



**Selina Dasi interviewed by Koni Benson, May 17th
and 24th, 2005, Old Crossroads**

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Selina Dasi interviewed by Koni Benson, May 17th and 24th, 2005, Old Crossroads

Repository	Private Collection
Collection	Benson Interviews (South Africa)
Author	Benson, Koni (interviewer) Dasi, Selina (interviewee)
Contributor	Dlaba, Nomakhwezi (translator)
Date	2005-05-17 - 2005-05-24
Resource Type	Interviews
Language	English Xhosa
Topic	The Colonial System And Its Consequences Forced Removals Popular Resistance Urban Resistance Women And Resistance Cultural Resistance Anti-Colonial Organizations Internal Conflicts
Coverage (spatial)	South Africa
Attribution	By kind permission of Koni Benson and Selina Dasi.

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Mama Selena Dasi, interviewed by Koni Benson, translation Nomakhwezi Dlaba,

May 17, 2005, Old Crossroads.

Dasi:

Ikhaya lam liseNdwe, emaXhoseni kodwa ngokwentsebenzo ndilapha eKapa.

Translation: I was born in the Eastern Cape in a rural area called Ndwe but now I work in Cape Town.

Koni: Could you tell me about how you came to Cape Town?

Where were you born? What was it like there and what led you to Cape Town?

Translation:

Uzelelwe phi? Uze njani apha eKapa kwaye yintoni eyabangela ukuba uze eKapa?

Dasi:

Ekhaya sikhule utata wam enamakhosikazi amathathu kodwa thina sikhule sekushiyeke umama notata wam ndedwa. Abanye abantwana sikhule sebashiyela bodwa oomama babo sebashiya. Sikhulele kumama wam sonke. Utata wam wayesebenza emaplasini abelungu bengahlali kulendawo asebenza kuyo. Behlala kwenye indawo yena egada iigusha neenkomo.

Translation: My father had three wives but my mother was the only one who was left because all the other ones have left. My mother brought up the other children because their mothers left. My father was a farm worker and he was looking after his employer's farm because he [the farmer] was staying at another place. So all my family was staying in that farm.

Dasi:

Utata wam wayethanda

ukulima yonke into. Kukho indawo entabeni epjuma amanzi

esenza ifolo enkcknceshela konke apho.

Translation: My father loved to plough vegetables and fruit. There was water coming from the mountain he used to irrigate the garden.

Dasi:

Utata wam wagula kuba kwakusele kudala elapho.

Translation: My father became sick because he had been working at the farm for many years.

Koni:

Utata wam wayokhile kuba wayefike iligumbi elinye wafika yena wokha izindlu kuba sasibaninzi abahlala apho. Kwabe sele kufika abanye abantu beziswa ngumlungu yakuba impilo yakhe iye yabankenenkene. Wagxothwa yena kwathiwa makahambe kuba uyagula.

Translation: My father had build houses because there were many of us who were staying in the farm. But his employer brought other people and he was kicked out of the farm because his health was deteriorating.

Dasi:

Sihambile sayokuhlala ecanqwendlela notata wam. Utata wam wifika kwabanye abeLungu wafumana indlu kodwa sengesanamandla okuphangela. Neenkomo zakhe sezihamba zihlala zilahleka apho ke. Wabe ke utata wam uyasweleka sesikwenye indawo ngoku kodwa kwalapha eNdwe kuba wasweleka ngo-1966.

Translation: We went to stay at the side of the road but my father found a place at another farm. His cattle were staying at other people and they also disappeared. He died in 1966.

Dasi:

Wabe selesebenza nomama wam ke ngoku. Sahlala ke kwafikelela

ithuba lokuba mna mandende, ndenda. Wabe umyeni wam esebenza apha eKapa..

Translation: After my father died my mother started working. I got married because I was at a stage of getting married. My husband was working in Cape Town.

Dasi:

Ndeza apha eKapa ke ngoku. Safikela kulamaplasise Danoon.

Translation: I came to Cape Town and we stayed at a farm in Danoon.

Dasi:

Sendinomntwana ke ngoku. Sathi sakufika sabe sesibanjelwa ukungabinamapasi nokungabinalungelo lakuhlala apha. Sihlala kwiindawo ezinamahlathi ukuze singabonwa. Ahlale amapolisa afike sibaleke sitshone emahlathini.

Translation: I had a child but we got arrested when we came here because we did not have passes. We were staying in bushes to avoid being arrested. Sometimes the police would come and we would run.

Nomakhwezi:

Umntwana wakho yena wayenangaphi?

Dasi:

Wayenonyaka.

Translation: He was a year old.

Dasi:

Ndazobanomnye wesibini ngo- Epreli ka-1970 apho ke afikayo amapolisa asicothela asibamba ayosivalela.

Translation: I had another one in April 1970 and it is the

time the police came and arrested us.

Koni: How was that day?

Dasi:

Yayimbi ibuhlungu kuba sabona sebesivingcela ngapha kwamahlathi. Kwakukubi kuba sasinabantwana abancinci.

Translation: It was a sad and a terrible day because there were small children. The police cornered us.

Koni: So what happened when you were arrested?

Dasi:

Sagwetywa i-R10, 00 sathi thina asinamadoda kuba abaleka.

Yayilicebo lokuba xa ubanjiwe uthi awunandoda ibalekile. Ukuba uthe unendoda ibigwetywa nayo.

Translation: We were fined R10, 00 per person because we said that our husbands abandoned us. If you admitted that you have a husband, he was also be fined.

Dasi:

Semka ke apho sazokuhlala e-Elsies River.

Translation: Then we left that place for Elsies.

Dasi:

Ndabe ke ndiyohlukana nam nomyeni wam. Sendizihlalela kwaye ndiziphangelela.

Translation: I separated with my husband. I was working and also staying with my children at that time.

Nomakhwezi:

Kwakunini?

Translation: When was it?

Dasi:

Kwakungo-1970.

Translation: It was in 1970.

Nomakhwezi:

Ubuhlala wedwa ngoku ubuse-Elsies?

Translation: Where you staying alone when you were in
Elsies?

Dasi:

Ewe besendohlukene naye.

Translation: Yes because we have already divorced.

Dasi:

Abantwana bona bebeshiyeka kumama wam emaplasini e-Eastern
Cape.

Translation: The children left with my mother at the farms
in the Eastern Cape.

Dasi:

Ukusuka kwam e-Elsies ndapangela ndihlala emahesini sibanjwa
ke nalapho.

Translation: From Elsies I worked as a domestic worker and
I stayed at my workplace but life was difficult because we were arrested for not
having passes.

Dasi:

Ndabanjwa ke nalapho ndazovalelwa apha KwaLanga sakhululwa
nge-ntlawulo ye-R10, 00.

Translation: I was arrested at Elsies River and was
imprisoned at KwaLanga and we were released on a R10, 00 bail.

Koni: How did she afford to pay it?

Nomakhwezi:

Uye wayufumana phi imali yokuhlalwa?

Dasi:

URoy ThamsanqaXhali, umntu endihambisana naye wandikhulula kuba wayenepasi ekwaphangela.

Translation: My boyfriend, Roy Thamsanqa Xhali bailed me out because he had a pass and he was working too.

Dasi:

Ngo-1977 ndiye ndafumana umntwana ndisebenza ndihlala emsebenzini wakhe.Ndiye andakwazi ukuphangela ndaze ndazokuhlala apha e-Crossroad. Bendihlala emsebenzini xa ndi-off ndiphumela emsebenzini wakhe.

Translation: I had a child in 1977 and I used to go to my boyfriend when I was off at work. I stopped working because I had a child and I came to stay in Crossroad.

Koni: Are you still staying in Elsies?

Translation:

Usese Elsies?

Dasi:

Ndiye ndazokuhlala apha e-Crossroad.

Translation: I came to stay in Crossroad.

Koni: What was Crossroad like?

Translation:

Kwakunjani e-Crossroad?

Dasi:

Kwakunzima kuba sasibanjelwa amapasi.

Translation: Life was difficult because we were arrested for not having passes.

Nomakhwezi:

Zazikhona izindlu?

Translation: Where there houses?

Dasi:

Kwakukho izindlu zamankcenkce. Sasisokha ngeenkcekce afike amapolisa azidilize (bulldozed/demolished). Kwakukho i-Black Sash yamane isincedise – amantombazana. Nombutho womama. Xa efika amapolisa nabantu bebanjwa. I-Black Sash yayizama ukumela abantu noRussell ehlala e-Crossroad kwamama uGebe. Ingabo ke nomfundisi uDyakala abasincedayo.

Translation: We were staying in shacks. We built our houses with zincs but the police would come and demolish them. The Black Sash including reverend Russell and Reverend Dyakala stood by our side.

Dasi:

Sahlala ke lo ntlalo inzima. Oomama benombutho wabo bexhaswa ngoo-Jossete no-Celeste. Ikhona imini eyayinkulu ke ngoku. Kwathiwa sizokubanjwa kufuneka sitrokwe sibhekiswe eTranskei. Saxelelwa ukuba ayeza amapolisa kwakhala izipika (amaxilongo). Ankampa wona amapolisa e-Manenberg, KwaLanga, eNyanga agqibezele nge-Crossroad. Sasihleli ngo-two ebusuku. Kwathiwa azakufika kuselithuba. Wonke umntu oyindoda wama endleleni. Kwathiwa abafazi nabantwana mabahlale ngaphakathi balale. Amadoda ayijikeleza apho kwadutyulwa uBawo uNdlala wasweleka. Afika amapolisa abetha abantu nabo abantu besilwa bemile. Abanye abantu benzakala wabhubha ke yena uNdlala.

Translation: We lived a difficult life and the women's movement was supported by Jossette and Celeste. On another day we were told that we are going to be arrested and be trucked to Transkei. We were told this over the loud speakers. The police first went to Mannenberg, Nyanga and they finished

with Gugulethu. We stayed awake up until two o'clock in the morning. All the men stood outside and the women and children were ordered to stay inside the houses. There were gunshots, people fought back and Mr. Ndlela died in that scene.

Dasi:

Yimini eyayimbi ke leyo.

Translation: That was a horrible day.

Dasi:

Nawo zange angene ngokupheleleyo inoba ayesithi abanqolobi bakhona ngaphakathi.

Translation: The police did not enter the area. Maybe they thought that there were terrorists.

Dasi:

Ekuseni kusuku olulandelayo emka abuya ngezithuba zabo-7, abuya ngamandla. Sahamba sabheka kwaNoxolo apho amapolisa abamba abantu ebabetha. UMnumzana uNgxobongwana wabanjwa phantsi wabethwa ukuze umlenze wakhe uzokubarongo. UMnumzana uNgxobongwana wayeyinkokheli yethu.

Translation: They left and they came back with full force at 7 o'clock in the morning. The people went to the Noxolo hall where we were beaten by the police. Mr. Ngxobongwana, our leader was beaten and arrested.

Dasi:

INoxolo yayiliholo ngaphambili.

Translation: Noxolo was a hall before.

Nomakhwezi:

Yayiliholo ngoku nabizwayo?

Translation: Was it a hall when you went there?

Dasi:

Ibiliholo.Kodwa nesikolo besikhona.

Translation: Yes but there was also a school.

Koni: What kind of leader was he [Ngxobongwana]?

Translation:

Utata uNgxobongwana wayeyinkokheli enjani?

Dasi:

Ekuqaleni wayeyinkokheli eqinileyo. AbeLungu babemoyika naye xa abona abeLungu wayengathi ubona izilwanyana ebamele abantu.

Translation: At the beginning he was a great leader who stood for people's rights. White people were also scared of him. If he sees them it was as if he saw animals.

Koni: Then what happened?

Translation:

Waye watshintsha?

Dasi: Ewe emveni kokuba bambamba bamleqa bamvalela e-Bishop Levis nase-Sommerstown nase-Paarl. Apho kwakuthiwe ibheyile yakhe yayiti-R20 000, 00 wafumana la magqwetha ke ngokuva kwethu. Amagqwetha athi makavume ezizinto zekhansela.

Translation: He was arrested and was taken to Bishop Levis, to Sommertown and to Paarl. We heard that his bail was R20 000, 00. His lawyers said that he should become a councillor.

Dasi:

Sasingazifuni ikhansela kuba zazisanyulwa ngabeLungu kuba zazisebenzela abantu abaMhlophe zicinezela abamnyama. Phaya kwathiwa makabeyimeya (usodolophu) yalapha eKapa atshintshe abantu benze le nto ifunwa ngabeLungu.

Translation: We never liked councillors because they were

elected by white people and they worked for them. At prison he was advised to become a mayor of Cape Town so that he could change us and make us conform to what white people want.

Dasi:

Emveni koko wonyulwa ngabeLungu wabangusodolophu. Ukuphuma kwakhe ejele wabiza intlanganiso wathi akazifuni ipolitiks ngoba ngoku ebebanjiwe khangе zimvelele khangе ziphe nabantwana bakhe ukutya. Intlanganiso wayebizele pha e-Crossroad. Kutsho ukuthi emveni koko waba kula meko yokuthengisa ngabantu warongo ke wajonga umbutho lo wabeLungu, i-National Party. Usweleke sengasasebenzeli abantu abamnyama.

Translation: After that the white people elected as a mayor. After he came out of jail he called a community and told people that he does not want to hear anything about politics because no visited him when he was in prison. Moreover, no one fed his children when he was in prison. Then after that he became a sell-out and he joined the National Party. He was no longer serving black people when he died.

Dasi:

Ngala mini kubethwa abantu sabaleka sayokuhlala kwezondawo. Bathathwa bayokuvalelwa. Omnye umama owayehlala e-Old Crossroad wabethwa apha edolweni ngalamini sasikwaNoxolo (her knee-cap shifted).

Translation: The day the police were beating people, others were arrested. Another woman from Old Crossroad was beaten on her kneecap and it shifted.

Dasi:

Zange afumane noncedo.

Translation: She did not get any help.

Dasi:

Ndadibana naye segula apha epeyini esithi wayeke waphambana.

Translation: I met her at the pension-grant station. She was very sick and she told me that she had lost her mind before.

Dasi:

Wandinika i-adresi yakhe.

Translation: She gave me address.

Koni: Was she involved politically and was she targeted?

Translation:

Waye zinxulumanisile kwezopolitiko e-Crossroad kwaye wayelalelwe na?

Nomakhwezi:

Wayengumhlali e-Crossroad?

Translation: Was she staying at Crossroad?

Dasi:

Ewe wayengumhlali. La mini kwakubizwe intlanganiso afika amapolisa ajikeleza iholo aze abetha wonke umntu owayephakathi. Uthi wathi xa aphumayo wadibana namapolisa onda ngaye athi makajike.

Translation: She was staying in Old Crossroad. The day we had a community meeting, the police barricaded the hall and they assaulted everyone. When she tried to escape she came across the police and they told her to go back.

Koni: How did you come to live here?

Translation:

Uzohlala njani apha?

Dasi: Ngo1989, ngeli xesha bekusiliwa ngamaqela kaNgxobongwana noNongwe, kwatshiswa izindlu. Ukuba nihlala kwelacala

linoNgxobongwana nitshiselwa izindlu ngaba bakwaNongwe. Zatshiswa izindlu zethu ndeza kuhlala apha ndabaneshishinyana ndihlala kwaThoko. Ndandilala e-garage nomama wam nabantwana bam.

Nomakhwezi: In 1989, an uproar erupted between the groups of Ngxobongwana and Nongwe. They were killing each other. If you are a partisan of Ngxobongwana, Nongwe's supporters will burn your house. So my house was burnt down and then I came to stay here and opened up a small business. I was sleeping at a garage with my mother and my children.

Dasi:

Le ndlu yayihlala omnye umfana wakwaLanga. Kwathi ngelixa kuliwayo wabaleka wohlala kokwabo. Wathi ndingahlala apha.

Translation: This house belonged to another young but then he ran away and went to stay with his parents during the conflict. He gave me permission to stay here.

Koni: This is Crossroad?

Dasi:

Ewe kuse Crossroad e-Bester homes.

Translation: Yes it is Crossroad at Bester homes.

Koni: Why is it called that?

Dasi:

Yi-Crossroad yonke qha i-contract eyayisokha i-Crossroad kwakusithiwa ngu-Bester. Kukho ekwakusithiwa ngu-Socks nayo kwakuksithiwa ngu-Socks. Kukho ekwakusithiwa ngu-Wimpie kwaze kwathiwa la ndawo ngu-Wimpie nase-Unathi kodwa yathiywa ngu-Ngxobongwana esithi, "UThixo ude wabanathi" Yonke le ndawo kwakuzokuthiwa yi-Unathi kodwa zange iphumelele kuba uNgxobongwana wayesele esebenza yedwa yena wadibana no-Shellhouse (Wessel and Du Toit Abelungu) zathengiswa ezizindlu kodwa ingumhlaba wabantu.

Kwathengiswa lo mhlaba. Yayizizindlu zentengo. Ukuze kuzokuba lo mlo yayizizindlu zentengo

Translation: This is Crossroad but this place was named after the Bester contract, which built Crossroad. The Socks and Wimpie locations are named after Socks and Wimpie. Unathi, which means, "God is with us" was named by Ngxobongwana. The whole of Crossroad was going to be called Unathi but it did not succeed because Nongxobongwane was working with white people, Wessell and Du Toit. The reason why there was conflict is because they sold the houses that belonged to the people.

Koni: So this house was one that Ngxobongwana sold?

Tran:

Le ndlu uhlala kuyo yenye yezindlu eyayihlala uNgxobongwana?

Dasi:

Ewe.

Translation: Yes.

Koni: So he sold it to the person who ran away to Langa?

Translation:

Wayithengisa kulo mntu wabalekela kwaLanga?

Nomakhwezi: A person who bought this house was not supposed to be from Crossroad.

Dasi:

Zazibiza kakhulu okokuba mazithengwe ngabantu balapha kuba babengenamali ngako oko zathengiselwa abantu abangahlali apha. Kwashiyeka abantu base-Crossroad behlupheka kuba babengenandawo. Bathuthwa sebetshiselwa izindlu ukubhekiswa e-Lower nasemaKhayelistha, Site B and Site C. Bonke ababantu banxusileyo yayingabantu ababesuka e-Crossroad.

Translation: Yes. The houses were too expensive for the people of Crossroad because they had no money. Then they were sold to people who were not residing in Crossroad and the people of Crossroad left homeless. Their houses were burned and they were transported to Lower Crossroad, Khayelitsha, Site B and Site C. All those who were squatting were from Crossroad.

Koni: So most of the people who live around here weren't from Old Crossroad?

Translation:

Bonke ababantu bahlala apha ayingabo abase-Croassroad?

Dasi:

Ewe. Abanye basuka eMaGugulethu abanye eNyanga.

Translation: Yes some of them are from Gugulethu and Langa.

Koni: But you were lucky because you negotiated with that person from Langa? How did you have money to pay for that person from Langa?

Translation:

Kodwa wena wabane thamsanqa kuba wathethathethana nalo mfo wakwaLanga? Wambhatala njani?

Dasi: Zange ndibhatale. Wandisa ebhankini.

Translation: I never paid instead I went to the bank.

Nomakhwezi:

Nenza ntoni?

Translation: What did you do?

Dasi:

Wathi indlu uzakuyijikela egameni lam.

Translation: He said that the house will be under my name.

Nomakhwezi:

Zange ubhatale?

Translation: You never paid?

Dasi:

Ndabhatala ebhankini zange ndibhatale nto kuye.

Translation: I paid at the bank.

Nomakhwezi:

Wayifumana yena imali?

Translation: Did he get the money?

Dasi:

Yena wayesabhatala kodwa abanye abantu babengafuni ukubhata kuba ezizindlu zazingekho kwimo elungileyo kuba ziyavuza zazingenayo nedreyini (sewerage – gutters).

Translation: He was still paying but other people declined to pay because the houses were not in good conditions. They were leaking and there were no gutters.

Koni: So what happened?

Translation: What happened?

Dasi:

Sadibana no-SANCO wathi mazithotywe amaxabiso emveni koko asabhatala.

Translation: We approached SANCO (South African Communist Organisation) which demanded that the prices should be lowered. After that we stopped paying the rent.

Nomakhwezi:

Anikabhatali nangoku?

Translation: So you haven't paid since then?

Dasi:

Siyabhatala.

Translation: We are still paying.

Koni: Were you part of the women's committee in Old Crossroad?

Translation:

Ubuyinxalenye yombutho womama e-Old Crossroad?

Dasi: Hayi ndizobangu-SANCO ne-ANC kuba ngelaxesha ndandilele-UDF ne-Civic.

Translation: No. I was a member of the UDF (United Democratic Front) and Civic.

Koni: What kind of things did the UDF and CIVIC do?

Translation:

Ibisenenza ntoni le mibutho?

Dasi: Ngumbutho olwela amalungelo abantu.

Translation: The Civic was a movement, which fought for people's rights.

Koni: Was Ngxobongwana the head of Civic?

Translation:

Wayengummeli walo mbutho uNgxobongwana?

Dasi: Yes.

Translation:

Ewe.

Koni: And he was good?

Dasi:

Waye lungile elaxesha. I-Vice yakhe ingutitshala uStuurman waseGugulethu. Wayemele iGugulethu, iNyanga. Sasiyomonyulela eNonzwakazi eGugulethu.

Translation: Only at that time. His deputy was Mr.

Stuurman. He elected him at Nonzwakazi in Gugulethu. He represented Gugulethu and Nyanga.

Nomakhwezi: Is Nonzwakazi a Methodist Church?

Dasi:

Ewe.i-NP yayisicinezela ukuba kufuneka siphathe amapasi sihlale eTranskei. Kwakusekugqitywe nento yokuba thina sisuka emaXhoseni asinako ukufumana zindlu apha maziqalwe zifunyanwe yinzalelwano yalapha. Kwathiwa thina apha e-Crossroad sizakuhanjiswa ndindawo eKhayelitsha. Zange sivume.

Translation: Yes. The National Party oppressed us. It wanted us to carry our passes at all times. It was already decided that we couldn't find houses because we are from the Transkei. Those who were born in Cape Town first should obtain the houses. They also wanted us to move to Khayelitsha but we refused.

Truncated English Transcript of

Mama Selena Dasi, interviewed by Koni Benson, translation Nomakhwezi Dlaba, May 17, 2005, Old Crossroads.

My name is Selena Dasi. I come from Indwe. My father had three wives. We grew up in our mother. Other two wives left. But the other wives children also stayed with us. My father was working in farms. He was looking after the farm while his owner wasn't staying there, looking after their cows, goats and sheep. He likes to grow vegetables, fruit, almost anything that can grow on earth. He was using a fountain water to irrigate the garden. He got sick after a while. He built the house for all of us.

Then the next thing that happened because he was now sick the owner of the farm brought another family to the farm and we had to be evicted. We had no where to stay. Just next to the road. Sleeping there. with no money. Most of the cows we had get lost because there was no place for them to stay. He passed away in 1966.

We found work, me and my mother. Then came a time for me to get married. I got married when I was 17years old. My husband was working here in Du Noon near Cape Town. I had a one year old child and with no pass. I would hide whenever the police are doing raids. I got my second born in 1970. The police caught us and we were arrested. It was a bad experience because we had children and had no where to run. They punished us to pay R10 if you have no husband, for if you admit that you got the husband, he will be fined too. We got divorced in November 1970.We

moved to stay in Elsie's River in 1971. I left my children to my mother in the Eastern Cape. I got the domestic job in Elsie's even though it was difficult. I got arrested for the second time and was sent to Langa. I had a boyfriend who bailed me for R10. his name was Thamsanqa Xhanti. In 1977 I got a child while I was staying in my boyfriend's place.

Then I moved to Crossroads. life here was hard. We built our houses from corrugated iron. Police were always arresting us. Then there was a Black Sash. It helped us in a lot of things. Whenever we got arrested, Black Sash would release us. Father David Russell was also helping us out. We lived in the hardship, women formed the women's league.

One of the big days was the announcement that everyone from Crossroads will be moved back to Transkei. The police made their camps starting from Mannenberg to Langa, to Nyanga then Crossroads. Police surrounded the whole area. Mr. Ndlela was shot dead on that event. They couldn't get inside for they suspected that there are terrorists inside.

The following morning the authorities called us to the community hall, (School)Noxolo.

They beat most of the people who were there including our leader Mr. Ngxobongwana.

In the beginning Mr. Ngxobongwana was very strong and assertive. The police were so threatened about his leadership. But that all changed after he was caught and was sent to different prisons, like Bishop Lavis, Simonstown and Paarl. And his bail was R20.000.

They told him to join the Counsel. At that time we were against the counsels because they were serving for the apartheid regime. So, he was forced to become a mayor, to change our people's beliefs. After he came out of jail he was elected as a mayor. Saying he does not want politics, for they did nothing for him while he was arrested and nobody visited him. he wants nothing to do with politics. He then joined the National Party.

One woman was beaten up and her knee cap was damaged severely. She never got any help from the authorities. Just the last time I met her was in a pay point, saying she even went mad (psychological problem). I can still remember that day, police surrounded the hall, making sure that no one leave the venue. She was trying to escape when she got hurt.

In 1989, during a fight between Ngxobongwana and Nongwe. Many houses were burned out. I stayed at Topco business area, for I had a small business I was running that time. I was sleeping there. my mother was also here with me. in this house, it belonged to another guy whom during the fight ran away. Then I took it. but now we are still negotiating for this house with the owner. These are Bester Homes, Crossroads. the name Bester comes from the name of the contractor that was building these houses. Like many of the other areas. People give the name of their place after the contractor involved in building.

Ngxobongwana's greed led to a conflict between people of Crossroads, for he was selling these houses. And many people couldn't afford to buy these houses, only those with money can occupy them. Which is why many were burnt. Many moved to Khayelitsha, Lower Crossroads. most people who are here now are from Guguletu and Langa. For me, I still never paid a cent to him, only to pay to the Bank and I only paid a deposit.

And the house when I occupied it, there were no water gutters, drainage. And we negotiated with SANCO for the payment of the houses. I was not in committee that time. I was only a member

of UDF and CIVIC. CIVIC was addressing the community issues, like housing and others. Ngxobongwana was the chairperson that time and his vice was Mr. Stuurman. He was not only represented Crossroads, he stands for Langa and Guguletu. UDF was fighting for Human Rights issues. Because the National Party was the Oppressors organization, UDF was the opposition to that. According to the Nationalist, Crossroads was demarcated for Industrial Area, saying we must move to Khayelitsha. Through UDF we resisted. That time there was too much hatred for whites and their business, their cars were burned.

That time we believed strongly to Ngxobongwana. We collected money for him to get cars. If you don't contribute, your house would be burned. There was this guy by the name of Mxolisi Khethani he was a UDF leader. He was the one who stopped this thing of collection of money for Ngxobongwana.

There were a lot of women involved during that struggle. Through their activenesss, the church bought them a mini-bus. Many people shot and others lost their eyes. And we would pick up those who were shot to save them from being captured by the police. If caught by police it was unlikely that they will be found or come home alive. and also we had to avoid sending them to Grotte Schuur or Tygerberg hospital. For they will still be arrested and tortured. We would run to Dr. Irvin at SACLA.

It was in that period where we wanted the release of Mr. Mandela from Pollsmoor prison.

At one stage police sent dogs to bite us during the demolitions. But I went to SACLA where I got my treatment. There was also one young man who was murdered in 1990.

Those days if they want you to join the National Party they would act as if they are doing the counting. This man's name was Buntubakhe Ndlela. We were called to the meeting, promising us about roads and electricity. He got shot by Ngxobongwana's men. Buntu was an ANC member and I was in women's League. He was very strong in demanding to know why the counting while the bank knows exactly the number of houses available here. through that he got shot.

Life in Crossroads in 1980's was not good at all. Ever since the ANC became strong at least things changed for better.

I wanted to have a house in New Crossroads but Ngxobongwana convinced us, saying that the rent there will be too much and we can't afford it. promised us with R2.00 houses. Instead, we got these much expensive houses.

In 10 October 1989, there were shots and burns. A taxi approached ours and those people demanded that we get off that taxi. Because we were scared, we just obeyed. These were the young boys who always targeting those against Nongwe or ANC.

I was involved in drum majorettes and choirs.

that day they took me to Nongwe. And I told them that I have been working for ANC. And Nongwe asked me what I was doing here and I told him that it's these boys who sent me here and I don't know why. they were shocked to found out that Nongwe knew me. it was rare to come back alive there if were caught. And already that day, people who saw me they thought I was already dead. Nongwe asked two men to accompany her till she reached the place where she stays, Ngxobongwana's.

and again we were going to the function in Guguletu. I normally carry a Loud Speaker whenever we mobilize people. I was shot but missed. I was shocked and they keep on shooting at the bus.

Another thing that was bad happening was the robbery, targeting Businesses. All big shops were targeted especially if you belong to the ANC. Second time we were petrol bombed. We just heard this big bang sound, and nothing burned fortunately. It was party political driven fight.

I was sewing and selling clothes and doing beadwork. Every evening business people were the targets of these thugings. Then I ran to Khayelitsha to my relatives for hiding, but unfortunately I caught an accident in the car I was travelling in. I broke my ribs. I was sent to Jooste Hospital, transferred to Grotter Schuur, and Vincent Pallotti for an operation. Nothing much they have done. And I refused to go for operation again for it was too much for me. I never did the business again.

Women's Power was a group of women's league. Demanded that people should be built big houses. Govt. said he can't afford to build such houses. Some wanted any type of a house saying so long they are not staying in shacks. Then we had to convince them to take any house since the R2. promised houses was not fulfilled by Ngxobongwana. Since we never moved to New Crossroads because of his lies.

I can still remember even that play of women. It was acting exactly what was happening in our reality lives in Crossroads. showcasing what was happening to our lives, hardship during the forced removals in Crossroads. others that I still remember who were the characters in that play are dead now, like Mrs. Ntongana. We were friends and I was in her funeral.