



Project name: "Voices From Below: An Oral and Photographic Community History of Tembisa Project"

Date of interview: 20 December 2010

Location of interview: Birch Acres

Language of interview: Zulu and English

Length of interview: 01:38:11

Name of Interviewer: Mrs Nomathemba Thulare

Name of interviewee/s: Tshepo Moloi and Gill de Vlieg

Name of translator (if any): Nonhlanhla Ngwenya

Name of transcriber: Nonhlanhla Ngwenya

Audio file name: TEM_ThulareN_20101220

TM: Tshepo Moloi

NT: Nomathemba Thulare

GdV: Gille de Vlieg

Interview with Nomathemba Thulare

TM: Don't worry. I will guide you with the questions

NM: So that I can be able to respond.

TEM_ThulareN_20201220: 1

TM: Let me start by saying today is the 20th of December 2010. We are at Birch Acres with Mrs Thulare. It's Tshepo Moloï, with Gille de Vlieg. We are here to do an interview with Mrs Thulare for the SAHA Tembisa Oral History Project. I would like to thank you very much for welcoming us in your home and for knowing you.

NT: Thank you

TM: Can we start from the beginning, with you introducing yourself: what is your full name and where were you born?

NT: Oh, my name in full ... Oh, I was born in the Free State. And there in the Free State we were living on the white people's farms. Our parents were working on the farm. And from there, our father came here (Johannesburg) to look for a job. And he then returned to fetch the kids at home called Sapo. We came here together and resided in Alexandra at 11th (Avenue). I don't remember the house number. We stayed there as a family. And from there ... There was this place in Edenvale, at Dindela, which was called Stands. They (father and mother) had to move to look for their own place where they could stay with their family. They went and looked for the Stands and they arrived there, built a house in Edenvale. And that's where we grew up in Edenvale. We attended school there while living in Dindela in the township. Even there it was shacks and not a place that was built with bricks; and not a decent place. Time passed. As we were growing up until there was a time when they were told that they have to move, because the place that they were in was supposed to be used for industries. And when they moved that's when they established this place called Thembisa. They moved us in that manner, because they were not begging us. And they didn't care whether you have fixed your house or not. When the 'Red Ants' arrived - they were still working for the Government that time - you were supposed to move, take all your belongings. They didn't care whether they broke them or what. The only thing that mattered was that you have moved to where you were supposed to be or where they thought you were supposed to be. And that was the start of Thembisa as you see it today. Thembisa started in sections honestly. It started as a section, but there were people from Edenvale, Tikkieline. There were people from Olifantsfontein. We were mixed together when we were brought here in Thembisa. We were supposed to live here in Thembisa just like that as we were here in Thembisa.

TM: As you're saying that you were born in the Free State on a farm, do you still remember the name of that place?

NT: It was at ... Do you mean the farm?

TM: No. Let's start with the area.

NT: Springfontein

TM: And do you still remember the name of the farm?

NT: It was called Kwamancedo (The one who helps)

TM: Kwamancedo?

NT: Yes, Kwamancedo, on the farms and that was the place.

TM: You have shown that your parents were working on the farms. Can you please explain how it was like or what kind of a place was it was?

NT: It were farms where people were farming. And there were ... Where there was dairy, cows and they were milking the cows; meaning that they were waking up in the morning to go to the farm to work. And my mother would go and work in the house; to help the white woman in the house. In the afternoon when the cows come back then they would milk them and after that they would make butter cream and cheese. There was milk that was called saturate, because there was no cream in the milk. They made butter because the butter cream and the cream to make cheese was from the milk. And from there they would put the cows away, because it was already late and it was time for them to go and rest for tomorrow. That was the job they were doing; meaning that their payment was what they were giving them, of which I wouldn't know how much was. But what I can remember it was maize and that milk. But some other time when a cow had died or whatever, they would say - they were calling us names - "*Die kaffirs* must come and take this meat and eat it". That was the life that we were living, because it was the life of that time. And blacks would be happy because they got meat. There was no money to go and buy it for themselves. That was the life we were living.

TM: How many families were there on that farm - do you still remember?

NT: There were many families; meaning that we were living in house built in queue-like. It was close to the railway station. You see the white man's house was like from here to Pick'n Pay. Did you see Pick'n Pay? And people were living there and as they were living there it was close to the railway, so those people were supposed to ... I'm sorry it's not politics but the truth they [white believed that these people] smell; they were not supposed to be close. They were supposed to be far so that they could smell for one another. But you would find that they have built. You see, in the rural areas it was a line of some two rooms, three rooms, and these were built with mud and zinc. It was mixed. And we were staying there. We were fetching water in buckets and come back. And when we wanted to do laundry we would go to the river and do our laundry there. But when we were not doing our home chores ... If you were a domestic worker you could take your laundry and wash it at work and return with it. That was the life we were living in Kwamancedo farm, there at Springfontein, in the Free State.

TM: Before your parents ended at Kwamancedo where were they from?

NT: My dad was from Lesotho at Leribe and my mother was from Herschel, at Sterkspruit.

TM: So were they the only ones who were working and the kids weren't?

NT: No, they were very young. We were very young.

TM: How many were you?

NT: We were three: two girls and one boy. It was my older sister, brother and me as the last born.

TM: Oh! What are the names of the other two?

NT: It's Liziwe - IsiXhosa names - and Zenzele. And me Nomathemba.

TM: When were you born?

NT: I was born in 1942

TM: When your parents were at work what did you do at home?

NT: We were playing, cleaning the house. And those who were attending school went to school. The school was very far. It was like from here to ... Thembisa is very close

TM: Wow!

NT: Ye. Even the shops were far to such an extent that most of the children like me were not able to attend school until we went to Dindela, because of that reason: it was very far. And during our times there was no school transport. Even the parents didn't know what was a school transport that was supposed to be taking children to school. If you were a child playing that was it. And when you were a bit clever you would go and help on the farm, you see; and do whatever they would've told you to do. And if you were a boy you were going to follow your dad to the yard and you were going to help him farm, herd the cows. And when they return you would help to milk them. That was the life we were living.

TM: When you say you were playing, what kind of games did you play?

NT: Hide and seek, izingedo, skipping. And we are jumping. You see things like that. And Qhubsize

TM: Qhub...what?

NT: Qhubsize (skipping). A skipping rope in Bantu is Qhubsize.

TM: (Laughs) Oh, qhubsize.

NT: But if you were to say qhubsize to children today they wouldn't know it. They only know it as skipping. And izingedo. You see, things like that.

TM: So at home as mom was from Hercshel and dad from Lesotho, what language were you speaking at home?

NT: We were speaking our mother's language. You know that a mother is a person who is strong at home, so we used her language. We were speaking SeSotho but we were not using it that much. My dad just wanted us to know it, so that we couldn't get lost. But the language that dominated was ...

TM: IsiZulu?

NT: No, it was IsiXhosa. We are now mixing it with Zulu here.

TM: The other families that were there on the farm where did they come from?

NT: I don't remember. I would be lying if I said I knew where they were coming from. So I don't know.

TM: How long did you stay on farm at Kwamancedo, with your parents?

NT: As I was saying that in the early '50s I remember a bit, it was not that late but it was the early '50.

TM: Do you still remember the time your dad came back to fetch you – what did you use to move from the farm to Johannesburg?

NT: We were using a train. Do know the old train not the ones they are using today.

TM: Khutshukhutshu?

NT: Yes. The one that was using coal. We were using it. And we did not have many materials, as I've said. We left at 11, and we were leaving as the family. It was like if you carried your bag and placed your things in there... Even the clothes were not the same as the ones they are wearing now. You know, it was just stuff. It was a bankstoel and that little table. We came here by train, the one that you would see in the papers. You see, their heads are different; they're not the same. There is this one with a small round head. The one that they advertise. And there is this other one that has a big head. Do you know it?

TM: Yes

NT: I don't know what it is called. And that was the one we used to come here.

TM: You arrived in Alexandra.

NT: At Park Station, and from Park Station ... It was not as big as it is today. It was just a small Park Station. And you'd find that they were waiting for you at the bus station, and you would take the bus, because there were no taxis that time. Only the buses - that was our transport.

TM: In Alexandra, who was living there?

NT: It was my mother's sister's house. That's where we arrived. And we lived there as a family. We were all there.

TM: How big was the house in Alexandra?

NT: The house?

TM: Yes

NT: The yard?

TM: Your aunt's house?

NT: No, it was small. I'm sure it was a three roomed house. It was not a four roomed house. It was a kitchen, main bedroom and the guest room. That was it. There were no outside rooms. There was nothing. During that time it was not allowed that ... Then you didn't do things on your own will. But you had to accept what they were giving to you.

TM: So all of you moved to Johannesburg, the five of you: your dad, mother and the...

NT: The kids

TM: How many people did you find in your aunt's house?

NT: I don't remember how many they were. But what I know is that there were lots of girls. They were ladies, because I was still young. There were two ladies and two women. So they were four.

TM: How did you live in one house?

NT: We were crowded, as I'm saying. It was mix-up. Sponges were not there that time. They are today's thing. Some were sleeping in the kitchen, some in the dining room, and the owners slept in the bedroom. That was the life we were living.

TM: If you can still remember when you arrived in Alexandra how did you find it?

NT: Life here?

TM: Ye, because you were from Springfontein.

NT: I was a kid. Most of the time I was not aware ... (disturbance) I was not paying any attention. To me everything was fine.

TM: So were you able to make friends?

NT: Friends? A child doesn't stay long without friends, because by the time we arrived already we had friends and we were playing. A child doesn't long for friends unless if you were old, because you were shy. But if you were a kid seeing others play skipping outside you go there and ask to play and they would say come play and you go there and skip. Or it could be zingedo. So we didn't run out of friends as kids.

TM: So now where was your dad working?

NT: My dad got a job at the railway. He was working. And my mother was a domestic worker.

TM: Okay. Where was she working?

NT: My mother?

TM: Yes

NT: My mother was working here ... But now they've turned that place into an old age. It was Frank Marries Park during that time. Do you see when you take the Modderfontein Road there is this road called ... I forgot the name of the road ... There is Edenvale Hospital on the other side and on the other side, close to Edenvale Hospital, they have built an old age home.

TM: Oh, I know that place.

NT: Yes. It was a plot that belonged to the whites, and my mother was working there. It was Frank Marries Park. My dad was working for Spoornet. That time it was not Spoornet but it was Railway (South African Railway).

TM: So how did your family stay in Alexandra?

NT: No, I don't remember how many years. But we stayed for a long time because, you know, that if you were living in another person's house you always wanted your own place to stay. That's when they found their own house.

TM: Did you start school in Alexandra?

NT: No, it was at Dindela.

TM: So you didn't attend school in Alexandra?

NT: No, I didn't. It was at Dindela, at Kobedi. Even there, because you know that if you attend school at an advance stage of your life it's hard to study.

TM: When you left Alexandra for Dindela what did you use to move?

NT: We used a van to move. I think my dad had friends already. I just saw a van parked at the gate and they were taking our belongings to the van, the children in the back, and adults in the front. Then we moved. Because he (my dad) had already built the house, he said here is a place to live and then we lived there.

TM: You said that at Dindela it was shacks also. If you can just explain to us what kind of shack were these and how big were they?

NT: There was space, because the house had a bedroom, a dining room; and it was a big space to live in, and then it was a big kitchen, and then there was an outside room for the boy. It was just an open space.

TM: The people who were staying at Dindela did you know them from Alexandra or were they new people to you?

NT: They were new people. The ones we knew from Alexandra were not there. I didn't know them. I just met new people. As I'm saying that if you are a kid most of the time you are ignorant. You only notice when you are older.

TM: So how can you describe Kobedi school?

NT: That time it was woods, just like the wooden zozo's. Yes, it was something like that. It was a wooden floor, with wooden roof. It was a small wooden place. It was a special school.

TM: It started from which grade and ended in which grade?

NT: It was sub-A that time and it would end in Standard Two. From there they were going to transfer you to another school. And the school that was there it was a school from Sangerm(?), a Roman [Catholic] School.

TM: Oh, at Dindela?

NT: Yes, there at Dindela.

TM: Okay. Do you still remember why they called it Kobedi?

NT: The principal there was Kobedi.

TM: You studied at that school up to which grade?

NT: Me?

TM: Yes.

NT: I didn't study ... I ended in Standard Two.

TM: And then you dropped out?

NT: Yes. Then I was supposed to go and work.

TM: Where did you find work?

NT: I worked as a domestic worker.

TM: Where?

NT: I worked at Edenvale at ... What it is called? At Hallevale.

TM: How much were you getting paid?

NT: (Laughs) it was R14. Yes, it was R14 that time.

TM: Monthly?

NT: We were paid monthly not weekly.

TM: After receiving your pay what did you do with that money?

NT: I'm at home because I'm a kid. If you were a kid in our time you were not misusing money. When you received money you were giving it to your parents, even if you could find it in the street. By law you were supposed to take it to your parents. They were the ones that would give you and it didn't matter how much they gave you. Sometimes you would see them buying you clothes and you would wear them. Just like that and life went on.

TM: So what would happen after you had given them your pay?

NT: You would never know what would happen, because you were not supposed to make a follow up. And you were not allowed by law. I didn't care about it as long as I had given it to them. They would be happy that you received pay.

TM: So what's your occupation as a domestic worker?

NT: If you were younger you were looking after the kids, because the owner would be at work. And you would be looking after kids. And then there was another worker that would be working inside the house, doing all the domestic work. And you, because you were still young, you would be playing with the kids the whole day.

TM: Were you working for the whole week, or how were your shifts like?

NT: I was working Monday to Sunday, and only got a day off on the weekend. It might be twice in a month.

TM: Wow! When did you start and when did you finish?

NT: Work?

TM: Yes.

NT: You start in the morning at seven and knock off at five in the evening. But it all depended on what time your boss knocked off. Then the one who did domestic work was supposed to bath the children and you would relax, because the one who worked in the house was suppose to cook also. And you had to help each other to bath the children, so that the parent could find them ready for supper. And that would be the time you would gat and relax.

TM: So what did you do on your day off?

NT: I went to church. There was no other thing besides going to church. And from church you did your laundry and prepare to go to work.

TM: Where did you attend church that time?

NT: We attended at Zion that time. The churches at first it was Zion and the Catholics.

TM: So it was church and laundry. Was there no entertainment that time?

NT: No, I didn't know where they were, because even today I don't understand them, because I grew up not knowing them. It was not that on weekends you were going to ... It were amplifiers that time. You know, that people would be hosting stockvels and things like that. But us as kids we didn't care about the stockvels, because even friends I didn't care about friends. Even on weekends when I arrived there was so many things that my mother could do like laundry. You would decide what you could do. Or you could prepare for work because tomorrow you were going to church. And on Monday you were going to work. And that would be it.

TM: So the news made rounds that you were supposed to be moved to a place called Thembisa. How did you hear about this news?

NT: There was nothing that you could do, because it was by force. Because if a person forced you to do things it's painful. But even if it was painful we were supposed to move. There was nothing we could do. It was like if a person could come in here and hold us at gun point, saying that he is killing us. It was painful. But you were supposed to give him what he wanted. There was nothing we could do, because we didn't have power.

TM: When they moved you did you know where they were moving you?

NT: No, we didn't. You would see when you got there. We didn't know where we were going. Even Thembisa we didn't know.

TM: If you can still remember when they came at your home to remove you how did they arrive?

NT: I don't remember how they arrived. But what I remember was that we were supposed to move and place our stuff in the van. What I also remember was that they started with the notice first; that we were supposed to move, because they were going to build firms. And now you know a black parson could be stubborn and said that it was his place until came a time that they moved us by force because it had been long since they begged us.

TM: Did your parents talk about that notice?

NT: Yes.

TM: What did they say?

NT: They said that we were supposed to move and go to Vukuzenzele. Thembisa was Vukuzenzele that time. And when you arrived there you do it yourself and see how you were going to live.

TM: So the people who had built their houses just like your dad didn't agree?

NT: Yes, they didn't want to leave. Actually there was no one who wanted to live, and that was the reason why they were moved us by force.

TM: Did the people in Dindela discuss this issue of removals as a community?

NT: I think they were discussing it as families. I don't have much information there. But I think it was according to families, because that time there were no meetings because we were doing what we were told. But the people who were drinking they were meeting, because they would meet in the shebeen and discuss that 'they wanted to move us and I wonder where we were going. They say that we are going to Vukuzenzele and things like that'.

TM: So you arrive at Vukuzenzele. Was a place prepared for you?

NT: Yes, they had prepared it.

TM: How were things at home?

NT: It was a home, and things were alright because we were a family and we were living together.

TM: Did you continue working?

NT: No, I didn't continue with work, because it was very far now.

TM: What did you do?

NT: I stayed at home, doing house work just like a woman.

TM: When you arrived at Vukuzenzele where did they place your family?

NT: It was at Caleni section.

TM: At Caleni. Can remember whether you were mixed or were you divided along ethnic groupings?

NT: We were divided according to our ethnic groups, the Sothos ... You see, Caleni was a place for Zulu-speaking people and Xhosas. And then there was Xubeni. And that was a place for Tsonga people. Then Sedibeng and that was for Sothos. Yes, it was according to sections.

TM: Now that you were divided how was life - were you able to visit other sections?

NT: Yes, it was not that hard because you would visit each other until gangsters emerged. They were the ones who would beat each other up for being in the section that they didn't belong to and for being a person who was not speaking their language, you see things like that. They would fight each other as gangsters, because during that time they were all over. They didn't like each other. If you belonged to Mangwen,i you stay there. And if you were from Caleni, you stay there. Just like that. There were these gangsters called ... I don't remember their names. But they were gangsters and they used to fight. And you couldn't go anywhere. You were supposed to stay in your section. But mostly they would spot you by the language that you were speaking and they would say you don't belong here. Where are you from? And that's how a fight will break-out.

TM: So even at Caleni there were gangsters?

NT: They were all over. Usually the Zulus and the Xhosas were in one place, because their language almost sounded the same. The Tsongas like that and the Sothos also like that.

TM: But at home, because now your father was Sotho, how did you end up at Caleni?

NT: We ended up at Caleni because my mother was Xhosa and she was the one who registered for the house.

TM: Oh, you had to register?

NT: Yes. And my mother was the one who registered for the house.

TM: And that's why they sent you there.

NT: Yes.

TM: Now that you were living at Caleni how did your dad fit in, didn't he feel out of place there?

NT: (Laughs) I don't know. I wouldn't know because you know that for a person to feel that he doesn't belong to a certain place it's when you are fighting, but if you are not there is nothing that is a problem. It just becomes a home because you are living in peace. But when a fight break-outs that's when they will feel uncomfortable.

TM: So you start living in a shack that you built. Are you building it for yourselves?

NT: Yes, because then the government would build four rooms. The contractors would come and build it for you. You see, they were building the shack and live space to build you the four room house. After a certain time they would look for the contractors and then they would build you the four rooms and a toilet. But in those times it was the bucket system, because there was no sewage.

TM: If you can estimate how long did it take for you to move into the four roomed house?

NT: I don't remember but it was after a few years – I just don't remember how many years.

TM: When comparing the shack that you were living in at Thembisa to the one that you were living in at Dindela, how would you say it was like?

NT: This one was better than that one.

TM: The one in Thembisa?

NT: Yes, because it was a clean place, with fresh air. And they were building zozo's, the ones that people are living in them today. Like I said, it was a box, hard board, zinc and it was mixed.

TM: So you continued to live at Caleni?

NT: Yes.

TM: How was life if you were to compare it to the one at Dindela?

NT: According to me, life was different because it was clean here and there it was dirty. And at Dindela it was mixed, because there were no drains and you would ... because it was messy you would spill water in the street and I would do the same. Because taps were far, you had to go and fetch water. It was not a nice place for people to stay in, according to me. Now and here it was better, because the houses were apart from each other and there was space to breath. And there were drains not like in Dindela, where it was dirty. There was a huge difference.

TM: Did you have taps in your yards?

NT: Yes, we had taps, toilets and a drain. There was a huge difference.

TM: Were you paying rent, because it Thembisa was under a municipality?

NT: Yes, we were paying rent. Like I'm saying it was R3 or R5

TM: Where did you pay rent?

NT: There was an office which they called Emasenkeni. It was a white person's house back in the day. Do you know the child welfare in Thembisa?

TM: Yes, I know it.

NT: You see, there's the Z.C.C. opposite the child welfare. That is where the house of that farmer was, and that's where we paid our rent. But there was no building. It was just a white person's house, but it was extended with zinc. That was the office where we used to pay our rent.

TM: Oh, along the Reverend Namane Street?

NT: Yes

TM: Oh, I know the place you're talking about. Was your dad still working at Railway?

NT: Who?

TM: Your dad.

NT: No, my dad, my mother and my husband passed away a long time ago.

TM: What I'm asking is whether your dad was still working when you arrived in Thembisa?

NT: Yes, he was still working.

TM: And your mother?

NT: My mother was not working when we arrived here, because it was far from work.

TM: What kind of transport were you using this side?

NT: As I've said that it were buses, PUTCO buses. Yes, PUTCO was dealing with transport. That time there were no taxis. Even when the taxis were established, but after a long time; and they were cheap, because we were paying five Cents. So there was PUTCO and the train.

TM: Because now you were married, with children ... When did you get married?

NT: My marriage ... I have to look for papers so that I can find the date. It was a long time ago. I don't remember correctly what was happening but we were still at Dindela, and not here in Thembisa.

TM: Oh, you got married while you were still at Dindela?

NT: Yes. But I was staying at home, not with my husband because I had started schooling. And as a kid you were supposed to stay at home until you were grown up.

TM: So you met at Dindela?

NT: Yes.

TM: Who was your husband?

NT: He was from the Thulares

TM: Thulare?

NT: Yes.

TM: Where did you meet?

NT: (Laughs) You know, as people you fall in love everywhere. I don't remember correctly where.

TM: What kind of wedding did you have - can you describe it?

NT: No, it was not a white wedding. Meaning that you were going to church and announce your marriage. And after that you went and signed. And after you returned you were going to celebrate at church. Yes, just like that.

TM: Okay. And how did you celebrate, do you still remember?

NT: I don't really remember (laughs) What I know is that it was Father Mark. I was wedded by Father Mark and Father George. Some of the things I don't remember correctly. But what I remember is only the priests and that's all.

TM: Mark and George are they from Catholic Church?

NT: Yes

TM: Alright.

NT: Yes, it was Father Mark and Father George. They are still alive.

TM: Wow! Where are they?

NT: Father Mark is in Pretoria and Father George, whom is called Bishop George, do you know him?

TM: No.

NT: But I think that he has retired and not working anymore.

TM: So after getting married to Mr. Thulare did you get your own place or what did you do?

NT: We got our own place.

TM: At Dindela?

NT: No, here.

TM: Oh, you had moved here already?

NT: Yes.

TM: Where do you get it this side?

NT: We got it at Umfuyaneni.

TM: There had they built it already

NT: Yes, it were four roomed houses not shacks.

TM: Where was Mr. Thulare working?

NT: He was working at ... It was at Resaca there at KOP (Kloorkop).

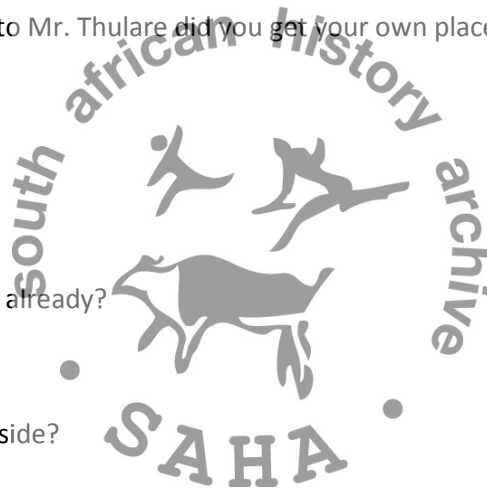
TM: So when you moved to Umfuyaneni it was you, your husband and...

NT: The kids

TM: How many were they?

NT: They were three.

TM: Are they boys or girls?



NT: Two girls and one boy.

TM: How was life at Umfayaneni - can you describe it?

NT: It was good, just like a family it was home. There was nothing troubling us. You know, that there are on and off in marriages. When you are starting it's nice. But as time goes on you see that things are not the same until we ended up getting a divorce.

TM: At Umfayaneni, as a mother at home, were you able to mingle with other women and get to know each other?

NT: Yes.

TM: If you can just explain to us as women in that area how were you living?

NT: We were living ... It was not like we were making groups but we were greeting each other. As I told I'm not a type to have friends. That's the last thing I care about. I didn't grow up like that way; that I would go to that group and we sit and chat. No. My stuff is house work. I'll do what I do, and it would be late and I would prepare for the evening and cook. I'm not a person that would meet with other women and sit as a group, even when it's after church. People would be in groups and they would call me. The thing is that I end up not knowing what to say. When they call me and ask me something I would just answer what I'm being asked and that would be it. I was born that way. I'm not a people's person.

TM: You have shown that at Dindela there were stockvels, were they available even here?

NT: Yes, there were some who continued with them; those who liked them, because in the stockvels you give each other money and you take turns. Meaning that if we have come to you the money is yours. And when we go to the next person all the money goes to her. These stockvels are like payments. When we come to you the money is yours. Just like that. But I was not doing it. I was not born for those things. I was born with this stupidity that I have of not being able to communicate with people. Not that I'm doing it on purpose. The thing is that I can't and I can't force it, because I end up not knowing what to say.

TM: So now you left Zion and joined the Catholics?

NT: Yes. Even today I'm attending at Catholic.

TM: Was church a big thing here at Thembisa during that time?

NT: Yes, it was a big thing. Even now we are people who believe that God is there and He is alive. Yes, we are living in this world because of Him. And if He is not here, there is nothing that will happen to such an extent that even if you are faced with hard times, we believe that you need to kneel down and pray and the thing that was bordering you will vanish. And then you will receive blessings in whatever way you get them. Just like me I do get blessings, because I would get ... I would say that God is alive, because I didn't know what to do but with His grace and His love He was able to push me to be where I am today, because I'm His child. As old as I am but I am still a child to God. I still ask and He gives me. You must not expect that you can ask now and receive now. You have to be patient and wait, because the answer is coming. It's up to you how you dwell in prayer

and ask. How much of a believer are you. How do you spread His word. How much do you know about Him. How do you hear Him in you that He is the Lord and Saviour, and that He lives in you; that is the life that I'm living you see.

TM: So is the whole family Catholic?

NT: Yes.

TM: Where is the church based?

NT: You see, there at the Welfare it's on the other side.

TM: So it's something that happens every Sunday?

NT: Yes, every Sunday and Thursday it's time for church. Even on Tuesdays you find that we go.

TM: Are your children following the same route of going to church?

NT: Not all of them. The ones in your age group don't follow. But the younger ones do follow because, you see, they are still young. We have to bath and go to church. They know that it's their thing. The older ones have chosen the life that they want to live. Everyone in this world has his or her own way of living. You can say that he has a gift to live his life differently from yours. Some become thugs. Some become fathers. Some are business minded. Some are priests. Some robbers, and so on. That is your gift that God gave you. And I believe that everything that you do it's the gift from God. But not the thug life and killing of people; that one if we can put it straight it has its own owner.

TM: That true. But when they were still young did they follow this route?

NT: All of them. You see, in the Catholic we attend classes and when you do that they baptise you. After that there is another class to make you strong. This is a different class. And all you have to know are the rules of the church; that when you take this step this is where you'd end up, and so on. Just like us. Because every Saturday at past 2 you have to confess, but only if you have something that you feel, and that is stressing you. Because we eat bread and we believe in sacrifice of which it's something that is keeping us alive and keep our belief. Because we sometimes tell ourselves that we meet with the Son of God; that He sent him to this world to come and protect us from sins but those who agree, because He says that He is the Sheppard and the sheep know my voice. He doesn't become happy if there is one that is lost. He tries by all means to bring us together in one place, because he left heaven. Jesus was comfortable there. There was nothing that was bordering him. He was next to the throne of God, but because of the pain that he felt to see Sodom and Gomorra being under evil spirit, he took it upon him to come to this world and he died for our sins. So why can't we listen to him? The ones who are believers, because our beliefs are not the same, are different. And we took it in different ways, as you see that even the churches are different. There are Wash Towers, Ethiopians, Zions, Wesleyans, Twelve Apostles, and so on. You see, we don't accept it in the same way. It's all about how is your gift, because I don't believe that you do things according to your own will. It comes to you ... For you to take your uniform and go to church, it comes to you; not that you do it according to your own will. There is something that pushes you, that wants you to leave and go to church. And when you get there you'll find that it's your home, because you enjoy

when you are there. And when you leave you feel that it's very soon to leave. But there is always next weekend, you see. It all depends on your gift, and how you are gifted; because some go the taverns, some take their cars and go to the parties or to braais, because we are not gifted in the same way. Even the priests they sacrifice world's joy and go to school for seven years just to become priests, you see. Meaning, he gives up on being with his wife, girlfriend; having his own house and children that would say father to him, and chooses to live this life. Is it nice? No, it's not. But it's his gift. It's the road that he chose for himself. It's the road that when he reaches, he finds that his spirit is satisfied inside. He can feel that his life is here. Some do follow this route but as the time passes he gets tempted and change the way that he was following. You hear that a priest has impregnated a church member and you ask yourself how come. This is the world we live in.

TM: Yes, there are many temptations.

NT: Yes, this is the world, my child. We don't take life the same.

TM: As we were still in the church issue, and you said that your children grew up following this route. What I would like to know is when did they change their way of living?

NT: They changed as soon as they became old and didn't want to go to church. And everyone was taking his own route. They decided that they no longer wanted to follow this route. The other one would tell you that he was doing it because he was still young and now that I'm old ... Let me say that one would say that he was going to a meeting and the other one would say that he was going out with friends to have fun, but the other one would say that he was going to work. There are different ways. It's not easy for a person of the same age as you to take his jacket and go to church. There aren't many. But where you will find the majority of them is in the taverns. There they are so many and you will hear that so and so is in hospital. The other one would have been shot. But in the past they would come back stabbed and blood pouring out when coming back from the parties. But from my side there was nothing positive that came out of these things, because the results were bad and not good.

TM: Just a bit. In your case which route did your children take after they had changed?

NT: The children?

TM: Yes.

NT: They choose ... Just like mine -the ones who are my own - the older one chose drinking and robbery. But now he is old. He doesn't do that anymore. Gille knows him. He once stole her camera from the car. That's my first born.

TM: What's his name?

NT: Muzi. The second born, Greg, chose politics, and he is so into them if he has to go to church he would tell you that he was going to a meeting somewhere. And for him to know this lady (Gille) it was because of politics. And the girl passed away, because I had three children.

TM: What was her name?

NT: It was Anna but she was married to Mngomezulu. She was old. And some just like Thabang when you tell him to go to church, he tells you that he is going to work and he is coming back late, you see. These are the changes. Even if he gets a chance, he will tell you that he is tired, and there is nothing that is being done at church. You meet people and there is nothing that you work. ... Because someone can go there and find that it's boring. You see, ever since the word boring came to use they will say 'I'm bored. When is this service going to end?' We don't feel that way. We are enjoying. It's fun. It's where we are having a party and we can feel that we are at a party. We dance and we enjoy. Just like that.

TM: When Greg started becoming involved in politics at home how did you deal with his activism as believers, more especially you as the mother?

NT: These things you accept them the way they are, because there is nothing you can do besides the pain I had because when he fled the country I had no information that he was going to come back alive. You would be grateful when you see him come home and still alive. Sometimes you would find that he has marks - he is a very quite person; he does not like to talk just like him as you see him they are similar ...

TM: Thabang?

NT: Thabang is similar to his father. They are very quite people. They don't like to talk. Even his father does not like to talk. He was a person who liked joking for that moment and go back to work, and leave you the way you were. When you are a parent and you have a child who was a politician in your spirit there was no peace, because you were always prepared to receive the corpse of your child at anytime. Or whether you'd receive a call from hospital, because the route that they had taken it was not easy and it was not nice at the same time. Now it's better, we are free. But still we are not that free, because there are on and off's. But it's not like in the past. When you were a parent you didn't get to rest. You became free when you saw him, that at least he was back and safe. In most cases, my child (referring to TM), even at night, because we divorced, me and his father, where I was staying it was a two roomed house. There were doors both sides. And the police would knock on both sides and you wouldn't know where to open. I would open both doors and go back to sleep. They would come in and search.

TM: What did they want?

NT: They wanted him. And if there were children sleeping there, they were supposed to wake up and take out their Identity Documents so that they could see who they were. They arrived here without having full information about the person they wanted and how he looked like. They ended asking me for his photo - and he was Thabang's age. They said that they were going to grow it that if they met him in the street they could be able to identify him. I took it out. There was a picture that I took out to my stupidity I had told myself that even if they could grow it they were not going to be able to identify him, because he wasn't looking straight but he was facing on the side way, and he was talking to his father and playing at the table we were eating on.

TM: He was still young

NT: Yes, he was still young. They took it. The only thing that helped was that they went to Lusaka. But even there there was no rest, because you wondered if he was going to come back or not. There was no rest at all if you had a child who had chosen this route.

TM: Do you what inspired him to be deeply involved in politics?

NT: I wouldn't know what pushed him that much, because when this thing started I asked him "Why are you changing? You are not the same person that I know". And he said there was nothing. The thing was that we spent too much time in COSAS (Congress of South African Students). I don't have time to be at home. Most of the time I'm at COSAS'. And from there he met the biggest politician and that was Brian Mazibuko but he has passed away, and that was where he received more information and he had already had his. When they met they became one thing and then they carried on. Because there was a time that this child's (Thabang) mother was pregnant, it was like his head was not working well. He was helped by Gille. She took him to these things and I was surprised what was happening, only to find that it was these politics, and on the other side the girl was pregnant. And he didn't know how was going to separate the two, because everything was here and he bottled everything in him. He didn't talk to anyone. I don't know how Gille realised that he as not well and found help for him.

TM: When you say you saw a difference in him and then you talked to him, what kind of change was it?

NT: He had changed physically. Meaning, that the things that he did ... When you are a parent ... Do you know how old Thabang is? He is a man and he's also working, but to me he is still a kid all the time. And I know him when he is not well and I ask him what is wrong, there is a difference? Just like yesterday. Thabang came back home sick and he sat there with Gille and Gille realised that he was not well because she raised him as her child. I didn't see him because I was busy. But when I got here I asked what was wrong. He was burning. I think it was fever.

TM: Before his involvement in politics what time did he get home?

NT: He was not a parson who liked to go around, because when I returned from work I would find the house clean and the pots would be on the stove, and he'd be studying. But this during this period he was not doing that. He was not at home. When you ask him he would tell you about COSAS. He was belonging to COSAS now. And the time he met up with Brian it was an everyday thing. I was not into politics that much - I was not that active - but that was the time I got into them because I was taking it from him; that what was going on in this world [was not right – TM], you see.

TM: Oh, you sat down and talked about it?

NT: No, we were not talking about it but what you see.

TM: Like what? What is it that you remember?

NT: Just like the life we were living it was not like the one that you were living. And we could not live your life. This was a different time compared to our time. But the sun still shone the same way as those who were free but we were not you. You could see that this person [Greg] was coming with a different mind. We were oppressed because we were working hard, but that was the life we were

living. But they didn't want to be oppressed, as they are not oppressed today. They were the ones who tried - even many of them passed away - but the ones who have survived are reaping what they sow. That time you would not sit in the house like this: who are you, where do you come from, and how did you get it (the big house)? You would not have it. It had it's people who were white. They were the ones not us. Ours was that bedroom in the back. Even so it was supposed to be you and your husband, and not the kids. That's the life we were living.

TM: When they started to be involved in politics and fighting for the nation ...

NT: It was schools, on the other hand.

TM: You as the parent did you understand what was happening?

NT: No, I didn't. The only person who did was his father, because we were divorced. But not even the children we were able to meet and help each other. He was the one who was getting it. But at first he didn't. But as time went on he understood what was happening, and he ended up going to their meetings. Greg was still young. He was 14 years when he got involved, but he was able to convince his father and showed him what was happening. He ended up joining, because they were together in exile.

TM: Did they leave together?

NT: They went together. He saw the way; that was the road we must travel.

TM: What do you think made you take long to understand?

NT: It was stupid.

TM: How?

NT: Is the fact that I was into the life that I grew up in. The way that I grew up I got stuck to it too much. And now I wasn't expecting some of the things. I was ignorant and didn't care about them. And that was the stupidity I had. I never thought that there was another better life that I could live to the one I was living.

TM: They were fighting against the councillors and the fact that you were paying rent. As people who were paying rent how did you see the conditions in Thembisa?

NT: We were living and paying rent, because there was nothing for free. You have to pay so that you could get accommodation where you could hide your head. And that was it.

TM: You perceived that as normal life?

NT: To me it was okay. Even today it's alright as long as I go to church and come back. That's it. There is no other thing.

TM: And the other important thing that you have shown is that when you have a child who was involved in politics you didn't know that he was going to come back alive or not. But what was the thing that made you to hold on and carry on with life?

NT: It was alcohol. I ended up drinking too much, because I couldn't find rest. I got into alcohol and I was drinking seven bottles of alcohol a day so that I could be able to rest. You see, I didn't care about his father but I only cared about the child. The only thing that made me to be able to continue with life was alcohol only. There was nothing else.

TM: Were there other parents you knew whose children were involved in politics?

NT: There were, and we would meet. We would go to Khotso House. But that was not enough, because I had no hope that he was going to come back alive. And alcohol was good for me, because I would drink then fall asleep and forget. And when I woke up it was time to do whatever I would be doing. And when I was finished I would drink again and sleep.

TM: At this stage were you still going to church?

NT: I was attending. I never stopped going to church. I couldn't leave the church, because it was the only place that made me happy.

TM: So were you not able to talk to the pastors?

NT: About?

TM: About what was troubling you?

NT: They couldn't take away the pain. It was mine. The only person that could help it was my son. If I could see him coming into the house, that was when the pain could go away. But the pastor couldn't. The pastor could show me the way to follow and that was all. But the pain that was inside me he was not going to do anything about it. It's like when you are sick the pastor can't do anything besides helping you with prayers.

TM: Okay. That's true. Do you still remember the other parents you were meeting with and who were they?

NT: I don't remember them. The one that I remember is ... What is the name of Sandile's mother?

GDV: Marry.

NT: Marry, we used to go with her. Her child was Sandile; he was a comrade. Who else? Debra's mother?

GDV: Rosina.

NT: Rosina. I don't remember them well.

TM: How did you meet them and how did you know each other?

NT: We knew each other at Khotso House. We used to go there together with Gille. And sometimes Gille used to throw parties at her house. She would organise and we would meet there as mothers and then we would get to know each other.

TM: Alright. Let's start at Khotso House. When you went there what were you doing there?

NT: We were going to listen to what was being said about our children and politics. How we were living. What was happening in our country. And were went there ...

TM: Did that help?

NT: It did. But to me it didn't. The only thing was that I wanted my child and that's all. Nothing was helping me. As I'm telling you that alcohol was the only thing that was helping me, because I would drink and after that I would go to bed just like when you take a child to bed, because when I was drunk then I would want to sleep. But if I didn't drink then I couldn't sleep. The only thing that I would do I would cry 'till the morning.

TM: And during the parties that were organised by Gille you met with other parents

NT: Yes, she used to organise them and she would fetch us with her car. And those who had cars and those who knew that place would come by themselves. You would find that there were lots of us and we were sitting there talking. It was fun.

TM: What were you talking about?

NT: We were talking about everything that was happening in the world, and about the kids. It was just everything like mothers. And we have drinks. It was fun.

TM: You mentioned that Greg fled the country into exile. Did he inform you?

NT: He left here at home.

TM: Do you still remember what he said?

NT: I don't remember. The only thing that I remember was that they said I must stay behind with the baby. And I said 'I couldn't baby-sit because I was working. The baby should go to his granny', Madoshane.

TM: Oh, his granny from his mother's side?

NT: Yes. But what I would do was to support him, because I was working. I thought it was better if he lived with his granny and I would support him. He said 'okay, we are going, but we don't know where we are going. We will see when we get there'. Those were the words he said, because he was not going to explain. Because he knew that when the police came ... because I would say where they said they were going no matter if I was not going to say it but in his mind it was like that; that they were going to see when they get there.

TM: How did you take the news?

NT: It was painful, as I'm saying. It hurt a lot. There is no other pain like that one. But there was nothing that I could, because it was the path he had chosen for himself.

TM: When did your husband leave?

NT: I don't know how they followed each other. Because his dad was at Umfuyaneni and I was at Mqansa. I don't know how they followed each other. The only person that I knew about was the one who left from here.

TM: After he had left was he able to communicate with you?

NT: Yes. For a long time the person who was helping us was Gille. Because even the letters were coming through Gille and the phone calls. I ended up putting a land line at home; that was when we contacted each other through the phone.

TM: Okay. What did he say when he called?

NT: He asked about life. How we were living at home, if we were all there. And we'd also ask how they were. And he'd say we are alright and I'm with dad. So don't worry.

TM: And did the letters you received say the same thing?

NT: Yes. Because that time we had no phone; he was only asking about life.

TM: Do you still have the letters he wrote you?

NT: I don't remember. I'll look for them, because I didn't throw everything away.

TM: They might be there.

NT: Yes, they might.

TM: After they had left the country did the police continue to harass you?

NT: Yes. It went on forever. I don't know what happened for them to stop. I think it was until Mandela was released. It was not just for a year but for years.

TM: They wanted him

NT: They want him and not the other people. It was for many years I just don't remember how many years, because I was living a life that involved police.

TM: Did your meetings with the other parents continue?

NT: Yes, they did. Because they went on until they came back. Gil helped. And that was what made us to meet, because as a parent she was able to bring us together and organise parties. She would bake cakes, buy cold drinks and braai meat, and we would meet there. We would eat and talk. It would be fun. We were not living the same life as white people. Their life was different from ours. Even though things differed but their life was different from ours. And the other thing about them was that they could feel pain for us. Yes, they were oppressing us but not all of them. There were those who were siding with us.

TM: After Greg had left because of politics, how did the parents whose children were not into politics react to you where you were living?

NT: People are not the same. There are those who will feel pain for you and there are those who will criticise you, and so on. There are those that will feel the pain you are going through, because it was not you alone, as I'm telling you that one day there was Brian Mazibuko and on the top there was this boy. I just mentioned him. Who is...

TM: Sandile?

NT: Sandile. There were lots of them around. And also the other one who is still around and was arrested. He has a nickname that they use to call him by. Mnyamane. But that's not his name. There were lots of them around. But there were also those who were two sided. And there were those who were deeply involved in politics, just like my son. He didn't see anything better besides them.

TM: What were the people who were criticising you saying, even though you don't remember their names?

NT: They were criticising saying that they wanted to see where they were going to end up. Because the thing that they were doing had no progress. They couldn't fight whites, because this was their world. They saw it as a bad thing. Why? Because of not having that knowledge of what was the progress for them to fight. You see, it was like COSATU (Congress of South African Unions) when it fights for money, they are protesting going up and down, and us people who don't know we think that they are crazy, because they are fascinated by what they are doing and they will end up losing their jobs. Things like that. That's what they were saying.

TM: You said you didn't understand what was going on as parents. When you finally got to understand did you join in as mothers?

NT: Yes, I ended up joining but not in full. I didn't want to lie. I was not that into politics, because I ended up getting to understand what was going on and following my child. But in some places I didn't understand what was really going on.

TM: How would you describe your involvement?

NT: Meaning, that I was into politics because I was able to accompany them if they were going somewhere. But it was not my thing.

TM: Were you involved in protests?

NT: No. That is why I'm saying that I was not that into politics. I didn't dwell deep into politics. But at church I dwelt deep, because I felt at home. But here it was only one sided, because I'd get it and sometimes I didn't. Even today I understand it but not that clear.

TM: In 1990 [Nelson] Mandela was released from prison, political parties were unbanned, and those who went into exile returned. When did Greg come back?

NT: I don't know which year. When was it?

GDV: I think it something like 1992. I can find out because I have a photo.

NT: Yes. Because we fetched him from the airport.

GDV: Yes, because we had to wait and wait for Greg.

TM: When you saw him for the first time after so many years how was it?

NT: I was very happy, because even today I am still happy he is my child. I still love him even today. It was happiness the one I had when he returned I still have even today.

TM: Where did he find you or where did you see each other?

NT: When he came back he called, saying that he is boarding a plane and he would be at the airport at a certain time. Did he call you?

GDV: He called, but you asked me if I wanted to come and I said no.

NT: Yes, he called, because he wanted someone to fetch him from the airport because he couldn't remember the way home. He had forgotten it. He was used to exile a lot.

TM: Did he find you at home?

NT: Yes, I was at home.

TM: And how was it when he entered?

NT: It was very nice, even to this ... Because when he arrived Thabang was the same age as Kamogelo. Was Thabang the same age as Kamogelo?

GDV: I don't know. He was about ten.

NT: Yes. So it was just joy, even today. He is a nice person even if you can see him. He is a nice person.

TM: After all the things that have happened is there a change that you see here in Thembisa?

NT: How so?

TM: Eh, in terms of life, houses, the way of living, work...

NT: I think it's still the same, and even worse because houses which are there are different, because if you have money to extend your house, you can and build your own house. It doesn't mean that it's the house that is being handed over to you. And the worst thing about today is that there is no work. People are not working; and they are living poor lives. It's only the ones who are working; meaning that is why I say the life of today is worse because there is nothing you can do without money. If you are not working where are you going to get money from? People are being retrenched from work everyday and they sit at home. And you are supposed to sell alcohol so that you can be able to raise your children and be able to pay rent. Worse part, we even buy our own electricity and so on. You see, the life we were living before was better, even though it was hard. But now it's even worse, because of retrenchments of people from work. There are no jobs. The person who is working is grateful, because he still goes to work and get paid. And the one who is self employed. Even though you are self employed there is nothing that you can go and check in the evening, because the business is not doing well. People don't have money to buy. They will buy but on credit and would

never pay you back, you see things like that. You see, this life is very hard today. The one in the past was much better. There was no money but things were simple. We were living in shacks, but it was simple. Now it's hard, because there are no jobs. And life is hard because us, the pensioners, the money that you get you have to try and give it to your children. What is one R1000? It's nothing. It's just peanuts. It's very hard. And it's all because of money.

TM: We are close to the end of our interview. But I wanted to ask you about your parents. What were their names? Let start with your father's name?

NT: It was Samuel.

TM: Samuel. And your mother?

NT: Emily

GDV: Was it ever ...

NT: I can't remember. Musa was before or after.

GDV: Before that time they came out.

NT: It was quite a few months.

GDV: Because Greg was in and out of detention.

NT: Yes, he was in and out. But it was before.

GDV: I don't know if we have to talk about what you had to do to see Greg [in detention], because it was a big problem.

NT: Gille helped me when he was at Modderbee [Prison]. I've forgotten about that, that they'd fetch me because at Modderbee only parents were allowed and my husband - let me apologise because I'm used to use the name - Eric, he was the one who went there first. Then I went with Gille, because I didn't know. I thought that you were entering anyhow. But the comrades had their own way; that was special for them to be seen. And when we got there we registered. And then I think that you signed - I don't remember exactly. And then from there the police would escort you. Gille was chased out. I got in.

TM: The parent?

NT: Yes. And after you entered there was an office that you entered in and you would find a police sitting there, and it was either you spoke in Afrikaans or English. I started by speaking in IsiZulu and they said 'we don't understand that language'. Then I spoke in English. Then they went in to fetch him. You had to speak in English, even when you were together so that he could hear what you were saying.

TM: Oh, he didn't leave you alone?

NT: No. Why? He wanted to what you are saying. And everything that you were talking about you had to write it down. And he counted your time when you were supposed to leave. You were not

permitted to give each other anything. The only thing that he had in there was the bible. It was not only him but the rest of the people there, because there were lots of them.

TM: So what did you talk about?

NT: He was asking about life; how we were you living; and how were things at home? Only that. What else would we talk about? There was nothing that he would say, because here was the police officer. He couldn't say how they were treated. And he would ask how were the kids? And that would be it. Those were the tough times. You wouldn't wish to have a child who was involved in politics, because it was painful to be a parent, even to him. But he knew what he was doing unlike you as a parent it was painful, because you were crying about his way of life. There was no other thing you could do. If you had a kid you prayed that he could grow up so you could see him tomorrow. Not that he had to work for you, but to see him succeed in life and become something in the community, or living in his own house in peace. But not to expect to see him dead. I don't remember a parent wishing that for her kid. But only good things all the time, even if he is ... You see, Musa is my thug but I love him. He is my child, but he is a thug (laughs). It's the route he chose for himself.

GDV: But the funny thing is we all have to go to the police and scream to get permission before we went to Modderbee.

NT: Oh, I've forgotten about that.

GDV: But it was a long thing because we had to come from Tembisa, go to Springs, and get a permit or something from the police in Springs, and then go to Modderbee. And that's when you can visit.

NT: I've forgotten all these things.

GDV: And, of course, the funny thing is that Springs is regarded as the head quarters

TM: Oh, Springs was regarded as head quarters?

GDV: It was the head quarters

NT: Because that was what they were fighting for ... Or they were putting in soil or what I don't know, but a person would take his son who is the same age as Thabang and then tell him to stand on top of this tomato box and they would be dancing on top of the box. That was life. Those were the Boers. But not all of them. There were those who were good hearted because they were different, just like us. We are not the same. There are those who choose to be thugs. There are those who choose to be house breakers. There are those who say when you have parked your car, the other one will check the coast and the other one will break the window and connect the wires and when you get out your car is gone. They are also that way. They are not the same. But when one person does something wrong, then we will say all of them, you see. If it's one Pedi who does something, we are going to say all the Pedis are like that and so on. They are also like that. They are not the same.

DTM: Finally, you have shown that you got a job before Greg fled the country into exile, that's when he requested you to look after his child

NT: Yes. I was working at the hospital, I think for five years. And then we fought and I went to work at R Weip(?). It was Hydro Matt. Then there were lots of places I found work. I worked at Simba Chips. I would leave because of good salary offer somewhere. In the olden days there was no contract that you were signing. If you were not able to continue with what you were doing, then you could leave to look for another job where there was a better offer. Uneducated people like us we didn't have any experience of any kind of work, we just work the way we did and get paid, so that you could be able to do your things. Who was asking me yesterday about work? Was it Hilda?

GDV: I was asking about work.

NT: How we found work?

GDV: I'm just asking what she is interested in.

NT: '76 ... It was '76 when the comrades were burning things. Was it '76? Yes, it was the time that they were burning down bottle stores and barras. It was '76.

GDV: Where was he (Greg) attending that time?

NT: He was at Bender Leerkop, a boarding school in Pietersburg.

GDV: Oh, he ran away. Didn't he run away from school?

NT: By the time I moved out he was still there, because I went there to ... We first went to town with Difa to get him something. And we then went there and I found him. It was a Catholic School. He was living with Gertrude. He was still there when I moved out.

TM: I would like to thank you for your time and information.

NT: It's information that means nothing.

TM: No, it means something, and it's very important, you know.

NT: To you, because you now what you are doing. That is why I say they were doing what they did. And us, because we didn't have any knowledge, we thought that they were wasting time. Because you had no knowledge about it. For you to have knowledge about something, then that's when it will come back to you, because now we know. We are poor in a way that is unknown. It's not like before at all, because there was no money and we were living in toilets but life was going on. And it was better. But now the money that you earn and the life it's too much.

TM: You really helped us. If we have other questions after we have finished transcribing the interview, and if you have time, we would like to come back to you.

NT: If you have time too.

TM: Yes.

NT: Yes, today's life is no the same as the one we were living in the past. Or is it because I was still young. No, it's not the same.

-----End of Interview-----