



COLLECTORS AND COLLECTIONS IN PALESTINE AT THE CONCLUSION OF THE OTTOMAN ERA*

Introduction

Ottoman rule over Palestine lasted for four hundred years, from the late Middle Ages until the second decade of the 20th century. Over this period, the 19th and early 20th centuries stand out as a time of particularly sweeping and far-reaching change. At the end of the eighteenth century, the Ottoman Empire extended from Morocco to Persia, from Mecca to Moldavia, and from the Balkans it penetrated deep into central Europe. The Muslim sultan governed this enormous territory and all of its population from his seat of power in Constantinople, and the area was divided for this purpose into twenty-five to thirty provinces. Each province was further divided into several administrative districts.

Palestine was one of the empire's administrative districts¹. In the early 19th century it was a godforsaken area. It was a derelict region, with a primitive economy and a culturally backward population, which subsisted on a dismally low standard of living. Its population was sparse and impoverished, and the few towns in existence were under-developed and badly maintained, as were the small number of neglected tracks and roads which connected them. The main reason for these conditions was Palestine's insignificant contributions to the revenues and to the military resources of the Ottoman Empire.

During the 19th century however, and especially during the 1880s, the land underwent extensive change. The relatively tolerant Egyptian conquest of the country from 1831 through 1839, the Crimean War from 1853 through 1856, the decline of the Empire's military strength, its territorial pullback, and the growing influence of European penetration

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¹ For a detailed treatise on the Ottoman Empire in the nineteenth and twentieth centuries, see R.J. SHAW – E.K. SHAW, *History of the Ottoman Empire and Modern Turkey*, vol. 2: *Reform, Revolution and Republic; the Rise of Modern Turkey, 1808-1975*, Cambridge, 1977. For background information on Palestine in the nineteenth century, see M. MA'UZ (ed.), *Studies on Palestine during the Ottoman Period*, Jerusalem, 1975, and D. KUSHNER (ed.), *Palestine in the Ottoman Period*, Jerusalem, 1986.





into Palestine were the main reasons for these far-reaching changes. All of these factors put the “Eastern Question” prominently onto the world map, and Palestine became a central focus of international interest.

Palestine’s basic significance to the Ottoman Empire resulted from the importance of its holy places to Islam, Christianity, and Judaism. These sites attracted pilgrims from many Muslim lands on their way to and from Mecca and Medina. The duty to help and protect these pilgrims was a religious obligation and a political necessity for the Muslim sultan. Christians and Jews came to the Holy Land in increasing numbers in the 19th century, and thus, the holy sites became a factor of growing significance in the Sultan’s relations with Western powers².

The importance of Palestine to the Ottoman Empire also increased because of the Ottoman territorial losses in the Balkan and in the Caucasus during the 19th century. Palestine bordered with independent Egypt, and its strategic and political importance grew as a result. It also benefited from the political and social reform which imposed administrative centralization and modernization on the country while extending equal rights to non-Muslim minorities. Palestine was opened to extensive and diversified political, cultural, and economic activity on the part of the European powers, activity that continued and even intensified toward the end of Ottoman rule. For the first time since the Crusades, Palestine became a vital point of convergence between East and West. Tradition and progress, neglect and modernization co-existed in one land.

As the populations of the different communities increased, so concomitantly, did the conflicts: between the Sunni Muslim, the Shiites, and the Druse, on one hand, and between the Muslims, the Christians, and the Jews on the other. The Christian community was torn apart by internecine struggles within its different sects, mainly generated by the competing missionary activities of the European powers. These same activities, however, did make a significant contribution to the development of educational and cultural activity and nationalism among the educated classes.

The development of Collections in 19th-century Palestine was part of the cultural interface between the Orient and the Occident. Motivated primarily by religious considerations and by the aspiration to explore Palestine, the Christian minority developed Collections and Museums in

² The writings of travelers, explorers, and pilgrims who visited the country in the nineteenth century are evaluated and their contribution to the study of Palestine is assessed in Y. BEN-ARIEH, *The Rediscovery of the Holy Land in the Nineteenth Century*, Jerusalem, 1979; see also N. SHUR, *Twenty Centuries of Christian Pilgrimage to the Holy Land*, Tel Aviv, 1992.



monasteries, churches and missions, in their educational and research institutions, and in consulates. The Jewish minority, motivated mainly by the ideology of modern Jewish nationalism, laid the foundations for a Jewish National Museum- Bazalel. In comparison with the Christian and Jewish communities, the contribution of the Muslim majority to Collections development in Palestine was insignificant.

The prevailing opinion in the research says that at the end of the 19th century and at the beginning of the 20th century, no private collections existed in Palestine³, because the population, which consisted of various kinds of people: Christians, Muslims and Jews who were people originating from the “old settlement” [“Yeshuv Yashan”], was socially poor and too immature to deal with the foundation of collections⁴.

In this article we contest this imprecise point of view and point out that there are testimonies about the fact that private collectors existed in Palestine. Part of the collections were sold or delivered to museums and public collectors in Palestine and outside of it. Moreover, the collectors served museums and society, because they preserved valuable artistic, historical and scientific exhibits for their era and for generations to follow.

Most of the collectors at that time collected antiquities independently, not for profit, and invested their own money in purchasing antiquities for different motives, as will be mentioned later. While collecting, the collectors investigated the exhibits that were in their possession, and even caused the governments to show interest in the collections they already possessed⁵.

*Baron Platon Ustinov (Ustinow, 1833-21/1920)*⁶

His biography

Baron Platon Ustinov was the first major collector in Palestine during the 19th century, whose life was quite volatile and was one of the most colorful figures in Palestine at the time. He was born in Moscow to a wealthy Russian aristocratic family owning vast land and territory. As a young man, he was educated at the military academy in Saint

³ About Private Museum and Private collection see: K. HUDSON – A. NICHOLLS, *The Directory of Museums*, London – Basingstoke, 1981, p. xix.

⁴ Y. KOL-INBAR, *The History of the museums in Palestine till the beginning of the State of Israel, as the Zionist vision*, Jerusalem, 1992, p. 7 [Hebrew].

⁵ E.P. ALEXANDER, *Museums in Motion, An Introduction to the History and Functions of Museums*, Nashville, 1989, p. 119.

⁶ His family name appeared sometimes: Ustinow; Ustinoff.

Petersburg, and later on served as an officer of the Russian army cavaliers' regiment. During a military drill he fell off his horse and suffered serious spinal injury. He stayed in bed for approximately a year and suffered from severe disability for ten years afterwards. As a result of this, military career ended. During the time in which he was an invalid he converted from Orthodox-Pravoslav to Protestant-Lutheran, and was punished by the authorities for doing so. He was banished to Siberia and later on was exiled from Russia. Rehabilitation from his disease urged him to travel overseas⁷.

At the age of 40, he lived for a short period of time as a Russian immigrant in the Württemberg principality, the Templers' place of origin in South-West Germany. After his wife, German-Lutheran, and her lover attempted to murder him, he divorced her and moved to Italy. Still a man of great wealth, he joined the Templers' cult, traveled to Palestine in 1862, stayed there until 1867, and then returned to Russia⁸. He returned to Palestine once again ten years later, and in 1878 purchased the house that since 1869, served as a public building of the Templers in Jaffa, extended the house and added a third floor to it⁹.

At the age of 65 (!) he married the 16 year old Magdalena, descendent of Ethiopian aristocracy. He took care of his collection of antiquities (see hereinafter) with great devotion for 35 years, from the day he arrived in Palestine for the second time and until his final departure. The Baron was known as a person with strange manners but of great generosity: his garden which housed a large collection of antiques was open free of charge and he welcomed visitors hospitably¹⁰. He had a good relationship with the members of the Jewish settlement in Jaffa. There was a small hospital with thirty beds in his house, and the treatment there was free of charge. At this hospital were hospitalized, amongst others, Jewish people from the Colonies. Ustinov financially supported missionary actions, such as: hospitals and schools for converted Jews. He received German citizenship, and functioned as consul of Germany in Jaffa and changed his name from Ustinov to Ustinow.

⁷ P. USTINOV, *Dear me*, London, 1977, p. 7-8.

⁸ J. PEDERSEN, *Inscriptions Semiticae, Collectionis Ustinowianae*, Oslo, 1928, p. 2 (Praefatio) (= PEDERSEN, *Inscriptions Semiticae*).

⁹ The house of Ustinov stayed many years in Auerbachstr. 6 in the place which was in the past Parc Hotel in the German Colony in Jaffa. Today there is in this house 'Beit Imanuel' Hostel, and in the garden there is part of the Baron Garden.

¹⁰ Ch.C. TORREY, *First Annual Report of Managing Committee of the American School for Oriental Study and Research in Palestine*, in *The Annual of the American Schools of Oriental Research*, 5, Supplement: Annual Reports 1900-1901 (1906), p. 49 (= TORREY, *First Annual Report*).

Ustinow kept in touch with investigators who worked in Palestine and joined different research institutes. He along with the German architect, Theodor Sandal from Jerusalem, measured and set designs of the city of Jaffa and its surroundings. They included in these designs the surroundings of his garden, the German colony Sharona, the villages Someil and Sah'ne, Miqve-Yisrael and the Yarkon river. Based upon this data Sandal produced a map, similar to the one that was made in the past by the members of the German colony in Jaffa, Christophe Hoffmann and Dr. Christophe Paulos¹¹.

In 1895 the Baron opened the prestigious hotel (Hôtel du Park) in his house¹², in which ministers and barons were accommodated, amongst them was the German Emperor Wilhelm the 2nd who arrived in Jaffa in October 1898. At the same time, the Emperor awarded him the title of a German Baron¹³. Magdalena and Platoon Ustinow had four children who were born in Jaffa, three sons and one daughter. In 1913 Ustinow left the country as a German citizen, a citizenship which he adopted, according to his words, after his turn towards Protestantism¹⁴.

When Ustinov left the country, on his way to Russia, he packed and concentrated the exhibits in his collection, with the intention to sell it to the establishment as single unit. He chose London as the best place for the sale at an auction, because at that time this was “the best center for exhibition of researches and collections of this kind”¹⁵. In London his collection could be exposed to all. However, his plans did not come to fruition in spite of the positive recommendations about the collection from experts, because the price he demanded was too high.

The Israeli author, Shlomo Sheva, wrote that the Baron was compelled to sell his archeological collection because of his financial situation. His son, Klopp (Yona) who was living in England at the time, conducted negotiations with “The British Museum”, with “The Louvre” and with the Museum of Berlin, and offered them the collection. Renewed longings for Russia, his old homeland, urged the Baron to ask the Russian Tsar for forgiveness and receive permission to return to Russia. Additionally, he made an announcement about his decision to

¹¹ A. CARMEL, *Palästina-Chronik 1853-1882*, I, Ulm, 1978, p. 296-297 (= CARMEL, *Palästina-Chronik*).

¹² A. CARMEL – E.J. EISLER, *Der Kaiser reist ins Heilige Land. Die Palästinareise Wilhelms II. 1898 – Eine illustrierte Dokumentation*, Stuttgart, 1999, p. 80-82.

¹³ CARMEL, *Palästina-Chronik*, II, p. 212.

¹⁴ I. SKUPINSKA-LAVSET, *The Ustinow collection: The Palestinian Ustinow collection*, Bergen-Troms, 1976, p. 18 (= SKUPINSKA-LAVSET, *The Ustinow collection*).

¹⁵ *Ibidem*, p. 18.

donate his archeological collection to his homeland. Permission was granted, the Baron sent the collection to Russia and intended to return there, but as a result of the beginning of the First World War, the collection remained stuck in Stockholm, unable to continue on to Russia¹⁶.

According to certain information, a few serious institutions were interested in purchasing the collection, amongst which was a Norwegian group which included the publisher H. Arichsen, the jurist A. Raestad and the inspector Y. Bødtker. On the eve of The First World War, the Ustinow collection was transferred overseas, and after having been stored in Stockholm, was transferred to Norway. The collection included 3000-4000 items or more. At the museum in Oslo there are about 1800 items which were purchased by Ustinow. The rest of them were dispersed in a number of museums in various countries, amongst them were: the British Museum in London, the Louvre Museum in Paris, the National Museum in Stockholm, the National Gallery in Oslo, the Galipotek Carlsberg in Copenhagen, the Museum of Antiques in Tel-Aviv Jaffa, the Royal Kingdom in Addiss Ababa, the Armitage Museum in Saint Petersburg, and in numerous private collections¹⁷.

Towards the end of the First World War Ustinow brought the collection to Christiania, the capital of Norway at the time, where the collection was offered for sale in auction at the end of 1918. This sale was held in showrooms which belonged to an art and antiques merchant. Approaching the event, a catalog was printed for information about the content of the collection¹⁸. Finally, part of the collection was sold by his wife and daughter to a Norwegian shipping magnate for a ridiculous price¹⁹.

As he aged, Ustinow surprised the people around him, when he changed his mind about Germany and Lutherism, and became a Russian patriot and supporter of the Tsar, against the Germans. He immigrated to Russia with his wife and daughter Tabitha in 1920 or 1921. The family's property and its lands were nationalized and he died of hunger, destitute at the age of 87, in Paskov and was buried at the local Protestant cemetery²⁰.

¹⁶ S. SHEVA, *The Romance of Tel Aviv-Jaffa* [Ho ir Ho em], Tel Aviv, 1977, p. 160 [Hebrew].

¹⁷ PEDERSEN, *Inscriptions Semiticae*, p. 2.

¹⁸ L. BERZELLY, *Noges starste antikksamling fra middelhavsländene: Ustinow – samlings historie*, in *Nicolay*, 72 (1997), p. 30 – 39.

¹⁹ P. USTINOV, *Ach du meine Güte, unordentliche Memoiren*, Wien, 1978, p. 19.

²⁰ F. POULSEN, *La collection Ustinow: la sculpture* (Skifter utgit av Videnskapsselskapet Kristiania, II, 3) Kristiana, 1920, p. 3-28; *Eine syrische Kunstsammlung in Christiania* [Sammlung Ustinow], in *Deutsche Levant Zeitung*, 8 (1918), p. 671.

Ustinow's Antique Collection

As aforesaid, Ustinow was an antique amateur collector and purchased many archeological finds. He himself mentioned that his first urge to collect antiques stemmed from a strong will to obtain a few Phoenician inscriptions, a subject that was at the forefront of his fields of interest²¹. Furthermore, he saw a moral role in purchasing the antiques: "I noticed that the Moslems destroy Jewish and Christian antiques and arts. For example, they removed the crucifix in different monuments and more Crushed objects with artistic value. This led to the decision of collecting and saving as many objects as possible from destruction and demolition"²². The Baron usually purchased the antiques from local Arabs, while saying that through this he helped the farmers, many of which were very poor. Rarely did he purchase also from antique merchants.

Thanks to his good relations and connections with some of the Ottoman administration Ottoman, he was allowed to retain possession of these collections. He was granted permission to continue purchasing antiques even after the establishment of the museum in Constantinople and after the legislation of a law obliging all those living in the empire to transfer all antiques to the museum, and even after significant restrictions were forced upon the other private collectors. Ustinow did not have any kind of academic degree in any of the archeological fields, or in related fields, but the interest he discovered in the collections urged him to join, as one of the first members, "the German Company for the Research of Palestine" (Der deutsche Verein zur erforschung Palastinas).

The French Dominican father, Louis Hugo Vincent, editor-in-chief at the time, of the French journal "Revue Biblique", mentioned more than once the Ustinow Collection, which was open for scientific study or for people interested in the subject. Thanks to his relaxed attitude towards researchers and visitors there are a quite a few descriptions of these exhibits available within the aforementioned journal, when they were purchased by the Baron²³. Similar descriptions were published in other

²¹ J. BENZIGER, *Bericht über neue Erscheinungen auf dem Gebiete der Palästina-literatur 1892-1893*, in *Zeitschrift des Deutschen Palästina-Vereins*, 17 (1893), p. 145-147.

²² SKUPINSKA-LAVSET, *The Ustinow collection*, p. 17.

²³ *Revue Biblique* (= *RB*), 2 (1893), p. 117-118; *RB*, 13 (1904), p. 84; *RB*, 17 (1908), p. 125-127, 411-412; *RB*, 18 (1909), 120, p. 444-447; *RB*, 19 (1910), p. 261-265, 574-578; *RB*, 21 (1912), p. 115-116; 414-415.

magazines as well, such as, the American Journal of Archaeology and of the History of the Fine Arts, and others²⁴.

Ustinov's antique collection included varied objects such as stamps, coins, manuscripts and plenty of ancient inscriptions. Some of the exhibit was kept in his house and some was in the garden. The collection also included exhibits from nature, among others were mammoth's bones, which were kept for a long period of time in a place that served as a warehouse²⁵. The many sarcophaguses that he owned were placed in different locations within the garden, along with many pillars, capitols etc. There were also gravestones from the ancient cemetery of Jaffa,, exposed by Charles Clermont – Geno. Also sarcophaguses that originated in "Kfar Daniel" near Ramla, around Jaffa's and in Ginnis village: stone slabs with inscriptions from various places along the coastal plane, amongst them a Latin inscription from the Crusade period that was found in Ashkelon, and a Greek inscription from Caesarea: half a dozen of images describing mice which were made of hard metal, probably tin or zinc, that were brought by the farmers from the Philistia region: an earthenware vessel, which held a dozen images in the shapes of snakes and dragon head made of copper²⁶.

Haim Eliezer Mushkat, a Polish Jew a member of the "Hibbath Zion" movement which visited Palestine with a convoy led by Rabbi Samuel Mohaliver, saw the collection in 1882 and wrote about it: "At this collection house are ancient things belonging to the Baron von Ustinov. At this collection house I found two gravestones that were discovered in Jaffa in 1882 ... upon which deceased peoples' names are carved in Assyrian script, I inform the antiquity researchers that I have no knowledge of the meaning of the inscriptions as I am not an archeologist"²⁷. A similar description was made by A.M Lunz in 1891: "in this colony (the German colony) there is a nice garden belonging to the Baron Ustinov, whose gates are open to all the city dwellers, and in his house there is a collection of antiques from Palestine and the Baron himself shows them with kind face to all the people who wish to look at them"²⁸.

Ustinov is connected to the discovery of a large statue, exposed in the Gaza sand dunes. In an article published in 1880 it was written: a very

²⁴ A.L. FROTHINGHAM, *Archaeological News*, in *The American Journal of Archaeology and of the History of the Fine Arts*, 8, 4 (1893), p. 615-616.

²⁵ CARMEL, *Palästina-Chronik*, I, p. 297 (13.12.1878).

²⁶ C. SCHICK, *Baron Ustinoff's Collection of Antiquities at Jaffa*, in *Palestine Exploration Fund Quarterly Statement* (= *PEFQS*), 25 (1893), p. 294-297 (= SCHICK, *Baron Ustinoff's Collection*).

²⁷ H.E. MUSHKAT, *On the Hills of Israel*, Jerusalem, 1891, p. 27 [Hebrew].

²⁸ A.M. LUNZ, *Guidebook to Palestine*, Jerusalem, 1891, p. 68 [Hebrew].

big “marble statue”, did the Arabs find in the bowels of the earth at Gaza. This statue is one of the largest ever and still is in good shape... the Russian Baron von Gastineau (the Baron Ustinov) that lives now in Jaffa, wanted to give the Arabs five hundred golden Napoleons... but they did not want to sell it to him, because the law set by the pasha required them to send the statue to Istanbul (Constantinople). The Baron, by wanting to purchase the statue, wanted to spend such a large sum of money, which had no vitality”²⁹. From this quote we can also learn that even before the formal antiquities law was legislated in 1884, as aforementioned, there was a commitment to send the antiquities of the country to Constantinople.

James Edward Hanauer, a researcher and inhabitant of Jerusalem, described most of the gravestones in Ustinov’s collection in 1900³⁰. The inscriptions were copied and published partly by Conrad Schick who paid a visit to the Baron in Jaffa³¹. The collection is mentioned in the list of private collections that existed in Palestine in 1913³².

Baron Ustinov also had a small zoo that contained about twenty different parrots and monkey species, which were brought from different countries, and various fowls such as flamingo and pelicans³³. In his garden there were special and rare trees, which were planted by the Jewish gardener, Nissim Behor Elhadaf, the first graduate of the agricultural school “Miqve-Yisrael”.

This was the first garden of this kind in Palestine, and it became one of the most popular entertainment centers for the people of Jaffa and the colony members, especially during the summer or on Saturdays³⁴. Ustinov’s garden is mentioned in the literature of that era. The author, Samuel Joseph Agnon, who was a resident of Jaffa at the time, wrote: the story, once there was someone (Isaac) wandering in town. He arrived at the German neighborhood and entered the Baron’s garden to rest. He fell asleep and took a nap...” after that Agnon described how Baron Ustinov (who is called “the old man” in the story) employed Isaac to paint the fence³⁵.

²⁹ In *Hameliz*, 16, 35 (1880), p. 1 [Hebrew].

³⁰ J.E. HANAUER, *Notes on Squeezes of Inscriptions in Baron Ustinow’s Collection*, in *PEFQS*, 32 (1900), p. 110-122; SKUPINSKA-LAVSET, *The Ustinow collection*, p. 157-158.

³¹ SCHICK, *Baron Ustinoff’s Collection*, p. 294-297.

³² P. THOMSEN, *Kompendium der palästinischen Altertumskunde*, Tübingen, 1913, p. 9 (= THOMSEN, *Kompendium*).

³³ SCHICK, *Baron Ustinoff’s Collection*, p. 294-297.

³⁴ A.S. HERSCHBERG, *In the Orient*, I, Vilno, 1910, p. 537-538 [Hebrew].

³⁵ S.Y. AGNON, *Yesterday and day before*, Jerusalem – Tel Aviv, 1946, p. 65 [Hebrew].

Ita Yelin, a resident of Jerusalem and the wife of the Zionist public activist, David Yelin, described this garden in her memoirs: “we took many walks in the wonderful garden of Baron Ustinov, which was unique in its trees, flowers, its arranged pathways, and its resting benches. And also with different kinds of animals and especially monkeys with which the visitors entertain themselves a lot. The entrance to the garden was free for all... all those coming to the garden felt free. Jews, Moslems and Christians took walks and enjoyed their stay together”³⁶.

Conrad Schick (1822-1901)

Conrad Schick, a German who settled in Jerusalem in 1865, and served as an engineer and architect. Much research was written about Conrad Schick, his contribution and scientific activity and about his status as a planner and constructor³⁷. He became known, among others, thanks to models of different structures in Jerusalem and its surroundings which he sold to different institutions. He also owned a collection of models, which he built for demonstration in plastic and realistic description. The interest about Schick in history and archeology of Jerusalem stemmed from the fact that he was a devout Christian, and of his interest in Holy Scriptures.

In 1865 he participated together with the Austrian priest Herman Zschokke, in an archeological dig that was held at Kubiba village near Jerusalem³⁸. He accompanied the different researchers in their excavations, amongst them were various archeologists assisted by him. It is possible that they thanked him by giving him antiques they found on their dig. He pedantically arrived at each dig in Jerusalem. During the years 1869-1871 he concentrated on the first wrecks and digs within the Murristan area, in the old city of Jerusalem, because of the renovations done there. Schick published in various journals: “Zeitschrift des Deutschen Plästina-Vereins” (*ZDPV*), “Palestine Exploration Fund, Quarterly Statement” (*PEFQS*) and “Neuste Nachsichten aus dem Morgenlande” (*NNM*), dozens of reports and articles in the archeology field and especially about archeological discoveries in Jerusalem. He patrolled the country in the frame of his travels for maps preparation.

³⁶ I YELIN, *For my progenys*, Jerusalem, 1938, p. 94 [Hebrew].

³⁷ E. METZGER, *Württembergische Forschungsreisende und Geographen des 19. Jahrhunderts: Festschrift zur Feier des 25 jährigen Regierungsjubiläums Sr Majestät des Königs Karl*, Stuttgart, 1889, p. 153-155.

³⁸ SCHICK, *Zur Emmaus-Frage*, in *Das Ausland*, 37 (1864), p. 454-455.

During these patrols he saw antiquities and certain inscriptions, part of which he copied and others he purchased from various diggers. Part of the antiquities and inscriptions, and especially the smallest in size, he took to his private antique collection in his yard. Sometimes, he was called by the Ottoman authorities in the city, to check antiquities that were discovered randomly, and despite the legal restrictions, his good relations with the authorities allowed him to own a private collection of antiquities³⁹.

Schick placed in his house walls, "Tabor House", classic archeological findings he found during archeological excavations. His house served as an attraction for tourists who came to feast their eyes on the models of Jerusalem which he built⁴⁰. So, for instance, did Schick set up a cement duplication of a Mile-stone: "Techum Gezer" [Gezer area] which was exposed by Clermont-Ganneau in 1872. On the northern wall of his house Schick integrated a Samaritan inscription that was exposed within the Gaza sands in 1872 and that he purchased in the nineties of the 19th century. By impressing archeological findings in the facade of his building, Schick wished to emphasize the love he had for archeology and the bond between the past and the present. In the tour guide book of Palestine and Syria that was published by "Cook" company in 1911 there is a recommendation to go and see the model of the Temple and the "Holy Shrine" in Jerusalem: the last and interesting model of the Temple and the "Holy Shrine" made by Dr. Schick are presented and explained by his daughter, Mrs. Schönecke, at her house which is located near the British consulate⁴¹.

Another daughter of Schick, Lydia Einszler, inherited his estate in the list of museums and collections that were in Jerusalem in 1913, her collection is mentioned as a very valuable private collection⁴². The collection was mentioned also in 1938 in the tour guide book for hikers and tourists: "the wooden models of various sites in Jerusalem that were made in 1875 are located at Schick's daughter's house. One day before the visit the model curator is informed and the entrance price is set, about 10 Palestine Mil per student and a discount for larger

³⁹ G. BARKAI, *The Contribution of Conrad Schick to the Palestinian Archaeology*, in *Ariel*, 130-131, (1998), p. 62-63 [Hebrew].

⁴⁰ CARMEL, *Palästina-Chronik*, II, p. 250 (10.4.1902).

⁴¹ T. COOK, *Cook's Tourist's Handbook for Palestine and Syria*, London, 1911, p. 58.

⁴² P. THOMSEN, *Die Archäologische Sammlung des Instituts. Deutsch-Evangelisches Institut für Altertumswissenschaft*, in *Palästina-Jahrbuch des Deutschen Evangelischen Instituts für Altertumswissenschaft des Heiligen Landes zu Jerusalem*, 9 (1913), p. 124 (= THOMSEN, *Sammlung*); IDEM, *Kompendium*, p. 9.

groups. Mrs. Schick delivers detailed explanations in English and German”⁴³.

Gustav Dalman (1855-1941)

His biography

Gustav Dalman’s biography and scientific and research activity were investigated in details by Julia Männchen⁴⁴. Dalman served since 1895 as a professor in the University of Leipzig and dealt with theological-historical subjects concerning Jesus’ life. He was invited by the Scottish priest named Christie who lived in Haleb at the end of the 19th century, to journey to Palestine, via a scholarship given by the University of Leipzig. From the 17th of April until the 19th of June 1899 he traveled around the country. Afterwards he stayed for seven months in Haleb, from the 27th of June 1899 until the 26th of January 1900. Then he returned for a visit to Palestine from the 6th of February 1900 until the 15th of March of the same year. He stayed in Balata, a small village near the Hermon slopes⁴⁵.

In October 1902 he arrived to Jerusalem for the third time to establish and stand ahead of “the German-Evangelic institute for ancient science of the Holy Land in Jerusalem” Das Deutsche Evangelische Institut für Altertumswissenschaft des Heiligen Landes zu Jerusalem, in the Christian quarter of the old city close to Lutheran Savior Church (Erlöserkirche)⁴⁶. The institute was initiated by the union of Protestant churches of the German Reich countries: his purpose was to nurture, revive and check the connection between the different sites mentioned in the Holy Scriptures and the modern research, with reference to the Christianity of the Evangelistic church, antiquities science and biblical research.

Since the first day of his arrival in Palestine and until the 30th of June 1914, he dealt with the study of Palestine and even cooperated with the Palestine Exploration Fund members. Dalman published many books and articles, but his publication stems mostly from his monumental research (seven volumes) on “Arbeit und Sitte in Palästina” (Work and

⁴³ P. COHEN – D. BENBENISTI, *Guidebook in Palestine, for the tourist and teacher*, Jerusalem, 1938, p. 267 [Hebrew].

⁴⁴ J. MÄNNCHEN, *Gustaf Dalman als Palästinawissenschaftler in Jerusalem und Greifswald, 1902-1941*, Wiesbaden, 1993, p. 3-130 (= MÄNNCHEN, *Gustaf Dalman*).

⁴⁵ G. DALMAN, *Arbeit und Sitte in Palästina*, I, Gütersloh, 1928, p. iv.

⁴⁶ *Ibidem*, I-A, p. iii-iv.

Customs in Palestine)⁴⁷. He established a small museum at the institute, and most of its content was sent to Germany upon his departure from the country in 1917. After the First World War he returned and visited the country twice, from the 5th of April 1921 until the 1st of December 1921 and from the 4th of March until the 8th of September 1925.

Dalman made a request to preserve remnants of buildings and ancient facilities, tools, plants, animals and antiquities – to prevent them from vanishing or being destroyed. He indicated that his purpose was to collect them before the changes and “the destruction of the Eastern glamour by the British Mandate government and the Jewish immigrants”⁴⁸.

Gustav Dalman's Private Collection

The reasons for the documentation of the East at Dalman's time was to restore of the history of the Jewish people and to explain the Bible. The need for explaining the Bible resulted from the desire to demonstrate concepts that were brought up within the Holy Scriptures. According to him, the documentation of realistic culture would help in understanding the godly order that dealt with the economy of the Jewish people in antique and late eras. Understanding the Bible pragmatically would help us to understand the meaning behind it. Likewise, it is possible to understand the Rabbinic literature which mention concepts from the material culture back then, and it is even possible to learn from it about certain subjects from the recitation era⁴⁹.

Dalman's private collection along with the collection at the museum of the “Evangelic-German Company for Research of Palestine” (Deutsche Evangelische Gesellschaft für die Altertumswissenschaft des Heiligen Landes), which was part of this institute, were compatible with the purposes of the institute: the fostering of “the biblical and ecclesiastical antiquities science”. The collection of exhibits was intended to prove the Bible's authenticity. The institute museum exists as a suitable place to contain the discoveries of the archeological excavations.

Dalman's private collection, similar to the one at the institute museum, included work tools and domestic tools. Pictures of the exhibits existing in the private and public collections appear in Dalman's books. Actually, it is possible to know which exhibits were included in the

⁴⁷ *Ibidem*, I-VII.

⁴⁸ *Ibidem*, I, p. vi.

⁴⁹ *Ibidem*, 2, p. iii-iv; *Ibidem*, 3, p. vi.

collections, from the writings in the books and the captions within the collection itself since sometimes they were indicated as from “The Private Collection” (Privatbesitz). Such as, for example, a “jar” collection made of barley hayseeds of Palestine⁵⁰. Some times it was written that the exhibit belongs to the institute. In a few places the name of the man donating the exhibit to the museum, was mentioned. Thus, for example, it was noted that the priest Christie from Haleb gave the museum a plough as a present. Part of the exhibits were purchased from local residents⁵¹.

Dalman purchased a collection of stuffed birds with his own money “that cost around 2000 marks”⁵². He wrote to the institute committee that he has no interest in this collection, and asked them to decide if they are willing to buy the collection in installments, if not, it will be sold to the American museum. As time went by the money was transferred for purchasing the collection out of the travel budget, so that the collection eventually remained at the institute ownership. The story about the collection is somewhat strange and there was an impression that he regretted the purchase of the birds and tried to get rid of them on good terms, and therefore the offer was vague. From this chapter we can learn that there was a clear separation between Dalman’s private collection and the one of the institute museum.

Herbert Edgar Clark (1856-1921)

His biography

Herbert Edgar Clark arrived in Palestine in 1866, at a young age, along with his family which was one of the founders of the American colony in Jaffa. The colony people were a group of Americans from Maine, members of “the Messiah Church” and their leader was George Adam. Clark’s father and three of his sons passed away a short time after their arrival, and the mother, two of the young sons and one daughter survived. Two years later, as a result of the failure of the colony and disassembly, most of its members returned to the United States, and a few families, amongst them the Clark family, remained in Palestine. The Clarks moved to Jerusalem. The two sons, Herbert Edgar and Franc S. (1862-?) worked as tourist guides, especially for

⁵⁰ *Ibidem*, 3, illust. 11b.

⁵¹ S. RAFFAELI (RAFFALOVICH), *Coins of the Jews. History of Jewish Coinage*, Jerusalem, 1913, p. 30 [Hebrew] (= RAFFAELI, *Coins of the Jews*).

⁵² MÄNNCHEN, *Gustaf Dalman*, p. 58.

American tourists, and later as agents of the travel agency called “Thomas Cook & sons”⁵³. Both of them served as deputies of the United States consul in Jaffa and later in Jerusalem (Franc 1884-1887: Herbert 1887-1910)⁵⁴.

In 1887 Franc left for New-York where he established a travel agency. Herbert managed a branch of this agency in Jerusalem until he died in 1921⁵⁵. The Clark brothers derived a lot of profit out of their common work. They had an advantage by the fact of their acquaintanceship with the local people and their good relations with them along with their knowledge of their language, thanks to their proficiency and their political position. They expanded their business activity in the region, and accumulated a lot of property, which enabled them to engage in collecting antiquities. The Clark brothers purchased lands near Modiin. It is possible that they were interested in these lands because of the archeological potential of the place⁵⁶.

Herbert Clark lived in Jerusalem, and his house which was built in 1898, stands until today on 23 Mamilla Street. Clark was interested in the biblical history and in the historical geography of the Holy Land, continued dealing with tourism and agriculture outside town⁵⁷. He had strong links with the American Colony people in Jerusalem, and especially with the Spafford family⁵⁸.

The occupation of these two in tourism, stemmed from the tourism enhancement to Egypt and to the Holy Land during the second half of the 19th century: this is also the reason for establishment of branches belonging to the “Thomas Cook” travel agency within these countries. Clark, while he served as the Consul Deputy in Jerusalem, also managed the “Thomas Cook” company in Palestine, and later on moved on to manage the “Clark” company in New-York, along with his brother⁵⁹.

⁵³ G.E. FRANKLIN, *Palestine, depicted and described*, London – New York, 1911, p. 10.

⁵⁴ R. KARK, *American consuls in the Holy Land 1832-1914*, Detroit – Jerusalem, 1994, p. 345 (= KARK, *American consuls*).

⁵⁵ *Ibidem*, p. 235.

⁵⁶ IDEM, *Historical Sites-Perception and Land Purchase, the Case of Modin, 1882-1931*, in *Studies in Zionism*, 9 (1988), p. 4-5.

⁵⁷ IDEM, *Land Purchase and Mapping in a Mid-Nineteenth-Century Palestinian Village*, in *Palestine Exploration Quarterly*, 129 (1997), p. 150-161; IDEM, *American consuls*, 190, p. 345.

⁵⁸ About Vester-Spafford family in Jerusalem see: H.B. VESTER-SPAFFORD, *Our Jerusalem, An American Family in the Holy City 1881-1949*, London, 1951.

⁵⁹ KARK *American consuls*, p. 195.

The Clark Collection

Herbert Clark used to collect antiquities in various sites throughout the country, especially flint instruments of the prehistoric man from the Paleolithic and the Neolithic eras⁶⁰. He walked about villages, as described by the Jerusalem coin collector, Samuel Raffaeli: “our city dweller Herbert Clark from America saw in 1891 by a peasant near Anatot, a stone upon which were the letters “Netze” “נצף” engraved”⁶¹. Most of the exhibits were purchased from them and also purchased exhibits from the Stone Age outside the country⁶². Clark published many articles in the *Palestine Exploration Fund, Quarterly Statement* and was an expert in prehistoric man’s flint instruments. The collection included survey findings from the beginning of the 20th century from sites such as: Beit Shemesh, Gezer, Mahmesh, Mizpe and others. Within the Clark collection were tools that were discovered in Ein-Gedi in 1908, and included among other things such as small jars, pottery, glassware, weapons, cooking pots, jugs, bronze bracelets etc. The collection is especially rich in prehistoric tools made of stone⁶³. The glass wares in the collection were fascinating, and it was possible to find only a few like them amongst other collections in Palestine at the same time⁶⁴ the collection included also antique weights⁶⁵.

Beyond the variety of the exhibits and their importance, Clark’s collection was unique in the fact that there was registration of each exhibit, its origin and its time of purchase. He even kept a catalog of the collection⁶⁶. Clark published articles about the collection he possessed, offered a restoration of the exhibits and even attached pictures to this effect, such as the flint instruments’ collection from the Paleolithic era in Rephaim valley, in West Jerusalem⁶⁷.

Clark’s collection is mentioned as a valuable private collection within the list of museums and collections that were in Jerusalem in 1913. Thomas graded it as “the largest and most beautiful collection in Palestine amongst the private collections”⁶⁸.

⁶⁰ *Ibidem*, p. 191. THOMSEN, *Kompendium*, p. 21.

⁶¹ RAFFAELI, *Coins of the Jews*, p. 27.

⁶² KARK, *American consuls*, p. 191.

⁶³ THOMSEN, *Kompendium*, p. 9. Photos of prehistoric stones in Clark collection, see: *Ibidem*, p. 21.

⁶⁴ *Ibidem*, p. 74.

⁶⁵ RAFFAELI, *Coins of the Jews*, p. 29.

⁶⁶ E.W.G. MASTERMAN, *Some Interesting Pottery Remains [from Tell el-Fül]*, in *PEFQS*, 47 (1915), p. 35-38.

⁶⁷ See for example: *PEFQS*, 41 (1909), p. 155; *PEFQS*, 44 (1912), p. 82-84.

⁶⁸ THOMSEN, *Sammlung*, p. 124.

In 1933, with the establishment of the YMCA building by the “Young Christians” Association in Jerusalem, Clark’s widow delivered the collection into their hands and they established a museum in his memory. The collection is mentioned in the tourist guidebook in 1963 and was marked as a small collection of antiquities⁶⁹.

Until 1985 the collection was presented in the museum located in the building. In the same year a part of the collection was sold to the Jewish donor Morris Cohen in the United-States who donated it to the Archeological Museum at Brandeis University. Another part of the collection was transferred to the Israel Museum and to the Antiquities Authority⁷⁰.

Selah Merrill (Merrill, 1837-1909)

His biography

Selah Merrill’s biography and consular activity in Palestine attained detailed researches⁷¹ and therefore his biography will be described here in short and only in association with his private antiquities collection. Merrill was a researcher of Palestine, a consul, a tourist agent, a collector, a museum worker and a photographer. He was born in 1837 in Connecticut, United-States, graduated his studies at the school for religious studies at Yale University in 1863 and was annointed as a priest afterwards. With the completion of his studies he was assigned to be a military-chaplain of the African-American regiment of the American army. In 1868 he traveled to Greece, Egypt, Palestine and Syria accompanied by other students of Eduard Amasha Park, a teacher at the theological seminar of Andover. This journey stimulated his interest in inquiring into the Holy-Land.

In 1874 Merrill returned to the region as an archeologist on behalf of “The American Palestine Exploration Society”. During the years 1876-1877 he led three journeys to Jordan, where he collected archeological, topographical and ethnographic information, which he published in his book *East of the Jordan* in 1881. In 1882, two years after they studied Hebrew at the Theological Seminar in Andover, he returned to Jerusalem and was appointed consul of the United-States. He held this position for three years. In 1891 he returned to his position as consul until 1839,

⁶⁹ Z. VILNAY, *The Guide to Israel*, Jerusalem, 1963, p. 108.

⁷⁰ YMCA, *Morris Cohen, Clark collection*, in *Archiv of the Israeli Antiquity Authority*, s.d.

⁷¹ KARK, *American consuls*, p. 323-326; W.N. BATES, *Archaeological News*, in *The Annual of the American Schools of Oriental Research*, 13, 3 (1909), p. 347.

and again from 1898 until 1907⁷². Merrill served as a consul for a longer period of time than the rest of consuls in Jerusalem. His prolonged stay in Jerusalem enabled him to investigate the history and the archeology of the country and to participate in researches and journeys on these subjects. Merrill published articles within the magazine: *PEFQS* and *Biblical World*. Most of his articles and books dealt with the biblical archeology and the history of the Holy-Land⁷³.

During his stay as consul he helped a lot in establishing “The American School of Oriental Research” in Jerusalem that was founded in 1900. Selah Merrill and his wife recalled the correspondence between the Semitic Museum and The Harvard Museum of Comparative Zoology. From this correspondence it comes up that Merrill was involved in amateur “Museum” activity. He earned in an economical aspect when he supplied archeological, ethnographical, Botanical exhibits, natural materials and birds from Palestine to the museums at Andover and Harvard⁷⁴.

Merrill’s Collection

Merrill was an enthusiastic collector of antiquities, birds and animals, as the American archeologist William Poxul Albright wrote. He kept a private collection that included flocks of birds and animals and ethnographical and archeological items that were sold to The Harvard Museum of Comparative Zoology and to the Semitic Museum. Even while working as a teacher at Andover Seminar he established a biblical museum, where many exhibits he brought with him from Palestine were presented. The collection at the Museum included flocks of birds and animals, plants and antiquities from Palestine, Egypt and Mesopotamia. The collection’s purpose was didactic-pedagogic and was designed to satisfy American curiosity about Palestine and the Holy Scriptures. Merrill showed great interest in the world of nature and reported his observations in articles in several magazines⁷⁵.

In 1890 he indicated that he collected two thousand bird skins in Palestine between 1882 and 1886⁷⁶. He even boasted about the fact that

⁷² KARK, *American consuls*, p. 296.

⁷³ TORREY, *First Annual Report*, p. 47; KARK, *American consuls* (Merrill Selah), p. 190.

⁷⁴ W.F. ALBRIGHT, art. *Merrill Selah*, in A. JOHNSON – D. ALLEN (ed.), *Dictionary of American Biography*, Vol. 12, New York, 1933, p. 564-565.

⁷⁵ S. MERRILL, *Birds and Animals new to Palestine*, in *PEFQS*, 22 (1890), p. 40-44.

⁷⁶ *Ibidem*, p. 40.

he was the owner of the largest collection of animals from Palestine. Merrill was known as an animal expert of international scale and as someone who took care of the collection he owned in the modern methods of the time. The only Zoology collection comparative to the one owned by Merrill, at the end of the 19th century, was the collection of Henry Baker Tristram in England.

Merrill's collections were an attraction to the tourists and researchers in Jerusalem. His private museum was described in a children's book about Jerusalem to which Merrill wrote an introduction. From the book it seems that a visit at Merrill's collection accompanied by his explanations was a very special experience. In the book there is a story about an anonymous tourist who was invited during her stay in Jerusalem to visit Dr. and Mrs. Merrill and was very happy about her visit. And so she described the collection that she saw: "a collection of curiosities! Birds, animals, jars, fossils, bugs, flowers, minerals, coins – all that was mentioned as connected to the Holy-Land. She says she thinks there is enough in these exhibits to fill a museum – a biblical museum and pictures that look so real and perfect just like in reality"⁷⁷.

One of the managers of Yale University visited Jerusalem on September 28 of 1906 and praised the libraries and museums in town, indicated that Merrill's collection included antique potteries that were collected over a period of years, and that it is difficult or even impossible to find something similar⁷⁸.

Samuel Raffaeli (Raffalovich), (1867-1923)

Samuel Raffaeli-Raffalovich was one of the first Jewish collectors in Jerusalem who was interested in antiquities generally and in coins in particular, especially in Jewish coins. He was born in 1867 at Bohopol (Podolia) in Southern Russia, to a noble and rich family. His father, Kalman Raffalovich, was a merchant, a scholar and proximal to the Enlightenment Movement. During his childhood he studied bible at the traditional Jewish school [Heder] and secular studies privately, to enter high school. His plan changed, when at the age of sixteen he immigrated to Jerusalem with his parents and brother Jessaiahu and went to study at

⁷⁷ S.G. KNIGHT, *Ned Harwood's visit to Jerusalem*, Boston, 1888, p. 262.

⁷⁸ J.D. PRINCE – B.W. BACON, *Fifth Annual Report of Managing Committee of the American School for Oriental Study and Research in Palestine*, in *The Annual of the American Schools of Oriental Research*, 10, Supplement: Annual Reports 1905-1906, (1906), p. 38-39.



“Etz Haiim” Yeshiva, with Rabbi Moshe Nehemiah Kahanov who endeared his students generally and Raffaeli particularly, with the love of the land⁷⁹.

At the age of eighteen he married the granddaughter of the Jerusalem printer Nissan Bak. Raffaeli traveled to England with his father-in-law, where he owned a business, and dealt with minor commerce and amongst others the sale of antiquities from Palestine. In 1889 he returned to Jerusalem and became a money-changer on Battrak Street in the Old City. One year later he established together with Shlomo Epstein a newspaper in Yiddish called: “Der Eretz-isruel Yud” (The Jewish Land of Israel), and after he participated in editing two editions he retired. Raffaeli was attributed to the middle group of intellectuals that moved between two extremes. Members of this group were pupils of the Yeshiva in Jerusalem but did not belong to the “old settlement”, their activities, way of life and thought were more modern and also sympathized with the national idea in its new form and the traditional idea as one. This group included Dr. Eliezer Greenhout, Haiim Hirshenzon, Abraham Moshe Lunz and others⁸⁰.

At the same period the “antiquities reality” was common. The Arab peasants, when arriving in Jerusalem, brought with them different coins they found on their lands and in the surrounding villages. At first they tried to sell these coins and antiquities on their own to wayfarers in the market, but they had little success. Therefore, Raffaeli saw the commerce of antiquities and coins as a potential business for himself⁸¹.

Raffaeli purchased antiquities from the peasants and started collecting antique coins and other antiquities, and slowly started to accumulate knowledge and expertise on the subject. He studied and read professional literature, concerning numismatics and established together with Getzil – a company for the export of antiquities⁸². Most of their merchandise was sold to governmental and private museums in England and they were quite successful. He knew about what was happening in the coins field at the various museums in Europe, and the coins emerging from Jaffa are at museums located in Vienna, Berlin, Paris and Copenhagen⁸³.

In 1899 he traveled to London with a delivery of antiquities for sale and settled there. With the participation of a few friends he opened a

⁷⁹ A.R. MALACHI, *Samuel Raffaeli*, in *Hatoren*, 10, 8-9 (1923-1924), p. 121[Hebrew].

⁸⁰ *Ibidem*.

⁸¹ RAFFAELI, *Coins of the Jews*, p. 27-30.

⁸² *Ibidem*, p. 68.

⁸³ *Ibidem*, p. 55.

travel agency. In 1905 he moved from London to New-York and in 1907 returned to Palestine. In Palestine he served as the manager of “Carmel Mizrachi”, wine factory, in Jerusalem, until the end of the First World War. During the years 1919-1922 he managed “Hadassah” hospital in Jerusalem. Afterwards he worked at the governmental museum, on behalf of the British Mandate, as a supervisor of a coin collection. Raffaeli assisted in establishing “the Jewish Museum for Palestine’s Archeology” in the city, which was established on the 1st of March 1923, and even donated his private library to this museum⁸⁴. After his death the Department of Mandatory Antiquities purchased his important collection from his family: the collection is kept nowadays in the warehouses of the Antiquities Authority of Israel⁸⁵.

Correspondingly to his occupation in commerce Raffaeli was a public activist and a researcher. He was an active member in public associations such as “Bnai-Brith”, “the “Makkbim Kadmonim” and others. He published hundreds of articles, essays, researches, translations and remarks, a large part of them in the calendars and files of A.M. Lunz. Some of his articles on history were published in special printings. Moreover, Raffaeli wrote a few books⁸⁶.

Raffaeli was in contact with institutes that dealt with the study of Palestine, like “The Association For Palestine Research And Its Antiquities”, “Palestine Exploration Fund”, “The Palestinian Oriental Association” and more. Raffaeli made contacts also with collectors and researchers, such as Clark, Bliss, Macalister, Dalman and more⁸⁷. He was one of the activists that helped Boris Shatz in establishing the coin collection at “Bezalel” museum⁸⁸.

Until Raffaeli’s entrance into the field of Jewish coin research, most of the researchers were non-Jewish and the research literature was only written in foreign languages. His books and researches contributed to the spreading of this subject amongst the Jewish society, and his collection of coins helped in the research of the History of the Jewish people in its land⁸⁹.

⁸⁴ S. RAFFAELI, *Jüdisches Nationalmuseum*, in *Zeitschrift des Deutschen Palästina-Vereins*, 6 (1923), p. 227.

⁸⁵ *Raffaeli collection*, in *Archive of the Israeli Antiquity Authority*, s.d.

⁸⁶ S. RAFFAELI (RAFFALOVICH), *The Land before the Conquest of Joshua*, Jerusalem, 1910-1912; IDEM, *The History of the Malabar Jews*, Malabar (India), 1966.

⁸⁷ RAFFAELI, *Coins of the Jews*, p. 27.

⁸⁸ S. RAFFALOVICH, *Die juedischen Muenzen des Bezalel-Museums in Jerusalem*, in *Die Welt*, 15 (1911), p. 1352-1355 (= RAFFALOVICH, *Die juedischen Muenzen*).

⁸⁹ RAFFAELI, *Coins of the Jews*, 3.

Raffaeli wrote the book “The Coins of the Jews” which was the first book written in Hebrew which discussed Jewish coins in ancient eras. In the introduction to the book the publisher, Efraim Deinard wrote a background about the situation before the existence of coins’ collections by Raffaeli. According to him, until Raffaeli’s arrival the Jewish people did not show interest in Jewish coins from Palestine and therefore did not collect them either. This field was exclusive to the non-Jewish researchers and collectors who paid plenty of money to find these coins at all costs which were in demand by the merchants in Palestine. Deinard added criticism of the Jewish society that was not interested in the coins, which importance is not only because they are an antique exhibit, but also because they stand as living gravestones upon the Graves of the Biblical Fathers, and as evidence for the people’s settlement on their land. He even indicated that quite a few “dream of establishing a Hebrew museum in Zion”⁹⁰.

Raffaeli’s collection of coins became known to the public only after his death. The collection was presented to the public in 1927 in cooperation with “Bezalel” school in Jerusalem, inside a gallery named after the first Jewish Coins Expert – Raffaeli⁹¹. It was a collection of about 1000 coins, amongst which were many rare and very beautiful coins⁹².

The significance of Raffaeli’s collection was mentioned in an article in his memory: “as known to all, the deceased’s collection, a big collection of Palestinian antiquities with a great value scientifically and nationally”⁹³.

Department of History
College of Beit Berl
44905 Beit Berl, Israel
Oded.shay@beitberl.ac.il

Oded SHAY

Abstract — The majority of private collectors during the 19th century and the beginning of the 20th century belonged to the researchers and aristocrats living in Palestine at the time, and constituted a minority group among the entire population in Palestine which was mostly poor. Some of them dealt with tourism as travel agents, hotel keepers and tourist guides, most of the collections developed within the limits of organized institutes, sometimes with the sponsorship of churches and monasteries, and sometimes in schools and research institutes.

⁹⁰ *Ibidem*.

⁹¹ RAFFALOVICH, *Die juedischen Muenzen*, p. 1352-1355.

⁹² (No author), *Eine Münzsammlung in Jerusalem*, in *Palästina*, 10 (1927) p. 612.

⁹³ J. KARNIEL, *Samuel Raffaeli*, in *Hadoaar*, 6, 48 (Dezember 1924), p. 3.



Actually, until the establishment of the Rockefeller Museum in 1938, there was no museum in Palestine that was established inside a structure that was originally designated for this purpose specifically.

Since no rich kings or princesses or art collectors lived in Palestine during the 18th century and in the beginning of the 19th century, the phenomenon of private collecting was totally new and started at the end of the 19th century.

Thus there was no nationalization of treasures to national museums as there was in Europe, in France and in England in the end of the 18th century and in the beginning of the 19th century. After the private collectors' death and sometimes even while they were still living, most of the collections arrived at the museums and joined the existing collections.



