, het die Reformed Presbyterian Church begin deur sendingstasies regoor Suid-Afrika, wat Venda ook insluit, te stig en te vestig.

Op 16 September 1905 het Rev. D.A. McDonald na Venda in Noord-Transvaal vertrek, waar hy die eerste sendingstasie by Gooldville gestig het. Gooldville het die basis en vertrekpunt geword, van waar sendelinge, evangeliste, onderwysers en andere die evangelie en onderwys versprei het na verafgeleë plekke soos Muhuyu, Makonde, Vondwe, Mufulwi, Murangoni, Thengwe, Ngwenani, Gungani, Ngulumbi, Mukumbani, Piet Booï, Phiphidi en Madzimbangombe.

Die inwoners is eers geleer lees en skryf en toe verder opgelei om sendelinghelpers te word. Hulle het herders, leraars, evangeliste, predikers, tolke en onderwysers van hulle mede-inwoners geword.

Die Reformed Presbyterian Church het sendelinge ook uitgestuur om inwoners te onderrig in die mediese veld. Die Reformed Presbyterian Church het Donald Fraser Hospitaal in 1933 gestig, asook baie ander ondersteunende klinieke.

Sendelinge van die Reformed Presbyterian Church in Venda het 'n baie belangrike rol gespeel in die opvoedkundige opheffing van die swartes en veral die Vh Venda. Vandag (1991) is die Kerk trots op en dankbaar vir die herders, leraars, evangeliste, onderwysers, universiteitsdosente, Inspekteurs van skole, skrywers, klerke, mediese praktisyne, verpleegsters en ander mense in witboordjie en blouboordjie beroepe wat 'n resultaat is van die sendigarbeid van die Kerk.

ANNEXURE A
STANDARD SIX CERTIFICATE

GESERTIFIEERD IN WAT BETREFFS DIE OORSPEONKLIKE
CERTIFIKAAT VAN DIE OORSPRONKELIKE
CERTIFIKAAT VAN DIE OORSPRONKELIKE

S.A. Young
E.P.D.

WENDE NA MVELELE
WENDE NA MVELELE
WENDE NA MVELELE

1993-01-13
SIRASA, VENDA

RIIPHABULIKI YA VENDA
REPUBLIC OF VENDA
REPUBLIEK VAN VENDA

T.E.D. 336.



THE TRANSVAAL EDUCATION DEPARTMENT.

Native Primary School Leaving Certificate (Standard VI).

This is to Certify that NAPHITAL RATSIBITANGA

a pupil attending the GOOLDVILLE Native School, passed the

TRANSVAAL NATIVE PRIMARY SCHOOL LEAVING CERTIFICATE
EXAMINATION

In the year 1948.

THIRD CLASS

T. E. ...

Inspector of Native Schools.

DEC 1948

194

N.A.S. ...

Director of Education, Transvaal.

THE TRANSVAAL EDUCATION DEPARTMENT

Junior Certificate

This is to certify that

NAPHTALI RATSHITANGA

successfully completed the Transvaal Junior Certificate Examination and was placed in the

SECOND CLASS

Subjects in which the candidate was successful:—

VENDA HIGHER GRADE

ENGLISH

ARITHMETIC

HISTORY

GEOGRAPHY

HYGIENE

Additional subjects in which the candidate also reached the required standard:—

[Handwritten signature]
FISEER IS WAAR ATSKRIEF VAN DIE OORSPRONKLIKE
CERTIFIEERD A TRUE COPY OF THE ORIGINAL

C.P.O.
REPUBLIC OF VENDA
REPUBLIC OF VENDA
REPUBLIC OF VENDA
1993-01-13
GILASA, VENDA
REPUBLIC OF VENDA
REPUBLIC OF VENDA
REPUBLIC OF VENDA

[Handwritten signature]
Y. J. Othen

ACTING Director of Education.

School MACDONALD

Issued with effect from 1.1.1950

ANNEXURE C

MULTIPLICATION TABLE

<p>MEASURES OF TIME</p> <p>60 seconds = 1 minute 60 minutes = 1 hour 24 hours = 1 day and night 7 days = 1 week 365 days = 1 year</p>	<p>AFSTAND EN OPPERVLAKTE MATE</p> <p>12 duim = 1 voet 3 voet = 1 jaart 1760 jaart = 1 myl 12 Kaapse dm. = 1 Kaapse vt. 12 Kaapse vt. = 1 Kaapse rd. 144 V.K. dm. = 1 V.K. voet 9 V.K. voet = 1 V.K. jaart 144 Kaapse V.K. voet = 1 Kaapse V.K. roede 600 Kaapse V.K. roede = 1 morg 1 morg = 2 1/9 Eng. Ak. 1000 Kaapse vt. = 1033 Eng. vt.</p>	<p>TYD BEREKENING</p> <p>60 sekonde = 1 minuit 60 minute = 1 uur 24 uur = 1 dag en nag 7 dae = 1 week 365 dae = 1 jaar</p>								
<p>MEASURES OF WEIGHT</p> <p>16 ounces = 1 pound (lb.) 100 lbs. = 1 Cape cwt. 2000 lbs. = 1 Cape ton</p>	<p>MEASURES OF LAND AND SURFACE</p> <p>12 inches = 1 foot 3 feet = 1 yard 1760 yards = 1 mile 12 Cape inches = 1 Cape foot 12 Cape feet = 1 Cape rood 144 square ins. = 1 square foot 9 square ft. = 1 square yard 144 Cape sq. ft. = 1 Cape sq. rd. 600 Cape sq. rds = 1 morgen 1 morgen = 2 1/9 Eng. acres 1000 Cape feet = 1033 Eng. ft.</p>	<p>MATE VAN GEWIG</p> <p>16 onse = 1 pond 100 pond = 1 Kaapse sentenaar 2000 pond = 1 Kaapse ton</p>								
<p>Troy</p> <p>4 grains = 1 carat 24 grains = 1 pennyweight 20 dwts. = 1 ounce (oz.) 12 ounces = 1 pound (lb.)</p>		<p>Troy</p> <p>4 grein = 1 karaat 24 grein = 1 pennyweight 20 dwts. = 1 ons 12 onse = 1 pond</p>								
<p>CUBIC MEASURE</p> <p>1728 cubic ins. = 1 cubic foot 27 cubic feet = 1 cubic yard</p>	<p>MEASURE OF CAPACITY</p> <p>2 Pints = 1 Quart 4 Quarts = 1 Gallon</p>	<p>KUBIEKE MATE</p> <p>1728 kubieke dm. = 1 kubieke jt. 27 kubieke vt. = 1 kubieke jt.</p>								
<p>LENGTH OF CALENDAR MONTH</p> <p>Thirty days hath September, April, June and November; All the rest have thirty-one, Excepting February alone, Which has but twenty-eight days clear, And twenty-nine in each leap year.</p>		<p>KALENDER MAANDE VAN DIE JAAR</p> <p>September, April, Junie en November het dertig dae terwyl die orige maande almal een-en-dertig het, behalwe Februarie, wat ag-en-twintig dae het en nege-en-twintig dae elke skrikkeljaar.</p>								
<p>MULTIPLICATION TABLE - VERMENIGVULDIGINGSTAFEL</p>			<p>INHOUDSMAAT</p> <p>2 Pinte = 1 Kwart 4 Kwarte = 1 Gelling</p>							
2	3	4	5	6	7	8	9	10	11	12
maal times is	maal times is	maal times is	maal times is	maal times is	maal times is	maal times is	maal times is	maal times is	maal times is	maal times is
1are2	1are3	1are4	1are5	1are6	1are7	1are8	1are9	1are10	1are11	1are12
2-4	2-6	2-8	2-10	2-12	2-16	2-18	2-20	2-22	2-24	2-24
3-6	3-9	3-12	3-15	3-18	3-21	3-24	3-27	3-30	3-33	3-36
4-8	4-12	4-16	4-20	4-24	4-28	4-32	4-36	4-40	4-44	4-48
5-10	5-15	5-20	5-25	5-30	5-35	5-40	5-45	5-50	5-55	5-60
6-12	6-18	6-24	6-30	6-36	6-42	6-48	6-54	6-60	6-66	6-72
7-14	7-21	7-28	7-35	7-42	7-49	7-56	7-63	7-70	7-77	7-84
8-16	8-24	8-32	8-40	8-48	8-56	8-64	8-72	8-80	8-88	8-96
9-18	9-27	9-36	9-45	9-54	9-63	9-72	9-81	9-90	9-99	9-108
10-20	10-30	10-40	10-50	10-60	10-70	10-80	10-90	10-100	10-110	10-120
11-22	11-33	11-44	11-55	11-66	11-77	11-88	11-99	11-110	11-121	11-132
12-24	12-36	12-48	12-60	12-72	12-84	12-96	12-108	12-120	12-132	12-144
13-26	13-39	13-52	13-65	13-78	13-91	13-104	13-117	13-130	13-143	13-156
14-28	14-42	14-56	14-70	14-84	14-98	14-112	14-126	14-140	14-154	14-168
<p>RAND/CENT COINAGE - RAND/SENT MUNT</p> <p>POPULAR CONVERSION TABLE - POPULÊRE OMREKENING TABEL</p>										
Pence Pennies	Cents Sent	Pence Pennies	Cents Sent	Pence Pennies	Cents Sent	Pence Pennies	Cents Sent	Pence Pennies	Cents Sent	Pence Pennies
1	1	4	3	7	6	10	8	11	9	12
2	2	5	4	8	7	11	9	12	10	10
3	2½	6	5	9	7½	12	10	12	10	10

CONFIRMATION CERTIFICATE



The Reformed Presbyterian Church in Southern Africa

did this day confirm the vows of Baptism by professing faith in Christ and was admitted to the Lord's Table and to the full Membership of the Church.

"The Lord is thy Keeper" — Psalm 121 : 5.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2 : 11.

Congregation

Minister

Date

Certified a true copy of the original document

M. UGODU 27/8/92

M. UGODU
Eccl. Secretary
University of Venda

DONALD FRASER HOSPITAL CERTIFICATE

CHURCH OF SCOTLAND.

DONALD FRASER HOSPITAL

SIBASA, TRANSVAAL

This is to certify that *Penina Makuya*
completed a three-year course of training at the
above Hospital and passed an examination in
General Nursing in the year 19 *41*.

R.D. Calken

Medical Superintendent

G. Bhoodada

Acting Matron

Date *3. 8. 41*

M.C.P. 9 F-9748

Certified a true copy of the original document.

M. Ligudu 27/8. 19. 92

M. LIGUDU
Faculty Secretary
University of Venda
P/BAQ 1 2220, SIBASA
EX OFFICIO COMMISSIONER OF OATHS

MRS M.P. MUAVHA'S CERTIFICATE OF MERIT

DONALD FRASER HOSPITAL

THANZIELA

UVHU NDI VHUTANZI HA URI

Vho: *MUAVHA MATODZI PENNENA*

vho shuma fhano ubva *01-05-1952*

u swika *31-03-1986*

vha tshi awedzwa.

Vha khou fhiwa thanziela i no bva
DONALD FRASER HOSPITAL.

Mr. J. Teichler
MAINE MUHULWANE

R. J. Mutshebele
MUNWALELI

DONALD FRASER HOSPITAL

30-05-1986

Certified a true copy of the original document.
M. LIGUBU
Security Secretary
University of Venda
P/BAG X 2320, GIBBERA
EX OFFICIO COORDINATOR OF ARTS

ANNEXURE G

NURSING AND MIDWIFERY ASSISTANT CERTIFICATE

TRANSVAAL PROVINCIAL ADMINISTRATION.



Certified a true copy of the original document.

M. Ligudu 27/8. 1951

M. LIGUDU
Faculty Secretary
University of Venda
P/BAQ X 8220, SIBASA
EX OFFICIO COMMISSIONER OF OATHS

Certificate

of Admission to the Roll of Nursing and Midwifery Assistants

This is to Certify that _____

has undergone a four year hospital and district nursing training course as a NURSING AND MIDWIFERY ASSISTANT.

She has received instruction in the THEORY AND PRACTICE OF NURSING AND MIDWIFERY and has successfully completed the course of training on the _____ day of July, 1951.

She passed the FINAL EXAMINATION FOR NURSING AND MIDWIFERY ASSISTANTS on the _____ day of August, 1951.

She has been admitted to the TRANSVAAL PROVINCIAL ROLL FOR NURSING AND MIDWIFERY ASSISTANTS on the _____ day of September, 1951.

Signed at the OFFICE OF THE ADMINISTRATOR OF TRANSVAAL, this day of _____, 1951.

Medical Director of Public Hospitals.

C. Deane
Directress of Nursing.

ANNEXURE I(a)

ANIVESARI YA SIBADILA DONALD FRASER
(1934 - 1984)

Hee iwe Maitazwi[^]toma , naa u a mpfa naa!
 Sendela tsini u Kone-ha u bvumela,
 Musimi a vhe nne ndi vhale maakha,
 Vhahura vha zwi pfe vha rudze mbilu!
 Namela Tshadzume ri sedze Tshipembe:-
 Sibadela Donald Fraser ngetshi-ha ...,
 U Kovhela halo ndi u tsha halo fhano,
 Mudagasi ndi daka la zwi nai nai vuvhuni,
 NdilisoKhaidzo ndi Khuwa dza thavhamukosi,
 Dzinanga na vhadzo vho dzula vho pina,
 Tshipikwa ndi nzhele dza thovho u fhisa,
 Magokhononophondi a handululwa nga magandululo,
 Mugadzivhatsito la ndokololo Donald Fraser!

Li a kovhela ri songo vhona iwe Maitazwi[^]toma,
 Sedza-ha magondoni u liladze mato Madada ni,
 Mvelele ntswa dzi amba mafhungo la pala
 Thabelo dza mutahabvu Madonoro dzo tahisa, gundo.
 Zwililo zwa mutahabvu Aitken zwo tanza tshomedzo
 Thendo dza mufunzi Fraser dzo ri hovhela nala,
 Miloro ya mudengu Grant u wedza yo anwa mbuelo
 Vhadzulapo vha Hatshivhasa matungu u dala o shona.
 Sendelani-ha iwe Maitazwi[^]toma u tou divhonela:
 Zwigwili zwa akademi siani la vhuongi ngezwi ...
 Ndi dzone phuphu siani la vhuongi vhugalani,
 Sedzai na zve vha dzhavhela u do tenda
 Dzimendele u vhidzelele dzi tongisa ndivho,

Nala u tondwa dzo pfuma tshenzhelo ngomani,
Milomo u tibuwa a i sieli Lulimi mbuvha fhe
Sibadela tshashu ndi tshenetshi iwe Maitazwi^Λtoma
Makole a mahumi ma^Λtanu tsho ima tsho rali!
Zwi pfalese: Makole a MATHUMI MATANU. Shaka langa!

E.T. Maumela

ANNEXURE I(b)

ANNIVERSARY OF DONALD FRASER HOSPITAL

1934 - 1984

(FREE ENGLISH TRANSLATION)

You Commoner hearken you me!
 Draw nigh and in chorus sing,
 I be song leader and the measure beat,
 That neighbour hear and be content!
 Mount Tshadzume and southward look:-
 Donald Fraser Hospital here lies ...,
 Sunset is here daybreak,
 Electricity a forest of fireflies in veld,
 Warning bells in alarms echo,
 Doctors and nurses always alert,
 Knowledge of various diseases their aim,
 Killer bacteria by disinfectants destroy.
 Verily disease healer Donald Fraser!

It never sets without you a Commoner seen,
 Look you at the roads and eyes at Madadani cast,
 Development new stories in broad daylight tell,
 The late McDonald's prayers victory brought,
 The late Aitken's laments equipment spawned,
 Reverend Fraser's praises workers brought,
 Doctor Grant's dreams with fruit came true,
 Hatshivhasa citizens diseases numerous cured,
 Come you Commoner and for yourself see,
 The highly learned in nursing here are,

In nursing glory pillars they are,
Look you at their uniform and believe
Medals conspicuous knowledge display,
Hands skilful with mental experience rich,
Lips open leave for the tongue nothing untold.
You Commoner, our hospital this is,
Fifty years thus it stands!
Attention!!!
FIFTY YEARS neighbour of mine!

E.T. MAUMELA

FOUNDERS OF GOOLDVILLE MISSION STATION



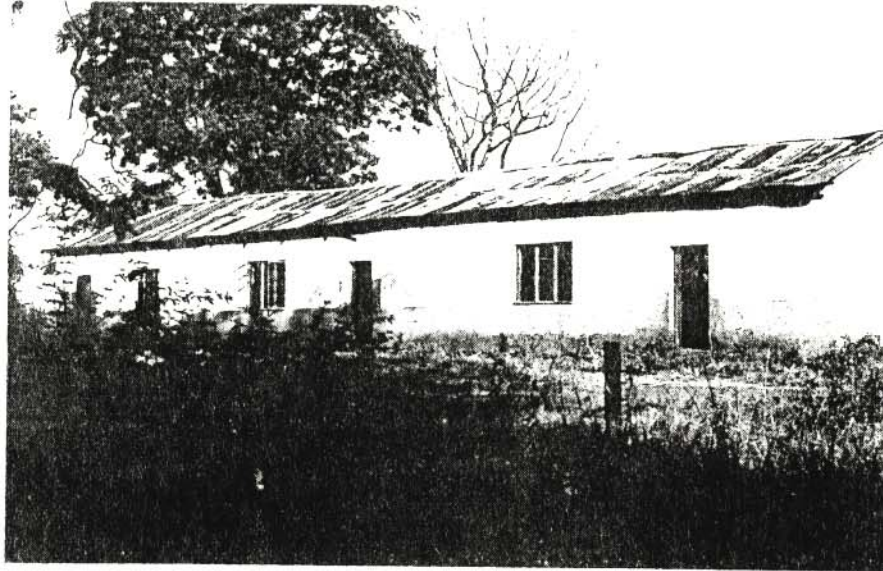
Rev. D.A. and Mrs B.A. McDonald
(1905 - 1931)

GOOLDVILLE MISSION HOUSE

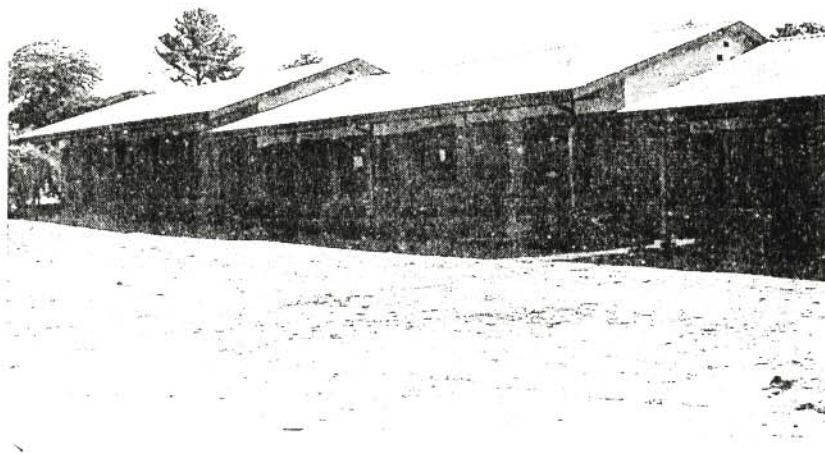


Gooldville Mission House, founded in 1905,
became the Springboard from which missionaries,
evangelists, teachers and others, spread the Gospel
to far-reaching areas

PRIMARY SCHOOL BUILDINGS



Gooldville Primary School
(founded in 1905)



The present (1992) Vhufuli
Higher Primary School

OUTSTANDING PUPILS AT GOOLDVILLE PRIMARY
SCHOOL



Mr A.R. Mphohoni
(1920 -1928)

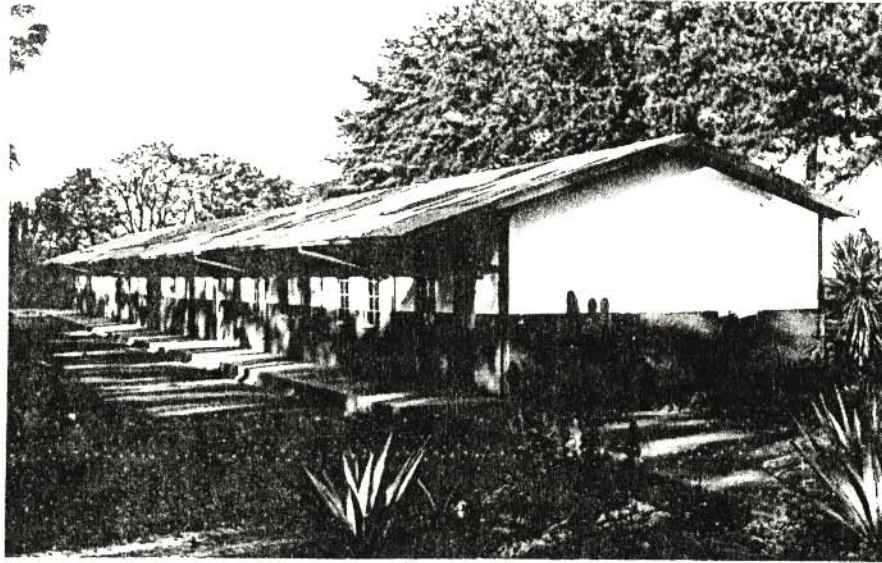


Mr E.S. Madima
(1931 - 1939)

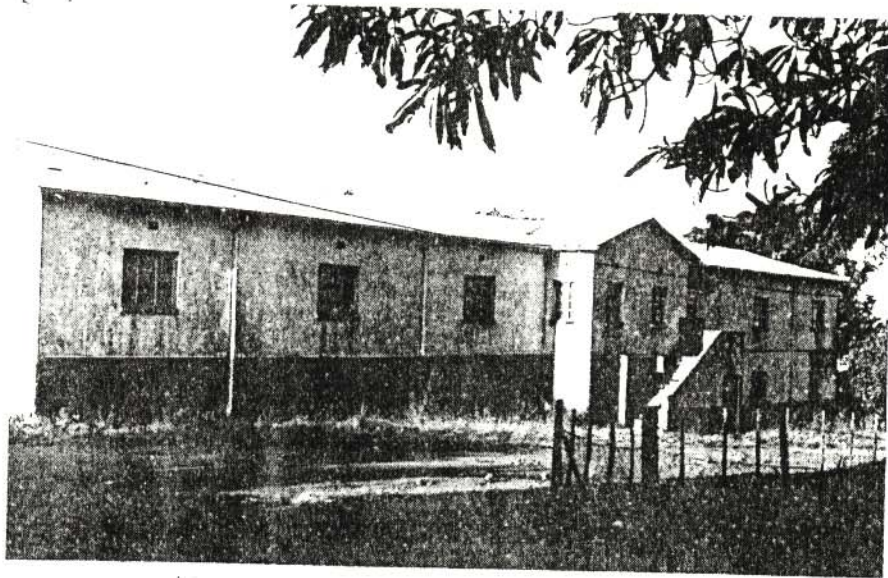


Mr T.N. Maumela
(1934 - 1942)

SECONDARY SCHOOL BUILDINGS



Present (1992) Tshivhase Secondary School (Formerly
Gooldville Secondary School, founded in 1947)



Boys hostel buildings at Tshivhase Secondary School

SOME OF THE FIRST STUDENTS TO PASS THE JUNIOR
CERTIFICATE EXAMINATION AT THE GOOLDVILLE SECONDARY
SCHOOL



Mr L.T. Nefale
(1947 - 1949)



Mr B.H. Maumela
(1947 -1949)



Mr N.N. Ratshitanga
(1947 - 1949) ^

Mr M.P. Mamathuba
(1947 - 1949)

FOUNDERS OF DONALD FRASER HOSPITAL



Dr and Mrs R.D. Aitken
(1933 - 1969)



Dr R.D. Aitken
(1933 - 1969)



Tombstone of Dr R.D. and Mrs R.D. Aitken

PROBATIONER NURSES AT DONALD FRASER HOSPITAL

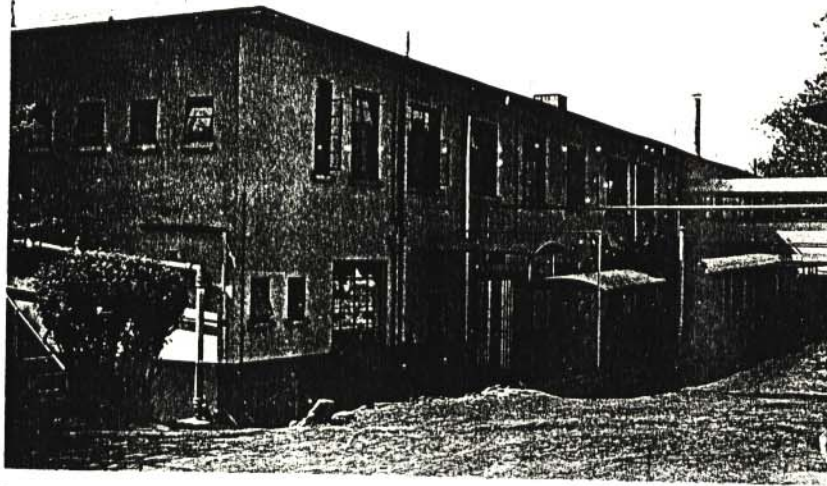


Staff Nurse M.P. Muavha
(1941 - 1986)

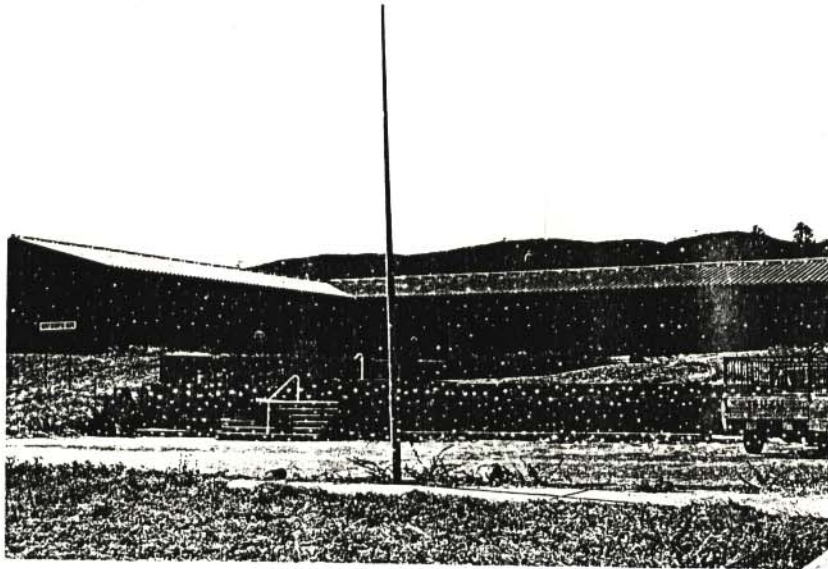


Staff Nurse F.E. Mathagu
(1944 - 1992)

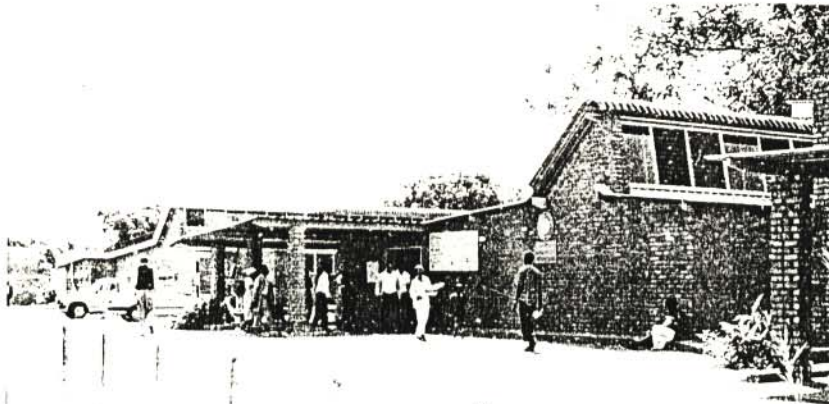
HOSPITAL BUILDINGS IN VENDA



Donald Fraser Hospital (founded in 1933)



Siloam Hospital
(Founded in 1940)

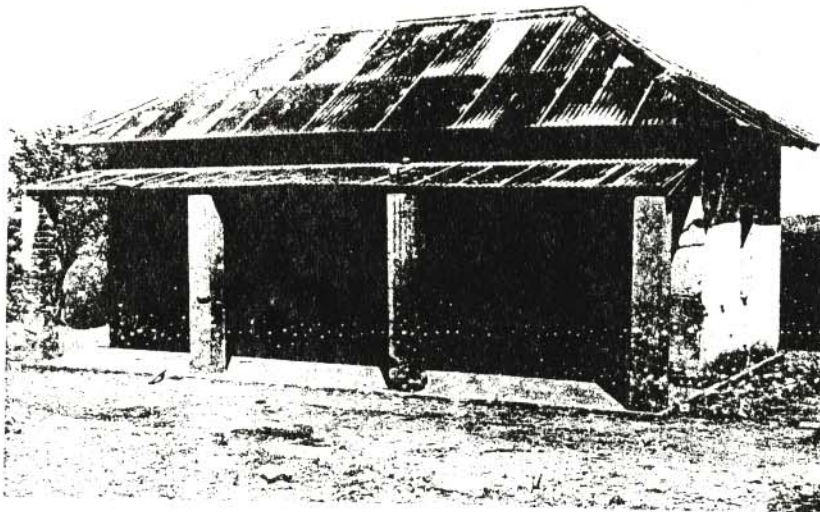


Tshilidzini Hospital (founded in 1958)

FIRST CLINIC BUILDINGS OF DONALD FRASER HOSPITAL



Tshakhuma Clinic
(founded in 1936)



The Old Ha-Luvhimbi
(Geogenholtz) Clinic
(founded in 1936)



The present (1992)
Ha-Luvhimbi
(Geogenholtz) Clinic

PROMINENT FORMER STUDENTS

(a) Teachers and Government Officials



Mr N.N. Ratshitanga - founder headmaster of ^Denga-Tshivhase Secondary School (1981 - 1986)



Mr T.R. Mulaudzi, the first Commissioner of Police in Venda (1979 - 1990)



Mr. L.T. Nefale, General Secretary of Nzhelele Valley Branch of the United African Teachers Association (1955-1959)



Mr Z. Mutsila, the second chancellor of University of Venda (1986 -1991)



Mr. N .R. Ramugondo, presently (1992) secretary of Donald Fraser Hospital

PROMINENT FORMER STUDENTS

(b) Prolific authors and Venda Language Committee



Mr T.N. Maumela
Prolific Author



Mr E.S. Madima
Prolific Author



Venda Language Committee with
Miss Agnes Mawela, the present
Chief Language Officer from
1990 to 1992



Mr I.P. Demana
Prolific Author



Mr E.T. Maumela
Prolific Author

BIBLIOGRAPHY

I. BOOKS

1. AITKEN, R.D. : Who is my Neighbour? The Story of a Mission Hospital in South Africa. Lovedale: Lovedale Press, 1944..
2. BADEN-POWELL : Scouting for Boys. A Handbook for Instruction in Good Citizenship Through Woodcraft. Canada: National Council Boy Scouts of Canada, n.d.
3. BEHR, A.L. : Education in South Africa. Origins, Issues and Trends, 1652-1988. Cape Town: Academica, 1988.
4. BEHR, A.L. : New Perspectives in South African Education. Durban: Butterworths, 1978.
5. BOWN, L. et al : A Handbook of Adult Education for West Africa. London: Hutchinson and Company Publishers Ltd, 1980.

6. BRUBACHER, J. : A History of the Problems of Education, 2nd Edition. New York: McGraw-Hill Book Company, 1966.
7. CABHAUM, C.J. : The Anthropological Study of Education. Hague: Monton Publishers, 1976.
8. DARKENWALD, G.G. et al : Adult Education: Foundations of Practice. New York: Harper and Row Publishers, 1982.
9. DUMINY, P.A. et al : Didactics: Theory and Practice. Cape Town: Maskew Miller Longman (Pty) Ltd, 1980.
10. DU PLESSIS, J. : A History of Christian Missions in South Africa. London: Longmans, Green and Company, 1911.
11. GEORGE, G. : The New Era in Education. A Comparative Study. London: Harrap and Company Ltd, 1957.
12. GRIESSEL, G.A.L. : Orientation in Fundamental Pedagogics. Pretoria: Via Afrika, 1987.

13. GUNTER, C.F.G. : Aspects of Educational Theory. Stellenbosch: University Publishers and Booksellers Ltd, 1983.
14. HARMSE, H.J. et al : Education for Life. Cape Town: The Education Bureau. House of Representatives, n.d.
15. LEE, J.M. : The Shape of Religious Instruction. Mishawaka Indiana: Religious Education Press, Inc. 1971.
16. LORAM, C.T. : The Education of the South African Native. Great Britain: Longman, Green and Company, 1917.
17. MAUMELA, E.T. : Zwiombo Ngomani. Pretoria: Van Schaik, 1988.
18. McDONALD, D.A. : With Christ in Africa. London: Marshall, Morgan and Scott, n.d.
19. NGUBENTOMBI, S.V.S. : Education in the Republic of Transkei: Some Origins, Issues, Trends and Challenges. Pretoria: Academica, 1989.

20. NKOMO, M. : Pedagogy of Domination. Towards a Democratic Education in South Africa. New Jersey: Africa World Press Inc, 1990.
21. _____ : Oxford Dictionary. Great Britain: Oxford University Press, 1969.
22. ROSE, B. (ed) : Education in Southern Africa. London: Colliers-Macmillan Publishers, 1978.
23. SCANLON, D.G. : Traditions of African Education. New York: Teachers College, Columbia, 1964.
24. SEARLE, C. : The History of the Development of Nursing in South Africa 1652-1960. Cape Town: Gothic Printing Company, 1965.
25. STAYT, H.A. : The Bavenda. London: Oxford University Press, 1931.

26. _____ : The Holy Bible. Revised Standard Version. Cape Town: Wm. Collins Sons and Company Ltd. for the Bible Society of South Africa, 1984.
27. _____ : The New Encyclopaedia Britannica, Volume 9. 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988.
28. _____ : The New Encyclopaedia Britannica, Volume 10. 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988.
29. _____ : The New Encyclopaedia Britannica, Volume 12. 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988.
30. _____ : The New Encyclopaedia Britannica, Volume 16. 15th Edition. Chicago: Encyclopaedia Britannica, Inc. 1988.
31. VAN VUUREN, J.C.G. : Orientation in Pedagogics. Pretoria: Unisa, 1976.

32. VERSTER, T.L. et al : Educational Themes in Time Perspective, Part 1. Durban: Butterworths, 1985.
33. VREY, J.D. : The Self-actualising Educand. Pretoria: Unisa, 1979.
34. WILLIAMS, D. : Umfundisi. A Biography of Tiyo Soga, 1829-1871. Lovedale: Lovedale Press, 1978.

II. MISSIONARY (CHURCH) AND SCHOOL MATERIAL

1. A Brief History of Donald Fraser Hospital. The 50th Anniversary celebration of Health Services in Venda, 1934-1984. Unpublished manuscript by Ralushai, V.N.
2. Constitution of the Women Christian Association of the Bantu Presbyterian Church of South Africa. Lovedale: Lovedale Press, n.d.
3. Katakisma kha Vhapresbitiri, Lovedale: Lovedale Press, n.d.
4. Manual of Law, Practice in the Bantu Presbyterian Church of South Africa, (Renamed) Reformed Presbyterian Church of South Africa, Lovedale: Lovedale Press, 1958 by Sikhutshwa D.V.
5. Nyimbo dza Vhatendi. Tshakhuma: The Venda Literature Depot, 1969.
6. Standing for the Truth. The Story of Missionary Origins of the Reformed Presbyterian Church of Southern Africa and the Results of fieldwork Research of the Socio-Political Location of the Church. Umtata: 1989 by Nissen, C.
7. The Donald Fraser Hospital. Report for 1930.
8. The Donald Fraser Hospital. Report for 1938.
9. The Donald Fraser Hospital. Report for 1939-1943.
10. The Donald Fraser Hospital. Report for 1944.

11. The Donald Fraser Hospital. Report for 1945.
12. The Donald Fraser Hospital. Report for 1946.
13. The Donald Fraser Hospital. Report for 1947-1953.
14. The University of Venda, Vice-Chancellor and Principal's Annual Report for 1986.

III. GOVERNMENT REPORTS AND ACTS

1. Bantu Education Act. No. 47 of 1953.
2. Transvaal Education Department, Junior Certificate Results, 1950-1952.
3. Report of the Commission on Native Education, 1945-1951.
Union of South Africa. The Government Printer, Pretoria. U/G No. 53 of 1951.
4. Report of the Commission of Inquiry into the Systems of Education in Operation in the Republic of Venda, 1982.
5. Report of the Interdepartmental Committee on Native Education, 1935-1936. Pretoria: Government Printer U/G No. 29/1936.
6. Venda Government Annual Report for 1981.
7. Venda Government Annual Report for 1984.
8. Venda Government Annual Report for 1986.
9. Venda Government Annual Report for 1987.

IV. UNPUBLISHED DISSERTATIONS AND THESES

1. Kgware, W.M. : Bantu Education in the O.F.S. during the Twentieth Century (1900-1953), An Historical-Critical Study, unpublished M.Ed. dissertation, University of South Africa, 1965.
2. Malunga, F.W. : A Century of Dutch Reformed Church Missionary Enterprise in the Soutpansberg Area - The Story of Kranspoort, unpublished M.A. dissertation, University of the North, 1986.
3. Marambana, N.R. : A Decade of Crisis in Black Education, 1976 - 1986, unpublished M.Ed. dissertation, University of the North, 1987.
4. Mathivha, R.N. : The Berlin Missionary Venture in Education at Tshakhuma: Venda (1872-1954). An Historical-Critical Survey, unpublished M.Ed. dissertation, University of the North, 1985.

5. Mminele, S.P.P. : The Berlin Lutheran Missionary Enterprise at Botshabelo, 1865-1955: An Historical-Educational Study, unpublished M.Ed. dissertation, University of the North, 1983.
6. Mokwele, A.P.P. : The Grace Dieu Experience of the Anglican Church, 1906-1958, unpublished M.Ed. dissertation, University of the North, 1988.
7. Mphahlele, M.C.J. : The Methodist Venture in Education at Kilnerton, 1886-1962, unpublished M.Ed. dissertation, University of the North, 1972.
8. Ndwambi, J.N. : A Spatial Analysis of the Venda Development Framework. Unpublished M.A. dissertation, University of South Africa, 1988.
9. Nkuna, W.W.X. : The Contribution and Influence of the Holiness Mission Churches in the Acorn-Bushbuckridge Area, 1930-1970, unpublished M.A. dissertation, University of South Africa, 1986.

V. PERIODICALS

1. Bantu Education Journals, 1962-1971.
2. Educamus, 1983.
3. Thohoyandou Newspaper, 13 March 1992.

VI. SYLLABI

1. Syllabus for the Lower Primary School Course, 1967.
2. Syllabus for the Higher Primary School Course, 1967.

VII. INTERVIEWS

Valuable information on Gooldville and other mission stations of the Reformed Presbyterian Church, has been obtained, either verbally or in writing, from the following persons who had either expert knowledge on Gooldville or the activities of the Reformed Presbyterian Church, or had intimate knowledge about certain personalities who were attached to Gooldville and other mission stations of the Reformed Presbyterian Church:

Mr D.K. Mabija, Mrs M. Mabija, Dr J.P. McCutcheon, Mr E.S. Madima, Mrs S. Madinginye, Evangelist M.P. Makhani, Matron J. Makhubele, Mr P. Mamathuba, Mr J. Marema, Mr B.H. Maumela, Mr E.T. Maumela, Mr T.N. Maumela, Miss A. Mawela, Mr A.R. Mphohoni, Mrs P. Muavha, Mr Z. Mutsila, Mr L. Nefale, Mrs G. Ndongane, Prof V.N. Ralushai, Mr I.P. Ramaliba, Mr P. Ramatshimbila, Mr N.R. Ramugondo, Rev E. Ramulondi, Mrs E. Ramulondi, Mr N.N. Ratshitanga, Mr R.F. Ratshitanga and Mr P. Tshiswaise.