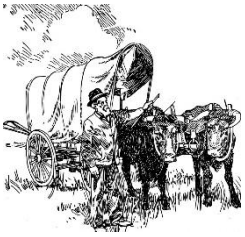

The
Forgotten Highway Express

Sponsored by the Karoo Development Foundation In memory of Rose Willis

No 1 January 2023

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In memory of Rose Willis, pioneer of the Karoo

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A SALUTE TO THE SMOUSE

The itinerant pedlars:
Some walked, some rode, but they all played a vital role in developing South Africa's early economy.

Compiled by
Rose Willis
Doreen Atkinson

Trading goods and sharing stories: The itinerant Jewish *smouse*

Most Jews who came to South Africa in the 1800s became *smouse*, or itinerant pedlars, salesmen or hawkers – and storytellers. (The word *smous* comes from the Yiddish word *schmuoth* meaning "bringer of tales".)

In South Africa, this was the only way for men from Lithuania (the epicentre of Jewish peddling), Latvia, Poland and Eastern Europe, to get on their feet and gain financial independence. Most had fled the economic hardships and anti-Semitism that was rapidly spreading across Europe.

At the time, Lithuania was under Russian rule. Jews were persecuted, their language was banned, and young men were drafted into the Russian Army for 12 years – and often deprived of their youth and their lives. Before 1861, Lithuanians were slaves, unpaid labourers, and the property of the Russian nobility.

From the end of the 18th century to the 1920s, four million Jews left Central and Eastern Europe. Tens of thousands emigrated to the USA and South Africa, where diamonds, gold and copper were drawcards. Shortly after gold was discovered in 1886 about 40 000 Jews from Lithuania and nearby territories arrived in South Africa. The new arrivals had no family or friends, and often little more than the clothes on their backs. Most men had hoped to quickly send for their families, but for many of them, a decade would pass before this happened.

Jewish immigrants arriving in Cape Town
(Source: South African Jewish Museum, and https://humanities.uct.ac.za/kaplan-centre)

Peddling is one of the longest and most consistent aspects of Jewish history. It offered these Jewish immigrants, willing to traipse across South Africa, an opportunity for self-employment and advancement. These men were not strangers to hard work and hardship. They were skilled businessmen descended from long lines European traders and shopkeepers. The world of commerce was not foreign to them, and so they became the prime beneficiaries of the expanding rural markets."

To make a living, they walked from Cape Town and Port Elizabeth into the hinterland, from place to place and farm to farm, carrying items to trade. Because of this the Dutch called them *bondeldraers, or* bundle carriers.

Source: https://www.museumoffamilyhistory.com/jqp-peddlers.htm

Some traders used trays or *penswinkels* (tummy shops) suspended from cords around their necks to display watches, jewellery and small items.

Back-breaking work
Source: https://www.nyu.edu

In some towns, the peddlars were called *"weeksmanne"* (weekly men). In this vast territory, there was no common language. Lexicons helped them translate Yiddish into English, Afrikaans and Zulu.

These men developed the hinterland economy. The *smous* helped bridge the gap between conservative rural civilization and a dynamic urban economy. He was often the only link between the people of the interior and the outside world, says Mary Kropman. The range of items they carried was vast. Rural housewives would have been lost without them. They sold

patent medicines, household items, cutlery, crockery, cooking pots, pans, mops, brooms and buckets, foods, grains, tinned meat, sardines, flour, tea, coffee beans, sugar, salt, pepper, syrup, herbs, household linen, blankets, tablecloths, dress lengths of cotton, linen, black crepe (for funeral garb), prints, Japanese satin, silk, lace, sewing needles, scissors, buttons, thimbles, thread, pins, knitting needles, clothing, jackets, trousers, shoe uppers, soles, awls, tools, hammers, pliers, knives, saws, planes, nails, glue, sand paper, jewelery, rings, watches, watch chains, spectacles, curling irons, bracelets, hair combs, and beauty creams.

The farmers were self-sufficient. When they encountered a *smous,* they purchased only the items which they could not make themselves. Desirable items were put to one side and, when the cost was tallied up, it was time to barter.

The pedlars traded for fresh produce, vegetables, eggs, chickens, geese, feathers, small stock, handspun wool, and mealies. Often there was a pile of salted hides and skins in the wagon house, ready to be exchanged to cover costs. The balance was then either paid in cash or instalments. Some *smouses* allowed this because it gave them a good reason to return and do more business.

Smous Mr Hurwitz selling to farmers in Caledon, circa. 1890s
Source: South African Jewish Board of Deputies, https://www.sajbd.org

Debt was mostly faithfully honoured. One benefit of barter was that it was not taxable, yet most pedlars meticulously recorded their transactions in their hawker's books, some of which have become family heirlooms. Some *smous* tours were short, others lasted for six months.

Some people poked fun at the *smouses* calling them dishevelled, bearded, Yiddish-speaking working-class Jews, shady pedlars, pariahs, shirkers, undesirable and unassimilable outsiders. Generally, however, they were well-liked. On the farms, their horses were outspanned, stabled and fed. They were also given food, and if observance of Jewish dietary laws prevented them from sharing the family fare, the "*boerevrou*" (farmer's wife) offered eggs, bread and coffee. They also got a bed for the night and sometimes they even had their laundry done.

Their presence led to the development of a special architectural feature - the *buitekamer* (outside room) or *Jodekamer* (Jew's Room).

Baviaanskloof dwelling house with its *Jodekamer* to the right (John Kramer).

A dwelling house in the Baviaanskloof, with its *Jodekamer* on the right
Image: John Kramer, Vernacular Architectural Society of SA (VASSA)

A Prince Albert historian, Helena Marincowitz, said the *smouses* often stopped before arriving at their final destination to wash and spruce up.

Some Jews formed a sub-culture within the Afrikaner environment and became known as *Boerejode*, (Afrikaner or farmer Jews). From humble beginnings, they became prominent role players in the small towns.

Peddling was arduous and dangerous. Of necessity, these men carried money, and this led to them being stalked, attacked, robbed and even murdered. This happened to Philip Borkum of Britstown, a short, thick-set, muscular man of about 40. He was found dead, lying on his back, partly covered with ground and a sack, close to the level crossing of the De Aar-Britstown railway line. One hand was visible. When the sack was removed it revealed two ropes tightly tied around his neck. He had been murdered by his two helpers, who were later tried, found guilty and executed.

Born in Riga, Philip was a naturalised South African who had spent seven years as an affluent hawker. He owned eight donkeys and carried "luxury" items, such as knives forks, silk handkerchiefs, field glasses, alarm clocks, portmanteaus, saddle bags, table cloths, corsets, flutes, cigarette holders and mirrors.

A visit from the *smous* attracted everybody on the farm
Jacob Gitlin Library, cited in VASSA Newsletter, March 2022, www.vassa.org.za

The aim of these perambulating businessmen was to save sufficient funds to buy one or two mules or donkeys and a scotch cart and, after that, aspire to a small shop. "Many of the carts were made in Paarl which was the wagon-making centre of the Cape at that time," states Pam Kolbe. The Paarl Jewish community benefited from pedlars who bought carts and made the village their base. (A *smous* wagon is on display in the Ceres Togryers Museum.)

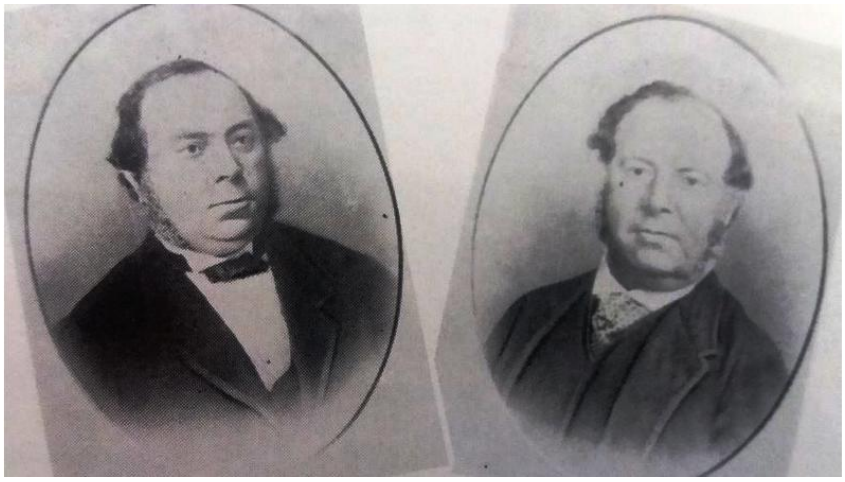
A typical *smous* scene
Image: Geraldine Auerbach and Eli Rabinowitz,
https://kehilalinks.jewishgen.org/kimberley/Borkum.html

Many writers commented on the role of these pedlars. *The Grahamstown Journal* in 1832 referred to them as industrious people "to whose spirit of enterprise the town is indebted for its rapid rise."

In 1827 George Thomson wrote that they sold a brandy to which the Boers were particularly partial. Hans Sauer in *Ex Africa* stated that these travelling merchants, who went all over South Africa, mostly to outlying farms, always created excitement. In 1944, J Mockford claimed that they spread music through the interior because they carried concertinas, mouth-organs and other music-making items. They were often the farmer's only contact with the outside world.

The *smouse* in the Karoo

Their demise gave rise to the commercial travelers, a different kind of travelling salesman. They rumbled through the hinterland in motor vehicles and soon all country hotels had "sales rooms" for the display of their wares. As these men visited the distant towns, poker games, rummy schools and claberjas clubs became features of the hinterland – so much so, that Prince Albert's Swartberg Hotel, had a poker-playing ghost.



The Mosenthal Brothers, Joseph, Adolph and Julius, from Hesse-Cassel in Germany, were pioneers of commerce in the Karoo. Starting from a base in Port Elizabeth, they also made Graaff-Reinet their home in the 1840s.

Adolph and Joseph Mosenthal
http://thecasualobserver.co.za/mosenthals-metaphor-fortunes-port-elizabeth

Nearly half of the Jews who emigrated to South Africa between 1845 and 1870 came as a result of the Mosenthals' need for more helpers. These brothers also helped several pedlars set up independent businesses, granting them credit to get started. The *smouse* went everywhere, and contributed to an important economic legacy.

Henry Norden traded from Graaff-Reinet, and **Ikey Norden** came from Tikvath, and operated as a smous from Somerset East in 1855. **Elias and Charlotte Gabriel** arrived from Schivelbein in the 1860s and also went to Somerset East, where Elias traded in the district and Charlotte ran a store. After a while they returned to Germany and their son Adolph took over the store, but he was so badly treated by the locals that he committed suicide in 1868. He is buried in Grahamstown.

Benjamin Norden was one of 18 Jews who arrived with the 1820 Settlers in the Eastern Cape. He traded in the Albany district and invented a pressure cooker, which became very popular, while living in Beaufort West. He organised trips into the interior to collect ivory and, with a letter from Governor, Sir Benjamin D'Urban, was able to open trade with Dingaan in Natal.

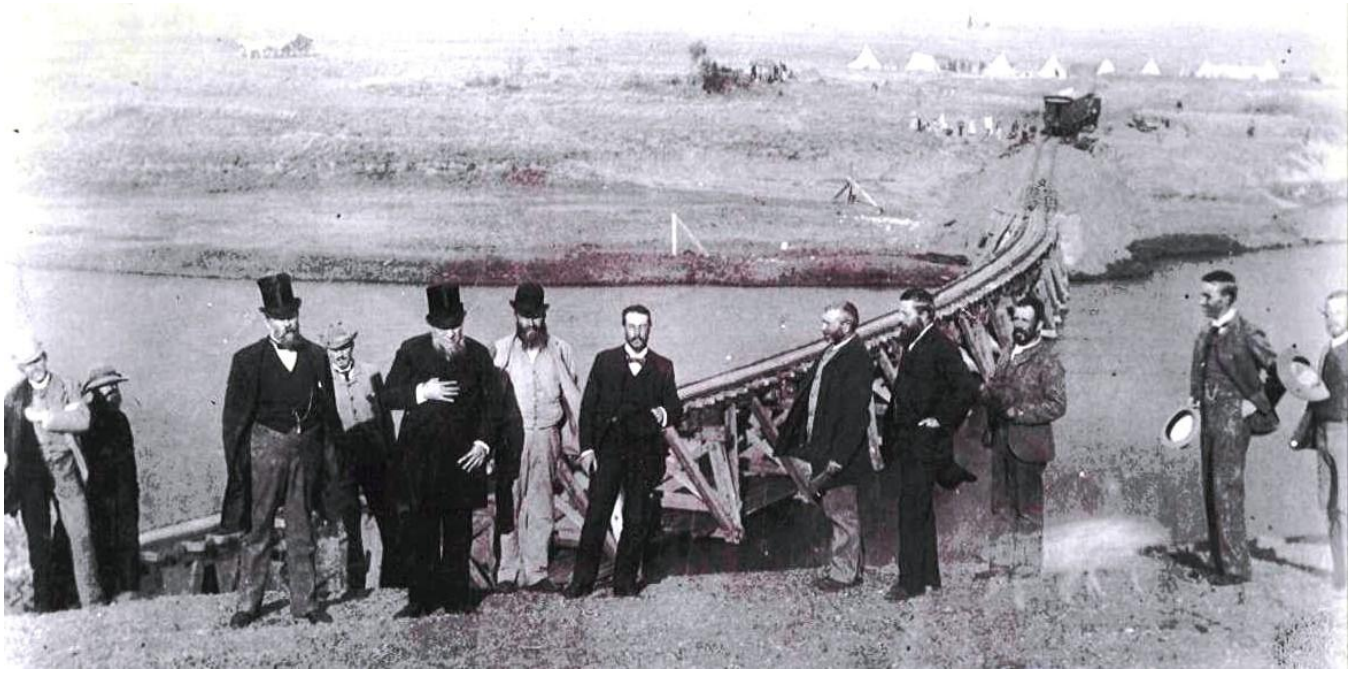
Benjamin Norden
Image: https://web.facebook.com/AStoryofaCommunity

Joel Myers, one of the first Jews to settle in Aberdeen, started out as a *smous*. Shortly after his arrival, he married Aletta Charlote Adendorff and took to farming. Then, acccording to *The South African Jewish Times* of 20 February 1948, Joel began trading in ostrich feathers. He also had an enclosure on his farm which allowed him to round up ostriches and pluck them. Others followed his example, the slaughter of birds for plucking stopped, and the ostrich is said to have been saved from extinction.

Nathan Dubowitz from Pasvetin in Lithuana, also worked as a *smous* from a base in Aberdeen He married Johanna Susanna Magdalena Claassen, an Afrikaans girl, who converted to Judaism and changed her name to Esther. In 1920, they moved to Beaufort West to farm on Pitfontein.

Other pedlars who operated out of Aberdeen, were **Philip Mark**, who later became a feather buyer, and **Israel Segal** who arrived in about 1898. But by then, anti-Semitism had raised its head on the *platteland* and when he applied for a hawker's licence, his request was only granted after unpleasant remarks and ridicule by the local magistrate and town councillors.

Diamonds drew **Sammy Marks**, a knife finisher from Sheffield, England, to South Africa in 1868. He plied the Boland roads around Paarl peddling jewels. He later went to Kimberley and, later still in 1881 to Pretoria. In the Transvaal he rose to become one of the wealthiest and most influential businessmen in South Africa.



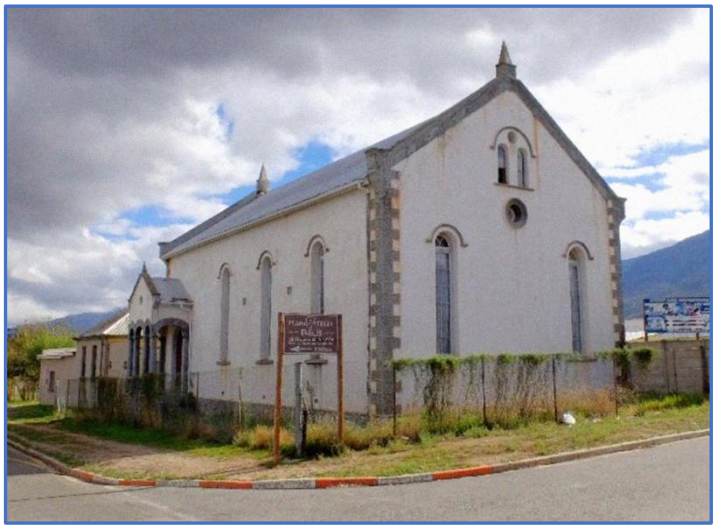
President Reitz of the Free State and President Kruger of the ZAR on the occasion of the joining of the Transvaal and Free State by railway, 21 May 1892. Sammy Marks stands fifth from the right.

Isaac Nurick arrived in Oudtshoorn from Shavel in Lithuania in the 1890s, and traded from Ladismith with **Max Rose**, who virtually single-handedly saved the ostrich feather industry from total collapse at the end of WWI. He became known as the Ostrich King. Behind the name Nurick is an interesting story. On one severe winter's day in Shavel, the local church bell broke loose and fell into the river. The only person willing to jump into the icy water and save the bell was a young Jewish boy and the locals named him Nurick which means "bell saver".

By the late 1900s, many Karoo towns had their own Jewish synagogues. This beautiful building, erected in 1913, adorns Ladismith in the Little Karoo.

It is designed in a Lithuanian style with round-headed lancet windows, a colonnaded portico on the side and a pressed steel ceiling adorned with an enamel Star of David.

Source: Cape Jewish Chronicle



Smouse soon appeared across the Little Karoo. Among those who settled in Montagu were **Harry Abramowitz, Aaron, Isaac and Barnett Buirski from Russia, N Bussells, N Sanders, M Saunders and Sigismund Gesundheit,** from Warsaw.

Abraham Jowell, from Plungyan, arrived around 1880, but was not able to afford to bring his three sons Herman, Isaac and Feige with him. A decade passed before he saw them again. His delight was short-lived. On 5 November 1898, he was travelling over rough terrain on a steep descent in the Kamiesberg. His mules took fright and bolted. He was thrown from the cart and it ran over him. His injuries were so severe that he died at the spot.

According to an inventory of Abraham's cart, he was carrying 10 packs of cords, 15 packs of lace, shirt buttons, 10 pairs of scissors, 38 pairs of braces, 3 gross buttons, 30 thimbles, 70 packs of needles, 2 packs of hooks and eyes, 3 packs pins, 17 dozen reels of cotton, 6 scales, 30 pairs spectacles, 30 fine combs and 9 pocket combs, 16 nickel watch chains, 7 nickel

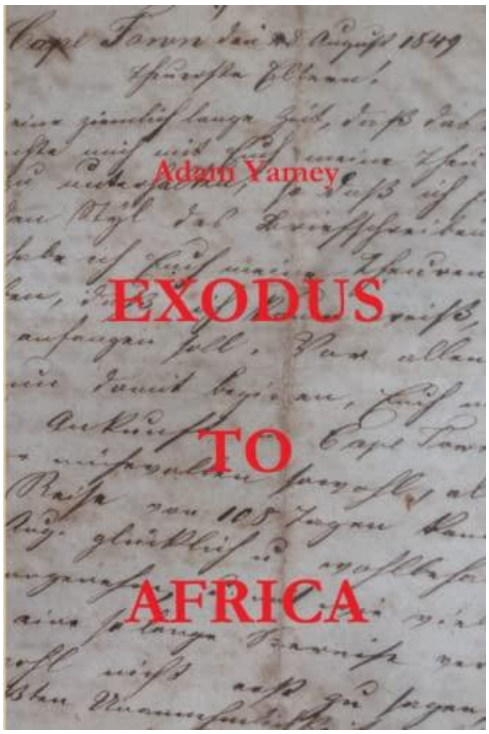
watches, 2 silver watches, 12 gold rings, 10 watch keys, 22 brooches, 11 sets cuff links, 7 dozen collar studs, 21 pocket knives, 15 locks, 44 spoons, 36 forks, 24 knives and forks, 42 teaspoons and 22 flutes. In addition there were 16 pairs of trousers, 9 suits, 16 jackets, women's stockings, men's socks, cloths, towels, handkerchiefs, shawls, aprons, blankets, together with 30 yards drilling, 87 yards shirting, 143 yards print, linen, flannelette, lining blanket print, damask, tick and skirting. The total was value at £162.10s.11d.

Abraham Jowell's eldest son, **Herman** followed in his footsteps, he bought land in Riebeeck West, and set up a peddling business and a store. His son, **Joseph**, The Transport King of Namaqualand," founded **Jowell's Transport.**

APE TIMES, TUESDAY, AUGUST 20, 1957

FLYING MAYOR: Mr. J. Jowell, Mayor of Springbok, and chairman of the Namaqualand Divisional Council.

Source: https://sajmarchives.com/namaqualand-jowell-23



Henry Hirsch Vilenski came from Poland in the 1880s and worked a *smous*. His wife Sarah Sprane was a Gentile, and she converted to Judaism. This ensured their children would be Jewish. **David Gordon** arrived from England in 1881 and operated out of Cape Town, so did **Tuvye (Tobias) Kretzmer**, who started by selling eggs door to door in 1899. He then became a glazier and in 1903, set up a general dealers' store in Malmesbury. He then sent for his wife and four small children.

Solomon Yamey from Lithuania also worked as a *smous* until he had sufficient funds to open a store. His descendant, Adam, has written a book about Jewish immigrants in South Africa, entitled *Exodus to Africa*, in 2015.

Joseph Ryan came to Uniondale from Texel in the late 1880s. Soon after landing, he borrowed a pound so that he could start selling supplies to farmers. By 1900, his financial status had improved to such an extent that he was able to buy two small farms, Oupos and Vredepos. He was soon able to bring his wife, daughters and father, Aaron Ben Eliyahu, to South Africa.

Simon Noll from Sadova, went to Oudtshoorn in 1888 where worked as a *smous* and opened several stores - some of which were plundered during the Anglo-Boer War. Simon had a railway bus service named in his honour. He planted apple trees on his farm Diep Rivier between Uniondale and Oudtsdoorn and in time became the most successful apple farmer in the Langkloof Valley.

Jacob Wolf Blaaiberg from Crajevo in Poland married Gertrude Portnoi and moved to Uniondale. During the Anglo-Boer War, he travelled along to Barandas Road serving people along the railway line. He was later granted a contract to carry mail. His son Philip, a dentist, was the third person to receive a heart transplant performed by Professor Christiaan Barnard on 2 January 1968. His story is told in *Looking at my Heart.*

Just before the outbreak of the Anglo-Boer War, **Philip Schultz** started as a *smous* in Humansdorp. At the same time a man named **Tamaris**, from Riga in Latvia, became the first Jew to settle in Steytlerville where he worked as a *smous* and later a shopkeeper. Towards the end of the war, around 1900, **Benjamin Glatt** and his wife came from Russia and settled in Murraysburg, from where he operated as a *smous.* Both worked hard and soon they acquired the farm Poortjie West. He was a very popular man and the Dutch Reformed Church approached the government to establish a town named Glattville in his honour, but he refused permission. In 1915 he moved to Beaufort West and in 1919 to Williston.

Frank (Epgriam) Levenstein went to Cradock from Ponevezh in Lithuania in 1900 and set out as a *smous* at the age of twenty-five. The following year, his brother **Schneir** joined him. They acquired a horse and cart to serve a wider area, then became livestock dealers and speculators. They later had a store and the model T Ford agency.

After the Anglo-Boer War, **Henry Gluckman** settled in Alicedale in 1902 and from there operated as *smous,* livestock and feather buyer. He later opened his first shop in Alicedale and another in Alexandria.

Dordrecht had a smous named **Elias Rosenberg, and** Norvalspont's canny pedlar was simply "Sammy the *Smous*".

Some big businesses grew out of these humble smousing operations. One was started by Franz Ginzberg (1862-1936, originally from Poland). He became a highly respected industrialist in King Williams town where he made a fortune as a manufacturer of matches and soap. He was also a Senator, and in that role, paved the way for the black township of Ginsberg to be established as a response to the bubonic plague outbreak of 1901.

A shop owned by I Gundelfinger, previously owned by Ginsberg, as the shop's noticeboard testifies. The Ginsberg and Gundelfinger families were linked by marriage.
Source: Mark Wade, Legends & Legacies: A Story of a Community, www.youtube.com.

The Malcomess family, who were widely known as suppliers of agricultural equipment. Thousands of licences were issued to Jewish pedlars, states *The Jewish Chronicle*, however very little is known about the day to day lives of these men. The Kaplan Centre at the University of Cape Town in conducting a research project into this.

At the outbreak of the Anglo-Boer War **Edward Leib** went to work as a smous in Stellenbosch and later opened a grocery store.

In the 1890s, **Aaron Lapiner** from Esyern went to Jansenville where he acquired a cart and two donkeys. He persuaded his brother to join him as a *smous* dealing also in ivory and skins. In time, he changed his name to Pienaar.

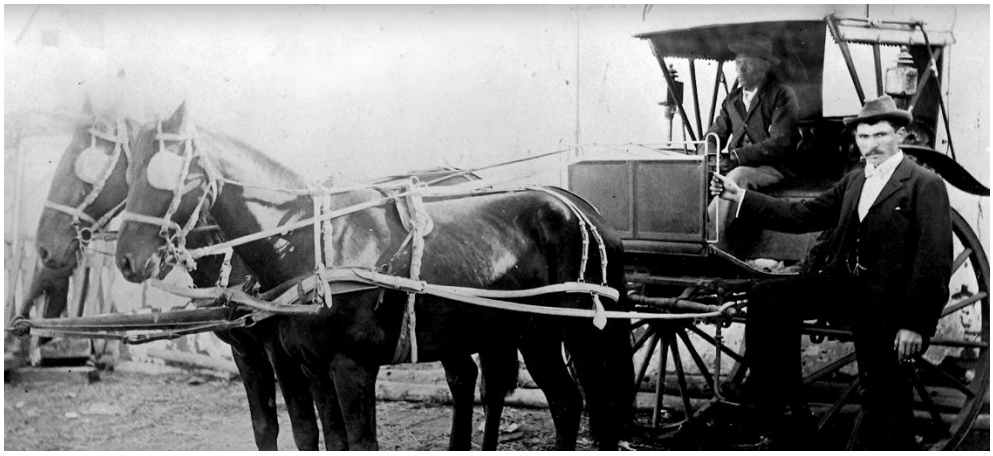
Moritz Berbstein, who was born in Piletsi in Romania, was smuggled to Bulgaria to avoid conscription when he was 15. After an adventurous journey through Europe, he reached Palestine, where he remained for five years. He was a founder of the town Petach Tivak and

he worked on the estate of Baron de Rothschild at Zichron Ya'akov. He travelled through Africa to Port Elizabeth where he married Anne Nurick from Latvia. He set himself up as a *smous* working between Port Elizabeth and Graaff-Reinet, where he opened a general store in 1893 and later another in Adendorp. He was a member of the committee which received Joseph Chamberlain, British secretary for the Colonies, in Graaff-Reinet, in 1902.

Schmuel "Sam" Brenner and his brother **Judel came** from Goldingen in Latvia. They arrived in the late 1800s to take up posts as travelling salesmen. On their heels were **Morris "Mosche" Lien** and **Abraham Henry.** They found that it was not possible to travel into the interior as planned because of the Martial Law restrictions of the Anglo-Boer War. Moshe then took a job as a waiter at a boarding house and Abraham worked as a baker until they could move to Kenhardt in 1902, where they set themselves up pedlars and later butchers.

The **Harris brothers** from Ospezin in Poland, worked as pedlars in England, in order to learn sufficient English to allow them trade in South Africa. They later set up wool mills (which later became Waverley Blankets.) They employed **Herman Mandelkorn** from Harrisburg to work as a *smous* for them.

The earliest Jewish settler in the Nieuwoudtville was **Albert Fischer** from Lithuania who disembarked in Cape Town in 1892. He worked as a *smous* until he could buy ground from the Dutch Reformed Church and a build a house and store. He married Golda Leah Liebenson (Levinson) from Paarl. They had six children. She gave Hebrew lessons.



The itinerant pedlars are honoured in Graaff-Reinet, where a roadside memorial pays tribute to the role they played in helping to develop the hinterland economy. Under a Star of a David, the inscription reads, in English, Afrikaans and Hebrew: *"In honour of the pioneer Jewish Pedlars known as smouse, who traded in outlying and remote country districts. They supplied their customers with many of the necessities of life. In the course of their trading, they made a contribution to the economic development of the country".*

Graaff-Reinet's monument to the Jewish Pedlars
http://www.thegreatkaroo.com/listing/the_monument_to_jewish_pedlars

The monument is situated on the southern end of town, between Woeke and Meiring Streets, on the western side of the road, alongside the Graaff-Reinet Police College playing fields.

Interestingly, there is a replica of the plaque at Reinet House in Graaff-Reinet as well, near the old vine.

Information source: An anonymous TripAdvisor reviewer – We are very grateful!

From Left to Right
Mr T Eksteen (Rep Reinet Foundation), Mr D Smith (former SA Ambassador), Mr A Killian (Rep Rupert Foundation), Mr M Finney (Rep, Heritage Assocation), Mr Japhta (Mayor of Graaff-Reinet), Mr M Rockman (town Engineer), Rabbi Moshe Silberhaft, Assistant to Mr Rockman, Mrs B Horwitz, Mr S van Zyl (DP Councillor Ward 4), Mrs Elle Teixeira

This memorable photograph was taken in 2016, at a ceremony held at the plaque in Graaff-Reinet. The participants include Mayor Mr Daantjie Japhta, Rabbi Moshe, and the Rupert Foundation.

Source: https://kehilalinks.jewishgen.org/graaff_reinet/Smouse.html

The *smouse* on the Forgotten Highway Route

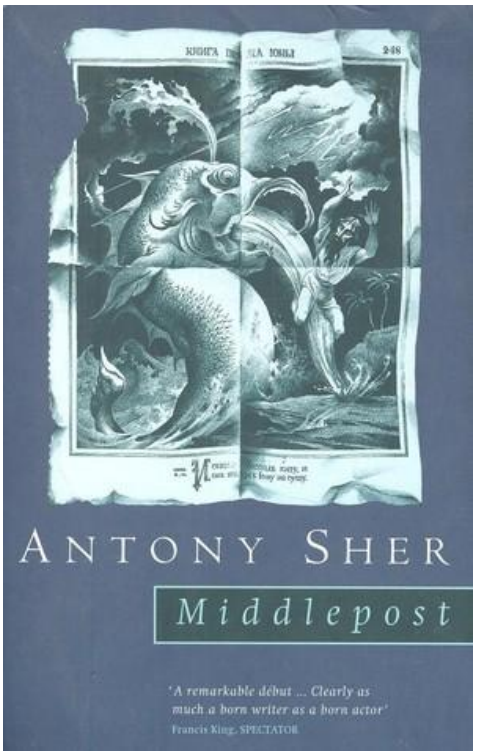
The man credited with being the founder of the Jewish Press in South Africa started out as an itinerant pedlar. He was **Nehemia Dov Hoffman** who came to the Cape in 1890 from Kovno in Lithuania with the brother-in-law **Nathan Millin**. They worked as pedlars in the Cape for two years before moving to Johannesburg where Nehemia began publishing *Der Afrikaner Israelita*. His brother Solomon arrived in 1893 and with Nehemia opened two general dealer's stores at Hottentotskloof, the pass just west of Karoopoort (between Ceres and Sutherland), today on the R46 highway.

By 1895 the rest of the family had arrived and Nehemia had expaneded his publishing business to Cape Town where, with Isaac Stone, he published *De Yiddisher Herald* and later *Der Afrikaner Telegraaf*. He wrote 15 books most of which were locally published.

In Hottentotskloof, Nehemia was joined by **David "Oom Dawie" Cohen,** who had come to South Africa in 1890 as a *smous* and feather buyer. By 1897, he opened a shop and a hotel and rented a farm. He went on to become the Seed Potato King of the Western Province.

After arriving in Cape Town in 1888, **Eugen Robinski**, 20, set off on foot for the hinterland, and set himself up as a *smous* in Williston. He changed his name to Isaac (Izak). He was a colourful, stocky, compact, robust, attractive, larger-than-life man, with penetrating eyes and good manners. He had a sophisticated style, was literate, well-educated, an excellent businessman who rose to become a highly respected man in the village.

In 1850, a wandering smous set up a trading store at Middelpos, between Sutherland and Calvinia in the Tankwa Karoo. He was **Joel Sher**, the uncle of the famous actor Sir Anthony Sher, who wrote the novel *Middlepost,* with "Smous" as the main character. This little speck on the landscape became a staging post for ox wagons and *trekkers* migrating out of the Colony. It did well and in 1854 became a hotel. Joel worked as a *smous* and a horse and mule speculator. During the Anglo-Boer War, he followed the Boer commandoes supplying animals where he could.



The novel *Middelpost* by Antony Sher, the Shakespearean actor. The novel's hero emigrates from Lithuania because of anti-semitism. He arrives in South Africa and encounters a culture full of contradictions, peopled by bizarre and colourful characters.

Joel was later joined by his brother-in-law, **Herman Weinrich and Leon Helfet.** Leon came from Chernush in Poltava in the Ukraine, and went to Calvinia in 1897. With £26 in his pocket, he was able to buy stock to trade. He worked as a *smous* until he could open a small shop. Seven years later, he brought his fiancé Sarah Levin, from Kovno in Lithuania was able to join him.

(NOTE: The term anti-Semitism – the dislike of Jews as a religious or racial group - was coined in 1879 by the German agitator Wilhelm Marr to designate the anti-Jewish campaigns Central Europe at that time.)

Sources:

The SA Jewish Times (Various issues*)*; *S A Jewish Life* (Various issues); Lawrence Green - *In the Land of Afternoon*; J Mockford, *Here are South Africans,* H Sauer*, Ex Africa;* George Thompson, *Travels and Adventures in Southern Africa*; Paul Rockower, *Jerusalem Post*, December 12, 2006; *News 24* September, 2019; Lorna Levy, *Smous Finds a Home;s*Hasia Diner, University of New York - *Wandering Jews: Pedlars, Immigrants and the discovery of new worlds;* Mary Kropman *, The Contribution of The Pioneer Traders: The World of the South African pedlars*

Kropman, M. The contribution of the Pioneer Traders to the Ciskei. Thesis: MA University oil Cape Town 1977; Jewish Genealogy (Jewish Gen), https://www.jewishgen.org/; https://kehilalinks.jewishgen.org/kimberley/Articles_files/Smouse.pdf; https://www.netwerk24.com/netwerk24/the-jewish-community-of-paarl-20190925-2; https://groups.jewishgen.org/g/main/message/617573; Vernacular Architecture Society of South Africa (VASSA), Newsletter March 2022, https://www.vassa.org.za/wp-content/uploads/2022/03/VASSA-Newsletter-March-2022.pdf; Cape Jewish Chronicle, https://cjc.org.za; https://kehilalinks.jewishgen.org/kimberley/Articles_files/Hidden%20Life%20of%20a%20Smous.pdf ; Dean McCleland, Mosenthals: A Metaphor for the Fortunes of Port Elizabeth, http://thecasualobserver.co.za/mosenthals-metaphor-fortunes-port-elizabeth/;

TV series, *Legends & Legacies: A Story of a Community*, a documentary on the history and contribution of South African Jews. The series is created and produced by Mark Wade, and scripted and presented by Alan Swerdlow. See www.youtube.com.