

**FROM CEMETERY TO CYBERSPACE:
THE RIDDLE OF THE HOLOCAUST ERA COLLECTION AT THE UNIVERSITY
OF CAPE TOWN**

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Description: A discussion of a collection of Holocaust-era materials at the University of Cape Town.

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At the 37th annual Convention of the Association of Jewish Libraries in Denver last year, two lectures were devoted to the subject of the restitution of books and archives, looted by the Nazis during the Second World War. The first lecture was a first hand account of the workings of the Depot in Offenbach am Main, by Seymour A. Pomrenze, a Lt. Colonel in the American army and archivist, who was in charge of the Depot in 1946. In his lecture

he recounted the mammoth task of identifying, sorting and returning of thousands of crates of books to their original owners both institutional and individual, in Holland, France, Germany, Russia, Italy, Belgium, Channel Islands, Czechoslovakia, Yugoslavia, Greece, Poland, Austria, Norway, Romania, Switzerland and Turkey (Pomrenze 2002: 5). The remainder of approximately a half a million unclaimed books were entrusted to the Jewish Cultural Reconstruction Commission, based in New York, for distribution to public and quasi-public, religious, cultural, and educational institutions, in the two main centres of Jewry after the Holocaust, Israel and the United States of America, and thereafter abroad. (Pomrenze 2002:7-8). The second lecture was that of Michael Grunberger, Chief Hebraica librarian at the Library of Congress, who described the work of the Hebraica Section, to identify, catalogue, and preserve the books which had been acquired by the Library of Congress from the Jewish Cultural Reconstruction Commission, with the aim of creating a virtual library of these materials on the web.

Here in Cape Town this story was not unfamiliar. Only in 1989 a small collection of forty Nazi looted books, distributed to South Africa, by the Jewish Cultural Reconstruction Commission, had been discovered amongst some piles of tattered books set aside for burial as *sheymes*, at the Pinelands Jewish cemetery in Cape Town. They were identified by a Kaplan Centre Research Fellow and ardent bibliophile, Dr Paul Fenton of the University of Lyons in France. This was the first intimation that these books, which were subsequently deposited at the Jewish Studies Library of the University of Cape Town, had been distributed to South Africa. At this time they were written up both in the local Jewish press and in *Jagger Journal*, the journal of U.C.T. Libraries (Fenton 1989:56). The books consisted of prayer books and rabbinic literature together with a few items of Haskalah Hebrew. Amongst them was a book of *Breshit* with the stamp of the “Forschungsabteilung Judenfrage des Reichsinstitut für Geschichte des neuen Deutschland” boldly defacing its front page. When U.C.T. Libraries established a website, the collection was listed with the Reichsinstitut stamp as illustration. It can be viewed on the Jewish Studies Library’s website, www.lib.uct.ac.za/jewish/.

However how and when these books had reached Cape Town, and who had brought them to the cemetery, remained a mystery. Apparently this batch of books, had come from disused

synagogues in small country communities. However where were the rest of the books? It was unlikely that only forty had been distributed to South Africa and only in the Cape, when Johannesburg contained the largest concentration of Jewry. A bookplate printed by the South African Jewish Board of Deputies in Johannesburg, pasted in some of the books, made it clear that that was where the books were originally deposited. It read:

“This book, once in Jewish ownership, then looted by the Nazis, and now restored to Jewish hands, is a silent witness to the martyrdom of the six million Jews who perished *Al kedushat ha-shem*. May their memory inspire us to keep alight the flame of Jewish learning and Jewish life. South African Jewish Board of Deputies.

However why was the existence of these books never made known to the wider community? *Yom Ha-Shoah*, the Holocaust Memorial Day, is commemorated every year, presenting the ideal opportunity to display the books. Yet hardly anybody had ever heard of them. They had never before been written up either in the Jewish press, or in the South African Library literature. Their arrival had gone unnoticed and but for a stroke of fate, their disappearance would also have gone undetected.

Further clarification of this mystery was another decade in coming, and again happened purely by chance. In 1999 the old Jewish Museum, housed in the original synagogue of the Cape Town Hebrew Congregation, the oldest synagogue in South Africa, was dismantled to be replaced by a new modern state of the art Jewish Museum. The executive of the new Museum decided to dispose both of the old Museum's library and archives and of the numerous old *seforim* that had been stored on its shelves and in its drawers for decades. At that stage I was called in to select books for the Jewish Studies Library. In the process of unpacking and sorting the *seforim* I unearthed another 160 books from the Jewish Cultural Reconstruction Commission.

These books were now added to the initial forty, which in the meantime had been listed and stored in phase-boxes. However due to the obscure nature of the literature, and to the very poor condition of the books, very few had been catalogued. In the mean time, now that I was alerted to their telltale markings, similar books started coming to light on the shelves of the Hebrew Department at the University of Cape Town. Many of these books contained the personal book stamp of Zalman Avin, a Jewish immigrant from Riga in Latvia, former headmaster of the Talmud-Torah Schools, of the Jewish Day School Herzlia, and lecturer in the Hebrew Department between the years 1964 and 1976. From this it could be assumed that at some stage after their arrival in Cape Town, Hebrew scholars must have been invited to view the books and to select some for themselves. Unfortunately by this time Mr Avin had passed away and it was not possible to find out from him the circumstances surrounding the arrival of the books. In December 1999 the Hebrew collection was finally moved out of the main library into the Jewish Studies library, where it had always belonged. At this stage it became apparent that several of the looted books had been catalogued and incorporated into the Hebrew Collection, which was donated to the library in 1962.

Inspired by the fascinating lectures of Lt. Colonel Pomrenze and Dr Michael Grunberger, I returned to Cape Town, all the more determined to solve the riddle of the collection. Amongst the questions which still puzzled me were: when and how were the books classified? And where and how was the selection made to send to Jewish institutions outside of the United States? According to Lt Colonel Pomrenze, who cites an article by Robert Waite in the journal, *Libraries and culture* (2002:213), of the half a million unclaimed books, by January 1952 the balance of 150 000 entrusted to the Jewish Cultural Reconstruction Commission, had been distributed to libraries in the United States and abroad. However their

destination abroad is never elaborated, nor how the selection was made or how many books were sent to the respective destinations. Likewise Herman Dicker's appendix in his book, *Of libraries and learning*, in which he lists libraries and institutions which received books from the Jewish Cultural Reconstruction Commission, includes institutions in the United States, Canada, the Hebrew University Library in Jerusalem, and the Bibliotheque Nationale of the Alliance Israelite Universelle in Paris, but does not mention South Africa or any other countries. (Dicker 1988:109-110).

How then did the books arrive in South Africa? Although there was no record of the books, I did find mention of a collection of Nazi looted silver ceremonial objects that were donated to South African Jewry by the Jewish Cultural Reconstruction Commission. In Dicker's appendix a memorandum relating to the distribution of silver ceremonial objects, dated between July 1 1949 and November 30 1950, the South African Jewish Board of Deputies in Johannesburg, is listed as the recipient of 150 items. (Dicker 1988:111). However it would appear that this collection did not arrive until early 1954, when it was divided between Johannesburg, Cape Town and Durban. In February 1954 it was displayed at an Exhibition of Jewish Religious Art in Johannesburg (Lachman 1954:55), and in June it was displayed in the Old Synagogue in Cape Town. It would be logical to assume that the books would have been sent together with the silver but no mention is made of them at that time. At last in an article on Dr Louis Mirvish and the Cape Town Jewish Museum published in the South African journal, *Jewish Affairs*, in January 1961, seven years after the probable arrival of the books, I found the first tangible evidence of their existence. The article reported that in 1954 the Cape Council of the South African Jewish Board of Deputies, "had received its share of a notable collection of Jewish ceremonial silver and *sacred books*, salvaged by the Jewish Reconstruction Committee from Nazi loot in Germany and other parts of Europe, and had offered this on loan for exhibition to the Cape Jewish Historical and Museum Society." When Jewish Museums were first established, in Johannesburg in 1957 and in Cape Town in 1958, the Nazi looted silver became part of their core collections (Abt 1964:40; Eppel 1961:10). No doubt at this point the books, judging by their sad state of disrepair, were shoved into drawers and promptly forgotten.

Having more or less solved the mystery of the time of arrival of the books, I now set out to investigate the method of selection. Whilst the first forty books had constituted a random selection of obscure religious tracts, old prayer books, and a few items of *Haskalah* literature, would a more logical method of selection emerge now that the collection numbered over two hundred? The only way to answer this question was to list the books. But how should they be listed, in alphabetical order, by author or title? All the books were in Hebrew except for three in Yiddish and one in German. All the books had distinctive markings. The first and most obvious was the blue and white label on the spine of the book on which the classification number had been handwritten in ink in a small meticulous Hebrew hand. The same number was repeated in pencil or ink inside the book. Other telltale markings included a number penciled roughly in red inside most of the books. Instead of listing by author or title as I had previously, I decided to list the books according to the classification number on their spines. At the same time I took note of any bookplates, stamps or any other signs of previous ownership, and also of the red number penciled inside the books. This number caught my eye from the outset and I firmly believed it to be the clue that would solve the riddle of the collection.

It soon became clear to me that the classification scheme that was being followed was an expanded version of the Dewey Decimal System, known as the Scholem system. Gershom Scholem, the famous historian of Jewish mysticism, at one time served as the Librarian in charge of Judaica at the Jewish National and University Library in Jerusalem. In 1927

together with Hugo Bergman, the philosopher Librarian, Scholem expanded the Dewey Decimal system to cater for the needs of the newly established Jewish National Library. The subdivisions of 296 for Judaism, 492.4 for Hebrew language, 892.4 for Hebrew literature, and 933, the number that was used at that time for the History of the Jewish People, were enlarged. 892.4 was replaced with the letter H for Hebrew literature, and an entirely new category for books about the history of the Jews in the Land of Israel was created denoted by the letter E.

The looted books are organized by language and by topic. The Hebrew books are divided between rabbinic literature and modern Haskalah Hebrew texts. Within these categories they follow Scholem's classification scheme religiously. It is obvious that they were processed by Hebrew scholars, librarians and rabbis who had an in depth knowledge of this often difficult material. But when was this done? Whereas formerly I had believed that the books had been processed during the Holocaust by Jewish librarians, slave laborers, at the bidding of Hitler's professors, now I revised my opinion. If the librarians were using the Scholem system, a product of the Yishuv, as pre-State Israel was known, it was much more likely that the books were classified after the war at Offenbach. Moreover the name of Gershom Scholem was included amongst the volunteers who according to Lt. Colonel Pomrenze came to assist with the restitution project at Offenbach to help with the identification of the Hebrew and Yiddish literature, and what is more the Hebrew University in Jerusalem was a member of the Jewish Cultural Reconstruction Commission (Waite 2002:228). My hunch was confirmed when I read that it was determined that the classification and cataloguing of the books should rather be done by the librarians at Offenbach than in the United States where the books were to be distributed (Waite 2002:220).

Finally I came to the question of the red numbers, and as I had suspected at the outset, it was these numbers that finally solved the riddle of the collection. After listing about half of the collection it became clear that the red numbers had not been randomly assigned. On the contrary they followed the order of the classification numbers, i.e. the books had been carefully selected in subject order to create a representative Hebrew collection of the time.

Of the Rabbinic literature the lowest number - 50 - was found in a book of Deuteronomy, classified at 222. The highest number - 901 - was found in a Midrash Aggadah classified at 296.88. The secular works of Haskalah Hebrew literature followed sequentially on to the works of Rabbinic literature beginning at 930, which was found in a Hebrew language textbook classified at 492.48. The highest number - 1464 - was found in a book in the category of "Other topics about Jews and Judaism", which is denoted by the Hebrew letter Ayin, the second last symbol in the Scholem system. The only book in this category is a little book about the principles of scouting, entitled *Moshavot ha-kayits* - summer camps, published in Warsaw in 1926 by Ha-Ko'operativ Ha-Shomer ha-Merkazi, Hashomer Ha-Tsa'ir, which I as a former Habonim youth leader, found particularly interesting. As the Scholem system does not cater for general topics which are adequately provided for by the regular Dewey system, books on general history, geography and anthropology in the collection of the Looted books, are denoted by the number 9, in a category which follows on after the Hebrew letter Ayin.

A deviation from the Scholem system which uses the numbers 492.49 for Yiddish language and H9 for Yiddish literature, is the use of the letter J to denote Yiddish literature of all genres, religious and secular. The three lone Yiddish books are classified right at the end of the sequence following on after the Hebrew books. These are two basic religious books for women, the *Tse'edah u-re'edah*, the Yiddish women's bible, published by the Widow and the Brothers Rom in Vilna in 1878, and the *Shas Tehinah*, a collection of special prayers,

published in Warsaw in 1930. The only secular Yiddish book in the collection, classified as JH, is the Soviet Yiddish novelist, David Bergelson's *Bam Dnyeper* published by *Der Emes* in Moscow in 1940. Significantly this book contains the bookplate of the *Yidishe Kultur Federatsye Bibliotek in Yohanesburg*. Thus it would appear that the Yiddish books, which are conspicuous by their absence in Cape Town, were most likely distributed in Johannesburg. This book must have reached the Hebrew Department at the University of Cape Town via the Yiddish Book Rescue Project that was initiated by the South African Yiddish Cultural Federation in the late 1980s. In a similar manner to the use of the letter J to denote Yiddish, the letter G is used to denote the one German book in the collection, a catalogue "Hebraica-Judaica Orientalia" by the Booksellers Nathanson and Lamm, published in Berlin in 1904.

What makes the analysis of the collection even more poignant is that the incidence of the unclaimed books reflects the Hebrew books most likely to be found in a Jewish home in Germany, Poland or Lithuania, in the period before the Nazi Holocaust. Out of the collection of 261 books in Cape Town more than half, 143 items are rabbinic literature, 115 are secular Hebrew Haskalah literature. Of the rabbinic literature the largest category is that of the Hebrew Bible - *Tanakh* (25 items), with Festival Prayerbooks - *Makhzeyrim* (21 items), and Books of Sermons (21 items) a close second. These are followed by Ethical works (14 items), *Seder Selihot*, penitential prayerbooks (8 items), Jewish law (7 items), *Mishnah* (5 items), *Midrash Aggadah* (5 items). Other categories that contain three or less items include *Pirke Avot*, *Hidushim u-Pilpulim*, Kabbalah, Commentaries on the Zohar, *Remazim u-Gimatriyot*, Hasidism, *Tana'im* and *Amora'im*. Most of the rabbinic literature is nineteenth century with 28 eighteenth century works, and one rare interlinear Bible published by the Librairie Orientale de Donde-Dupre pere et fils, in Paris in 1613.

Of the secular Haskalah literature, as one would expect, Fiction (39 items) is by far the largest category. This category includes both works by Hebrew authors, such as Mapu and Smolenskin, and translations of European authors, such as Alphonse Daudet and Pushkin. The second largest category is that of the Anthologies (14 items). Then comes General History, Geography and Anthropology (12 items), Poetry (10 items) Periodicals (8 items), Drama (5 items), Essays (4 items). Categories with less than 4 items include Israel and the Diaspora and Childrens' literature.

All the books are distinguished by their markings, labels, bookplates and stamps. Amongst the Hebrew and Yiddish books, 3 contain the stamp of the Forschungsabteilung Judenfrage des Reichsinstitut für neuen Deutschland, the Research Institute established by the Nazis to research the history of a soon to be extinct people. These books include the book of Deuteronomy found at the cemetery, a book of Hebrew poetry by Jacob Fichman, that had been taken into the Hebrew Collection, and a volume of the compilation of Talmudic legends, *En Ya'akov*. An unusual Nazi stamp found in Bergelson's *Bam Dnyeper*, is "Sichergeshtelt durch Einsatzstab RR Reval." Reval is the Russian name of the town of Tallinn, the capital of the Estonian SSR where about half of all Estonia's Jews once lived. The Germans occupied Tallinn from June 1941 until September 1944 when it was liberated by the Red Army, long enough it would seem for them to have built up a library of confiscated Jewish books (*Encyclopaedia of the Holocaust* 1995:1451).

40 of the books contain the stamp of the Archival Depot at Offenbach A.M. or just Desinf. Sept. 1945, and 52 contain the bookplate of the South African Jewish Board of Deputies, 6 books contain the bookplate of the Hebrew collection, 215 have the red number pencilled inside them and all have the blue and white spine label. 48 or 18% of the books found in the Hebrew Department contain the property stamp or inscription of the Hebrew lecturer, Zalman Avin. In other words it is largely thanks to Mr Avin, who understood the significance of the

books, that many of them had survived. Of the books that contain the bookplate of the South African Jewish Board of Deputies, by far the largest number are in the category of prayer books including Festival prayer books – *makhzeyrim* - and - the *Seder Selihot* (Order of Penitential prayers). Clearly these were considered the most worthy of commemoration. It is also curious that the prayer books are the only ones which do not have the red numbers inside them although they do have the blue and white labels.

Quite a few of the books contain the inscriptions of their original owners but usually this is not more than a name which is often illegible. One book, a volume of *Reshit hokhmah*, gave me quite a start as it seems to contain my family name, “Penkin”, most of whose members had indeed perished during the Holocaust. Another moving example is a volume of the writings of Shlomo Rubin, a prolific writer about Jewish folklore, which is inscribed by “Nahum Aronov, Ri’al Gimnasyon Ivri Kovna, Mahlakah VII”. In some cases, particularly where the books were taken into the Hebrew collection, an attempt was made to remove the label and to erase the pencilled classification number inside the books to obliterate all signs of former ownership. Clearly the significance of these books was not understood at the time and helps to explain why the books have remained such a well guarded secret.

My quest to solve the mystery of the looted books did not end in Cape Town. I determined to follow the trail of the books back to Johannesburg where they had first been deposited. A small collection of looted books existed in the Rare Books collection at the University of the Witwatersrand. They had been extracted from the Landau Library, a special collection of Judaica and Hebraica, by Professor Reuben Musiker, former Librarian of the University of the Witwatersrand. However these books were in German and French, and not in Hebrew as was the case in Cape Town. Nonetheless I had a sneaking suspicion that besides the books in German and French, I would find more Hebrew books that had gone undetected on the open shelves of the Landau Library. My suspicion was confirmed when after listing the forty-two German and French books in the Rare Books collection, I managed to identify another five Hebrew looted books on the open shelves of the Landau library. What is more when I came to listing them, their numbers made it clear that they were once part of the same collection as the books in Cape Town. I am also certain that a more careful examination of the Landau Library than I had time for, will reveal more of these books.

The books in Johannesburg are in far better condition than those in Cape Town. Unlike the situation in Cape Town where the books had mouldered for years on shelves and in drawers and had to be “rescued”, the books in Johannesburg must have been incorporated into the Witwatersrand University Library when they were first received, even though initially their significance was not recognized. Of the 36 German books 12 volumes are on Jewish history, 7 are on General topics, 6 are on Bible, 5 are on Talmud, and 2 each on Jewish philosophy, the Gaonic period, and Biography. The collection also includes six volumes of the *Revue des Etudes Juives*, from 1889 to 1935.

As in Cape Town all the books are distinguished by their blue and white labels, by the classification number penciled inside, and by the telltale red number. Of the 44 German and French books in Johannesburg, one has the Reichsinstitut für Geschichte des neuen Deutschland, but instead of the Forschungsabteilung Judenfrage, as found in the books in Cape Town, it reads “Bibliothek...”, but the name of the library has faded and unfortunately cannot be deciphered. The book contains a treatise on the relationship between the Mishnah and the Tosefta by Alexander Guttman, published in Breslau in 1928. In addition 31 books have the stamp of the Archival Depot at Offenbach A.M., 33 have the bookplate of the South African Jewish Board of Deputies, and 24 have the red number penciled inside them.

Although considerably clearer now, the mystery of the books has not yet been solved in its entirety. Firstly it is impossible to know how many books there were to begin with. The highest number amongst the Hebrew and Yiddish books is 1802. The German and French books are contained in a separate sequence and the highest number there is 1447. However it is doubtful that that many books were originally sent to South Africa. It is much more likely that the books were selected out of larger collections, the remainder of which were sent to other Jewish centres.

On the other hand it is certain to me that at least half of the original collection sent to South Africa must have disappeared as so few Hebrew and Yiddish books are to be found in the Transvaal. One can only speculate as to their fate. What for instance happened to the books that must have accompanied the Nazi looted silver that was sent to Johannesburg as was the case in Cape Town. There do not seem to be any in the Jewish Museum in Johannesburg, which is today located in the Jewish Community Centre, in the suburb of Raedene in Johannesburg. Are the books hidden on the bookshelves and in drawers in the large synagogues in Johannesburg? I tend to believe that the books may have been discarded and hopefully buried, rather than pulped. It is also possible that some of the Yiddish books were incorporated in the Mendl Tabatznik Yiddish Library which, when it was not accepted by the library of the University of the Witwatersrand, was sent to the London School of Oriental Studies and to the University of Texas. It would also help to clarify matters if the composition of the South African collection were to be compared to that of collections in other places, such as Montreal, for example.

Although today the esoteric contents of these books are only of interest to Hebrew scholars and to bibliophiles, they testify to a cataclysmic historical event which destroyed a culture which can never be reconstituted in the same way. The unclaimed books, books that on the whole did not belong to institutions but to individuals, testify to the most common books found in Jewish homes in the period before the Holocaust. They memorialize both the culture and the individuals who participated in it. In the words on the bookplate of the South African Jewish Board of Deputies: "May their memory inspire us to keep alight the flame of Jewish learning and Jewish life."

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**Summary of books found in Cape Town according to categories
Rabbinic literature (143 items)**

Hebrew Bible – 25 items (red acc. nos 50-186)

222	Pentateuch	11 items
223	Joshua, Samuel, Kings, Earlier and Later Prophets	9 items
224	Proverbs, Psalms, Daniel, Ezra & Nehemiah	5 items

Judaism – 9 items (red acc. nos 265-343)

296	Judaism	1 item
296.05	Periodicals	3 items
296.07	Study and teaching	1 item
296.081	Collections of essays by one author	1 item
296.1	Religion, Theology, Philosophy.	1 item
296.2	Antisemitism and disputations	2 items

Prayerbooks - 31 items (no red acc. nos)

296.311.6	Commentaries on the daily prayer book	1 item
296.312	Festival prayerbooks	22 items
296.319	Seder Selihot	8 items

Ethics, Sermons - 43 items (red acc. nos 430-642)

296.4	Ethics, Sermons	4 items
296.41	Ethical works in Hebrew	14 items
296.42	Pirke Avot, Avot de-Rabi Natan, Tana de-Rabi Eliyahu	3 items
296.45	Sermons	22 items

Jewish law - 9 items (red acc. nos 694-724)

296.56	Jewish law and decisions after Rabbi Joseph Caro	7 items
296.58	Innovations (Hidushim) and (pilpulim)	2 items

Kabbalah - 8 items (red acc. nos 765-801)

296.65	Kabbalah	2 items
296.652.5	Commentaries on the Zohar	1 item
296.658	Allegorica lexigeses (remazim) and numerology (gimatriyot)	2 items
296.67	Hasidism	3 items

Mishnah, Talmud, Midrash - 18 items (red acc. nos 815-901)

296.804	Mishnah, Talmud, Midrash: indices	1 item
296.81	General essays	2 items
296.817	Tanaim and Amoraim, biography, methodology, sayings	1 item
296.82	Mishnah	5 items
296.887	Modern anthologies	4 items
296.88	Midrashe Aggadah	5 items

Haskalah Hebrew (118 items)

Hebrew language - 5 items (red acc. nos 930-948)

492.48	Text books	5 items
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Biography - 4 items (red acc. nos 956-989)

922.967	Collected biography	1 item
922.968	Biography of men	3 items

Jewish history – 6 items (red acc. nos 986-1060)

933.	Jewish history	1 items
933.4	Jewish history after the French Revolution	3 items
933.5	Jewish history in specific places outside of Israel	1 item
933.608	Zionism, National rights, Diaspora autonomy: collections	1 item

Eretz Israel - 4 items (no red acc. nos)

E	Geography, Archaeology, Travels	1 item
EO41	Israel and the Diaspora	1 item
E98	Immigration and Settlement	1 item

Literature - 83 items (red acc. nos 1054-1441)

H05	Periodicals	8 times
H08	Anthologies, Collections	14 items
H081	Collections of different genres by one author	2 items
H1	Poetry	9 items
H2	Drama	5 items
H3	Fiction	39 items
H4	Essays	4 items
H5	Children's literature	2 items

Other - 1 item (red acc. no 1464)

<i>Ayin</i>	Other topics about Jews and Judaism	1 item
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General – 12 items (red acc. nos 1469-1483)

9	Geography, History, Anthropology, General	12 items
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Yiddish - 3 items (red acc. nos 1531-1802)

J3	Yiddish prayerbook	1 item
JB	Yiddish women's Bible	1 item
JH.	Yiddish fiction	1 item

German – 1 item

G	General (no red acc. no.)	1 item
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Summary of Bookplates and Stamps found in books in Cape Town

Forschungsabteilung Judenfrage des Reichsinstitut für neuen Deutschland	3
Sichergeshtelt durch Einsatzstab RR Reval	1
Archival Depot Offenbach A.M. and/or Desinf. Sept. 45	40
South African Jewish Board of Deputies bookplate	52
Red accession number	215
Blue and white labels	262
Property stamp: Salman Avin: Cape Town and/or inscription Z. Avin	48

Summary of categories of books found at the University of the Witwatersrand

German – 36 items (red acc. nos 58-1447)

GO	General	7 items
GB	Bible	6 items
G1	Philosophy	2 items

G5	Gaonic period	2 items
G8	Mishnah and Talmud	5 items
G922	Biography	2 items
G933	Jewish history	12 items

French – 6 items (no red acc. nos)

F	Periodicals	6 items
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Summary of Bookplates and Stamps at the University of the Witwatersrand

Reichsinstitut für Geschichte des neuen Deutschland. Bibliothek...	1
Archival Depot Offenbach A.M. and/or Desinf. Sept. 45	31
South African Jewish Board of Deputies bookplate	33
Red accession number	24
Blue and white labels	42