

MONDAY MONTHLY

THE UNIVERSITY OF CAPE TOWN NEWSPAPER

OCTOBER 2015

GRAPHIC HISTORY

FREE!



FORGOTTEN
STRUGGLE

PAGE 4

EXPLORATION!
RUINS! LASERS!

PAGE 6

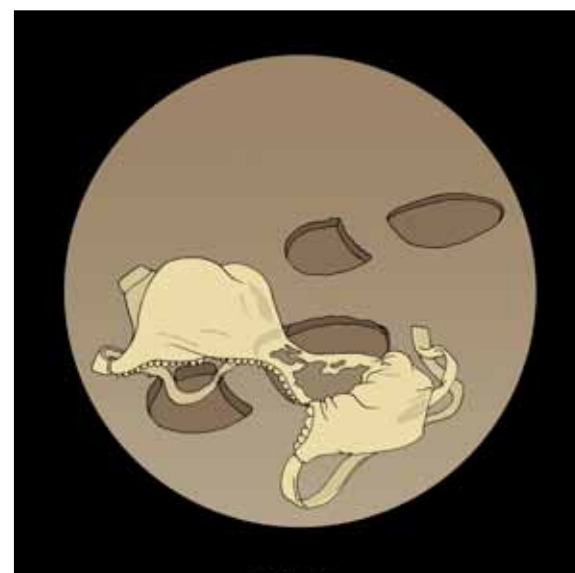
THE INCREASINGLY BOLD
LEADERSHIP ROLE OF THE
WOMEN IN THE CAMP
RAISED SOME EYEBROWS.



BREAKING NEWS!

**MORE
ZEN,
LESS
PHOBIA!**

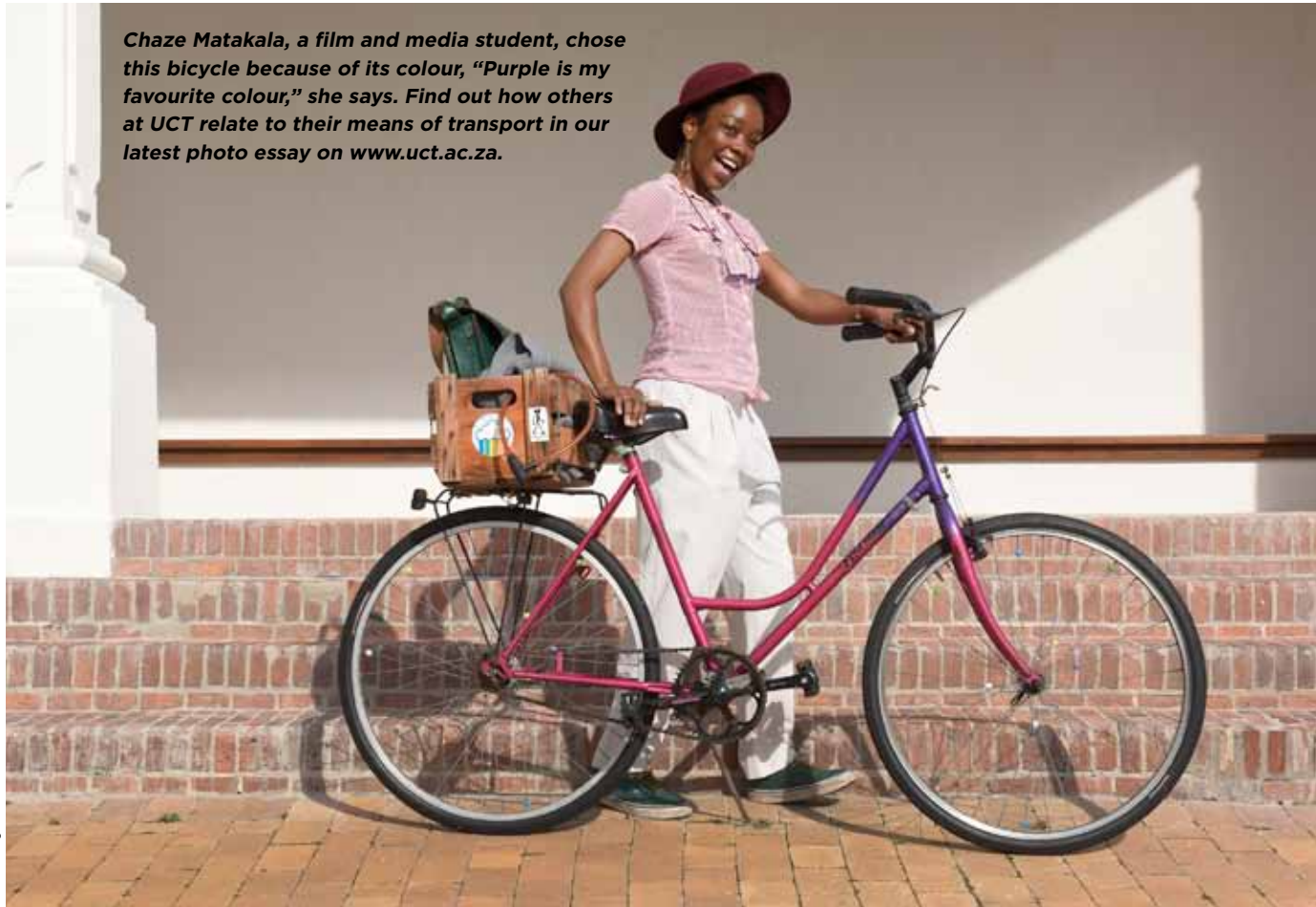
PAGE 3



editorial

Chaze Matakala, a film and media student, chose this bicycle because of its colour, "Purple is my favourite colour," she says. Find out how others at UCT relate to their means of transport in our latest photo essay on www.uct.ac.za.

Photo by Michael Hammond



DRAGONS AND DOORSTOPPERS

'How do you take a 500-page 'doorstopper' of a PhD on a neglected chapter of local history, and turn it into something ready for public consumption?' That's the intro to one of the stories inside, and was just too good to paraphrase. It's the same story, incidentally, that inspired this month's cover concept.

Historian Dr Koni Benson enlisted the help of a writer/artist duo to create a six-part graphic novel on women's resistance to the destruction of their shacks in Crossroads in 1998. The fourth part is hot off the press.

Speaking of hot, recently Emeritus Professor Heinz Rüther and his Zamani Project colleagues challenged the blazing Jordanian sun as they digitally mapped the ancient city of Petra. Literally carved out of a mountain, Petra was once a trade hub. It's one of many heritage sites around the globe that Rüther and co have 'preserved' with their laser scanner.

One of Zamani's latest escapades involves digitally mapping the Atlantic slave trade – and this is where the spoilers end. Turn to page 6 for the full scoop.

Monday Monthly also remembers AC Jordan, who this year had the former Arts Block renamed in his honour. Jordan was UCT's first black African lecturer – and you can read more about him in the sidebar to the right of this editorial.

On the opposite page, we recognise the dismal crime stats, particularly concerning violence, released by the South African Police Services in September. The article mentions a sliver of research concerning homicide that's taking place at UCT, in the context of a colloquium organised by the Safety and Violence Initiative.

What good is a newspaper with no dragons? Fair enough, dragons may be pushing it; but this month's Conversations in Community profiles someone who races dragon *boats* – which is close enough, in our book. Waleda Salie, a departmental manager in the Department of Finance and Tax, races the row boats with her club, amaBele Belles, and a crew of fellow breast-cancer survivors.

Salie talks camaraderie, strength and endurance – viva!

The Newsroom Team

AN ACADEMIC PIONEER

Archibald Campbell (AC) Mzolisa Jordan is described as a professor, author, scholar, writer, linguist, literary critic, poet, musician, humanist, nationalist, freedom fighter, revolutionary and gentleman.

But it is as an academic pioneer and torchbearer for African literature and linguistics that he is remembered, and his legacy is being honoured at UCT by the renaming of the Arts Block to the AC Jordan Building.

Jordan is remembered in UCT history as the institution's first black African lecturer, appointed in 1946.

In 1956 he became the first black African scholar at UCT to obtain a PhD.

But rewind to 1906, the year Jordan was born on Mbokothwana Mission Station in the Tsolo district of the Eastern Cape, where his father was an Anglican minister. Jordan won a scholarship to Fort Hare University College, where he obtained a BA degree in 1934.

In 1946 he came to UCT as a senior lecturer, a career that lasted until 1962. According to his wife, Phyllis, Jordan was criticised for leaving Fort Hare for UCT. His response was:

"I am going to UCT to open that [UCT] door and keep it ajar, so that our people too can come in. UCT on African soil belongs to *us* too. UCT can and never will be a true university until it admits us too, the children of the soil. I am going there to open that door and keep it ajar."

But politics interfered with scholarship. In 1960 Jordan was awarded a Carnegie Travelling Scholarship, but was denied a passport. He went into exile in 1962.

He taught at the University of California, Los Angeles and the following year was appointed to a professorship at the University of Wisconsin, where he taught African languages ("the only teacher known to be teaching his native language outside South Africa") until his untimely death in 1968.

In 1993 the AC Jordan Chair in African Studies was established to provide meaningful study of Africa by integrating African Studies into research, teaching and learning at undergraduate and postgraduate levels in UCT's faculties.

SOURCES

US Library of Congress

Howard Phillips, *The University of Cape Town 1918-1948: The formative years*

South African History Online

Professor Lungisile Ntsebeza, chair and director of the Centre for African Studies, UCT, www.africanstudies.uct.ac.za

IN THIS ISSUE



Page 4 Comic-book history



Page 6 Rescuing ruins



Page 8 Here be dragons

MONDAY MONTHLY

Monday Monthly started out in 1982 as a weekly staff newsletter. Since then, it's grown into a monthly publication covering a broad variety of campus life – from research, to student initiatives, to human interest. If you have an interesting perspective on the university, or a great story to tell (whether in words, pictures or any other medium), mail us at newsdesk@uct.ac.za. If you're looking to advertise in the classifieds, or subscribe to our mailing list, drop us a line at Ads-MondayPaper@uct.ac.za. For general information, contact Sharifa Martin at 021 650 5816.

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VIOLENCE AND THE POLITICAL DISCOURSE

A recent indaba on homicide, hosted by UCT's Safety and Violence Initiative, explored the scourge of murder, and looked at some possible political influences on the violence committed by citizens against non-nationals.

Story by Yusuf Omar

With more people being murdered in South Africa this year than last year, the country's latest crime statistics (released on 29 September) make for grim reading.

The murder rate increased for the third year running, and on average, 49 people are killed each day. Daily, another 48 suffer attempts on their lives. This increase has jolted South Africans, who until three years ago had seen the murder rate decrease by 50% since 1994.

But it's not just criminally motivated violence that menaces the populace. A recent homicide colloquium hosted by UCT's Safety and Violence Initiative heard dozens of papers on the subject, from studies about who gets murdered in South Africa, to the security of women using public transport to research into preventing homicide.

The colloquium closed by exploring how, if at all, the actions of the uppermost echelons of government influence violence in South Africa and Kenya.

Dr Laura Freeman and Shayni Geffen asked how much President Jacob Zuma's utterances fuelled – or soothed – the violent attacks on non-South Africans this year. And how, if at all, did Kenyan president Uhuru Kenyatta's statements in the aftermath of the deadly attack on Garissa University pacify or encourage anti-foreigner sentiment in his country.

By carefully scrutinising the language each president used in their official public utterances on these horrors, Freeman and Geffen teased out nuances that could have material impacts on South African and Kenyan attitudes and actions towards (or against) non-nationals.

In popular discourse, both countries were said to have a "migrant problem" – which was typified as a 'problem', noted Geffen. Non-nationals were associated with negative discourses in both countries, with Somali-Kenyans associated with terrorism, and non-nationals in South Africa commonly accused of 'stealing jobs' and being criminals.

Conservatively estimated, at least three non-nationals were murdered in South Africa every week, said Freeman. Non-nationals also endured 95% of crime against spaza shop owners, but own only half of the country's spaza shops.

When non-nationals were attacked en masse in KwaZulu-Natal this year, Zuma, as president, made a number of public statements on the



Photo by Shelley Christians, Gallo Images

Xenophobic violence reared its ugly head in South Africa again this year. Here Pakistani and Somali nationals are photographed protesting in Cape Town against bail being granted to suspects arrested for the murder of four Pakistanis in 2013.

atrocities. Geffen noted some key differences in how the two presidents had framed non-nationals in their respective countries. Zuma, she explained, associated non-nationals with "social deviances".

Kenyatta, on the other hand, deliberately separated Somali-Kenyans and 'terrorisms', locating terrorism as a national problem rather than an imported one. Somali-Kenyans are commonly stereotyped as terrorists, and Kenyatta consciously opposed that discourse.

Both presidents used the rhetoric of denying that there was any significant intolerance of non-nationals in their countries, and simultaneously glorifying their own countries, which was done largely by blaming other countries for any problems, or pointing out how much better their own countries were than others.

"While both presidents used these discourse strategies, Zuma did so to a far greater extent than Kenyatta and in arguably a far more problematic way."

In one speech, Zuma mentioned the need to "quell violence" 13 times, but mentioned the idea of tolerance just once. Kenyatta chose to emphasise the need to change Kenyans' attitudes towards non-nationals, preaching "unification and tolerance".

These "discourse strategies" had real socio-political impacts, said Geffen, reinforcing unfair power relations and even justifying violence.

STUDENTS PROTEST AGAINST FEE INCREASE

At the time of going to print, university campuses around the country were shut down due to fees-related protests. Students at Wits, Rhodes and UCT barricaded entrances to the university, protesting the increase in fees – while similar protest action took hold at Stellenbosch, Rhodes, Fort Hare and Pretoria. UCT students also called for an end to outsourcing. For more information on UCT's response and the range of debates raised in the higher education arena, and the country more broadly, go to the website: www.uct.ac.za.



Photos by Michael Hammond & Je'nine May

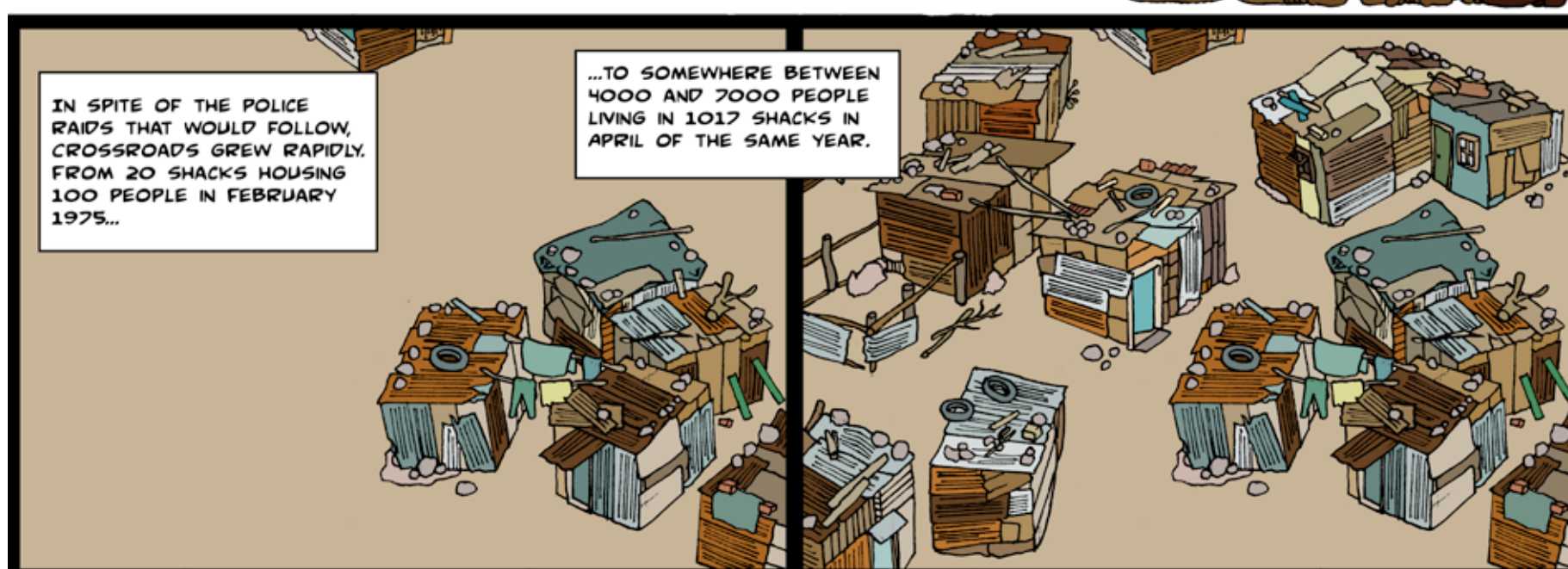
COMIC-BOOK HISTORY OF

How do you take a 500-page 'doorstopper' of a PhD on an untold chapter of local history, and turn it into something easily communicated to the public? Historian Dr Koni Benson enlisted the help of the Trantraal Brothers to create a six-part cartoon series, *Crossroads: I live where I like*.

Story by Helen Swingler



CROSSROADS BECAME KNOWN AS 'A PLACE FULL OF TRANSKEI WOMEN.' THIS WAS BECAUSE WOMEN WERE IN CHARGE OF THE MAJORITY OF THE HOUSEHOLDS IN THE CAMP. ADDITIONALLY MEN WORKING IN THE CITY HEARD THAT THERE WAS A PLACE WHERE PEOPLE COULD LIVE AS FAMILIES.



A FORGOTTEN STRUGGLE

Hot off the press is the fourth part in a story chain that illuminates sprawling Crossroads, the only informal settlement in Cape Town to successfully resist bulldozers at the height of apartheid in the 1970s and 80s. This area was again at the forefront of struggle in 1998, when the Women's Power Group staged a four-month sit-in at the city council housing offices.

The series tells the story of these women, mainly migrants from the former Eastern Cape homelands of Transkei and Ciskei, and their fight for better housing and living conditions – which continues today (there are still more than 460 000 families on the city council's housing lists).

In telling the history of the Crossroads resistance movement, it also reveals a different story to the one that appears in official documents. These process events through the lens of leaders and violence, and mostly ignore or airbrush the role women played, says Benson.

To piece it together, she accessed the archives and drew on her own oral history research, which tapped into the life narratives of 60 Crossroads residents – mainly women, who were part of the Crossroads Women's Committee in the 1970s, and the Women's Power Group in the 1990s – painstakingly gathered over two years, with the help of interpreters.

These narratives follow the women's lives from the 1970s on.

A DIFFERENT STORY

"The life histories of the Women's Power Group members tell a very different story about what the women were thinking and doing."

Writing in the *African Studies Review*, Benson says the women's gains in this turbulent time were "pushed back through a reconfiguration and politics, as reforms aimed at 'orderly urbanisation' and exclusively commoditised low-cost housing were introduced, while state-sponsored vigilantes (*witdoeke*) set the camp on fire and chased out 70 000 squatters in 1986".

"Years later in the same place and facing the same male figureheads in power, the Women's Power Group brought together 300 women in 1998 from across deep divides."

They held a sit-in at the council housing office, and demanded accountability for the non-delivery of housing and services.

That demonstration, says Benson, was one of the first and most prolonged of what have become everyday protests for better housing and services.

"The women's actions are often oversimplified by the media, and disconnected from the complicated legacies of apartheid that continue to plague Cape Town."

She turned from looking at the history of struggle to "looking at the struggle over history".

"Women's struggles were reframed in an official discourse labelling them naïve pawns and shack lords at best, and undeserving, impatient troublemakers at worst. Women's leadership was demobilised, depoliticised and dislocated from the issues they stood up for, and from the celebrated history of women's mobilising in Crossroads."

As a result, the history of the Women's Power Group, for example, much deflated by "silences around complex processes", was overshadowed and unacknowledged.

COMIC SATIRE

But how to re-tell that history, with all its layers and nuances?

Benson, now a postdoctoral research fellow in the Department of Historical Studies and the African Centre for Cities, drew on a personal favourite: comic satire.

She's a long-time fan of Aaron McGruder's *The Boondocks*, a satire of African-American and American culture, seen through the eyes of a 10-year-old black radical, Huey Freeman.

She joined forces with the Trantraal Brothers, writer/artist duo André and Nathan, to give life to her research through the comic-book series.

Benson approached the brothers after seeing *Coloureds*, a graphic chronicle of their growing years in Bishop Lavis and Mitchells Plain.

"They'd grown up in Cape Town. They knew the nuances."

But there were challenges.

Having distilled the key 'chapters' of her PhD, André Trantraal was still concerned that there were too many words for the medium.

"It shouldn't be an education pamphlet," he said at the recent South African Young Academy of Science (SAYAS) symposium,



Photo by Michael Hammond

Graphic history: From left Dr Koni Benson, André Trantraal and Dr Sahal Yacoob, in conversation at the SAYAS symposium.

where he shared the stage with Benson to talk about new and creative vehicles for the expression of 'new political histories'.

"It's been a real education for me, how some events have been marginalised in the political struggle in South Africa," he commented.

DRAWING THE NUANCES

Speaking about the role of art and collaboration in this forum, André Trantraal said: "It is still an ongoing process for us to challenge and shift stories away from oversimplified township stereotypes to show more complicated reality."

That complicated reality is demonstrated particularly well by the cover illustration of the series' second book, depicting a woman's bra trampled by a police boot and lying in the dirt.

For Benson, the simple but powerful image mirrors – with great economy – the aftermath of violent raids and removals, and "gives a sense of real people and real lives, and homes that were destroyed multiple times".

"It highlights the gendered nature of shack dwelling as part of the migrant labour system, and questions what 'home' versus 'homelands' meant from the perspective of black women whose mobility and fertility were limited to keep the system going.

"It is also part of the larger story of women politicising struggles of daily life, which we are often told are personal and not important to collective histories."

RETROSPECTIVE PHOTO ALBUM

One facet that struck Benson was the power of the archival photos that Nathan Trantraal and Ashley Marais turned into drawings.

"When we take the comic back to the women, some now in their 90s, they looked at it as a retrospective photo album; these are photos that never existed for them.

"Look," said Mama Yanta (the first chairperson of the Crossroads Women's Committee of the 1970s), "there's Mama Luke [also a veteran leader], and there's Johnson Ngxobobgwana [head of the Crossroads residents committee, who later led the *witdoeke* attacks on the settlement]."

This careful and authentic rendering reflects the creative team's own commitment to the project's historicity.

"We researched it as well as we could, and used people involved in the struggle, activists and community leaders," said André Trantraal at the SAYAS symposium.

The place of comic-book series like *Crossroads: I live where I like* in the historical archive demands categorisation, but none is easily found.

For example, the work of cartoonist and journalist Joe Sacco, which deals with Israeli-Palestinian relations and other thorny issues, is described as 'comic non-fiction'. Other terms are 'comic book history', 'comic strip biography' and 'anthology of graphic narratives'.

"These resources can be powerful tools for spreading an urgency and inspiring a creativity in thinking about how to intervene in the historical present," writes Benson in an article about graphic histories and artist/activist/historian collaborations for an upcoming special edition of *African Studies Review*.

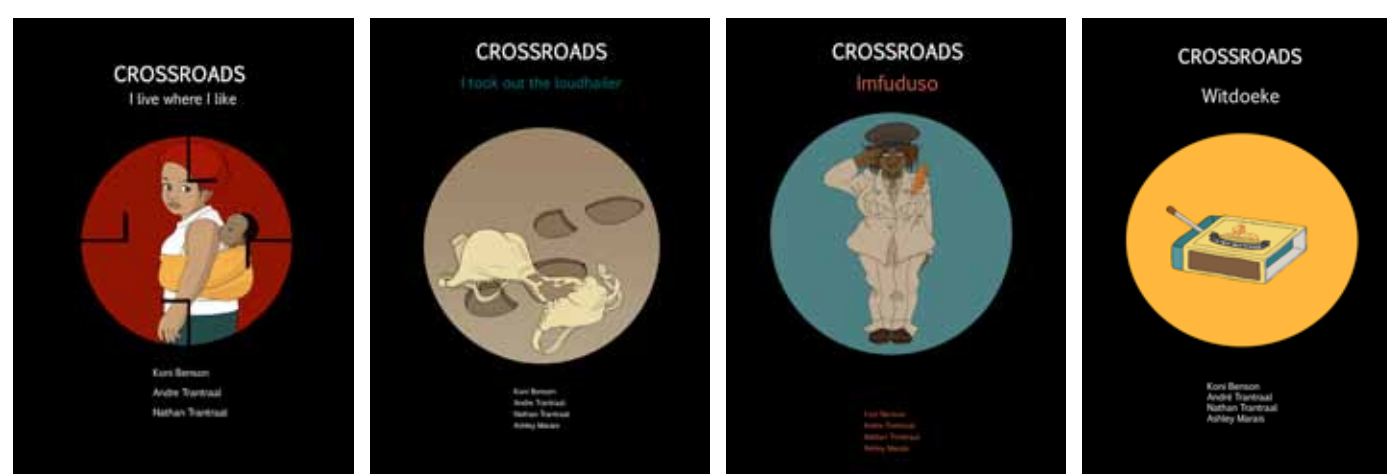
This series underscores the importance of sharing these important passages of local history with young South Africans, and connects the apartheid and post-1994 periods.

"These moments of women-only organising are rarely connected in public debate," says Benson.

To this end the series will be piloted at two schools, in Crossroads and Khayelitsha.

"The series has given the histories pieced together in my PhD work airspace and an outlet."

"It's been a real education for me, how some events have been marginalised in the political struggle in South Africa."
- ANDRÉ TRANTAAAL



The Crossroads: I live where I like series is published by Isotope Media.



Emer Prof Heinz Rüther laser scanning at the Luxor, a city in Egypt that includes the Valley of the Kings and the Valley of the Queens.

Photos supplied by the Zamani Project

RESCUING RUINS WITH LASERS

One of UCT's most barnstorming engineering-cum-historians has a big decision to make. Emeritus Professor Heinz Rüther uses laser scanners to digitally map priceless heritage sites that might soon crumble under the weight of time, or by more sinister forces. Now he must decide whether to quite literally risk life and limb to capture the essence of a crumbling monument in Afghanistan. But more on that later.

Story by Yusuf Omar

Rüther heads the Zamani Project, which is based in the geomatics division of UCT's School of Architecture, Planning and Geomatics. He was principal investigator on a UNESCO-sponsored project to digitally archive the Jordanian city of Petra which is carved from stone.

State-of-the-art technology helped the Zamani team create a virtual world for spectators to 'walk through' Petra, exploring the ancient city from a first-person view in the knowledge that the dimensions are correct up to a centimetre. It's one of the watershed moments in the project's attempt to capture the spatial domain of heritage.

It's not all plain scanning.

"There's no money in heritage," says Rüther. "There are so many other priorities. If I stand there with my laser scanner – the laser scanner

cost R1 million – and I see starving children around, I feel bad. Can you actually justify this?"

"Although for me, the value of cultural heritage is very high, but it's not higher than human life. I'm not saying I'm completely altruistic – I do exciting work – but it is something for humanity."

MAPPING THE SLAVE TRADE

While Petra was a huge endeavour, Rüther has shifted focus from individual sites to organising his research projects around themes, and currently has two major expeditions on the go.

The Zamani team is mapping the Atlantic slave trade and has already documented five castles in Ghana where slaves were kept before being shipped to Liverpool or the Americas and Caribbean.

"I want to plot the routes that were taken by the slaves. I found a record that showed 38 000 voyages were made. Every single voyage is recorded, how many slaves there were... I want to put this into a spatial context that shows where the big movements were and how slaves were moved."

3D models of sites will be built.

The second major project involves mapping key sites from Sofala in Mozambique up to Somalia, known as the Swahili Coast. They've already done six sites up the Swahili Coast, including Langu, Gede in Kenya and Kilwa in Zanzibar.

"I want to put a database together where we can make the information available to the public. But we haven't got the funding."

THE BIG DECISION

Deep in the mountains of Afghanistan stands a lonely minaret nearly a millennium after its construction. Intricate designs run the length of its side, and it's the sole survivor among the ruins of what some suggest are a lost city.

The reason Rüther is anxious to map this landmark is because the 62-metre tall brick minaret has started to lean. One complication is that there are no roads – it takes two days to get there on four wheels – but safety fears are the real crocodile in the river.

The Zamani Project recently backed out of another project in Afghanistan for safety reasons, but this one might turn his head.

Rüther and company are sometimes offered military protection, but he's wary of the benefits. "In Mali, they give us soldiers to protect us. But that's just an attraction. Al-Qaeda, if they see soldiers, that's something to attack."

He reckons that Westerners are targeted for the publicity value. "There are people dying in Afghanistan every day. But the moment one South African dies [it's in the papers]. They get value out of the publicity."

Danger often lurks, and Rüther regrets seeing

so many sites and monuments drenched in cultural heritage being destroyed by grave-diggers and militant groups in the Arab Peninsula and Africa. Then there's the malaria risk, which Rüther has contracted so often he now experiences it as merely a bout of flu. The perils of travelling, one supposes.

PYRAMIDS AND OTHER STORIES

And he's worked all over.

From the Castle of Good Hope Cape Town, through the ruins of Great Zimbabwe, spreading north to Ethiopia, west to Cameroon and yet further north to United Arab Emirates, the Zamani team has mapped dozens of monuments and places.

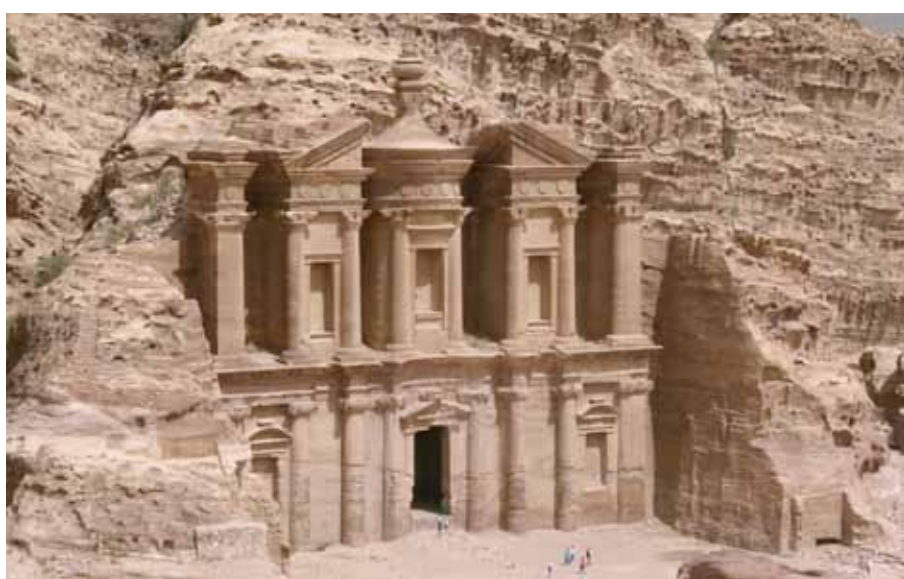
It's difficult to find a favourite in a seemingly endless list. Nevertheless, Rüther picks out Kilwa in Tanzania for its "natural beauty". It helps that the ruins are still in good shape, he adds. The former Swahili town on the island of Kilwa Kisiwani was a trading hub from between the 10th and 16th centuries. Stone ruins of houses, mosques, palaces and tombs now dot the landscape.

Namurautunga in Kenya also holds a special place in his memory. "We were so well received by the locals." The data from that project has yet to be published, and will find its way to the Zamani Project as soon as it is.

In March this year, Rüther and company digitally recorded the 'forgotten' pyramids of Meroë in Sudan. The nearly 200-strong army of pyramids were built between 2 700 and 2 300 years ago, and are smaller than the more famous Egyptian structures.

For now, Rüther and the team will continue their journey up the Swahili Coast and track the slave trade. It's a race against time to map many of the ruins as erosion, flooding and people threaten their immediate futures, and Rüther doesn't hide his feelings about losing so many treasures.

"My heart bleeds. They're irreplaceable."



Visitors to the Zamani Project website can take a virtual 3D tour of Petra, a city carved out of a mountain.

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CONVERSATIONS IN COMMUNITY

HERE BE DRAGONS

In the latest in our series of Conversations in Community, Waleda Salie – former teacher and now departmental manager in the Department of Finance and Tax, talks about the ancient sport of dragon-boat racing and surviving breast cancer.

Story by Helen Swingler

Photo by Michael Hammond



In the same boat: Dragon-boat racer Waleda Salie of the amaBele Belles, South Africa's only crew of breast cancer survivors. In 2006, the Pink Paddlers, the first World Championship for Breast Cancer Survivors, was held in Singapore.

There's a stiff south-easter whipping up cloud on the Table; only the mountain's north-west flank is exposed. But between the sleek hulls of luxury boats and the Clock Tower in the V&A Basin the water is broken only by the wake of dragon boats.

In one, Waleda Salie is braced, feet wedged against the seat in front. She digs deep into the water, stretching far forward and slightly outboard, her fixed-blade paddle lifting and plunging in tight rhythm to the drumbeat from the bow.

In her neon-pink amaBele Belles club top, she is accustomed to the rigours, the sights and sounds, the harbour patina of seal guano, fish and diesel oil, and the tang of iodine and salt in the air.

Waleda is in esteemed company. Breast cancer survivors make up the amaBele Belles crew. Paddling helps with lymphedema, the result of lymph gland removal, which can cause swollen arms.

"I'm not a good swimmer. The first time I went on the water I told them, 'If the boat rolls, you save me first!'" she says.

But the sleek fibreglass structures, scraped regularly to remove the drag of barnacles and marine muck, are as sturdy as their ancient teak counterparts first put to water on Dongting Lake along China's Yangtze River over 2 000 years ago.

Unlike the demonic, fearsome dragons of European lore, Chinese dragons are water deities. The dragon is also one of the

12 animals of the Chinese zodiac, the only mythical creature among them – believed to have ruled the water on Earth in the seas, rivers and lakes; and in the sky, in the mist, rain and clouds. The annual dragon-boat-racing festival – Duan Wu – is linked to the rice-planting season and coincides with the fifth day of the fifth Chinese lunar month.

Waleda and her amaBele Belles mainly race distances of 500 metres; but in China, crews number as many as 80 and distances can extend to over two kilometres.

THE DIAGNOSIS

It was six years ago that Waleda found a lump in her breast. Her mother had died of breast cancer at the age of 49, only 18 months after diagnosis. The youngest of her mother's five children was nine.

Waleda's first reaction to her diagnosis was: what now?

Her husband Aslam's response brought her to earth.

"So, what are *we* going to do about this? What are our options?" he asked the doctor with characteristic pragmatism and concern.

When her luxuriant hair fell out as a result of chemotherapy, he suggested she shave it off (bravely, she did. "I saved lots on shampoo and blow-drying!"). On her off days, he cooked and did chores. He took her for various treatments and even paddled alongside her in the dragon boat.

Among the amaBele Belles she found women who'd navigated their own sea of uncertainty.

"Our experiences are all unique; no-one's diagnosis is the same."

And with them she shared what dragon-boat racing fosters – camaraderie, strength and endurance.

"We've been there."

It took some time to get fit and into the strenuous routine.

Sometimes, paddling in the rain or on down days, she was comforted by the thought: "I've been through worse. Nothing beats chemo."

"When I was first diagnosed, Aslam encouraged me to seek lessons from my experiences."

And things have changed.

"I'm more patient, less concerned with the trivial, more intent on living in the moment."

Waleda also believes in paying it forward. She's very aware that October is Breast Cancer Month and that for the amaBele Belles racing their dragon boat on the dark sea, survival is found first in the depths.

"One of the things I've adopted from my survivor sisterhood is the ABC of life: attitude, belief and choice. And then it becomes your mindset."

Of her own uncharted journey, Waleda is upbeat. She's learnt that much: healthy thinking and living are the way forward, and learning how to find three things each day to be grateful for.

Today it's her life, her husband and her job at UCT where she's worked for 12 years.

She loves sewing and gardening, especially the greens (and reds) used in traditional Cape cooking; coriander (dhanya), curry leaves and chillies.

You may find her visiting the past at the District Six Museum (she was a Phillips before she became a Salie, and the Phillips family was relocated to Kensington), but more likely she'll be with Aslam in the bundu, on a 4x4 trail in the mountains with a tent or on their 650cc Suzuki bike.

That's how they like it – big spaces and bigger skies.

"Don't phone me, I'll phone you," she jokes.

"I'm not a good swimmer. The first time I went on the water I told them, 'If the boat rolls, you save me first!'"

WALEDA SALIE