

Ulrich Johannes Schneider (ed.)

In Pursuit of Knowledge

600 Years of Leipzig University

UNIVERSITÄTS
BIBLIOTHEK *ubl* LEIPZIG

Leipzig University Library

This catalog was produced for an exhibition at The Grolier Club, New York, Sept. 10 through Nov. 21, 2009. The catalog also accompanies the multimedia exhibition (with the same title) organized by Houston Public Library from Nov. 17, 2009, through Jan. 8, 2010. All texts appeared first in German under the title "Ein Kosmos des Wissens. Weltschifterbe in Leipzig" in March 2009. The translation was provided by Steven Black with the exception of the articles by Hassan Soilihi Mzé (translator: Annett Helbig), Foteini Kolovou (translator: Alexandra Pitzing), Richard Kremer, Andreas Eckert, and Anja Becker (translated by the authors). For their help at various stages of the translation the editor is indebted to Gillian Bepler for checking part I of the catalog manuscript; William R. Woodward for helping with the essay by Bettina Wahrig; and Margrit and Charles Krewson for the introduction. The entire manuscript was revised by Eric Holzenberg, director of The Grolier Club, and Arthur Dunkelman, director and curator of the Kislak Foundation. Hassan Soilihi Mzé and Ulrich Johannes Schneider were responsible for editing and proofreading.

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The Grolier Club's Address

The Grolier Club welcomes the exhibition "In Pursuit of Knowledge," organized by Leipzig University Library to commemorate the 600th anniversary of Leipzig University. Although different in many ways, the two institutions happen to share an anniversary year, as well as a firm and lasting commitment to the book. Founded in 1884, the object of the Grolier Club, according to its constitution, is "to foster the study, collecting, and appreciation of books and works on paper, their art, history, production, and commerce." Founded in 1409 (fifty years before the advent of printing), the University of Leipzig is renowned for its centuries-old record of achievement in teaching and research, fostering a venerable culture of reading, writing, commentary and explanation which is epitomized by the objects in this exhibition.

For 125 years the Grolier Club has pursued its mission through publications, a library on the art and history of the book, and America's oldest continuous series of public exhibitions of books and prints. Few exhibitions in the Club's history have featured books of such interest and splendor as those from the collections of Leipzig University Library. Chief among the treasures on display are the *Codex Sinaiticus* (ca. 350), the *Mongol Qur'an* (1306), and the *Machsor Lipsiae* (1320), icons of three great "peoples of the book." Even more significant in the context of this exhibition, is that they represent only a sampling of the riches of Leipzig University Library, at five million volumes one of the ten largest research libraries in Germany, and with a particularly rich collection of manuscript and print material of every kind. More than a random collection of treasures, the exhibition is a record of scholarly accomplishment supported by a great library, a library which has grown over the centuries largely through the care and generosity of donors, including professors, former students, and book lovers in Leipzig and beyond. With this generous love of books the members of the Grolier Club feel deeply connected.

The Grolier Club is grateful to Ulrich Johannes Schneider, curator of "In Pursuit of Knowledge," and director of Leipzig University Library, for making this exhibition possible, and for producing the wonderful accompanying English catalog. To his

efforts we owe this opportunity for the Grolier Club and the University of Leipzig to celebrate their shared anniversary year of 2009 by bringing this important show to New York.

Eric Holzenberg
Director, The Grolier Club of New York

The Rector's Address

In 2009, the University of Leipzig celebrates its 600th anniversary, giving rise to a multitude of events, aimed at serving the academy while also reaching a wider audience. The University has long been closely bound to the City of Leipzig and remains an important part of local intellectual, cultural and academic history.

Scholarly work has never been restricted to one particular place and the faculty in Leipzig has always had a wide range of contacts throughout the scholarly community. Whatever the success the University of Leipzig has enjoyed could not have been achieved without its close network of working relations with other leading academic institutions world wide.

Nevertheless, the heart of the university remains in Leipzig where a strong tradition of education and research is fostered between faculty and students. This tradition and vitality is preserved in our University Library. The choice of books and manuscripts presented in this exhibition represent significant examples of the world literary heritage and the centuries of scholarly work surrounding it. From the rich collections of the *Bibliotheca Albertina* arises an impressive panorama of the range of university interests and the level of scholarship.

We hope that this exhibition will serve as an ambassador for Leipzig University as we celebrate 600 years of academic achievement. We are fortunate to be able to do this in a changed society, twenty years after the Peaceful Revolution began in Leipzig and ended with German unification.

Franz Häuser
Rector, Leipzig University

Introduction

This exhibition bears the title, "In Pursuit of Knowledge;" in Germany it was called "A Cosmos of Knowledge." There is no contradiction between the two titles, for they display a complementary relationship. The exhibition offers us a world of six centuries that attests to the eternal quest for knowledge and the systematic search for truth and exactitude. The exhibition seeks to arouse both interest in individual objects, and a deeper insight into the scholarly efforts surrounding them.

Although old printed books, manuscripts, letters and images appear to be speechless monuments of the past, we must try to understand them. The life contained in artifacts is apparent as soon as we learn how to read them. We look in awe today at the oldest Bible in the world (*Codex Sinaiticus*), written in the fourth century AD and rediscovered in the nineteenth century. On closer inspection we are able to see the many corrections and commentaries in the manuscript, traces of an intellectual life of a time long past. We also discover, through the history of the document, the passion of a single person, Konstantin Tischendorf, one of very few Bible scholars capable of recognizing the value of this text, and making it a monument of world literary heritage.

Other scholars were able to interpret the *Papyrus Ebers*, or the many other less spectacular but no less unique documents that are presented here. The exhibition raises treasures from obscurity, and at the same time attempts to show the extent to which each of these extremely rare items is related to an age-long habit of scholarly curiosity and devotion, which has been cultivated in the universities from the Middle Ages to the present day.

The Leipzig University Library was officially founded in 1543, and integrated pre-existing faculty and college libraries established in the course of earlier centuries. The first part of the catalog presents eighteen documents illustrating the passions of teachers, the life of students, and the practicalities of everyday academic work. There have been fewer changes in the course of those six centuries than one might think. The culture of learning, teaching and research has not changed much over time. Bored students in the fifteenth century drew

caricatures in their notebooks, much as their modern counterparts do today. Ambitious scholars continue to seek positions at great universities, just as the 22-year-old Albert Einstein did in 1901 when he applied to Leipzig University. Lectures and seminars are established means of communicating knowledge and exchanging ideas, and have stood the test of time.

With three chapters devoted to professors, students and practices, the first part of the catalog shows how a university library preserves not only the objects and products of scholarly work in books, but also the intellectual and the social life of the university. The illustrations are arranged chronologically and provide historical context, highlighting relevant events in scholarship as well as the life of the city and the university. The documents here speak *pars pro toto* for the entire *Alma mater*. From different perspectives, the reader is guided through six centuries and afforded a structured overview of this long period of university history.

The second part presents the contents of the exhibition. Its title, "Books as Sources of Knowledge," is not all-encompassing: theology and law books are almost entirely absent, since they rarely have much illustrative material. Maps have also been excluded, since the cartographic collection did not survive the last World War. In making our selection we did not confine ourselves to presenting the medium of the book in academic work but tried to choose the most remarkable examples. The focus is not on reproducing episodes from the history of knowledge, but on forming insights into the questions and fields of interest that distinguish the university as a place of free and unprejudiced thought. The nature of stars, plants, the human body, proportionality in music, the great world religions, the continents – all are orders of knowledge which testify to the restless curiosity and questioning that characterizes the scholarly mind.

During the nineteenth century, the University of Leipzig attained its greatest importance and worldwide reputation. It was a period in which many unique texts and works were acquired by the University Library. By the early twentieth century the collection had grown to one million titles. With the founding of the departments of Chinese Studies, Musicology, and the History of Medicine, manuscripts, books and prints

relevant to these disciplines entered the collection. Existing collections were also read, annotated, published, and subjected to scholarly analysis. This tradition of scholarship remains important for us even in the digital age.

Any impression this exhibition makes is due in no small part to the precious examples of writing and scholarship collected by the Leipzig University Library in the course of centuries. But it also owes much to the enthusiasm, talent and meticulous labor of the scholars who studied them. This catalog is dedicated to

Acknowledgments

An exhibition is always a collective effort, and this one is no exception. The first person to be acknowledged is Margrit B. Krewson, formerly responsible for the German and Dutch collections at the Library of Congress. In 2006, she came to Leipzig with the suggestion that the treasures of Leipzig University Library be shown in the United States in 2009, to commemorate 600 years of Leipzig University. Margrit B. Krewson's initiative and her continuous support proved decisive; in addition to suggesting the title for the American exhibition she provided the contacts with the Grolier Club, one of the most prestigious venues in New York, and enlisted many supporters without whom the exhibition and this catalog would not have been possible.

Among those actively involved in bringing this exhibition to the United States I particularly want to thank the German diplomat and former Ambassador Fritjof von Nordenskjöld, the former German Consul General to New York, Dr Hans-Jürgen Heimsoeth, his successor, Dr Horst Freitag, and his deputy, Dr Stephan Grabherr. Eric Holzenberg, the director of the Grolier Club, has greatly facilitated this collaborative effort. The German Historical Institute in Washington D.C. and its former deputy director Dr Philipp Gassert, generously supported the project. In Houston, the exhibition from Leipzig will take the form of a multimedia show, to be displayed in the lobby in the main building of the Houston Public Library. Great

the ongoing dialog between written heritage and the zeal for discovery, between historical testimony and the effort to understand it, between historical insight and contemporary interpretation.

"In Pursuit of Knowledge" reflects a state of mind that true students and researchers never abandon. The catalog attempts to demonstrate the continuity of scholarly research and tries to present this information as attractively as possible. It will have value long after the exhibition has closed.

support has come from the Houston-Leipzig Sister City Association, especially from Wolfgang Schmidt, the founding president of the association, and his wife Angelika Schmidt-Lange. In Houston, the German Consul General, Rainer Münzel, and Vice Consul Thorsten Gottfried, were extremely helpful in enlisting support for the exhibition, as were Jennifer Schwartz and Michael VanCampen of the Houston Public Library.

I am especially thankful for the very substantial support of the German Federal Foreign Office, as well as DHL Leipzig Hub for sponsoring shipping and insurance. Dow Chemical Germany is also among the list of corporate sponsors to whom I am grateful indeed. Thanks to these generous supporters Leipzig University Library is poised to make a good impression overseas, directing the interest of Americans to the city of Leipzig, its history, and its cultural, scientific, and economic potential.

I cannot forget that the first sponsors of this exhibition were private individuals, and I am touched and grateful for their loyalty to the project, even in difficult times. The friends of Horst Saalbach were among those early sponsors, and their names are duly noted in the catalog and on the website, www.inpursuit-ofknowledge.org

In Leipzig, support came from the City of Leipzig, the Association of Friends of the Bibliotheca Albertina, and from the American General Consulate. Leipzig University provided a research assistant, Hassan Soilihi Mzé, a student of history and a trained librarian.

He was extremely helpful in researching as well as in writing and editing parts of the catalog. Leipzig University Library provided logistical support in many additional areas, including digitization, conservation, website design, and public relations.

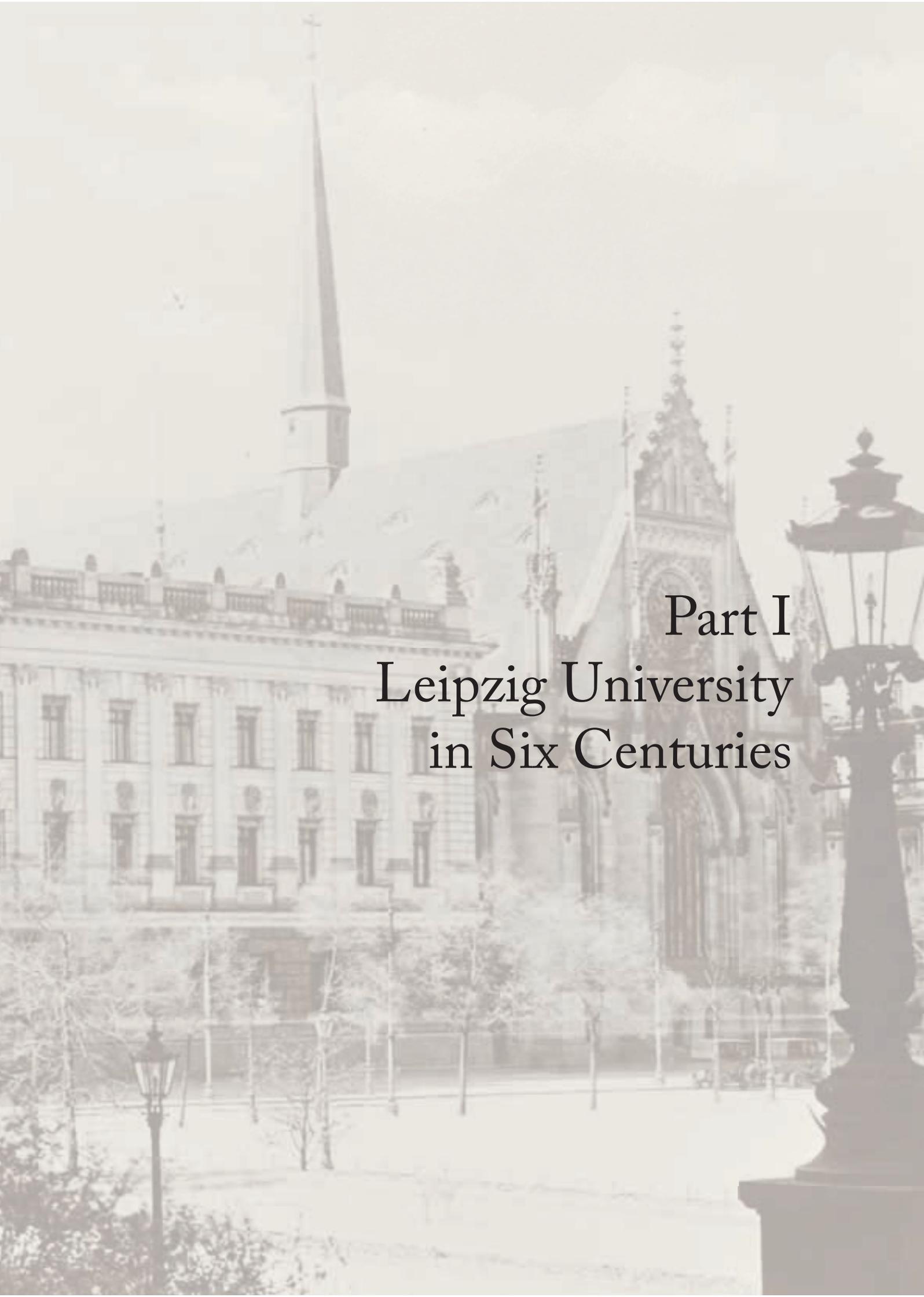
I also wish to thank the authors who contributed to this catalog. Many of them gave advice on the choice of items, including Dr Detlef Döring from the Saxon Academy of Sciences, and especially Dr Jens Blecher,

director of the Leipzig University Archives. The catalog was designed by Andreas Felgner and produced by Dirk Palm; the English translation was provided by Steven Black, with the help of many others whose names are noted next to the sponsors.

Leipzig, June 2009

Ulrich Johannes Schneider

Director, Leipzig University Library



Part I
Leipzig University
in Six Centuries

<p>1409 <i>The First Rector</i> Following the Kutteneberg Decree of 1409, the non-Bohemian Nation leaves the University of Prague under the leadership of the Silesian Master of Arts Otto of Münsterberg (1365–1426). When the <i>Alma mater Lipsiensis</i> is inaugurated, he assumes the positions of founding rector and vice-chancellor.</p>	<p>1400–1410</p>	<p>1409 <i>The “First Hour”</i> In mid-January 1409, King Wenceslaus IV issues a decree in the central Bohemian town of Kutteneberg altering the voting rights of the four University Nations in Prague to the advantage of the Bohemians. Shocked by this blatant breach of statute, the Polish, Saxon, and Bavarian Nations decide to leave. By the summer Leipzig has already taken in the Saxon university students from Prague, providing them with a building near the town walls. In September the Papal bull of Pope Alexander V permits the city of Leipzig to establish a <i>studium generale</i> [a lecture course program]. On December 2, 1409 the <i>Alma mater Lipsiensis</i> is opened in the nearby St. Thomas’s Monastery.</p>
<p>1410 <i>The Man with the Plan</i> In 1410, Professor of Theology Nicolaus Stoer (d. 1424), founding member of Leipzig University, writes the <i>Expositio officii missae</i>, a book on moral philosophy dedicated expressly to the promotion of the young university. The text is widely read.</p>	<p>1410–1420</p>	
<p>1462 <i>The Globetrotter</i> Peter Luder (1415–1472) is already well traveled when he comes to Leipzig from Ulm via Erfurt in 1462. He is familiar with Greece and the Balkans and has lived in Rome, Venice, and Ferrara. In Leipzig, he causes a sensation with his discourse on humanism, which is decisive in promoting this current of thought in Germany. Luder moves on again shortly afterwards, this time to Padua.</p>	<p>1420–1430</p>	
<p>1487 <i>The Poet-Prince</i> Konrad Celtis (1459–1508) is not only a humanist but also a poet. His lectures on poetics in 1487 enthrall his Leipzig audience. In the same year, he is given the title of Poet Laureate by Emperor Friedrich III.</p>	<p>1430–1440</p>	
<p>1500 <i>A New Line of Thought</i> Philosopher and physician Martin Pollich of Mellrichstadt (1455–1513) spares no effort convincing his milieu that prayers and astrology are not sufficient for healing sickness and disease. Although his knowledge causes many scholars to refer to him as <i>lux mundi</i>, the light of the world, there is no place for his teachings in Leipzig. In 1500, following a dispute with former students, he leaves the city and goes to Wittenberg to become the personal physician of the Saxon Elector, Friedrich III.</p>	<p>1440–1450</p>	<p>1485 <i>From One Make Two</i> Co-governing Wettin Princes Ernst and Albrecht agree to divide up their territories. A contract to this effect is sealed on November 11, 1485, in Leipzig. The so-called Treaty of Leipzig means that Ernestine Saxony retains the status of an electorate. Known as Kursachsen (Electorate of Saxony), it encompasses Wittenberg and the Thuringian region around Gotha, Weimar, and Coburg. Albertine Saxony includes, among others, the March of Meissen, the Diocese of Merseburg and the Leipzig lowlands. The <i>Alma mater Lipsiensis</i> remains with Albert, becoming the leading educational institution in Ducal Saxony.</p>
	<p>1450–1460</p>	
	<p>1460–1470</p>	
	<p>1470–1480</p>	<p>1497 <i>Fairs Made to Measure</i> The fifteenth century begins for Leipzig with an intellectual boom, thanks to the newly founded university, and ends with an economic boom in 1497, when Emperor Maximilian I confers upon the city the Reichsmessrecht [the exclusive right to hold trade fairs]. Holding annual markets had been a Leipzig custom since the Middle Ages, particularly at Easter or on St. Michael’s Day (September 29). The new privilege, however, prohibits the surrounding villages and towns from holding similar markets. This advantage enables the city not only to expand its trade relations but also to become the economic focal point of central Germany.</p>
	<p>1480–1490</p>	
	<p>1490–1500</p>	

Fig. 1: The Dean’s Seal of the Arts Faculty from 1409 shows an allegorical scene with the seven liberal arts: the upper field presents a man carrying a boy with unkempt hair in his arms; both figures lean on a book. Below, a teacher is seated in front of two students, holding an astrolabe aloft. The scene is framed with the words *Sigillvm decanatus facvl[atis] artivm stvdii lipcens* [Seal of the Dean of the Arts Faculty of Leipzig University]. From their inception, the faculties used seals to authenticate their degrees and to certify the Europe-wide privileges that accompanied the status of doctoral degrees awarded in Leipzig. The original stamp is made of silver and is held today in the Leipzig University Archives. Seal of the Arts Faculty (attached to an announcement made by Johannes Myla, Dean and Master of Arts from July 18, 1456). Leipzig 1456. [UAL: Urkunde R 06 0145601, fol. 1r]





Fig. 2: Reformer Philipp Melanchthon (1497–1560) liked to honor close friends with personal dedications. Caspar Borner (1492–1547) was among them. Melanchthon presented his recently published *Loci communes theologici* [Outlines of Theology] as a gift to Borner, rector of the University and founder of its library, writing a ten-verse poem in Latin on the verso of the title page. The Leipzig copy of *Loci communes theologici* is from Borner's private collection of around 260 volumes, which he leaves to the library on his death. Philipp Melanchthon, *Loci communes theologici*. Leipzig 1535. [Libri sep. 4367c, fol. 1v–2r]

δυθυσίατε ο θεός μάλλον δὴ τέρπεται ἄλλαις
ἢ διδασχῆς μελέτη ἐιλικρινοῦς τε λόγου
τῶσδ' οὐρ χειρὶ ἄναξ κραδίη δέχσ' ἴλεω ὑμῶν
ἡμετέρας δ' ἁγίων πνευματι ἄρδ' ἐφρένας.

Ματθῆος φιλίππου

Non solū ut christi viderentur
hispania amantur

Hic vidi domum caspam
dicit hinc

Sed magis ut civem, quod
est refugium civem

Ennam, vixit qui moritur,
illi fuit.

Comuni christi dicit illustratio hinc
vixit possit fallere multum vixit



Fig. 3: "Christian Thomas eröffnet der studirenden Jugend einen Vorschlag" [Christian Thomas makes students an offer]: In 1687, the Leipzig professor offers to hold his lectures in German instead of Latin. Christian Thomasius (1655–1728) discusses his own works, the poor conditions at the university, as well as law, the art of speaking, and good morals. The illustration shows the printed advertisement announcing the lecture, followed by a printed transcript of the lecture, which Thomasius publishes with some of his other German texts in 1707. Christian Thomasius, *Allerhand bißher publicirte kleine teutsche Schrifften* [Miscellaneous previously published smaller German writings]. Halle 1707 [Ges. W. 948, p. 233]

IV.

Christian Thomas

Eröffnet

Der

Studirenden Jugend
Einen Vorschlag/

Wie er einen jungen Menschen/der sich
ernstlich fürgesetzt/ Gott und der Welt
dermahleins in vita civili rechtchaffen
zu dienen/ und als ein honnet und galant
homme zu leben/ binnen dreyer Jahre
Frist in der Philosophie und singulis
Jurisprudentiæ partibus zu infor-
miren gesonnen
sey.



Fig. 4: Separating and mixing substances was an important part of the alchemist's art. This allegorical image of the *Copulatio* is from a manuscript belonging to the first Leipzig professor of technical chemistry, Otto Linné Erdmann (1804–1869). A brief preface in the volume refers to a text on general medicine by Johann Neithold (b. ca. 1680) and dates from the early eighteenth century. It contains a multitude of colored drawings and illustrates alchemical procedures and terms. After his death, the work was donated to Leipzig City Library by Erdmann's son. Theologisch-sophistische Handschrift [Theological Sophistical Manuscript]. Danzig, Nuremberg [1700], 1792. [Cod. mag. 142, fol. 143r]



<p>1811 <i>The Psychiatrist</i> When Leipzig physician Johann Christian August Heinroth (1773–1843) is appointed to the chair of psychic therapy in 1811, he can justly lay claim to being the first full professor of <i>Nervenheilkunde</i> [psychiatry] in Germany and the world.</p>	<p>1800–1810</p>	<p>1812 <i>The Cessation of All Rights</i> As the kingdom of Saxony becomes a member of Napoleon's Rhine Confederation in 1812, the university loses its Lutheran character and admits students of all confessions. Just under a year later, it loses civil and penal jurisdiction over its members.</p>
<p>1835 <i>The Physicist</i> Gustav Theodor Fechner (1801–1887) proves that one can study medicine without becoming just a physician. From 1835, as <i>professor ordinarius</i>, he is director of the Leipzig Institute of Physics, the first state institution of its kind in Germany. Giessen follows close behind (1844).</p>	<p>1810–1820</p>	<p>1836 <i>A New Building on Augustusplatz</i> After the laying of the foundation stone and the inauguration ceremony, the <i>Alma mater Lipsiensis</i> has to wait nearly five years for its first main building. It is officially opened on August 3, 1836, as the <i>Augusteum</i> in honor of the first king of Saxony, Friedrich August I.</p>
<p>1869 <i>The Physiologist</i> Carl Friedrich Wilhelm Ludwig (1816–1895), teaching in Leipzig since 1865, is one of the leading representatives of the new science of physiology. In 1869 he founds the first physiological institute, today the Carl Ludwig Institute for Physiology.</p>	<p>1820–1830</p>	<p>1855 <i>A Jewel for the Rector</i> The practice of presenting the rector with an ornamental chain was initially only common at the newly founded universities such as those in Berlin and Munich. In the early nineteenth century, however, it becomes a general custom. The first rector's chain is worn in Leipzig on December 27, 1855.</p>
<p>1878 <i>The Sinologist</i> The <i>Alma mater Lipsiensis</i> establishes the first chair of East Asian languages in Germany in 1878. The first to occupy it is linguist Georg von der Gabelentz (1840–1893), who masters Mongolian and Tibetan in addition to Chinese.</p>	<p>1830–1840</p>	<p>1868 <i>As Big as Bonn and Berlin Together</i> In 1868, after less than a year of construction, the Leipzig Institute of Chemistry is completed. With 132 laboratories and a 160-person capacity auditorium, it is as big as the contemporary institutes in Bonn and Berlin put together.</p>
<p>1879 <i>The Psychologist</i> Wilhelm Wundt (1832–1920), originally appointed to a chair of philosophy, also crosses disciplinary boundaries when he develops his theory of experimental psychology in Leipzig, opening his own institute in 1879. Wundt's originality and long-lasting teaching career bring him students from all over the world.</p>	<p>1840–1850</p>	<p>1868 <i>As Big as Bonn and Berlin Together</i> In 1868, after less than a year of construction, the Leipzig Institute of Chemistry is completed. With 132 laboratories and a 160-person capacity auditorium, it is as big as the contemporary institutes in Bonn and Berlin put together.</p>
<p>1883 <i>The Neurologist</i> Paul Flechsig (1847–1929) is determined to develop both a physiological and psychological science of nervous disorders. In 1832, with his newly established <i>Hirnanatomisches Laboratorium</i> [Neuro-anatomical Laboratory (the Paul Flechsig Institute today)], he makes a decisive contribution to modern neurology.</p>	<p>1850–1860</p>	<p>1897 <i>Roszbach, Architect</i> Architect Arwed Roszbach's (1844–1902) boldly neoclassical style dominates Augustusplatz. As well as making drafts for the new <i>Bibliotheca Albertina</i>, Roszbach also develops plans to enlarge the main university building. In 1897, the newly renovated <i>Augusteum</i> is opened.</p>
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Fig. 5: "Jessonda, a young Swiss lady giant, the most awe-inspiring phenomenon of womankind" graced Saxon fairs in late 1862. The 21-year-old woman was around two meters tall [6 ft. 5 in.] and weighed 180 kg [397 lbs.]. She sold souvenir postcards and performed as an oracle and clairvoyant. During Jessonda's visit to Leipzig, physics professor Gustav Theodor Fechner (1801–1887) was one of her guests and had her tell his future. This souvenir postcard and a poster announcing the woman wonder are part of Fechner's estate, now in the University Library. *Erinnerung an Jessonda, die Dame der Wissenschaft* [Souvenir of Jessonda, the Lady of Science], Souvenirkarte [Postcard]. Leipzig [1862]. [NL 38, fol. 1r]

ERINNERUNG
an



JESSONDA,



Fig. 6: In early 1901, Otto Wiener (1862–1927), director of the Leipzig Institute of Physics and a researcher of lightwaves, declined to offer a job to applicant Albert Einstein (1879–1955). Of course, he was ignorant of the future fame the young physicist from Zurich would attain. Einstein wrote this letter to Wiener and dated it March 9, 1900, although he actually wrote it one year later, as the postmark confirms. The signature is on the verso. It entered the collection of the University Library via Otto Wiener's estate. Albert Einstein, Letter to Otto Wiener from 9.3. [1901]. Zurich 1901. [NL 96, fol. 1r]

Zürich den 9. März 1900

Sehr geehrter Herr Professor!

Während meines Aufenthaltes
in der mathematisch-physikalischen
Abteilung von hiesigen Polytechnischen
Institut bin ich durch Messen, welche
ich durch Befehl der Vorlesungen,
Vorlesenden der Physik, sowie durch
Arbeiten der physikalischen Laboratorien
unmöglich war, von verschiedenen
Versuchen über die unvollständigen
Reaktion, wie über die Mittel für
gleiches sahen, bin ich so weit, daß
ich mich erlauben, ob die resultierenden
und Offizieren bedürfen. Vor
dem Jahre 1899 erschien in der
Abteilung über die Chemie
Abhandlung von dem Titel:
„Zur Kenntnis der Folgebildung“

Leipzig University Library as a Storehouse of Knowledge

Isaac Newton, a man of universal learning, wrote on February 5, 1676 to the scientist Robert Hooke: “If I have seen farther it is by standing on the shoulders of giants.” Newton wished to express his admiration for the achievements of his predecessors, especially the ancients, and his belief in the possibility of scientific

The beginnings of the university extend back to a period of heated debate as to whether the authorities of the past could still serve as a viewing platform or whether it was better to smash the old giants and erect a totally new knowledge upon the rubble. To put it in the words of Karl Marx, after whom Leipzig University



Fig. 24: The University Library building (1843–1890): Mittelpaulinum. [UAL, Photo Collection: N01184–3]

progress. The metaphor of the dwarf on the shoulders of giants is noted for the first time in the *Metalogicon* of John of Salisbury, who attributes the quote to Bernard of Chartres, living ca. 1130: “Bernard of Chartres used to say that we are like dwarfs on the shoulders of giants, so that we can see more than they, and things at a greater distance, not by virtue of any sharpness of sight on our part, or any physical distinction, but because we are carried high and raised up by their giant size.”

Knowledge is thus built on previous knowledge and must be secured and passed on. The Leipzig University Library fulfills the task of collecting the knowledge relevant to the scholars of each respective era, opening it up and rendering it accessible. The library has become, in the course of centuries, a giant on whose shoulders we can stand in order to glimpse the future of knowledge.

was once named: should or should not the past be consigned to the “rubbish heap of history?”

The Leipzig University Library is a child of the Protestant Reformation. Martin Luther and his comrades-in-arms confronted the Roman Catholic tradition with the mirror of the scriptures and the pure teachings of the first centuries of the early church. Applying these standards, the traditions of the church were subjected to a harsh critique, which medieval scholasticism and the church laws were unable to hold up against. The reformers sifted through the texts of the giants of the past, declaring them as worthy or unworthy of preservation. The Lutheran clergyman Caspar Borner, professor of theology and founding father of Leipzig University Library, did exactly that.

In the sixteenth century, the Duchy of Saxony was the most important Catholic bulwark in the eastern

part of the Holy Roman Empire of the German Nation. Duke Georg (1471–1539, reigned 1500–1539) was one of the few Reichsfürsten [Imperial Princes] to remain faithful to Rome. After his death on April 17, 1539, all dams were breached: The Roman Church was washed away in Saxony as Georg's brother Heinrich (1473–1541, reigned 1539–1541) came to power and introduced the Reformation into the Duchy without notable resistance.

Founding by Caspar Borner

Caspar Borner convinced Heinrich's successor, the future Elector Moritz (1521–1555, reigned 1541–1553) to hand the secularized Dominican monastery over to the University. This gave Leipzig University an architectural focus, integrating the colleges, which had been dispersed over the city. In the Dominican monastery, also known as the Paulinerkloster [St. Paul's Monastery], Borner was able to concentrate all the Dominican libraries of Albertine Saxony. The first books were brought from the Leipzig monasteries to the new site, followed by the libraries of the Cistercian monasteries in Altzelle and Buch, the Benedictine monasteries in Chemnitz and Pegau, which included the oldest extant manuscripts in Saxony, dating from around 1100, as well as the libraries of several smaller monasteries like the Franciscans in Langensalza, whose collection contained a vellum copy of the Gutenberg Bible.

In 1543, Borner selected manuscripts and printed books for the new University Library from among those brought to Leipzig from the monasteries. He chose mainly classical authors, editions of the Bible, books printed for the faculties and sermon collections, i.e. texts esteemed by the humanist reformation and thus worthy of being preserved and passed on. Liturgical manuscripts, devotional books, and literature cultivated in nunneries were not kept. Borner appropriated about one third of the

manuscripts and printed editions brought to Leipzig; the rest was probably sold. It is estimated that around 1,500 manuscripts and 4,000 printed books from the monasteries were selected by Borner in 1543.

Although 1543 has since been regarded as the founding year of the library, other libraries had existed before at the university. In the fifteenth century there were three larger book collections in the Arts Faculty, as well as the greater and smaller Prince's Colleges. All three continued to exist side by side with the new library. After Borner's death in 1547 and the absorption of his own collection into the library, it fell into slumber.



Fig. 25: The *Bibliotheca Albertina*: library building completed in 1891, based on a design by Arwed Rossbach (1844–1902); with reading room at the rear. [Ms. 2784, no. 68r]

The university's efforts to institutionalize its library by requesting financial support for acquisitions from the central government went unregarded. The first records of acquisitions from the Chancellor's office date from 1584. The University Library was managed by professor-librarians. As far as we know, it survived the Thirty Years' War unscathed, despite the Swedish occupation of Leipzig, fortunate in light of the fact that in the Catholic areas of the Empire the Swedish troops were among the greatest library destroyers of the war.

Second Founding by Joachim Feller

In a very real sense, the Reformation period ended for the library in the late seventeenth century under the directorship of Joachim Feller who was appointed in 1675. He is rightly regarded as having brought about a second founding of the *Bibliotheca Paulina*. Feller found the library in poor condition, the books strewn about unsystematically on their lecterns and without a catalog. The volumes were chained to their lecterns, as had been the practice in the monasteries. With Feller's catalog of 1686, 53 lecterns were systematized according to subject: Theology with 28 lecterns, Philosophy and Philology with 15, Law with 6 and Medicine with 4. The collection was clearly organized according to the canon of university subjects.

In the absence of a formal acquisitions program, the collection was augmented by donations and estates until 1682/83. Neither the Leipzig trade fairs nor the city book auctions were used to build up the collection. At the time Feller came to office, the library possessed between 7,000 and 8,000 volumes. He merged this collection with various estates, acquired between 1584 and 1662.

Feller placed the books on shelves in lockable cabinets, removed the chains and separated manuscripts from printed texts. He carried Borner's selections through to their logical conclusion by separating medieval from modern writings. He published a catalog of the manuscripts, but was unable to complete a catalog of printed items. In his efforts to concentrate the disparate university collections in the *Bibliotheca Paulina* he was also following in Borner's footsteps. Taking over of the libraries of the Greater and Lesser Prince's Colleges (1682) as well as the Philosophy Faculty (1683) he transferred the university's oldest book collection to the *Bibliotheca Paulina*, including, among others, the *Biblia latina*, printed on vellum by Heinrich Eggstein in Strassburg in 1486.

The absence of any regular acquisitions program continued despite the increase in publications following the Thirty Years' War and the rise of Leipzig as the center of the book trade in Germany. The library was effectively unable to participate in either of these developments which explains why the library possesses 25,000 printed books from the sixteenth century but just over 40,000 from the seventeenth. The library

was still no more than a supplementary working instrument for the professors, who pursued their studies with their own private libraries and depended on the University Library only for expensive and rare works. The instructions for library director Karl Andreas Bel in 1758 stated that the University Library was to purchase only those books that professors were unable to afford. The library remained a professors' library in this sense until the early nineteenth century.

Modernization and New Building

The status of the library changed with the spread of Enlightenment thinking, which fell on particularly fertile ground in Leipzig. By the mid-eighteenth century, the city was one of the centers of the Enlightenment in Germany. Under the directorship of Christian Gottlieb Jöcher (appointed 1742), additional staff were hired and the organization of the library was increasingly institutionalized. For the first time, the director of the library had an official job description. Under Jöcher, the collection began growing rapidly, although donations and the purchase of collections still outstripped regular acquisitions. Collections from the estates of professors were generally not bought *en bloc*, but picked over for the best material. Today, the library possesses around 110,000 titles from the eighteenth century.

Academically important collections had been entering the library since the mid-eighteenth century. In 1776 the correspondence of Johann Christoph Gottsched was acquired, in 1774 came the large coin collection of the Dresden court physician Samuel Kretzschmar who had acquired numerous pieces on his travels in Italy and elsewhere, and, in 1781 was accessioned the library of Johann Gottlob Böhme, which remains today the backbone of the library's important Saxonia Collection.

The term of the last professor-librarian, Christian Daniel Beck, came to an end in 1832. His successor, Ernst Gotthelf Gersdorf, was the first director who was not himself a professor of the university. Gersdorf's appointment was one of many reform measures in the university, which was recast after the model of the University of Berlin, culminating in the subordination of the university under the newly founded Ministerium für Kultus und öffentlichen Unterricht [Ministry for



Fig. 26: The former bookstack of the City Library Leipzig, destroyed in 1943. [Rep. IX, 6 Mappe 1, no. 4]

Culture and Public Education]. Gersdorf reorganized the library according to academic principles. In this period the collection increased in size exponentially. The library became one of the largest academic collections in the German Empire, in the midst of one of the densest library regions of Germany, boasting important institutions like the Deutsche Bücherei [German Library], the Comenius-Bücherei and the Leipzig City Library. Between 1853 and 1875 the library enjoyed the highest growth rates of any university library in Germany and reached (together with the institute libraries) in 1920 the magic mark of a million bound volumes. This development rendered it perhaps the most important academic library for printed works in nineteenth-century Germany.

Apart from the products of publishing houses, important special collections also found their way into the library. On the 400th anniversary of Leipzig University in 1809, Friederike Luise Reich donated a part of her husband's portrait collection, the publisher

Philipp Erasmus Reich. In 1835, the library of the Leipzig Schöppenstuhl [a law court] and, in 1852, the botanical collection of Gustav Kunze entered the University Library; in 1845, the coin collection of the Leipzig Senator Carl Friedrich von Posern-Klett, who had found important fragments of the *Jüngerer Titirel* [Younger Titirel] in the City Library; in 1858, the coin collection of Ferdinand von Reiboldt, consisting of 26,000 pieces and, in 1853, the library of the former Diocese of Meissen. A high point in the collection's development was the arrival of 43 leaves of the *Codex Sinaiticus*, a Bible manuscript from the fourth century, brought to the library in 1844 by Konstantin Tischendorf.

In 1877 came Salomon Hirzel's unique Goethe collection; in 1871, parts of Rudolf Benno von Römer's botanical library, with its valuable botanical prints; and, in 1878, Gustav Hänel's law library (with its medieval manuscripts) found its way into the University Library. The 3,500-year-old *Papyrus Ebers* is possibly the

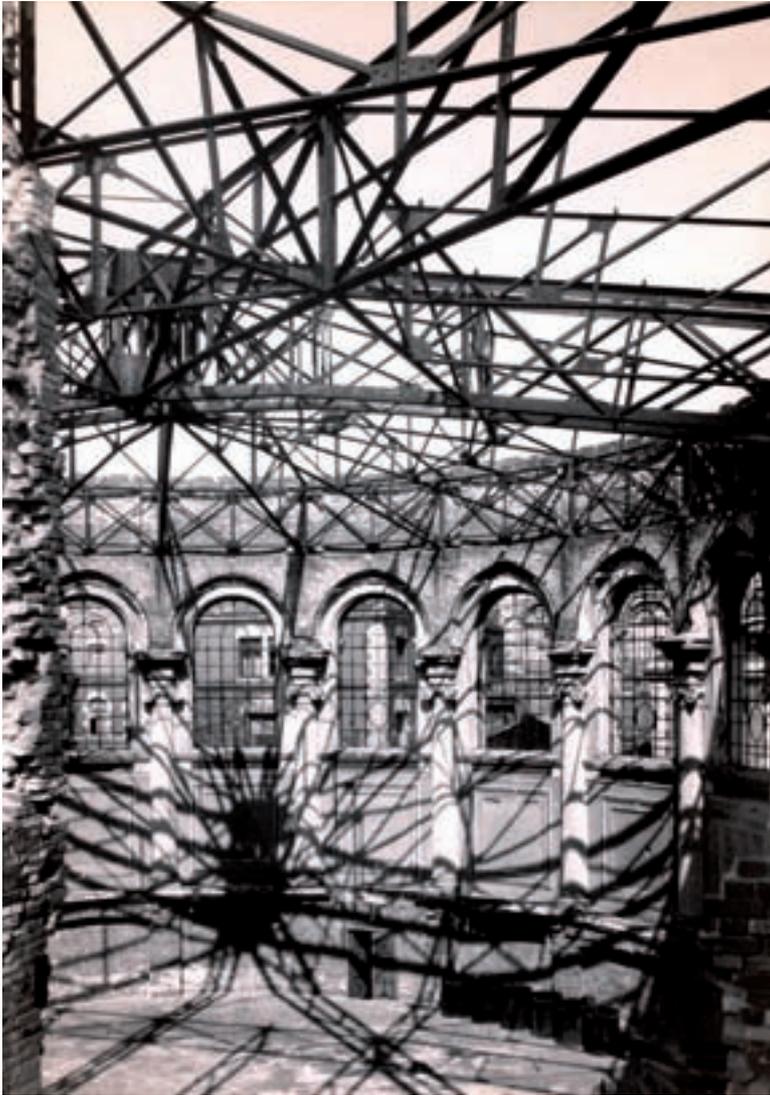


Fig. 27: The war-damaged University Library: remains of the greater reading room. [Ms. 2784, no. 66r]

library's most valuable piece; a medical text, it is named after the egyptologist Georg Ebers, who purchased it in 1873. In 1892, the ca. 60,000-piece autograph collection of Georg Kestner was acquired, the core of which consisted of files originating from the Wetzlarer Reichskammergericht [Wetzlar Imperial Supreme Court], dissolved in 1806.

A significant event in the history of the library was the construction in Leipzig's Musikviertel [neighborhood of the Gewandhaus], of the new *Bibliotheca Albertina*, named after King Albert of Saxony. Building began in 1887, and the library was officially opened in 1891.

The Twentieth Century

The Library attained its peak in the 1920s. Oriental manuscripts were systematically acquired in Turkey at a time when the dissolution of the Ottoman Empire caused the market to be flooded with such documents. In 1923, the library absorbed the collection of the Dresden Veterinary Academy. In the 1930s, the libraries of the main Leipzig churches, St. Nikolai and St. Thomas, which included original medieval manuscripts, were deposited in the *Bibliotheca Albertina*.

During the Second World War, 40 percent of all public library collections in Germany were destroyed. Fortunately, the Leipzig University Library survived the war relatively undamaged. The bombardment of December 4, 1943, destroyed the main building of the University as well as the City Library, situated in the city center. The City Library lost almost all of its historical collection of printed books.

Having escaped this catastrophe, the *Bibliotheca Albertina* rapidly evacuated its 1.4 million volumes to various storage depots. Shortly before the end of the war, on April 6, 1945, two thirds of the library building was destroyed, but the collection, which had been safely evacuated and stored, returned almost complete. The most valuable parts of the collection had been brought to nearby Mutzschen, whence they were appropriated by the Soviet occupation; the greater part was returned in 1958. Three hundred incunabula, among them a paper copy of the Gutenberg Bible, a printed indulgence by Gutenberg, a collection of letters by Erasmus, parts of Hirzel's Goethe collection, parts of the coin collection and almost the entire collection of historical maps were either lost or remained in Russia.

In the immediate post-war period, the library was preoccupied with making the remaining buildings fit for use, and resuming normal activity. 1962 saw perhaps the most valuable addition in the library's history, namely those portions of the historical Special Collections of the Leipzig City Library which had survived the bombing undamaged. This collection contained exceptionally valuable pieces, including 1,800 manuscripts, among them an Ottonian Evangeliary from the Island of Reichenau; the only existing manuscript of the ceremony book of Konstantinos Porphyrogenetos from the library of the Hungarian King Matthias Corvinus; the so-called *Acta Lutherorum*,



Fig. 28: Staircase to the reading area in the *Bibliotheca Albertina*, following the restoration of 1992 – 2002. [UBL, Public Relations Office, Photo: Jan Oberländer]

a bundle of documents from the Luther family; 690 incunabula; a collection of early Leipzig printed books, and over a hundred official documents and the library of the Deutsche Gesellschaft [German Society], dating from the eighteenth century. In 2008, the deposit from the City Library was contractually sealed. The University Library's main building has been fully restored since 2002, and the collection, built up over

centuries, is today among the most important cultural resources of Europe, reflecting centuries of European intellectual history. To preserve this collection and make it accessible remains one of the foremost tasks of the University Library today.

Thomas Fuchs



Documents of Faith: Judaism

Hebraica and Judaica in the Leipzig University Library

In the course of the centuries, Leipzig University Library has accumulated a considerable stock of printed books and manuscripts in Hebrew, along with literature on Jews and Jewish culture in various languages. This is all the more remarkable when one considers that over the centuries the work of the university has evinced a somewhat diffident attitude toward Jews, their religion, and their philosophical world. Like most Protestant German universities the image of Jews held by the Saxon State University in Leipzig, had been influenced since the mid-sixteenth century by the anti-Jewish writings of Martin Luther, and this affected the way the collection was built up.

The university began hesitantly to open up in the second half of the nineteenth century, in the wake of a growing liberalized attitude toward Jews, and accompanying national political developments. Jewish students were enrolled and liberal professors pressed for

Fig. 67: Elaborate initials in a manuscript from around 1200 (cf. Fig. 68) [Ms. 783, fol. 2v]

the emancipation of Jews in Saxony. An outstanding figure among them is Wilhelm Traugott Krug (1770–1842), “the first and earliest champion of equal rights for Jews in Saxony” (Levy, *Geschichte der Juden in Sachsen*, [History of the Jews in Saxony] 1900, p. 79). Krug was appointed professor of philosophy at Leipzig University in 1809; previously he had been Kant’s successor in Königsberg. The emancipation of the Jews was a long-drawn-out and strenuous process, which played itself out in Saxony step by step from 1837 to 1868/69. For Jews to obtain a teaching post in Leipzig proved especially difficult. Unlike other German universities, where practicing Jews could be appointed as lecturers and even as professors, in Leipzig only Lutherans were eligible to teach.

The first practicing Jew to attain a post at Leipzig was Julius Fürst (1805–1873) in 1839. Receiving neither salary nor societal recognition he was employed as a lecturer for Aramaic and Talmudic languages. In the list of faculty he is not noted as a member of the regular teaching staff but instead is placed under the

Fig. 68: *The History of the Jewish Wars*, written in Greek by the Jewish historian Flavius Josephus (d. 100 AD), was a sort of bestseller in antiquity and the Middle Ages. It describes the revolt of the Jews against Roman rule in the years 66–70 AD. The present manuscript, dating from around 1200 bears a specific form of initials, so called Spaltleisteninitiale. [Ms. 783, fol. 3r]

INCIPIT LIBER DECIOYS.

IOSEPHI HISTORIOGRAPHI. PARS II.

AN EZECHIAS.

QUARTI TRIBU.

REX. QUARTI.

IAM ETATIS DE

DECIOYS ANNUM HABERET.

in regno assyriorum rex nomine Sennacherib' maxima manu aduersus
eum castra metatus est. forti brachio omnes ciuitates tribuum iuda te-
nuit & beniamin. Cumq; ad ierosolimam tenderet. preuenit eum missis le-
gatis ezechias. promittens se & obedire ei. & tributa que ei imperaret
exsoluere. Sennacherib' uero cognoscens que legati ferebant. dignum
iudicauit ab illo desinere. & precantium suscipere dignitatem. Tunc
promisit quia accipiens trecenta argenti talenta. & auri triginta.
amicus discederet. dans legatis uirum iurandi fidem quia nichil ei
discedendo noceret. Ezechias uero credens. & euacuans thesauros. mi-
sit ei pecunias. sperans se apiculo belli & regni amissione liberari.
Assyrius autem hec sumens. ex his que promiserat cogitauit nichil. sed
ipse profectus est ad egyptios & ethiopas. Principem uero milicie rabsace.
cum maximo exercitus robore. & duobus alijs ad uastandum ierosolimam
dereliquit. quorum nomina erant dathara & anacyris. Tunc itaq; ueni-
entes ante muros castra fixerunt. miseruntq; ad ezechiam petentes ut
cum eo possent habere colloquium. Ille uero ipse quidem propter metum non abiit.
Tres autem necessarios sibi amicos misit. hoc est heliachim. tutorem regni
& soboneam. & ioan. qui super scribas erat. Isti siquidem precedenti edicto



Fig. 69: Esther pleading for the protection of her people (cf. Fig. 30). [Vollers 1102/1, fol. 52r]

category of “miscellaneous,” next to fencing, dance, and gymnastics trainers. His religion prevented him from being considered either as *professor extraordinarius* or *professor ordinarius*. Fürst possessed an extensive library well-known in the learned world, and containing numerous valuable items. After his death it found no interested buyers in Leipzig and it was eventually sold off in Berlin. The situation of Jews at the university gradually improved toward the end of the nineteenth century, and the University became more cosmopolitan, attracting Jewish students from abroad and incorporating Jewish scholars into the teaching staff.

For centuries, Jewish knowledge and Jewish culture and history was mainly seen by the university, with its orthodox Protestant theology, from the perspective first of Christian Hebraic Studies and later as part of the nascent discipline of Oriental Studies. This stimulated the University Library to collect Hebraic literature, manuscripts and books relating to the new, independent discipline “Wissenschaft vom späteren Judentum”

[Studies in late Jewry], more or less as a sideline to Protestant Bible studies. Not until the 1920s did the library consider it necessary, in response to academic developments and the steady increase in literature in this area, to devote an entry for the genre in the classified catalog, whose structure dated from the mid-nineteenth century. The catalog did at least include a list of literature on “late Jewry” in an appendix, although as a subclass of Christian theology.

Two interesting entries from an eighteenth-century acquisitions list indicate that in January 1716 the collection of a synagogue, including books and religious objects, was purchased by the library for more than 79 Thaler. Unfortunately, no trace of these items can now be found in the current collection. In 1746, the then-director of the library, Christian Gottlieb Jöcher (1704–1756), purchased the two volume *Machsor Lipsiae* [The Leipzig Mahzor] manuscript [Fig. 70], probably the most famous Hebrew manuscript in Leipzig. Although marginal notes of various owners from earlier centuries

Fig. 70: The two volume *Machsor Lipsiae* contains the complete cycle of High Holy Day prayers for the entire year and dates from the first third of the fourteenth century. It was written by several scribes with illustrations supplied by various artists, apparently from the same workshop. It is unknown whether the illustrations were made by Jewish artists or commissioned from Christian ones. The scene from the Book of Esther shows Esther’s success in dealing with King Ahasuerus: whereas Mordechai (below left) is the recipient of royal graces, the conspirator, Haman and his ten sons are killed and hanged on the tree they had intended for the Jews. [Vollers 1102/1, fol. 51v]

יהלל אתהמו

שלשי שמיר מיהו דה נמי שמיר
 ונתאומי המיר הדס ומוזר תומד
המיר חולשמים בלי קוס ערה
 פעמים וקרטו גדל במים

העיר ערה מיטוי מים
אמר ודבר
 המיטי הונבר
 רי בי סונבר
 אריה מיסונבר
 עישוד בהמיה
 ומבתולה הומיה
 שיטי המיה
 שינר הומיה
 היע וכיפוד ודג
 וטסת מטוח דגל
 למרובעי דגל
 מות סר מדע נמיאנע ערה הומיע
 והוזר להפרע
 מהמז הרע
 כי טרד מטיל
 אה בידה פול
 הלא דעני קוז זמיל מאיט סמיל
 ונת לקרב
 לעודד בוזס קרב
 ודשב על עקרב
 עקני בעקרב
 סוד היכל קודש
 הינד מערת קודש
 השועי ההודש הוזר לאנשי קודש
 ע פידש רשהו
 ונהינה לבישהו
 מי באיתו קשהו
 נשנה קשיהו
 הודש אשר בל סמד הר הזה מזכמד
 בשבט הרשע המוד ובעז המיטיס נסמד
 ושר עורות גדיים וזלה מיי דליים





Fig. 71: Drawing from an Hebrew glossary of terms (cf. Fig. 72) [Vollers 1099, fol. 32v]

can be identified, it cannot be established from whom the *Mahzor* was acquired. Certain entries indicate that the manuscript was in the region of Worms in the mid-sixteenth century, while other entries suggest that the two volumes traveled to Poland towards the beginning of the seventeenth century. The Leipzig manuscript is famous above all for its ornamentation; it is the most luxurious and comprehensive of all the *Mahzorim* from Southern Germany. Composed in 1320 in South-West Germany, presumably on the upper Rhine, the figurative and decorative illuminations accompany a complete cycle of the prayers used on High Holy Days. The manuscript was written by a number of scribes and the illustrations are also from various artists. There are a series of formal analogies to the *Codex Manesse* (ca. 1340).

By 1900, in spite of circumstances which were anything but ideal for Jewish literature, the library had accrued an astonishing quantity of printed material on Jewish culture, history and philology, including 738 titles on Hebrew philology and 3,947 commentaries on the *Old*

Testament. The titles included in the *Literatura hebraica* subject catalog for this period numbered 2,380, 1,340 of them printed in Hebraic. Leipzig owes the majority of its rare Hebraica and Judaica to the legacy of Bernhard Beer (1801–1861). Beer, a publicist, politician and scholar, was a key figure in the Jewish emancipation in Saxony. He assembled a library unique for its time of around 4,939 titles, 2,530 of them in Hebrew. After his death, the collection was divided between the Jewish theological seminary in Breslau and the Leipzig University Library, with the smaller portion going to Leipzig. However, the library was able to acquire many unique printed Hebrew works thanks to the informed selection of the head librarian, orientalist, and long-time director, Prof. Ludolf Krehl (1825–1901). Beer, a student and close friend of Professor Krug, had even hoped that, in the course of the Jewish emancipation, a Jewish-theological faculty would be founded at the university, with his library as the cornerstone. In 1834, Beer was also the first Jew to receive an honorary doctorate from the university.

Fig. 72: This medieval glossary contains key biblical terms in Old French and Middle High German with a column inserted in the thirteenth century for Hebrew terms. As such it documents the early dissemination of scholarly Hebraic erudition. [Vollers 1099, fol. 88v]

Leipzig University Library possesses 63 Hebrew manuscripts, the majority from the Middle Ages, a modest 20 of them the property of the University Library itself. Two spectacular works stand out in this collection; the aforementioned *Machsor Lipsiae*, and the *Leipzig Bibelglosse* [Bible Glossary], a manuscript from the thirteenth century written in Hebrew, German, and French in Hebrew letters [Fig. 72]. An important text for linguists, it is a unique source of definitions of words appearing in the Bible. There are 22,000 French terms rendered in Hebrew letters, most of which can be traced back to the famous Rashi (1040–1105).

What makes the Library's manuscript collection particularly interesting to scholars are the Hebrew manuscripts, acquired as permanent loans in 1962, and then formally deposited by the Leipzig City Library in 2008. The greater part of the collection derives from the library of the jurist and orientalist, Johann Christian Wagenseil (1633–1705), active at the University of Altdorf in the seventeenth century.



Fig. 73: Detail from the anti-Semitic engraving of the *Frankfurter Judensau* [Frankfurt "Jew's sow"] (cf. Fig. 74).

The Senate of Leipzig bought them in 1699 for the princely sum of 1,000 guilder. Wagenseil had collected them in the course of his wide travels, during which he cultivated close contact with Jewish scholars and Christian orientalists. Apart from the group of medieval manuscripts, the collection includes Wagenseil's correspondence with Jewish and Christian scholars, which provides insight into Jewish–Christian dialog in the seventeenth century and throws light on Wagenseil's role as a mediator. Among the medieval manuscripts, the Ashkenazi transcription of the thirteenth century Pentateuch deserves mention. This codex is remarkable for numerous annotations added by the scribe, Makhir ben Karshavya. It contains otherwise undocumented

Fig. 74: This engraving shows the so-called *Frankfurter Judensau* [Frankfurt "Jew's sow"] together with the fictitious ritual infanticide of Simon of Trento in 1475. The City Council of Frankfurt had this propagandistic caricature attached to the *Brückenturm* [Bridge Tower] around 1500. Despite repeated petitioning by the Jewish community to have it removed, the fresco was often restored and remained intact until the tower was demolished in 1801. The engraving is from a collection established in the mid-eighteenth century by Christian Ehrhard Hoffmann, about whom nothing further is known. It is taken from the *Jüdische Merkwürdigkeiten* [Jewish Curiosities] by the Frankfurt school director Johann Jacob Schudt (1664–1722), and was trimmed to size for the anthology. Hoffmann, Christian Ehrhard: *Geographischer Schau-Platz Aller vier Theile der Welt*. [Geographical Theater of the Four Continents] s. l. 1678. [57 A 1120/2,2, fol. 1564r]

Ehren dem Gemäld / so erst renoviret unter
Franckfurter Brücken-Lhurn / Anno 1678. im May.

1475 am Grünen Donnerstag war das kindlein Simon 2½ Jahr alt vonden Iuden umbracht



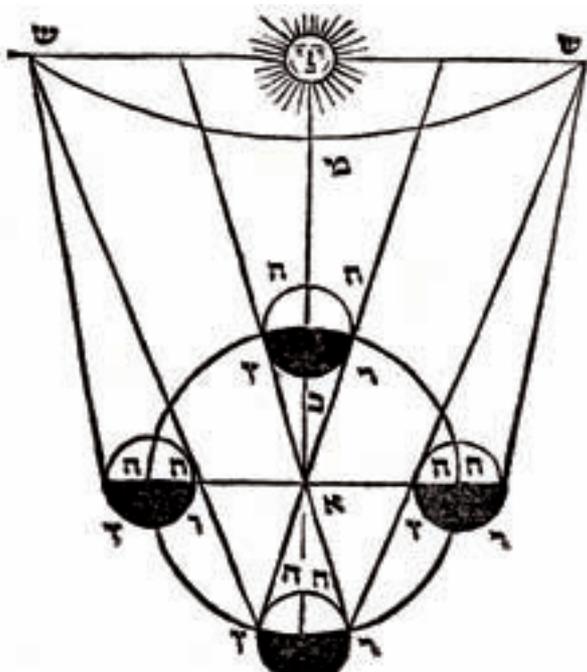


Fig. 75: Illustration of the position of the earth in relation to the sun from a medieval astronomical work of 1546, written in Hebrew (cf. Fig. 76). [Lit. jud. 1018, p. 125]

commentaries from medieval Ashkenazi scholars on different versions of the Pentateuch. Unfortunately, after Wagenseil's death and against his wishes, the printed books in his library were not brought to Leipzig, but are housed today in the Erlangen University Library.

The Hebraic manuscript collection in the Leipzig City Library was influential for its time. The manuscripts were described in a catalog (*Codices orientaliū linguarum*) published in 1838 by Franz Delitzsch (1813–1890), arguably the nineteenth century's most important

Christian German Hebraist and Old Testament scholar. There are additions, supplements and corrections from Leopold Zunz (1794–1886), one of the founders of the "Wissenschaft des Judentums" [Studies in Jewry]. In Karl Vollers's 1906 catalog the Library's collection of Hebraic manuscripts was described as unsatisfactory. A year later, the Leipzig Rabbi and scholar Nathan Porges (1848–1924) published a scathing critique in the *Zeitschrift für hebräische Bibliographie* [Journal for Hebraic Bibliography], completing and correcting Vollers's catalog. Porges's commentary, spread over three issues of the Journal, represents the real key to the Hebraic manuscripts in Leipzig University Library.

After a hopeful beginning, the twentieth century brought a period of stagnation in the accumulation of literature on Jews and Judaica. The university, drawn into the whirlpool of Nazi racial politics, experienced a particularly dark chapter under National Socialism. In recent times this has gradually been brought to light in the course of reconstructing the library and through the

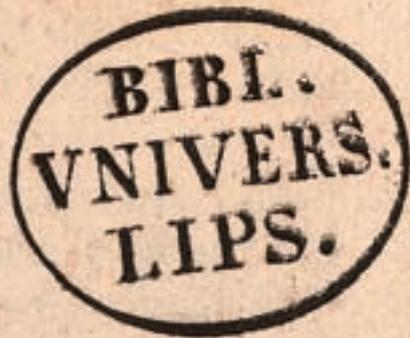
Fig. 76: The textbook on the heavenly spheres (*Sphaera mundi*), as reworked by the Spanish-Jewish astronomer Rabbi Abraham bar Hiyya ha-Nasi (i. e., Abraham Hispanus, d. ca. 1140) was printed by the humanist Sebastian Münster in Basel 1546 in Latin and Hebrew. According to the donation inscription, the Leipzig copy came to the University Library in 1677. Two former owners left their signatures on the title page of the Hebrew part. [Lit. jud. 1018, title]

ספר צורת הארץ ותבנית

הכתיב וסדר מחלף פוכביהם הנכתב
על ידי ר' אברהם בן חייא הספרדי: קדור.

קיצור המלאכה מספר

אשר חפר ר' אליה מזרחי זל.



SPHAERA MUNDI, AVTORE RABBI
Abrahamo Hispano filio R. Haijæ.

ARITHMETICA SECUNDVM OMNES
species suas autore Rabbi Elija Orientali.

QVOS LIBROS OSVVALDVVS SCHRECKENFUCHSIUS uertit in linguam latinam, Sebastianus uero Munsterus illustrauit annotationibus.

Joannes Schroder sibi &
gratis futuræ posteritatis
nunc suæ Phil. Jacobi
Schroder.

discovery of associated documents (C. Reuss, *Die UB Leipzig in der Zeit des NS* [Leipzig University Library in the Time of National Socialism], 2008). Fritz Prinzhorn (1893–1967), director during the Second World War, and staunch National Socialist, accepted a Wehrmacht soldier's offer of nine Torah rolls and associated ritual objects from the Polish town of Krośniewice in 1940. He added them to the Library fully realizing that they were property stolen from the local Jewish congregation that was soon to be annihilated. He appears to have concealed the Torahs and other objects in the ruins of the Library after it burnt down in the last days of the War. They were rediscovered in 1998 during the reconstruction, destroyed by mold and damp. The Torah rolls were later buried in the Jewish cemetery in Leipzig.



Fig. 77: Details from a *Haggadah* dating from the second half of the seventeenth century: Moses parts the Red Sea. [Ms. Apel 11, fol. 19r]

After 1945, illegally-acquired literature whose provenance could be traced to Leipzig's Jewish congregation was returned. The Library is today still attempting to return other illegally acquired stock, of less identifiable provenance, to the former owners. At the same time, however, little emphasis has been placed on the acquisition of twentieth-century Judaica. This has been mitigated by the fact that the library has been able to acquire an illuminated *Haggadah* dating from the second half of the seventeenth century [Fig. 78] with the co-operation of Gerd-Heinrich Apel, descendent of an ancient and tradition-steeped patrician family from Leipzig. The *Haggadah* fills a gap in the collection of Hebraic manuscripts of Leipzig University Library, itself richly steeped in tradition.

Peter König

Fig. 78: A *Haggadah* contains the stories relating the exodus of the Jews from Egypt. The flyleaf in the Leipzig manuscript bears an exlibris from the German philosopher Hermann Lotze (1817–1881). The volume was bought by the University Library in 2004 from the collection of the jurist Heinrich Apel (1845–1889) [Ms. Apel 11, fol. 19r]

**כַּמֶּה מִעֲלֹת נִזְבוֹת לַמָּקוֹם
עַל יְנוֹ:**

אֱלֹהֵינוּ מִמִּצְרַיִם:

וְלֹא עָשָׂה בָּהֶם שְׁפָטִים דִּי יְנוֹ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים:

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם דִּי יְנוֹ:

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם:

וְלֹא הִרְגַּבְכּוֹרֵיהֶם דִּי יְנוֹ:

אֱלֹהֵינוּ הִרְגַּבְכּוֹרֵיהֶם:

שכנו נח היו כס רשעים כמט
דורות החריהם ממנו הלך
והסור חמנס בישראל הית
החלתן רע וסופו טוב כי הדע
הזק המועט ונסה לנעלה וכן
היו מתחלה עובדי עז וחלכ
בה חכר הם טוב ונחלט גם ית
ממנו תחלה ישנעאל שהוא רע
וחהב ינחק הוא כולו טוב ו
ומניחק יתא עשין ואחכ יעקב
ומניעקב אף שכולם זרע קודש
הם ממ ראובין הוא כחו ו
וראשית אוננו ולכך חטא כ
כדכתיב לחז כמים וכו' ו
ושאר שכטי ישא הוליד יעקב
הי יותר טהורים ולכך הי יוסף
בטור מאס ועיקר לידת יעקב
ירחל ולכך זכה שנבנה בהת
כחלקו ולכן נאמר בכבור
קודש ליי כדי להבדילם מרע
לטוב ועיקר בלטר רחס כ

כנגד שיעקר לידות זכר נקובה וגם פגמו הכבורים בעגל כמדע ולכך אף כבורי ארץ ישראל יש בהם משורש רע
וגם סוף עלמו עיקר קדושה ומעט רע כברי ראשונה ולכן ראשית החרס בימיו היו ליי וכן ראשית ה

