

Research Report

The Life and Collection of Friedrich Julius Bieber: An Archival Study of Kafa at the Beginning of the 20th Century

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This report introduces the life and collection of Friedrich Julius Bieber. He visited Ethiopia several times, especially Kafa, at the beginning of the twentieth century and is recognized as the foremost authority on ethnological research focused on Kafa. Bieber left a great deal of property and written documents concerning both Ethiopia and his daily life. This collection included ethnological objects from Ethiopia, instruments used during his journeys to Ethiopia, photographs, books, and unpublished written documents, such as diaries, drafts, memoranda, letters, and postcards to his family and friends. Today, these items are housed in three places: the Ethnology Museum, the Austrian National Library and the District Museum of Hietzing in Vienna, Austria. They can help deepen our understanding of Kafa, both historically and in its current state, and of Ethiopia as a whole, providing insights that would be impossible to uncover by present-day fieldwork. However, we can gain significant knowledge from these items only if we construct a proper basis for the use of these valuable collections.

Key words: Friedrich Julius Bieber, Kafa, Austria, collection, archive

FRIEDRICH JULIUS BIEBER AND KAFÄ⁽¹⁾

In March 2011, a ceremony was held in Bonga, a town in the Kafa zone of the Southern Nations Nationalities and People's Regional State of Ethiopia. The ceremony was planned and conducted by NABU (the Nature and Biodiversity Union), a German NGO dedicated to the conservation of nature in the Kafa zone. This event was a celebration of UNESCO's designation of parts of the Kafa zone as the Kafa Biosphere Reserve in June 2010. NABU invited one man from Austria to participate in the celebration. That man was Klaus Bieber, the grandson of Friedrich Julius Bieber, who visited Kafa at the beginning of the twentieth century (Photograph 1).

Friedrich Julius Bieber is recognized as the foremost authority on ethnological research in Kafa. He visited Ethiopia three times: in 1904, 1905, and 1909. Perhaps most notable of those visits was his extended stay in Kafa from June through July 1905, just a few years after the Empire of Ethiopia conquered the Kafa Kingdom. His visits produced extensive writings on the history, culture, and life of the people in the region, and contributed a great deal to the formation of a framework for Kafa studies.

Since 2004, I have conducted anthropological fieldwork among the Manjo people in Kafa, Southwest Ethiopia, to understand the historical changes in Kafa society. However, the Kafa language has no alphabet; consequently, no written materials exist. Additionally, elders with knowledge



Photograph 1. Friedrich Julius Bieber (Reference: Klaus Bieber, year: unknown)

of oral traditions and history have already passed away. Therefore, it is impossible to study the history and lifestyles of the Kafa people by conducting fieldwork in present-day Ethiopia. Today, research on the works of Bieber represents one of the most important sources of information about Kafa. In September 2014, I began archival research into the collection of Friedrich Julius Bieber in Vienna, Austria, by using the knowledge and experience I gained through my long-term fieldwork in Kafa. This paper describes Bieber's life and his collection held in Vienna.⁽²⁾

THE LIFE OF FRIEDRICH JULIUS BIEBER⁽³⁾

Friedrich Julius Bieber was born in 1873 in Vienna. At the age of eight, his father gave him a Christmas gift that would have a lasting influence on his life. The gift was "*Quer durch Afrika: Gerhard Rohlfs' und Verney Cameron's Reisen*" (Burmann 1880), a book describing the great explorations of inner Africa. Bieber would later write on the first page, "I received this book from my papa on Christmas in 1881. Probably, it predicted my future."

Growing up, Bieber developed a strong interest in Africa. He aimed to study at university; however, when he was 13 years old, his father passed away. His family fell into economic difficulties and Bieber was unable to continue his studies. Because he was a rather small and slim boy, incapable of heavy labor, his mother found him an apprenticeship in a shoemaker's shop. Despite this setback to his plans, Bieber was still eager to see Africa. Finally, at the age of 17, he received permission from his mother and started off on his long-dreamed-of journey. He reached Trieste and Fiume/Rijeka on the Adriatic Sea by foot and train in 1890, and upon conclusion of his visit he returned back to Vienna. The same year he had a second journey planned traveling down the River Danube to the Black Sea as far as Istanbul. However, he was unable to complete his journey. A disappointed Bieber returned to Vienna and worked as a sales clerk at a local bookstore. It turned out to be a very good opportunity for him as he was able to learn more about Africa from the books that surrounded him. He was especially taken by "*Der Orient und Europa: Erinnerungen und Reisebilder von Land und Meer*" by Eduard Ferdinand von Callot (1854–55), an Austrian ex-army officer, and became fascinated by the Ethiopian highland.⁽⁴⁾

In 1892, Bieber finally got the opportunity to step on African soil for the first time. He had begun

holding public lectures on Africa, particularly Ethiopia. This brought him into contact with two retired army officers, Alexander Varges and Albert Ragg. Bieber was asked to accompany the two men on their journey to the Sudan to seek the release of an Austrian, Rudolf Carl von Slatin, who was being held captive by the Mahdi. Bieber was to serve as their Africa expert. The men planned to go to the Sudan through Eritrea, which was Italian territory, and eventually on to Ethiopia. However, the Italian authorities did not allow them to cross the border into Ethiopia.

Returning to Vienna, Bieber took a position as an official in the statistics section of the Ministry of Trade of the Austro-Hungarian Monarchy. He resumed holding his public lectures. The contents of his lectures were drawn from his own recent journey and from the possibility of trade between the Austro-Hungarian Monarchy, which did not have any colonies, and Ethiopia, which was maintaining its independence in Africa. His activities soon bore fruit and Bieber succeeded in obtaining financial support to travel to Ethiopia in January 1904 as part of a mission to open trade between the two countries. Once in Ethiopia, Bieber was granted an audience with Emperor Menelik II. When the visiting Austrian unexpectedly began speaking in the Emperor's native tongue (he had taught himself to speak Amharic), Menelik II was highly impressed; he presented Bieber with a special decoration. In June 1904, Bieber left Addis Ababa, excited by his time in the land he had dreamed of visiting.

Upon his return to Vienna, Bieber dedicated himself to finalizing the commerce agreement between the Austro-Hungarian Monarchy and Ethiopia. When a public mission was again dispatched to Ethiopia in January 1905, he joined as its Ethiopia specialist and Amharic interpreter. Menelik II received the mission group in March, and the Treaty of Trade and Friendship between the Austro-Hungarian Monarchy and the Ethiopian Empire was solemnly agreed upon. Two days later, most members of the mission departed Addis Ababa. However, Bieber remained in Ethiopia with Baron von Mylius, also a member of the mission. Together they hoped to visit the land of Kafa (Photograph 2).

In April 1905, the caravan of Mylius and Bieber left Addis Ababa, heading towards Kafa. They traveled through Nonno, Limmu, Ennarya, and Jimma regions and arrived at the Gojeb River on June 7, 1905. Crossing the river, members of the caravan entered into the land of Kafa, where they remained for nearly a month. They visited Bonga, Andracha, and the Royal Palace and Royal Grave of the Kafa Kingdom, which prospered until 1897. During his stay, Bieber studied the Kafa language and interviewed the local people on matters relating to the history of the Kafa Kingdom, its people, customs, and religion. In September 1905, the visitors left Addis Ababa and returned to Vienna.

After his return home, Bieber continued his service in the Ministry of Trade. However, he was



Photograph 2. Friedrich Julius Bieber (center) in Addis Ababa (Reference: Klaus Bieber, year: 1905)

anxious to return to Ethiopia. In 1909, his wish was realized and in February he left Vienna. In Suez, Emil G. Pick, an industrialist, joined Bieber on his journey and they arrived in Addis Ababa in March. Bieber met with Menelik II and obtained his approval to visit the western parts of the country and to continue on to the Sudan. Bieber and Pick reached Khartoum before taking the train to Port Said. Emil Pick continued his journey around the world, while Bieber returned to Vienna.

After his homecoming, Bieber resumed his office, writing and contributing many papers and reports recounting his journey and describing Ethiopia. He compiled his research on Kafa in a two-volume work, "*Kaffa: Ein altkuschitisches Volkstum in Inner-Afrika; Nachrichten über Land und Volk, Brauch und Sitte der Kaffitscho oder Gonga und das Kaiserreich Kaffa*", published in 1920 and 1923, respectively. Unfortunately, Bieber had contracted malaria in Africa. He resigned his job for reasons of health at the end of January 1923. By this time, he had made contact with German ethnologist Leo Viktor Frobenius, with whom he had exchanged letters and made plans to return to the Sudan. However, due to his worsening health, those plans were never realized. He took his final breath at his home in Vienna on March 3, 1924. He was 51 years old (Photographs 3 and 4).

THE COLLECTION OF FRIEDRICH JULIUS BIEBER

Upon his death, Bieber left a great deal of property and written documents concerning both Ethiopia and his daily life. This collection of items included ethnological objects from Ethiopia, instruments used on his journeys to Ethiopia, photographs, books, unpublished manuscripts, diaries, letters, and memoranda. In September 1926, his eldest son, Friedrich Bieber, sold off nearly a thousand of his books to buyers in Hamburg. His second son, Otto Bieber, kept the collections that were left at his apartment.

Otto Bieber was greatly influenced by Friedrich Julius Bieber and, like his father, was fascinated with Africa. He gave radio lectures about his father's life and achievements and held general lecture meetings in 1929, 1934, and 1944—five, ten, and twenty years after Bieber's death. Otto Bieber also wrote and published a book about the life of Friedrich Julius Bieber (Bieber 1948).



Photograph 3. The house in which Friedrich Julius Bieber lived (taken by author, September 2014)



Photograph 4. A plate showing the house in which Friedrich Julius Bieber lived is placed (taken by author, September 2014).

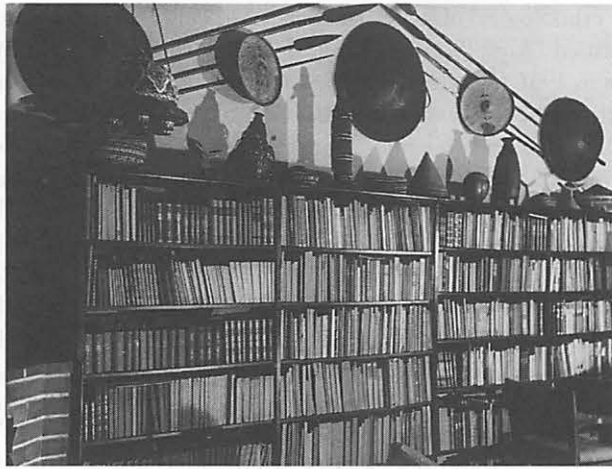
After gathering the ethnological objects that Bieber had collected in Ethiopia, Otto Bieber initiated an exhibition entitled "*Kaffi Tatitino* (King of Kafa)" which was held by the Hagenbund at Zedlitzhalle in Vienna in 1936 (Photograph 5). At the end of World War II in 1944, when the war threatened Vienna, Otto Bieber was assigned by the Ethnology Museum (Museum für Völkerkunde) to take his father's collections from Vienna to Spitz, a town along the Danube about 70 km from Vienna. In 1945, support for the Ethnology Museum resumed, and both Bieber's collection and his family returned back to Vienna. Otto Bieber kept his father's collection at his apartment in the Hietzing District of Vienna, where he and his family lived. Understanding the importance of keeping this collection safe, Otto Bieber lent many of the ethnological objects that his father had collected in Ethiopia to the Ethnology Museum in 1946. After that, the Ethnology Museum maintained semi-permanent exhibitions on Bieber. When Emperor Haile Selassie visited Austria in 1954, he toured the exhibition of Bieber's collection in the Ethnology Museum; Otto Bieber was present and discussed the collection with Haile Selassie (Photograph 6). In 1956, Otto Bieber eventually sold off this collection. He maintained ownership of half of the collection and opened the African room in his apartment to continuously exhibit the items (Photograph 7). In addition, he planned and held



Photograph 5. The exhibition "*Kaffi Tatitino*" in 1936 (left: second son Otto, center: widow Berta, and right: eldest son Friedrich of Friedrich Julius Bieber) (Reference: Klaus Bieber, year: 1936)



Photograph 6. Haile Selassie and Otto Bieber (Otto is on the right) (Reference: Klaus Bieber, year: 1954)



Photograph 7. The African room set up in a room of Otto Bieber's apartment (Reference: Klaus Bieber, year: 1975)

two exhibitions in Lower Austria that featured the collections his father had gathered in Ethiopia, especially Kafa. He lent the ethnological objects that he had kept to the District Museum of Hietzing (Bezirksmuseum Hietzing) in 1975. Later on, Otto Bieber sold off this collection to the museum.

On September 7, 1980, a permanent exhibition of Bieber's collections was opened in the District Museum of Hietzing. In this exhibit, visitors were made to feel that they were in Friedrich Julius Bieber's room (Photograph 8). It displayed not only ethnological objects from Ethiopia, but also personal belongings used by Bieber over his lifetime, including a desk and chair, as well as objects he used during his voyages to Ethiopia, such as his suitcase and camera. Bieber's photograph and portrait were also exhibited. The museum was temporarily closed for reconstruction and renewal, and opened again in November 2000. After the renovation, the exhibit of Bieber's collection was changed to primarily display the ethnological objects he had brought back from Ethiopia (Photograph 9). Bieber's collection has not been on display in the Ethnology Museum since the exhibition held there in 1973.

THE PRESENT CONDITION OF THE COLLECTION

Today, Bieber's collections—which include ethnological objects, photographs taken in Ethiopia, and written documents, such as diaries, drafts, letters, and postcards to his family and friends—are held by the Ethnology Museum⁽⁵⁾ (Weltmuseum Wien), the Austrian National Library (Österreichische Nationalbibliothek), and the District Museum of Hietzing. These items help reveal the state of Kafa society in the early 20th century, providing insights that would be impossible to construct from present-day fieldwork. Of particular interest in the Ethnology Museum and the District Museum of Hietzing are the ethnological objects from Kafa, which include printed pictures on Bieber's books "*Kaffa: Ein altkuschitisches Volkstum in Inner-Afrika; Nachrichten über Land und Volk, Brauch und Sitte der Kaffitscho oder Gonga und das Kaiserreich Kaffa*" (Bieber 1920, 1923).

THE ETHNOLOGY MUSEUM

The Ethnology Museum has comprehensive collections of ethnological objects, historical photographs, and books about cultures outside of Europe. All of the objects in this museum are managed



Photograph 8. Exhibition of the Friedrich Julius Bieber collection in the District Museum of Hietzing before the reconstruction (Reference: Dr. Astrid Esterlus-Bieber, year: 1997)



Photograph 9. The Friedrich Julius Bieber exhibition room of the District Museum of Hietzing (taken by author, September 2014)

and registered with an inventory and database. However, this inventory and database are not available to the public. The museum has been undergoing renovations since November 2014 and all of the objects are being stored in a repository until the museum's reopening at the end of 2017. The repository is ordinarily closed to the public.

Regarding Friedrich Julius Bieber's collection, in total, 257 objects are registered in the inventory.⁽⁶⁾ Most of his collection is from Ethiopia, and includes various items, such as clothes, ornaments, tableware, bedding, musical instruments, weapons, and so on. Some of his collection will be exhibited in the Benin and Ethiopia exhibition room after the museum's reopening.

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THE AUSTRIAN NATIONAL LIBRARY

The Austrian National Library is the central academic library of the Republic of Austria and holds approximately 8 million objects, among them about 3.5 million books, periodicals, and newspapers. Other media present include microfilms and microfiches, electronic documents, and audio-visual media, as well as incunabula, manuscripts, autographs, lifetime and posthumous estates, pictorial documents, maps, and so on. All of the collections are arranged and inventoried and it is possible to search through some of collections using an online public access catalog.

List 1. Collections of Friedrich Julius Bieber at the Austrian National Library (based on the online public access catalog of the Austrian National Library)

Call Number	Title (in German)	English Meaning
Cod. Ser. n. 24511 Han	Reise nach Äthiopien	Journey to Ethiopia
Cod. Ser. n. 24512–24513 Han	Reisetagebuch	Travel diary
Cod. Ser. n. 24514–24515 Han	Tagebuch: Äthiopien, Sudan	Diary: Ethiopia, Sudan
Cod. Ser. n. 24516–24518 Han	Reisetagebuch: Von Wien nach Triest, Istrien, Norditalien	Travel diary: from Vienna to Trieste, Istria, northern Italy
Cod. Ser. n. 24519–24520 Han	Reisetagebuch: Erythrea, Alexandrien	Travel diary: Eritrea, Alexandria
Cod. Ser. n. 24521–24522 Han	Reisetagebuch: Privataufzeichnungen	Travel diary: private notes
Cod. Ser. n. 24523–24524 Han	Reisetagebuch: Romfahrt	Travel diary: trip to Rome
Cod. Ser. n. 24525 Han	Wörterbuch für orientalische Sprachen: Arabisch, Äthiopisch	Dictionary for oriental languages: Arabic, Ethiopian
Cod. Ser. n. 24526 Han	Nach dem Osten: Reise durch Ungarn, Kroatien und Serbien nach Bulgarien	To the East: Journey through Hungary, Croatia, and Serbia to Bulgaria
Cod. Ser. n. 24527 Han	Tagebuch: Reise nach Rußland ⁽⁷⁾	Diary: Journey to Russia
Cod. Ser. n. 24528 Han	Unterlagen und Belege zur Lebensarbeit des F.J.Bieber	Documents and examples of the lifelong work of F.J. Bieber
Cod. Ser. n. 24529 Han	Meine Orientreise	My journey to the orient
Cod. Ser. n. 24530/1–9 Han	Sprachurkunden der Kaffitscho oder Gonga	Linguistic documents of Kaficho or Gonga
Cod. Ser. n. 24531 Han	Unterlagen für die Landkarte von Kaffa	Documents for the map of Kafa
Cod. Ser. n. 24532 Han	Kaffa: Nachrichten über das Land, Brauch und Sitte	Kafa: reports on the country, customs, and manners
Cod. Ser. n. 24533 Han	Notizen über Afrika	Notes about Africa
Cod. Ser. n. 24534 Han	Ethnographie der Dzomo	Ethnography of the Dzomo
Cod. Ser. n. 24535 Han	Kaffitscho-Texte: Notizen zur Grammatik	Kaficho texts: notes on the grammar
Cod. Ser. n. 24536 Han	Geschichte der Eroberung des Königreiches Kaffa	History of the conquest of the Kafa Kingdom
Cod. Ser. n. 24537 Han	Vortragskonzept über den Handel mit Äthiopien	Draft of a lecture on trade with Ethiopia
Cod. Ser. n. 24538 Han	Das Kaiserreich Kaffa	The Empire of Kafa
Cod. Ser. n. 24539 Han	Dschibuti	Djibouti
Cod. Ser. n. 24540 Han	Über Kaffa: Einleitung	About Kafa: Introduction
Cod. Ser. n. 24541 Han	Reisebericht	Travel report
Cod. Ser. n. 24542 Han	Die wirtschaftlichen Verhältnisse von Süd-Äthiopien	The economic conditions of southern Ethiopia
Cod. Ser. n. 24543 Han	Bericht über Addis Abeba	Report about Addis Ababa
Cod. Ser. n. 24544 Han	Abessinische Unternehmungsgesellschaft	Abyssinian enterprising company

Cod. Ser. n. 24545 Han	Bericht über das Handelsverhältnis in Äthiopien	Report about trade relationships in Ethiopia
Cod. Ser. n. 24546 Han	Abessinien und der Sudan	Abyssinia and the Sudan
Cod. Ser. n. 24547 Han	Reise durch Äthiopien und den Sudan	Journey through Ethiopia and the Sudan
Cod. Ser. n. 24548 Han	Briefe von Georg Schweinfurth an Friedrich J. Bieber	Letters from Georg Schweinfurth to Friedrich J. Bieber
Cod. Ser. n. 24549–24550 Han	Briefe von Gelehrten an Friedrich J. Bieber	Letters from scholars to Friedrich J. Bieber
Cod. Ser. n. 24551 Han	Briefe an die Gattin	Letters to his wife
Cod. Ser. n. 24552 Han	Ansichtskarten	Postcards
Cod. Ser. n. 24553/1–7 Han	Reisen nach Afrika	Journeys to Africa

The Austrian National Library has 35 documents from Friedrich Julius Bieber. The collection is titled “Estate of Friedrich Julius Bieber (Nachlaß Friedrich Julius Bieber).” Although the collections are contained on closed-shelves and visitors must read documents only in the reading room, the library provides copies and digitization services for a fee. Some of the collections are already digitized and it is possible to browse and download them online. The collections include unique records that describe the formation of the early modern Ethiopian state and the relationship between the Austro-Hungarian Monarchy and the Ethiopian Empire at that time. Among the most noteworthy items is a manuscript written phonetically in the Kafa language. All of the titles and their call numbers in this collection are shown in the list 1.

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THE DISTRICT MUSEUM OF HIETZING

Vienna is composed of 23 districts and each individual district has a district museum. The District Museum of Hietzing is one such museum located in Hietzing, the 13th district. Friedrich Julius Bieber and his son Otto lived in the district, and part of Friedrich Julius Bieber’s collection is held in the museum.

Regarding Bieber’s collection specifically, the museum has approximately 200 ethnological objects from Ethiopia, as well as personal belongings, photographs, pictures, and so on. Most of this collection is exhibited in an exhibition room for Bieber on the second floor of the museum. One particular decoration, a sword and shield granted by Menelik II, are also exhibited.

The museum is volunteer-based and its collections are not arranged or properly cataloged. There is no database and the exact number of objects from Bieber and accompanying detailed information, such as total number, name, use, origin, and size, is not yet known. Furthermore, many of his objects are not marked and inventory labels that were once originally attached have, in many cases, fallen off. Vera Klenner completed her Masters dissertation on the ethnological objects in this collection (Klenner 2001). Her thesis is very helpful in explaining the general aspect of these objects. However, she confused the category and uses of some of the objects and made several mistakes when checking

the inventory numbers. Therefore, it is necessary to begin again and we must clearly and accurately describe Bieber's whole collection.

Since 2014, I have aimed to establish an accurate inventory of Bieber's collections at this museum by ordering, recording, and publishing a catalog. After finishing my project, there will be a full picture of the collection at the museum. I will further discuss details of the objects in this collection in another article.

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<http://www.bezirksmuseum.at/default/index.php?id=40> (Access 1 January 2016)

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VALUE AND POTENTIAL OF THE COLLECTIONS

Currently, the movement in Austria to reappraise Friedrich Julius Bieber's achievements is growing. A booklet about his life was published in Vienna in 2012 (Holzapfel 2012). Moreover, a lecture focused on Bieber was held in the District Museum of Hietzing in 2013. At the Ethnology Museum, which is under renovation and scheduled to reopen in 2017, a permanent Ethiopia exhibition will feature Bieber's collection in the Benin and Ethiopia exhibition room. Notably, his achievements are now known even in the Kafa zone, following the celebratory NABU ceremony cited earlier. His work was also discussed at the "Cultural Research in Northeastern Africa" symposium held by the Goethe-Institut in Addis Ababa in 2014 (cf. Smidt and Thubauville 2015).

In Ethiopian studies, historical research is concentrated on the history of northern Ethiopia and the Ethiopian Empire. However, because Kafa lacks a defined alphabet and a resulting absence of written documents, the histories of southern and western Ethiopia have not been fully explored. In addition, and as mentioned, since any elders with knowledge of oral traditions and history have passed away, it is difficult to determine the histories and lifestyles of the region's people by conducting fieldwork in present-day Ethiopia. Thus, we are left to rely on other sources.

When Friedrich Julius Bieber visited Kafa in 1905, the Kafa Kingdom had already been conquered and absorbed into the Ethiopian Empire eight years earlier. The Kafa society of those days was in the midst of massive change, exhausted by battles with the Amhara and now obligated to accept the government of Ethiopia. At such a time, what did the Kafa people tell the Austrian visitor Bieber and how did they communicate? How did Bieber regard and record the Kafa people? And how can we explore the history and culture of the Kafa people through Bieber's collections?

It would not be an overstatement to say that Bieber's collections are precious. They provide a unique look at the situation in Kafa at the time of his visit. These collections will, without question, aid our understanding of Kafa and of Ethiopia as a whole, both historically and currently. Importantly, they also hold immense meaning for today's Kafa people, with the potential to help them gain a much greater sense of their history, culture, and identity. However, maximum impact can only be achieved by constructing a proper basis for the use of these valuable collections.

NOTES

- (1) Friedrich Julius Bieber had written "Kaffa." This report refers to "Kafa" following the common use in present-day Ethiopia.
- (2) This research was financially supported by the Sasakawa Scientific Research Grant from The Japan Science

Society.

- (3) The description in this section is based on Holzapfel (2012) and Bieber (2015).
- (4) Friedrich Julius Bieber edited and published "*Reise durch Kusch und Habesch: Erinnerungen und Reisebilder*" (von Callot 1923), which extracted part of "*Der Orient und Europa: Erinnerungen und Reisebilder von Land und Meer*" (von Callot 1854–55). He also wrote the prologue of the book.
- (5) The Ethnology Museum was formerly known as Museum für Völkerkunde, but changed its name to Weltmuseum Wien in April 2013. In this paper, I will standardize and call it the Ethnology Museum.
- (6) Interview with the curator of the Ethnology Museum, February 25, 2015.
- (7) According to Klaus Bieber, Friedrich Julius Bieber was never in Russia. Herrmann (1975: 19) noted in her footnote "F. Bieber: Diary of my journey from Vienna to Rusee, 10th Nov. 1890 to 2nd Jan. 1891, written to 10th Nov. (F.Bieber: Tagebuch meiner Reise von Wien nach Rusee, 10. Nov. 1890 – 2. Jan. 1891, geschrieben bis am 10. Nov.)." Rusee is in the Balkans in a town on the Danube, where the Danube is the border between Romania and Bulgaria. It might be that someone at the Austrian National Library saw Rusee/ Russe and converted this to Rußland (Russia).

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