FAMOUS ORIENTALISTS: LIFE AND ASSESSMENTS

CHRISTIAN MARTIN JOACHIM V. FRAEHN: HIS LIFE AS DOCUMENTED BY THE RECORDS IN GERMAN ARCHIVES

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Discende studio pagnavi.
Fraehn, 1805.

The history of academic migration opens up a vast field of research to elucidate the history of academic institutions. However, not only the academic migration, caused by wars or social conflicts, can be a subject of research. In some special migration biographies are telling the story of an energetic individual, endowed with a vivid and resourceful mind, the individual who is ready to begin a new life in a foreign country. Such is the story of Christian Martin Joachim von Fraehn, who was born of the family of a tailor on June 4th, 1782 in Rostock, the famous harbour city on the German coast of the Baltic Sea. But it was not in Germany where Fraehn had won his fame. He turned to have been the founder of one of the most famous European academic institutions in St. Petersburg (Russia). Here he died on August 28th, 1851 after a scholarly life, which brought him the highest international reputation and introduced him into the rows of Russian aristocracy.

About the zenith of Fraehn's academic life many details exist (see below [1]), and this essay concentrates on unveiling some personal details as documented by the records in German archives. The Archives of the City and the University of Rostock are of special importance. A preliminary information based on these records is published in this essay.

The records

The selected records discussed in this essay are from the University Archive of Rostock and the City of Rostock archives. The material contains information about the parts of Fraehn's, his education and first years of his scholarly career [6]. The archives also include material on Fraehn, dating to some decades after his death (beginning of the 19th century). The author's interest in Fraehn appeared as a result of her previous research dealing with the mapping and describing of German medieval cities: Fraehn was among those who visited some early Arabic records concerning the city of Mainz (Germany), and his essay, published in St. Petersburg in 1834 [3], has not lost its value even today [3]. Materials on Fraehn's biography are kept partly in Germany (mostly in the archives of Rostock) and partly in Russia, at the St. Petersburg Branch of Russian Academy of Sciences, so only few possess the whole of information about his biography. It demonstrates a general feature of many other biographies of his time and of later period: like many others in his generation he left his native country to continue his scholarly career in another place which he hardly knew well previously [4]. The features of such an international scholarly career in the first half of nineteenth century are overshadowed by the later history of the twentieth century. Therefore, the investigation of the nineteenth-century period can offer a contribution to the reconstruction of the history of international German-Russian and European scholarship, the roots of which one may trace to the eighteenth century [5].

1 I am indebted to Prof. Dr. Elmar A. Rervan for his discussions of this paper and for his correspondence with me, as well as for the possibility to publish this essay in Manuscripta Orientalia. I also thank Dr. Karsten Schröder, Stadtarchivdirektor, Archiv der Hansestadt Rostock, who granted me the permission to publish Franck's photographic portrait. Also, I am deeply grateful to Ms. Ingrid Ehlers, Wissenschaftliche Archivarin, Archiv der Hansestadt Rostock, and to Ms. Bettina Kleinschmit (Archivarin), Universitätsarchiv Rostock, for their kind and helpful correspondence and for sending me the copies of the selected records. For his kind correspondence I would also like to thank Dr. Jens Alm, Verein für Mecklenburgische Personen- und Familienengeschichte e.V., Rostock. I would like to thank Dr. Hagen-Janka, Geldgeschichtliche Sammlung der Deutschen Bank, Frankfurt am Main, as well as my colleagues in the Stadtarchiv Mainz.

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20th century). Finally, the City of Rostock archive also possesses a very rare photograph taken approximately in 1850, shortly before Fraen's death in 1851 (see fig. 1).

An exceptionally valuable record is Fraen's curricula vitae written in his own hand (see fig. 2) and dated January 12th, 1805 (today in the University Archive of Rostock). This document reveals the feelings and expectations of the young scholar during his preparation of the doctorate application (DPh.). This is undoubtedly a rare piece of information about young Fraen. He received his DPh. degree at the University of Rostock (May 6th, 1805). His dissertation was entitled Deoeratio exegetica-criticæ in varios Exoehmeliasticum pro opinemtis summis philosophie honoribus (scriptis Christianis Martinus Fraen, Rostockensis) [7]. Dorn mentioned Fraen's Habilitation in 1806 [8]. Information about Fraen's second degree (DTotol., 1819) is kept in the same archive of Rostock University [9]. His last doctorate took place after Fraen had decided to settle down in St. Petersburg instead of returning to Rostock to succeed O. G. Tychsen (b. 11.12.1734, Tondern (Denmark); d. 30.12.1815, Rostock) [10]. In addition to usual German information concerning Fraen's life, we can conclude that he was Prof. DPh. and DTotol. h. c. (honoris causa).

To reconstruct in the present essay some biographical details, we cite the archives records and Fraen's curriculum vitae, supplying it with our comments. The translation of the document provided here aims also to highlight Fraen's somewhat individual method of writing in the Latin language.

**Young Fraen and his parents**

The published biographic outlines devoted to Fraen mention that he was the son of the tailor Daniel Christian Fraen, who was a Lutheran, and of Magareta Maria Lincken [11]. Daniel Christian Fraen was registered on August 15th, 1761 as a citizen of Rostock, shown as curing his living with his profession of a tailor. Document 1.122 (No. 128) from the Archiv der Hansestadt Rostock [12] contains the register (Traubenbuch) testifying to two marriages of Fraen's father, both taking place in St. Jacob church. The first was on August 21st, 1761, with Anna Catharina Dorothea Posschen (Possellen), the widow of the tailor Wambkroes [7]. On January 1st, 1767, a son was born, Ermann Fraen. However, the mother and her child soon died. In his curriculum vitae Fraen mentions his another brother, not indicating his name, but surely from his father's second marriage. In the same year 1767, only half a year after his first wife's death, Daniel Christian Fraen married (July 22nd, 1767) the "Jungfrau Margaretha Maria Lincken. It was probably the circumstances of daily life hardship that forced the master to reduce a commonly practiced year of official mourning. One of the two sons, in this second marriage, was Christian Martin Joachim Fraen [13], who was baptized in St. Jacob church on June 6th, 1782.

As Fraen says in his curriculum vitae, his parents were eager to give him a solid education; obviously, they spent a lot of money to achieve this aim. Christian was a late-born and perhaps his parents' beloved child. Christian's reading books, singing psalms (the family was Lutheran), and writing verses, under the careful guidance of his elder brother, brought their fruits, but there was no systematic education in all this. However, the father's apparent success in his son's home education was Christian's ability of clear thinking. Even in his tender age Fraen was never shrinking from hard working and enlarging his knowledge. Looking through his curriculum vitae, the reader can get an impression that since his youth (and until his old age, one can add [14]) Fraen had a restless mind and was a man of character [15]. Fraen never missed his chance to express his gratitude to his family, his teachers, and those, who supported him in his hard years of money shortage and during his travels.

When in school in Rostock (four years and six months in 1795), young Fraen showed himself as an ardent seeker of knowledge. With Georg Ludwig Otto Plagemann (b. 19.7.1748, Spornitz; d. 7.3.1825, Rostock) he had here an excellent teacher. Plagemann, the son of a preacher, was rector of the Stadtschule in Rostock (1790). He was also the author of a text-book of the Latin language [16]. After school examinations, Fraen was very proud of entering the famous Academy (i.e. University) of Rostock in 1800. Among his teachers, here was Oluf Gerhard Tychsen, who played a significant role in young Fraen's education and life. Tychsen was the son of a Norwegian, a tailor, like Fraen's father. It seems that Tychsen was ashamed because of not being of noble origin (he indicated his father as an officer). On becoming an honourable old-aged scholar, Tychsen tended to celebrate his own personal glory in an unbearable manner [17]. Tychsen was Fraen's teacher of Hebrew philology, oriental philology, and numismatics. During his life, Tychsen was in correspondence with many academic institutions, such as the societies in Upsala, Stockholm, Copenhagen, Padua, Berlin, München, etc. In addition, there must have been some very early contacts with the University of Kazan, as one can judge by the fact that in the last year of his life Tychsen received the honorary membership of the "historico-philological class of the Kazan University", with an annual salary of 200 rubles. Unfortunately, the news about this honourable position reached Rostock shortly after Tychsen's death. Perhaps it was Fraen [18] who was the initiator of granting this honour to Tychsen, who, in 1807, helped him to occupy a chair at Kazan University.

**Fraen as a student in Rostock, Göttingen and Tübingen**

Describing his studies in Rostock, Göttingen and Tübingen [19], young Fraen chooses a lapidary Latin style, sometimes rather formal. In the last part of his curriculum vitae, when he describes the first steps of his professional life as a private teacher in Switzerland, Fraen re-turns to the lively and more private style characteristic of the beginning of the text.

The young student was lucky with his academic teachers. He writes that he liked visiting their lectures and he felt honoured by their private talks to him. He was also
a participant of permanent academic meetings usually at that time. Repeatedly he realizes his wish to work hard, to learn more. Perhaps he does not support his idea of becoming a doctor; he started his studies at Rostock in 1800. Among his teachers were Balina, Johann Christian Wilhelm Dahl (b. 1759; d. 1803), in Rostock, and Karl Ludwig Ziegler (b. 15.3.1763, Schermbeck near Lübeck; d. 24.4.1809, Rostock) [25], who was his special mentor. Ziegler studied theology in Göttingen, and he attended the lectures of Heyne on philology [26] ("Tscheremeta von Heyne in Göttingen") However, during his career Ziegler did not leave Rostock University because of his weak health [27]. It is obvious that his interest in the field of theology, surely because of his passion for the Hebrew and Oriental languages. His love for classical studies was not as strong as one might suggest from the Latin style of his curriculam vitae.

Before Fraehn had moved to the University of Göttingen in 1803, he attended the lectures of Johann Gottlieb Fichte (b. 16.10.1752, Dрезерен fürs Innere, Höhenlohe-Ohringen; d. 25.6.1825, Göttingen) [28], a speculative philosopher. Fichte, who later became famous owing to his ties to the German poet Johann Wolfgang von Goethe, was a student of August Ludwig von Schlozer (1733—1809). Schlozer's manifold interests and his contact with French philosophers (especially Voltaire) Russian science is a well-known fact in the history of German-Russian academic relations. Schlozer's Russian activities seem to have been in a general and, perhaps, Fraehn's too. Göttingen became a European academic communication centre mostly due to Göttingen's University Gelehrten Verein, a journal, where Schlozer published many articles about books printed in St. Petersburg and Moscow [29]. One of the editors of this journal was Christian Gottlob Heynig (Heyne (b. 25.9.1729, Chemnitz; d. 14.7.1821, Göttingen) [30], whose lectures Fraehn attended too. Heyne was a scholar and a writer of extreme energy (in his youth he was lavish; later, he ran out of power) and also one who frequently improved his work, among his contemporaries but also his eloquent and pleasant conversation inspired love to him in his students.

After half a year at the University of Göttingen, Fraehn moved to Tübingen. His curriculum vitae makes us suggest that he did not feel too happy; his tale about his time in Göttingen is a sort of biographical cryptogram hiding in understanding the real reason of his decision to leave the city [31].

Fraehn's teachers in Tübingen, Christoph Friedrich von Pflügerer (b. 20.10.1736, Kirchheim unter Teck; d. 27.9.1821, Tübingen) [32] is he who deserves mention. He was first and foremost a mathematician, and his special interest in oriental languages his work on the lands in which he served. Ehlers won him fame and allowed him to enter German nobility. Sometimes von Pflügerer taught in Warsaw (1766) and later received a chair at the University in Tübingen (1781). Because of his weak health he often read his lectures at home.

Of special importance to Fraehn's academic career was Christian Friedrich v. Schroetter (b. 28.10.1742, Cunnaust near Stuttgart; d. 10.1.1822, Stuttgart) [33]. The son of a merchant, he was the character of the Schroetter family, living in the city of Stuttgart since 1806. He was famous for the elegance of his German and Latin. His field of research was the Arabic language. His dissertation was printed and issued in 1801. During the period was a catalogue of all publications dealing with the Arabic language, literature, religion, etc., beginning with the sixth century. This work was praised and titled Biblotheca Arabica in 1811. Von Schroetter's further investigations were linked with the history of the Slavs and their contacts with Germany [34].

"It seems that I have enjoyed in Tübingen a happy and fruitful time, working on the manuscript of one of his first academic publications. However, Fraehn was forced to interrupt his researches into the life of Arabs at that time, when he was planning to move to Paris, although, as he writes in his curriculum vitae, it turned to be a "hopeless attempt". It seems that he felt dispossessed because of some false promises of a friend [of him]. Then Fraehn decided to move to Switzerland for the first time he became a teacher of the Latin language in the school of famous Johann Heinrich Pestalozzi (b. 12.1.1746, Zürich; d. 7.11.1822, Brugg) [35]. Pestalozzi's Institute for education in the French language in the Canton of Neuchâtel in the 18th century became a key institution for the study of Latin. According to Pestalozzi's curriculam vitae, he was a student of the Russian language at the Court Alexander I [r. 1801—1825]. In his curriculam vitae, Fraehn writes about Pestalozzi with admiration and gratitude.

Fraehn's career as a teacher led him to become a teacher of the young son of the noted aristocrat De Mesnard ("Herr v. Vufflens la Ville et St. Saphorin"). Being the envoy of the King of Denmark, De Mesnart served first in Paris, and then he was on a diplomatic service in Warsaw, Moscow, Hague and Wien [36]. Fraehn's teaching was a success, but he felt that it distracted him from academic life. Therefore, Fraehn had got in touch with Jean Sebastien lith (b. 1747; d. 8.10.1815) [37], the chief librarian in Bern and effective leader in the field of Swiss education. Lith also conducted studies at the universities of Göttingen, Leipzig, and Berlin. He was a specialist in theology and classical philology and his lifelong dedication enabled him to become the director of Pestalozzi's Institute. Despite of his many professional and administrative duties, lith held a chair of philosophy and became known as the reorganizer of the Academy of Bern, whose curator he was finally elected.

After two years in Switzerland, where he compiled his curriculum vitae at the beginning of 1805, Fraehn's dream was to return to Rostock. However, he spent there only a short time, as the official documents and his printed biographies state [38]. In 1807, his first academic teacher, Tychen and Schroetters, proposed him to become a teacher of Oriental languages (Arabic, Persian, and Turkish) at the University of Kazan [39]. Fraehn held this position until 1809, when the official document, dated September 5th, 1809, with the sign of the Rostock "protonotarius" Stever [40]. This document is an official permission to Fraehn to leave the city of Rostock. In the same letter to him Fraehn expressed his admiration about Fraehn's health — his state of health. Fraehn is mentioned here with a wrong name and wrong age: "Herr Candissi Theologoe Christoph [sic] Joachim Fraehn, 34 Jahre alt". This text of the document runs as follows (handwritten text is indicated in curly):

"Dennoch Uns Buergermeister und Rath der Stadt Rostock Vorsteuer dieser des dazalbt gelehrte Herr Candissi Theologoe Christoph Joachim Fraehn, 34 Jahre alt, gehobend zu vernehmen gegeben, wie er seiner Angelegenheiss und Geschäffte halten, von ihnen nach Hause kommen zu lassen, wofür der Freiherr de Mesnard abrücken lassen mögen, die Schrift, auf Welche er gehoben war, und dass man nach geeigneter Frist solchen Vorsteuer bei einem beglaubigten Reise und das Schreiben machen soll, wozu die Stadt Rostock die Kosten zu tragen hat. Jede, Hohe und Nieder, und wem sonst Gegenwärtig zu producieren nicht seyn mochte, Stände Gebeute nach, Unsers..."...neuer..."...freundliche..."...Erscheinen, bey all daz und im ganzen Lande Meckenbe..."...Gutes Denken..."...fortwährend reiner und gesunder Luft..."...schade..."...Reise..."...denn..."...On..."...rein..."...Ihr..."...sich..."...das..."...passieren..."...aus..."...denn..."...von..."...denn..."...in..."...Baden..."...als..."...spotted..."...in..."...Baden..."...with..."...instead..."...for..."...in..."...Baden..."...After 1808, the Grandduchy of Baden then received a new modern government [42]. On the contrary, the political and economic situation in Mecklenburg, and probably in Rostock, was distinguished by political conservatism and economic depression. The Reform Movement and the "Moderne Reformstiftung" rejected the reforms, which the noble Freiherr von und zum Stein had proposed, Fraehn perhaps felt a danger of being unemployed [43] or he perhaps was triated at his "old-fashioned" hometown as contrasted with democratic Switzerland.
Dr. Ernst Dragendorff [50], which took place during the First World War (partially via military mail), we have got information about Frachis's photograph portrait (see fig. 1) [60]. In November 1917, F. Babinger wrote:

"Von Früh bis heute ist eine prächtige Photographie, eine überaus grosse Seite, die, der von 1851 verdorben ist. Ich bin nur bereit, Sie zu vergleichen für das Museum oder zur Veröffentlichung herauszugeben, wenn Interesse dafür besteht. Sehen Sie doch zu, dass eine solche Straße noch in den Völkischen Kindergarten zu finden,..."

Finally, in his letter of January 14th, 1918, F. Babinger was able to send the photograph to Rostock with a following note:

"Nun sende ich Ihnen einen Abschnitt der prächtigen Photographie Fruh's aus einem dieser Lieblingsjahrehen (in 1853); er ist leider nicht sonderlich deutlich genug, wie im Gegensatz zur Probe, die ungemein schärfer ist und alle Feinheiten dieses genialen Köpfes erkennen läßt.

This short archival survey of the life of Christian Martin Joschfin v. Frachin (in Russian rendering — Christian Damiévich Frem) may encourage further biographic investigation to portray (through Frachin's biography) a fascinating nineteenth-century epoch of European humanities in very short and clear words. This is followed by a succinct and concise word summary. The biography is presented in a balanced way, highlighting the main events and achievements of the life of the famous Frachin. In 1805, to possess knowledge.

**Frachin's curriculum vitae**

Ch. M. J. Frachin's *curriculum vitae* was written in the Latin language (see fig. 2). The original is held in the University Archives of the University of Rostock under the title "Promotionen des Christian Martin Frems, phil. Fak. 6/1804." The document was part of Frachin's application for the doctorate he was granted on May 6th, 1805 (see above). We have a copy of the original that was kindly sent us by the University Archive (thanks to Ms. Bettina Kleinschmidt, keeper of the Archive).

The document presents the German features of Latin writing. The single letters are small and regular; they are inclined to the right; d looks as in special cursive. Only a few corrections are present; t sometimes has a double stroke; g, r are somewhat lengthened; letters and / are commonly ligatured when written with r and e; unclear illegible writing of Latin endings in aem and aem. All Latin year dates have a line above. Equal distance is kept between the words before a comma and followed by a comma. Sometimes the author tends to imitate a long-sentence system of Classical Latin. The construction of sentences is very sophisticated, with several relative clauses; sometimes one can see different use of consecutum temporum. Perhaps the Latin grammar Frachin was used by his native language, as it is in official German records of the seventeenth and eighteenth centuries. According to Dorn, Frachin was inclined to use a mixed Latin-German style.

"Nec quod introduit ad linguam, una cadenteque. Frachinianum quam maximam lingua Latinae usu est, interordinam intermissa Germanicae (p. 2 etc.) uti ubi Germanice scribent, Latine (p. 220), philosophic Arabicum, (p. 2 et 92) — [62]."

Also a problem was Frachin's system of abbreviations, as Dorn points out [63]. In his *curriculum vitae*, he made use of many abbreviations when mentioning academic titles of his teachers. What follows is the original text in Latin of Frachin's *curriculum vitae* and its translation [*].

**CURRICULUM VITAE**

**TEXT**

(1) "Ego Christianus Martyrianus Frems pridie Non(antis) Jun(i)ar(ius), CCCLXXXI Rosth stockii lucem asperi. Parentes venieron Danielum Christianum/ vestrum confusionem artem exserereret et Mariam Magdalenam Linckiam, quos aestu adjuetum praestat in vivis: eves diei non potest quaestis efferre laetitia, quosque Deus (precor) siue adhibe incolumem et usuptis muli melius servesceret. Tot teneoque(/) / in me concegtrant beneficia, ut haec vobis meam/ summa semper sit ut acque fuerit, ut grati animi testudini et he-/ neficiarum remunerandam mihi aliquando copia detur. Etenim / tum eximio amore me inde a teneris amplexi sunt ute caritate/ / ut, in rebus perscrupulungis licet constitutis, multa est peper/(-) corint, dum et mea aetate et ad studia mea promovendi faceret. // Suam faras artis me tractare

*The following indications are used in the reproduction of the curriculum vitae text: / = line; // = paragraph; // = page; (number in Arabic figures) / = page number; (1) = additional note by Frachin; (1) = addition of a letter or a word; (1) = addition by the author of the present article; (1) = deleted letter or word; (1) = illegible letter or words; (1) = blank space; (1) = inverse C as in the original. To decipher the abbreviations in the Latin text, I used the works of Becommans [64] and Lepore [65].
adjectives angap am poeintis. Relatuq gi mihi vacatab tempore audivi\ l: Pifalum\ Mausshe pracepsa praventum, relenversus linguas perpendiculare\ operare dure continuare e hanc ilam opusculi, quod prae munibus habito, i partem ab inter. Relativum \ operare, \ et si: aequi, \ ne animo praeter quos \ praestat sensum \ quod \ praestat sensum \ quem tu sceperat. Operare, \ et si: aequi, \ ne animo praeter quos \ praestat sensum \ quod \ praestat sensum \ quem tu sceperat. Operare, \ et si: aequi, \ ne animo praeter quos \ praestat sensum

The translation is as follows:

"It is a concern that we not be too quick to judge or too hasty in our actions. We must be patient and consider all the facts before acting."

This is a fragment of a larger text that seems to be discussing the importance of patience and careful consideration in action. The text suggests that we should not act hastily or without thought, and that patience is essential in making wise decisions.
Zusammenfassung in deutscher Sprache

Archivische Funde, welche Details bereits dokumentierter Forschungsbiographien ergänzen und somit zur Erweiterung der Forschungs geschichte beitragen, halten häufig den Forschungsprozess in Einklang, taucht aber manchmal in der Nähe. Nach einigen entsprechen der Recherche und einer Anfrage im Archiv der Stadt Rostock sowie im Archiv der Universität Rostock konnten nun auch eine Dokumenten bearbeitet werden, die zu unserem Verständnis nicht nur die Grundlagen der Orientalistik und Numismatik, sondern auch unsere Kenntnisse über Martin Chri.

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eine Personalkartei, die aber leider nicht allgemein zugänglich ist. Vor 1819 liegt eine Einbekenprozeßauskunft der Geschäftsbehörden vor. For. Dorn, *Fractula operculorum postumorum*, p. 411.


20. The notice was printed by the city archivist (Streckenbach) Dr. Ernst Danenberg (27.169. 1690; Dorn, 28.1.1939, Rostock;)


22. "Nach ein paar Jahren" and "in etwa in denen Quirinus Frisch aus nachquartiert führen unstet nach erneutem studium internationale dis Nieuwe en nae officis nee nachtruglich quissihen collegium, oni nicht si considers virtura opera et laboro opera esse poterat. Frisch is also mentioned as a "viri modestissimae", i.e. "a man of a very modest" (ibid).

23. ibid., 409saq. "...mit immer fröhlicher und innehaltlicher..."


25. Dorn, *Fractula operculorum postumorum*, 407saq.; Kienz, "Tyche", *Altenliche Deutsche Biographie*, xxiv (Leipzig, 1895), pp. 38–51, 457saq; G. Breule, op. cit. p. 443. As Kienz mentioned, nearly 200 letters with Christian colleagues, about 1000 letters with Jewish colleagues are stored in the archive of the University Library at Rostock. It seems to Kienz that Tischet was so busy corresponding in German colleagues, except the letters with his friend August Friedrichs. Probst G. Ch. Adler (Ahron), his student Ch. M. Fraile und with W. Dietz, who was the scholar of Latin and German letters.

26. Vorzug, "Konservatismus". Perhaps the last mentioned correspondence could be of some interest for an additional research; cf letter from Dr. Franz Böhringer (14.11.1918, record from the Hansestadt Rostock document 1.22. No. 128 [Fam. Fraile/Frith]; concerning this correspondence see below."

27. Vorzugsizität, "Konservatismus". Perhaps the last mentioned correspondence could be of some interest for an additional research; cf letter from Dr. Franz Böhringer (14.11.1918, record from the Hansestadt Rostock document 1.22. No. 128 [Fam. Fraile/Frith]; concerning this correspondence see below.

28. Vorzug, "Konservatismus". Perhaps the last mentioned correspondence could be of some interest for an additional research; cf letter from Dr. Franz Böhringer (14.11.1918, record from the Hansestadt Rostock document 1.22. No. 128 [Fam. Fraile/Frith]; concerning this correspondence see below.

29. Vorzugsizität, "Konservatismus". Perhaps the last mentioned correspondence could be of some interest for an additional research; cf letter from Dr. Franz Böhringer (14.11.1918, record from the Hansestadt Rostock document 1.22. No. 128 [Fam. Fraile/Frith]; concerning this correspondence see below.

30. Vorzugsizität, "Konservatismus". Perhaps the last mentioned correspondence could be of some interest for an additional research; cf letter from Dr. Franz Böhringer (14.11.1918, record from the Hansestadt Rostock document 1.22. No. 128 [Fam. Fraile/Frith]; concerning this correspondence see below.

49. Dorn, Fraenchi opusculorum posthumorum, 409saq; Fritht, "Fritht", p. 309: "Obwohl er keine Lehrerstätigkeit an der Universität ausübte, wurde er dennoch, Studenten, welche das Arst. Museum besuchten, für die mühlenmäden unterrichten. Mit seinem Tod starben zwei bedeutende Stellen im Kulturleben der Stadt aus.

50. Dorn, Fraenchi opusculorum posthumorum, p. 41b: "durch seine Hände gingen gegen die drei Millionen mühlenmäden Münzen", ibid., i, praefatio VII—XII.


52. For reconstructing the details of his research and his method of correspondence, it could be interesting to look for some kind of posthumous works that might still exist. Cf. ann. 3 and 17. Dorn, Fraenchi opusculorum posthumorum, passim.


54. Dorn, Fraenchi opusculorum posthumorum, i, praefatio XIII.

55. See ann. 53.


57. Fritht, "Fritht", 309aq.


59. See ann. 12.


61. In his correspondence, Fritht mentions a manuscript concerning Fraenchi.

62. Dorn, Fraenchi opusculorum posthumorum. ibid.

63. Ibid.

64. W. Beetz um 1950, Wörterbuch für den rhätischen Stippenschreiber (Köln, 1959).


66. studia — ?

67. C. e. g. præsidēs Municipalis (March 68).

68. Instead of inclutae.

69. Instead of inclutae.

70. Literary for "liberorum".

71. Instead of "sæppur".

72. Literary for "sæppur".

73. Literally derives from "tarseserunte" int stil.

74. Instead of "attende".

75. Kæstig: treasures (class. gr.), special meaning in Patriotic Greek: "heirloom" (treaty of church, part. sacred or precious values). A Patriotic Greek Lexicon, ed. by G. W. H. Lampe (Oxford 1969 — 1989), p. 740 notes: "it is not only precious in itself but also because of its context". Cf. Dorn, Fraenchi opusculorum posthumorum, i, praefatio VIII: "Am voro Fraenchi ad utinam vere visum diem omnium egestum generis kæstigum qubis Museum post anno MDCXXXII adnegetub, ipse examinavit, explicavit, de isque relationes ut plurimum doctrinae incomparabiles uteriusque Concilio Academico tradendas..." The numismatic collection of the Antique Museum, where Fraenchi later preferred to work daily, is mentioned as "generis kæstigum". Perhaps this was special term used by Fraenchi.

Illustrations:

Fig. 1. Christian Martin Joachim v. Fraenchi, ca. 1850 (Archiv der Hansestadt Rostock, Inv. Nr. 8047).

Fig. 2. First page of the curriculum vitae, 1855 (Universitätsarchiv Rostock, Promotionsakte des Christian Martin Fraenchi, phil. Fak. 6/1804).

BOOK REVIEWS


Here is another monograph which is related to Friedrich II and his epoch.

It is peculiar that Messogea publishing house in Messina published the Italian translation of Laura Sciascia in 2001, while the announced simultaneous publication of the original French text in a Paris publishing house Bouchene only took place in 2002.

Arabic-speaking Jews of al-Andalus are well-known as they left an extremely rich literary heritage. Sicilian Jews were in the concerned period (from 1290 till the proscription year of 1492) mostly craftsmen and merchants and did not leave any such written heritage.

The book consists of the introduction and four large sections: ch. 1—3, home (ch. 4—7), market (ch. 8—10), assembly (ch. 11—12). In the introduction H. Brece marks that the present research cannot be called fully Hebraistic as there have been discovered no Hebrew funds on Sicily dating to these centuries and the researcher only possesses mediados. All documents exist only in translation supplied for affirmation to Corona siciliana. Originally the author only planned to present subsidiary material from notarial funds for architects studying Jewish quarters of Sicily.

The previous two centuries are documented by Hebrew materials preserved at the Fishtel geniza which have been published. This is what the first chapter called "To the Sources of the Sicilian Jews Origin in Genza" begins with; Merchant correspondence, judging by the type of calligraphy, was kept by special penmen, although the spelling while transcribing an Arabic text in Hebrew letters was irregular, which is typical of all small Judaic languages. There is an interesting observation about the role of the Arabic language among Sicilian Jews: in the Muslim epoch it served to the integration of the Jewish community, while after the Norman Conquest it, on the contrary, became a means of preservation of the community's particular features. In the Muslim world they were an integrated minority, while the Roman world — the land of Edom, has become alien to them.

In the second chapter called "The Language and Culture" this idea is further developed: if Arabic-speaking Christian population stopped using the Arabic language by the first third of the 14th century, the Jews ("Arabs in everything except religion" according to C. Röth) preserved the Arabic spoken and written language in the 15th century as well. The author disputes the characteristic of Sicilian Jews' culture as poor, but considers it more religious than scientific or philosophical but democratic. Judging by posthumous inventories even merchants possessed libraries consisting of at least several dozens manuscripts or printed books. There were peasants and at least one miniaturist. Around the Mediterranean there was brisk trade of books with the Sicilian Jews. The information on the prices for books of special interest.

From the third chapter called "Religious Practice and Ritual" one can learn about the combination of the Christian and the Jewish calendars and find interesting information about the culinary preferences of the community.

In the fourth chapter called "Jewish Settlement in Medieval Sicily" which is rich in plans and tables one can find interesting data on legal conversions of Muslim slaves into Judaism on one hand and only isolated instances of accusation of Marranism on the other hand.

The fifth chapter called "Family Relations" contains ethnographic materials on Jewish weddings and funerals on Sicily.

In the sixth chapter called "Home and Household" basing on notarial acts H. Brece reconstructs the inner design of a Jewish home. Of special difficulty here is the interpretation of the names of objects of religious use as the Christian notary did not understand them.

In the very short seventh chapter called "Clothes and Other Distinctive Features" which is based on the same materials, the author, arguing against J. Katz and R. Bonfil, comes to the conclusion that Sicily Jews did not tend to emphasize their difference by their outfit when there was no discrimination. However, as the author mentions, this is true if the preserved inventories are full, and, as we should...
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