



# Interview with Motshabi Pooe

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Name of interviewee/s:	Motshabi Pooe
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Tshepo Moloi [TM]: I will put it here

(Door closes)

TM: Today is the 23<sup>rd</sup> September 2013, I am Tshepo Moloi and I am with Granny Pooe, am I pronouncing that correctly?

Motshabi Pooe [MP] : Yes, that is Motshabi

TM: Am I pronouncing it correctly?

MP: Yes

TM: We are in Mogopa and we are going to talk to her about Mogopa, the way she remembers it. If you do not remember anything, you do not need to speak about it as you do not remember it. To start off with, if I can ask you to provide me with your full names?

MP: I am Motshabi Miriam Pooe

TM: Okay, so it is Motshabi Miriam Pooe?

MP: Yes

TM: Where were you born?

MP: I was born here in Mogopa

TM: Do you still remember when that was?

MP: It was in 1926, September 28

TM: This is your birthday month?

MP: Yes

TM: It will be next week?

MP: Yes

TM: It is actually on Saturday

MP: Yes, I will be turning 87 years

TM: Happy Birthday to you, let me ask you, when you grew up here in Mogopa, would you be able to explain how the place was while you were growing up?

[TIMECODE: 01m:45s]

MP: It was a nice place and one that I can say that the way that I grew up was nice and we could be disciplined by any parent. If another parent in the street hit you, you would not get home and tell your parents that an elderly person hit you in the street, as your parents would ask you: why did they hit you? It means that you did something wrong and that is why they hit you. They would probably hit you too because you did something wrong so as a child you would keep quiet.

TM: Okay, at home when you grew up, did you have a father and a mother?

MP: Yes, I did

TM: Where were they from if you remember at all?

MP: They were from Free State

TM: Where in the Free State, do you still remember?

MP: They were from Kroonstad. That is where our mother said that they were from - Free State in Kroonstad.

TM: Did they ever tell you what the reason was why they came this side?

MP: They came here because my grandparents had already moved and passed on and it was the eldest grandfather and he was *Ntathe Motshabi Pooe*. The reason they came here, they lived on the farms of the white people and they met on a Sunday only. They would meet after church and they would talk after church and they then decided that they cannot stay with the white people and get old on their property. They thought that their kids and their grandchildren will go through this and that is when they decided that they need to look for land at this point. They got paid a little money and they gathered the relevant amount of money. When they had the money, they asked, who is going to buy this land for us? They then decided that they need to go *Kgosi Mamogale*, Piet where did they stay by the way?

Other: Magaliesburg

MP: (Laughing), Magaliesburg, my grandfather was asking himself how are they going to do this to go to where the Kgosi was. There were no transport facilities during this time. This was about 1908 and they were still on the land in Ventersdorp. There is *Ntathe Oupa Johannes Pooe*, it was the eldest grandfather. He said he walked from Free State and eventually to end off in Mafikeng, He would sleep in the white people's farm to take a break. He would get to the farm and take off his hat and yell for the white farmer to come out? That is how it was until *Ntathe Mamogale* bought them a farm and he bought this farm

TM: So they had already seen the farm before they bought it?

MP: They had not seen it, however he looked for the farm for them but Ventersdorp was the biggest town at that time here.

TM: Okay

MP: *Ntathe Mamogale* came to Ventersdorp; they showed him this land that he has bought for them. That is how they moved and came to stay here and they came with their cars and moved here. That is how they came to live on this land that we are on now. When they got here they looked for a way forward and that is how he became their *Kgosi [Chief]* - who was *Ntathe Thomas More*, when he was still alive.

TM: Okay

MP: They would get water, as they did not have water on the other farm. When we grew up, they had gathered a few things during this time.

[TIMECODE: 08m:20s]

In the night when they would take their cows to drink water, there was a white farmer there. We would ask them. He would come out and walk out and shoot the birds and that is how they called him *RaSthunya* [*Shooting the birds – inherited the name Mr. Gunman*]. So they were afraid of him as he was always shooting the birds. When they were done they would lift the wire/fence up and the water is not available. They would need to dig to get the water out. We would ask how did you know that there is water here. He would say that they took two sticks and they would take another wire and they would put it on top and if there is water, it would move, if there is no water it drops and it shows you that here is no water. So if there is water it will move and that is how they knew that there was water there. We got there and the water would be moved by a petrol engine to get to the dam. In my fifteen years when you look at the dam, if you have been there, if Piet has taken you there yet?

TM: We have not reached the dam yet.

MP: You have not reached there yet, there is a dam that has been built with cement and there is another that is built in a four-corner shape and it is flat and there are eight tanks as well. My father, he was the one that worked with that engine.

TM: The one that pulled the water through it

MP: It would move in the afternoon and the evening. It would fill the eight tanks and the dam that was four cornered. This was to support the white farmers and the nation and the cows as well.

TM: This was with the water that he would take out of here?

MP: Yes, down there at the veld, they have dug there as well with their hands the whole day until the end of the day and they would leave their equipment there and wake up again the next day to continue the work, and the same thing would be done over and over and again and they eventually found a big stone. They then left their bags on the stone, in the morning they found the water had filled up and the bags had fallen inside because there was so much water.

TM: (Laughing), the bags had been filled with water now?

MP: Yes, now we used to call the place *ko ditankaneng* [*the tanks*], that is. What I do not know is if it was done by machinery or if this was built by a man using their own hands?

TM: Oh, so you don't know if they used their own hands to dig this tank?

MP: Yes

TM: So when they moved from the farms from Free State to come to this land, was just your family as the Pooe family coming over this side or where there a lot of families that moved over this side?

MP: It was a lot of families that moved; it was More, Kau, Kgatiswe, Ngakane, Ramolefe, Ramolewa, Ramorake, Rampo, Modise, Tladinaye

Other: Masilo

MP: Masilo, who else do you remember Piet? Who else do you remember?

Other: Rumpa

MP: Rumpa and Thlapi

TM: Okay, so these are the families that all contributed money and gave this money to the *Kgosi* [*Chief*] to come and buy the land for you to be able to live on?

[TIMECODE: 15m:02s]

MP: Yes

TM: When you got here, while you were growing up, how did you all live?

MP: As you see us sitting here. There at the top it was More, Kau, Tladinaye they all stayed there. And Ramolewa here and Rumpa here, Thlapi was this side and Molefe here.

TM: Molefe

MP: Yes, and then it was the others from there to here.

Other: Rathebe, where were they?

MP: You need to write Rathebe, and they were called barokaphula, they were at the bottom. That is what they were called. Phuti and Kgatsiwe, Pooe, Raborife, Bekhane and Ngano and Phuti and Thlapi and Rampa and Tshebe. These are the people that I remember.

TM: Okay

MP: This list that I have given you: they contributed to buy the land.

TM: When they got here, they chose *Ntathe Thomas More* to be the *Kgosi* [Chief] of the land that you lived on?

MP: Yes

TM: As you were growing up, you went to school, where did you attend school?

MP: Where the school is at the moment that you see?

TM: Yes

MP: That is where we attended school

TM: What was the school called at that time?

MP: Mogopa Primary

Other: It was Bantu

MP: When you attended school it was then called Bantu. That is when the Bantu Education started when they were at school

TM: Yes, let me ask you, you said the families contributed money to buy this land before they started digging to get water. What was this placed called?

MP: It was first called, when they got here, it was Swartkop and then there where it starts down, it is Mogopa as well. It is very big on the other side. It is Swartrand. This side it is Swartkop on the other side it is Swartrand

TM: Oh, so the road divides these two places?

MP: Yes, what was I saying by the way?

TM: I had asked you about the name of the place, you said it was Swartkop, how did it change to Mogopa, how did that come about?

MP: It was the *Ba Kwena ba Mogopa* [the people of Mogopa] that decided on the change of the name of the place.

[TIMECODE: 19m:23s]

TM: Who is Mogopa though?

MP: I would say that Mogopa is Mamogale because if you go to Bethal they will tell you that they are from Mogopa and if you go to Jericho as well they will also say that they are from Mogopa as well.

TM: Okay, it is possible that is where they took it

MP: Yes

TM: Okay, so they are living here and they call themselves people from Mogopa?

MP: That is correct

TM: Now you go to school and you go to Mogopa Primary. How were the schools? When I was growing up and I was studying in history they would say that the schools were the church schools?

MP: I don't know what you mean by church schools, do you mean that the church built it or what? I remember when we grew up here in Mogopa the churches we had were AME, Wesleyan, Anglican Church

Other: Presbyterian

MP: Yes, Presbyterian as well

TM: Yes

MP: Those are the churches that were here. We would attend church at the school and every Sunday the church would change. So this Sunday it would an AME service, the next Sunday it would Anglican, the next Sunday it would be Presbyterian and we attended all services as they were all held in one place which was in the school and the services were different each week.

TM: Who built the school though?

MP: The people built the school themselves with stones. It was a school that was built with stones not with bricks, as you can see it. Now it is built with bricks. When they bulldozed the place down they broke down the school and then we had to rebuild the schools that were already built. The churches were also built then and they bulldozed those as well.

TM: When you went to school, if you can explain it for me, how were the classes or was there one class and you did different subjects?

MP: When I was in school, it was a long school; the older classes were interfering with the lower classes, so they moved them and made the higher classes on the other end and the lower classes on the other end. When I got to school, the teacher was *Rumpa* and *Nthutang* and when I got to Standard 1 [Grade 3], it was teacher *Monatshi* and in Standard 2 [Grade 4] it was a Xhosa teacher who was *Magambane*. When I started school it was only two teachers. As the school grew then the school was extended and we did not only attend in one class at the time.

TM: During this time, was your father working or was he at home?

MP: Do you mean my father?

TM: Yes

MP: He used to work with the water system at the time

[TIMECODE: 23m:38s]

TM: Okay, what did you mother do at this time?

MP: The woman did not work; they used to stay at home

TM: Okay, they stayed at home?

MP: Yes

TM: So how do you live? Did they pay your father for doing the water activities on the farm?

MP: In the beginning they did not pay him but as time went they started paying him. I remember a time when they used to collect two ten cents at the time. It is not money really.

TM: No it was money during that time

MP: Yes, it was money

TM: Did they collect this from the community?

MP: Yes they did collect it from the community, to buy the tank of petrol that they used for the water system. They used to take out water and they would buy petrol with it.

TM: Tell me about this place, were there people that have been employed to work on this water system?

MP: It was mostly people from here that worked there, it was our grandfathers. Some people were in Gauteng but they worked here.

TM: What were they farming here, what were they digging?

MP: Do you mean the people that were digging?

TM: Yes

MP: They were mining or digging for diamonds at that time.

TM: Diamonds, oh I see

MP: (Coughs), even now there are a lot of contracts and they are mining diamonds still.

TM: Okay, they would go to work and then come back home at the end of the day?

MP: Yes

TM: How was the money during that time?

MP: They would work for 70 c in a week, (laughing)

Other: How much is that though?

MP: It is 70 c

TM: It is 10 c times 7 makes 70 c

MP: Piet when you were growing up did you not find, 10c and 6 pence and pennies

Other: I did see them

[TIMECODE: 25m:55s]

MP: You did see them, the 10 c, pennies, and 6 pence as well. Today it is known as 1 c and today 5 c is 6 pence and now 5 c does not do anything and I have so many of them and I need to count them and take them to bank, maybe I will get something from them.

TM: Okay, when you are finished at Mogopa Primary, where did you proceed to at that time?

MP: There was no College that was close by; I don't actually remember the ones that went on, where they went. If they went to Potchefstroom or what happened for them to continue with Standard 6 [Grade 8].

TM: So what did you do then?

MP: I was a domestic and now my knees are giving me problems now, (laughing).

Other: Let me ask you, when he is asking about schools as she said that there are no Colleges, the others went to other places to teach themselves to get more education, what did they do?

MP: Yes, you are right there as we they went to Evaton and they provided themselves with further education after Standard 6 [Grade 8].

TM: Okay, at this point... you went to look for a job at this point?

MP: Yes, I looked for a job because my parents could not afford to take me further with school

TM: Okay, tell me where you looked for a job - did you ever go to Gauteng to look for a job?

MP: No, I did not go to Gauteng, I worked here with the white people in 1945. For the whole year of 1945, I worked with a white lady here.

TM: Okay

MP: Do you know how much I got paid for the whole month?

TM: No

MP: She used to pay me fifteen ten cents for a whole month. During that time, things were still cheap. With 5 ten cents you could buy some sugar, tea, soap to wash and do your laundry and some matches as well. It was still in the farms at that time. I worked that year with the white people. I then moved to Gauteng and worked in Florida and the locations were still Western Native Township, Westbury and Sofiatown those were the biggest locations at the time.

TM: So when you looked for a job, did you just go look for a job or was there someone that told you that there was a job that was available that side?

MP: There were my uncles and aunts that lived in Gauteng, so I moved in with them and they would do laundry and they would tell me that they would listen out for a job for me when something was available. I found a job when she spoke to the white lady and she said she needed someone to do the laundry for her.

TM: So as you worked that side, were you able to come and visit here at home?

MP: Yes, I would visit home. We would use the train to come back home.

TM: Where did you get the train?

MP: We used to board the train in Ventersdorp

[TIMECODE: 29m:43s]



TM: Okay, to come from the train station to come here, what did you use? It is a little bit of a distance to get from the train station to where you stay here?

MP: I had an uncle that stayed here that had donkeys and they used those as cars before and it had a place to sit and he used to take people to the station with that. Then Piet's uncle or his grandfather bought a car and then thereafter they bought a bus and then we used that and it took us to the station.

TM: Okay, when you visited home from Gauteng, how was the state of living when you came back home from working in Gauteng?

MP: The standard of living in Gauteng is not the same as the standard of living at home. We were used to cooking outside with the pots that were used to cook outside on an open fire. In Gauteng you cook on a stove with coal. Life was better in town.

TM: In town where did you stay?

MP: I stayed with my aunt

TM: Where did she stay?

MP: She stayed in Westbury

TM: She was in Westbury?

MP: Yes, but I moved as I worked in Illovo

TM: Okay, I see where Illovo is

MP: I left Illovo in 1949, I then moved to Blythe in the mines and I was still working as a domestic there as well and I did that from 1950.

(Knock on the door – door opens)

TM: You said in 1950, where were you?

MP: I was in Blythe

TM: Where is that?

MP: It was on the mines in Carletonville

TM: Okay

MP: I worked there and I used to get paid three ponto (Pounds) [R6]

TM: That is basically R6 only?

MP: Yes, (laughing)

TM: Was this per month?

MP: Yes

TM: What was your occupation?

MP: I did a lot of general work during this time such as cooking, ironing and taking care of the house really, that is what I did- really anything that had to do with household duties.

[TIMECODE: 32m:39s]

TM: During that time in Gauteng in 1950's this is when the defiance campaign with ANC began and they wanted to go into locations where black people were not allowed. Did you see anything of this sort?

MP: Where I was working with the white people as domestics, we lived a very difficult life even if you worked for the white person, you cooked for them and wash their dishes but your own dish that you eat with, you would wash it outside and they would give you a little cupboard with your cup and you would put them there. They will dish out if you are not there, and the food would just sit on the table and you would just find it there and it would not be covered. It was very difficult when we worked for the white people. A cold drink can was a cup that you would drink tea from. Can you see the life that we used to live was difficult?

TM: So your things would not get mixed up with their things at all?

MP: Yes, they were always separate but you worked for them?

TM: Okay

MP: As time went on, the others who were looking for employment, this was the time of the identity documents being introduced. There were others that did not call themselves by their original surnames, they would call themselves by another surname the place that you landed when you moved to Gauteng to allow you to get a job and stay in Gauteng as well. This was done to enable them to get a job; I was lucky I did not change my surname at all. This was the time of identity documents being introduced and it was not a nice time at that point and we were being forced to take them.

TM: You were forced to take these identity documents?

MP: Yes, they did force us; it was not a pleasant time at that point.

TM: So when they made you take an identity document, they would want you to explain where you were from?

MP: You would tell them, but you would say that you were from the place that were you living at that point. To get your number where you stay and your identity document as well. When you walked in the street the white lady would say that you must not walk in front of her yard, you would need to walk with the cars, you could not walk on the pavement of their yards at all.

TM: So how did this make you feel though?

MP: During that time, you felt terrible. We did not live comfortably during that time. By 9pm in the even all of us had to be in our houses or where you worked but you must not be in the street at all after 9pm.

TM: Really?

MP: Really [emphasize]

TM: If they found you in the street, what would happen to you?

MP: They would arrest you; you must be indoors after that time

TM: When you came home, did you experience the same thing?

MP: No, at home things were different; it was not the same as being in town.

TM: The people that stayed at home that did not go to town to work, how did they earn a living?

[TIMECODE: 37m:17s]

MP: We are going back now, they lived on farming here. While we were growing up, we used to do the mabele to be ready to eat and it must be boiled and we would need to make stamp (samp) and we would have spinach and the people used to farm at that point. There were lots of things that you could eat at that time.

TM: They used to live comfortably really, that means?

MP: Yes, they did

TM: The life that you are telling me about now, where did that end up?

MP: It is where it is now, it is the same today

TM: The people are still farming even today still?

MP: They are still farming but it is not the same as when the forced removals happened here at home

TM: Okay

MP: What do you have to say Piet?

Other: Yes

MP: There is farming that still takes place, we do not get that food, the food is sold. Other individuals go to the office to buy their vegetables and the food that they need.

TM: Here at home where you were born, did they farm - your parents?

MP: Yes

TM: Can you explain this for me: when they farmed, did they allocate you land that you would farm on?

MP: Yes, they did allocate you a portion of land that became your farm that you would farm on. The food that you made from there was your and it was not for the community. Every farm worked in this manner really. Each family had their own portion of land that they would farm on and the harvest was then for the family to eat.

TM: Okay, so at home what did they use to farm, did they have equipment to farm or did they use cows to do the farming?

MP: We had cows at home that are what was used to farm with.

TM: Where do these cows stay?

MP: Let me say this, there were cows. However these were sold during the forced removals. You need to remember that everything happened so fast and things were sold very cheap just to be able to move and things were sold very fast as well. Just to get some money from their livestock.

TM: Now when you lived in Gauteng and you were working when did you start hearing about the forced removals?

MP: Even if we did not have these things

TM: Oh, cellphones

[TIMECODE: 41m:01s]

MP: Yes, cellphones but we did hear that there are forced removals that are happening in Mogopa and that is when Black Sash came in as well. They were there to help the people of Mogopa. For us to move back to Mogopa it is because of Black Sash. It was Piet and the other boy in Klerksdorp and that is Piet Rampo, Andrew Pooe, Ismail Mosiwa and Victor Masemola they were the leaders that went for the nation in the offices with Black Sash to get the land back.

TM: Okay, you mentioned that you heard about the forced removals very quickly, you were in Carletonville at that time?

MP: Yes, I was in Carletonville

TM: Who did you hear from about the forced removals?

MP: I do not remember anymore

TM: Okay

MP: These things were available at the time

TM: Oh, TV's you mean?

MP: Yes, the white people that I worked for had a TV and I had finished work that day and they called me and they called me and said Mary "come and see they are moving you at home." That is how I saw it and it was the truth. The lady knew where I was from. She told me that this is at home, she told me to get myself packed up and then go home and go and see what is happening at home. There was my sister's child- she is married as well and they had also heard from the radio as well. They came to me and they phoned me but not a cellphone and they told me that I need to get myself ready as they were going home the next day. The white lady told me to make some cakes and she gave me sugar so that you can give them when you get there so they can eat. I got paraffin. They took us to the gate, we got here and there was a big tent with white men and policemen.

TM: Really

MP: They had big tables with alcohol and they did not allow us to go in and they said if we go in, we must know that we are going to sleep in prison in Ventersdorp. I told them that I am coming to see my mother as I had brought her some food. They said it is fine, if you come in just know that you will go and sleep in prison in Ventersdorp today. I had to go back with that food.

TM: Really

MP: We were not able to go in. I only saw them when they had been moved from Mogopa to Pachsdraai. This is in Zeerust, that is where the others were but they were not in Pachsdraai for too long as they were then moved to Bethal from there. I only saw them in Bethal.

TM: When you got here to come and see what was happening at home, they had already moved them?

MP: Everything had been moved and they were moving them with buses. Taking the elderly people and children in the buses and the trucks were there for your luggage. Once you had been moved out of your house the bull dozer was there to bull doze your house down.

TM: So, you came back and then you went to Bethal to see them?

MP: I had to first search for them to find where they were, as I did not know where they had been moved. I found them in the middle of a veld and they had been in a small shack.

[TIMECODE: 45m:58s]

TM: What did they say when they saw you?

MP: They were happy that I had come to see them. It was not nice, as we were not used to living the way that we were made to live. These people were used to staying in their houses that they had built. They had built houses out of stones and not what they were staying in now. They had nice houses.

TM: They broke down the houses that they had built

MP: Yes

TM: So in Bethal who was living there, it was your mom and who else had been moved?

MP: It was my sister as well, my younger one and my brother as well who was in school at the time.

TM: In Bethal where they stayed, did they have water?

MP: Everything was available there in Bethal. There was water, they did not struggle that much. Black Sash arranged for them to have water in Bethal. Even if they struggled they did have water. They would wake up at 3am, to go and fill the bottles with water. They would use wheelbarrows as well.

TM: What did they eat, what were they living on in Bethal?

MP: In Bethal, there were shops and they would need to buy things from the shops there.

TM: However money does get finished, what did they do in this instance then?

MP: Yes it does get finished, because they came back eventually

TM: You then went back to work, as you needed to work as well?

MP: Yes, I would go and visit them at the end of the month to see them and then come back to work, just like that really.

TM: It eventually happened that they were able to move back to Mogopa

MP: Yes

TM: Were you there when they moved back to Mogopa?

MP: No, I was not there as well when they moved back to Mogopa

TM: Okay, you had not been here in a while as well?

MP: Yes, it looked terrible. As though we had never lived here before.

TM: Really, what do you mean?

MP: It looked like a new place to us, but they did not suffer for water. They had taken the engine but the community gathered money again and they got the engine again to pump water for the community.

TM: Now another thing that happened. The people had been moved. However people do pass away, what would happen in that instance?

MP: The others, the white people would allow us to move the deceased, to come and get buried here in Mogopa

[TIMECODE:49m:35s]

TM: Did they allow you to bury them here in Mogopa?

MP: Yes, for us to come back to Mogopa. It is Piet and them that requested that they would like to clean the graveyards and then they said that they can come and do that but not all of them, and that is how they came back to clean the graveyards. Eventually everyone came and the white people would watch and they would not allow us to go and make our houses where we used to stay. The white people would say, why are you going there? They then said, yes we are and they said, when you go camping, you go with your wives, right? So we are also doing the same thing. That is how they came back in that manner coming in one or two's.

TM: So they are back and they need to start from the bottom?

MP: Yes, they needed to start from the beginning again.

TM: So you say that when you came back, you said that this place was a new place and you were not used to it, why is that?

MP: Yes, it was a different place, as it was shacks and we were not used to that.

TM: So where did they make these shacks? Was this at the place that you used to stay before the forced removals took place?

MP: Yes, it was the old place that we used to stay.

TM: They needed to start afresh again?

MP: Yes, they needed to start afresh again

TM: Did they start farming again?

MP: Farming, they did not have the equipment to farm, they had to go and ask the Government to get assistance with cows and tractors, and that is how they started farming again.

TM: However it was very hard for them?

MP: Yes

TM: The shack that they built: was it enough to build a big place for the whole family to live in?

MP: Yes, if you had enough material to make a big shack for you to all live in. Even if it was small they are your family so you all had to sleep in one place, so it was fine.

TM: Okay, you said something about the schools and churches had been bulldozed: did they build these again as well?

MP: Yes the schools had to be rebuilt as well

TM: This is painful, now the people are bigger, as children are born every year. The community was bigger. Was it still the same committee that you mentioned in the beginning?

MP: Yes it was still the same committee

TM: Okay, was there a new *Kgosi* [Chief], when you came back or was it still *Ntathe Thomas More*?

MP: No *Ntathe Thomas More*, did not come back after the forced removals as he had passed away. All the others that I told you about in the beginning they had passed away, and only their children were left. When we moved from here, he had passed away already in 1951, this was my father. So it was a long time that they had passed away.

[TIMECODE: 54m:21s]

My mother though passed away after we returned back to Mogopa in 1993.

TM: So now the *Kgosi* [*Chief*]: was that still working or did they find another way of running the community?

MP: There was a Trust and that is what ruled the community and there was no *Kgosi* [*Chief*] anymore?

TM: When you look at a Trust, as you grew up during the time of a *Kgosi* [*Chief*], do you think the Trust is function well?

MP: No, it is not the same as when there was a *Kgosi* [*Chief*]. I don't want to lie the Trust is not the same

TM: How different are things to when there was a *Kgosi* [*Chief*] that was running the community?

MP: When there was a *Kgosi* [*Chief*], there were rules and these were strict. If a child was misbehaving you could take them to the *Kgosi* [*Chief*] to sort out the problems. Now the Trust is about going to the police when children are out of order. If Piet steals something from me or swears at me, back then when I was growing up, you would go to a gathering and it would end there. Now with the Trust things are not the same and it is not nice anymore

TM: So who chooses the Trust?

MP: The community chooses the trust, but they do not act on behalf of the community.

TM: That is the problem right there

MP: Yes

TM: You said Mamogale is the person that your grandfather went to when they wanted to buy the place that you live in. Is there still that you have those relationships or what is happening?

MP: No

TM: So it ended off with the purchasing of the land

MP: Yes

TM: The name of Swartkop also ended and the place was called Mogopa?

MP: Yes, but the land is still called Swartkop but where we stay, it is Mogopa

TM: Okay, thank you for that, when did you start hearing about Black Sash?

MP: I heard about it when the people were being moved and that is when Black Sash came in. I heard about the name only to find that these are the people that have been helping the people in other places and that are how it came about.

TM: In Gauteng, where you used to work, from Mogopa were there a lot of you there, were you able to meet up there?

MP: Even now there are still a lot of people from Mogopa that are in Gauteng. If people can come back there are a lot of us that are gone. If they come back it will be Mogopa as there were a lot of us at that time.

TM: You mean the people in Gauteng and other places?

[TIMECODE: 58m:48s]

- MP: Yes, there are a lot of them, if the people from Gauteng come back and build their houses, Mogopa will be big and it will go back to what it was before.
- TM: Okay, when you were in Gauteng while you were working were you able to meet with the people and discuss the forced removals?
- MP: I was not in Gauteng, I was in Carletonville. The people here in Carletonville would meet here in Carletonville and the people in Gauteng would meet in Gauteng and discuss the issues or matters at hand.
- TM: Okay, when you look at things today, is there anything that you would like to happen in Mogopa to develop people or the community?
- MP: I would like them to build again afresh and the people that live in shacks, they should be given houses and things must be the way they used to be, as when it rains, they go with the rain and it is difficult. In this street there are too many cars that go past. Where I stay next to the shack there, they were fixing the road, I wish they could come and dig there and put the water pipes and the water can go there and take it all the way down to the cemeteries and the school as well. If they can fix the roads, that is what I would like.
- TM: The people that live in the shacks, where are they from?
- MP: Most of them are from the white farms really and they come and live here. The others don't have home and they come back and they build shacks for themselves.
- TM: So if I say that I am Tshepo and I now want to live here, what do I do? Can I just come and build a shack for myself here?
- MP: No you cannot you need to go to the Trust in the office and inform them of what you would like to do.
- TM: Okay, I would like to thank you for you time today. This will help the children and us to do what we need to do.
- MP: I would also like to thank you.

[TIMECODE:01h:02m:27s]

[END]