



Interview with Florence Mongake

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Tshepo Moloji [TM]: Let me start here, just remember it is your story how you remember it to be, there is no specific format or questions that will be applied.

Florence Sina [FS]: Yes

TM: Today is the 22nd September 2013. I am Tshepo Moloji and I am with Florence and she will introduce herself shortly. I am with Elsie Motsusi and we are going to talk about the history of Braklaagte for a project for SAHA on oral history the Land Act Legacy Project. I would like to first thank you for meeting us as we met initially yesterday and today we are meeting again. As I said is that this project is for the Land Act and we want to know about the history of Braklaagte in the way that you remember it to be. We have interviewed others as well. We can start with you introducing yourself and telling us who you are and where you were born?

FS: I am Monyeka (spelt Mongake above? Florence Sina (Senna? See above). I am from Braklaagte and I am the daughter of Mr and Mrs Sebogodi and my father was the *Kgosi* [Chief] *Sebogodi*. I was born in 1955 and now as I have grown I was told about the forced removals and the white people and the Government where the people of Braklaagte were to be moved to Driefontein and this was an area which had no water. I was still very young as I was only 2 years old between 1956 and 1957 this is when this happened and I was told about what was happening in this time as I was still very young. The people of Braklaagte resisted to move under the leadership of *Kgosi* [Chief] *Sebogodi* and also this thing that they needed to have identity documents as well in that time. The houses were burnt in that time and they called her [Florence's mother, Maria] a ring leader and this was in 1957 and she attended a court case and she was released after some time due to the case. My father was there and he refused to move and his leadership was not recognised and there was no salary and we had nothing and the first born at home is the person that supported us all at home and provided the income for at home. In 1967 Pupsey was doing Standard 8 [Grade 10] When he passed this in 1968 he was sent back a year and he saw that there was no need and then decided to go and work on the mine to help us and he helped my sister as well and I finished school and things were like this as our parents were not working. This continued in this manner up until I grew up and things were difficult as there were court cases and lawyers would come and say Edwin [Moiwa] is the *Kgosi* [Chief], but that would not pass. Sometimes they had bribed someone. The community was standing with us even on the other side and today some people are with Edwin and others are with Sebogodi and then this thing in 1989: and it formalised that this thing of Bophuthatswana- and people realised that we would not have any land anymore. We will be living in a tight corner and Bophuthatswana came about in 1977 and people felt as though they were going backwards and especially if the *Kgosi* [Chief] is being stripped of their rights. This is when the police came and they would spend the night outside and camp. They would beat up people and others were sell outs and taking lists over to the other side and people were being beaten badly and sometimes I would sleep in uniform next door for work. We were afraid to stay home and that is why we slept at our neighbour's place next door. The army, if they found you at night they had guns and they would do anything to you. This went on up until Black Sash came about as money was collected and the others were in Johannesburg and the struggle continued and the army members stayed here from March 1989 and this went on up until July 1994 and this is when they left.

[TIMECODE: 05m:59s]

Things were stabilised and other people were ANC and the others were part of the UCDP.

TM: Okay

FS: Others used to call their *Kgosi* [Chief] to be Mokeki and there cannot be two *Kgosi*'s [Chief's] that can be in one area really.

TM: Yes

FS: The other day *Kgosi* [Chief] Sebogodi said to me during the time that they were in Motswedi, and Mangope said to him that you are not the *Kgosi* [Chief]. He then explained that this is my territory and I cannot share my leadership with someone else and that is why there was fighting. There is a lot that has happened, the history of Braklaagte it unfolds there.

TM: Let me ask you: I am hearing this word Likhumbung. Where is this from, as I am hearing Braklaagte as well?

FS: Would you assist me please on that one?

Other: This is coming from the woman

TM: Would you come closer so that this thing can catch what you have to say

Other: As we were growing up our parents had called this place Likhumbung. On this land it was medicine and it was all over and this is what it was called and because it was too much they decided to call this place Likhumbung as they named it after the medicine really. It is also still available today, it is all over.

FS: Sorry I need to sort this out here

TM: Okay, I hear you and what about Braklaagte?

Other: This is for the white people as they did not want to use the other name for the area and preferred Braklaagte. Just like if you are *Ntathe Moloji* and you work for the white people and they say your surname is Benjamin. They will say, Maid, what is your name? and they will say, "My name is Tshegofatso" and they will say, "No your name is Johanna".

TM: Okay, so they will change it from Likhumbung to Braklaagte

Other: Okay, the white people say Braklaagte

TM: I have been hearing people saying Likhumbung and even the lady I met with yesterday was using this one so I wanted to get clarity on this.

(Door opens)

TM: Okay Florence, let me ask you; in 1955 you were born here?

FS: Yes that is correct

TM: Did your parents ever say where they were from before staying here?

FS: They were from Ko Nokana [Place]

TM: Okay

FS: My grandfather was the first citizen who came here and there are sections and there is a house on the mountain when you are coming from Zeerust and he stayed there and he bought this land. This was Modise and he stayed there going by the history. That is why the title deed of here is called by Pupsey, Malebele and Likhuralwana and there are still arguments as Pupsey can explain better and the elders as well. They will tell you better about their children. My brother was explaining to Kabelo about the whole allocation and set up and how this work.

[TIMECODE: 10m:45s]

TM: They are all from one family?

FS: Yes, they are all over

TM: It is interesting. As you were growing up, can you explain how this place was when you were 10 years or 12 years?

FS: You mean in 1980?

TM: When you were about 10 years or 12 years?

FS: Okay, when I was 10 years it was a place where people were struggling as the Government did not help with anything. We would need to go and get our own water. The elders would also work on the chickens and the women and girls would go farming and there was no electricity and no water and we stayed for a long time with no electricity. I think we got the electricity in 1996. We were helped by Zakes, do you remember him, he was in exile and he was the Minister of something, I don't remember now.

TM: So when they were farming where would they farm?

FS: They would farm in the farms.

TM: Where were the farms, were they in their yards or where were they located?

FS: Even in the yards and in the farming area can you see that main road on that side that was a farm and they would farm mielies it is a big farm

TM: Okay, so it was set up that this side it was a farm and the residents use to be on the other side.

FS: Yes, the farms were this side and the others were on the other side across and there is an open space up there and this was clay soil and no one can build there and this side is better and we can stay here.

TM: Okay, so this place is still Braklaagte all the way up

FS: Yes it is. There is another area up there, when you go past the clay soil up there it is still part of us.

Other: It is the same as what I was telling you *Ntathe Moloji* that I said my grandfather he was the one who was there

FS: What was he called?

Other: He was Kiti and they landed there and they saw this land and then this is when they decided that this is how they are going to stay. "As I have arrived on this land", he said, "this was the rural areas and it was an open area and there were no houses on this land".

FS: Correct

Other: Once the land had been surveyed and they then called the people who were at *Ko Nokaneng* [The place] to come and build their houses here as they had looked at the place and were happy to make people live here.

TM: In that time, how were the houses built?

FS: The houses were built with sand and it was the white sand, not just any sand. It is specifically to build. It was cow dung, and my father used that and you will take it from the old buildings and you will make them look like bricks and you will make a house and I will look for grass and there were woman that can make the thatch roof and the men would go and come back after 9 months and he would come back and find a house. When he left there was no house.

[TIMECODE: 15m53s]

At the bottom they would use sand and it would be neat and we would sleep there and live there and we would make another house again outside. The houses used to be round or four corners but most of them would be round and this would be a place to sleep.

TM: Okay, so they were rondavels?

FS: Yes, they were rondavels. Outside you would make a stoep to be able to sit on it. There was no cement. This was very new and we are only seeing this now.

TM: Where were the men in this time?

FS: The men would be at home with the cows and he has joined the mine and he has left for three years and they would leave you for three years and you would be pregnant and the men is gone and you must make sure your children are eating and you need to go to the farms and work. There was a school which was the first school: there was a school *Ko Nokaneng [School]*. That is where they went to school

TM: Okay, so there was no school here?

FS: Yes, there was no school as my sister was born in 1938

Other: Yes, my sister was born in 1927 and she went to school *Ko Nokaneng*. They would walk there as well.

TM: Did they walk to school then?

FS: They would stay there and then only come back on Friday and they would stay at our relatives and then only return on Friday. They would do this up until Standard 6 [Grade 8]

Other: Even my mother went to school there, she had gone to school here up until Standard 4 [Grade 6] she could write letters and send it with the children

TM: Okay, so she could write the telegrams?

Other: Yes

FS: This happened up until there was a school on this side and people could not read or write and I would need to get people to assist me when I need to write a letter and if I receive a letter, I must go to her to ask her to read it for me. This means that there is no safety as your business is out there really.

Other: Ja

FS: It was very tough up until there was a school; the school we attended was in the church. It was called Papatise and It was Apostolic Church. That is where we attended school and the teacher was Molefe and the school fees were 25c or you could bring some eggs and give to the teacher and he would allow you in. There was a Tswana school and it was an Initiation school and they went there voluntarily. The others were sent there as it was here at home. *NtatheSebogodi* -he had to do Standard 6 [Grade 8].He had to surrender- how can you be a *Kgosi [Chief]* but have no education?

TM: Yes

FS: The second wife that passed away she really wanted her to go there but the following year in 1970 he went but the small one who was a teacher she did not go out and I also did not go out of school as well.

TM: Where was the school though?

[TIMECODE: 20m:12s]

FS: The men would be taken to the mountain to go to school as there was a school built there for them and there were some head quarters and women would farm and this would be taken up there for them and no woman would be allowed in there. The men would meet them somewhere to get the food from them. I am not sure if it was three months in winter that they would go there?

Other: It was two months and it was June – July that they went there.

FS: They would then come back after this period and a woman was also the same and they would go to the same thing as well. Once they came back from this they were fit to be married after this stage.

TM: For the women, it was anyone that could go there? It was not just people who were royalty that could go there?

FS: No it was not anyone could go there. They would be taught how to be a woman. The children are given homework at school and the children are taught how to farm and men were taught things on how to be a man. So Pupsey and their parents, they were the leaders and she facilitated the school and they would only wear skirts and on top they would not be wearing anything to prepare them for this celebration.

TM: So when they come back from this, can they still go to school after this time?

Other: Yes, they can really

FS: Yes, if you want to go to school and this was your choice. *Ntathe Sebogodi* went to this and came back and went to school and the children are booked by this lady and they get married after this time by men who worked on contracts at that time.

TM: You spoke about farming and this was mostly woman?

FS: Yes it was mostly woman

TM: How did they farm did they do it alone or were they a collective effort?

FS: Would you be able to assist with this one?

Other: It was a collective, because if Mme Senna had two cows and I had two cows and another lady had another two cows and the men who were at home would help us to farm with the cows but we combined them all and therefore this made it a collective and the other one would be watering the mielies and the beans and women worked together and after the rain they would remove them and that is how they worked as they all worked together to remove the birds and ensure that the crops were taken care of and the birds did not eat the crops that were on the farm.

FS: In order to chase the birds away, my brother and I, who is a teacher now, we used to be on the farms all the time. We did not dress up on the weekends because you were always chasing the birds away to ensure that they do not eat the mabele that were on the farms. We did this as we would eat this food that was on the farm. We ate food from the soil. We used to eat the food that was not fatty, and long living in comparison to the food that we eat today and people die quickly. There was no sickness as there was no clinic and people gave birth at home and children were breastfed and we ate healthy food and good food was eaten. We did not eat too much meat at all. We only ate meat if a cow died only, not all the time.

TM: So they did not slaughter the cows then?

FS: Not all the time, we only saw them a lot in 1965 as the cows would be slaughtered as it had died.

[TIMECODE: 24m:56s]

Other: Yes, they used to die

FS: They would die and then we would eat them

Other: The men that had cows, they did not wait for the cows to die. In winter *Ntathe Malebele* would take a cow and slaughter it and share it among his children. So he did not wait for the cows to die really. *Ntathe Kidi* would also do the same thing but they will not do it at the same time.. That is why we are familiar to Sebogodi and Motsusi as we shared things together at the time.

FS: Yes

TM: So I want to go back to something you said that they will farm together and then what happens when it is time to harvest? Do you share all the crops that you have harvested as you farm as a collective?

Other: When they are farming *Mme Senna* has her own farm and when they are done on her farm they would move to my farm and they would farm on my farm.

FS: It was a club

TM: Okay

FS: The woman worked hard with the mabele in June they would take knives and start cutting and storing them and they would sort them to ensure that it is only mabele. They would then take them up so that the dust can be removed as August comes with dust. In the room where we slept you would find a lot of mabele. When you are going to eat you must take them to go and sort them and there was no porridge at all- it was mabele only in that time.

TM: So you did not farm to sell it, it was to eat it at home?

FS: No it was to eat at home and they will farm it again as well. Mabele is used for other things and then they pour water on them and they will re-harvest again and it gets slightly rotten but it is used for other things after that. It taught us a lot and we mostly ended up on Standard 6 [Grade 8] as there were no schools in this area. People would drop out.

Other: Yes

FS: The school was in Motswedi and Nokana [Dinokana?] and *Ntathe Sebogodi* the younger one and others as well, would have to walk a distance to go and get education until only my sister bought bicycles.

TM: How far is it from here?

FS: It is far from here [Emphasize]

Other: It is very far

FS: The prison was in Motswedi under the leadership of Mangope.

TM: Yes

FS: My sister bought bicycles and they could ride to school and the uniforms and blazers as well. However I was fortunate as *Ntathe Sebogodi* and my sister made arrangements for me to go to a boarding school.

TM: Where did you attend school?

FS: I went to Herman Thebe it is under Swartruggens and it is in the rural areas and I stayed there and attended school. I attended school up until Matric. I was privileged however I was under pressure as I knew that I had to work hard as I knew that at home there was no income and they were working hard to educate me and I could not miss any opportunities at all.

[TIMECODE: 25m:54s]

TM: So what happened after Matric?

FS: After Matric in that time, you would get married very quickly so there was someone who had already booked me and said they want me to get married to. I did not pass very well at that time however I could not go back the following year in 1975 as I was already booked to get married.

TM: Laughing

FS: There is nothing that you can say. To even say that you don't know anything about getting married. I then got my son who is now married and stays in Mafikeng and has three children now. This was in 1977 and he is my first born.

TM: Where do you stay during this time?

FS: I am here. It is a problem: the husband is working and I am training in Ga-Rankua and my husband in Roodepoort and I am training in Pretoria and the family could not reside in one place and there is no house. We were just struggling.

TM: Where did you stay then?

FS: I am saying when you are off [duty] you must go to where your husband is to visit him as there was no home.

TM: No I mean here at home?

FS: I would be staying at home during this time.

TM: At home

FS: This happened up until the man left me. He was sick and he passed away when my son was two years old. Okay, I struggled with the courses that I was doing.

TM: Okay, what courses were you doing?

FS: I was doing nursing during that time. I completed this and I worked in Welverdagte and there were fights during that time. I worked under Bophuthatswana and I was about to lose my jobs and I went to work in Rustenburg. It was severe, the fights that were happening.

TM: Who was fighting now?

FS: It was the fights at home and there was influence at work as I remember on the 1st July 1989 and I finished work around 4am and I went home and people were crying and there were police vans and people were crying and people said speak because this is at home. But you were not able to speak, you would just keep quiet. I remember another day they came. After that they came to arrest my father at that time and TV's were not common during this time and they arrested him in his pyjamas. The people that had TV's in that time, they saw my father on TV and Mangope was pointing at him while being arrested.

TM: Did he come here though, Mangope?

FS: He was here, he came.

Other: Yes

FS: It was tough, I then went to Rustenburg and that is where I had my babies, there

TM: Okay, so you took a transfer and you went to Rustenburg?

[TIMECODE: 32m:17s]

FS: No, it was a resignation because of Bophuthatswana and RSA and I lost my benefits and I came back in 1990 and I stayed with my mom as she was sick and in 1998 my mom passed away. Thereafter God helped me to come and stay here with my children and life was not smooth. I was sick, my knees were sickly and I had operations and today we're still here with our children and they have a future as well.

TM: As you are growing up, as you come from a royal family, how did the other children treat you?

FS: They treated you differently because they would say that I am a child from the *Kgosi [Chief]* family. But I did not feel this at all as we would be suffering and therefore felt as though we were normal citizens.

TM: Okay

FS: I was born in the royal family even if you go to bed hungry

TM: It must have been difficult

FS: It was difficult because in the house, even only a priest is staying in the house, and it is only *Ntathe Sebogodi*. They collected money for the house to be finished off. Do you remember how much they collected to finish that house?

Other: It was 25c that was collected to finish off the house from the community

FS: *Ntathe Sebogodi* was at Transnet at this time. He was a hard worker though as the house did not have a roof and he worked and tried to ensure that the house could be finished.

TM: So the community would raise funds to build the house?

FS: There must be a house

Other: They were building a house so that the *Kgosi [Chief]* can have a house. While they were in prison this was done so that when they came back from prison the house would be complete.

TM: Was this during the 1950's though?

Other: Yes, it was during that time

TM: It was during the time of the forced removals?

Other: Yes

FS: It was first the house of sand and then they built this one that you see there now. *Ntathe Sebogodi* completed it as he was farming and he sold bricks as well and he built the tuck shop and this house as well. He left there because he came here to help the elders and he left his job with no benefits at that time. This was at the age of 27 that he did this to serve the nation and the community and trying to provide for himself and his family as he had four children at this time.

TM: Okay, during the 1970's as you said 1977 and there was independence received for Bop and coming home of Bantu standard and how things were during this time. Did they want to incorporate Braklaagte at that time?

FS: There was no resistance and they handed themselves over to the Government of BOP at that time.

TM: Okay, so when you say voluntarily, what do you mean?

FS: Yes from 1977

[TIMECODE: 36m:10s]

TM: Okay, when you say voluntarily how did they see themselves?

FS: People did not know what Bantu standard was and what it meant because there was a *Kgosi* [Chief] of the Zulu's, Tswana's, Pedi's and Venda's and people wanted to fall under the specific *Kgosi* [Chief] that they belonged to. We wanted to fall under the umbrella of the Tswana's.

TM: So was this accepted this thing?

FS: It was accepted; it also started not being or going well. However I am not sure about that, would you be able to assist me on that one?

Other: It was not well during the 1980's because, if I remember correctly, this thing started in 1985 and this was when the old man asked me and he was sick and this was *Ntathe Motsusi* and my father was the secretary for *Ntathe Sebogodi*.

FS: Yes

Other: Then when my uncle was sick and Florence's father came to ask me for my brother who was disabled and he asked for my child and my father is sick and we have problems with the white people as we think they want Mangope to come and take over this land. So we want this child to interpret and we want this child to tell us when they speak in Afrikaans and English to know what they are saying. To ensure that if we agree to what they say that we know exactly what they are saying. If we do not agree because we know what they have said. That is when I stood up and I went there and that has happened up until now.

FS: This is happened till now and she was working under the leadership of my mother. This is when Lydia [Lydia Kompe] came as well. They attended workshops as well. They called her *Mam Lady* but this was Lydia and she worked for Black Sash and she was very active and and my brother as well was arrested. The photo that I was showing you there and my brother's child was there who is with another family and he worked in Mafikeng. They hit him as he went to school in Welverdagte as well. He came back home blue and they had been beating them. They asked him, "Were you in Motswedi as well?" and they were hitting them because they knew Pupsey. The police did all of this and *Mam Lady* was there and they stayed two days in prison and this is when Clive was there as well. He is a lawyer and he came and assisted them and he got a truck and took them and dropped them off there.

Other: I was with them

FS: Mam Lydia that is what she wanted. She wanted to be among the crowd helping them

TM: You said that in 1977 people accepted that this how things are?

FS: There were no benefits and people were still struggling in this time and Mangope just wanted this land and he did not follow the right process

TM: However how were things here at home with this issue of chieftainship?

FS: It was present here as well. The court cases have not come to an end and things now are better. There were always court cases even in 1979. My brother wrote me a letter as there were no phones in that time and he said that I am so glad that we have won the chieftainship. I was in Ga-Rankua

Other: We were in Pretoria

FS: They travelled from Pretoria to Bloemfontein. The old man did not rest, even Pupsey as well. They had benefits because they fought and they were freedom fighters. My parents passed away and they were struggling. So with this one who left work, to work for the community with no money, and the income at that time was R500.

[TIMECODE: 42m:25s]

TM: Was this from the Government?

FS: Yes, it was R500 and you would go to the *Nokaneng [Place]* and you would go to the paramount Chief and this was in 1995 on the 29th July and Pupsey was appointed and he was *Kgosana [Heir]* and he was elected to receive the salaries and he felt that the father was the heir

TM: On the other side who was it?

FS: It was Moilwa and he passed away and when that happened there were some issues. I think his son went there but it has not been settled as yet. The *Kgosi [Chief]* of the Tswana tribe is very complicated.

Other: It is not yet settled

TM: Before the new Government of ANC taking over in 1994, where did the *Kgosi [Chief]* get their benefits from?

Other: Nowhere

FS: There were no benefits and they stayed hungry all the time.

Other: It got better in that time when there was farming for the *Kgosi [Chief]* and that is how it was better and we would make beer the Tswana way and we would make mabele and we would sit with the *Kgosi [Chief]*. That is what made it nice and there would be goats as well.

TM: It was a community

Other: We would sing and things would be nice in that way

TM: If there is a conflict of division and there is this gathering, how did it work then in that case with the division?

FS: The others would not come

Other: There are others that still don't come even now

TM: Then the other one would call his one?

FS: Not all the time, they supported him here and there, you would see the crowd here and there and they would give the army members information at that time and that is how some people were beaten because the army members got information from them.

TM: Let us come to this thing as in 1985, this is when things started to get worse and things got really bad in 1989. What happened in 1989?

FS: How did it start though? Can you help me on this one?

Other: It started on a Good Friday. During this time it happened that our children from Gauteng. I am not sure if there was a sell out that said that there was a meeting that we are going home and the one that is fighting *Kgosi [Chief] Sebogodi*, we are going to fight them. It happened that they told Mangope and the other one and this started on Good Friday

TM: They would visit on Good Friday

Other: Before this Good Friday, there were soldiers and police and they had come to protect this man and his followers as well.

TM: Sorry to disturb you, you were not yet incorporated into Bophuthatswana as yet as you were still South Africa at this time. So they sent the police here as legally speaking they were not part of South Africa?

[TIMECODE: 46m:54s]

Other: Yes, but it was an agreement between the white people and Mangope at that time

TM: Okay

Other: We ran to Zeerust I went to the military base as the people are coming to run here and I fetched the Station Commander and said you will see how you secure the people

FS: There were pregnant people and they feared

Other: The soldier asked what are you speaking about? You did this because you told Mangope to come and fetch us and you need to fix this problem now. People are running away and where are they to go to and they went to the police station because people were running away. I went to meet with the lawyers that morning. They were coming from Gauteng. Clive Plasket and I met with them with Brandenburg that Maggie spoke about. I saw them and I did not see properly and when I was in the office and Pupsey's wife came through with another woman who was a teacher and you could see that they were afraid and they did not even have their gear on their heads as they usually do. Mme Sebogodi said that they have shot people down there and it is the police from Mangope that were doing this. Clive, he came to Braklaagte the lawyer and he went that side and he told them that the people that are running from here to Zeerust and you will stand for it. They swore at him and he said you can hit me or you can shoot me but that is it, you will stand for this. It will be peace if I am dead. It was a French man and I was with the people at the police station and Clive came back and there was like 3000 people there and the Station Commander said where are these people going to sleep? I said you are not speaking well and the police were stubborn. He said, I am not speaking well the police made us stupid, *Ntathe Moloji*. I will close the gates and he begged me and said I must not do this to him and I am also a worker and if I do this I will be in trouble. Elsie and I said okay, because you are respecting your Government, not mine. He then said, "Let us speak about this and see how we can resolve this matter". I had phoned Klerksdorp where the regional office of ANC was at that time.

TM: Okay that was after 1990

FS: It was where they worked

Other: It was in 1991

FS: As there was time that Motseki was there and Sebogodi was the chairperson of the Anti Bophuthatswana committee and he was hated and they asked him who he was and they said Pupsey, you would beg for mercy with what you are doing.

Other: It was the time that the ANC came here to Braklaagte, I took the cards and the forms and I was wearing maternity wear to go past the police of Mangope and they would watch me and I would go to the other side and the others were going to Maggie and they were being scattered. This is when we would sign up members for ANC.

FS: Even the identity documents were applied for at this time and you cannot have dual citizenship and you cannot have a green identity document and then have one from Bop as well. I had the grey one and then with my ways I got the identity document as well.

Other: The identity documents were conducted legally because I got the people from Home Affairs as I was with Pupsey when we requested them to come. The staff then came and they spent about three to four days completing these registrations for the identity documents.

FS: I applied for mine in Rustenburg and I came with it being abolished here at home

Other: That is when the fight started thereafter.

FS: Yes

[TIMECODE: 53m:59s]

TM: Now if there is no letter of going were you not able to get benefits from Mangope?

FS: There was a border to go to Motswedi, you needed to go past there with a passport that was removed after Mandela came out and it was not RSA territory and you needed your passport to go past there. When Mandela was released you had to shrink and you could not be happy at that time and people were happy in Rustenburg but you could not be happy and they were wearing the t-shirts at that time. We were in a tight corner really. You could even lose your job and get arrested in that time.

Other: (Laughing), Maggie was wearing a t-shirt and they said they will shoot Mandela on the shirt that she was wearing

TM: People were always scared during this time?

FS: Yes they were always afraid. I remember when the lawyers wanted to interview me at Pupsey's place and the lawyer could see that I was afraid and I was thinking if the police saw me with this man what would they say I was doing. The vans would be going past and I was so afraid with this lawyer. The hippo, the big trucks, and we lived under fear

Other: (Laughing) they arrested me and I was pregnant with Tshepo and I delivered in prison

TM: Really, so when they come here, do they just camp here?

FS: They camped by Edwin [Moiwa] and they would do road blocks as well.

TM: So they would camp because they have heard rumours?

FS: They camped here from 1989 to 1994 and they would beat people during this time. They were protecting him and it was five years that they stayed here

TM: So they stayed here?

FS: Yes

Other: As *MeSenna* has said that on the 1st July they came here and it was Good Friday no it was after Good Friday and the children of this land and the children of that land would come together

TM: Which land are you talking about?

FS: Leeufontein, Braklaagte was Leeufontein

Other: Leeufontein, the children and the children of Braklaagte they had a meeting at the grounds of the school and when they were there for it to happen, the hippo trucks came out and fetched them and told them that they must disperse the meeting and the children said that this land is for our parents.

FS: Disperse

TM: Which group is this? Is it the group of children from Gauteng?

Other: Yes that is the correct from Braklaagte and Leufontein and it was the children from Gauteng. It was the boys. All right they told them that the hippo trucks will come back and they left and went to the highway and they came back and they told them that we said you need to disperse and they responded and said this land is our parents and we told you this as well. Who are you to tell us to tell us to leave this meeting? This is when they started shooting at these two boys.

FS: That is when they shot the two boys that were there and they were bleeding and it was a mess and the other boy was who the other one was?

[TIMECODE: 57m:57s]

Other: It was Rramosimane

FS: It was two boys that were shot there

TM: Was this at the meeting?

Other: Yes and it was not even part of this group as they were just walking and the boys saw this happening from the grounds and they also get angry and they took Molotov [bombs] and they threw it to them and the bodies that the women saw it was for the police and the army members. Our children were in hospital but not dead

FS: It was a mess and you could hear that people were crazy and the lists came out. It was the most unsafe and there was no job security. You could listen to all of this on the news.

TM: So now you had to choose which side you were on now?

FS: Yes you had to choose if you were leaving home as my brother was sent away from home and he was a Chef not at the bakery at the transport.

Other: At the bus depot

FS: He was fired from work and he had to leave. The next person was me and the photo that was taken in 1986 only came out in 1989.

TM: Really the one that you were sitting and talking?

FS: Yes, they said you will be chased out and I went to the pastor and he said to me we will pray and we do not know the questions but we will pray. The person did not come and he was a relative but he did not come as he kept saying he will be coming to ask me questions and I had to apply to get a job elsewhere.

TM: Oh, that is how you went to Rustenburg?

FS: Yes, I had to move

TM: Okay, where is this photo, where did it come out of?

FS: It came out of a magazine for Black Sash with a person pointing. Where is that magazine it almost killed me this photo

Other: It is around somewhere this magazine, (laughing)

TM: I am sure it is available at SAHA as well.

FS: Yes, it was after three years that the photo's appeared

TM: What was happening in that photo though, who were you talking to?

FS: I was talking to Marj but it was someone. There were two people and they were saying Braklaagte you refused to move? They said I had a child that was two years and then that is the prison and it kept following and that is how that photo was taken and it was published.

TM: Now when we finish off you showed me that how people lived here and they farmed especially woman, what is happening today, do they still farm?

FS: It has changed as education became available for children and they took care of their parents at home. Their children built homes. Where did they work? Here in Zeerust

Other: Yes they worked here in Zeerust

FS: Others were domestic workers like my sister and she worked very hard most of her lifetime

[TIMECODE: 01h:02:30s]

Other: Others worked on the mines as well

FS: Yes, others were in the mines and the income was low but people struggled and made it work and there was farming and we were in Lichtenburg and they paid them but there was no money.

Other: There were white people that came from Lichtenburg- they went to *Ntathe Sebogodi* and said they would appoint someone who would assist you to find people that can assist you on the farms. The white people would speak to this representative and then we will come and take them and we will give you beans and maize meal and potatoes and this would help the children to eat after they have left and the *Kgosi* [*Chief*] would get his share from these items that they have left there. Once they were done farming there, they would bring them back home and they would go to town and they would have mielies and they would share them and then you can sell them and you can go back to the white people and they would sell them for them or bring them back if they make them maize meal.

FS: These are the benefits of these bags of maize meal and this was their salary

Other: That is how life was and also asparagus

FS: This was in the farms in Randfontein, I don't remember money I am not sure if they came with the tins of asparagus

Other: They did get money for asparagus, the people that worked there.

TM: This thing of incorporations and the relationship of Braklaagte and the relationship of white people around here how was it?

Other: The white people that lived here they were fine as during the forced removals during 1957 and our parents would run there and they would be safe on those farms and in 1989 most of the white people were out of the farms already. Maybe it would the child of the white farmer left but even then they were still supportive as you could go there still to their farms.

TM: Okay

Other: Even the children that threw the bombs, they were trained on those farms as well.

TM: What is the farm called, who did this farm belong to?

Other: It belonged to Du Toit

TM: Du Toit

FS: They called him Phukhushu [Du Toit], he was very good

Other: He was the son of Dr Du Toit

FS: He was very good as he allowed them to hold meetings on his farm.

Other: Yes

FS: Even the meetings of the fights and they were from his farm and they strategized it there.

TM: Sell outs will always be around.

FS: Yes, they will always be there.

TM: I think we have covered everything and we will combine it with other information that we have.

FS: A book you need to ensure that the information is correct and the facts make sense and it reads well.

[TIMECODE: 01h:07m:02s]

TM: We will do that; let me ask you as you said that there are members of ANC or UCDP here. How strong is UCDP this side?

Other: No it is not strong it is not present this side UCDP at all. The most that you will find this side is the ANC but the problem that you will find is that now people are fighting to have positions in the ANC that is the problem now. That is the big problem now and it makes it look like others are taking others out and eating and it is what is breaking the ANC. I am sure you heard that man that came, no you had not arrived, and he said to me, "Does the councillor know what is happening at the school?" I responded to him that this is not for the councillor but it is for the *Kgosi [Chief]* to attend to this because if the councillor knows or does not know it does not bother me. I told *Ntathe Sebogodi* to tell the community what is happening. The councillor favours the people of the UCDP

FS: Oh, I did not know that

Other: The police of Bop they had been on this man and they hit him and they stabbed him and they took him to the hospital and they had been at Motswedi and you would not be attended and I would need to take them to Johannesburg Hospital or Hillbrow. I would ask the lawyers Cheadle Thompson and Haysom to come and take people from this side to take them to the hospital. The others I took them to Alex Clinic as they were raped by the army members this side and Bheki's husband and they were tortured

FS: Oh they said that they husbands were involved on this thing that happened on the 1st July

TM: Oh, the plot that they had organized

FS: Yes

Other: When they left there, *Ntathe Pholofu* came to me and I told him that it is a mess and they took children early in the morning and they came back with blood and they were in a mess and I asked him for help regarding this situation.

FS: They had choked them as they did not want them to get children again.

Other: I went to the other side and that day I ran and got to Gauteng and at 8am I was here and I slept at home in Meadowlands and first thing in the morning I took them to the lawyers in Braamfontein when we got there and provided the lawyers with the story and I told Bheki's wife and I told her that you will tell them what is happening as she was a school teacher and she was so afraid and I had to sit down and tell the lawyers what was happening.

TM: She was afraid

Other: The lawyers said this is your luggage. You need to take them to Alex Clinic. The others that were shot in 1976, we used to take them to Alex Clinic as well, as they were shot.

TM: The vigilantes- did they have names or did they not have a name?

Other: They were called Inkhatha

FS: Yes, it started at Mosweu, even if a teacher said one thing, his brother passed away in April and his house was burnt down and they killed the other one. I heard the old lady addressing people saying that Inkhatha started at Mosweu. I remember the brother of *Ntathe Rantau* they would carry the luggage and Inkhatha came out and the children were being killed at home.

Other: Yes

FS: *Ntathe Sebogodi* had to take his child in Rustenburg and looked for space for him in Ga-Rankua as he was going to be killed and he could not stay alone in the house. He had passed in Moletstane and could not go back.

[TIMECODE: 01h:12m:24s]

TM: This is in Soweto?

FS: Yes, he had to go and do Grade 12 in Sethloane High School and he passed. This is the one I was saying they had beat him up and he is married and has three daughters now.

(Phone rings)

FS: He was brought up by his grandmother and two weeks back he was here with his children to see his aunt. It was tough but we are smiling now as we have electricity and we have water and we can bring the water and we have Zeerust town and we have free education and we have free medical care the Government is doing a lot of things and there are too many people. However the Government has worked for us and we are free and we live a less expensive life in comparison to the life in town as I do not pay for water.

TM: We can close it here, thank you very much

FS: I was so afraid as I have never been interviewed and I do not know what I am going to say to him

TM: No .

[TIMECODE: 01h:14m:34s]

[END]