



Interview with Phillip More

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Tshepo Moloi [TM]: It is not a problem *Ntate More*

Phillip More [PM]: Okay

TM: I will start at the beginning *Ntathe More*, today is the 24th September 2013 and I am Tshepo Moloi and we are going to speak to *Ntathe More* in Mogopa. We are going to speak with him about the forced removals in Mogopa for SAHA for Land Act 1913 for the Land Act Legacy. I would like to first thank you for meeting with us and the information that you are going to provide us with today. Let us start with you introducing yourself and where you were born?

PM: I am Philip More and I was born in Mogopa in 1941. I went to school here in Mogopa and the primary was called Swartkop Community School and from thereafter, I went to complete my Standard 6 [Grade 8]. After passing Standard 6 [Grade 8] I proceeded to College in Kilnerton Training College and I did Form 1 [Grade 8] and when I got to Form 2 [Grade 9], I decided to go to Gauteng and that is when I made a mistake. From that point I have been working for various companies but trying to work very hard so that people must not know or it must not show that I am illiterate as I did not go to school.

TM: Form 2 [Grade 9] in that time was a big achievement?

PM: Yes, that is correct. From there I worked up until I am at this point I am now. I would visit at home every month and providing for them at home.

TM: Let me ask you *Ntathe More*, as you say you were born in Mogopa in 1941. Your parents: where were they from and your great grandparents as well.

PM: My parents in 1902, I am not sure where my father was born but my mother was born here in Mogopa

TM: Okay, this land here in Mogopa, would you be able to explain to us how this land came about?

PM: This land here in Mogopa came about during the time when the white people were giving our parents problems in Mogopa. Our parents said they would not be given problems here in Mogopa. They were all over in Free State, Viljoen and others in Hebron but they all belonged to the *Ba Koena [Clan]*. They had one *Kgosi [Chief]* who was Raykani More and from there they felt the need that they needed to sort out what the white people were doing to them and they had had enough. They decided that they need to go find their own place to stay where they would not be given any problems. This land will be for us, our children and their children. They then sent Daniel Masilo and *Ntathe Bekhani* and *Ntathe More* and they asked them to go to our *Kgosi [Chief]* who was in Bethal. In that time Raykani More had moved to Bethal [near Brits] as well.

TM: Okay, he had moved from the Free State?

PM: Yes, when they got there they told the *Kgosi [Chief]* we have arrived and we would like to look for our own land as the white people are giving us a lot of problems. The South African Government was refusing to give us land if we did not have a *Kgosi [Chief]*.

The *Kgosi [Chief]* heard this and said he can help us and he referred us to a priest and the priest was Schultz and he was a lawyer and it happened that the *Kgosi [Chief]* asked what will happen now? We said we do not have a problem we just want a place to stay and we have money as well. When we said we have money we meant we have cows. In these cows that we have we can afford to buy the land and that is how it was bought. The land was 25 pounds and in that time the money was not so bad but they said they will fix it and get the money and they paid 15 pounds initially and then they took out the 10 pounds in 1912 and that is when they finished paying for the land. They had to now move.

TM: Now *Ntathe More* how did Reverend Barend and Schultz come into the whole picture though?

PM: Okay, Barend and Schultz were assisting *Kgosi [Chief]* Mamogale to get the land for the people. Mamogale was the trustee of the people of Mogopa and he would sign all the relevant documentation that was needed to get this land from the deacons.

TM: All right

PM: They then spoke with him and when they finished they came to Swartkop number 82 and they had bought this one land. As time went it was extended as *Ntathe Rampo* has said and that is when they decided to buy Haartebeeslaagte, when they bought it they bought the top and the bottom of it.

TM: Is it the same as Swartkop that they have it at the top and the bottom?

PM: Yes it is the same as Swartkop and then they would move and come to this place

TM: So when they move, did they come with their cows?

PM: I do not know exactly how it happened but I do know that when you move, you move with everything that you have including your cows.

TM: Okay, they then came and lived here?

PM: Yes, they then lived here. As they stayed here, a time came when the South African Government told them that they are on the "Black Spot" and we need to be moved away from this place.

(Phone rings)

TM: You were still at the point where they had moved and they stayed here as a community?

PM: They had bought and they arranged to now buy Haartebeeslaagte

TM: Now *Ntathe More*, your parents live here. When you were starting to get clever when you were about 10 years or 12 years, how was this place? If you can remember anything about it?

PM: It was a fertile place and it had a lot of meat. Our parents did not go to the white people at all. They would take their children to school, this is our parents and grandparents, and they would send their children to school with money from farming as *Ntathe Rampo* said. It was just like that and the community was together and they worked together in everything that they did.

TM: Who was the *Kgosi [Chief]* in that time?

PM: It was *Ntathe Piet More* in the beginning but he did not stay a long time and it then happened that he passed away or I am not so sure really what happened to him. He was followed by *Ntathe Thomas More* and he was there for a long time a few years and he would speak for the community, if he had any problems he would go and call *Kgosi [Chief]* in Bethal and in that time there was *Kgosi [Chief]* Mamogale and they called him Didi Mamogale and he would come and assist with any problems and he would say Ba Koena [Clan], put the spears down.

If there was a problem that was being discussed and he would come back and provide them with feedback and tell the community to work together. *Ntathe Thomas More* was there and he was there and he worked well with the community. He got to a point where he was elderly and he could not do it anymore and in 1963 no it was 1962, he called *Ntathe More* (my father) and said to his child that I cannot do this anymore and I need you to do this and lead the people of the community. My father came and he left working in Gauteng.

TM: Okay, *Ntathe More* was your father?

PM: Yes, It was my father. He left his job in Gauteng and came back here. However he did not stay too long it was 1963 to 1965 however he passed away in 1965 and then it came to that situation of what would happen now as he had passed away as well. They then went back to *Ntathe Piet More's* child who was *Ntathe Dialo More*. He also did not stay too long as well, but he was very competent, but I do not know what happened there really with him. He was then taken out or he passed away. I do not remember anymore. We then went to Jacob More, who was a policeman in Carletonville, and we continued with him and we would ask how the white people can be stopped from moving us.

TM: When the forced removals you were there, you were already a part of it?

PM: Yes, it had started already. He came and as time went, then the white people came with this idea in about 1970's to move us as a community.

TM: Okay, let me take you back a little before we get there. You told me about how they bought the land and the people that were leading the community were the More family. When the community bought this land and they came and stayed here, this land was under More?

PM: No it was under the community, it was bought jointly by the community as they took out their cows for the land. However when it comes here there must be a leader.

TM: That is exactly where I am getting to: as how did the community come to choosing *Ntathe More* to be the leader?

PM: For them to choose *Ntathe More* it came about as they were the headman from Bethal.

TM: Okay, you showed me something else - that there were clans?

PM: Yes, the clans were there even today in Bethal there are still clans that are still in existence today.

TM: Which clans though were there in that time, do you still remember which clans were there?

PM: Yes, the biggest clan was Bagopa, followed by Phuthini, then Thloane, then Rulane, then Klaas... how many are these clans that I have just mentioned to you?

TM: There are five clans here

PM: There were six clans, which one have I missed [thinking], yes that is right it was Kgafela

TM: Okay, now there are six clans here and there was Bagopa, Phuthini, Thloane, Rulane, Klass and Kgafela. These clans here as you were growing up: how did they build their homes?

PM: These clans had been combined by the same surnames like Kau, Tladinaye and they would fall under this side with More and these ones also had the same process. The biggest clan is the one that was holding the whole place.

TM: Okay, now you said that when they started they had a leader who comes from the More family, did they have any other leaders in these other clans?

PM: They did also have leaders: in each clan there was one. One would ask to come into the clan and when you enter the clan you would be given rules and they would say that they are giving you a place to stay and regarding the farming you would not be privileged to have any farming land. You did not have any say but you got a place but you could do what you wanted to do in your land and we could give you cows as well but you would not have separate farming land. These clans had very big rules or administration as you cannot just come and do what you wanted here. That was not allowed. All these clans would meet and they would have Ramoloi to represent us and we told him what needs to happen or what is happening and he needs to listen to the rules of the clan. What would happen from then - you would be called or you would be paid, if there was something that needed to be done for example if the windmill was broken and you would all assist to fix it so that the community can have water. When they put streets up, they called the community and a meeting was called and you were informed that they are going to put streets up

TM: The people followed the rules?

PM: Yes, there was no one that was out of hand in that time

TM: There was no one that said we would not help?

PM: They knew that it was the rules and it had to be followed. If it was said that at the cemetery that you enter at this time and you do not enter at this time and that is how it was. Even though there was no constitution in place but they knew what the process was without education, but they followed rules.

TM: Okay, now the other thing that came up, that you mentioned again now, was the manner in which the way the people lived and how they made an income. Can you tell us how things were and how you lived and made an income in that time?

PM: At home we did not farm for ourselves but our grandfather - he would get people from other places such as *Molaba* [Place] and he would tell them that they can come do the farming for us. In return we would give you a place to stay.

TM: Okay

PM: Yes

TM: Where were they from these people from *Molaba* [Place]?

PM: They came from the white people that side. They were the ones that provide an income for us as I do not know how to farm myself. I could do the cows but I could not do the farming activities

TM: He would then give them a place to stay?

PM: Yes, it was *Ntathe Thomas* - he had given them a place to stay

TM: They would farm and then bring the harvest home for you?

PM: Yes, they would farm and they would be given a share to enable them to live as well.

TM: Okay, so where did they stay? Did they stay with you or did they have their own separate place?

PM: Yes, they had a separate place but they were given a place to stay here and there was a place called Reef and the Thlapi's they stayed there and that is the land that they used.

TM: You grew up like that?

PM: Yes

TM: You then ended up going and working for the white people?

PM: Yes, when I finished off in school, I then went and worked for the white people

TM: Where do you stay now Ntathe More?

PM: I have built a house in Bethal. In Gauteng do you mean?

TM: I mean in Gauteng?

PM: I lived in Gauteng where I worked

TM: Where in Gauteng?

PM: In Naledi, we started off in Naledi and then moved to Moletstane

TM: Okay, do you rent or what happened there?

PM: We started off while we were in Gauteng and we stayed with my uncle, as my father did not have a house at that time and then he eventually got a house in Naledi

TM: Okay, so your father also worked in Gauteng?

PM: Yes, he also worked there and got a house in Naledi and then we lived there until my father passed away.

TM: Okay, as you were staying there did you go home?

PM: Yes, we used to go home very often actually. Our cars went there very often

TM: People were farming and there were no problems

PM: Yes, there was farming and there was no one that ever struggled and went without food. If someone did not have food, we would share in the community to ensure that everyone was fed and they had food during that time.

TM: Now the other thing that you showed: during the 1970's there were problems that came about in that time?

PM: The problems started with the white people

TM: How did this start though?

PM: It started because the South African Government said we are in the "Black Spot" and we had to move from here and go to the "Bunduland". (Laughing)

TM: How did they bring this matter to your attention?

PM: They brought this themselves to us. We came from Gauteng and we had meetings to fight this situation. As we worked together it was very easy when the white people came with their bags and they would tell us that they are here to discuss this matter and we would tell them what we say as a community.

TM: Where would they meet you?

(Door opens)

PM: They would come to that place there and we would discuss the issue. Our father would tell them that it is as though we did not get this issue correctly. It ended in that manner and they did not know what to say at this time.

TM: What did the community say about this though?

[TIMECODE: 29m:39s]

PM: The community was there

TM: When you said your father must speak to them, what did you tell him to say to them?

PM: We told him to tell them that this is our place and there is nowhere we are going to

TM: What did they say about that?

PM: No they said that it was not the case but they were told that what he said is what the community has said; they then took their bags and went off to think about what they had been told. Time would pass and we would give them what we thought

TM: Oh, so they continued to come?

PM: Yes, they then found a way to move us from this land.

TM: Where did they say they were going to move you guys to?

PM: They were going to move us to Pachsdraai

TM: Where does this fall under?

PM: Bophuthatswana under the leadership of Mangope. We continued and we said we were not moving. It happened that this policy that you found, we want to take it to another place. We took it to Skaam and I was with Jacob More and he heard that the white people were bribing him. We went to the people of the Motlatla and we told them the same thing as well.

TM: What were you telling them though?

PM: We were telling them when the white people come; this is what you need to tell them. When you finish with them there must be only one person and when they ask questions then you must say that this person has spoken and that is it, there is nothing more to be discussed.

TM: (Laughing)

PM: However the white people were going on and trying to find a plan to divide the group. They then found the people in the group and they found Jacob More.

TM: How did they find him?

PM: They found him here at home

TM: At home

PM: We were working and they found him here at home and they would make him sign and they would give him as a committee, and we will give you houses when you get there and a car as well and it was the Fords - the old ones.

TM: (Laughing)

PM: You will see it; it is not something that you will not see. From that point the same thing happened and there was a problem now in the community. I told them what we need to focus on. Everyone did not know what was happening and I do not blame them as they do not know what was happening and they consulted me and I told them that you can break that house down.

TM: You spoke to them?

PM: The white people in Pretoria as we spoke to them in Pretoria. They agreed and they moved them already

TM: Wait a moment: they came to Jacob and they bribed him?

[TIMECODE: 34m:20s]

PM: He did not have any communication with us only with the white people

TM: Okay, so they moved?

PM: In 1983 in November they came and loaded but before that Mangope came here to come and say to us that we must come and tell us about the new place that was ready for us. I stood up as Philip More

TM: Where did he come to?

PM: He came to the school, he was invited to come and speak to us. He came with others and we were all called and they were shaking because he was the President but I was not worried about that.

TM: What did he say?

PM: He came and said that he is here to talk to us about moving and the ones that stay behind will see what will happen to them. I asked him a lot of questions. Firstly as the people of Mogopa we did not opt to move at all. We did not ask you that we want to move; secondly we are not moving. The third thing is that you are saying that you are taking us to a better place and then take another person and leave the current land.

TM: What did he say?

PM: He was clever and had answers for me, he said if you have a child and I told him that there is no such thing here.

TM: (Laughing)

PM: I told him, I was not hiding it from him. He saw the photo that we took that was half and we started building the school and when it was bigger, they called us in Pretoria?

TM: Who called you in Pretoria?

PM: He was calling the existing committee

TM: Okay, let me understand this, you said that there was a meeting and the other group of Jacob More, when did they leave?

PM: They left in 1983 in November

TM: When they left, what happened to their houses?

PM: They broke them down and they bull dozed them and the hurtful part they bull dozed community structures as well such as churches, schools and water as well. They said because you are staying behind you will see what you will do. We struggled during that time.

TM: Where did they move them to?

PM: They moved them to Pachsdraai where we refused to go

TM: Was there a lot of people that moved in November 1983?

PM: I would say it was about 240 people

TM: Okay

PM: We resisted then and there was a meeting in Pretoria and there was the Deputy Minister of Home Affairs It was Louis Nel and Koornhof.

TM: Who went there?

[TIMECODE: 39m:16s]

PM: It was the committee from here at home and the committee in Gauteng which was the Reef committee and we did this jointly. We spoke to the white people and I saw that bribery is a dangerous thing and they asked us to say this and that and we told them that we are not moving. They told me that I have a big head and that they will give me money and they have pulled me to the side and I told them that this money that you are talking about is your money and it is your money. I told them that you can break the house and in six months after I return to Mogopa I will be able to build it again. They listened to us and we asked them questions and they battled to answer our questions.

TM: What type of questions did you ask them though?

PM: We asked them, who said we want to move? As the people of the community even though the South African Government says that we need to move, we are already in South Africa so why can you not do these developments with us staying there? Koornhof said that we need to move and the white people have a plan and we said we do not care about your plans and they told us that they will give us food and we said we do not suffer from not having food, we have food in Mogopa. That was that and the plan was that in February on the 14th, there was a problem that came about in 1984.

TM: Okay, let us wait with that a moment, you mentioned the Reef committee and the committee from here. Let us start with the Reef committee, how did that come about?

PM: It started with this problem with us moving and that is how it came about and the people from home and we would have meetings.

TM: Who was part of this committee?

PM: I told you who was part of the committee

TM: I would like this to be on the recording, if you still remember?

PM: It was myself Phillip More, John More, Shadrack More, Lucas Kgatiswe, Mathew Kgatiswe, Jacob Mutwe, who am I forgetting from Pooe, these are the ones who were in Gauteng who formed part of the Reef committee

TM: Okay, Gauteng, did you all live together or close by?

PM: We lived in different places but we had our meetings by *Ntathe More* by *Ntathe Isaac More* and he was Chief More.

TM: I did meet with him, when did you meet?

PM: We would meet on the weekends to discuss this matter. We did this up until, I left the Reef committee due to certain circumstances and I did not like the manner in which Mathews Kgatiswe used to work. David Kgatiswe was also part of the committee and that is how I left and I suffered with my petrol and I was doing this for my people and I did not want anyone to pay me and my cars used to work and I did not want the communities' money, I was looking out for my parents who worked for me and got this land for us.

TM: What did Mathews Kgatiswe do though?

PM: He used to do things incorrectly and he was using the money of the community recklessly and he did things up until he met someone who gave him problems like I did who was Pule.

TM: You mentioned the money of the community, how did this come about?

PM: It was because during that time we had contributions when we did something, even with Black Sash - when they helped us with money as well. Now they helped us to move from Pachsdraai to other places and also to Berseba, to come here.

[TIMECODE: 46m:20s]

They helped us a lot and there was a lot of money that was used wrongfully and I did not like that. Not knowing that in time they were killed by this thing and they could not speak for themselves.

TM: How do you meet with Black Sash?

PM: While in Gauteng we met with them because of one of the children of Isaac More. He was part of it and that is how we found that they can help us. On the other hand they did not work well in time.

TM: Who was this child that provided you with the contact info of Black Sash?

PM: It was Madijo More; he was Tsonga as she was married

TM: Okay, now 14 February 1984 comes, what happened at this time?

PM: They came and surrounded us and it was early and there was no time to go to the bathroom and there was nothing that you can do. They surrounded us with the white plan and they had trucks and they started with my house, I was the first house.

TM: They came straight to your house, how did they know though?

PM: Jacob More is the one that showed them everything as we were fighting with him and this was not physical but we were not in communication with him anymore. If it was physical, he would have been killed already. We did not like to kill each other even if there are fights we first talk things out. They came: we heard the phones ringing; they told us that they have blocked the way and we are being moved now and things are bad now.

TM: Okay, so you were not at home during that time?

PM: I used to work in Gauteng - we did everything while we were working

TM: So who was at home?

PM: It was my mom as my father had passed away and a small baby who was 1 year 6 months. So Jacob More sent them to come and bull doze my house down. The place was closed off and the person that was being moved must be taken to Pachsdraai. We heard about this .Ben More who is the chairman of trust, he called me and said. When we came here and they saw us just entering and they did not know how we had entered but now the women had been moved.

TM: Was everyone gone now?

PM: There were people still here but they started with me, so we moved to Pachsdraai and the chicken, cows, goats, everything had stayed behind. Ben More he came running to see what had happened to the women. As he went running they pulled him onto the bus with a gun and as they say, once you are in, you are in (laughing).

TM: (Laughing)

PM: You cannot get out and your things would be loaded afterwards. They did research how many things each person had because you had a big house and so many shacks so this is how many things you have. They did not care about how things were handled; if they were broken. We then went to Black Sash. Others were moved to Pachsdraai, Bethal, Modikwe and that is how things were. I was not happy with living in a shack and ever since I was born my father had a house and I had a house and I then built a house in Bethal as well as my mother could not suffer. They then did an appeal. We then decided as there were fights, we decided to clean our graves in the cemetery and that was the system that worked.

This was in Ondestepoort, I was not there. That is where the problem came and I said I am not going to be a part of it. The documentation was all there, they stated this problem in full. Then we went to Morubustad again. The time came that we needed to come and Pule stood up and said nobody will come in as you are not the people from Mogopa.

TM: The people that came from Bethal?

PM: This was the people from Gauteng and Bethal - everyone that was not there, they did not allow us in.

TM: How did they tell you this?

PM: The years have gone past 1985 to 1989 and we won the case in Bloemfontein and it was won by Shadrack More. You will see this. These guys, the constitution and the Trust was opened and the Trust did the constitution that will put up rules and that was that. As you do not want a Kgosi [Chief] but there must be rules. Piet, Pule and Mathews - and they took the books in the evening

TM: Which books are you referring to though?

PM: The books that had all the details, they hit him for the books as these books had all the information.

TM: Who did they hit?

PM: It was Shadrack More, as he refused with the books. They hit him. It was Piet that was speaking to him and another one as well. The others were forced to sign without their will.

TM: What did they need to sign?

PM: To sign as though they agreed to give them the books as it has been a long time and they took them. He gave them the books, and then they started to do their own thing. There were meetings being held and that is what made the community get lost.

TM: Was the community called for this?

PM: They called the community, but the community was mixed now. Pule had put in other people from outside as well in this.

TM: They lived in the community as well?

PM: They represented as though they are all part of the community and when we left there were about 354 people who qualified for restitution houses, do you understand me, but they were selective people. They were selected as that one is from More and they do not qualify and they did not explain it to them fully. They just gave them houses or a place to stay because they wanted more support from the community. It looked as though Pule is the one but you are not telling me the right thing. Things were like that and they hit the elders and took the books with the constitution and they did not proceed with it and there were no rules. The mess began and there were no financial statements and we do not know anything about them even if you ask about the. The documentation that came out, it says that the community agreed to this, not knowing that we would not agree to this something that is saying I am selling our land. I would never do that. The things that happened on the mine, you heard my friend saying that the documentation was signed and it was legal. Who signed them because no one knew about it and the community did not know anything about it. You get the people to support you so that you can gain things and that is how things were done. I personally with my mom: when I brought her to the graveyards even that guy that got thrown on the bus. They came and said I do not belong here. They support him and they said I need to get out on the 15th February 2001 when this pilot project came in for Mandela. Let me show you.

[TIMECODE: 01h:01m:29s]

TM: It is not a problem

PM: In 2001 on the 15th February, I do not forget it, we came with John More, David Kgatiswe and Outo Mpetwe, and there are three of them there as I was the fourth one. We came to hear about the pilot projects that were due to be run here as we were messed over with our things. The same guy Pule picked me up and threw me out of the office. The elders as well behind him and he said I do not know what you want as you are not the people from Mogopa. We asked ourselves who does he think he is. He is not a Mogopa he stays in Goedgevond and that is where he belongs. The people who supported him were legalised but it was fraudulently done. You hit the elders and you stole the books, you changed the constitution without the other people. We said come here so we can hear what you have to say. He then said he has nothing to say to us as we do not belong to Mogopa. We then tried to negotiate and we saw that he does not care. We set up a meeting with Advocate Semenya for Land Affairs. We got there. "Here is the original beneficiaries of Mogopa and we want you to tell us who are the original beneficiaries of Mogopa" and then Semenya saw that there was a problem and he said the problem is not so big and said we need a break and when we come back we will settle this when we come back. We said that this is okay, and when we called him, he did not want to come but when a Government official called him he came as we wanted to settle this problem. When we went to the meeting he called the trustees that were with him at the time. When we returned he was gone and it was only the trustees that were present. We then took another time and went to Rustenburg and it was Winnie Modise

TM: I remember him - Winnie Modise

PM: We then asked for assistance to fix this problem. We fought with the white people and then now we are going to fight with one person, Pule... no we cannot do this. They then said we need to meet and we will take that group with Pule and then thereafter we will meet and see where we go to thereafter. We were waiting for them to come and meet with us. We waited and then they left. They told us that they are gone and they are not going to meet with us.

TM: Were you still only four of you?

PM: No we were a few people at that time really

TM: Okay, what did they say; you do not belong to the community. Is that what Pule was saying?

PM: That committee was called the co-ordination team and we have people that belonged to it and that were that.

TM: What did you co-ordinate though?

PM: The responsibility was to fix all these problems and go back to discussions with people that will make people happy. It was difficult though and we sent letters

TM: Where did you send these letters to?

PM: To the premier's office in Mafikeng, but nothing happened and even if you went there and they would say he is a legal subordinate - and how did that happen if it was all done fraudulently.

TM: What is happening with the community as there was a division now?

PM: They too were divided as they were also fighting as well.

(Phone rings)

PM: By then we had a task team that we had chosen. The task team was Petrus Thlapi, Henry Mosiwe, and Elias More... how many people are there?

TM: Three

[TIMECODE: 01h:10s:30s]

PM: I forgot his other name but it was Tshiedsi

TM: Who formed this task team though?

PM: We formed it as we wanted to meet and speak to these people with Pule to fix our things to get things back to order. Pule refused.

TM: So the task team did go to him?

PM: Yes they did and he refused and once this happened he sent people to say that he does not want to meet with him. We were then at a deadlock again.

TM: What did the task team say to him though?

PM: We spoke about the things of Mogopa and what we want and what we don't want. It was difficult as there were no financial statements. It was a deadlock at this point.

TM: Okay, so they did not have them?

PM: The ones that we had came out but his ones did not come out

TM: Okay, so you still had financial statements?

PM: Yes, we were able to show what we did with the money even if some money may have been used recklessly but we were able to show it. He was not able to show what has happened from 1989.

TM: Okay

PM: The other thing is that you are not providing financial statements for all those years and we do not know what is happening in that time. The community was not happy and they wanted to know what was happening and we did not know what to do in this case. We went to the Government as they knew that there was a Task Team and we knew that the constitution had been changed fraudulently. There was a deadlock again. It ended off being that there were fights and this was not coming to an end and a new term came and the second term came as well.

TM: Who was voting for them though?

PM: The majority, the supporters that they bought in over the years. The original people like me did not belong to the community. He put in his own people and the restitution houses were there and we had to work together regarding the allocations as well. The restitution houses were allocated for those people and some of us and we had no problem with that. What about the people who fought this battle from 1970 and it ended up with things being messed up and you would ask the one that was holding the whole thing and they were told that it was a small person that is holding the position. To come from Ondespoort when you fought from 1970 and then a small person comes and hits you with stones and the Government does not say anything about it. If the Government had truth it would have arrested the people that were hitting us with stones. A meeting where we are trying to resolve the problem to come and start a new Mogopa in the right manner, even if you are in the Trust, it must be trusted and that is how things were. It was a lot of fights and that is how they stayed in term for so long. Until it got to a point where we took them out

TM: Was it twelve years?

PM: Yes, we eventually managed to get them to get out and then when I would start speaking they would stop me from speaking

TM: Was this in the meeting?

PM: Yes, it was in the meeting.

TM: What would they say?

PM: I would have raised my hand and they would not select you until you dropped your own hand. They would hit you and we do not like to fight. The chairman of now, they would hit him.

TM: This was Ben More?

PM: Yes, it was Pule and there was no reason and the only thing was that he believed that he was not part of the community.

TM: You eventually won?

PM: It was about three months, it was not too long. They came back

TM: How did you do this as they had support, how did you get support?

PM: It was on facts

TM: How though?

PM: We had people that had knowledge

TM: Okay, when you went to campaign for the Trust, how did you do this?

PM: The community was called. You can imagine you stay in Gauteng as you are working, and you need to stay here 24 hours to be able to be part of the Trust and this was all Pule's doing really. I am talking about something that is written

TM: So you eventually won

PM: They then came back and put others there

TM: How though?

PM: In the Trust to be the chairman, and I will use you to mess up the meetings. They did cause a mess - a big mess. The community was held with this problem and it was not nice and we will not vote for him anymore. They decided that they will not vote for him anymore at all and that is how it changed.

TM: Okay, so it was then Ben More

PM: Yes, when it started, when we worked properly, and then there was this thing that we stole money. When you asked about twenty or seventeen years what did you show the community as the money does not match up to what you did as the clinic was built by the mine. You only get it when he tells you the lies. There are people who were here permanently and they would say that the church was built by this person... you went overseas: what did you do for the community in this time?

TM: Who were the individuals who were under Ben More?

PM: I don't remember them too well

TM: It is okay as long as we have the chairman, which will be fine

PM: I don't want to lie; ever since they came in - Pule - there was a big problem and now it is going for the third year and not even on one day does he come to these meetings.

TM: These are the community meetings?

PM: Yes

TM: It is very hard indeed

[TIMECODE: 01h:22m:21s]

PM: It is definitely hard

TM: The history that you have told us is hard indeed. What I am going to do *Ntathe More*, I am going to type this information that you have given us.

PM: That would make me happy

TM: We will type it and I have your numbers. When they are done I will call you if you are in Gauteng in Moletstane, I will bring you a copy.

PM: If it happens that I am not in Moletstane and I am here, you can email it for me to Ntathe More

TM: Okay, what is his email?

PM: I don't know what his email is

TM: Okay, what you can do is when we meet with on Saturday; you can give it to me then.

PM: Yes

TM: It will be easy if I email as you will get it quicker and then Marj Brown will start with the report as this weekend they are going to Driefontein. We will put everything together and transcribe everything so that by December they can have the book ready but I do not think it will be in December, I am looking at early January.

PM: Okay we are not worried about that. We are more worried about the manner that it goes and the youth when they came in. We wanted them to know that we do not want what was done by the previous Trustees to be done again. We want the community to know what we fought for is this and they are giving you the wrong information - like Piet Rampo said we wasted the money: what must we do if someone lays a case against you? You need to defend yourself and you need to ensure to defend yourself each time they lay a case and you are always defending yourself and the community is in the way it is because money is being spent on lawyers in millions and they charge.

TM: Who was paying for the other group's legal services?

PM: I don't know

TM: And your legal services, who was paying for them?

PM: Ours were paid for by the community and this was the money from the community. He laid a case and said we were intimidating him and he was using the money from the community and he was using this recklessly. They asked, who are you doing this with and he did not have any information on this.

TM: The money from the community, how did you get this? Was this contributed by the community?

PM: Some of the money was there initially and the rest was from the land and they keep mining but we are not sure where the money is going to when they mine diamonds. There is money like R50 000 that needs to be paid each month for working on this land. This money is for the community and their decision if R50 000 is enough and they used it there and it never made it here.

TM: This R50 000 who is it for?

PM: It goes to the Trust

TM: So the Trust was taking money that was not signed for?

PM: What do you mean?

TM: This money from the mine?

[TIMECODE: 01h:27m:27s]

PM: What do you mean?

TM: Who signed the contract?

PM: It was him- this boy

TM: Was it before this current Trust?

PM: Yes, that is why we want to know how he can make these decisions that the community do not know that will benefit the community but they benefit one person only and we do not want this. We want everyone that did not benefit from this to remember when they come back to Mogopa to know what they are coming back for.

TM: This is what was mentioned in the meeting

PM: Yes

TM: I would like to thank you Ntathe More for the information that you have given us today.

PM: Others have benefit because of me and not just me only. We do not say that they should not benefit but this is our land and if they are struggling we need help and we give them the constitution and we tell them that they can stay but they must follow the rules of the community. That is it really.

Other: Are you on the conclusion now?

TM: Yes, now how is this going to end Ntathe More?

PM: What do you mean?

TM: What is the solution to this whole thing now?

PM: The documents are not there and there is no handover and that is what was said to show us what happened and in this case nothing has happened.

TM: Okay, here is the thing for the interview, can you see it?

PM: Put it here

TM: Can you see, it is your name, surname and your cell number at the top for me

PM: They know me with all our names; there is no one that does not know me even the elders. Wherever I go they stop me, as they know that I used to fight for the land.

[TIMECODE: 01h:31m:03s]

[END]