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an agency of the
Department of Arts and Culture

COMMITTEE MEETING

DATES:

GDRC: 01/04/19

EXCO: 01/04/19

HRM COM: 05/04/2019

COUNCIL: 29/04/19

DECLARATION SUBMISSION

SUBMITTED BY: Built Environment Unit

DATE: 01 April 2019

FILE REF / SAHRIS SITE ID:

SAHRIS SITE CATEGORY: Structures/Landscapes

ENQUIRIES: B Mwasinga/ H Weldon

ITEM: Proposal for serial National Heritage Site Declaration: The Bo-Kaap, Cape Town, Western Cape

A1. BACKGROUND

A1.1. Bo-Kaap contains the largest concentration of pre-1850 architecture in the country and is the oldest surviving residential neighbourhood in Cape Town. The unique townscape comprises a range of architectural styles inclusive of Cape Dutch (14760 – c1815), Georgian (Cape English c1810 – 1860), Victorian (c1860 – 1900) and Edwardian (c1900 – 1930). The character of the streetscapes is enhanced by the location of the area on the slopes of Signal Hill, and thus enjoying the views towards Table Mountain, the city bowl and the harbour. Bo-Kaap is an integral part of the historical contribution to the establishment of Islam at the Cape with some of the most respected founders of the Muslim community are buried at the Tana Baru Karamat located within Bo-Kaap. Much like other pre-apartheid cosmopolitan neighbourhoods such as, District 6 and Sophiatown, Bo – Kaap was a multi-cultural area. (SAHistory Online 2018)

A1.2. Bo-Kaap was declared a “Malay Group Area” under the Group Areas Act in 1957 and was one of a few pockets of land within the city bowl area that was not declared a so-called white area during the apartheid regime. The residents of Bo-Kaap were typically descendants of slaves “imported” to the Cape by the Dutch during the sixteenth and seventeenth centuries reigning from, but not limited to Africa, India, Sri Lanka, Malaysia and Asia. Referred to as “Cape Malays”, most of the slaves brought to this region were Muslims and thus brought Islam to the Cape. The slave trade is probably one of the main reasons why the people of Bo-Kaap are so unique with regards to tradition and culture.

The early Muslim slaves in Cape Town included famous scholars and religious leaders as well as many were skilled craftsmen and artisans and have played a major role in the language and culture of Cape Town and South Africa.

- A1.3. The rich architectural, environmental, cultural and social elements of the Bo-Kaap area are being threatened by increased commercial development along its periphery.
- A1.4. The community spirit of Bo-Kaap as described in many historical studies has been carried through the last two centuries by generations of families residing in the area. The protection of religious, cultural and architectural heritage of the area is at the fore of community concerns.
- A1.5. The Bo-Kaap was nominated for declaration in 2003 and subsequently given a Grade 1 Heritage status by SAHRA in 2007 and was not finalized due to contestations among the complexity of the stakeholders within the Bo-Kaap. These stakeholders have managed to find unity in protecting the valued heritage of the Bo-Kaap as a measure against the possible threat of uncontrolled development in the area. As the declaration of the entire area will be an extremely lengthy and complex process, it was agreed that a phased approach will be taken commencing with the identification of an initial list of twenty sites.
- A1.6. On the 16th October 2018 SAHRA received a nomination for both the Auwal Masjid and the Tana Baru from *vidamemoria* on behalf of the Bo-Kaap Youth Movement. Both these sites are included in the initial twenty sites to be declared.

A2. EXECUTIVE SUMMARY

- A2.1 The Bo-Kaap is located in the urban center of Cape Town. A number of the sites that have been nominated for the first phase of the serial declaration are former National Monuments (Provincial Heritage Sites). The area of Bo-Kaap was graded as a Grade 1 site in 2007.
- A2.3. Formal notification letters of SAHRA's intention to declare the site were sent on the 28th February 2019. The 60 days' notice period will conclude on the 29th April 2019. To date SAHRA has received multiple letters of support from various interest groups, landowners and community organizations.
- A2.4. Due to the large community living within the Bo-Kaap, a public meeting took place on the 16th March 2019 with community members and interest groups. SAHRA received overwhelming support for the declaration and no objections were received.

A3. STATEMENT OF SIGNIFICANCE

- A3.1. The community spirit of Bo-Kaap as described in many historical studies has been carried through the last two centuries by generations of families residing in the area. The protection of religious, cultural and architectural heritage of the area is at the fore of community concerns.
- A3.2. Bo-Kaap contains the largest concentration of pre-1850 architecture in the country and is the oldest surviving residential neighbourhood in Cape Town. The unique townscape comprises a range of architectural styles inclusive of Cape Dutch (14760 – c1815), Georgian (Cape English c1810 –1860), Victorian (c1860 – 1900) and Edwardian (c1900 – 1930). The character of the streetscapes area enhanced by the siting of the area on the slopes of Signal Hill, and thus enjoying views towards Table Mountain, the city bowl and the harbour.
- A3.4. The number of mosques within the area provides the Muslim community of Cape Town with not only a place of worship, but also provides opportunities for education and awareness. As the contributions made by the mosques are of great significance, a 'Mosques of the Bo-Kaap Committee 'has been established to oversee the co-ordination and management of the 10 mosques in the area.
- A3.5. For purposes of declaration, the significance, the following categories have been utilized:

<i>Historical value:</i>	The Bo-Kaap has the largest concentration of pre-1840 architecture in South Africa. Examples of properties of historical significance are the Schotse Kloof Homestead in Dorp Street and Spolander House in upper Wale Street.
<i>Aesthetic value:</i>	The use of streets as defining elements is of particular significance. Examples of architectural significance includes houses in the old "National Monument' area (between Rose and Chiappini Streets) and the Wale Street Museum.
<i>Scientific value:</i>	The quarry sites_in Chiappini and Strand Streets have scientific and technological importance.
<i>Social value:</i>	The area is highly valued by the community, religious institutions historians, architects and conservationists. Example of a site of social and spiritual significance is the Tana Baru cemetery. The area has strong links to the legacy of slavery.
<i>Spiritual value:</i>	The numerous mosques, karamat and quarry sites have spiritual significance
<i>Rarity:</i>	The community as a whole is extremely unique and attracts a host of local as well as international tourists.
<i>Representivity:</i>	Days of fasting and feasting are of great importance and are celebrated in splendor within the community – often attracting members of neighboring communities.
<i>Sphere of significance:</i>	National.
<i>Living history:</i>	Rich sources of stories, legends, myths and values.

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1. PURPOSE OF THE SUBMISSION

- 1.1. The submission is made to discuss and recommend the declaration of 20 sites in the Bo-Kaap, Cape Town, Western Cape.

2. LANDOWNER'S DETAILS AND ATTITUDE TOWARDS DECLARATION

- 2.1. The properties are owned by various owners ranging from the State, private individuals, trusts and religious institutions (see Annexure 1 for further details). There have been no objections to the proposed declaration from the land owners.

3. PUBLIC PARTICIPATION AND NOTIFICATION

- 3.1. As a Grade 1 site, the Bo-Kaap has been in the process of declaration by SAHRA since 2003. However, there were tensions between various interest groups and affected parties in the site which needed to be carefully managed as they have resulted in objections to the declaration process in the past.
- 3.2. In order to reach consensus with the various interest groups, SAHRA held a series of stakeholder engagements on 17 October 2018 and 15 November 2018 which culminated in the nomination of four sites for the final declaration. Further deliberations were held with stakeholders on 3 January 2019 and 10 January 2019 where SAHRA was informed that more sites will be nominated in February 2019. At the request of stakeholders, SAHRA scheduled a final engagement with interested and affected parties for 13 February 2019 and sent out a call for nominations (see Annexure A) in order to ensure that all stakeholders had been given enough time to nominate sites for the final declaration.
- 3.3. At the meeting with stakeholders on 13 February consensus was reached amongst the various groups in terms of agreeing on sites that will receive National Heritage status. It was decided that a stakeholder task team be formed to steer the process to its conclusion. The task team met on February 21 where it was agreed that a phased

approach will be taken with the declaration. The sites in this submission were assessed and discussed at these task team meetings.

- 3.4. The task team also agreed to hold a final public meeting with the larger community on Saturday 16 March 2019. The workshop was held at the Castle of Good Hope in Cape Town where the proposed declaration received overwhelming support and no objections. The Formal Notification Period for declaration commenced on February 28. SAHRA has received multiple letters of support and no objections to the declaration.

4. OFFICIAL DESCRIPTION OF THE RESOURCE (AS PER THE TITLE DEEDS)

Site Name	Erf No
The Auwal Masjid	(2839; 2840)
Prayer Quarry	(Erf 149141-RE)
The Tana Baru Burial Ground	938, 960,961,962,963
The Stables Site	126453 10167 or 10152-RE
The Strand Street Quarry	Part of 367-RE
The Wash House Quarry	Remainder of 144781
The Spolander House	Part of 983-RE
Schotsche Kloof Primary School	658
St Pauls Primary School	2946
Buitengracht Street Wall	Historic stone wall along Buitengracht Street from Wale Str to Carisbrook Str
Vista High School	9346
Schotsche Kloof Homestead	1877-RE

Stadzicht Homestead	152930-152932
Nurul Islam Masjid z	166368
Jamia Masjid	173650
Masjid Shafee	1377; 1378
Masjid Boorhanol Islam	1042
Nurul Huda Masjid	1895
Bo Kaap Museum	115963

5. DESCRIPTION OF THE AREA TO BE DECLARED (SITE BOUNDARIES)

- 5.1. Twenty sites have been submitted for serial declaration in the Bo-Kaap.
- 5.2. Boundaries for each site have been defined by their erf numbers from CityMaps and have been validated by the City of Cape Town.

Site Name	Erf No	Street Address
The Auwal Masjid	(2839; 2840)	39 Dorp Street
Prayer Quarry	(Erf 149141-RE)	
The Tana Baru Burial Ground	938, 960,961,962,963	
The Stables Site	126453 10167 or 10152-RE	46 Rose Street
The Strand Street Quarry	Part of 367-RE	
The Wash House Quarry	Remainder of 144781	
The Spolander House	Part of 983-RE	97 Dorp Street
Schotsche Kloof Primary School		76 Tanabaru Street

	658	
St Pauls Primary School	2946	40 Bryant Street
Buitengracht Street Wall	Historic stone wall along Buitengracht Street from Wale Str to Carisbrook Str	
Vista High School	9346	Military Road
Schotsche Kloof Homestead	1877-RE	79 Dorp Street
Stadzicht Homestead	152930-152932	2, 2A, 4 Stadzicht Street
Nural Islam Masjid z	166368	134 Buitengracht Street
Jamia Masjid	173650	62 Chiappini Street
Masjid Shafee	1377; 1378	Upper Chiappini Street
Masjid Boorhanol Islam	1042	194 Longmarket
Nurul Huda Masjid	1895	Upper Leeuwen Street
Bo Kaap Museum	115963	71 Wale Street

6. CONSERVATION MANAGEMENT OF THE RESOURCE

- 6.1. The City of Cape Town has created a Heritage Protection Overlay Zone for the Bo-Kaap which will greatly assist in terms of conservation management of the site.
- 6.2. SAHRA has initiated the process of entering into Heritage Agreements with the various property owners and site managers.

7. RESOURCE UTILISATION

7.1. Bo Kaap Quarries:

7.1.1. Strand Street Quarry - The Strand Street quarry is a major quarry site over 300 years which produced large shale stone in Cape Town which was started in 1666 to supply the stone for the new castle. This quarry was able to supply very large stones, which were more suitable in comparison to the flatter Robben Island stone. Another advantage was that the quarry was literally down the road from the Castle and being the second largest quarry in Cape Town.

7.1.2. Prayer Quarry – The Prayer Quarry’s significance is characterised as the open area where a prince from Tidore in the Trinate Islands known as Tuan Guru conducted one of the first open air congregational prayers after being denied his request for a site where he could establish a mosque. These open-air congregational prayers took place even though it was against the law at that time.

7.1.3. Wash house Quarry – The Wash House Quarry, like the Strand Street Quarry and the Prayer Quarry are remnants of the origins of the Islam community in South Africa. It is one of the Quarries where Malay settlers were able to practice open-air prayers although this was illegal. It’s close proximity to the Tana Baru Burial Grounds gives this site great significance, as it is said that the closer you are to the Tana Baru Burial Grounds the more you feel a good aura and an atmosphere of a good omen.

7.1.4. The quarries are associated with stone masons and hard labour by both indigenous and immigrant populations associated with the building of Cape Town’s important buildings, such as the Castle of Good Hope and were closely associated the large worker and artisan class residents of De Waterkant and Bo-Kaap. These quarries are a part of what gives the Muslim community a sense of belonging and serves as spatial reference points whereby they may anchor their memories, traditions and culture.

7.2. Bo Kaap Schools:

7.2.1. Schotsche Kloof Primary School - Also known as ‘Schotshies’ this school was started in 1931 by Dr Abdurahman. The first Muslim school to be established for the Bo-Kaap community, it was originally situated at the ‘old skooltjie’ in Pentz Street, now the Boorhaanol Centre. Schotsche Kloof Primary is currently situated in Tana Baru Street, Bo-Kaap.

7.2.2. St Pauls Primary School – This school is a section 21 primary school, which caters largely to the Bo Kaap community, it also celebrates the culture of Islam which blends well into the fabric of the Bo Kaap. Since St Pauls Primary School is a section

21 school it means that no fees are paid by the students, the finances are allocated by the Department.

7.2.3. **Vista High School** - The Vista High school's roots go back to 1841, when the St Andrew's Presbyterian Church in Somerset Road started a mission school for the children of freed slaves in the inner city. The slaves had been freed in 1838 and that year the Church established a mission with Dr Adamson, the Minister at St Andrews and Rev. G W Stegmann, the 2nd Minister at the Evangelical Lutheran Church in Strand Street and started to work among the colored slave population.

7.3. **Bo Kaap Mosques:**

7.3.1. **The Auwal Masjid** - is the first and oldest mosque built in South Africa. This is evident according to very strong oral tradition which also confirms that Imam Abdullah Kadi Abdus Salaam also known as Tuan Guru, who was the first Imam at this Mosque. The Auwal mosque came into existence in 1798 during the first British occupation of the Cape of Good Hope and was the main religious instituting during the years 1804 until 1850. This mosque is also the first to have practiced most of the Cape Muslim traditions.

The Auwal mosque was a Shafee mosque and was in conformance with the doctrines of Muslims of Indonesian origin. Hence the teachings of Shafee were taught so that up to this day more than 90% of Muslims in the Bo-Kaap are Shafee. The Auwal Mosque which is situated in Dorp Street has ever since its inception been a symbol of the struggle of Cape Muslims for the recognition of Islam and their freedom to worship.

7.3.2. **Nurul Islam Mosque** - is the first mosque in South Africa founded by a congregation of students who studied under the guidance of Imam Achmat van Bengalen. It is the third oldest mosque and is situated in a small lane off Buitengracht Street about one hundred meters from the Auwal mosque. It was founded in 1844 by the younger of Tuan Guru's sons, Imam Abdol Rauf. The Mohamedan Shafee Congregation was established round about the 1830's by Abdol Rakiiep together with his brother Abdol Rauf, the three sons of Achmat van Bengalen and Baderoen. It was only 27 February 1844 that the Mohamedan Shafee Congregation received a transference of property to build the mosque with Abdol Rauf as Imam.

7.3.3. **Jamia Mosque** - was the first mosque which was specially granted land for a mosque site and hence is also known as Queen Victoria Mosque as patronage of the British Crown. It is the fourth mosque and is situated on the corner of Chiappini and Castle Streets adjacent to the disused stone quarry where the first Jumu-ah (Friday Congregational prayer) was read in South Africa in 1790. It is the biggest mosque in Bo-Kaap and the fifth eldest in South Africa. The minaret was constructed in 1932 and later enlarged in 1914 to accommodate the Hiempu. The Jamia Mosque is the main

Shafee Jumu-ah Mosque in Bo-Kaap and serves as a reminder of the Cape Muslims in the Battle of Blaauwberg and the Battle of the Axe, in order for the construction site for a mosque to be acquired.

7.3.4. **Masjid Shafee** - On 3 September 1859 the first piece of land was acquired by Imam Hadjie, who was a trustee of the Mohamedan community and took the transfer of a piece of land situated on the corner of Helliger Lane and Chiappini Street. The original name of the mosque was The Mosque of Imam Hadjie and was the fifth mosque constructed in Bo-Kaap.

7.3.5. **Boorhaanol Islam** - was built in 1884 and is situated in Longmarket Street. It was originally known as Pilgrim Mosque. This was where the first minaret was built in Cape Town and was made of wood. After it blew off in a storm in the late 1930's it was replaced by a concrete structure. It was then decided to renovate the entire mosque. It was during these renovations that the name of the mosque was changed to Masjied Boorhaanol Islam in 1970. It is the only mosque in Cape Town which was declared a national monument.

The Boorhaanol mosque was also very much concerned with the upliftment of the community and established the Boorhaanol Recreational Movement on 7 October 1966. This was initiated by Imam Abdurahmaan Bassier the Imam of the mosque at that time.

7.3.6. **Nurul Huda Mosque** - situated near the Schotsches Kloof Flats in Leeuwen Street is the Nurul Huda Mosque constructed in 1958. A prayer room was constructed by the Jassiem Family in 1939. Madressa classes are also held.

7.4. **Bo Kaap Museum**

7.4.1. The Bo Kaap Museum was established in 1978 to showcase the lifestyle of a typical Cape Malay Family of the 19th century, situated in the historic area that became home to many Muslims and freed slaves after the abolition of slavery, it showcases local Islamic culture and heritage. The Bo Kaap Museum is the last remnant of Walendorp, an early residence in what would become the Bo-Kaap area. The house was built between 1763 and 1768. The building is a rare example of early urban Cape Dutch architecture from the mid-eighteenth century. It was restored in the 1970s and opened in 1978 as a museum displaying aspects of Muslim cultural heritage

7.5. **Tana Baru Burial Ground**

7.5.1. The Tana Baru is a registered disused burial ground positioned at the top of Longmarket street in Bo-Kaap. The Tana Baru constitutes as one of the first registered burial ground for first generation of slaves and their direct descendants. It is also known as a scared

site for the Muslim community, because in its confines are buried some of the most influential and respected founders of Islam in the Western Cape. The Tana Baru was closed in 1886 due to government decree (Sections 63 to 65 of the Public Health Act of 1883). However, despite its closure it has remained an extremely significant site for the South African Muslim community as a symbol and reminder of the establishment, advancement and consolidation of Islam in the Western Cape.

7.5.2. Some of the pioneers of Islam buried at the Tana Baru are:

- **Tuan Guru:** Known to be one of the first freedom fighters against the Dutch and was imprisoned at Robben Island for 13 years, where he wrote a book on the Islamic Jurisprudence. Tuan Guru also established the first Muslim school/Madrased (1793) and Mosque (1795) in Dorp Street.
- **Tuan Sayeed Alawie:** Was imprisoned for 12 years in the name of law and order. He later became a policeman, which allowed for the opportunity to teach slaves Islam. He was classified as Mohammadaansche Priesters. He died in 1803 and was buried at the Tan Baru. In his commemoration a wall was erected around his grave and a tombstone of Robben Island slate dedicated to Tuan Sayeed Alawie is wrapped in a white cloth stained with oils of atar, which is sprinkled with scents by his devoted followers.
- **Tuan Nuruman:** He was known to be a prominent Wali (Islamic saint) and was Tuan Sayeed Alawie's successor. He was described as an oracle, priest, doctor and wonder worker by fellow slaves and was imprisoned at Robben Island under the assumption that he aided runaway slaves. He was best known for facilitating the promulgation of Islam among slaves and Free Blacks. He died in 1810.

7.6. The Buitengracht Street Wall

7.6.1. The Buitengracht Street all located in Buitengracht street is a historic stone wall and is a Provincial Heritage Site.

7.7. Bo-Kaap Homesteads:

7.7.1. **Schotsche Kloof Homestead**

Located on 79 Dorp Street, the Schotsche Kloof Homestead can be traced back to a market garden situated on the lower slopes of Lions Head and is most likely the oldest building in Bo-Kaap. It is characterised by its vernacular architecture, particularly Cape Dutch. The inventory of the deceased estate of Jan de Waal reveals that the Schotsche Kloof Homestead was double-storey, which was unusual for a farmhouse at this early date. It currently still retains its 18th century layout and shape despite some alterations. It is also recognisable in the acclaimed Colonel Gordons 1790 panorama.

Schotsche Kloof Homestead is one of three homesteads, which still remain in the Bo-

Kaap, the others include the Spolander House and the Stadzicht Homestead. The Schotsche Kloof Homestead is of great historical and architectural value and is tied to several prominent Cape families such as de Waal, De Bruyn, Pentz and Brink.

7.7.2. Stadzicht Homestead

The Stadzicht Homestead originally consisted of two-flat roofed houses located on the upper fringes of the Bo-Kaap. The Stadzicht Homestead was characterized by single-storey, four bay dwellings, built by 1821.

7.7.3 Spolander House

Spolander House cnr Dorp and Pentz Streets, Bo-Kaap This building appears to date from about 1830, but documentary evidence indicates the existence of a building on the site as early as 1818. It is one of the last early nineteenth-century buildings within Cape Town that has retained an original thatched-roof line. The thatch roof was still visible in 1895. It is sometimes referred to as the gateway to the Bo-Kaap. It is also one of the few remaining market garden homesteads of the table valley and only one of three remaining in the Bokaap along with Stadzicht and the Schotchkloof homestead

7.8 Stables on Rose Street

7.8.1. The block consists of a new street pattern which is typical of new home built during the 1830's an extension of the urban grid. The typical architectural layout which is synonymous with the Bokaap that follows a rhythm of windows and doors that minimise any differences and the street utilised as exterior room. The Church Street Elevation of the block has a Georgian architectural style which is characterised by moulded cornices and parapets which are single storey numbering from no. 122 to no. 130 with an access lane in the interior parking lot between no. 124 and no. 126. On the busier edge on the corner of Rose and Church Street is a new extension double storey newly renovated Georgian villa which is used as an office space currently.

8. RECOMMENDATION

8.1. It is recommended that the declaration of the twenty sites nominated for the serial declaration is approved.

9. REFERENCES:

South African Online History; 13 December 2018; The Cape Malay [Online] South African History Online. Available from: <https://www.sahistory.org.za/article/cape-malay>

Prepared By:		Supported By:	
Ben Mwasinga Manager: Built Environment Unit		Name and Title	Signature
Date: 01/04/2019		Date:	

Recommendation supported by GDRC		Recommendation not supported by GDRC	
Mamakomoreng Nkhasi - Lesaoana Chairperson: GDRC		Signature	
Date:			

Recommendation supported by EXCo		Recommendation not supported by EXCo	
Lungisa Malgas Chairperson: EXCo		Signature	
Date:			

Recommendation supported by HRM Committee		Recommendation not supported by HRM Committee	
Prof. H.C. Bredekamp Chairperson: HRM Committee		Signature	
Date:			

Proposal for National Heritage Site Declaration: The Bo-Kaap, Cape Town, Western Cape

Recommendation supported by Council		Recommendation not supported by Council	
Prof. S. Bouillon Chairperson: Council		Signature	
Date:			

Annexure 1:

Site Name	Erf No	Street Address	Current NHRA Status	Owner

The Auwal Masjid	(2839; 2840)	39 Dorp Street	PHS	Auwal Masjid Committee
Prayer Quarry	(Erf 149141-RE)			City of Cape Town
The Tana Baru Burial Ground	938, 960,961,962,963			Tana Baru Trust/City of Cape Town owns Erf 961
The Stables Site	126453 10167 or 10152-RE	46 Rose Street	PHS	City of Cape Town
The Strand Street Quarry	Part of 367-RE			City of Cape Town
The Wash House Quarry	Remainder of 144781			City of Cape Town
The Spolander House	Part of 983-RE	97 Dorp Street	PHS	City of Cape Town
Schotsche Kloof Primary School	658	76 Tanabaru Street		Western Cape Department of Education
St Pauls Primary School	2946	40 Bryant Street		Western Cape Department of Education
The Block House				City of Cape Town
Buitengracht Street Wall	Historic stone wall along Buitengracht Street from Wale Str to Carisbrook Str		PHS	City of Cape Town
Vista High School	9346	Military Road		Western Cape Department of Education
Schotsche Kloof Homestead	1877-RE	79 Dorp Street		
Stadzicht Homestead	152930-152932	2, 2A, 4 Stadzicht Street		

Nural Islam Masjid z	166368	134 Buitengracht Street		Nural Masjid Committee
Jamia Masjid	173650	62 Chiappini Street		Jamia Masjid Committee
Masjid Shafee	1377; 1378	Upper Chiappini Street		Jamia Masjid Committee
Masjid Boorhanol Islam	1042	194 Longmarket	PHS	Boorhanol Masjid Committee
Nurul Huda Masjid	1895	Upper Leeuwen Street		Nurul Huda Masjid Committee
Bo Kaap Museum	115963	71 Wale Street	PHS	Iziko Museums