

# **Oriental Manuscripts in Germany – Collection History between the Academic Thirst for Knowledge, Antique Trade across the Globe, and Imperial Claims to Power**

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Disclaimer: The language of the given title matches the language of presentation. For presentations in German, an English abstract is provided.

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1. Dr. Verena Böll (Dresden): **Die äthiopische Handschriftensammlung der Stiftung *Monumenta Vitruvii* in Stützerbach, Thüringen: Ersterschließung und Sammlungs Aufbau**

*The Ethiopic Manuscript Collection of the Monumenta Vitruvii Foundation in Stützerbach, Thuringia: Cataloguing Process and Collection History*

The private collection of Ethiopic manuscripts was recently transferred by the collector Dr. Kai Beermann to the *Monumenta Vitruvii* Foundation. Since the 1990s, Dr. Kai Beermann has collected over three hundred manuscripts and scrolls (15th-21st century). He acquired these manuscripts either during his travels in Ethiopia or through antiquarian bookshops or auction houses. This probably largest private collection of Ethiopic manuscripts in Germany is still unknown to experts. It is located in the *Glasersche Haus* in Stützerbach, Thuringia, the seat of the Foundation. On behalf of the Foundation, I am currently cataloguing the manuscripts with direct entry into the database „Qalamos“. Connected with this is the endeavor to record and document the provenance of the manuscripts and the history of the collection through interviews with Dr. Kai Beermann, review of documents, catalogues, and Internet research. My paper discusses the specific features of this cataloguing, the collection history and points out ways for Ethiopic manuscript provenance research.



2. Dr. Yoonas Dehghani Farsani (Staatsbibliothek zu Berlin): **John Macgregor Murrays Privatbibliothek und die persische Handschriftensammlung der Staatsbibliothek zu Berlin**

*The Private Library of the John Macgregor Murray (1754-1822) and the Collection of the Persian Manuscripts of the State Library of Berlin*

The collection of the Persian manuscripts of the State Library of Berlin developed over more than three and half centuries. A large number of manuscripts from this collection were acquired by (mostly German) orientalists, diplomats, envoys and traveling merchants in the Middle East, which then ended up in what was then the Royal Library. Beyond that, this collection grew through the (direct or indirect) acquisition of the private libraries of some of non-German European scholars, envoys and travelers in the Middle East and beyond, too. Noteworthy in this context is the purchase of part of the private library of the Scottish officer John Macgregor Murray (1745-1822) after his death in 1829. Murray was active in Bengal in the service of the British East India Company from 1770 to 1797, where he—most probably due to his personal interests—zealously commissioned the copy or the translation of many oriental (Arabic and Persian) and Indian (Sanskrit and Hindi) works, or bought copies of them. From the catalogue of his library, which was compiled in 1796 in Bengal, we can learn that the manuscripts of Persian works constituted a lion share of his library.

This paper aims to provide an account on the various genres, which Murray's acquired Persian manuscripts in Bengal represent, and by comparing his collection with Sprenger's

collection, to study what this collection tells us about his interest in the circulating knowledge in Bengal. Moreover, it explores how the acquired manuscripts from Murray's library mark the collection of Persian manuscripts of the State Library of Berlin.



3. Dr. Nora Derbal (The Hebrew University of Jerusalem, The Martin Buber Society of Fellows): **Oriental Manuscript Culture and Collection History through the Eyes of a German Traveler**

In the 18th and 19th century, explorers were important intermediaries that shaped the production of knowledge about 'the Orient' in Europe (Essner 1985, Habermas 2010, 2013). Most German university scholars of the Orient at the time never set foot on the lands they studied (Marchand 2009, 141–53). Instead, they relied on travelers, their experience and the materials which they provided for European libraries. Explorers returned with manuscripts, artefacts, drawings, and later photography. They shaped the geographies of little-known territories, drew maps and sometimes made archaeological discoveries. Travel accounts published in the press, the 'new mass media' of the 18th and 19th century, reached a wide audience, where they established and shaped ideas about the Orient and Islam. By shaping the perception of Oriental lands and the place the Orient occupied in popular imagination, travelers and their accounts fueled antique trade and developments in the European art market.

This contribution to the conference "Oriental Manuscripts in Germany" will investigate the collection history of Oriental manuscripts through the eyes and works of the German Orientalist, traveler and writer Heinrich Freiherr von Maltzan (1826–1874). Judged from the large number of his publications in the daily press, magazines and scholarly journals, von Maltzan represented one of the most eminent authorities on North Africa and the Arabian Peninsula in the German speaking 19th century. The project considers von Maltzan's writings as part of a larger discursive tradition of travel writing and narratives about Arabia, the Orient, and Islam. What image does von Maltzan's writing produce of Oriental manuscript culture? With what artefacts does von Maltzan return from his journeys? Where and how did he encounter manuscripts and manuscript collections during his extensive travels in North Africa and Europe? How did he write about his findings in letters, which he exchanged with other travelers and scholars 'back home'? The research builds on personal correspondence (between Heinrich von Maltzan and established Orientalists, like Johann Gottfried Wetzstein, Heinrich Ewald, Johann Gildemeister, geographers and explorers like Gerhard Rohlfs, Karl Andree, and Richard Brenner), von Maltzan's diaries and travel notes (which cover the period 1850–72), and his extensive publications.[1]



4. Prof. Dr. Güler Doğan Averbek (İstanbul, Marmara University) / Dr. Thoralf Hanstein (Staatsbibliothek zu Berlin): **How did Oskar Rescher Take Advantage of the Manuscript Market in Turkey: His Manuscript Collections in Berlin and Leipzig**

Islamic manuscripts reached German collections in various ways. Among these, it is possible to count the manuscripts collected by the orders of the Prussian royals, the manuscripts brought by the orientalist trying to finance their travels, the manuscripts brought to earn money, the manuscripts brought into the collections of Western statesmen and diplomats working in Muslim societies. While some of these manuscripts entered the library collections directly, others were transferred to the libraries upon the death of their owners. In the 20th century, Oskar Rescher (1883-1972), a German scholar, picked, evaluated, and offered hundreds of manuscripts to libraries in Germany.

In this study, the details of Oskar Rescher's manuscript trade, which contributed greatly to the enrichment of Western libraries, especially libraries in Germany, will be examined, and his continuing manuscript trade with Germany will be focused on. Oskar Rescher was a prolific Orientalist of the 20th century. He spent his life between Germany and Istanbul from 1909 to 1925, settling down in Turkey in 1925. As a global trader and broker of Islamic manuscripts, he sold thousands of manuscripts to various libraries in Europe and America, the Berlin State Library and the Leipzig University Library being two of these.

While focusing on the motives that led Rescher to the manuscript trade, the environment in Turkey at the time when he was collecting manuscripts will be discussed; the effect of the reforms that started after the proclamation of the Turkish Republic, especially the closure of dervish lodges and madrasas, the unification of educational institutions, the alphabet reform and the abolition of Darulfunun, on the manuscript market will be examined. In addition, the effect of the conditions in the country on enabling the international manuscript trade will be questioned. Later in the study, the nature of the two collections that Rescher established in Berlin and Leipzig and Rescher's consciousness will be focused on, and the effect of the situation in the manuscript market on the formation of these collections will be examined. This study will also examine the scholar's methods of obtaining and selecting manuscripts, his price policies, and his relations with second-hand booksellers and scribes.



5. Farid El-Ghawaby (Freie Universität Berlin): **'Local'-izing Johann Gottfried Wetzstein and other 'Western' Actors of Translocation Processes in the 19th and early 20th Century**

With a stock of about 3,000 manuscripts, the Prussian consul and orientalist J.G. Wetzstein (1815-1905) was probably one of the most successful collectors of Middle Eastern manuscripts of the 19th and early 20th centuries. The Berlin State Library currently holds more than 2200 artifacts in the Wetzstein Collection I and II which Wetzstein sold to the former Royal Library in 1851 and 1862 respectively. Wetzstein's success in collecting can

certainly be explained by multiple aspects. I will focus here on the sociocultural localization of 'the collector Wetzstein'. Taking Wetzstein as a central comparative figure and putting him into relation with other 'Western' collectors of the 19th and early 20th century, this paper highlights the complexity and multifaceted intricacies in collecting practices and associated collecting philosophies of 'Western' collectors. Accordingly, the question here is to what extent the 'degree of embeddedness' in Middle Eastern societies provides insight into the accessibility of material? In addition, this paper will critique the rather stiff concepts of 'local' and 'nonlocal', emphasizing the problematic attribution of such anthropological classifications as too narrow. To illustrate this conceptual inconsistency, Wetzstein will be framed as a kind of 'semilocal' who was resident in Damascus as Prussian consul for 12 years. He is thus compared to other 'categories' of international collectors, namely 'manuscript hunters', adventurers and non-locals such as Charles Francis Tyrwhitt Drake (1846-1874), Edward Henry Palmer (1840-1882) and Richard Francis Burton (1821-1890), and - in contrast - actors which I will classify here as 'locally embedded' or 'rooted' collectors such as Abraham Shalom Yahuda (1877-1951). Along these theoretical reflections, I will try to elaborate through primary (letters, biographies, publications) and secondary sources whether and to what extent the 'degree of embeddedness' of actors in accumulating Middle Eastern cultural artifacts favored (or not) their chances of success. In doing so, this paper aims to draw attention to the socio-historical, political, power-structural and narrative idiosyncrasies that must be considered when examining each actor involved in 'Western' collection histories. As a result, this re-assessment will shed light onto power relations of different forms in translocation processes in Middle Eastern / 'Western' contexts.



#### 6. Prof. Dr. Peter Fluegel (SOAS, London): **The Correspondence of the Modern Founders of Jaina Studies**

More than six thousand Jaina manuscripts have found their way into various national and university libraries in Europe in the 19<sup>th</sup> and 20<sup>th</sup> centuries. From an academic point of view, the most important collections are those of the British Library in London, the Staatsbibliothek in-zu Berlin, and of the Bibliothèque Nationale in Strasbourg, for which specialised catalogues of the highest standards have been produced. Specialised catalogues or sections of catalogues and handlists of varying quality and depth have been published for at least ten other important European collections. The paper explores ways in which the information collated in Jaina manuscript catalogues, together with letters of librarians who accrued them and of scholars who worked with them, can be of significance for the understanding of networks of collectors, scholars, Jaina monks, and merchants.



## 7. Prof. Dr. Peter Gaethgens (Potsdam): **Magdala 1868: Reconstructing the ‘collection’ of Emperor Tewodros II**

In 1868, an enormous treasure was looted in the wake of the English military expedition (“Napier expedition”) against the mountain fortress of Magdala, the almost last retreat of the Abyssinian Emperor Tewodros II. Undoubtedly an act of cultural vandalism, some thousand valuable books and manuscripts as well as innumerable other objects were shipped to Europe and hence dissipated throughout the world of museums and libraries - an unknown number were probably destroyed. A few manuscripts have been obtained in Magdala by participants of the Napier expedition - this is how the Staatsbibliothek in Berlin came to possess two interesting manuscripts: Ms or fol 595 and Ms or fol 596, already described in the Dillmann catalogue of the Berlin Ethiopian Manuscripts (1878). A sizable number of objects appeared in the meantime on the market of art and antiquities. Although the post-Magdala odyssey of a few objects has been elucidated, the content of Tewodros’ ‘collection’ as a whole and thus its purpose still remains rather uncertain. A meritorious attempt to gain an overview of books and manuscripts taken from Magdala was undertaken in the 1970s, but the content of the ‘collection’ of the Abyssinian Emperor has never been fully documented. Therefore, an initiative to identify the content of Tewodros’ unique ‘collection’ as a whole appears urgent: We do not even know whether it represents a ‘collection’ in the sense of having been acquired on the basis of a systematic selection of objects. More importantly, we have no clear knowledge of the intention of the imperial ‘collector’ which could potentially be derived from the content: There was no tradition of ruling monarchs establishing their own collection in 19th century Abyssinia – which makes Tewodros’ treasures somewhat unique. Since books and manuscripts appear to have been planned for a church and monastery which Tewodros wanted to establish in Magdala, the purpose of his collection might have been mainly religious – this would fit with his engagement in restraining the advancement of Islam and his effort to reshape the Orthodox church. But given his strong political vision to re-establish the old Abyssinian Empire by strengthening central imperial power, it has been speculated that the ‘collection’ might have represented an early prelude of what in Europe would possibly have been coined a ‘National Museum’.

It is of great scientific interest to complete our knowledge about Tewodros’ ‘collection’ by all institutions and individuals in possession of objects from Magdala engaging in a joint effort to provide information on objects which might have been part of Tewodros’ treasures. The trickle flow of research trying to reconstruct the odyssey of single objects does not suffice to generate what is desirable: A better understanding of the historical event of 1868 and its context including a better understanding of the “Magdala treasures” and the motivation and personality of a remarkable Abyssinian monarch.



8. Dr. Yasemin Gökpinar (Ruhr-Universität Bochum): **Die orientalischen Handschriften in arabischer Schrift der Universitätsbibliothek Senckenberg, Frankfurt am Main**

*The Oriental Manuscripts in Arabic Script of the Senckenberg University Library, Frankfurt am Main*

The J. C. Senckenberg University Library of the Goethe University Frankfurt am Main owns some 120 oriental manuscripts in Arabic script, 44 of which form a separate collection. Of the remaining 80 manuscripts, 25 are in Ottoman and eight in Persian, the rest in Arabic. The 44 manuscripts mentioned come from an estate from the former Oriental Seminar of the Goethe University with Arabic and Ottoman manuscripts, which are listed in an accession volume from 1950-1959, but of which numbers 1 and 3 have been lost (possibly in private hands).

The presentation of the manuscript corpus will focus primarily on the larger collection and its history. These manuscripts originate entirely, or at least partially, from a collection that came to Frankfurt in the 17th century via detours from the Ottoman Empire. The history of the second, smaller collection is more difficult to reconstruct, which seems to be directly related to the history of Oriental studies in Frankfurt. Overall, the sources for the development of provenance will be presented and the paths of the manuscripts will be traced. In connection with the content of the collection(s), collection goals - as far as possible - will also be discussed in the context of orientalism debates.



9. Daniel Haas (Universität Hamburg): **„verehrte ein Freund der Bibliothek dieses Instituti“: Zum Sammlungsaufbau der Bibliothek des Institutum Judaicum et Muhammedicum**

*Book donations as “Reich-Gottes-Arbeit”:* *The library of the Institutum Judaicum et Muhammedicum in Halle*

One characteristic of Halle Pietism is the extensive networking of its actors. Studies on the topic usually focus on correspondence and donation flows within the Pietist network. However, the circulation of printed books and manuscripts also document the connectedness of the Pietists, as will be illustrated by the example of the library of the so-called Institutum Judaicum et Muhammedicum (1728-1729). This institute and its attached print shop was founded by the Hallesian professor Johann Heinrich Callenberg for the missionary work among Jews, Muslims and Oriental Christians. The library of the institute was not only enlarged by purchases, but substantially also by donations from an international circle of supporters. The main thesis of the presentation will be that the provision of prints and manuscripts for the library, in addition to financial and non-material support, can be understood as active participation in the Pietist’s work for the Kingdom of God.





#### 10. Seyed Mohammad Hossein Hakim (National Library of Iran, Tehran): **Safavid's royal library's manuscripts in the Berlin State Library**

One of the most important attributes of the Safavid government was their support for different artists and the production of ornamented manuscripts. The Safavid royal library was the main place for the production of these artworks. In addition, many other manuscripts were gathered by purchasing, contribution, confiscation, and booty, to form a great and rich collection. Up to now, the research done on the Safavid royal library has focused on painting and the manuscripts including miniature, as a branch of art history. The royal library itself and its other books have been neglected, although their number is far larger. Only a few reports about the history of that library and its books are repeated in all sources. This research intends to study the Safavid royal library from this disregarded aspect.

The most important challenge is the scattering of the books from the royal library to several libraries in the world. Some of these manuscripts belong to the Berlin state library now. I think we must do two works about these manuscripts to recognize this part of the treasury of the Berlin library better: First, we have to introduce them in detail and correct wrong catalogue entries (for example Ms. or. Oct. 313 that is a copy of Farhang-i vafā'ī, but was introduced as Farhang-i Ğāhāngīrī). Second, research is necessary about the path that these manuscripts took from the royal library of the Safavids to the Berlin library. It could be possible by using the notes of manuscripts and their transfer documents in the Berlin State Library. This part could show the history of the manuscript collection in the Berlin library.



#### 11. Dr. Katrin Janz-Wenig (SUB Hamburg): „... außerdem ca. 3 laufende Meter unkatalogisierte und unsignierte Handschriften in diversen Sprachen“. Die Signaturengruppe der Cod. orient. der Staats- und Universitätsbibliothek Hamburg

"... furthermore, about 3 metres of uncatalogued manuscripts without shelfmark in various languages". *The manuscript group of Cod. orient. of the State and University Library Hamburg*

The quotation in the title comes from the *Handbuch der Handschriftenbestände in der Bundesrepublik Deutschland*, published in 1992. It documents that the cataloguing of the oriental manuscripts had not been completed, as it is yet not finished even now. The group of the *Codices orientalici* comprises more than 500 manuscripts of most diverse provenances, scripts, languages and contents. Hamburg's trade relations with the Orient have a long tradition, as well as the scholarly preoccupation with Oriental cultures. This can be seen, for example, in the professorship for biblical philology and Oriental languages that was established at Hamburg's *Gymnasium academicum* in 1613. Manuscripts and books by scholars such as Abraham Hinckelmann (1652–1695), Johann Friedrich Winckler (1679–1738) or Johann Christoph Wolf (1683–1739) have been preserved in the holdings of today's State Library. This is sufficiently well known in research. However, it is relatively unknown

that in the 20th century more than 170 further manuscripts were added to the group of the Cod. orient. This happened partly parallel to the papyrus acquisitions at the beginning of the century, but mostly after the second world war.

This paper is a contribution to the history of the collection. It will present which manuscripts were added to the Cod. orient. as acquisitions or gifts in the 20th century. The connection of these acquisitions with other additions to the manuscript collection will also be illuminated.



## 12. Banu Karaca (İstanbul/Berlin): **The Art of Collecting: Possession and the Politics of Knowledge**

This presentation probes the practice of collecting at the intersection of possession and dispossession as processes that have shaped historical, legal, and socio-cultural understandings of art and heritage. It asks: What are the implications of the knowledge production on art being predicated upon property relations and ownership? From the cabinets of curiosities to the burgeoning museums of first Europe and then the U.S., imperialism and colonialism have driven the accumulation of collections, turning artworks into objects to study seemingly distant ‘others’ and as symbols of ‘mastery of the world.’ In the case of the Near and Middle East and North Africa, these overlapping imperial and colonial projects went hand in hand with war and political violence that have further enabled the dispossession and extraction of art and cultural artefacts. As a redistributive process, such dispossession has also created the material conditions of forgetting by obscuring the contexts out of which such artworks emerged and how they changed hands. The presentation pursues this line of inquiry within the framework of an ongoing research project on the ways in which art dispossessed in episodes of state violence against non-Muslims in the late Ottoman Empire and the early Turkish republic have shaped the knowledge production on (post-)Ottoman art and heritage. Taking selected examples from museum collections and archives, it shows how the persistent frameworks and taxonomies of Islamic art have shaped the knowledge production on art and heritage from the region, and what these frameworks actually reveal and what they obscure.



## 13. Laurenz Kern (Staatsbibliothek zu Berlin): **Berlin State Library’s Provenance Data: Exploring the Long Tail**

Working with Middle Eastern manuscripts at the State Library of Berlin, one can hardly evade the provenance of many of the items - their shelfmarks bear witness to the illustrious circle of gentlemen who sold their extensive collections to the then Royal Library, with Wetzstein, Sprenger, Petermann being the most well-known vendors. However, the library also acquired individual items and collections that received “anonymous” shelfmarks (e.g. Ms. or.), which add up to the substantial number of more than 10.000 items purchased until 1945. Who were the sellers? Where were they located? How did they acquire the books and

why did they offer them to the library? How does the continuous acquisition relate to the purchase of large collections? From 1828 onwards, the Royal Library used so-called accession journals to document names, places, dates, and/or prices with regard to the individual items. The paper will highlight the potential of this hitherto hardly used source and provide a survey of the data, which has now been extracted to be made available through the *Qalamos* portal.



14. Dr. Anett Krause (Leipzig): **Die Sammlungsgeschichte der Jaina-Handschriften in der Universitätsbibliothek Leipzig mit besonderem Blick auf den indischen Verkäufer Bhagavandās Kevaldās und den deutschen Vermittler Georg Bühler**

*The history of the collection of Jaina manuscripts at the Leipzig University Library with a special focus on the Indian seller Bhagavandās Kevaldās and the German agent Georg Bühler*

At the end of the 19th century the Leipzig University Library acquired numerous Jaina manuscripts which remained unnoticed for more than 100 years until they were finally catalogued according to modern standards. Although most of the texts handed down in these manuscripts have been meanwhile edited and are well studied, this collection still proves highly interesting for several reasons. Provenance markings of the manuscripts allow us to draw conclusions both about their acquisition and the history of their earlier ownership and origin. In this talk I will first introduce Georg Bühler and Bhagavandās Kevaldās who were the two persons directly involved with the acquisition of the manuscripts in Leipzig and who also helped other European libraries to procure similar materials from India. That Bühler and Kevaldās were responsible for the acquisition of the Jaina manuscripts became possible to establish only after evaluating the provenance notes on the original envelopes as well as the documents found in the old registry of the university library and in the university archives (letters, protocols and an original sales list). The provenance markings of the manuscripts themselves represent another significant aspect of this collection, since they provide valuable information about the original place of storage in the Indian library and contain details about the patrons, such as their names as well as their family members, place of origin, job title or reason for commissioning.



15. Dr. Feras Krimsti (Forschungsbibliothek Gotha): **Stumme Helfer: Lokale Wissensproduktion und die Sammlungsaktivitäten Ulrich Jasper Seetzens**

*Silent Helpers: Local Knowledge Production and Ulrich Jasper Seetzen's Activities as a Collector*

The collection of oriental manuscripts that the traveller and scholar Ulrich Jasper Seetzen (1767–1811) created for the Dukes of Saxe-Gotha-Altenburg, Duke Ernest II. (1745–1804) and his son August (1772–1822), reflects the enlightenment quest for knowledge. Scholars have studied the intellectual impulses given by Gotha’s court and Seetzen’s academic milieu. However, the contribution of locals whom Seetzen encountered while travelling through the Arab provinces of the Ottoman Empire has mostly been disregarded, since these locals were often “silent helpers.” This paper shifts the focus from the top-down process of the history of Gotha’s collection of oriental manuscripts to a bottom-up process: it argues that local knowledge production shaped the oriental collection decisively. This local knowledge production can be reconstructed from Seetzen’s diary entries and publications.

Local contributions to Gotha’s oriental collection were variegated: Seetzen was dependent on the help of locals in very tangible and practical ways. Local guides accompanied him on his travels, for example during his journey from Smyrna to Aleppo, or from Jerusalem to Egypt through the desert. They also helped him with his astronomical measurements and calculations. Seetzen also owed his knowledge of the Arabic language to a teacher in Aleppo. Besides such practical support, locals also had an impact on the contents of the collection: individuals affiliated with the consulates and in the Christian communities gave Seetzen important advice on manuscripts and artefacts that he ended up purchasing. He bought existing collections from Arab bibliophiles and connoisseurs of books, which can today be reconstructed from ownership statements. Seetzen also established contacts to Christians and Muslims in the book market, traces of which can be found in the collection. Seetzen also reflected on the importance of his Arabic speaking contemporaries’ knowledge, for example by emphasizing the importance of Arabic, Ottoman, and Persian travel literature, or by encouraging local acquaintances to write travel accounts of their own. Yet Seetzen’s desire to learn about the world and his openness are in tension with racist ideas emerging from some statements on the physiognomy, skin colour, mentality, and the intellectual capacity of individuals and groups whom he encountered.



16. Eryn Kropf (Michigan University) and Dr. Torsten Wollina (Staatsbibliothek zu Berlin): **Agent and Architect: Abraham Shalom Yahuda's Role in Developing the Islamic Manuscripts Collection at the University of Michigan**

In the summer of 1925 while based in Heidelberg, Abraham Shalom Yahuda offered to the British Museum a collection of more than 230 Arabic, Turkish and Persian manuscripts belonging to his brother -- Isaac Benjamin Shlomo Ezekiel Yahuda, a dealer of books and manuscripts who had for many years supplied institutions and individuals (notably Ignaz Goldziher) from his base in Cairo. Though the Museum had been acquiring from the Yahuda brothers for years, on this occasion they declined the purchase and a colleague there brought the offer to the attention of University of Michigan professor Francis Willey Kelsey -- a respected classicist and archaeologist who was actively expanding the university’s holdings in antiquities, papyri and manuscripts. A.S. Yahuda redirected his offer to Kelsey and the

resulting acquisition further defined the core of what would become the University's Islamic Manuscripts Collection. Independent of his brother's agency, A.S. Yahuda would go on to even more actively and successfully gather and place notable manuscripts in many other private collections and institutions, including a number in Germany. In turn, the manuscripts of the Yahuda purchase would remain among the most significant preserved at Michigan. Reflecting on the nature and extent of A.S. Yahuda's manuscript sourcing and dealing in the mid-1920's, this paper explores his approach to negotiating the acquisition and establishing the significance of the collection of manuscripts placed at Michigan -- as fashioned with respect to the collecting interests of the Museum and University, as recognized by the University's representatives, and as demonstrated in subsequent decades of teaching and study.



17. Dr. Despina Magkanari (Freie Universität Berlin/St. Petersburg State University):  
**Building a private orientalist library in the early 19th century: Julius Klaproth as a collector**

This paper investigates the relation between acquisition practices, knowledge production, and imperial politics by focusing on the German orientalist Julius Klaproth (1783-1835). Through this key figure, it seeks to understand how the study of a variety of institutional and non-institutional actors, networks, and practices enable an approach of orientalist knowledge production and circulation that challenges the national and Eurocentric frameworks, pointing out complex dynamics and entanglements between the local and the global. Klaproth had worked at the Academy of Sciences of St. Petersburg and had conducted field research during his missions in Siberia and Central Asia (1805) and the Caucasus (1807-1808), before moving to Paris where he was involved in the creation of the Société Asiatique (Paris, 1822). He was instrumental in relaying information, transferring books and manuscripts, and producing knowledge on the geography, history, ethnography, and languages of Eurasia. Besides his role as intermediary, Klaproth was a well-known bibliophile and collector and his private library, sold in an auction in 1839, four years after his death, contains a significant number of oriental manuscripts. Drawing mainly on the catalogue of Klaproth's library, his extensive correspondence, his writings, and relevant administrative documents, and by means of a contextualised, multi-scale, and interdisciplinary analysis, this paper aims at exploring the range of his interests, his motivation, all along with the interplay between personal aspirations, institutional logic and objectives, and imperial politics. It also maps his networks, examines their nature and mechanics, and tackles the question of Klaproth's relations with local collaborators, informants and suppliers. Ultimately, this case study seeks to reconsider our current understanding of Orientalism, opening up a series of questions about a transnational, cross-cultural, and global network of actors, and providing valuable insights into the nature of their involvement in the acquisition process and the construction of oriental collections in Europe.



18. Dr. Simon Mills (Newcastle University): **Carolus Rali Dadichi (1693/4–1734) and Oriental manuscript collections in eighteenth-century Germany**

The sixteenth and seventeenth centuries witnessed a huge influx of ‘Oriental’ manuscripts into European collections. But with these gains came difficulties: how to organise, catalogue, and interpret such a wealth of unfamiliar material? One answer was to set to work native speakers of Arabic and other Eastern languages in cataloguing European collections. Eastern Christians in particular, it has been argued recently, played a key if hitherto underacknowledged role as curators of an ‘archive’ of early modern Orientalism. In this paper, I shall examine the place of Arabic-speaking Christians as interpreters of European collections through the case study of figure not unknown to German scholarship: Carolus Rali Dadichi (1693/4–1734). Reconstructing Dadichi’s travels through the Holy Roman Empire in the 1710s, I shall explore his work creating, cataloguing, and translating Arabic manuscripts in Frankfurt, Gotha, Halle, and Leipzig, and his collaboration with the bibliophile Zacharias Conrad von Uffenbach (1683–1734) and the Pietist theologian and orientalist Johann Heinrich Callenberg (1694–1760). The paper trail Dadichi left enables us to catch sight of the ways by which European understanding of Oriental collections in the eighteenth century was mediated by native Arabic speakers.



19. Dr. Aysima Mirsultan (Staatsbibliothek zu Berlin): **Intentionally or unintentionally: the creation of a Chaghatay collection by Martin Hartmann**

From the end of the 19th century, East Turkestan aroused the interest of orientalists. Most of the population of East Turkistan are Uyghurs, a Turkic-Speaking ethnic group. East Turkistan, the homeland of the Uyghurs, is a multi-ethnic region with a multiplicity of cultural and religious traditions. In the second half of the 19th century, many orientalists were traveling there to research the undiscovered language and culture of this part of the Silk Road. From winter 1902 to spring 1903, the German orientalist and chairman of the Turfan Committee, Martin Hartmann, traveled to East Turkistan and stayed in Kashgar and Jarkand. There, Hartmann tried not only to collect folk songs (*Dastans*), but also numerous manuscripts and printed matters. In 1905, the Berlin state library of Berlin acquired his entire collection. Based on the available materials, this paper will illuminate his collecting methods, collecting criteria and his motivation for acquiring the manuscripts and printed matter. My analysis will focus on whether he went there on purpose to seek and collect the specific manuscripts. It will also touch upon the book market in East Turkistan at that time and its relationship to the local intellectuals.



20. Dr. Ute Pietruschka (KOHD, AdW Göttingen): **Beutekunst im 17. Jahrhundert: Zum Erwerb und Zerstreung der Bibliothek von Christina von Schweden (1626-1689)**

*Looted Art in the 17th Century? On the Acquisition and Dispersal of the Library of Christina of Sweden (1626-1689)*

In the course of her life, the Swedish queen Christina, who was interested in literature, sciences and librarianship, was able to acquire valuable book collections. A considerable quantity of books and manuscripts were captured by Swedish troops during the Thirty Years' War, other ones were purchased thanks to the initiative of learned librarians who were in the queen's service. After Christina's abdication in the year 1654, her library was dispersed. Finally, manuscripts from this library also came into the possession of the Berlin State Library. The paper will focus on the provenance of these manuscripts, their fate after the sale of Christina's library as well as their acquisition by the Royal Library in Berlin. Especially the role of the royal librarians Isaac Vossius (1618 – 1689) and Samuel Bochart (1599–1667) in Sweden will be examined, as they were responsible for the acquisition of particularly valuable manuscripts. A central issue is how the scholarly interests and networks of both librarians guided and facilitated the purchase and sale of manuscripts. A visualization of the acquisition processes in connection with the scholarly network of the *Republic of Letters* in the 17th century will illustrate the results of this investigation.



21. Dr. Michael Press (Kristiansand, Norway) and Dr. Rebecca Jefferson (Gainesville, FL): **Moses Shapira's Manuscript Sales to the Royal Library and the Transformation of the Antiquities Trade in Late Ottoman Palestine**

Moses Shapira (1830-1884) is known today primarily as an antiquities dealer, infamous for his involvement with thousands of fake Moabite pots and figurines (1,800 of which were sold to the German government) and the forged ancient manuscript of Deuteronomy. But, in fact, Shapira sold hundreds of authentic medieval and early modern manuscripts to institutions in Germany and England in the 1870s and 1880s. This paper will look at the manuscripts Shapira sold to the then-Royal Library in Berlin between 1873 and 1883: what were they, how did he get them, and how profitable were they? It will then put these manuscript sales in the context of the sales of antiquities of various kinds (including artifacts of clay, stone, metal, etc.) from Palestine in the Late Ottoman period. For most of the 19th century, dealers in Palestine sold material to customers in the country, in many (but certainly not all) cases European scholars and tourists; their collections in turn were often bought in the end by major European libraries and museums. By the 1870s, however, manuscript dealers like Shapira and Jacob Saphir started to cut out the middlemen and marketed their inventory directly to these European institutions. This move marked an important transition, one that would transform both the nature and scale of the trade in Palestinian antiquities.



22. Christoph Rauch (Staatsbibliothek zu Berlin): **Der Gestaltungsspielraum der Bibliothekare beim Aufbau der orientalischen Handschriftensammlungen an der Königlichen Bibliothek zu Berlin**

*The role of librarians in the development of Oriental manuscript collections in Berlin*

From its foundation to the present day, the Berlin collection of Oriental manuscripts has grown steadily, with attention being given to different regional and thematic focal points. The development of Oriental manuscript collections could seldom take place systematically, but was subjected to criteria such as the supply situation and financial possibilities. The role of the librarians in this process will be illustrated here using the example of the heyday of Arabic manuscript acquisitions.

The Royal Library in Berlin acquired extensive collections of Arabic manuscripts in the second half of the 19th century. The purchases from Wetzstein, Petermann, Sprenger, Minutoli, Landberg and Glaser comprised already about 7,000 volumes. The librarians who pushed the acquisitions worked in networks of diverse actors. These included, firstly, the sellers themselves (who were usually Orientalists), secondly external appraisers and, finally, ministry officials who ultimately had to provide the funds for the purchase. To what extent could librarians influence collection building? What criteria were used to evaluate a collection in terms of content and value, and did these criteria change over the decades? The evaluation of accession documents and archival materials makes it possible to pursue these questions.



23. Dr. Dagmar Riedel (New York, Columbia University): **Repairs and Restorations as Evidence for the International Manuscript Trade**

I will compare the material evidence for restoration in two incomplete codices of medical literature (MS arab. dated 642/1245, Bologna, BUB Ms 2954, <https://amshistorica.unibo.it/1672>; and MS pers. approx. 14th cent., Philadelphia, UPenn LJS 189, <https://archive.org/details/ljs189/>). Repair and restoration are integral to the manuscript trade in every manuscript culture, and their best practices evolve in conjunction with the manuscript trade. I argue that the comparative study of restorations yields evidence for how in Muslim societies the trade with damaged manuscripts changed between the seventeenth and the twentieth century, thereby providing new insight into how the manuscript-to-print transition in the nineteenth century impacted the sale of Islamic manuscripts to foreigners.



24. PD Dr. Rebecca Sauer (Frankfurt/M.): **Die Sammlungsgeschichte der Heidelberger Orientalischen Handschriften: Von Connoisseurs, Diplomaten und Gelehrten**



*The Heidelberg Oriental Manuscripts Collection: A Tale of Connoisseurship, Diplomats and Scholars*

The Collection of Oriental Manuscripts hosted by Heidelberg University Library is among the smaller collections of Oriental manuscripts in the German-speaking world. At first sight, the collection history might leave the impression of being rather accidental and seldom directed at collecting specific concise topics and/or corpora. When scrutinizing different subsets of the collection, however, one comes across interestingly diverse collection rationales (given provenance information is provided). The proposed talk will first introduce to the local collection history, connecting it to the Heidelberg Orientalist scene, with a special focus on the time period during the first half of the 20<sup>th</sup> century. The second part of the talk will then shed light on a specific, rather limited part of the whole collection, i.e. the manuscripts stemming from the inheritance of the German diplomat and part-time Orientalist Karl Emil Schabinger Freiherr v. Schowingen (1877–1967). Within this specific context, the entanglements of colonial history, the history of the subject area of “Oriental studies” and institutional vis-à-vis independent scholarship will be discussed.



25. Dr. Noam Sienna (University of St. Thomas, St. Paul, MN): **Jewish Scrolls in Christian Hands: Torah Scrolls in Early Modern Germany**

In this paper, I demonstrate how the meaning of the Torah scroll — a rolled manuscript of the Hebrew Pentateuch — changes as it moves across and between communities, through following how Torah scrolls entered Christian individual and institutional collections in Germany between the 16th and 19th centuries. Drawing on my current book project, I argue that the Torah scroll as a material object becomes a staging site for changing ideas about Jews and Judaism. Analyzing selected case studies of how individuals and institutions sought out, acquired, and studied Torah scrolls, I demonstrate how Torah scrolls served as useful objects for Christian scholars in early modern Europe, bearing witness to their imaginations of a Biblical past. As they began asking new questions about the Bible and its text(s), they sought out Torah scrolls in the hopes that they might offer a way to access Biblical truth without having to work through the lens of the rabbinic tradition. Over the course of the 19th century, while it had become clear that the Torah scroll would not offer the hoped-for textual insights, it took on a different significance: as a pedagogical tool for illustrating the world of the Bible, and in particular the original form of the text as Jesus knew it. In the larger international context of how Jewish and other Oriental manuscripts entered academic collections, this paper demonstrates the importance of attending to provenance and acquisition histories to fully understand the history of a collection and its constituent books.



26. Dr. Annika Stello (Badische Landesbibliothek Karlsruhe): **Die Handschriften der „Karlsruher Türkenbeute“ und ihr Kontext**

*The manuscripts from the Karlsruhe Turkish booty and their context*

The collections of Baden State Library hold few oriental manuscripts. Nevertheless, this small collection is rather well known. Most of these manuscripts belonged to the former court library of the margraves of Baden-Baden and, due to dynastic developments, were integrated into the margravian library of Karlsruhe in the 18<sup>th</sup> century. Due especially to the general history of the Baden-Baden court library and the larger collection they were part of, the manuscripts have become a somewhat peculiar phenomenon in their regional context, in spite of their not uncommon origin as booty from the Ottoman wars. The paper will try to retrace the history and context of this small manuscript collection within the larger Rastatt provenance.



27. Dr. Thomas Tabery (Bayerische Staatsbibliothek, München): **„Vom Winde begünstigt führen wir rasch dahin ...“. Zur Bedeutung von Erwerbungsreisen für die Entstehung der orientalischen und asiatischen Sammlungen der Bayerischen Staatsbibliothek**

*„Vom Winde begünstigt führen wir rasch dahin ...“. Acquisition journeys and their effect on the Oriental and Asian collections of the Bavarian State Library*

The 19th century saw a growing diversification and academization of the Oriental disciplines. This development entailed the collecting of Oriental written materials in a purposeful and more systematic manner. Conversely, where Oriental collections have been built independently from institutionalized Oriental research, the availability of texts stimulated the establishment of Oriental chairs. But what did collecting in a purposeful and more systematic way mean, back in those days? Well into the 20th century, collecting Oriental and Asian manuscripts and prints was closely linked to the names of single individuals, who, with their dedication and enthusiasm, had a significant impact on the development of library collections – a dedication that even made them travel to far away countries to obtain all sorts of written materials. This also applies to Munich. The history of the Oriental and Asian collections of the Bavarian State Library shows the important role that individuals and their acquisition journeys have played – with all the related personal efforts of the traveler, and influenced by many coincidences and imponderables. The paper takes a closer look at some of these journeys and the respective motivations of the travelers. It also takes into account the historical context and questions of provenance against the background of the prevailing colonial world order at the time.



28. Peter Tarras (Universität Würzburg): **Vom „Gelehrten“ zum „Privatmann“: Friedrich Grote (1861–1922), ein Sammler christlich-orientalischer Handschriften**

*From "scholar" to "private citizen": Friedrich Grote (1861-1922), a collector of Christian Oriental manuscripts*

In 2019, the London-based auction house Christie's sold for £35,000 a single palimpsest leaf with Christian Palestinian Aramaic under writing and Syriac upper writing. The immense value of the fragment, which until then belonged to the Norwegian collector Martin Schøyen, was not least due to the fact that its provenance connected it to Saint Catherine's Monastery on Mount Sinai, the institution, of course, not benefitting from the profit. Right after Saint Catherine's the provenance statement named the collector Friedrich Grote (1861–1922). His name is not unknown to those working on Oriental (or Eastern) Christianity. The leaf auctioned in 2019 is only one of dozens of manuscript fragments in Arabic, Aramaic, Armenian, Georgian, Greek, and Syriac – including a great number of palimpsests – that Grote brought from Egypt to Germany at the turn of the last century, many, if not all of which originally hailing from Saint Catherine's. At the end of his life, Grote started dissolving his impressive collection, his widow later continuing in the same line up until the middle of the 1950s. Thus, parts of the former Grote collection are now found in Cambridge (MA), Berlin, Beuron, Birmingham, Göttingen, London, Milan, Munich, Oslo, Paris, the Vatican and Washington, DC (an unknown number of manuscripts and fragments got lost during WWII; the above mentioned palimpsest leaf was bought by an anonymous collector). Grote's collecting activities had caused an enormous dispersion of Sinaitic *membra disjecta* and, thus, weakened important cultural artefacts in their historical significance. Only little is hitherto known about the background of this collecting activity, about Grote's motivations and strategies. His biography is obscure almost entirely. The aim of this contribution is to present the results of my research on Grote's life and collecting activity, broadly based on archival sources. These sources paint the picture of a young Protestant clergyman whose academic ambitions drove him to Egypt. His academic career, however, failed due to lack of financial resources and professional approval. This backstroke was a decisive one in a life filled with misfortunes and turned the "scholar" into a "private person", returning after WWI from Egypt to Germany. Here, he established contacts with leading Orientalists, asking for their expertise on manuscripts, which were meant to form the material basis of his own scholarly career, but now were ditched for a sixpence. My contribution will highlight the main stations of Grote's life relevant to his collecting activity and argue that his biography was one of the key factors for the dispersion of Sinaitic fragments in Europe and Northern America.



29. Dr. Carsten Walbiner (Beirut): **Von den Basaren Kairos auf den Heiligen Berg in Andechs – die Geschichte einer weitgehend vergessenen Sammlung orientalischer Handschriften**

*From the bazaars of Cairo to the Holy Mountain in Andechs – the story of a mostly forgotten collection of Oriental manuscripts kept in a Bavarian monastery*

Among the collections of Oriental manuscripts kept in German institutions that of St Boniface's Abbey, a Benedictine monastery in Munich, holds a special place. It's not only one of the few collections that owes its establishment to an initiative of the Catholic church, but also until today owned and maintained by an ecclesiastical body. The collection comprises 137 codices, mostly written in Arabic but there are also texts in Turkish, Persian, Ethiopian, Coptic and Syriac. Most of the works belong to the Islamic literature in its different branches; a sub-collection of three dozen manuscripts is of Eastern Christian provenience. The core constituents of the collection are the slightly more than 100 manuscripts the Franciscan Father Arsenius Rehm (1738-1808) had purchased – most likely in preparation of a teaching post in Germany – while being between 1769 and 1776 chaplain of the French embassy in Cairo. The collection was first housed at the Franciscan monastery Frauenberg in Fulda. In the middle of the 19<sup>th</sup> century, it was sold at the instigation of the Orientalist and Theologian Daniel Bonifaz (von) Haneberg (1816-1876) to St Boniface's Abbey in Munich Haneberg was a member of. In Haneberg's time the collection grew to 133 volumes. During World War II the manuscripts were brought to Andechs monastery outside Munich where they are kept until today.

The paper will mainly focus on the history of the collection and the efforts to document and study it. This process started with Rehm who provided part of the manuscripts he had purchased with short comments on their content. Shortly before the transfer of the collection to Munich, the Orientalist Johann Gildemeister (1812-1890) created a so far unpublished "Verzeichniß" (register) of the 107 manuscripts when being for a short time in Fulda. It's rather a concise handlist than a comprehensive description but contains nevertheless valuable information on several works. Haneberg later added a couple of mainly bibliographical notes to Gildemeister's catalogue and briefly documented the additions to the collection. Furthermore, he exploited a handful of the manuscripts for his research work. After his death the collection fell widely into oblivion. Only recently, actively supported by the owning institution, the scientific exploration of the collection in Andechs has started thanks to the efforts of the Research Center for the Christian Orient at the Catholic University Eichstätt-Ingolstadt. The results of these activities achieved so far will shortly be referred to.



30. Jakob Wigand (Universität Hamburg): **Carl Heinrich Becker and the collection of non-European manuscripts at the Stadtbibliothek Hamburg (1908-1913)**

In the early 20<sup>th</sup> century, the Stadtbibliothek Hamburg built up a significant collection of non-European manuscripts. Amongst the most prominent actors who pushed for a more systematic acquisition policy was the orientalist Carl Heinrich Becker (1876-1933). As director of the Seminar for History and Culture of the Orient (1908-1913) at the Hamburger Kolonialinstitut and member of the library commission at the Stadtbibliothek (1910-1913),

Becker initiated and organized the acquisition of several manuscript collections of diverse provenance. As a result of his efforts, Hamburg's manuscript collections were supplemented with Arabic papyri, that were acquired through the Imperial German Institute for Egyptology in Cairo (1909-1914), a collection of eleven manuscripts from Cameroun, that were translocated to Europe by a member of the German colonial troops (1912), a scholarly library from Morocco containing both manuscripts and prints (1909) as well as several manuscripts from Heinrich Barth's private collection (1912).

Building on these examples, the paper investigates the networks and different channels through which Becker was able to acquire manuscripts for the Stadtbibliothek. The paper explores the practical interactions between the Hamburger Kolonialinstitut and the Stadtbibliothek and hence offers a new perspective on the nexus between the material procurement of manuscripts and the production of knowledge in the philological, oriental and colonial sciences.

