



Strand Street Quarry, BO-KAAP LIVING HERITAGE

Synthesis and Conceptual Narrative Report

June 2024

Report for the City of Cape Town



CITY OF CAPE TOWN
ISIXEKO SASEKAPA
STAD KAAPSTAD

Strand Street Quarry, BO-KAAP LIVING HERITAGE SYNTHESIS AND CONCEPTUAL NARRATIVE REPORT

June 2024

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 **Infinity**
Environmental



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1

Background and Introduction



Cape Town, the oldest city in South Africa, is a place rich in narratives of courage, resilience, dispossession, and displacement.

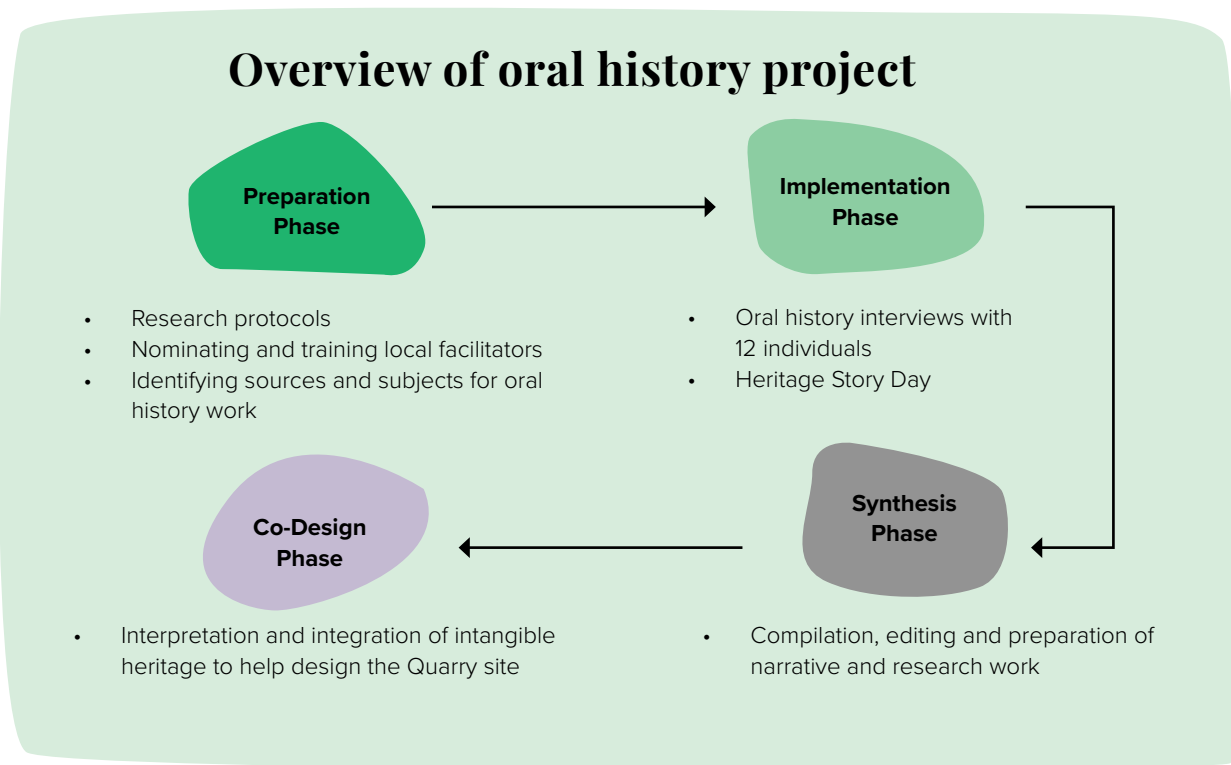
It also evokes the sense of loss, pain, and trauma that follows in the wake of the destruction and reconfiguration of place across time. Some narratives are well-known, like the District Six removals that scattered its former residents across the city. Others are hidden, lost, forgotten, disavowed, or lie buried in the living memories of city residents, surfacing only when opportunities arise to share stories about life as experienced, as remembered.

The City of Cape Town has identified the Strand Street Quarry, situated on Strand Street / High Level Road between Bo-Kaap and de Waterkant, for redevelopment into a community and sporting facility and mixed-use space. The quarry was active from circa (c.) 1660 until c. 1905 and, together the adjoining smaller Wash House and Prayer Quarries is one of the earliest tangible records of a colonial presence in the country. The quarry is also a tangible place of memory for the local community and has served in the recent past as a focus area for the local community, as an open space amenity and sports field.

Following the initial stakeholder engagements, an intangible heritage rapid study was commissioned by the City of Cape Town, led by Dr Josette Cole. The study took the form of an audit of archival, documentary, and multimedia sources. The findings of the audit led to the decision by the CCT to undertake a **Living Heritage / Oral History Project** to surface more details on the intangible cultural heritage and social history of the Bo-Kaap. The Project was conceptualised as a pilot, the process of implementing which would be documented alongside the outcomes and findings as a learning outcome for future precinct planning and development.

This document provides a synthesis and conceptual narrative of the spatial, social, and cultural heritage of the Bo-Kaap and surrounds. It is derived from a re-reading, review, and synthesis of findings and insights captured from three separate, but inter-linked phases of research undertaken on the area's tangible and intangible heritage between March 2023 and February 2024, and is aimed at informing the urban design concept for the City of Cape Town's planned Strand Street Quarry Redevelopment.

Overview of oral history project



The conceptual and visual narrative presented below is fundamentally inspired and informed by the stories, sentiments, observations, insights, and reflections that emerged from the community-based engagements with Bo-Kaap residents (interviewers, interviewees, and others) during Phases 1 and 2 of the Process Plan guiding the Living Heritage/Oral History Project.¹ The oral history interviews and accompanying community-based process deepened and enriched earlier archival and heritage research. They highlighted and illuminated past and present connections between the tangible and intangible heritage of the Bo-Kaap

and surrounds, the ruptures and continuities related to the spatial, social, and cultural heritage of past and contemporary Bo-Kaap and the Strand Street Quarry under apartheid, and historical linkages to the surrounding areas and wider city.

This evoked new angles of view for re-conceptualising and repositioning these iconic inner-city spaces within the local and wider public imagination. It should be read as a catalyst or starting point for surfacing robust discussion and creative thinking on concepts and visual images through a design process.



2

A Conceptual Framework for the Living Heritage of the Strand Street Quarry and the Bo-Kaap



In documenting the living heritage of the Strand Street Quarry and the Bo-Kaap, it seemed important to develop a framework within which to synthesise, analyse, and interpret the emerging research findings.

At a conceptual level, based on a synthesis and reflection of the overarching research process, some core elements of the Quarry and Bo-Kaap narratives emerged.

The three framing concepts, described in more detail below are **connectivity**, **disconnection**, and (reimagined) **reconnection**. While all three also speak to the history, heritage, and memories of Cape Town over the centuries, the Quarry and Bo-Kaap and surrounds offer some unique aspects, including

a substantial architectural (tangible) heritage, a key role in the institutionalism of Islam at the Cape, and an ongoing preservation and celebration of its living heritage. The narrative points to a unique opportunity for positioning the Strand Street Quarry Project, located on a National Heritage site directly linked to slavery, old city construction, and Islam at the Cape, as a cultural heritage space with the potential to act as a bridge to reinterpret and address historical and contemporary spatial, social, and cultural divides across the city.

Core concepts

Connection
multiple connections



- Global connectivity**
(colonialism, slavery, political resistance and exile)
- Spiritual connectivity**
(Cape Islam)
- City connectivity**
(the bedrock for building “the old city”).
- Bo-Kaap connectivity**
(spatial, spiritual, political, cultural, social)

Disconnection
a disrupted and divided history



- Segregation**
- The making of the Apartheid city**
(spatial, social, cultural)
- Bo-Kaap becomes identified as a “Malay Quarter” in the city.**

Reconnection
through cultural heritage and design



The Quarry and Bo-Kaap commemorated as **iconic** remnants and reminders of the Cape’s linkages to colonialism and slavery, heritage markers of the “old city” of Cape Town, a reminder of a former organically cosmopolitan and culturally diverse city, and its specific role in the institutionalisation of Islam in the Cape.

Cultural heritage and urban design combine to create a public space design that **reconnects** and integrates the Quarry and Bo-Kaap into a city still divided by history.



3

Synthesis of Research Findings and Conceptual Narrative



The Strand Street Quarry, situated on Strand Street/High Level Road, the dividing line between contemporary Bo-Kaap and De Waterkant, with its two adjacent quarries (the Wash House and 'Prayer' Quarries, accessed from Chiapinni Street), is one of the earliest tangible records of a colonial presence in the country.

It is important to acknowledge that the history of the Strand Street Quarry project site pre-dates its use as a place for quarrying rock to build the Castle of Good Hope in the 1660s. Previous heritage research undertaken for the Strand Street Quarry Project acknowledges that there appear to be no early maps or images of the Bo-Kaap/Signal Hill area to illustrate evidence of any settlement or usage of this area during pre-colonial times. However, we can safely assume that the indigenous people of the Cape would have used the slopes of Signal Hill and surrounding Table Valley area, especially the latter's freshwater mountain streams, for grazing purposes. The pre-colonial period should be viewed and acknowledged as a necessary backdrop to the narrative captured below.



Khoikhoi with Cattle. South Africa Western Cape, 1700. Retrieved from the Library of Congress, <https://www.loc.gov/item/2021670558/>.

This is a historic landscape which is strongly associated with industry, slaves and heavy labour as well as the development of Islam in the Cape. The quarries and their immediate context of Signal Hill and the Bo-Kaap share physical, environmental and cultural aspects with a much wider natural and cultural landscape. Historically the three quarries have linkages to the broader Cape Town through Peninsula wide defence systems, religion, geology, quarries, mountain and cityscape, tourism and recreation... The Strand Street Quarries...are historically linked to slavery, the development of Cape Town and, played a role in Bo-Kaap's cultural, religious, and social life.

~ O'Donoghue, 2023: Strand Street Quarry Heritage Report

Although the pre-colonial archaeology of the study area is largely unknown, hunter-gatherers are likely to have modified the area through exploitation of the flora and fauna and water, the use of fire, construction of shelter and the establishing of paths over the mountain kloofs for livestock. Early development along Signal Hill was limited, as the soils [were] poorer than in the Table Valley and there was a lack of water, especially in summer.

~ O'Donoghue, 2023: Strand Street Quarry Heritage Report

Connections

A globally connected space

The Quarry and Bo-Kaap are inner-city spaces that reflect the Cape's global (East/West/North/African) cultural heritage and connectivity due to the immigration of slaves, political exiles, and immigrants, acting as reminders of universal socio-economic, spiritual, and political processes that influenced and shaped Cape culture in the 17th century. Three with specific relevance for the Strand Street Quarry and Bo-Kaap, discussed briefly below, are slavery, anti-colonial protest, and the introduction of Islam to the Cape.

Slavery

We now know that the Cape and its indigenous people were globally connected for several centuries before the arrival of the Dutch East India Company (VOC) at the Cape, with various merchant ships stopping for fresh water and trade as far back as the 13th century. But the arrival of Jan van Riebeeck and his entourage at the Cape in 1652 to establish a refreshment station was a key turning point in the Cape's early history, especially when the refreshment station became transformed into an emerging settlement.

The decision by Van Riebeeck in 1657 to grant leasehold tenure in land along the Liesbeek River to former VOC employees ("free burghers") marks the transition from a Dutch occupation at the Cape to a Dutch colonization and settlement, with huge implications for the indigenous people who were dispossessed of their land and way of life. The establishment of farms and accompanying infrastructure immediately ushered in an increased demand for manual labour and artisanal skills given the unwillingness of the Khoi to undertake manual labour. This led to a new turning point in the early Dutch colonial history at the Cape - the introduction of the first overseas slaves into the Cape in 1658, apart from those who had accompanied VOC officials as their personal slaves and worked in the Company's Garden. From 1658 onwards, the Cape was destined to become a creolised space located at the tip of Africa between the Atlantic and Indian Oceans.

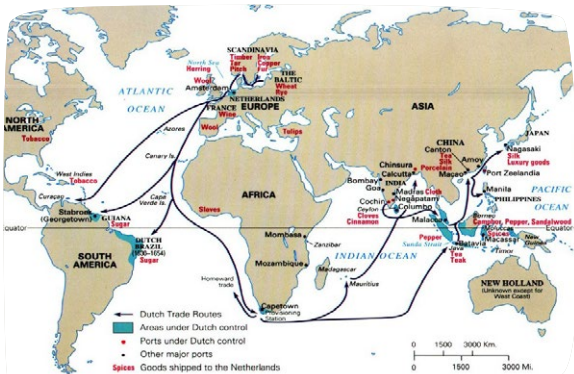


Image06 The Indian Ocean slave trade. Kootker, et al., 2016.²

The Dutch, Portuguese, English, French, Spanish and Danish seafaring Europeans in a mad rush for dominance of Southeast Asia and its resources entered this arena not just warring against each other but also warring against the Arab merchant presence and influence. Most importantly they were at war with the indigenous peoples of the region. These wars resulted in thousands of captives some of whom were sold into slavery. Others who were royals, nobility, military leaders and religious leaders were banished to colonies.

~ Cape Town Museum: Sheikh Yusuf of Macassar. Online at <https://www.capetownmuseum.org.za/they-built-this-city/sheikh-yusuf-of-macassar>

Van Riebeeck felt that slaves were integral for the colony to survive for the Free burghers were unable to get enough labour from Europeans, neither Khoi nor company servants wanted to farm to the degree and extent necessary, for their labour to become profitable. For Van Riebeeck, the incredibly cheap slaves were seen as the best way to deal with this issue, but the Heeren XVII refused his initial request for slaves... This all changed when on 28 March 1658, the Dutch merchantman, the Amersfoort, anchored at the Cape with a cargo of 174 slaves. The Amersfoort's arrival in Table Bay, with slaves in its hold, firmly brought the Cape colony into the fold of one of the most terrible institutions of the last centuries, the Slave Trade.

~South African History Online, 2023. <https://www.sahistory.org.za/article/early-cape-slave-trade>



Slave halter with two collars, 17/18th century. Iziko Museums of South Africa. William Fehr Collection: C110

Exiled anti-colonial resistance fighters.

The Cape also became a preferred destination for the deportation of several political “dissidents” opposed to the Dutch colonization and occupation of Indonesia and surrounds. One person exiled to the Cape Colony was the Sufi religious leader from Macassar in Indonesia, Sheikh Yusuf, the “Desmond Tutu of Indonesia” and founder of Islam at the Cape.

Maritime records document that from 1590 until 1700 there were 2 632 ships that called at the Cape, involving five nationalities.



Dutch Whaling Ship in Table Bay, c.1615
Iziko Museums of South Africa: William Fehr Collection: CD8
<https://african.pictures/asset/27992/>

Many exiles were sent to the Cape by the Dutch. And these exiles were kept at Robben Island and even when Sheikh Yusuf was sent to the Cape there are records that indicate that the authorities were complaining about the fact that too many Muslims were being sent to the Cape by the Batavian government and that they couldn't cope or manage the prison population, even in the time of Adrian van der Stel, the successor of Simon van der Stel.

~South African History Online, 2023. <https://www.sahistory.org.za/article/early-cape-slave-trade>

Back in Indonesia [several] people revolted against the Dutch. One of them was a great scholar by the name of Sheikh Yusuf who started the resistance with the King and led a group of men into the jungles of Indonesia to fight the resistance against the Dutch. It was more a sort of guerrilla warfare against the Dutch and so, after that, the Dutch made him an offer to say, look, if you give yourself up, we won't kill you, but we will imprison you, which they did. But at every prison that Sheikh Yusuf goes to people protest for his release because he was a very well-known Sufi scholar and well known throughout the region. I mean he was like Desmond Tutu....and so in 1693, the Dutch decided that this was too much of a headache and sent him to the Cape of Good Hope. So, he landed here or arrived here on the ship the Voetboeg, one of the roads in the Bo-Kaap, the top road, is known as Voetboeg. And he arrived on this cargo ship with 49 of his followers, his children, his wives and followers and he was sent to Zandvlei which became known as Macassar after a place called Macassar in Indonesia where Sheikh Yusuf came from But Sheikh Yusuf only lived here for a few years and passed away in 1699.

~South African History Online, 2023. <https://www.sahistory.org.za/article/early-cape-slave-trade>

Islam at the Cape

Although Sheikh Yusuf never lived in the Bo-Kaap, he is known and revered within the Muslim community of the Cape, especially in the Bo-Kaap, as one of the key founders of Islam, and is alleged to have spent his time at the Cape covertly teaching the local population about Islam, especially slaves, amongst whom his teachings and thinking found fertile ground. The introduction of “Malay” slaves from the East into the Cape, placed alongside the deportation of political exiles and religious leaders to the Cape, fundamentally shaped and influenced the future social, cultural, religious and political life of the Cape Colony from the late 17th century onwards, with significant impact on the nascent inner-city space first known as Waalendorp (now the Bo-Kaap), from the late 18th century onwards.



Sheikh Yusuf

City connectivity

The Strand Street Quarry as the “bedrock” for constructing Cape Town’s “the old city”

In addition to being a record and reminder of its significance as the “bedrock” for material used in the early development of Cape Town’s “old city”, the open space left in the wake of its closure and quarry wall looms large as a testimony to the memory of the many slaves who laboured there, extracting tons and tons of stone (slate and shale) from the mountain, with no machinery, to construct fortifications, roads, foundations, buildings, and homes. The stone (slate and shale) extracted from the Strand Street Quarry remain as tangible heritage markers of the early transition of Cape Town from an agricultural to an urban town, beginning with the construction of its “old city”. The fact that the stone was used to construct the second fort in 1666, means that it must have existed from that date, remaining a working quarry until its formal closure in 1905.

Although the Bo-Kaap quarries are not reflected on certain of the earliest maps of the Dutch East India Company’s Cape settlement, the Cape Archive mentions the stone for the Castle of Good Hope was extracted from the Strand Street Quarry. It therefore must have existed from 1666 when work began on the second fort...The quarry was closed in 1905 but stone was still being mined in 1946, as per Council minutes...A photograph of 1952 shows that all quarrying had ceased and that the quarried area was being used as a playing field and children’s park with swings.

~O’Donoghue, 2023. Heritage Report.

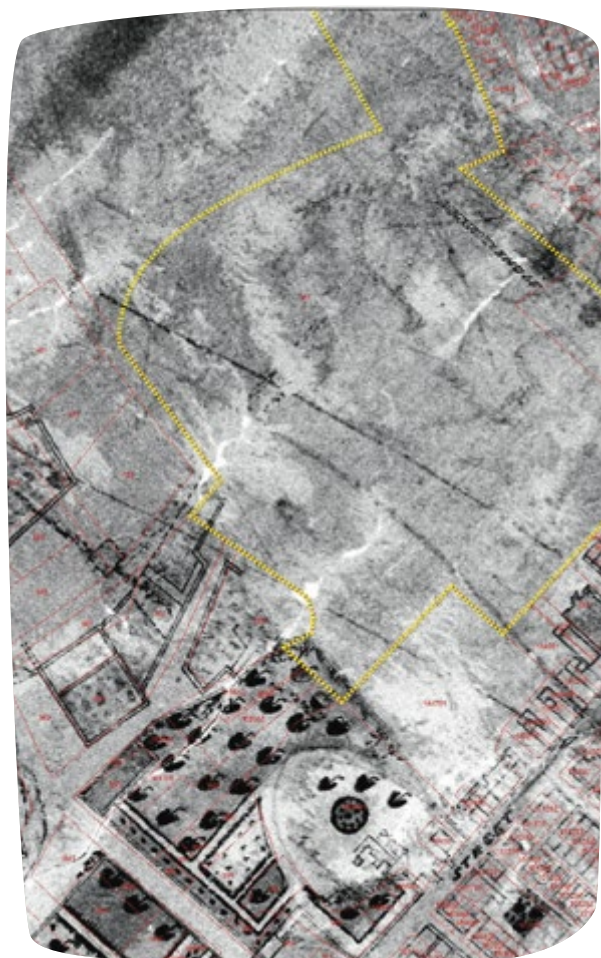




Stone from the Strand Street Quarry was used to construct the Castle of Good Hope in 1666



1895 Thom survey depicting the three Bo-Kaap quarries, with section of project site outlined,
Source: City of Cape Town Open Data Portal, 2023



1878 survey of the three Bo-Kaap quarries, with the section of the project area outline depicted.
Source: City of Cape Town Open Data Portal, 2023

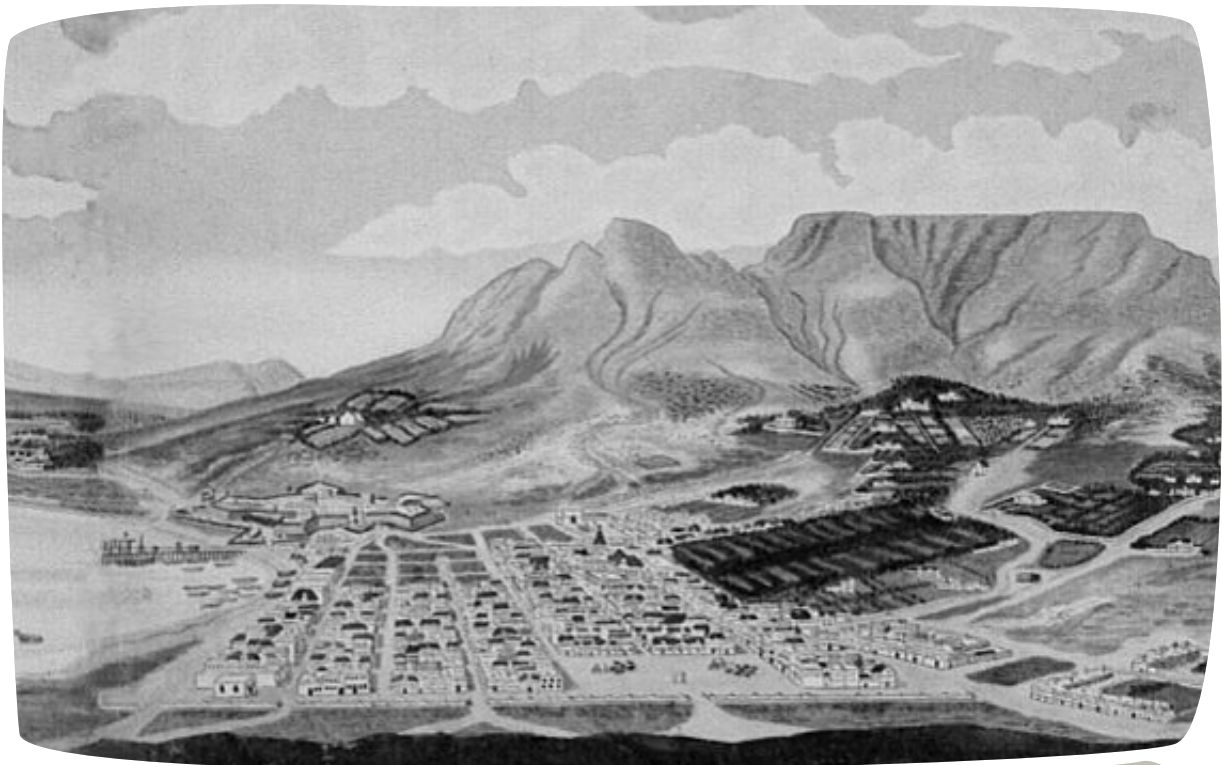
From an agricultural to a slowly urbanising town

During the early Dutch colonial period, the VOC initially focused its attention on establishing a refreshment station at the Cape of Good Hope to supply ships enroute to the East with fresh produce grown in the Company's Garden. To expand production beyond this, the VOC granted farmland in 1657 to several "free Burghers" along the Liesbeeck River, followed by the granting of parcels of land on the lower slopes of Table Mountain for the establishment of "market gardens".

These seven "market gardens", including Schotse Kloof, Schoone Kloof, and Stadzicht, became slowly transformed into inner-city urban spaces during the 18th century, following the typical pattern of "sale, improvement, enlargement, concluding with resale and subdivision (often preceded by insolvency) and urbanisation",⁴ becoming cornerstones for the construction of Cape Town's "old city". The reminders of the use of Strand Street Quarry stone (slate and shale) in this transformation are present in the cobble streets, foundations, and buildings that remain dotted across Cape Town's inner city, especially in and around contemporary Bo-Kaap.

Along the east facing slope of Signal Hill above the Bo-Kaap, there were a number of historic farms. These farms were, starting from close to the quarries, Stadzicht then Schotse Kloof, Schoone Kloof, Tamboerskloof and Leeuwenvoet and further toward Kloof Nek, Leeuwendal and Bellevue. In contrast to the Table Mountain streams feeding the well-watered Upper Table valley farms, the streams and springs from the flanking Lion's Head and Devil's Peak did not have the same capacity to provide a perennial water source and consequently, their slopes were not as suitable for farming. This deterred the establishments of small farms, and the land was mainly used for grazing and dairy farming. The farms were therefore larger in size than Leeuwenvoet and Tamboerskloof.³ As a consequence, these farms only lost their rural character toward the end of the 19th century. Thoroughfares (doordrifts) in between granted farms allowed access to grazing land on communal ground (gemeente grond), on the slopes of the surrounding mountains for example Buitenkant, Kloof and Molteno roads were all initially doordrifts.

~ O'Donoghue, 2023. Heritage Report



Early market gardens of the Cape

Image12: Johannes Schumacher, 1777. Western Cape Archives Repository v/ Iziko Museums / Getty

Bo-Kaap’s internal and external connectivity

Early Bo-Kaap

Archival, heritage, and oral histories confirm the spatial, spiritual, social, and cultural connectivity between the three quarries and the area now known as the Bo-Kaap. This began with the organic expansion of the existing “old city” upwards, onto the slightly sloping hillside above Buitengracht and “Hottentots Plein” (Riebeek Square), through the extension of Wale Street and the narrow cross-streets of Church, Longmarket, Shortmarket, Hout, and Castle Streets toward the “Lion Rump”, as the town’s population quadrupled from 13, 000 to 55,000 between 1756 and 1806.

As the demand for affordable housing escalated, so did the construction of rental housing (huurhuise) alongside the market gardens in the Bo-Kaap, District Six, and the central city. In the Bo-Kaap, the most well-known of the huurhuise are the houses built by Jan de Waal (Waalendorp), built in continuous rows with generally consistent architectural and cohesive patterns.⁶ As shown from the images below, stones from the Strand Street Quarry were used to construct many of the area’s buildings, as well as cobblestone streets.



Cobblestone Street, Bo-Kaap. Photo: O’Donoghue 2023



One of the oldest houses in Wale Street, now the Bo-Kaap Museum. Photo: Iziko Museums of South Africa (Facebook, 2021).

The Bo-Kaap area developed from the 1780s and was an area that housed artisans from Europe and a number of people who were referred to as ‘Free Blacks’. ‘Free Blacks’ was the name used for freed political prisoners (the majority of whom were from the Indonesian Islands), freed convicts and freed slaves. The ‘Free Blacks’ included many artisans and fishermen. With the emancipation of slaves many of the freed slaves moved into the Bo-Kaap area. So, the history of Bo-Kaap is closely linked to the story of slavery at the Cape, the development of Islam, and the implementation of apartheid. Some of the literature on the history of Bo-Kaap suggest that the area was mainly Muslim by the middle of the 19th century and imply that it was the ‘traditional home of the Cape Malays’.⁵ However, Fabio Todeschini challenges what he calls the ‘orthodox historical view’ that the Bo-Kaap was predominantly Muslim from around 1850...’ According to Todeschini, in the 1940s less than 40 percent of Bo-Kaap’s population was Muslim.

~ Paul Tichmann, in O’Donoghue, 2023

Rose and Chiapinni Streets developed parallel to Buitengracht with a few narrower lanes such as Helligers and Berg lanes. These formed the new street pattern and with their cadastral sizes half the width of the old town the new houses were built... Schotse Kloof at the top of Wale Street and Stadtzicht at the top of Longmarket Street were developed by 1885 and besides the council flats of the 1930’s the Bo-Kaap had reached its present form.

~ O’Donoghue, 2023: Heritage Report



The old warehouse (left) and Fire Station (right) on Strand Street

Bo-Kaap – the “Cradle of Cape Islam”

The Bo-Kaap, home to 10 masajid (mosques) and the first Muslim cemetery, the Tana Baru, on Signal Hill overlooking the Strand Street Quarry, is known as the “cradle of Islam” because of the key role it played in institutionalising Islam at the Cape. This story began in 1780, almost a hundred years after the arrival of Sheikh Yusuf, when Imam “Abdullah” ibn Kadi Abdus Salaam, affectionately known as Tuan Guru (mister teacher), a Prince from Indonesia, arrived at the Cape to serve a 13-year prison sentence on Robben Island for conspiring with the British in the East against the Dutch.

Tuan Guru was a scholar of Islam and while imprisoned at Robben Island wrote several copies of the Qur’an from memory, as well as several other texts, including one on Islamic jurisprudence in “Maleyu” and Arabic, used as a reference work for Cape Muslims during the 19th century. On his release from prison in 1793, he went to live in Dorp Street in the Bo-Kaap where he met and married a freed slave, Kaija van de Kaap and set about his primary concern, the establishment of a madrasah (religious school) at the Cape, his next mission was to seek permission for a congregational Friday prayer.

When the Cape was occupied by the British for the first time in 1795, the British Governor, General Craig, more favourably disposed towards the Muslims, granted them permission to build a masjid. Tuan Guru converted the warehouse, attached to Coridon de Ceylon’s house, now the property of his daughter, Sarah (Saartjie) van de Kaap, using it as a madrasah (religious school) and later transforming into a masjid (mosque), known as the Auwal Masjid, the first mosque established in South Africa.

The Bo-Kaap is also home to the first official Muslim burial site in the city, the Tanu Baru, granted to the Muslim community by the British colonial government.

...when he came out of prison in 1793, he immediately galvanized the Muslim community, people were scattered, and he immediately asked the authorities if they could make a congregational Friday prayer. As you know, Muslims have their special day on a Friday - Jews have it on a Saturday, Christians have Sunday services and so on. And, because Islam was a banned religion, the authorities said no. But he still forced himself to lead a group of Muslims onto the quarry to pray, even though at the time the punishment was death. He was a very forceful kind of figure or person...after that, as you know, came the establishment of the very first mosque, because in any Muslim community or any community for that matter, the first thing needed or wanted was a place of worship.

~ O’Donoghue, 2023: Heritage Report

Towards the end of the Dutch era, they were trying to seek favour with the Muslim community and at the time the Muslim community was trying to formally get a piece of land to bury their loved ones...And so after a lot of lobbying the Tanu Baru was granted to the Muslim community as a formal piece of land to bury their loved ones in 1805, and so a lot of imams and their congregations also bought pieces of land. One section of the Tanu Baru was also given to the Chinese community. This is why there are some Chinese people buried there and we know where one grave is because it is exposed, and it has been written about because they have a different way of building some structure over the grave site.

~ Interview with M. Groenewald, February 2024



Tuan Guru teaching at a religious school

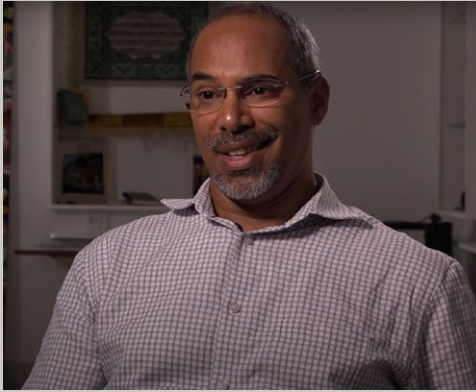


Auwal Mosque, Dorp Street, Bo-Kaap.
Source: Wikimedia Commons



Tana Baru cemetery.
Source: Wikimedia Commons

Although Islam was an important and dominant religion in the Bo-Kaap, many of the interviewees talked about the religious diversity of the area.



Look, Bo-Kaap is a community, and it is where Islam arrived in the Cape, although it arrived from Indonesia. But this Islam, like all other religions, like all parts of the world, we are not one homogeneous group where Muslims do everything the same, eat the same food, etc. We are from different cultures and from different backgrounds and so on. Whilst Islam came here from Indonesia, we must remember that the people who came here came with one order, to be free, to go to prison, and do hard labour, but the one thing that they all had in common, in that [edict] was that they were never to return because they were viewed as the troublemakers who were sent to the Cape. And I think that they brought that culture with them from Indonesia with them or the Islam that they came with, we then also must look at what kind of Islam came to Indonesia.

This Islam came from Yemen and then that Islam comes here. So, the same religious expressions or religious chants, because it is very much a Sufi Islam, comes to us from there. And that sort of gives rise to what we understand is at the heart of cultural issues within Islam today, which is very much linked to the religious practices, how we get married, how we name a child, the issues pertaining to what we would refer to as hymns or religious chant and so on, all these little cultural dynamics. And within the culture itself, there are certain things that emerge although it came from Indonesia, but it also took root in the Cape in a very unique form because remember, there were not only Indonesians, but there were also Indians, people from West Africa and so on. Although the Indonesian influence was a dominant influence by then it was a melting pot with little bits of everyone bringing something along with them, like how we celebrate the Prophet's birth date or birth celebration in the Cape, is very similar to how it is celebrated on the West Coast of Africa. And, if you look at North Africa, there are quite a few similarities to what the Indonesians brought here to the Cape, the cutting of the orange leaves and so on. So, all of that combination, I think meant that what we did in Cape Town was develop a very unique form of Islam through that melting pot. And I would often argue that the Islam that emerged in the Cape was not borrowed from anywhere else, because it's something that organically grew, it is part of the fynbos species. And thus, the diversity even within our communities in terms of Christian- Muslim relations, interfaith relations and so on, is part of the melting pot.

~ Interview with M. Groenewald, February 2024



The Bo-Kaap has always been a close-knit group community. But long time ago there were a lot of different customs and Christians inside. And what happened is that there was a fusion of customs between the Malaysians and Indians. So being Muslim means a blend of things.

~ Interview with A. Ahmed, February 2024

Bo-Kaap and District Six connectivity

There were strong family and cultural linkages between the residents of the Bo-Kaap and District Six, described as being part of the Onder Kaap, before the latter was declared a “white” group area in 1966. Interviewees shared memories of going there to shop, to attend the Star Bioscope, visit relatives and friends. Some, like Jasmine Dalvie, lived there when she got married up until she was forced to leave District Six with her children, all of whom were born in the area.



Hanover, Tent & Godfrey Street, District Six, 1972
Source: Jan Greshoff / Kathy Abbott, Martin, Adrian & Robert Greshoff



District Six, June 1963
Source: Cloete Breytenbach / Drum / Bailey's African History Archive / Africa Media Online

Living in the District Six was very nice. When I was younger in Chiapinni Street as well we used to go up to District Six. We reached there by bus, it cost a ticky to get to Hanover Street. We used to buy our groceries, meat, everything, our spices, everything there. It was Osaman Spices at that time. We got everything there. And me, being young, and sometimes on our own, we wouldn't take the bus, we would keep the money and spend it on sweets and things for ourselves. We would walk up to District Six and walk home again. That was what it was like. And when I was married, everything was the same. Nothing changed. It was just very, shall we say, overpopulated at that time because there was no discrimination living there. Everybody was there, whites, blacks, everybody, Indian people, Jewish people, everybody was living there.

~ Interview with J. Dalvie, February 2024



There was the Onder Kaap and the Bo-Kaap. District Six was part of the Onder Kaap. We used to walk everywhere there. It was very safe, and we walked from Darling Street right up to Castle Bridge. There was a fish market in Hanover Street and the Star Bioscope was across the street.

~ Interview with R. Khan, February 2024



My grandfather grew up in District Six. I used to love visiting there in the sixties, you know, and we used to visit there because on Eid days you must go to your grandfather. And that's the first thing, go greet your family. Then we used to walk up there, and it was a nice walk. And sometimes you get robbed because the guys know that if it is Eid days that you have got lots of money on you but because I knew a lot of them it wasn't a problem for me.

~ Interview with A. Isaacs, February 2024

Bo-Kaap and Loader Street/De Waterkant

Although residents interviewed made a spatial distinction between the Bo-Kaap and the area east of the Strand Street Quarry, now known as De Waterkant,

they spoke about the strong religious, cultural, and social connections between families living in this part of the inner city, all of whom were living in the "Bo-Kaap".



If you go up to High-Level Road and you look to your right, where Loader Street is, Hudson Street, Waterkant Street, Muslims were staying there in what is now the Waterkant area. Although some whites argue about that. But we would say, do you think we would be so stupid to build a mosque there, there is a mosque in Vos Street. Why would we build a mosque if there were no Muslims living there? In fact, my madrassa teacher, my religious teacher, lived in Loader Street. We would go from here over the mountain into Strand Street. So, the other burial place was there but it was sold when they confiscated the area under the Group Areas, they chucked all the people of colour out. Then they buried the bones and there is a plaque that you can see if you go onto the other side of Strand Street, on the right-hand side.

~ Interview with G. Emeran, February 2024

Bo-Kaap connectivity to the Strand Street quarries.

The role that the Strand Street Quarry site played in the lives of Bo-Kaap is vividly captured in the memories and stories shared during the oral history interviews – as a place of worship, a playground, a sports field, and the importance of the Wash House to the lives of the women and children of the Bo-Kaap.

... in addition to its strong association with industry, slaves and heavy labour as well as the development of Islam in the Cape it has also served in the recent past as a community focus for the local community both as an open space amenity and as an informal and formal sports field. It is currently an unused field with a section used for informal structures by the residents of the Kraal community who have inhabited informal structures on the Wash House quarry site since 1997, and the 'Prayer' Quarry that has two formal residences located within it.

~ Interview with G. Emeran, February 2024

To me, that area starting from Shortmarket Street, down Chiappini Street, right up to Strand Street and up High-Level Road, that to me is the concept that I have of the quarry. Now there are three important parts of that quarry. The one part is on Shortmarket Street. If you go down Chiappini Street there is a row of houses on the right-hand side towards the foreshore. On the left-hand side, behind those houses facing Chiappini Street, there are houses behind those houses facing Signal Hill Mountain that has been destroyed but you can still see two houses, I think, because the roofs blew off some time ago and it was never repaired and to people were chucked out. So, there was a section behind Chiappini Street and the mountain where there were houses and if you go check you will see that there are foundations and everything.

~ Interview with G. Emeran, February 2024

Then further down there was a Wash House where they washed the clothes of the madams and I remember that it was ironed by my aunts, and we had to keep it like this and give it to the madams and make sure that it wasn't creased and whatnot. So, there's another section where the wash house was. Now, if you want to know where the wash house was, there is now a squatter camp there. There's a space between the last house and the next house, and there's an entrance gate. There is an entrance where they put in a gate but then it was removed because the fire people said if there is a fire, we can't get in. Now it is called the Kraal and there are squatters there but most of them left and now new people have moved in.

The third part is further down up to Strand Street where we played our sports. In fact, where those houses are now towards the Wash House, there was a 3-storey building, those houses weren't there. And it was a kind of sports thing, there was boxing, badminton, wrestling on the various floors. I know there was table tennis so like a little sports complex, but that was on the right-hand side. And then also next to that there was a school there... So, the area has changed.

~ Interview with G. Emeran, February 2024

In the inner city, where many working-class families rented rooms rather than owned or occupied houses, wash houses played a central role as a place to bath, as well as provide a livelihood for the women who washed and ironed clothes for the more well-to-do Cape Town families who used it as their "laundry". The Wash House in the Bo-Kaap looms large in the memories of some interviewees.

The role of the quarry as a playground and sports field looms large in the lived memories of interviewees.

The Wash House was off Hout Street. Most of the people in the Bo-Kaap, the elderly women, did the washing for the "oorlanders" what we would call the white people. The washing and ironing and everything were done at the wash house. When I was a child, my grandmother would make koesisters and rolgebak, a special Malay cake. And then we would go up to the wash house and we would sell it there and play there. I would just put my basket down and then I would play.

There was no Jik as we have nowadays, all these different types of detergents. If they wanted the washing white or to remove stains and things like that, [they just used] soap and water. And they would go outside on the field and lay out all their white linen or whatever. And then we as children we would be playing up there and they would come and give us a little bucket of water and we would sprinkle it on so that the washing doesn't dry out and the stains would all be coming out. They just used the sun to take all the stains out. That's how they used to do their washing. And if there was linen, if there were sheets for the bed, they had primary stoves and they would have these paraffin tins that were cleaned out, put them on the stove, and they would cook the washing with caustic soda, and that was the detergent that they would be using. And that's how they would be doing all the white stuff and what the Wash House was all about. And we would just be playing around, nobody would bother us. Nobody would chase you away. Anybody, anyone can come... Those were the kinds of things that they used to use [and do] at that time at the Wash House.

~ Interview with J. Dalvie, February 2024

We used to call the quarry Grassy Park. We used to play there from school, because there was a park with swings, etc. This was on the one side and on the other side there was just a field where we used to play soccer and rugby. Obviously, rugby was our favourite sport. My whole family played rugby, from my uncles. We used to play for the Young Stars. Our whole family was a rugby family. And every year we used to have Rag, what day was that? The 5th of September, it was Settlers Day. And then we used to have to play rugby the whole day with the Kellys at Green Point. They were stationed at where the Ghoema Theatre is now, that was our clubhouse.

~ Interview with A. Isaacs, February 2024

But talking about that area where they want to build something now for sports, ...from Shortmarket Street, right up to Strand Street [is] where practiced our cricket and rugby and if you speak to the rugby and cricket people, they'll tell you that...this is where I played cricket and a little bit of rugby. In fact, where this house is built, that was the practice ground of Basil D'Oliviera, the cricketer who could not play for South Africa because of his colour and he went on to play for England where he became a test cricketer...he lived just opposite here.

~ Interview with G. Emeran, February 2024

All my family played rugby; we are a rugby family in the Bo-Kaap. If you don't play rugby then you're not from the Bo-Kaap, right? The two main sports in the Bo-Kaap were rugby and then cricket. Afterwards soccer came, but then it was only rugby and cricket. And if you can't swim, you must go play cricket. And then when we started playing soccer, I think every street had its own soccer team and then we had our own league, a Sunday league.

~ Interview with A. Isaacs, February 2024

We used to play at the Greenpoint Track at the back and there were about 15 teams, only in the Bo-Kaap. The only outside teams were two from Walmer Estate and one team from Bonteheuwel. All the other teams were from the Bo-Kaap. You get Dorp Celtic, Brand Celtic, Jordan Rovers, Blackburn Rovers, Wanderers, Young Eagles, Everton, Queens Park Rangers, all of these. And we were all from different streets. So, when we used to play each other and if we lost or you win, then it's a whole celebration. And Sunday was like a whole day out. Everybody used to come to the Greenpoint Track and watch the soccer. But the Wanderers was the main team that we have from the flats in the Bo-Kaap. They were good. Then there was also the Scottish Rangers and the Grasshoppers. It was a lot of teams here. And it was fun because on Saturdays it was rugby and on Sunday it was soccer.

~ Interview with A. Isaacs, February 2024



The Ottomans – one of the oldest Bo-Kaap cricket clubs



Basil D'Oliviera, Bo-Kaap resident and test cricketer



Young Stars Rugby Club, Bo-Kaap, at the Greenpoint Common

A cosmopolitan and culturally diverse Bo-Kaap

In the years between the late 18th century and mid-20th century, prior to the area being declared as a “Malay Quarter” under the Group Areas Act (GAA), communities like the Bo-Kaap/Loader Street, and District Six were part of a once cosmopolitan and culturally diverse and socially vibrant inner-city Cape

Town. This memory and image of the early Bo-Kaap, the oldest residential working-class community in the city and home to many former slaves post 1838, is captured in the lived memories and stories shared by people interviewed.

There was a lot of different nationalities here. There were Africans. There were coloured people and there were white people here. They lived opposite me in Dorp Street, before they moved out. There was white and African people and we all lived together. But then there was the Immorality Act and so the white people left.

~ Interview with A. Faias, February 2024





[In] Hout Street, where the Wash House was, most of the houses had African people living there. And was beautiful living with these people around us. We didn't think about whether we're not supposed to play with them or talk to them or anything like that. It was harmony. We would be playing cricket outside, our way that we played cricket. We would be playing dodgeball in the street; we would play games like kennetjie. There was a young boy that lived next door to us. He would be making all these things because he couldn't go to school, and he was just living next door to us, and making all these little things for us to play with. It was nothing for us to be playing in the streets. There was no screaming, fighting, shouting. There was no fighting with guns. And there was no stabbing one another. ...It was so peaceful to be living here in the Bo-Kaap.

~ Interview with J. Dalvie, February 2024

There used to be a fountain there. My father, my father went to fish there, they used to call it the pier. They would catch the fish and then I had to go down to get the fish, bring it up for mother. The same thing with docks. They go fishing for crayfish and I bring it up. There was market there, where the Good Hope Centre is today. You go down, the farmers come with big trucks to take orders but when they are done, we take it we put it on a van. We bring it to mama, and she makes food for us. And this was long ago, it's about 50 years or 56 years ago. Fishing was a tradition.

~ Interview with A. Faias, February 2024

Two interviewees, Rachmat Kahn and Aburachman Faias, both with Portuguese ancestry, shared their memories of the important role that fishing, and fishermen played in their own lives and those of Bo-Kaap residents, given its proximity to the harbour and the many fishers who lived there, especially in and around Chiapinni Street.

The men fished and the women flecked the fish at the docks and they would get what was left over. Then you could get 2 lobsters for one shilling. And there was Messaris chips, and you could buy a chocolate for a sixpence.

~ Interview with R. Khan, February 2024



Children playing in the Bo-Kaap.
Source: Gunther Komnick.



Bo-Kaap stoep and street life, circa 1950s. Luckhoff Collection, National Library of South Africa, Cape Town Campus.



Old Cape Town fish market, 1898.
Artist: Cecil Schott. Iziko Museums. Source: Wikimedia commons



Fish sellers in the Bo-Kaap

Music in the life of the Bo-Kaap

Music and musicality have played a key role in the cultural and religious life of the Bo-Kaap over multiple generations, a tradition closely linked to slavery, Islam, and resistance in the Cape. This has taken the form of Malay choirs, minstrel troops or klopse (clubs), and musicality to practicing Islam before Muslims were formally granted permission to do so by the British colonial authorities in the late 18th century.

In the 18th and 19th centuries, processes of mixing and blending musical features originating in very many diverse cultures set in motion creative dynamics, which produced original ways of conceiving and making music. The emergence of creole forms became especially manifest during the New Year celebrations. Groups of singers, often inhabiting the same building or the same block, took this opportunity to perform and parade in the streets; they donned costumes in styles and colours which made them distinguishable from other similar groups and hung streamers in their colours across the streets they walked. These singing groups were very often linked to clubs which organised social and sports activities; therefore they also became known as Klopse (clubs).

~ Armelle Gaulier & Denis-Constant Martin, 2017: Cape Town Harmonies: Memory, Humour and Resistance, African Minds

In the days before apartheid, there were laws that you could not practice your religion. You could only practice the religion that came from Holland in the Netherlands. And you did this you could be jailed, or you could even be killed. So, the Muslims invented something which the whiteys could not understand, and it was singing. And even in our madrassas, our Malay Schools, where we are taught our dien, we would sing and they would think that he was singing but it was actually the alphabet, the Arabic alphabet. And then we would make a wicca, we would pray in a rhythmic way, and they would think that it was singing. They didn't know that we were teaching the rules of Islam, for example. So, they didn't worry about us because they thought it was singing and didn't want you to practice religion.

~ Interview with G. Emeran, February 2024

In the sixties and the seventies there were troops in the Bo-Kaap. The one was the Glamour Boys, they were from the Chiapinni Street side, and the other was the Five Pennies. They were more from Church Street, New Church Street, Loop Street, from that side. Those were the two coons that I know of. My father was a guitarist and when they used to play, then I just go with them. I get gear free because my father is the main "ou"... we would walk from Rose Street up to the Greenpoint track.

~ Interview with A. Isaacs, February 2024



Troupe of minstrels marching through Cape Town in 2017. Source: Wikimedia commons



The Glamour Boys, Bo Kaap minstrel group



The Happy Boys, Bo Kaap minstrel group



It is just this love of music, this great passion for music that I have. I did some research and it's in the genes. I don't know my grandfather, growing up I never met my grandfather. However, I was told stories by my grandmother and then I showed photos and those type of things of how he was a tap dancer and a trumpet player from Stellenbosch and all these children and his daughters, I think they are about 14 altogether. They all belong to choirs. And then the eldest sister was the lead singer in the choir...My father embraced Islam, so I grew up with my name under the Christmas tree and then also in Islam, because he embraced it obviously and growing up with my family from my father's side in the choirs. The passion that I have for music comes from growing up in Bo-Kaap.

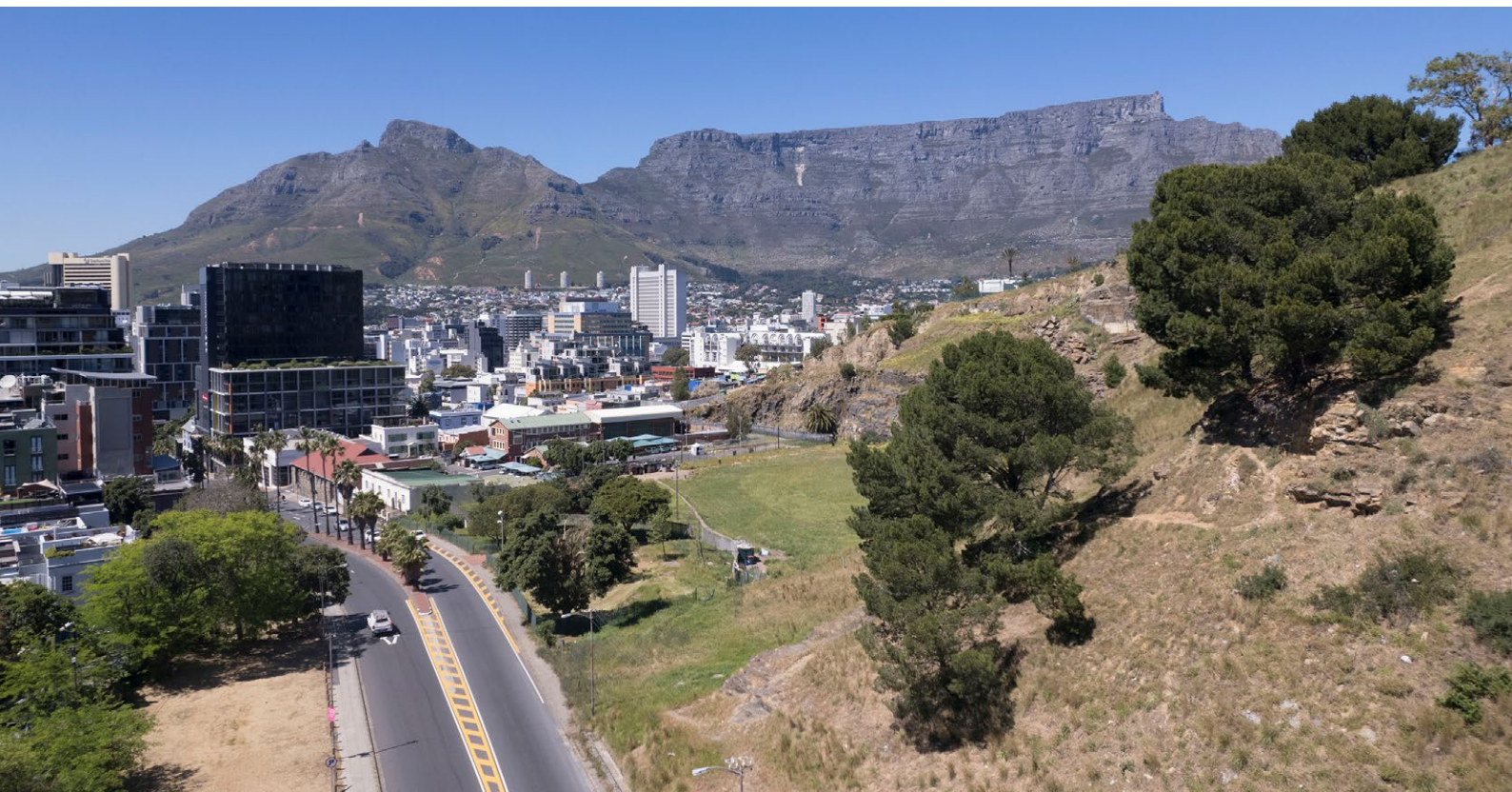
~ Interview with M. George, February 2024



Bo-Kaap Caledonian Roses
UCT Digital collection



Malay Choir in the Bo-Kaap, 1937. Western Cape Archives and Records Services



Bo-Kaap “Malay cooking” and family businesses

Food and the household names of family businesses like Atlas Trading, Palmo Meats, and Rocksole Shoe Repairs, along with Biesmillah Restaurant, are synonymous with the Bo-Kaap, along with spices and foods like briyani and koesisters.

Interviewee, Abdul Waheb Ahmed, current owner of Atlas Trading Company, spoke at length about the history of this longstanding family business and its role in introducing spices from the East into local Bo-Kaap food culture.

Here, every Sunday, we must have koe'sisters, otherwise it isn't Sunday. Even when we travel. When I was in Pakistan, we even made our own koe'sisters. It didn't come out nicely, but we must have koe'sisters. Koe'sisters and a cup of coffee, three or four koe'sisters, that's breakfast for Sundays.

~ Interview with A. Isaacs, February 2024

Coming to the Atlas Trading company, it became our company in 1946, my father bought it from Mr Basson. And in those days, there used to be manufacturers, wholesalers and retailers. This shop was in Bree Street in the city. Now we only specialize in spices. The building that we are in now used to belong to German people. They used to store their coffee beans two floors up and you could only access this from outside. And so they sold the building, and you can see the stones on the wall. I believe they are the same ones that were used at the Castle. It's the same ones.

There was a lot of Indonesian people in the Bo-Kaap and they didn't come without their spices, as you know. And with us, if there's no spices in the food it isn't the same, spices like Turmeric etc. And when we took over, we changed that whole system. But we wanted to grind our own spices because you keep the original aroma. So, we ground our own spices which is how we became a household name. At the time we were the only people specialising in spices.

~ Interview with A. Achmed, February 2024



Cape Malay Samosas.
Source: Wikimedia commons



Cape Malay Koe'sisters.
Source: Wikimedia commons

Disconnection (Rupture)

The ushering in of the apartheid era in 1948, followed by a range of policies and laws like the Population Registration Act and Group Areas Act, fundamentally reshaped the social and spatial landscape across South Africa, with specific impact in the country's urban areas. The full impact of apartheid laws and policies of the 1950s became apparent during the 1960s as neighbourhoods were radically altered into racially defined enclaves. The extent of social, economic, and cultural rupture and its accompanying trauma and sense of loss on individuals, families, and communities is impossible to imagine, let alone quantify. What we do know is that the legacy left behind by apartheid social engineering fundamentally reshaped the country's urban (and rural) landscapes, leaving in its wake an inter-generational legacy of trauma, loss, and unresolved resentment that still haunts South African cities, and towns. Cape Town was no exception.

While it is beyond this document to recall or describe the various ways in which Cape Town and its many families, children, and communities experienced this disruptive moment in the city's history, disconnection is singled out as a core conceptual element within which to understand the shaping of the Bo-Kaap and its cultural heritage. Apartheid social engineering fundamentally reshaped the physical landscape of the inner city, resulting in a contraction of neighbourhood boundaries across the part of Cape Town known as the "Bo-Kaap" during the 1960s and early 70s, reconfiguring it into contemporary Bo-Kaap. And, alongside this, it disrupted and reshaped the demographics of the inner city along racial and religious lines, severing social networks and affecting social and cultural life. While Apartheid was experienced differentially across the city depending on race and space, for everyone in South Africa, Cape Town, and the Bo-Kaap, life was never the same.

The declaration of the Bo-Kaap as a "Malay Quarter" in 1957 by the apartheid government had several consequences. While it spared Bo-Kaap residents reclassified as "Malay" under the Population Registration Act from being forcibly removed and relocated to the Cape Flats, it resulted in non-Muslim families and friends being forced to leave their Bo-Kaap homes and neighbours behind; it severed the social and cultural networks that residents in the Bo-Kaap had shared over generations with families in Loader Street/De Waterkant and District Six;

and, it disconnected the Bo-Kaap from its historical evolution as a vibrant cosmopolitan urban space since the 18th century, transforming it into a socially constructed "Malay Quarter" in the inner city, giving it a one-dimensional identity that is contradicted by the memories and stories shared in the previous section. However, it also meant that while residents from the Bo-Kaap were affected by apartheid laws and policies due to their "Coloured" racial classification, their religion, social networks and cultural traditions and practices were left intact and, as result, were able to thrive and survive. This is unique apartheid experience is reflected in the memories and stories interviewees shared during their interviews.

It is crucial that we recover the lost voices of the Bo-Kaap; the stories of the coloured families (such as those who were Christian), the African families and the Indian families who did not meet the Population Registration Act criteria for 'Malay' identity and were moved out of the Bo-Kaap. The size of the Bo-Kaap was also severely reduced by commercialization. An examination of the location of the mosques of Bo-Kaap gives a good indication of the extent of the Bo-Kaap before the Group Areas period. Many Muslim families who would have met the criteria for 'Malay' identity were also removed to make way for industry and commerce. Their stories too need to be told.



Children look on as buildings are demolished in 1974 Independent / ACM in the UCT Archive.

When the Boers took over the people of the Bo-Kaap didn't suffer that much. But "the mistake they made was to take away Loader Street, Claremont, Simonstown, and District Six, and we could no longer go to places and use facilities that were declared white.

~ Interview with R. Khan, February 2024

They came to our house in 1968 and told us that we were in the wrong area, and we would have to move if there were complaints but fortunately for us, nobody complained and that's why we stayed. There was a white man that refused to move out and he changed his status to coloured because he didn't want to move. They refused to move because they were affected by the Group Areas Act and changed from white to coloured.

~ Interview with A. Ahmed, February 2024

My religion played a big role in the apartheid days. Islam is, I would say, a very closed community and so we didn't worry much about apartheid, but it did affect us because when I went to varsity, I had to have so many permits to go to university, because you are not a so-called person classified as white.

~ Interview with G. Emeran, February 2024

Living in District Six was, shall I say was not that different because the Bo-Kaap wasn't like it is today. The Bo-Kaap was very derelict. The houses in Heliger Street and in Wale Street did not look like it looks today. It was very derelict and the houses in District Six were exactly like that. And while I was living there, that's when the apartheid thing started, and they started forcefully moving the people out of there. And after that I came back to live with my grandparents. People were forced to leave and before they could tell me to get out of my grandfather said come and rather live with us.

~ Interview with J. Khan, February 2024



Children playing in the Bo-Kaap, 1973. Source: Independent Newspapers / ANA



Unidentified Street; early 1970s, Jan Greshoff. Source: Independent Newspapers / ANA



Strand Steet Extension, 1968. Source: Independent Newspapers / ANA

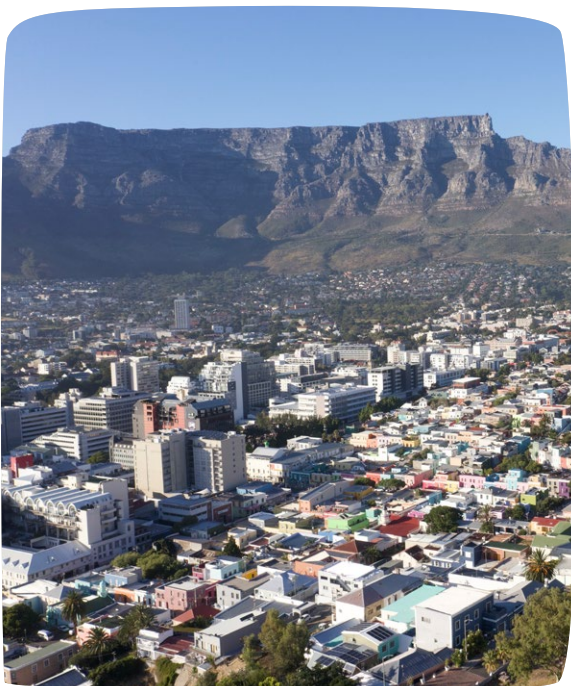
Reconnection (Reimagined)

The third conceptual element is **reconnection**. The findings depict a Bo-Kaap narrative that is integrally **connected** to global social and cultural phenomena like slavery and Islam, the evolution of Cape Town with a vibrant cosmopolitan inner city, and spiritual, religious, social, and cultural connections to the past and contemporary Strand Street quarries. At the same time, it reveals how the people of the Bo-Kaap, once they became classified as “Malay,” experienced the disruption that apartheid brought in its wake, especially when the area became **disconnected** from social and cultural linkages with Loader Street/De Waterkant and District Six. Within this disconnected space, the Bo-Kaap turned inwards and, in doing so, its residents were able to preserve and celebrate their cultural heritage under apartheid, making it the iconic inner-city space it is today.

The synthesis of research findings from the Living Heritage process, some of which are described in the previous sections, point the way forward for a Co-design process that can translate the emerging narrative into visual concepts and proposals that integrate heritage (tangible/intangible) into the existing urban design concept in ways that reposition, reimagine, and reconnect the Strand Street Quarry site as visual and conceptual gateway into slave history, its role as the bedrock for constructing Cape Town’s old city and, simultaneously, commemorating, contemplating, and celebrating the significance of

the site, the Bo-Kaap, and surrounds. Reinterpreted and reimagined, the Strand Street Quarry becomes a central feature of Cape Town’s history and, as importantly, the Bo-Kaap is offered a unique opportunity to transcend its one-dimensional identity in the public imagination as a “Malay Quarter”, reclaim its global and city-wide connections, celebrate its unique cultural heritage, including its role in the formation and institutionalizing of Islam at the Cape.

As importantly, the research findings challenge Precinct Planning and Development initiatives across the city to acknowledge the significance of the spatial, social, and cultural history and heritage that is embedded in the DNA of Cape Town, engaging with it in creative ways that can begin to act as a bridge towards transforming the history that still haunts and divides the city. This social history and cultural heritage, remains very much alive in the lived memories of contemporary Cape Town and Bo-Kaap residents, calling out to be commemorated, contemplated, and celebrated. In other words, the challenge is to use the Strand Street Quarry Project as a bold expression and commitment towards restorative justice across the city by consciously integrating cultural heritage into public space urban design. The Strand Street Quarry Project creates a unique opportunity and gateway into such a city-wide initiative.



Cape Town with Bo-Kaap in foreground.
Image: Ryan Warneke



Strand Street Quarry Site in 2024.
Image: City of Cape Town

Endnotes

- 1 As documented in the Expanded Intangible Heritage Audit dated August 2023; and interviews, observations, and reflections arising from the Living Heritage/Oral History Project between September 2023 and March 2024.
- 2 Kootker, L. M., Mbeki, L., Morris, A. G., Kars, H., & Davies, G. R. (2016). Dynamics of Indian Ocean Slavery Revealed through Isotopic Data from the Colonial Era Cobern Street Burial Site, Cape Town, South Africa (1750-1827). *PloS One*, 11(6), e0157750–e0157750. <https://doi.org/10.1371/journal.pone.0157750>
- 3 Denis Verschoyle, Upper Table Valley: A Survey, for City of Cape Town, 1979, *VASSA Journal*, No. 3, July 2000, p22
- 4 ‘Schotsekloof’ was granted in 1707 to Andries Thomas (Morris 1993)
- 5 See for example, Wilkinson, R. & Kragolsen-Kille, A. 2006. *Bo-Kaap: Inside Cape Town’s Malay Quarter*, Singapore: Struik Publishers
- 6 The Waalendorp houses built by de Waal, and similar dwellings in the Bo-Kaap by the Wichts in the mid-19th century and by Carter and others in the later 19th century form part of this pattern.

Notes

A series of horizontal dotted lines for taking notes.



Panorama of Cape Town, 1884. W.F.H. Pocock. Western Cape Archives and Records Services



A view of the quarry in 1974. The remains of the traffic circle are visible on the right. Western Cape Archives and Records Services



Stakeholder focus group for the Strand Street Quarry redevelopment project in May 2023.

Report for the City of Cape Town



CITY OF CAPE TOWN
ISIXEKO SASEKAPA
STAD KAAPSTAD

Strand Street Quarry, BO-KAAP LIVING HERITAGE SYNTHESIS AND CONCEPTUAL NARRATIVE REPORT

June 2024

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