

## **Summary: Mr. Tromp Interview**

### **Before Mr. Tromp's birth in 1941 and information about Mr. Tromp's family**

His grandfather had a farm in Brandfontein which he obtained in 1928. He has the deeds of the farm. His grandfather later moved to Perdekraal. His grandfather was Christian and had three brothers.

Officially there are issues regarding the deeds of the farm in Brandfontein as there is no documentation at the archives or municipality of Ceres which provides information on who lived or rented the farm.

The explanation provided for his grandfather's eviction was that a road was to be constructed which goes through the farm to Matjiesfontein.

However, the road was never built. Mr Tromp claims that the eviction was underpinned by the notion that no "Hotnot" should own property.

Two-three weeks ago (prior to 11 May 2022) the Tromp family was discussed on the radio and he recorded the discussion. The people that discussed the Tromp family spoke to where they came from and that they were Dutch.

Mr Tromp claims that they (Tromp family) chose to distance themselves from their Dutch lineage as they did not want to be a part of the oppressors.

Also he claims that part of their lineage can be traced to the Khoisan/ Khoi/ Bushmen/ Hottentot.

Part of the Tromp family was reclassified as white.

Part of his family like his grandfather's brother was Muslim. He lives in Worcester.

His grandfather's negotiation with the farmers at the time (discussion is unclear, this theme should be further discussed)

He stayed by his grandfather in the Karoo during the holidays or he would go to family in the Bokveld. He is adamant that his background is what he knows and not what other people tell him for e.g. the discussion on the radio.

His grandfather had altercations with other farmers about whose sheep it was on the farm and states that the white farmers also do their research and the "Hotnot" is left with nothing.

The size of his grandfather's farm was 12000 hectares.

The deed claims that it was a complete farm.

His grandfather had a car. He has photos of his grandfather of which one of them is a photo of him sitting in front of the car.

The river was close to the Laingsburg river.

His grandfather on his mother's side of the family, Jakobus Beukes, was the foreman on the *Spes Bona* farm. His wife died early in his life. He later moved to Graaf's farm (from the United Party) at Panorama/ Plattekloof.

Mr. Tromp's grandfather moved to Stellenbosch but his grandfather remained on the farm in *Spes Bona* where he was the foreman. Here they made dried fruit produced by surrounding farms. the fruit was dried on what he calls "stellasies" (scaffolding).

As a child, Mr. Tromp played on these.

There was a handcar on a railway which ran through the farm.

### Oupa Tromp

He was a sheep farmer as well as wheat. On the radio they said he had 10-12 donkies but Mr. Tromp recalls that he had 28 donkies which were used especially during harvesting time to trample the wheat. Mr. Tromp could not find any other information about his grandfather as he cannot locate family that worked with him and Mr. Tromp's father didn't either.

### Beukse

Mr. Tromp cannot recall when his parents got married but has photo of when he was a baby. He has a ring which he regards as having been blessed.

His parents were protestant; belonged to the Dutch Reformed Church. He claims that during the times "everyone" belonged to the Dutch Reformed Church.. His baptismal certificate indicates that he was born in the Dutch Reformed church in Ceres. Mr. Tromp says that his family was very religious through the generations and that he remembers that they had a small Dutch bible.

On *Spes Bona*, two sons and a daughter lived with his grandparents. The closest church to them was in Ceres but his grandfather was affiliated with Lingsburg due to his wife's maiden name being Loetes as indicated on her baptismal certificate. She was related to Hans Myburgh. He was Mr. Tromp's cousin as Hans' father's sister was Mr. Tromp's Grandfather's wife whom died early.

There were black people that also worked on the farm.

Mr. Tromp claims that he saw ghosts on the farm because it is said that: "ek was met die helm gebore"

He says that they moved from *Spes Bona* because of the spirits on the farm.

### Political orientation

There's no information regarding politics and religion on his grandfather's side (Oupa Tromp). He would visit family, the Myburghs, during the festive season.

Mr. Tromp's father did not belong to any political party in *Spes Bona* or in Stellenbosch. He did not attend meetings or public meetings as he was apprehensive of the farmers.

Mr. Tromp's family discouraged him from attending public meetings and being involved with any political party as they thought overthrowing the incumbent government would be impossible. This Mr. Tromp relates to them being indoctrinated on the farm and the reason for their political reluctance was due that they did not believe attaining freedom would help them provide for the family but it rather just being a word. The focus was on survival/ existence rather than political socialization which Mr. Tromp defines as "existence socialization".

(Discussion regarding "George Blous" is unclear- To be followed up)

### **1940s**

1941- Born on a farm named *Spes Bona* in Ceres which was a grape farm. Mr Tromp claims that it was the biggest grape farm in the Karoo. He the Karoo he refers to are the areas: Ceres, Theronberg, Hotnotskloof. Currently in Hotnotskloof there's a farm named *Gwarrieberg* where there were Bushmen drawings of which Mr Tromp has pictures. This farm his grandfather, whom was born in approximately 1888, rented and died there. He was buried in Hotnotskloof. His grandfather was a sheep farmer.

His mother's maiden name was Beukes and father's surname is Tromp. She is from Touwsrivier.

### Schooling

Mr. Tromp attended school in Stellenbosch where he lived on a grape farm which was on a hill.

(Not sure if he attended Rhenish Primary school until Sub A/ Grade 1- To be followed up)

They moved from the grape farm, black grapes, because the farmer (English white) and his wife divorced.

Mr. Cupido was the headmaster at Rhenish at this time and is characterized as not tolerant of any drama and drove a Volkswagen vehicle. He drove with Mr. Cupido from the farm to the

school at the plain (this is referred to as open land with no trees) and they sat in the trunk of the car.

En route to school there was a graveyard where the bones has been desecrated as it was removed from the graves.

The name of the school was *Devon Valley Range*. Mr. Cupido was their only teacher.

There were other houses at the bottom of the hill where the Maas family played. They also later moved to Akkers

### Akkers

Elsies Akkers. He said that Akekrs was used to refer to areas on the other side of the N1 e.g. Goodwood Akkers, Vasco Akkers.

Mr. Tromp states that Akkers is where Panorama currently is.

It was a small area where black people also lived but not when Mr. tromp and his family moved in. They did not live in houses, they lived in huts made of reeds and wood.

He went to school in Elsie's until grade 3 (standard 1)

From grade 3 (standard 1) to grade 5 (standard 3) he attended a church school called Gestig in Cook Street in Vasco Akkers where Mr. Aghulhas was the headmaster.

He used to walk to school.

There were also black children attending this school, though quite a few. They played soccer on Saturdays and on Sundays they would practice with kieres/sticks.

During this period Mr Tromp used to cut wood as work and used to sell it in black locations mostly on Fridays and Saturdays.

Their house in Akkers was partly brick and partly fabricated.

Mr. Tromp claims that there currently are white people living in that house as he took a photograph there but did not want to ask the people if they are white or if they stole the land.

### Race Relations

Black and Coloured people did not live next to one another.

He can't remember political parties, singing or dancing groups in the area.

There was a hall at Fairfield Primary called OEH Hall where both Coloured and black children would be part of the performances.

Mr. Tromp does not recall having black friends within the first 10 years of his life but interacted with black kids at school and at football.

## **1950s**

### Parow

They moved to Parow in the 1950s because his dad bought property, number 63 Grove Street, 350metre<sup>2</sup> property. On this property they put up a shack/shanty (home made of corrugated iron).

Here they lived in between a family that was racially reclassified from Coloured to white “halfnaaitjies” and their other neighbours were white.

Mr. Tromp claims that during this period people that were light of complexion could be racially reclassified as white under the apartheid Population Registration Act.

The communication between Mr. Tromp and his neighbours that were racially reclassified was limited to greeting and small talk.

While staying at 63 Grove Street, Mr. Tromp had pigeons.

At this time there was a white English speaking girl that lived two streets away from him.

Mr. Tromp developed a relationship with her by trading pigeons and thus they would communicate in English but his English was quite limited.

### High School

Mr. Tromp attended Vasco High which he left halfway through standard 6/ grade 8.

Vasco High was a prefabricated school located in the Vasco area and was allocated for Coloured pupils.

The language of instruction during his schooling career was Afrikaans. Which he referred to as “Lekker Afrikaans”

Mr. Tromp claims that it was a prefabricated school because they (the government) premeditated that they would move out people of colour

It was later demolished due to all those living in the area and attending school there had to leave the area.

After leaving Vasco High in standard 6/ grade 8, he attended Elsie's high School as night school where he came to complete standard 8/ grade 10 which was regarded as a high standard to complete during this period.

At this stage he was either 26 or 27 or 28.

During this period he was connected to the Tiervlei Philosophic Society that was at UWC.

The meetings of the Tiervlei Philosophic Society were held in Afrikaans

Mr. Tromp recalls figures that attended UWC at that time: Dennis Adonis (teacher), Pieter Langeveld, Pieter Ackerman, Christie Langeveld. (He has a photograph of them). They were called “philosophers”

They attended Harold Cressy as schools like Ravensmead High and Florida High and Vasco High weren't there at this time.

Mr. Tromp claims that Harold Cressy, Alexander Sinton. Trafalgar High were the best schools in the Cape at this time.

Strivers Association was a debating society associated with the was a Calvinist church body from the Southern Suburbs. Some came from Crawford and some came from Landsdowne and the Tiervlei Philosophic Society .

They debated with other organisations about philosophy and religion.

Within the Tiervlei Philosophic Society Mr. Tromp was just a regular member but in the Strivers Association he was a leader.

## **1960s**

Mr. Tromp and his family were forcibly removed under the Group Areas Act during the 1960s. The farmer came and said they have to move to the “Hotnots place”

Mr. Tromp was saddened by this as he was in love with an Indian girl named Iloma Fortune whom had a sister named Ursula Fortune.

Mr. Tromp loved their long hair as during this period long straight hair was valued within his community.

These sisters attended St. Augustine during the period that Mr. Tromp attended Fairfield Primary in 4<sup>TH</sup> Avenue and Wrench Road Parow, until standard 5/ grade 7.

Mr. Tromp claims that Parow was a Coloured neighbourhood during this period.

Following their removal from Parow under the Group Areas Act, they moved to Tiervlei.

At this time Mr. Tromp worked at the GPO/ Post Office as a “donkey boy” (telegram deliverer) during which he was also reunited with Mr. Cupido who was his teacher while being educated/trained as an employee of the post office.

Mr. Tromp would deliver the telegrams by foot at the docks. One day while delivering post cards at the docks the wind nearly blew Mr. Tromp and his bike into the sea.

In 1967, 1968 Politics started to play a role in Mr. Tromp's life. At this time he played football for Riverton Football Club in Elsies River at which politics would also be discussed.

In 1967 politicians from Transvaal or Uitenhage were busy recruiting and set up a branches in the Cape.

Mr. Tromp claims that the Labour Party rejected the CRC elections but questions how members rejected it but would also avail themselves for election

Mr. Tromp's involvement in politics began in 1969 when he became a member of the Labour Party Youth and by extension got involved with the CRC elections which was held in Kasselsvlei. These elections were won by the Labour Party. Mr. Johanes the labour Party candidate won and Tom Swartz lost as a result of this.

He was still unmarried at this point.

At this time Mr. Tromp would attend meetings but would not be a speaker as he was still a youngster.

At this point in Coloured politics the Coloured Representative Council (CRC), Coloured Consciousness was prominent.

Mr. Tromp makes Reference to the Don Mattera and one of his writings in which he stated: *"Rejection by the coloureds by the coloureds. Rejection by the whites by the coloureds. Rejection by the coloureds by the blacks"*

Mr. Tromp makes reference to a document in which they regarded Allan Hendrickse a sell out. The CRC was regarded as sell outs by Mr. Tromp and other members of vthe Labour Party.

Don Mattera, Achmat Dangor and George Blous were members of the Labour Party and were militant and were advocating for militancy within the Labour Party. They also provided radical language within the Labour Party and resistance towards the CRC

The chambers of the CRC were located next to UWC.

## 1971

Members of the Labour Party protested against the opening of the CRC with placards. (Mr Tromp has pictures of these).

UCT students arrived by bus and Joined the protest; Paul Pretorius, Neville Curtis and 40 others but UWC students were not there.

The Nazi Salute was signaled to PW Botha (By whom?)

Mr. Tromp was arrested in 1971 in Caledon Square during this time he worked nightshift at Nylon Processes.

At this time Mr. Tromp also states that he was part of the sellouts by being a member of the Labour Party due to their involvement in the negotiation and opening of the CRC.

The Ravensmead Action Committee were told at the CRC election that George Blous was responsible for the division of the church.

George Blous founded the South African Freedom Movement in 1971 to oppose the CRC sell outs as he regarded them as not radical enough.

This was communicated to the community of Ravensmead via propaganda in the form of a document being circulated.

Mr. Tromp and others withdrew from the Labour Party and joined the Tiervleii-Ravensmead Residents Action Committee. (Mr. Tromp has letterheads and documents of this organization).

George Bloys was the chairperson of this organization. Mr. Tromp and members of the Tiervleii-Ravensmead Residents Action Committee joined the *Cape Areas Housing Action Committee* (CAHAC) and became affiliates of the UDF. The CAHAC had 48 affiliates.

### **1990s**

Parow is the owner of the land in (Akkers).

Mr. Tromp has a photograph of the white council of the past.

He was also on the council but not on the first council but rather on the last council during 1992 to 1995.

**To be followed up...**

### **2022**

Currently living in Baberton Street in Ravensmead.

Mr Tromp is currently 81 years old

### **Hardekraaltjie**

Mr. Tromp only has a connection to Hardekraaltjie through what someone (Anne) has told him but no direct connection.

Anne traveled with a horse drawn cart with corpses when they were to be buried.

There was a bicycle path near the railway line and people that worked at Nylon Processes with Mr. tromp used to ride around the cemetery on their bicycles on their way to work.

Boetie chopped wood at Hardekraaltjiiie

Mr. Tromp says that all he knew about Hardekraaltjie is that there is a campsite until recently when he found out that there was a cemetery as well.

He said that Anne is the only person that said there a place like Hardekraaltjie and that it's by the hospital and others say that the hospital was built on Hardekraaltjiiie and others say that when roads were built bones were discovered

Mr. Tromp's remarks on Hardekraaltjie and its restitution

Seeks accountability towards the community affected by the desecration of the human remains buried at Hardekraaltjiiie.

He asks the questions: Why did Stellenbosch University decide to pay attention to Hardekraaltjie?

He says that restitution is giving back what belongs to the people affected.

He is more concerned with contemporary society and its disintegration of civilized norms which he indicates the cause should be looked at and not the effect of the remedy.

He seeks acknowledgement of those affected.