



Interview with Mmatika Modisakwano

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Mmatika Modisakwana [MM]: The people are growing and there are teachers and this is when a person is older now. My grandfather passed away and he was 148 years and that is my mother's father.

Tshepo Moloji [TM]: Today is the 21st of September 2013 and we will be doing an interview with this lady and we are doing this research for SAHA Land Act Legacy Project. I am Tshepo and I am travelling with Nelson and I am also with Elsie as well. We would like to thank you for allowing us into your home today. If we can start with you introducing yourself and telling us what your names are?

MM: You would like to know my names?

TM: Yes, that is correct

MM: My name is Mmatika that my mother and father gave to me

(All laughing)

TM: Okay, your name is Mmatika and what would your surname be?

MM: My surname is Modisakwane

TM: Okay, Modisakwane, and where were you born?

MM: I was born here and I will die here as well

TM: Do you remember when it was?

MM: Excuse me?

TM: Do you still remember when you were born?

MM: I do not know how old I am currently. I have forgotten I used to know how old I was but I don't remember them anymore, but my Identity book will be able to help me get the details, would that be okay?

TM: On your Identity document?

MM: I am not sure if I am speaking correctly though?

TM: No you are speaking well, you can bring your Identity book and I will look there

MM: We need to speak the truth wherever we go, you see.

TM: On your Identity book it says that your surname is Modisakwano

MM: Yes that is correct but it is actually Madisakwane but as I have been going and getting the identity book and they spelt it incorrectly and they do not pronounce it correctly

[TIMECODE: 03m:20s]

TM: It also says that your names are Emily Mmatika and you were born on the 24th August 1925.

MM: That is exactly how it is

TM: That is what the identity document says. I am not sure if you still remember your parents, do you know where they say they are from before they got here?

MM: I do not know where my parents were from. However I would hear them saying that they are from then and have been here.

TM: As you were growing up, were your parents working during that time?

MM: They did not work really, they would just get everything but there was no one working. There was not much really to do and they would just do what they needed to do on a daily basis. They used to farm - that is the main thing that they used to do. However they did not really work for the white people at that time.

TM: When you remember, what is it that they used to farm at home?

MM: They did farming and they had the following things that they farmed in: mabele, beans, and mielies - a lot of those things really.

TM: Who used to do the farming for them?

MM: The elders used to do it themselves. They were no tractors or anything. We used to go to town by walking there.

TM: All the way to Zeerust

MM: Yes, it was not far and we used to buy in town and we would walk there and it was not too far for us.

TM: When they were done harvesting the items that they had planted, did they sell the vegetables or did they just eat it at home only?

MM: We used to eat it at home

TM: Okay, so this was at home?

MM: Yes, we would have beans, we had everything and we did not suffer during those times.

TM: So who would do the farming; your father? Did he do it all alone or how was it done?

MM: It was my father and his children. Even if you as a woman, you could farm as well with your husband as well.

TM: Okay, did your mother farm as well?

MM: She would help where she could really. We also get married and we could help as well and there were no problems really.

TM: Okay, was there school during that time?

MM: There was school but it was not the same as today. The education of them was not the same as today. However we wanted the children to get an education.

TM: During this time, how was the education then?

MM: It was fine really we would wake up early and go to school to go and get an education.

[TIMECODE: 07m:53s]

TM: Where did you attend school, do you still remember?

MM: We used to go to school... there was a house and there was grass and that is where we went to school

TM: You woke up early and then you went to school and then you would come back home thereafter?

MM: Yes that is correct: when you got home you would eat. It is not like today where they eat other things and if they don't want to eat they do not eat it. We did not choose what we would eat.

TM: (Laughing), they will tell you that they do not like the food

MM: Do they eat everything?

TM: They do

MM: Do they eat magadane [vegetables]?

TM: What are those?

Other: It is a vegetable that is similar to a watermelon and it is round as well.

MM: Yes, it is very similar to a watermelon

Other: However when you take it from the farms, you have to cook it, a watermelon you eat it as a fruit but this one you need to cook it.

MM: It cooks and once cooked, you can eat them.

TM: Okay, you ate these and what else did you eat?

MM: We also used to eat magomane [vegetables] and maphotse [vegetables]

TM: What would you say or compare magomane [vegetables] to though?

MM: It was something that we used to grow that we eat

(All laughing)

Other: It grows with three things on it and you need to ensure that you eat it before it dries out and then you cook it and you let it cool, you do not eat it hot.

MM: The food was really nice, and we enjoyed it and we called that food for status, (laughing)

TM: Here at home when you were growing up, where you under a *Kgosi* [Chief] or are there people who have just bought the land?

MM: We were under a *Kgosi* [Chief], they needed a community who was under a *Kgosi* and the land belonged to the *Kgosi* and they needed to have a community underneath them.

TM: Who was the *Kgosi* [Chief]?

MM: I don't remember them

TM: Okay, when you were still growing, up who was the *Kgosi* [Chief], in that time?

[TIMECODE: 11m:17s]

MM: I honestly don't remember, I would say the Kgosi [Chief] is so and so however that is not the case as I am now elderly and now I don't remember anything at all. We were not as clever as the children of today; they have more knowledge than we did. We did not know anything that the children of today know of.

TM: When you knew the *Kgosi* [Chief] of this area, who was it?

MM: I do not know who the *Kgosi* [Chief] is; I do not know them at all I have just been hearing. I am elderly and do not know anything. We arrived here and the *Kgosi* [Chief] at the time was Mosakaphofu

TM: Okay, Mosakaphofu?

MM: Yes, when we arrived in this land that is who I knew to be the Chief. We were people, we did not know everything. Now things are different but we are learning as we grow.

TM: How did he get this land that you live in today?

MM: He got it in the right manner, the land was quiet

TM: The land was quiet?

MM: Yes, there were no fights on this land that we live on today. There were no problems really. You would not hear of any fighting and the children of that time were listening to their parents. The children of today they look for their own husbands. Before, they would look for a wife for you. They would tell you that they would find you a wife where they were happy.

TM: Then they would bring the wife to you?

MM: Yes, there was no noise, they grew up with their elders and God is what separated them only and nothing else.

TM: While you were growing up, did you find a job or what did you do?

MM: Do you mean as a man?

TM: Yes, when you are older?

MM: Yes, you do look for a job

TM: Where did you work, or where did you start working?

MM: I did not work at all, I used to stay at home when I got married and used to take care of the children and now the white people are taking over the land.

TM: Where did you do this?

MM: We did this when the white people took over the farms that we had.

TM: What happened to your farms?

MM: Which ones?

TM: Where you used to farm?

MM: No we used to farm in the yard, look at the yards now can you see that they are full. So we used to farm in our own yards at that time.

TM: There were no people?

[TIMECODE: 15m:42s]

MM: No from there all the way to the other end it was farms [emphasize]- everything was farming there, we would eat mabele that we got from the farms.

TM: How did it come for you to come and work for the white people?

MM: No, the white people, when we came and they came to farm so that is how it came about, as we needed something to have as an income to be able to live.

TM: Okay, did they not decline you, when you asked for employment when you went there to the white people?

MM: Do you mean the white people?

TM: Yes

MM: No they did not say no, you would just go there and ask for employment and they would take you.

TM: So how did you do it, did you just go to the white people's farms and ask for employment?

MM: Yes, they need people, so they would go to the house of the *Kgosi* [Chief] first and then ask for people who will work for them. This is when the *Kgosi* [Chief] will inform the community.

TM: He will not just enter the house of the Chief?

MM: No, you cannot just enter the house of the Chief, with no reason.

TM: When you work at the farm with the white people, how did they pay you?

MM: No, there were tickkeys [2 and half cents] and 5c and 10c and they would say that this how they would pay you for the whole day.

TM: Wow, 5c

MM: That was money to us, as things were not too expensive then. Clothes and food were not too expensive then.

TM: When you started working with the white people, what did you do for them?

MM: What do you mean?

TM: When you worked on the farm of the white person, did you farm, or what exactly did you do?

MM: No, they have already farmed however they have hired us to do other things on the farm. That is why they paid 5c per day or whatever has been agreed upon with the white person.

TM: So when you have been paid, what do you do with it?

MM: I would go to the shop and buy myself a dress

TM: You would buy yourself a dress, (laughing)?

MM: You would buy a dress and takkies as well; takkies were about 10c at that time.

TM: Wow, you would dress up thereafter?

MM: Yes

Other: There was also Nearpants during that time

[TIMECODE: 19m:42s]

MM: Yes

TM: It was very nice?

MM: It was very nice [emphasize]

TM: There is this problem of Van Royen with the Identity Documents?

MM: No, Van Royen said he knows

TM: What do you mean? (Laughing)

MM: It was hard and it depends if you liked him. He helped people on their land that belonged to their *Kgosi* [Chief].

TM: Were they afraid of Van Royen?

MM: Yes, people were afraid of Van Royen. You are afraid of death as well so that is why they were afraid of Van Royen.

TM: True, so what did you do then?

MM: I also ran away as well.

TM: Okay, so you also ran away as well?

MM: Yes, we all used to run away

TM: So when you are in town where do you run?

MM: You go to town and you stay there and hide there really

TM: When you get to town do you just sit there?

MM: We keep running and we will come back

TM: When do you come back though?

MM: We would come back at some point but we would hide, as we were afraid of death during that time.

TM: What does Van Royen want though? When you are doing all of this?

MM: No, the truth is all he wanted was it was the right of his land but it was not his land and he thought he was the one that was running the land.

TM: So for how long did you run for?

MM: We would run and at times you would sleep in the grass until you come back.

TM: So you have left your houses alone now as you are running from Van Royen?

MM: Yes, we were afraid of being killed

TM: How did this problem come to an end though with Van Royen?

MM: No, we just saw it all coming to an end

[TIMECODE: 22m: 26s]

TM: Okay, do you remember there used to be those identity documents that were called Dompas, [Identity Document], did you ever take one?

MM: Yes, I did take one

TM: Do you remember what was happening during that time?

MM: Those identity documents, they were identity documents of that time. They were just forced on us and we could not disagree to them at all.

TM: Oh, so you did not want them at all?

MM: We did not know what they were for and for a woman especially an identity document was known more for men and not for woman at all.

TM: So they said woman must have identity documents as well?

MM: Yes

TM: What did you say?

MM: What could we do, we had to take them

TM: Did you not fight so that you do not need to take these identity documents?

MM: No, even if we fought it does not help because we are not hard headed and they are, so if they say we must take these identity documents, then we will do so. During the time of the Kgosi [Chief], we did not have these problems that came with the white people.

TM: No

MM: The land was peaceful when we grew up and there were no problems. If this was said then it was taken and we did not fight it.

TM: So you took the identity documents and life went on?

MM: Yes, we took the identity documents although there was a fight as it was believed that woman do not take identity documents

TM: It was a fight?

MM: Have you ever seen a woman take an identity document?

TM: Did you ask this question to them?

MM: How can we ask these questions at that time, what would they say, we were taking the identity documents and that was that?

TM: The Dompas [Identity document]

MM: We took the identity documents first and then we took other ones later and then we got to these latest identity documents that we have currently in circulation.

Other: The identity documents from that time are known as Dompas documents and the ones that came thereafter are known as ZA documents

TM: Oh, these were reference documents

[TIMECODE 25m:35s]

Other: Yes those are reference books

TM: So you had all three of them?

MM: Yes, this one is the third one that I have received.

TM: So now once you have taken the Identity document, would the police stop you to ask you for your identity document?

MM: No, they would not; we would walk though having them on our possession

TM: Were there any woman that wanted to fight this or did they all agree?

MM: There was no one that could fight so there was no one that disagreed, as we were all afraid of fighting. The very people that were hard headed, processed the Identity documents and they would fight, so we did not fight it when they said we should take the Identity documents.

TM: So the time of Van Royen, were you still working for the white people or did you stop working for them?

MM: What do you mean?

TM: When did you stop working for the white people?

MM: I don't know but I did work for them. The white people would make you leave everything and the Commissioner felt pity for us and said we should run to a specific place.

TM: Who was the Commissioner now?

(All laughing)

MM: Say the name now?

Other: It was Social Services

TM: Oh, this is with the new Government

MM: Yes, he was the Commissioner and they would help us.

TM: So when you were working at the white people, who is left behind at home farming and doing all the activities on the farm at home while you were working?

MM: No, you need to understand the white people were close and they would bring us home

TM: Oh, so they were not too far

MM: Alternatively you could stay there until Friday and the white person would bring us home and then on Sunday at about this time, they would then come and fetch us. If you had children then they would stay behind and they would be able to be self-sufficient and run everything in your absence.

TM: At home, would they be the ones that would farm then?

MM: Yes, they would do all the activities at home. There was not any of this noise that happens nowadays. Even when you went to town there would be no mess and the way things are today. There were no wrong or criminal activities happening at that time.

TM: As women, you were working. Were you able to meet up as others have societies and stokvel, were you as women able to meet up together?

[TIMECODE: 29m:21s]

MM: What do you mean?

TM: To meet up to be groups to help each other out as in other places men will meet and take out money and this money would be used for burying a person and taking that person from the white people to bring them back home, did you have anything of this sort?

MM: Do you mean when you were with the white people?

TM: No I mean here at home

MM: We used to meet up and things were not expensive and there were societies and help each other out and there would be one big person who would handle everything. We would go there as we were all helping each other. I have a society and I have also joined the one where I was working and it was just like this. Things were no suffering during this time as things are expensive.

Other: So when you needed a site what would you do?

MM: Yes

TM: As you are growing up, you get children and the place that you are staying in becomes smaller as well. As people are making their homes as well to live, is there still place to farm though?

MM: Yes, when a person farms they would farm in the yard.

TM: So does that mean that you do not farm anymore?

MM: No you just did everything in your yard and that is where the main activities linked to farming would lie.

TM: How do people live then?

MM: We look at things and we are living well and there are no problems. My yard had beans and everything else really so farming would still be done and I have my children and they also have children and the place is then reduced in this manner.

TM: The place becomes smaller and smaller as more people are building a place to stay?

MM: Yes, so people would not farm anymore as much. If I were not too old I would be farming still.

TM: Now there was this problem that Braklaagte, they wanted this to fall under the Government of Bophuthatswana

MM: Do you mean now?

TM: No a long time ago?

MM: Yes, that is how it was but we did not want Braklaagte to fall under Bophuthatswana at all. It was their land there and this is what they wanted as Van Royen and the other white people. However the people from Braklaagte disagreed and said that they will fall under Bophuthatswana at all.

TM: So they did not want it at all?

MM: They wanted their land

TM: Were there fights?

[TIMECODE: 33m:32s]

MM: No there were no fights at all.

TM: It was tough for the people?

MM: Yes it was hard and what would we do really as old as we were?

TM: So what was the reason why they wanted Braklaagte?

MM: We do not know what their reason was why they wanted our land; maybe they wanted it for themselves. They wanted us to get out.

TM: You refused

MM: Yes, we said that a Chief rules us and that is how it is. It took time - the ruling is on both ends but that is how it was

TM: What do you mean that it was on both sides?

MM: Yes, you are under my ruling this side and that is why you are asking me questions to find out how you can help us to find out how things are and maybe there could be help in the nation. We do not know.

TM: However you say that during this time of Mangope [Leader], you say that it was not nice during this time under this leadership?

MM: It was not nice but we were okay, we were just afraid of the fighting really.

TM: What happened during that time?

MM: Mangope wanted to take the leadership and run the nation, so we were afraid of fighting really.

TM: What would they do though?

MM: They wanted to fight but we did not want to fight

TM: Are there any people here in Braklaagte that agreed that this land should fall under Mangope during this time?

MM: I do not know, if there were people that agreed with this. We will never be the same

TM: That is true

MM: How we feel will never be the same; however Mangope used to make our lives come to a stand still

TM: How did he do that though?

MM: (Laughing)

TM: How did you survive?

MM: God is there, we just lived and things eventually got better and we accepted how things were at that time.

TM: How long did he make this stop for though?

[TIMECODE: 36m:47s]

MM: It was a long time

TM: So what would happen, so would you go and collect and then only find out at that time?

MM: No, where would we be able to go to collect? We did not want to know that it was our time if we went to the Government, we were afraid of Mangope's people and we did not want to fight really.

TM: So they were not good people then?

MM: They were just like that we were also afraid of death. When you see death just like that, it is painful.

TM: (Laughing), true, so you did not want his leadership and to be under their Government?

MM: No, we did not want to and we did not accept it and it was hard and if you see that another person is agreeing and you are not, so we did not want it like that.

TM: Who is the one that is leading the nation to say that they do not like the Mangope leadership?

MM: There was no one that was leading us, however if a nation does not like something then they do not like it at all.

TM: So you were still running at this point?

MM: We were running still

TM: Where were you running?

MM: Anywhere you could run to, where you could get help. Just to get help.

TM: You ran away during the time of Van Royen and then again you were running during the time of Mangope?

MM: Yes, that is true we ran during the time of Van Royen and again during the time of Mangope

TM: So when you are running away and you are out there, do you stay there all night or when do you come back?

MM: You stay there all night and there is nothing that you can do

TM: Where do you eat when you are there?

MM: Sometimes you run into the white people's farms and then you could get food there as you were on the run. You would hope that they would feel pity for you and they would help you when you approached them.

TM: Okay, so there were some other white farmers that felt pity for you then during this time?

MM: The white people?

TM: Yes

MM: We were just running during this time, there were streets and then there were farms as well in between of all this so we just kept on running.

TM: Okay, the time of being under the leadership of Mangope, eventually came to an end?

[TIMECODE: 39m:25s]

MM: It came to an end as always all things do come to an end as our time on earth. However we do not know how it all came together in the end.

TM: Okay, so things got better, how do you feel that things are better now?

MM: No, we do not feel anything different; however we are just sitting here now

TM: When you think of it as the new Government came into power in 1990 which was the ANC, were there any changes that you can see here currently in Braklaagte?

MM: I do not really know, I do not know if there are any changes but I can say that there is a tar road now.

TM: Oh, so this road was not a tar road?

MM: Yes, there was no tar road and those are the changes that we can see and water as well and they have put water taps or pumps for us.

TM: Okay, where did you get water before then?

MM: We did not have the taps before

TM: Okay, so where did you get water before then?

MM: There were taps

TM: Where were these taps?

MM: They were on the other side

TM: So you had to go there to the taps?

MM: Yes, but it was painful but these are the difficulties that we experience today and even when we used to walk to town to go and buy items that we wanted. It was very hard. Some people had donkeys that they used during this time.

TM: Okay, you mentioned that during the Chief's time, when you started realizing how things were, you said you were under a Chief and he ran things better?

MM: The Chief's always ran things properly and people were always happy on their land.

TM: So how was the Chief that came in after Mosakaphofu? He was running things in a manner in which you were happy with?

MM: They always made sure that people were happy and that community was happy and the nation and there was no noise really.

TM: So now the Chief that came in after Mosakaphofu, how did they run things when they came in?

MM: We are too old now and we are not worried about the Chief anymore. This is for the younger generation just to be able to show each other that no, don't buy this, as it is too expensive and be able to show each other to do the right thing. That was being clever.

TM: That is how it is and you could live and that is being clever?

MM: We did live and we made it work by using the vegetables that we have farmed ourselves and we would eat with the family and everything was fine

[TIMECODE: 42m:55s]

TM: As you said the people are not farming anymore, what are you living on now? Is it the Commissioner's money that you were getting?

MM: In this time?

TM: Yes

MM: We do not experience hunger as we accept things.

TM: However are you still farming?

MM: Yes, we are still farming and the children grow up and they also work on the farms that we have.

TM: So you mean your farms that are here?

MM: Yes, those are the ones that I am referring to

TM: Do you mean on those very farms that you work on?

MM: Yes

TM: There is no more life out there; there is a lot of suffering out there

MM: We do not see it as suffering but we see it as what else are we going to then if we do not this as the Commissioner has provided us with something to make a living with so what shall we do, we need to do this so that we can have food.

TM: Now, you say there are grand children, what will your grand children get from all of this?

MM: Yes, they will also get something from this as well.

TM: They need to take of it

MM: Yes, they do and they can do this by looking at how I do it

TM: Yes

MM: When they are in their own homes, they need to still take care of everything and I also take care of myself as well.

TM: (Laughing), so you also said something about weddings, how were the weddings from those times?

MM: They were weddings where children would get married; they would not be the same as today. It was like you would just tell your father that you would like to get married and your father would go and look for a husband for you.

TM: Okay, so he would go out and look for a husband for you?

MM: Yes, they would get you someone that was suitable for you and it was not like how it is now.

TM: There was nothing like now?

MM: Yes

TM: What stops these things from happening?

[TIMECODE: 45m:30s]

MM: They were stopped by us as people. You would see yourself with a girl and you love this girl. So they would not break you up with this girl.

TM: Okay, did you go to church here at home?

MM: There was a church however there were not as many as the churches that are available to an individual today

TM: No, which churches were there before?

MM: There was Lutheran Church, there was also Baptist

TM: Okay, Baptist, which one is this one?

MM: Okay

TM: So here at home which church do you go to?

MM: I attend Zion Christian Church.

TM: Okay, so you attend Zion Christian Church

MM: Yes, that is the church that I attend

TM: So as you grew up you attended this church?

MM: No, Zion Christian Church was not available the only churches that were available were Lutheran Church, Baptist Church and Church

TM: Okay, which one is Papist?

Other: What do they call it by the way, Milding? Maybe they have a name for it?

TM: So do you go to church on Sunday with everyone then?

MM: I am a Zion and go to church at Zion Christian Church

TM: I mean all of you?

MM: Yes, that is correct. The ones that are going will go and the ones that were staying behind will stay behind then.

Other: They would stay

TM: Is there this thing like what happens here in Braklaagte in other areas as, where people go and work for the white people and stay with the people to do your job and you would stay on their premises as you worked for them?

MM: To live with them?

TM: Yes?

MM: You found that you could not stay with the white people

TM: I mean to work for them?

MM: I would do what I need to do and then come back

[TIMECODE: 48m:08s]

TM: Did you also not want to work in Johannesburg?

MM: No, why would I live in Johannesburg?

TM: (Laughing), so you did not want to live in Johannesburg

MM: Well mostly what happened is we were told what to do by our husbands during that time.

TM: Okay

MM: We did not say what we did in that time

TM: What did your husband do then?

MM: We used to farm here at home

TM: Oh, okay so you used to farm here in your yard?

MM: Yes

TM: So where did the children go to school?

MM: Yes, when they grew up they would go to school as well.

TM: Did they attend the school that you attended as well?

MM: Yes, they did.

TM: When you looking at things and looking back, would you say that there has been something that has changed from the time that you were growing up here in Braklaagte and the today's times, is there anything that you can say has changed?

MM: Yes, there has been change that has happened before we did not have these type of houses, today we have built proper houses. So the change has come because you do what you want to do.

TM: (Laughing)

MM: The children of today are married

TM: Regarding this thing though that people are no longer farming, how does that make you feel?

MM: That is how it is now because there are no cows and we do not have money to hire tractors to do the necessary farming duties

TM: Where are the cows?

MM: The cows are dying as there is no grass even if you buy them food but they are dying and you buy grass that is dried up.

TM: What happened to the grass though?

MM: I don't know maybe the rain is just not the same as before we used to get a lot of rain however now we do not get that much rain anymore

TM: There is no more rain now?

MM: We used to get a lot of rain on this land before in comparison to now

[TIMECODE: 51m:10s]

TM: Things have changed now

MM: The rain is not coming anymore; you would not see the grass like this before. The cows find it hard to eat this grass.

TM: If the *Kgosi* [Chief], called a meeting would you go to those meetings?

MM: When they called what?

TM: A meeting for the community, would you go to these meetings?

MM: Yes we would go, all of us

TM: As woman would you be able to speak to the *Kgosi* [Chief] when they have called a meeting?

MM: Yes, as he has called a meeting with his community, therefore we would go and attend those meetings.

TM: However were the women allowed to speak in the meeting?

MM: There was a time where the woman could speak and say what they wanted and tell everyone.

TM: Thank you very much for your time today, I have heard you, I will meet with others and they will tell me some more as well, (laughing)

MM: Maybe you just want your own help, you need to go wherever you can if you need help really, you cannot go to one place only for help and we need the help as well. The help for everything to be done well, so by you asking me questions it is you helping us.

TM: That is the truth

MM: We are now old

Other: Thank you very much Mrs. Mmatika, we thank you a lot and you have helped us a lot. We wanted to know how this process works where they look for a husband and not what happens today when there is a knock on the door and when you open he has someone under his arm already.

MM: That is true and he is coming from the mountain

Other: They come from the mountains

MM: The children of today they have already got children, the things that are amazing that have children early. My children do not have that as yet. They will grow up first before being exposed to those things. Their mother is a Zionist; they know girls as well now the children of today. They are working as well.

TM: They are men now

MM: Yes they are men even the children. My girls are getting married as well.

TM: How did you keep yourselves happy?

MM: We were happy with anything that we had, as we did not experience any pain really.

Other: You hear

MM: We were always happy, as our children also were happy

[TIMECODE: 56m:20s]

TM: The children today to have fun, they go to the tavern, what did you do in your days to have fun?

MM: No, for me what happens is you farm mabele and then you would boil them and then you would cook them. It was alcohol. The children did not drink alcohol at all

TM: So it was the elders only that were consumed by alcohol during that time

MM: It was only the elders even at work you would not see children drinking alcohol it is only the elders that would drink alcohol. I can make the alcohol traditional beer.

Other: It is poison

TM: (Laughing)

MM: That is so true and you would look at them and get so worried as the children of today have been messed up. The children are just doing their own thing really today. I have never come across a child that does not do what they are meant to do.

TM: It is messed up

MM: The land is messed up by the things that we live with and the music that plays

Other: On Wednesday

MM: The child does not go to school and where does that child work then if they are not going to school? What will I give that child a boy as well?

Other: They have children as well

TM: Where do you think things went wrong here in Braklaagte?

MM: What can they say as they are also seeing what I am seeing. Children cannot be disciplined today.

Other: Satan has arrived on earth

MM: The other day they will say that at that tavern someone's child has died there.

Other: On Wednesday I was watching TV and the child who is a boy was shouting at his mother and even pointing at her and saying "can you hear what I am saying", this really made my blood boil.

MM: Yes, that is how it is really, and then they come and break your things that you have worked hard for.

TM: Are you not able to take these problems to the *Kgosi* [Chief]?

MM: These children of today they do not listen

Other: They do not care what the *Kgosi* [Chief] has to say

TM: They do not care what the *Kgosi* [Chief] will say to them?

MM: I see the children of our days they used to listen but they have been messed up and it is what they listen to at the taverns

TM: You do not sleep at all?

[TIMECODE: 1h:00m:50s]

MM: Yes, that is true; we do not sleep at all. You will be sleeping and then you will hear this, so the land has been messed up and the children as well.

TM: Thank you, (Laughing).

[TIMECODE: 01h:01m:13s]

[END]