

Topic

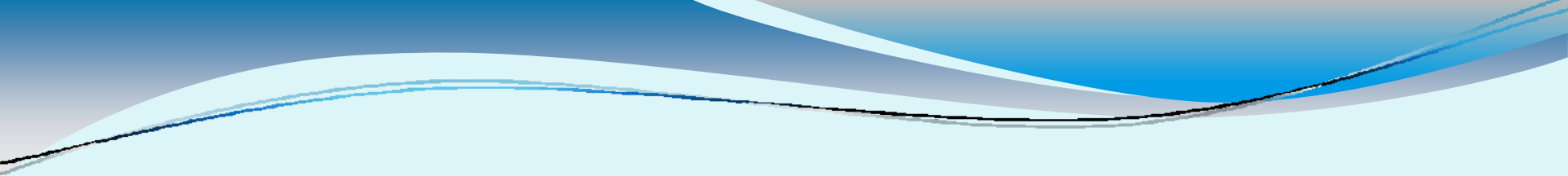
Changing heritage landscape -
focusing on a sacred burial site
called Tana Baru

Why I choose the topic

I am interested in how people relate to the sacred sites also known 'karamats'.

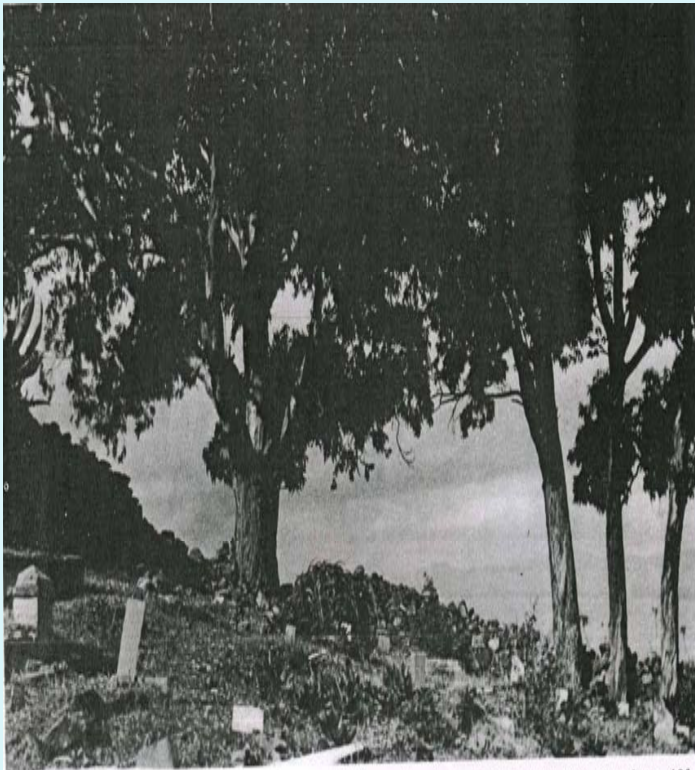
Key Question

Why is the Tana Baru burial site so important to the people of the Cape?



Presentation of this history would be incomplete if events and situations which describe this history does not include the people buried at Tana Baru.

Tana Baru Location



The Tana Baru Burial Ground area 1910 - showing graves on Erf Number 401

- Tana Baru means new ground
- Tana Baru situated in Cape Town and dates back to slavery.

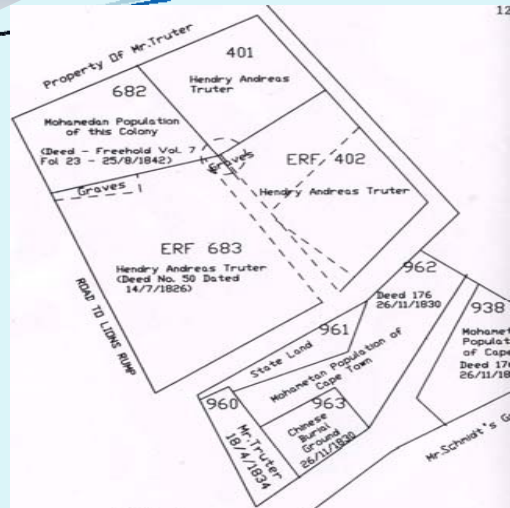


Figure 4.

Land ownership on the Tono Baru in 1850
(Diagram constructed on information derived
from various sources in the Deeds Office
and Archives.)

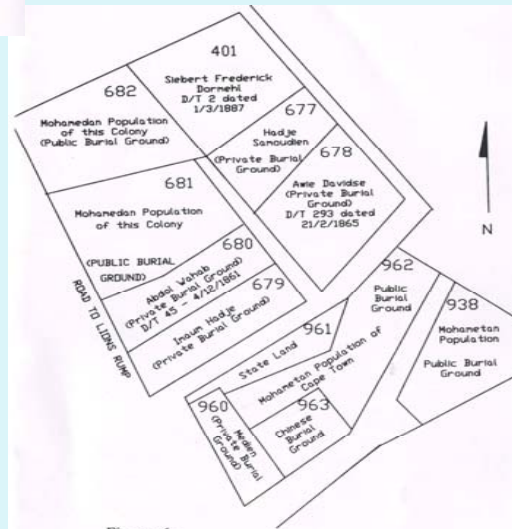


Figure 6.

Land ownership when the Tono Baru was
closed for burial on 15 January 1886.

The site
consists of
several pieces
of land
adjoining
each other

Tuan Nuruman also known as Imam Norman and “Paay Schaapie.

He acquired a piece of land for burial through friendship



Tuan Sayed Alawie served a prison sentence on Robben Island and on his release became a policeman.

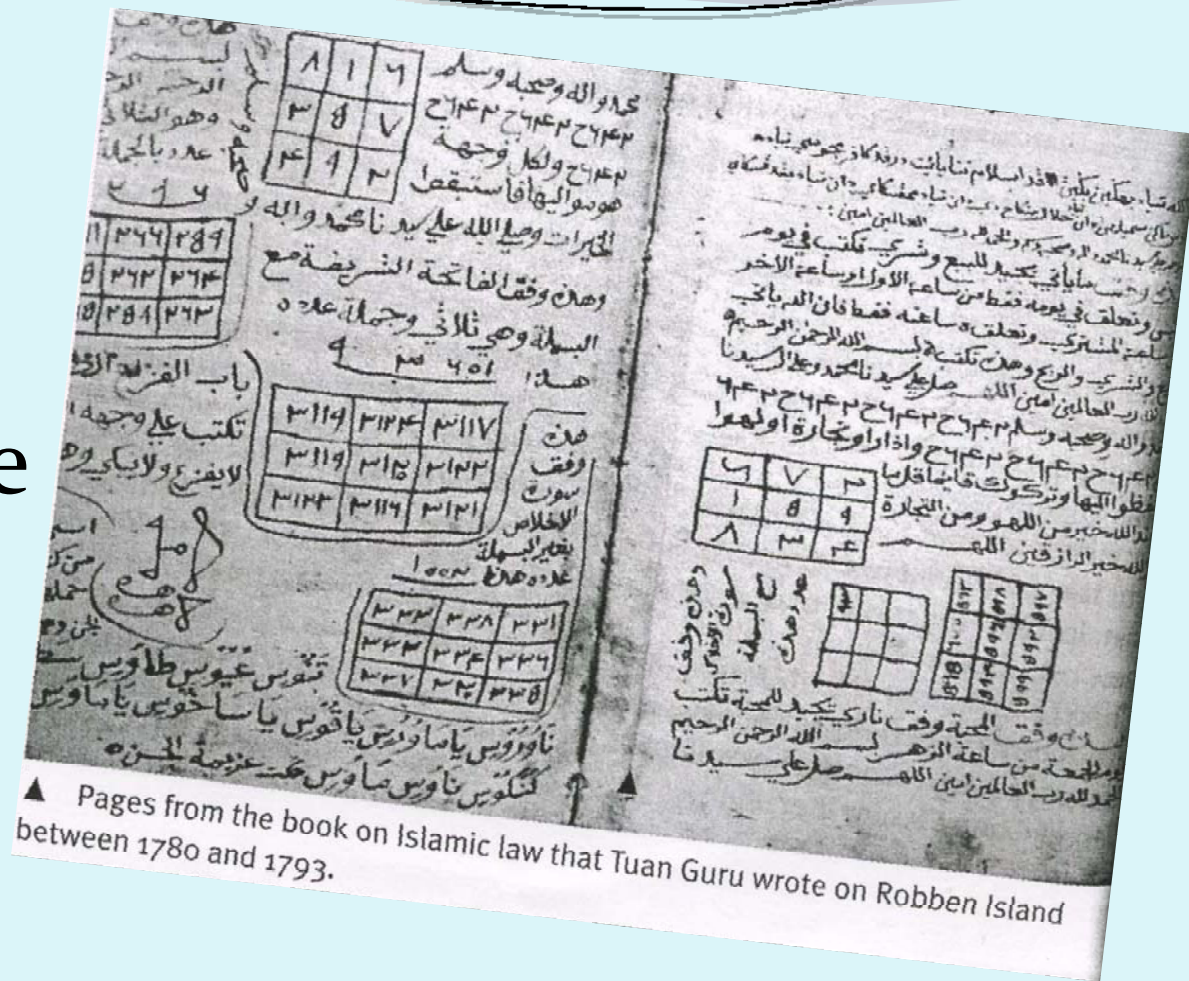


Abdullah Kadi
Abdus Salaam was
banished to Robben
Island.

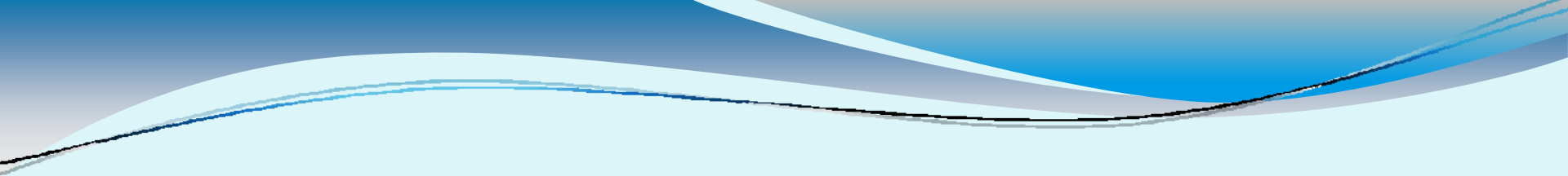
He is regarded as
the pioneer of the
Cape's religious
scholars.



He wrote a book on Islamic Jurisprudence and the Quran from memory

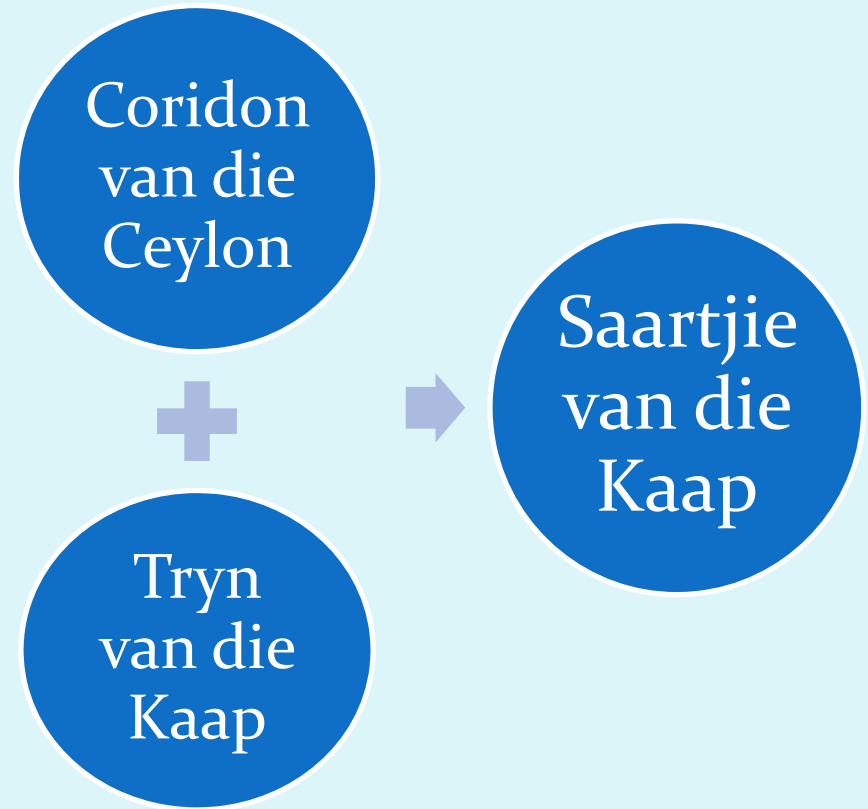


▲ Pages from the book on Islamic law that Tuan Guru wrote on Robben Island between 1780 and 1793.



On his release from Robben Island he requested a piece of land for a madrassah, (Islamic school) but his request was turned down.

Saartjie van
die Kaap gave
a section of
her property to
be used for
teaching



The school was popular amongst slaves and Abdullah Kadi Abdus Salaam earned his nickname of ‘Tuan Guru’.





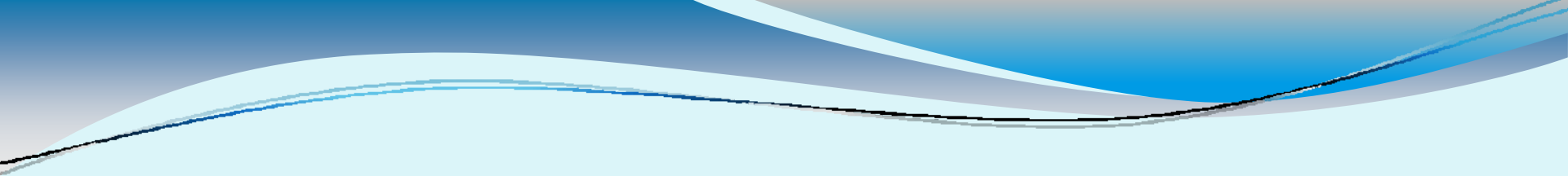
Achmat was married to Saartjie van die Kaap

Achmat van Bengalen was a scholar of Tuan Guru and became his successor.



Saartjie van die Kaap was regarded as the 'First lady of Islam' in South Africa.

Saartjie - a women in her own right



Abu Bakr Effendi was a learned scholar sent to the Cape at the request of the British Queen because of the doctrinal differences with the Muslim community.

For health reasons the government closed Tana Baru in 1886

3000 mourners marched to Tana Baru to protest against the closure of the burial site



Tana Baru came under threat due to changing landscape

- 1966 the Council rezoned part of the sacred land for housing development
- 1972 land was expropriated to allow for a freeway



Cape Town is
surrounded by
numerous
Karamats
(holy shrines)





Sacred site on
wasteland or
primeland



Before



After

The vision of
Tana Baru Trust
has for the site





Is Tana Baru
worthy of
preservation?

Tana Baru
Remembrance
March
reminding the
youth of the past

Key Question

Why is the Tana Baru so important to the people of the Cape?

Self Reflection...

- The history of my topic came alive for me.
- Learnt many new skills
- My passion for history grow even more.
- Gained a new sense of identity and belonging.