

LINGUARUM PROFESSION IN THE ACADEMIA GUSTAVIANA IN TARTU (DORPAT) AND THE ACADEMIA GUSTAVO-CAROLINA IN PÄRNU (PERNAU)

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Introduction¹

Of the five universities of Sweden in the 17th and 18th centuries, the history of Oriental studies has been often dealt with in the cases of Uppsala, Turku and Lund.² While the University of Greifswald, though politically under Swedish rule (1648-1815), belongs more to the history of learning in Germany, it is my task here to give a short survey of the Oriental chair in Dorpat (now Tartu) and of studies connected with it.

At the end of the Middle Ages Estonia was the northernmost part of the domain of the Teutonic Order. In 1561 the northern part of it (then known as Estonia) came under Swedish rule, the southern part (Livonia, with Dorpat) under Polish rule, and a little later the western part (with the islands) under Danish rule. However, with Swedish expansion Livonia (including northern Lettland and Riga) also came under Swedish rule in 1621/29, and the islands in 1645. The Swedish period lasted until the early 18th century. During the war Russia occupied the country in 1710, and under the terms of the peace of Uusikaupunki (Nystad) in 1721 Sweden formally yielded Estonia to the conqueror. The Russian period lasted two centuries, until independence in 1918.

The University of Tartu (Dorpat) was founded in 1632 by Gustaf II Adolf, and hence it was called the *Academia Gustaviana* (also the *Regia ad Emmam/Embeccam Academia* after the Ema river). Its location near the frontier of ascendant Russia posed constant difficulties for the new university. After little more than twenty years it had to move to Tallinn (Reval) and soon afterwards to close its doors altogether (in 1665). In 1690 it was reopened, now as the *Academia Gustavo-Carolina*, but soon (in 1699) had to move to Pärnu (Pernau, hence also the *Academia Pernaviana*)³ on the west coast, and after ten years it once again, and this time permanently,

¹ My thanks are due to Prof. Tapani Harviainen, who prompted me to write this article, arranged for its publication, and provided me with advice and important material, such as his copies of Gezelius' *Epitome Trostiana*, of the first part of Schultén's *Jehuda Lebh*, and an unpublished manuscript on the chair of Judaica and Lazar Gulkowitch by his pupil Mrs. Katri Lindroos.

² Uppsala by Nylander 1889, Turku (*Academia Aboensia*) by Heikel 1891, Lund by Weibull & Tegnér 1868, 185ff. See further e.g. Schoeps 1952 and Callmer 1985. There are a few studies on Tartu, too, such as Bulmerincq 1932, Rauch 1943, Klaassen 1988 and briefly Nurmekund i *TÜA* 1, 203-205, but in them the history of oriental studies at Tartu is only discussed briefly. On the rôle of Greifswald see Seth 1952.

³ On the title-page of Gezelius' *Epitome* (1647, see below) the university was called *Academia Gustaviana, quæ Dorpati est ad Embeccam in Livonia*. Skragge's dissertation of 1697 was published as *in incluto ad Emmam Livonorum Lyceo*, and Schultén's, in 1709, as *in alma, quæ Pernaviæ est, Academia*. A still longer formulation is occasionally found in the 1640s (Melander 1951, nos. 289 & 308): *Regia Gustaviana Adolphina Academia que Dorpati Livonorum est ad Embeccam*.

closed its doors due to a new war. The history of the Swedish university and of Swedish Estonia came to an end. The new German university of Dorpat in Russian Estonia was founded only at the beginning of the 19th century (*Universitas Dorpatensis*, later also *Tartu Ülikool*, see the Appendix).⁴

It must be borne in mind that the *Academia* in Dorpat and Pernau was, like so many small universities of that time, to a great extent merely a school for future priests. The *Linguarum (sacrarum) professor*, the Professor of (Sacred) Languages, whose duties included exposition of the Biblical texts, was naturally a theologian, though a member of the Philosophical Faculty. It was normal to regard this chair as a spring-board to the Theological Faculty, where the salaries were considerably higher. This is seen in Dorpat as well as in other universities (Uppsala, Turku, Lund).

Normally the *linguarum professor* taught Hebrew and Greek, mostly the Bible. But since the founding of the university he was also required to teach Chaldean (which here means Biblical Aramaic), Arabic and Syriac, in the second period also Rabbinical Hebrew (Rauch 1943, 348f.). In addition to teaching, he was to write brief dissertations, which the students had to defend in public debate. In this period these dissertations had to be written in one of three languages, viz. Latin (the normal case), Greek or, most rarely, Hebrew. I have never heard of a Hebrew dissertation at Dorpat or Turku; at Uppsala there were a few (e.g. by Laubergius in the middle of the 17th century).

The main emphasis in the teaching duties of the chair was always on Hebrew, which was held to be more important than Greek. For the history of European Hebrew studies in general, an useful outline is given by the article »Christian Hebraists« in the *Encyclopædia Judaica*. But the impressive list of Christian Hebraists given there (pp. 22-68, compiled by Raphael Loewe) does not seem so impressive now. Of our list of eight or nine professors only Gezelius is mentioned, and he is presumed to be Lithuanian!

Academia Gustaviana 1632-1665 (1656-65 in Tallinn/Reval)

Linguarum professor:

1632-33	Johann Weideling
(1634	Joachim Movius)
1636-39?	Salomo Matthiae
1641-49	Johannes Gezelius
1650-56	Ericus Holstenius
1656-65	<i>vacat?</i>

Academia Gustavo-Carolina 1690-1710 (1690-99 in Taratu/Dorpat, then Pärnu/Pernau)

Linguarum professor:

1687/90-98	Gabriel E. Skagge
1698	Johann Uppendorf
1698-1701	Daniel Eberhard
1701-10	Erik Fahlenius

Weideling, Johann (1603-35)

A German from Erfurt, where he had studied at the university (Master's degree 1624), came to Reval as a private tutor. He was Professor *linguarum* in Dorpat in 1632-33. According to Buchholtz, he was a Professor of Hebrew and an extraordinary Professor of Theology, while Petrus Goetschenius was the Professor of Greek. Probably he only remained in Dorpat for a

⁴ Its history has been dealt with by e.g. Engelhardt 1933, Levickij 1902-1903, and in *TÜA* 2.

short period, as he was paid only a small salary. According to *SSH*, his students complained of the low standard of his teaching, and there were also others kinds of complaint, so that the man had to flee from Dorpat. He went first to Reval, but soon he was elected minister of the German parish in Stockholm, where he died at an early age. His few publications contain nothing of scholarly interest. See Recke & Napiersky 1832, 482f.; Buchholtz 1854, 174; Bergman 1932, 55f.; *SSH* 578f.

Movius, Joachim⁵

He was nominated Professor linguarum on 27th February 1634, and confirmed in office by the chancellor on 10th May, but never took up his chair. Buchholtz 1854, 174; Bergman 1932, 56.

Matthiae, Salomo (1609-65)

He was born in Luneburg, Germany, and went to school there. After school he worked as a private tutor in Hamburg, and came with his employer (and father-in-law) to Reval in 1633. In Estonia he continued his studies in Dorpat and then in Greifswald, where he obtained the Master's degree in 1635. Very soon, in December 1636, he was made the Professor linguarum at Dorpat. In 1639 he also became inspector of schools, in 1642 Professor of Theology, and in 1649 *rector*. In 1650-56 he was a minister in Narva, and when the war broke out, he fled to Germany. In 1658 he was archdeacon and Professor of Theology and Hebrew at the Gymnasium of Stettin, but in 1660 he returned to his post in Estonia. In 1664 he was made Superintendent for Ingria, but he died on 6th September 1665. See Recke & Napiersky 1831, 172f.; Napiersky 1851, 67f.; Buchholtz 1854, 174; Bergman 1932, 57; Tering 1984, no. 145.

Gezelius, Johan (the Elder) (1615-90)

Originally a Swede from Romfartuna (Västmanland, Sweden) he went to school in Västerås. After studies in Uppsala and Dorpat (where he obtained the Master's degree in 1638) he was the Professor linguarum in the Academia Gustaviana 1641-49 (since 1643 also extraordinary professor for theology). He made the university press procure Hebrew types, and published a short epitome of Martin Trost's Hebrew grammar.⁶ This *Epitome* was used in Dorpat even at the end of the century (Rauch 1943, 349). He was greatly interested in languages and teaching and continued these activities during his Turku period. In addition to Hebrew,⁷ he wrote or edited several manuals of Greek (*Grammatica Graeca*, Dorpati 1647, 16th edition Västerås

⁵ I have been unable to identify him. A check in the published matriculation registers of Greifswald, Rostock and Königsberg universities brought to light too many candidates. There was one Joachim Movius at Greifswald in 1581; another Joachim Movius or Mau at Rostock in 1603 (Master's degree *ibid.* 1613), and a Joachim Mevius or Mewes in 1623. One Joachim Movius was in 1594-1600 the minister at Hunette (Th. Kallmeyer, *Die evangelischen Kirchen und Prediger Kurlands*, 1910, according to the *DBA*).

⁶ *Grammaticae Trostianae Epitome. In usum privatorum collegiorum Acad. Gustaviana, quae Dorpati est ad Embeccam in Livonia*. Dorpati 1647. There is a brief dedication of 11 lines in Hebrew, and Gezelius' name is given only in the signature, this, too, in Hebrew (as Johannan Geşelus). The grammar itself consists of 40 unnumbered pages. Harviainen 1993, 86, gives a Finnish translation of this dedication. Martin(us) Trost(ius) (1588-1636) had published his popular grammar in Copenhagen in 1627.

⁷ The gratulatory volume for his wedding, *Sacris Nuptiarum Honoribus ... Gezelii*, Dorpati 1643 (Melander 1951, no. 192) contains a Hebrew poem by Andreas Megalinus († 1661; minister's son and later minister at Agunnaryd in Småland). On him see Tering 1984, no. 292 and *VxSH* 3,9.

1813), Latin and German, dictionaries, school editions of classical texts etc. Among the dissertations he published in Dorpat, several were written in Greek. He is said to have been very popular as a professor, who attracted many student to his lectures. In 1649 he left Dorpat for Sweden and for ten years was the minister of Stora Skedevi in Dalarne. In 1660 he returned to Estonia as the General-superintendent of Livonia and the Vice-Chancellor of Dorpat University. Four years later he was made Bishop of Turku in Finland, and held this office (connected with the vice-chancellorship of the university) for the rest of his life, 1664-90. He there founded an important family of theologians.⁸ See Recke & Napiersky 1829, 34-48; Buchholtz 1854, 174; *KE* 2, 214ff.; Bergman 1932, 45ff.; Laasonen 1977; Tering 1984, no. 323.

Holstenius, Erik (1622-1669)⁹

From Kallmora (Västmanland) he went to the Västerås school, and to the universities of Uppsala and (1641) Turku. It was in Dorpat, however, that he obtained his Master's degree in 1647 (as a pupil of Gezelius and Virginus), and was then the professor linguarum in the university 1650-56. In 1656 he fled from the Russians to Sweden, and in 1659 became assistant minister and in 1665 minister in Husby. In Dorpat he is said to have published a *Grammatica hebræa in tabulas redacta*, but we do not know if it was much used (Rauch 1943, 349). His five dissertations (one in Greek) written in Dorpat seem not to deal with Hebrew studies. See Recke & Napiersky 1829, 334 (with bibliography); Bergman 1932, 48; *SBL* 19; Tering 1984, no. 576.

Skragge, Gabriel (c. 1660-1710)

Another countryman of Gezelius from Västmanland, who studied in Uppsala (Masters's degree 1685) and in Jena. In Dorpat he was the Professor linguarum between 1690 (elected in 1687 or 1688) and 1698, from 1698 a Professor of Theology. In 1692 he published the *De Messia Judaico sive qualem Judai fingunt*,¹⁰ and in 1697 a *Disputatio Hebræo-Philologica de Antiquitate punctorum vocalium et accentuum hebræorum nec non coævitate cum literis* (79 pp.)¹¹ The second title shows him defending the orthodox thesis on the antiquity of the Hebrew punctation, which had been seriously (and on good grounds) attacked by some Reformed and Catholic theologians. At that time Sweden was still a fortress of orthodoxy, where any other opinion was clearly impossible. We find similar themes among contemporary dissertations e.g. in Turku. Later Skragge was the Superintendent of Osel and from 1707 the General-Superintendent of Livonia and Vice-Chancellor of the university. See Recke & Napiersky 1832, 208-210 (bibliography incomplete); Napiersky 1852, 51; Bergman 1932, 133; Rauch 1943, 175 & 349; Melander 1951, no. 1402-04,¹² 1691 etc.).

⁸ His son, the younger Johan Gezelius (1647-1718) was also a Hebrew scholar, and succeeded his father in 1690 in the bishopric of Turku.

⁹ At least once he is also called by the surname Lindqwist (Melander 1951, no. 337).

¹⁰ Defended (and perhaps even written) by Joachim Beutherus (1668-c.1698) of Riga. Tering 1984, no. 1152.

¹¹ Defended as his candidate thesis by Jacobus Wagner (1673-1714). He was from Halmstad (Västmanland, Sweden), and from 1702 acted at the Västerås school as the Professor eloquentiae et poeseos. Tering 1984, no. 1242 and *VSH* 968f.

¹² Among these, no 1404, a congratulatory volume, contains a brief text in Hebrew by Johannes Mether (1672-1750), a Finn from Sortavala in Karelia. He was later an officer (1706-13) and member of the city council in Helsinki (from at least 1722). See Tering 1984, no. 1247, and Wilskman 1933, 746f.

Uppendorf, Johann (1645-98)

Born in Tondern (Slesvig), he studied in Rostock and Kiel, where he was a pupil of the famous M. Wasmuth. After having been the director of the German school in Stockholm 1672-77, and in Riga 1677-97, he was made the Professor linguarum in Dorpat in 1698, but died soon after his inaugural lecture. Among his papers was an unfinished manuscript of *Commentationes de ritibus judaicis*. See Recke & Napiersky 1832, 415-418 (with bibliography); Bergman 1932, 133; Rauch 1943, 349f.; Melander 1951, no. 1721.

Eberhard, Daniel († 1710)

From Strelitz, Mecklenburg, he studied in Greifswald, Hamburg, Kiel, Wittenberg, Leipzig, and Jena. In 1690 he came to Dorpat, and was made Conrector in Riga school in 1692, then in 1694 Director of the city school and vice-minister in Dorpat, he was the Professor linguarum 1698-1701. Even earlier he had taught Hebrew and Greek *privatim* to students. His inaugural lecture in 1699, *De fatis linguæ Hebrææ*, was perhaps not printed (Rauch). From 1702 he was again Professor of Theology and Hebrew at the Riga Gymnasium, and died there of the plague in 1710. Recke & Napiersky 1827, 467f. (bibliography incomplete); Napiersky 1850, 56f.; Bergman 1932, 133; Rauch 1943, 350.

Fahlenius, Erik († 1710)

A Swede from Västerås, he obtained the Master's degree in Uppsala in 1700. As a student, in 1696, he had defended in public the first part of an edition and Latin translation of Isaac Abarbanel's Hebrew commentary on Jonah, prepared by his teacher J. Palmrooth.¹³ His own *pro gradu* dissertation was entitled *Historia Alcorani et fraudum Muhammedis* (Upsaliae 1699). He was the professor linguarum in Pernau 1701-10, and in 1710 he fled from the Russians to Stockholm, where he died soon afterwards. His inaugural lecture in 1701 was *Oratio introductoria de triplici Judaeorum in libros sacros commentandi ratione, eorumque scriptorum usu et utilitate in scholis Christianorum*. In addition to Hebrew and Aramaic, he is said to have taught Arabic and even Persian (Rauch). For his pupils he wrote two dissertations, on the Decalogue and on the interpretation of Isaiah 49:3 and Jeremiah 30:9.¹⁴ In Pernau he also translated Rabbi Johann Kemper's¹⁵ book on the Book of Zohar into Latin, the manuscript is preserved in Uppsala. See Recke & Napiersky 1827, 548f.; Rauch 1943, 350; Bergman 1932, 149; and *SBL* 15, s.v.

His brother, *Jonas Fahlenius* (1674-1747) studied orientalia, too, but in 1721 became Professor of Logic and Metaphysics at Turku, then in 1725 the Second Professor of Theology, and in 1734 Bishop of Turku (*SBL* 15, s.v.). As the professors have been separated by empty space, such a space must be also added here!

¹³ Johannes Palmrooth (1659-1727) was the linguarum professor (1696-1703) and Professor of Theology at Uppsala (*SMK* 6, 1949). At this time it was customary at universities for students publicly to defend dissertations written by their professors.

¹⁴ The first was defended by the Livonian Johann Christopher Wendebaum (c. 1685-1710), from Berson, where his father had been and he himself was later to be the minister. See Recke & Napiersky 1832, 498; Napiersky 1852, 97; Tering 1984, no. 1608. The second was defended by Abraham Johan Dahlmann († 1723), a Finn from Ostrobothnia (but his father perhaps from southwestern Finland), later the assistant minister at the Finnish parish in Stockholm. See *SSH* 109f. and Tering 1984, no. 1638.

¹⁵ Johannes Kemper († 1716), originally Rabbi Moses ben Aron from Cracow, came to Uppsala, where he accepted Christianity and taught Talmud and Rabbinical literature at the university. Rauch 1934, 351; Annerstedt 1909, 291f.

We may also briefly note some candidates who did not attain the chair. According to Rauch (1943, 350), in 1697, besides Uppendorf, Mag. *Andreas Palmrooth* of Uppsala (Westm.)¹⁶ and Mag. *Hennerus*¹⁷ were presented (Rauch 1943, 349), in 1698 Palmrooth again and Mag. *Petrus Calkberner* (Ostrog.)¹⁸ and Mag. *Lundius* (Suderm.)¹⁹ and Mag. *Dietz* (Livonia).²⁰

In those times there were also Hebraists outside the chair, especially among theologians. At least some interest was shown by the historian *Joachim Crell* (1611-55). He was born on Rügen island, and studied at the universities of Rostock and Königsberg (where he published a thesis *De die agni paschalis* in 1646). In 1647 he was appointed Professor of Politics and History in Dorpat, where he became known as a somewhat quarrelsome person. He left the university in 1652 and moved to Germany. The *Disputatio de quattuor monarchiis seu imperiis mundi summis* was published in 1651 and defended by Johannes Megalinus.²¹ See Recke & Napiersky 1827, 370f.

The theologian *Olaus Moberg* (1653-1705) came from Södermanland, and obtained his Master's degree from Uppsala (1682). He had travelled in the Netherlands, France, England and Germany, and had been a pupil of E. Edzard's. During his period as Professor of Theology at Dorpat and Pernau (1690-1705), where he was made a Doctor of Theology in 1699, he taught the Old Testament more or less regularly, and among his dissertations the *Historia sacra, inde ab exordio mundi ad natum Christum* dealt with an Old Testament theme. It was intended to be

¹⁶ Andreas Nicolai Palmroot or Anders Palmroth, of Västmanland, the brother of Johannes P., studied at Uppsala university (Master's degree). In 1701 he became Professor of Moral and Politics in Pernau. In 1710 he was taken prisoner by the Russians and for a while imprisoned in Riga, but then he was allowed to live free in Pernau. After the war he returned to Sweden, and in 1724 he was made librarian at Uppsala university, but he died soon afterwards in 1725. In his scholarly work he was a classicist (Latin translation of Libanius' Letters and a dissertation on Socrates). See Recke & Napiersky 1831, 358f.; Annerstedt 1914, 130; Bergman 1932, 148.

¹⁷ Unknown, mentioned neither in the printed matriculation registers of Uppsala and Dorpat, nor in those of Greifswald, Königsberg, Leipzig, and Rostock.

¹⁸ »Petrus Adami Kalkberner Ostrog.« (1661-1733) matriculated at Uppsala university on 15th October 1678 (*UUM* 1, 255). Lidén's catalogue contains nothing written by him, and the only dissertation he defended (in 1689) had nothing to do with Biblical or Oriental languages (Lidén 1778, 72). Probably he was the son of Adam Kalkberner, who was a merchant in Norrköping.

¹⁹ Daniel Lundius (1666-1747) obtained his Master's degree in Uppsala in 1691, and was later Professor of Oriental Languages (1703-11) and of Theology (1711-29) in the same university, then Bishop of Strängnäs (*SBL* 24).

²⁰ Svante Gustav Dietz (from 1714 von Dietz; 1670-1723) was born the son of a German priest in Ronneburg in Livonia. He studied at the Riga Lyceum and the universities of Leipzig (Master's degree) and Jena. From 1693 he was vice-minister and then minister in Smiltē, where he published some religious writing in Latvian. See Recke & Napiersky 1827, 431f. (with bibliography) and Napiersky 1850, 50f.

²¹ He came from Småland, Sweden, and, like his brother mentioned above (note 7), studied at Dorpat in 1648/52. Later he became a tutor at the house of G. Stiernhielm, and in 1664 he travelled to England. Tering 1984, no. 739 and *VxSH* 3,9.

a full history from the Creation to Christ, but only a first fascicle up to Noah came out in 1692.²² See Recke & Napiersky 1831, 233ff.; Napiersky 1851, 79; Bergman 1932, 126f.; Rauch 1943, 171ff.

Michael Dau († 1710) from Marienburg in Prussia had first been employed at schools in Dorpat (since c. 1682) and Riga, then as Professor of Philosophy (1693-95) and Professor eloquentiae (1695-1710) at Dorpat and Pernau. Together with A. Palmrooth he was taken by the Russians as a prisoner of war, but he died soon afterwards of the plague in Pernau. In his (not too voluminous) scholarly work he was more interested in classical antiquity, but also wrote a Rabbinical dissertation, the *Disputatio de revolutione animarum ethnico-rabbinica earumque praeexistentia*, Dorpat 1697.²³ On him, see Recke & Napiersky 1827, 408ff.; Napiersky 1850, 48; Bergman 1932, 129f. Perhaps unpublished remained the dissertation *De Hebraeorum Kabbala*, written by his pupil Christian Bre(h)mer (mentioned by Rauch 1943, 352).²⁴

More important was *Carl Schultén* (1677-1730), again an alumnus of the famous Västerås Gymnasium, and he, too, a pupil of Palmrooth from Uppsala (from 1694, Master's degree in 1703). There he had in 1701 defended the second part of the Abarbanel dissertation mentioned above under Fahlenius. He was Professor of Logic and Metaphysics (i.e. philosophy 1705-07) and of History (1707-10), but was much better known as a Hebrew scholar than as a historian. He began his career in Pernau in 1705, giving his inaugural address in Hebrew. Later he edited with notes and translated into Latin the *Hakham Lev* by Judah Leib ben Hillel, the Rabbi of Schwarsenz (Swarzędz, east of Poznań).²⁵ (Rauch 19453, 351f.). When the war broke out, Schultén moved to Sweden, where he then held the chairs of Professor eloquentiae (1715-16) and linguarum (1716-28) at the University of Lund. In 1728 he moved to the Theological Faculty of the same university, but died two years later. In Lund he continued the publication of his translation of the *Hakham Lev* in fascicles defended by his pupils (1719-28, the whole work contains 402 pages) and wrote a further dozen dissertations on Hebrew and Old Testament questions (Lidén 1779, 154). See futher *LSH* 519ff. and the brief article in Recke & Napiersky 1832, 136.

²² It was defended by his countryman from Södermanland, Lorenz or Lars Salvius († 1710), who was then the minister of Sigtomta in his native Södermanland. In 1697 he defended Skragge's dissertation *De usu calculorum*. See Recke & Napiersky 1832, 20f.; Tering 1984, no. 1183; and *StrSH* 2, 363ff.

²³ Defended by Michael Wittenburg (1668-1737). He was a minister's son from Courland, who completed his studies at Wittenberg and Dorpat, and served as a priest in Dorpat from 1707. Later he was a prisoner of war in Russia, and returned to his position after the war. See Recke & Napiersky 1832, 553, Napiersky 1852, 104f., and Tering 1984, no. 1392. According to Recke & Napiersky (1831, 234), the rest of the book came out in two fascicles in the same year, but neither the length of these nor the name of respondents are given. Therefore they were perhaps only advertised in advance and never actually published.

²⁴ According to Tering 1984, no. 1570, he was born in Dorpat c. 1688 and studied in Pernau in the 1700s, but his later fate remains obscure.

²⁵ *Rabbi Jehuda Lebh, Versione, Notis, Paraphrasi, Emendationes Textus, Interstinctione, dictorumq; S.S. in margine notatione illustrata*. 64 pp. On the author, see the *Encyclopædia Iudaica* s.v. The Hebrew original was published in Fuerth in 1693, the beginning of Schultén's version in 1709 in Pernau, where it was defended by Johannes Elias Postelberg (or Pastelberg). Postelberg came in 1695 to Dorpat from Stockholm, and he was later the minister at Mustel/Musjala in Osel. He died in 1710 of the plague. On him, see Recke & Napiersky 1831, 378; Rauch 1943, 551; Tering 1984, no. 1362.

Appendix

The Oriental chair in later Tartu (Dorpat, Jurjev) University (founded in 1802).²⁶

Professor of Biblical Exegesis and Oriental languages, from 1865 of Semitic Languages

1801-20	Johann Wilhelm Friedrich Hezel (1754-1824)
1800-29	Samuel Gottlieb Rudolf Henzi (1794-1829)
1829-34	Adolf Friedrich Kleinert (1802-34)
1838-58	Johann Karl Friedrich Keil (1807-88; docent 1833-38)
1859-65?	Johann Heinrich Kurtz (1809-1890; then Professor of Biblical Exegesis 1865-70)
1862-98	Johann Christian Wilhelm Volck (1835-1904; 1861-62 docent; 1863-64 extraordinary Professor, 1898 moved to Rostock)
1898-1916	Alexander von Bulmerincq (1868-1938; 1895-98 docent of Biblical Exegesis, then eo. Professor of Semitic Languages 1898-1907) ²⁷
1919-38	Alexander von Bulmerincq?
1938-1939	Otto Seesemann (1866-1945)
1940	R. Kannukene. ²⁸

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²⁶ Outside the scope of our present study falls the chair of *Sanskrit and Comparative Philology*. For it, we may note the Professors: 1865-98 Leo Meyer (Prof. of German & Indogermanic, who taught Sanskrit, too); 1898-1920 Dmitri N. Kudrjavski (first as extraordinary; who moved in 1918 (?) with the university to Voronež); in Dorpat 1918-21 Max Vasmer; 1921-38 Ernst Kieckers (again for German and Indogermanic). There were also the following Professores extraordinarii: 1883-93 Bauduin de Courtenay (of Slavic Philology); 1902-10 Leonhard Masing (eo. Professor of Comparative Philology 1902-04, ordinary for Slavic Philology 1904-10); and docents (lecturers): 1871-72 A. Amelung (German); 1877-94 Leopold von Schroeder (1882-94 of Sanskrit); 1884-86 Friedrich Knauer (Sanskrit); 1886 Aleksandr Aleksandrov; 1887-90 Oscar Wiedemann. Before all these, the teaching of Sanskrit had been introduced by the Professor of Oriental Studies K.F. Keil. See Levickij 1903, 483ff. and 639ff.

²⁷ He retired from his chair in 1916, when it was decided that all teaching should be given in Russian, but returned after Estonian independence. A similar attempt to Russianize the university in the 1890s had removed Volck from his chair.

²⁸ In addition, Otto Seesemann was a docent of Semitic Languages 1900-12 (and then Professor of Old Testament Studies in 1914-16 and 1919-27). A special chair of Judaica was founded in 1934, and held by Lazar Gulkowitsch (1899-1941?) until 1941, when he was arrested and the chair suspended. For various holders of these chairs, see Levickij 1902, 81ff. and 126f., Klaassen 1988, 52ff. (only on the first part of the 19th century), *TÜA* 2, Lindroos's MS. (see note 1 above), and *DBBL*.

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