

The Irony of the “White Gold”

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Introduction to Testimonies from the Communities affected by the  
Lesotho Highlands Water Project

**Transformation Resource Centre**

Transformation Resource Centre (TRC) is a non-governmental ecumenical organisation. It is committed to peace, justice, human rights and democracy. The Centre was founded in 1979 and the vision was to establish an ecumenical resource centre to service the marginalized people in Lesotho and South Africa through the gospel. The centre was meant to empower people with skills and information to build and transform their communities and society.

The mission of TRC is to work for peace, justice and participatory development through the provision of human and material resources for Basotho in order to transform society and to achieve justice and democracy. The objective is to cooperate with civil society groups, communities, churches, government and non-governmental organisations in the SADC region and internationally to promote democracy, human rights, socio-economic justice, participatory and environmentally sustainable development, good governance and peaceful resolution of conflicts in Lesotho.

Through its programmes in social justice and human rights, Transformation Resource Centre has for the past 24 years responded to the effects of destabilization of Lesotho and the Southern African region by the apartheid regime in the Republic of South Africa. The Centre also worked with a number of groups in the Republic of South Africa, including churches and community organisations, in the fight against discrimination and injustice. It used its large collection of books, videos, newsletters and other resources of information to conscientize people in the region about the problems in apartheid South Africa.

South Africa had its first all-inclusive democratic election in 1994. Lesotho also emerged from more than 26 years of authoritarian and military rule to hold democratic elections in 1993. TRC focused its work on the strengthening of democratic institutions and the development of the principles of democracy and good governance in Lesotho. TRC's work became especially important throughout this period as the country continued to experience various forms of instability which culminated in the events of 1998 when dispute over the General Elections caused the worst political crisis in the nation's democratic history.

TRC has been deeply involved with the Lesotho Highlands Water Project (LHWP) since the beginning of the project. At first TRC worked closely with another non-governmental organisation, Highlands Church Action Group (HCAG), which has programmes dealing with communities affected by the project. TRC started its own project when it became apparent that HCAG on its own was not able to monitor the different aspects of the project and the needs of affected communities in both the LHWP Phase IA and 1B of the Project.

The objective of TRC's Lesotho Highlands Water Project Advocacy, Monitoring and

Empowerment Project is to raise the awareness of people affected by the LHWP their rights vis a vis the Project and to empower them to lobby and advocate for these rights by themselves. The project also monitors the implementation of the Project by LHDA to ensure that the principles of the LHWP, as stated in the Treaty, the LHDA Order of 1986 and other agreements are adhered to. Primarily, TRC monitors the work of LHDA on compensation, resettlement and development issues. Most of the issues that TRC focuses on in this project have been raised by community members in interviews that are contained in this book and in other forums such as workshops and meetings held between communities, LHDA and TRC.

Transformation Resource Centre has been successful in lobbying for reforms in LHDA's policies on the question of people affected by the Project and for improvements in the pace at which cases are dealt with. Not all members of the communities understand the role of non-governmental organisations in the Project and not all are happy with their presence and the work they are doing. But over a period of time these organisations have mobilized once disparate groups of people in villages and communities into groups that are able to represent their people in negotiations with the LHDA.

The work of non-governmental organisations has also helped to keep focus on the problems that are experienced by communities and people affected by the Project. This made it impossible for LHDA to ignore these altogether. Non-governmental organisations have also worked to sensitize people in the highest national institutions, such as Members of Parliament, to the problems of these communities and ties have been formed with other regional and international organisations that are concerned with the plight of people affected by big dam projects.

The presence of non-governmental organisations has also helped because their institutional recognition has sometimes allowed them to negotiate directly with the World Bank, which is the main financial supporter of the Project, where talks with LHDA have stalled or failed.

### **Lesotho Highlands Development Authority**

The Treaty on the Lesotho Highlands Water Project (LHWP) was signed between the Government of the Kingdom of Lesotho and the Government of the Republic of South Africa in 1986. The Lesotho Highlands Development Authority (LHDA) is the body charged with the implementation and management of the terms of the Treaty. The objectives of the LHWP, as set out in the Treaty are to control and divert the flow of water in the Senqu/Orange River in order to ensure the delivery of an agreed volume of water to the Republic of South Africa.

According to the terms of the Treaty, the water will also be used to generate hydroelectric power for the Kingdom of Lesotho. The two countries will also use the project for the provision of water for irrigation and other purposes and for the development of tourism and fisheries and other projects. Lesotho is paid royalties by the Republic of South Africa for water delivered. Under the terms of the Treaty, the LHD is specifically responsible for the building and management of the Dams. The LHDA is also charged with the task of addressing the effects of the dams on communities affected and for resettling, compensating and facilitating development activities for these communities and individuals.

The mission of the LHDA is to provide its customers with quality services, efficiently and effectively implementing and managing on a sustainable basis the Lesotho Highlands Water Project in accordance with the Treaty of the Project and the Order, to the benefit of the people, environment and the economy of Lesotho. The LHDA order of 1986 Section 44 (2) states that the Authority shall: "ensure that as far as reasonably possible, the standard of living and the income of persons displaced by the construction of an approved scheme shall not be reduced from the standard of living and the income existing prior to the displacement of such persons."

In order to successfully implement its mandate of ensuring that the effects of the LHWP on affected communities are mitigated, the LHDA signed a Memorandum of Understanding (MOU) with the Lesotho Council of NGOs (LCN). The MOU ensured that the LHDA had agreements with about six non-governmental organisations working in different aspects with communities affected by the project. The non-governmental organisations were contracted by the LHDA to carry out development work, as contained in the Environmental Action Plan (EAP), ranging from agricultural production to micro-credit and other community development projects. The LHDA has also worked with non-governmental organisations that are not contracted to it, in the fulfillment of the EAR. It has also worked with relevant government ministries and departments and the private sector to ensure that the benefits of the project are disseminated to communities.

LHWP has benefited Lesotho in so many ways, which include among others, development of road networks that connect areas in the mountains to other areas and have made some places accessible by vehicle for the first time. There have also been jobs for a number of Basotho, especially during the construction of the dams. Areas touched by the project, those around Katse and Mohale have also achieved a certain level of urbanization and have attracted a lot of tourists and job migration by people employed in the various aspects of the project.

The royalties from the sale of water to South Africa have also replaced mineworkers' savings that were for a long time very important sources of national income. At the beginning of the construction of the dam when large machinery and construction material was imported into the country, the country's share of the SACU collection went up and boosted the economy. However there have been problems, associated with the need to resettle people from areas affected by the construction of the dams. In cases where people were resettled in urban areas the pressures created by the level of lifestyle and changed consumption patterns that comes with the move have been enormous.

### **About the Book**

This book is a result of interviews carried out between 2000 and 2001 with members of communities affected by the LHWP. Those interviewed include people who have been resettled to a different village within their areas, those resettled in a completely different village in the highlands areas, those resettled in the urban areas, those who have not yet been resettled but have been affected by the Project and members of the communities to which people affected by the Project have been

moved. The interviews bring to light the large number of the communities affected by the Project and some of the concerns they share.

A number of the narrators were also interviewed in their old villages in 1997, prior to relocation, and they reflect upon how the reality of resettlement matches up to their earlier fears and hopes. An edited selection of these earlier interviews is available in *Voices from the Mountain: Oral testimonies from the Lesotho Highlands* (Panos Institute) and the full collection can be accessed on [www.mountainvoices.org](http://www.mountainvoices.org).

The objective of the interviews in this book was to find out from the affected people themselves how the different aspects of their lives have been affected by the Project. The interviews focused to a large extent on the changes in lifestyles and the livelihood patterns of the affected communities, especially those already resettled because of the Project. The book is meant to bring to light the impacts of the LHWP on the communities and facilitate discussions that might lead to a change and strengthening of policies that address the needs of the people affected by big projects.

Issues brought up by the community members during the interviews include resettlement, compensation and development. There is also some emphasis on the failure of the LHDA to keep to the agreements made with the communities. The interviews also revealed some frustrations that the communities have to deal with in the encounter with the LHDA field workers who are sometimes unable to provide all the answers to the complaints. On many occasions the people would have to be referred to a number of different people when they visit the LHDA office in their area.

The problems associated with resettlement include the change in lifestyles from a simpler to a more sophisticated one that requires cash income. The general situation of joblessness and poverty has also aggravated the problems of those who have been resettled, especially to the lowlands and urban areas. The jobs that were created by the Project were mostly given to people from other places that were not affected by the Project. There were similar pressures for the communities that were resettled into different rural areas, as most of them lost their fields and could not find the same quality and size of field in the new areas.

A large number of the people interviewed complained that their compensation has been cut from the sum they agreed to in the papers signed between them and the LHDA. There is also a feeling that the compensation for fields has been unfairly calculated, as most of the people said their fields were measured in their absence. There is also the problem of delays in the payment of compensation. This has resulted in compensation being paid at the end of the year in some cases, as opposed to the middle of the year. This has resulted in families incurring debts that eat into the annual compensation package.

Compensation includes the provision of training and rehabilitation for individuals and communities whose lifestyles have been impacted on and changed by the project. Compensation of individuals and communities affected by the project is covered in the Treaty of the LHWP signed by the Republic of South Africa. Article 7 of the Treaty provides that: "The LHDA shall effect all measures to ensure that members of local communities in the Kingdom of Lesotho, who will be affected by flooding, construction works, or other similar project related works, will be enabled to maintain a standard of living not inferior to that obtaining at the

time of first disturbance: Provided that such Authority shall effect compensation for any loss to such member as a result of such project related causes, not adequately met by such measures."

The resettled and the host communities see very little development efforts directed at maintaining their standard of living, or raising it, carried out by LHDA. While some community members have received training, not all of them are able to use the training received, as they do not have resources. There have also been few community development projects initiated by the LHDA to benefit either the resettled or the host communities. The benefits that were promised to the host communities, such as the extension or building of local school in order to accommodate the increases in numbers of children due to resettlement, in cases where more than ten families have resettled in one area, have not materialized.

The LHDA seems to have worked more effectively on the dam construction responsibilities, resulting in the Lesotho Highlands Water Project winning awards for outstanding construction and innovation. The social mitigation programmes that are also the responsibility of the LHDA have either been implemented slowly or not at all. It has also become apparent that with the construction of both the Katse and Mohale dams completed, the LHDA has become less responsive to the grievances and concerns raised by the communities affected by the project.

Interviews for the testimonies in this book were carried out on behalf of Transformation Resource Centre by Mohlolo Rabahlakoana Lehasa, Mabusetsa Jacob Lenka and Makomisi Maketela. The Transformation Resource Centre is also grateful to the communities and people whose stories are told in this book. The interviews were carried out in Sesotho and then translated into the English language. While there has been an attempt to capture the original meaning and essence of the testimonies, some of it has been lost in the translation. There has been extensive use of the passive voice in the book in an attempt to capture the idiom and style of the Sesotho language. While all the interviews have been edited, attempts were made to retain the intent of the narrators.

### **Khethisa Leteka**

*Ntate Khethisa Leteka is a 49 year-old man who has been resettled from Molikaliko to ha Makotoko in Nazareth. The new settlement is bigger than the rest and is detached from the main village. Though its formation is urban-like, kraals and animals can be seen in a number of yards and some tufts of cannabis, reminding one of the livelihood of these people in the mountains. They called their new home Bothoba-Pelo (heart-calming), because they had hope that they would be comforted here.*

***"When a village arrives in a new place it is given a new name. We called our new home Bothoba-Pelo because we realized we were people on whom pain has been inflicted and our hearts were calmed when we came down from Senqunyane..."***

This is the fourth year that I have been living here. Most of the people living here come from the same village. This village is called M'otse-mocha, Bothoba-Pelo Ha Makotoko. It is named so because when people arrive at a new place it has to be given a name. We called our new home Bothoba-Pelo because we realized we were people on whom pain has been inflicted and our hearts were calmed when we came down from Senqunyane. Indeed our hearts have not been truly and wholly calmed in terms of the promises and agreements we had entered into when we left there. *Ntate*, I looked at those agreements that state there will be a rise in households' economies when we arrive in this place. As what we lived on has been taken, it was said there would be compensation added on to what was already given. This has not happened.

I realize that we will be plagued by hunger because life here is mainly by the thing called *pokocho*, that is money. Now, we find that we are lost because the money we had been promised has not been given to us. Even the money we were paid for our compensation has been reduced drastically. We found that we will end up living much more poorly than where we came from. There are some painful things about resettlement. Firstly, people who did not own fields in our old village were also promised a little compensation but it has not been given. Secondly, people like us who did not have fields, but had gardens were not paid at all. It was said this compensation would be included in that of the fields when it is recorded in the compensation form. But if one owns no field, you ask yourself, where will this be included in the compensation form? This means it is not there! There is no compensation for gardens. Thirdly, for those who own fields, the compensation has been slashed. We are now surprised to find that the amount which had been agreed upon has been changed. If they had given us the money as agreed upon, we would be satisfied.

The thing that bothers me most is hunger. There are those people who had saved a little but they are now scrapping what they had saved. We are very much bothered by hunger. It is the first thing I want to talk about. Indeed if we could be rescued from hunger by being given a small compensation, we would be very grateful.

The good things about resettlement are: first, we have residential houses and today we have stoves. Secondly, we have also been given water tanks. Although there are some houses with cracks, they have really helped us with these houses. I am very happy with the houses. I also think it is right to live in a fenced yard, because the fence helps with animals. When animals are used to a place, even when you do not secure them in the kraal, they can still lie down inside the fence. The fourth thing is that we see water pipes are already being installed, which are springs that will bring water to the village. It is these things that show us that they are continuing with their work in the right manner.

There are some groups that do not benefit from the resettlement because their lives are more difficult now than they used to be. In fact, the only benefit for the entire family is the new house. The clinics and doctors are far away. The only other benefit is

that we have come nearer to vehicles so that when a person is sick we can rush the person to the hospital. This is of benefit especially for children and women. We can also use the vehicles to transport the dead, but, we still transport the dead by horse or by hands to where they are going to be buried as we do not have money to pay for vehicles.

*The interviewer then asked Ntate Leteka whether they still practice farming in their present home. Yes nate; we practice farming. We do sharecropping, although farming here involves so many expenses that we are sometimes unable to carry on. I have tried to plough every year since I arrived here but it has been with difficulty. Indeed it happened sometime that I harvested very little and sometimes received nothing from these efforts. The harvest from sharecropping does not allow me to live like I used to at home. The produce is finished as soon as it arrives because it is shared. I managed to bring animals here but grazing land is scarce. We only manage by taking our animals to the plateau for grazing. Even then, the plateau is far away and it is difficult for the animals to stay there because there are thieves. The plateau I am talking about is the plateau of Mepa in Senqunyane.*

Ache, I no longer practice herbalism. Since I arrived here I have no clients. I have no clients at all and I have stopped practising. During the first days, I thought it was because I was new here and people here did not know me, but even now that they know me I don't see anything happening. There are herbs, which are not available here. Herbs like *khapumpu*, *moelela*, *masoko* and *khonathe*. If I need to use these herbs, I think I would have to go to places where they can still be found and this means traveling to far places like Senqunyane.

***"It was our chief, the chief of our new home who started complaining about us. His cry was that we do not attend his pitsos, yet he never informed us."***

The people of Ha Makotoko have received us very well, *nate*. They have now started to show some small changes to us, but it was the chief of our new home who started complaining about us. His cry was that we do not attend his *pitsos* yet he never informed us. Yes *nate*, there is still a headman, it is me *nate* Khethisa. The chief does not tell me at all about the village affairs. But we have not really observed many negative changes with the people here. We have carried out some activities together. I can talk about our work in potato farming. We joined together with the people here during the life of the former chief, Chief Makotoko. We are also working together on the government initiated tree planting project.

Our work on the Potato Project involved sowing potatoes, which were given to us as a community. After harvesting them we share some that are for consumption and given the rest of the potatoes to the organisation that gave them to us. These potatoes are then sold. We do not sell them here. They are sold by the project and we don't know what it does with the money collected after the sales. However, one year when chief Makotoko was still alive we went to ha Mohale as a committee and saw the project people paying some people for their potatoes and we saw it as a good thing.

*Ntate Khethisa explained how they earn their income in this new place.* In truth *ntate*, we have run out of wisdom and means altogether because we do not have the opportunity at all to raise income the way we used to in our previous village. Animals brought in income and since we arrived here we have sold them all because we need the money. Money is used a lot here. It is used for school fees and is needed for day-to-day self-sustenance. We find that we have to buy food for herd boys at the animal post and feed the household and the children at school. It is especially difficult for those of us with many children. Another thing is that our animals have died since we arrived here. This is a major problem we have encountered.

I have nine children and five of them are in school. I think I have already failed to educate them as I wished because those at high school are out of school and are at home now. Two of them are not at school because of school fees. There are only five people who are employed here. They are working with the contract that is building these houses. They are five when I count the two who were engaged the day before yesterday. The chief is already saying he does not want one of them. He is going to fire him. All the others are not working and are just sitting idle. In this situation *ntate* the only thing that would help us is if the project that brought us here could rescue us by paying the compensation that still remains. Some of us still have property that was destroyed, which we were sure would be compensated and there is the money for our gardens, which still remains unpaid.

*Ntate*, they did give us some training though it was for a short period. It was done for two days by *ntate* Mohai. I think because we use money a lot here they should teach us how to support ourselves with the money they give us. Where we encounter problems we should be able to ask them for assistance. That should be the purpose of the training.

We received some information that we would get compensation for a period of fifty years for the fields. For the gardens, it was said the compensation would be given for ten years. Those sums from the different areas of compensation were added up to see how much each person would be paid altogether. After this was done the sums were recorded and signed for. Now we have not received our compensation for a long time. As we are now in a new year, we are expecting compensation sometime soon.

*The interviewer asked ntate Khethisa whether resettling does people any good.* Ache *ntate*, it does people no good at all. *The conversation then went back to the problems with the current chief of the village and whether he was informed of their presence.* Yes *ntate*, he was informed when he was installed as chief. We were called as members of the community of ha

Makotoko and he was told of our presence and the village activities. He was also introduced to village organisations and the headmen. He was told everything. We were surprised when the government sent things like rescue assistance or *lifato fato* or piece jobs with the contractors of the project and he discriminated against us and never told us about the jobs. He even called *pitsos* that we did not know of at night.

When I moved here I brought my ancestors along with me and I have already thanked them since I have arrived here. *Ntate Leteka was asked about the existence of community organisations in the new village. Yes ntate, we do have them. We have formed new organisations, but others are still members of the village organisations we left behind. However, we sometimes fail to pay contributions because our population here is greater than where we were before. We are unable to pay because we now run short of money.*

### **Makibinyane Mosotho**

*Ntate Makibinyane Mosotho is over forty years old. He has been resettled from Molikaliko ha Tsapane to Nazareth. He has been at this new place for three years now but still misses his old village and would be willing to go back there were it possible.*

***"Because you are not used to the new place, you are miserable and when you sleep, it does not come like when you are in a place you are used to..."***

*Ntate, although I don't remember when I arrived here, it is now the third year that ends since I have been here. I felt great loneliness when I first arrived here. Because you are not used to the new place and you are miserable and when you sleep, it does not come like when you are in a place you are used to. I have seven children and I have brought them all here. At present, five of them attend school and the other one is at her in-laws place. It is only one who attends high school and is in form one. She attend school there at ha Ntsi. I am trying to send all my children to school but it is with difficulty.*

*Like a person who tries everything, I sometimes sell sheep and have the means to send them to school. At times I sell one cow and it is then that I have the means to buy sheep, which I in turn sell. I still have cows in the mountains where I come from. They are with herd boys at the cattle posts. When it is time for the cows to come down some of them are send to ha Mokhali, Bokong and Litsebe and now others go to Thaba-Bosiu and Senqunyane up to ha `Mamachepisa. Besides the animals there is no other source of income.*

*The interviewer asked Ntate Makibinyane what he does here, since they used to work in the fields back home in the mountains. Ntate, I do not have the tricks to survive here. At my former place I farmed and sold produce and used the money from the produce. When I am here I farm with difficulty because we sharecrop with people and at times they give us problems. Farming*

is costly here and it is different from that in the mountains. Farming here is expensive because it is something we are not used to. They use fertilizers here and there are people who say seeds cannot be sown twice or three times. This is why we find farming difficult. Fertilizers are expensive and so are the maize seeds. It is also not easy to find people to do sharecropping with because the owner of the field will promise you but when it is time to go to the fields, he tells you he has already found someone else. You find that you are unable to plough that year. In the first year here, I did not plough. The year ended without ploughing because I did not know people. We grow maize, sorghum and beans. We also grow peas, but they do not do well like they did at home. The harvest is good if you have ploughed in time, but it also depends on the size of the field. Cannabis is not grown here, *ntate*. We do not grow it ourselves because we have arrived in a new place and we find people of this village not growing cannabis. We are afraid to grow it because we are new. The people here say that they are afraid of the police.

*When asked whether he sees himself living like he used to in the mountains, Ntate Makibinyane is emphatic. Ntate I will not reach that level because life here is more expensive than it was there in the mountains. Ntate, life here is difficult because you get *lizelelo* from the shop. When anything runs short, you go to the shop. The money does not last long because there is no wild vegetable in the land to supplement store bought food. In the rural areas children are able to go for wild vegetables. They come with *sepaile* and *qhela* and they cook. There is a variety of food when cows are milked as there is much milk in the summer and money is saved.*

*When ntate Makibinyane Mosotho is asked whether they get compensation for losses incurred, as promised his reply echoes the sentiments of most of the resettled. Ntate, by choice we get annual compensation where we chose, but we are still fighting for lump sum compensation. If you had three or four fields, and for one of them, you asked for money and you want it in lump sum, it was agreed that you could get it. There were supposed to be questions as to what you are going to do with the money and we expected that if you told them, "I am going to look for a site for inheritance, that is for *malaene*" they would agree. But when you ask for the money now they give you problems; the money is not available!*

They are not giving us money at present. Even that money we were promised for the fields has not been paid yet. I have already submitted my papers for the money to an independent organisation. *Even though the people of ha Tsapane chose to be resettled in different places, ntate Makibinyane is sure things would be different today if they were to make that choice. If it were said today, "men, go back to your place at Ha Tsapane," we would all choose to go back. There are a lot of things we miss about that place. It is the grazing lands and farming that we found our grandparents engaged in there, not eating with difficulty. This is what we miss about the top of the mountains.*

On our arrival here, the first year ended before we were used to the people here. I knew some people through talking because I am a person who talks to people. It was only last year that many people began to talk to me. There is no reception here because people gossip too much. They stole from me within a week here. We were used to living in the rural areas where we left ploughs in the fields and still found them there to yoke the oxen and plough. I left my plough outside and it was stolen. I had

left it there not knowing that they are kept indoors here. I see now that here there is no safety; they kill a visitor on arrival! (*This is a figure of speech referring to the theft of Ntate Mosotho's plough when he was still new in the village.*)

Before I was resettled I cooked for my ancestors and said, "now do not look for me here, I am going to another place." I never went back to tell them how I am living. The most important thing for us here, which gave us problems up there was the road because it was bad and the bridges were not there, so when it rained we were unable to go to the shops across Senqunyane or across Jorodane. Another problem was that hospitals were far from the village. It is better here because the road and hospitals are near and when a person coughs at night we are able to take them to the hospital that same night and that person will see a doctor. This is what is most important.

***"They said we would live a good life here and that they would take us out of the furrow, but instead we are sinking...."***

*Ntate*, we have not had any training. I realised that LHDA is deceiving us because everything they said to entice us to come here has not been done. We stayed in Sesotho huts up there and we were happy, but we are unhappy in the new home because our hearts are not settled. What makes me unhappy here are those things we had planned with *bo-ntate* from LHDA that have not happened. They said we would live a good life here and that they would take us out of the furrow, but instead we are sinking. Our greatest problem is fuel. To make a fire you have to see somebody who has a woodlot to sell you wood and then you can make a fire. *Ntate*, we make fire with heaters. Paraffin is what is used to keep the houses clean and to keep children warm here.

*Ntate*, I think it is only people from ha Tsapane here, and the one who comes from Mapolotong, that are very close. Our relationships are still the same. When we have things like ceremonies we work like people in the rural areas. We still help one another like people of the rural areas do. Our hosts do not participate in our ceremonies. They did once but on several occasions they have not participated. Even when we have deaths in our community we are on our own. We bury our dead nearby. There is a small field that belongs to the chief where burial sites were bought. That is where we bury our dead. Since we arrived here we have had ceremonies of the ancestors to show them where we now live. I have not had a ceremony for the ancestors myself but some of my brothers have held them.

*Ntate Makibiyane does not see any benefit gained from the resettlement by the community.* The people here have not benefited *ntate*, but our hosts down there have benefited. The spring that has been dug is for their benefit. The tank and the tap are beneficial to them because water is nearer to them. We have long been deceived that there would be water taps here but three years have passed and we are still fetching water from afar. No one has benefited from the resettlement, not even the children going to school. Promises were made that children in Form one would be given money as compensation, but the money is still not here; it is only talk. If I was still up there, there would be

numerous opportunities *ntate*, because I knew I had to do something in order to send my children to school without anybody deceiving me about financial help. I sent my children to school and this one who is married there at ha Matala eloped and left school when she was in Form two.

There are no jobs available here. When I arrived here I did not bother to look for a job in accordance with what we had been told by the project, that we would be given jobs. Since our arrival we have been waiting for word from the project about job opportunities. This is because when we left our homes, our names were there in the offices in Likalaneng, ha Mohale, according to the circular of the chiefs. They said that we, the resettled, would all be employed and lick our fingers. We waited for our names to be called for jobs but to no avail. We were told that if we went to look for jobs and we are not available when there are job openings our names would be taken off the list. It was said that when a person is sought for a job they should be found quickly. This is what prevented me from looking for a job. Since we have been here we have been employed and worked with these people from Jorodane, ha Seotsa. We worked in the building construction. We worked for three months and were retrenched.

We were not employed from the list of the chief. It was said, "these are *bana ba khomo ena*." We believed that we would always have jobs with the Project because we are the beneficiaries. We were appalled when we were retrenched. Now, when the owners or children of this cow are being retrenched, where should they go? Only the people who are not affected by the project were left on the job. I think only one person from ha Tsapane still works there and we don't know what they will do with him when the construction project ends.

*The interviewer asked ntate Makibinyane who their chief is now that they are no longer with Mofumahali 'Matsapane. We are responsible to a lesser chief. The headman is Tabetha Phaloane and we are responsible to Chief Mosuoe Theko. The chief calls us to tell us news if there is any. As I have realised, meetings here are not the same as in the rural areas. We do throw in a word here and there where we feel we have to and our concerns are accepted. The chiefs here do not consider the peoples' views carefully.*

The project people deceived us by saying there will be compensation money for natural resources. Last year when we were at ha Morena Mosuoe they said the money would be available by March. It is signed for and should come to us and we should think about what we want to do with it, but a year has passed and there is still nothing. Trees and herbs were among the things said to be natural resources. At first it was said the money for natural resources would be given to individuals but was

later decided that the money should be shared with the host communities as our animals graze in their land. We agreed when we were told this.

***"Here they can attend school, whether it is a school for sewing or a school for building. I give them inheritance that lasts; it is theirs for the future..."***

We did not discuss this matter with our hosts because the chiefs here differ from those in the rural areas. When an issue has been discussed, it is the chiefs who call us to see what can be done. *Asked whether the resettled brought their animals with them, Ntate Makibinyane is angry. Ntate, this has not happened.* The project people had said that when we wanted to bring our animals here, we should tell them and they would help. They also promised to bring money to pay for the transportation of these animals for people who wanted to bring down their animals before Christmas. *Ntate Moholo said the money was already available and that it should be given to us so that even if we do not drive our animals down, the Project will have done its part. Ntate Moholo works for the Project.*

There are many thorny issues with these people, *ntate*. Certain things have happened and I don't know what could be done to change the situation. For instance, there were some problems with the re-burial of the bodies exhumed. "One cow has never been used to bury three dead." They lied to us from the very beginning. They promised us that if we had three people to re-burial, for the first they will slaughter two sheep for the vigil and then a cow for accompaniment. We agreed with them, but in the process two dead people were accompanied by one cow and in some cases one cow covered three or four dead people. Yes *ntate*, the Project bought the cows. They said we should look for a cow and when we have found it and a sheep they came and paid for them. The dead we had up there have all been resettled, even those who died a long time ago and were only bones. They were re-buried here in Nazareth.

*Ntate Makibinyane was asked about his vision for the future in his new home. The future ntate is what these people of the Project have refused to give us. Their refusal to give us the lump sum payment is the problem. With the money, we could have build ourselves things like malaene. It is these things that are the future. They bring in wealth that does not cease. Had they given us all our money, I think the future would be guaranteed ntate. I know that with the malaene I would get money when the month ends and settle matters. The other money I would deposit in the bank. The future looks difficult for my children but if I had made money during my lifetime, when I die my children would live on that, even their grandchildren would live on that. There are many things children can learn here, both boys and girls. They can attend school and learn some skills which are a lifetime inheritance.*

## **'Malisema Maliehe**

***"Before we can proceed, let us go into the house. I would like to show you what I am talking about..."***

*Nkhono 'Malisema Maliehe is 81 years old. She has been resettled from Molikaliko Ha Tsapane to Ha Kapa, Ha Ramakabatane. Most of 'Me 'Malisema's complaints were about the walls of her house that were scratched by LHDA people to check for cracks and were never repaired. She also felt that other people have been getting benefits from LHDA, referred to here as the Project, which were not extended to her. These benefits include stoves, water tanks and seeds.*

Before we left our homes the Project seemed to be honest. It had promised us many things but to our surprise it has not fulfilled any of them, and we believe that it will not fulfil them. Before we can proceed, let us go into the house. I would like to show you what I am talking about. Do you see what these houses look like? *pointing to the cracks in the house.* It is the Project employees who did this. This is the third year since the house has been like this.

They claimed that there were some houses, which were cracking, so they wanted to see if this one had cracked too. They promised that they would repair the walls within a short time. This was done after we arrived here and at the end of this year it would be the third year since the house has been like this. When I asked them when they were going to repair our houses, they told me the person who was repairing the houses had left. Do you know what? I think they have expelled him, but they did not replace him.

This was also done to houses at Ha Matala, Nazareth and Ha Makotoko. I am telling you about these places because I have been there. They did the same to the houses there, but these houses were repaired. They renovated those houses. I am not speculating because I have a son who lives at Ha Matala. Even the day on which they were scratching the walls of those houses I was there. They told me they would come to my place and they came and did what you saw in that house, and never came back till this day.

For example, they have given people at ha Matala water tanks and stoves. Well, they gave people at ha Makotoko water tanks as well but at ha Matala people have taps on their premises. This year they gave people at Nazareth seeds to sow and grow food. I am now eating potatoes that I was given at Nazareth. The Project gave out seeds, fertilizers and land to the people of Nazareth to plant. They have also given wheat to the people at Nazareth recently, but they gave me nothing. That is why I showed you this house earlier. They are really doing nothing for me. What you saw on the walls of this house was done before the Christmas of the year before last year. I don't even see them nowadays. I don't remember the last time they came as it was a long time ago. Two women arrived here sometime ago and talked to me like you are doing. They told me they were from an NGO. They asked me whether there are things the Project has done for me. I answered them and they went away. I wonder what kind of help I will get from them. *The interviewer explained to Nkhono 'Malisema that NGO people talk to people affected by the*

*Project and sometimes negotiate with the Project on their behalf. She also explained that this was not an easy task, and that not everything negotiated and agreed to with the Project people was implemented.* I am so thankful. You know we came here because we saw it as a place where we would be able to plough. At first we asked the project to find a place for us to be resettled. We had suggested that such a place should have arable land so that we could continue being subsistent farmers. However, they told us they could not find such a place and asked us to look for places where we could be resettled. They promised to assist us in hiring other people's fields or to engage in sharecropping, but until now they have not assisted us with anything.

They claimed that the policy states that people who are resettled should choose the places they would like to go. You should understand, my child that we wanted a place where we would be given fields to plough. We wanted fields because they are passed from generation to generation. We then chose those places and were resettled. Now, we are here but we are not assisted with anything. If I were assisted you would find me with a lot of harvested food. There are a lot of fields here; it is just that we can not afford to plough as many fields as we wanted.

The owners of these fields are still alive but some of them have up to six fields. Those who have fewer fields have three. These people were given as much land as they wanted and now some no longer plough that land. One of my neighbours promised to sell me part of his fields provided that I have the money. These fields would then belong to my family for as long as we want them.

*The interviewer asked 'Me 'Malisema whether they were being compensated for the loss of their fields since they have not been given fields in this new place.* The project people have not yet come this year. In the past years they compensated me according to size and yields of my fields. They promised us that they would give us compensation on the sixth month of the year, but it is about the end of the year now and there is nothing.

During the first year of our resettlement they came late, that is on the eighth month. We were no longer expecting them, and they apologised. Last year they came at the right time. This year I can see that they are already late. We are not sure if they are coming. I had asked for money compensation because I told myself that I would depend on sharecropping for food. I could accept food, but I asked myself, who would pay for my medication since I get sick now and then. I realised that if they gave me money, I would be able to go to Thaba-Bosiu Clinic. I would also manage to buy soap and other things, and I could not exchange food for soap.

I use the money from compensation to sharecrop with my neighbours or to rent their fields. I also use it to hire tractors, pay the person who does the planting, and employ people to hoe my fields for me because I am old now. At home we used our cattle to do all these things. We no longer have cattle. They are all gone. They were not stolen but they died of hunger. This place is not good for livestock. The grazing land is poor. Our cattle were not used to this thing that cattle graze on here, so they died. We took the few that were left back to the mountains. Our brothers and sisters who are still there look after them.

*The interviewer asked 'Me 'Malisema whether she chose to be resettled in this place. I personally did not, but my children did. They told me this place has a lot of arable land and advised me to choose it. Like I told you, we wanted a place where we would still be able to plough and grow crops. I have only one relative here. My daughter is married down there. She was married here a long time ago. I did not come here to be near my daughter, I was attracted by the potential for agriculture. But I can say she helped me a lot because I did not know which place to choose. She advised me to choose this place, so that we could still grow crops to feed ourselves.*

***"Last year we had a very good harvest. We had many bales of maize standing in the houses..."***

*The interviewer remarked that the soil has to be good for crops as 'Me 'Malisema had already put up a bale full of maize in the house. Yes, the soil here is very good for crops. The soil yields a lot of food. If the weather were fine, we would have collected six bales, each one of us. Last year we had a very good harvest. We had many bales of maize packed in the houses. However, I did not harvest as much as my hosts did because I don't have my own land to plough. I am always satisfied with what I have, even if it is only four bags. I cannot plant what I want to plant since I have to agree with the owners of the fields on what to grow.*

*'Me 'Malisema was asked about the chief of their new village and whether they have access to firewood in this area. He is good. He accepted us with great warmth. There is plenty of firewood in the valley down there. There are different kinds of firewood. You just gather the one you like best. The only problem is that it needs to be collected and carried on the head. The girls do the collecting, but they carry very little, and it quickly gets finished, especially when schools are open. These girls go to school and they don't have the time to gather wood everyday. The only alternative is to use cattle, but as I told you we no longer have them. So, it is a problem, but firewood is available and it is free.*

*The interviewer remarked that people here are better off than people at ha Matala who are crying because they have to pay for everything. Oh, those ones! They went there at their own choice. You know, my daughter-in-law, this boy's mother, *pointing at the young man*, is deceased. However, she was part of the committee that advised people on the places to choose for the resettlement. She knew all these places. I remember one time after she returned from Ha Matala. She told us, including the people who were now resettled at ha Matala, that there is no life there. She told them that there was still time for them to change their choices, but none of them listened, and now their stubbornness is making them suffer.*

*'Me 'Malisema was informed that people who chose to be resettled at Ha Matala did so because they thought they were going to be compensated for natural resources. The interviewer discussed this with 'Me 'Malisema but she was very sceptical about the chances of the ha Matala community receiving this compensation. Yes, we were also promised compensation for natural resources as individuals. However, we were later told that the compensation would rather be given to the chiefs who host us, so that they can make developments with it. I don't even know if they did give it to the chiefs.*

We draw water somewhere this side. The place is not far. *The young boy who is 'Me 'Malisema's grandson interrupts to say that it is far.* The tap is not ours. It belongs to the host community. The owners asked us to pay a hundred *maloti* per household so that we can draw water for free. We paid that fee because we understood that they worked hard to have that tap installed. In the last few weeks the chief of this village and the one over there were fighting over boundaries and natural resources. The chief over there claimed that the whole of this place belongs to him. The fight went as far as the courts of law. The chief here asked us to contribute M40.00 per household to assist him so that he could find a lawyer.

***"There is no stove here. Indeed they came carrying papers asking me to choose the kind of stove I wanted..."***

There were two types of stoves to choose from. These were coal and gas stoves. I chose a coal stove because I am scared of gas. People claim that gas stoves are dangerous. That was the last time I saw them. I am now suffering from knee ache because of the cold. Do you see that rondavel? It belongs to the boy. We ended up making a fire in it for the small children. The smoke has messed up that house and turned the walls green. When it is cold in the morning and night we go out to warm ourselves in there, and come back to sleep in the darkness.

The fence was closed over there. It was opened because one night as I was coming from the house I found myself walking into the barbed wire at the corner on my way here. It was dark and I could not see the gate, so I passed it. I was nearly injured and asked my son to make a straight path for me by cutting both his fence and mine to open a path between the houses.

*'M'e 'Malisema was asked about the situation with herbs and medicine in this new place.* The herbs here are different from the ones I knew at Molikaliko. Even the ones we used to give children when they were suffering from stomachache are not available here. At Ha Tsapane, the place where I was married, there were a lot of herbs. I just crossed the Senqunyane River and found the place where they grew. I used to live in the village on the slope across the river. I went back there at the time when graves were being exhumed for resettlement. My sons had asked me to go and identify my grandchildren's graves. I found that the village was ruined.

These bodies that were those of my grandchildren; my daughters' children who passed away while their mothers were at my home. One of my daughters is staying at Mohalenyane and the other at Sefikeng. My husband was not buried here, in Lesotho, because in those days people were not brought to their homes if they died in Gauteng, in the South African mines. We don't even know his grave. Only one of his sons does. He informed me that he was sick and promised that he would come home after the recovery. Unfortunately, he passed away. It was at the time when people were not allowed to cross the border into South Africa. I did not have any problem in passing the Maseru border, but when I arrived at the South African border the Boers did not allow me to cross claiming that I was mad. They threw away my passport. If we had time I would show you that passport so that you could see that I was once a person (*meaning she was once beautiful*).

*The issue of herbs came up again in the conversation when 'M'e 'Malisema was asked about the herbs she used to treat illness. We used to give them *sesepe sa linoha* when they were suffering from stomach ache. *Sesepe sa linoha* is not available here, but because I travel all over the country it is easy for me to get it. I was at Likalaneng and Ha Koporale recently. I get *sesepe sa linoha* and many others. The only problem is that people from Maseru used to uproot and carry *sesepe sa linoha* in bags. When we left Molikaliko it was already scarce. We also used to give sick children *sehalahala sa matlaka*. It is even more powerful than the others. When they suffered from headache we used to give them *hlokoana la tsela*. We looked for it but could not find it anywhere here. We used to grind it and make the children sniff it. They sneeze it and the headache goes. Now, because we do not have the herbs, we consult traditional healers. There are many of them here but they are expensive. You cannot even know what herbs they are using to cure what disease because they give the medicines to us already mixed. At Molikaliko we only used money at the dispensary in Likalaneng and at 'Mantsonyane Hospital. We used to pay thirty *maloti* and we used to take children with diarrhoea there. We also used to go there when our bodies ached like mine is aching now. Women also used to deliver their babies at Likalaneng, Ha Marakabei, or Mantsonyane.*

In the beginning it was not expensive to have a baby at the hospital. Pregnant women were given patients' record booklets with which they attended pre-natal clinic. They paid for these check-ups and after the baby was born, the money that they paid was used to buy clothes for the newborn.

***"Yes, I was born into a Catholic family and I am going to die a Catholic..."***

*'Me 'Malisema was asked about schools and churches in the new village and whether they were closer or farther than they used to be in the old village. My grandchildren go to school at ha Seeiso. Ha Seeiso is far from here. At Molikalilo schools were close. Those who have passed standard 7 go to school at Mohlalisi High School at ha 'Matholoana. There is a Roman Catholic Church at ha 'Matholoana. I don't remember where the Lesotho Evangelical Church is, but they say it is at ha Seeiso. Does it mean you are a Catholic? 'Me 'Malisema was asked. Yes, I was born into a Catholic family and I am going to die a Catholic.*

My home was at Ha Mohale Posholi. It is not far from ha Tsapane because the distance is the same as that between here and ha 'Matholoana. I met my husband at school; we attended the same school at ha Poloko called Poloko Primary School. He asked me to marry him and I agreed and we were married. I was in a wedding gown. I no longer have the photos. The children have destroyed or lost them. If I still had them you would see the kind of person my husband was. He was a tall and very well built man. Oh, he was handsome. All of my children remind me of him. Both his sons and daughters. Even the father of this boy looks like him. I still have his old passport with me. One day I took it out and showed it to the brother of this one, asking him who was in the picture. You know what, he said. "I don't know, but the person looks like my father." All his children look like him. Women used to proposition him, but since he was mine he never agreed to that. I was not married to an ugly man. I am not beautiful but I was proud of myself.

Only two of my children had weddings; my daughter and son. A person is not easily killed by pain. If it was like that I would have been dead by now because I was very disappointed and hurt by the rest of my children eloping. My first-born is a girl and a boy came after her. These two are the only ones who wedded

*The interviewer asked 'Me 'Malisema about her son's two vehicles. He bought them with the money that we received from the Project after we had been resettled. We were given some money while we were at Molikaliko that was meant for children's school fees. Then in the first three years of our arrival here we were given compensation for being hurt. We did not use that money instead we invested it. After the third year that man asked me to assist him to buy that taxi over there so that it could help us to make some money. There it is; it needs a driver and some tyres. There are so many people who wanted to drive it, but the problem is that its tyres are no longer good for public transport. I think it will take some time to work because the father of this boy has just remarried as his wife died just before we were resettled. He is now busy building a house on another site for the new wife.*

*When asked what kind of house she used to live in at Molikaliko and the difference between that house and the new house, 'Me 'Malisema explained. I used to live in a thatched house. This house keeps me awake when it rains and when it is windy. It is also cold. There are many valleys here and they cause a very bad cold. The floors also get as dirty as the pig's kraal when it rains. They have to be cleaned the whole day. At Molikaliko we only smeared the floor with soil once a while but the houses were not easily messed up.*

*The conversation turned to issues of access to food and water and 'Me 'Malisema reported that, we still have some food to eat. What can we eat other than papa and vegetables? We eat every vegetable we can grow. We have sesotho vegetables in the right season, however they are very scarce. There is water for washing. It is at that stream over there where people are washing clothes. The water that is used in the house does not get finished. The only problem is that sometimes, especially in winter, the water does not come out due to the cold, when the taps are frozen.*

*The interviewer commented on 'Me 'Malisema's age and asked her what she has done to live this long. She was born in 1919 and was 81 at the time of the interview. I always tell my children that I no longer want to live. They tell me that they are praying for my life to be spared even longer. In this village there was only one woman who is now deceased, who was older than me. I always marvelled at God's will because that woman was very old, but she was still active. She was older than me, but she worked all day long. She also used to walk longer distances than I did at the time.*

***" 'Me, I cannot deny that it was painful seeing those coffins that I knew were carrying my children..."***

'Me, I cannot deny that it was painful seeing those coffins, which I knew were carrying my children, but even more hurtful was to see the one that was carrying these children's mother's corpse, *that of the daughter-in-law*. She was still a person because we had just cut the mourning cloth we wore for her on the Saturday that preceded the week that we were brought here. Her husband asked the LHDA people

to leave her there since he had not yet recovered from her loss. However, they couldn't and they brought her alone. Though it was painful, I cannot deny the fact that LHDA people did a great job indeed. The coffins were brought here first and then taken to the graveyard. LHDA offered two cattle and five sheep. We were also given bread flour, maize meal, washing powder and sugar. They really fed us. There were seven coffins in all. Never in my life have I seen that.

*About the day she left Molikaliko, 'Me 'Malisema said, you know my child, I was removed from Molikaliko when I least expected it. I knew I was going to leave Molikaliko after all other people had left. I was surprised when one evening I was told that the truck was empty, so I had to be ready to go on that day. As I was wondering how I would carry my luggage to the other side of Senqunyane River I saw men coming to my house to carry the luggage. I was hurt, not because we arrived here at night, but because even though I knew I was going to be displaced from Molikaliko, I never wanted to believe it.*

I told you I was married at Molikaliko and I lived there for a very long time. I loved that place very much. I loved it so much that I wished to be taken back there. To prove that I still love that place it appears in my dreams. I loved everything about that place.

### **Nkhono 'Maseipati**

*Nkhono 'Maseipati is a jolly old woman who does not remember her age, but remembers that at the time when the Paramount Chief Letsie II died she was between seven and nine years of age. Nkhono 'Maseipati has been resettled from Molikaliko to Likalaneng. The interview took place in the open space outside the house and this invited a lot of interference from Nkhono 'Maseipati's grandson who is disgruntled with LHDA, the new village and non-governmental organisations.*

***"I can no longer walk long distances. I cannot go to the Project offices to ask why I was not given food. I do not even have money to take a taxi there..."***

*To open the interview Nkhono 'Maseipati was asked how old she was. You think I can still remember my age? I don't. A long time ago I went to see a doctor in Maseru and they asked me how old I am. I told them that I don't really know my age, but that at the time when the Paramount Chief Letsie II died, I was about eight years old. Chief Letsie II is the one who was succeeded by Chief Griffith. He died when I was about the size of this girl, *she pointed to a girl of about eight years.* They then turned to some books and told me the year in which Letsie died. They knew the year because they had books to refer to and they estimated my age.*

*When did you arrive here and how do you like this new place; are there any problems? This is the third year since we have been here and we are approaching the fourth one. Life here is not easy but we are getting used to it. I mean we are left here with no gardens and no fields to plough. We miss those things and crops we used to grow. We were not given fields to plough; we were just left here empty handed. The Project people gave us grains these past years. They had asked us what kind of compensation we wanted for our fields and some of us had chosen food and others*

money. I had three fields and decided that for two fields I want money and food for the third one.

However, I am surprised because I did not receive my food compensation this year. I have learned that those who are at Ha Makotoko have received theirs. I am supposed to get food every winter as compensation for the field. This compensation is called harvest food. I did not ask why the compensation has not arrived because I can no longer walk long distances. I cannot go to the Project offices to ask why I was not given food. I don't even have money to take a taxi there. I am staying with my grandson's family. There he is coming, *pointing in the direction of her gate*. His wife is the woman who has been passing here. She is cleaning the house now. I asked him to go to the Project office and he refused. This boy, *pointing to the grandson*, does not want to be sent, so I have no one to send to the office.

In this village people receive compensation in the form of money. Someone arrived here in a car. *Nkhono 'Maseipati was interrupted by her grandson, but continued talking*. I don't really know if he is one of the Project's employees because I have a problem with my eyesight. He greeted us and was surprised that I have not received my food this year. He asked me why I had not gone to see Mohai, another LHDA employee. I told him that I have been asking my grandchildren to do that but they have not done it. He promised he would ask Mohai about this, but he has not been back since then.

Life here is difficult. My grandchildren are struggling to give us something to eat. Even the money that I had asked for the two fields has not come yet. The money that was given in the past three years is finished because we used it to go to Maseru to see doctors and for many other things. This money was not part of the compensation for the fields. It was money that we were told we would receive for three years as compensation for resettlement and the pain we suffered as a result. *What kind of food do you mostly eat in this house?* We eat *papa* and wild vegetables, which are scarce. We also eat beans and peas, but this year it is different because I did not receive my food compensation. Here everything is difficult to get. At Molikaliko everything was in abundance. We used to eat *papa*, wild vegetables, and milk from our cows, beans, peas and lentils. Here we are starving because the wild vegetables are scarce and we don't have fields to grow beans, peas and lentils.

***"We are not considered for jobs. The Project employs people from places that have not been affected and we are left aside..."***

*The interviewer asked Nkhono 'Maseipati about employment opportunities in the community, especially with the Project, but Nkhono 'Maseipati's grandson did most of the talking. My grandson does not work, but you can ask him yourself. I don't really know. Maybe he is working and maybe he is not. They were promised jobs by the Project. He only worked when we were still at Molikaliko. I did not quite know whether he worked at the roads or somewhere else. The Project told us that we would be given first priority when it comes to work, but it did not happen that way. We were not considered for jobs. The Project employed people from places that have not been affected and we were left outside.*

*The grandson interrupted to say that he has not been employed since the resettlement.* Ever since the resettlement the Project has been lying to us. To date we are not working. Now our livestock is dying of hunger. We were satisfied with our original place. We used to grow marijuana and we did not struggle like this to make ends meet. We don't even have fields to plough here. Where can we plough and grow crops here? The soil here is sandy and is not good for crops, even vegetables. The maize is dry now because it is cold here. This place is not suitable for crop farming. This place is a cattle post. *When Nkhono 'Maseipati was asked who chose the place and why, the grandson quickly interrupted.* It was the old woman. *Nkhono 'Maseipati agrees that she did choose the place.* I chose this place because I thought it would be easy for my grandson and his wife to get jobs.

There is plenty of work here but these people do not want to work. There is wood that people can gather and sell. There are also wild vegetables like *papasane* that can also be sold to those people from the lowlands. They can also cut thatching grass and sell it to other people. I used to work with grass to make mats, sesotho seats and grass containers. Now, my eyesight is nearly gone and I am no longer able to do these things even if the grass was available here. There is no *loli* here but there is *mosea*. *Mosea* is heavy, but there was one white man who used to come here and buy this type of grass. My grandson does not want to cut and sell grass. Since we were at Molikaliko people have been living by selling this grass. But these young people seem not to like the work. I don't know what this white man does with this grass but he has been buying it for a long time.

*Nkhono 'Maseipati was asked whether everybody who was resettled from Molikalik. She spoke about her old village and the wonderful life they had there.* No! They have not. There are only three of us here from Molikaliko. We became separated when we chose different places to be resettled. Some of the people are at Makotoko, others at Matala while we are here. We became scattered like chickens. There are even those who are at ha Koporale and another group is at Thaba-Bosiu. I long for those other people we used to live with. How can I not long for and remember them? I was used to living with them. However, there is nothing we can do, we have to get used to the new situation.

I do have relatives here. The chief of this place is my relative because his mother was my husband's sister. But it does not help because they do not care about me. *The grandson interrupted again to say that the relatives do not care for Nkhono 'Maseipati because she has come to another home here. Nkhono 'Maseipati went on to say that the chief and his wife do not care about her because their parents, who knew her., are now deceased.*

Life at Molikaliko was wonderful. We grew our own food and had enough to eat. Life here is difficult. We struggle to get everything, even wild vegetables. At Molikaliko we had food all year round. Here we starve all year round. I remember everything that I used to grow and ate. We used to grow beans, maize, wheat, peas, lentils as well as marijuana, which we sold for money. We did not run short of anything and life was good, not this life we are leading here.

Our former chief is at Ha Matala. The chief passed away and his wife was supposed to take over as chief because they did not have a son. The chief's wife then asked one of her brother-in-laws to allow her to make his son chief in her place. The chief's wife then chose to go to ha Matala since that is where she originally came from. Her home is at Masianokeng in Maseru. We have since heard the news that she has passed away. I really wanted to attend her funeral, but I failed because I had no money for transport.

*The interviewer reminded Nkhono 'Maseipati of what she said in an interview before the resettlement, about her heart never forgetting Molikaliko. My heart is getting used to this place, Nkhono 'Maseipati laughed. I realized that there is no use thinking that one day I will go back to Molikaliko. I am old now and aware that I will never go back to Molikaliko and I have accepted this place. The people here have accepted us. Our relationship with them is good. You see they even give us food, like the green peas you found me eating. There have not been clashes; I have not heard of any. As I told you the chief here is my son and he has accepted us and treats us like his people.*

*Nkhono 'Maseipati was asked about their access to fuel and water in this new places and she drew comparisons between Likalaneng and Molikaliko. We normally go to the mountains over there for firewood. The boys gather wood when they are out there herding livestock on the other side of the house and they come with the wood in the evening. There is a rondavel that has not been roofed, where we make fire and cook when it is not raining. But when it rains we use prima stoves. The LHDA people said they will give us stoves, but we have not received them. What they did was to bring us big blue water tanks. They are at the back of the house. They gave each home here one tank. They said they were going to bring us water taps here but they have not. We get water from the wells down there. The wells at Molikaliko were far, especially during the dry season, but during rainy season we did not have any problem.*

The LHDA people say the stoves are still coming. Maybe, they have started distributing them at other villages. *The grandson interrupted again.* They keep on telling us that they are coming. I see that they are distributing these tins; these gas stoves that I do not like. *Nkhono Maseipati took over the narration again.* I told them I did not want a gas stove. It seems that they have begun with those who wanted gas stoves because I learnt they have already distributed the gas stoves to those who asked for them. I have seen that a gas stove is dangerous and fear it very much. I once saw it burning down someone's house in the lowlands. Everything was burnt down.

There is nothing for us to warm ourselves with. Nothing at all, except blankets. We are forced to sit in the sun from morning to evening. This is a modern house. There is nowhere one can make a fireplace. Do you know that it has a tiled floor and a ceiling? I like this house. How can I not like it when somebody built it for me? *She laughed.* I like it because I have not paid even a cent to build it. At Molikaliko we used to stay in thatched rondavels. I did not have a house roofed with corrugated iron. I am satisfied with this house because it is a gift from the ancestors.

*Nkhono 'Maseipati's grandson interjected again to vent his anger.* She is happy with the house because she is old. But we are dissatisfied with the house. This giveaway house of theirs is not good. It is cracking and we are not able to fill in

the cracks because we do not know these things. It would be no problem if it were not cemented. It does not help to be given a modern house because the fact that the roof is cracked means it is leaking too. This thing will eventually fall upon us because we are not able to mend it. Since this Project has hurt us, we will eventually fight you when you come here too.

*The interviewer tried to calm down the grandson by telling him that non-governmental organisations are on their side, and that they use the information they get from these interviews to talk to LHDA on behalf of the people affected by the Project. Nkhono 'Maseipati also chastised her grandson. Yes, you are doing a great job. Don't listen to this boy because he does not know what he is saying. I am aware that if it were only us trying to pursue LHDA people to give us the things that we deserve, we would not succeed. But, because you are also doing something, things are happening even though it is at a slow pace.*

*However, the grandson was too angry to listen. He went on again, interrupting the interview. We are really angry with both LHDA people and you NGOs. LHDA has promised us that we would benefit from the Project but it is not happening. We were brought here and now we are left starving. We are in great poverty now. We do not gain anything from the Project because we are not employed there now and we will never be employed. The water project is employing people who have not been affected by the Project. They are doing work that we can do as well. They are given first priority over us the victims.*

*The interviewer talked to the grandson who also introduced himself. "I am Thekiso Moqhali. This year we have not received our compensation. Who should I ask? Who is this morero? I don't even know a person called morero. So who should I ask? I don't know him because when you go there and talk to them, they tell you all sorts of stories." The interviewer remarked that the grandson looked angry and asked him whether he was always that angry when he visited the Project offices. "You mean I must always be humble? No, I cannot do that. They too have to humble themselves. I don't care because they are already doing nothing, I don't care."*

*At this point Nkhono 'Maseipati seemed disappointed with her grandson's rude responses. I do care, my children because this is my home and I don't want LHDA to abandon me. This boy is crazy. Do not listen to him anymore. The interviewer went over some things they talked about earlier, and then asked Nkhono 'Maseipati about her late husband and the day she was resettled. Asked when her husband passed away. My husband? Ao! I do not even remember when he passed away. It was a very long time ago. He died at Thota-ea-Moli in Maseru, at the village called Mazonod. He went there with his younger wife. I was the older wife. He became sick there and died. They said he used to call my name asking where I was before he passed away. I used to ask why he wanted me there. He left me for that woman, so I had nothing to do with him. I did not wear mourning dress for him. He was staying with the younger wife and she had to wear it.*

*Nkhono 'Maseipati was then prompted to talk about the exhumation of bodies before they moved from Molikaliko. The graves were dug up and the*

bodies were buried here. The Project authorities did this. I have not been to the graveyard here but I learnt that it is down there. The bodies of my children were among the bodies exhumed. We could not avoid feeling the pain we felt the day they were buried. It was really painful because we were beginning to forget them. However, the Project did a great and beautiful job. The good thing is that the bodies were taken straight to the new cemetery and the burial ceremony was completed in one day. We did not incur any expenses.

I was happy the day I was moved from Molikaliko to this place. I was happy because I was going to travel by vehicle. There was a small house over there that was used by the contract workers. When I stepped out of the vehicle, I asked them, "Is this the house I am brought to?" Mohai, an LHDA employee laughed and said, yes it was. But, he was joking because he took my hand and he gently walked me to this house. Indeed, I was happy. Mohai told me "This is your home, I will care for you and you will always have something to eat". Now, where is the food that he promised me? They no longer feed me now. I wonder if they still remember me.

*The interviewer advised Nkhono 'Maseipati to go down to the Project office and remind them she was still alive and starving. Yes, I realise that they want that. Basali! My child found hunger. There is nothing she can eat. There is not even sour porridge. There is nothing. Nkhono 'Maseipati was told not to worry and the interviewer remembered she had wanted to bring sugar for Nkhono 'Maseipati.*

**Taelo Motseki**

*Ntate Taelo Motseki is 45 years old and was resettled from Molikaliko to ha Matala in 1998. He is a former miner who is now engaged in subsistence farming. Ntate Motseki knows a lot about the LHDA and has acted as the community's spokesperson in some meetings between LHDA and the community. He is vocal and has no problem speaking his mind. Unlike a lot ex- miners who do not have many options here at home, Ntate Motseki chose not to go back to the mines as a contract worker after the mine in which he worked was closed.*

***"I live a difficult life because I had been living through the money that I obtained in the mines. Itt was augmented by the money from compensation. I have always been a person who puts money in the bank...."***

*After introduction Ntate Motseki was asked about employment and how he survives in the new village. I am not working ntate. I was working in the mines but in 1997 the mine where I worked, which was Freddie's Number 9 in the Free State was closed down. They said it was depleted. Recently, when Boers want to expel people they change contracts and say the mines have moved. A lot of things have changed in the mines. People are employed on contracts; it is not like the mines we knew. I realised that if I went back to the mines I was going to be employed on contract, but I found that I was busy with other things here at home. I am unable to go now. Ntate, right now I live a difficult life because I have been living through the money that I obtained in the mines. It was augmented by the compensation. I have always been a person who puts money in the bank. That money is not finished yet.*

It is not finished because this money is combined with that of compensation. I added the disturbance allowance to it. I also added to it money that is paid to us annually. This money that is paid to us annually ranges between three to four thousand *maloti* depending on the size of property. I also added to the money by selling animals. I have sheep, cattle as well as goats. They are still in the mountains. I also farm. Even though I do not have fields of my own I plough by hiring fields from my neighbours. Two of these fields are at

ha Makhakhe and one is here at ha Makotoko. I have to pay M700.00 for one field over a period of three months, M600.00 for two years for the other and M400.00 annually for the third one.

Fields are not available *ntate*. We left our fields at Molikaliko, but when we arrived here there were no fields. The only alternative for us is to sharecrop with neighbours or hire fields. *Ntate*, we are surviving; but the life we lived there where we left was far better than the life here. We had our own fields and did not need to hire them like we do now. We were also growing marijuana there and were able to live. In this month, we would be harvesting marijuana and our children would go to school without any problems. Ever since we arrived here money is only being spent, but there is no income. I see that there will be time when everything will be completely finished because money is being spent without being replaced. There are no jobs; we do not find them.

*Asked why he does not work for the Lesotho Highlands Water Project, ntate Motseki responded that, those people refused from the beginning. While we were still up there they said that the resettled would be employed first. I registered my name with them while I was still in the mines, ntate. I had not even thought of coming back to Lesotho then. But, even as I speak to you now I have not been called. I do not know why I have not been called because at the time when we were about to leave Molikaliko I knew my name to be number four on the list. There were only three people in front of me. My understanding was that in that month I would perhaps be called. But I do not know where that thing ended ntate. Others were employed but for us there is no employment.*

***“I remember the earlier days when resettlement was talked about. My father was still alive. They were all refusing to be resettled. They said the LHDA should give us land if we are resettled because we have fields here....”***

We have been moved from Molikaliko, ha Tsapane *ntate*, there at Mapolotong. We were moved from there in the name of the dam. It was said there was going to be a dam and that water was going to inundate our village. We were in the middle of the mountain so we were resettled. This is why we came here at Makotoko. It was in 1998. This is the fourth year we have been here.

They say this dam is going to take water to the Free State, *ntate*. The mode of transfer of the water will be underground pipes. (*It should be noted that a number of Basotho do not make a difference between the Republic of South Africa and its provinces, of which the Free State is one. A number of them might say Free State or Gauteng, while in fact referring to the country and not the province.*) About the benefit *ntate*, only those who are in power know what the benefit is. I hear that Lesotho benefits from the project; but I do not know what the benefit is. In truth *ntate*, we are being tortured;, we the poor people.

I felt very confused when I was told I was going to move from my place, *ntate*. You can imagine leaving the place of your birth, where you lived because you are resettled against your wish at an old age. You are resettled by force. It was a painful thing, *ntate*. I was asking myself many questions about the place I was going to be resettled to. They were questions about what life was going to be like when I have to live a new life that I am not accustomed to. I was also wondering what life was going to be like for my children and other families as well. It was an unimaginable pain. I did not want to move at all, but in truth we had to move because we were forced to.

I remember the earlier days, when resettlement was talked about. My father was still alive. My people were all refusing to be resettled. They said if we are resettled by force the LHDA should give us land because we have fields here. We were not sure if we would have fields where we were to go. It seemed they would give us land for land but with the passage of time they said land was finished. There was nowhere for people to get field.

Our understanding was that when a person ploughs they avoid many things. Hunger is the first thing to be dealt with. When you work just to satisfy hunger, you cannot get anywhere. When you work to buy food and you don't plant, it is not good. But, when you work knowing that you can still plant you will find that you have overcome many problems. Now *ntate*, you understand that none of us has a field here. How are we going to survive in future? The majority of people who come from Molikaliko have no fields and we live by share cropping with the others or hiring fields.

*Ntate*, my first concern right now is my animals. Even as I talk to you my animals are still not here. They are still up there because of the need for pasture. There is no place for the animals to graze here. There are no pastures *ntate*. When the animals from Molikaliko come here, they die from hunger. That is the tragedy *ntate*. I feared to bring down my sheep; they have never come here. This is the fourth year now that they have not been here. In the past year I brought down cattle. It was only that they should come to know the place and perhaps for the ancestors to see them. But *ntate*

they became so lean that I drove them back hastily. They were not used to the grass at this place.

The Project people said they would give us money for pastures as we moved from that place leaving our pastures behind. They said we were going to receive money for pastures and communal compensation. They made many other promises such as clinics, nursery schools and some other things. None of these promises has been fulfilled, including that of communal compensation. It is the fourth or the fifth year since the promise was made. *Ntate*, you should know that it is my parents who live here at Makotoko. I live at ha Matala myself, where I have *malaene* for rental. It is there at ha Matala that communal compensation was promised to individual households. However, even as I am talking to you now we do not know the status of that compensation. They said communal compensation would go to individual households there because it is a municipal area.

*Ntate Motseki was asked about his first night at Molikaliko and as he recalled it, he drew a picture of a very tortured night.* In truth *ntate*, one was lost in thoughts thinking about the people that one has come to. One thought was that I have left the land of Molikaliko, to come to live a new life here. These were the things that one was pondering over. Sleep is an enemy, it caught on me and I ended up sleeping, but when a thought about Molikaliko came, I often woke up in the middle of the night. I still have bad thoughts when I realise that I am not working and have left a place I was familiar with. The place for which I had acquired survival tricks. Life there was good because even when I was working in the mines and I delayed to send money home my children still survive through the sale of marijuana. Even when minework came to an end I was not troubled for I knew I could survive. In this place I am always asking myself how I am going to live when the compensation money is finished when I live from hand to mouth like this. What worries me is that money is only spent without anything coming in.

It would be better if we were given money monthly. This three thousand or four thousand should be paid monthly and not annually. LHDA is killing us *ntate*. It is killing us because this three thousand comes annually. I had thought it would come monthly, but it comes annually yet we have many plans such as sending children to school. The school fees have sky-rocketed and school uniforms have to be bought. What can we do with such little money.

As of now *ntate*, I do not see any future. The main problem facing us is that the compensation money is little and it is dwindling. We have tried all ways to ask from LHDA whether what is being paid for is our fields or whether we are just given interest on the money for our fields. They do not say anything on this matter. We have tried saying it is time that all our money came to us because we do not know who benefits from its interest. They cannot give us all our money at once. We are just given three or four thousand but we do not know whether it is for one field or for all the fields.

We are also saying that our fields should be measured again because the first measurements were full of cheating. None of us can say his field has been accurately measured. We do not know when they measured our fields. We only heard that our fields had been measured, we do not know how and who did it. According to me *ntate*, it is proper that I should be there when my field is measured. The length and width of my field should be measured in my presence to determine the price and it should be like that for all the fields.

*The interviewer asked ntate Motseki how he is going to live when the money from the Project finishes. This is a tough question that is facing the majority of the resettled people, especially those who have not been able to secure fields in their new villages. When this money from the Project finishes, I don't know what I will do. I will sell all my animals. You know ntate; we had many identified projects that would bring in money. I had thought of running a restaurant that would sell meat and beer. I see this as bringing much money. I thought of building a house for the business, but under these conditions no one can survive. If all the money from compensation and disturbance allowance and the annual payment had all come to me when I was in Molikaliko, I would perhaps have done something like that. I have been destroyed. I can only see that I am going to be poor.*

*It seems that worrying about life once the period of compensation ends is not the only problem facing the resettled people. A number of them raised concerns with their new community or with the way the chiefs in these villages deal with them. Ache ntate, in the life of the community nothing has changed. The hospitality is still the same here as it was in the mountains. The chief of this place died recently. Since his death the administration has been shaky and the situation is disorderly. The place here is ruled by chief Theko who is ruling through his wife. During the rule of chief Makotoko ntate, we were welcome in this village. We were welcomed with open arms. He warmly welcomed us as his subjects. He taught his people here to take us as one with them. He told them that since we came from the Thaba-Bosiu ward we were still a part of this community.*

In his life we were free. He was on good terms with us and we also understood him. Now we see things that are not proper. Ache, *ntate*, they affect us because we are called renegades. We are called people who want to live alone and many bad names. It is like we are people set apart. We have even reminded the people of ha Makotoko that we are one people and that if they hear something they should not just gossip about it but that they should approach us. I remember at one time we nearly fought with the people here. We were burying a dead person and there was a statement that we the new people of Makotoko were greedy and were dogs.

When I heard this gossip around I told the chief to call a *pitso* and have the person who made up that statement stand up in public. The chief agreed to call a *pitso* and it became clear that the person who said those bad words was one of us and not all of us. You see this nearly ruined our relationship with the host community. The administration here is also not good. The chief himself surprised us *ntate*. He is a new chief but before we can get used to him he allows himself to be represented by his wife, who is a novice in

matters of ruling. The administration is weak but in general life is good. We have graveyards and everything.

### **Kanono Thabane**

*Ntate Kanono Thabane is 57 years old and has lived in Makhoakhoeng all his life. His father and grandfather were also born in Makhoakhoeng. Ntate Thabane is married with four children and his wife is a nurse at Thaba-Nchu in the Republic of South Africa. Ntate Thabane himself is a successful subsistence farmer who manages to feed his family with the produce from his garden and sell some of the vegetables he grows to the neighbours, including members of the resettled community. Makhoakhoeng is one of the villages that accepted people resettled by the Lesotho Highlands Development Authority.*

***"Those people have been imposed on us. We just saw trucks passing here and we saw houses being built without being informed on who was building there ..."***

*The interviewer asked Ntate Thabane about the people who have been resettled in Makhoakhoeng and their relationship with the other community members. 'Me, those people have been imposed on us. We did not know anything and we were not told anything about them. We just saw trucks passing here and we saw houses being built without being informed about who was building there and whose houses they were. However, because we are human beings I see the two communities greeting each other and we help each other where need arises. This Highlands thing! I have never met people who can fool other people like they do. They began the construction on Saturday. It was the day we were burying our grandfather. At the time when they started building those houses on our fields, we went to them and asked them what was happening.*

The people building those houses told us they knew nothing. They were just construction people. We asked where the order to construct houses there came from and they told us the name of the building contractor. We went to the owner of the construction company and asked him and he told us that the LHDA had asked him to do the construction. We tried to find somebody to talk to about this but it was difficult. Eventually, we did find people to talk to but they were not in the highest ranks of the LHDA. They fooled us until we appealed to the minister, Mr. Moleleki, Minister of Natural Resources, to help us meet with the LHDA people.

He came to the village and we gathered at *khotla* where we told him our grievances and problems. He promised us that we could work things out with the LHDA people and indeed he talked to them and they came to us. We met with them and chose a committee that represented the village. I am one of the members of this committee. We also told them that they should not ignore our chiefs. When we had problems we sometimes went

to them and sometimes they came to us. We still have minutes of those meetings.

They told us that when they resettle people into another village their policy is to do certain things for that village. We agreed on these things and they suggested that we should first meet and get to know each other, that is the resettled people and the old community members. We refused to be introduced to the resettled people. We indicated that we no longer trusted them because they had settled these people on our fields for two years, without introducing them to the village headman. We reminded them that they had imposed those people on us and had made them a tarred road but damaged our gravel road that we constructed ourselves.

We argued that since we are Basotho, we don't accept that LHDA should be the one introducing the resettled people to us. It should be the chief of the village where the resettled people come from that should do the introduction. We felt that the appropriate thing was to have the introduction done by the Principal Chief of Thaba-Bosiu because the people are from his jurisdiction. We also told the LHDA people that even after the introduction, we were not going to accept these people until LHDA has done the things it had promised to do.

After they talked to the Minister, we were then introduced to the Director of LHDA Mr. Marumo. We had meetings with Mr. Marumo in his office and here. He promised to do the things that LHDA should do for us as the host community. I cannot remember all of these things very well, but they were supposed to make sure that we have a tarred road, electricity, water, a school and some others. 'Me, you have to understand that we did not demand these things, they were the ones who told us that their policy was to provide those facilities for people like us as part of compensation for resettling people here. We then agreed that they should start with road and water first, and these have been done. I think you saw that the road is tarred as you were coming here, although it is not satisfactory. They also installed water pipes in this village but you cannot see them because they are underground.

*So, there are no taps in this village, only the pipes underneath?* Yes, there are no taps. As they were about to finish with the road and water pipes, we wrote them a letter reminding them that since we agreed that these things should be done step by step, we should now meet to talk about what is next and fill in any loopholes. We received a response from a person who called himself R. Mapetla. He said he wrote on behalf of the Director, Mr. Marumo. His letter did not respond to our request, but it stated that we would receive no further developments in our village. The letter also directed us to the Local Government for any of the concerns that we had raised regarding our village. 'Me you can understand how difficult it is for us to approach the Local Government because we do not know who to talk to there.

We then wrote to Mr. Marumo reminding him of the things we had asked for in the previous letter. We told him we had received a letter from R. Mapetla who had indicated he was writing on his behalf. We said we were surprised to get the letter from R. Mapetla because he had not been introduced to us like Mr. Marumo did with other LHDA personnel. We made it clear that every person who participated in our discussion should be introduced to the party. The Director responded to our

letter and said that Mr. Mapetla was right. He also told us that we should work with the Local Government and that the LHDA was to come under the umbrella of the Local Government. We asked them to come and explain that decision but they never came.

We want the LHDA to come and do these developments because we deserve them as the host community. That is what they told us. As for our fields, they said they bought them from the Lower Income Housing. A question about the fields came up in the meeting where we discussed how things were going to be done. The LHDA people said we would work out issues of fields with them and the Lower Income Housing as they bought our fields from them. That is the only thing that we thought would involve the Local Government; as for these other things we had agreed that they would go on as planned.

***"In 1986 people from the Lower Income Housing came here and told us, rather ordered us, not to plough those fields because they were going to use that land to build a developed village. They told us a discussion concerning compensation would be held ...."***

We did not sell our fields to the Lower Income Housing. Some years ago we were called to a public gathering where we were told that the intention was to build houses on those fields. In 1986 people from the Lower Income Housing came here and told us, rather ordered us, not to plough those fields. They said they were going to use that land to build a developed village. We were told that a discussion concerning compensation would be held later. We did not plough those fields. It was during military rule where things were done by force.

I remember one gentleman near the road built his house and finished it. As he was about to deliver his belongings to the house, he found soldiers and policemen surrounding his house and a caterpillar was brought to destroy the house. Everyone was shocked. However, we went to the Lower Income Housing a number of times asking them to allow us to continue ploughing the fields as the planned project seemed to be far from taking off. They refused. I remember that I personally told them that my field seemed to be the designated graveyard according to their map.

Things stayed like that and then in the ninth or tenth year people from the Lower Income Housing called us. They talked to one person at a time. Now, I would like to tell you what they said because I heard from the others that we were told the same thing. They reminded me that I have been complaining about the land that I was not allowed to plough for a long time. They also told us they had decided to give us compensation for not ploughing the fields. They gave some of us ten thousand Maluti and others eleven thousand Maluti, depending on the size of the field. This was compensation for the loss of these fields. Then we saw the trucks passing through our village loaded with building materials.

We have not met with the people from the Lower Income Housing. The people who were building on our fields told us the order came from somewhere else. It was as we were waiting to meet with the Lower Income

Housing people that the LHDA told us to talk to Local Government. They told us that for everything concerning the land and developments in our village we should consult Local Government. (*Local Government here refers to the Ministry of Local Government, which is charged with implementing the Local Government Act and facilitating the holding of local government elections.*)

*Did the LHDA people say you should talk to the Local Government or Maseru City Council?* It is one of the two. These people with whom we have been told to work out the issue of the fields with have not been introduced to us. It made it difficult for us to approach them because we do not know where to start. It would be easier if they were introduced to us like you told me what your mission is and who you are. That is why I understood your mission and introduced myself and allowed you to have this interview with me. If you came here and asked me some questions without introducing yourself it would be difficult for me to respond to those questions. This is what they want us to face.

‘Me they told us they no longer have anything to do with us. They insisted that we go to Local Government. They promised they could come under the umbrella of Local Government. I did not really understand what they were saying. I think it would be better if Highlands people had informed the Local Government about how far we had gone with things. If this had been done, then it would not be difficult for us to go to Local Government and submit our grievances and suggestions. Now we do not know where to start because Local Government people do not know about us.

***"It then happened that one of the resettled people died. They came to the chief to ask him to allow them to bury that body in our graveyard, but they were denied a place of burial..."***

These people were just brought here. Our chief did not know them but because they were Basotho, they believed they must have a chief. They came to our chief here and asked if they could be affiliated to him as LHDA has put them here without giving them a chief. Our chief told them that he was working on that issue to find out what was really happening. It then happened that one of the resettled people died. They came to the chief to ask him to allow them to bury that body on our graveyard but were denied a place of burial. The reason why this happened was that from the municipal site plan it showed that there was a graveyard for those people.

As villagers, we found it difficult to allow them to bury people on our graveyard as they were not introduced to the chief. We refused to give them permission to use our graveyard. This matter was taken up with the Principal Chief of Thaba-Bosiu who tried to persuade us to allow those people to bury their dead here, but we refused. Even now, we still refuse. That person was buried at Masianokeng. A second person died and LHDA ordered that the body should be buried in the village here. That person was buried by our water reservoir.

If you know that place over there, you will notice that where that village ends, there is a large site fenced with a security fence. That is our water reservoir. Maybe, I am losing weight like this because the water has been contaminated by that body. We are not rebellious. We went to LHDA and told them those people have buried a corpse next to our water reservoir and asked them to do something. They lied to us all the time we met them. I am saying they lied to us because that body is still there and nothing has been done.

'M'e, one can think that the fact that we refused to be introduced to those people officially impacts our relationship with them. I can verify this is not so by telling you that they are now our in-laws because our children have married their children. We are living fine with them, but the fact that we refused when LHDA wanted to introduce them to us made us seem bad people. But we are very open to them.

*I ask this question because I once read in a newspaper that you are torturing them, so I want to know how things are.* 'M'e, I do not like to say a person is lying, especially because I do not know whether the person who wrote that is old or young. However, I can tell you that person is not telling the truth. I remember one old man talking about how cruel we are to those people. What I can tell you is that, the person has never been in this village. Their electricity is not yet connected and they use batteries for radio and some other things. If you go into my garage, you will find that it is full of their batteries. I recharge their batteries. Would they bring their batteries to me if we were hostile to them?

We are always together with them when they have a feast or any type of ceremony. They also come when we have such activities. A few days ago I had a feast here. My daughter was graduating and I bought a cow and everybody was welcome. They were here enjoying themselves with us. One man in the village of the resettled sold his cow to me. Would these things happen if we were cruel to them? If you look outside you will see that my garden is full of vegetables. There are green peppers, tomatoes and many other vegetables. Those people come here to buy the vegetables.

*Asked where the children of Makhoakhoeng attend school, Ntate Thabane responded that;* some of them go to schools in town while others go to Masianokeng Primary and High Schools. These are the schools we used to attend. They are attending school with the children of the resettled people and there is no problem. It is the responsibility of LHDA to build schools for the resettled people, which will be accessible to the resettled and host communities. They told us that if there is already a school in the area in which people are resettled, they have to build six new classrooms for that school. We tried to talk about the school with LHDA people but they did not listen to us.

*Ntate Thabane was also asked how unemployed people in the village were coping since their fields have been taken?* Please, ask me how I cope since I am one of those who is not employed and whose field has been taken. I can only tell you about myself. I live on things I grow in the garden because the only field I had has been taken away. I live on my garden, which is the only means I have to make life easy. There are a lot of things that I can tell you, but I think it will take a whole day. *When prodded to tell these things Ntate Thabane said he could not remember them all except those he had already told.*

*Ntate Thabane was asked about the impact of increased population on the natural resources of the area. When you pass that village there is a cliff where poplar trees were planted. These people relieve themselves there. They even dump rubbish there, which is something we do not do. They do not burn their rubbish, so when wind comes the plastics and papers are blown into the village and it becomes dirty. I do not have anything to say about the water they use because we do not use the same reservoir and they do not have animals. Things have not changed much in this village 'm'e. 'Let me say that we are not so different from those people. It is true that there are minor incidents that happen, but there are no major problems.*

***"We would ask them to build us a big multipurpose building here, where we and those people would start projects that would bring us some income..."***

*Ntate Thabane was asked what kind of compensation he would choose if LHDA were to compensate them for their fields and whether they have poverty alleviation projects in the village. You know 'Me, I won't say this one or the other one. One would have to consider the time in which one is living and would need guidance from LHDA people since they have knowledge of many things. We do not have poverty alleviation projects. You are reminding me, it is one of the things that we had listed for LHDA to consider. We had agreed with them that if they did some of the things that they had to do for us satisfactorily, we would be happy. We wanted to ask them to build us a multipurpose building where together with those people we could start income generating projects. 'Me, we had planned to erect the building and then have a meeting to plan together the kind of projects we wanted to undertake.*

*Talking about how the media presents news about the village, Ntate Thabane repeats that, I do not want to say someone is lying because that is rude, but the fact remains that the person is not telling the truth. Those people over there are fine. Our life with them is fine. We attend each other's feasts. I bought a cow from one of them when my child was graduating. I like people like you who come to us and investigate the truth about our life in this village. The problem with people in the media is that when they hear things they do not investigate them thoroughly. They go to the media and make the stories known to the whole nation and even to people outside Lesotho without checking that they are true.*

*There were rumours that the Minister Tom Thabane is the one influencing you to demand all the things you are asking for from LHDA, what do you have to say? Let me say that people who are saying that are lying. The minister has not been involved since these things began. We held meetings at LHDA offices in town and others at our village and he was not there. He only attended one or two meetings where we had asked Minister Moleleki to come. He only came because Minister Moleleki was there; otherwise he is not involved in this in any way. You will not believe me when I tell you that he did not know that LHDA was going to build this tarred road. He did not even see it under construction because he travels a lot. He only found himself driving on the tarred road when he came to see his uncle who is our chief here.*

The truth is that people want to blame him for something because they fear him on political grounds. The unfortunate thing is that they blame him for our activities because he is our brother. 'M'e, in this village we are children of one man and one woman. If he was involved in our struggle then we would have had all we wanted a long time ago. He also has fields over there, but he has not received any compensation for them. I mean he did not even get that which we received for not ploughing our fields for ten years, but he seems not to be interested in anything concerning those fields.

### **‘Manthatsi Motsoane**

*'Me 'Manthatsi Motsoane was born in 1959 at Ha Ts'iu, a place not far from where she is currently residing. She is not yet resettled and will probably be moved after the dam is built. She lives at Senqunyane, ha Koporale in a village called Letsatseng, ha Lesiamo. She is married to Ntate Phakiso Mots'oane who has temporary employment with the Project, working at the tunnel in Mohale. She talks in a low voice, playing with her fingers.*

I was born at Ha Tsiu. My parents were Ntate Selonyane Hlabana and 'm'e 'Mamokete Hlabana. They lived at Ha Tsiu. They have always lived there and they died there. When they arrived here my father came from Makhalleng, from a place called Matelile. He had relatives at Ha Tsiu and some of his relatives had resettled there from Matelile and he moved with them.

*The interviewer asked 'Me 'Manthatsi about her family, the employment status of her children and her own health status. I have seven children. There are four girls and three boys. The children are not working. One of them is still in Maseru waiting to be employed by the firms and another one is married. Another girl, Nthatsi is waiting to be employed here. She gets piece jobs like but she has not yet been fully employed. Asked about her health, 'Me 'Manthatsi explains that she was well though she suffered from back pain from time to time. I feel that I am well. I am not a person who is troubled by diseases. It is of course understandable that I might point to pain here and there just like everybody, but I am healthy. Diseases that trouble me are back and waist pain. We Basotho believe that when you put something heavy on your head you will feel backache. This is the pain that then spreads to your waist.*

***"We were living a miserable before he was employed. When he left the mines, he was given a lot of money that we took to the bank...."***

*'Me 'Manthatisi's family is one of the families that has benefited from the Project in terms of employment. Her husband works at the tunnel in Mohale and has been employed there since 1999. This is how they manage to put bread on the table and survive. Besides supporting themselves from her husband's salary the family also has animals. My husband has a piece job with the Project. He is working in the tunnel. He started working there the year before last year. Before then he was doing nothing here at home. We married in 1976. I was seventeen years then. When I arrived here he was working in the mines. He worked at Frejone. I found him already working there. He left Frejone to work at a mine called Newlam. He worked there for a couple of years because Newlam closed down in 1986. It was then that he left the mines altogether.*

*On how her husband compares work in the mines to what he is currently doing, 'Manthatisi said: Ache, I think he liked life in the mines. I think he liked it because they stick to policy in the mines. When they say your money will be like this, they will give you that. Here they will say your money is like this, but when it comes you find it is not like what you expected. The money goes down from time to time. My husband said he did not have problems in the mines. He said it was nice working in the mines. They were only a little worried when they left home, but when they arrived on the other side there were no problems and they did not think about us much.*

*'Me 'Manthatisi went on to explain why her husband stopped working in the mines and how difficult life was before he found the job with the Project. He said the mine at which he worked was closed down because it was depleted. He never worked in the mines again because it was said the mines were full. They were promised to be told when vacancies came up. They have been waiting but there is nothing. We were living a miserable life before he found this job. When he left the mines he was given a lot of money which we took to the bank. When we had nowhere to go and there were no jobs, we started to withdraw the money to buy food. The money from the mines is finished, but we have started saving again.*

*'Manthatisi went on to tell the interviewer that, though they have money in the bank, she does not know at which bank the money is kept because mostly it is the husband who does the banking. She also talked about her family's health. They are living a healthy life, except nate who complains about chest pains. He has complained about acute pains since I have lived with him. He goes to the white doctors here and they 'light' him up (referring to the x-ray machine), but they say they do not see anything.*

*Manthatisi was not very happy with their life in the village, especially the lack of associations. In truth we live a difficult life. We lack many things. We would like to get into associations that can help us live, such as those of chickens, cabbage and agriculture, so that we may put our hands to something. Other than the lack of associations and some other things life in the village seems to be satisfactory for 'Manthatisi. We visit each other often. When there is a problem this side we go there to help.*

*Although 'Manthatisi liked her village she was ready to move. This was because she saw the dam bringing in problems and was afraid of drowning. Yes, I would like to move away from this village. I think this dam will drown us in water. We are afraid because we are very close to the area where they have installed sticks marking the highest level of water. If we stay here we will be near this deep water. When I look at this awful water, I often think that one day I may find myself going to gather wood around the dam and when my enemies find me they will kill me and throw me into the deep water. There are now clinics and roads and life is easier here. Were it not for the water I would be satisfied to remain here.*

*However, 'Manthatisi did not want to be resettled in Maseru. Ache, I would live a difficult life in Maseru. Life would be difficult because everything is bought. I do not buy wood here and I also have cow dung to use to make fire. In Maseru I will have a small fence and the animals will not be accommodated. The importance of living here is that I have these animals. They trouble me but I can afford living through them because I dig their dung for fuel. There are pastures here although they are dwindling because of this water. Our pastures are going to be lost because it is there that we let the animals graze and it is there where they drink. That place is going to be closed and they will not be able to graze and drink.*

I had a field here but the water has covered it. I was planting maize and wheat on that field. I cannot say how large it was. It is small but I was satisfied with what it gave me. I sometimes received 80 kilograms bags of produce from the field. I felt it was a good harvest. I only have one field affected by the Project and the others are still there but they are of no use because they are in an area where it is plateau only. I plant maize in these fields, but at times winter arrives before the maize is ready and then the harvest is not good. Sometimes I plant wheat and peas. Wheat helps me afford to feed my children and make bread, changing from our usual diet. We make soup with peas and eat it with *papa*, and we also exchange peas for maize.

***"You might feel when you are sleeping that there is something on top of the house troubling you. But, after the doctor comes to thakhisa, you will feel that the thing is no longer there..."***

Life is easier since the Project came because it brought us better doctors. Even when I am sick at a short notice someone can go to them to ask for an ambulance to take me to the hospital. We still go to our traditional doctors. The traditional doctors tell us the person has been poisoned or has passed near places they should not have passed and give us mixtures to deal with these. We are satisfied with what they tell us and they are able to give the help we need to get healed.

There is a difference between the white doctors and the traditional doctors. A sesotho doctor will cut you and cut you, but the whites will not cut you like that. The white doctors give you an injection while the sesotho doctors make a cut and take out what is eating you. They show it to you and tell you that this is what has been eating you. The white doctors will treat the problem with their medicines but the sickness will continue eating you in the body. After you take their medicine the sickness subsides only to return.

*'Manthatsi confirmed that they practiced a lot of traditional medicine such as ho upella and ho thakhisa to keep the families safe. Yes, they are things we continue doing. We are helped because when we look for a doctor and he comes to thakhisa it makes a difference. You might feel, when you are sleeping, that there is something on top of the house troubling you. After the doctor comes to thakhisa, you feel that the thing is no longer there. Sometimes when you are asleep you feel sesita hlooana; you groan and cry but when you come back from the doctor and you fumigate the house with what he has given you that feeling disappears.*

*However, as much as 'Manthatsi trusted traditional doctors and their cures, when it came to dealing with children and diarrhoea she opted for white medicine. The diseases that are prevalent here are those that trouble children. These are mostly diarrhoea and vomiting, especially when it is hot like it is now. Even old people get these diseases but I see them mostly in children. We are told that it is dirty water and lack of toilets that cause the disease. We are advised to avoid flies. We are told that when flies leave the places where we relieve ourselves they come and get into our food and they leave fluids that cause germs in the body. When children have problems we send them to the clinic. They give us a mixture that we can make ourselves. This is the sugar and salt mixture. We are able to make the mixtures when they tell us how to measure it and to make sure that we make the mixture the right way.*

*This community was also going to lose some herbs that were used as medicine when they are covered by water. Many of the resettled people have not been able to find all the traditional herbs that they had in their new communities. This is regardless of whether they have been relocated to a different area in the mountains or not. These medicines help us. We use things like lengana. We boil it and use it fumigate a sick person. It has the same effect as phate ea ngaka, moferefere and other such herbs. These are medicines that will be covered by the water. We use lengana when a person has high temperature, when we try to reduce the heat in the body. Phate ea ngaka is boiled when a person is coughing. After boiling it you make the person drink the water and the pain subsides. Phefo and moferefere also work like lengana. They are used when a person has a high temperature and there is sweating a lot. After you give them the medicine you will see them walking around showing signs of recovery.*

*In 'Manthatsi's village, as in Ha Matala, the community has received training in vocational skills and there have been some agricultural initiatives. 'Manthatsi has not received the training herself because it has not yet come to where she lives. In truth ntate, they have the training. We have recently been to a meeting where they told us they wanted people to learn carpentry to make things like coffins, so that when the Project authorities come to resettle the remaining villages, the villagers will buy their coffins not from the shops but from those who have acquired the skills. They have given people seed to plant in the fields of those who have already left. I have not made up my mind about what training to receive.*

*Though 'Manthatsi thought that the training given by the Project would help people affected by the Project to survive when the fifty years of compensation are over, she was not sure this was going to be true of everybody. They say the compensation is going to be for fifty years. Before that it was fifteen years. I hear that people complained that fifteen years is a short period and they changed it to fifty years. This money will bring different outcomes to different people. We have been treated differently. Others are extravagant while others are not and may double their money in the banks. Those who use up all their money may sell their things to sustain their lives. Yes ntate, others will live and others will not because even the fields are not the same size. The training will answer the needs of the future. If one is wise and uses the skills until he is tired or until sickness comes. But, it is difficult for those of us who do not have the skills. We are sitting around because there is nothing we can live on.*

***"They say they will give us everything, even things that we did not have. Just like now, I do not have a fence, but they will give me a fence, and I do not have a toilet and they will build me a toilet..."***

*During the grouping together of villages in the 1940s and 50s, 'Manthatsi's village was spared because it was a strategic village for people crossing the river. She still remembered the groupings and thought the Project resettlement had advantages because people get compensation and a new house. Yes ntate, villages were often grouped into one. My parents's village was not resettled because it was above the river. It was a strategic village for those crossing the river; and the people were able to help travelers when the river was in flood. They would call out for help in village whether at night or during the day. They were there in their small village and they could not be moved for that. The village was called Ha Rafitale. Other people say the grouping of villages was a painful thing because they were used to their place and not this new place. People complained about it. Sometimes people had large gardens where they were, but where they had no gardens in the new village. In some cases people left their fields back home and were too old to go back there for planting and they were not compensated.*

The resettlement and the grouping of villages together are different. In the grouping of villages there was no such thing as being built a house and being given beautiful things. People sometimes had a smaller house than the one they used to have. The current resettlement is beautiful because there is something called a disturbance allowance. In the current resettlement, fields are paid for. *However, the resettlement of graves did affect 'Manthatsi.* In truth, this resettlement of graves affected us because at times some people had just died and their bodies were exhumed. They touched the body with their hands and it was someone we knew and our hearts became painful again. If I had a choice in the matter I would have chosen the traditional way where only the soil and the stones of the tomb are taken.

*'Manthatsi had high hopes of the Project. These were caused by what she had seen happen to other resettled people. They say they will give us*

everything. Even things that we did not have. I do not have a fence but they will give me a fence, and I do not have a toilet and they will build me a toilet. I do not have a stove and they will give it to me. It will be painful if they do not honour their promise because I have seen them keep their promises to others. In the next fifty years I would like my life to be better; to be of a higher standard than it is now.

*'Manthatisi had never heard of any problems that happen when moving resettled people's property. She had sometimes been engaged by the Project to do the moving. Though she had no definite plans for the future she was sure she wanted to do something other than just sit at home. Ache, I have not found any problems with the moving of property because even those of us who are not working often get piece jobs during the move. They pay us to take property to places where vehicles do not reach. I do not like sitting around doing nothing because even the body, when not doing anything, will get certain diseases. I am thinking of perhaps getting into agriculture and poultry to produce eggs and meat.*

*Though 'Manthatisi knew that the Project started in Butha-Buthe and that it is intended to take water from Lesotho to the Republic of South Africa, she was not sure whether the proceeds from the sale of water would benefit her. She had heard stories about the houses built by the Project for the resettled people and had opinion on relations between the host and resettled communities. Ache, the houses are good except the previous houses built by Group 5 at Mohale. The building was bad, but these new ones are beautiful and satisfactory. Soon after the Mohale houses were built, they started to crack. I have heard that the host communities hate the resettled people because the resettled people get money from the Project. Sometimes the host communities think of attacking the resettled people. (It should be noted that none of the people interviewed brought up the issue of attacks by the host communities. This is the first and only time this is brought up in all of the interviews.) I think the communities should live in peace and the chiefs should understand that the resettled people are their subjects.*

### **Malea Tsapane**

*Malea Tsapane was a young man of seventeen. He is the grandson of the chieftainess 'Matsapane Tsapane, the former chief of Molikaliko. Malea was one of a few young people interviewed for this collection. He liked his new place although he felt he had no choice but to follow his parents when they were resettled. He had been resettled to Nazareth from Molikaliko and had been at the new place since 1998. He did not talk as much as the older people interviewed and only responded to questions asked by the interviewer.*

***"People here do not graze their animals close to other people's fields where crops are grown..."***

My name is Malea Tsapane. I came to live in Nazareth in 1998. I am sixteen years this year and I think I am going to be seventeen soon. I am doing standard four. I started schooling at Molikaliko. I also herded cows and sheep. I herded animals when schools were closed and on Saturdays. When we were herding animals we used to have mock fights and at school we played football and *mohobelo* and we sang. In my new school we do not do the other sports, we only sing, but we play football during the day after school. I play with other boys including, Sebata, Taole, Kosana, Mashapha and Paramente. These boys also come from Molikaliko, but I have many other friends who are not from Molikaliko, though I sometimes miss Molikaliko.

I miss the things we did when herding animals. These are things like mock fights. My father owns seven cattle but they are kept at Lekhalong, ha Montsi, at 'Me 'Matsapane's home. Herd boys are employed to look after them. I only go there to check on them and see how they are doing. When I was a herd boy I mostly liked to hunt wild game such as rabbits, partridges and guinea fowl. We no longer hunt these animals because they are difficult to get here. There are still some places where they can be found but it is hard to find them.

There are herd boys here and they attend school, but herding here is not the same as in the mountains. People here do not graze their animals close to other people's fields. In the mountains we used to do that. We were not afraid of what the owner of the field would do to us. When our animals were impounded for grazing on fields we would "steal" them away. People here graze animals far from other people's fields because when animals are caught in the field their owner is fined a lot of money.

When I heard my parents were going to move to this place I was not happy. I was very happy where I was. We played games like *boleke* at night. It felt good to play those games. They do not play those games here because they are afraid. The children say they are afraid of other people and I think they are right to be. Nothing can be trusted these days and there are people who have turned into *malimo*. They take other people's children.

When I was at Molikaliko I traveled to my mother's home in Mokema. We traveled on foot to some far place to get a bus. There was no other means of travel other than riding horses. I like riding horses. I used to ride a horse here, but now it is dead. We traveled on school trips trips too. We went to Monontsa and Likalaneng for Moshoeshoe's Day Celebrations. It used to be very nice. We ran and sang and did *mohobelo*. We also travel in the new school. We once went to a place called ha Thetsane in Maseru. It was my first time to go there. I saw the brick works at Thetsane. They make red bricks there and it was beautiful.

***"My wish is to finish schooling, do form five..."***

*The interviewer asked Malea how far he wanted to go in schooling and what he wanted to do when he finished school. He also asked him what difference moving from Molikaliko had made to his schooling. My wish is to finish school completely and do form five. After I finish school I want to be a policeman. At Molikaliko I would not finish schooling because there would be*

animals to distract me. When they had no herd boys I had to stop going to school and look after the animals. There was a time when I was not in school because I had to look after animals. Mostly, it was for a long time. During examinations, I would write one subject and had to stay at home to look after animals. I had to repeat some classes because of this.

Now that I am here school is going on very well. Things are going on well because I pass and no longer repeat classes as I did over there. When I arrived here I was doing standard three, this was in 1998. I have finished standard four and now I am going on to standard five. *When asked to compare the standard of education in Nazareth to that in the mountains, Malea had this to say:* There is no difference. The children here are of good standard, but those from the mountains are of a higher standard. I like this place very much. I like it because we are closer to transport and we do not have any problem and there are many shops. In the mountains we traveled by donkey when we went to buy food in Likalaneng. We did our shopping there. If you left for Likalaneng in the morning you would only come back around three in the evening.

I like the house I am staying in. I prefer this house to the one we had in the mountains. In winter we gather wood in the forest to make fire or buy wood. These forests have owners and we ask for wood from them. We make fire outside in the open, even when it is cold. In the house we light a primus stove to warm the house, there is nothing else to warm the house with besides the primus stove. It is a problem when there is no paraffin. Winter time used to trouble me a lot when we were in the mountains but it is better here. I used to fall ill and was afraid of the cold. It is less cold here. *Malea was asked about his friends who live in the mountains where it is cold and whether there are other problems they encounter.* I think they should come down and run away from the cold. It is only the cold that people in the mountains should run away from.

*Asked what work his parents do in this new place, Malea says;* they take their hoes to the fields and weed. They have fields here but they are not theirs. They do sharecropping with other people. It is the only work they do. There is no other work. In the mountains they did similar things, collected wood, roofed houses with grass and harvested wheat in the fields. I also worked in the fields. I did weeding, stripped marijuana leaves from the stems, and harvested maize. We only harvest maize and beans here. Marijuana is not grown here because it is breaking the law as we are close to the police. In the mountains there were people called smugglers that used to buy the marijuana. *Malea was asked whether he was aware that money from marijuana helped him and where the money for school needs came from.* Yes, I knew that the money from marijuana helped me. Now, when my father works, I see money coming from him.

My father is working in the tunnel in Molikaliko. He used to grow marijuana and sell it. That was his job. I think the future in this place is as good as in the mountains. I see my future here as good because I can learn to drive cars. I will live well and build a house. My greatest wish is to attend school and finish with my studies. Besides this, I don't see anything else.

*Malea was asked to compare himself to the other boys in the village in terms of knowledge of other things that the boys there did not know.* They do not know

how to cut fodder and they don't know mock fighting. They don't know herbs like *khomo ea balisa*, *seoete*, *mpute* and *leihlo*. Some of these things are eaten and others are for the treatment of stomach ache and other illnesses. When I suffer from stomach ache I dig *khomo ea balisa*, *boil it* and drink the water. But, *khomo ea balisa* is not found here. I find it in Molikaliko. When I had stomach ache at Molikaliko during school holidays, I used *sesepa sa linoha* to make it go away. *Sesepa sa linoha* is still found here.

*Asked about the food he liked best, Malea said, I only like meat and bread. We buy them from the shop and sometimes my father has sheep brought down from the mountains and slaughtered. Even when we were in the mountains we bought things. We bought these things ntate. We used to buy meat if someone had slaughtered an animal like a sheep. The difference is that here you find that for twenty maloti you have bought a small piece of meat while in the mountains you would get a bigger piece. Twenty maloti worth of meat is enough, but it does not satisfy us. We also have to buy eggs and carrots. We don't buy potatoes because we grow them in the fields.*

### **'Mapontso Maliehe**

*'Me 'Mapontso Maliehe was 24 years old and married to Ntate Setsoto, who was interviewed during the first phase of the interviews. She was resettled at Ha Matala from Molikaliko. She came to Maseru in high hopes, but now she is confused. It emerges during the interview that she chose come to Ha Matala because of the expectation that she would be free from the rule of a chief, but she still finds herself under a chief, albeit a reluctant one.*

***“When I found out that I had to buy paraffin to cook, I realised that it was not the same as where we come from. Back at home I would go to collect wood in the fields and the forest. Now, I live from the pocket...”***

*At the beginning of the interview 'Mapontso was not very open but only responded with short answers to questions posed by the interviewer, but later she opened up. I am 'Mapontso Maliehe. I was born at Ha Koporale and married at Molikaliko. I am twenty-four years old. The interviewer wanted to know why she married at a young age. I believe it was merely because I was afraid of the person who caused me to elope. He was my boyfriend, but in truth I was young and not prepared. I feared him and was forced to go with him. I did not try to go back to my family.*

I think it is now the fourth year since we have been here. We came around 1998/1999. I felt miserable because it was not the same as where I used to live. Life here is difficult. When I found out that I had to buy paraffin to cook, I realised that it was not the same as where we come from. Back at home I would go to collect wood in the fields and the forest. Now, I live from the pocket. Ache, life here is really difficult *ntate*. Things like water have to be paid for. For everything we use money. Over there we did not use money for a lot of things.

We were given money by the Project. They said they would give us the money over a period of fifty years and it is given annually. I built rental units with the money; right here in the yard and the money is finished. A little money was left but the owner (*that is her husband*) started a woodwork project so that we can make money. There is one *ntate* in Likalaneng who teaches people woodwork. He is an independent person and not part of the project. The woodwork business is still doing well because we are able to live on the income from it.

We had animals but some died and others are there at home. They have been left with my elder brother. These animals are cows only. We used to grow maize and cannabis at home. We sold the cannabis and were able to get some money. We saved this money in the bank. *'Maponts' o went on to explain that this money is now finished and told the interviewer that they have no fields here and do not do any farming. This explains where the saved money from the activities back home went to. She also said that the fields and wild vegetables and herbs are some of the important things that they had at Molikaliko that they do not have here.* Even when a child catches a cold you don't know where to go to find herbs. Unless you plant vegetables, there is nowhere to collect vegetables like we did back home when we went to collect *papasane*.

Our reception here was not well *ntate*. We met with a problem when we had a dead person. We had nowhere to bury the person as the host community refused to have him buried in their place. That is when we realised that our stay here is not well. When we were moved from our homes we were told that we would have a cemetery here. We encountered this problem when we arrived here. The problem has not yet been solved. We are still looking for a site. We have had people die since then. They agreed to bury the first one at Masianokeng. The other one was buried right here in the yard belonging to the Project, but it was still difficult. The third one was sent to ha Abia where they say we have to take our dead. There are no other problems except that one of not having a burial site for our dead. The people here have not caused us any trouble. We worked with them on the road that enters their part of the village.

*The lack of a burial place has caused other problems for the people resettled at Ha Matala. One of them is not being able to bring the exhumed bodies of their relatives near them.* We left them and we were told that we could take them to our relatives. Our grandmother lives at Ha Ramakabatana and that is where we took them. They were removed by the Project *ntate*. It was the Project that exhumed those bodies because we said we would not go and leave them. They took the bodies to where we wanted them. We were offered a cow, a sheep and food for the re-burial. They worked well for us *ntate*. (*She is referring to the LHDA which sponsored the re-burial of the bodies.*)

It is on this matter of the cemetery that the Project did not do well. They promised us that there was a burial site, but when we arrived it is no longer there. The other thing is when we left our homes, we were told we would be under a municipality. We arrived here we to find that there is a chief and we had to come together with these people here under him. We were told that people in a municipality are not governed. We were happy because we were tired of being governed. I am sure it is because our chief was obstinate and we were not working well with him. He did

not like my family and it was a difficult life because when we had problems we had to go to him. He did not deal with our problems accordingly.

***"They would be affected nate, but I still think that it was a good thing that each person chose where they wanted to go...."***

Our expectation was that in a municipality we would go to the police when we had problems. No full explanation had been given to us and we only knew that municipality people are not governed. We are the ones who chose to come here. There were people who assisted with the choice of places and we were given the freedom to choose where we wanted to go. We were taken on a tour of this and other place and we decided this place suited us. Each person was questioned at their house about their choice of place to resettle. We were taken together only when we were taken to a tour of the sites. *'Mapontso saw this method of asking individuals about where they wanted to go as correct. She accepts that people living in a community have common things they are accustomed to, which are affected by the different choice of places to live.* They would be affected nate, but I still think that it was a good thing that each person chose where they wanted to go. We are not all from the same village. Some are from Maetsisa and others are from ha Tsapane and other different villages. We do not have organisations here. We formed one on arrival but when we did not see eye to eye and it is a thing that just vanished. I think it is necessary to see where one can join a village organisation. *'Mapontso was a member of an organisation back in Molikaliko but when she moved to Ha Matala she was unable to maintain membership.* It is a thing that just vanished because we were no longer able to do anything after we moved here.

*'Mapontso's parents and in-laws have also resettled at Ha Matala.* We are together here. Both my parents and in-laws stay here. It is only friends whom we have separated from. And relationships with the other resettled people are still the same. We still help one another. We have taken ourselves as one people. Relations with the host community are not there. We never ask for anything from them because we hear that they are not happy with us. They are actually saying that we are staying on their parents' fields. We tried to find out from the Project what the matter with these people was and they said they had promised to make them a road and bring electricity and water to their village. I think that they have done some of these things and now it seems they want money for their fields from the LHDA. This is what caused so much confusion.

The Project said it did not buy the fields from them. They say they bought them from Lesotho Housing. Now they say Lesotho Housing had not finished paying them when the Project came in and built the houses. This is why they want money from them. I heard that these people actually cried about their fields. We had asked the Project to take us to another place because of that. They said they were settling the matter so that peace is made. We thought about that (*referring to the costs incurred in building the houses*) but nate, staying in an unstable place is painful.

*'Mapontso sees a lot of advantages to being resettled in Ha Matala, which is closer to town and a lot of facilities.* There there are many advantages here. We are closer to doctors and town. I think these are the major advantages. Transport from here to town is not the same as from our former home. I only pay 1.80 maloti here while I

paid 20.00 maloti there. *There are also advantages for her children.* I have two children who attend school at Masianokeng and they travel to school on foot

*Unlike a number of the people interviewed who do not see any survival beyond the LHDA money, 'Mapontso and her husband have started businesses that are likely to sustain them. When asked whether she thinks LHDA will keep its promise and pay out the money for fifty years, she is not sure; though she admits they have received the annual payments thus far.* I think because it is not yet fifty years, I don't know how much they can be trusted. The LHDA does pay us the money, though the money does not arrive in time. They had also promised us training on things like sewing and knitting. I went for training on vegetable production and that of poultry, for the rearing of layers and broilers. I still raise poultry and now I have layers. Layers are the chickens with mixed colours. The business is doing well. I have not met any problems. I sell the eggs at home. When the father of this place (*that is her husband*) goes there he takes the eggs with him to sell and they buy them here as well.

*Their vehicle that was bought with the money they saved when the husband was working is used to transport the eggs.* He worked in the Project when the Senqunyane Bridge was being constructed and when the dam at Likalaneng was being built. The money he saved and compensation money for the gardens has enabled him to buy the vehicle. We were given money for the gardens when we left our homes. We do not have gardens like we had at home.

*Many people from the community also received some training and it was not just women, even though they are in the majority in the resettled community.* Even men went for the training, but from here only women attended because there are no men here. Not all the women who received the training use it. Others are just tired and others say they are unable to use it because they have no money to continue their work. There are those who went for sewing and they say they do not have the money to buy materials. There is a difference between the lives of those who work and those who do not. It is different because those who do not work do not have many things and they find themselves coming to us for help.

The men are at work. They work at our former home in the building of the dam and others in tunnel construction. I am sure they will meet with a problem when the Project is complete. They will have nothing to do as jobs are not easy to find. I think our benefit at present is that we are able to work for ourselves with our hands through the training we received. Men are working because they have been given jobs and children are closer to schools. There were schools up there, but when it rained the river would fill and children were unable to go to school.

*'Mapontso chose to come to Maseru because she was no longer happy with her life in the mountains. She is happy with a lot of things, and even though she complained about having to buy paraffin earlier, she is actually happy doing that.* We have bought heaters so that we can have warmth. We have electricity but it is not yet working. We use paraffin heaters. I chose to come to Maseru because I liked it. I no longer liked it there. I merely did not have the means to leave. I think life here is enjoyable, it is only that it does not need somebody who is idle. *There is evidence that perhaps people who chose to be resettled to Ha Matala are more enterprising than the others. A number of them have added on to the houses built by the Project*

*and rented them out. The people who do not stay here are those who have built rental units. Some stay at Ha Makotoko. Some people have actually built rental units and not residential houses. Those who rent out their houses live with their parents, like I stay with my mother-in-law.*

**'Me 'Mamookho Henriat Tota** *is 53 years old. She lives in a village on the banks of the nearly completed Mohale dam. This village, Koporale Letsatseng, is supposed to have been resettled but it has not been and life continues as normal. However, beneath the smiles on the faces of the community members is suppressed apprehension. We met 'Me 'Mamookho as she was about to start her daily duties and she had to leave her fuel collection to be interviewed.*

***I don't like the lowlands because of things I hear especially about ha Matala. According to what I hear, they are confused...."***

*At the beginning of the interview, the interviewer expressed surprise at the community still living there. Because the villages are close to the dam, he was expecting this village to have been resettled already. Ntate, I really do not know, why we have not been resettled. We already have problems with this dam which is very close to us. But, the decision about when we are resettled or whether we are going to be resettled or not has not registered well in my mind. When these things first started, it was said we have to be resettled because we will be too close to the dam. They even measured our houses a long time ago, but now it is quiet. I think we will have problems because the dam is very close; just below us. We are very frightened for the children. When we heard that there was an explosion at Katse we were afraid that the same thing would happen here. 'Mamookho is asked whether the Project People have explained the situation to the community and asked about her views on resettlement. They have not ntate. I think they are right to resettle people because people had not planned to move. They are resettling them because of their work on the dam which is close to people's homes.*

*'Mamookho's village at Ha Tenosolo was one of the villages that were resettled during the grouping of villages in the 1940s and 1950s. She did not have any problems with the grouping of villages as people were moved very close to their villages. Yes ntate, the village at my home in ha Tenosolo was resettled and taken to another chief. Ache, because I saw them living well I thought the resettlement was a good thing. It is a good thing when people are resettled close to their villages. However, she is not sure of where she would go if she were resettled. I am still confused about where I want to go because I do not want to go to the lowlands. I don't like it because of the things I hear, especially about ha Matala. According to what I hear they are very confused at ha Matala. Ache, I feel that I no longer want to go to the lowlands. I would rather be relocated here at my home in the highlands. Only people in some areas of ha Tenosolo were resettled and others were left. The village is still there and that is where I would rather go. It is said that people at ha Matala have to be resettled again. It is said they should vacate the place. I hear that they are unwelcome and they have no cemetery. The issue of the resettled community at Ha Matala having to relocate to another place was also raised in another interview with a person resettled at Ha Matala.*

*'Mamookho is adamant that the Project has not brought any benefits and that instead it has taken away from them. There is*

nothing! They have taken our fields and we are being given *lipabinyana*. There is a little compensation and some people are still crying over it up to now. I still get compensation for my field. They give me maize and beans. I chose to be given maize because I have many children and I want food. They said the compensation will be given for a period of fifty years. That is the cruel part! Our children are going to lead miserable a life because the soil that was their inheritance has been taken.

I have six children and one of them is married. Another one is working down there at the Project and the other is a taxi driver. The others are still here at home attending school. They go to school at ha Koporale and one is at Manonyane. *'Mamookho is sure she will manage to send the children to high school even though she is only getting maize for compensation and has no fields.* Ache, I will manage to send them to school. I will die of starvation and not know what to feed them as money will be spend on other things. But while I still get maize I will be able to try other things and get money to buy them clothes and see doctors.

*'Mamookho is one of the few people from the highlands who says she does not grow cannabis.* I do not grow it because I fear it. I have had bad experiences with it. My uncle was nearly caught. Had the people of the village not to tell him that police officers were in the village, he would have been caught. In another incident, I was at 'Mantsonyane ha Leronti when police officers pursued a thief. The thief ran across our yard and as police officers pursued him they saw the marijuana that was growing in the yard. After they caught the thief they thought of coming back. This happened a long time ago when I was still a girl. They also caught people here and in the fields and took them all to the chief's place. That is when I started to fear marijuana for good.

*'Mamookho has not been to any of the villages to which people have been resettled, but she has met with some of them. She has also heard of the problems at Ha Matala.* I have not been to their villages, but I hear from them when we meet and they tell me that they live a hard life. Some of them are able to farm, especially those at ha Makotoko. I heard them saying that they have fields and are able to farm. However, resettled people find it difficulty to buy seeds and fertilizers as they are not used to this type of farming. Some of them do manage, but life in a new place takes a long time to adjust to. I hear that those at ha Matala are in difficulty.

***"I don't know for how long this money will be given and how much it is. You will hear a person say, 'There is nothing I get.'..Tthey will not tell you about what is in their wallet..."***

*'Mamookho feels that some people in her village have benefited from the Project, though there are no jobs and a lot of people are not happy with the compensation.* Some people have benefited a little because they have been given some things. They have been built beautiful houses and given gas stoves. I don't know whether the gas will be bought for them when it gets finished or whether they will also be given coal stoves. We will see as time goes on because it is for the first time they are given these things. I hear that they are given consolation money, but they are crying because it is not given in a straightforward manner. What is given

comes in small amounts. This is the money for being badly treated when they were resettled. I don't know for how long this money will be given and how much it is. You will hear a person say, 'there is nothing I get,' They will not tell you about what is in their wallet.

People are different. There are those who are able to manage their income, but some are just like us. There is no job they are doing; they are just like us. There are no jobs to be found here. Sometimes one child works and at other times no child works at all. There is no work to do; we are just sitting idle. They have not given us training, but *pitsos* are held and they say they will do it but there is no progress.

*As with every community that has been affected by the Project, 'Mamookho's village has also lost natural resources including herbs that were used as medicine. However, it is clear that she would rather not move to another area. Ache ntate, I see the importance of us living well here. We live well here. There is nothing that bothers us. This dam and the land that has been taken with our natural resources are the only things that will bother us. Now even when a child gets sick we do not know where to go. As with the other communities, this village has also not received compensation for natural resources. Nothing has been done. We are being deceived. 'The money for natural resources is coming,' we are told. We have been saying we want the money for natural resources to use it to work for ourselves after we receive training. They still say they will come but until now there has been no training. Even the day before yesterday they were at the chief's place. The community still talks about that money because they want to do something with it. They want to create small jobs for themselves.*

At first the community wanted a grinding mill. We changed our minds and now want to make ourselves a small market. I see the greatest problems the Project has brought as hunger because of the lost fields and fuel. There is nowhere to collect fuel. There are only a few patches of trees and even the herbs are gone. Another major problem I see, for us who are close to the water is that this water will cause us great difficulty. Still, the Project has helped us with the roads. We were experiencing problems transporting the sick and the dead. *'Mamookho also expressed her opinion on the relations between host and resettled communities. I think people under one chief should have chosen to go to one place. They would have already known each other and therefore be helping each other with everything. Now they have problems until they build relations with the host community.*

### **'Matsapane Tsapane**

*Mofumahali 'Matsapane Tsapane is 56 years old and the acting chief of Molikaliko Ha Montsi. She is a soft spoken and eloquent woman. She is also articulate and speaks with confidence when she relates her story. She has been resettled from Molikaliko Ha Tsapane to Molikaliko Ha Montsi.*

***"The life of a person is to use the soil as she pleases. The life that we are going to live at Ha Montsi is the life without good soil like the ones we had at Ha Tsapane...."***

*Mofumahali 'Matsapane was born in Teyateyaneng. Her parents were Ntate Jeropo Kholobase and 'Me 'Mapule Kholobase. Her parents lived in Teyateyaneng all their lives. Mofumahali 'Matsapane talked about her family and the resettlement that brought her to this village. I was married in 1962. I have seven children; three boys and four girls. One of my children is working at the tunnel and one is self-employed in Bloemfontein. Another one passed away while two of the girls are married. I work as a chief. I was relocated from Molikaliko ha Tsapane to Molikaliko ha Montsi. The Lesotho Highlands Water Project relocated me. I was relocated last year in the month of May. The dam affected us. Mofumahali 'Matsapane knows that the dam has been constructed to collect water to sell to South Africa, though she does not know how the money is used. They said that the dam was built to sell water to the Republic of South Africa. I am not knowledgeable in this matter, (of how much money Lesotho gets from the sale). I cannot explain anything. I do not know how this money is used by its owners. Ache ntate, I have not seen the benefit of this money to the people, because there are many people who are crying. It is because they have many needs and there are no jobs that give people money. Small jobs and things like *fato fato* should be created where people will be given money.*

There are no benefits for us from the Project. It is only now that I see a road is being constructed for the property of the resettled people. All this time there was no money of this kind. The road that is being constructed is the road to ha Seotsa and Matebeleng for the property of the resettled people. The people working there are people who are resettled and a few others who remain behind, men and women.

*When comparing life at ha Tsapane with that of ha Montsi, mofumahali 'Matsapane is not happy with life at ha Montsi. Yes ntate, I can compare the two. Life at ha Tsapane was very good because a person could use the soil as they pleased. The life that we are going to live at ha Montsi is life without good soil like the ones we had at ha Tsapane. The soil at ha Tsapane was fertile and produce there was in abundance, but the quality of soil is not the same. I miss fire made with cow dung. I miss the pastures for our animals. Our animals were feeding on *lesuoane*. They were producing a lot of milk. We were also getting fresh produce before harvest. But resettlement does not take all these things into account.*

The situation is not good. *Mofumahali 'Matsapane is also concerned about the loss of herbs that were used as medicine. Even the country was being warmed by these medicines and this prevented hail. Our medicines are left behind in the water; there are many there that we often used when a child suffered from common cold. We did not send children to the clinic. We just used *lengana* and the child would be fine. Medicines that were used by old people were medicines like *lesoko*; which is used for common cold together with *moferefere*. When a child is too hot you fumigate him with *moferefere*. Other important medicines that are covered under the water are medicines like *thobeha*, which is used when an animal's bone is broken. You would burn that *thobeha* and then give it to the animal to drink. The broken bone would be strong again. These medicines are important, particularly for people and animals because a person lives through animals. Even marijuana could be fed to horses that had strep. They were not taken to the clinic because there was no money.*

The only thing that is better than at ha Tsapane is *lebabo*. At ha Tsapane *lebabo* is severe while it is not that bad here. Ha Montsi is an elevated place which is not bad where frost is concerned. *Mofumahali 'Matsapane is not only concerned with the differences between the two areas, some other aspects of the Project trouble her. I am troubled spiritually because of resettlement. This is because I do not know whether now that we have been resettled we will get our benefits; all of them. I am worried because the Project keeps changing. They turn against their promises. They had said we would live a satisfactory life and that we would get all our rights, but in the middle of things a lot of questions were asked. There are many questions when you ask for your full compensation. They say you should produce a business plan, yet your compensation is not a loan.*

In the beginning they had said we should get identity documents for us to get all our money. This money was going to be transferred into our accounts from the Project. We only had to tell them the bank we had chosen. Now it is no longer like that, many things have been changed. *They say they have changed* because we were careless with the use of money. But we are not all the same. Some people *ba jela nonyana naheng*, they do not take the money home. If it is a man, he will marry and if it is a woman she will get married. Even when we were planting our own fields there were some who were careless with their produce. Why should the good ones suffer because of a few who do not do well? This is what troubles me in spirit. One would want to get a lump sum payment so that it can be shared among the children. Nobody knows when death will come. We will die before sharing the inheritance amongst our children. This is sad.

The people of Matebeleng and I have not received compensation yet I have long been resettled. I have been grouped together with those in the stage II of the resettlement yet I was in the first group of stage I resettlement. The information that I am sharing with you is based on the letter that I sent to the Project. This letter was written by *ntate* Lebeko. He said he wanted to share compensation money between his two sons. He was giving them his field to inherit. But all these were refused by the Project. The answer was that he will not be given money now; he will be given money together with Matebeleng people when they are resettled. He has not received anything until now. I heard that compensation for trees has already been approved.

***"We were starving ntate this past year. We did not pluck the weeds from the fields. But, I who has not been given compensation was put in the same position as those who have received compensation..., "***

*Mofumahali 'Matsapane feels she is getting poorer because of the Project. She has not yet received compensation and has not been able to farm, as a result she is forced to sell her animals to survive. Her village has also not received any training from the Project. I am going down and down because of the Project. We once asked for permission from the Project to let us plough the fields of those already resettled so that the veld does not deteriorate and pastures are maintained. The Project agreed. We put seeds in the soil and then a letter arrived informing us that we should not pluck the weeds; we should not do anything. The letter stated that we should first answer the case after which we could then continue hoeing. We went to the Principal Chief of Thaba-Bosiu to answer the case but the weeds continued to grow.*

We were starving *ntate*, this past year. We did not pluck out weeds. But, I who has not been given compensation was put in the same position as those who have received compensation. When we were at the Principal chief's place I had letters stating that I had been allowed to plough, but I was accused because I had spilled seeds in some of the resettled people's fields. I have also been barred from my own fields. I have been told not to pluck out weeds. Now I live through animals. I continue selling animals because I have not received compensation. I have ploughed and perhaps will harvest this year. In the last year our maize was all killed by frost. We were not plucking weeds and nothing was done and only stalks were left standing.

They gave some training to villages such as Koporale. The people there learned how to make shoes from hide. I heard that they were also given training on sewing. In truth *ntate*, skills in sewing will only benefit those who have machines. You might be trained like that but if you do not have the money to buy materials the skill is of no use. I often see people who give training preferring villages that are next to the big roads which means our village will be one of the last to get training. Even the people at Matebeleng have not received training. Perhaps they will be trained when they are already resettled in the lowlands where roads are accessible. I do not have many skills myself. I have skills in working with linen and in making brooms. I do not sell these things; it is for the use of the family only. I do not have a chance of making things to sell because of the work I do.

Some of the people resettled by the Project are old people who did not want to be resettled. They are therefore in danger. They are just moving because there is nothing they can do. When I was informed that I was to be resettled I felt confused and my heart was painful. I was not happy about the new home. We were so negatively affected negatively that we even refused to be moved; even when our houses were finished. We only moved when our houses were razed to the ground.

*Mofumahali 'Matsapane thinks the village groupings of the 1940s and 1950s were better than the current resettlement because people were not moved far from their villages. Her village at Ha Tsapane was one of those affected by the groupings of the 1950s. It happened to people who were our neighbours at ha Tsapane. My village was scattered with individual households all over. The idea was to bring these individual households together. According to how I saw it, the resettlement which forced people to be together was done to fight theft. The current resettlement is quite different. In the resettlement of the 1950s people were not moved very far from their homes. The Project resettlement takes people far away from their homes. When you move away from ha Tsapane to go to ha Koporale or ha Tsiu or Likalaneng then you are going to have to learn a new way of life.*

*Like some of the people interviewed Mofumahali 'Matsapane has some problems with the houses built by the Project, although she sees some advantages in them when compared with their Sesotho houses. The disadvantages of the sesotho hut are that you have to smear it with soil and dung every time. You thatch it and sometimes the thatch becomes weak so that when it rains the house leaks. Sometimes rats come into the house through the walls because of holes. When the wall swells because of water, you have to build the house all over again. The advantages are that in winter*

you get warmth even if you do not have blankets. When you make fire with dung, you sleep well with just one blanket in the house. Others do not see your poverty.

The houses that have been built by the Project are beautiful. Their disadvantage is that when you are poor you cannot sleep inside because the houses get very cold in winter. In summer they get very hot. They have many problems. When they crack, as they have now, you may not have the money to seal the cracks. All the houses have cracks. Although I told you earlier that I arrived at ha Montsi in the year 2000, I was confused. In fact, we were resettled in 1999, on the third of May. At the time it was winter and very cold. We did not even have a stove. I was used to a place where when it is cold I sat around the fireplace and did not have problems. The stoves took a long time to be delivered. They arrived just last year. That first night here I was awake all night and only slept in the early hours of the morning.

*On what advice she would give to a community being resettled, Mofumahali 'Matsapane said;* I would advise them to agree to be resettled. But before they do so they should ask for all that they are entitled to. They should only agree to move just because these are matters signed by chiefs and the national government and which they cannot do anything about. Nothing should be a stumbling block. My last word is; the Project should not deviate from agreements and promises they made to communities. They should not make the committees look like liars to the communities because these people have been elected by communities to speak on their behalf. I am talking about the committees that attend the Project meetings. When they turn away from agreements, they make it difficult for the committee members to come back home. They might be killed or accused of not fulfilling what they had been sent to do.

I do not think there would be problems if the LHDA tells the truth. They have not been truthful in this manner. They said each individual should make a choice of what they wanted. But some of the communities to be resettled have talked about their gardens for which they wanted money. Now, the Project has turned against this saying it will not happen. What is surprising is that these people have never written letters to the Project asking to be resettled. They were resettled by force. What should happen is that the Project should fulfil the people's wishes. But, I see that things are changing, they are not like before *ntate. Let us hope that it is change for the better.*

## GLOSSARY

<i>ba jela nonyana naheng</i>	they do not bring their income home
<i>bana ba khomo ena</i>	(literally children of this cow); the beneficiaries
Boers	White South African farmers, mostly used by Basotho to refer to all white South Africans
<i>boleke</i>	a game that is played by children at night; a form of hide and seek
<i>fato-fato</i>	government sponsored poverty alleviation projects carried out by communities such as building of roads
Frejone & Newlam	names of South African mines found in the Free State province
<i>khotla</i>	a place where public gatherings are held, traditionally a meeting place for men only
<i>lebabo</i>	frost; when plants shrivel because of frost
Lesotho Housing	this refers to Lesotho Lower Income Housing Project under the Lesotho Housing and Land Development Corporation, which is a parastatal
<i>lihalefothe</i>	(literally halves); sharecropping; two or more people sharing the costs of agriculture production and sharing the yield according to each partner's expenses and effort
<i>lijelello</i>	tasty food to eat with bland food such as <i>papa</i>
<i>lipabinyana</i>	(literally fried and powdered maize in which salt is put and sugar and taken as food); also refers to benefits
<i>malaene</i>	low rent urban housing, built in rows
<i>maloti</i>	(literally mountains); unit of currency in Lesotho
<i>malimo</i>	cannibals
'Me	(literally mother); term of respect for a mature woman
<i>Mofumahali</i>	(literally the queen); or wife of a chief; also used

	informally to refer to a married woman
<i>mohobelo</i>	a traditional dance performed by men in groups which involves stamping of feet in unison
<i>morero</i>	project; used here to refer to the LHDA
<i>nkhono</i>	(literally grandmother); term of respect for an older woman
<i>ntate</i>	(literally father); term of respect for a mature man
<i>papa</i>	a stiff maize porridge eaten with other food
piece job	part time or short term work, most often informal and labour intensive
<i>pitso</i>	public meeting
<i>pokocho</i>	pocket, meaning that they have to live from the pocket; spend money
<i>sesita hlooana</i>	a feeling that something/ somebody is sitting over your head while sleeping at night, this is believed to be caused by witches
<i>thakhisa, ho</i>	an activity where a traditional doctor buries medicine around a house to protect the family
<i>upella, ho</i>	traditional protection for family and fields, an activity that has to be done by a traditional doctor

## BOTANICAL GLOSSARY

<i>hlokoana la tsela</i>	medicinal plant
<i>khapumpu</i>	medicinal plant; <i>eucomis undulate</i>
<i>khomo ea balisa</i>	medicinal plant; <i>bulbine narcissifolia</i>
<i>khonathe</i>	local plant; <i>lotononis lanceolata</i>
<i>leihlo</i>	literally eye) medicinal plant
<i>lengana</i>	South African wormwood <i>artemisia afra</i>
<i>lesoko</i>	medicinal plant; <i>alepidea amatymbica</i>
<i>lesuoane</i>	variety of grass; <i>carex clavata</i>
<i>loli</i>	plant used for weaving; <i>dolichos angustifolia</i>
<i>moelela</i>	wild garlic
<i>mofere-fere</i>	(literally confusion) <i>lycium kraussii</i>
<i>mosea</i>	grass used to weave <i>danthonia</i>
<i>mpute</i>	medicinal plant
<i>papasane</i>	wild edible vegetable; <i>nasturtium fluvitale</i>
<i>phate ea ngaka</i>	(literally "mat of a doctor") <i>hermannia depressa</i>
<i>phefo</i>	medicinal plant; <i>evernonia privitolia</i>
<i>qhela</i>	edible wild vegetable; <i>lepidium capense</i>
<i>sehalahala sa matlaka</i>	medicinal plant
<i>seoete</i>	medicinal plant
<i>sepaile</i>	an edible wild vegetable; <i>sisymbrium thellungi</i>
<i>sesepa sa linoha</i>	(literally "soap of the snakes"); <i>albuca trichophylla</i>

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