



Interview with Lucy Manamela

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Tshepo Moloi [TM]: No there is no problem with that, we will fix it

Lucy Manamela [LM]: Which issue will we be starting with?

TM: I will direct you don't worry.

LM: Okay

TM: Today is the 24th of September 2013. I am Tshepo Moloi and I am with *Ntathe Piet Rampo*. We are going to meet Irene. She will explain who she is and give her full names

LM: Okay

TM: She will also tell us where she is born. We will be talking to her about the history of Mogopa and we will focus on the impact of the Land Act of 1913 and she will tell us what she remembers about forced removals. Let me thank you first for meeting us and the information that you are going to provide us as this is going to help us with this project.

LM: Okay

TM: You will tell us what you remember and where you do not remember; there will be others that will help us to complete it.

LM: Okay

TM: Let us start with you telling us your full names?

LM: My full names are Mathlakala Lucy Manamela. However the one of Irene is what is used while I was growing up. I was born in Matau on that side of Koster, when I finished school at Koster, it ended off at Standard 6 [Grade 8]; I then came to attend my Secondary School here in Mogopa. I attended school at Khutlwano Secondary School. This was in 1967, in that year that was when my parents also came back home as they used to work on the farms and they then moved back to Mogopa and they lived here at home again. They were no longer working at that time. I finished school at Khutlwano Secondary School and then proceeded onto my College studies at Taung College of Education at that time though it was still in Mampersstad during that time. When I finished the two years in College and then moved onto teaching. I would teach and go home and there were problems that we were going to be moved. There were a lot of problems during that time and we had to go to Bophuthatswana as we were black and we needed to get out of the white people's land. There was a group that agreed with this move to Bophuthatswana and we were with the elders that refused to go, although we were working at time. The elders refused, they came and they forced us out, I don't remember the date though when they came.

Other: It was in 1984

[TIMECODE: 03m:17s]

LM: Yes on the 14th of February 1984 as there were policemen and members of the army; it was painful though when they came. The fathers were held up by the policemen like *Ntathe Rampo* and *Ntathe Dirk Mpshe*, they were refusing to go onto the police cars and they were tied up and forced. It was painful; they just took you with what was in your house. The chickens and your entire luggage. The cows that were outside, those were left behind. No one knows what happened to them. We went to Pachsdraai which is where the *Kgosi [Chief]* and Jacob More was at the time and they put us into the shacks that they have built for us. We were with Ntathe Kgatitswe and they told us not to unpack our luggage, we were also with, I have now forgotten their name. It was Black Sash. They were the people that helped us when we left and they came into the place. They came in without being welcomed, I remember Aninka was sleeping in the car of Ntathe Mabidikane but they did not allow her to come in as they had done a roadblock. She had to go back and she was telling the others on the other end on what was happening on this side. The elders were already communicating with Black Sash. To try and not get us moved. However the Government of that time did not agree with that. That is what happened. When we moved Black Sash followed us all the way, when we got to Zeerust they said that we should not unpack our items at all. We did not even stay for a week,

TM: In Pachsdraai

LM: I think it was two or three days and the trucks came through to move us and they chose who were going to take us to the next place that we were going to stay at.

TM: Were these the same trucks that came to fetch you that moved you there?

LM: No we were moved there by the Government trucks and Black Sash had to look for their own trucks to move us to a better place. This is when we went to Bethal and this is where *Kgosi Mamogale* was at that point. *Kgosi Mamogale*, he was not just a *Kgosi* for the Ba Kwena's [Clan Name] only, it was just that he helped them to communicate when they came from Free State to get land that they needed. They took that they were safe under him. When we got there we sat for a little while. We had three houses, which we had been separated into. There was a house in Bethal, Modikwe and Berseba. It was also painful there as there was no water at all. The water was on the floor and other times we do not know how to get water from their water holes. There was a man that fell inside a hole trying to get water, however there was someone close by who was able to take him out the water hole. Black Sash, they looked after us and attended meetings in Oukasie, they tried and got a water pump for us and they got equipment to pull/pump the water out of the ground to get clean water. We were not happy and we wanted to go back home. We stayed there and in 1987 they found a place and they kept declining. The last place that they showed then which was close to Ledig and it is close to Onderstepoort, it seems that the people that stayed in Skaam were meant to go there as there were already shacks and a school that was put up. With the communication with Black Sash it was agreed that we would moved to Onderstepoort. When we got there we lived okay and the children could go to school. The school was called Bothibelo [name of school], we were not there to stay and that is why the school was called Bothibelo [stop something].

TM: So they took the people from Modikwe and Bethal

LM: The people from Modikwe were Bethal and Mogopa as well. Most of us stayed behind, as people did not want to go ahead as they said that things were messed up. We moved on and on the other side it was Bloemfontein court case and Pretoria and there was a lot of movement going up and down at the time. Piet and them were still small at the time, however they were moving and they were with Pule and Fanta and they went and attended the court case and they won the case and now we need to come back home and there were road blocks at home again to stop us from entering. They then formed the youth and they explained to the elders what this was for. They told them that we would like to get an opportunity to go and clean the cemeteries back in Mogopa that belonged to their ancestors. It was a process as there was a letter that was required to be sent to request that they are going to come to Mogopa to clean the cemeteries.

[TIMECODE: 09m:10s]

They had planned as the youth that they were going to clean the cemeteries and when they came here to Mogopa they had nowhere that they stayed. This is then when they requested that they needed material to build their shacks so that they could be there to clean the graves. As they were cleaning the graves most of the shacks kept coming in and most of us were almost on this side. However they were still attending the court case at the time. Black Sash then requested the white people that these people had won the case and why do you not want to give them their land back? In the end they gave them the trucks to move us all back and that is how we all came back and we were able to stay comfortably and enjoy the land that we live in. There are some people though that stayed behind at Onderstepoort.

TM: Oh, so Onderstepoort is called Paatsema?

LM: That is correct, it is very nice. They have built and it is very nice. Others stayed behind there when we came back home here in Mogopa. There was no school as they had broken down the school when they forced us out of the land. There was SACC, they met with Black Sash and TRAC and they built a school for us. They used Botshabelo Trust as they funded us and they built five classrooms to ensure that the children could attend school. It was tough as they had to go to school as they were still young and they attended school up until Standard 5 [Grade 7], and the others had to go to other schools because of this. That is how things were and the negotiations were still going ahead with the Department of Education as there were shacks as well and there were no chairs and tables and they sat on the floor to get education. Everything eventually settled and we got to where we are now in 1994, things were not that great at that time but things were getting better. We started getting help from the Government to get water. In 1995 I was chosen to be the Counselor for this area and we could request that we do not have water and they would assist and eventually we had electricity and we got schools because we would request all the details from the Departments. We then also got a mine and the people worked on the mine as they were employing.

TM: When did the mine come about though?

LM: I do not remember when exactly this mine came about

Other: It was in 2003

LM: Yes, 2003, that is when the mine and we signed for it as Mogopa Trust as I was also a member of Mogopa Trust as well. The role of Mogopa Trust was to look after the people. The reason for this was that we used to be under the leadership of a *Kgosi [Chief]*, however the *Kgosi [Chief]* had betrayed us and moved us and forgot about the community and we therefore decided that we did not want a *Kgosi [Chief]* and we went to the lawyers they then told us that there needs to be a Trust that will look after the community to ensure that they do not just do whatever they want. So the Trust will then be the *Kgosi [Chief]* of the community. Mogopa Trust is the *Kgosi [Chief]* and they would sign for everything.

(Phone rings)

LM: If anything that was needed for the community, they would step in as Mogopa Trust. We then made agreements with the mine and that started and that is when people could go and work and earn an income. The mine helped us as this built the clinic as well for us. There were places where people were farming, so the money that was paid from the mine was used to pay the people that were farming on the farms. It helped us to do a lot of things with the money. The Government also gave us tractors, how many did they give us?

Other: They gave us five tractors

LM: It was three tractors, which helped in the farms to farm with as these were for drought relief and people got food from there as well. If you got eight bags you can proceed and do more. The Government eventually took the tractors as time went by and by this time you needed to have made things work for yourself and raise money by yourself, as the Government needs to help other people as well.

[TIMECODE: 15m:25s]

So they took the tractors and moved them onto the next people to build them. So we worked with the Germans and they were the SACC, they raised funds to buy tractors and we bought them and they were ours and they are still around today. With their help and from the help with what was left over we bought tractors and other equipment that was needed and life went on perfectly. The mine helped as well. My last-born was taken to school by the mine, when he finished his Grade 12 at Mothswedini, in Zeerust, the mine took him to college at Rau and he was educated by the mine and he did his Geologist studies through the mine.

TM: Okay

LM: That is how life was and everything was fine. We called ourselves as being developed and the school ends off at Grade 12 and the children were not going to attend school outside anymore. There was the gardening project and we were sponsored and that was spoilt because there was a problem where people thought that the money was used recklessly. We had vegetables, if you wanted to buy potatoes, you could buy fresh ones from the ground.

TM: Was this at the school?

LM: There was a garden at the bottom down there and we got fresh vegetables and because of the mess there was a process where people were taken out of the office and other people were put into office. It was just a mess and there was no garden anymore and there was no development. The way I look at things now is that there is no development anymore in the area. They destroyed the garden, we had bought cows and they sold them and now it was the court cases that were fighting, as they wanted to be power with this project. They sold the cows and only four are left. Right now there is no development, I do not see where we are going to and that is why we just sit and do nothing. They will farm now and then you don't see what happens to the rest of the vegetables.

TM: Who is farming now?

LM: It is the communal, the committee that is there right now and they are using the tractors. I do not remember getting feedback that they worked in this way and this is the profit that we have made and this is how much we can give to the community. We do not see any progress today.

TM: Things have changed a lot now?

LM: Yes, a lot, the garden has died. They took out the people and took out the vegetables and they were green and they took them all out as they said the people were spending the money recklessly. There were sprinklers and cooling systems like tunnels and these are all gone and they are now torn and there is nothing happening anymore there at the garden. People are actually keeping their cows there now. We thought that if you take someone out please put someone else as you said that other person knows nothing about what they were doing.

TM: Yes, let me take you back a little bit, you said you were born in Matau?

LM: Yes

TM: You then came this side because of school and then eventually your parents bought a place here in Mogopa.

LM: Yes, they bought a place here

TM: Let me ask you about when they bought a place here, how did they do that as outsiders, how did they manage to be able to purchase the place this side?

LM: This side there was my uncle, this Tswana, it was my mom's uncle

TM: Sorry

[TIMECODE: 19m:59s]

LM: Okay

(Door opens)

TM: Even with me Tswana is a little difficult for me as well.

LM: It was my mom's uncle and they spoke with my father, they did not enjoy staying in the farms especially when you are older and not working anymore. They spoke to my mom's uncle and there was a *Kgosi [Chief]* at that time. Things were still fine it was Oupa Thomas More and he was still the *Kgosi [Chief]* at the time. They negotiated and they called the men who were part of the gathering, there were about five clans and they told them that this person wants a place to stay here in our land. We don't know how much to make him pay, do you agree to allow him to come and stay in our land? They then agreed and he paid, the community was called as well and they showed them the money and told them that he would like to stay in our land and the *Kgosi [Chief]* called us and we have allowed him to come and stay and he was given his receipt to show that he had bought the place here.

(Talking in the background)

TM: The community has to know who you are as well?

LM: Yes, because tomorrow there is a problem and they will not be able to help you at all, as they do not know you. So it is beneficial that they know you.

TM: When they just bought what were they given, are they given land or what happens?

LM: My father was given land and he was also given farms and in that time they used cows to farm with and he had cows that he used for farming as well. The farms were somewhere that side.

TM: Okay, if you can remember how was the house that was built here at home?

LM: We had built a house with the bricks that are made from sand; it was a house that was made from sand.

TM: How big was it?

LM: It was a four roomed house, however before the forced removals we were working and we were then able to build a bigger house as the house was a seven roomed house at that time with a brick used from cement and it was plastered and when we moved during the forced removals, this was broken down.

TM: Okay, at home your father was doing farming and work for himself, they gave him the land to farm. How big was this land that they gave him for farming?

LM: I don't remember sometimes it was, what did they call them?

Other: Hectares

LM: Yes, hectares, I don't know what they were called

Other: It was 100 hectares

LM: They would give you sometimes 100 hectares and 150 hectares and it was up to you where you would farm. That was your choice.

TM: So when they had farmed, at home you were fine and you were able to eat?

[TIMECODE: 23m:20s]

LM: We would eat, we would take the output to the town and they would store it and you would take some at the end of the month and from that your children could eat.

TM: So they would not store them at home at all?

LM: It was not safe at home because there were rats and they would be stored there and each time that you would take from your output, they would record it and deduct the amount that you have taken as everyone stored there.

TM: Okay

Other: It was called Tshilong [place to store vegetables], in town

LM: Yes, it was called Tshilong

TM: Okay, if you can remember during that time in 1967 when you got here, how would you describe this place?

LM: Mogopa?

TM: Yes

LM: I would say that Mogopa was very nice and there was no crime, it was quiet. The law was in order and as a girl I could walk all the way to *Ntathe Rampo* that side in the dark, there would be nothing at all that would happen to us. Even if you sent a child, you would not get worried that they would take the child and something would happen to them. The school was where the mine was that is where Khutlwano was and nothing would happen to you.

TM: Yes, *Ntathe Rampo* showed me where the school was.

LM: We would walk from there as girls and there were no problems, you could go and get things at the mountain alone and you would be free and nothing would happen to you.

TM: Why do you think things were like this though?

LM: I am not sure; maybe it was the leadership of the *Kgosi [Chief]* as it was strict. However I can see that there are still *Kgosi*'s today, things are changing as we are moving on with life. Maybe it could be that when we come back from Gauteng you come back with bad habits that we did not adopt while we were growing up. We grew up as children that were afraid of your elders. If the teacher came now, you would be scared but now they children just come with the teacher and they were not scared at all, (laughing).

TM: You were teaching, were you teaching at Taung?

LM: I was teaching at Ventersdorp

TM: This thing that people were going to be moved from Mogopa, when did you hear this?

LM: I think it was about 1976, I don't know what they left for at that time.

Other: 1973

LM: Yes, I don't know why they left. Our problem was in 1984 no it was 1982 that was the first group and that is when people had to go to Bophuthatswana and this is when the problems started and they had to leave their farms in 1982 and that is when the first group left to go to Pachsdraai that is when I heard it when I was working.

TM: How did you hear it?

[TIMECODE: 26m:41s]

- LM: When you come home and you see some houses there are numbers and you ask why is it that house has a number. That is when you would be told that we are being moved to. This was a nice place and it is summer and winter and it is evergreen (laughing), that is where they were taking the people. That is how they brainwashed some of the people. That is how some people left and they were excited to eat fruit like that.
- TM: So this thing for the community to know did the *Kgosi [Chief]* call the community to tell the community about this?
- LM: I am not sure because I was at work but I think the *Kgosi [Chief]* had called the community. That is why there was a division in the community regarding the move. He had however already taken a decision with the people he had negotiated with before going to the community. Some of the members of the community said this was already spoken and they said no they are not moving.
- TM: The first group that you are talking about, which one is that?
- LM: This was the group that went with the *Kgosi [Chief]* they are currently in Pachsdraai however they are from the family of the *Kgosi [Chief]*.
- TM: So when they moved, how did they move them, were they moved with trucks as well?
- LM: Yes, they did move them with trucks and they were compensated as well and they were given money as well, their cows were taken as well and they were informed that tomorrow they would come. They moved them nicely and with us they moved you with your stove which was hot and it would break as it was hot
- TM: The first group left in 1983, as the second group left in 1984, what was happening in that time regarding the removals, where people talking about the forced removals?
- LM: It was just like that The Black Sash were there and they stopped them coming to move us and there were court cases as well. As the first group had gone and it was not nice anymore and they kept forcing us that we needed to go as well. The trucks came twice or so to move us but they were stopped by Black Sash.
- TM: The *Kgosi [Chief]* had gone with the first group, so who was left behind leading the community?
- LM: There was *Ntathe More* that had refused to go with them; he was the one that was leading the community at that time.
- Other: Oupa Sakie
- LM: It was *Ntathe Isaac More*; he was the one that was leading the community when the *Kgosi [Chief]* had gone.
- TM: The ones that refused to go like your father, why did they not want to move?
- LM: They believed that they are not going to live comfortably and they will be living in small spaces and they did not know if there was any freedom and they did not believe in the Government of Bophuthatswana as this was under the leadership of Mangope. They did not trust it at all. They believed that we are from this side and he had his followers from that side and we also had farms here and we did not now if there would be farms there as that was considered the white people's land.
- TM: Let me ask you a question, the first group that left with *Kgosi [Chief]*, they had houses as well, what happened to their houses though?

[TIMECODE: 30m:55s]

LM: The houses were broken down but they got money, they gave them money to build new houses that side.

TM: Oh, okay, so when you leave, they break your house down immediately?

LM: Yes when you move they break your house even the school was broken down, when they left in 1983 the school was broken down and the children could not go to school anymore.

TM: Really?

LM: They did not go to school at all.

TM: In February 1984, they were forcing you out, where were you at the time?

LM: My child was still very small at that time; I was on leave during that time.

TM: What do you remember about that day?

LM: I do not remember much, I remember being woken up at night, I remember Desmond Tutu and Alan Boesak coming and saying that the trucks are here to move us. We went to *Ntathe More*, as we were afraid and he was leading us. We had church there with Desmond Tutu and Alan Boesak the whole night and it was raining. You were afraid that if you go home, that they would take you and we had our children in the rain.

TM: When did they take you out? Was this in the morning when they came to take you out?

LM: They left us in the evening when Desmond Tutu was there; they then left and then came back as they saw that they had no chance to move us at that time. I think it was Piet. They came back - they made us forget about two or three days and we thought everything was fine. We were sleeping, we did not hear anything. They had a loud speaker they told us to wake up and they were here to move us to our new place. The trucks came at night no one saw them at all.

TM: When they come to your house, what do they do?

LM: They take off your things and boxes and they pack for you

TM: So they pack your things for you?

LM: Yes, they were packing our things for us and putting into boxes for us.

TM: Was this the police that were doing this for you?

LM: It was the police, members of the army and people that were hired that were getting paid. You did not pack your own things. They would just pull the chicken and throw them into the truck really. The chickens died as it was hot, as soon as they took your things the tractor came and broke down your house. As soon as they put your things away they would bulldoze your house down. They did not even ask anything.

TM: So they were taking you to Pachsdraai now?

LM: Yes, they were taking us to Pachsdraai now, however there was a bus there as well , as the bus was for people and the truck was for your luggage. The people had run away but it was no point to run away as you were sitting in the grass where were you going to live? You cannot live in the grass for a long time. So they had to come out eventually.

TM: True, so at Pachsdraai, you did not stay there for too long?

LM: Yes, we stayed there for about two or three days and then we left there.

[TIMECODE: 34m:50s]

TM: From there you went to Berseba?

LM: Yes

TM: When you got there to Berseba, how did you find the place? How was it?

LM: It was just a big piece of veld really, when we got there, in Berseba. You had to find a place to live and make a small shack for yourself to stay there.

TM: How long did you stay there for?

LM: I think we stayed there for a long time, how long was it Piet?

Other: Yes, 1987

LM: We left there in 1987 and we arrived there in 1984

TM: It was about three years that you stayed there?

LM: Yes, we stayed there for three years

TM: During this time, were you still working?

LM: I eventually left working and stayed at home as my parents were sick at home. Our parents during this time got really sick and that is the time that I had to watch them and ensure that they were okay.

TM: What did you live on as an income during this time?

LM: During this time?

TM: Yes

LM: The sad thing is that during this time our parents were not earning their pension money anymore when we arrived that side.

TM: This is in Bophuthatswana?

LM: Yes, it was cut and they did not get it anymore. We lived by chance I don't know how we lived we saved a little when we were working. The other people were working and they brought a little home for us.

TM: Were there any jobs there at all?

LM: There were no jobs at all.

TM: When you were just sitting, a day like today, what would you be doing, what were the activities that you would do?

LM: The activities were to get water really as you could not even do the garden. Where we were it was clay soil and you could not even do the garden or anything. *Ntathe Rampo* it was better and we spent a lot of time there and he did the garden and he could sell us vegetables at that time and he was still very strong. We could not do anything, it was very hot and you would just sit under the tree and you need to cook early in the morning and you just sat outside all day.

TM: What happened to the children that needed to go to school?

[TIMECODE: 37m:23s]

LM: The children that had to go to school, there was a school and that school took them and they were able to go to school there as well.

TM: You arrived at a place where there were other people; you are from outside, how were the relationships with them?

LM: There were fights there as well, there was a specific leadership that was followed there such as when you are in a specific age, when they are at the cemetery you had to be there. If you were not there, they would hit you and they would come and get you in the house and they would beat you up. As a woman there was this thing that they did that you had to plait with the grass and you had to do these things. If you did not they would come and take you out as this was the leadership of the *Kgosi* [Chief] of that land that we were at. It was not nice there really.

TM: The time that you were there, you were planning as your land had been taken from you forcefully, what were you doing now to get back as you were in someone else's land now?

LM: We were planning to come back home

TM: How were you planning?

LM: This was the time we were meeting with Black Sash and these meetings were held a lot at Oukasie and these were not held at Bethal. At Bethal they did not want them both Black Sash and TRAC so they had to arrange transport to go to Oukasie to have the meetings.

TM: Who did not want them to have the meetings at Bethal?

LM: It was the *Kgosi* [Chief] of Bethal who was Mamogale.

TM: The one that you thought was on your side and was a good *Kgosi* [Chief]?

LM: Yes, that very one.

TM: So who went to the meetings that were held in Oukasie?

LM: It was mostly men the elders and some women. There was *Me Tladinaye*, *Me Mahlaphi* and some have now passed away a lot them actually now, and there were men as well that went to these meetings as well.

TM: Let me ask you about Black Sash if you remember, how did they come about to help you with being moved out of your land?

LM: There were some men David Kgatitswe and Matthews Kgatitswe and they lived in Gauteng at the time. They understood things better and they knew that these people could help us as we were being moved forcefully. So they brought Black Sash and that is how it came about.

TM: Okay, another thing that happened in 1987 they then took you to Onderstepoort? How did they move you all at the time?

LM: They moved us using TRAC, they hired trucks as they were attending a court case and they found land that had no one staying there. So they agreed to move us to Onderstepoort and they agreed to move us there. As we were not living peacefully where we were at the time.

TM: Okay, when you got there, how was life there when you got there?

LM: It was also quite a dry and veld area as well but there were shacks that were previously built a long time ago. It was only us and there were no other people there as, it was us the nation of Mogopa only not mixed with another nation or people from another land at the time.

[TIMECODE: 40m:35s]

TM: You all came back together?

LM: Yes, we came back together again now. The opportunity also came that people could get jobs at Sun City at the mines and there were buses to take people to work.

TM: During this time, were you still not working?

LM: I was still not working; I only worked when I came back to Mogopa. I was just sitting and doing nothing really during this time.

TM: Another thing was the role of the youth structure, the youth formed this and they came up with a strategy

LM: To clean the grave yards

TM: Yes, when they did this, what did the elders say about this?

LM: The elders took this in that the youth want to go and clean the graveyards and they saw it as a good idea that our ancestors would be happy that they were being taken care of. However they had planned something. The elders were happy but it was not really about cleaning the graveyards but more about coming back home.

TM: So finally you come back home

LM: Yes, finally

TM: When you came back home, what happened?

LM: When we came back home, we needed to make shacks for us to be able to have a place to live. There were so many cows when we came back here. There were about 4 white farmers that each had their own cows. You must also remember each farmer probably had more than 100 cows so there were about 500 cows. We would go and get water where the cows were drinking water as well. It was difficult during this time

TM: When you came back, where did you put up your shacks, was it where you initially stayed?

LM: Yes, others put up their houses where they used to stay, however others stayed far away and then we thought this was not safe so others came closer due to this aspect and put up their houses closer to everyone. Some went to their original places and others went to where their relatives were that had been moved, that did not come back with us.

TM: So you started from the ground again because you had nothing?

LM: Yes we started afresh, we were just happy that we were back at Mogopa.

TM: How was that day if you can remember?

LM: It was difficult; we came back at night. The sun had already set at that time. In the morning there was nothing to make food with. You had to look for a prima stove [paraffin stove] and look for paraffin, there were no shops at all. It was difficult but you were happy that you were at Mogopa and you had to start all over again and we will see how things are.

TM: This was 1990 when you came back?

LM: It was in 1990 right Piet?

Other: Yes it was

[TIMECODE: 43m:47s]

LM: It was in 1990 and 1989, they came to clean the graveyards in 1989 towards the end of the year and then from January we all came back with our shacks. In the end Black Sash and TRAC hired trucks to come and take people back to Mogopa.

TM: Now it shows that people used to live on farming and when the forced removals happened, they lost their farms and cattle during this time, what did they live on when they came back to Mogopa?

LM: When we came back?

TM: Yes

LM: Others were assisted because they had children that were working during this time and that is what helped them a lot. Farming was difficult. The tractors were sold, when we moved forcefully. There were a few that had tractors as we used the cows a lot, the tractor was just standing as there were no farms where we were moved to and they sold them as the tractors were just standing and gathering dust so they eventually sold them all. When we came back we stayed about a year or two with no farming. We looked towards children who were working/employed, TRAC was still there and they fought for children and elders to get their pensions. They took them to Potchefstroom to do the applications and that is how they lived and this money came and they lived on this money. The others were able to buy cattle from the white people. The other white people were kind and they would sell their cows to us and that is how they got cows.

TM: Now you are starting over and building schools so that children can go to school, were you able to take them back to school as they were out of school for a long time?

LM: The children?

TM: Yes, as they had not been to school for a long time.

LM: They sat for a long time not going to school but when we got to Onderstepoort there was a school, we arrived there around September, immediately I do not know how it happened and it was very quick and there were teachers and the children were being taught and they did not even have uniforms but they were being taught and educated at the school. The following year they started properly in Grade 1 where they finished off.

TM: You are now back at home now the problem of the leadership of the *Kgosi [Chief]* as you say the *Kgosi [Chief]* betrayed you, how did you tackle this one?

LM: The issue of the *Kgosi [Chief]*?

TM: Yes

LM: I don't know, but when we moved to Onderstepoort when they were going to the court cases there was this thing that the *Kgosi [Chief]* of Mogopa but we do not want a *Kgosi [Chief]* anymore we would rather work as committees, and we did not want a *Kgosi [Chief]* anymore.

(Door opens – greets everyone)

LM: It was documented that we did not want a *Kgosi [Chief]* anymore in Mogopa

TM: Who documented this agreement that you do not want to have a *Kgosi [Chief]* anymore?

LM: The community and our lawyers, Cheadle Thompson, did this agreement; this agreement is with the High Court that we do not want a *Kgosi [Chief]* anymore

TM: Okay

[TIMECODE: 48m:08s]

LM: When we got here, when everything was fine, there were a few that wanted us to have a *Kgosi [Chief]* as some of us stayed behind at Bethal. It was a little mess though. They decided that they built big houses there in Bethal, as they were afraid that we would be taken out again and they did not believe that we would move back to Mogopa. So when they saw that we were settled, they resumed with *More* that they wanted a *Kgosi [Chief]* here in Mogopa and they were that side still. We then responded and said if you go to the High Court in Pretoria, you will see that we do not want a *Kgosi [Chief]* anymore here in Mogopa.

TM: So there was no *Kgosi [Chief]* anymore, who was the leader now here in Mogopa at this stage?

LM: The leadership now was Mogopa Trust

TM: How did you start this now?

LM: I was not a part of it when it started, but we had chosen from the clans, there were five clans in Mogopa am I right Piet?

Other: Yes, there were five clans here

LM: Yes, we took people from these clans, two out of each clan. They then formed the Trust.

TM: Okay

LM: That is how it started. When it started, it was with Fink and Aninka Claassens and they guided the people in the Trust to show them how it worked as it was old people and they did not know how it worked.

TM: Is this in the Trust?

LM: Yes, when the term came to an end

TM: How long was the term?

LM: It was four years. Thereafter we would elect using the IEC and ballot papers to vote for members of the Trust.

TM: Who was voting?

LM: The community was voting for the members of the Trust. They would decide to put people who were capable of leading the community.

TM: Is this what you were involved in?

LM: Yes, that is the one that was involved in. I was there for a year with Piet, the following year we were part of the Trust and we were there for eight years in the Trust.

TM: Your role as a Trust, what was it?

LM: You deal with the issues pertaining to the land only, there was another committee that was set up that dealt with everyday running of the community and this was the management committee. We dealt with issues where a person wants land and we controlled the land and the management could not do anything really because they needed to speak to the Trust even when the mine came into power. You could also not hire someone a farm without consulting with the Trust first.

TM: You mentioned at the beginning, that when your father first bought the land they took him into a meeting and they spoke to the community that he wanted to buy land here in Mogopa, now that it is a Trust, how did it work if someone wanted to buy land?

[TIMECODE: 51m:45s]

LM: We went back to the community and explained that there was someone that wanted a place to stay. The same way that it was done when there was a *Kgosi* [Chief] in power.

TM: The people used to follow this?

LM: Yes, they used to follow this however now this is not as much as it used to be before. Even if a person was visiting me, I would need to report to me community or the office and if anything happened to that person while they were here if they got hurt or anything they would know where they are from and they could assist him. However it is not the same anymore and that is why it is not as safe as it used to be before.

TM: How was the management committee elected?

LM: It was elected to by a vote raising your hands, if a person says I would like a particular person to be part of the management committee and they would vote and that is how that person was elected to be part of the committee.

TM: How did they select it though: was the community called as well in this instance?

LM: We would call a meeting of the community

TM: You said they deal with day-to-day issues?

LM: Yes

TM: Did you ever get to a point where there were disagreements between the management committee and the Trust?

LM: No funny enough we got along very well, we would sit down if the Trust had a meeting we would all meet and they would also do the same and we shared ideas just like that.

TM: Then we have issues of development as you said that in 2003 the mine came about and they built a clinic and there was Agriculture at the same time as well. Did the community agree with having a mine that was run on their land?

LM: Yes, they did agree they felt that there would be jobs and the children would be able to work and not to just sit and have nothing happening on the land that they live on.

TM: You also mentioned that there were tensions at some point where there were disagreements, what started these problems?

LM: It did not trust each other, and money in fact. Let me say the garden project was sponsored by NDA. The committee that came in after us- the new management they felt that they had to get the money and then pass this on and the others had been working there a long time and the NDA gave them the money and they felt that the money was being spent recklessly. They volunteered and they did not earn an income at all. They would get money if they sold vegetables, which they sold to OK and in this way they could get R500 or something and they still had eight people that worked for them that also needed to get paid as well. So that is where the problems started saying that money was being spent recklessly.

TM: This was the management committee that said that money was being spent recklessly?

LM: Yes that is correct, that is what happened and the offices were broken down.

TM: When this happened did they not call the community to assist with this?

LM: No the other members of the committee did not even know at all. They just heard that the garden had been stopped.

[TIMECODE: 55m:42s]

TM: Was there anyone that could assist with this?

LM: It was also a court case here as well. It is just that we did not attend, the case went through, I do not know what happened. It was just quiet, they took the computers and the Sheriff took the stoves and the things as well. I really don't know what happened there.

TM: Okay, this thing as the Trust you are chosen by the community and the community elects the management committee as well, then everything that happens needs to be passed through the community before anything happens. What is the community saying when all of this is happening though?

LM: The Trust and the management committee that are there presently- more the Trust- was not chosen by the community. There was a Trust that came about and they locked the office with big locks and the others were surprised how they would gain access. We saw the people and we did not know how these people were elected and then there more court cases and I just stopped being part of it because when you start something good and then it ends off in a bad way or taste, it is not interesting anymore.

TM: Was the community ever called in though?

LM: They are not brave they do not want to talk in front of others, they will talk there but when called they will not talk.

TM: Things have changed a lot that means?

LM: Yes, things have changed a lot, there are no financial statements as the money is from the mine and we do not know what happens as we reported on it every year.

TM: You would call the community and report to them every year

LM: Yes we did we had auditors as well. They were Douglas and Vilsig they audited us.

TM: Another thing that showed, that when you spoke to the community there was communal farming, what was this?

LM: There were no tractors so the Government decided to introduce this and they came as the Department of Agriculture, they wanted the rural people to be uplifted and they brought the tractors and diesel as well and equipment for farming and then they trained individuals as well to do the job. They had a mentor that was there everyday to see how the production would be.

TM: The mentor was from the Department?

LM: Yes that is correct and that is how communal farming started and they gave us food for about two years.

TM: Who did they give the food to though?

LM: They gave the community food every household got eight bags of food maize meal, they do not give it to you all at once, once it was finished a bag all you had to do was report to the office that it was finished and they would bring it for you, there was no cost to you for this. The cows that we bought. They were part of it, they did not do anything, they were sold eventually and they paid the lawyers the same group that locked the others out.

TM: Communal farming was going well, where did the things go wrong though?

LM: I don't know what happened though, I think it could be immediately after the Government and the Department of Agriculture as they helped people for four years so when they left, things fell apart and vegetables died in the farm.

[TIMECODE: 01h:01m:14s]

It was as though there must be someone that stayed behind and assisted it.

TM: You have come a long way

LM: (Shouts) Boitumelo, I would like something to drink

Other: Where is she? There was this man that was a captain

LM: She was in charge. I have clever children- she is in Gauteng, she is a geologist now (laughing)

TM: Thank you very much for your time today, this will definitely help us to write the book, we have an idea of what happened and it will help the children that are attending school now as well. Thank you very much.

LM: Okay

[TIMECODE: 01h:02m:25s]

[END]