THE SILK ROAD FROM PREHISTORY TO THE MIDDLE AGES

Interconnections in the Ancient Near East, the Civilizations of the Aegean, Asia Minor, Western Asia and their Neighbors in the Balkans, Southern & Central Asia.

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At the time of Prof. Dr. Harald Hauptmann's "Habilitation" at the Free University in Berlin in 1978, he was the first—and until his death—the only archaeologist in Germany to be awarded this degree simultaneously for Near Eastern archaeology as well as Pre- and Early History. After having been appointed the successor to the famous archaeologist Vladimir Milojcic in Heidelberg in 1980 he represented both fields and introduced Near Eastern Archaeology as an independent discipline for academic study at the University of Heidelberg.

The broad and deep range of Hauptmann's interests is already reflected in his earliest beginnings, ranging from Europe to Pakistan. Three geographic regions dominated his archaeological interests: Southeastern Europe with an emphasis on Greece; the Eastern Aegean and Ancient Near East with an emphasis on Asia Minor and Anatolia, and, finally, as Prof. Karl Jettmar's successor at the Academy of Sciences of Heidelberg, the Karakorum in South Asia. But his interests extended well beyond that immediate area as attested to by the many hundreds of excavation reports in his library. Silk Road Archaeology, the archaeology of the peoples of the Eastern European Steppes, the archaeology of the Caucasus, and Gandharan art and archaeology dew his deep attention. His international network of colleagues assured him access to publications from all the relevant countries, including the Japanese scholars who excavated for decades in Syria, Iran, Iraq, Turkey, as well as Central Asia. The library includes a deep representation of the work of Russian archaeologists as well as those from the countries of the Balkans.

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wild. His herbarium, with some 200 16th-century pressed specimens, is now held by the University of Leiden. The doctor's description of coffee preparation and consumption at Aleppo is the first printed. He described coffee berries, their preparation, and circles of seated Turks drinking coffee, "black as ink" and piping hot, from ceramic bowls. He related these berries to the "buncho" of Avicenna and the "bunca" of Rhazes, and noted that Turks held coffee in the same regard which Germans reserved for vermouth and herbal wines. A devout German Lutheran, he viewed the relative religious pluralism of the Ottoman Empire with skepticism verging on contempt. But his scholarly rigor ensured that his accounts of the different beliefs and practices of those he met are detailed and valuable. He spent much more time in the Levantine interior and Iraq than the majority of Europeans whose travelogues were published in this period; he visited the Maronites of Mount Lebanon, and treated a Maronite patriarch. On the whole, his sympathies lie more with the eastern Christians he encounters than Muslims or Jews. This is a most unusual European account of the Ottoman world in the 16th century: Rauwolf was a doctor, not a diplomat, and his travels followed the course of commerce, not diplomacy. A very good copy.
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