

CAPE TOWN LEGACY TOUR, COMPREHENSIVE IMMERSION

The Full Pilgrimage: From the Castle to the Ossuary to the Sacred Confluence

For Delegates En Route to the AAD Global Conference, Johannesburg | October 2026

Guided by Tauriq Jenkins. Tauriq holds an MFA from Columbia University (School of Arts), is a recipient of the Mafeje Phd Scholarship award (Centre for African Studies, UCT). He is founding chair of the AIXARRA Restorative Justice Forum, a leader in the Khoi community, convenor of "Save Our Sacred Lands," member of Operation Ubuntu. He is an internationally accredited Human Rights Defender with Frontline Defenders, a member of the Palestinian Solidarity Campaign, and has served as a Section 11 Human Rights Monitor, for the South African Human Rights Commission.

PILGRIMAGE OVERVIEW

A full-day, immersive encounter with the layered histories of indigenous dispossession, slavery, colonial erasure, economic exploitation, maritime violence, and the ongoing struggle for justice, land, and dignity.

Over approximately eleven hours, you will trace the arc of Cape Town's history from the Castle of Good Hope (the origin of colonial power) to the Slave Lodge (the management of human capital) to the Prestwich Memorial (the mass grave of the forgotten) to Groot Constantia (the economic engine built on enslaved labour) to Simonstown (the maritime highway of slavery and resistance) to the Two Rivers Urban Park, the sacred confluence where the first land was stolen for commercial agricultural purposes, and where the fight continues today against corporate development.

Drawing from the Angola "Kwanza Roots" programme's vision of reconciliation and the Ghana pilgrimage's call to turn "Doors of No Return" into "Doors of Return."

PILGRIMAGE THEMES

Theme	Description
Lament	Mourning the suffering of the enslaved, the dispossessed San and Khoi, and the victims of apartheid, whose bones lie beneath the city we walk

Remembrance	Honouring names and stories that history tried to erase, from the 2,500+ anonymous dead at Prestwich to the named individuals at Groot Constantia
Resistance	Celebrating the courage of those who fought back, from the 1510 Battle against the Portuguese, to the Khoi-Dutch wars of the 17th century to the incarceration of kaMpande Cetwayo (after the Battle of Isandlwana in KZN) at Oude Molen to the River Club activists in recent times.
Repair	Asking what restorative justice looks like today, in land, heritage, relationships, and economic justice

DETAILED ITINERARY

7:30 AM — CASTLE OF GOOD HOPE

The Origin of Colonial Power

Detail	Information
Duration	30 minutes
Location	Corner of Castle Street and Darling Street, Cape Town CBD

Historical Context

The Castle of Good Hope is the oldest surviving colonial building in South Africa, built by the Dutch East India Company (VOC) between 1666 and 1679. It replaced an earlier fort of clay and timber, and its five bastions, Leerdam, Buuren, Katzenellenbogen, Nassau, and Oranje were

named after the titles of the Prince of Orange. The Castle was the administrative, military, and judicial heart of the Cape Colony.

The Castle sits on land that was never ceded by the Khoi. The first Khoi-Dutch wars were fought in the surrounding areas, and the Castle's cannons faced inland (not out to sea) because the greatest threat to the colony came from the indigenous people whose land had been stolen.

Decolonial Framework

We will open the pilgrimage with a framing: the Castle is the Alpha Point, the origin of the system that led to slavery, apartheid, and ongoing dispossession. He will tell the story of the Goringhaicona/ Ammaqua/ Watermen, and their diplomatic and trading role with their connection to the peninsula Khoi in Cape, who lived on these slopes for millennia before the Dutch arrived. That the Castle's foundation stones are soaked in the blood of the Khoi who resisted, and that the Castle represents, in part, the original sin of colonialism in South Africa.

Practical Note

- The Castle opens at 9:00 AM for the key ceremony. For an early start, you may view the exterior or arrange special access. Alternatively, begin at 9:00 AM and adjust the schedule accordingly.

8:15 AM — COMPANY'S GARDEN & THE SLAVE AUCTION TREE

The Urban Plantation & The Market of Human Beings

Detail

Information

Duration

30 minutes

Location

Queen Victoria Street, Cape Town CBD

Historical Context

The Company's Garden was established in 1652 by Jan van Riebeeck to supply fresh produce, vegetables, fruit, and herbs, to passing VOC ships on the long voyage between Europe and Asia.

The Garden was cultivated entirely by enslaved labourers from across Africa and Asia. Enslaved people planted every tree, dug every furrow, and carried every bucket of water.

Nearby stood the Slave Auction Tree, a large pear tree under which enslaved men, women, and children were sold to the highest bidder. Sometimes they were sold alongside livestock. This happened in the heart of the city, under the shade of this tree, on a square that is today a peaceful tourist attraction.

Decolonial Framework

The garden's beauty obscures its brutality. This was the urban plantation, the prototype for the larger agricultural estates that would follow. We connect the Garden to the logic of the market — human beings priced, evaluated, and sold like any other commodity.

Question: *Has the commodification of human life really ended?*

Practical Note

- The Garden is a public park. The Slave Auction Tree is no longer standing, but its site is marked.

9:00 AM — IZIKO SLAVE LODGE

The Clearinghouse of Human Capital

Detail

Information

Duration

45 minutes

Location

Adderley Street, Cape Town CBD

Admission

R100 for international visitors

Historical Context

The Slave Lodge is one of Cape Town's oldest buildings, erected in 1679 by the VOC to house enslaved people. Until 1811, it served as the central depot for the VOC's enslaved workforce, the place where human beings were brought, registered, and assigned to their owners. It was, in effect, a bureaucracy of dehumanisation.

After slavery was abolished in 1834, the building served various purposes such as government offices, the Old Supreme Court, and a cultural history museum. In 1998, it was rededicated as the Slave Lodge with the permanent exhibition theme: *"From human wrongs to human rights."*

Tauriq served as an independent consultant for the exhibition *"Under Cover of Darkness,"* which examined the understudied history of enslaved women in colonial Cape Town — their sexual exploitation, their reproductive labour, and their often-overlooked role in passing on African and Asian spiritual traditions.

Decolonial Framework

Most slave records list only first names, ages, and places of origin but the interior lives, resistance, and faith of the enslaved are largely lost. I will focus particularly on enslaved women, the gender dimension of slavery that has been systematically erased. We will trace the origins of the enslaved from Indonesia, India, Madagascar, Mozambique, and across the African continent to underscore the global nature of the slave system. I will connect the Slave Lodge to the land grab at the Liesbeeck, where without the theft of Khoi land, there would be no slaves at the Lodge.

Practical Note

- The Slave Lodge is closed on Sundays. Plan for a Monday–Saturday visit. Allow extra time if the group wants to explore the full exhibition.

9:45 AM — ST. GEORGE'S CATHEDRAL

From Silence to Prophetic Witness

Detail

Information

Duration

30 minutes

Location

1 Wale Street, Cape Town CBD

Historical Context

St. George's Cathedral is known as the "People's Cathedral" because it remained open to all races during apartheid which was a radical act of defiance. Led by Archbishop Desmond Tutu, the cathedral became a centre of resistance: hosting vigils, launching protest marches, providing sanctuary for activists, and serving as a platform for the anti-apartheid movement.

The "Arch for Arch" monument nearby commemorates Tutu's life and work, installed beside the cathedral for its role in resistance.

But the Church was not always prophetic. During the slave era, the Church was largely silent. It blessed the colonial project, accepted the institution of slavery, and preached submission to the enslaved. It was only in the 20th century, and only for some denominations, that the Church found its voice.

Decolonial Framework

I will contrast the Church's silence during the slave era with its prophetic witness during apartheid. And connect this to the current struggles.

Practical Note

- The cathedral is open to visitors. If possible, arrange for a brief word from a local clergy member or guide.

10:30 AM — PRESTWICH MEMORIAL

The Mass Grave of the Forgotten

Detail	Information
Duration	30 minutes
Location	Corner of Somerset Road and Buitengracht Street, Cape Town

Historical Context

In 2003, during excavations for a new residential block, construction workers discovered an informal burial ground containing the remains of more than 2,500 people. They were the colonial underclass, slaves, servants, sailors, Khoe people, and free Blacks, buried in unmarked graves on the edge of the city because they were deemed unworthy of a proper burial under colonial rule.

The bones dated from the 17th and 18th centuries, between 180 and 270 years old. They were the remains of first-generation slaves, Christians, Muslims, Black Africans and others, a multi-cultural, multi-racial, multi-religious community united in death.

The Prestwich Memorial opened in 2008. It is the only ossuary in South Africa, a burial chamber clad in grey Robben Island slate, located next to the first Presbyterian Church in the country, completed in 1828. That church, St. Andrew's Presbyterian, was the first church to allow freed slaves through its doors after slavery was abolished in 1838.

The memorial's inscription reads: *"This burial ground is a document to a slave-owning society, of coerced labour practices, representative of African, Asian and European ancestry, united in death."*

Decolonial Framework

We will delve into the story of the 2003 discovery and the controversy that followed of what should be done with the remains? Who should honour them? A focus on the anonymous dead, people denied even a named grave and how this connects this to the ongoing erasure of Black and indigenous labour from heritage narratives, from the wine estates to the city itself.

Practical Note

- The Prestwich Memorial is free to enter. The adjacent St. Andrew's Presbyterian Church can be visited if open.

11:15 AM — DISTRICT SIX MUSEUM

The Bridge Between Slavery and Apartheid

Detail

Information

Duration

30 minutes

Location 25A Buitenkant Street, Cape Town

Admission R65 (approximately)

Historical Context

District Six was once a vibrant, multicultural neighbourhood, home to freed slaves, merchants, artisans, labourers, immigrants, and artists. It was a community where people of all races lived side by side, sharing space, culture, and struggle.

In 1966, the apartheid government declared District Six a "whites only" area under the Group Areas Act. Over the following years, more than 60,000 residents were forcibly removed from their homes. Their houses were bulldozed. The land was left vacant for decades, a scar on the heart of Cape Town.

The District Six Museum was established in December 1994, housed in a former church. It works with the memories of the District Six experience and with the story of forced removals more generally. It is a place of memory, activism, and hope.

Decolonial Framework

I will show how District Six is the 20th-century version of the 17th-century land grab at the Liesbeek, the same logic of dispossession, the same erasure of community, the same refusal to recognise the humanity of Black and brown people. We will connect Prestwich (the mass grave of the colonial underclass) to District Six (the destruction of a community) to the TRUP (the ongoing struggle for sacred land). This is a continuum of dispossession.

Practical Note

- The museum is closed on Sundays. Allow extra time if the group wants to explore the full exhibition.

12:00 PM — PACKED LUNCH PICK-UP & TRANSFER TO GROOT CONSTANTIA

Brief stop for lunch provisions

Detail

Information

Duration

20 minutes (including pick-up)

Practical Note

- Given the compressed schedule, a packed lunch is recommended. The group can eat on the bus between Constantia and Simonstown. Any specific dietary options should be arranged in advance.
-

12:20 PM — TRANSFER TO GROOT CONSTANTIA

Travel time: approximately 20 minutes.

Detail

Information

Duration

20 minutes

Route

From city centre via De Waal Drive / M3 to Constantia

Decolonial Framework (On the Bus)

During the drive, we will set the context for Groot Constantia. I will explain that the wine estates of the Cape were built on a double dispossession, first, the land was stolen from the Khoi; second, the labour was stolen from enslaved Africans and Asians.

12:40 PM — GROOT CONSTANTIA WINE ESTATE

The Economic Engine Built on Enslaved Labour

Detail

Information

Duration	45 minutes (compressed — homestead + slave quarters only)
----------	---

Location	Groot Constantia Estate, Constantia
----------	-------------------------------------

Admission	R60 (homestead only); cellar tour excluded to save time
-----------	---

Historical Context

Groot Constantia is South Africa's oldest wine-producing farm, established in 1685 when the land was granted to Simon van der Stel by the VOC. For 150 years, the farm made extensive use of slave labour.

Records show approximately 220 enslaved people worked on the farm over this period, planting vineyards, olive trees, and fruit trees. By 1788, owner Hendrik Cloete had 50 slaves and 20 Khoi servants. By the early 1800s, there were 64 slaves, 25 of them under the age of 16. Their origins were diverse: 27 from Indonesia, 73 from India, 22 from Madagascar, 20 from Mozambique, with 78 born to slave mothers at the Cape.

The enslaved people lived in cramped quarters, worked from sunrise to sunset, and were subject to the full brutality of the colonial legal system. Their labour created the wealth that still benefits the estate owners today.

Decolonial Framework

A focus on the labour that built the estate. From the slave quarters (now largely unmarked) and will connect Groot Constantia to contemporary struggles, the ongoing fight for land restitution in the Winelands, the exploitation of farm workers, and the question of who profits from this heritage today. Systemic poisoning (dop system, alcohol fetal syndrome)

Practical Note

- Time is limited; we will try to focus on the homestead, slave quarters, and a brief walk through the grounds. The cellar tour and extended wine tasting are not included.
-

1:25 PM — LUNCH ON THE BUS (PACKED) & TRANSFER TO SIMONSTOWN

Travel time: approximately 35 minutes.

Detail	Information
Duration	35 minutes (eating on the bus)
Route	From Constantia via Ou Kaapse Weg to Simonstown

Decolonial Framework (On the Bus)

During the drive, I will set the context for Simonstown, explain that the Cape's maritime economy was just as dependent on enslaved labour as its agriculture. The sea was a highway not just for trade, but for the movement of human cargo. Simonstown was a key node in this system.

The Khoi and San presence in the False Bay area who lived, fished, and hunted here for millennia before the Dutch arrived. Their graves, like those at Prestwich, were often unmarked.

2:00 PM — SIMONSTOWN HERITAGE WALK

Maritime Slavery, Resistance & Forced Removals

Detail	Information
Duration	35 minutes (compressed)
Location	Simonstown town centre and waterfront

Historical Context

Simonstown, situated on the False Bay coast, developed as a naval centre from 1743 to 1843. Enslaved people were central to its maritime economy, as dockworkers, sailors, domestic servants, and sex workers. The history of slavery here spanned a century.

The arrival of working-class British seamen into Simonstown impacted both male and female slaves in ways that would see them re-evaluate and reject the institution of slavery. Forms of resistance changed over time including running away, forming communities in the mountains, and allying with the Khoi.

Simonstown was also home to a significant so-called 'Cape Malay' community, descendants of enslaved Muslims from Southeast Asia. Under apartheid, this community was forcibly removed from the area.

We will also discuss the forced removal of the community under apartheid, the 20th-century version of the 17th-century dispossession.

Practical Note

- The walk is a short route through the town centre, including the waterfront and the museum if time permits.

2:35 PM — SIMONSTOWN WATERFRONT

The Door of Return

Detail	Information
Duration	10 minutes
Location	Simonstown waterfront

Historical Context

The Simonstown waterfront was a departure point for ships carrying human cargo. The harbour relied heavily on slave labour. It was also an arrival point for ships bringing enslaved people from across the Indian Ocean. Conversely, it also served as an anti-slave naval operation.

2:45 PM — TRANSFER TO THE TWO RIVERS URBAN PARK (TRUP)

Travel time: approximately 35–40 minutes.

Detail	Information
--------	-------------

Duration	40 minutes
----------	------------

Route	From Simonstown via M4 / M3 to Observatory
-------	--

Framework (On the Bus)

During the drive, I will set the context for the TRUP. He will explain that the Two Rivers Urban Park as is the site of the first ‘farm’ land dispossession in South Africa and the location of the first frontier wars between the Khoi and Dutch colonisers. It is where the Liesbeek and Black Rivers converge, a confluence area that the San and Khoi regard as sacred ancestral land.

I will also explain the contemporary context, the River Club development (Amazon Web Services), the court case, and the ongoing struggle to protect the site.

3:25 PM — OUDE MOLEN ECO VILLAGE

Detail	Information
--------	-------------

Duration	45 minutes
----------	------------

Location	Oude Molen Road, Pinelands / Observatory
----------	--

Historical Context

In 1657, the Dutch East India Company began granting land along the Liesbeek River to freeburghers, the first land grab in South Africa. This led to the first frontier wars of 1659, when the Khoi rose up against the encroaching colonisers.

Oude Molen also has other layers of history: it was the site where King Cetshwayo kaMpande was imprisoned after the Anglo-Zulu War. It is within an area of the first segregated "location" under the British, Ndabeni, where Black people were forcibly relocated. Similarly, the area is under threat of a proposed multi-billion rand development.

We will also discuss the ongoing struggle to protect Oude Molen from development, the same fight that continues at the River Club.

4:10 PM — LIESBEEK / BLACK RIVER CONFLUENCE

Sacred Ground & The Heart of the Struggle

Detail	Information
Duration	45 minutes
Location	The apex of the Two Rivers Urban Park, where the Liesbeek and Black Rivers meet

Historical Context

The confluence of the Liesbeek and Black Rivers is the sacred heart of the Two Rivers Urban Park. This is where the first land was taken in 1657. This is where the first frontier wars were fought in the 1660s. In recent years, the confluence has become the site of the River Club controversy, a R4.5 billion development backed by Amazon, built on this sacred land.

4:55 PM — SOUTH AFRICAN ASTRONOMICAL OBSERVATORY (SAAO)

The "Place of the Stars" & Indigenous Knowledge

Detail

Information

Duration

25 minutes

Location

Observatory, Cape Town

Admission

Free (grounds only; museum may have additional fee)

Historical Context

The South African Astronomical Observatory was founded in 1820, the 'first scientific' institution in Africa. The name "Observatory" now refers to the entire suburb. The SAAO was built on indigenous land, the site was part of the Khoi landscape, a place where the people looked up at the same stars for millennia before the telescope arrived.

The Khoi and San peoples have their own cosmology, their own understanding of the stars, their own navigation systems, and their own spiritual connection to the heavens. The arrival of European astronomy represented the imposition of European science on an indigenous landscape that already had its own astronomy.

He will also note that the SAAO (which has UNESCO status) is part of the TRUP precinct, another layer of heritage that must be protected.

Practical Note

- The SAAO grounds are open to the public. We will go to the bird watch building and view the confluence from that vantage point.
-

5:20 PM — CLOSING REFLECTION & COLLECTIVE PRAYER

The Door of Return

Detail	Information
Duration	30 minutes
Location	Choose the confluence or SAAO for the closing ritual

Spiritual Reflection

From the Castle to the Ossuary to the Confluence, we have traced the full arc of dispossession, erasure, and resistance. We have stood where the Khoi stood, where the enslaved suffered, where the apartheid regime bulldozed homes.

Practical Note

- The closing reflection is the most important part of the pilgrimage. Allow time for silence, prayer, and personal reflection. I may have specific ritual elements based on Khoi traditions to share.

PRACTICAL LOGISTICS

Item	Details
Total Duration	Approximately 7:30 AM – 6:15 PM (11 hours)
Total Driving Time	Approximately 2.5–3 hours spread across the day
Walking	Moderate to significant, comfortable walking shoes essential

Lunch	Packed lunch (pre-arranged) eaten on the bus between Constantia and Simonstown
Dress	Layers (city is warm; coast is windy), sun hat, water bottle. Clergy may wish to wear collars for the public rituals.
Group Size	1-15
Guide	Tauriq Jenkins
Transport	Minibus with driver for the full day

TOTAL ESTIMATED COST (rough estimate)

Note: I believe it may be possible, with advanced requests, to have the fees at the various venues/museums waived for this special delegation.

Item	Cost (ZAR)	Cost (USD)
Transport (minibus – extended hours and distance) per person.	R500	\$30
Slave Lodge admission	100	\$6

Groot Constantia admission	60	\$3.50
(homestead only)		

District Six Museum	65	\$4
---------------------	----	-----

Lunch (packed)	200	\$12
----------------	-----	------

Sub-total	R925	\$56
Accommodation	R1659	\$100
TOTAL	R2584	\$156

Prestwich Memorial and SAAO grounds are free. Simonstown walk has no admission fee. If you choose to add the Groot Constantia cellar tour or additional museum entry, costs will increase.

CONNECTION TO THE AAD GLOBAL CONFERENCE

This pilgrimage is designed as a pre-conference immersion for delegates traveling to the Africa and African Diaspora Global Conference in Johannesburg (26–30 October 2026). The Conference is framed by the UN resolution declaring the trafficking of enslaved Africans "the gravest crime against humanity" and calling for formal apologies.

The Cape Town experience grounds that global conversation in a specific place, the southern tip of Africa, where the slave trade, indigenous dispossession, and colonial violence left deep wounds.

"If you do not know your origin, you cannot know where you are going."
— Kwanza Roots Programme, Angola

"The soil is soaked with memory. We walk on the bones of our ancestors. How do we walk with dignity, with lament, and with hope?"
— Tauriq Jenkins

May this pilgrimage prepare your heart, sharpen your voice, and deepen your commitment to the work of justice at the AAD Global Conference in Johannesburg.